

# THE HEBREW STANDARD

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# THE TEST

By H. S. STOLLNITZ, Litt. D.



Yookef Smargooner held the exalted position of foreman in Lubatzky's cigar factory on Second avenue. Yookef had some trouble with some of the cigarmakers. Some opine he feared the revenge of his opponents, which prompted him to return to the rank and file of the cigarmakers, while others say he was demoted.

Like every cigarmaker, Smargooner needed a bunchmaker as his aide-de-camp. It was the height of the season and Yookef found it difficult to procure the services of a bunchmaker who not only possessed deftness, but also dexterity. For the merit of cigars depends largely on the way the bunches are turned out.

Yospe Klotz was described to Yookef Smargooner as an ideal bunchmaker. She worked in Newark. After considerable persuasion the young lady consented to become the bunchmaker of Smargooner. They worked side by side harmoniously.

The material results of their concerted labor soon healed the wound of Yookef's ego which his demotion had inflicted. Close acquaintance with fair Yospe even gave reason to the young man to be grateful to fate for the occurrence.

Proximity either repels or attracts. Sitting closely side by side, day by day, Yookef Smargooner discovered the good traits and charms of Miss Klotz. He became enamored of her. He began to heap on her distinctions to which she did not seem immune.

Yookef's admiration of his bunchmaker soon developed into love. This became apparent in all his actions and movements even before he took courage to whisper it into Yospe's ears. His enamoring took such hold of him that it even settled in his fingers and ruined many a cigar. This did not escape the vigilance of the foreman, who, besides not being one of his loyal friends, was by no means blind to Yospe's charms.

Smargooner decided to make a clean breast to his amorata of his ardent love for her. To make his French "Parole d'honneur!" the Ger-

"Yak Boga Koham!" (As I love God) in the same meaning as the French "Parole d'honneur!" the Ger-

The ignorance of the Polish country Jew is proverbial. The Smargooner family were the only

gooner, the elder, was unable to engage a teacher for his son. Beyond instructing Yookef in the reading of the Hebrew prayers, in which he himself was not too well versed, he could not bestow on him any education whatsoever. When the boy was nearing the age of conscription he was sent to America. Thrown upon his own resources in Gotham there was little time left to the lad for his educational improvement. Having been brought up among Polish people, Yookef's Yiddish was mostly idiomatic Polish.

Smargooner closed his love declaration to Yospe with "I love thee as I love God!"

Miss Yospe Klotz was a strict observer of the dietary laws. She kept her Sabbath holy. It was not only habit with her, but innate in her. Her parents were known for their piety.

On embarking for America she had promised her parents to remain faithful to her religion; that if it would be the will of God to lead her under the canopy of wedlock she would keep a Kosher house, and should her marriage be blessed with issue she would bring up her offspring in the faith of her fathers.

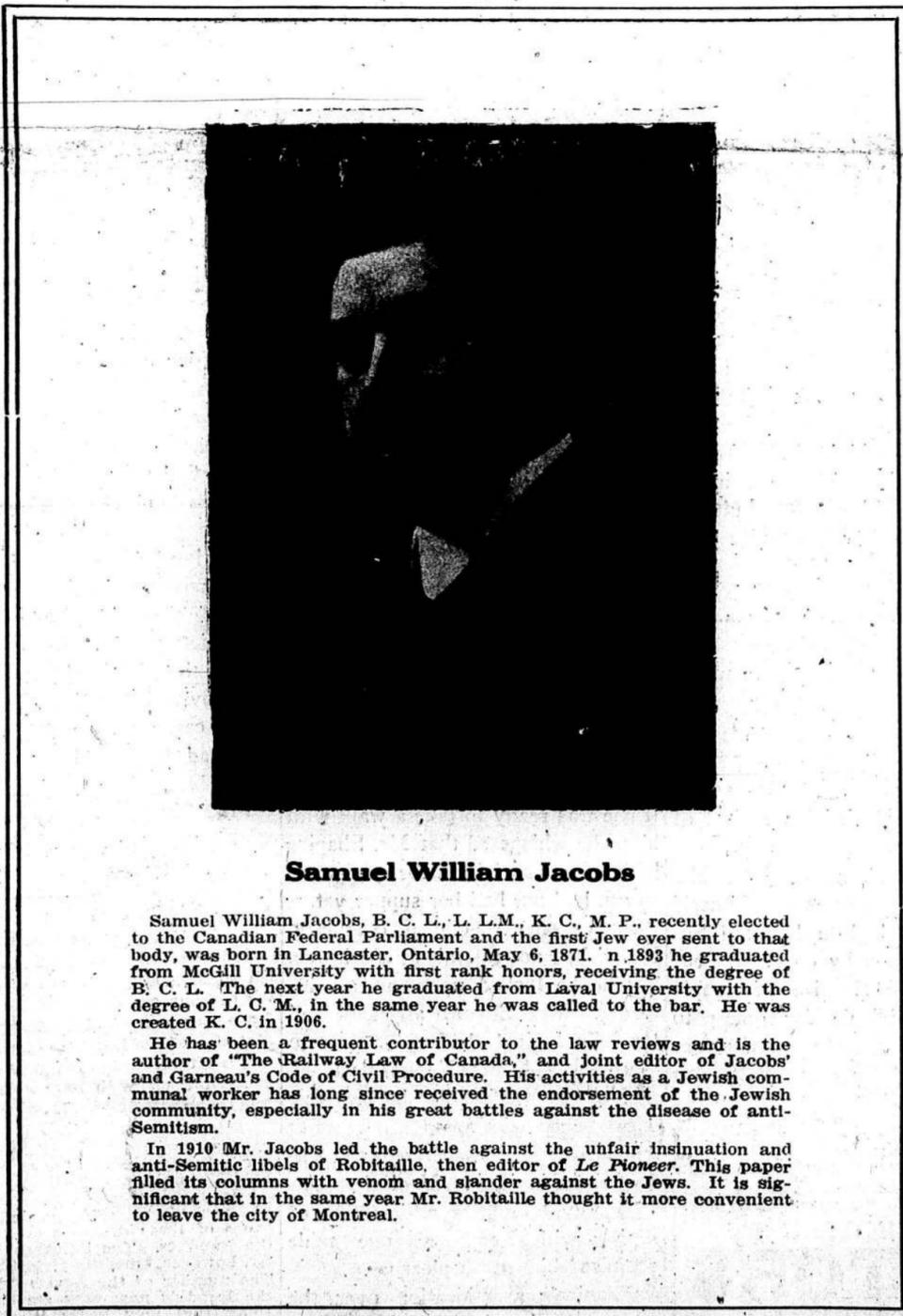
Miss Yospe Klotz was fully prepared for Yookef's outburst.

"As I love God," sounded sweeter to her ears than his entire love confession. She reasoned, a man who loves God and loves a woman just as much, would surely make a devoted husband. She assured him that his love did not fall on an arid heart. But she begged for time.

What a factor is the "slip 'twixt the cup and the lip."

Yookef could hardly await the expiration of the time of grace he had granted Yospe during which she was to decide his fate.

Though she still had two days' time, she had already come to the decision to accept Yookef as her life partner. But something happened.



**Samuel William Jacobs**

Samuel William Jacobs, B. C. L., L. L.M., K. C., M. P., recently elected to the Canadian Federal Parliament and the first Jew ever sent to that body, was born in Lancaster, Ontario, May 6, 1871. In 1893 he graduated from McGill University with first rank honors, receiving the degree of B. C. L. The next year he graduated from Laval University with the degree of L. C. M., in the same year he was called to the bar. He was created K. C. in 1906.

He has been a frequent contributor to the law reviews and is the author of "The Railway Law of Canada," and joint editor of Jacobs' and Garneau's Code of Civil Procedure. His activities as a Jewish communal worker has long since received the endorsement of the Jewish community, especially in his great battles against the disease of anti-Semitism.

In 1910 Mr. Jacobs led the battle against the unfair insinuation and anti-Semitic libels of Robitaille, then editor of *Le Pioneer*. This paper filled its columns with venom and slander against the Jews. It is significant that in the same year Mr. Robitaille thought it more convenient to leave the city of Montreal.

asseveration more impressive, the Pole exclaims: mann "Mein Ehrenwort!" or the English "Word of honor!" Jews in Yashinova, a small hamlet in the government of Lumza. Smar-

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There was a sudden slack in the cigar industry. Scarcity of work caused two cigar rollers instead of one to have ample work for a good bunchmaker.

Moe Tarog was the one to supplement Yookef Smargooner in the bunch supply. Moe, too, had long since weighed and measured the full value of Yospe Klotz, the winsome bunchmaker.

Tarog was by nature as well as by travel a student and judge of human nature. He failed not to observe the young lady's religious proclivity. Neither did he miss the opportunity to convince himself of the siege Yookef laid to her heart. He girded himself for the purpose of conquering. He also determined to despoil Smargooner of his chances if he should not succeed to imbed himself in Yospe's heart.

Moe Tarog had been a factotum in a Grand street store a number of years. He lost his position on account of irregularities in his expense account. After zealous quest he found another engagement. The final arrangements depended on the kind of recommendation he was to bring from his former employer. It read: "Bearer, Moe Tarog, has been in our employ five years. He is a young man of sterling qualities: alert, active, polite, neat, quick to learn and gentlemanly—but what a thief!"

Unable to procure a position of trust, Moe learned cigarmaking. An adroit conversationalist, it was easy for him to bring Yookef under discussion, as he and Yospe Klotz were reviewing the personnel of the cigar factory.

"Oh, yes!" said he," Yookef is quite a nice chap. Honest, industrious and good-hearted to quite an extent. But it is a great pity he is so ignorant. I would not care for his lack of secular education, if he only had the slightest knowledge of Jewishness."

Pointing to Logano, an Italian cigar roller, Moe continued. "He knows just as much of Judaism as 'hat wop' there."

"And, Miss Yospe, I hate to tell it, last Kol Nidre night, instead of going to the synagogue, as does even the most non-observant Jew, Mr. Yookef Smargooner betook himself to a Socialist ball—a ball the Socialists give annually on Atonement eve to provoke the ire of people whom they, ridicule for going to Shool. Perhaps you are not aware that Yookef belongs to a Jewish Socialist club?"

There is no man living who can

hide his feeling as much as a woman can. Not a word of surprise or even an expression of discomfiture betrayed the young lady. She acted as though all that Moe said was absolutely of no moment to her.

Miss Yospe Klotz, despite having already decided to accept Yookef Smargooner, did not know the extent of her feelings toward him. Moe Tarog's analysis of him not only did not lower Yookef in her estimation, but instead called forth from every crevice of her soul every particle of love which she had stored away bit by bit.

She called off an appointment with a young lady friend; she wished to be alone undisturbedly.

After a careful analysis Miss Klotz came to the conclusion that a young man who is honest, industrious and good-hearted possessed the essentials which constitute a good man! She found him fully worthy of her hand and heart.

As to the grade of his Judaism: She reasoned to herself that it was her first duty to convince herself of his irreligion. Should it be so, she had confidence that with a little guidance, she could turn his way easily. "For," thought she, "goodness of heart, industry and honesty are the main principles of the Jewish religion. Praying and going to the synagogue are but outward expressions." A healthy tree bears luscious fruit when properly attended to. If handled wisely a man of his kind will gladly give expression to qualities which but lay dormant in his heart.

"Yet," she mused, "I am mindful of the promise given to my dear father and mother. I may be wrong in my deductions. I am to give him my answer tomorrow. I will not give him my final decision before putting him to the test."

Miss Yospe made her home with distant relatives. They were strict adherents of their religion. From sundown Friday evening until sundown Saturday all work was abandoned. The time was indulged in prayer and leisure.

Yookef Smargooner was in a state of excitement all day on Friday. He could scarcely wait until evening, the expiration of the respite when he was to receive his dulcinea's final resolution.

The cordial reception gave Yookef much hope. When he asked Yospe if she was ready to take a walk with him, she whispered that Mr. Shapiro had not returned from the synagogue so she had not had her supper yet.

Smargooner was in a quandary. He wished not to wait at the house, lest he be looked upon as an intruder. Mrs. Shapiro appeared and tactfully invited the young man to the repast. At first Yookef declined, thankfully assuring her he had just come from the restaurant. But when Mr. Shapiro arrived and endorsed the invitation, Yookef accepted gladly. For the anticipation of sitting with Yospe at one table promised him much pleasure.

Shapiro's sanctification over the wine cup, the singing of the Sabbath table songs, the benedictions of the repast, not to mention the tasteful meal, and the unalloyed hue of

rest, peace and happiness with which the very air of the Shapiro home was surcharged made a powerful impression of Yookef Smargooner.

Yospe could not fail to notice it. It made her happy. She considered it a solid stepping stone to the carrying out of her program.

The young couple sat engrossed in thoughts on a bench in Tompkins Square. Yookef broke the silence with, "Do the Shapiro's celebrate every Friday night in the same manner as they did tonight?"

"Why, of course," answered Yospe, "they are Jews."

"Well, are there different kinds of Jews?" queried the young man. "We never did at home. I know that we, too, are Jews, were it only by the humiliations we had to endure at Yashinova on account of our being Jews."

Yookef laid bare his entire life to Yospe. He related to her that a cousin met him on his arrival at Ellis Island. Taking him in tow, as it were, his cousin described to him America and her conditions. He made him join a Socialist club. There he learned of the uneven division of earthly possessions. That if it were not for the capitalists the vampires of society, no one would have to work longer than two or three hours a day. All people would be equal, etc. That the purpose and aim of the Socialists are to do away with religious observance, which hinders equalization and teaches the subduing of the under dog, the workingman.

"I never had been outside of Yashinova before coming to New York," continued Yookef. "I never dreamed that there does exist such a soothing, calm and harmonious life as I saw tonight at the home of the Shapiros. Ah, how I envy you of the golden opportunity to share the abode with such a family. No matter how hard and disagreeable your work has been during the day you, no doubt, find peace and love at home. Being treated as one of such a family must grant you happiness."

His head fell on his breast and Smargooner was deeply moved.

Yospe's entire body quivered. The picture of Yookef's past rose before the vision of her soul. She was overwhelmed by the young man's earnestness and his sincerity. She had to use her entire energy not to betray her emotion.

Miss Yospe Klotz was more than convinced that Yookef Smargooner stood the test.

**Bund Refuses to Defend Jews Against Pogroms.**

Petrograd.—At the conference of Jewish soldiers and officers called together for the purpose of organizing a self-defence league against pogroms, a representative of the Bund demanded that the organization of Jewish soldiers should concern itself with only cultural work and that a self defence league against pogroms should not be created, for the reason that the Jewish workmen, according to the Bundist, do not have to defend Jewish storekeepers against pogroms.

The entire Jewish population and press of Russia is aroused and indignant because of these demands on the part of the Bundists. The influence of the latter, however, amounts almost to nothing. The number of the Jewish adherents of the Bund is now very small. The one thing that now keeps it alive is the support of the non-Jewish Genossen, who help to elect certain Bundists to offices, and in its desire not to lose this support, the Bund believes that by supporting the pogrom-makers, it will find favor with the non-Jewish Genossen.

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**Pogrom Terror in Kremenchug.**

Petrograd (By J. C.).—A local Jewish newspaper is in receipt of the following report from Kremenchug:  
 On the sixteenth of October circulars were distributed agitating for pogroms. The circular read: "Brothers, prepare to save Russia. Kill the Jews. Assemble at the Tolchok." Fright and terror seized the Jewish population, and the same day a special meeting of the Council was called to organize a defense squad. The precaution was taken to pour out all the liquor from the local brewery. As soon as this was done, large mobs of soldiers attacked and looted the brewery. For two days the city was in a lawless state. The streets were full of broken glass and whiskey bottles. The situation became serious. The stores were closed up, and the city was declared by the local military commander to be in war condition. The city was in a panic throughout the 18th, 19th and 20th of October. On account of the shooting that was continually going on in the streets, no pedestrian was safe. A number of people were killed. The following Sunday a large meeting of soldiers was held, and was addressed by an Ukrainian officer. He pleaded with the soldiers not to allow any further pogroms, because they endanger the liberty which had been gained by the revolution. The soldiers then promised not to permit any more disturbances, but also asked that the Red Guard should be removed. The demand was acceded to.

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4th, 1910...	2,079	29%	20,280	48%
5th, 1911...	2,436	12%	29,322	18%
6th, 1912...	3,414	40%	33,998	16%
7th, 1913...	4,023	18%	40,869	20%
8th, 1914...	4,505	12%	45,633	12%
9th, 1915...	6,812	47%	53,143	16%
10th, 1916...	8,473	28%	51,284	5%
11th, 1917...	10,682	26%	117,638	44%

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# NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

**Always Lord Reading—Further Advancement for Famous Jew—His Varied Career—The Boy Who Ran Away to Sea and Became Lord Chief Justice of England—Precedents for His American Appointment—Jewish National Intercession Services in Conjunction with All Other British Churches—Jewish Labor Party at Manchester Passes Important Resolution Demanding Jewish Rights.**

London, Jan. 11, 1918.

It has become almost a difficulty nowadays to write on Jewish affairs in this country without mentioning Lord Reading. This wonderful Jew seems to pervade our national affairs more and more as time goes on. Rarely are our newspapers free from news about him, and the most important functions of the government seem to touch him at all kinds of points. His appointment as High Commissioner to the United States is another interesting step in his remarkable career. It will not involve his letting go of the Lord Chief Justiceship of England, a deputy acting for him while he is away. I have several times given notes of his career, but perhaps a little recapitulation of the leading facts at the moment may not be out of place.

Rufus Daniel Isaacs (Viscount Reading) is the second son of the late Joseph M. Isaacs, a merchant in the city of London. He was born in 1860. As a lad, he ran away to sea and served before the mast on a trading vessel to South America. He received his early education at University College School, London, and afterward studied in Brussels and Hanover. On his return to London, at the age of nineteen, he entered the Stock Exchange, and thus gained a close insight into financial matters. In 1884 he began studying for the law, and in 1887 was called to the bar. Eleven years afterward he took silk, and soon became one of the prominent counsels in commercial cases.

After unsuccessfully contesting North Kensington in 1900, he stood for Reading, and entered Parliament for that constituency at a bye-election in July, 1904. He was again returned for Reading at the general election of 1906, and again at the elections of 1910. He became Solicitor-General, and after a few months was promoted to the Attorney-Generalship. In 1911 he was sworn of the Privy Council, and in 1912 he became a member of the Cabinet. In 1913 he was appointed Lord Chief Justice of England. In 1904 he was elected a bencher of the Middle Temple. It is doubtful whether any man at the bar, not even excepting Lord Russell of Killowen, ever derived from his practice a larger income than Sir Rufus Isaacs. In some of the cases in which he has appeared he has had enormous retaining fees. His first important brief was in the Chetwynd-Durham case. The case which probably served to establish his reputation as an advocate of the first order was that brought by Arthur Chamberlain against the Star. Sir R. Isaacs was for the defendants, who had to pay damages and heavy costs. In the case brought by G. Cadbury against the Standard—the cocoa libel case—in 1910, Sir Rufus was for the plaintiff. Sir Rufus was created a Baron in 1914 and a Viscount two years later. Lord Reading's appointment to America is in accordance with very wide expectations during the week or so preceding the appointment.

