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American-Jewish History—Judah Touro

As he was fond of pointing out, Judah Touro first saw the light when his native land became a nation. He was born in Newport, R. I., June 16, 1775. His father was the Rev. Isaac Touro, head of the Newport Jewish Congregation, and his mother was the former Reyna Hays, sister of the prominent Boston merchant, Moses Michael Hays. There were two other children in the family, Abraham, an older brother, and Rebecca, younger than Judah.

When the majority of the Jews left Newport in the Revolution, the father remained with his family to Kingston, Jamaica, where he died, December 8, 1783. Then the widow, with her children, found shelter in the hospitable home of her brother in Boston. When she died, September 18, 1787, she left her offspring to his care. The daughter later married Joshua Lopez of New York; the boys went into their uncle's business establishment.

It was here, in his uncle's home, that the tragic romance of Judah Touro's life had its inception. His cousin, Catherine Hays, was a rarely beautiful girl. She and Judah, only a lad in his teens, were mutually attracted to each other, and, with the passing of the years, attraction ripened into an enduring love. But, alas! their blood relationship was too close to permit of marriage.

They separated, Touro going to New Orleans and Miss Hays to Richmond, Va. But they remained faithful to each other throughout their lives. Each remained unwed, devoted to the other's memory. Perhaps, indeed, this self-abnegation which was forced upon him was largely responsible in later years for his outpourings of charity and aid to the humble, the fallen and the lowly. Who knows?

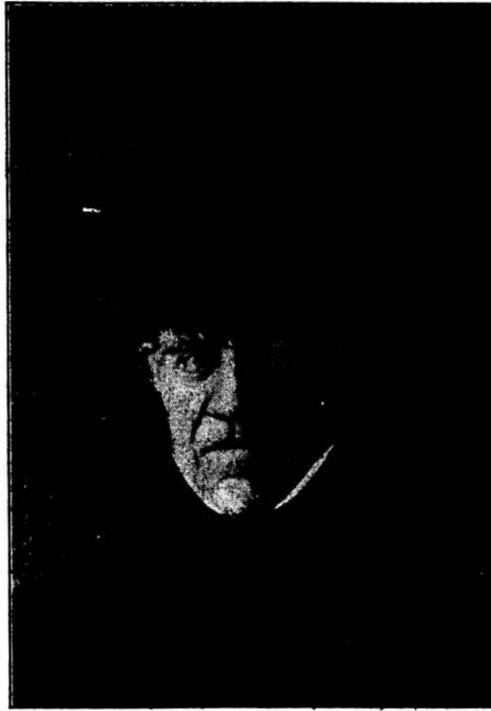
Spurred, perhaps, by a desire to get away from the hopeless thoughts his love induced, young Judah worked avidly in his late teens mastering business details in his uncle's Boston house. At the same time, he was making many acquaintances whose influence was to have profound effect on his later years. For Moses Hays was a big man in Boston, and the biggest men of the city came often to his home and his offices to discuss current events and to seek his counsel in matters of public import. Of course, the Touro boys came to know them, too.

More and more, his uncle entrusted Judah with weighty business commissions. One such mission led him into one of the adventures incident to the troubled times. It was in 1798, while as his uncle's agent he accompanied a consignment of valuable merchandise to the Mediterranean that the vessel fell in with a French privateer. A spirited battle occurred. But the ship fought gallantly, beat off the Frenchman, and delivered her cargo safely.

On his return to Boston, Yankee friends urged Judah Touro to open a business establishment in New Orleans. Although Louisiana still was a French possession, it held out big trade promises which the New Englanders were eager to seize. A trustworthy man was needed to act as their agent, and Judah Touro was that man. At length, in October, 1801, he set forth upon a momentous voyage, which did not land him in the Southern port until February of the following year.

With the business sent him by his Northern friends as a basis, he prospered greatly in the ensuing ten years, becoming one of the leading business men of the town. Then the second war with England came in 1812, and New Orleans was threatened. Forgetting his business, he put love of country first, closed his storerooms and enlisted as a private in the ranks.

At the conclusion of the war, Judah Touro settled down into what, on the surface, was merely a humdrum business existence. His habits were clocklike in their regularity. Seeing him pass their windows morning and night at the same hours, men set their watches accordingly. He opened his office at a certain time, closed it at a certain time.



JUDAH TOURO

This is the big period of his life. The passions of youth had been thrust down, leaving a residuum of sad understanding that tintured his thoughts and deeds. The fighting was over, the sea adventuring done. He did not go in for politics, he took no great interest in public affairs. The profits from his business he invested in realty and shipping, which, with the growing population of the city and the commerce of the country, yielded large returns. So far as those who did not inquire very closely could observe, he devoted himself solely to the acquisition of wealth. They said to each other that everything Judah Touro touched turned to gold.

Up to the time of Touro's life the Jews in this country, as well as elsewhere, were not known and appreciated in non-Jewish circles and groups for their wide munifi-

cence. Judah Touro's aid to Gentile charities, if more widely known, would have helped to change this situation markedly. Other Jewish philanthropists scattered their bounties openly. But he chose a place in the background, and there he stayed. It was not until his donation to the Bunker Hill Monument fund brought him national prominence that his benefactions were dragged into the light he had shunned. And then men learned of his good deeds.

Back in the late '30s, patriots of New England and the East planned the erection of the now well-known Bunker Hill Monument by popular subscription. Fifty thousand dollars was needed. But in that day there were no wealthy men, as wealth goes now. It was more difficult to raise \$50,000 than it would be now to raise \$5,000,000. They met with only failure, until it began to be feared the project would have to be abandoned.

Only \$10,000 of the sum necessary had been subscribed, by the philanthropist, Amos Laurence, after years of seeking. Everybody was interested, but money was scarce. And then, along in 1810, at the very moment when it appeared probable the monument would not be erected in that generation at least, help came from a wholly unexpected quarter.

A man in faraway New Orleans sent his pledge for \$10,000. The Louisiana metropolis had not even entered into the calculations of the canvassers. Not so very long before it had been a French possession, and, apparently, they did not consider it as a possible source of supply.

The donor requested that his name should not be used. But the organizers disregarded his wish. They spread broadcast the information that Judah Touro, merchant prince of New Orleans, and an American-born Jew, had given a sum immense in those days. Touro, who always shrank from publicity in his philanthropies, was humiliated and for a time it appeared probable that he would withdraw his pledge. But he did not do so. And public interest was so stimulated that the remainder of the fund was subscribed.

When in the presence of a great multitude and of many notables, including the President of the United States and Daniel Webster, orator of the day, the monument which Touro's generosity had made possible was unveiled in 1843, tribute was paid him in the following verse, read by the presiding officer:

"Amos and Judah—venerated names!
Patriarch and prophet press their equal claims.
Like generous coursers, running neck and neck,
Each aids the work by giving it a check.
Christian and Jew, they carry out a plan
For though of different faith, each is in heart a man."
By this one gift, which had been given wide publicity, Judah Touro, whose giving for years had been voluminous but secret, became the most prominent American Jew in the first half of the nineteenth century.

For years he had been the only Jew in New Orleans, but eventually a big enough Jewish community grew up to demand a house of worship. Judah Touro built it himself, at a cost of \$40,000, and gave it to the congregation without restrictions.

Another instance of his charitableness is related by the Rev. Theodore Clapp, pastor of a Christian congregation whose affairs had gotten into a woeful financial tangle. A church debt of \$45,000 hung like the sword of Damocles over their heads. Twenty-five thousand dollars was scraped together, and beyond that subscriptions could not be pushed. Matters looked pretty hopeless.

Touro heard of the situation. He was a Jew, and it was a Christian church that was in difficulties. But he was not the man to withhold his hand for that. He bought the church edifice and the ground it occupied at a cost of \$20,000 and gave it to the church trustees, rent free. Thus, their problem was solved.

Some of the things ascertained were that he had given his birthplace, Newport, \$10,000 toward the purchase of the Old Stone Mill, famous relic of the misty Norse, reputed to have been driven by storm to the shores of the new land a thousand years before Columbus; that he had built a large hospital in New Orleans which, now that the light of publicity was shed upon him, was named the Touro Infirmary; that he went into the slave marts and bought negroes only to free them; that he built both synagogues and Christian churches for struggling congregations.

Just two weeks before his death, January 6, 1854, Touro drew up and signed a will that must forever be an unusual document. For in it he gave away virtually his entire fortune, more than a half million dollars, to charity, in a day when few fortunes were that large. Not the least remarkable aspect of the will was that two-

thirds of the bequests went to non-Jewish charities. On the other hand, the sums donated to Jewish charities were so wisely distributed that they formed the foundation for the charitable institutional work now being carried on in great volume by Jews. Apparently, Judah Touro had acquainted himself with every struggling Jewish community in the country and had set out to supply its direst needs. In all, there were sixty-five separate bequests to charity.

There was a day of public mourning in New Orleans when Judah Touro died. Rich and poor, Gentile and Jew, honored his memory publicly in the most impressive funeral procession the city ever had seen.

As he had requested, his body was sent to Newport for interment in the famous old cemetery there. But what the public mourning in New Orleans had indicated now came to pass. His body was not to be consigned to the tomb with the lack of ostentation which the diffident, shy little man had desired. For he had grown to be one of the biggest figures in America, and his birthplace was proud of him.

Moreover, remembering his fatherless childhood, in his will he had left large sums for the care of the widows and the orphans of Newport, and every heart was touched. The city, therefore, decided to honor him as never son of Newport had been honored before.

From all parts of the country delegations representing organizations which had profited from the philanthropist's bequests and previous donations, flocked to Newport for the funeral. By public proclamation, these,

together with the executors, were made guests of the city. Likewise, the day selected for the funeral, June 6, 1854, was designated a day of public mourning. And every business house in the city was closed.

As the cortege wound through the city's streets to the century-old cemetery that bright June day, from the steeples of the Christian churches of Newport the bells pealed in solemn requiem for Judah Touro.

On his tombstone was engraved this epitaph: "By righteousness and integrity he collected his wealth; in charity and for salvation he dispensed it. The last of his name, he inscribed it in the book of philanthropy To be remembered forever."

He was a small man, short of stature, slender, slightly stooped. His face was homely and grew more and more wrinkled as the years went by. He was shy, shrinking, diffident. He walked between his office and his little residence in the French quarter at 128 Canal street, his eyes downcast, his hands folded behind his back. An unobtrusive personality, he spent little on himself, nothing for display. The envious whispered he was a miser.

"Avarice and the love of money were as foreign to his nature as dishonesty and falsehood," wrote Judge Alexander Walker, in a biography of Judah Touro later published in Hunt's "Lives of American Merchants." "His death was that of a man who had won a reknown nobler, higher and more enduring than that which the most successful merchant, the most daring warrior or the most gifted writer ever had earned."

The Duty of the Jew at the Present Time

By JULIUS KAHN, M. C.*

My Colleague, Ladies and Gentlemen: I would be inhuman if I were not deeply moved by the reception you have accorded me this morning. I want to say that it is a great pleasure, indeed, to come here into the district of my colleague (Mr. Siegel) and say a few words to you upon the issues that confront the American people. Dr. Goldstein referred to the Passover

under the guidance of perhaps the greatest leader of all times, until finally we founded a nation. That nation, while it existed, had to constantly fight for its life. Not only the men fought but the women fought to continue their freedom. I do not think there is a more beautiful passage in scripture writing than the story told in the Book of Judges, where De-

the Jewish religion have every cause to fight for this land of freedom. I had a striking illustration this morning in coming to this place of gathering of how much we owe this country. I came here with the father-in-law of your leader, and he told me that thirty-three years ago he came to the United States with just 6 cents in his pocket. He was an honest man and was a hard-working man. He took advantage of the opportunities that lie spread before every citizen of the Republic, and he prospered. He is devoting himself in the later years of his life to helping the less fortunate of his fellow men. But it was here that he found his opportunity. He did not have it in the Old World. He probably would never have been able to accomplish what he has accomplished, and so I say to you that in a land which gives you such opportunities ought you not to be willing to give everything you have, even life itself, for that country?

Mr. Siegel, my colleague, in introducing me, spoke of the fact that there are people in this neighborhood who are opposed to this war. There are many people all over this country who are opposed to the war. The American people are a peace-loving people. The American people in all their history have never gone to war without having tried all the arts of diplomacy to prevent war. But what happened? We are but another example of the fact that no nation on earth is the sole arbiter of its own destinies. The American people wanted peace. The American people hoped to avoid war; then, like a bolt of lightning out of the clear sky, about 6 o'clock on the evening of January 31, 1917, the German chancellor sent for Ambassador Gerard and said: "At midnight, at the beginning of the 1st day of February, six hours from now, we will ruthlessly sink and destroy every American ship that dares to pass these lines on the Atlantic Ocean." And he gave a description of the area; these lines which Germany herself drew, lines which, under international law, we had an absolute right to cross without molestation. It came like a shock to every man in public life in this country and to every patriotic American.

The President immediately came to Congress and advised a rather specific course, namely, that we break off diplomatic relations with Germany as a sign of protest against Germany's unlawful ac-

tions. Congress followed his advice. We sent Bernstorff back to Berlin and recalled Gerard. Congress alone in this country can make war. It requires an act of Congress. Congress declared no war. We were in session five weeks after that and war was not declared. Then we adjourned. After the members had been away from Washington for about three weeks Germany carried out her threat. She sank our ships, she drowned our citizens, and the red blood of America was stirred. We had to fight or surrender our sovereignty. To have allowed this instance to go by without taking up the sword would have meant that we were ready to pull down the Stars and Stripes and hoist in their stead the white flag of surrender. I hope to God that never in the annals of our country will Americans ever do a disgraceful thing such as that.

However, we went to war. Oh, there were a few of us long before that time who had continually preached the doctrine of preparedness. We were familiar with American history. We were familiar with world history, and we knew that we were only living in a fool's paradise when we drifted on and on without making preparation of any kind to properly defend ourselves. We went into this war without preparation. We have been in the war almost a year, and we are really not in the war yet. It is too bad, but we are going to get ready and we are going to win. We will never quit until we do do it, because the future of the American continent depends upon America's winning this war.

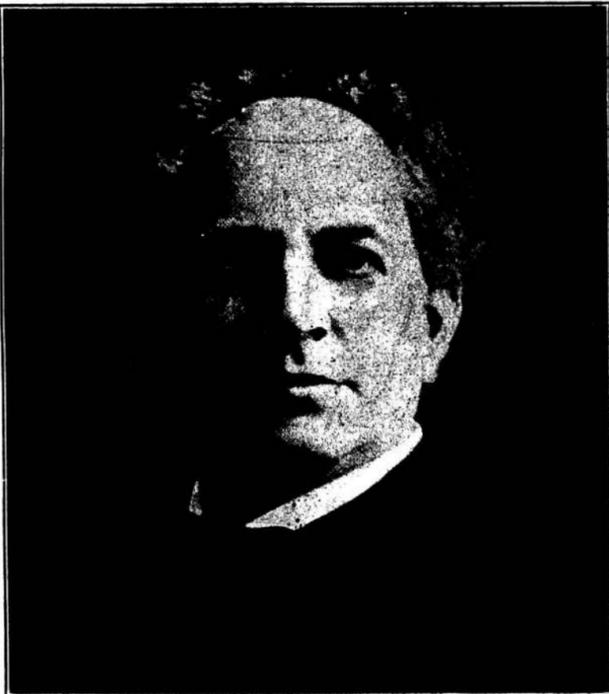
This is not the first time that America has fought for this very right to sail the seas unmolested. Our people do not realize it, but this is the fifth time in our brief history as a nation that we have unfurled our battle flags to fight for American rights upon the high seas before we were ten years old as a nation. Before we had practically laid off our swaddling clothes as a government we became involved with the country that had been the friend and ally of the United States during the Revolutionary period—France. France, that had given us men and ships and money, began to interfere with our rights upon the seas. For three long years we kept interchanging notes, just as we interchanged notes in this period of our history.

The French Directorate took no

heed of our protest. They seized our ships, they seized our cargoes, they made prisoners of American citizens, and our country, although young, under Washington and Adams, sent protest after protest, and finally, in 1798, the matter had grown to be such a source of irritation to Americans that Congress appropriated money for the building of the American navy, and they created the Navy Department—there had been none up to that time. Congress went a step further. They issued a commission to George Washington and appointed him Lieutenant General of the American Army. The Secretary of War went from Philadelphia, which was then the seat of government, to Mount Vernon to deliver to Washington his commission. He found that foremost American in the fields attending to his crops. He had, at that time, retired to private life. When the Secretary of War told him what his mission was and how his fellow citizens had looked to him to lead them to success in a war with France, Washington replied in words that I want you boys always to bear in your memories as long as you live, and you little girls, too, for Washington said, "I am ready for any service that I can give to my country." And that is the spirit that must actuate us today. It was in that spirit that we passed the selective draft law.

The selective draft law says, in fact, "Every man who accepts the benefits of this country, every man who lives under the laws of this country, every man who is protected with his life and property in this country, when that country becomes involved in war has a right to gather under the flag to fight the battles of the Republic." The great body of American citizens have accepted that doctrine. Under that doctrine we will furnish millions of men, who will go gladly under the Stars and Stripes to fight for the continuation of that freedom for which our forefathers bled and died.

We made peace with France in 1800. She acknowledged our rights upon the seas, and, thank the Lord, from that day to this our relationship with that great republic on the other side of the Atlantic has always been most amicable. In 1801, the very next year, the barbaric pirates of Tunis, Tripoli, and Morocco seized American ships, sank them, seized the cargoes, made the crews prisoners, and sold them into slavery. Congress de-



HON. JULIUS KAHN

Member Congress, Fourth California District.

festival which is approaching. That festival was born of man's desire to be free. It is the Jewish Fourth of July. We were slaves in Egypt, driven by the lash of the taskmaster. We were compelled to make bricks without straw, and our people, our ancestors, groaned under the burden. Finally the Almighty gave us our freedom. We traveled through the wilderness

borah, the prophetess, called upon Barach to raise 10,000 men in order to fight the troops of Sisera of Canaan. Barach, the man, said to the woman, "If thou wilt go with me, then will I go; but if thou wilt not go with me, then will I not go." And Deborah, the woman, replied, "I will go with thee." She went, and the forces of Barach smote the forces of Sisera, and the Jews rejoiced and had peace for many years thereafter.

We in this country who are of

* An address before the Institutional Synagogue, N. Y., Sunday, March 24, 1918, and reprinted in the Congressional Record, April 15, 1918.

clared war. That was the second war for our rights. It lasted for four long years, and finally the barbaric pirates surrendered. They acknowledged in a treaty of peace American rights upon the seas.

In 1805, when that treaty of peace was signed, Pious VII, who was then occupying St. Peter's chair in Rome, issued a statement to the world, in which he said that the new republic, the United States of America, had done more for humanity in that war than all the Christian nations of Europe put together. So you see, my friends, over 100 years ago, when we were still a humble nation trying to uphold and maintain a fitting station upon the free countries of the world, we were fighting the cause of humanity. In 1812 we had our third war, and that was with England, as you all remember. I do not need to go into the history of that war. After we made our treaty of peace England never again questioned our rights upon the high seas.

In 1815 we had our fourth war for our rights. Algiers broke loose this time. She was receiving a tribute from all the maritime countries of the world. England and Holland and Portugal and Spain were all paying their tributes to the pirates of Algiers for the right to sail the seas. We paid ours, too. The bey of that country thought he was not getting enough, and he wanted to raise the price. He was an original profiteer, I think. This country said, "No." He sank our ships and also seized some. He sold the officers and crew into slavery, and President Madison then sent a fleet under Commodore Decatur to punish these pirates. Decatur was the man who said, "My country, may she always be right; but right or wrong, my country." In four months' time he had the Bey of Algiers on his knees. They made a treaty of peace, under the terms of which they acknowledged our rights. Thus we drifted along for 102 years without any nation on earth questioning those rights, until finally, as I told you a while ago, the Imperial Government of Germany threw down the gage of battle to us, which we were compelled, in self-protection, to pick up.

The man in this country today who denounces this war, his country being in the war, has no business on American soil. The man in this country who announces that he will refuse to contribute a dollar to buy bonds to continue this war and to supply the boys who are ready to lay down their lives, that man, in my humble opinion, is a traitor to this country. If your boy and my boy are willing to die for their country, and some man who perchance has no boy but has money to furnish the material and the food for our boys says, "I will close my pocketbook and will not give a cent," that man should be whipped out of the country.

We have, my friends, my co-religionists, a great task before us. This, in my opinion, is the worst war that we have ever confronted. The number of men that will have to be called before it is all over will run into the millions. Let us not delude ourselves. Let us get ready for what there is ahead of us. Let us look the facts squarely in the face. Let us remember that the enemy is remorseless. All that you have to do is to look at Russia today and see what would come if we were to be quitters. Russia possessed a lot of men who had theories and possibly high ideals. Where are they today, and what has become of their country today? They have gone from one autocrat into the hands of another autocrat or land of autocrats. They

will suffer the penalty of their folly before many more years shall have rolled around. We must look at that picture and swear by the eternal that no such thing shall ever happen in the United States of America. Whenever any voice is raised in this country—a seditious voice, a traitorous voice—I hope that the strict arm of the law will reach out for that man or that woman or that set of individuals, and that we shall have a few prompt hangings. We have to make an example of some of these people and do it quickly.

We have a wonderful country, wonderful institutions, and a wonderful people; and you young men of a younger age who will have to take the places of us older men as we pass off the scene will always remember, I hope, what you owe to your country. Did you ever read Edward Everett Hale's great story, "The Man Without a Country"? If you have not, get it as soon as you can. I brought it with me this morning. You remember he tells of a young army officer, who, in 1807, became piqued at his country and who said, "Damn the United States; I hope I may never hear the name of the United States again." He was tried by court-martial, and the officers decided that he should never again hear of the United States. For fifty years he was transferred from one ship to another just as it was homeward bound and placed on an outward-bound ship. Everything that referred to the United States was cut out of the papers that he was allowed to read or books that were given him to read. He was never again to hear of his own country; and finally, almost at the end of his life, he witnessed a scene and was

speaking to a young officer then in the United States navy. He said the following to that officer: "Youngster, let that show you"—he was referring to what had just passed—"what it appears to be without a family, without a home, and without a country. And if you are ever tempted to say a word or to do a thing that shall put a bar between you and your family, your home, and your country, pray God in his mercy to take you to that instant home, to His own salvation. Stick by your family, boy; forget you have a self while you do everything for them. Think of your home, boy; write and talk about it. Let it be nearer and nearer to your thought the farther you have to travel from it, and rush back to it when you are free, the same as that poor black slave is doing now. And for your country, boy," and the words rattled in his throat, "and for that flag, never dream a dream but of serving her as she bids you, though the service carries you through a thousand hells. No matter what happens to you, no matter what flatters you, or who abuses you, never look at another flag, never let a night pass but you pray to God to bless that flag. Remember, boy, that behind all these men you have to do that—behind officers and government and even people. There is the country herself, your country; belong to her as you belong to your own mother."

That is the sentiment that I want to leave with you this morning—your services to your country. And you boys who will have to go many thousand miles away from here, in the language of Hale, "remember your country and that you owe everything to her, even life itself."

England and the Jews

By REV. Dr. H. G. ENELOW

Temple Emanuel-El, New York

Among the allied countries none is more influential than England. It is perfectly natural, therefore, that the name of England should be on everybody's lips, and that as Jews we should be particularly interested in the relation that has existed between England and the Jews.

For years there has been no country in the world whose Jewish population had enjoyed a position of such great power and prosperity, and such perfect recognition, as Great Britain. Ever since the middle of the nineteenth century has this been the case. The Jews of England have occupied positions of honor in their own country and its colonies, and time and again their influence has made it possible for them to come to the rescue of their fellow-Jews in other parts of the world, as happened, for instance, at the time of the blood accusation in Damascus, in 1840, when Moses Montefiore, with the support of the English government, saved not only the Jewish community of that far-off city, but also the honor of Israel the world over.

For over half a century the Jews have enjoyed such a condition of confidence and happiness in England. Only the other day I ran across in a German-Jewish journal of the year 1866—Samson Raphael Hirsch's *Jeshurun*—a glowing account of the induction of a Jew into the office of Lord Mayor of London. It referred to Benjamin Philips, who was the second Jew to attain that honor. The writer was greatly impressed with the marvelous pomp and grandeur of the occasion, but what struck him above all was this: that though the newspapers for days had discussed the event, not one of them singled

out the fact that the new Lord Mayor was a Jew. Such perfect naturalization of the Jew obtained already in the year 1865, though it was only five years after the complete removal of Jewish disabilities in England. So much more a surprise might it be to learn by what a slow and laborious process the Jew won his recognition in England, how many centuries the struggle for his emancipation consumed, and that there was a time when the Jews of England suffered humiliation and persecution unsurpassed in any other part of the world.

