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# THE HEBREW STANDARD

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### Kids—The Coming of Bones

By SAMUEL ROTH



Charlie had slept lightly, and he awoke rather early—an extraordinary phenomenon winding back in his subconsciousness to the conference held the other evening, during which his father, mother, Leah and Uncle Ben had indulged in a detailed and painful discussion concerning his future.

The conference was occasioned, as usual, by his Uncle Ben, who himself a bachelor, entertained an extraordinary fatherhood in the matter of the bringing up of Charlie and his sister Leah. Leah, his junior by two years, had a way of fondling Uncle Ben, and in that manner leading him out of any course of mischief he might have devised in his mind concerning herself. But Charlie, lacking such powers, was helpless.

So, whenever Uncle Ben took it into his head that things were not going well with Charlie, there was a family conference, during which frequent declamatory references were made to Charlie's inclinations towards baseball, playing hookey and apple-tart. The very worst of it, from Charlie's viewpoint, was that Leah, during these conferences, behaved as though she too were one of his judges, and often even presumed to relate certain doings of his which emphasized and strengthened the contentions of Uncle Ben.

That evening, however, Uncle Ben's thesis had been a plausible one, and it was that which most troubled Charlie. "They boy is about to become bar mitzvah," Uncle Ben had declared with a meaningful pull at his moustache, "and he is an utter goy. Doesn't know a word of Ivra. If he doesn't at least know a parsha of Chumesh for his bar mitzvah, it will be a disgrace to the family!"

Mr. Walinsky agreed. Charlie's father almost always agreed with what Uncle Ben said concerning Charlie. Mr. Walinsky explained this by stating his belief that Uncle Ben was a very wise man. But Charlie attributed this faith to the fact that Uncle Ben was the manager of a bank. It is no small prestige on the East Side to be the manager of a bank.

During the discussion that followed, Uncle Ben drank a great deal of Vishniak, which Mrs. Walinsky prepared very well and in plenty. With every draught his good nature increased. And he be-

came very amiable; so amorous did he become that he proposed if Mr. and Mrs. Walinsky would send Charlie to some cheder so that he would know his Chumish for the Bar Mitzvah, he, Uncle Ben, would himself, arrange a Bar Mitzvah

the conference passed through Charlie's mind as he was engaged in the pensive task of getting on his stockings. Suddenly he was startled by a strange voice singing in the backyard. The voice, evidently a boy's, was not very sweet,

center of the yard, and bawling at the top of his voice.

"Who is that?" he inquired of Leah who had just entered.

"It must be the son of the new tenant who moved in on the stoop yesterday," she replied. Leah could

his head out of the window a second time, he put his hands to his mouth in imitation of a horn, and shouted down: "Hey, you there! Shut up!"

The singer did not pause, but Charlie saw two deep, sad eyes turn toward him; for a moment, only for a moment, and then sink back again.

"What a queer kid," he whispered to himself.

"They're very poor, aren't they?" he said to his mother before going off to school.

When school was dismissed that day, Micky, panting excitedly, accosted Charlie thus: "Y'ought ter see what a boob we got inter our class today; can't even count plain 'rithmetic. Here he comes! Hello, rummy!"

The last remark was addressed directly to the stranger in question, who was just passing by, and in whom Charlie recognized the kind he had seen in the yard that morning. The kid was nervous, but it was a cinch that he wasn't frightened. He walked ahead without heeding Micky, only hastening his steps somewhat.

Micky, accustomed to being coddled to by all the smaller kids of the neighborhood, was angered by this. He ran up to him and seized his arm rudely: "Whaddaya mean by runnin' away. Maybe you think you're better than us!"

The new kid gazed at his aggressor mildly, and did not answer.

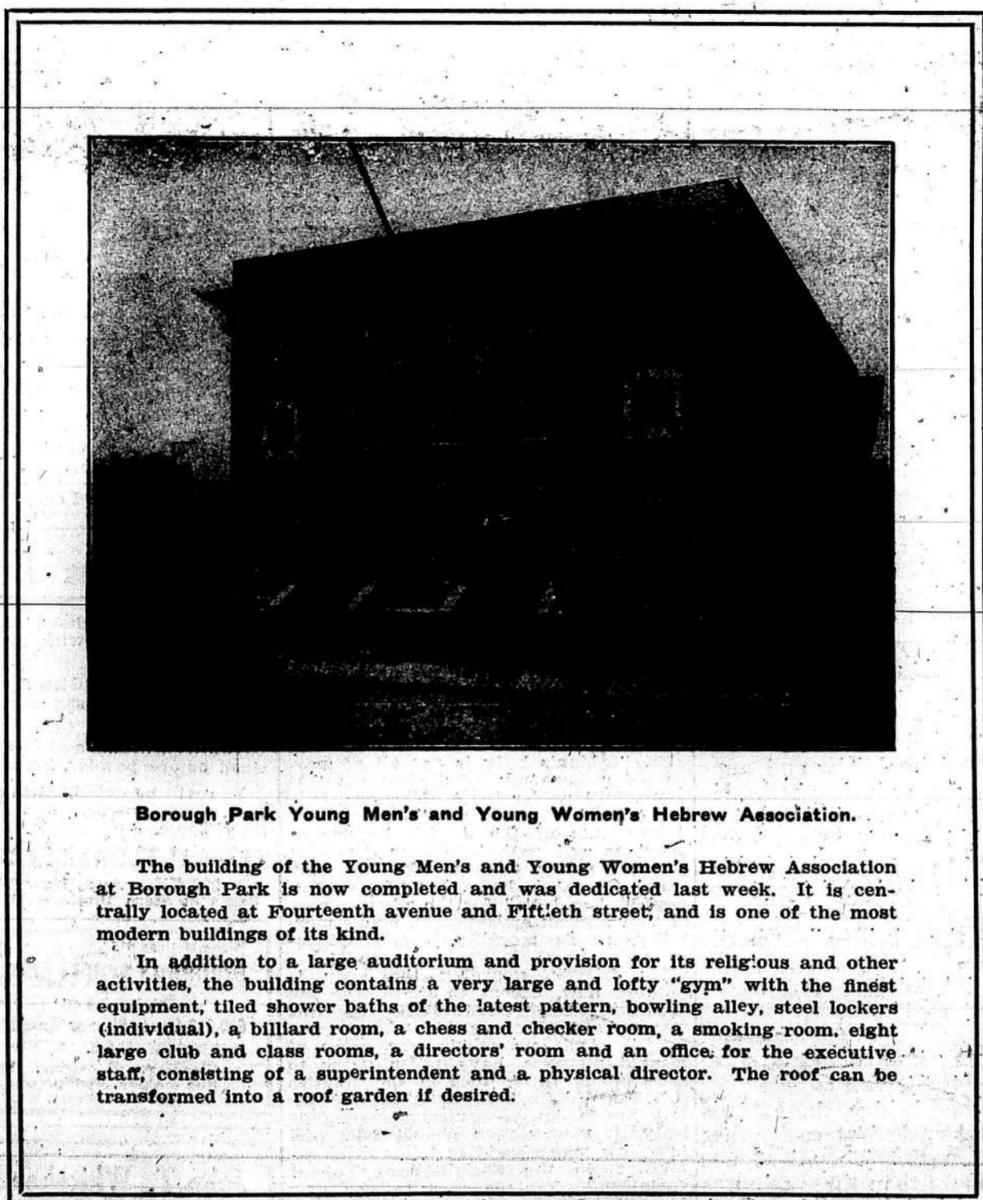
Micky screwed his face into a mean leer: "Maybe ya think ye can fight," he added menacingly.

No response.  
"Well, take this: "Micky swung his arm and his fist to bear hard against the thin chest of the little fellow. The latter merely turned for a moment from Micky to Charlie and then returned his gaze to the Irish lad.

"He wants me to take his part," thought Charlie contemptuously.

Micky now clutched the kid tighter with his left hand, swung back his right a second time, and hit him on the shoulder with such force that the little shoulder trembled. Well, why dontcha do somethin'!" Micky fumed glaring at his victim as though he contemplated eating him.

In answer, the eyes of the assaulted lad, as though finding the freckled face of Micky monotonous, wandered to the mill across the street.



Borough Park Young Men's and Young Women's Hebrew Association.

The building of the Young Men's and Young Women's Hebrew Association at Borough Park is now completed and was dedicated last week. It is centrally located at Fourteenth avenue and Fiftieth street, and is one of the most modern buildings of its kind.

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party and Charlie would be presented with a gold watch and chain. The idea caught fire and it was decided to try it immediately. These bitter recollections of

and dragged along with it a peculiar drone that Charlie thought very disquieting. He opened the window, and, gazing down, beheld a strange kid squatted in the very

be relied on for any information concerning doings in the neighborhood. "I must make myself acquainted," thought Charlie, and sticking

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For the third time Micky's arm swung back and now landed on his victim's nose, causing the blood to appear. At the sight of blood Micky was frightened, released his hold, and drew back. Charlie, who until this moment had been an impassive witness, felt a great tug at his heart.

The kid drew a soiled handkerchief out of his pocket and applied it to his nose. Then, casting a thoughtful look at Charlie, and without so much as glancing at Micky, he walked on and entered the house.

Without knowing why, Charlie suddenly felt like a mean, wretched little cuss. He sullenly refused Micky's invitation to play ball, and followed the strange kid into the house. In the act of going upstairs he paused a few minutes on the stoop expecting to hear the little fellow crying or complaining to his mother. He heard a woman's voice very distinctly:

"What has happened to you, child? Your nose is bleeding!"

"I slipped and fell, mamma," was the careless reply.

He hurried upstairs and seated himself on the fire-escape to think. "Why didn't that kid fight back? Why wasn't he frightened? Was he a coward, or didn't the blows hurt him? If the blows did hurt him, why didn't he cry or try to get away? But maybe the kid wasn't frightened, was not afraid of the blow? It suddenly occurred to Charlie that he had played a very cowardly part. If Micky attacked the smaller kids it was in his nature to do so. Wasn't it really his business, Charlie's, to defend them? And if he didn't wasn't it because he was afraid of Micky?

It should be explained that several years before, on the occasion of Charlie's moving in on the block, he and Micky had fought a battle royal for supremacy, from which Micky, owing to his superior size and strength at that time, had come out victor. Of course, Micky did not dare impose upon Charlie as he did upon the other kids. But it had been accepted on the block that Micky was the superior of the two. And now as Charlie remembered how fearlessly the kid downstairs had withstood the Irish lad's heaviest blows, he was seized with a desire to renew the contest between himself and Micky—that very minute.

He climbed out of the fire escape and hurried into the street to the corner, where Micky and some of the boys were playing ball. He seized Micky's arm and shouted to the other kids: "Come on, boys! Who wants to see a real fight?"

"Where?" asked Micky innocently.

"Under the bridge," Charlie panted.

"Who's fightin'?" "You and me!"

Micky started with surprise, but said almost immediately: "All right. I'll give it you again!" Under the bridge both lads stripped and rushed at each other like little beasts. They had not been at it more than three minutes when Charlie's left eye began to swell. But Charlie behaved as though nothing hurt him. He rushed Micky like a windmill and his blows, whenever they landed, produced in Micky the illusion that his bones were cracking. The whole affair was settled in about

twelve minutes. Micky became frightened when he saw that Charlie, instead of tiring, seemed to be gaining wind all the time. He himself was panting for breath, both his eyes were neatly trimmed, and he was certain that a delicate bone in his nose was dislocated. "Give up!" he finally cried.

"That's not enough!" panted Charlie. "You must say that you're sorry that you hit that kid this afternoon and that you won't pester no more kids on our block." He held his fists in the air.

"That's none of your business!" muttered Micky.

Charlie's right arm drew back swiftly. Micky got it neatly in the jaw that time. "Well?" Charlie demanded.

"All right," Micky whimpered. Charlie picked up his coat and amidst the cheering of the kids went home. It was now already dusk; the solemn electric lamps ranged gloomily on both sides of the street.

He found the new kid seated on the balustrade of the hall, droning away at a doleful tune that made his face appear even longer than it was. At the sight of Charlie the kid whistled: "My, what an eye! Where'd you get it?"

Charlie smiled wistfully. "Never mind," he said. "Say, kid, what's your name?"

"Jake. The fellows on the block where we used to live called me Bones."

"Well, Bones, that guy won't hurt you no more, you can bank on that!"

And without giving his beneficiary time to utter a word he rushed upstairs, slipped into his own bed, where, listening to Bones' song, he finally fell asleep, and awoke the following morning without a trace of the swelling around his eyes.

"JUDAISM'S CHALLENGE TO SOCIALISM."

By RABBI HERBERT S. GOLDSTEIN. With Socialism as a political party we have nothing to do. Just as the name. Republican or Democratic party, may designate any class of men with which Judaism has nothing to do except in so far as the members of such parties are loyal to the State, so in the case of the Socialist party as a political party Judaism has nothing to do, save in so far as to maintain that its members must be loyal to the State. For as a rabbi, I must insist that the Jew's duty to his God is loyalty to his country and loyalty to his fellow-men.

But with that term Socialism as the materialistic conception of the universe, with that term Judaism has much to do; nay, more, Judaism opposes it; as a matter of fact, Judaism challenges it.

I maintain, and I shall shortly show, that Judaism has what Socialism has: furthermore, my friends, I contend and I propose presently to prove that that which Socialism lacks Judaism has, and right here, my friends, I want to tell you that I pay my respects to those men and women who have stood and are standing for the physical freedom of the human body. But I must withhold my admiration from these persons because they have fallen short, because they have gone part of the way—not even half of the way, because, my friends, "man does not live by bread alone." Man's body is not all of man. And I reserve my admiration for that older, still nobler band of women, who have lived through all the ages, the descendants of the Jewish legislators, prophets and psalmists—your ancestors and mine, my friends, who not only cared for man's body, but who fought, sacrificed and died for the advancement of that highest embodiment, man's mentality, man's morality, man's spirituality.

My friends, guarding the body is nothing new, except to those who are ignorant. Our Good Book contains many phrases such as this: "Guard your body." And our rabbis, our sages of blessed memory, have taken pains to show along these lines in the treatises called "Sabbath," in most minute detail just what rest means for man's body, just why man should rest, and just how man should rest.

What do the Socialists say about Socialism? Let me read to you first from the founder of modern Socialism, Karl Marx, in the opening sentence of his work, "Capital," says: "The wealth of those societies in which the capitalist mode of production prevails, presents itself as an immense accumulation of commodities, its unit being a single commodity." John Spargo, in his work, "The Socialists: Who They Are and What They Stand For," has this to say: "The essential characteristic of the So-

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cialist theory, of social evolution, is the idea variously termed 'economic determinism,' 'historical materialism,' the economic interpretation of history, and the materialistic conception of history." Our own Mr. Hillquit has this to say in his work, "Socialism, Promise or Menace": "The cornerstone of modern Socialistic philosophy is its theory of social evolution. . . . In the literature of continental Europe this theory is known as the materialistic conception of history, in English it is designated by preference by the apter phrase, economic interpretation of history." The Standard Dictionary gives us a most popular definition, as follows: "Socialism: A state of society based on public or collective ownership of the main instruments of wealth production (land, means of transportation and communication, mines, mills, factories and modern machinery). Socialism is based on the economic interpretation of history."

My friends, you have heard the authorities. What have they shown us? What does Socialism mean to us? Materialism? Economics? Selfishness? This economic, this materialism, this selfishness, has now become a religion which grips a mass of economic, materialistic, selfish minds. In other words, my friends, Socialism now stands forth before you, shorn of all its glamour; stripped of all that verbiage noised by the loud-mouth, narrow-minded, one-sided speaker, applauded and swallowed by the unsophisticated crowd. Now, socialism stands before you as the religion of the economic, as the religion of the materialistic as the religion of the selfish. Now, Socialism stands before you in its true light. Now, you see Socialism as Socialism really is, and you discover this much-vaunted Socialism to be nothing more and nothing less than the economic cult.

Like a clarion call sounds forth Judaism's challenge to this economic cult. Judaism will have nothing to do with this one-sided, narrow, unholy religion, except to show the Socialists, the imperative necessity of having the Jews' Bible and the Jews' Talmud open in their homes. Selfishness is as far removed from Judaism, as is earth from Heaven.

Inspired by the father of all, Moses brought forth his brethren from a selfish rule to a theocratic, democratic freedom, a freedom and not a license, a freedom governed by law, a freedom fenced about by ordinance, a freedom safeguarded by regulation, a freedom protected by religion. This is the world's first evidence of the freedom, of the equality, of the brotherhood of man. This is the world's first evidence of the brotherhood of man and the fatherhood of God.

Note, my friends, the conditions shown in our holy books—the Bible and the Talmud. Just as is the case with us, every one must work; labor is not only free, but honorable and honored. The Socialist shouts "The state owes me a living." The learned Jew, the Jew who knows quietly but persistently, unostentatiously, yet forcefully, replies with the words of our Talmud, quoting the treatise, Kiddushin.

(Continued on page 16)

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# NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

**Chief Rabbi's Appeal to Jewish Ministers—Along With the leaders of Other Churches, Dr. Hertz Suggests that Jewish Ministers Should Be Freed as Soon as Possible for Military Service—Call for More Religious Help for Jewish Soldiers—Jewish Deaf and Dumb Home Shows Distressing Deficit—More Interesting Stories About Jewish Agricultural Colonies in Southern Palestine.**

London, May 17, 1918.

I referred a few weeks ago to a certain proposal in the new man power bill, which applied conscription to ministers of religion. Later this clause was withdrawn, and ministers are no longer liable to be called up for military service, even for non-combatant work. Generally throughout the country among the clergy of all denominations this withdrawal of the clause appears to be resented, and apparently the general view is held by the leaders of all the principal churches that ministers should as far as possible continue to voluntarily enlist in the army. Upon the Jewish side of the question the matter is very well put in a letter which has just been issued by the Chief Rabbi and addressed to all members of the Anglo-Jewish clergy. It reads as follows:

I feel it incumbent upon me to address you on a matter which has no doubt for some time engaged your earnest attention, a matter of great importance to Anglo-Jewry, namely, the voluntary enlistment of Jewish clergymen for non-combatant military service. Though the clause relating to clergymen has been withdrawn from the new man power bill, none are more anxious to answer the national call in this terrible crisis through which Britain and all the free peoples are passing than the Anglo-Jewish clergy. Some have now for a number of years been doing chaplain's work at the front, and others are acting as officiating clergymen for the home forces, and it is only the consequent shortage of men in our not over-staffed religious organizations which render it so difficult for a great many more ministers summarily to leave the sphere of their spiritual labors. I would, therefore, advise you to confer with the lay leaders of your synagogue, so that wherever possible such arrangements be made throughout the land as shall release at least one minister in each district from his congregational duties, and thus enables the Jewish clergy, like the clergy of other churches, to take their share of national service.

In connection with Jewish soldiers a great deal of wonderfully good work has been done by the Rev. Michael Adler and others abroad, and by the Rev. S. Lipson and the Rev. Vivian Simmons at home. At the same time, there are many complaints from Jewish soldiers that they are being to a degree neglected, owing to an insufficient number of services being held and too few visits paid to the Jewish wounded and the sick by Jewish chaplains. I gather that there are only about a dozen Jewish officiating ministers attached to the army, and with Jewish soldiers scattered through all corps and divisions as they are, the work of religious help and oversight obviously becomes very difficult. What is wanted apparently are more full-time chaplains, both for home and foreign service. That seems to be one of the reasons why, it is believed, to be a good thing that some of the home civil congregations should disperse with the services of their ministers to the extent to which they are needed for the troops. It is also urged that Jewish laymen might do a lot of good by organizing and featuring more consistent visiting of the Jewish wounded in the hospitals of this country.