Precedents in plenty are being adduced for the selection of ambassadors outside of the regular diplomatic service other than that of Lord Bryce. That of Mr. Goschen, in the early '80's, as ambassador extraordinary to Constantinople, to endeavor, though ineffectually, to induce Turkey to carry out her outstanding obligations under the treaty of Berlin, is the nearest in point. The choice of the Lord Chief Justice to be an ambassador is altogether a new thing, though Lord Reading's most illustrious nineteenth century predecessor in that position, Sir Alexander Cockburn, was given a striking international diplomatic position in 1872, when he was chosen by Mr. Gladstone to act as arbitrator on behalf of this country at Geneva, under the stipulations of the Washington treaty which ultimately secured the settlement of the Alabama claims. Cockburn was offered a peerage on his return because of his services to the state in that capacity, but he declined, on the ground that he did not consider it to be compatible with the duties of a judge to be a member of the Legislature. Opinion on that head has very much altered among the leading lawyers since then.

The national day of intercession and prayer, observed in all the churches of the country, was also joined in with by practically all the British synagogues. With two exceptions—the West London and the Brixton synagogues, where special services were held on January 6—the

Jewish places of worship in London had special services of intercession on the morning of January 5, the form followed being the one arranged for the occasion by the Chief Rabbi.

Dr. Hertz occupied the pulpit at the Bronesbury Synagogue, but at most of the other synagogues the respective ministers preached the sermon. The special prayer composed for the occasion was offered everywhere with deep reverence, particularly those portions of it which sought divine aid in the day of trouble, protection for our soldiers, sailors and airmen, and comfort for those who have been bereaved. The King's letter was read before the sermon and was slightly amended to make it applicable to Jewish places of worship.

At the new West End Synagogue the Rev. E. Levine, in the course of a striking address delivered before a large congregation, said in all times good has been long in triumphing and the Kingdom of Light has been delayed, but it comes in God's time, though it seems to tarry. It depends upon the heart and upon the moral staying power of those who are engaged upon a work that calls for endurance and courage, but the issue is never in doubt. Wars would only cease as the result of the educative power of religion, and the process of education is a slow one. England and America were the two nations closely akin in their ideals of the brotherhood of man and the fatherhood of God.

Dr. Hermann Gollancz, preaching at the Bayswater Synagogue, said it seemed that the only way to reconcile oneself to the awful sufferings of these times was not to try to affix mathematically and scientifically the proportion of blame for bringing the war about, but to look forward to the effects and results of the war, and to insure that the lessons were not lost.

There has been organized in this country recently a Jewish Socialist Labor party called the Poalei-Zion. A general meeting of this organization was held last week in Manchester to express its appreciation of the British Government's declaration regarding Palestine. The following resolution was carried:

"That this mass meeting, called by the Jewish Socialist Labor party (Poalei-Zion), Manchester branch, and the National Committee of Jewish Trades Unions, halls with the greatest satisfaction the promise of the British Government to use their best endeavors to create a national home for Jews in Palestine. While thanking the British Government, we sincerely hope the Labor Party, the first political party to declare itself through its executive in favor of a satisfactory national solution of the Jewish question, will work towards the realization of this policy, which should bring back the Jewish nation to their homeland and once more create a national Jewish life. This meeting also receives with satisfaction the declaration that the rights and political status which the Jews are enjoying in other countries will not be interfered with; moreover, we trust that the British Government and the Labor Party will use the best means so that in all countries where Jews have not yet obtained equal rights (Rumania, etc.) the Jews should also be emancipated."

**Government Spokesman Intimates Zionists May Count Upon Germany's Support at Peace Conference.**

Major Franz Carl Von Endres, Germany's Near-East authority, was the first to advise Turkey to abandon Palestine to the Jews, pointing out that Pan-Turkism is intolerable. In the same article he advised Germany to cease attempting to colonize in Palestine, and to give its support and sanction to the Zionist movement. This address, delivered under Zionist auspices in Munich on November 17, after the British declaration, and evidently sanctioned by the Imperial authorities, contains several significant utterances, among them the following:

"As a Christian, I can approach the question of Zionism only from a political point of view. But this aloofness is a sort of guarantee for relative objectivity:—The blessings already brought to the land by the Jewish colonies are obvious. With the exception of the German Templar colonies, they are the most gladdening sight in the Orient. I see no obstacle in Jewish nationality to the significance of Zionism for Turkey.

"Only blind, unreasoning Pan-Turkism would make Ottomans of all the inhabitants of the Empire. The correct method, on the contrary, consists in treating without friction the foreign nationalities in the Empire, as the Armenians, the Arabs, the Greeks, and also the Jews. So far as the economic significance of Zionism is concerned, the leaders may learn much from the flourishing condition of the present colonies,

which offers the possibility for additional taxation rates, and for increased commercial intercourse with the world. The Zionist colonies may serve as models for Turkish reform movements.

"As regards the question of administration, only bureaucracy of Pan-Turkism can take exception to it. The latter would even find in Jewry a buffer against the tendency of the Arabic element toward expansion. If the Turkish government does not allow full weight to these considerations, it is because of its unfortunate unfamiliarity with the character of the movement. There are prominent Turkish officials who regard it as a new religion.

"The land can hold over two and one-half million more Jews, and its development would mean, not only the acquisition of a wealthy province by Turkey, but also the establishment of a national point of crystallization for Jewry, that may solve the world-wide moral problem of the Jew.

"If the question is raised, as to what political reasons Germany has for supporting political Zionism, the answer is this—that Germany has an interest in the political strengthening of Turkey. The Jews are the peculiar element necessary for the development of the land. Palestine, populated by Jews, and supplied with capital and enterprises, may in the course of time become economically more valuable to Germany than all the rest of the Near-East put together.

"Last of all, in Germany's struggle with England, the entrance of German politics is of the greatest importance to the Jewish question in Palestine. That England should have declared herself the protector of world-Zionism at the moment of the military conquest of Palestine is a pleasant, but meaningless, move. The powerful advance which the Zionist movement has made in the sympathies of the whole world is very pleasant to the British Government.

"The declaration of Secretary Balfour, has placed the subject upon the program of the peace congress and there it is bound to remain. The British Government has at heart the conquest of Palestine, which forms a link in the realization of this program wrenches Syria, Arabia and Mesopotamia out of the hands of Turkey, makes Persia a British province at least, thus destroying Turkey as a world power. After the conquest of Palestine, England will no doubt devise some governmental form agreeable to all concerned.

"England will yield Palestine only if it is defeated or if it can get something else in exchange. It is impossible to say now to what extent the subject of southern Asia Minor will be a condition sine qua non of peace for the German Government.

"If Turkey should acquire Palestine again she would be forced to reckon with Zionist aims. A dominion of Pan-Turkism would be absurd. As representative of this point of view and protector of Zionism, the German Government has no easy task before it. The development of the German form of government toward freedom, and sympathy of democratically inclined people for this government would be a guarantee to the Jews that anti-Semitism would never become a factor in German politics. Moreover, its recognition of the importance of Zionism would be the guarantee that German diplomacy would not forget them when the day of reckoning came, and would help them to regain their land under conditions which would be favorable to the development of the Zionist movement in accordance with the Balfour program. The government expects that the German Jews will maintain toward German diplomacy the same loyalty which they have shown in the past."

**Serbia for a Jewish State.**

Serbia may now be added to the list of governments favoring the establishment of a Jewish State in Palestine. The following letter from Milenko Vesnitch, the head of the Serbian Mission now in Washington, to Captain David Albala, himself a veteran of the Serbian Army and a thoroughgoing Zionist, and forwarded by him to the Provisional Zionist Committee, is noteworthy:

"Dear Captain Albala: I wish you to express to your Jewish brothers the sympathy of our government and of our people for the just endeavor of resuscitating their beloved country in Palestine which will enable them to take their place in the future society of nations according to their numerous capacities and to their unquestioned right. We are sure that this will not only be to their own interest, but at the same time to that of the whole of humanity.

"You know, dear Captain Albala, that there is no other nation in the world sympathizing with this plan more than Serbia. Do we not shed bitter tears on the rivers of Babylon in sight of our beloved land, lost only a short time ago? How should we not participate in your clamors and sorrows lasting ages and generations, especially when our countrymen of your origin and religion have fought for their Serbian fatherland as well as the best of our soldiers?"

"It will be a sad thing for us to see any of our Jewish fellow citizens leaving us to return to their promised land but we shall console ourselves in the hope that they will stand as brothers and leave with us a good part of hearts and that they will be the strong tie between free Israel and Serbia. Relieve me, dear Captain Albala, Very sincerely yours, "VESNITCH."

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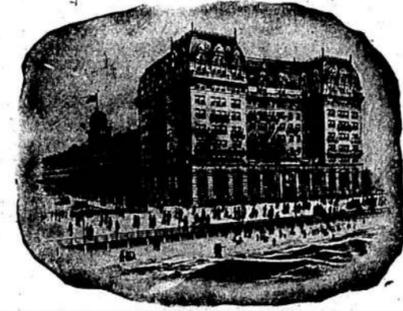


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## ITEMS OF INTEREST IN THE JEWISH WORLD

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

A new Jewish newspaper has been issued in Tunis by the name of *Tunisia*.

Noemi Lodge, No. 11, U. O. T. S., of Roxbury, Mass., has just celebrated its fortieth anniversary.

A Zonist society has been formed at the National Farm School, Farm School, Pa., with an enrollment of thirty-three members.

In Petrograd there has just begun to appear a Jewish Bolshevik daily, carrying the Maximalist message to the Jews of Russia.

Robert Alexander, a well known merchant and banker of Pendleton, Ore., is considering becoming a candidate in the Republican primaries for State Treasurer.

Herbert Fleishacker of San Francisco, Cal., has been reappointed as a member of the Advisory Council of the Federal Reserve Board for the twelfth district.

Mr. Hyman J. Danzig, superintendent of the Beth Israel Hospital, of Boston, Mass., has been elected Grand Master of the Independent Order Hebrews of America.

In addition to the branches of the Hadassah in Williamsburg, South Brooklyn and Borough Park, new groups will soon be organized in the Brownsville, Bedford and Bath Beach sections of Brooklyn.

Harvard's announcement of the rewards of scholarships has just been made, and 295 students are thus designated as the ranking scholars of the college. Seventy-eight are Jewish young men.

Dr. Leo S. Rowe, of the University of Pennsylvania and now Assistant Secretary of the Treasury, was re-elected president of the American Academy of Political and Social Science at its meeting last week.

A campaign toward making the Sioux City Jewish community 100 per cent. Zionists was inaugurated last week. A mass meeting is being arranged for February 10 at the Hebrew Institute, under Judge Hugo Pam, of Chicago, will speak.

Lazarus Finkelstein, widely known patriarch of the West Side, Chicago, died last week, aged 107 years. Most of a family of seven children, thirty-six grandchildren and twenty-eight great-grandchildren were with him at the time of his death.

The British Government has consented to allow a Jewish commission to go to Palestine in the near future to prepare the way for the resettlement of the land by the Jews. The commission will be accompanied by a staff of machinists, engineers, architects and agriculturists.

The newly organized Hebrew Home for Convalescents has acquired title from the Lawyers' Mortgage Company to the two three-story dwellings at 235 and 237 West 120th street, forming a plot 33.3x100.11. They will be altered immediately to meet the needs of the Home.

The entire press of Tunis, comprising *Tunis Francaise*, will no longer appear on Saturdays. The reason is that all the typesetters in Tunis are Jews, Sfaris, who struck not to work Friday evening and Saturday. As a result, the publishers were forced to change Sunday for Saturday.

A Berlin telegram says that Baron von dem Bussche, Under-Secretary of State for Foreign Affairs, received Professor Warburg and Dr. Hantke of the Zionist Executive Committee; Professor Oppenheimer, Dr. Friedemann and Professor Bodenheimer, of the committee of the East, and he discussed the Palestine question with them.

Alfred Charles De Rothschild, the second son of Baron Lionel De Rothschild, died in London last Thursday. He was born in 1842, educated in Trinity College and was a partner in the banking firm of N. M. Rothschild & Sons. At one time he was director of the Bank of England.

In his will the late Edward L. Heinsheimer, of Cincinnati, Ohio, president of the Hebrew Union College Board of Governors, gives \$5,000 to the college, and directs his widow, Sallie F. Heinsheimer, to take a like amount from her share of his estate and to give it to such charitable and educational institutions as she may select.

Gilead Lodge No. 41 and Isaac Lodge No. 87, of Milwaukee, have amalgamated.

Of the four scholarships of the Washington University awarded by the public High Schools of St. Louis, Mo., this year, three were won by Jewish girls.

A communal building, which is to serve as a center for Jewish activities is to be established in San Bruno, a suburb of San Francisco, where a thickly settled Jewish community is located. The building is to be maintained by the Chevra Somach Nofim, a free loan organization.

For some time the rabbi of Suwalki, the only spiritual head who remained in the town, acted as chaplain to Christians at the local military hospital. The priest who subsequently succeeded him paid a high tribute to the kindness of the rabbi, who had won the hearts of all wounded soldiers.

Seventy-three delegates of the Jewish colonists in Russia, as well as Jewish leaders interested in the land problem, have met in conference at New Poltavka, in the province of Kherson. It was resolved to claim the adequate representation of Jews on the Land Settlement Commissions.

Captain Jacob Stein died at Camp Beauregard on January 15, and his death was a shock to the Jewish community at Bessemer, Ala., where he was the first Jewish boy to be born 29 years ago. He had organized Company A, 114th Regiment of Engineers, and had been stationed at Camp Beauregard since August.

Three endowed beds were dedicated at the Sanatorium of the Jewish Consumptives' Relief Society, at Denver, Col., last week. They were endowed respectively by the Ladies' Auxiliary Society of Cleveland, O., the Jewish National Workers' Alliance and by Mrs. Joshua Zeev of Seattle, Wash., in memory of her late husband.

Congregation Israel of Chico, was recently organized at a meeting of prominent Jewish residents of the city, recently held. This is the first Jewish house of worship ever established in Northern California. The present plans include the establishment of a house of worship for temporary use and of the erection of a permanent synagogue.

Within the past half year, Jewish women in Petrograd have sent large sums of money to Russian prisoners in Germany. Reports follow one another stating the terrible need and loneliness of prisoners. The women are exerting all their powers to alleviate as much as possible the sufferings of the men interned in the various districts of Germany.

Lewis J. Isaacs of Chicago, present Illinois State champion, won the final round of the third national correspondence championship, conducted by the National Correspondence Chess Association, with a score of eight straight wins, with no losses or draws. This is the first time that such a record has been made in the finals of these tournaments.

A letter just received from H. A. Garfield, Federal Fuel Administrator, by the International Ladies' Garment Workers' Union, numbering 80,000, grants a special permission to waive the heatless regulation on Washington's Birthday, February 22, so that the workers' agreement to turn over the entire proceeds of their day's labor to the Jewish war sufferers may not be nullified.

The local Workmen and Soldiers' Council at Oriol, Russia, adopted a resolution that in case signs of a pogrom are manifested the sternest military measures will be taken. The decision was arrived at after it had been made certain that anti-Semitic forces were agitating for a pogrom. A proclamation was issued to the people, in which the decision of the Workmen and Soldiers' Council was expressed.

Mr. Louis E. Kirstein, of Boston, Mass., has been appointed sole director of the administration of labor standards for army clothing. Mr. Kirstein was chosen by Acting Quartermaster General Goethals, with the approval of Secretary of War Baker. Mr. Kirstein has been chairman of the Board of Control of Labor Standards. That board has been dissolved and the work vested in the new office created by Mr. Kirstein.

The Jewish Ministry is now formulating a bill providing for the organization of the Kehillah in Ukraine. According to this bill, the Jewish Kehillah in Ukraine will be organized along broad democratic lines and will concern itself with all cultural, religious and economic affairs affecting the Jewish population. At the head of all the Kehillahs there will be a special council to be elected by the entire Jewish population in Ukraine. The law must be ratified by the Rada.

Reports from Lemberg state that the Polish officials there have stopped the activities of all the Zionist organizations. This action, on the part of the Poles, particularly that it was done contrary to the laws of the land, has greatly angered the Jews throughout Austria. It is certain that with the first opportunity at the next session of the Austrian Parliament, the Jewish deputies will request that an investigation into the affair be instituted.

Charles Kalmen Horowitz, a student at Harvard Law School, is in charge of a committee that distributes coal in Boston to poor families. Mr. Horowitz has done his work well and has been highly praised by the local press. Out of nothing except orders to go ahead he organized a system of coal distribution, and in the first ten days of this work gave his aid to nearly 4,000 families, seeing to the distribution of as many bags of coal, each weighing 100 pounds.

Reports from Kremenchuk, in the province of Poltova, state that there is a great famine in the city. People are dying of hunger, and the situation seems very dark. Nothing can be bought at the stores and the peasants are not bringing in anything into the city, because soldiers had frequently taken from them by force most, if not all, of the food that was available for relief. The people are in great distress. They gather in the market place and around the city hall and demand bread.

Crime has become a daily occurrence in Russia. Hitherto the murder of entire families was announced in special editions of the newspapers; now not an item is given them, so great is the number of such happenings. There is an illustration from the city of Zaratzin: Late, and within a short time, no less than 170 families were murdered; five families in the last week alone. All of these crimes were committed in the heart of the city, some even in broad daylight. Neighbors were aware what is going on, but no one had the courage to interfere with the armed murderers.

Things in Russia are now happening contrary to the usual. Wine and whiskey, which were most often the cause of pogroms, have recently helped to stop an outbreak in Golozov, in the province of Vitsker. For a whole day soldiers and peasants of the district destroyed and looted Jewish stores; later they turned to the Gentile population and did not spare them. No one made any efforts to interfere with the pillage, but toward evening the rioters were so drunk with wine and whiskey taken from the Monopol store that none of them were able to stand up on their feet, and the pogrom was stopped.

### Recruiting Here for British-Jewish Unit.

In answer to an inquiry whether Jews not subject to the draft could enlist in the Jewish battalion of the Middlesex Regiment, of which Colonel Patterson, who was so successful with the Zion Mule Corps at Gallipoli, is the commandant, Major Broomanwhite, of the British recruiting mission, replied as follows:

"I have the honor to inform you that we can take and enlist into the British army—provided they pass our medical board—British subjects and friendly aliens. By that I mean the nationals of our allies, excluding citizens of the United States. Jewish recruits will be placed in the Jewish battalion of the Middlesex Regiment of the British army, which unit is composed entirely of Hebrews, bears the Shield of David as its insignia and will be given all the toleration necessary for the practice of the Jewish faith, and is enlisted for service in the near East—Palestine and the adjacent countries.

"We are anxious to obtain as many recruits for this unit as possible, and I would appreciate you endeavoring to assist me in this worthy work. Pay and allowances will be at the usual British army rates, recruits being returned to this country, if they so desire, within six months of the termination of hostilities."

The declaration of the British Government favoring the establishment in Palestine of a national home for the Jewish people has been welcomed with the greatest outburst of enthusiasm that the Jews in this country have ever evinced as Jews. In New York, Chicago, Baltimore—in every city where there is a considerable body of Jews—mass meetings, as well as the Jewish press and pulpit, have demonstrated a unanimous sense of deep obligation for the wise and magnanimous step of his Majesty's Government. Thousands of young men, realizing that only through Jewish valor and Jewish sacrifice can complete realization of their hope be attained, at once expressed their earnest wish to fight for Palestine. As the draft was, however, already in operation, American citizens were unable to join the British forces now fighting in Palestine.