As we take a birdseye view of Israel's history in England, we see at once that it falls into three distinct periods.

There is the first period, lasting from the arrival of the first Jewish settlers who followed William the Conqueror from the Continent to the expulsion. Who would believe today that there was a time when England expelled all her Jews? Yet, this is what happened in the year 1290. Moreover, when it did happen it came as a release and a blessing, seeing that for more than a century before the expulsion the life of the Jew in England was one drawn-out story of persecution and every form of misery. It was a century during which the Jews of England suffered the worst consequences of feudalism, when they formed the prey and the sport of kings and priests alike, and when they added to history some of the most tragic chapters of martyrdom for the sake of faith. It was a century which began, after a period of comparative security and happiness, with the attack upon the Jews of London and the provinces, at the time of the cor-

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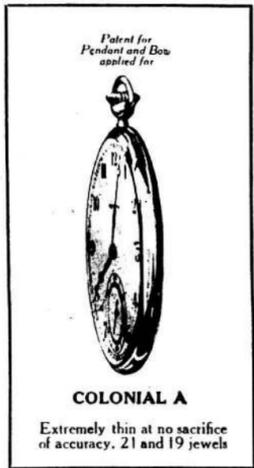
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onation of Richard I, because the archbishop took umbrage at the temerity of some Jewish delegates to the ceremony who ventured within the purlieus of the cathedral or the palace; and with the self-immolation, in the year 1190 of the whole community of York in the tower of that city—one of the most heroic incidents in all history. The expulsion thus closed mercifully the first period of Jewish history in England.

Then follows the period of the re-admission, in the middle of the seventeenth century, under the leadership of Cromwell and Menasseh ben Israel, though one is not to believe that in the interval there were no Jews in England, for there surely were, as recent research has shown.

Finally, we have the third period, which began with the gradual removal of Jewish disabilities in the nineteenth century. During this period we witness the Jews of England taking full part in the life of their country and reaching that present-day position which opportunity and complete recognition and integration in the national life have put within their power.

If today the Jews of England form so integral a part of their country, and if they are so wholeheartedly and single-mindedly devoted to its welfare, it is not merely because they feel that they have wrought and fought enough for their patrimony, but also because they are conscious of their long association with England and her civilization, and of the fact that their beginnings on English soil go back to earliest times, to the very time that the Normans came to their shores and William the Conqueror invited the Jew to follow him to his new domain.

Yet it would be an error to suppose that the emancipation and the attainments of the Jews in England were due to mere accident. Rather have they been due to certain characteristics of the English people, and to those tendencies and qualities of English civilization which have made it so distinguished and potent in the world. The rise of the Jew in England may have been slow, but it has been sure, and it came because it was inevitable under the conditions that have served to make England herself great and strong and free. It is these facts we must consider if we would understand the ascendancy of the Jew in England.

First of all, there is the fact of England's democracy. It has often been observed that in no country is democracy more widespread and secure than in England. One thing is certainly true—namely, that England has led in the democratization of the world.

And nothing is more potent a lesson of history than that the Jew has always benefited by true democracy. There have been autocrats who have been kind to the Jews, and there have been times when democracy has betrayed the Jew; but these are exceptions. As a rule, the cause of Israel in the world has gone hand in hand with the progress of democracy—of true democracy. Democracy has been an invariable aid to the Jew, and not because (as practical politicians assume sometimes) its government depends on votes, and Jews might command votes; not at all, but rather because under the protection and in the atmosphere of democracy it is easiest for principles to be promulgated and for ideals to penetrate. When we fight for the cause of democracy, when our sons are preparing to shed their blood for it, when we are asking for the support of it with our wealth and our work, let us remember that we are fighting also for the cause of Israel in the world.

That is why the great movement for democratic freedom and justice in England was bound to make for

the recognition and liberation of the Jewish soul. That is why Cromwell became a champion of the re-admission of the Jews to England, and, namely, of their re-admission on the most honorable terms, and not, as some of his associates would have it, surreptitiously and half-heartedly. Nay, that is why, some forty years before Cromwell's effort, in the year 1614, when Leonard Busher wrote his noteworthy tract on "Liberty of Conscience," he demanded that such liberty be extended to all alike, including the Jews. That is why, two centuries later, Thomas B. Macaulay could not help pleading for the removal of the disabilities of the Jews, as he did in 1830 and 1834, supporting the noble efforts of Lord Holland and Robert Grant. That is why Gladstone, at first opposed to Jewish emancipation, could not help coming over to the more liberal view. It was impossible for the democratic conscience to affirm itself and for the democratic consciousness to grow in England, without freedom being granted and justice being done to the Jew, seeing it is for freedom and justice that democracy stands.

Another fact is England's interest in commerce. It is well known that commerce has helped make England great. Now, the Jew throughout the ages of his history in Europe has been one of the most important factors in commerce. Everybody knows what historic conditions served to bring about this result. The fact is that the Jew became perhaps the most important commercial factor of Europe, which was responsible both for his prosperity and persecution.

England has seldom failed to recognize this side of the Jew's importance. This is why he was first asked to come to England. This is why he was so often traded about by the feudal kings. This is why they hated to see him go even when they mocked and mobbed him. This is chiefly why Cromwell wanted him to return, and it is fear of his commercial power that often arrayed against him his opponents. Often shortsighted Englishmen were afraid that by giving equality and rights to the Jews, they would make it possible for the latter, by their commercial talent, to overwhelm the rest of the population and to absorb all the wealth of Britain. It was even feared that the Jews would buy up St. Paul's Cathedral and turn it into a synagogue! "You say they are the meanest and most despised of all people," exclaimed Cromwell, at the conference on the re-admission of the Jews. "So be it! But in that case what becomes of your fears? Can you really be afraid that this contemptible and despised people should be able to prevail in trade and credit over the merchants of England, the noblest and most esteemed merchants of the whole world?"

Cromwell's indignant question has been justified by history. Now, years after their complete emancipation, the Jews have not yet appropriated all the wealth of England; they have not yet dispossessed the rest of Britain's population, nor yet has St. Paul's been turned into a synagogue. At any rate, England's interest in commerce has contributed greatly to the ascendancy of her Jewish subjects.

Finally there is the remarkable kinship between the English spirit and the spirit of Israel.

Leroy-Beaulieu, in his celebrated book, "Israel Among the Nations," has pointed out that the claim of such kinship is made for many nations in regard to Israel. But surely it is not without reason that some one has called England the Israel of Europe. There is no modern country that has been saturated more thoroughly with the spirit of Israel than England.

No country, for one thing, has been so completely influenced by the

Bible. The English translation of the Bible is an English classic, as well as Jewish. Insofar as the Puritans moulded English civilization, it meant the introduction of a strong and unmistakable Hebrew influence. It is in England that Biblical learning, of a devout and constructive kind, has flourished as nowhere else; there that a society for the diffusion of the Scriptures first was founded; there that most has been done for the exploration of Palestine; there that some of the finest collections of Hebrew books and manuscripts are found (in the British Museum and in the Bodleian Library at Oxford), and there that even rabbinical learning has found its most earnest and sympathetic devotees among non-Jews.

It would take us far afield to trace the relationship between the English spirit and that of Israel. But we cannot think of it without realizing why some people should believe that the English in reality are descendants of the Ten Tribes, why the integration of Israel in English life should have become so complete, and why the Jew should finally have found such appreciation and happiness in England.

How about the future? What effect has the war had on the position of the Jew in England?

It is whispered here and there that the war had created an increase of anti-Semitism in England. This is impossible. It is true that in the early days of the war some sensation-mongers tried to cast aspersions on the Jews. It is true, also, that in those days a serious problem was created by the presence of many Russian Jews who would not fight for the old government of Russia, thus giving rise to some slurs upon the patriotism of the Jews. No less true it is that some few fanatical journalists seem to regard this as a good time for creating strife and spreading anti-Jewish prejudice. But the futility of such an enterprise is self-evident.

The Jews of England are as loyal as the most loyal. Their best sons were among the first volunteers and martyrs. Their ablest men are serving in all sorts of positions of trust and leadership and are occupying posts of supreme responsibility, both at home and abroad. Nay more, each and every one of them, however lowly and obscure, is ready to die for England and her cause. These facts speak for themselves, with a voice louder than fanaticism and bigotry.

As long as England remains true to herself—to her democratic spirit, to her spirit of enterprise and fair play, to her spirit of Freedom and Righteousness, as long as she remains true to that genius for democracy that has animated her for centuries, that has kept on asserting itself within her against all handicaps and impediments, that has kept on moving her toward the democratic goal often in spite of herself—as long, I say, as England remains true to democracy, so long will Israel be safe and happy under her flag!

IS ENTITLED TO LIVE HERE.

Thirty years ago a girl came to this country from Russia to marry Louis Fleshner, an immigrant from the same country. They settled in Springfield, and when the United States entered the war they had four sons, the oldest 23. All of them entered the army, and the eldest has distinguished himself in battle. He is the young man who, having lost an arm and an eye while carrying ammunition through shell fire, optimistically exclaimed: "I'm the luckiest Jew in the army. Any other man in my place would have been killed." We submit that the Fleshners have earned the right to live in Springfield or any other proud New England city.—From the Lowell Courier-Citizen.

What the Christian has in Common With the Jew

By REV. WARREN F. COOK, D.D.
(Methodist)

Those things which we have in common with other people ought to be of much more interest than the things in which we differ. It is better to be at council than at war. Communion is a higher virtue than contest. One of the finest thoughts anywhere is found in one of Paul's letters to the Philippians where he says to them, "Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." The word which Paul uses for think does not mean just to think lightly of. It means rather to dwell upon, to give prominence to. And we realize that it has been those who have dwelt upon the things of good report who have advanced most speedily the coming of the Kingdom of God. It has not been by clash of arms that the world's civilization and moralization have been advanced so much as by love and fellowship and brotherhood. It is more pleasant, therefore, and a better thing for me to write upon "What I, a Christian, have in common with the Jew," than to discourse upon our differences. I had rather make friends than enemies. I say, "What I have in common with the Jew," for this is not an attempt to write a technical paper on the things in common between the Jewish and the Christian faith or the Jew and the Gentile, but rather to say how I, a Christian, feel certain things in common with my Jewish neighbor. I am inclined to think, too, that this feeling may spring from a more fundamental unity than any statement of common belief could rest upon.

Many of my neighbors are of the Jewish race and faith. One evening while standing in my back yard I chanced to look up and notice one of my Jewish neighbors at supper, and before I knew it, or why, the words were upon my lips, "This man eats just as I eat." That may seem a very simple thing, and yet that set me to thinking, and before the next day was over I had found many things which I knew this man had in common with me.

What does it mean that this man eats just as I do? Is this an incidental matter? Can any one say how many years God has been in bringing to us this physical base which we have in common? This man's eating is but the sign of an innumerable number of physical processes which he and I have in common. We not only eat alike, but we breathe alike, we work and rest and play alike. We do our thinking, our feeling, our willing, our loving, in fundamentally the same way. "If you tickle me, do I not laugh; if you prick me, do I not bleed?" could have been asked by Portia as well as by Shylock. The fundamental organs, structure, and workings of our physical natures, and the instinct springing therefrom are alike, and when these come in conflict with the questions of race or creed they prove the stronger. Race wars and religious wars have usually been so only on the exterior, while beneath was a conflict of the fundamental human instincts, of love and fear, of selfishness and self-respect. If this has not always been so, certainly it is becoming more and more so. The property instinct, the parent instinct, the home instinct, mingled with the instinct of fear

and love, bind us into a closer relation than we have been ready to admit, until we have seen it show itself. Not long since I found a little Jewish boy of about three years wandering from home in the dark. When I came upon him he was about to go out upon a trolley track where cars ran frequently, and might have been seriously injured or killed. In such a case as this, where danger thrusts itself quickly before our eyes, could I, a man and a father, ask as to this child's race, or the faith of his father? If my neighbor's child is sick or in trouble and I can help him, will the fact that he is a Jew keep me from it? Or do I think for a moment that a good Jew would do otherwise than I would do under similar circumstances? Not at all. The tie of manhood, of brotherhood, of parenthood, is deeper than that of creed or race.

Besides these fundamental human instincts, I find certain basic mental sympathies. We have more than just a mental machine in common; we have certain principles of thought which are alike. I cannot name many here, but this will illustrate. While the Jew and the Christian may differ widely as to what they consider to be the truth of a certain matter, yet the true Jew and the true Christian will agree on a much more fundamental truth, i. e., the right of the individual to the truth; his right to think and to decide and to conclude for himself. Let any power try to stop free speech, or free thought, and see how quickly the Jew and the Christian will forget their differences for this great common principle. This is greater than any belief, for this is the very hope and life of all advance. And this we have in common.

So we might go on and show that in the matter of morals the Christian and the Jew have many things in common. Honesty is no more a Christian than a Jewish principle. Purity is Jewish as well as Christian. In fact, the purity which surrounds the Jewish home has been held more strictly than in many other races and religions. We are at one in our steadfastness for the great moral principles which surround the individual, the home, the national life.

But I am more anxious to say something with reference to the common religion which we hold. In the matter of ceremonies and sacred days we differ widely. And the Christian is no quicker to regard the Jewish days than the Jew the Christian. After all, the ceremonies and the keeping of days is not so essential. The essential thing is why we perform the ceremonies and what the motive is back of keeping certain days. Jesus said, "The Sabbath was made for man and not man for the Sabbath." A day is nothing in itself, neither is a ceremony; it is what they stand for that warrant us in keeping them at all. *If any man rests and worships, and does these things to upbuild this character and soul, on some other day than I do, and allows me to do the same on the day that I keep, I respect that man and have no more quarrel with him than I have with the man who chooses beefsteak when I choose chicken.* The essential thing is nourishment, not the kind of food; so the essential thing is having days set apart for religious purposes, for religious nourishment of the soul. Any other use is abuse. I am not

disregarding the fact of the convenience of having a common day for worship, but this cannot be foremost though very desirable. I could worship God on Saturday just as well as on Sunday, and know that my worship would be just as acceptable to my God. In truth, every day ought to be a holy day for us. When we get back of some of these seeming great differences we find that they are founded upon common ground.

In our religious ceremony we

have many things in common. We hold sacred the same Old Testament, with its histories and heroes, its Psalms and its prophets, its proverbs and its sages. All these things—history, law, hymnology, drama, fiction, poetry—all these things we have in common with each other; and the half has not been told. And the great outstanding moral and religious truths of this literature are ours in common.

When we come over to what we call the New Testament, we find that

the Jews see much in it which they are ready to accept as truth, finding many of its teachings like and very similar to their own. They are ready to assign to Jesus a very high place, some of them even assigning to him the highest place as a Jewish teacher. I quote from Mr. Claude Montefiore, writing in his studies of the Synoptic Gospels, where he pronounces Jesus of Nazareth as "the most important Jew that ever lived, exercising a greater influence upon mankind and civilization than any



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other, whether within the Jewish race or without it." Dr. Moses Mendelssohn has said that he never felt the remotest desire to convert a Christian friend to Judaism—the God of Israel is the God of all men. The general editor of the Jewish Encyclopedia says: "I consider Jesus of Nazareth as a Jew of the Jews—One whom all Jews ought to love. His teaching has done immense service to the world, for it has brought the God of Israel to the knowledge of thousands and millions of mankind." There are many men who call themselves Christians, and we have no right to say that they are not, who come very near believing just about the same with reference to Jesus as do such men as we have quoted above. Such a work as "The Hibbert Journal Supplement, 1909, Jesus or Christ," and many other such works of the day, are not so important, it seems to me, in what they show us to have in common in Jesus. The death of

Jesus is no longer laid up against the Jew. All his early followers, we must not forget were Jews, and the common people heard Him gladly. His death came about at the hands of political and theological leaders, the like of whom are destroying His principles today, and would do away with Him now just as quickly as they did of His time, whether they call themselves Jew or Christian.

When we have so many things in common should we not emphasize these more and sink our differences whenever not inconsistent with principle? There will be much of individuality which we would not destroy, and sufficient to distinguish us, while we unite on the problems of the common good—the schools, the community, good government, child welfare, and private and public morals. With emphasis upon these common ties and sympathies, respecting our honest differences, the Kingdom of our common God will come more speedily, and His will will be done upon earth.

NON-JEWS WHO HAVE INFLUENCED JEWISH LIFE

By HERMAN JACOBSON

(Copyright by Herman Jacobson, 1917.)

Mark Twain.

Of Americans who have influenced the world's thought and emotion, very few, if any, have had such a sweeping, world-wide hearing as Mark Twain. He is the typical American—the American of the "square deal"—the cool weigher of pros and cons on any subject—the American whose mainspring of life is the heart

he has to say concerning the Jew may be relied upon to be unprejudiced, unbiased, impartial, and to be listened to by all peoples.

He analyses the Jewish question with the profundity of a logician and the imagination of a poet. He draws aside the curtain of the past and shows the Jew in the ancient world, and concludes that the Jew was far from being loved even long



rather than the head. While he holds his sides with splitting laughter at the panorama before him, his brow is wrinkled with profound thought and his eye is moist with a maternal tear. No wonder the world loves him and listens to him. Under the magic spell of Mark Twain the king in his regalia, sitting in his palace, mingles tears with laughter in the same forgetfulness of self and surroundings as the beggar in his rags sprawling in his hoel. His is the democratic heart which takes in all creeds, all colors, all races; so that whatever

before the birth of Christianity. He points out that the world was then as it is now prejudiced against the Jew because "the Jew is a money-getter; and in getting his money he is a very serious obstruction to less capable neighbors who are on the same quest." The animosity toward the Jew, he assures us, is only one per cent. religious, whereas nine per cent. must be sought in the world's envy of the Jew's ability, thrift, sobriety, and wealth.

The statement that the ancient world hated and often persecuted the Jew for his money-getting abil-

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ity is not altogether correct. The Laughing Philosopher has overlooked the persecution of Antiochus, Pompey, Titus—the whole host of tyrants of the ancient world. It is true, the ancient world did not always love the Jew, but that was because the Jew was an anomaly. He lived such a different life! His ethics were different. Decency, chastity, sobriety, holiness, a mastery over the animal passions, were the Jew's ideals; his neighbors detested virtue, derided it as effeminacy. Revelry, lewdness, profligacy, lust, debauchery, were the ideals of the Jew's neighbors. Vice was a token of manhood among them. Jerusalem was a centre of virtue: Nineveh, Cairo, Alexandria, Tyre, Athens, Rome, were cesspools of lewdness. Read their popular literature—not in the expurgated editions, though. Israel's being "a peculiar people" is what caused Jew-hatred among the ancients.

Christianity has inherited the grandeur of Rome and Greece, and with it the superstitions and the prejudices of the whole ancient world. Christianity never forgave the Jew for remaining a Jew. Has not forgiven yet. Pious Christians have not yet given up the hope of seeing the Jew embrace the Cross. Read the reports of their mission societies. The long waiting makes them impatient, often intolerant, and even cruel. This attitude toward the Jew was multiplied a thousandfold during the Middle Ages.

No, there is a good deal more than one per cent. of religion behind Jewish persecutions. The Jew, taken by and large, is too poverty stricken to excite envy. During the past two thousand years his ability to make a living has been legislated out of his hand and brain. Social ostracism has done the rest. The man who will turn to the East Side of New York, to the West Side of Chicago, to Whitechapel, the Diaspora, where four-fifths of all Jews are to be found, and still remain envious of Jewish wealth is beyond redemption. He is chronically blind and scentless. The scentlessness must be insisted upon, too. For chronic poverty does not only look bad, but it also smells bad.

With this detail corrected, let us turn to the Yankee Philosopher's deduction: "If you offset the Jew's discreditable features by the creditable ones, and strike a balance," he concludes, "the Christian can claim no superiority over the Jew, in spite of years of torture and persecution." Indeed, there is something more to the Jew, he insists, something mysterious, which none may gainsay and all must respect: "He is but one per cent. of the human race, and ought not to be heard of at all, but he is heard of, has always been heard of . . . His contributions to the world's list of great names in literature, science, art, music, finance, medicine, and abstract learning are also away out of proportion to the weakness of his numbers. . . . He has made a marvelous fight in this world; and has done it with his hands tied behind him. He could be vain of himself, and be excused for it. The Egyptian, the Babylonian and the Persian rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greek and the Roman followed and made a vast noise, and they are gone; other people sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no

dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?"

Yet has the Jew suffered more than any other man that ever lived? The reason for his suffering is his non-participation in the world's affairs as a Jew, the humorist insists. The Jew has allowed the world to put up a case against him, to bring in evidence for the prosecution, has allowed the world to act as judge, jury and prosecutor, and has borne himself so indifferently all along as to avoid even the bringing in of evidence for the defense; and the result was that the world has rendered an unfavorable verdict against him. What is worse yet, in the course of the centuries many of Israel's best sons and daughters have begun to believe the verdict to be true; and some times act accordingly.

Who has given the Jew the right to be a non-participant? the Philosopher demands; who gives any race the right? The oppressed Jew of the past had no other way than to be a non-participant. But today? When a Jew is unjustly attacked or defamed, are other Jews coming to his rescue? Oh, no. They wait till a non-Jew begins to do battle. "Among the Twelve Sane Men of France who have stepped forward with great Zola at their head to fight the battle for the most infamously misused Jew of modern times, do you find a great or rich or illustrious Jew helping?"

The excuses that the Jew is numerically weak, that he is incapable of organization, are not valid. Other people, much weaker numerically and with talents falling far short of the Jew's, are taking care of themselves well enough. If some of them had the ability of the Jew they would run the Kingdom of Heaven. There is no excuse for believing the Jew incapable of self-organization. Is he capable of organizing the world's industries, sciences, arts, politics; is he capable of heading labor movements, huge financial enterprises—and is not capable of self-organization? Laughable! If it is not a slur on his cosmopolitanism to organize other peoples it surely ought not be a slur on him to organize his own people.

Next, the Jew must stop hiding his Jewishness. No one can live and thrive a sham, a fraud, mimicking others. He does best for himself and for his people as a Jew. Yet, as a Jew, he seems to be giving up all effort. "You were the favorites of heaven originaly, and you convince me that you have crowded back into that snug place again. . . . With all the Jew's splendid capacities and fat wealth he is not politically important in any country."

The Jew must remain a Jew—socially—for the good of his soul. There will always be a bit of prejudice against him, but that is no matter. There is that much among all other peoples, too. If the Jew manages his business as a Jew right, that prejudice will not be enough to affect him to any extent.

With American confidence in the infallibility of the ballot box he proposes—if he may make a suggestion without seeming to be trying to teach his grandmother how to suck eggs—that the Jew organize himself politically. "Band together and deliver the casting vote where you can, and where you can't, compel as good terms as possible." The Jew's huddling together in civil life won't do, so long as he remains isolated politically from his fellow Jews. In some countries the political separation works downright injury. Whichever party loses seems entitled to a "free kick" at the Jew;

the winners taking in the show gratis.

Wittingly or unwittingly, today Jews all over the world act upon a plan similar to the one suggested by the Laughing Philosopher about twenty years ago. Its success politically might be debatable, but its success socially none will deny. There are much fewer Jews today who consider their Jewishness a secret sorrow than there were a quarter of a century ago.

From the Melting Pot.

A high school girl, a Polish Jewess born in Galicia, was run over by an automobile in Chicago the other day, and taken to a hospital. She wished for some reading to while away the weary hours, and sent for it to her school, specifically requesting Darwin's "Origin of Species." Many American girls, under like circumstances, would have asked for a novel, presumably one of the immortal works of Rupert Hughes or Robert W. Chambers.

This incident is typical of the spirit in which our immigrant boys and girls take the education which is offered them without price by the public schools. It is not a disagreeable duty to be performed under compulsion, but a privilege which they know how to value, and of which they gladly express their appreciation by both words and acts. Mary Antin voiced the feelings of thousands of them in her autobiography.

The young Jewish immigrants, perhaps more than any others, are those who take to education with the greatest avidity. This is particularly true of those who come from such countries as Russia and Austria, where freedom for them is a mockery, and where the tradition of oppression is a heritage from generation to generation. They exhibit a veritable thirst for knowledge, and a zeal for its acquisition which should put to

shame their easy-going school-mates of American birth.

The girls are keen to make the acquaintance of the best literature, and the boys to devour anything affected with a sociological, economic, or political interest. They may express themselves crudely, but the subject is alive for them, and not the mere dead weight of a burden to be borne.

Any teacher who has had much to do with these young people in the public schools know how they are to be depended on to make classroom instruction interesting, and an exhibition of that play of action and reaction which is the essential result at which the work of the school should aim.—Chicago American.