The annual court of the Jews' Deaf and Dumb Home held last week was again regrettably noticeable for the announcement that, despite the fact that expenses had increased, there had been no corresponding expansion in the subscriptions. On the contrary, there had been a falling off. During the past year the death of S. L. Lazarus, for many years treasurer of the home, was a big loss to that institution, as also was the death of Lady Stern, president of the Ladies' Committee. Actually, the income of the home was \$20,000 last year, as against \$20,765 the previous year.

More information has come to hand about the very interesting Jewish agricultural colonies in the area now occupied by the British and allied troops in Southern Palestine. This information is being well published and serves to dissipate the idea that the modern Jew is unfitted for agriculture, either because he was hereditarily a townsman or townsmen, or because, as Bernard Shaw has told us somewhere, he was too clever to waste his time on the thankless earth. Others believed that, if Jewish agricultural settlements existed, they were eleemosynary institutions, kept going by the munificence of charitable millionaires.

The Southern Palestine colonies are tidy villages, with lands which are far more thoroughly and scientifically cultivated than almost all the Arab estates or the Turkish crown lands in the plain of Sharon. The writer of a recent communication to the press here visited several Jewish colonies in the plain and in the foothills of the Judean plateau, and one of the two small colonies which exist in the mountains of Judea. Of those in the plain, Rishon Le Zion and Rehoboth may be taken as typical. The former colony lies a few miles southwest of Jaffa. It is inhabited mainly by Jews of Russian origin and was founded in 1882, and, after some fifteen years of difficulties, which were surmounted largely owing to the munificent assistance of Baron Edmond de Rothschild, became, and is now, a thriving agricultural settlement well known throughout the Levant on account of the attribution of its name to the good wine produced by Palestine colonies, and Rishon in particular. It boasts the most capacious wine cellars in the world, contains three large wells, a club, a good library, public baths, which are much appreciated by the troops who are quartered near the municipal buildings, and a hospital with six wards. There are over 1,300 inhabitants living in stone houses, each with its garden around it—a physically and mentally active and healthy folk who cultivate some 3,000 acres. A fine palm grove and long avenues of trees along the streets give the settlement the appearance of an oasis amid the rolling plains, flowery green enough during the rainy season, but dry brown in the summer, which lie between the coast dunes and Ramleh.

Four miles south thereof lies Rehoboth, founded in 1890 by Russian-Polish Jews. It has a population of over 900 souls, including 270 Yemeni Jewish workmen, whose introduction proved a great success. Here, too, as in almost all Jewish colonies, each family has its own house, not luxurious, but comfortable, well built, with garden and stable. The wide, sandy roads that run through the village are bordered with avenues of mulberry trees. The communal buildings and the notably large people's house, synagogue, and library show that here as in other Jewish colonies material comfort is far from being the only object attained.

Another interesting settlement, this time in the foothills, is Ben Shamen. It is an experimental farm as much as a colony, employing over 120 Jewish workpeople, with 600 acres under olives, orchards and corn. In 1910 the workmen of the Betsalel, the excellent Jewish arts and crafts school in Jerusalem, were settled there and worked in brass and silver, their little stone houses looking down on the great plain of corn land which stretches from Lydda to the sea, while their wives wove carpets or madelace. The war, which has practically stopped all demand for their work, has obliged them to return to Jerusalem; but the agricultural workers have remained.

Moza, on the Jerusalem-Jaffa road, is a small colony of five or six families settled on a few pockets of cultivatable land in a stony plateau. Its people live by their vineyards and orchards. One family specializes in dairy farming, another supplies vegetables to the Jerusalem market. Here, too, one finds healthy farmers with large families, living on good terms with their Arab neighbors, and already thoroughly fixed on the land, which they have taken such pains to clear and cultivate. Their success is another proof of Jewish adaptability.

There are other colonies which cannot be described here, but present the same general features—Petach Tikveh, a typical garden town, a large edition of Rishon with some 3,000 inhabitants, Beer Tobiah or Kahtinian, Ekron Katrah, and many more. They are all of the same type, governed by their vassals, or village councils, which have greater powers and responsibilities than many town councils in Europe. They are elected annually by all the adult landowners and resident taxpayers of three years' standing independently of sex. They are responsible for the division of taxation, local and imperial, among the colonists, for school and religious institutions, public health, and registration of births, deaths and marriages, and titles to land. The general policy of the colonies is directed and their needs looked after by an elected federal committee which is in touch with the European Zionist organizations.

This picture of Jewish village life in South Palestine must not give the impression that the Zionist colonies suffered little from war. It is due only to their admirable communal organization that they have not been ruined. After the outbreak of war intercommunication between the colonies having been largely forbidden, inland trade came to a standstill, and the ensuing accumulations of stores led to requisitions on a large scale, especially of agricultural implements, barbed wire, machinery, etc., which were only to be found in the colonies.

Similarly grain and animals for transport were requisitioned much more heavily than in the case of Arab villages. Extortion was a natural accompaniment. Financial help from Europe and America and a proportional distribution of losses and gains alleviated the situation to a certain extent, but the cruel evac-

uation of the Jews from Jaffa in April, 1917, was the final blow to trade, and threw a great economic burden upon many of the colonies.

As regards agriculture generally, the colonists have kept up the plantations and sowed the fields steadily, despite locust plagues and Turkish requisitions. The number taken as conscripts is small, but during the autumn of 1917 many men were arrested on trumped-up political charges and sent to Damascus. After three and a half years of war a total population of about 8,000 souls still inhabits the redeemed Jewish villages and cultivates over 6,000 acres patiently and intelligently.

### Contest for Jewish Sympathy.

The overwhelming sentiment among the Jews of Europe in favor of the Allies is beginning to have its effect in influential German circles, where demand has arisen for a new formula which may prevent the further alienation of that people from the Central powers.

George Gothoin, member of the Reichstag, has an extensive article in the *Berliner Tageblatt* of June 2, discussing the Jewish National Home and in Palestine made possible by Great Britain's declaration in favor of Zionism and the acquiescence of the Allies. He says:

"The English attempt to win the sympathy of Jews of all lands must be aided by Germans. To accomplish this we require an understanding with Turkish authorities. There ought to be no difficulty in arriving to such an understanding, because Turkey has heretofore been thoroughly agreeable to German requests. Capital, colonies, brains are necessary to increase the exports of our ally and also to improve Turkey's unfavorable trade and financial plans. All of them can be furnished by the Jews, and there ought to be a readiness further to encourage Jewish settlements in Palestine and to further the establishment of a national and culturally independent Jewish community."

Another critic of the present German policy toward the Jews is Dr. S. Breslau, who has published an article in the *Lokalanzeiger* regarding the wretched condition of the Jewish population of Warsaw. This state of affairs he attributes to the German administration. He points out that release from Czarism has given the Jews a strong spiritual and national life of their own. Instead of recognizing the new attitude of the Jews and hastening to win them over to our side by dealing with the problem on a radical basis, Germany administration simply attempted to mold the Jews so as to fit into a preconceived policy. The misunderstandings that have arisen in consequence have hindered the establishment of a "rapprochement" between the Jews and the Germans.

### Jews of Bagdad Slaughtered.

The brutal maltreatment of the Jews in Palestine under the Turkish regime is known to all the world, but little has hitherto been heard of the outrages practiced in Mesopotamia.

A correspondent of the Provisional Zionist Committee, who accompanied the British Army into Mesopotamia, reports that all the Jews of Bagdad were ordered to hand in their gold and silver money, and they were given notes in exchange. These notes were already depreciated and this sudden flooding of the market with additional paper created chaos. Inevitably, with the paper credit system collapsed and trading became almost impossible. The Turkish government became annoyed at this and sharply rebuked the local officials. The latter resolved to remove this stigma on their efficiency by very typical means. They summoned a number of Jews to the court of the prefect of police one night and accused them of trafficking in the notes which was construed as a deliberate attempt to impair the credit of the Turkish government. The Jews were tortured, murdered and their bodies thrown into the Tigris. Some of their mutilated bodies afterwards floated ashore. All this was discovered when the British entered Bagdad.

In the case of the persecutions at Aivali, says the correspondent, it was found beyond all doubt that these had been directly instigated and organized by the Germans. The Turks even owned to this. There is little doubt that these atrocities on the Jews are indirectly the work of the same hand. Doubtless their suggestions find a ready welcome at Constantinople. A German general is in supreme command at Aleppo and his consent would have to be gained. There is nothing that the Germans would dislike more than that Palestine should become the official home of Jewry, and that it should become so through British large-heartedness made possible by British victories. Some time in the future when the full history of Turkish cruelty will become known, he concludes the sufferings of the Armenians, Arabs, Jews and Greeks will then be found to fill one of the most horrible pages in history.

### Kosher Food at Upton.

The Jewish Welfare Board is considering a plan to erect an auditorium at Camp Upton to seat 1,000 persons and a hostess' house to provide kosher food for orthodox Jews. This cantonment is now and has been since its establishment the training centre for more Jews than any other in the country, and the Welfare Board has been pressed for social accommodations for them. It is believed that the authority to erect the buildings will be given by the New York board, and that the work will begin shortly.

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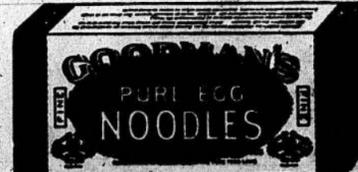
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ITEMS OF INTEREST IN THE JEWISH WORLD

A service flag containing 150 stars has been unfurled by the Hebrew Institute at Chicago, Ill.

The Chicago, Ill., Sisters of Aid have affiliated with the National Federation of Temple Sisterhoods.

M. Lippmann, member of the Institute of France, has been appointed for three years a member of the Council of the Paris Observatory.

The new pro-German government of the Ukraine has annulled the decision of Rada to permit Jewish teachers to conduct classes in the seminaries.

The organization of a conservative congregation catering expressly for the younger orthodox element is being discussed in Hartford, Conn.

The French Minister of Education has commissioned Commandant Weill to follow, from the archaeological standpoint, the campaign in Palestine.

The Hebrew Educational Alliance dedicated its new building last week. The structure contains four large rooms and was erected at a cost of \$16,000.

Samuel Gardner, the well-known young violinist, has been awarded the \$1,500 Pulitzer prize by Columbia University for his string quartet. He also won the \$500 James Loeb prize for musical composition at the Institute of Musical Art, from which school he was graduated a few years ago.

Additional buildings are being planned for the Hebrew Orphans' Home of Hudson County, N. J. They will include two more cottages and isolation hospital and a chapel.

Dr. Leo B. Forst, chemist in charge of the Cincinnati (Ohio) Federal Pure Food and Drugs Laboratory, has been appointed chemist in charge of a naval laboratory in New York.

Among recent promotions announced by the British War Department are those of Mrs. V. Rubenstein and Miss B. d'Avigdor to be Dep. Principal Women's Royal Naval Service.

At a meeting of the Synagogue Ohel Moishe, Shanghai, China, held recently, a Jewish Benevolent Society to look after the refugees who come from Russia, en route to America, was formed.

According to Cairo (Egypt) newspaper reports, Professor Henri Bergson, the noted French philosopher and educator, is going to Jerusalem to take a chair in the new Jewish university.

Rabbi B. Meyerovitz of the Beth Israel Synagogue, New Orleans, La., has resigned his position to accept a call from the B'rith Shalom and Beth Israel Congregations of Charleston, S. C.

Mr. Aaron Baron, for the past four years music critic of the *Jewish Daily News* of New York, has enlisted in the Jewish Legion, and expects to leave shortly for service in Palestine.

At a meeting of London students held at Jews' College last month it was decided to form a union of past and present members of colleges, schools and institutions recognized by the Senate.

At the recent convention of the Supreme Lodge Foresters of America, Judge A. T. Barnett, of San Francisco, Cal., was elected grand lecturer of the order.

Prominent Jewish residents of Chico, Cal., and nearby cities, dedicated the new synagogue on the 22d inst. The new synagogue is the first in Chico and the only one in the State north of Sacramento.

The handsome new building of the Israel Orphan Home at 274-280 Second street, New York, was formally opened last Sunday afternoon. The institute has been receiving orphan children since May 1.

The local food administration of St. Louis, Mo., has instituted a Jewish Community Kitchen at 901 Carr street. The object of the kitchen, which will be strictly Kosher, is to conserve money, labor and fuel.

M. Bernheim, delegate of the French Minister of the Interior to the various committees organized in Switzerland in the interests of repatriated French subjects, has been appointed Chevalier of the Legion of Honor.

Under the will of the late William Mosler, of Cincinnati, Ohio, \$1,000 each is left to the Jewish Hospital, Jewish Home for the Aged, United Jewish Charities, Jewish Orphan Asylum, Hebrew Union College, Mosler Mutual Aid Society and Associated Charities. The executors are given \$1,000 additional, "to be distributed to such charitable purposes in Cincinnati as may be selected by them."

The Woman's Scholarship Association of Boston, Mass., at its annual meeting last week celebrated the completion of a \$5,000 fund to establish a scholarship at Radcliffe College for worthy Jewish girls.

The sixtieth anniversary of the founding of Congregation Beth Israel, Portland, Oregon, the largest and oldest congregation in the Northwest, took place on June 13. An elaborate program was prepared for the occasion.

Among those of the Barnard College students who received the degree of Bachelor of Arts at the Columbia University commencement were Bertha Marion Fischel and Rose Fischel, the daughters of Mr. and Mrs. Harry Fischel.

Philip Berolzheimer has been appointed by Mayor Hylan as a special Deputy Park Commissioner for New York. He will serve without pay and will have charge of all the music in the parks and recreation centres.

Baron Edouard de Rothschild, Regent of the Bank of France, and M. Raphael George Levy, member of the Institute of France, have been appointed members of the commission charged with the study of the monetary questions.

The Beth Israel Hospital at Roxbury, Mass., has secured the services of Dr. I. D. Bronfin, formerly of New York City, as superintendent to succeed Mr. Hyman J. Danzig, recently deceased. Dr. Bronfin has already assumed charge.

The Jewish papers in Berlin printed after the death of Prof. Herman Cohen his last article, which contains an appeal to the Jews to open an academy for the study of Judaism. He referred to the fact that the knowledge of Judaism was becoming the monopoly of the rabbis and ministers of religion, whereas in days gone by it was widely spread among the Jews.

Miss Sibil Soroker, of Dorchester, Mass., holds the proud distinction of being the youngest member of the senior class at Simmons College. She is but nineteen, and has been awarded scholarships throughout the four-year period.

The Zionist daily Yiddish organ, *Petrograder Togblatt*, which was recently suspended by the Bolshevik authorities, has reappeared under the name of *Unser Togblatt*. Other Jewish newspapers which had been suspended are also beginning to reappear.

The military cross has been awarded to Capt. Viscount Erleigh, Royal Fusiliers, son of Lord Reading, British Ambassador to America. Viscount Erleigh was a staff captain attached to one of the brigades which met the heavy German attack on March 21.

E. M. Newman, the noted traveler and lecturer (who incidentally is the publisher of the *Reform Advocate* of Chicago, Ill., is now abroad under permission of the United States Government taking pictures of war conditions in Great Britain, France and Italy.

At a meeting of the board of trustees of the East Liberty Presbyterian Church, Pittsburgh, Pa., held last week, their pastor, Rev. Dr. Frank W. Sneed, was instructed to make an appeal from the pulpit for the \$250,000 fund being collected for Jewish war relief.

The return of the Jewish refugees who left Poland or who were exiled from there during the great struggle for the possession of the Polish provinces has begun on a large scale. They are mostly returning in large parties. Committees have been formed in various centres to meet the refugees and send them to their former homes, wherever this is possible. The health of the refugees and their financial position are much better than had been expected.

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**ENGAGEMENTS.**

**FEINBERG—MARKS.**—Mr. and Mrs. E. Marks, of 961 Tiffany st., announce the betrothal of their daughter, Lottie, to Mr. Nat Feinberg, of Chicago, Ill.

**FUERST—BELMONT.**—Mr. and Mrs. Frank A. Belmont, of 561 West 147th st., announce the betrothal of their daughter, Lillian, to Mr. William Fuerst, Reception Sunday, June 23, 8 p. m.; the Wallace, 448 West 152d st.

**GOLDBERG—ISENBERG.**—Mr. and Mrs. Jacob Isenberg announce the engagement of their daughter, Rene Rose, to Mr. Charles Goldberg, of Lewis-town, Pa.

**GRAFF—SCHAAP.**—Mrs. Esther Schapp announces the engagement of her daughter, Sophie, to Mr. Jacob Graff.

**HEYMAN—WILTSCHKEK.**—Mr. and Mrs. Sigmund Wiltschek, of 221 Sherman ave., announce the engagement of their daughter, Ethel, to Mr. Sidney Heyman, of Cincinnati.

**KALMUS—BERNSTEIN.**—Mrs. Sarah Bernstein, of 600 West 136th st., announces the engagement of her daughter, Irene Ruth, to Mr. Sylvester E. Kalmus.

**LOWENFELD—TOVER.**—Mr. and Mrs. Michael Tover announce the engagement of their daughter, Pauline, to Mr. Peter Lowenfeld.

**MANDEL—HERMAN.**—Mr. A. Herman, of 7 East 119th st., announces the engagement of his daughter, Marion, to Mr. Samuel Mandel.

**SHAINÉ—GARFINKEL.**—Mr. and Mrs. Charles Garfinkel, of 280 Fort Washington ave., announce the engagement of their daughter, Martha, to Dr. Marks S. Shainé, Reception Hotel Majestic, Central Park West and 72d st., on Sunday, June 30, from 3 to 6.

**SINSHEIMER—KAUFMANN.**—Mr. and Mrs. T. Kaufmann, 14 Mount Hope place, announce the engagement of their daughter, Bertha, to Mr. Abe Sinsheimer.

**MARRIAGES.**

**ANHALT—SOLOMON.**—Mrs. Miriam B. Solomon, 935 Kelly st., announces the marriage of her daughter, Sadie, to Mr. Joseph Anhalt.

**DANS—ALSBERG.**—Mr. and Mrs. Max Alsberg, of 725 Riverside Drive, announce the marriage of their daughter, Vera, to Ernest Michael Dans, U. S. N. R., on Saturday evening, June 8, 1918, at the home of the officiating minister, Rabbi Aaron Eisenman, 611 West 156th street.

**DAVIDOW—KIRSCHBERG.**—On June 9, 1918, at the residence of the bride, Rae Kirschberg to Harry Davidow, by Rev. Dr. Adolph Spiegel.

**DEL MONTE—BEIL.**—Mr. and Mrs. Abraham Beil, 566 Amsterdam ave., announce the marriage of their daughter, Essie, to Mr. Abraham Del Monte, on Tuesday, June 11, 1918.

**DRUCKER—ROSENBERG.**—On Sunday, June 16, 1918, at the home of Rev. Sol Goldstein, 123 East 105th street, Mr. Milton Drucker to Miss Mary Rosenberg.

**FERTIG—ROTHSCHILD.**—Mrs. Solomon Rothschild, of the Hotel Alexandria, announces the marriage of her daughter, Elsa Helen, to Lieutenant Sidney Fertig, of Camp Jackson, Columbia, S. C., June 15, 1918.