There remain, however, those Russian Jews and others who are not subject to the draft, and these have not known whether they could join the British army as a mark of their personal gratitude.

The letter of Major C. Broomanwhite, of the British Recruiting mission, explains the exact status of those Jews who enlist. A temporary committee for recruits for this battalion has been formed, with an office in the suite of rooms of the British Recruiting Mission, at 280 Broadway, where further information may be acquired.

## WASHINGTON NOTES

By H. N. SRAGAN

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An important Washington citizen celebrated his birthday Sunday, on the same day as the Kaiser. Samuel Gompers, president of the American Federation of Labor for thirty-one years, was this week sixty-eight years old. The day afterward he celebrated his golden wedding very quietly at home with his family.

Since his arrival in this country from England with his parents over fifty years ago Mr. Gompers has seen a good deal of history made, and has made some of it himself. Today this "cigar-maker agitator, diplomatist and president of the American Federation of Labor" occupies one of the most prominent positions in the country, a position which has been much magnified when America's entrance into the war made it necessary that the government should be able to keep content and efficient the mass of workmen.

It is only a few years since the prevailing sentiment of the business men and respectable people of the United States was hostile to union labor. Most of us remember the angry campaigns that were waged by manufacturers' associations and boards of trade against what they called "the menace of Gompers." Cartoons of varying degrees of good taste held him up to scorn in countless ways, and no public dinner was complete without one speaker to denounce the "master of a million men."

Where this condition still exists, it is only for local reasons generally bound up with the senile prejudices of veterans of the old labor quarrels. Gompers is now hailed by his former enemies as a great conservative leader, a bulwark against the angry tide of Socialism or more violent labor movements. In Washington he was even two years ago the industrial oracle. According to one of the shrewdest of observers, Congress dared not take a step which touched the labor question at its remotest edge without consulting Gompers. When measures were brought before the appropriate committee of the House, the first question put was, "What does Gompers say? Have you seen him?"

Today he is, of course, more respected and more powerful than ever. As chairman of the Committee on Labor of the Council of National Defense, he is the advocate of continuing our labor standards instead of relaxing them on account of war conditions. He is also the not ungrateful defender of the government and its policies to the mass of workmen. He must answer cases of apparent injustice. The most important phase of this latter service is his organization of the American Alliance for Labor and Democracy, which includes all the agencies that appeal to the loyalty of the laboring class. Curiously enough, in spite of its very obvious usefulness to the country, it has at times been more intolerant in its declarations than well-known conservative organs. But that is a matter for psychoanalysts.

Mr. Gompers has usually declared himself a believer in religion of humanity, and is not seen at synagogues. He was prevailed on, however, to celebrate his birthday by speaking at the Sunday services conducted by the Washington Hebrew Congregation especially for the benefit of soldiers. During an hour he told of his transformation from a pacifist to a crusader against German militarism, and expressed his distrust of any peace that should come before the German army was smashed.

Some observers have noticed a foreign expression in his face, which is not evident to me. It is doubtless an American workingman, simply, that he declared in answer to a question his entire adherence to the Minneapolis platform of the American Alliance for Labor and Democracy. His troubles with separatist unions based on race groups such as the Hebrew trades, may have prevented him from adding any personal word to the last paragraph of that platform, which is as follows:

"Inasmuch as among all these small nationalities the Jews alone have no homeland of their own, we urge upon the President and the international congress, which will negotiate terms of peace, the legitimate claims of the Jewish people for the re-establishment of a national homeland in Palestine on a basis of self-government."

A very curious condition that may be completely changed by the time my readers see this has been occasioned by the coal situation in Washington. Every method for conserving fuel has been tried here, including the closing of the public schools for three days. The fuel administrator of the district has retreated to his second line of trenches in Florida. The acting fuel administrator promulgates ukases which make us realize vividly that we are at war. Two-thirds of the churches were ordered to

shut down entirely for a few weeks, the remaining one-third to be permitted to keep open for a few hours on Sunday morning. Each denomination was to settle for itself how its churches would consolidate services, hold union meetings, and otherwise take steps to obey the order. This was probably not so difficult for the Protestant churches, as if the worst comes to the worst they could all crowd into Billy Sunday's tabernacle. But the Catholic churches are accustomed to holding several masses daily and the order would entail a most extraordinary hardship on them. As for the daily services of the synagogues they would be, like the Catholic masses, abolished. An amendment had to be made to the proclamation, permitting Catholic churches to remain open a few hours each day. The synagogues have agreed to hold all their Sunday services at different hours in the Eighth street temple. The daily minyanim will for the present be held in private houses.

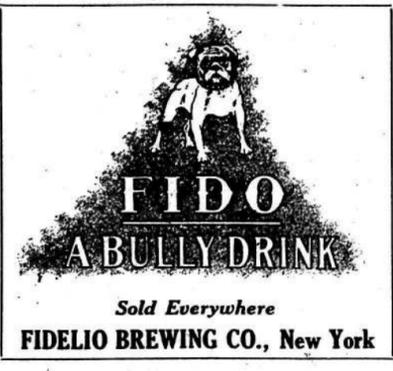
One result of the fuel administration's edict has been the sudden cessation of the social and cultural activities that used to have their headquarters in the vestry rooms of the temple. The local Hadassah, which has just organized, has transferred its meeting place to the Y. M. H. A., and the Collegiate Club has followed suit. The Collegiate Club affairs are notable successes, last week's being featured by an address by Mr. Meyer Bloomfield, chief of the industrial section of the Emergency Fleet Corporation. The number of men employed has increased in the past twelve weeks from one hundred thousand to two hundred thousand, and it is Mr. Bloomfield's task to see that they have every stimulus to give their best efforts. He explained in a very successful way the psychological nature of the work and its large ramifications, as when he sent investigators into every important ship building town in the country, to ride to and from work with the laborers, and find out what transportation and housing troubles might be impeding the men and preventing them from devoting all the energy possible to the building of ships, which is at present the most pressing single problem confronting the country. A musical program and refreshments completed the evening for the Collegiate Club and its guests.

### Jewish Welfare Board and Government Life Insurance.

The Jewish Board for Welfare Work in the United States Army and Navy calls attention to the provisions made by the government for the support of the families of soldiers and sailors. The board, through its secretaries at the camps, offers to assist all soldiers in presenting their individual cases to the Government. The government issues life insurance, for which insurance applications of the men at the cantonments and elsewhere must be filed before February 12. The Welfare Board emphasizes the desirability of taking this insurance, in order to provide for the soldier in case of injury and for his family in case of death, and asks the nearest relative of soldiers and sailors, whether the husband, son, grandson, brother or sister, to urge upon the soldier the advisability of taking out the government insurance.

The government will allow to the wife of an enlisted person with no child, \$15 a month above his pay; to a wife and one child, \$25; to a wife and two children, \$25, with \$5 per month additional for each additional child. Allowances are also made for parents, grandchildren, brothers and sisters. Besides this, there are both the compulsory and voluntary allotments of the pay of the enlisted person, the voluntary portion of which may be any part of the pay received above the compulsory allotment.

Through the efforts of Mr. Albert Lucas, of the Joint Distribution Committee, the Jewish Board for Welfare Work announces a ruling has been procured, whereby American soldiers and sailors, by filling out Form 1-B, relating to compulsory allotments of their pay, and swearing to an affidavit before their commanding officer, and which ruling includes enlisted men and nurses, both male and female, non-commissioned and petty officers and members of training camps, may designate wives and children in "occupied territories" to receive the allotments, to which the United States will add, for each grandchild, parent, brother or sister, \$10 a month; \$20 a month for two parents, \$5 each for a grandchild, brother, sister or additional parent, including parents-in-law, at the rate of \$5 a month. Under Form 38 the voluntary allotment of pay may be made by arrangement with the quartermaster general, who will transfer such funds to the Joint Distribution Committee, which, acting under the war trade license, will transmit voluntary allotments abroad to relatives of American soldiers and sailors in the "occupied territories." Affidavits may be procured from the Joint Distribution Committee, 20 Exchange place, and may be sworn to either before a notary public or commanding officers.



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ENGAGEMENTS.

HOFFMAN—AARONS.—Mr. Harry S. Aarons, 315 West Ninety-eighth street, announces the engagement of his daughter Hortense Beatrice to Mr. Louis Hoffman. At home Monday, February 18, at 8.30 p. m.

LEVY—COHEN.—Mr. and Mrs. Harry Cohen, 233 West 111th street, announce the betrothal of their daughter Bertha to Mr. Julius S. Levy.

MAINTHAW—GOLDBERG.—Mr. and Mrs. Louis Goldberg, of 1971 Seventh avenue, announce the engagement of their daughter Estelle Mettie to Mr. Albert Mainthaw.

NEUBERGER—ADLER.—Mr. and Mrs. Joseph Adler, of 535 West 135th street, announce the engagement of their daughter Belle to Mr. Lou Neuberger.

MICHAELS—GLADSTONE.—Mrs. Jennie Gladstone of No. 60 West 129th street announces the engagement of her daughter Leah to Mr. Samuel H. Michaels. Reception Saturday evening, February 9, at the Ellsmere, No. 80 West 126th street.

SHAPIRO—MARCUS.—Mr. and Mrs. S. Marcus, of No. 981 Fox street, announce the engagement of their daughter Dorothy to Corporal Leon R. Spear.

UNGER—SALOMON.—Mr. and Mrs. Adolph Kaufmann, of 2013 Fifth avenue, announce the engagement of their niece Johanna Salomon to Mr. Alvin Unger. Reception at Savigny, 229 Lenox avenue, February 10, 8 p. m.

WEINBERG—EDELMAN.—Mr. and Mrs. Joseph H. Edelman, 51 East 122d street, announce the betrothal of their daughter Irene to Mr. Louis Weinberg.

MARRIAGES.

BADER—BARTOS.—Miss Irma Bartos to Mr. Joseph Bader, Sunday, February 3, 1917, by Rabbi Rosenblatt at the residence of the bride's parents, Mr. and Mrs. M. Bartos, No. 555 West 144th street.

SCHOENBLUM—DIAMOND.—Mr. and Mrs. S. A. Diamond announce the marriage of their daughter Rose to Mr. Herbert B. Schoenblum at Spartansburg, S. C., on January 9, 1918.

TENNER—HAUSEN.—Mr. and Mrs. Morris Hausen, of 36A Hampton place, announce the marriage of their daughter Madeline Helen to Mr. Edmund A. Tenner on January 30, 1918.

BIRTHS.

BLEY.—Mr. and Mrs. Arthur M. Bley (nee Evelyn Bergman), of 536 West 158th street, announce the birth of a daughter, Muriel, on Sunday, January 27, 1918.

GOLDSMITH.—Mr. and Mrs. C. P. Goldsmith announce the birth of a son at their home, 72 Hamilton terrace, New York city.

HARRIS.—Mr. and Mrs. Barnett Harris (nee Bessie Harris) of No. 610 W. 150th street, announce the birth of a son on January 31st, 1918, at the Lying-in-Hospital, Second avenue and 17th street. Mother and son are both well.

MACINTYRE.—To Mr. and Mrs. Harry MacIntyre, of 2486 Morris avenue, Bronx, on January 29, a son.

BAR MITZVAH.

ROBBINS.—Mr. and Mrs. Barney R. Robbins, of 1 West 101st street, announce the Bar Mitzvah of their eldest son, Nathaniel Oliver, on Saturday, February 9, at 10 a. m., at Synagogue Kehilath Jeshurun, 121 East Eighty-fifth street.

SOCIAL NOTES.

Mr. and Mrs. Nat Gilbert entertained a number of their relatives at a dinner given at their residence, No. 935 St. Nicholas avenue, on Sunday, February 3.

The Talmud Torah children of the Congregation Mt. Sinai Anche Emeth will give a Purlm play at Floral Garden, 556 West 146th street, on Sunday afternoon, March 3. The proceeds will go to the benefit of the Talmud Torah.

Mr. Adolph Lewisohn will be host on Sunday evening, February 10th, and will give a dinner at his home, No. 881 Fifth avenue, when the question of the restoration of Palestine will be discussed by Judge Julian W. Mack, Dr. Stephen S. Wise and Prof. Felix Frankfurter.

Mr. Louis Goldman, city attorney of Biloxi, Miss., is in Washington, D. C., where he was called by the Government to assist the federal trade commission in its investigation of print-paper conditions. Mr. Goldman, for eight consecutive terms, has been re-elected to the office of city attorney without opposition.

A number of New Yorkers are at the Breakers, Atlantic City, N. J., during the current week. Among them are: Miss E. Cohn, Mr. and Mrs. A. Farkas, Mrs. William Marks, Nathan Sobel, Mrs. S. J. Kline, M. Friedman, Mrs. M. Taussig, Mrs. W. Strauss, Mr. and Mrs. Abe Bernstein, Mrs. J. Bonner, Amy Bonner, Mrs. Richard Bauer, Mrs. M. Eisenbach, Mrs. S. Rosenstein, Mrs. Adolph Mayer and William Tonk.

On the occasion of the twentieth anniversary of the organization of the Home of the Daughters of Jacob, an institution which houses 200 aged and infirm old men and women, the Board of Directresses, assembled at a luncheon in her honor, presented Mrs. Harry Fischel, the first vice-president of the home, with a set of framed and engraved resolutions as a token of their appreciation of her unremitting labors and donations to the home through the whole period of the twenty years of her affiliation with the society.

Master Elhan David Sarashon, son of Mr. and Mrs. Abraham H. Sarashon, was Bar Mitzvah on Saturday, February 2, at the Synagogue Kol Israel Anshei Poland, 40-46 West 114th street. On the following evening a reception was tendered at Laurel Garden, which was largely attended. Rev. Dr. Gustav N. Hausmann was toastmaster and among those who delivered addresses were Hon. Henry M. Goldfogel, Judge Leonard A. Smitkin, Mrs. Rose Pastor Stokes, Mr. Abraham S. Schomer, Prof. Geo. Selikovitch and Rev. Ph. Jaches. Rev. Dr. Bernard Steinberg sang and Mr. Maurice Nitke gave some violin selections.

On Sunday afternoon, February 3, 1918, Mr. and Mrs. J. R. Scheinberg, formerly of Edgemere, L. I., and now at 725 Riverside Drive, tendered a dinner in honor of the graduation of their daughter, Miriam Judith, who was one of the few that carried off the first honors from Alexander Hamilton P. S. 186. Besides being one of the honor students in her school she was one of the youngest scholars in her class, and successfully passed her examination for Hunter High School, which she is now attending. Those present were: Misses Beatrice Rosenmond, Edna Rosenmond, Alice Breslaw, Muriel C. Ettinger, Evelyn Krindler, Jennie Lustig, Eleanor Pinn, Dorothy Marrow, Sylvia Brody, Harriet Finkel, Isabel Rosenthal and Masters Lawrence Scheinberg, Jack Hausman, Clement Hausman, Jesse Eisner, Bennie Eisner, Nathan Eisner, Norman Mendelson, and Casper Rabinowitz. The young folks played various games and then sat down to an elaborate dinner under the supervision of Mrs. R. Scheinberg.

IN THE SYNAGOGUES.

ADATH ISRAEL (Bronx).—Rev. Simon R. Cohen, of Brooklyn, will speak this evening.

AGUDATH JESHORIM (117 E. 86th street).—This evening Rabbi G. Lipkind preaches. Sabbath morning on the portion of the week.

ANSCHER CHESED (114th street and Seventh avenue).—Rev. Jacob Kohn lectures this evening on "Nationalism and Humanism." Sabbath morning Rabbi Kohn preaches on the weekly portion.

BETH-EL (Fifth avenue and 76th street).—Rev. Dr. Samuel Schulman preaches Sabbath morning at 10.30.

BETH ELOHIM (961 Southern boulevard).—Rabbi Louis J. Goetz will preach this evening and on Sabbath morning.

BETH ISRAEL (262 W. 99th street).—Services this evening at 8.15. Dr. Gustav N. Hausmann will speak on "Possibilities."

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

B'NAI ISRAEL (535 W. 148th street).—Rev. Dr. Isidor Reichert will preach this evening on "The Value of Religion." Sabbath morning on the portion of the Law.

B'NAI ISRAEL (Bedford avenue and Hewes street, Brooklyn).—Rabbi Jacob A. Dolgenes preaches this evening on "The Greatest of Jewish Philosophers." Sabbath morning Rabbi Dolgenes preaches on the weekly portion.

BOROUGH PARK TEMPLE (14th avenue and 49th street, Brooklyn).—This evening at 8.30 Dr. David Levine will lecture. Sabbath morning on the portion of the week.

CENTRAL SYNAGOGUE (55th street and Lexington avenue).—Rabbi Nathan Krass preaches Sabbath morning.

CHAARI ZEDEK (23 W. 118th street).—Eightieth anniversary celebration this evening. Speakers, Hon. Abram I. Elkus, Professor M. M. Kaplan, Rev. Henry S. Morais and Rabbi P. Chertoff. Sabbath morning Rabbi Chertoff speaks on the weekly portion.

EMANU-EL (Fifth avenue and 43d street).—Sunday at 11.15 Dr. Joseph Silberman lectures on "God and the War."

EMANU-EL BROTHERHOOD (15th street and Second avenue).—Mr. Robert Seely lectures this evening at 8.15.

ETZ CHAIM (107 E. 92d street).—Dr. David Davidson preaches Sabbath

morning on "Master and Servant." FREE SYNAGOGUE (Carnegie Hall).—Sunday morning at 10.30 Dr. Wise will preach on "Lincoln, the Legend and the Man Wilson."

FREE SYNAGOGUE (Bronx Branch, 163d street and Southern boulevard).—Dr. Sidney E. Goldstein will speak tonight on "Do We Need a New God?"

FREE SYNAGOGUE (Downtown Branch, 155 Clinton street).—Dr. Bernard Cantor will deliver an address this evening.

FREE SYNAGOGUE (Washington Heights Branch, Broadway and 157th street).—This evening Dr. Wise will preach on "Lincoln, the Legend and the Man Wilson."

GATE OF HOPE OF FORT WASHINGTON HEIGHTS (1409 St. Nicholas avenue).—Rev. H. L. Martin preaches this evening and on Sabbath morning.

INSTITUTIONAL SYNAGOGUE (112 W. 116th street).—This Friday at 8.30 Rev. Dr. Elias L. Solomon will lecture. Sabbath morning Mr. B. Reuben Weilerstein will preach. Sunday morning at the Mt. Morris Theatre, 116th street and Fifth avenue, Rabbi Herbert S. Goldstein will deliver an address on "Lincoln the Mystic."

ISAIAH (127 West 89th street).—Rabbi Samuel Greenfield lectures this evening. Sabbath morning on the portion of the Law.

JEWISH CENTER (133 West 86th street).—Prof. M. M. Kaplan preaches Sabbath morning on "What Is Democracy?"

JEWISH THEOLOGICAL SEMINARY (531 W. 123d street).—Sabbath morning Mr. Louis Hammer will preach.

JUDAH HALEVI (166th street and Morris avenue).—Rabbi Jesse L. Blumenthal lectures this evening. Sabbath morning on the portion of the Law.

KOL ISRAEL (22 West 114th street).—Rev. Dr. Gustav N. Hausmann will preach Sabbath morning on "Shekolim."

MONTEPIORE (Hewitt and Macy places, Bronx).—Rabbi Alexander Basel preaches Sabbath morning at 10 o'clock.