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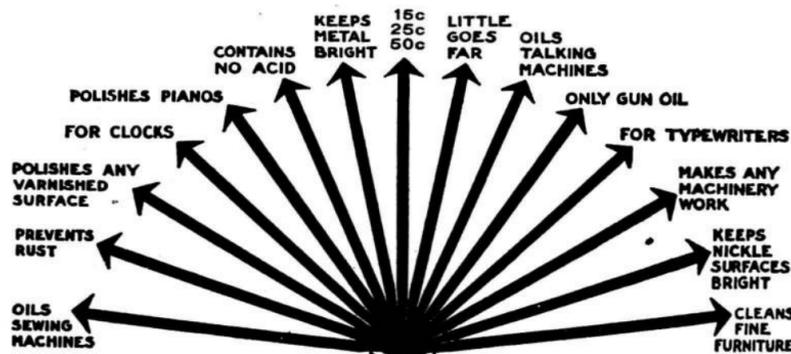
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Freedom of Worship in the United States

THOMAS J. LIVINSTON, S. J.
(Roman Catholic)

By freedom of worship is meant "freedom to worship God according to the dictates of one's conscience." Every person in the United States enjoys this liberty at present; the question is: What guarantee has he that this freedom will not be curtailed or taken away? To determine this, it is necessary to know from what source this liberty is derived. Does it come from the Federal government or from the State, or is it inherent in the individual? Evidently a man has a right to worship God all alone on a desert island as well as in a crowded city; and as this right belongs to him inasmuch as he is a rational creature, a human being, it is a natural and inalienable right which can neither be lost nor delegated to another.

Our government, both Federal

and State, is carried on by delegated powers, as is clearly indicated in the Tenth Amendment of the Constitution: "The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people." Now, as the right to religious worship is a natural and inalienable right, the people cannot delegate it to the government, either State or Federal.

But is this right recognized by the various States and by the United States in a practical way? One of the essential functions of government is to protect the rights of its subjects; does our two-fold government give any guarantee that this right to freedom of worship will be always preserved and protected? We need only concern

ourselves with the recognition of these rights by the government; for when a government officially recognizes a right of its subjects, it is bound by the very purpose of a government to protect its subjects in the exercise of that right.

So far as the States are concerned, we can limit our examination to the thirteen original States; for no new State was admitted to the Union until it had inserted in its constitution a guarantee of freedom of worship, as will presently appear. After the Declaration of Independence most of the States, in accordance with a recommendation of the Continental Congress, framed a constitution in harmony with the principles of that document. In every one of these constitutions in force at the time of the passing of the First Amendment, 1791, there was a provision which guaranteed freedom of worship. This guarantee was included in the Bill of Rights in those States that had drawn up one, otherwise it was contained in the Constitution itself. The Bill of Rights is the American equivalent of the Magna Charta of England.

Thus (1) Virginia, in its famous Bill of Rights of 1776 declares: "That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence; and therefore all men are equally entitled to the free exercise of religion, according to the dictates of their conscience." (2) Pennsylvania, 1776; (3) North Carolina, 1776, and (4) New Hampshire, 1784, declare freedom of worship to be a natural and inalienable, or indefensible right. (5) Maryland, 1776, calls it a duty; (6) Massachusetts, 1780, a right and duty; (7) New Jersey, 1776, an inestimable privilege. The free exercise of religion is guaranteed by (8) Georgia, 1777; (9) New York, 1777; (10) Delaware, 1776; and (11) Rhode Island, in the Royal Charter of Charles II, 1663, to which it adhered until it formed a constitution in 1841. (12) Connecticut did not frame a constitution until 1818; in this it decreed: "That the enjoyment of religious profession and worship without discrimination shall be forever free." (13) South Carolina, in its Constitution of 1778, proclaimed a State religion; but in 1790 it gave this up, ratified the ten amendments (being the fourth State to do so), and within three months had drawn up and ratified a new constitution in which freedom of worship was fully guaranteed: "The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever hereafter be allowed within this State to all mankind."

The first ten amendments to the Constitution were ratified in 1791, the first being as follows: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble; and to petition the government for a redress of grievance. This amendment is in the nature of a bill of rights by which Congress adds its guarantee to that of the State, declaring that these rights shall never be infringed upon. The example of South Carolina shows that the States considered themselves bound to conform their constitutions to the provisions of this amendment.

Freedom of worship was now forever secure in the original States; but regarding the States since admitted to the Union: is it equally secure in these? To answer this question it is only necessary to

refer to the famous ordinance of July 13, 1787, providing for the government of the Northwest Territory (the only territory possessed by the United States at that time), and for the admission of States to be formed out of it. This ordinance was reaffirmed in the session of Congress held after the ratification of the Constitution and was signed by George Washington August 7, 1789. It shows that in the opinion of Congress the United States had a special mission to spread the principles of civil and religious liberty:

Ordinance 12. And for extending the fundamental principles of civil and religious liberty which form the basis whereon these republics, their laws and constitutions are erected; to fix and establish these principles as the basis of all laws, constitutions and governments which forever hereafter shall be formed in the said territory; to provide also for the establishment of States and permanent governments therein, and for their admission to a share in the Federal Councils of an equal footing with the original States, at as early period as may be consistent with the general interest:

It is hereby ordained and declared by the authority aforesaid (The U. S. in Congress assembled), that the following articles shall be considered as articles of compact between the original States and the people and States in the said Territory and forever remain unalterable unless by common consent, to wit:

Article First. No person, demeaning himself in a peaceable and orderly manner, shall ever be molested on account of his mode of worship or religious sentiments in said Territory. Article Third. Education to be encouraged. Article Fourth. States former, to remain in the Union forever. Article Sixth. No salary.

The provisions of this Ordinance, originally designed for the Northwest Territory, were applied to each new accession of territory and were used as a basis for the admission of all States into the Union. The leading idea in the Ordinance is that a new State must measure up to the standard of the old States before it is fit to be admitted into the Union on an equality with them.

Before the Civil War the incorporation in the State Constitution of such of the articles of the Ordinance as were prescribed by Congress was accepted as a sufficient guarantee of its compliance with the requirements of the compact; but since 1864 the compact itself had to be agreed to by the people in convention and its provisions inserted in the State Constitution before Statehood could be acquired, as is clear from the enabling act of any State admitted since 1864.

Besides the protection afforded by the compact with the United States Government, eighteen of the new States have the guarantee of freedom of worship assured by treaties between the United States and foreign powers. Thus in 1803 the United States in a treaty with France guaranteed freedom of worship to the inhabitants of the Territory of Louisiana, out of which twelve States were formed; in a treaty with Spain in 1819 the same provision was made for the people of Florida; in a treaty with Mexico in 1848, the same provision was made in favor of the inhabitants of the territory ceded by Mexico, out of which five States were formed, making a total of eighteen States in all.

In conclusion it is interesting and instructive to see how Congress in-

terprets the First Amendment when applying it to citizens of a Territory governed by the United States. "An Act to provide for the Civil Government of the Philippines, 1902," Section Five of this act declares: "That no law shall be made respecting an establishment of religion or prohibiting the free exercise thereof, and that the free enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed."—America.

NO MATERIAL PREJUDICE IN THE ARMY.

We have never taken any stock in the story, afterwards repudiated, that Louis Marshall of New York, the well-known Jewish leader, had complained of discrimination against Jewish soldiers in the army. In fact, we believe there never was a war in which the United States has been engaged, in which there was a stronger presumption of the absence of prejudice against our Jewish citizens. Certainly such prejudice as might exist would naturally have to smoulder instead of breaking out into open manifestation. Underlings of every kind are apt to take their cue from the leader; and what comfort would any subordinate expect to get in any indication of anti-Jewish feeling, under a President who sends a Morgenthau to represent this country in Turkey and brings him back to manage the presidential campaign, and elevates a Brandeis to the supreme bench of the nation; who makes the Baruchs and Rosenwalds and Frankfurters high chiefs in war administration, and who in all this wins the complete approval of most of the people for picking out the most efficient men? What room is there for any cry of prejudice when a Sacramento soldier, over in France, is cited for bravery by his commander, for bringing first aid to a wounded man under trying circumstances; and this honor is given in the presence of Secretary of War Baker, who expresses his pleasure at the occurrence? Or when Jewish soldiers from the neighboring aviation camp visit the same city, and receiving the warmest welcome from the Jewish community, voice a wish that some of their Gentile comrades might also be invited, as these would highly appreciate the courtesy? Or when Rabbi Witt of Little Rock, Ark., visits a camp in his neighborhood, and interviewing many soldiers of our faith, sets forth in our Cincinnati contemporary his conclusion that they are not, in any substantial way, the victims of prejudice or discrimination? True, he found some instances of individual prejudice, as when a stalwart new recruit was called a "Jew baby" by a comrade until he threatened to demolish the offender, or when an officer not known to be Jewish had to listen to some disparaging remarks about our people until he revealed that he was one of them. There were also found some soldiers who had such fear of prejudice that they denied their Jewish origin, or even took misleading names like "O'Gallagher." But, in the main, the prejudice was found to have been not nearly as great as was expected; Jewish soldiers were frequently made sergeants and corporals, and rabbis were invited to speak with other wearers of the cloth. The complaints that came were found to be from inefficient men who used the cloak of prejudice to hide their own defects. All this is cheering, though not surprising news to the friends of religious liberty and true Americanism.—Emanuel.



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At speed of	A car should stop in
10 miles per hr.	9.2 ft.
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20 "	37 "
25 "	58 "
30 "	83.3 "
35 "	104 "
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50 "	231 "



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All Religions Can Praise God With A Common Purpose

Exercises were recently held at Camp Upton, Yaphank, L. I., to mark the dedication of an ark presented by Supreme Court Justice Irving Lehman. The exercises were held in the new interdenominational chapel under the auspices of the Jewish Welfare Board.

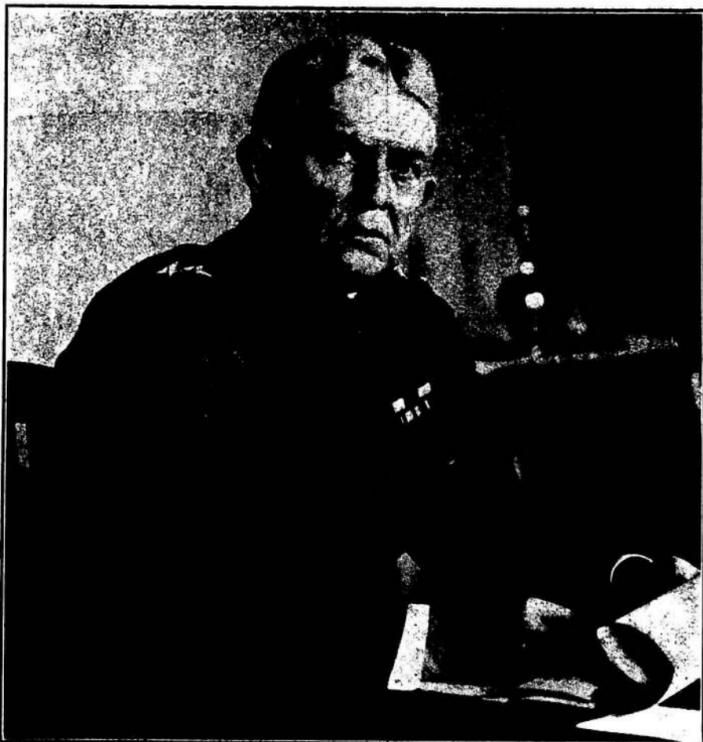
There were many speakers, but probably none as interesting as Major General J. Franklin Bell, in charge of the cantonment, who said in part:

"Our nation finds itself today facing a crisis, the result of which is liable to exert a far greater influence upon its welfare than any crisis it has ever faced before. The greater part of the civilized world is facing the same crisis. Twenty-odd nations have banded together in a common struggle to preserve liberty and freedom for themselves and for mankind. For the time being they

It is only necessary that we should have an earnest desire to be liberal-minded and to show kindly consideration for the convictions of others, regardless of their difference from our own; to drop any feeling of prejudice and be animated by but one desire—to promote the sacred interests of our beloved country.

Our spiritual consecration to this sacred cause is now too great to admit of thoughts concerning possible differences, be they of political or religious origin.

"This has already been demonstrated on numerous occasions in this cantonment. It is not probable there exists another church on earth in which Jew and Gentile, Catholic and Protestant, have all, in mutual consideration and respect, conducted religious activities according to their respective faiths. If anywhere else there have occurred religious ceremonies in which Catholic, Protestant and Hebrew have united in praising God with a common purpose, I am not aware of it.



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MAJOR GENERAL J. FRANKLIN BELL.

are ignoring any possible differences in opinion or interests and are acting as one for the purpose of preserving the priceless privilege of self-government. The importance of promoting unity of sympathy and determination as well as unity of action must thus become plain to every intelligent person.

"It behooves us all to suspend for the time being any consideration whatever of such differences of view as may exist in matters of politics and even of religion.

"We are met today to participate in a religious ceremony, participation in which can do no possible ill to any one. We are not all of the same faith, but we are co-workers and brothers in the same sacred cause. We find no difficulty in according mutual respect to the religious observances of each other, regardless of how they may differ in themselves. If I mistake not, we are making history today, when Jew and Gentile have met in mutual respect to assist in a religious ceremony which is of great importance to worshippers of the Hebrew faith. It is not necessary that we should entertain the same view in essentials of religious faith in order to justify our participation in this ceremony.

"This has not been a matter of spontaneous or ordinary growth. It required a great crisis, such as we came to face a year ago, to attune the hearts of men to sympathetic, generous and liberal impulses, to sincere comradeship, to mature a consummation so devoutly to be wished. Praise be to God, we have all been inspired to manifest a kind and friendly spirit of emulation in bringing about such mutual respect and sympathy as has characterized all religious activities in this camp since its inception. It is a tendency and a development which conveys to my heart great hope for the future and the greatest degree of gratification in the present, and I sincerely trust that the kind, tolerant, considerate atmosphere, born at this encampment of earnest consecration to a sacred cause, may bear fruit which will make its influence felt long after the cloud which now dims the entire world with sorrow shall have been dissipated and the sun of human happiness again begun to shine."

Prayers were offered by Chaplain John H. Kerr, representing the Roman Catholics; the Rev. Lawrence Bracken, representing the Protestant denominations, and the Rev. H. Pereira Mendes.

Catholics and Jews Unite in Welfare Movement

"Cooperation among the welfare agencies working at Camp Upton, L. I., the Y. M. C. A., the Knights of Columbus and the Jewish board for welfare work, since the beginning of camp has been so sincere and cordial," says a correspondent of the New York Evening Sun, "that frequently the hospitality of the Knights of Columbus clubhouse has been offered to Jewish rabbis, priests have heard confessions in Y. M. C. A. huts and other evidences have been given of a spirit of creed

subordination to greater needs.

"Never before even when ecstasy of good will among the Uplifters has risen to unheard of heights have two welfare bodies sworn a business pact. It remained for the Hebrews and Catholics, the Jewish Welfare Board and the Knights of Columbus, to effect such a consummation. The heads of the two organizations, John Flynn of the K. of C. and Jack Yellen of the J. B. W. W., have recently agreed to obtain by combined effort a recreation house at Smith's point, the newly selected cantonment bathing beach on Great South Bay

and the ocean, and run it jointly for the soldiers who frequent the resort.

"A place has been chosen and a lease is now being negotiated, to be signed by Jew and Catholic in partnership. The expense of operation will be shared, as will the equipping of the building. Equipment will include a combination reading and writing room, suitably furnished. Assistant secretaries will be in charge during the entire summer. It is possible that dancing will be arranged for, and the building will have all the appurtenances of a shore recreation place."

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The Historical Development of the Talmud

By Dr. B. S. TALMEY

No other literary work has been so often and so vehemently assailed, damned, cursed and anathematized, and, on the other hand, so warmly defended, lauded, praised, idolized, and deified as the Talmud. This difference of opinion, it would seem, ought to have dispelled the darkness it is still enveloped in and ought to have shed the glare of light on the Talmudic writings and brought a thorough understanding of their contents, still there is no other important work so little known as the Talmud. In this century of inquiry it still remains a sealed book to mankind in general, in this age of remarkable research the secrets of its hieroglyphs still remain to be unraveled.

What is the cause of this ignorance, whence comes this obscurity? In the first place, the Talmud is written in a language, or rather in languages, already dead for many centuries. The student has to mas-

ter the Hebrew, Chaldaic, and Aramaic languages before he could even think of being able to decipher the vowelless, non-punctuated Talmudic writings. Nor is the difficulty in the study of the Talmud confined to the preliminaries alone. The contents of its pages, its discourses, sentences and clauses, its reasonings, arguings, and dialectics offer almost unsurmountable obstacles to its easy understanding. The study of the Talmud was, therefore, little attractive to the general student.

The Talmud is not a work of unity, it was not written by one author, and it does not contain one theme only. The products of the genius of generations, extending through hundreds of years, are preserved in its pages. For centuries the Talmud served as the only place of refuge for the genius of the entire Jewish race. In this sanctuary the few select could let their fancies

and imaginations soar to the clouds, here they found an asylum where to vent their plaints and despairs, their hopes and expectations.

The students of the Talmud, therefore, were found in all times among the few select people who made its study their life's aim. Wrapped in its depths and prejudiced by religious fanaticism, they considered the least particle of its contents as sublime and divine. The detractors of the Talmud were no less prejudiced. As a rule, they have been former Talmud fanatics whose fanaticism had been turned to the opposite direction with their rejection of the Talmudic creed. Impartiality is hence seldom found among the students of the Talmud. Its interpretation is, as a rule, swayed by bias, prejudice, and fanaticism.

For this reason the Talmud has been condemned at various times, on the most opposite grounds. Severe judgment has been passed on it, and funeral pyres ignited for its destruction because its judges considered only its failings without paying the least regards to its merits. To understand both the good and bad qualities of this remarkable book the judge must have a thorough knowledge of the whole history of post-biblical Judaism. This knowledge is, as a rule, lacking not only in the detractors but also in the defenders of the Talmud. Even the descendants of the very teachers of the Talmud, the modern Jews, are entirely ignorant of the development of this remarkable encyclopedic writings.

A short historical sketch of the development of the Talmud will, therefore, be of some benefit to the average Jewish student, and will help those who are at present bent upon a reawakening of the spirit of Judaism in this country where it is in danger to disappear in the general melting pot.

The father of the Talmud, i. e., he who laid the foundation of the Talmud by introducing seven explanatory rules into the study of the law, was the great Hillel, to whose school the Nazarean is said to have belonged. The few teachers before him whose names are mentioned in the Talmud have contributed very little to its actual contents. The high-priest and president of the Synhedrion, Simon Justus (300-270 a. C.), whom the celebrated poet (Sirach 50) of that time praises in the words, "who saved the nation from perdition," is only mentioned in the Talmud as a moral teacher. He was more of a statesman than a scholar. Simon repaired the temple, fortified Jerusalem, and built the first aqueduct in the holy city. After his death, during the presidency of Joseph Ben Tobias, the favorite of the Syrian king, Antiochus Philopater, a complete change in the life of Jerusalem's citizens may be noticed. This favorite of a Greek king introduced into his almost kingly court the Greek mode of life. The upper classes began to study Greek literature and philosophy and became Greek in their entire make-up. They soon formed a political party of their own, the so-called Hellenists.

After the death of Judas Maccabeus, the victor over Antiochus Epiphanes, three different parties are found in Judea. The party that stood nearest to the former Hellenists was that of the Sadducees. They were composed of the high officers, generals, statesmen and other influential men, and represented the party of the aristocracy. The Sadducees acknowledged only the Biblical laws and rejected every tradition. The second party, the Phariseans, comprised the bulk of the people. The Phariseans had at heart the preservation of Judaism in the exact form in which it had

been handed down by the fathers. They insisted that all public undertakings, all public transactions, every national act should be tried by the standard of religion. The Sadducees, at the head of the military and diplomatic affairs, saw the impossibility of dealing with political matter according to the strict claims of their faith. The Pharisees believed in a reward after death and in a resurrection; the Sadducees could not find this dogma in the Bible and rejected it. When the Pharisees could not find an authentic proof in the Bible for a certain law, they took their refuge to the authority of the "Sophrim," i. e., to the traditional lore, handed down from the time of the men of the great Synagogue, whose head was Ezra, after his return from the Babylonian captivity. The Sadducees denied the authority of the Sophrim. The third party was that of the Assideans, to which later on belonged John the Baptist and Jesus of Nazareth. The fundamental principle of this party was the avoidance of all political strife in order to secure a stronger concentration for religious duties.

The High-Priest Hyrcanos, who later on assumed the title of king, belonged first to the Pharisaic party. During his reign (135-106 a. Ch.) he revived the old institution of the Synhedrion. The Synhedrion was composed of seventy-one members. Two dignitaries, the Prince, "Nassi," and the father of the Court, "Ab-bethdin," were at its head. The Synhedrion had to decide on matters of war and peace. It was a court of appeals, and had the jurisdiction over the High-Priest and the king. It had in its possession the book of the nobility, "Sepher Haiochsin," i. e., it decided who should belong to the nobility. Finally, it had the settlement of the calendar and decided over the leap years. The laws, according to which the Synhedrion passed judgment, were taken partly from the Holy Scriptures and partly from tradition. The Synhedrion had daily sessions except on Sabbath in the Square Hall, "Lischath-Hagazith," of the temple. On Sabbath the Synhedrists delivered public lectures in the school of the Temple. Vacancies were filled by a vote of the Synhedrion as in the French Academy.

In the last year of his reign King Hyrcanos joined the Sadducean party. The Pharisees, the only experts of traditional law, had to leave their offices in the Synhedrion and in the Temple, and the Sadducees succeeded them. Since the Sadducees could not always find an authentic proof for every existing law in the Bible, and by rejecting traditional authority, there was great confusion in the Synhedrion during the entire reign of King Alexander Janai, till Queen Salome Alexandra, wife of Alexander Janai, succeeded her husband to the throne. She had been secretly in favor of the Pharisean party during the king's life. After her succession to the throne she called her brother, the famous Simon Ben Shetach, the Jewish Brutus, and Judah Ben Tabbai, who had lived as a fugitive at Alexandria in Egypt, and made them presidents of the Synhedrion. These two Pharisees are called in Talmudic history "the restorers of the law."

Very little is heard about the Synhedrion after Queen Alexandra's death. The country was rent through the fratricidal wars of the Hasmonean brothers. Anarchy prevailed everywhere throughout the country. The outcome of this rivalry was that none of the Hasmonean brothers succeeded to the

throne of their fathers. Antipater, a general of one of the rival brothers, became master of the government. He was a descendant of an Idumean family; which only a generation before was compelled to embrace the Jewish religion. Antipater, with the aid of the Romans, succeeded to crown his son, Herod I, King of Judea.

According to Biblical law, Herod, as a descendant of an Idumean family, was unqualified to be king, hence he had the entire Pharisaic party against him, especially the members of the Synhedrion. As the real tyrant, he quickly got rid of his enemies by putting all the members of the Synhedrion to death, except Shemaya and Abtalion, who were on his side. These two scholars were put at the head of the Synhedrion. King Herod also called to a seat in the Synhedrion a hitherto unknown Babylonian, Hillel, who was on his mother's side a descendant of the house of David.

It is the irony of fate that it was just King Herod, who is the most hated Jewish king among the Talmudists, should be instrumental to bring the man to prominence who became the father of the Talmud and gave a new direction to the spirit of Judaism, a direction which has affected that faith down to the present day. Hillel's success may be attributed to his winning gentleness, his humility, modesty, and his love of humanity. Hillel's patience has become a proverb in the Talmud. As a peacemaker in strife, he was just the man best fitted to bring about harmony between the contesting parties. The Pharisees adhered to the old traditional law, the Sadducees rejected every tradition not founded on the Scripture. Hillel then became the mediator between the two parties by agreeing with the Sadducean principle that the validity of any law must be founded upon Scriptural authority, but, on the other hand, declaring that this authority did not lie merely in the dead letter, but may also be derived from the general spirit of the Scripture by introducing seven explanatory rules. These rules served not only to justify the existing old oral laws but also to create new necessary laws. Henceforth there began a lively study in the schools of learning. The scholars tried to find an analogy in the Scripture for every tradition. The discussions, conclusions, interpretations, and explanations of all laws which were taught in these schools compose the main part of the Talmud.

After the death of Shemaya and Abtalion, Hillel was chosen head of the Synhedrion (30 a. Ch.) without Herod's interference. In this office he became the first reformer of Judaism. Hillel's great opponent in the Synhedrion was Shammai. Shammai's religious views were strict to a painful extreme. The two masters became the founders of two separate schools, viz., the School of Hillel, "Beth-Hillel," and the School of Shammai, "Beth-Shammai." These two schools were continually in opposition to each other. Only two of Hillel's eighty disciples are recorded in the Talmud, Jonathan Ben Usiel, author of the Chaldaic translation of the Bible, and Jochanan Ben Sakkai.