**GOLDBERG—LIFTIN.**—Mr. and Mrs. Harris Liftin, of 260 West Eighty-third street, announce the marriage of their daughter Mollie to Mr. Albert M. Goldberg on Sunday, June 23, 1918, at the Leslie, Broadway and Eighty-third street. Rev. Jacob Schwartz will perform the ceremony.

**GOTTHEIMER—SCHWARZ.**—Mrs. Amelia Schwarz, of 608 West 140th street, announces the marriage of her daughter, Hattie, to Lewis Z. Gottheimer, on Wednesday, June 12, 1918, at the home of the officiating minister, Rabbi Aaron Eisenman, 611 West 156th street.

**HESS—GUMPERT.**—Mr. and Mrs. Julius Gumpert, of 1472 Lexington avenue, announce the marriage of their daughter, Pearl, to Mr. Sidney H. Hess, Rev. A. Sukenig performed the ceremony.

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**KAUFMAN—SELMANOWITZ.**—Mr. and Mrs. Joseph Selmanowitz announce the marriage of their daughter Esther to Mr. Michael Kaufman on Saturday, June 15, 1918. The ceremony was performed by Rev. S. Seidman at his residence, 1431 Madison avenue.

**KRAINESS—GREENSPAN.**—Mr. and Mrs. Joseph Greenspan announce the marriage of their daughter Etta to Mr. Irving I. Krainess on Wednesday, June 12, 1918. Rev. S. Seidman performed the ceremony.

**MASOR—EDLAND.**—Mr. Max Masor to Miss Gussie Edland on Saturday, June 15, 1918, by Rev. S. Seidman.

**BASS—GERSHEN.**—Mr. and Mrs. Isaac Gershen announce the marriage of their daughter Ida to Mr. Hyman Bass on Sunday, June 16, 1918. Rev. S. Seidman officiated.

**MAYER—HIRSCH.**—Sol Mayer to Miss Juliette Hirsch, Wednesday, June 12, 1918, by the Rev. Dr. M. Krauskopf.

**MENKE—LIPSCHER.**—Mr. and Mrs. Charles Lipscher announce the marriage of their daughter, Florence, to Mr. Ellis Menke, by the Rev. Dr. Isaac Moses.

**NITZBURG—NEUFELD.**—Mr. and Mrs. David Neufeld announce the marriage of their daughter Rita to Mr. Abraham Nitzburg on June 16, 1918, at the Temple Ez Chaim, 107 East Ninety-second street. Rev. Dr. David Davidson performed the ceremony, assisted by Rev. S. Seidman and his choir.

**RADER—LIEBESKIND.**—On June 16, 1918, by Rev. Dr. Adolph Spiegel, at the residence of the bride, 735 East 160th street, Mollie Liebeskind to Morris Rader.

**ROSENBERG—HENOCHEL.**—Mr. and Mrs. Lipman Henochel announce the marriage of their daughter Lillian to Mr. Harry W. Rosenberg on Saturday, June 15, 1918. Rev. S. Seidman performed the ceremony.

**SALOMON—ELLISBERG.**—Mrs. A. Ellisberg, 1034 Lowell st., announces the marriage of her daughter, Julia, to Mr. Mannie Salomon.

**SHIFRON—WINOCUR.**—On June 3, 1918, by Rev. Dr. Adolph Spiegel, Joseph Shifron to Frances G. Winocur, at the home of the officiating rabbi.

**WEIGERT—LOEWENSTEIN.**—On Wednesday, June 12, by the Rev. Dr. Rudolph Grossman, Mrs. Hattie Brand Loewenstein to Mr. Aaron M. Weigert.

**BIRTHS.**

**GUTTAG.**—To Mr. and Mrs. Henry Gutttag (nee Florence Piek), a son.

**HAFT.**—Mr. and Mrs. Morris W. Haft (nee Fannie Booth) of 1212 Carroll street, Brooklyn, N. Y., announce the birth of a daughter at the Jewish Hospital, Brooklyn, on Sunday, June 9, 1918.

**ROSCH.**—Mr. and Mrs. Meyer Rosch (nee Mollie Silver) announce the arrival of a son, on June 8.

**STEINER.**—To Mr. and Mrs. Clarence Steiner, on Sunday, June 9, 1918, at Far Rockaway, a daughter, Pauline.

**BAR MITZVAH.**

**COHEN.**—Mrs. Sara Cohen, of 255 West 84th st., announces the Bar Mitzvah of her son, Walter Caspar, on Saturday, June 22, at Temple Peni-El 525 West 147th st. At home Sunday evening, June 23.

**FISCHER.**—Mr. and Mrs. M. Fischer, 539 West 163d st., announce the Bar Mitzvah of their son, Milton, Saturday, June 29, at the Tabernacle, 218 West 130th st. Reception June 30, 3 to 6.

**JARET.**—Mr. and Mrs. George Jaret 1134 College ave., announce the Bar Mitzvah of their son, Earl, at Sinai Temple, 951 Stebbins ave., June 22, quarter past 10 a. m. At home June 23 after 7 p. m.

**MALE.**—Mrs. Gertrude Male, of 181 Lenox ave., announces the Bar Mitzvah reception of her son, Milton, at the Hollywood, 41 West 124th st., Sunday, June 23, after 8 p. m.

**ROSENTHAL.**—Mr. and Mrs. Leon Rosenthal, 52 East 89th st., announce the Bar Mitzvah of their son, Milton, Saturday, June 22.

**GOLDEN WEDDING.**

**LOEB.**—Mr. and Mrs. Isaac Loeb will celebrate their golden wedding anniversary on Sunday, June 23, 1918, at the home of their daughter, Mrs. B. L. Mannheim, 422 East 58th st., 3 to 6 p. m.

**IN MEMORIAM.**

**HYMAN.**—The monument erected in loving memory of my beloved husband and our devoted father, Samuel I. Hyman, who died July 12, 1917, will be dedicated on Sunday afternoon, June 23, 1918, at 3 o'clock at Union Fields Cemetery, Cypress Hills. Relatives and friends are respectfully invited to attend. In case of rain postponed to the following week.

**IN THE SYNAGOGUES.**

**EMANUEL BROTHERHOOD** (Second avenue and 15th street).—Rev. Isidor Reichert will preach this evening.

**PENI-EL** (525 West 147th street).—Rabbi Aaron Eisenman will preach this Sabbath morning on "The Celestial Escort," the ninth sermon in a series on the Twenty-third Psalm.

**SOCIAL NOTES.**

Rev. Dr. Isidor Reichert has removed to 3675 Broadway.

Mr. Alexander Arnstein, of 1125 Madison Avenue, has gone to 362 Bath Avenue, Long Branch, N. J.

Mr. and Mrs. D. Levinson and family will spend the summer months at their home in Hunter, N. Y.

Mrs. S. Manges, of 136 East 80th Street, will be at 1231 Oak Street, Far Rockaway during the summer.

Mr. M. Stern and family, of 730 Riverside Drive, will be at 9 Beach 33d street, Edgemere, L. I.

Mr. and Mrs. H. Greenspan, of 777 West End Avenue, will be at Fleischmann's N. Y., until October 1.

Mrs. B. Harris, of 324 West 110th Street, will remain at 24 Grand View Avenue during the summer months.

Mr. Martin H. Rubin of 345 West Eighty-eighth street is now at 2401 Cornaga avenue, Far Rockaway, L. I.

Mr. and Mrs. Samuel Bayer of 2 West Ninety-fourth street, are now located at 111 Alexander avenue, Arverne, L. I.

Mr. Morris Goldman of 601 West 113th street has gone to 108 Alexander avenue, Arverne, L. I., for the summer months.

Mr. and Mrs. A. M. Turkehtaub of 736 Riverside Drive will spend the summer at 2502 Cheever avenue, Edgemere, L. I.

Mr. and Mrs. Nathan H. Cohan, of 217 West 110th Street, are spending the summer months at 35 Jessica Avenue, Arverne, L. I.

Miss Henrietta Hyman, of 320 Central Park West, has left the city for Long Branch, N. J., for the summer season.

Mr. H. Schlang, of 251 West 89th street, has taken up his residence at Lawrence, L. I., for the summer.

Mr. and Mrs. J. Kashowitz, of 574 West End Avenue, are now at their summer home 11 Beach 36th street, Edgemere, L. I.

Mrs. Joseph Mayor Ascher, of 1155 Park avenue, will be at 370 Second avenue, Long Branch, during the summer months.

Mr. and Mrs. David Berg and family of 128 East Seventy-ninth street are again spending the summer at 442 Westwood avenue, Long Branch, N. J.

Mr. and Mrs. Jacob Marks and family of 600 West 157th street are spending the summer at their cottage, 41 North 7th avenue, Rockaway Park, L. I.

Mr. and Mrs. S. J. Manne and family, of 202 Riverside Drive, are now occupying their summer home at 25 North 10th avenue, Rockaway Park, L. I.

Dr. and Mrs. M. J. Mayer, of 1933 Madison avenue, opened their summer home at 519 13th avenue, Belmar, N. J., where they will spend the summer.

Mr. and Mrs. Jacob D. Cohen and family of 1261 Madison avenue are now at 111 Jerome avenue, Arverne, L. I., where they will remain during the heated period.

Mr. and Mrs. H. Luftig and their son and daughter, Mr. and Mrs. M. Luftig, have left the city for 318 Maple avenue, Edgemere, L. I., which will be their home for the entire summer.

Rabbi H. A. Liebovitz, of the Ohab Zedek Congregation, Cleveland, Ohio, arrived in New York during the week to be present at the Bar Mitzvah of his nephew, which will take place this Sabbath at the synagogue of the First American Rumanian Congregation, at 83 Rivington street. On this occasion Rabbi Liebovitz will lecture on "The New Jewish Center."

Mr. and Mrs. M. A. Goldstein and family, including their daughter and son-in-law, Mr. and Mrs. M. Manischewitz, have located at 1115 Nelson avenue, Far Rockaway, for the summer.

A musicale and lawn-festa will be given on Saturday, June 29, at Miramont Court, Briarcliff Manor, New York, the entire proceeds of which will be devoted to the Society of the American Friends of Musicians in France, founded to give aid to musicians in France and their families made destitute by the war, and to the School of Design and Liberal Arts, of 212 West 59th street, Miss Irene Weir, director. The musicale will take place at four o'clock in the Gothic Organ Hall, and the following artists will appear: Marcia Van Dresser, soprano; Charles Cooper, pianist, and Tom Dobson, tenor.

Walter Damrosch sailed for France last week. With a symphony orchestra of fifty men he will make a tour of the

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larger American rest camps and concentration camps in France. The salaries of this orchestra will be paid from a fund donated for this purpose by Mr. Harry Harkness Flagler, the president of the Symphony Society of New York, and the entire tour will be under the direction of the Overseas Division of the Y. M. C. A. The enthusiastic reception accorded to Mr. Damrosch and the New York Symphony Orchestra on their visits to Camp Upton and the marine camp at Quantico has proved that music of this character is wanted, and incidentally the scheme will give employment to French musicians from Paris who have been made destitute by the war. Mr. Damrosch expects to return to America in the fall in time for his duties as conductor of the New York Symphony Orchestra.

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### CORRESPONDENCE.

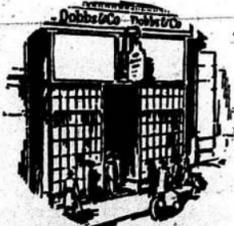
#### The Herald's Philosemitism!

Editor HEBREW STANDARD:  
The ill-starred *American Jewish Chronicle*, which has recently made itself the laughing stock of the Jewish world by calling Reform Judaism "a cancer upon the growth of the Jewish people," and by advocating the excommunication of all Reform Jews, has again covered itself with ignominy by an amazing editorial which appeared in one of its latest issues. In this editorial the editor, writing as usual in his comical Judaea-German English, did no less than deliver an eulogy on the late James Gordon Bennett, whom he described as a friend of the Jewish people, asserting further that the newspapers controlled by the late American editor always defended Jewish interests. There was no grosser falsehood ever published in a Jewish newspaper of any kind. No one is strongly inclined to rake up the past or quarrel with a man who has passed away and whom we should under any ordinary circumstances allow to rest in peace. But the spread of a deliberate falsehood in such a brazen way should not be permitted to go unchecked. The *New York Herald's* former anti-Semitic attitude is notorious. Its agitation against the Jews in the days when A. T. Stewart refused to sell goods to Jews in his department store is still recalled by a large number of Jewish residents of New York. Then came the days when the owner of this newspaper consorted abroad with distinguished personages in Russian imperial circles and when the *Herald* condoned the pogroms and published everything in favor of the Czar's government while suppressing every reference to the persecution and sufferings of the Jews. It was known far and wide that this newspaper was in close alliance with the Russian Bureaucracy, and as a result its attitude towards the Jewish question was made clear on numerous occasions. In the fight for the abrogation of the commercial treaty between the United States and Russia, the *Herald* took a position in favor of the despotic government. Of course, the *Herald* quickly reprinted the astonishing Malamed editorial, extolling a hitherto unknown champion of the Jews, but the people in New York who occasionally see this ill-begotten and blundering newspaper are still wondering why this editorial was ever written.

A newspaper whose pro-German owner is now in an internment camp may well be expected to be careful in all matters if it is to be allowed to be continued at all, but this peculiar publication apparently still feels unconscious of any responsibility or need of restraint, and continues with a policy of either violent abuse or extravagant eulogy—without any regard to facts. Strangely enough, the editor of this nondescript weekly still figures in Zionist circles, and is even permitted to be the chief writer for an official Zionist newspaper.

Yours respectfully,  
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Comfortable large and small
rooms with board. Table supplied
with best the market affords.

CORRESPONDENCE.

Is The Bible a Legend?
Editor HEBREW STANDARD:
In the HEBREW STANDARD of June 7,
Rev. Dr. Maurice H. Harris, writing on
"Daylight Saving," terms the story of
Joshua's commanding the sun and moon
to stand still till the Jewish people had
avenged their enemies, a legend.

And now, Dr. Harris calls it a legend.
But Dr. Harris is not the only one who
calls the Bible legendary. I have noticed
that quite often. Reformed rabbis when
referring to Bible stories call them legends.

Its just as well as to say that not
Joshua, but God did it; And if you believe
in God you have to admit or attribute
to Him all the impossibilities of man.

And why, at the completion of the
course of fables and foolish stories, do
they have graduations, award diplomas
and confer prizes upon the best pupils?

Some may say that they don't believe
the stories, nor observe its laws, but not
all who dare call the Bible legends have
the nerve to say publicly that they violate
all its laws.

Most reformed and a good many of the
orthodox young ignorant generation,
wishing to prove to the world that they
are advanced intelligent sons of the
enlightened twentieth century, seize upon
the opportunity to mock at things sacred
and call them profane.

But the time, that one who dared deny
miracles and things incomprehensible
was regarded intelligent is past. The
really intelligent say: "I know that I
don't know." Or, "How great are Thy
works, O Lord, exceedingly profound are
Thy thoughts." A brutish man knows it
not, and a fool cannot understand this,
(Psalms xcii. 6-7.)

In regard to God's work, His miracles
and ways, we are all brutish, simple and
know them not.

It's better to say I don't know how
that miracle happened than to say it's a
legend, a fable, a plain lie.

Call the Bible Holy Book, and it commands
respect.

Call it legends or fables and it is immediately
stripped off of its holiness and becomes
a book for children.

The title or name of a thing expresses
the value we hold in it.

DR. MORRIS BOROS.
Washington, Pa., June 11, 1918.

Rabbi and Hazan.
Editor HEBREW STANDARD:

Permit me to express my sentiments
on rabbi and Hazan through your
worthy paper.

For the past ten years I have been
cantor in the Borough Park Temple, and
if I be permitted to say I am honored and
respected. It is the same in many a
congregation. For most of the members
of the profession are honorable men and
therefore honored. We see how many
hold their positions for a great length
of time, yet rabbis have to change their
positions often.

I, therefore, wonder why no voice was
ever raised besmirching the name of
the rabbi. Yet the name of cantor is
made another substitute for Ichabod.

In all fairness, it all depends upon the
man; and surely the majority should not
be made to suffer for the few.

If Professor Gotthard Deutsch is interested
in the welfare of Judaism in this
country, if he really means to help build
a Jewish Judaism, if he really appreciates
the value of the cantor in the life
of the synagogue - and the learned
teacher in Israel certainly does - pray
let him come and help us by word and
act, let him lend his prestige and knowledge
to the profession of the cantor for
the benefit of our people and our faith.

NATHAN CANTOR,
Cantor of Temple Emanu-El,
Borough Park, Brooklyn, June 9, 1918.

Uptown Talmud Torah Alumni Association.
The Alumni Association of the Uptown
Talmud Torah, 132 to 142 East 11th
street, wishes to get in touch with men
who have attended the above institution.
They are waging a campaign for
250 members, and many social and athletic
advantages are offered.

Those desiring to join may communicate
with Mr. Abraham Levine at the
institution. Relatives of men in the service
who at some time attended the institution
are also invited to communicate
with Mr. Levine.

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The XXVI Council of the Union to
Meet in Boston.
The Executive Committee of the Union
of American Hebrew Congregations,
which held its semi-annual meeting in
Cincinnati, O., on Sunday, of this week,
voted to hold the next biennial meeting
of the Union in Boston, Mass.,
during the month of May, 1919.

The following committee will have charge
of the program of the Boston meeting:
Mr. Sigmund Rheimstrom, chairman;
Mr. Alfred M. Cohen, Mr. Simeon M.
Johnson and Mr. Charles Stohl, of Cincinnati,
and Mr. Jacob R. Morse, of Boston.

The meeting in Cincinnati considered
many important problems relative to
the welfare of the Union. The following
appropriations were made for the
next fiscal year:

For Board of Governors ..... \$72,000.00
For Board of Managers ..... 55,000.00
For Board of Delegates ..... 2,100.00
For Executive Board ..... 28,000.00

Total ..... \$155,100.00
To Foster Judaism Here.
A joint session of the United Synagogue
and the Jewish Women's League was
held Monday, June 17, in the Jewish
Theological Seminary, 531 West 123d
street. The purpose for which these organizations
were formed was the fostering
of historical Judaism in America, and
more than 350 delegates, which included
rabbis and laymen from all parts of the
country, attended the meeting.

The conference was opened with a
prayer by Dr. Eugene Kohn, of Baltimore,
which was followed by the singing of
the national anthem. Greetings were
extended the visitor by Dr. Cyrus Adler,
acting president of the Jewish Theological
Seminary. Professor Louis Ginzberg,
acting president of the United Synagogue,
explained the work of his organization,
and told what it had accomplished
during the past year.

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# THE HEBREW STANDARD

America's Leading Jewish Family Paper

Edited by J. P. Solomon, 1892-1909.  
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Friday, June 21st, 1918 : : Tamuz 11th, 5678

Sabbath begins 8.28 P. M.

חוקת-בלק

The resignation of Chairman Oscar S. Straus from the Public Service Commission for the first district is uniformly and justly deplored on all sides. He filled the duties of this exacting and difficult position with credit to himself and satisfaction to the public. It is distinctly pleasant to know that Mr. Straus, in leaving the commission, does not sunder himself from all useful and honorable tasks. Indeed, in his new chosen task of sugar-price-adjuster for the National Food Administration he is undertaking war work that will call for the best and most notable of his remarkable talents.