MOUNT SINAI ANSHE EMETH (600 West 181st street).—Rev. Dr. L. Zinsler will preach this evening on "Give and Give Again." Sabbath morning, "Israel's Commonwealth."

MT. ZION (45 West 119th street).—Rev. B. A. Tintner preaches this evening and Sabbath morning.

NEW SYNAGOGUE (Broadway, near 76th street).—Friday evening and Sabbath morning services by Rabbi Ephraim Frisch.

ORACH CHAIM (35th street and Lexington avenue).—Rev. Dr. Moses Hyamson will preach Sabbath morning.

OHAB ZEDEK (18 West 116th street).—Rev. Dr. Bernard Drauchman preaches Sabbath morning on "Should the Synagogue Be Attractive?"

PENI-EL (525 West 147th street).—Rabbi Aaron Eisenman will preach this evening on "If Lincoln Lived Today." Sabbath morning on "The Jews' Contributions to the Ideal of Justice."

PETACH TIKVAH (Rochester avenue and Lincoln place, Brooklyn).—Rev. Dr. Israel H. Levinthal lectures tonight on "Because You Are a Jew." Sabbath morning on the weekly portion.

PINCUS ELIJAH (118 West 95th street).—This evening at 8 o'clock Rev. Dr. Jacob S. Minkin will lecture. Sabbath morning Rabbi Minkin preaches on the portion of the Law.

RODEPH SHOLOM (63d street and Lexington avenue).—Rev. Dr. Rudolph Grossman preaches Sabbath morning.

SHAARI ZEDEK (Putnam avenue, Brooklyn).—Dr. Max Raisin will preach this evening on "The Jewish Note in the Life of Abraham Lincoln." Sabbath morning on the portion of the week.

SINAI (Stebbins avenue and 163d street).—This evening Hon. Abram I. Elkus, former Ambassador to Turkey, will speak on "East and West." Sabbath morning Rabbi Max Reichler will speak on "The Rights of Minorities."

SINAI (Mt. Vernon).—Dr. Joseph I. Gorfinkle lectures this evening and on Sabbath morning.

SPANISH AND PORTUGUESE SYNAGOGUE (SHEARITH ISRAEL), (70th street and Central Park West).—The Rev. Dr. H. Pereira Mendes will speak on Saturday morning.

TEMPLE OF THE COVENANT (552 West 181st street).—Services this evening at 8.20. Rabbi Frederick Braun lectures.

TIPERETH ISRAEL (Kensington, Brooklyn).—Mr. Saul J. Cohen will speak tonight on "The Restoration of Palestine and Its Effects on Jewish Life." Sabbath morning Rabbi Jacob Katz preaches on the Sedrah.

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

YOUNG WOMEN'S HEBREW ASSOCIATION (31 West 110th street).—Friday evening services at 8.15. Sabbath morning Mr. Mortimer J. Cohen will speak on the Sedrah of the week.

The Harlem Forum.

Owing to the present fuel situation it has been found necessary for the Harlem Forum to have its regular Sunday morning lectures at the Young Women's Hebrew Association, 31 West 110th street. Sunday morning, Feb. 10th, the speaker will be Rev. Dr. Moses Hyamson, who will talk on "Content and Significance of Jewish History." General discussion will follow the lecture. An excellent musical program has been arranged.

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### BROOKLYN NOTES.

#### Beth Sholem People's Sisterhood.

The installation of officers of the Beth Sholem People's Temple, Twentieth and Benson avenues, Bensonhurst, took place Tuesday afternoon, January 29, in the vestry rooms of the temple. The affair was well-attended both by members and friends. After the refreshments the retiring president, Mrs. Arthur Stern, introduced the newly appointed rabbi, Rev. Sidney Saul Tedesche, who, as chairman of the afternoon, introduced the newly elected officers.

Mrs. David Cowan, representing the work of the Red Cross, made a strong appeal for more workers; alluded to the work of the Sisterhood as being efficacious, and said that 111 garments had been turned over to the New Utrecht Auxiliary of the Red Cross in Bensonhurst. Mrs. Ely Schrier spoke of the large number of garments that had been turned in.

Rabbi Tedesche made an address, painting in vivid colors the high ideals to be carried out from the amalgamated sisterhood of the two former temples; the beautiful work to be accomplished, the high ethical standard to be lived up to, the great good to be done in the community, and that the Sisterhood, living up to the highest type of virtue, would grow from strength to strength. He spoke of the need of the closest cooperation, and asked the members to cultivate the beautiful quality of friendship. Addresses were also made by Mrs. Arthur Stern, Mrs. Lester Osterman, Mrs. Ben Cohen, Mrs. Dave Levy, Mrs. E. Schrier, Mrs. J. Schattman, Mrs. N. Flanter, and Mrs. David Garfinkle, the retiring treasurer, read a full report of the standing of the Sisterhood.

Rabbi Tedesche then installed the ladies who were to act as trustees, namely, Mesdames Arthur Stern, S. Lichtenstein, David Cowan, J. Gallay, William Maier, J. Aaron and G. Steiner.

Mr. Jesse Wasserman, president of the temple, also spoke.

#### Hebrew Educational Society.

Lieutenant Shapiro gave a description of "A Day at Camp Upton" on Saturday evening, February 2d at the Hebrew Educational Society, under the auspices of the Brownsville Service League. Motion pictures of American soldiers at home and abroad were exhibited.

Harold Sacher of the Philomath Club was awarded first prize in the Boys' Intermediate Declamation Contest on Sunday afternoon, February 3. Celia Trien of the G. A. G. Club, was victorious in the Girls' Contest. The judges were Morris Newman, Nathaniel Israel and Edward Sanders. Dr. Charles S. Bernheimer presided.

The Dorian basketball team of the Hebrew Educational Society defeated the London Circles on Saturday evening, February 2. The score was 24 to 6.

Dr. B. Hoffman spoke in Yiddish on Saturday evening, February 2, on "The Hope of the Jews in America."

The events of the week include the following: Wednesday evening, February 6, lecture illustrated with motion pictures, by Dr. Frank J. Millman on "Why Is There a Scarcity of Coal?" lecture to Sabbath school teachers by Dr. Alexander Lyons entitled, "How to Teach Bible History"; Saturday evening, February 9, Yiddish lecture by Joseph Eron on "Abraham Lincoln"; dance by the Harmonious Dramatic Circle for the benefit of welfare work for Jewish boys at camp; Sunday afternoon, February 10, declamation contest of Junior clubs.

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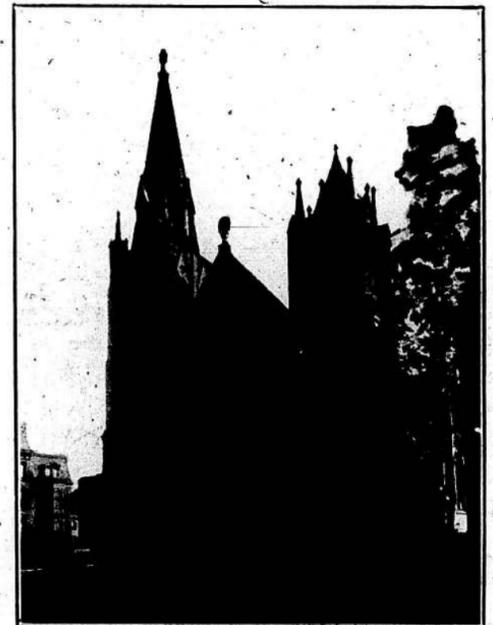
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#### Rabbi Dolgenus to Be Installed.

On Sunday, February 17, 1918, at 2 p.m., Congregation B'nai Israel, of Brooklyn, will formally install its newly elected minister, Rabbi Jacob A. Dolgenus, at the synagogue, Bedford avenue, corner Hewes street. Among the ministers who will participate in the installation are Rev. Dr. Philip Klein, Rev. Dr. Bernard Drachman

and give suggestions to help make the gatherings more interesting.

Last Friday evening was given over to Shalom Aleichem when some of the works of this famous humorist were read in English and in Yiddish. Among the subjects discussed at previous meetings were: "The Importance of Lord Balfour's Declaration," by Mr. H. Friedlander; "Moses the Lawgiver and Moses



Congregation B'nai Israel

and Rev. Dr. Moses Malsner, of New York. Rev. Dr. Samuel Rabinowitz, Rev. Dr. Israel Goldfarb, and Rabbi Kasson will welcome the new rabbi in behalf of Brooklyn. A special musical program has been provided for the occasion.

Rabbi Dolgenus received his rabbinical training at the Jewish Theological Seminary, and was associated with Congregation Pincus Elijah and Shearith B'nai Israel of New York, prior to his present call.

#### Friday Evening Gatherings at Arverne Synagogue.

A series of Friday evening gatherings has been inaugurated at the Synagogue of the Congregation Derech Emunah Vernam avenue, Arverne, for the purpose of promoting sociability and advancing Judaism among the Arverne Jews. Mr. J. Rosenberg has been appointed president pro tem and Messrs. E. Figatner and H. Friedlander are the committee in charge. They extend a cordial invitation to all the residents of Arverne to attend these meetings and to

#### Temple Petach Tikvah.

The newly-elected officers will be the hosts to the members and their wives at the Conservation Dinner, which will be held in the Vestry rooms of the Temple at 6:30 on Tuesday, Feb. 12, 1918. A splendid entertainment is being arranged.

The Alumnae association held a very interesting meeting last Tuesday evening, Jan. 29, 1918, at which Helen Wasserman read a paper on the subject, "Judaism and Mohammedanism," which was followed by a discussion.

Governor

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Orphan Asylum Dismisses Members on Charges.

An extraordinary meeting was held last week by the Austrian Hebrew Free Burial Society and Israel Orphan Asylum Association at their quarters on East Second street, at which were present the directors of the organizations.

Judge Gustave Hartman, as president, called the meeting to order and briefly outlined the purpose for the special gathering, which was to prefer charges against nine members for having been guilty at the time of the recent campaign of fraudulently circulating handbills calumniating the character of Judge Hartman, injuring his chances for reelection and reflecting on the good name of the organization. The procedure of the trial was like that of a court of law. Mr. Hyman, who appeared for the defendants, appealed to the sympathies of the directors, but did not touch upon facts. He failed to impress his audience. Mr. Leopold Moskowitz, as counsel for the organization convincingly refuted the counter-accusations of the defendants, that among other things Judge Hartman had been negligent of his duties as president of the organization and had misappropriated money that should have gone into the funds of the institution. Evidence was produced by the judge, his brother, Morris Hartman, and other members that the work of the president had always been whole-hearted and unselfish. The directors were not slow in manifesting the absolute trust and confidence they have in their president. The nine guilty members were expelled by the motion of an overwhelming majority.

It is expected that within a week or so, the institution will be ready to receive children.

Young Men's Hebrew Association Gains in 1917.

The annual meeting of the Y. M. H. A. at 92nd street and Lexington avenue, took place at the association building, on January 27. Justice Irving Lehman rendered his annual report, and addresses were delivered by Ambassador Abram I. Elkus, Major P. J. McCook, Rev. Dr. Samuel Schulman and Rabbi A. G. Robinson. The musical program was rendered by the Y. M. H. A. orchestra, under the direction of Mr. A. W. Binder, musical director.

President Lehman in his report called attention to the fact that in spite of the war conditions and the general feeling of uncertainty that overcame most of the members of the association, the activities of the Y. M. H. A. had materially increased during the past twelve months. Membership has increased by 250, and the attendance of the various departments by 10,000. He called attention to the fact that the association had entered into Y. M. H. A. extension work for reaching about 1,000 young men among the private clubs in Harlem. He finally announced that Rabbi A. G. Robinson, who was for a number of years director of the religious and social work, is now executive director of the association supervising all its activities.

During the past month the Young Men's Hebrew Association has been conducting a membership campaign for additional members. An increase was necessary, due to the fact that over 150 members have been drafted or enlisted in the army. The campaign has been completely successful, for 250 new members have been added to the rolls during the past four weeks. The Marshall Club secured for the association the largest number of members, and was awarded first prize. The Myriad Club was a very close second in the contest.

This Sunday evening Mr. J. Erwin, the famous traveler, will give his lecture on Japan, illustrated by very wonderful stereopticon views and motion pictures. The entertainment will be open to the public free of charge.

A Lincoln Evening at the C. J. I.

On the evening of Lincoln's Birthday, a Lincoln evening will be conducted under the auspices of the Interclub Council of the Central Jewish Institute, to afford the neighborhood an opportunity to express its devotion to the ideal and institutions of America.

We cannot be a true part of democratic America unless we both give to it and take from it. We must give to it the best in us, which as Jews, is our Jewishness, the spiritual manner of life, the ideals, the aspirations, the visions, developed through 4,000 years of history. In like manner, if we are to be true Americans, we must take from America what is profound and significant in its history.

The Interclub Council thereby hopes to demonstrate through the program presented on this occasion one manner of teaching Americanism. Though their purpose is serious, they have aimed above all to make the program an enjoyable one, and can assure all of a well-spent evening.

The program will include music, singing and an address on "A Jewish Conception of Lincoln," by Rabbi Jacob Kohn. Dancing will follow.

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מִשְׁנֵה

How glibly many Jews speak of "going back" to Zion, by which the Holy Land is intended, when, as a matter of fact, they never left it. One can only properly speak of returning to a locality which one has forsaken. How many of these Jews who are willing to go back can prove that they or their immediate or remote forbears left *Eretz Yisroel* for the flesh-pots of Egypt?

A recent critic of Zionism and its leaders excepts only Dr. Max Nordau, Nathan Straus, Mr. Justice Brandeis and Miss Henrietta Szold from the barbed darts of his destructive contemplation of its leaders. This being so, we look to see the remaining heads of the movement justify themselves before the court of Jewish public opinion.

The communal criticism of the English Chief Rabbi's telegram of congratulation to General Allenby, the captor of the Holy City, proceeds from that attitude of mind which chafes at any expressions of authority. The Chief Rabbi spoke in this document of his empire-wide flock, of the Jews scattered throughout the world and in the name of the House of Israel. This as one of our outstanding religious leaders he had a perfect right to do. And the effect of his timely note on the world of non-Jewish opinion cannot be other than valuable. Had he been careful to delimit his representative character in the light of the petty attacks on his position the force of his words would have been irretrievably diminished.

Everyone who in these days reasserts Israel's essential belief in democracy is performing a useful service for the world. That prophetic Judaism as well as that which is laid down for our guidance in the *Chumesh* was essentially a democratic community and organization needs not to be detailed for the benefit of the readers of this journal. For the world at large, however, the matter wears a different aspect. That world does not know, as we do, that Israel was democratic in principle despite its kingship and that in the standard theocracy justice was accorded to every man, as was his due. If, then, these facts are restated for the use of an ignorant world much ignorance will be dispelled, and it is possible that a new impetus to Israel's ancient ideals will be directed in a very practical sense.

Acute observers of Jewish conditions throughout the world at the present moment are correct in regarding the announced intention of the leaders of the newly constituted Poland as a semi-autonomous state to compel the migration *en masse* thence of all the Polish Jews as one of the most devastating calamities that may befall Jewry. They do well to compare this impending catastrophe with the expulsion of the Jews from Spain in 1492, for this is what it will amount to if carried out. The last three words, however, give us the clue whereby the nations of the earth and world-Jewry itself may arrest this threatened disaster. If a combination may be effected at the pace conference, or during the remaining term of the war, whereby the leaders of Poland may be brought to a realizing sense of their responsibility, there is hope that the great danger may be successfully averted.

The bulky and pretentious Jewish Communal Register, just published by the "great and glorious" Kehillah, describes this journal summarily as follows: "Maintains critical attitude toward attempts at Jewish communal organization." Of course, the inwardness of this remarkable statement is to be sought and found in our relentless opposition to all efforts, especially those of the "great and glorious" Kehillah, whereby communal organizations would masquerade and appear to be representative of the community, while in fact they are just the reverse. We objected to the activity of the Kehillah so long as this body, with its splendid, traditionally appearing title, was undemocratic in its organization and operation. As soon as the Kehillah becomes truly democratic and fully representative of the community in its best and highest sense, our attitude of opposition to it will disappear. We ought, in fairness, to add that the recent special convention of the Kehillah marked the beginning of the practical democratization of this body. When this change has been fully brought about we feel sure the Kehillah will really be a great and glorious institution of New York Jewry.

## AN IMPORTANT RULING

THE recent announcement by the Secretary of the Joint Distribution Committee of the American funds for Jewish war sufferers of the fact that the United States Government has agreed to co-operate with this organization in the matter of allotments of pay by American soldiers and sailors is of transcendent interest and importance. In our news columns we have heretofore published the gist of this valuable ruling; in this place we may repeat that all persons of either sex serving with the national forces may designate wives and children in the occupied territories to receive their allotments of pay. To these allotments the government will add substantial sums per month for various next of kin, and the transfer of funds will be promptly made through the Joint Distribution Committee under the licenses issued to this organization by the Federal War Trade Board.

It is, therefore, apparent that our constituted authorities recognize the important work that is thus performed by this splendid organization. But not from this point of view alone do we refer to the matter. The entry of the United States upon the war threatened seriously to hamper the capabilities of the Joint Distribution Committee for doing good. This difficulty has now been happily obviated. Those who in duty bound contribute to the support of their parents in the occupied war zones are now, through the joint facilities of our government and the Joint Distribution Committee, enabled to continue their support. In short, the national insurance planned and perfected through the exigencies of the war is thus made real and effective, and in a direction where the money will likely prove a substantial blessing.

Of course, it goes without saying that the efficient management of the affairs of the Joint Distribution Committee rendered this arrangement possible. The Joint Distribution Committee has nobly and Jewishly acquitted itself of all the many tasks and problems devolving upon it. Maintaining a serviceable organization, enjoying the unfettered confidence of the constituted authorities, the Joint Distribution Committee is enabled to direct its life-giving succor in those channels where it will be of greatest benefit; another evidence, if one were needed, of the splendid accomplishment of American Jewish philanthropy.

The Order Sons of Zion, we are told, is the only Jewish fraternal institution that is steadily progressing both in membership and influence. We have little doubt, however, that the insurance feature of the order is not what is attracting the Jewish masses to its ranks, but that the momentary popularity of the Zionist propaganda is mainly and directly responsible for this result. The order being now in the flush of its prosperity should seize the occasion to set its insurance house in order.

An ingenious writer in one of our contemporaries recently made the striking suggestion that the Monroe Doctrine of American polity may be invested with an American Jewish significance. His thought was that it behooves American Jewry to care for our brethren in the lands to the south of the United States in this hemisphere to the exclusion from this task of all other foreign Jewries. The idea is worthy of serious study and consideration. Only, the facilities for this work are still unorganized.

We Jews are in duty bound to teach the Law diligently to our own children, and also constantly to iterate the facts of Jewish achievement for the sake of the Gentiles. If, after all these many years and the numerous writings on the subject, a seemingly intelligent non-Jewish-American writes to *The Public Ledger* to say that in his opinion Haym Salomon's work as the financier of the American Revolution is a myth, it is plain that we have still much to do to dispel ignorance concerning the Jews on all sides.