After Herod's death, political struggles of long duration broke out again. The Romans interfered again in the affairs of Palestine, and Judea became a Roman province until Agrippa I., a grandson of Herod, and on his mother's side a Hasmonean, who lived for a long time in Rome and was counselor of the Emperor Caligula, was re-established by this emperor into his grandfather's kingdom of Judea. Agrippa I., the grandson of Herod, nominated Gamliel I., a

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grandson of Hillel, president of the Synhedrion. Gamliel I. is considered as one of the oldest and most celebrated Talmudists. After Agrippa's death political disturbances were in vogue again. A new party arose which preached revolt and desertion from Rome. Simon I. Zelotes, the son and successor of Gamliel I. in the presidency, was one of the leaders of this warlike party, the members of which were called Zelotes.

The disastrous result of this revolt, the destruction of Jerusalem, the burning of the Temple, and the abduction of Judea's youth into captivity need not here be dwelt upon, they are facts well known from general history. Only one affair, very important for the later development of the Talmud, may be here related.

As mentioned above, one of the most celebrated members of Hillel's school was Rabbi Jochanan Ben Sakkai. As a peaceful follower of Hillel, he belonged to the peace party and admonished his countrymen to submit to Rome. Vespasian, well advised about everything happening within the besieged city, knew also Jochanan's sympathies for Rome. Now, at the very time when Vespasian was proclaimed emperor by the Syrian and Egyptian legions whose commanding general was Tiberias Alexander, a nephew of the Jewish philosopher Philo of Alexandria, Jochanan happened to be in the emperor's camp. The new emperor granted Jochanan's request to be allowed to open an academy at Jabne, a city situated between Joppe and the ancient Asdod, not far from the Mediterranean Sea.

Hitherto, to the academy of Jabne, founded by Jochanan, the members of the Synhedrion, who had been dispersed all over the country by the war, began to assemble. Here they began with beelike assiduity to gather, sift, and interpret the old traditions. Here they started that gigantic work of the Talmudic structure on which more than twenty generations, teachers and disciples, officers and artisans, judges and day laborers worked with all their mental power, sacrificing all their worldly enjoyments to the happiness of the study of the law. Here in Jabne, or Jamnia, Jochanan established a new Synhedrion, of which he was elected president. Gamliel II., the son of Simon I., Zelotes, being still a youth and hated by the Romans on account of his father's participation in the revolution, could not be considered as president without offending the victors.

Thus Jochanan became Patriarch (this was henceforth the title, attributed by the Romans to the president of the Synhedrion), and preserver of the traditional lore, which but for him would have been forgotten and lost in those troublesome times of the different wars and revolutions. In Jochanan's academy the traditional law was taught in a threefold way. The first mode was the "Halacha," or the law, handed down by the fathers, was simply delivered in the name of a certain authority or by virtue of a legal decision of the Synhedrion without any commentary. The second mode was called "Midrash." The customs, observed from generation to generation, were deduced from the written law according to certain rules. The third branch of instruction consisted in the oral law being applied to new arising questions, according to the rules of interpretation of the Scripture. Besides these different branches of instruction, which have the common name "Mishna," there was taught in Jochanan's academy the "Agada." The origin of the Agada may be traced to the times of the Herodean rulers. When Herod the Great tyrannized the country with the aid of the Ro-

mans, when the slightest criticism by the Pharisees was punished with death or imprisonment, the scholars tried to express their anger against the oppressors in the form of the Agada. When the rabbi related of the persecution of the dove by the vulture, his audience knew who it was meant. The agadists gave their sentences the turn of a fable, a narration, or verse of the Bible. This mode of exciting, comforting and admonishing the people was fostered even more during the revolution. The Agada became the cloak in which the teachers dressed their philosophical principles. The Agada represents to the present time an important part of the Talmud.

The assaults which the Talmud had to suffer from its enemies during the centuries of the dark ages were mostly directed against its agadaic part. The assailants pretended not to understand the real sense of an agadaic sentence, and against whom the same had been directed. Very often they really did not understand it.

Besides Jochanan there have been quite a number of other great teachers in the Jamnean academy at that time. Among them may be mentioned Rabbi Chanina, the deputy high-priest, during the time of the Temple, Rabbi Zadok, who fasted for forty years to avert the fall of the Temple, and Rabbi Nachum of Gimso, who created a fruitful addition to the seven rules of Hillel by extending Hillel's mode of interpretation of the written law to certain particles in the Scripture, thus rendering the traditional law more adapted to further development.

With Jochanan's death ends the so-called first generation of Tanaites, or Mishna teachers. After Jochanan, Gamliel II, a grandson of Gamliel I.,* a descendant of Hillel, was elected "Nassi," or Patriarch of the Synhedrion. With him begins the time of the second generation of Tanaites (from 89-118 A. D.). This time may be considered the classic time of the Mishna teachers. It was rich in great men. Among them the names of Gamliel, Joshua, Eliezer, Aciba and Ishmael take the highest place in Talmudic literature.

Gamliel II. presided over the academy at Jabna, while the other teachers had their own schools in the neighborhood towns. During Gamliel's presidency the disputes between the votaries of the two schools of Hillel and Shammai, which had only been quelled by the revolution which broke out anew. One school permitted things which the other prohibited. The Talmud says of the controversies of that time: "The one law had become two." Gamliel II. made it his life task to terminate these quarrels by his authority.

Gamliel II. was not only well versed in the interpretation of law, but mastered also the geometry and astronomy of that time. He had constructed a telescope for the observation of the new moon. To test the witnesses of the new moon he had in his room the pictures of the moon in all its positions during its entire course. This learned patriarch, who still represented politically the rest of the dispersed nation, tried to stand above the parties and decreed that all the laws then known shall obtain their legality by a new decision of the Jamnean Synhedrion. For three and a half years the contest lasted in the so-called vineyards of Jamnia.

Naturally, in a Synhedrion under the presidency of a descendant of Hillel, all except a very few laws were decided in favor of the school

of Hillel, and the obstinate followers of Shammai continued to make opposition. Gamliel II., therefore, made use of the fearful measure of excommunication, a measure of punishment well known in the Catholic Church, to break their obstinacy, and excommunicated even his own brother-in-law, Eliezer Ben Hyrcanos. By this severity of oppressing every contradictory opinion, the Patriarch made many enemies among the most influential personages of his time. Hence, on a certain occasion, when, by his severity, he offended the learned Rabbi Joshua, there are a tumult against the disagreeable Patriarch, and the college deposed Gamliel II. from his dignity on the spot and elected as patriarch Rabbi Eliezer Ben Asaria, a very rich and learned youth, who was highly esteemed by the Roman authorities.

On that day the college undertook a revision of all the disputed laws. The present seventy-two members of the college, among those the deposed patriarch himself, gave under oath testimony before the college as to the traditions as they had literally received from their teachers. The laws reported at that day were probably written down, and this collection bears the name "Adoyoth" (evidence of witnesses). This Adoyoth are the first notations of the Talmud which hitherto was delivered orally only. On the following day Gamliel repented his severe treatment of Joshua. He visited the latter and apologized. Joshua effected Gamliel's reinstatement in the patriarchate. The patriarch of but one day, Eliezer, became vice-president of the Synhedrion.

The learned contemporaries of Gamliel II. were all disciples of Jochanan Ben Sakkai. Rabbi Eliezer Ben Hyrcanos was highly esteemed by his teacher on account of his phenomenal memory. R. Jochanan compared him with "a sealed cistern which lets no drop pass." Eliezer had his own school in Lydda, until Gamliel III. excommunicated him. Afterwards he lived at Cesarea where he got acquainted with Hebrew-Christians. He relates without scruple a Halachic decision of Christ which a Christian has told him. During the persecution of the Christians under Emperor Trajanus, R. Eliezer was accused of being a Christian. A disciple of Eliezer, Mathia Ben Chasash, founded the first Hebrew academy in Rome.

Another prominent disciple of R. Jochanan was Rabbi Joshua Ben Chanania. He had his school at Bekiin. Besides his knowledge of the law he was a great astronomer. He calculated the irregular course of a comet which appeared every seventy years.

One of the most talented personages of this period was Rabbi Aciba Ben Joseph, who had his school at Bne-Brak. As a pupil of Nachum Gimso, Aciba extended his teacher's rules a step farther. He derived new laws not only from particles, but also from signs, letters, and every other peculiarity of expression in the Scripture. To facilitate the retaining of the entire mass of laws in memory, Aciba arranged the Mishna in divisions called "Masechtha," according to its contents.*

The fifth of the great Tanaites of this period was Rabbi Ishmael, who amplified Hillel's seven rules of interpretation to thirteen.

After the death of Gamliel II., the Jamnean Synhedrion removed its seat to Usha in Upper Galilee. At that time the revolt of Bar Cochba against Rome under Emperor Hadrian broke out in which most of the members of the Synhedrion took part, especially Aciba, who is said to have led twenty-four thousand men. After a struggle lasting three

*Gamliel I. is mentioned by St. Paul in Acts xx, 2.

*This "Mishna" of Rabbi Aciba is mentioned in the history of the Apostles (Epiphanius contra haereticos).



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years, the revolution was suppressed. In the persecutions that followed most of the Synhedrists were killed. Among them Aciba suffered the most terrible, death of a martyr.

Hadrian's decrees were repealed by his successor, Antonius Pius, and the disciples of Aciba returned from their hiding places. In the Synode held by them at Usha, Simon II., the son of Gamliel II. was elected patriarch.

The most original personage of this period (136-164 A. D.), the so-called third generation of Tanaites, was Rabbi Mair. He was not only a great teacher of the Mishna where he distinguished himself by his sharp dialectics, but he was also prominent in the Agada. He was celebrated as a writer of fables, and is said to have composed three hundred on the fox alone. He had scientific intercourse with heathen philosophers, especially was he intimate with the philosopher Eunonymos of Gadara. Of his wife Bruria, the learned daughter of Rabbi Chanina Ben Teradion, the Talmud knows to relate many a romantic story.

A striking personage of this period was also Simon Ben Jochai. He was reputed as a worker of miracles. He had his school in the fertile oil district of Tekoa in Galilee. Another scholar of that period was Jose Ben Chalafta, who devoted himself besides the teaching of the law to the collecting of the annals of Jewish history.

Upon Simon II.'s death, his son, Judah I., was elevated to the dignity of the patriarchate. His contemporaries (170-219 A. D.) are called the last generation of Tanaites. Judah "Hanassi," the prince, as he is generally called in the Talmud, possessed an extraordinary great fortune. Living very simple himself, he employed his great fortune to the maintenance of his disciples, who gathered around him in great numbers from home and abroad and were all supported at his cost. Judah had his school removed to Sepphoris. He succeeded in investing the patriarchate with autocratic power which his predecessors had striven in vain to accomplish. The Synhedrion transferred to him the important function of conferring the title Rabbi on his disciples. Without this title nobody could be judge or teacher of law. No decision of the synhedrion was valid without the prince's approval. He was so prominent through his knowledge and authority among his contemporaries that he is called in the Talmud simply by the name "Rabbi," or by "Rabbi Judah the Prince."

Judah I. was the first who undertook a complete compilation of the "Mishna." The language in which the "Mishna de Rabbi Judah" is written is Hebrew, interspersed with many Aramaic, Greek and Latin words of general use. The laws were decided upon according to the decision of the majority and written down without name or under the name of the transmitter. This Mishna obtained exclusive authority, and was henceforth regarded as holy and infallible as the Bible. The validity of new laws was henceforth conditioned upon some analogy in the Mishna. New laws could not be out of harmony with the Mishna.

The successors of the Tanaites were therefore obliged to find for every new law an analogy in the Mishna, even if they had to take their refuge to subtle dialectics or sophistry. They are, therefore, called "Amoraim," or expounders. They treated the text of the Mishna as the Tanaites formerly treated the text of the Bible. A Mishna of five lines is sometimes followed by twenty to thirty pages of interpretations. The disciples of Judah who could not obtain the

ordination of Rabbi from him are sometimes called Semi-Tanaites, but usually Amoraim.

The ordained disciples of Judah, as Rabbi Chiya, undertook other collections of laws which are called "Boraitha," and are even of greater extent than the Mishna. But all these collections were of secondary authority, compared with the Mishna. Till the conclusion of the Mishna the relations of Judaism to Christianity do not seem to have been unfriendly. At least there are no laws to be found in the Mishna directed against Christianity, while there is a whole tract, "Aboda Sora," filled with laws concerning the heathens.

Before his death Prince Judah I. conferred the patriarchate upon his elder son, Gamliel (210-225 A. D.). The Talmud has little to tell of the Patriarch Gamliel III. He was followed in the patriarchate by his son, Judah II., who removed the academy to Tiberias. His knowledge does not seem to have been very great. Still he was not wanting in authority, probably on account of his political power. He was a great friend of the emperor, Alexander Severus (222-235 A. D.). The brother of the patriarch, Hillel, had a profound knowledge of the Scriptures, and was the teacher of the father of the church, Origines, in the Hebrew language. In the Mishna his name is scarcely mentioned.

The most important scholars at that time, called already "Amoraim," although they have been disciples of Judah I., had their schools partly in Palestine and partly in Babylonia. Among the Palestinian scholars Jochanan Ben Napacha was the most productive Amora of his time. His interpretations fill a great part of the Talmud. His friend, brother-in-law, and halachic opponent was Rabbi Simon Lakish. His gigantic strength gave rise to many myths about Simon's interesting personality. He is said to have been engaged in a circus as slaughterer of wild animals. Jochanan saw him once swimming through the Jordan. When he had reached the other bank, Jochanan said to him: "Your strength would just fit for the study of the Law." Simon answered: "Your beauty would better fit for a woman." Then said Jochanan: "If you agree to give up your profession, I shall give you my sister to wife, who is much prettier than I am." Thereupon Simon entered the academy and became one of the greatest Amoraim of his time. The Talmud has no praise high enough for his halachic sagacity. Ben Lakish possessed also a certain originality in the study of the Agada. Among the other contemporaries there is to be named Rabbi Jushua Ben Levy, who was said to have intercourse with the Prophet Eliya, to have ascended to heaven alive, and to have wrested the sword from the angel of Death. Another celebrated contemporary was Rabbi Simlai, who first collected all the commandments contained in the Law, numbering 613, of which 365 are prohibitions and 248 affirmative precepts. He was the greatest agadist and the first who entered into a discussion with the teachers of the Church. Simlai later emigrated to Jewish Babylonia that henceforth became the real home of the Talmud.

By Jewish Babylonia is understood the land inclosed by the Euphrates and Tigris, from their union till about a hundred miles up the rivers. This land was inhabited almost exclusively by Jews, and it was at that time the only land where the Jews possessed an almost independent state. The Jews had their own political chiefs, "Reth Gelutha," the prince of the

captivity, or "Exilarch." The exilarch was a Persian dignitary, fourth in rank after the king. The exilarchs were vassals of the Persian crown. They were simply confirmed, not chosen, by the king. The monarch received only the poll-tax and the land-tax from the Jews, all other functions of the state, as justice, police, and other administrative branches were in the hands of the exilarch, who were descendants of the house of David, tracing back their descent as far as Zerubbable, the grandson of Jojachim, the last king of Judah.

After the death of the patriarch Judah II. Judea lost gradually its importance to Jewish science and fell into the background in comparison with Jewish Babylonia. As mentioned above, Judah I. attracted by his knowledge and liberality numerous disciples from abroad to his academy at Sepphoris. Among these foreigners were two celebrated Babylonians, Samuel, who became physician in ordinary to the Patriarch Judah I., and who was a well known astronomer, and his friend and halachic opponent, Abba Areka, or as he is usually called in the Talmud, Rab.* In spite of their prominence none of them was ordained by the prince, hence could not be teachers in any academy in Palestine. They therefore returned to their native Babylone, which they succeeded to elevate to the first place in the Talmudic science. Both of them took their residence in Nahardea, where a school was in existence under an unknown principal by the name of Shila. After Shila's death, Abba ought to have succeeded him into the office as the head of the academy, but he refused the post in favor of his younger friend Samuel, who was a native of Nahardea.

Samuel Jarchinai had a particular affection for the Persians and their customs, probably acquired by his study of the astronomy of the Magi. He was the friend and favorite of the Persian King Shabur I 238-269 A. D.) of the house of the Sassanides. Samuel boasted of his knowledge of medicine that he could heal all diseases except three, and of his knowledge of astronomy, that the paths of heaven were known to him as the streets of his native Nahardea. As an Amora he surpassed Rab in his knowledge of Jewish civil law. He was an even character and clear headed. He reconciled his nation, dispersed all over the globe, with the laws of the nations among whom they had to live, by the decree that "The law of the State is binding law" (Dina d'Malchutha dina). Through Samuel's activity the academy of Nahardea reached the highest degree of prominence.

When Abba Areka refused the presidency of the academy in Nahardea the exilarch gave him the post of inspector of markets (agora-nomos). By reason of this position Rab had occasion to journey through various districts of Jewish Babylonia. On these travels he discovered the unbounded ignorance and neglected morality of the Jewish population in the communities remote from the capital. He tried to improve their morals by severe laws. This accounts that Rab's decisions were more rigorous than Samuel's. On his journeys Rab made the acquaintance of the last Persian king, Artabanus IV (211-226 A. D.) of the house of Arsaces. Through the friendship of this monarch, Rab was enabled to open an academy at Sora in 219 A. D., which became henceforth the seat of Jewish learning for nearly eight centuries.

* This is the Chaldaic title for rabbi. Only very prominent scholars were called by their title without the name. As Judah I was simply called rabbi, so Abba Areka was simply called Rab.

Scarcely was the opening of the academy at Sora known through the country, when twelve hundred disciples flocked together from every district of Babylonia. Like his teacher, Rabbi in Palestine Rab supported at his own cost with his great fortune such of his disciples who were without means. Rab's authority soon attained a still higher height through the marriage of his daughter to the son of the exilarch. Hitherto, the princes were relatively ignorant in the Jewish science. With Rab's grandson science ascended the throne of the exilarchs.

The academy of Sora soon surpassed the school of Nahardea. Hence, when Rab died and Samuel was called to the presidency of the academy at Sora he accepted the office. Not long after, in the year 259, Nahardea was destroyed by Odonatus, prince of Palmyra, the husband of Empress Zenobia and

co-Emperor Gallienus. Samuel's disciples emigrated to Mechuza and Pumbeditha, which henceforth, became academic cities.

After the demise of the founders of the Babylonian Jewish science, there was no lack of celebrated Talmudists in Babylonia. A second generation continued the work of the great masters. Among them were the exilarch himself, the son-in-law of Rab, Mar Nathan, and his two sons, Nehemia and Ukban in Sora, then Rabbi Jehuda Ben Jechezkel, the principal of the academy of Pumbeditha, who introduced into the Pumbedithean school that hair-splitting style of interpretation and discussion which is the characteristic of the Babylonian Talmud. There was farther, Rab Huna, the president and chief professor of the Sora academy, then Rab Nachmen, the proud son-in-law of the exilarch. After the destruction of Nahardea, Nachmen founded an academy at Kan-Zib. As chief judge of Jewish Babylonia, he introduced the oath of purgation in Talmudic jurisprudence. Another celebrated Amora, Rab Shesheth founded a school at Sihli on the Tigris.

When we return to Judea we find that there were there still a few scholars of some prominence during that time. But even the most prominent among them, such as Ami, Assi, Chiya Bar Abba, Seira, and Abbahu acknowledged the superiority of Babylonia and subordinated themselves to the Babylonian legal decisions.

The patriarchs of that period, Gamliel IV and Judah III possessed but slight knowledge of the law. The last important personage in Judea was Abbahu of Caesarea. With his demise Judea's sciences sank into insignificance. And Babylonia henceforth assumed the role of the Holy Land.

A fresh revolt in Judea had brought about the destruction of the Judean academies. The multitudinous oppressions with which the Jews were visited by the first Christian emperors, especially by Constantin the Great, inspired the Jews with the courage of despair and roused them to a fresh revolt. The seat of the revolt was at Sephoris. During the revolution the academic cities Sephoris, Lydda and Tiberias were destroyed.

The patriarch at that time was Hillel II. In imitation of his great ancestor and namesake he self-denyingly resigned the only important function of the patriarchate, the method of calculating the calendar. Up till now the communities of neighboring lands had been dependent on the patriarchate for the dates of the festivals which had been announced to them by messengers. During the troubled times after the revolution, no messengers could be sent to foreign countries without endangering their lives. The communities, therefore, were left in utter doubt concerning the most important religious decisions. In order to put a stop to all uncertainty, Hillel II by an act of self-renunciation introduced a final and fixed calendar. This calendar is so perfect that it has not required any emendation and is still used in fixing the Jewish holy days to the present day. By this unselfish act of the patriarch the communities became independent, and the last bond which connected the patriarchate with the communities, dispersed throughout the Roman and Persian empires, was destroyed. Babylonia, where the disciples of the destroyed Palestinian academies emigrated, remained the only Jewish community of prominence.

In the mean time, two principals taught in the academy of Sora, Rab

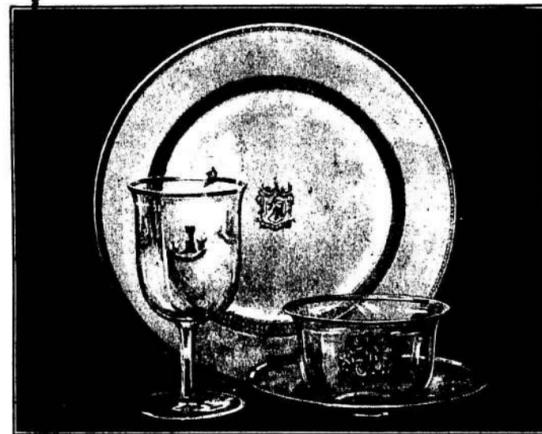
Huna and Rab Chasda. The academy of Pumbeditha acquired a particular vigorous impetus at that time. While the academy of Sora was more conservative, receiving the authentic terms of the traditions and handing them down in exactly the same words, the principal of the academy of Pumbeditha, Jehudah Ben Jechezkel, was more creative and raised learning to the highest level. The three following Amara'im, Rabba Bar Nachmani, Abayi and Raba, gave the finishing touch to the work of completing the Talmud and raised the study of the Halacha to the rank of an intellectual system of dialectics.

Bar Nachmani was elected president of the academy of Pumbeditha in the year 309 A. D. He did not confine his lectures to the Mishna or Boraitha as his teacher Jehudah: he treated also the "Memras," i. e. the additions made by the old Amoraic authorities. He tried to reconcile the various contradictions existing in the Mishna, Boraitha and Meras. To make the dry theme more interesting he occasionally introduced Agadaic sentences into the lectures. Bar Nachmani was held in high esteem. Even the learned exilarch, Mar Ukban, acknowledged Bar Nachmani's superiority in the knowledge of the law.

Rabba Bar Nachmani died during a Jewish persecution of a small extent and was succeeded by Joseph Ben Chiya, who was followed by Rabba' nephew, Abayi Nachmani. Abayi was in comparison to his Halachic opponent Raba, a poor man like his uncle and teacher Rabba Nachmani. Abayi was an orphan. His father died before his birth and his mother died immediately after his birth. His nurse took the place of his mother. With gratitude and emotion he speaks in after-life, as president of the academy, of his foster-mother and does not hesitate to give her name to several healing medicaments in the holy Talmud. Although Abayi was one of the greatest Talmudists, the number of students in the Pumbedithean academy diminished to about two hundred. The reason was that he possessed a rival in the rich Raba, who founded an academy of his own in Mechuza on the Tigris. After Abayi's death, Raba of Mechuza was chosen head of the academy of Pumbeditha.

By these three Amora'im or by the third generation of Amora'im the Talmud was given its true character. The nicety of an attractive collection of questions, answers, comparisons and distinctions, the lofty flight of thought which, starting from a certain point, passes with the rapidity of lightning over the intermediate steps of a chain of reasoning, this dialectic form of the Talmud is the product of this period. The first Amora'im had been, as their name indicates, only expounders of the Mishna. The Amora'im of this period were the Talmudists in the real sense of the term, i. e., dialecticians. After this generation comes a period of relaxation.

The fault of this decline lay in the scholars themselves. In Raba's times they were no more the modest disciples of the father of the Talmud, Hillel I, but constituted a particular caste, the nobility of learning. They considered themselves the reigning patricians and looked down with pride and contempt upon the lower orders of the people. They appropriated for themselves privileges at the people's expense. Raba himself represents the type of these proud men. His pride was offensive. Although very wealthy, his covetousness approached immorality. The conduct of the academic classes gradually awakened a dislike for



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them among the common people. At the head of the opposition to the Rabbis stood the family of the physician, Benjamin of Machuza.

This opposition of the people had the effect that the following generation was no longer as productive as the previous. Papa, a wealthy, learned, beer brewer, founded an academy at Nares, but he himself and his fellow-amoraim Nachman, Ben Isaac, Chama of Nahardea, and his friend Huna Ben Joshua, showed no conspicuous ability in new creations. The activity of the following Amoraim was confined to collecting the old more than to creating the new. In this period of the migration of nations all over the world, the Jewish scholars, vaguely conscious of the life which awaited Babylonia's Judaism, a life of wandering to which the Jews are still subjected, began to arrange, collect, and write down the Talmudic sciences in order to give to the weary wanderer this Talmudic staff as a support on his thorny way.