The absence of authentic minor news from Austria-Hungary has delayed knowledge of the demise of Moritz Guedemann, chief rabbi of Vienna, from reaching the Western world until the announcement is made of the naming of his official successor. Moritz Guedemann was a great rabbi and a great Jewish scholar, his epochmaking work on the history of Jewish education still enduring as a standard treatise. Amid the shoals of Jewish religious life in the Austrian capital Guedemann stood out as a loyal leader of his people, who, while inclined to assimilation in civic and national life and culture, insisted upon the religious separateness of our people and their duty to their century-old traditions. That he was unable to stem the tide of baptisms among Austrian Jews during the past few decades was due in large measure to the merits and faults of his personality.

We note that *The Jewish Chronicle* hails the recent vote of the American Jewish Committee on the British declaration over Palestine as if certain leaders of our Jewry, hitherto distinguished for their unrelenting opposition to Zionism, and whom it mentions specifically by name, had recanted in their attitude toward that movement. We are regretfully unable to share the optimistic sentiments of our London contemporary, for the reason that the debate at the American Jewish Committee meeting was, according to all the brief and meagre accounts that have infiltrated the highways and byways of rumor, exceedingly acrimonious, and that those who have always opposed Zionism forced the passage of a resolution which attempted nothing more than its words imported. In short, we believe it may fairly be said that the unregenerate anti-Zionists are still unregenerate. With *The Jewish Chronicle* the wish, of course, is father to the thought. A large number of prominent Jews have not hesitated to be as sympathetic to a Jewish cause, even Zionism, as an intelligent and highly-placed Christian, Mr. Balfour, but that is all.

It will be recalled that we commented at the time on the announced intention of the Austro-Hungarian Government to guarantee the full possession of human rights to the Jews of Roumania. This announcement was made by ex-Premier Count Czernin on the conclusion of the negotiations resulting in the treaty of Bucharest. As we stated, we could well have wished that Roumanian Jews would have come in for their enfranchisement through other and more appropriate auspices. But any relief in their intolerable position was welcome. Now it appears that the Jewish community of Vienna, which surely cannot be accused successfully of enmity to the cause with which the fortunes of the Austro-Hungarian Government are inextricably bound up, has entered formal protest against the rightlessness of the Roumanian Jewish situation, in spite of treaty obligations old and new and the guarantees imposed by successful belligerents. The responsible heads of the Vienna community have laid their views before the responsible Austro-Hungarian cabinet minister, and thus it seems that Roumania is up to her old tricks once more, or, what is even more likely, that no dependence can be placed upon the guarantees of any institution associated with what passes for the government of Prussianism.

Owing to labor conditions, poor postal service, etc., many of our subscribers have been getting the HEBREW STANDARD Saturday morning and later. In order to have our publication delivered on Friday morning we have decided to go to press a day earlier than heretofore, and in future our forms will close promptly at 4 P. M., Tuesday. Correspondents will please take note that matter received after that time will be too late for insertion in the current number.

## THE SUNDAY SABBATH

ISRAEL ZANGWILL, having been honored by an invitation to repair hither and teach our Jewish masses the way they should travel, makes the journey vicariously by a letter filled with sage advice. This letter and this counsel are still traveling up and down the columns of the printed word, and they have even wandered back to the home of their author to deflect his attention from the many vexing Jewish war problems with which he is supposed to be grappling.

Boiled down, Mr. Zangwill's suggestion is that, to save Judaism for the Jewries of the future, our holy Sabbath be bodily transferred to the first day of the week, commonly called Sunday. The end of this is obvious, and his defense thereof requires no elaborate refutation by us.

But a word may be spared for Mr. Zangwill's citation of an original authority for his thought, an American to boot, none other than ex-Judge Mayer Sulzberger, of Philadelphia. Some twenty or twenty-five years ago, Judge Sulzberger, always officially connected with the orthodox Portuguese synagogues of the city of his residence, made this suggestion of transferring the Sabbath. He made it at various times and in various places, and grounded it upon what he said was the traditional institution of the *Pesach sheni* festival.

In the many years that have elapsed since Judge Sulzberger last uttered his counsel of perfection, which it is in truth, we have nowhere seen or heard that he refurbished it, or, indeed, presented it anew. This task remained for Mr. Zangwill to perform, and he has done it with his accustomed fluidity and dexterity of literary dressing.

We stated above that we see no compelling reason existing for us seriously to refute Mr. Zangwill's argument on the case. The Sabbath is the Sabbath, a dogmatic but a truthful remark. If Mr. Zangwill is so alive to the thought of Jewish leaders in America on this and other subjects, and so anxious to shine in the reflected light of their wisdom, why does not he adopt their latest suggestion for the benefit of the observant Jewish toiler? This is, that the working week be limited to five days. Such a suggestion is both Jewish and practical and of greater use than the insistent rhetoric and the dressed-up eloquence of the sprightly Mr. Zangwill's old-new advice.

The appeal of Chief Rabbi Hertz to his ministers to volunteer to serve their country in the war, must, and should, be taken at its face value. The Anglo-Jewish clergy have rendered and are rendering much valuable war service to the state, and their performances in this direction reflect nothing but honor and credit on the Jewish name. Hence to cavil at Dr. Hertz's circular letter by remarking that this appeal to the ministry is evidently intended for the consumption of the general public and not to be otherwise taken seriously, is unfair and gratuitous. When all is said and done, this war has prominently brought the problem of the position of the priest, the pastor and the rabbi, as far as regards the creation of national man-power for employment against a common enemy, to the fore. The struggle will draw to a close without this question being satisfactorily solved. At the same time, it will continue to harass us, and, assuming that public opinion in this and other countries undergoes some change on this head, be answered long before the next war strikes this earth of ours, if, indeed, such a calamity shall ever again visit us or our posterity.

In its June issue, *The Jewish Forum* publishes an article by Albert M. Hyamson, entitled "The Effect of Political Emancipation on the Jews of England," the burden of which is that such emancipation has not been an unmixed good, in that it has sundered the wealthiest and most capable English Jews from their community. The writer opines that the general community has benefited at the expense of Anglo-Jewry. Reflection, however, ought to convince him that while his conclusion is borne out by the facts, this result was reached through the circumstance that the social relations subsisting between Jews and Christians in England facilitated this backsliding. If social barriers against Jews had been rigorously maintained in Great Britain, even though complete political emancipation had been accorded them, it is probable, to judge from the American experience, that the Jewish community there would not be compelled to deplore the loss of its best and most brilliant sons and daughters from active participation in the affairs of the synagogue and the community. This social intermingling, always so highly praised in any account of Anglo-Jewish life, has its disadvantages.

The question whether the heads of our great Jewish fraternal orders should accept a gratuity for their services, as such, is again brought into prominence by reason of the recent discussion of the matter at one of these conventions. A stipend, as such, no grand president of a Jewish fraternity should deign to accept. Action of this kind is quite below the dignity of the post and tends inevitably to commercialize it, as well as to reduce the idealistic value of the entire institution. On the other hand, it is manifestly unfair to expect that a man engaged in winning his daily bread in the sweat of his brow should expend of his hard-earned money in traveling up and down the land, visiting outlying divisions of his order. By taking no reimbursement for such actual expenditure he might illustrate the beauties of fraternalism and, at the same time, be unjust, if not derelict, to the demands of those legitimately dependent upon him. It seems to us that a proper solution of the question would be for the Jewish fraternal orders to call a spade a spade in this matter. In other words, let them reimburse the heads of these different orders for their actual and legitimate expenses, and no more, and say as much frankly, and thus do away with all stipends, gratuities and similar undignified presents.

## UNASKED BLESSINGS

וּבְרַחֵם אֱלֹהֵי הַסֵּלַע לְעֵינֵיהֶם וְיִן אֵם הַסֵּלַע פְּעָמִים:

"Speak ye to the rock before their eyes, and it shall give forth its waters. And Moses lifted up his hand and with his rod smote the rock twice." (Num. xx, 8, 11.)

WHILE Moses, not satisfied with merely speaking to the rock, smote it twice with uplifted hand and wand, thus provoking his God to anger, all life taught him and his people the lesson that the choicest blessings flow towards mankind, not only uncoerced, but unasked. And these unasked blessings that flow into our lives freely, often come unawares. We know not when they arrive, we recognise them not when they are with us. Much of the larger education that comes with living (itself an unasked blessing) consists in knowing and acknowledging the unsought good that in one way or another fills our vessels to overflowing. This strenuous forcing of life by might and main, whose prototype is found in Moses' act of smiting the rock, very seldom brings about the desired result. There is a large benevolence abroad in this world, doing its work quietly and invisibly, that does not reckon of our deeds and our words, but grants us some of the greatest gifts of life wholly unbidden. In the end our own purposes may not be accomplished, but by way of a more enduring compensation, our days have been enriched with a multitude of unasked blessings, and we are left with a sense of some vaster accomplishment, of some vaster purpose that through our vain effort realises its meaning in God.

Many are these unasked blessings! No list can contain them. They are of the very stuff of life. They are impregnated with the balm of Gilead, and their healing is as the healing of the wings of the sun. They banish discontent, and misery, and the stinging ache of the mortified flesh. They are as a revelation from on high, oft coming clothed in terrible beauty, amidst clouds and thunder-claps, but ever with the fresh-blown splendor of truth. I suffer through the failure of my conscious effort and the barrenness of my increasing labor in some humanly-conceived cause: my prayers are in vain, my words are a vanishing breath, and my work as though fallen limp from helpless hands: and then, when the mountain is all thick with smoke, and the skies are ominous with blackness, and the earth is all a-rumble with quakings, the glory of God appears above, revealing something unforeseen—a radiance eyes never beheld, a voice ears never heard, a fitness mind never conceived. And then what becomes manifest is not the little thing I sweated and puffed and panted for, but the infinitely greater blessing that ever comes into life unstriven and undriven. Why, then, the rod and hard words? My soul, learn from God to be quiet.

Men and women have crossed my path, not once, but often, in the course of my wanderings, and I stretched my hand out to them, seeking their friendship, hungering for their affection and esteem. Was I in my blindness mistaken in perceiving in their faces something—some look, or air, or gleam of meaning—that called to me? I know not; all I know is that almost invariably I had to register disappointment and often sorrow when the very ones for whose friendship I labored most assiduously either remained indifferent or in the end proved treacherous. Why is this hunt for affection, this hunger for the beauty of human intercourse, so elusive, so rarely satisfied? And why is it that the more eagerly and the more intently I pursued this phantom of friendship, the quicker it receded from me, leaving me desolate with diminished faith in my fellow-men? In the meantime a child, whom I did not call, looked up trustingly, turning up at me the pure heaven of its eye, and filling me with the sweet intimation of a nature untouched by the world's sin and sorrow. In the meantime some fellow-being in passing cast upon me the golden shower of an unsolicited smile, leaving with me the unfading memory of the swift efflux of a personality ennobled by gracious sympathy. In the meantime the friendships I have really formed came to me through no effort of mine, only as a free grant from sources unlooked for, unexpected.

Oft have I rent my heart to pluck from it words dripping with the blood of my life that shall soften the hard nature of the men and women to whom, in the name of my God, I would appeal. But I earned only sneers and scorn, and hatred even. In the meantime the words I spoke or wrote have borne fruit in some unknown nook, have blossomed in some life far-away. The seed I sow fails to sprout in my soil, though I have ploughed it deep; but the seeds that the wind wafts towards unknown fields send back to me the unsought fragrance of distant blossoms, while God tells me that my labor has not been altogether vapor and vanity.

The sweet odors borne towards me by breezes come from I know not whence; the sudden beams of light strayed into my life through unexpected cloud-rifts; the starshine that has travelled through aeons and worlds to flash into my eye at some unhoped-for moment; the intimations of divinity that come to me on seraph-wings out of the remote hidings of this universe of grandeur and beauty: finally, this life itself in its brimfulness of meaning, this deathless play and rhythm of being that dances through all creation, making my very existence a tripping movement of the infinite cadence,—all this is a blessing unasked, and for the larger part unearned.

At last, I know, that broken with unfruitful labor, and desolate with hopeless wishing, I shall sink under the burden of my unprofitable days and years. Still, out of all my efforts, and all the sweat of brow and agony of soul, there arises a pure vision of God who orders my ways. The great unasked blessing yielding me is the unshaken conviction that God is. And so long as God is, why these smittings and frettings? God is too rich to leave me poor!

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**The Prohibition of Shehitah.**

By PROF. GOTTHARD DEUTSCH.

The news, recently received, that the Federal Government of Switzerland has suspended the prohibition of the Jewish mode of killing animals for the duration of the war, suggests a review of the state legislation on this subject.

The rabbinical law prescribes the killing of animals and fowl by a cut across the neck with a sharp knife, slashing the esophagus and the trachea and severing the arteries. According to rabbinical theology this practice was introduced by Moses, while modern critics declare that it was one of the Pharisæic institutions, which extended the customs of the sacrificial cult of the ancient temple to domestic life. It is generally conceded that this practice has been in existence as a sacred religious rite for the last two thousand years or more.

Mediæval legislation, harsh as it was, as a rule, left the Jews unmolested in their religious life, and even protected it by the power of the state in the laws of matrimony and inheritance, besides granting them, in theory at least, freedom of worship within the precincts of their ghettos.

This theory did not prevent disturbances of worship by mobs and fanatic priests, which were, as a rule, condoned, or at least punished, by a warning against repetition. Such annoyances occasionally also interfered with the rite of Shehitah. King Alphonse III of Aragon in 1285 vetoed a prohibition of Shehitah, issued by the municipal authorities of Cervera. The document does not state on what ground this prohibition was issued, and it would be idle to speculate on its reasons. A case in Savigliano in the ancient county of Savoy is a little clearer. The city issued in 1412 a prohibition against the selling of meat by Jews to Christians. This, in all likelihood, is based on the mediæval principle, found already in the sixteenth century and emphasized in the thirteenth, when the persecutions reached the high water mark which demanded a strict social separation of Jewish and Christians, prohibiting their living under the same roof and eating at the same table. It may also be caused by a regard for the dignity of the Christians, who, when they bought trefah meat, were supposed to lower themselves, admitting that what was not good enough for Jews was good enough for Christians. This order was vetoed by the Count of Savoy, and the municipal authorities made another attempt to en-

force their order by prohibiting Shehitah altogether, 1415, with the result that this also was vetoed by the prince.

A case which occurred in the now Bavarian city of Memmingen in 1716 is less clear in its motives. The city authorities fined a butcher six florins for having killed an animal by Shehitah, declaring this fact an objectionable innovation (chnanstaendige, Verdrüsslichkeiten nach sich ziehende Neuerung). The probable cause of this action was that Memmingen, a "free imperial city," which had banished the Jews from her borders during the middle ages, was afraid that permission to exercise Shehitah might bring the Jews of the neighboring town of Fellheim more frequently to the city than was desirable.

These anti-Semitic motives are undoubtedly responsible for various prohibitory laws, including agitations to issue such as were made within the last half century or so, and especially during the last thirty years, when the anti-Semitic movement became politically organized. Rumania, "marching at the head of civilization," shows such an attempt in Berlad, 1867, when the camouflage constitution of 1866 had declared all Rumanian citizens equal before the law. We find the same agitation repeatedly reported from Finland, where, as in Rumania, a suppressed nationality fought for autonomy, but was not willing to grant the liberty to which it aspired, to other equally oppressed groups within its own midst. A Finnish woman, Mrs. Von Konow, was a prominent figure in various conventions of the societies for the prevention of cruelty to animals, pleading for the legal prohibition of Shehitah. A similar sentimentality is even reported from Russia proper at a time, when dashing Jewish infants out of third-story windows was treated as an innocent, popular diversion. Anti-Semitic municipalities in Austria, such as Rumburg in 1895 and Vienna, in 1905, prohibited Shehitah in the city abattoirs, probably only as a demonstration, knowing that the central authorities and the courts would set such an ordinance aside as unconstitutional.

The case in Switzerland which furnished the occasion for this presentation of the subject actually started from motives of a humanitarian nature. Switzerland, the freest country in Europe, was among the last to admit the Jews to full citizenship. It had for centuries excluded Jews from residence, with the exception of the two village communities of Endingen and Longnau in the canton of Aargau, who, probably granted a refuge there during the Thirty-Year War, and originally admitted only temporarily, were permitted to remain after the close of the war. These two communities were granted immunity from a law, issued November 13, 1855, which prescribed the killing of all animals by stunning them with a blow on the head. This exception was extended in 1866 to the whole canton, probably for technical reasons, for the restrictive laws remained in force, and it was just the canton of Aargau which retarded the complete emancipation of the Jews (until 1817). Other cantons, however, began to avail themselves of the subterfuge of Shehitah prohibition to check the immigration of Jews. So the city of St. Gall issued such a prohibition in 1874 which was declared unconstitutional two years later. The agitation continued until the prohibition was made federal law by a referendum vote, taken August 20, 1893. The avowed motive was always prevention of cruelty, and, indeed, the exception granted for the killing of fowl by an order of October 24, 1907, would seem to confirm this explanation. On the other hand, the Federal Council refused at the beginning of the war in 1914 to suspend the law, when the neighboring states on which observant Jews depended for their meat supply, issued a general prohibition against the exportation of meat. It must be recognized as humane indeed that the grand duchy of Baden and the kingdom of Italy made an exception from the prohibition of export in favor of kosher meat, and it also is to be equally recognized as a token of religious toleration that the Swiss Federal Council in the fourth year of the war adopted the same policy.

The true interpretation of facts is the most difficult problem of historic science. Facts, at least in modern times, can be ascertained with the aid of newspapers, parliamentary records and codes of law. The ideas underlying such facts will always remain subject to individualistic interpretation. It is, therefore, difficult to say what had inspired the prohibition of Shehitah in Saxony, the only large state of Germany which had such a law on its statute books. It was passed March 21, 1892, and repealed December 20, 1910. One thing is certain, that Saxony had a strong anti-Semitic party. Expelled in the beginning of the sixteenth century, at the time when Luther was the spiritual adviser of its ruler, the Jews were admitted to Dresden in very limited numbers in 1750, when the Elector, having gained the expensive crown of Poland, needed the assistance of the able banker, Berman Halberstadt. The restrictions remained for the most part in force until the entrance of Saxony into the North-German Federation created in 1867, compelled it to submit to the principle of full religious and political equality for all citizens. The Jewish population naturally grew, and rose from about 800 in pre-emancipation time to 17,587 in 1910, though this number represents only a little over one-third of a percent of the total population. The anti-Semitic spirit, however, showed no abatement, and it is certainly significant that at the Reichstag elections in 1909, the only district which did

not return a Socialist was represented by an anti-Semitic. What induced the government to repeal the prohibition of Shehitah eighteen years after its enactment is not known. It was certainly a surprise, for in former years the Minister of the Interior would not even countenance a temporary suspension of the law during the fair in Leipsic which is attended by numerous observant Jews from the East of Europe, for in his excellency's opinion Shehitah was a symbol of separatism which the government saw no reason to encourage. Individual cities, like Zittau and Leipsic, continued even after the abrogation of the law of 1892 to annoy Kosher butchers by petty measures of persecution, such as higher fees in the abattoirs and restrictions as to hours.