The Zionists, acting on a suggestion of Nahum Sokolow, who had just interviewed the Pope, have informed us that the Vatican hailed their aspirations with respect to the future of Palestine with complacent satisfaction. This item of news appeared on the morrow of the capture of Jerusalem, and we, with all others, took it at its face value. Now, from another, not necessarily anti-Zionist, source we learn that the Pope looks upon the Zionist announcement as "a grievous insult to not merely the Catholic church, but all Christendom." To document this view he is reported as engaged upon an encyclical which is shortly to issue. What have the Zionists, and especially M. Sokolow, to say to this newer version of Vatican opinion?

All sections within Jewry are in substantial agreement on the proposition, which is obviously fundamental, that Judaism is imposed by birth on those who are known as Jews. Jews are not asked whether they would be such; they are such; their duty as Jews is imposed upon them by reason of and through the accident of birth. On reflection it must be found that this view is altogether correct, for the Jews, who are born Jews, remain such despite all their falling away from the synagogue in individual cases, despite their ascent in the social or fashionable scale and despite their wish to appear before the world of men as other than they are. Our last sentence has reference to the followers of Reform Judaism, or to those who have doffed all allegiance to the synagogue and affiliation with those known as Jews. Were this not so, the commonly accepted Jewish view of converts to the dominant religion would lose its force, and the Christian missionaries to the Jews would reap a much greater harvest of converts—our word, *meshummodim*, is quite characteristic than they do.

It is undoubtedly true that much of Jewry in Anglo-Saxon countries is directed to the Anglo-Saxon character. For the people of a nation inevitably shapes the ideals of their government. If the people be distinguished by their habits of fairness, of toleration, of complete liberties of the individual, it is safe to assume that the representatives of minor nationalities whose lot is cast among them will enjoy happiness in their midst. The same principle pursued further; it must be apparent to the people of Anglo-Saxon lands that the Jews have been blessed by the advantages with the result that their communities in Anglo-Saxon lands are, and for many decades have been, the leaders of the world's Jewry. On the other hand, where the nation among whom the handful of Jews live is composed of persons in whose character and habits of thought brutality, orderliness carried to the point where individualism is quite suppressed, militarism in short, is the distinguishing characteristic, there the Jews are not happy for, in the nature of the things, they cannot be happy, as they are constituted, in such an environment.

The importance of gathering detailed and accurate statistics as to the participation by Jews of this country in the present war, whether as soldiers and sailors or in sundry auxiliary services, is once more demonstrated by a correspondence recently published in *The New York Herald*. Rabbi H. Pereira Mendes had written to that newspaper calling attention to the splendid display of Jewish civic virtue and patriotism in this and all the earlier wars of the Republic. A Gentile from Northern New York thereupon wrote accusing Dr. Mendes practically of tergiversation, and in substance defied him to adduce statistically proof in support of his statements. Dr. Mendes was, of course, absolutely correct in his remarks, and his Gentile critic's letter was not only rude and mendacious but extremely inept. Not for the sake of this particular individual but for the good name of American Jewry in general, and to enable us in future to bring our opponents to book summarily, do we accordingly press this matter of compiling careful and thoroughgoing statistics on the bodies which have specially charged themselves with this essential duty. We refer to the Bureau of Statistics of the American Jewish Committee and the Jewish Board for Welfare Work in the United States Army and Navy. They should carry on, and be encouraged practically to carry it on, this work which is so vital to the peace and prosperity of our great community.

The most studious and painstaking observers of current notions in the Jewish world are not persuaded that the dismemberment of the former Russian empire into its component nations and racial groups spells nothing but peril for those of our people who would be affected by such an event. If Russia splits up into the republics of Finland, Lapland, Lithuania, the Ukraine, Muscovy, the Crimea and the countless others, the Jews residing in these different sections will pass through the same experiences as their non-Jewish fellow citizens. These experiences will not be a counterpart of what happened under the Romanoffs when Russia was united into an apparently strong dominion, for the anti-Jewish excesses under the Romanoffs were as much inspired by the seeming outward strength of their governmental machine as by any other consideration. And when we note the circumstance that some of the most pessimistic critics of present-day Russia are Zionists, then effect parallels cause. For a weak, dismembered Russia, with its Jews exposed to all manner of perilous situations, would be one of the best arguments in support of the Zionist aspirations. Of course, we do our Zionist friends the justice to say that they would never consent to advance the realizability of their cause at the expense or at the cost of the happiness of Russian Jewry.

We think the governors of the Hebrew Union College adopted a wise course of action in dealing with the connection of one of their teaching staff, Prof. Gotthard Deutsch, with the proscribed People's Council. Nor should we neglect to include within this circle of wisdom the learned professor himself, who, having been duly cited to appear before his trustees, and the cause of their action in thus citing him communicated to him in advance, unreservedly announced his devotion to this, the country of his adoption, and his immediate withdrawal from all relations with the body which has brought down upon itself the displeasure of our government and of lesser organizations. Professor Deutsch excused his activity on behalf of the People's Council by his admission that its ideal of a universal peace attracted his interest and acceptance, and the Board of Trustees ended the unpleasant incident by accepting his *apologia pro vita sua*. We are pleased to observe that the governors, beyond demonstrating their ungrudging loyalty to America, made no mountain out of this mole hill of an affair, and that Professor Deutsch, having sinned and repented, did not choose to don the trappings of the martyr in the cause of free speech and academic freedom. His recantation is full and complete, and will speedily be forgotten by all save the student of the minutiae of Jewish history, who may, sooner or later, see fit to publish an essay presenting the comparative value of the interference of trustees on the development of the ideal of universal peace within Judaism. The example of Cincinnati, too, may be commended to the heads of our "great and glorious" Kehillah.

**Governor Whitman at B'nai B'rith Diamond Jubilee.**

District Grand Lodge No. 1, Independent Order B'nai B'rith, celebrated the seventy-fifth anniversary of the order with a jubilee at Temple Emanu-El, Fifth avenue and Forty-third street, Saturday night, February 2, 1918. Three-quarters of a century ago the order was founded in this city. It has spread throughout the country and has become a power for good in American Jewish life and has planted branch organizations around the world.

Governor Whitman brought the congratulations of the people of the state to the members of the mother district for what the order has been, for what it has done and for what it has stood, and particularly for the devotion to country it has always taught. He told his two thousand hearers that the patriotism the order has shown since the die had fallen "war," has earned for them the esteem of the whole land. He said in part:

"It is particularly fitting that the ceremonies in connection with this event should be held in the City of New York, where in the year 1843 a number of Jewish merchants met at No. 450 Grand street to discuss matters of Jewish interest. The subject which most engrossed their attention was the care of their less fortunate brethren.

"The purposes of these high-minded citizens was such as to commend itself to their brethren, with the result that the work spread rapidly throughout this state and through the New England States, and within eight years District Grand Lodge No. 1 was established in this city. It was but a short time thereafter that lodges were organized throughout the United States and in many of the European countries."

The Governor then quoted from the charter of the order its declaration of principles:

"The Independent Order B'nai B'rith has taken upon itself the mission of uniting Israelites in the work of promoting their highest interests and those of humanity; of developing and elevating the mental and moral character of the people of our faith; of inculcating the purest principles of philanthropy, honor and patriotism; of supporting science and art; of elevating the wants of the poor and needy, visiting and attending the sick; coming to the rescue of victims of persecution; protecting the orphan and assisting the widow and orphan on the broadest principles of humanity."

"It's a pretty good creed," the Governor commented. "It's a pretty good foundation for any order of any kind, for the service of any land or people. But you serve a bigger purpose and teach a finer lesson than any of those enumerated in your charter—that of brotherhood. Whoever among you has thoroughly learned this lesson within your order has been made ready for the great brotherhood—the brotherhood of man."

"I feel that this is your big opportunity and I am happy to know that you are indorsing it to the fullest extent. Your gifts of an ambulance to the Red Cross, your offerings to the soldiers located in camps, are all activities which win the warmest praise from your admiring fellow citizens."

Mr. Herman Asher, past president of the district, president at the meeting. He spoke of the order as "a body of Jewish men dedicated to the service of faith, the service of race and to the service of country." Dr. Joseph Silverman, rabbi of Temple Emanu-El, and past president of District No. 1; Charles Hartman, member of its executive committee; Joseph Rosenzweig, M. P. Davidson and Judge Irving Lehman gave interesting addresses. Rabbi Herbert S. Goldstein delivered the invocation, and Rev. Simon Schlager of Temple Emanu-El conducted the musical program.

The district opened its sixty-ninth annual convention at the B'nai B'rith headquarters, 2307 Broadway, Sunday morning, February 3. Delegates were present from all of the New England states and from New York. The war work of the order took up a large part of the deliberations.

The convention opened with a prayer by Rabbi Herbert S. Goldstein. President Rosenzweig then read his annual message reporting the work of the year. Among the activities he referred to the work among the soldiers and sailors and the placing of dependent children in Jewish homes.

Mr. Myron Sulzberger, president of the board of governors of the Home For the Aged at Yonkers, reported over \$20,000 spent last year for the care of old members, who are no longer able to care for themselves, and whose families are in no position to maintain them.

The following officers were elected for the ensuing year:

Maurice P. Davidson of Brooklyn, president; Charles H. Shapiro of Bridgeport, Conn., first vice-president; Hon. Henry Lasker of Springfield, Mass., second vice-president; Herman Asher of New York, treasurer; Dr. Bernard M. Kaplan of New York, secretary. The members on the general committee are: Joseph H. Ullman of New Haven, Conn.; Joseph Rosenzweig of New York city; Hon. Charles M. Stern, deputy attorney general, Albany, N. Y.; Col. Harry Cutler of Providence, R. I., and Judge Abraham K. Cohen of Boston, Mass. Other officers and committees are: Counsel of the district, Samuel Fleischman of New York; member of

executive committee from district No. 1, Charles Hartman of New York; chairman of committee on laws, Hon. Samuel Campner, mayor of New Haven, Conn.; chairman of committee on finance, William H. Silk of New York; chairman of committee on endowment, Myer L. Victorius of New York; chairman of committee on general fund and charitable objects, Archibald M. Hillman of Worcester, Mass.; chairman of committee of district court, Julius Ilch, Albany, N. Y.; chairman of committee of intellectual advancement, Clarence G. Bachrach, Brooklyn, N. Y.; chairman committee of social service, Rev. Dr. Herbert S. Goldstein of New York; chairman committee on religious activities, Rev. Dr. Joseph Silverman of New York; president board of governors, Myron Sulzberger of New York.

The convention voted various sums to different charitable organizations, and adopted resolutions of thanks to the governor of the state for his participation in the celebration, to Justice Irving Lehman, to the Jewish and daily Press, to Temple Emanu-El and to others who helped to make the celebration the success that it was.

The next annual convention will be held at Bridgeport, Conn.

The B'nai B'rith order closed its sixty-ninth annual convention by putting itself upon record as supporting the federal administration in the prosecution of the war in the most forceful way. The war resolution read:

"Whereas, this country faces the most serious crisis in its history, and whereas the termination of this terrible war will affect not alone the future democratic institutions of our country but spells the fate of true democracy of the world and of humanity, and whereas our country is striving to see that justice shall be done and that a permanent peace shall ensue,

"Be it resolved, that Grand Lodge No. 1 of the Independent Order B'nai B'rith hereby extends to the Hon. Woodrow Wilson, President of the United States, its full co-operation in the carrying on of the war, pledges its support and the support of all its members of district No. 1, and

"Be it further resolved, that we herewith pledge our faithful, our conscientious and our constant patriotic support in the service of the nation with a most abiding faith and conviction that we are on the side of the right, and that right—and not might—must prevail."

Copies of this resolution were ordered by the convention to be communicated to the President.

**CORRESPONDENCE.**

**Invitation to Zionists.**

Editor HEBREW STANDARD:  
In your issue of January 18 there was published a lecture delivered by Rabbi Herbert S. Goldstein, under the heading "Judaism's Invitation to Zionists."

The lecture reads well and sounds well, though more in the spirit of true evangelism than a Jewish lecture. Yet I think it would be more proper, more rational and truer to say Zionism's invitation to Judaism than Judaism's invitation to the Zionists.

I shall not say that all Zionists are loyal orthodox Jews. No reasonable man will vouch for such a statement, nor does Zionism itself assume it. Zionism is not putting any restrictions on those who join its ranks. Zionism is a widespread national movement and being national it contains coworkers representing almost all the elements of the nation—orthodox, liberal, religious, irreligious, etc.

But if Rabbi Goldstein wishes to extend an invitation to Judaism, let him extend it to those young men and women who are not enlisted in the Zionist ranks. These non, or anti Zionists stand much further away from Judaism than the Zionists. Every rational, unprejudiced person will admit that Zionist workers stand nearer and in closer connection than their opponents.

I have not yet met an intelligent Zionist who assumes that Zionism is the entire Judaism, as Rabbi Herbert S. Goldstein suspects many to believe. No, indeed not. But Rabbi Goldstein must admit that Zionism is included in Judaism, and Zionism works, directly or indirectly, for Judaism. Zionism revives Judaism. Zionism calls the deserters of our religion to come back to Judaism. Zionism helps Judaism and Zionism is the only means of preventing Judaism from disappearing out of existence. But whether Rabbi Goldstein wants to accept the dogma or not, every deep thinker who takes Judaism to heart, whose soul pains and heart bleeds at the rapid falling away of our nation from its religion, sees that the only hope of saving our religion is through Zionism.

Look at the thousands of young men, and old men, who otherwise wouldn't identify themselves as Jews, but for Zionism, join its ranks, fight for the nation and are proud to admit their true identification.

Look at the widespread movement the Zionists aroused among the young generation to study our history, our holy language. Isn't this a call to Judaism? Look at the national modern Hebrew schools, where thousands of children perfect themselves in a thorough Hebrew education in our Bible, prophets, Midrash, love for their great men, love for their religion, love for their old country and old traditions. And all this is due to the Zionist agitation and Zionist spirit. Isn't this a call back to Judaism?

Look at the Zionist institutions, where lectures are being delivered on all subjects pertaining to Judaism and the Jewish nation. Isn't this a step nearer to

Judaism than attending non-Jewish lectures?

Look at the thousands of young Jews and members of similar societies who are a direct offspring of Zionism and whose program is, among others, to observe Jewish holidays and Jewish festivals. Isn't this a call to Judaism?

Or does Rabbi Goldstein extend his invitation to Judaism to the Mizrahi association, who are the most loyal of our orthodox Jews?

Or does Rabbi Goldstein extend his invitation to Judaism, to the hundreds of orthodox rabbis who are found among the Zionists?

Rabbi Goldstein pities those in whose soul there is no religion. Yes, it is a pity. But why call those lamentations at the expense of Zionism? We have to admit that a soul without religion and without Zionism is more lamentable than the one who lacks the former but possesses, at least, the latter. Rabbi Goldstein asserts that Judaism has proven that it can live centuries without a lung! Yes, it had patience, endurance, victims, red blood to last so long. But no more. He can see for himself that we have no more those heroes who suffered death, starvation, but who wouldn't trespass a Jewish precept.

Our Sabbaths are desecrated, our holidays profaned, religion not observed, our customs sneered at, and all this is due to the fact that our nation has no more the courage or desire to sacrifice themselves as of old for their ideas. And their only solution is Palestine.

Rabbi Goldstein says: Judaism is a faith of the spirit. This assertion is in many a way a good piece of sophistry. A faith of the spirit is good for the spirit, not for human beings. Torah is not for the spirit. Our Torah, our religion and the proper fulfillment of its precepts need a land, and the sooner the better.

And for all these the Zionists are directly or indirectly working.

And thus Zionists extend a call back to Judaism, and they are nearer to Judaism than the non-Zionists. And if there are some Zionists void of religion it is because Zionism is an all-national movement and consists of all the national constituents, and because Zionism does not believe in expelling from their ranks those that have no religion in their souls. No, Zionism believes in taking them in and going back to Zionism, and then they may have all chances to return back to Judaism.

DR. MORRIS BOROS.  
Washington, Pa., Jan. 29, 1918.

**The Jews in Roumania.**

Editor HEBREW STANDARD:

There are probably very few intelligent persons in Roumania who do not know that Prussian machinations are Roumania, the same as they were in the former imperial Russia.

The late King Carol I, the founder of the present royal dynasty of Roumania, and whose full name was Prince Charles of Hohenzollern-Sigmaringen, knew very well Bismarck's ideas about serving the interests of Prussia by causing continuous agitation and chaos in certain countries by means of serious anti-Jewish excesses, and he, the king, seemed to have taken it upon himself to work all his life for the execution of the said Bismarck's ideas. This explains perfectly well why the late King of Roumania always knew how to evade the fulfillment of the many promises he used to make in the matter of the emancipation of his Jewish subjects, and why he always knew how to turn the page at a given time, in order to prevent the said emancipation of the Roumanian Jews, when ever there was an internal or an external demand for it!

The present king evidently plays with his Jewish subjects the same game as his parent did. He, the present king, also makes promises! But why the promises, which cannot be considered as anything else but humbug?

If the present King of Roumania really intended to do justice to his much-abused Jewish subjects, there would have been no Jewish question in Roumania long since. And even today, during the war, unquestionably the king had sufficient power to emancipate his Jewish subjects, had he really so desired, the reference to the necessity of having the matter first considered by the legislative bodies of the country being, of course, of the same kind and of the same nature as the old claims of the ministers of the former Czar that the Duma was in the way of the emancipation of the Russian Jews.

That our Jewish brethren of Roumania will be fully emancipated at the end of the war seems to be, however, certain. The allies of Roumania in the war, who are the true bearers of civilization, and who are shedding the blood of their sons for the rights of the common people of the world, and the now experienced people of Roumania itself, will most probably see to it that there should be no more Jewish questions in Roumania after the war.

ISRAEL N. PRENOVICH.

**An Undergrounded Protest.**

Editor HEBREW STANDARD:

I notice in your valuable paper that there are some who are protesting against the formation of a National Union of Orthodox Jewish Women. Why should there be any protest, especially on the part of members of the Council of Jewish Women? While at their recent convention in Chicago many of the members went sight-seeing and autoing on the Sabbath. Is this Jewish? Likewise, there is a Y. M. H. A. in Chicago which holds its meetings on the Sabbath day. They should not be called Jewish.

A CONSTANT READER.  
Chicago, Ill., February 4, 1918.

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Pensacola, Fla., can by no means be considered a large Jewish center. But the place contains among its population a number of Jewish citizens who undoubtedly deserve to be presented to the American public.

#### MAX LEE BEAR.

At the head of these we must place the name of Mr. Max Lee Bear, who is of that type of Jew who would gain the attention of even the largest Jewish communities.

Mr. Max Lee Bear was born on the 7th of January, 1872, in Greenville, Ala., as the son of Louis and Henrietta Bear. He attended the public schools of his native city and Cincinnati, and later he obtained a higher education in the Military Academy of Staunton, Va., from which he graduated in 1888. He began his business career as a traveling salesman for his father's firm, of which he shortly became a full-fledged member.

What Mr. Bear had already accomplished at this early age can be seen by a perusal of his business connections. He is a partner in the large wholesale grocery firm of D. Lewis Bear & Co., located at the corner of Palifox and Main streets; he is the president and owns the controlling interest of the large San Carlos Hotel, the only first-class hostelry of Pensacola; he is the president of the Pensacola Crockery Company and is the president of the Ball, Book and Novelty Company.