The first and most eminent compiler and arranger of the Talmud was Rab Ashi (352-427 A. D.). A great scholar and immensely rich, he was chosen president of the academy of Sora when still a youth of twenty years of age, and he held this office fifty-two years. During this time seven principals succeeded each other in Pumbeditha, but none of them was of any great importance. The oldest Amoraim, Amemar and even the two learned exilarchs, Mar Kahana and Mar Zutra I, voluntarily subordinated themselves to Ashi's learned decisions.

The circumstances were very favorable for the Soranean principal to become the great compiler of the Babylonian Talmud. It was customary for the delegates of all Babylonian communities to assemble twice a year at Sora to pay homage to the exilarchs, or princes of the captivity, the descendants of King David. Before these assemblies the scholars who came from near and far delivered learned discourses. With the help of these scholars, otherwise scattered through the whole country as judges and other officers of the exilarchic government, Ashi was enabled to undertake twice a year the gigantic task of collecting and arranging the explanations, deductions and amplifications of the Mishna. Thus within thirty years he arranged sixty tractates.

The successors of Rab Ashi continued the work of their master. The impulse of creating new had vanished. The commencement of a long series of bloody persecutions of the Jews in the Persian empire, where up to that time they enjoyed almost complete independence, induced the successors of Ashi to increase the speed in collecting and compiling the ancient traditions which up to that time were only partly delivered in writing. Just as with the conquest of Rome by the Germanic tribes new empires arose, and antiquity reached its conclusion with the destruction of the last classic nation, so also Judaism concludes with its antiquity.

Under the reign of King Jezdijird III. (440-457 A. D.) a persecution of the Jews broke out, which after a small interval was carried to a still wider extent under King Piruz. Many Babylonian Jews emigrated to India and Arabia, where small Jewish principalities already existed. During these persecutions the Babylonian academies were deserted and partly destroyed. After Piruz's death the terrors of the persecutions ceased for some time and the academies were reopened. Rabina was appointed head of the Soranean academy and Rab Jose head of the academy of Pumbeditha.

These two presidents and their assessors concluded the compilation of the Talmud. The collection of all previous transactions and decisions, called "Gemara," was sanctioned as complete and no additions or amplifications were allowed to be made. The "Gemara," together with the "Mishna" of the patriarch, Judah I., bears the name of the Babylonian Talmud. Of all the hundreds of names mentioned in this remarkable book there is scarcely one personality who was not president or at least professor in some academy or prominent judge.

From the preceding it is easily seen that the Talmud cannot be regarded as an ordinary work, composed of so many volumes. It possesses absolutely no similarity with any other literary production. It forms a world of its own, which must be judged by its own laws. The faults of the Talmud may be classed under three heads. Often treats immaterial and frivolous with the same solemn gravity and seriousness as the essential. It secondly harbors in its pages many superstitious practices and the magic of the Persians, which are entirely out of harmony with the spirit of Judaism. Lastly it contains isolated instances of uncharitable judgments against other nations and religions. But in judging the Talmud we must not overlook that it is not the work of any one author, who must answer for every word of it. A sort of

literary Herculaneum and Pompeii, having taken more than six centuries for its construction, lies petrified in the Talmud as the fullest evidence of life.

No wonder that in this petrified world the sublime and ridiculous, the great and the small, the grave and the frivolous, the Jewish and the heathen, are discovered side by side. The expressions of ill-will, the utterances of momentary ill-humor which escaped one teacher, perhaps during the time of a Jewish persecution, are counterbalanced by the doctrines of benevolence and love for all men without distinction of race or religion.

Henceforth the Talmud became the educator of the Jewish race. It introduced the Jew into the laboratory of thought, it became the life's breath and the soul of the nation in the diaspora. The Babylonian Amoraim created that dialectic, close reasoning Jewish spirit which preserved the nation, dispersed and exposed to annihilation as it was, from total destruction. While all other nations of antiquity perished or lost their identity, Judaism alone was helped by the Talmud to survive to the present day in spite of all the persecutions and sufferings it had to undergo. The Jews considered the Talmud a family history in which they felt themselves at home and in which they found consolation for all their afflictions. 12 W. 123d st., New York.

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THE DREAM

By E. A. H. Endres

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Othniel Ehrenreich was steeped in thought as he walked rapidly up Fifth avenue on his way to the recording laboratory in West Thirty-eighth street, New York. He was a musician, and he felt that a hard day's work was awaiting him, as the orchestra of which he was a member was scheduled to help make an important musical disc record.

Unusually gloomy as was this particular November day, this adjective also correctly described the complexion of the thoughts in Ehrenreich's Jewish head. The reasons for his gloomy meditations were these: His faithful wife was in the first stages of consumption. The high cost of living prevented him from sending her out into the country. Another reason for the musician's dissatisfaction was that he had to work every Sabbath. But the cap sheaf of his dejection was perched on the fact that four weeks ago he had had a bad dream about his only son, who had gone to France and was employed there as a mining engineer. The dream had been a gruesome one, and Ehrenreich could not forget it. He feared that death's grizzly claw had snatched away his precious son's life.

As for working on the Sabbath, Ehrenreich, who was quite a skeptic in most religious things, strangely enough was very superstitious about breaking the Fourth Commandment.

Ehrenreich's skepticism regarding his religion was largely due to the fact that his life as a musician had been spent away from home influences. Toil, poverty and grievous disappointment had been his lot before Samuel Gompers organized the American Federation of Musicians. But in those distant days Ehrenreich had generally been able to keep his *Shabbos*. Now, through the crushing force of economic necessity, *Shabbos* had moved down to second place, while the mad chase for a steady salary had assumed leadership.

Still carrying the unwelcome weight of his three stumbling blocks to cheerfulness, the musician finally arrived at his destination. A few minutes later he joined a group of musicians, each picked for his known ability and experience. After the manner of a group photograph these men were huddled together in front of a cone of galvanized iron with a few half-inch holes in it. The front

rank sat on low chairs, the second rank stood, the third rank roosted on log-legged stools. The brasses

funnel, the strings in front. Ehrenreich's instrument was the 'cello; it was shaped like a 'cello, and that's

tice work. It had no sides. The conductor was perched at a high desk, and at his signal the or-

this amiable Metropolitan Opera singer mounted the platform in front of the receiving horn, and the conductor's little stick tapped twice as a signal to start, and again the orchestra played.

Whenever the singer came to a high note she leaned away back from the funnel; the clarinetist swung away when he produced a tone from the bell of his instrument; whenever any of the wood-wind made a note by opening a vent near the axis of the funnel, he turned aside. This must be done so as not to "blast" the record.

The beautiful river of tone flowed on grandly. The harp, making moonlit ripples on the moving tide and the singer's voice above all, glided on like a tall and stately ship. Suddenly, four measures from the end, the leader angrily stopped them. "That won't do," he exclaimed fiercely. "we've got a fellow here who plays as if he were a somnambulist." And poor Ehrenreich grew pale as he saw the irate leader pointing him out. "Unless sleepy Mr. Ehrenreich here condescends to wake up and keep in time we won't finish this record till midnight."

Then, after the irate leader's sarcastic tongue had given ample vent to its owner's wrath, they tried it again. This time the record was finished successfully.

"What on earth is the matter with you?" asked Ehrenreich's frail and consumptive wife when her husband brought his grouch home with him. After he had related his trouble with the leader he felt somewhat relieved.

In some ways Mrs. Ehrenreich was the antithesis of her husband. Hers was a practical mind. So now she said: "You have been complaining for months; in fact, ever since you joined the orchestra. Instead of complaining you should concentrate your thoughts on some way out of your difficulty."

"That detestable leader is making me unbearable," replied Ehrenreich in dejection. Then an idea came to him as he asked, "What would you do in my place?" His wife replied to abide by his wife's profession. Therefore, he was now asking her advice.

"There's little use of my advising you," she replied with a sigh. "because you lack moral courage." Here she observed how Ehrenreich's expressive face, with its sensitive

sat far back in the room, lest they should "blast" the record. The

of stout half-inch planks, braced together like an iron bridge with lat-

chestra rehearsed the piece—Tosti's "Aprile" it was—for the tempo that Mme. Matzenauer wanted. Finally



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DR. WISE AS A SHIPBUILDER.

Dr. Stephen S. Wise of the Free Synagogue, of New York City, has become a shipbuilder to assist the United States in its war program. He is working as a common laborer with his son at the Luders Marine Construction Company's shipyard at Stamford, Conn. He reports to work at 7 A. M., and quits at 4:30, and receives the same compensation as any of the laborers. The picture shows him and his eighteen-year-old son, James W. Wise, working in the yard, carrying lumber.

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chestra rehearsed the piece—Tosti's "Aprile" it was—for the tempo that Mme. Matzenauer wanted. Finally

mouth, showed how her words hurt him. This was the very effect she wanted to obtain. For she had long ago decided that the only way to obtain results from her vacillating husband was through his vanity. So now she resumed, with a shade of contempt in her musical voice: "No man can be a true success without the courage of his convictions."

"Never mind about my courage! I've got as much of it as the next fellow," snapped Ehrenreich, with ill-concealed annoyance. "I asked you for your advice, not for a lecture."

"I was coming to that," she replied calmly. "To me, the matter is quite simple. God, in the Pentateuch, plainly commands you to keep his Sabbath holy. You want to obey, I know you do. What prevents you? I'll tell you. You break the Fourth Commandment because your fear is greater than your faith; you fear man's silly economic law more than you fear your Creator's command. What is the result? Ever since you worked on *Shabbos* our luck has been bad. You can't expect God's blessing as long as you are too cowardly to obey him."

Ehrenreich sat shame-facedly, and with bent head unable to dispute his wife's words. He knew that they were all too true. "I wish I had your faith," he exclaimed, arising to walk nervously up and down the room. "But if I refuse to work on *Shabbos* I'll lose my position, and then what will become of us?"

"God is just," she replied earnestly. "He won't let us suffer as long as we obey Him, I'm sure of that." The conviction in his wife's voice impressed Ehrenreich greatly, for he was sentimental, and easily influenced. "Do you advise me to refuse to work on *Shabbos*?" he finally asked, looking up.

"Yes," came her instant answer. "Yes, but go about it in the right way. Go straight to the leader's home and explain your position to him fully and frankly. Make your request humbly and pleasantly, then see what he says and come back and tell me. Don't be arbitrary with him." Then after a pause she added, "Unless I'm greatly mistaken, our material requirements, even if you do lose your position, will be provided for by Divine Providence."

"I wish I had your faith. But if you knew how disagreeable that fellow has been you wouldn't ask me to go to him with such a request. He will think I'm crazy, and he'll throw me out."

But impelled by his wife's compelling determination, Ehrenreich finally summoned enough courage to act on her urgent request; so he called on the splenic leader, as he had mentally labeled him.

"I'm as good as fired right now," thought Ehrenreich as he timidly rang the leader's door bell an hour later.

"I'm a staunch Roman Catholic," proudly replied the baten potentate, after he had listened attentively to Ehrenreich's earnest request, "and I obey my own church blindly. I know that your religion forbids your working on Saturday. I saw how you constantly broke the law of that religion, and, therefore, I despised you. I thought you had no principle. Therefore, I dislike you. Now, however, after what you've told me, I can respect you." Here his tone grew kindly, as he continued, "What is more, I'll also help you," and he smiled at the amazement so plainly visible on the petitioner's pale face. "A satisfactory substitute can easily be obtained for you to play on Saturday," he continued; "therefore, you need not now feel alarmed about your position. Also, I don't mind telling you that if you had not come to me, as you have done, your dis-

charge was imminent."

Ehrenreich could scarcely believe his ears. With profuse thanks he left the graciously smiling musical potentate. Ehrenreich had never suspected that so much good sense, cordiality and helpfulness could find lodgment under the skin of the "despicable, splenic leader." All of which shows how little one can penetrate behind the cold, hard mask which convention often forces people in authority to wear.

As Ehrenreich hurried joyfully homeward, the face of the world had entirely changed. Its fierce frown seemed to him to have given place to a benignant smile. "If I could only get my wife out into the pure country air, and wipe that horrible dream from off the slate of my memory and know that my boy is safe, I'd be a happy man," thought Ehrenreich as he was placing the key into the Yale lock of his modest flat.

The next second the door was flung open from the inside, and Ehrenreich's son, with beaming face, greeted his father. It appeared that the young engineer had been sent by his French employers back to America to select and purchase some very important mining machinery.

Had he been in a mining accident four weeks ago? Yes, indeed! "If it had not been for some big iron pipes that were lying on the ground in heaps around me," concluded the mining engineer, as he was ending his narrative, "that thirty-ton rock would have deprived you of a mighty promising son. It was a very close call. My legs were held as in a vise, and it took my men several hours to rescue me."

"What did you think of as you lay helpless pinned beneath the rock?" persisted old Ehrenreich, who now began to see that his dream had not been so far amiss. "I was figuring my chances for making a living in case I lost my legs," replied the narrator gravely. "Also, I saw you distinctly. I called to you for help; but the next instant my mind told me that what I saw could only be a hallucination of my excited imagination, and that you were really thousands of miles away."

"Perhaps my soul or my astral body was with you," laughed old Ehrenreich. But this jest only seemed to be a casual remark, for he had read how, in rare cases, a deceased person, or one in great danger—acting as agent—can telepath a message, and that the recipient can take cognizance of it by means of clairvoyance, or by seeing a vision illustrating it.

"I made a solemn vow as I lay there with that sinister weight gradually bearing down harder and harder upon my legs," resumed his son arousing himself from a short reverie. The old musician looked up at him in expectation. "It was *Shabbos*," continued the speaker, and his voice showed how deeply he felt, "and I'll never again—for love or self—go down into another mine on a Jewish holy day."

"And, say, mother!" here the youthful speaker, with a triumphant note in his voice, turned toward his mother, who had been brewing coffee and was now entering the room, carrying a tray with that aromatic beverage and cake on it, "I've brought back three thousand dollars money I've saved—and, with father's help, I'm going to pry you loose from this dark, unhealthy city flat, and send you to Denver to build up."

Mrs. Ehrenreich, after hastily depositing her tray on the dining room table, sat down and cried a little from joy. Then as the happy trio were seated about the coffee cups, the Psalmist's words flashed through her pious mind: "I waited patiently for the Lord; and He inclined unto me and heard my cry."

From Dishwasher to Bank President! An Alger Story in Real Life.

Denver, Colo.—I. Rude, known in Denver as the "Little Tallor," has had a most phenomenal career. He came to Denver in 1898, practically penniless, and in the score of years since has rapidly climbed the ladder of success, until today he is president of the Union State Bank, one of the most progressive financial institutions in Colorado.

He is the largest contributor to Jewish charities in the city of Denver. He holds his personal expenses down to \$3,000 a year. The rest goes to charity. I. Rude arrived in New York from Antwerp in 1896. He procured employment in a "sweat shop" tailoring establishment. For two years he worked day and night, and then his health failed. He was thrown out of employment, and faced the humiliation of becoming a public charge. This did not meet with his approval, so, when he was offered charity, he said he would take a temporary loan, enough to carry him to Denver in search of health.

The Jewish Relief Society of New York city gave him fare to Denver. In 1898 he came to this city, and had 80 cents in his pocket. He was twenty-two years old at that time. He called on the local charity board, and was offered a small sum every week.

"I do not want to be a regular charge on any charity," he told Louis Anfenger, at that time head of the charitable organization and a contributor to many charities. "All I want is work where I can earn my own way."

He passed an eating house one day. He went into the establishment and asked if a waiter was needed.

"Go to work," said the proprietor. "I went to work," I. Rude said, "and I guess I wasn't meant to be a waiter. In the eating house, between the kitchen and the dining-room there were swinging doors. I was loaded up with empty dishes one day, and I didn't know the right-of-way rules. I bumped into the wrong door and spilled all the dishes."

"On Saturday nights I worked in a clothing shop, and this paid my room rent. Then I took a position with a tailor, and earned \$4 a week. In a year I had risen to a position where I made \$6 a week. Then I began to work on my own behalf as a tailor."

"I went up to a big printer one day and asked him to print some cards for me. He said: 'You'll have to get on a step-ladder to talk to me.'"

"That's a good idea," I said. "Put that on the cards. Make it 'I. Rude, the Little Tallor,' and put a picture of me on a step-ladder measuring a pair of pants for a big man." So that's how I got my name and a good advertising picture. I prospered until it seemed incredible my business should grow so much. I kept on telling the truth, and I soon was able to make small investments, and they turned out well."

"I felt so good about it that I gave liberally to charities. To the society that paid my fare here, I began to turn back nearly a thousand times the amount of money they had advanced me. I continue to help them grow."

"Then I started to give the newsboys free clothes so they could look presentable and be able to save. I taught them to tell the truth and to save their money and not be stingy when charity called. I then branched out in business in Texas. Last year I bought some stock in the Union State Bank of Denver."

"When my friends and former customers learned that I was a stockholder, they immediately began to deposit funds in that bank. They knew that I always told the truth and they thought if I was connected with a bank it must be a good one. A few days ago I attended a meeting of directors. They asked me if I wanted to be president. I told them I didn't care, if they really wanted me to be president."

"Although I was a minority stockholder I was elected. Now we are making this bank a big proposition. I have only one policy, and that is 'truth, first, last and all the time.' This policy will make our bank grow all the time."

"A funny thing is this—Miltoff Anfenger, son of the Mr. Anfenger who befriended me when I came to Denver, is vice-president of the bank of which I am president."

"I consider it a privilege to contribute to charity. My personal wants and expenses are light. I cannot take my money with me. So I am giving it away."

Mr. I. Rude has been a member of the Board of Trustees of the Jewish Consumptives' Relief Society for the last ten years. He has been chairman of the Building Committee for many years, and under his administration the majority of the buildings now on the grounds of the society have been erected.

Mr. Rude bought recently sixteen lots for the Moshav Zkenim and Jewish Hospital Association, on which the contemplated home for the aged and a general hospital will be built shortly.

Mr. I. Rude is the only Jew in Colorado who offered to give 5 per cent. of all the moneys collected during the year 1918 in Colorado for the relief of war sufferers. Notwithstanding the fact that this 5 per cent. offer was conditioned upon another Jew contributing a similar sum, he is paying in his 5 per cent. as quickly as the funds accumulate in the hands of our treasurer.

Jewish Legionnaires Greet President Wilson.

London.—The American contingents of the Jewish legionnaires, who are now being trained in Europe for active fighting on the Palestine front, sent a greeting to President Wilson on the occasion of Independence Day. It is understood

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that the message was sent through Supreme Court Justice Brandeis, and that he was asked to tell the President that the Jewish soldiers who are fighting for a Jewish national home greet America on the occasion of its Independence Day celebration, and that the Jewish legion identifies itself with the policy of the allies towards the small nations.

It is further understood that the Jewish legionnaires hinted in their greeting that they hope that the President will see his way soon to declare himself in favor of Palestine as a home for the Jews.

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2d, 1908...	1,423	17%	15,963	68%
3d, 1909...	1,608	13%	16,979	8%
4th, 1910...	2,079	29%	25,298	48%
5th, 1911...	2,436	12%	29,322	16%
6th, 1912...	3,414	40%	33,998	16%
7th, 1913...	4,023	18%	40,869	20%
8th, 1914...	4,505	12%	45,633	12%
9th, 1915...	6,812	47%	53,143	16%
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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Further Anti-Alien Legislation Fore-shadowed—Fears Expressed by Anglo-Jewish Press That This May Mean an Anti-Jewish Movement—Facts of the Situation Do Not Seem to Warrant This Assumption—Interesting Congressional Convention in South Wales for Unification and Co-operation—Movement May Spread Over Great Britain—Jaffa Revisited—A Story from Palestine.

London, June 28, 1918.

The movement in this country towards internment of alien enemies without exception is growing steadily stronger. It is said that there are at least 13,000 aliens in this country born in enemy states and not naturalized here who are still free to move about and carry on their businesses. The slight restrictions that are already imposed upon them are concerned mainly with notifying to the police any change of address and not going more than say five miles from their regular home without authority. There are also certain prohibited areas which they may not enter, but this matter appears to be loosely administered because, according to a question in the House of Commons this week, enemy aliens are allowed to continue their residence on the seacoast and the west of Ireland.

A by-election has just been fought in London entirely upon this alien question. The sitting member having been promoted to the House of Lords it became necessary to appoint a successor. As a truce exists between the political parties of this country there would have been no contest in the ordinary run of affairs and a member of the same political texture as the one who had gone to the higher house would have been put through without a contest. Occasionally, however, there are at these by-elections independent candidates of various sorts who will, of course, have no connection with any party truce, being independent of the three or four prominent parties. These independents come forward and force a contest for all kinds of odd reasons. One in Scotland, for example, fought his election purely upon the question of prohibition, a matter very much outside present politics in this country. The by-election in London to which I am specially referring was fought upon the question of immediately internment of all enemy aliens, and coupled with this there were proposals for withdrawing naturalization certificates which had been granted to enemy aliens, if not in all cases anyhow in a large number of them.

The government came very near to losing the seat because of the vigorous campaign inaugurated by the notorious Pemberton Billing, whose trial and acquittal for criminal libel I recently reported in these columns. It was a Billing man, as the papers here would put it, who was up to contest the seat against the Coalition candidate. The latter candidate had, of course, both the big party machines—Liberal and Conservative—on his side, but it was found as the election campaign proceeded that these were not sufficient. Therefore the government Coalition candidate practically adopted his opponent's platform with regard to internment of enemy aliens and at the eleventh hour the Premier, Lloyd George, sent a letter to the constituency, which was circulated far and wide, announcing the imminence of a parliamentary measure to put the matter into legal form. In this way the government candidate just scraped in and the Billing man was defeated, the voting being roughly 4,000 to 3,000. The measure apparently promised is not yet before the House of Commons, but in the meantime something is pending.

The Jewish papers in this country seem to take the view that this anti-alien campaign is especially an anti-Jewish campaign, but so far as the attitude of sober-minded people is concerned here that view does not appear to be correct. A number of the Germans and Austrians who are unnaturalized and still at large in this country are no doubt Jews, but a great number are not, and the attack is not upon the Jews,

but upon the enemy born alien in the correct sense of the phrase. This is shown by the fact that in general conversation with citizens of this country in connection with this particular matter Germans and Austrians are referred to ten times where Jews are referred to only once.

There are, of course, anti-Semites here and these people I have dealt with in previous articles. Some of them move in high circles and some in very low ones. They run from types like Gilbert Keith Chesterton, editor of the *New Witness*, a man of education and culture, although sadly at fault in his anti-Semitism, to anonymous cowards who circulate in the East End of London filthy, lying leaflets of an anti-Jewish character. On the whole question of the treatment of Jews in Great Britain the heart of the country is sound and honest. Anti-Semitism only flourishes in obscure parts; it is unknown to the mass of the people, and it can be emphatically stated that the movement towards the internment of enemy aliens is in no sense an anti-Jewish move. It is an agitation forced upon the government by the general feeling of the country that it is criminal any longer to allow citizens of Germany and Austria to be at large in this country or to move about under restrictions that are fallacious.

A very interesting convention of delegates of the Jewish congregations of South Wales has just been held under the presidency of Dayan Feldman. This conference has aroused a great deal of interest outside South Wales, and its promoters hope that it will have far-reaching consequences upon the whole of Anglo-Jewry. What is proposed is unification and co-operation in this one section of the community. Dayan Feldman said that a united community with a united synagogue for the United Kingdom has long been a dream, and the conference would receive the sympathy of everybody who was concerned with the welfare of Anglo-Jewry. Co-operation and co-ordination were necessary in first, education; second, the synagogue; third, charity. They had tried in London, and successfully, to co-ordinate education in the metropolis. There should be some standard of education, and the intensifying and continuation of education in South Wales and Monmouthshire could only be brought about by a central consultative body for the whole of the districts. In the synagogue the interchange of pulpits could be arranged. The food question would become ever so much easier if controlled by a district organization, and supervision generally would be much better. Charitable affairs generally would be much better arranged if the community were organized. Now was the time that every one was learning organization, and it was for South Wales to take the lead. The conference of the clergy held that morning was unanimous in their agreement on the necessity for co-operation and co-ordination.

Resolutions were passed incorporating these ideas and a committee has been formed to carry them out.

A correspondent with the Allied army in Palestine has sent over a very interesting account of Jaffa revisited. In the course of this he says: I had come down the flowery slopes of the Judean hills, past the shady avenues of Wilhelm—emptied now of its German inhabitants, but still preserving its German neatness—then over the meadows and cornfields past Yehudiyah and Bna Brak, villages celebrated in rabbinical lore, and, lastly, through the orange groves. It was a progress of fertility and fruitfulness, and at the end the scent of orange blossoms and the more transparent blue of the sky which is the sea's gift suggested an approach to the Elysian Fields.