It must be said to the credit of the federal government of Germany that if persistently refused to countenance any agitation to make the prohibition of Shehitah a federal law. It properly declared such legislation a violation of the freedom of conscience which was guaranteed by the constitution, and it had in this stand the strong support of the powerful Clerical party which saw in such cases a welcome opportunity to demonstrate that it stood, not for privilege, but for a principle. The Prussian Government, while not sympathetic to Judaism, took the same stand, and when individual cities or counties adopted measures interfering with the practice of Shehitah, the higher government authorities or the courts promptly vetoed them. The same was the case in Bavaria, where the controlling power is in the hands of the Catholics. Other states, like Baden and Wuerttemberg, met the anti-Semitic clamor for restriction by regulations which did not seriously interfere with the practice as such. So Wuerttemberg prohibited by a law, issued July 29, 1903, the blowing up of the lungs for the sake of ritualistic examination as insanitary, which in addition could be obviated, if the lungs were destroyed after they had been thus examined.

The war affected the existing prohibitions in some manner even outside of Switzerland or created new legislation. In Alsace, the municipal authorities, at the outbreak of the war, prohibited Shehitah for the sake of conserving the blood, but made an exception in favor of the cattle needed for the required amount of kosher meat. The Italian Government introduced a similar legislation in the interest of conserving the hide, but also made an exception for the required amount of kosher meat.

So, as in Red Cross work, the war has produced a higher regard for humane feeling, if we may term it so, for it is more than questionable whether Shehitah is more cruel than any other mode of killing. Great authorities on physiology have declared it the most humane and, at the same time, the most sanitary mode of providing meat. This is the opinion of authorities, like the Englishman Leon Hill, the German Virchow, and the Italian Ercolani. Dr. Isaac Dembo and Hirsch Hildesheimer collected such statements which remove every doubt. The only thing in which a protest may be based on facts is found in the case of fowl which may survive the slashing made by a very sharp knife on account of the closing up of the slash and the consequent slowness of bleeding. Protests against this practice, based on dialectical twists of the law and preventing its original humanitarian intentions are found, at a very early time, as in the notes of Jacob Weil's popular text-book on Shehitah by Hirsch Bachtens, a Polish rabbi of the seventeenth century. There are liberals, who believe themselves to be such, who, in spite of their best will, have not sufficient broad-mindedness to consider such cases from the viewpoint of the center. The Swiss physician, J. G. Zimmermann, a friend of Moses Mendelssohn, Wilhelm Jordan, one of the revolutionaries of 1848, and lately John Galsworthy, while deprecating legal enactments in theory, would like to see them successful in fact, and there are also Jews equally intolerant. It was perhaps against those that Hosea spoke, when he denounced those who kill men and fondle calves.

**Young Judaea, the Junior Zionist Organization, to Hold Its Tenth Annual Convention.**

The decennial convention of Young Judaea promises to be the largest and most important convention in the history of the organization. The very fact that this convention will celebrate the tenth anniversary of the establishment of the Young Judaea movement lends it added distinction and interest. During these ten years Young Judaea has grown from a small group of clubs in a corner of New York to a national organization of over 600 societies, and with a total membership exceeding 12,000.

To accommodate the large number of delegates who are expected, the beautiful and spacious Hotel Scarboro, at Long Branch, N. J., has been engaged, from June 28 to July 2. The hotel is excellently located, facing the ocean directly, and has splendid facilities for a convention. Most of the sessions will be held in the large and airy Casino adjoining the hotel.

A feature of the convention will be the Hebrew session, which has become traditional in Young Judaea conventions. The Hebrew session will be addressed by the celebrated Hebrew author, the president of the Histadruth Irvith, Mr. Reuben Brainin. Among some of the other prominent Jewish leaders who will participate in the deliberations of Young Judaea are: Dr. D. de Sola Pool and Chas. A. Cowen, respectively the president and vice-president of Young Judaea; Rabbi Meyer Berlin, leader of the American Mizrahi; Prof. Israel Friedlander,

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the first president of Young Judaea; Rabbi Eugene Kohn, Samuel M. Cohen and others.  
In addition to the regular sessions of the convention, there will be a decennial public celebration on Sunday evening, and a lawn party for Young Judaea leaders on Monday evening. On Saturday Young Judaea sermons will be preached in the local synagogue. All the Jewish organizations at Long Branch have organized to help make the Young Judaea convention as successful as possible. Arrangements are being made to decorate the town so as to give additional expression to the patriotic and Zionist sentiments of the convention and of the inhabitants.

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### Activities of Sisterhood of Cong. Mt. Zion.

The Sisterhood and the Jewish Culture Circle of Temple Mt. Zion, 39-41 West 119th street, celebrated the end of the season's activities with a dinner at the Savigny, 229 Lenox avenue, Saturday evening, June 8. In recognition of the wonderful work done by the ladies during the year, both in charity and in war work, Dr. Tintner, rabbi of the congregation, on behalf of the trustees of the congregation, presented the ladies with a handsome set of resolutions, which were gratefully received by the worthy president, Mrs. M. Divoretzky. Unit 113 of the Red Cross is composed mainly of ladies of the Sisterhood. They work every Tuesday and Thursday afternoon from 1 to 3. All ladies of the neighborhood are cordially invited to come, as work will be continued through the summer.

### Young Women's Hebrew Association.

A committee headed by Mrs. Jerome J. Hanauer, chairman of the Army and Navy Welfare Committee of the Young Women's Hebrew Association, and Mrs. Schwartz visited Camp Upton last week, making a special survey of the hostess houses.

The building was given over to the Hebrew School on Sunday for a bazaar and entertainment. The Mother's Club is very active in trying to make this a huge success.

The dances for soldiers and sailors will continue regularly on the roof during the summer, on Monday nights.

There was a neighborhood dance held on Wednesday, June 19.

### Hebrew Educational Society.

Piano pupils of Miss Anna M. Patton, who receive instruction at the Hebrew Educational Society, of Brooklyn, gave a recital on Saturday evening, June 15.

The closing exercises of the Sabbath School were arranged to take place on Wednesday evening, June 19. The program included Jewish recitations and musical and dance numbers. Dr. Charles S. Bernheimer, the superintendent, presided.

The exercises of the graduating class of the Sabbath School will take place on Thursday evening, June 27.

As a result of the continuous expulsions of Jews from the villages in Poland, strong representations have been made against the revival of the old methods of the Czar's regime. It is now stated on good authority that the Polish Minister of Agriculture is about to introduce a bill into the State Council, authorizing Jews to reside in the villages even on peasants' land.

A leaflet marked "strictly confidential" is being spread in large numbers among the upper and middle circles of society in Germany and the newspapers. The author accuses English, American and Russian Jews of having raised a fund of fifteen hundred million marks for the purpose of sowing hatred among the various classes of society in Germany with the object of creating internal disorder. Pro-Jewish circles are inquiring how such a leaflet was allowed to appear at the present time of strict censorship.

The Chateau de Madrid, in the Bois de Boulogne, for many years one of the best and finest restaurants and summer resorts of Paris, has, through the generosity of M. Jacques Seligmann, the art dealer of Paris and New York, and at the suggestion of Mr. George Kessler, president of the British-French-Belgian Permanent Blind Relief War Fund, been placed at the services of the blinded soldiers of the Allied forces. The \$15,000 a year rent, which M. Seligmann guarantees, will entitle the fund to the use of the whole house, with its 160 rooms, and the extensive gardens surrounding it, the whole domain forming one of the most beautiful spots in the Bois. The place has been rented for three years, and will be opened almost immediately. M. Seligmann made it a condition that the blinded American soldiers should also be cared for at the Chateau de Madrid, and this has been acceded to.

Practically the whole Jewish population of Petrograd participated in a Palestine week which was observed

### HOTEL ROSENBERG

SHARON SPRINGS, NEW YORK

Recommended by Leading Orthodox Rabbis as to Kashruth  
UNUSUALLY attractive residence for those seeking cure, rest or recreation. Luxurious lobbies, spacious verandas and charming daily musicales. Accommodates 300. Free garage for guests' autos. Send for Illustrated Literature. HARRY WASSERMAN, Prop.

### Manhattan Hotel

SHARON SPRINGS, N. Y.

This Hotel is situated in the best part of Sharon Springs, is equipped with all modern conveniences; fine, large, airy rooms; strictly Kosher cuisine under rabbinical supervision; excellent service, and will be conducted under personal management of the well known hotel proprietor, L. WELKOWITZ.

### SHARON HOUSE

SHARON SPRINGS, N. Y.

H. B. GROSSMAN, Prop.  
The State's most charming resort, the Sharon House, enjoys the finest location—directly opposite the Great Springs, White Sulphur, Magnesia and Calypso Springs. The Sharon House is the leading hotel at Sharon Springs. The hotel has been enlarged, renovated and newly decorated. We have also added electric light, steam heat, hot and cold water. Our new addition enables us to accommodate 250 guests. Our cuisine is, as heretofore, strictly Kosher, and all dietary laws are strictly observed. Shochet and Magensch in constant attendance. Daily concerts during meals. Our newly erected theatre, the Sharon Academy, is the greatest place of amusement in Sharon Springs. Other amusements are bowling, tennis, dancing. For booklet and other information apply to H. B. Grossman, at the Sharon House, or at the Lexington, 109 East 116th street, New York. Phone 892 Harlem.

### UNION HOTEL

SHARON SPRINGS, N. Y. Mr. & Mrs. JOS. GARSONY, Prop's

Ideal location in heart of this famous spa. The Union Hotel has been renovated and redecored throughout. Equipped with all latest improvements. Large, airy rooms. JEWISH DIETARY LAWS STRICTLY OBSERVED. All outdoor sports, tennis, croquet, etc. Daily concerts. For particulars address Union Hotel, Sharon Springs, N. Y. Long Distance phone, 21 Sharon Springs. Mr. and Mrs. JOSEPH GARSONY.  
SHARON SPRINGS is the best health resort for Rheumatism and various other Diseases, with its Sulphur, Magnesia, Iron and Eye Water Springs. It is the BADEN BADEN OF AMERICA.

from April 21 to 28. Meetings were held in all the synagogues on every evening of the week, and one of the great features was a concert, at which Chaliapin, the great Jewish basso, formerly of the Metropolitan Opera House, after rendering a program of Jewish music, led an audience of 6,000 singing the Hatikvah. Jewish painters and sculptors arranged a very successful exposition of Jewish art. House-to-house collections for Palestine were conducted with great vigor by a host of volunteers. The newspapers, both Jewish and Russian, issued special Palestine numbers. Notwithstanding the abnormal conditions in Russia, which bear heaviest on the Jews, \$30,000 has already been raised there for the Palestine Restoration Fund, and the Central Committee reports that the collections are continuing successfully.

### Mountain Lake Hotel

COOK'S FALLS, N. Y.

Under Management of ALFRED FURST The Caterer  
Apply for RATES and BOOKLETS until June 15, to New York Booking Office, 773 East 169th Street.

### Altomonte Hotel

Bethlehem, N. H. White Mountains

THE FIRST AND ONLY JEWISH HOTEL IN THAT REGION.  
The hotel is equipped with every modern improvement. Running water in room. Table is strictly Kosher. Shochet on premises. All vegetables and products supplied by our own neighboring farm. For reservations write and phone to Mr. I. Lusher, Madison Square 1669. And so God is too BLAU.

Catskill Mountains

SUMMER RESORTS

Catskill Mountains



**The ROSE GARDEN House**  
Tannersville, Greene Co., N. Y.  
Latest sanitary improvements. Open plumbing, running hot and cold water in rooms and baths. Electric lights. First-class Hungarian cuisine. Lawn tennis, baseball grounds, fishing, bathing, rowing, music; all amusements. \$18 up. Special rates for June and September.  
Mrs. R. ZWICKEL, Prop.

**THE MOUNTAIN SUMMIT HOUSE**  
Mrs. L. Levinson & Son  
Tannersville, N. Y.  
The hotel has been completely renovated, furnished and placed in first-class condition. We have installed our own water system. Hot and cold running water, electric lights, and electric bell system in every room. Rooms single and en suite. We shall maintain the high standard of excellence which the hotel has attained in the past. Our strictly Kosher cuisine will be under the personal supervision of Mrs. Levinson. Mountain Summit House is within the famous park section of the Catskills, including Onteora, Elka, Twilight, Sunset, Santa Cruz and other parks. Now open. For rates and other particulars apply until June 20, 1009 Prospect Avenue, Bronx, N. Y. Telephone Intervale 1605.  
Winter season, The Pinewood, Lakewood, N. J.

**Bieber's Cold Spring House**  
Tannersville, Greene County, N. Y.  
Improved for the season of 1918. Rooms en suite, with bath. Cafe, billiards, croquet, tennis. New artesian wells, giving the purest spring water in the Catskills. First-class Hungarian cuisine. Milk from our own cows. Strictly Kosher. Winter season, Majestic Hotel, Lakewood, N. J. For rates apply to  
BIEBER & FELDSTEIN, Props.

**The Blythwood** TANNERSVILLE, N. Y.  
HOFFMAN & STAFSKY, Props.  
Beautifully situated. All modern improvements. Running water in rooms, electric lights, etc. Hungarian cuisine. Our kitchen conducted in accordance with the Jewish ritual.

**THE NEW MANHATTAN**  
TANNERSVILLE, GREENE CO., N. Y.  
Thoroughly renovated and improved. Homelike. Centrally located. Hungarian-Vienna cooking. Entertainment. Everything for comfort and happiness of guests.  
H. SAULT, Prop.

FIRST HEBREW HOTEL IN THE CATSKILL MOUNTAINS  
**Grand View Hotel and Cottages**  
KAATERSKILL JUNCTION POSTOFFICE, HUNTER, N. Y.  
NOW OPEN. Equipped with every modern improvement. Jewish dietary laws strictly observed. Guests met at Kaaterskill Junction. For terms apply to  
S. EPSTEIN, Proprietor.  
New York Office, 51 Chambers Street. Telephone Worth 3670.



**The Katzberg Hotel**  
Mrs. L. Gottlieb & Mrs. K. Randell, Props.  
HUNTER, GREENE CO., N. Y.  
OPEN ALL YEAR  
Strictly Kosher Hungarian Table. The most beautiful and best appointed Hotel in the Catskills. Elegantly furnished. Electric lights. Open plumbing. Large rooms with high ceilings.

**Hotel St. Charles**  
HUNTER, N. Y.  
NEW MANAGEMENT. STRICTLY KOSHER.  
LARGE ROOMS. MAGNIFICENT VIEWS FROM OUR SPACIOUS VERANDAS. NEW YORK OFFICE, S. MOSES, 2083 CLINTON AVE. PHONE TREMONT 5355.  
M. ABELOFF, Manager

Now under Jewish management.  
D. I. Snyder, Prop. Formerly with Hotel Monterey, N. Y.  
**THE UNIQUE HOUSE**  
HAINES FALLS, NEW YORK  
Delightfully situated. Altitude, 2,300 feet. Accommodates 100. All improvements. Electric lights. Hungarian cuisine. Amusements. Rates and booklets on application.

**The Antlers**  
HAINES FALLS, GREENE CO., N. Y.  
The place for an enjoyable summer vacation. In the heart of the Catskill Mountains. Orchestra, boating, fishing, lawn tennis, golf. First-class Hungarian and Kosher cooking. For rates and booklets apply to  
EDBERG, Haines Falls, N. Y.

**Congregation Balth Israel Anshei Emes.**  
The graduation and closing exercises of the Sunday School of Congregation Balth Israel Anshei Emes were held in the synagogue, Harrison and Court streets, on Sunday evening, June 16, at 8 o'clock, when fifteen pupils were graduated. Addresses were delivered by Rabbi Israel Goldfarb, President P. Weinberg, Superintendent Ralph Copland and Chairman of the School Board A. Dangle.  
An important feature of the program was the presentation of an operetta entitled "The Pageant of Old Israel," by Samuel E. Goldfarb, of the Bureau of Education, in which fifty pupils, including the choir, took part.  
On the same occasion, a new marble floor in the vestibule of the synagogue was formally presented by the Jewish Circle. Among other valuable gifts recently received by the congregation were a legacy of \$500 from the estate of the late Jacob Lehman and a new art window by Messrs. Adolph and Max Barr, in loving memory of their parents and sister, Sophie Weinberg.

**Red Cross Unit No. 221, of Temple Peni-El.**  
The month of May was one of the greatest activity in the council, the work-rooms having been crowded with ladies desiring to "do their bit." Thousands of articles have been sent to headquarters, and nearly \$6,000 was raised in the Red Cross drive. During June all efforts are being directed to knitting socks, for which there is a great demand. A campaign has also been started for war savings stamps, thousands of pledge cards having been distributed. Mrs. Charlotte Adler has charge of the campaign, and sold \$700 worth of stamps last week.  
A bridge whist and dance for the benefit of the Red Cross unit will be held at Prince's Hotel, Arverne, on Wednesday afternoon, July 24.  
A branch workroom will be opened at Arverne and one somewhere up State, to enable ladies who leave the city to continue their Red Cross activities.

**Publishes New Calendar.**  
The new Art Calendar for 1919, compiled by the National Federation of Temple Sisterhoods, will shortly be ready for distribution. It will represent the "Life of David," and in beauty, this calendar eclipses all others issued by the Federation.

**"The Highest Class Hotel in the Catskills"**  
**New GRAND HOTEL**  
CATSKILL MOUNTAINS. Altitude 2,500 ft. Opens June 27. Scenery Unequaled. UNDOUBTEDLY "MOUNTAIN YEAR"  
20 degrees cooler than N. Y. City. Perfect sanitary conditions. Pure spring water. Orchestra, dancing, Special attractions and inducements for the younger set.  
Instructors; prize golf, tennis, billiards, pool, bowling. Occasional Hutter's saddle horses. Special family rates. Army tents, raised floors.  
HARRISON S. DOWNS, Prop. Tel. Col. 3320. At Hotel Ansonia, Broadway & 73d St., N. Y.

**HOTEL KAATERSKILL**  
Catskill Mountains, N. Y. Opens June 29.  
The largest and most beautifully located summer resort in America. Booking Office, Hotel Marie Antoinette, Broadway & 67th St., New York. Phone 2740 Columbus.  
PARENT & RICHARDS, INC.

**The Woodard House**  
S. Shiner, Prop.  
TANNERSVILLE, N. Y.  
Strictly Kosher. First-class accommodations for 100 guests. Apply for rates.  
Winter Resort-The Woodard Hall in the Pines, 321 First Street, Lakewood, N. J.

**THE ARLINGTON HOUSE**  
Mrs. P. Atkins, Prop.  
Strictly Kosher kitchen. Personally conducted. Large rooms comfortably furnished. Newly renovated throughout. Up-to-date in every particular.  
HUNTER, GREENE CO., N. Y.

**HUDSON RIVER BY DAYLIGHT**  
PALATIAL STEAMERS  
WASHINGTON IRVING  
HENDRICK HUDSON  
ROBERT FULTON  
ALBANY  
DAY LINE STEAMERS. DAILY leave Desbrosses St. 8:10. W. 43d St. 9. W. 129th St. 9:20. A. M. Landing at Yonkers, Newburgh, Poughkeepsie, Kingston Point, Catskill, Hudson and Albany. Easy connections North, East and West. All through rail tickets between New York and Albany accepted. Most delightful one-day outing to Bear Mountain, West Point, Newburgh or Poughkeepsie, returning on down boats. Meals served at all hours. Music.  
On June 15 the Day Line Steamer "Robert Fulton" will resume the special service to Poughkeepsie and return, leaving New York landings one hour and twenty minutes later than the regular morning boat.