But the real accomplishments of the subject of this sketch are to be sought elsewhere than in the business world, where he has become so large a factor. He is a great figure in the Jewish communal life of his city, and is part and parcel of the social and political life of Pensacola. For the last thirteen years (with a single exception of three years) he has been the president of the Congregation Beth El. He is very prominent and has held the highest office among the Elks, Knights of Pythias and the Pensacola Yacht Club. He also was the president of the Progress Club, a member of the City Council and chairman of its finance committee. He is the only Jew who was ever elected king of the carnival which is held in Pensacola.

Mr. Bear is a gentleman of the highest type and is generally admired and beloved by all.

He is married to Bella Rosenau, born in Louisville, Ky. They were married on the 12th of October, 1899, and they are the parents of three children, named Leonia Yetta, Elise Rosenau and Maxine.

Mrs. Bear is vice-president of the Pearl Egar Home, an institution for orphans, and president of the Beth El Guild.

Mr. Alex Lischkoff is not only President of B'nai Israel, the only Orthodox congregation in Pensacola, Fla., but he is the recognized head and leader of the Orthodox community of the city.

#### ALEX LISCHKOFF.

He is an Orthodox in the best sense of the word. He is a Jewish citizen who certainly deserves the praise of every fair-minded co-religionist, and is the only Jewish business man in Pensacola who is a strict Sabbath observer. It is clear that his home life is conducted with the strictest regard to Jewish observance, particularly if one learns that he is a former Yeshibah Bochor. But he is not a fanatic or zealot, but is a modern American gentleman, well liked by the community at large and all classes of the population. His religion is a matter that endears him even to those who ordinarily do not agree with him.

In addition to B'nai Israel, Mr. Lischkoff has been a trustee of Beth El. He is chairman of the House Committee and one of the founders of the Progress Club, which is a remarkable Jewish institution and can be considered as the leading Jewish club in Southern United States. For two terms he has been a director of the Chamber of Commerce. He was a director and member of the finance committee of the Pensacola Bank and Trust Company, and he was president of the local lodge of B'nai B'rith and the chairman of its Propaganda Committee.

Mr. Alex Lischkoff was born on the 23d of December, 1867, in Lezdzei, Russian Poland, as a son of Yakir and Esther Lischkoff. Both on his father's and his mother's side he is the descendant of prominent rabbis, and one of his grandfathers was Rabbi Moshe of Lezdzei, a well-known "gaon" in his days.

Mr. Lischkoff came to America in 1883. For a time he stayed in New Haven, Conn., then in Cincinnati. In 1889 he settled in Pensacola, where he conducted a dry goods business, and since 1907 he has conducted a real estate and insurance business, with offices in the Brent building. He is highly successful in the line and became prominent in the city as the broker who had closed the largest cash deal in real estate in the whole history of Pensacola.

On April 30, 1889, Mr. Lischkoff was married to Francis Forchheimer, and they are the parents of three very accomplished children. Their oldest son, Dr. M. A. Lischkoff, is a young man of great education, who has studied medicine in America and Europe and is now a highly successful specialist in throat, nose, eye and ear diseases, with a still greater future universally predicted. The second son, Leon, a lawyer, is now a sergeant in the army. The youngest child is a daughter, Bertha Esther, aged 15.



Rabbi William Ackerman, of Pensacola, Fla., is still young in the rabbinical profession, having been graduated from the Jewish Theological Seminary of America in 1911, but, judging from the popularity he has acquired and the unwonted energy displayed in the discharge of his duties, we are justified in predicting a still greater future for his remarkable abilities.

Rabbi Ackerman was born on the 6th of December, 1886, in Kaschau, Hungary, as the son of J. and Vilma Ackerman. He is the descendant of a great rabbinical family, and when still at home he received a good education. He studied Talmud, and was graduated from the Royal Gymnasium at Kaschau. When he arrived in America, in 1905, he decided to take up the duties of a rabbi, and, in addition to a course he took up in Dr. Schechter's seminary, he received his secular education at Columbia University.

In 1913 he came to Pensacola as the rabbi of Congregation Beth El. He was previously the rabbi of Sinai Congregation at Lake Charles, La.

In addition to his rabbinical duties, he is prominently connected with nearly every phase of communal activity. He is the president of the I. O. B. A. Lodge of Pensacola and a member of the General Committee for the Southern District of B'nai B'rith (No. 7), comprising seven States. He is the chairman of the Child Labor Law Committee for the State of Florida, and is a member of the Executive Board of the Army and Navy Life Activities Commission.

In personal intercourse Dr. Ackerman is a highly pleasing young man, an exceptionally gifted orator and undoubtedly headed for a national reputation.

#### A New Feature of Congregational Life.

By the organization of a Men's Club the Temple Anshe Chesed has made an innovation in congregational life in New York city. The underlying purpose of the Men's Club is to introduce the community spirit in the Harlem district by bringing the members of the congregation into intimate touch with one another at monthly dinners. The feature of these dinners will be the discussion of such problems as affect the Jewish interests in Harlem. The feeling of the organizers of the Men's Club was that a congregation like the Temple Anshe Chesed could be made the rallying point for all of the Jewish forces of Harlem, which, because of the peculiar condition of aloofness characteristic of life in New York city, are out of contact. Too many New Yorkers boast that they don't know their next-door neighbors. The neighborliness and local pride of the small town is lacking here.

When the plan for the Men's Club was first broached at a reception tendered to the members of the congregation by Rabbi and Mrs. Jacob Kohn it was made clear that these monthly dinners were not to be the feeling of neighborliness by bringing about a more cordial and intimate relationship between members of the congregation, who, notwithstanding their participation in religious services, are strangers to one another. Around the dinner table they will get to know one another and one another's point of view on questions of local and Jewish interest. A committee was appointed to consider the project, and at its call a meeting was held at the home of Mr. Meyer Goodfriend, president of the congregation, on the evening of February 3, at which the plan was thoroughly discussed and the club organized, with the following officers: Arthur Graef, president; Abraham H. Fromenson, first vice-president; William Chomosh, second vice-president; Sol Mutterperl, secretary; Irving C. Fellerman, treasurer.

The first dinner of the Men's Club of the Temple Anshe Chesed will be held in the vestry rooms of the temple during the week of Purim. The members are extremely enthusiastic over the idea, and hope that this new venture will prove worthy of emulation by other congregations in New York city. At these dinners Jewish questions and Jewish movements will be discussed, and, by agreement upon common action, the whole strength of the congregation will be concentrated where it will be of best service for the solution of local and general Jewish problems.

#### Sinai Temple of the Bronx.

At the annual meeting of Sinai Congregation the president, Mr. William Daub, reported that during the year 1917 the income of the Congregation exceeded the expenses by about fifteen hundred dollars. On the spiritual side Rabbi Max Reichler reported that the membership of the Religious School as well as that of the Congregation has almost trebled during the last two years, and that the average attendance of the Friday evening services has been seven hundred and fifty, while that of the Saturday morning services has been three hundred.

Sinai Congregation was organized six years ago by Rabbi Max Reichler, under the auspices of the Synagogue and School Extension Department of the Union of American Hebrew Congregations, and its membership consists largely of the younger English speaking element of the Bronx. Fourteen auxiliary societies are affiliated with the congregation.

The Sisterhood will give an entertainment and minstrel show on Monday evening, February 11th, in the vestry rooms of the Temple, Stebbins avenue and East 163d street. The boys and girls of Camp Harlee and Camp Mitchell will supply the talent, and the proceeds will go to the charity fund of the Sisterhood.

#### The Institutional Synagogue.

The Institutional Synagogue, at the last meeting of its board of directors, decided to co-operate with the Jewish Sabbath Association. Towards

this end, it will open its employment bureau as the Institutional Synagogue Employment Bureau, Harlem Branch of the Jewish Sabbath Association Employment Bureau.

Last Sunday morning at the Mt. Morris Theatre a service flag containing 66 stars was unveiled. Gov. Charles S. W. Hon. Isaac Siegel presided and introduced Gov. Whitman, who delivered a stirring address in the course of which he said:

"When the selective draft law went into effect there were many who believed that there would be trouble in this state and that riots and disorders would follow in the wake of compulsory enlistment," he said. "But I am proud to be able to state that there was not a single instance of disorder in the state, and instead of the 122,000 men which the government asked us to supply, we provided 164,000 men."

"The people of the Empire State are proud of their sons who have answered the country's call, and we know what they are going to do on the battle fields of Europe."

#### Red Cross Auxiliary No. 221.

The Red Cross Unit No. 221 connected with Temple Peni-El announces that during the month of January the following work was sent to headquarters: Hospital shirts, 61; hot water bags, 110; operating leggings, 101 pairs; sweaters (knitted), 40; wristlets, 54 pairs; helmets, 18; socks (knitted), 9 pairs.

Mrs. S. Marten is chairman; Mrs. M. Frankel, treasurer; Miss Jessie Klafy, secretary. The workroom is open every Monday and Wednesday afternoon.

#### Eightieth Anniversary of Congregation Chani Zedek.

At the eightieth anniversary celebration which the above congregation will hold this (Friday) evening, February 8, at 8 o'clock, at its synagogue, 23 West 116th street, the following speakers will be present: Hon. Abram I. Elkus, Professor M. M. Kaplan, Rev. Henry S. Morris and Rabbi P. Chertoff, rabbi of the congregation.

The cantor, Rev. I. Kirschner, and choir will give a musical program appropriate for this occasion.

#### Rabbi Tannenbaum Appointed U. S. A. Chaplain.

The office of the Adjutant-General of the War Department announces the appointment of David Tannenbaum as chaplain at large, United States Army, with rank of first lieutenant, from January 29, 1918. Chaplain Tannenbaum has been ordered to report to the commanding general at Camp Gordon, Atlanta, Ga., for assignment to duty. This appointment was made at the recommendation of the Committee on Chaplains of the Jewish Board for Welfare Work.

Rabbi Tannenbaum was born in Denver, Colo., May, 1895. He is a graduate

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of the Rabbinical College of America and is a member of the Union of Orthodox Rabbis of America. He has been rabbi of the Congregation Ahavath Chesed, 742 Jefferson avenue, Brooklyn, the members of which tendered him a dinner last Sunday night, prior to his departure for Atlanta.

## Want Column

TEACHER WANTED for Religious School of Sinai Temple of the Bronx. Phone or write to Rabbi Max Reichler, 860 East 161st street. Phone Intervale 2276.

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he come as a guest I shall not be lacking in hospitality; if as an enemy, I shall know what to do."

After greetings, his majesty of Kush says to his majesty of the Isles of the Sea: "Brother, is there aught in which thou mightst desire to learn from me?" "In many respects, doubtless," replied Alexander, "but in one respect in particular. For I understand that thou decidest every new matter that cometh up for judgment among thy people—therefore let me attend the next session of the court. Then shall I have something in the shape of knowledge wherewith to rejoice the heart of Aristotle the Stageite."

While they were conversing, word was brought that two elderly men in an adjoining room would like to be admitted into the king's presence.

"Let them enter," said the Kushite king; now (turning to Alexander) place thy throne next to mine and together we shall listen to their pleas."

Two peasants enter carrying a tin box full of silver and gold. Said the older, "We two, being neighbors, I bought of this man an acre of ground. As I dig into the soil, my spade struck this box, which in my humble judgment belongeth to him, as our contract only spoke of the ground; he, however, claims that when he sold the ground the sale included everything in the ground—therefore the treasure belongs to me."

The king turned to the other peasant: "Is thy neighbor's statement of the case correct?" "It is, your majesty."

"Hast thou not a daughter?" "My only child."

"And thou, hast thou not a son?" "Mine only child, also."

"Do they love one another?" "Aye, she thinks he deserves the best woman in the world for wife" and he believes that in the whole world there is none so fair and wise and good as she."

"If this be so, then your course appears to me clear. Give thou thy daughter in marriage to this man's son and let this treasure of silver and gold be the dower—and may they be happy and prosperous, a blessing to one another and finding favor in the eyes of God and man."

The two men thanked the king and departed arm in arm. "Thy son is my son," said one, "Thy daughter is my daughter," said the other.

Alexander was pondering when the Kushite king asked, "Hast thou aught to remark?"

"Thy judgment hath shown me on what thy popularity rests. Yet in our country we would have treated these men as irresponsible simpletons, placed them in an asylum, and put the silver and gold in the royal treasury."

"Tell me, O King of the Isles of the Sea, does the sun shine in thy country?"

"Certainly."

"Does the rain irrigate the soil?"

"Certainly."

"Are there cattle in the country?"

"Indeed there are."

"Well, that explains it; on account of these cattle the Almighty allows the sun to shine and the rain to fall, as from what you say the men appear not worthy. Now do I understand what David meant when he sang, 'Thy judgments are a vast ocean, man and beast doest thou save, O Lord—for the man's sake the beast, and yet for the beast's sake man.'"

**Alexander's Visit to Ethiopia.**

A famous Rabbi was so busy during the week that he didn't get time to prepare a sermon for that Sabbath. "Wife," he called to the partner of his troubles and his joys, "to-morrow we read 'And these are the judgments that thou shalt place before them—what shall I speak about?'"

"What subject better than the story you were reading to me last night from the Midrash, ending with 'Thy judgments are a vast ocean; man and beast doest thou save, O Lord!'"

And this being again Sabbath Mishpatim, I shall try to reproduce it as the Rabbi—when you have a good wife it is the sensible thing to follow her advice, isn't it?—delivered it:—

In the sixth, fifth and fourth centuries before the Common Era we hear of Greeks of culture going abroad to study characteristics of barbarians, and sometimes returning with impressions that "barbarians" had what was well worth knowing and considering. If Herodotus wrote of Persian affairs and of Egypt, and of the empires that furnished in western Asia for two millennia before his day; and if Xenophon, a disciple of Socrates, gave us such a good account of the Retreat of the Ten Thousand and a picture of Artaxerxes' dominions, it need not surprise us to read, whether in Jewish or in Hellenic literature, a legend that impules an enlightened inquisitiveness to a disciple of the greatest of ancient philosophers—more natural nothing could be than that Alexander of Macedon, imbued with the spirit of research fostered in him by Aristotle, should after conquering Egypt (which submitted almost without a struggle) strive to learn about the people of Kush (Ethiopia). He had no quarrel with them—and besides there were lands still included in the Persian empire that he considered must first be conquered. Yet he must have something to say to his old teacher, Aristotle—that teacher to whom he was constantly sending biological specimens and precious documents.

He marches, therefore, with a thousand of his men to Egypt's southern boundary, immediately to the north of Ethiopia. The villagers assemble, not knowing what this well-drilled body of men means. They soon learn here is a king from the Isles of the Sea who has conquered many countries, and wants to see their king. What can he want? The king of Ethiopia, when the message is brought to him, says, "If

**The Emmanu-El Brotherhood.**

At the Athletic Association rally meeting, held on Saturday evening, February 2, Mr. Henry Miklowitz, the new athletic director, recently engaged by the Brotherhood, was formally introduced to the members of the Social House. With his coming, athletics will take on new life among the members of the Brotherhood. Special attention will be paid to calisthenics for both boys and girls.

Under the auspices of the General Organization, the first of the subscription dances for the members of the Social House will take place on Sunday evening, February 10.

The members of the Social House are already working on the matzoth fund, which has become an annual institution. Last year over \$400 was raised for this purpose, and, realizing the high cost of food this year and the severe winter, a much larger sum will be necessary.

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An Exhibition of Jewish Etchers' Work.

The People's Art Guild is exhibiting at the Central Jewish Institute, a collection of etchings by W. Auerbach Levy, H. Brodsky, D. Karfunkle, W. Meyerowitz, A. Phillips, A. Walkowitz and W. Zorach. This is the thirty-third exhibition of the People's Art Guild in populous districts. Though often shown in Fifth Avenue galleries, these works of art are almost unknown in Jewish circles. Through this exhibition, it is aimed to remedy this unfair ignorance on the part of the artists' kin.

While pursuing an aim that concerns the whole of the American people, the guild is especially eager to awaken the Jewish circles to their deplorable abandonment of Jewish artists to the mercy of a strange environment, where few succeed, while many succumb and nearly all are entirely lost to Jewish life.

The People's Art Guild is inviting the Jewish public to reconquer the work of its talented sons—for the enhancement of Jewish culture, for the greater vigor of its cause, for the greater beauty of its soul.

**New York Section Junior Auxiliary.**  
The Junior Auxiliary of the New York section, Council of Jewish Women, held its regular monthly meeting at Chalfin's, 163 West Fifty-seventh street, on Thursday afternoon, January 31, when about 200 members attended. Chairmen of the various committees reported on work accomplished during the past month. Volunteers are rendering splendid service in the backyards playground, conducting sewing classes at 71 St. Nicholas place, doing Red Cross work on Wednesdays from 9 to 5 at 156 West Eighty-second street, taking over voluntary secretarial work, arranging entertainments for clubs and acting as Big Sisters.

Miss Manneheimer delighted the audience by presenting "Pen Pictures of Patriotism." She was enthusiastically welcomed and applauded.

Mrs. William D. Spornberg, president of the New York section, Council of Jewish Women; Mrs. Robert Clarkson, chairman of the backyards playgrounds work; Mrs. Charles E. Stein, chairman on juniors, and Miss Sara X. Schottesfels, senior secretary, were present.

The next meeting of the Junior Auxiliary will be held on Thursday, February 28, 1918.

Young Women's Hebrew Association.

Mrs. Maurice E. Shrier gave a delightful reading to the clubs of the Young Women's Hebrew Association last Wednesday.

On Thursday, February 7, Dr. Louis S. Friedland, of City College, will speak on Ibsen's prose dramas.

Greta Torpadie, the soprano, gave a song recital here on Sunday, February 3.

On February 10, instead of the regular concert, Miss Mannheimer will give an interpretation of "Pen Pictures of Patriotism."

The children's winter festival delighted hundreds of children who attended this series of plays, songs and dances given by the pupils of P. S. 54 of the Bronx at the Young Women's Hebrew Association.

Mr. Lee Simonson spoke on "Modern Stage Setting" on February 7, at 8.30 p. m.

The Council of Senior Club's meeting at the building held their monthly meeting on Monday evening, February 4. Miss Caroline Lewis, of Girls' Scouts, and Miss Swartz, of the Consumers' League, spoke to the members.

Montefiore Sisterhood Activities.

After a retrospection of the work accomplished by the Montefiore Sisterhood during the short year of its existence, the officers were much gratified to note that the organization has more than lived up to the expectations of all. The Sisterhood has rendered material assistance to the Montefiore Hebrew school, and after giving over about \$500 to the authorities, still retains an ample surplus in its treasury. It is to be hoped that the ladies engaged in this noble work will continue their untiring efforts, and in the future live up to the excellent standard set by their first year of work.

A theatre party will be held under the auspices of the Sisterhood at the Bronx Opera House on Tuesday evening, March 6. The performance scheduled is "The Willow Tree." Rabbi Basel, in urging the co-operation of all in this campaign, outlined the need of supporting the synagogue as a vital factor in the life of the community, and pointed out as a source of inspiration the enthusiasm displayed by the children of the Hebrew school in the sale of raffle tickets. A considerable sum of money was realized through the appreciable efforts of the children, who tried their utmost to "do their bit" in the campaign.

News from Paterson, N. J.

Paterson, N. J., Jan. 28, 1918.

The Sisterhood of the Nathan Barnert Memorial Temple gave a theatre party at the Empire Theatre to raise funds for the religious school, and the affair was a big success socially and financially. The sisterhood now has eighty-five members.