The promise is not entirely realized, for Jaffa is still largely a collection of mean and dirty houses. Outwardly, it is little changed. It has escaped the horrors of war, and during the last three years has even been embellished by the Turks. Djemal Pasha has desired to be remembered for good in one place, and an avenue bearing his name now runs from Ramleh road to the High Street, which is flanked by ornamental gardens, and has in its center a music kiosk of the most approved and showy character. The avenue was the work of a Jewish engineer and contractor, and was apparently prompted by a desire to emulate the boulevards of the Jewish suburb, Tel Aviv. Within the town the Allied authorities on their part have already introduced a measure of cleanliness and order, and they have cleared a road through the maze of lanes leading to the port. They have restored, too, in part, the commercial activity of the place, and made it again a haven.

Just over a year ago the Turks, in a mood of panic and spite, drove out the civil population, and 10,000 Jews were rendered homeless. Those of them who had the good fortune to take refuge in the south of Palestine have been able since the Allied occupation to return to their homes, and three or four thousand are now back. Their houses had been little damaged, and the spirit which made the place has been quickened by the fresh hope of the congregation of Israel. True, the chief pride of the Jew-

ish townlet, the gymnasium or high school, is still used as a military hospital, and one school has now to suffice for a community which used to boast half a dozen. And in the main street, where formerly a half-score of dentists had their tables, there are now as many barbers' signs, a survival of the conditions in which the dentist's art is provided free by a generous army, while shaving is left to the individual.

Tel Aviv, though not yet restored to the whole of its eager life, has, however, a new distraction. The Zionist flag flies from the house where the director of the Palestine office of the Zionist organization used to dwell, and it marks the presence of a headquarters more nearly touching the people than any other. Here in constant session works the Zionist Commission, which has recently arrived from England, authorized by the British Government to prepare the way for the national resettlement. The commission is the earnest of the Jewish repatriation. Its arrival at this stage means that through England's noble impulse the Jews are recognized by the Allies as the people who have the paramount interest in the living Palestine and the capacity to restore the land to its fitting place in civilization. The erection of Tel Aviv is one of the evidences of that capacity. And as a young Jewess who lives there said: "Not only is the place good, but the life in it is very good." It is one of the principal tasks of the commission to spread the spirit of the founders of Tel Aviv over the whole of the country that has been redeemed from the Turks.

As I stood on the balcony, continues the correspondent, of the house overlooking the townlet, which, when I saw Jaffa first, ten years ago, had been nothing but sand dunes, I remembered the last time I was there, a few months before the outbreak of the war. Dr. Ruppin, the director of the Palestine Bureau, had brought out a telescope, and we looked through it at the moon and the stars. He was used to seeking peace and rest in this way from all the worrying cares of the world. The moon was in her first quarter, and, gazing through the telescope, I saw beyond the thin golden crescent the rest of the orb, touched with the light and relieved from the surrounding blackness. The sight blended strikingly with my thoughts concerning Palestine. During the last twenty years the Jews had opened a new era in the history of Palestine. As yet only a small portion of the country was lighted up by Jewish effort, but the rest, though still in semi-darkness, exhibited to the gaze of the faithful a reflection of the light which shone from the smaller part, and gave a suggestion of beauty of the whole which would be manifest when the revival was fully achieved.

The correspondent concludes by saying that, despite the gathering of terrible storms, the light has never been eclipsed. It has continued so to extend its illumination that if the Jewish people will rise today to the height of their opportunity we may hope to see the perfection of the full orb.

Germany Admits Fake Regarding Roumanian Jews.

That the so-called equal rights for Jews in Roumania, which were supposed to have been assured by the peace treaty between the Central Powers and Roumania, is nothing more than a bluff, was revealed recently in the course of a debate in the German Reichstag. According to these revelations, the clause concerning equal rights for Jews is worthless, because Roumania drew that up in accordance with its own desires. It is also disclosed that the Central Powers have not demanded that Jews be given equal rights. All they did was to inquire of Roumania's representatives what their government intends to do concerning equal rights for Jews.

The disclosure came about when members of the Socialist, Radical and Catholic parties declared that the clauses concerning equal rights for Roumanian Jews do not assure the above-mentioned Jews of such rights. The Anti-Semites Grosa, Vestrap and others then complained that for the sake of equal rights for Roumanian Jews, the German Government endangers its peaceful relations with Roumania.

The director of the Ministry of Foreign Affairs then disclosed the fact that the Central Allies did not demand anything of Roumania in connection with the Jewish rights, but only inquired what Roumania intends to do about it. The Roumanian Government, the director continued, thereupon worked out the clauses concerning Jewish rights. It is for this reason, he declared, that there exists a great doubt whether Roumania will carry out even the few concessions incorporated in the peace treaty.

M. Latzky (better known as Bartoldi), who was the Minister of Jewish Affairs in the last Rada Cabinet (before the German *coup d'etat*), has sent an important message to the Polish Jews. He announced that in the face of danger all Jewish parties had united in order to present a solid front against any interference with rights of Jews. The United Jewish Council in Ukraine extended the principle of autonomy in Jewish affairs to external matters, too, and, acting on that decision, the Ukraine Jews sent a deputation to the Rumanian Government to plead for rights for Jews in the name of autonomous Ukraine Jewry. M. Latzky further declared that, in spite of everything, the Jews in Ukraine had great possibilities of developing the national life on autonomous lines, but that they lacked the means for such a policy. In particular he complained of the scarcity of cultural forces in Ukraine, which formerly Lithuanian, Polish and Russian Jewry used to supply to the Southern provinces.

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ITEMS OF INTEREST IN THE JEWISH WORLD

A B'nai B'rith lodge has been organized at Mt. Pleasant, Pa.

Of the 4,220 boys that left Philadelphia, Pa., in the July draft, 516 were Jewish.

The Jewish Synagogue at Sag Harbor, Long Island, is being rebuilt and modernized.

Sir Philip Henriques, K. B. E., has been appointed an assistant financial secretary to the British Ministry of Munitions.

The latest organization to affiliate with the National Federation of Temple Sisterhoods is the Ladies' Temple Aid, of Hot Springs, Ark.

Henry H. Hart, for more than six years assistant city attorney at San Francisco, Cal., has resigned, and will resume his private practice.

Judicial Councillor Cohn, of Berlin, has been appointed Director of the District Assizes. He is the first Jew to fill such a high judicial position in Prussia.

The work of consolidating the Jewish organizations of the Northwest Side of Chicago, Ill., is progressing. There are 40 organizations co-operating in the movement.

At the Jewish Seaside Home for Invalids, Ventnor, N. J., last Sunday, a memorial tablet was unveiled in honor of Captain Frederick David Clair and other fallen heroes.

The Synagogue Pension Fund of the Central Conference of American Rabbis now amounts to \$106,655. Most of this is from the \$100,000 received from Jacob H. Schiff, and accrued interest.

The cornerstone of the new synagogue being erected for Congregation Rodfei Sholom B'nai Israel, San Antonio, Tex., was laid last Sunday in the presence of a large gathering.

A secret Jewish society has been discovered at Odessa, whose object was to recruit discharged Jewish soldiers of the Russian Army and go to Palestine, via Vladivostok, to join the British Army.

Rabbi Samuel M. Gup is making a tour of the summer resorts of Michigan and Wisconsin, arranging for the holding of summer services on behalf of the Union of American Hebrew Congregations.

The Relief Bureau of the Federation of Jewish Charities, of New Orleans, La., distributed \$10,998, to 156 families, in the past six months. Total expenditures during the same period amounted to \$42,299.

Jews in the Cook County Infirmary at Oak Forest, Ill., are to have a synagogue. The money necessary for the building of the synagogue, calculated at \$20,000, will be partly collected by subscription.

Samuel Mason, representing the Hebrew Sheltering Immigrant and Aid Society, who has been in Japan for the past six months, assisting Jewish refugees from Russia, is about to return to this country.

Judge Julian W. Mack, of Chicago, Ill., is one of ten distinguished citizens named by President Wilson to act as umpires in controversies which the War Labor Board might be unable to settle by agreement.

Announcement has just been made of the safe arrival overseas of Chaplain Louis E. Egelson. Rabbi Egelson is the fourth Jewish chaplain now with the American expeditionary forces. He will shortly be followed by several others.

The Court of Appeals has affirmed the decision of a lower court of Cleveland, O., which fined the proprietor of the Anderson Dancing Academy \$100 for denying the privilege of amusement to Bernard J. Smolin because he was a Jew.

Dr. Isabella Phillips, who is acting superintendent of the Melbourne (Australia) Hospital, is the first woman to hold this important position. Dr. Phillips, who has been registrar of the hospital for the past year, is a graduate of the Melbourne University.

Mr. Maurice Wertheim, son-in-law of ex-Ambassador Morgenthau, left last month as a member of the American commission for relief in Persia. The commission is headed by Dr. Harry P. Judson, president of the University of Chicago.

Joe Welch, for years famous as a delineator of Hebrew characters, died at a Connecticut sanitarium last week. Welch, who was forty-five years of age, broke down some time ago, and has not appeared in public for over a year. Some years ago he starred in "The Peddler," "The Land of the Free" and "The Shoemaker," but it was to vaudeville audiences that he was most familiar.

Since the British occupation five new kindergarten schools, with about 300 pupils, have been opened in various quarters of Jerusalem, in addition to the five which have existed through the period of the war.

Professor Heinrich Graf, the well-known mathematician of Berne University, died there suddenly. Lately Professor Graf worked day and night at writing a book on mathematics. It is presumed that overwork caused his death.

Hon. Simon Wolf has suggested to Secretary Daniels that some of the new vessels being placed in commission be given such names as Haym Salomon, Roger Williams, etc. Secretary Daniels has promised to act favorably upon the suggestion.

It is announced that Dr. M. Gaster, for many years past the spiritual head of the English, Spanish and Portuguese community, has resigned, to take effect at the end of the present year. It is also rumored that Dr. Gaster will come to America.

Along with other members of the Philadelphia, Pa., Board of Recreation, Rabbi Henry Berkowitz has been removed by the mayor for his refusal to place as supervisor a political henchman, whose appointment would be in violation of the Civil Service laws.

Louis Lipsitz, of Dallas, Texas, has been appointed regional director of the Southwestern War Zone, and has accepted the position. Mr. Lipsitz was recently named as organizer for the war work of the zone. The work is under the War Industries Board.

Rabbi Philip F. Waterman, of San Francisco, Cal., has accepted the pulpit of Temple B'nai Israel, at Kalamazoo, Mich. Rabbi Waterman, who was graduated from the Hebrew Union College last month, enjoys the distinction of being the youngest rabbi in America.

Strong opposition has developed to the proposition to establish a Jewish cemetery at Dorchester, Mass., near the Neponset River. The Health Department has stated that the site had been found satisfactory from the public health standpoint.

M. Adolph Friedman has been appointed chief of the Warsaw Bureau, entrusted with the issue to Jews in Poland of passports for abroad. The creation of the bureau was necessitated by the large number of applications from Jews for permission to leave the country.

Mrs. Minna Isaac, who died in this city last week at the ripe age of 85, was active in the councils of the Order of True Sisters, and was the oldest superior at the time of her death. Mrs. Isaac was elected grand president of the order in 1875 and served until 1877.

A new federation of Zionists has been organized in Greece, under the presidency of Ascher Mallah. At a recent mass meeting in Salonica 4,000 francs were raised toward the Tschlenow colonies to be established in Palestine by the National Fund, and 2,000 shekolim were sold.

The Senior Jewish Chaplain with the British Expeditionary Forces, the Rev. Michael Adler, B.A., S.C.F., D.S.O., is shortly to relinquish his position in France in order to take up chaplain duties at home. Mr. Adler has been on the Western Front since the early days of the war.

M. Jacques Seligmann, of Paris, has placed his chateau at Neuilly, a suburb of that city, with its 160 rooms and park, at the disposal of blind soldiers in the Allied armies for a period of three years. He has also set aside for their maintenance the sum of 75,000 francs a year.

The Chicago Winfield Tuberculosis Sanitarium at Winfield, Ill., was burned to the ground last week. All of the 100 patients, all Jewish, escaped. The building was erected ten years ago at a cost of \$100,000, and since its dedication in February, 1909, it has ministered to over 600 patients.

Speaking recently at a luncheon given to the American Jewish soldiers in London, Sir Adolph Tuck asserted that there were 50,000 Jews fighting in the Allied forces on the western front. Mr. H. Perry Robinson, war correspondent of the London Daily News, stated that some of the best non-commissioned officers in the American units were Jews.

Mrs. Lizette Baum, a well-known charity worker, whose death was recorded at St. Louis, Mo., last month, made a number of bequests to charities, as follows: Home for Aged and Infirm Israelites, \$4,000; Jewish Orthodox Old Folks' Home, \$1,500; Federation of Jewish Charities, \$2,000; Jewish Shelter Home for Children, \$500; Cleveland Jewish Orphan Asylum, \$2,000; National Jewish Hospital for Consumptives at Denver, Colo., \$500; and Mount Sinai Cemetery Association, \$1,000.

Two hundred homes of Jews in Tomaszow, Province of Lublin, were destroyed by fire recently. The flames, which broke out in the brewery, soon spread to the neighboring houses and were carried by a strong wind from street to street, until practically the entire Jewish quarter was engulfed.

The Jewish Legionnaires, who have already participated in fighting against the Turks, proved to be exceptionally brave and fine soldiers, according to dispatches from London. The legionnaires were mentioned by their superior officers in the official reports for their bravery under fire.

The Jewish Colonial Trust, the Zionist bank of which the head offices are in London, has received permission from the British treasury to issue 100,000 new £1 shares. A committee has been appointed by the English Zionist Federation to undertake active propaganda for the sale of such shares.

Dr. Abraham Jacobi, the eminent physician, who fought in the German uprising in 1848, has been elected honorary president of the Friends of German Democracy, an organization composed mainly of Americans of German descent who favor the overthrow of the present German government.

Rabbi Eli Mayer, of Philadelphia, speaking Tuesday night in the first of a series of three addresses to summer school students in the University of Michigan at Ann Arbor, on the Jewish people, pleaded that the history, past and present of the Jewish people, be taught in all high schools.

Julius Rosenwald has applied to the State Department for passports to France for himself and his brother, Maurice S. He is deeply interested in the war work of the Y. M. C. A. and the Salvation Army, and the impression is that he will use some of his great wealth to assist these organizations.

Leonard B. Wohlfeil has resigned as superintendent of the San Francisco, Cal., Y. M. H. A., and is now on his way east to engage in a new field of work. In the meantime, I. Irving Lipsitch, superintendent of social service of the Federation of Jewish Charities, is acting as Y. M. H. A. superintendent.

The palatial home of Leon Hartman, at 4720 Grand Boulevard, Chicago, Ill., has been purchased by the Deborah Society, to be used as one of the Deborah Boys Clubs, which is chief among the benevolences of this organization. Boys ranging in ages from 14 to 18 are sheltered by the Deborah Boys Home.

There is employed as government interpreter Mrs. Rose Reiter, who speaks fourteen languages. Mrs. Reiter was born in Paris, and is considered proficient in French, English, German, Hungarian, Bohemian, Polish, Slovak, Dalmatian, Croatian, Russian, Lithuanian, Ukrainian, and Holland Dutch.

That a German Jew is not a German is the decision of the Supreme Court in the case of the Jewish millionaire, Samuel Lehman, of Weehawken, who petitioned to be granted his final naturalization papers. Mr. Lehman claimed that he was a German Jew, but not a German. He came to the United States in 1888.

Baron James de Rothschild, son of Baron Edmund de Rothschild, who is now serving in Palestine with the Jewish legion, made an address in Hebrew upon his arrival in the colony Rishon l'Zion. He formerly served with distinction in the French Army and was transferred to the Jewish Legion at his request.

Finland's Senate decided that only those Jews who are already naturalized, and those who can bring conclusive proof that they were fighting with the "White Guards" against the "Red Guards," are to have equal rights. According to this decision, there will be only about twenty-five Jews in Finland who will be given equal rights.

The Jewish regiment which was recruited in London for service in Palestine has already had its war baptism. According to advices received, the regiment's valor on the battlefield elicited the outspoken admiration of the commanding officers, not only for its fearlessness, but for the skill with which it captured new terrain and consolidated these gains.

Max Cohen has been appointed military instructor at the Minnesota State School for the Deaf. Cohen, who was born in Moscow in 1898, came to America when four years old. He was a pupil at the N. Y. Institute for the Deaf and Dumb, from which he graduated with honors in 1917.

Impressed by the successful manner in which the Y. M. H. A. of Passaic, N. J., had raised its membership by 600, the W. S. S. Committee of the city of Passaic asked the association to take over much of the W. S. S. work. Accordingly, in a week's campaign, the Y. M. H. A. sold \$65,000 worth of W. S. S. a record for association work in this direction.

Five sons of Mr. and Mrs. M. Smith, of 1439 South Homan avenue, Chicago, Ill., are in the service of Uncle Sam. They are Will, who is in the navy; Henry, who is in the army and is already in England; Edward, in the aviation corps, at St. Paul, Minn.; Harry, in the army and George, only eighteen, and who just enlisted in the navy.

Dr. Max Nordau was the principal speaker at a meeting in Madrid in memory of the late Dr. Yechiel Tschlenow. The meeting was participated in by the entire Jewish community, as well as by hundreds of others driven there by the war. Dr. Nordau's eloquent description of the man and his work moved many, who for the first time in their lives, heard anything at all about Zionism, to affiliate with the movement.

The British authorities have announced their intention of establishing civil courts of justice in the occupied districts of Palestine. The Court of Appeals will be at Jerusalem, and go on circuit. For the present there will be two courts of first instance—at Jerusalem and Jaffa—with special courts in the districts (Kazas) where there is no court of first instance. Local law, which will be substantially unaltered, will be administered, except for special provisions arising from the military operations and the special Turkish legislation.

At a meeting of the Zionist leaders, held in Petrograd several days ago, it was resolved to raise 40,000,000 rubles for the economic and financial reconstruction of the Jewish national homeland. The purposes for which this fund will be employed includes the founding of an industrial bank. This bank will, by a system of credits, encourage the development of the industries and mineral resources of the country. It is capital-

Samuel Rosenblatt, oldest son of the famous Cantor Joseph Rosenblatt, was graduated from the high school department of the College of the City of New York with high honors and four medals. Samuel Rosenblatt is just sixteen. Though born abroad, and in this country only a few years, he won the medal for English. Undoubtedly he inherits his father's gift for languages, for he received the medals awarded for French and Latin also. The fourth medal was for oratory. This he won with a plea on "The Jew as a Patriot."

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ENGAGEMENTS.

BLUHM—FEIST.—Mr. and Mrs. Leopold Feist announce the engagement of their daughter Nanette Glory to Mr. Louis Bluhm, of New York.

GUMBINNER—SELDNER.—Mr. and Mrs. A. Seldner, of Yonkers, N. Y., beg to announce the engagement of their daughter Gladys to Mr. Richard Gumbinner, of New York city.

ROSENBAUM—EICHORN.—Mr. and Mrs. Joseph Eichorn, of 932 Hoe avenue, Bronx, announce the engagement of their daughter Charlotte to Mr. Nat Rosenbaum.

MARRIAGES.

ARANOWITZ—GILARSKY.—Mr. and Mrs. Benjamin Gilarisky announce the marriage of their daughter, Anna, to Mr. Abraham Aranowitz, on Sunday, July 28, 1918. Rev. S. Seidman performed the ceremony.

FISCHEL—TAW.—Mr. and Mrs. Louis Fischel, of 310 East Seventy-second street, announce the marriage of their son Benjamin to Miss Edith Doris Taw on July 21, 1918, at the Bohemian-American Israelites Congregation, 312 East Seventy-second street. Rev. Joseph Salzman performed the ceremony.

HINDES—KURZ.—On Sunday, July 28, 1918, Miss Gisela Kurz to Mr. Samuel Hinde, by Rev. Sol Baum.

HYMAN—LEVY.—Mrs. Laura Levy announces the marriage of her daughter May to Mr. Henry M. Hyman, son of Mr. and Mrs. A. S. Hyman, New York city, July 23, 1918.

KLEIN—FEIN.—Mr. and Mrs. Jacob Fein announce the marriage of their daughter, Ida, to Mr. Nicholas Klein, on Saturday, July 27, Rev. S. Seidman officiating.

KRAUS—SCHURR.—Miss Ida Schurr to Mr. Max Kraus, on Thursday, July 25, at the home of the officiating rabbi, Rev. S. Seidman.

LEWIS—DREHER.—Mr. and Mrs. Fred Dreher, of 860 East 161st street, Bronx, announce the marriage of their daughter Lucille Odriens to Private Sydney C. Lewis, on July 25, 1918, by Rev. S. Landau.

LEWIS—SCHLESINGER.—Mrs. Fannie Schlesinger announces the marriage of her daughter, Hannah, to Mr. Sidney C. Lewis, on Sunday, July 28, by Rev. S. Seidman.

POPICK—FOX.—Mr. and Mrs. Morris Fox announce the marriage of their daughter, Regina, to Mr. Raphael Popick, on Saturday, July 27, Rev. S. Seidman performed the ceremony.

TAUGER—DE MANY.—Mr. and Mrs. Bernard DeMany, of 1039 Kelly street, announce the marriage of their daughter Bertha to Mr. David Tauger, U. S. M., on Saturday, July 27, 1918. Rev. Sol Baum performed the ceremony.

BIRTHS.

FISCHER.—To Mr. and Mrs. Joseph Fischer, of 101 Audubon avenue, a daughter on July 24.

LEDERER.—Mr. and Mrs. Norman Lederer announce the birth of a son, Walter Lewson, on Sunday, July 21, 1918, at the Polyclinic Hospital.

ZADEK.—Mr. and Mrs. Arthur Reith Zadek (nee Lotta Cohn) announce the birth of a daughter at 2832 Valentine avenue, Bronx, on July 24, 1918.

SOCIAL NOTES.

M. Arnold, of 885 Westchester Avenue, is at the Royal Cottage, Beach 95th Street, Rockaway Beach.

Rabbi and Mrs. Israel Goldfarb and family, of 360 Clinton Street, Brooklyn, are spending the summer at the Hunter House, Hunter, N. J.

Rabbi and Mrs. Max Reichler and their mother, Mrs. Malsner, are again occupying "The Terrace," at 75 St. James Terrace, Sherwood Park, Yonkers, N. Y., for the summer.

Rabbi Ephraim Frisch is at present touring the South and West. Recently he visited Pine Bluff, Ark., the scene of his former ministrations, where he was tendered a very largely attended reception at the new Harmony Club.

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Dr. and Mrs. Louis Rosenthal, of 220 West 110th Street, are spending the summer at the Hotel Nautilus, Arverne, L. I.

Rev. Dr. Gustave N. Hausmann is at present on the Pacific coast. Last week he addressed a number of boys in uniform at the Presidio, and the following Sabbath spoke before the members of Temple Ohabei Shalom.

New Yorkers enjoying the summer at the Breakers, Atlantic City, N. J., last week were: Mr. and Mrs. Nathan Solomon, Mr. and Mrs. L. Seanson, Mr. and Mrs. L. T. Rosenthal, Mr. and Mrs. Simon Kalb, Mr. and Mrs. W. E. Gordon, Mr. and Mrs. Irving Ettinger, Mrs. S. Tynberg, David Tynberg, Mrs. Anna Benjamin, G. T. Dreyfus, Mr. and Mrs. Arthur Cowen, Arthur Cowen, Jr., Mr. and Mrs. Ernst H. G. Meyer, Mrs. Leo Rossett and Natalie Rossett.

As in previous years, a monster entertainment and ball in aid of the Hebrew National Orphan House will take place at the Fairmont, Tannersville, N. Y., Saturday evening, August 3. Samuel Bakal, vice-president of the institution, and Emanuel Edward Bakal, a director, are in charge of the arrangements. A splendid program has been arranged. The Hebrew National Orphan House is very much in need of funds, not only because of the high cost of provisions, but because a new building has to be purchased to accommodate the 500 orphan children waiting to be admitted.

ON THE JERSEY SHORE.

The hotels this week have witnessed a large flow of guests. At the Sea Cliff, Bradley Beach, are from Brooklyn, Mrs. S. Hyesberg and family, Mrs. Arthur S. Davis, Mr. and Mrs. S. Sobel. From New York—Mr. H. Krino, Mrs. White, Mrs. Newman and daughter, Mrs. Krome and family, and Mr. and Mrs. Schwartz. From Newark—Miss Sadye Bierman, Mr. and Mrs. R. Bratter, Charles Rosenthal, N. Weinberg, Mrs. Polak and family. From Syracuse—Mr. and Mrs. M. Gair.