**THE HILLCREST**  
FLEISCHMANNS, N. Y.  
Newly built and newly furnished. The most modern hotel in the Catskill Mountains, having every convenience that characterizes the best New York Hotels. Every room has hot and cold running water, open plumbing, ample closet space and telephone. Rooms en suite and with baths. Cuisine strictly Kosher and in accordance with the dietary regulations. Entertainments will be of the highest order, and guests are assured the hospitality that always prevailed in our establishments, but in our new hotel all records will be eclipsed. For booking, write or call, until June 20, at 1009 Prospect Avenue, New York. Phone Intervale 1605.  
Please mention The Hebrew Standard when applying. H. Levinson, Prop.

"Supreme on the shore of a crystal clear lake."  
**HOTEL ST. REGIS**  
FLEISCHMANNS, NEW YORK  
IN THE HEART OF THE CATSKILLS  
A multitude of diversions for young and old. Tennis, bathing, boating, riding, motoring, musicales. Dancing every evening, under the direction of a competent master of entertainment, novelties.  
Incomparable location, facing large lake.  
Up-to-the-minute service. Excellent cuisine. Climate dry and cool. Altitude, 2,000 feet.  
Information, Hotel St. Regis, Fleischmanns, N. Y.

**NEW TUXEDO HOTEL**  
Fleischmanns, N. Y.  
Beautifully situated, overlooking Lake Switzerland. Newly renovated for this season. Electric lights in every room. Rooms single or en suite, with or without bath. Hot and cold water lavatories. Excellent cuisine. Jewish Dietary Laws strictly observed. Ballroom. Music at meals. Other amusements. Rates and particulars on application.  
MORRIS GEFFEN, Prop.  
N. Y. Booking Office until June 15, 856 Whitlock Avenue, Bronx. Tel. 4646 Intervale.

**HOTEL SWITZERLAND**  
SOL HALPERN, Prop.  
FLEISCHMANNS, N. Y.  
Best location in this famous mountain resort. Strict observance of dietary laws.

**BREEZY HILL HOTEL**  
The Largest and Most Modern Hotel in Fleischmanns, N. Y.  
SELECT PATRONAGE  
Rooms en suite, with or without bath. Lavatories with hot and cold running water in sleeping rooms. Magnificent ground for all outdoor sports. An especially equipped playground, with all necessary appliances for the amusement of children. Boating and bathing on beautiful Lake Switzerland nearby. Telephone and telegraphic connection on premises. Orchestral music. Dietary laws strictly observed. For rates and further information address MILBERT & GREENBAUM, Fleischmanns, N. Y.

**HOTEL WASHINGTON, FLEISCHMANNS NEW YORK**  
OPEN AGAIN FOR THIS SEASON  
UNDER THE SAME MANAGEMENT OF  
MRS. S. ADLER  
Rates Moderate  
City Address until June 25th  
611 WEST 141st STREET  
Telephone Audubon 4882

**RIP VAN WINKLE HOTEL**  
PINE HILL, N. Y.  
Mr. Louis Cohn, Prop.  
Most Beautifully Situated Hotel in the Mountains—Boating, Bathing, Fishing, All Sports. All Improvements.  
A strictly modern hotel. Rooms single and en suite, with baths. Hot and cold running water; electric lights; telephones; casino. Excellent Kosher cuisine. Booklet.

**HOTEL HUGUENOT**  
HUGUENOT, ORANGE COUNTY, N. Y.  
First-class Summer Hotel Now Open for Season 1918.  
Beautifully located. Equipped with all the latest improvements. Home comforts. First-class service. Best Hungarian cuisine. Pure spring water. Dancing, boating, bathing, fishing and other amusements. Beautiful grounds; 50 acres of lawn. Tennis courts, etc. Electric lights.

## Dr. J. Glass Health Resort

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**NOW OPEN.**

This health resort is opened and conducted for the benefit of those wishing to enjoy a perfect rest, combined with all the comforts of beautiful and sanitary surroundings.

The Dr. J. Glass Health Resort is at an altitude of about 1,500 feet, in one of the most picturesque places in the mountains, is on the main road and in the midst of Fallsburgh's best patronized section.

Guests are welcome whether they come of their own choice or are recommended by physicians. Those in need of special attention are well taken care of, as Dr. Glass has spared no expense in equipping this resort with the latest scientific inventions for the benefit of mankind.

The rooms are spacious and airy, well furnished, and provided with all modern comforts. Rates are reasonable. Apply for booklet to

DR. J. GLASS HEALTH RESORT, FALLSBURGH, N. Y.

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Main Office, 305 East 72d Street  
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HELP of all kinds for Hotel and Boarding Houses always on hand.  
H. LEFKOWITZ,  
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E. LOBEL, R. WAHRBURG, Pres.

### The 1918 Relief Campaign.

The campaign for funds to be applied toward the alleviation of the suffering of the Jews in war-ripped countries has begun. Sums larger than those given last year have already been raised in many cities. Drives for increased contributions to the fund are being planned for every state in the union. Jacob Billikopf, executive director of the American Jewish relief committee, of which Louis Marshall is chairman, has issued a statement telling of the committee's plans for this year. He says: "It is difficult at this time to estimate exactly what will be the sum needed during the present year for the purpose of Jewish War Relief in Europe and Palestine. Last year \$10,000,000 was fixed as the goal of American Jewry and the goal will be required this year, in order to extend relief that will be in any way adequate to the need of the situation."

Recent advices brought by Mr. Max Senior and Dr. Boris Bogen, the Commissioners sent abroad by the joint distribution committee which disburses the funds raised, shows the conditions are inexpressibly more appalling than ever before, with the millions of Jews in Poland and Lithuania literally starving, and hundreds of thousands without clothes, and other thousands homeless—these conditions combining to create a death rate unequalled in the history of the Jewish people.

"It is certain that American Jewry will be called upon to make a supreme sacrifice this year if the inroads of death and starvation upon our brethren abroad are not to assume appalling proportions."

"The campaign has already begun and a number of cities, as will be noted from the list which follows, have already doubled, tripled and quadrupled their pledges for 1917. A number of other communities are conducting intensive campaigns at the present time, and with equally splendid results. The entire country will be called upon to do the same, and it is expected that they will. Altogether about four and one-quarter million dollars have been pledged since January 1, from 10 to 20 per cent. of which, dependent upon the request of the individual community, will be devoted to social service work among the 70,000 Jewish soldiers and sailors in the cantonments. The Jewish Welfare Board, of which Colonel Cutler is chairman, estimates that \$2,000,000 will be required to carry on its work during the coming year. Of this amount, \$1,000,000 was raised in the New York city campaign, of which Mr. Jacob H. Schiff was chairman.

"It is interesting to know that a member of the American Jewish Relief Committee, a man residing in a small town in the Middle West, has agreed to defray all the expenses of the 1918 campaign up to the amount of \$60,000, in order that there may be absolutely no deduction whatsoever for expenses from the sum contributed for relief purposes.

**Red Cross Activities of N.Y. S. C. J. W.**  
Red Cross Auxiliary No. 398, operated by the New York Section of the Council of Jewish Women and of which Mrs. Fritz Bender is chairman, is doing wonderful work at its headquarters at 71 St. Marks Place.

This is a crowded East Side District which was entirely un-American in its sentiment. Through the efforts of the section, these women are now becoming highly patriotic and making the supreme sacrifice for this country's good. Their service is of great value both to the Red Cross and to the community in which they are living.

Workers who have never handled the needle before are now doing intricate operations, in sewing. While this is very beneficial now, the ultimate benefit which will accrue is invaluable because when the day comes, as it must, when these women will be forced into the industries, they will all enter fully equipped with an experience which they never had before.

Through this organization the children of enlisted or drafted men are being referred to various fresh air associations, and summer vacations for them will be provided.

### Samuel I. Hyman Monument to Be Unveiled.

The unveiling of the monument to the late Samuel I. Hyman will take place on Sunday, June 23, at 3 p. m., at Union Fields Cemetery, Cypress Hills. In the event of inclement weather, the services will be postponed until the following Sunday.

Telephone Orchard 1448  
**N. RADUS**  
143 BOWERY  
Bet. Broome and Grand Sts., New York  
RESTAURANT FURNITURE, CHINA, GLASS, SILVER, AND KITCHEN EQUIPMENT FOR HOTELS and RESTAURANTS

## Wolf's Corner Hotel

MONTICELLO, N. Y., SULLIVAN CO.

Most Up-to-Date — Most Complete — Most Enjoyable Summer Resort

Running Hot and Cold Water, Open Plumbing Electric Lights Throughout

WOLF'S CORNER desires to inform the public that they will open the well-known established hotel on or about June 15, 1918.

A lake for rowing and boating has been newly constructed, Cemented Swimming Pool for bathing, fed with fresh running water day and night.

The grounds surrounding the hotel, comprising 255 ACRES, are admirably adapted to all kinds of sports, including

**TENNIS, BASEBALL, BASKETBALL, CROQUET, ETC.**

Beautiful gardens and shaded Promenade Walks. Dancing Pavillion.

Table Supplied With Food From Our Farm. Fresh Milk From Our Own Dairy. Strictly Fresh Eggs Served From Our Own Hennyery.

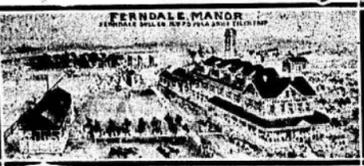
Special Accommodation for Automobile Parties

Macadamized State Road to and from Monticello and direct to New York. Reservations can now be made by applying to WOLF'S CORNER HOTEL, MONTICELLO, SULLIVAN CO., N. Y.

## Grand Mountain House

GLENWILD, SULLIVAN COUNTY, N. Y.

Under the same management for over twelve years and noted for its home comforts. Accommodates 200. Spacious verandas, orchestra, tennis courts, baseball grounds, fishing and rood bathing. Casino, ballroom, pool and billiard tables and bowling alleys. Lighted by acetylene gas; hot and cold baths and lavatories on each floor; large, airy and all outside rooms. Piazzas across the entire front of the house, both on the first and second floors. Strictly Kosher cuisine. GOLDBERG & MARCUS, Proprietors.



"A Summer Outing in the Clouds"

## FERNDALE MANOR

Ferndale, Sullivan Co., N. Y.

Select summer resort. Ideal location. All modern improvements. Home comforts. Large, airy rooms. Bathing, Fishing, Croquet, Tennis and other sports. Strictly Kosher. REASONABLE RATES. WRITE FOR BOOKLET. Tel. 99-F-8. IRVING TIGER, Proprietor

TELEPHONE 12-F-13

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## YOUNGS GAP HOUSE

PARKVILLE, SULL. CO., N. Y.

Highest elevation in the Mountains. Newly built. Equipped with all modern improvements. Large, airy rooms. Excellent, strictly Kosher Hungarian cuisine. GELBERG & HOLDER, Proprietors.

NEW YORK OFFICE, Care of BRESLIN-WAIST CO., 114 W. 17TH STREET

AMERICA'S MOST MAGNIFICENT HOTEL FOR JEWISH PEOPLE

## Edgewood House

Loch Sheldrake, Sull. Co., N. Y.

Situated in the most aristocratic part of Loch Sheldrake. All city improvements, including baths and toilets on each floor and gas in every room. Hardwood floors and latest style furniture and furnishings. Table supplied with products from our own farm. Excellent, strictly Kosher cuisine. Accommodations for families. Terms and booklet mailed upon application.

H. PERSKY, Proprietor

LOCH SHELDRAKE, N. Y.

## The PRAIRIE HOUSE

LUZON, SULLIVAN CO., N. Y.

Newly built and newly furnished. All modern improvements. Accommodates 150. Dancing Casino newly built. Tennis Court. For booklet apply to S. Shindler, Prop.



## The Glen Wild Falls Farm House

Ideally located, equipped with all modern improvements. Large airy rooms. Home comforts. Strictly Kosher cuisine. Bathing at the Falls. Moderate rates. L. ROSENBLATT, PROP., Box 27, GLEN WILD, SULLIVAN CO., N. Y. Telephone 5-F-13.

MODERN SUMMER RESORT—ONE OF THE BEST IN THE MOUNTAINS

## The Pine Grove House

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STRICTLY KOSHER. ALL IMPROVEMENTS, HOT AND COLD BATHS, OPEN PLUMBING, ETC. FRESH MILK, BUTTER, EGGS AND VEGETABLES FROM MY OWN FARM. BATHING, FISHING AND ROWING A SHORT DISTANCE FROM THE HOUSE. S. FEINBERG, PROP.

Formerly The American Eagle House

## The HEYMAN HOUSE

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Bathing, Fishing, Rowing. Homelike comforts. Reasonable rates. Finest location; latest improvements; large, airy rooms. Kosher cuisine.

OPEN ALL YEAR ROUND

## The FLAGLER HOUSE

SOUTH FALLSBURGH, SULLIVAN CO., N. Y.

FIRST-CLASS SUMMER RESORT

Beautifully Situated on the Neversink River. All Modern Improvements. Rooms With Hot and Cold Running Water. We Raise Our Own Poultry. Strictly Fresh Eggs Served. Good Bathing, with Shower Baths, Fishing and Rowing. Twenty Boats Always on the Premises.

ELECTRIC LIGHTS. TELEPHONE CONNECTIONS. STEAM HEAT PROVIDED FOR THE WINTER. BOWLING ALLEYS AND DANCING PAVILION.

CUISINE STRICTLY KOSHER

A new addition has been built and the dining room greatly enlarged, materially to the comfort of the guests. A Synagogue is provided on the premises. Send for booklet.

FLEISCHER & MORGENSTERN, Prop.

## THALER'S MOUNTAIN HOUSE

South Fallsburgh, Sullivan County, N. Y.

Newly renovated. All modern improvements. Hot and cold running water. Electricity in every room. Home comforts. Vegetables and dairy products from our farm. Dancing, boating, bathing, fishing. Baths and Shower Baths and Dancing. Hall on premises. Write for rates. CHARLES THALER, Prop.

## GRAND VIEW HOUSE

FERNDALE, SULL. CO., N. Y.

Magnificent Summer Resort. Ideal location. All latest improvements, including hot and cold baths, and gas in every room; bathing, rowing, tennis, etc. Elegant parlors and reception rooms. Large, airy bed rooms. Strictly Kosher cuisine. BERKMAN & SHAIWITZ, Props. Phone 82-F-6 Ferndale.

## LAKE VIEW HOTEL

Kiamesha Lake, Sull. Co., N. Y.

Strictly Kosher. Newly built and newly furnished house, with largest front dining room in Kiamesha. Accommodates 200. Rooms single and en suite. Fire-proof. Finest location of any hotel in the entire State of New York. Everything newest in style and of the best quality. Table supplied with products from our own gardens. L. M. MARGOLIN, Prop. and Owner.

"A CITY HOTEL IN THE MOUNTAINS."

## Morningside Hotel

HURLEYVILLE, LUZON STA., SULL. CO., N. Y.

MAX GOLDSTEIN, Prop.

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Sullivan County

SUMMER RESORTS

Sullivan County

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### Huns Oppressing Jews of Poland

The error of the course pursued by Bethmann von Hollweg, former German Chancellor, and "stupidly" followed by the Warsaw general government, is the subject of a startlingly frank attack which is published at great length in the Berlin Neueste Nachrichten, one of the leading political dailies of the German capital, a copy of which has just been received by the Zionist Publicity Department. The motive of the correspondent is to save the German Foreign Office from stultification by a subordinate. But he unwittingly verifies to the last word a recent expose by the Associated Press of the German method of "whip-sawing" Jewish public opinion—kind words for Jewish aspirations in Poland and Palestine and refined barbarism on the part of the Warsaw administration, with the connivance of certain Jewish mercenaries.

The attack, which appears in the issue of the paper mentioned for February 16, is written by its Warsaw correspondent, and is evidently the most recent of a series dealing with the same subject in a similarly frank manner. It is coupled with a warning that persistence in this course will gain for Germany the enmity of the Jews of the entire world, especially since England has taken the bold stand of pledging Palestine to the Jews for an autonomous State.

Because of this, the writer says, "it is important that nothing should happen from the German side which will give the Jews reason to side against us. From this point of view much has unfortunately been wrong."

"I have already shown," continues the Warsaw correspondent of the Neueste Nachrichten, "that the Jews of Poland, and especially of Warsaw, are not sufficiently protected against the oppression by the Poles. The 'Kingdom of Poland' is inhabited, not only by Poles, but also, among other nationalities, a large fraction of Jews. The Warsaw administration has appointed as food controller one of the worst Jew haters of the city, one Ilski, whose incendiary speeches in the City Council have stirred up much animosity. The many Jewish provision dealers, whose existence has already been burdened by heavy taxes, have thereby been turned over to the caprices of their worst enemy, for it depends upon Herr Ilski who can deal in provisions and who not. Those who know Jewish dietary laws know that it is easily possible by them to put religious pressure on the Jews. Already this appointment has been the object of a sharp but unsuccessful protest by the Moment, a leading Jewish paper, published in Warsaw."

The correspondent next pays his respects to the unsavory Kohn-Ansbach, rabbi and co-editor of *Das Juidische Wort*. He charges that Kohn-Ansbach and his colleagues, Rabbis Pinchas and Emil Carlbach of Cologne, who are getting out this infamous sheet with official German support, have seriously damaged the German position. Not long ago, he says, Kohn journeyed to Scandinavia for the ostensible purpose of "clarifying" neutral opinion concerning the Polish-Jewish situation. For this purpose Kohn disseminated a series of articles from which the Warsaw correspondent of the *Neueste Nachrichten* makes a number of quotations illustrating the malice of the man. He divides the Jews into five classifications—assimilationists, conservatives, nationalists, Zionists and social Democrats. Then, says Kohn: "Besides these parties, there is sharp opposition between Polish and Lithuanian Jews. The latter is all head, and a destructive element," and continues: "The Poles regard the attempt to make of Poland a state of nationalities as the death of their national dream, and would never forgive the Jews if from any side there came a loosening of the ties of nationalism. In view of this, the German Government cannot take sides with Jewish nationalists or Zionists without incurring the reproach of perfidy."

The Central Powers desire also to solve the Polish question during the occupation, so that it may be taken up at the world peace congress as an entirety. We, therefore, gave the Jews the foundation of a Jewish organization with broad privileges. After we had secured from the Poles the security for the fullest equality of the individual, we gave the Jewish element every possibility to keep itself together and succeed collectively. Nevertheless, the order was strongly opposed by the nationalists because we spoke of Judaism as a religious group. Unfortunately, the loudest shouters in this struggle were the German Zionists. The German administrators should not forget that a great part of Polish Jewry regard the national aspirations with horror."

By an adroit use of exclamation marks, the *Nachrichten* correspondent indicates that practically everything Kohn says in the quoted article is either deliberately false or unwarranted. Then he makes this comment: "The undeceived German, knowing the circumstances, must ask himself as he reads these lines, 'How is it possible that a Jew could have written this? How could a German? And how a German Jew?' The Jews of Poland, in the great majority, are neither Germans nor Poles, but a people by themselves, different from both nationalities and not merely a religious community. Judaism, holding fast to its ancient principles, owes so much to the Lithuanian Talmudists (mentioning only Isaac Elochanon Spector and Eljjan, Gaon of Wilna) that it finds the sweeping and contemptuous

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criticism of the Lithuanian Jews (all head and a destructive element) as stupid as it is unjust. The German government of Warsaw must be made to realize before it is too late that the Germans of Poland can be effectively protected in the future only if the other national minorities, namely, the Jews, are protected."