The Nathan and Miriam Barnert Memorial Hospital celebrated the third anniversary of the new building yesterday and presented a report exceedingly cheerful and progressive.

Rabbi Marius Ranson, of the Nathan Barnert Memorial Temple, has been the speaker at a considerable number of public functions recently. He was the

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AN URGENT MESSAGE TO JEWRY.

By N. S. BURSTEIN, Cardiff, Wales. "Thou shalt arise and have mercy upon Zion: for the time to favor her, yea, the set time is come."—Psalms, cii, 13. In spite of Mr. Balfour's magnificent declaration, the grand problem of Jewry's organic nationality is not yet solved. But, thank God, we have reached a time when the eyes of the world are turned not as hitherto, to the few Jewish millionaires or to the isolated bad characters in Jewry, but to the Jewish nation—the nation that has suffered so much, and so long; the nation to which the civilized world owes so much. The Zionists can now count with confidence on many additional faithful workers, from both within and without the Jewish camp, all over the world, who are engaged in striving to realize the ideal of the Zionist movement. But this happy turn of events must make us Zionists think more earnestly and realize that Zionism is the one sporting chance the Jewish people have—restoration to national life in a restored society of nations."

Happily and marvelously the long Golus, the terribly long centuries of persecution and oppression did not only fail to destroy, but actually strengthened, in the Jewish people, the three essential elements required for building up and retaining the strength and prestige of a nation, viz.: Man-power, Brain-power and Money-power. The greatest and hardest task for the Zionists now, is to make these three elements harmonize, for the bitter Golus has played havoc with the three essential auxiliary forces—Self-respect, Self-reliance and Respect for the authority of their own, without which no people can be thoroughly united, regenerated or nationalized.

In a letter of mine in the London Jewish Chronicle, December 18th, 1914, under the caption: "The War and After. What is Necessary and Advisable," I wrote: "As to how to achieve our aim, avoid the dangers looming ahead and seize the opportunities that are presented and which come but rarely in the history of any people, we must turn to the great neutral power—America. \* \* \* What should be our first move? Appoint a leader, put all confidence in him and let him form an International Assembly. Who shall be the leader? I answer, without fear of contradiction, Louis D. Brandeis, of Boston! This is the man who will give his brilliant talents and unsparring energy to the Jewish Cause."

When I wrote this Louis D. Brandeis, the great Zionist, was yet almost a hidden star to the world. Since then he has become associate justice of the Supreme Court of the United States, and now he is President Wilson's choice for the position of Railroad Director of the United States, if the President finally decides that the railroads must be operated under Federal control. For the last six or seven years I have followed very closely and with great interest the career of Justice Brandeis and I can say with some authority that had this brilliant man—the "people's lawyer," as he has been lovingly called—not been a Jew, he would have been President of the United States by now.

Why, then, do not the Jews of the world claim him as their leader? The answer is simple enough. The peculiar timidity with which the nations are dealing with affairs concerning the Jewish nation and the peculiar and unfortunate way in which the Jews themselves have been used to manage their own affairs, have smothered their courage to proclaim their wants openly. The Jews must try to alter their own ways and, as a matter of course, the ways of the world towards them will alter. We Zionists must go for the men we want and not be satisfied with spasmodic help and leadership. We must also go for the money we want and not allow the I. C. A. to keep the millions belonging to the Jewish people as a dead stock! According to the latest re-

DAVIS, SAMUEL I.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel I. Davis, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at the place of transacting business, at the office of their attorneys, Cohen, Gutman & Richter, No. 111 Broadway, Borough of Manhattan, City of New York, on or before the 8th day of August next. Dated New York the 6th day of February, 1918.

LOUIS M. TEICHMAN, FREDERICK J. DAVIS, ABRAHAM L. GUTMAN, Executors. COHEN, GUTMAN & RICHTER, Attorneys for Executors, 111 Broadway, New York City.

SCHLESINGER, MARTHA.—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 Martha Schlesinger, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at the place of transacting business, No. 371 Broadway, in the City of New York, on or before the 10th day of August next. Dated, New York, the 2d day of February, 1918.

FREDERICK S. SCHLESINGER, Administrator. MAX ARENS, Attorney for Administrator, 271 Broadway, New York City.

ABRAHAM S. SIMON.—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 Abraham S. Simon, deceased, late of the County of New York, to present the same, with vouchers thereof, to the subscriber at her place of transacting business, at the office of her attorneys, Unger & Unger, No. 37 Liberty Street, in the Borough of Manhattan, City of New York, on or before the 15th day of August next. Dated, New York, February 1, 1918. BENJAMIN S. UNGER, Executor. UNGER & UNGER, Attorneys for Executor, Office and P. O. address, 37 Liberty Street, Borough of Manhattan, City of New York.

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ports the I. C. A. is winding up its colonization work in Argentina. Pressure should therefore be brought to bear on this association to hand over the money left by Baron Hirsch to the representatives of the Jewish nation—the Zionists. The hour has come when the Jews must have, first of all, a proper understanding with their own people. The landmarks of the Golus spirit must be swept away and the religious, scientific, financial and labor forces must be compounded, blended and amalgamated to uphold the principle of self-determination of nationalities, as the future of the Jewish people depends entirely upon the staunch decision of the Jews themselves. Finally, let us Zionists always bear in mind that the first essential for reconstruction and advancement towards a determined end is—a good temper. "Conquerors have conquered their foes alone. Whose revenge, pride and power they have overthrown. Hail, ye, more victorious, over your own."

Jewish Soldiers in Kilts. It was all right to form a regiment of Russian Jews, but it should have been so designated. British Jews prefer to fight as Britons in British regiments which have no specific religious character, and the worst thing the war office could do was to appoint to this specially designed Jewish regiment a commanding officer who is not a Jew; as if there were not in the British army hundreds of brave and capable officers of the Chosen People who could fill the post. The Jews will now continue to join the Irish Fusiliers and the Gordon Highlanders, as they have done for generations.—London Daily Express.

MUSIC NOTES. Edward Burlingame Hill's suite, "Stevensoniana," promised at an earlier concert, will be given by Mr. Damosch on Sunday afternoon, February 17, in Aeolian Hall. The work will have its first performance upon this occasion. "Stevensoniana," bears the sub-title "After Poems from Robert Louis Stevenson's 'A Child's Garden of Verses.'" There are four parts:—March; lullaby, "The Land of Nod"; scherzo, "Where Go the Boats?"; and "The Unseen Playmate." Mr. Hill is a member of the department of music at Harvard, and a well-known composer and critic. His works, "Pan and the Star" and "The Parting of Launcelot and Guinevere," have been performed by leading orchestra. The soloist for this concert is Gustav Langer, clarinet of the New York Symphony Orchestra, who will play Mozart's concerto for clarinet with orchestra. The opening number will be Tschai-kowsky's Symphony No. 4.

The third week of the Chicago opera season at the Lexington Theatre, began Monday night and included but one repetition from their previous routine—"Aida," which will be given tomorrow (Saturday) at popular prices. Raisa, Lamont, Rimini and Arimondi will be in the cast.

Mary Garden and Lucien Murators will share honors tonight (Friday) in the two stellar roles of "Carmen," supported by Miss Sharlow, Messrs. Baklanoff, Huberdeau, Nicolay and Dua. Riccardo Stracciari is to make his debut Saturday afternoon as "Rigoletto" to

the Gilda of Mme. Galli-Curci," with Mr. Nadel as the tenor, Maria Claessens as Maddalena, and Mr. Arimondi as Sparafucile.

The fourth and last week of the season will be ushered in Monday afternoon, with a special matinee performance of "Romeo and Juliet," featuring Galli-Curci and Muratore. Monday night "Le Sauteriot" will have its first New York hearing, and on Wednesday "Isabeau" will be given for the first time.

What promises to be the best burlesque attraction that has come to town in some time is underlined next week at the Star Theatre, where Wainstock's famous aggregation of vaudeville headliners, comedians, vocalists and burlesquers will play an engagement. Known from coast to coast as the strongest organization of its kind on the circuit, the company this season will make a stronger bid for popularity. That it will meet with success is conceded, in view of the fact that the entertainment offered is a direct departure from the usual run of shows of its kind. Promoter George Bothner will stage two good wrestling bouts on Thursday evening. The usual Sunday concerts will be given.

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PILLARS OF CABALLA.

(Copyrighted by E. A. H. Endres.) In these troubled, tearful years of strife and stress that came creeping close upon the heels of Martin Luther's challenge to the Pope, and when the Reformation was tooth and claw in mortal strife with the Vatican, there lived at Mantua, Italy, a cabalist named Ezra B. Isaac Fano, who, before his death, conquered to himself the title of Chief Rabbi Lauriate of Mantua.

Before I take the bridle off and turn my pen out to pasture to graze where God pleases, and where the grass of interest grows best to its taste, an explanatory sentence will not be amiss. In discussing Fano and caballa, I shall also show that Christendom's scholars (to whom the world made obeisance for their acknowledged greatness) have held the identical opinions of most Jewish mystics. As I write the sole lone target aimed at shall be truth.

I realize that in time a procession of carping criticism, in a very lock-step of pedantic ignorance will follow some of my remarks about caballa. This procession will be marshalled by partisanship, recruited by jealousy, and led by caballa's foes. It is worth while, therefore, to create a place in print where the truth of Jewish mysticism can be had. Truth shall be my watchword, first as last. 'Tis a commodity grand, popular and scarce—that truth. For which reasons truth, where and for what cause it comes to market, should carry that interest and selling quality commonly stated of hot cakes.

Thanks to his able teacher (Israel Saruk), Fano, after diving deep into the lucid lake of cabalistic learning, also turned his attention to other Jewish literature besides the "Zohar," "Mishmoth Adonai" ("The Wars of God"),

written by Levi Ben Gerson, and published in 1560, was one of Fano's favorite books. The forceful personality and originality of the Jewish astrologer, astronomer, philosopher and commentator charmed Fano as it has charmed thousands of others. Gerson's doctrine of the soul; his views on prophecy and God's knowledge of providence; his belief in a world of spirits and in miracles, helped Fano greatly in vanquishing those Jewish skeptics who were rash enough to openly attack Fano's views on Jewish mysticism.

"Jewish mysticism!" exclaims some sour-faced materialistic worshipper at Mammon's shrine with a sneer of derision. "Of what use is it?" he cries, with a sort of disgust. To such a one I will vouchsafe a syllable of explanation. Incline thine precious ear, O Mammon worshipper, and listen to the voice of reason!

Those who, while enthroning the world of matter deny and ridicule the world of spirit, should be brought to this reflection: Some of the world's greatest thinkers firmly believe in the cabalistic theory of transmigration of souls. Folk of present eminence and power—princes, presidents and prelates—as well as that greedy crowd (whose nefarious schemes are responsible for the insane rapacity of modern commercialism) are all subject, along with common mortals, to the same spiritual law, namely, that the human soul which fails to attain its moral growth is compelled to return to terrestrial trials until it has, through suffering and experience, developed itself sufficiently to merit a celestial existence. Even here and now the materialistic exploiters and oppressors of suffering mankind (speaking from the viewpoint of happiness) go daily forth to shear and daily return shorn. Also, in that final game, with death as opponent, when man ever plays the loser's end, of what use are material possessions?

Those shallow folk of many millions, who selfishly and brutally crowd and jostle as they fish for their trouts of power or privilege in life's pool of the profitable, when will they cease to corrupt public morals? When will they cease to sneer and look upon man's soul and heaven as a figment and a fiction? But to recur to Fano and Jewish mysticism.

Of Ezra Fano's cabalistic writings I have found no other account than that of his somewhat partial pupils—Issachar Baer, Eulenburg, and Azariah da Fano. The latter's books on caballa were at one time as popular as John Galt's novels, but today the fame of both are completely lost in the fog of obscurity.

During Fano's life the times were out of joint and Jewish scholars and mystics did much to set them right. Rabbis and cabalists, by teaching the ethics of the Torah and the Zohar, kept the Jewish consciousness from becoming contaminated with the prevailing ignorance, fraud, force, immorality, hypocrisy and tyranny which then, as now, prevailed Christendom. The Pentateuch and its numerous mystic commentaries were the barriers which kept the Ghetto dwellers from falling into the putrid slough of retrogression into which Christianity had been pushed by its stupid rulers.

As matter pertinent it might be said that Ezra Fano, more perhaps than any other Italian rabbi, courageously combated the vile slanders of Hananel di Foligno upon his former co-religionists. Foligno, you may remember, was the contemptible Jew who, embracing Christianity, caused the Talmud to be publicly burnt and later on charged the Jews with having committed a murder for ritual purposes.

Ezra Fano and other Jewish mystics constantly pointed the finger of scorn at the dishonest and stupid mischief-makers in the wheelhouse of government and laid bare the hollowness of their pretensions. The Jewish leaders of the Middle Ages deserve encomium because they tore the dirty political veil of lies and exposed the foul tricks of the Inquisition and covered tyranny in high places with deserved contempt. By discountenancing that pernicious and degrading respect which mediocre men—who make up nine-tenths of the masses—foolishly pay to those who exploit them and whom accident, and not merit, has raised above their fellows, the cabalists greatly facilitated the growth of a sturdy Jewish manhood.

The Zohar and the Torah teach ethics. They show that, finally, virtue, not vice, will rule supreme. When Ruskin stigmatized the average rich man a fool he did so because he justly condemned the average rich man's lack of moral worth. Ruskin clearly perceived that cruel money viciousness, combined with moral ignorance, cares neither for the blood of men nor the tears of women, nor the wan, unhappy, faces of exploited want-wrung children. Many of our millionaires and money-maniacs do not assay one ounce of decency or moral worth to the ton. But among this illusive ilk of illegitimate wealth Andrew Carnegie, Henry Ford, Jacob Schiff and Julius Rosenwald are notable exceptions. If space permitted, I would incline to grant space favorable to each of these because, in his own way, each strives strenuously for the general good rather than for the narrow, selfish service of self. Each of the above-named men has put his hands to the plowstills of probity and goes blithely plowing his own particular field of philanthropy. Each generously plants the seed of service, and each is rewarded by pleasantly watching the swelling and the bursting and the sprouting of that seed. These folk are among the best examples of the modern millionaire. Why don't more men of wealth follow the same example of Henry Ford, for

instance? They lack Ford's moral vision. They cannot comprehend what the Zohar and the Torah teach, namely, that service always brings happiness.

The Zohar's ideas coincide with those of Gnosticism. Christian scholars like Valentinus, Basilides and St. Augustine, all believed that from the Supreme Being existence sprang from the emanations in a series of spiritual powers. All gnostic systems unite in the doctrine of a higher emanation world of spirits. The Oriental notion of matter as utterly corrupt is found with "Zohar" and also pervades all gnostic systems. The theosophic system of Philo, with its mixture of Platonic and Pentateuch ideas closely resembles the Zohar in some of its aspects. Also, Manichaeism was little else than a revival of Jewish mysticism disguised and garbed in a Syrian costume; this system in the fourth and fifth-century became so powerful as almost to rival Christianity.

Dante in his Paradiso assigned a place of honor to John de Fidenza (better known as Cardinal Bonaventura; a cognomen received from Francis of Assisi). Why did Dante praise this Cardinal so highly? Not for his wealth; not for his power; not for his learning; not for his charity; not for his humility; but for his belief in mysticism. Bonaventura, in marked contrast to his contemporaries Roger Bacon and Thomas Aquinas, firmly believed in divine illumination and asserted it could be obtained through prayer, meditation and scripture study combined with a holy life.

Jewish mystics, like other men, reason largely from what they experience. When Alfred Russell Wallace wrote his book on "Social Environment and Moral Progress"—a classic in sociology, critics praised him. "Man's Place in the Universe" was written years afterwards and most of his critics have written contemporaneously of this book and "The World of Life." Why? Because Wallace finally realized (what the Zohar teaches) that Man is the Crown of Creation and an emanation of God Himself with endless possibilities of growth in worlds unrealized by modern science. I could continue and show that scores of men like Wallace at last came to the ancient conclusion of the Zohar, but space forbids. And now, as Zionism begins to loom large upon the horizon of the possible, these ancient Jewish mystic teachings will reappear to inspire and guide the Chosen People in Palestine.

Salonica Jews in Dire Distress.

January 20, 1918.

The executive committee from an American Jewish Congress has received from the Commission Centrale de Secours aux Sinistres Israelites, of Salonica, a touching appeal for help for the Jewish victims of the fire which recently devastated almost the whole city, together with a printed circular describing the situation of the Salonica Jewish community. The appeal, and circular letter, as translated from the French, read as follows:

COPY OF LETTER.

Sir and dear Co-religionists:— Two months have passed since the day that saw the ruin of our flourishing community. Since then with every passing day, instead of proceeding towards a normal life of safety and work, our miseries, our sufferings and our fear of tomorrow are growing.

The extent of our misfortune, our existence so precarious we are telling you completely in our appeal, which we take the liberty of sending you, and of which we are convinced you will make the best usage.

Unable to save ourselves, at the bottom of the abyss which is threatening to swallow us, we put all our hope in our more fortunate brothers of foreign countries, in you, sir and dear co-religionist, and we beg of you to be kind enough to create in your country an atmosphere of sympathy towards our unfortunate victims by such means as you think the best.

We feel alone in the general desolation, and we need a helping hand to assist us in the work for relief and recovery that we have undertaken.

Kindly accept, sir and dear co-religionist, our expression of high consideration.

(Signed) R. M. REINER, Vice-President (for the President).

COPY OF PRINTED CIRCULAR.

The fire of August 18, that destroyed three-fourths of Salonica, and that reminds one of the cataclysms of Lisbon and Messina, had been announced in the newspapers as a plain miscellaneous event. In comparison with the tragedy, in which the destinies of humanity are at stake, the misfortune of a city seems trivial. The preoccupations of the moment are too exclusive and too grave to allow us to become interested in the sufferings of others. The catastrophe of the 18th of August, which was announced by cable in all the corners of the earth, meant, however, the agony of a city previously full of life and bustling with activity. It also meant the total destruction of a flourishing community, the most important in the Orient, and this ruin of the ancient Jewish community will be complete, if the good will of people will not be turned to its succor.

We are able today to measure the extent, the immensity of the disaster. The misery of the victims appears to us in all its horror, and also clear and implacable appears to us our powerlessness to relieve this immense distress.

Twenty-four hours were enough for the flames to change our commercial city into a dead abode. The devastating fire devoured what once was the ornament

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We always keep putting off for want of sufficient resources, and which keep preventing themselves anew with greater force.

Equally frightful is the future of our community, which is dying. A deep pessimism reigns among the people. Were it not for the inextricable difficulties of all sorts that prevent traveling, thousands of families would have torn themselves away from their city, from their dear ones, and would have gone away for adventure to countries considered more hospitable. The ancient Jewish community of Salonica, one of the most important and most prosperous that Judaism has ever known, is in danger of becoming segregated and getting lost. It must not die. From the actual ruins a more beautiful and more prosperous city must arise. Assistance must be given the inhabitants to reconstruct their means of livelihood by letting them take up their work again. We must give the artisans tools and loans to the small merchants.

But our community must not be abandoned. Its resources are exhausted. Prompt relief of all sorts (money, bedding, clothing, material for building) ought to come to comfort and alleviate its immense distress. It is desirable that, in spite of the endless misfortunes which have plunged the whole world into mourning, this city be thought of, and that from all parts of the Jewish world tokens of interest and solidarity be given largely, in order to encourage her to endure the terrible ordeal she is now living through.