Among the newest arrivals at the Windsor, Asbury Park, N. J., are: From New York—Miss Tillie Schloss, Mrs. R. Serling and Miss Kate Serling, Mr. Elliott Kadison, Miss Cella Brin. From Newark—Mr. Saul Lesser and Mr. Samuel Lesser. From Elizabeth—Mr. Morris R. Paskow. From Amsterdam—Mr. and Mrs. Abraham Lunje.

At the Hotel La Reine, Bradley Beach, from New York are Mr. Geo. Franklin and son, H. Schon, M. Rosenwasser, Mr. and Mrs. M. Erlanger, Harry Erlanger, Sadye Erlanger, Theodore Kemps, Mr. and Mrs. Louis Garfunkel, Mrs. Schary, Mrs. Noah Chertoff; from Brooklyn, Mr. and Mrs. B. Uberall, P. Kurwitz, Corp. Martin Schon; from Newark, Mr. and Mrs. Peter Warner, N. Weinberg; from Wyandott, Mich., Mrs. William Benjamin and Miss Mae Benjamin.

Aaron Goldberg, whose folks are summering on Brinley avenue, Bradley Beach, has received an appointment as lieutenant of the Military Police, Camp Upton, Long Island.

Melvin A. Kinlewitch, whose parents are spending the summer on Fifth avenue, Bradley Beach, and who is a corporal with the 133d Co., 1st Replacement Battalion, U. S. Marine Corps, has arrived in France.

N. Bernstein, of Newark, N. J., was entertained for a few days at the summer home of Louis B. Aronson, 509 Heck avenue, Asbury Park, N. J.

Miss Beatrice Schwartz, of Brooklyn, N. Y., is at the Hotel Frederic, Asbury Park, N. J.

Nathan Lamport, at his summer home in Belmar, N. J., entertained his son, Arthur, of New York city, over the week end.

Mrs. Samuel Steinberg, of New York city, is spending the summer months at 314 McCabe avenue, Bradley Beach.

Arthur Hillman, of New York city and Spring Valley, is among the newest arrivals at the Scarboro Hotel, Long Branch.

Abraham Silverman, of Amsterdam, N. Y., was the guest of Mrs. Charles Sneider, at Asbury Park.

Simon Schweitzer, of Newark, N. J., is spending the summer at his cottage on La Reine avenue, Bradley Beach, N. J.

Mrs. H. S. Bowsky and Miss Leone Bowsky, of New York city, are spending the month at the Hotel Brentwood, Bradley Beach.

For the benefit of the Y. M. H. A. army and navy fund, the Young Men's Hebrew Association of Asbury Park, N. J., held a social and dance at the Hotel La Reine, Bradley Beach, Wednesday evening.

Morris Leibowitz, Louis Silverstein, Sigmund Eisner, Simon Hess, Leopold Metzgar, Milton Goldstein and Arthur Sussman are serving on a committee which is arranging for the Long Branch Chamber of Commerce dinner.

Mr. and Mrs. Walter Lewisohn, of New York city, are occupying their estate at Elkwood Park, Elberon, for the summer.

Aaron Nussbaum, of Hartford, Conn., is in Asbury Park, on an extended stay.

Mr. and Mrs. Henry K. Golenbock, of Perth Amboy, N. J., are in Asbury Park for the summer.

Charles Karkus, of Perth Amboy, was a recent visitor at "The Windson," Asbury Park, N. J.

N. Essberg is occupying his cottage in Ailenhurst, N. J. Mr. Essberg's son, Robert, is a first lieutenant in the infantry.

Henry Scherer, of New York city, is at the Curlew Hotel, Ailenhurst.

Harry Rossbach, of New York city, is at the Deal Inn.

Benjamin Rosthal, of Union Hill, has returned to his home after spending a brief vacation at the Atlantic Hotel, Belmar.

OBITUARY.

VOGEL.—Theresa Vogel, aged twelve, daughter of Mr. and Mrs. Walter Vogel, passed away at her residence, 61 Avenue A, on Saturday last, in her twelfth year. The young lady had been suffering for some time and had endeared herself to many of her neighbors, both Christians and Jews, and a great throng attended her funeral on Monday last. Services were conducted by Rev. B. A. Tintner, of Mt. Zion Congregation. Miss Vogel was a granddaughter of Bernard Vogel, a merchant in the neighborhood for over fifty years.

MUSIC NOTES.

In preparation for the opera comique season of the Society of American Singers, a general invitation is being issued to young soloists to join the chorus. The ordinary music chorus consists of "singless" manikins or old-time tried choristers. Believing that the chorus is the place for young artists to learn their repertoire routine, William Wade Hinshaw, president of the Society of American Singers, has decided to provide this opportunity for general work. In due time, Hinshaw believes that this procedure will help bring the best singing chorus to Broadway that has ever been heard.

"There are so many splendid young men and women singers who have not the experience or stage training to take principal parts and yet have excellent voices. This opportunity will give them the chance of their lives to see and be part of the great comic operas in rehearsals and performances."

The Society of American Singers, which opens September 30, at the Park Theatre, is producing the best known light operas all in English. The principals, including the foremost American singers, are giving their services in a co-operative way, taking their pay out of the profits. Applications for the chorus should be made in writing at once, to the Park Theatre. The only requisites are that the singer be American born, have a good voice and a good appearance.

The eighth week of the concerts at Columbia University seems to be more interesting than the previous ones. At the last three or four concerts the crowds were never less than 10,000, and on Wednesday, July 24, there were over 12,000 people present to hear the "All-American Program." There have been so many requests for another program of the compositions of Americans that Mr. Goldman is now preparing for a second American program. Tonight, August 2, the program will include Svendsen's "Swedish Coronation March," Auber's "Fra Diavolo" overture, and German's "Nell Gwynn" dances. Mr. Harvey Hindermeyer, tenor, will be the soloist. On Monday, August 5, the program will consist entirely of request numbers, and on Wednesday, August 7, there will be a special Community Singing Festival.

Intercollegiate Zionists Hold Successful Summer Session.

The second annual summer lectures of the Intercollegiate Zionist Association began Monday, July 15, with an address by Hon. Otis Glazebrook, former American Consul at Jerusalem. More than 100 students were present, representing colleges in Pittsburgh, Baltimore and Cincinnati, as well as those nearer New York city. The course was held every afternoon of the week, except Tisha b'Ab, in the Jewish Centre, 131 West Eighty-sixth street.

The changed conditions since the Balfour declaration resulted in a noticeably increased enrollment, although the absence of young men in the army and other work was felt. As the emphasis was placed on practical program, such lectures as that of Colonel Jamieson, of the British army, on "The Campaign in Palestine," illustrated by moving pictures, were favorably received. Dr. P. K. Hitti, of Columbia University, spoke on "The Relations Between the Jews and the Arabs"; Prof. Max L. Margolis on "Problems of Modern Hebrew"; Leon Moiseiff on "Engineering in Palestine." Dr. H. M. Kallen, Prof. Israel Friedlander, Dr. S. Solis Cohen, Louis Lipsky, Mrs. Mary Feis

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New Appointments in the Rabbi Isaac Elchanan Theological Seminary.
Rabbi E. Preil, of Trenton, N. J., has recently been appointed instructor in Talmud in the Rabbi Isaac Elchanan Theological Seminary.
Rabbi S. Rakofsky, formerly Rosh Yeshiba in the Yeshiba Torah Chayim, Jerusalem, Palestine, has been appointed instructor in the Eitz Chaim Talmudical Academy, which is the preparatory school of the Rabbi Isaac Elchanan Theological Seminary.
Dr. S. Zeitlin, a young scholar of great promise, who was a research fellow in the Dropsie College for the past few years, has been appointed instructor in history in the Teacher's School of the Rabbi Isaac Elchanan Theological Seminary.

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The American Jewish Student.*

By H. N. SRAGAN.

There has come about a change, a change due not to an awakened community but to the influence of Zionism on certain students at Harvard and elsewhere. A literary society at the University of Minnesota and one at Harvard formed the backbone of the Menorah movement, which represented something entirely new in America and deserves a paragraph in any account of Jewish life here. It took its name from the society formed at Harvard about 11 years ago under the lead of Henry Hurwitz, Leo Sharfman and H. M. Kallen. Inside of five or six years most of the college literary societies that had in the meanwhile been organized, joined in a federation that called itself the Intercollegiate Menorah Association. Several experiences with reform and other bodies that tried to absorb it induced the Menorah to steer a middle path and not to favor officially any wing of Judaism. The active workers were almost all Zionists and in the individual chapters there was much enthusiasm, but thinking they could reach all students, even the assimilated ones, by a nonpartisan program, Zionism was kept in the background. Meanwhile the Jewish fraternities, organized in imitation of snobbish greek letter fraternities that would not admit Jews, took no interest at all in Jewish questions, while the student congregations fostered by reform rabbis appealed mainly to German Jewish students, who were too lazy to study Jewish problems.

The Menorah was a promising body a few years ago. Some of its early members became professors in the west, and keeping up their interest, formed new chapters. Notably at Harvard and Wisconsin, the quality of student leadership was high. The university authorities recognized it as the official Jewish student body, and Christian professors were glad to lecture at its meetings. The original Harvard group lasted two college generations, as its members took up the study of their professions at Cambridge after finishing their undergraduate course. No Hebrew scholars have been developed by it—but then none have been developed in America. It cannot be said that any otherwise hidden genius has been discovered by it. On the other hand, a certain number of men of Jewish training and sympathies have found in the Menorah a platform, and, to some extent, a stimulus. They have been training in leadership, because as officials of Menorah societies, they had a recognized position and because they came in contact with communal leaders whom they would otherwise not have met until they had themselves become pillars of society. Prizes and an opportunity to have contributions printed in the Menorah Journal have also been a stimulus.

But it has had its defeats. The coldness of the hard-shell reform leaders has, it is true, not been an unmixed evil. The absence of practically all German or assimilated Jews was not fatal. But even the Russian Jewish student is an imitator of American college customs, and often plays cards, goes to movies, and finds more congenial occupations than the study of Jewish problems. Some intense Jews felt that they would waste their time if they associated with the comparatively ignorant Menorah men. Finally, managing a college body is like being a teacher. One has different subjects, and has to say the same things every year. The Menorah has

* The second of a series of articles by the author.

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become stereotyped, it has to too an large extent depended on phrases and words.

The task of educating the college men and women of America in Jewish things is a desperate one. It is desperate because the material is unprepared, the students are not very eager and there is fearfully little time. Yet some progress could be expected, and the Menorah has now done enough. A more serious question than education presents itself. The year we live in is a historic one. The Balfour declaration, the Weitzmann Commission, the Hadassah Medical Unit, are only signs that much greater efforts must be made. The educated youths of America must play their part. They cannot be condemned to barren phrases, or even to phrases that may produce results ten years hence. Our young men in the Jewish Legion and in the American Army are doing the pressing work of the day. The Zionist students must take their place in the Zionist organization.

The Intercollegiate Zionist Organization is only three years old, but it has been very active. It has branches in all the important colleges. It has kept

its members in touch with immediate Zionist work, and yet it has not neglected education. It has held two summer courses of Zionist lectures. It has published its yearbook, Kadimah—a very notable achievement. Now, as an integral part of the Zionist organization, it will expand and develop in all directions. It is the movement that logically claims the support of those interested in the Jewish student and in the Jewish hope.

The Jewish Legion movement has many supporters in Argentine, especially among the young men in the Jewish colonies. Practically all the young men in the Mossesville colony have organized themselves in a Jewish unit, and are anxiously awaiting the first opportunity to leave for the Palestine front as volunteers of the Jewish unit. Similar units have been organized in practically all the other Jewish colonies, and also in Buenos Ayres. Since Argentina is still neutral in the war, the legionnaires cannot get the permission of their government to leave their country in order to join the army of one of the belligerents.



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Meyer Brings First Direct News From Palestine.

The first to bring official messages from Palestine to the Jews of America is Walter E. Meyer, who was attached to the Zionist Administrative Commission as financial adviser of Dr. Chaim Weitzman.

Mr. Meyer was in Palestine for ten weeks, and made a close study of the political, economic and sociological conditions of the land. In his opinion the great need for the upbuilding of the Jewish National Homeland is American-Jewish man power.

Mr. Meyer left Palestine on June 10, just after Dr. Weitzman had returned from Akaba, where he and Major Ormsby-Gore, the liaison member of the commission, had participated in a very satisfactory interview with Fiesl, the son of the King of the Hedjaz.

Project of a Near-East Entente, composed of the Jews, the Arabs and the Armenians. In connection with the negotiations with the Arabs, Mr. Meyer said that one of the most significant features of the commission's arrival in Palestine was the reception tendered to it by General Storrs, the military governor of Jerusalem.

"The population has borne up wonderfully well in spite of the war conditions," says Mr. Meyer. "That is, all except the population of Jerusalem, which has been reduced from between 70,000 and 75,000 to 25,000. In the colonies the morale is wonderful. The colonists are looking forward to the future hopefully.

"You can get some idea of what sort of country Palestine really is," said Mr. Meyer. "When I tell you that a number of Anzacs from Australia told me that they intended to settle in Palestine permanently when the fighting is over, because, they said, Palestine is a finer country than Australia. And talking of fighting reminds me that the Jewish young men of Palestine are clamoring to be accepted as volunteers in the British army.

Mr. Meyer speaks with enthusiastic pride of the Jewish Legion, the London contingent of which has already received its fire-baptism on the Palestine front. The men made a profound impression on him. They seem taller than the average English 'Tommy' and are as hard as nails.

"The Jewish population of Palestine regard the British as deliverers. And in the non-liberated territory, back of the Boche line, the Jewish population is awaiting with impatience for the coming of the British. The Australian forces were the first British troops to come into the country. I shall never forget the day when the Australian troops came into Jaffa, and a young woman said to me: 'I shall always love the Australians.' It was a good deal less than 24 hours between the withdrawal of the Turks and the arrival of the Australians. The Turks had to retreat from the country so quickly that they did not have time to take away many of the leaders of the Jewish pop-

FREE SONS OF ISRAEL.

Office of the Grand Lodge of the United States and District Grand Lodge No. 1, 21 West 121st St., Office of District Grand Lodge No. 2, 30 N. La Salle St., Chicago, Ill.

GRAND LODGE OF THE UNITED STATES. SOLON J. LIEBESKIND, Grand Master; BEN H. WASSERMAN, 1st Dep. Gr. Master; BERNARD SHANE, 2d Deputy; MORRIS A. WEINBERG, 3d Dep.; HENRY J. HYMAN, Gr. Sec.; HENRY L. BLOCH, Gr. Fin. Sec.; BENJ. BLUMENTHAL, Gr. Treas.; SAMUEL STURTZ, Ch. Death Benefit Com.

ulation, as they had planned, nor to create any considerable destruction of property.

"The feeling of the Jewish population is reciprocated by the British army, and it is a pretty sight to see many of the Australian soldiers who have been away from home for over three and a half years and deprived of the sight of their own children making friends with the Jewish children of Tel-Aviv, to whom the chocolates and rides on the pompoms of soldier-saddles are great treats. Tel-Aviv, with its many pleasant homes, clean streets, attractive boulevard, its schools and other public buildings, financed by the Anglo-Palestine Bank, the financial agency of the Zionist organization, was the first sight of civilization which these English Tommies have seen in many dreary months.

Austrian Zionists Hail British Declaration.

Delegates from all the Zionists societies of Austria, at their recent conference, gave frank utterance of their enthusiasm for the British declaration, and pointed to it as a guidepost on the road that all the nations, and especially the Central Powers, must follow, saying:

"The first to recognize the Zionist aims was the English Government, which has promised them their fullest support. As Austrian Jews, who are devoted to our fatherland and who fulfill their duties toward it, we have no hesitation in saying that we welcome this declaration, which is addressed to the entire Jewish people, and contains no attack on the Ottoman Empire, as the first enunciation by a great power expressing complete approval of the aims of Zionism. We have no doubt that other great powers will also recognize the just claims of the Jewish people to free settlement and work in Palestine, particularly as it is inconceivable that any power can fear that its interests will be threatened thereby.

"We have, therefore, with feelings of deep gratitude, received the declaration of our highly esteemed former Minister for Foreign Affairs, Count Czernin, which he gave on November 24, 1917, to the members of the Inner Action Committee of the Zionist Organization, Dr. Hunkke, Count Czernin has promised our organization support for the Zionist plans from the government of Turkey's ally.

"We believe that it is in no small measure due Talant Pasha, the leading statesman of the power most interested in Zionism, has said to an interviewer that Turkey would allow Jewish immigration within the limits of the country's capacity and grant autonomy within the laws of the realm. Shortly afterwards the German Under Secretary of State, Vonn dem Bussche, also gave a declaration that was friendly to Zionism.

"The declaration of the Grand Vizier denotes a gratifying advance when contrasted with the interpretations which leading persons in the Ottoman Empire, through lack of understanding, put upon the Zionist endeavors during the first years of the war. Relying on the purity and greatness of our cause, we cherish the confident hope that Turkey's statesmen will also begin to form an estimate of Zionism such as the unequivocal traditions of its policy and the clearness of its aims may entitle one to expect, and that soon our endeavors will be fully appraised at their proper worth by them.

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Want Column

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Friday, August 2d, 1918 : : Ab 24th, 5678

Sabbath begins 8.16 P. M.

ראה מכה"ח

To conserve the paper supply, the War Industries Board has ordered a number of economies, among them the discontinuance of free copies, and in accordance with that suggestion the publisher has discontinued free copies, including those to individuals, charitable institutions, the camps, etc. Those who have thus been affected will readily see that it is a matter over which we have no control, and is not aimed at any individual.

Colonel Theodore Roosevelt has formally approved of the formation and purposes of the Jewish legion. Now the cup of happiness of the Zionists is overflowing.

Both the fall holy days and the annual events on the political calendar draw around at early dates this year. The combination is accidental, or, may be so regarded by all except by our Jewish politicians. What they will make of the situation remains to be seen.

Our Philadelphia contemporary recently seized the occasion of the demise of a Jewish weekly journal in a more Southern centre to deliver itself of some pertinent reflections on the reasons for the survival of some members of our Jewish press. With its remarks in the main there can be no quarrel, for whoever is fairly conversant with the facts of Jewish life in America knows exactly why Jewish journals are a necessity to their particular communities, and why they succeed or fail in their missions in individual instances. We do not quite comprehend, however, our contemporary's sententious remark that sometimes a Jewish journal lives because it is in high favor with one or more "good angels." We can understand that such "angels" can keep a newspaper alive for awhile, but never are they able to bring about its durable survival.

Dr. Bernard S. Talmey, a physician of this city, who has written extensively on problems of sex, proves from scientific data that the ancient Jews were endowed with all the highest ethical and social qualities. In two recent pamphlets from his pen, which have fallen under our notice, he breaks a lance for the high ethical and moral content of Hebraic lore and for the logic underlying the modern Jew's tendency toward extreme racial purity. It is well that such utterances are made in the days when a Houston Stewart Chamberlain has, for fell purposes of his own and of his masters, the German anti-Semites, sought to poison the mind of the Christian world on this score against the Jews. Dr. Talmey thus performs a useful scientific and a welcome Jewish service. The oftener expertly trained minds consider such vital problems as these, the better for it is for the weal of the Jews and the enlightenment of the non-Jewish world.

Isaac W. Bernheim, a distinguished resident of Louisville, was represented at the recent convention of the Central Conference of American Rabbis by a lengthy open letter to its members on the subject of Zionism. Mr. Bernheim is a loyal American who takes his citizenship and his patriotism seriously, as is perfectly proper, and whose arguments, therefore, as to the ineptitude of Zionism for Jews who call themselves and only are Americans, must receive the careful attention of the Zionists themselves. With Mr. Bernheim's apparent conclusion, however, that because of the increasing strength of Zionism in America, the formation of what he is pleased to call the "Reform Church of American Israelites" has become an inevitable necessity, we cannot agree. His letter points out one fallacy only to produce another. If Zionism is incompatible with Americanism it certainly does not follow that Orthodox Judaism is incompatible with Americanism. Rather is the contrary the case, and orthodox Jews who have sternly set their face against an acceptance of the gospel of Zionism, will be more than loath to surrender their dearest possession, our historic faith and its traditions, remaining now as before one hundred per cent. Americans.

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 noon, Tuesday. Correspondents will please take note that matter received after that time will be too late for insertion in the current number.

THE ZIONIST PUBLICATIONS

THE section of the rather voluminous report of the different American Zionist organizations to their twenty-first annual convention at Pittsburgh in June makes interesting and informing reading. We refer to that which deals with the finances of the various Zionist mediums of publicity, the consideration of which we have purposely reserved for the dull days of midsummer when our readers are grateful for any remarks which will stir their humorous depths and which do not require concentration of mind and body.

Of *The Maccabean* we are told: "Last year our total income was \$3,105.02 and our total disbursements \$6,203.80, making a cash deficit of \$3,098.78. This year our total cash income was \$6,140.42, and our total cash disbursements \$9,430.53, making a cash deficit for the year of \$3,290.11." And this is the journal which every American Zionist is *ex professo* bound to support. The deficit in the case of *Dos Yiddishe Folk* "has nevertheless exceeded that of last year by nearly \$1,900," no detailed figures being supplied, and, if we remember correctly, the deficit exceeded \$10,000. Still another journal, *Hatoreh*, was maintained through the year at a total charge of \$15,701.01, against which receipts of about \$8,000 are to be offset, leaving "a total loss for the year of about \$7,000." Finally, there was *The Young Judaea*. "From June 1, 1917, to May 31, 1918, *The Young Judaea* expended \$4,414.41; its income was \$3,594.95. According to this there was a loss of \$819.46."

But the Zionist organizations can well afford these luxuries. At least so long as their sources of income continue profuse and uncritical. In the same document we read: "The cost of the American organization in all its branches during the year was \$201,654.60, and that sum is ONLY SLIGHTLY in excess of the budget voted at the last Convention" (italics ours). Indeed, it is an organization judging by its numbers and its payroll. "When it is borne in mind that the organization feels cramped in its 14,000 feet of floor space at 23d street, that through direct payment or subsidy we are employing 166 men and women in New York, Philadelphia, Washington, Baltimore, Boston, Chicago, Cleveland, St. Louis and San Francisco, . . . the ratio of expenses will be found to be still low." Happy American Zionists who propagate so many, so various and a few unnecessary philanthropies. They are, for one thing, a real *Gemilus Chasodim* to struggling Jewish journalists.

THE LAND OF THE FREE

TO remind the Jews of America that the Government will shortly call on them to assist in floating a Fourth Liberty Loan is to arouse in all to whom religion is not a scoffing and a byword determination to accept with gladness the opportunity to assist the country that to them is a land flowing with milk and honey.

In the three previous Liberty Loans the Jews of America have done more than their share. In doing it they have done only their duty to the country that has welcomed them or their fathers. But in the performance of this duty they have aroused admiration, broken down the barriers of prejudice and done much to enlarge their sphere of influence in these United States.

There must be no delay in making preparation for this Fourth Liberty Loan. Every agency employed on previous occasions must be utilized to make this campaign memorable for the assistance rendered by Jews. Every individual must be ready to give of his time as well as of his money to make a magnificent success of the campaign that is about to open.

We speak often of what we owe to America. Now, when the largest loan since the war started is about to be floated, we have opportunity to show with especial significance our readiness to do that extra bit which America, the land of freedom, has come to expect from the Jews.

The correspondence between Governor Harding, of Iowa, and Louis Marshall, which has been widely published, while interesting, hardly reached that lofty level of patriotic wisdom which the subject, the use of ancient languages hallowed for devotional purposes, warranted. The several letters which formed the correspondence were more like lawyers' briefs, to our mind, than anything else. The governor's position was quite indefensible and so his part of the correspondence was even immeasurably below Mr. Marshall's in quality and force.

The Jewish Colonial Trust, which is, if we mistake not, the oldest purely financial agency of the Zionists, needs money with which to undertake additional development work in Palestine. For many years now the shares of this corporation are familiar objects to every Jew interested in current Jewish affairs, and hence the present effort to secure further money through the sale of additional shares is not startling. The Jewish Colonial Trust, moreover, organized and operating under the British companies' acts, seems always to have maintained itself upon a purely business basis, in which respect, perhaps, it may be different from other Zionist enterprises.

Dr. Gaster's treatment by the elders of the Portuguese synagogue of London has sufficed to arouse a certain amount of communal sympathy in his behalf. This result was materially aided by the purblind policy of the governing *Sephardim*. Instead of meeting the chief rabbi of their congregations on his own ground, they acted toward him somewhat as did their predecessors in the council in their elder Disraeli's day or as act the Germans, particularly the militarists, whenever they wish to produce an effect. In short, the Portuguese elders peremptorily commanded Dr. Gaster to govern himself according to their requirements, and the rabbi refused. Who wouldn't have under such circumstances?