Now, the *Nachrichten* correspondent explains that he has gone so frankly and extensively into the Polish-Jewish situation because he fears the effect on Jewish public opinion, the importance of which, he points out, is beginning to be recognized by the German Foreign Office, whose acting State Secretary Freiherr von den Bussche Haddenhausen recently issued the following public statement: "We appreciate the desires for the development of their culture and individuality cherished by the Jewish minority in those countries in which they have a strongly developed individual existence. We thoroughly understand such desires and are prepared to give our friendly support to their efforts in this respect. "Regarding the aims pursued in Palestine by the Jews, and especially by the Zionists, we therefore welcome the declaration."

Continued On Next Page

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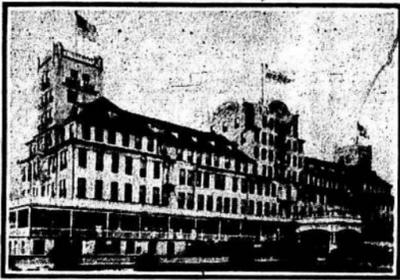
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NOW OPEN FOR RESERVATIONS. STRICT OBSERVANCE OF THE DIETARY LAWS. ROOMS WITH BATHS. SINGLE EN SUITE. ALL MODERN IMPROVEMENTS. TELEPHONE SERVICE.  
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First house on the beach; every room facing the ocean. Home conveniences, modern equipment, unexcelled cuisine. Special rates for June and September.  
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Finest location. Large, airy rooms, with hot and cold running water. Rooms single and en suite, with private baths. Excellent cuisine in strict accordance with the Jewish dietary laws. Now open.  
MRS. M. MESNER, Prop., of No. 4 West 32d Street.

Huns Oppressing Jews of Poland.

Continued from Page 13

rations recently made by the Grand Vizier, Talaat Pasha, particularly of the intention of the Imperial Ottoman government, in accordance with its traditional friendly attitude toward the Jews, to promote the flourishing Jewish colony in Palestine by granting free immigration and settlement within the limits of the country's capacity, local self-government in conformity with the laws of the country and the unhindered development of their individual culture."

This declaration, says the *Nachrichten* correspondent, has given the highest satisfaction in both its parts to German Jews and those outside of Germany. For in the agreement of Germany with the friendly words of Talaat Pasha a much stronger pledge is given for the security of the Jewish colonies in Palestine than in the high-sounding speeches and newspaper articles published in England, which betray her selfishness.

"The first part of the declaration by the foreign office aroused in the Polish Jews the joyous hope that their rights as a national minority would speedily be recognized. But the benevolent and just position of the German Foreign Office is now being attacked by some person attached to the Warsaw administration, who announces that the German administration does not intend to create a Jewish language-cultural autonomy in Poland. The Polish state, rather, will have the deciding power as to whether the Jewish citizens of Poland shall be treated as a separate nationality and whether they shall be given language-autonomy. Germany cannot in this conflict of opinions declare for any particular disposition of the problem."

This statement, which contradicts the implications of the declaration by the acting State Secretary, it is pointed out, will discourage the Jews of Poland and irritate those of neutral lands and render completely hostile the Jews in allied countries. The Poles, he says, are inimical to the Jews, and without coercion will give them neither economic liberty nor national autonomy. Germany, as ruler by occupation, has the right to utter the decisive word in this all-important matter, he points out, and closes by calling upon the foreign office not to permit itself to be stultified by a subordinate.

Menachim Mendel Ussishkin and six other Zionists have been compelled to assume control of Jewish forces in Odessa, owing to the chaos that has resulted from the recent events in the Ukraine. In Kiev another Zionist, Syrkin, has assumed control of the Jewry. The self-defense battalion is now effectively protecting the community against further pogroms, and has proved its mettle in several clashes which it has had recently with rioters whom it dispersed before they could do any damage.

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THE CORONADO IS OPEN FOR THE RECEPTION OF GUESTS

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On the Boulevard, where the best food is served at city prices.

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Facing the Ocean, Lewmay Road, EDGEMERE, L. I.  
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Winter Season Hotel Clarendon, Lakewood, N. J.

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One block from the ocean. American and Hungarian cuisine. High-class accommodation. Music, dancing. Special rates for June. Our twelfth season.

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On account of the great progress being made and to provide room for more pupils, it is intended to have a new building. The summer school will begin Sunday, June 30, at 9 a. m., and will be in session every morning during July and August.

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As the weeks pass, the popularity of "The Kiss Burglar" at the George M. Cohan Theatre becomes more manifest. The clever story of Glen MacDonough has caught the public fancy as few operetta librettos have in recent years, while the melodies of Raymond Hubbell are receiving the compliment of being whistled around town. As the receipts are still at high-water mark, it is quite likely that "The Kiss Burglar" will remain at its present home for some time to come. Fay Bainter, Denman Maley, Stuart Baird, Grace F. Field, Harry Clark, as well as "the Peacock Alley Chorus," still continue in the cast.

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"Judaism's Challenge to Socialism."

(Continued from page 2)

"He who bringeth up a son without a trade, raiseth up a highway robber." And again he replies with the words of our Talmud, quoting the Mishna Abot, "Love work, do not despise it or consider yourself superior to it." And again he replies, with the words of our Talmud, quoting the treatises, Baba Bathra and Abot de R. Nathan, "Great is work, it honors man, elevates, enriches and ennobles him." My friends, some of you never heard these things before, and perhaps up till now some of you were just Socialists. Until now you did not know. Until now you could plead ignorance. It was a poor plea, indeed, especially when made by a Jew. Now, my friends, the tables are turned. You know how your fathers of blessed memory revered work—and from this knowledge you should learn the fact that as their descendants you, too, should love work, for say our rabbis in the Talmud "There is no trade which the world can spare."

The foregoing should teach you the difference between the Socialistic conception of work and the Jewish conception of work, and as to what work does for man. The Socialist sanctions work, the Jew sanctifies work, "for great is work, for it honors man, elevates, enriches and ennobles him." The Socialists are a discontented lot. Their strikes startle us from our dreams. They tell us that civilization is a failure. Yet now I propose to prove that the civilization as taught by these books, which was practiced so many centuries ago on the plains of Palestine, is the civilization which the world is yet to know.

Let me tell you that the Jewish State has ever been known as the Jewish Commonwealth. And why is it called Commonwealth? Because the people owned the land. Because the amassing of wealth by a few and the impoverishment of the many was made impossible. Because the land was divided, each tribe, each household, each family, each man receiving a share. Because of the wonderful jubilee system. Because of the philanthropic, practical Jewish system of philanthropy. Because of the beautiful, —nay, the ideal—system of social justice taught us by the Jewish legislator, the Jewish prophet and the Jewish psalmist. Above all, because of this miraculous combination, this all embracing Judaism, which has gathered unto itself all the means which make for man's complete betterment. Our teacher, Moses, taught us "man does not live by bread alone." In this commonwealth the Jew was a complete man, realizing the fatherhood of God and practicing the brotherhood of man.

My friends, Judaism's challenge to Socialism is based on Socialism's one-sidedness. Judaism has what Socialism has, and ennobles it, and, in addition, what Socialism lacks, Judaism has.

"Six days shalt thou labor and do all your work, but the seventh is the Sabbath." The human body is recognized by scientists as a form of electric battery. Our most modern economists have come to recognize the necessity of a day of rest, of a Sabbath, for the purpose of storing up energy and for the purpose of recreating it. Pauline Goldmark, in her book "Fatigue and Efficiency," a work of investigation of today's industrial condition, admits the need of a rest day. Judaism not only admits it, but prescribes it for the weal of the world. American law prescribes a day of rest for man. How does man—I do not mean the Orthodox Jew—observe this day of rest? He rides as on other days, he smokes as on other days, he does this, that and the other thing, as he does it on other days. He remains all week merely a man. Not so the Orthodox Jew, not so the Jew who knows. And how does this Jew spend the Sabbath? He communes with his God, he studies the moral law, he teaches his children in the words of God.

"Be holy, as I am holy." Jewish law prescribes that he must also take part of the day off for physical rest; then he must refresh himself spiritually. The Sabbath to the Jew is not only negative cessation from work, but also positive, adding spiritual nourishment. In short, for the Jews the Sabbath is a recreation.

Socialism sanctions a day of rest; Judaism sanctifies it. On this great day of days the Socialist remains merely a man; the orthodox Jew, raised to spiritual heights, becomes something more than a man.

My friends, I am in trouble this morning. Socialism's one-sidedness might be enough for a morning's talk, but Judaism's every-sidedness makes it impossible for me to do more than just touch lightly, most lightly here and there a few of its sides.

Note, my friends, Judaism's individualism and communism. Each individual receives from the commonwealth, and the commonwealth receives from the individual. The commonwealth gives each man and race, and then the commonwealth does more. It recognizes that some men are more progressive than other men. It realizes that left to themselves a few might own all and the multitude own nothing. And, therefore, was instituted that wonderful year of jubilee when there was a social readjustment, and each individual received again his proper share from the commonwealth. In the lecture at Yale College delivered by William W. Andrews on the Hebrew commonwealth, he said: "It is for the more complete unfolding and demonstration of this truth that I propose to investigate cer-

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tain great principles lying at the foundation of social and political well-being, as they are illustrated in the constitution of the Hebrew commonwealth, which, of all in ancient or modern time, is the best ideal of a state." Modern Socialism must admit that it falls far short of this.

Run up and down the pages of the Jew and his commonwealth. Nowhere will you find the blot of a strike. Yet strikes were known. They occurred in Athens; they occurred in Sparta, and they occurred in Rome, but the name of Judea was never so stained.

And why, my friends? Here comes the story of Judaism's social justice. Listen while I read to you from the Bible the sources of Jewish social justice. We read in the Book of Psalms the following: "A Psalm of David. Lord, who may sojourn in thy tent? who may dwell on thy holy mount? he that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart; that uttereth no calumny with his tongue, that doth no evil to his neighbor, and bringeth no reproach on his fellow-man."

Let me read to you now from the Prophet Micah speaking in the name of God: "He hath told thee O man, what is good and what the Lord doth require of thee, (nothing) but to do justice, and to love kindness and to walk humbly with thy God."

Let me read to you now from the prophet Isaiah: "Thus hath said the Lord: 'Keep ye justice, and do equity.'" Again does Isaiah extol the Jew as he lives the ideal of social justice. "He walketh in righteousness and speaketh uprightly; he despiseth the gain of oppressions; shaketh his hand against taking hold of bribes."

Let me read to you now from the book of Leviticus: "Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honor of the person of the great; in righteousness shalt thou judge thy neighbor." Finally, let me give you the basic

principle of Judaism's social justice. In the words of Moses, in the name of God, "Justice only justice, shalt thou pursue."

Now, my friends, "let us reason together."

You have seen what Socialism has to offer. You have seen what Judaism has to offer; and, comparing these two offerings you have noted Socialism's shortcomings; Socialism's one-sidedness. Judaism's challenge to Socialism is based on Socialism's one-sidedness. For Socialism fails to take into consideration the foibles of mankind, the weaknesses of human beings, the ambitions, the cravings, the passions of red-blooded, struggling men. Judaism gives aid for man's struggle for more light. Judaism gives guidance for man's treatment of his fellows. Judaism gives counsel to man—inspiration to man, satisfaction to man.

Now you will know why religion has this tremendous advantage over Socialism. Now you will know why Judaism has this overwhelming advantage over all religions. For all religions are based on these books—but Judaism is these books and these books are Judaism.

Now, my friends, you know, and knowing, it is your duty to live in accordance with your learning. More knowledge should mean better living. This is what it means to the Jew who knows. This is what it means to the Jew who observes. This is what it means to the Orthodox Jew.

Donations to the Jewish National Fund in March, 1918, amounted to 302,066 francs. This sum was contributed by the following countries: Russia, 181,506 rubles; Austria, 57,443 kronen; Poland and Lithuania, German occupied territory, 28,868 marks; Austrian occupied territory, 6,342 kronen; Germany, 29,823 marks; North America, \$3,710; South Slav countries, 4,940 kronen; Italy, 4,605 lire; Switzerland, 4,560 francs; Holland, 1,924 /orins; Sweden, 964 kronen; France, 1,111 francs; Norway, 294 kronen.

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**The Brith Sholom Convention**  
Baltimore.—The young and progressive Jewish fraternal order, Independent Order Brith Sholom, held its fourteenth annual convention from June 9 to June 12 at Baltimore. The order now has branches in 365 cities, with a total membership of about 53,000 and a capital of \$284,790. About 600 delegates were present at the convention.

By far the most important event at the convention was the question of adopting a Zionist resolution making it obligatory upon all the members of the order to pay the shekel to the Zionist organization. The order has been one of the first to express its sympathy with the Zionist movement, but it was now asked to pledge more than sympathy to the restoration of Palestine. The Zionist organization was represented at the convention by its leaders, among them Dr. Harry Friedenwald, Louis Lipsky and Itamar Ben-Avi. A resolution was then presented authorizing the Grand Lodge to collect annually a shekel from each of the members of the order. At first the resolution also contained a clause that the executive committee might exempt any member from this obligation if he so desires, but subsequently the "exemption" clause was withdrawn.

The delegates participated in a big patriotic parade. Twenty-five thousand dollars was raised for War Savings Stamps.

A resolution was adopted thanking heartily the Grand Master, Dr. Louis B. Rubinson, and the Grand Secretary for their services. It was decided to inscribe in the Golden Book of the Jewish National Fund the names of Dr. and Mrs. Rubinson.  
The elections resulted in the election of Dr. Rubinson, Grand Master, and Mr. Martin O. Levy, Grand Secretary.

**New Hospital Planned for Bronx.**

With the purchase of the old Eichen estate on the southwest corner of 169th Street and Fulton Avenue, it became known today that the Bronx Hospital intends to establish an institution there which will represent an investment well in excess of \$110,000. The fine mansion which stands on the property will be remodeled to accommodate 100 patients, while the two other buildings will be utilized as a children's ward and a dispensary, respectively. The new hospital, according to plans laid out by the association, will be managed and maintained by and for the Bronx people only. It will be non-sectarian and be in charge of experienced physicians and nurses. Alterations are already under way and the institution is expected to be ready for use in September. The directors also propose to set aside a number of beds for the use of the Government, should any call of that kind be made upon them.

The officers of the Bronx Hospital are the following: Dr. Alex Goldman, president; Abraham E. Harrison, vice president; Alexander Selkin, financial secretary; Felix A. Lacke, treasurer; Moses H. Lipschutz, recording secretary; Chas. Trosky, corresponding secretary. Building committee—Samuel Seifel, chairman; Charles Trosky, secretary; S. S. Aber, H. J. Epstein, Morris Polsky and Alexander Selkin.

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CHILDREN'S PAGE

MOSES THE SHEPHERD

Dear Children:

The Midrash tells us that the Holy One, blessed be He, does not confer greatness upon any one until He first proves him in little things, and if he stands the test He makes him great. Thus it was with Moses, as the Torah tells us: "And Moses was keeping the flock of Jithro, his father-in-law, the priest of Midian, and he led the flock far away into the desert."

"In order not to trespass upon other people's fields," says Rashi, "as letting them graze upon the pastures that belong to others would be equal to robbery." Therefore, the Holy One took him to be the Shepherd over Israel, as it is written in Psalms (77): "Thou didst lead like a flock thy people by means of Moses and Aaron." The Midrash also tells us this beautiful story: "When Moses, our Law-giver, peace unto him, was keeping the flock of Jithro in the desert, a little lamb ran away and Moses ran after it until it reached a thicket, where there was flowing a stream of water, and the little lamb stopped to drink."

"Poor little lamb!" said Moses. "I did not know that you ran away because you were thirsty. You must be tired." He lifted the little lamb up and carried him on his shoulder. Said the Holy One, blessed be He, "Thou hast so much compassion in keeping the flock of a human being, as thou livest thou wilt keep my flock, even Israel!"

And as he was leading the flock, he came to the Mountain of the Eternal, to Choreb—the Torah here calls it "the Mountain of the Eternal" because of its future as the Eternal appeared upon that mountain to give Israel the Torah. "And an angel of the Lord appeared unto him in a flame of fire out of the midst of a thorn-bush."

Why from a thorn-bush and not any other tree? To signify that the Lord is with Israel in distress. "And he looked, and behold, the thorn-bush was burning with fire, but the thorn-bush was not consumed."

And Moses said, "I must turn aside and see this great sight, why the thorn-bush is not burnt." And when the Lord saw that he turned aside to see, the Eternal called unto him, out of the midst of the thorn-bush, and said, "Moses, Moses!"

And he said, "Here am I." And He said, "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

And the Lord said, "I have truly seen the affliction of my people that is in Egypt, and have heard his cry by reason of its taskmaster's, yea I know its sorrows. I have set my heart upon it to contemplate, and know its sorrows; and I have not turned aside my eyes, nor did I shut my ears to their cries. And now, then, go, and I will send thee unto Pharaoh, and if thou wilt say, 'What can I avail?' and thou shalt bring forth my people, thy words will avail and thou shalt bring them forth from there."

And Moses said, "Who am I? What importance do I possess that I should speak to kings? And that I should bring forth the children of Israel. And even if I am worthy of it, what is the merit of Israel that thou shouldst perform a miracle for them, that I should bring them forth out of Egypt?"

And He said, "Because I will be with thee." He answered him in the order in which he asked. In answer to thy first question, "Who am I that I should go unto Pharaoh? It is not by thy power, but because I will be with thee, and the sight that thou hast seen in the thorn-bush is a sign that I have sent thee, and that thou wilt succeed on my mission, and mine is the power to save, as thou hast seen the thorn-bush fulfilling my mission, and it was not consumed, so thou, too, wilt fulfill any mission and not be harmed. And in answer to thy second question as to what merit Israel has that they should go forth from Egypt: There is a great reason for Israel's going out of Egypt, for they are destined to receive the Torah upon this mountain at the end of three months after they will leave Egypt. This also will be a promise—the fact that you will succeed in your mission—that Israel will receive the Torah upon this mountain, and this is the merit that stands Israel in good stead."

And Moses said unto the Eternal, "Behold, if I come unto the children of Israel and say unto them the Lord of your fathers hath sent me unto you. And they say to me, 'What is his name? What shall I say unto them?' And the Eternal said unto Moses, 'I will be that I will be.' 'I will be with them in this trouble that they have; I will also be with them in other troubles that they will have.' Said Moses, 'Master of the Universe! Why should I tell them of other troubles? They have sufficient of this one?' Said the Holy One, blessed be He, "Thou hast well-spoken. Thus shalt thou say to the children of Israel, 'I will be hath sent me unto you.' This should not give any one the impression that Moses corrected the Lord. Moses did not understand that it was only to him that he revealed his name. 'I will be that I will be,' but to Israel he should say, 'I will be' hath sent me unto you. (This is my name, 'Calum,' forever; 'Calum' is lacking a 'vav' to signify that it should be concealed, that the Divine name should not be pronounced the way it is written. 'And this is my memorial unto all generations.' And thus said David, 'O Lord, thy name (endureth) forever; O Lord, thy memorial is throughout all generations' (Psalms 135).