Two months have passed since the fate day of August 18, and, so far, unfortunately, its voice does not seem to have been heard. The noise of the guns seems to have smothered it and kept it from rising. Rarely have help and words of encouragement come to her.

We do not doubt that, if better informed of the unspeakable misfortunes of our community, our brothers of foreign lands, whose admirable solidarity can never be denied, would be seized with a sacred emulation to relieve our awful misery and calm our terrified hearts.

Relief of all kinds should be addressed to Mr. Joseph Misrahi, president of the Commission for the Relief of the Jewish Victims.

I thought to do a kindly deed, Time slipped away too fast, The deed is still undone, ah me! My chance forever past.

I meant to speak a cheering word, Before that word was said The idle world walked by, and now The friend I loved is dead.

—Alice VanLeer Carrick.

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JEWISH-CALENDAR.

Table with 2 columns: Hebrew date and Gregorian date. Includes Rosh Chodesh Adar, Purim, Rosh Chodesh Nissan, First day Pesach, Seventh day Pesach, Rosh Chodesh Iyar, Lag b'Omer, Rosh Chodesh Sivan, First day Shabbath, Rosh Chodesh Tammuz, Fast of Tammuz, Rosh Chodesh Ab, Fast of Ab, Rosh Chodesh Ellul.

\*Also observed the day previous as Rosh Chodesh.

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CHILDREN'S PAGE

THE DREAM'S FULFILLMENT.

Dear Children:

Now the holy Torah is telling us how the fulfillment of Joseph's dream began; how the sons of Israel came to Egypt to buy corn. And Joseph was the governor over the land. It was he that sold corn to all the people of the land. And Joseph's brothers came and bowed themselves down before him; with the face to the earth. And Joseph saw his brothers, and he recognized them, but made himself strange unto them and spoke roughly unto them. And he said unto them, "Whence come ye?" And they said, "From the land of Canaan to buy food." "And Joseph recognized his brothers, because," says Rashi, "when he left them they were bearded men, but they didn't recognize him, because he was a beardless youth when they saw him last, and now they found him a bearded man." The Medrash says Joseph recognized his brothers when they were in his power, and acted mercifully toward them, but they did not recognize him when he fell in their hands to treat him in a brotherly manner. And Joseph remembered the dreams which he had dreamed concerning them, and knew that they were fulfilled, for they bowed down to him, and he said unto them, "Ye are spies; to see the nakedness of the land are ye come, to see its open and unprotected places, whence it is easy to conquer it." And they said unto him, "No, my Lord, say not so, thy servants only came to buy food." We are all sons of one man, the divine spark of the Holy Spirit glowed within them, and they included him with them that he was also the son of their father; we are true men; thy servants have never been spies. And he said unto them, "No! but to see the nakedness of the land are ye come for ye entered through ten different gates, why did you not enter through one gate."

And they said, "We, thy servants, are twelve brothers, son of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is no more, and it was in order to find this one that we scattered in various parts of the city to look for him." And Joseph said unto them, "It is as I have spoken unto you, saying ye are spies." The Medrash says, Joseph asked them, "Supposing you should find your missing brother held for a ransom and his captor should demand a large sum for his release, would you pay it?" "Yes," they answered. "And supposing you were told that he would not be restored to you at any price, what would you do then?" "For that we came prepared to slay or be slain," they answered. Said he to them, "That is just what I have said, ye are spies." To slay the people of this city have ye come. I divine by my cup that two of you have destroyed the great metropolis of Schechem. Hereby shall ye be proved. By the life of Pharaoh, ye shall not go forth hence, except your youngest brother come hither. When he swore to an untruth he swore by the life of Pharaoh. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved whether the truth be with you, and if not, if you will not bring him, by the life of Pharaoh, ye are surely spies. And he put them together in ward three days. On the third day Joseph

told them let one of your brothers remain imprisoned in the house of your confinement, but ye go carry home what you have bought for the want of your household, but your youngest brother bring unto me, so shall your words be verified and ye shall not die, and they did so. And they said to one another, "Truly we are guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore, is this distress come upon us." And Reuben answered them, saying, "Did I not say unto you thus, Do not sin against the child, and ye would not hear. And, behold, his blood also is now required 'vegam,' and also the blood of our old father!" And they knew not that Joseph understood them, for he spoke unto them by an interpreter who understood the Hebrew and Egyptian languages and translated their words to Joseph and Joseph's words to them. They, therefore, thought that Joseph did not understand Hebrew. That interpreter was his son Menasseh. And he turned himself away from them in order that they should not see him weep. And he wept because he was touched at their regretting their unbrotherly actions toward him. He returned to them again and spoke with them, and took from Simeon, and bound him before their eyes, because it was he who had thrown him in the pit. It was he who said to Levi, "Behold, here comes this man of dreams." There was also another reason for him taking Simeon, because he wanted to separate him from Levi lest they conspire together to kill him, and he bound him before their eyes. It was only in their presence that he bound him, but as soon as they went away he released him and gave him food and drink. Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack. And one of them opened his sack. That was Levi who was left without Simeon, his companion, and he espied his money, and when he told his brothers about it, they were afraid that it was restored to him in order to accuse him of withholding the payment of the corn.

בן אהרן

"The man who gives in when he is wrong," said the street orator, "is a wise man, but he who gives in when he is right is—" "Married!" said a meek voice in the crowd.—*Milestones.*

Mr. Exe—Did you tell the cook that the beefsteak was burned?  
Mrs. Exe—Mercy, no! She would leave instantly. I told her it was just right, but that we preferred it a trifle underdone.—*Boston Transcript.*

CONUNDRUMS.

What can you fill a barrel with to make it lighter?  
Holes.

What was the first banking transaction?  
When Pharaoh received a check on the bank of the Red Sea that had previously been crossed by Moses.

When the girl was asked why she married a one-armed man, what do you think she said?

She said two-armed men are so common, and I do not want a common man.

Jews Made Germany.

Writing in the *Enquirer* under the caption, "What Germany Hasn't Done," Dr. Fownes R. Leigh, professor of chemistry at the Georgetown (Ky.) College, denies to Germans proper originality. He says they were mere improvers upon the discoveries of other nations, and the only thing of really German origin is a rubber stamp on which is inscribed, "Made in Germany." He asserts that whatever reputation Germany has she won in the arts and sciences.

"In my indictment of the haughty Prussians and their kindred," said Prof. Leigh in part, "I desire at the outset to pay a tribute to the 600,000 Jews of practically pure Hebraic lineage sojourning by chance among them. From this alien race, with a patient and puissant intellect, the rich heritage of unnumbered centuries has come a great part of the arts, letters and science that have been erroneously attributed to the Prussians. The Jews of German residence have excited us not only to liberal praise, but to enthusiasm by their histrionic and esthetic art. Their science was helped to number the pain of the afflicted; mitigate the toil of the laborer; to give an abundance of necessity and moiety of luxuries to the common people. Their literature has delighted and instructed all classes of mankind. Their melody and song have enraptured the world. While the tribe of native Germans has been bragging, boasting and blustering, the quiet Jew has brought his versatile and resourceful mind to bear upon the works of God with the same philosophic acumen with which his ancient ancestors pursued the words of God.

"During the past century the Jew residing in Germany, while still keeping one eye on heaven, has cast the other upon the earth, and found many a gift for science. His achievements have been noteworthy in research, discovery and invention, in commerce, trade and finance. The Jews of Germany have been granted an insignificant voice in political affairs by the native Teutons. Therefore they are not culpable for the hydra-headed German state. Thousands of them have shown their apathy for the militaristic government by seeking homes in democratic America, where they have gloriously surpassed those of their race who remained in the land of the tyrannical Hohenzollern, proving conclusively that even a people as richly endowed as is the Jew must have a republican form of government to reach to full stature. If the intellectual triumph and scientific achievement of the Jews were removed from the boasted grandeur of Germany, what would be left? Even if we generously concede to her the praise due the Jews, she will still fall woefully when compared with the other leading nations of the earth."

ISRAEL'S WAR-CALL TO THE WORLD

By REV. DR. H. PEREIRA MENDES.

\*Amalek attacked non-combatants (Deut., xxv., 18).

†The Philistines made a treaty of perpetual peace with Abraham and his descendants (Gen., xxi., 23).

When those descendants conquered Canaan their leader, Joshua, respected the treaty. But before the birth of Samson the Philistines subjugated the Hebrews (Judges, xiii., 1-5).

The Holy Word of old was heard commanding holy war  
Against the foe who aimed his blow like Amalek of yore,  
Or whose heart was stirred to break his word,† who solemn treaty tore—  
America, march on!

Glory, glory, great America!  
Glory, glory for humanity!  
Raise, O World, the holy battle cry—  
'Tis "Justice, Right and Truth!"

March on, O World, with flag unfurled to battle for the Lord!  
Let reign of Law, not tooth and claw, let Reason be His sword!  
Shall His blessing or His curse upon His sons of earth be poured?  
Let Right go marching on!

Glory, glory, great America!  
Glory, glory for humanity!  
Raise, O World, the holy battle cry—  
'Tis "Justice, Right and Truth!"

Through sorrow's flood, through seas of blood we'll plunge, we'll grope, we'll wade:  
We'll fight with might, with death in sight, "there's none to make afraid!"  
Nor shall warfare cease until there's "peace with honor" firmly made.  
By Justice marching on!

Glory, glory, great America!  
Glory, glory for humanity!  
Raise, O World, the holy battle cry—  
'Tis "Justice, Right and Truth!"

Awake, O Earth, and bring to birth the nations' battle cry—  
'Tis "Justice, Truth and Right!"—for these we, Jews or Christians, die!  
Like our Maccabean sires who saved the world, "To arms we fly!"  
Let Truth go marching on!

Glory, glory, great America!  
Glory, glory for humanity!  
Raise, O World, the holy battle cry—  
'Tis "Justice, Right and Truth!"

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LOEB, LOUIS.—The People of the State of New York, by the Grace of God, Free and Independent. To Frederick L. Reis, Ferdinand L. Loeb, Arthur K. Kuhn, Frieda Reis and A. Mitchell Palmer, as Custodian of the property of alien enemies, heirs and next of kin of Louis Loeb, deceased, send greeting: Whereas, Emil Loeb, who resides at 272 West Ninety-first street, in the Borough of Manhattan, 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 Louis Loeb, 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 27th day of February, 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.

HOFFMAN, GESCHE.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gesche Hoffman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business, at the office of his attorney, Benjamin Eisler, No. 35 Nassau street, in the City of New York, on or before the 24th day of April next.

STIASNY, SARAH 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 Sarah M. Stiasny, 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 Isidore Horshoff, No. 93 Nassau street, in the City of New York, on or before the first day of August next.

LEIPZIGER, HENRY M.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry M. Leipziger, 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 Rector Street, Borough of Manhattan, in the City of New York, on or before the 29th day of June, next.

GREENBAUM, WOLFF & ERNST.—Attorneys for Executors, 2 Rector Street, Borough of Manhattan, New York City.

COHN, JACOB.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Cohn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorneys, Bernheim & Loewenthal, No. 35 Nassau Street, Borough of Manhattan, in the City of New York, on or before the 5th day of July, 1918.

MILTON COHN, BETSY COHN, D. EMIL KLEIN, ABRAHAM LEWENGOOD, Executors.

HUTKOFF, NATHAN.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nathan Hutkoff, 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, Lind & Pfeiffer, No. 48 Cedar Street, Borough of Manhattan, New York City, on or before the 30th day of June next.

HARRY FISCHEL, ISAAC HUTKOFF, SAMUEL HUTKOFF, BENJAMIN C. H. GOODMAN, Executors.

RUBINS, ROSA.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosa Rubens, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, in care of Jones, Lazansky & Nuyburger, her attorneys, No. 115 Broadway, in the City of New York, on or before the 1st day of August next.

SARAH ROSENBERG, Executrix. JONAS LAZANSKY & NEUBURGER, Attorneys for Executrix, Office and Postoffice Address, 115 Broadway, Borough of Manhattan, New York City.

FRIEDMANN, HENRY.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Friedmann, 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, No. 309 Broadway, in the City of New York, on or before the 9th day of June next.

FRIEDMANN, HENRY, 4th day of December, 1917. D. EMIL KLEIN and BENJAMIN FRIEDMANN, Executors. M. J. SNEIDMAYER, Attorney for Executors, 309 Broadway, Borough of Manhattan, New York City.

JOSEPHSON, SAMUEL.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Josephson, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Messrs. Kantrowitz & Esberg, No. 329 Broadway, Manhattan, in the City of New York, on or before the 30th day of April, 1918.

ANNA JOSEPHSON, LUDWIG MERKLEIN, Administrators. SATERS BROS., Attorneys for Administrators, 31 Nassau street, Manhattan, N. Y. 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.

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

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

FRANK, BERNARD.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bernard Frank, 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 attorney, Arthur G. Frank, No. 309 Broadway, in the City of New York, on or before the first day of July next.

Dated, New York, the seventeenth day of December, 1917. JACOB FRANK, HANNAH FRANK, ISIDORE RUBINS, Executors. ARTHUR G. FRANK, Attorney for Executors, 309 Broadway, Manhattan, City of New York.

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.

HECHT, NANNIE.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nannie Hecht, 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, Gilbert & Gilbert, No. 43 Exchange place, in the City of New York, on or before the 15th day of July next.

Dated, New York, the 7th day of January, 1918. GUSTAVE LOWENSTEIN, SIGMUND B. SONNEBORN, Executors. GILBERT & GILBERT, Attorneys for Executors, 43 Exchange place, Borough of Manhattan, City of New York.

WEISBERGER, IGNATZ.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ignatz Weisberger, 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, Messrs. Palmieri & Wechsler, No. 61 Park Row, Borough of Manhattan, in the City of New York, on or before the 22d day of July next.

Dated, New York, the 4th day of January, 1918. ALBERT REITMAN and BERNARD GREENBERGER, Executors. PALMIERI & WECHSLER, Attorneys for Executors, No. 61 Park Row, Borough of Manhattan, New York City.

RUBENSTEIN, MARTIN.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Martin Rubenstein, 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 Fluegelman & Trosek, No. 52 Broadway, in the City of New York, on or before the 15th day of July, next.

Dated, New York, the 9th day of January, 1918. LOUIS RUBENSTEIN, Administrator. FLEUGELMAN & TROSK, Attorneys for Administrator, office and post office address, 52 Broadway, Borough of Manhattan, New York City.

WALLACE, HANNAH.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Hannah Wallace, 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, Leventritt, Cook, Nathan & Lehman, No. 111 Broadway, Borough of Manhattan, in the City of New York, on or before the 18th day of July next.

Dated, New York, the 10th day of January, 1918. EDWARD DRYFUS, SAMUEL KRIDEL, ALFRED LIEBMAN, Executors. LEVENTRITT, COOK, NATHAN & LEHMAN, Attorneys for Executors, 111 Broadway, Borough of Manhattan, City of New York.

STEIN, PAULINE.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Pauline Stein, 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, Leventritt, Cook, Nathan & Lehman, No. 111 Broadway, Borough of Manhattan, in the City of New York, on or before the 18th day of July next.

Dated, New York, the 10th day of January, 1918. ERIC M. STEIN, HATTIE S. BACHE, BIRDIE S. GANS, AMY S. HAMBURGER, Executors. LEVENTRITT, COOK, NATHAN & LEHMAN, Attorneys for Executors, 111 Broadway, Borough of Manhattan, City of New York.

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 30th day of March next.

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

OPPENHEIM, MANUEL.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Manuel Oppenheim, 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, Maurice Hyman, No. 135 Broadway, in the City of New York, on or before the 12th day of July next.

Dated, New York, the 27th day of December, 1917. JESSE OPPENHEIM, RENE O. ROSENBERG, JEROME ROSENBERG, Executors. MAURICE HYMAN, Attorney for Executors, 135 Broadway, New York City.

BELLER, WOLF.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Wolf Beller, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Messrs. Kantrowitz and Esberg, No. 320 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. ISIDORE APPEL, Esq., Attorney, 299 Broadway, New York City.

HOENIGSBERGER, HENRY.—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 Henry Hoenigsberger, 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 Edward A. Alexander, No. 165 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of June next.

Dated, New York, the 1st day of December, 1917. ROSITA F. HOENIGSBERGER, ANTON HOENIGSBERG and IGNATZ H. FREUND, Executors. EDWARD A. ALEXANDER, Attorney for Executors, No. 165 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. WILLIE E. HYMAN, Executrix. CARDOZO & NATHAN, Attorneys for Executrix, 128 Broadway, Manhattan, New York City.

HESSLER, ROSALIE.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosalie Hessler, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers at their place of transacting business, at the office of Kurzman, Frankenthaler & 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. HIRSCH, BERNARD L. TIM, EDGAR J. HESSLEIN and GERTRUDE BARNETT, Executors. KURZMAN, FRANKENHEIMER & GUTMAN, Attorneys for Executors, 25 Broad Street, New York City.

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

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

SCHLESINGER, FLORENCE NIGHTINGALE.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Florence Nightingale Schlesinger, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at his place of transacting business, at the office of Liebmann & Tanzer, his attorneys, No. 25 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, 25 Broadway, New York City.

LISSBERGER, MARKS.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Marks Lissberger, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at the office of I. Balch Louis, No. 35 Nassau Street, in the City of New York, on or before the 15th day of July next.

Dated, New York, the 29th day of December, 1917. MILTON L. LISSBERGER, Executor. I. BALCH LOUIS, Attorney for Executor, 35 Nassau Street, 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.

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 13th 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.

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, Frankenthaler & 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, FRANKENHEIMER & GUTMAN, Attorneys for Executors, No. 25 Broad Street, New York City.

PAPIRNICK, BARNET.—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 Barnet Papirnick, also known as Barnett Papirnick, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at place of transacting business, at the office of Albert A. Friedlander, No. 115 Broadway, Borough of Manhattan, in the City of New York, on or before the 12th day of August next.

Dated, New York, the 23d day of January, 1918. WILLIAM S. FRIEDLANDER and ABRAHAM ROSENTHAL, Executors. ALBERT A. FRIEDLANDER, Attorney for Executors, 115 Broadway, New York City.

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. FRIEDMAN, Executors. Dated, New York, the 19th day of November, 1917. SAML. D. LASKY, Attorney for Executors, 115 Broadway, New York City.

ADELSON, PHILIP.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Philip Adelson, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at place of transacting business, at the office of Feiner & 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 SEIBER, Executors.

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.

LOEB, MAX.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Loeb, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of her attorneys, Charles L. Hoffman and Henry A. Feldman, 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.

HAAS, SARAH.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sarah Haas, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business, at the office of Messrs. Kantrowitz & Esberg, No. 329 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, 329 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 subscriber at place of transacting business, at the office of Feiner & Maass, her attorneys, No. 100 Broadway, Borough of Manhattan, in the City of New York, on or before the 24th day of March next.

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

BLUMENTHAL, BEN.—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 Ben Blumenthal, late of the County of New York, deceased, either personally or doing business under the name of the West End Storage Warehouse or West End Automobile Palace, at 202 to 212 West Eighty-ninth street, in the City of New York, to present the same with vouchers thereof to the subscriber at her place of transacting business, at the office of Blumenthal & Levy, No. 233 Broadway, in the City of New York, on or before the 15th day of August next.

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