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LORSCH, HANNAH.—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 Hannah Lorsch, 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, C. Elliott Minor, No. 31 Liberty Street, in the City of New York, on or before the 15th day of December, next. Dated New York, the 22d day of May, 1918. MAX STERN, MOSES S. LORSCH, Executors. C. ELLIOTT MINOR, Attorney for Executors, 31 Liberty Street, New York City.

AUERBACH, DAVID.—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 David Auerbach, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Messrs. Kantrowitz & Esberg, No. 320 Broadway, in the City of New York, on or before the 15th day of December, next. Dated, New York, the 24th day of May, 1918. LEOPOLD AUERBACH, JOSEPH S. AUERBACH, Executors. KANTROWITZ & ESBERG, Attorneys for Executors, No. 320 Broadway, New York.

DARLINGTON, MAYME 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 Mayme M. Darlington, 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 Goldsmith, Cohen & Weiss, No. 81 Broadway, Borough of Manhattan, City of New York, on or before the second day of January, 1919. Dated, New York, June 3, 1918. MARCO FLISHMAN, Executor. GOLDSMITH, COHEN, COLE & WEISS, Attorneys for Executor, No. 81 Broadway, Borough of Manhattan, New York City, N. Y.

"JUDAISM—A RELIGION OF LIFE."

By DR. ISRAEL HERBERT LEVINTHAL, Rabbi, Temple Petach Tikvah, Brooklyn, N. Y.

The reader must have noticed, if he ever visited a small town or village, that the cemetery of the town usually adjoins the church. That used to be the prevalent custom in all cities, and it is only in recent times, since the city ordinances have prevented the founding of cemeteries within city limits, that the churches have become separated from the graveyards. Many of the historic Christian churches in this land to this day have their old graves in their churchyard. You recall the old Trinity Church on lower Broadway, surrounded as it is on all sides by graves and tombstones.

Such a sight could never be witnessed in a Jewish quarter. No synagogue is ever situated at the side of the graveyard. On the contrary, the cemetery usually found its site in the outskirts of the city, away from human activity and thought; the synagogue, on the other hand, found its station in the very midst of life, upon a hill, or high place, if possible where all might see it, where all might come under its influence.

This difference in the station of the cemetery and house of God—in Christian and in Jewish life—is not a mere accident. It reveals, to my mind, the fundamental distinction between Judaism and all other faiths.

The Christian found his cemetery at the side of his church to remind him, as he entered the church, that he must prepare for death. That was the supreme purpose of his earthly existence—to prepare for death. Life to him was a curse, a burden—a necessary preparation, at best, for the real life, the better life that he was to find once his body found its rest within the grave. All true life, to him, was on the other side of the grave. This world, with all its pleasures and delights, with all its beauty and grandeur, was to mean nothing to him. All his thoughts were to be centered upon heaven, not upon earth; all his beliefs were to find their basis not upon duty that was to be fulfilled here, but on the delights that were to come to him in his heavenly abode. And that is why the highest ideal to the Christian religious mind was the ideal of asceticism, the breaking away from all life, the denying oneself of all that life offers, spending one's days in thinking, in praying, in hoping for the life of the other world.

It was this conception also that caused the adherents of other faiths to lay all emphasis upon belief in the dogmas of the church, not upon the acts practiced by the individual.

Judaism's attitude is altogether different, and is finely expressed in the words of the Bible: "And ye shall keep my statutes and my ordinances, which if a man do, he shall live in them." Live in them, live by them! That is the distinguishing characteristic of the Jewish religion. Not to observe the statutes and ordinances, so that we may win thereby life in the other world; not that their observance shall make death give us any special reward, but "Chai Bohem" that we may live by them and in them. Judaism is a religion of life, a philosophy of living, a guide for every day existence, that concerns itself with the present more than with the future. That lays its emphasis upon life, not upon death.

If you have read the Torah you must have been impressed by the fact that our great lawgiver, Moses, never concerned himself about the hereafter. For him the present was all in all. He wanted the people to do the right here, that they may live happy here, and no phrase occurs more frequently among his laws than this: "Observe the laws that ye may live." Obey these commandments "that your days may be long

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I remember a play that I once read—I believe its name was "Henrietta"—in which the dying villain addressed these words to the preacher: "You preachers teach the people how to die, do you teach them how to live?" And in these words I read an indictment of the regnant church, that it is concentrating its efforts upon preparing man for the hereafter and leaves him unprepared for the present, that it teaches the people how they might die happy, instead of teaching them how they might live happy. We must return to the Jewish conception of religion! We must make religion to mean life. Not till then will religion become an effective instrument for the betterment of life. Not until every worshipper of God will be made to ask himself at every service, What am I doing for my fellow man; what am I doing to diminish ignorance and suffering and vice and crime, to release the downtrodden from their thralldom, to succor the needy, to comfort the sorrowing, to shelter the homeless, to plead the cause of the widow and the orphan, to make homes pure and life sacred—not till then will the people free themselves from the clutches of suffering and vice and crime, not till then will religion become that what God desired it to be, not till then will religion mean life.

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upon the earth." (Deut., v. 16; viii, 1; xvi, 20; xxx, 16-19.) And even the prophets—seldom do they speak of the future, of resurrection, of the future world, of the future life. They do not preach to us in the words: "Believe this! Or believe that! We find instead: "Do this! Act thus! Perform righteousness! What doth the Lord require of thee but to do justice, to love mercy and to walk humbly before thy God."

I do not mean to give the impression that Judaism is void of belief, or of dogmas—it certainly does regulate our thoughts as well as our actions. But the position of dogma in the Jewish religion is not the same as that which it occupies in other creeds. The Jewish dogmas are not only devoid of any saving power, not only has their exact number and relative importance never been definitely settled, but even the constructions placed upon them have varied from time to time, and they have frequently even contradicted each other. Even the Thirteen Creeds, formulated by Maimonides, and adopted by our prayer book, have not been accepted as final by all authorities—some great rabbis believing that Maimonides did not formulate sufficient creeds, and others believing that Maimonides included too many creeds.

In other faiths, however, dogmas play the most important role. A man may commit an ignoble deed, yet if he confess his deed to his spiritual guide, and profess his belief in the fundamental dogmas of that church, then he is assured of eternal life in Paradise. Judaism strongly opposes such teaching. Judaism says: "A man may profess his belief in God a thousand times a day, yet if he does not walk in God's statutes, if he violates the laws that appertain between man and fellow-man, if he does not live a just, an honest life, then he cannot claim to have lived the Jewish life. My ordinance shall ye do, and my statutes shall ye keep, to walk therein." (Lev. xviii, 4.)

Jewish teaching is nowhere more emphatic than in this; that confession of sins, prayer, fasting, will atone for sins that man commits towards his God, but cannot atone for sins that man commits towards his fellow-man, restitution, making good the wrong done to man, that alone can win God's forgiveness.

We see, then, that the other faiths strove to regulate the beliefs of their adherents, to them belief meant more than deed; Judaism strove to regulate the actions, the deeds, the life of its adherents. It placed deed higher than belief. Religion to the Jew is life, a system of living. According to the Jew everything is religion. Everything is sacred except sin. This is what the rabbis meant when they referred to so many matters as "Mitzvah," a religious obligation or privilege. Religion was all inclusive. Every action, every movement of man from the moment he arose in the morning to the moment he lay down to sleep was regulated by his religion. Christian theologians cannot understand this conception of religion. They are bewildered by the great number of Mitzvahs, the commandments a Jew is asked to perform. They speak of the curse of the law; of the heavy yoke of the law under which the Jew lives. But it is just this great number of commandments which regulate the life of the Jew in every detail, that distinguishes Judaism. A well-known Agadic teacher, of the third century, Rabbi Simlai, enunciates this view in the Talmud in most interesting fashion: 'Six hundred and thirteen commandments were delivered unto Moses on Mt. Sinai; three hundred and sixty-five of which are prohibitive laws, corresponding to the number of days in the year, whilst the remaining two hundred and forty-eight are affirmative injunctions, being as numerous as the limbs constituting the human body.'

It was not the number 613 that Rabbi Simlai was anxious to emphasize or to impress upon us, but the truth that Judaism must regulate our whole life. Not the number 613 was important to him, but the lesson that there are 365 prohibitive commandments, that every one of the 365 days in the year brings its new temptations which can only be resisted by a firm "Lo Sa-ase" "Do Not!"; and also that each of the 248 limbs of the human body is entrusted with the executions of its respective function, and must ever be guided by the word "Asa" This thou shalt do! This thou shalt observe!

Thus did Judaism constantly lay the greatest emphasis on the moral, the social duties of man. It did not teach its adherents how to die, but how to live. Would that all other faiths had done the same, and much of the misery, the vice, the sin and the crime that infest the world to-day would be no more. The trouble was the theologians were busy in proving that there is a hell beyond the grave, but were blind to see the hell in which many of the people were living here in this world.

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GRAFF, SOLOMON.—In pursuance of an order of Honorable John P. Cahalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Solomon Graff, 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 Arnstein & Levy, No. 128 Broadway, in the City of New York, on or before the 18th day of December, next. Dated, New York, the 7th day of June, 1918. HILDA GRAFF, Executrix. ARNSTEIN & LEVY, Attorneys for Executrix, 128 Broadway, New York City.

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Buy War Savings Stamps. Back of the firing line on the western front the transport officers are busy day and night rushing supplies to the Americans who are withstanding the shock of Germany's picked divisions. Behind the transport train, anywhere from the French to the Atlantic seaboard, American ships are backing them up. From coast to coast millions of Americans are working to keep this fleet on the move with men and munitions, for as surely as ever the galleons in King Philip's Armada were freighted with the destinies of imperial Spain, these ships that steam in ever-increasing number under the Stars and Stripes carry the fate of nations.

The line of communication goes back further than the men and women who turn out the goods with which these ships are laden. The line stretches into the home of every American, of whatever age or condition. In these hours, when the cable brings word of increasing pressure upon the American troops and their Allies, the responsibility grows greater for every person who stands and lends a hand in the line of communication. In the drive for more war funds which culminates June 28—National War Savings Day—the people of the United States are afforded an opportunity to realize the measure of their responsibility and to live up to it.

A new American calendar is being instituted. Instead of holidays given over to merry-making, there are days set apart for special service. In place of self-indulgence another spirit sways Americans, as when the Liberty Loan, the Red Cross or the War Savings Stamp organization issues its call. From June 21 to June 28 the people of New York City are being asked to pledge themselves to buy War Savings Stamps regularly. Preliminary steps towards this end were taken months ago, and the eight days indicated are given over to a great movement that will enlist every New Yorker once and for all on the side of the War Savings Stamps. The pledge which is asked for during this drive carries with it, of course, the implication that the War Savings Stamps will be a regular item of expenditure on the weekly or monthly budget.

The club spirit, compounded of healthy rivalry and at the same time co-operation, is invoked for the purpose of this drive and directed toward productive ends. The campaign takes in business, education, religion, and, in short, every element in New York life. It reaches out to every New Yorker through the organization that he is most intimately in touch with. The Pioneer Division, the Foreign Language Committee and the Women's Committee assist the War Savings Bureau in this drive.

For those of us in New York who can be appealed to more effectively as individuals rather than as members of some industry, society or church, there is a special effort directed from June 21 to 28. Thus, there are two methods of approach. From one side or the other, every loyal American in New York is being called upon to sign a pledge card by the time the National War Savings Stamp Day is over.

The pledge card is in effect a renewal of the promise of loyalty that rose, consciously or unconsciously, from the heart of every American when the news came from Washington a year ago that we had entered the conflict and ranged ourselves on the side of civilization against the forces of destruction.

The pledge card also means that the signer takes up a new fight against extravagance and waste, which are enemies as deadly to the cause of the Allies as any bullet that wings its way from the German lines into the body of an English or American fighter.

JEWISH CALENDAR. Fast of Tammuz..... Thursday, June 27. \*Rosh Chodesh Ab..... Wednesday, July 10. \*Fast of Ab..... Thursday, July 18. \*Rosh Chodesh Elul..... Friday, August 8. \*Rosh Hashanah..... Saturday, August 7. \*Yom Kippur..... Monday, Sept. 16. \*First day Succoth..... Saturday, Sept. 21. \*Shemini Atzereth..... Saturday, Sept. 28. \*Simchath Torah..... Sunday, Sept. 29. \*Rosh Chodesh Cheshvan..... Monday, October 7. \*Rosh Chodesh Kislev..... Tuesday, Nov. 5. \*First day Chanukah..... Friday, Nov. 29. \*Rosh Chodesh Tebeth..... Wednesday, Dec. 4. \*Fast of Tebeth..... Friday, Dec. 13.

WERTHEIMER, HERMINE.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Hermine Wertheimer, 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, Goldsmith, Cohen, Cole & Weiss, No. 61 Broadway, in the City of New York, on or before the 15th day of November, next. Dated, New York, the 6th day of May, 1918. JOSEPH P. CULLMAN, Executor. GOLDSMITH, COHEN, COLE & WEISS, Attorneys for the Executor, No. 61 Broadway, New York City, N. Y.

OPPENHEIM, SAMUEL.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Oppenheim, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at their offices of transacting business, the office of Buchler & Levy, No. 50 Broad Street, in the City of New York, on or before the 26th day of December, 1918. Dated New York, the 12th day of June, 1918. ALICE OPPENHEIM, Executrix. BUCHLER & LEVY, Attorneys for the Executrix, No. 50 Broad Street, Borough of Manhattan, City of New York.

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LANG, MORRIS.—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 Morris Lang, 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 Samuel Fleischman, 52 Broadway, in the City of New York, on or before the 1st day of October, next.

RUBIN, 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 Rubin, commonly known as Sam Rubin, 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 Glass & Fine, No. 217 Broadway, in the City of New York, on or before the 19th day of August next.

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

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 subscribers, at their 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.

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

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 their 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.

KEMPNER, LOUIS.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Kempner, 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 Greenbaum, Wolf & Ernst, No. 2 Rector street, in the City of New York, on or before the 6th day of September next.

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GILBERT & GILBERT, Attorneys for Executors, 43 Exchange place, Borough of Manhattan, City of New York.

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GREENBAUM, WOLFF and ERNST, Attorney for Executors, No. 2 Rector street, Borough of Manhattan, New York City.

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GOLDMAN, SAMUEL, also known as Sam Goldman.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Goldman, also known as Sam Goldman, 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, William Klingenstein, No. 303 Broadway, in the City of New York, on or before the 16th day of November, next.

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

STEIN, PAULINE.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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, Lind & Pfeiffer, No. 46 Cedar Street, Borough of Manhattan, New York City, on or before the 30th day of June next.

LOWENFELD, CHARLES.—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 Charles Lowenfeld, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, No. 22 William Street, in the City of New York, on or before the 8th day of October next.

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MORAWETZ, RUDOLF.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rudolf Morawetz or R. Morawetz, 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, Mark Goldberger, No. 302 Broadway, in the City of New York, on or before the 22d day of October, next.

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

HUTKOFF, NATHAN.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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. 46 Cedar Street, Borough of Manhattan, New York City, on or before the 30th day of June next.

PETER LOWENFELD, Administrator.
HOADLY, LAUTERBACH & JOHNSON, Attorneys for Administrator, 22 William Street, New York City.

SPINGARN, BERTHA.—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 Bertha Spingarn, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business at the office of The Farmers Loan and Trust Company, 112 William Street, in the City of New York, on or before the 20th day of August next.

COHEN, JOSEPH.—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 Joseph Cohen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of his attorney, Henry Goldstein, No. 37 Liberty Street, in the Borough of Manhattan, City of New York, on or before the 7th day of December, next.

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

EDSHIMER, ISAAC.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Edshimer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 225 West 44th Street, Borough of Manhattan, in the City of New York, on or before the 16th day of November, next.

DENBOSKY, MORRIS.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Denbosky, 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, Marks & Marks, No. 63 Park Row, Borough of Manhattan, City of New York, on or before the 12th day of September, 1918.

RABINOWITZ, ISRAEL.—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 Israel Rabinowitz, 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 Moses Morris, their attorney, No. 150 Nassau street, in the City of New York, on or before the 20th day of August next.

BLUMENTHAL, FERDINAND.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ferdinand Blumenthal, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 693 Broadway, Borough of Manhattan, in the City of New York, on or before the first day of November, next.

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

SOHN, HENRY S.—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 S. Sohn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, 63 Wall Street, in the City of New York, on or before the 5th day of December, next.

WASSERMANN, HUGO ERNST.—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 Hugo Ernst Wassermann, 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, S. K. Lichtenstein, Philip Segaller, Executors, No. 31 Nassau Street, New York City.

KURZMAN, FERDINAND.—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 Ferdinand Kurzman, 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 Messrs. Kurzman, Ottlinger & Frank, No. 25 Broad Street, in the City of New York, on or before the 5th day of August, next.

ARNHEIM, SAMUEL W.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel W. Arnheim, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Hays, Kaufmann & Lindheim, their attorneys, No. 60 Wall Street, in the City of New York, on or before the 7th day of November, next.

LEIBOWITZ, BENJAMIN.—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 Benjamin Leibowitz, 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, Jacob Shapiro, No. 261 Broadway, Borough of Manhattan, in the City of New York, on or before the 20th day of December, next.

STEIN, LEO.—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 Leo 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 Arthur L. Strasser, Esq., No. 27 William Street, Borough of Manhattan, City of New York, on or before the 14th day of December, 1918.

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

ABRAHAM'S, SIAMON.—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 Siamon Abrahams, deceased, late of the County of New York, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of her attorney, Unger & Unger, No. 37 Liberty Street, in the Borough of Manhattan, City of New York, on or before the 15th day of August next.

WILLIAM W. ARNHEIM, MINNIE Z. ARNHEIM, ARTHUR GARFIELD HAYS, Executors.
HAYS, KAUFMANN & LINDHEIM, Attorneys for Executors, 60 Wall Street, Borough of Manhattan, New York City.

JOHNSON, JOHN.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against John Johnson, 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 Charles H. McCarty, his attorney, Produce Exchange Building, 2-10 Broadway, Borough of Manhattan, City of New York, on or before the 30th day of September, 1918.

GERDA STEIN, JAY C. GUGGENHEIMER, FRANK G. HALL, JOSEPH A. STRASSER, Executors.
ARTHUR L. STRASSER, Attorney for Executors, 27 William Street, Borough of Manhattan, New York City.

ROSSBACH, LEOPOLD.—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 Leopold Rossbach, 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 Hirsch, Sherman & Limburg, No. 150 Broadway, in the City of New York, Manhattan, on or before the first day of December, next.

LEIPZIGER, HENRY M.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry 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 Greenbaum, Wolf & Ernst, No. 1 Rector Street, Borough of Manhattan, in the City of New York, on or before the 29th day of June, next.

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 place of transacting business, No. 271 Broadway, in the City of New York, on or before the 13th day of August next.

JOHNSON, JOHN.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against John Johnson, 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 her attorneys, Marks & Marks, No. 63 Park Row, Borough of Manhattan, City of New York, on or before the 13th day of December, 1918.

BLUM, EMANUEL.—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 Emanuel Blum, 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 Eugene E. Spigelberg, No. 160 Broadway, Borough of Manhattan, in the City of New York, on or before the 9th day of December, 1918.

GOLDSTEIN, ISAAC.—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 Isaac Goldstein, 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 Joseph H. Fargis, No. 37 Liberty Street, in the Borough of Manhattan, City of New York, on or before the 2nd day of December, next.

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

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