SINS OF THE MOURNERS BENCH

ביום אדם לר' אלקים לא תתגדרו ולא תשימו קרחה בין עיניכם למת:

"Ye are children of the Lord your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead." (Deut. xiv, 1).

THE mourning customs of the various nations are of great importance for the study of the development of religion. These customs, as found even among the most savage tribes of ancient times, were invariably expressive of their conception of the destiny of the soul. And though these customs may be crude, even cruel, if measured by civilized standards though the beliefs they expressed were infantile, still, there is this much in them worthy of our attention that they testify to the aching curiosity of the human mind when facing the unknown. When a life is hurled into the dark abyss, and there is nothing left but the mocking form which, but for something incomprehensible that has flown, simulates the cherished personality of the beloved, what happens? The thing that has flown, the breathing throbbing life that has been, can it be identified with the form that remains? Is death final? And if it is not final, what is the destiny of the unseen 'ghost or soul'?

It speaks well for the innate nobility of the human mind that the mystery of life as revealed, and at the same time deepened, by the mystery of death has formed its greatest solicitude. And it is a hint of the characteristically human passion for eternity that even in the remotest antiquity men refused to accept death as final. The belief of a survival of the life-principle in some form or in some region is attested by olden customs of interment and mourning. But we must not expect at the dawn of the intellect anything like a pure and exalted conception of immortality. The thought of immortality is a comfort to the modern believer. But to the ancient primitive man the idea of ghost-survival was if anything a source of positive dread. The fear that the ghost of the departed might come back to the family, "haunt" and harm it is found universally among the early races. Dread and superstition are twin-brothers; and so practically all the funeral observations of these races are designed to avert the dreaded harm, and pacify the restless ghost. . . .

It would I suppose shock many pious souls to hear that popular Jewish practices of mourning are not entirely free from crass superstition. Hanging out a towel and filling a glass with water, for instance, so that the returning soul can wash itself—a custom still observed by many—harks back to the old superstition of "haunting." Many other rites not here mentioned savor of similar childish ideas that had their root in fear and dread. . . .

Now, over against these objectionable practices—all of which are expressions of the wrong attitude towards the sable beauty of death's mystery—our text voices the prohibition of strange mourning customs, such as cutting the flesh and cropping the head. These customs were all embodiments of heathen beliefs, and they were held unseemly for a people that had been born into the world for the purpose of purifying the religious life of man by teaching him a new conception of the world. Herein is the genius of the Jewish religion shown at its very inception: that it does not concern itself with death so much as with life; it is a *Torath Hayyim*, a Torah of Life! This prohibition was a protest against superstitious dread not alone, but also against the undue emphasis upon death. It is strange that this dread of death has survived until our very day. It is strange that so much exaggerated emphasis is being placed upon the externalities of mourning, such as weeds and black-bordered handkerchiefs and stationery. Stranger still it is that men and women who have otherwise sloughed off all truly religious beliefs will cling to the superstitions inspired by death. Most of our mourning customs are objectionable from the truly religious point of view—they are oft marred by vulgar ostentation and gross self-absorption.

Life is altogether too beautiful, too sublime, too big, to be overshadowed by the dark phantom of death, a phantom created by the sickly imaginations of men and women who have not as yet attained to the heights of the knowledge of God! To perpetuate this false image of human sorrow, to enclose as it were all life in a showy black border, is a sin against God the Creator, the Father of Life! . . .

You observe how our text associates the prohibition of objectionable funeral practices with the tender thought that we are children of God. Do you hear: children of the living, the eternal God! The connection is plain:—as children of this living God, we are to feel His life within us—the stupendous Life that leaves its shining track upon the invisible way of the stars, journeying on and on through the aeons until it attains to the triumph of human consciousness. Being children of the Eternal Father, we partake of His nature: yea, whether we understand it or no, we partake of His eternity. To know this, to feel this, and let this knowledge and this feeling fuse into the pure white heat of a noble passion, is enough for the yearning spirit of man. So to live that death should have no terror for us; so to face the mystery of being that we may feel ourselves part of this mystery, is our clear duty. A passionate sense of our own eternity must fill every nook and corner of our being: we are eternal, even in the flesh, while yet we breathe. Ours is not a deferred immortality that waits on death: while we are alive and palpitating, the soul within knows itself immortal, at one with the everlasting life of God.

With this stir of indestructible life within us, we perceive that death—or what we call death—has a dark beauty all its own. This slow subsidence of perishing days into the sable silence, this emergence of the busy hours out of fathomless stillness, is as the rhythm of a melody born of the heaving heart of Eternity.

JOEL BLAU.

CORRESPONDENCE.

Excellent Summer Work.
 Editor: HEBREW STANDARD:
 It is probably very little known among your readers that in the New Jersey

West End Synagogue

(Congregation Shaaray Tefila)
156-162 West 82nd Street
 Telephone Schuyler 8882.
 Minister, Rev. Dr. F. de Sola Mendes.
 Associate Minister, Rev. Dr. Nathan Stern.
 Cantor, Rev. M. Grauman.
 Reservation of seats for the coming year is now being arranged. The trustees are in attendance every Tuesday and Thursday evening and every Sunday morning.
 ISAAC BILDERSEE, Secretary,
 11 Seaman Avenue,
 Telephone St. Nicholas 2892.

Congregation Orach Chaim

Lexington Ave. & 95th Street
New York
 Rev. Moses Hyamson, Rabbi

The synagogue will be open for the rental of seats on Sunday, August 4, from 10 a. m. to 12 noon, and thereafter on week days from 8 to 9:30 p. m. and Sundays from 10 a. m. to 12 noon. Applications can also be made in writing Lexington Avenue, New York City, to the president, J. J. Dukas, 1463

maintains Jewish children of the East Side are participating in a wonderful charity which is provided for them by the University Settlement Society, Eldridge and Livingston streets. The president of Columbia University, Nicholas Murray Butler, is president of this society, and Mrs. John R. MacArthur is president of the auxiliary that is financing and conducting this fresh-air movement.

Mrs. MacArthur owns a very large farm in the hills overlooking Montclair and the Jersey coast. In this elevated position, in the depths of a forest, she has built a splendidly equipped camp, containing spacious dining halls, sleeping and recreation huts, sleeping porches for the members of the faculty and, above all, excellent bathing accommodations, with hot and cold water installation, and last, but not least, a wonderful natural spring, providing the purest drinking water, is to be found at the camp, which is but a quarter of a mile from the old MacArthur home on Long farm.

Four batches of about fifty girls participate in these fresh-air facilities, each batch staying for two weeks during the months of July and August. Mrs. MacArthur provides the camp lands free of charge, a horse and wagon, and as I have seen with my own eyes, the kiddies come down to the MacArthur farm and get fresh milk and other farm supplies.

The actual expenses for travel and articles of food which have to be provided are borne by the society. Considering that Mrs. MacArthur is an ardent Catholic and that the whole society is presided over by Professor Butler, it is indeed a pleasure to find that exclusively Jewish children are participating in this magnificent, benevolent scheme—it is benevolence, not charity.

The expense of this upkeep, in spite of Mrs. MacArthur's liberal contributions, are quite considerable, and to meet some of the expenses the committee is now endeavoring to sell 7,000 tickets at \$1 each for the big baseball game between the Yankees and Cubs, which is to come off at the Polo Grounds about August 1. Every cent realized from the sale of these tickets will go towards the settlement fund for the upkeep of this fresh-air movement.

M. H. HANSON.
 New York, July 27, 1918.
 [We print this letter for what it is worth. Our experience has been that, no matter how "non-sectarian" these "settlements" may appear and try to be, there is usually some concealed attempt at proselytizing, and they sow the seeds of agnosticism and wear our young from their ancestral faith.—Editor HEBREW STANDARD.]

The Police and Sunday Closing on the East Side:

Editor HEBREW STANDARD:
 Regarding the utterances in your current number the police commissioner directs me to state that this editorial should be far-reaching in ameliorating conditions on the East Side relating to the Sunday law of this State; and your statement that the Hebrew merchants of the East Side should either observe the Sabbath of the Gentiles or their own covers the whole situation. Many, unfortunately, appear determined to observe neither one. With a little forbearance, we hope to be able to convert them to the legal and proper observance of a Sabbath day.

Very truly yours,
 J. C. HACKETT,
 Secretary to Police Department,
 New York, July 23, 1918.

The Young Women's Hebrew Association.

On Wednesday evening, July 24, the commercial school of the Y. W. H. A., 31 West 110th street, graduated a class of 107 young women. Of this number seventy-five have already been placed, with an average earning of \$12. In spite of the warm weather the auditorium was crowded with the many friends and relatives of the graduates. The principal address was made by Mr. I. Edwin Goldwasser, who gave an inspiring message of true service. Other speakers were Mrs. Israel Unterberg, Miss Harriet B. Lowenstein and Mrs. Ray F. Schwartz. Mr. Mortimer J. Cohen gave the benediction.

A farewell party to drafted men, their relatives and friends was given on the roof of the Y. M. H. A. last week. Mrs. Ray F. Schwartz was hostess, and greeted the various groups as they came from the elevator, explaining the object of this hospitality; namely the providing of a large, comfortable place where the boys could have all their friends with them for a pleasant evening. There was singing, dancing and refreshments. The response was wonderful, and the patriotic spirit of all prevented any sorrowing.

The rest, recreation and reading-room for the soldiers and sailors was opened on Wednesday. The room is beautifully furnished in light green. Everywhere there is a profusion of fresh flowers, plenty of games, magazines, books and the like. The effect is that of a comfortable summer porch. The men coming to the building are delighted with it.

The reclamation bureau of the Y. W. H. A. has been allotted 4,000 undergarments to darn, mend and put in order before August 1. Hundreds of young women have been concentrating upon this work under the careful supervision of government inspectors. Women of Harlem are especially urged to come in at any time to help with this work for our men in the ranks.

Recognizing the Rabbis.

The termination of the drive for the Third Liberty Loan was followed by a gathering of those who had directed the campaign in New York, at which the work done and the assistance rendered was analyzed and weighed.

"Do you know," said one of those who had directed the publicity campaign, "how much we owe to the Jewish rabbis? Their organization was one of the first to fall into line, and they never let up in their efforts."

In a few weeks the campaign for a Fourth Liberty Loan will open. The sum sought will probably be much larger than on any previous occasion. The Jewish rabbis will once more consecrate themselves to the task of combating error and educating those who, having been in the country but a short while, have fallen under influences that do not make for loyalty.

They need your assistance. They require the support of every Jew who recognizes the country of his birth or of his adoption as the country of liberty and liberalism in religion.

No time should be lost in preparing for the campaign for the fourth loan. Organization and co-operation will make it a bigger success than any of its predecessors. Unpreparedness or over-confidence may bring it near to failure.

It is for you to say which it shall be. It is for you to decide whether you are willing to give your time, and to sacrifice your convenience as the rabbis have given theirs.

Is this too much to ask of you as American citizens? We think not. We are confident that you will once more show that the Jews of America have earned the esteem and admiration of all who call themselves American citizens.

Hebrew Educational Society.

Women of the Brownsville neighborhood are doing canning of fruits and vegetables during the summer at P. S. 125, under the direction of Mrs. Charles S. Bernheimer, leader of the 23d Assembly District of the Federal Food Board.

The Hebrew Educational Society is exhibiting moving pictures which include the following subjects: A Trip to San Francisco, Trip to Pike's Peak, Grand Canyon of Arizona, May Day Festival, Silk Industry, Wool Spinning Mill and Presidents of the United States.

Rabbi Goldstein at Camp Gordon.

Rabbi Herbert S. Goldstein, of the Institutional Synagogue of New York City, is to conduct religious meetings for soldiers in training camps under the auspices of the Jewish Welfare Board of the United States army and navy. His first meeting was held at Camp Gordon, Atlanta, Ga., yesterday, August 1, and the subject of his talk was "Before the Battle."



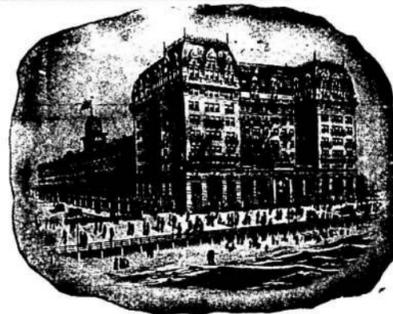
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James Gordon Bennett's Stepson of Jewish Descent.

Among the beneficiaries mentioned in the will of the late James Gordon Bennett, owner and publisher of the New York Herald, are mentioned two persons of Jewish descent, the wife of Major Ricardo, and Mr. Bennett's stepson, Ronald de Reuter. The Ricardos of today are of remote Jewish ancestry, going back to David Ricardo (1772-1823), a famous political economist and member of Parliament. In the Reuter case the genealogy is shorter and, from a Jewish point of view, more interesting. Mr. Bennett's stepson, Ronald de Reuter, is the grandson of Baron Paul Julius von Reuter, founder of the famous news agency still known by his name. Baron Reuter was originally named Israel Baer Jesaphat and born in Cassel in 1816 as the son of the local rabbi, Samuel Josaphat. A wild boy who would not stick to any definite occupation he was a source of trouble for his father and after the latter's death for his elder brother, Gerson Josaphat, originally a teacher in the town of Roderberg, from which the celebrated poet, Julius Roderberg, derived his name. Later on he became rabbi and prebendary in Halberstadt, where he was one of the pillars of orthodoxy, a close friend of Samson Raphael Hirsch and a teacher of Israel Hildesheimer. Israel Baer Josaphat drifted into London, became a newspaper man and seized the opportunity furnished by the Crimean war for the establishment of the news agency, the first large enterprise of this kind. He acquired enough money to buy a baronetcy from the duke of Gotha and out of the chrysalis Israel Baer Josaphat, the glittering butterfly, Paul Julius Baron von Reuter, evolved. His only son and heir died a suicide a few years ago, and the grandson is entirely absorbed by Anglo-Saxon society.

Reuben Brainin's Son in Royal Flying Corps.

Joseph Brainin the youngest son of the well-known Hebrew writer, Reuben Brainin, who is now in England with the third group of the Jewish Legion, of which he and his brother Moses are members, had himself transferred to the Royal Flying Corps, according to a dispatch from London.

Young Brainin was the first of a considerable number of Jewish Legionnaires who availed themselves of the opportunity to join the flying corps immediately upon their arrival in England.

Until now only British citizens were accepted as members of the Royal Flying Corps. The opportunity given the legionnaires to become fliers is considered by them a great honor. The legionnaires who joined and who will yet join the flying corps will be assigned to the Palestine front.

How the Jews Live in Kiev.

The condition of the Jews in Kiev is a very sorry one indeed, and that they are constantly at the mercy of soldiers is the contents of a report from Kiev received here today. In one instance, the soldiers, who are known as "Heidnaken," compelled a number of Jewish tailors to take their sewing machines and go along with them. These tailors were taken to the Michailovsky monastery, where, according to the reports, the workmen not only are compelled to work without compensation, but are also in danger of their lives.

On a few occasions the soldiers "arrested" some Jewish women and took them away, no one knows where.

As a result of scarcity of money and food, the Jewish hospital had to shut its doors. A committee of prominent Jews was appointed for the purpose of liquidating the hospital affairs. It is to be hoped that the Jewish hospital will be transferred to the Jewish community, and will be conducted more systematically than heretofore.

Now that the government is advocating the use of fish, in order to conserve the meat supply, many people who formerly passed up this wholesome and appetizing form of food, are now indulging in it, and wondering why they abstained for so long a period. There is nothing like fresh fish for wholesome eating, and the only problem presenting itself is to know that the fish is absolutely fresh. Those of our readers living at the sound resorts are referred to the establishment of George J. Zipf, whose Irving Fish Market, at 147 Irving avenue, Portchester, N. Y., sells only the freshest fish at prices that are consistent with the quality. Orders may be phoned to Portchester 1182.

How many New Yorkers know the location of Belden Point, much less its beauties and delights? For their information let us state that it is the farthest point of City Island, abutting directly into the sound; and here, where there is always a breeze, where a wonderful marine picture is always presented, and right on the water's edge, is located the famous L'Aiglon Restaurant. At all times sea food, fresh caught right from the sound, is served, and for those who do not care for a la carte service, but prefer a table d'hote, there is an excellent dinner provided for the sum of \$1.



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A Mother's Prayer

By EZERIEL LEAVITT.

I wish to say good bye to you,
Farewell, my son, my dear!
Tomorrow with the morning's dew
I will not see you near.

You'll sail for France to fight the foe,
The Kaiser and his clique
The country's call to you is—"Go!"
And your response was quick.

You're rushing to the battlefield
To set the Hun ablaze.
I pray that God shall be your shield
In all your thorny ways.

You are the champion of the right,
The vanguard of the truth;
And 'tis for you, my son, to fight
The monster—Willie Brute.

It is for you to show your pride
And kill his frantic whims,
Then go and cut the Kaiser's tide
And shatter all his dreams.

The love of human freedom, son,
Let sway you all the time.
Lift up your voice and tell the Hun:
Hands off and stop your crime!

My only child, farewell, good-bye,
'Tis almost time to go.
Be brave, courageous, do not sigh,
For courage helps, you know.

Oh, give me, son, another kiss,
But not with tears, with joy.
To pray for you I will not cease
Till you'll come back, my boy!

The Star Theatre will open the burlesque season in Brooklyn Saturday evening, August 3, and all the following week burlesque fans have a treat in store when the "Girls From the Pollies" appear at the popular Jay Street playhouse. "Here and There," a two-act musical burlesque is the offering, which is said to be a 150-minute revel of continuous fun and delight. Fred Binder plays the leading comedy part, that of a "Misfit Waiter" in a cabaret, somewhere in the Alps. The cast supporting Mr. Binder includes Harry Vann, Sam Bachem, Albert Fox, Anna Armstrong, May Barlow, Babe Luyetta, Francis Woodford and Ray Winthrop. Of course there is a dashing chorus of young women. One of the feature acts is "Mysterious Marie," a sensational illusion with comedy trimmings.

GANS, MAX.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Gans, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at the office of their attorney, George Frankenthaler, No. 35 Nassau street, in the City of New York, on or before the 24th day of February, 1919.
Dated New York, the 23d day of July, 1918.

FANNIE GANS, ROBERT GANS, JONAS M. GANS, Executors.
GEORGE FRANKENTHALER, Attorney for Executors, 35 Nassau Street, Manhattan, New York City.

FINE, 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 Fine, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at place of transacting business at the office of Maurice L. Rippe, No. 170 Broadway, in the City of New York, on or before the 6th day of February next.
Dated New York, the 25th day of July, 1918.

PAULINE ELIAS, Administratrix.
MAURICE L. RIPPE, Attorney for Administratrix, 170 Broadway, Borough of Manhattan, New York City.

MYERS, THEODORE W.—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 Theodore W. Myers, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of the Farmers' Loan and Trust Company, No. 22 William street, in the City of New York, on or before the 8th day of February next.
Dated New York, the 25th day of July, 1918.
ROSE E. MYERS, The Farmers' Loan and Trust Company, Executors.
GILBERT, ROLSTON & HORAN, Attorneys for Executors, 22 Exchange Place, New York, N. Y.

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The Jew in Finland

By SANTERI NUORTeva

(Representative in the U. S. of the Workers' Government of Finland, Now Driven Out by the Germans.)

The news that the Germanized White Guard Government of Finland has ordered all Jews expelled from Finland by September 30 and instructed communities to deny food to Jews after that date is an interesting chapter in the acute anti-Semitism of the Finnish junkers and reactionist groups that compose the White Guard faction. Up till the Russian revolution there was not a country in the world, not excluding Russia and Rumania, where Jews were treated worse than in Finland under the feudal control of the junkers.

The fundamental laws of Finland, based on ancient constitutional provisions, denied all the Jews any right of existence in the country. A provision in the Swedish constitution, dating from the eighteenth century and kept on the statutes of Finland until 1907, expressly denied to any Jew the right to live in the country. When Finland was annexed to Russia, and the Russian army, which included many Jews, had to be stationed in Finland, these provisions were amended by a ukase of the Czar, whereby the soldiers of Jewish extraction were permitted under stringent restrictions to remain in Finland after they had served their term in the army. They could, however, live in three cities only, Viborg, Helsingfors and Abo.

They did not have the right to engage in any other occupations except, as the law literally provided, in "selling discarded clothes, tobacco, matches, fruit and sweets." Their children were denied the right of education in the Finnish schools. They could not study in the University of Finland. They could not travel in the country except between the aforementioned three cities. They had no right to marry Jews living outside of Finland. If they did, they could not bring their mates to Finland. They were, of course, denied all political rights and they had to report at regular intervals in order to prove that they had not broken any of these regulations.

The Finnish bourgeoisie try to justify this horrible treatment of the race which has so much contributed to the civilization of the world by telling the world that it was the Russian Czar who prevented the Finns from bettering the conditions of the Jews in Finland. Yet the fact remains that during the entire history of the Finnish four chamber Diet not a single attempt was made on the part of the Diet to better these conditions. Bills introduced by some individuals in the various houses, and very, very moderate bills at that, which if enacted into law would have granted the Finnish Jews only such "rights" as Russia has already granted them, were regularly defeated.

An interesting episode happened in 1907, when the celebrated philosopher and writer, Georg Brandes, came to lecture in Finland. His visit was in the period when, after the comparative liberal regime of 1906, during which several Jews "illegally" came to Finland, persecution began again and hundreds of Jewish families under tragic circumstances were exiled from Finland against the vehement protests of the labor organizations. The writer conducted a meeting of protest against these evictions and was fined for acting as chairman of the meeting. The foreign minister of the new exiled Workers' Government, Yrjo Sirola, who acted as secretary of the meeting, was also fined.

Georg Brandes's lecture in Helsingfors was also against the Finnish law, which would have allowed him, if he first could get permission to enter Finland, to sell discarded clothes on the steps of the university, but under no circumstances to lecture within the walls of the Finnish alma mater. I went to see Georg Brandes, and I called his attention to the scandalous treatment of the Jews. A deputation of Jews of Helsingfors also came to see him, and implored him to do something about the situation. Brandes got very much excited about the situation and he first refused to fill his lecture date. After many entreaties of the Finnish "intelligence" he consented to speak, but instead of the promised lecture he delivered a scathing rebuke to the Finnish bourgeoisie for their hypocrisy in the

Jewish question. On a subsequent visit to Finland and Russia Brandes accordingly was barred from the platform.

As soon as the Socialist party entered the parliamentary life of Finland in 1907 one of the first things it did was to introduce a bill proposing equal rights for the Jews. The bill was introduced by me, and was violently opposed by elements in all the bourgeois parties, and was defeated because of the untimely dissolution of the session. In the second Diet the bill was introduced and once more defeated for the same reason. In the third session of the Diet I again introduced the bill, and together with my comrades in the Socialist party proceeded to fight for its passage, and accomplished its passage with the help of a few scattered votes from other parties, the bulk of the bourgeoisie still opposing it. The anti-Semitic reactionists got the Czar to defeat the bill. Only in 1917, when the workers were in control of the Diet, a bill giving unrestricted equal rights to all Jews was finally passed, and, having proclaimed the independence of Finland, the Government of the Workers enforced it, granting the Jews rights on the same basis as other citizens.

With the help of a German invasion the reactionists are once more in control of Finland, and while they are destroying all the hard won democracy there, it is logical for them incidentally to revive their mediaeval oppression of the Jewish race.—New York Sun.

Conspicuous Converts to Zionism.

Two of the greatest Jewish lawyers in America, Max Pam and Bernard Flexner, both of Chicago, have formally joined the Zionist movement, and have issued formal statements in which they set down the serious reasons which have impelled them to take this step.

In the case of both of these gentlemen, their acceptance of the Basle program is perhaps the most radical step in their lives, because up to that time they belonged, consciously, to the assimilationist or indifferentist camps of Jewry. Mr. Max Pam, who is a brother of Judge Hugo Pam, writes:

"Permit me to convey to your organization my expression of sincere sympathy with Zionist thought and movement. Permit me to say, further, that my action in this regard is the result of mature reflection and that a serious study of the subject has convinced me, as it will ultimately convince most of the earnest thoughtful men, that, if the right of national self-determination is to give recognition to all established races, then the Jews, who, all efforts and pre-conditions to the contrary notwithstanding, are regarded and treated as a distinct race in the land of their birth, their abode and their adoption, should seek and, with the assistance of the great nations, secure a land and nationality of equal dignity with other peoples, and under the guidance of the great democracies of the world make and establish themselves as one amongst the family of nations. I am convinced, too, that, given a courageous leadership and lofty wise and courageous leadership and lofty statesmanship, will zealously safeguard this new birthright, and with the support of their mighty friends will win a new and important place and become a potent force in the affairs and the activities of peoples and nations."

Mr. Bernard Flexner is a brother of the distinguished savant, Dr. Simon Flexner, and was a member of the Red Cross Commission to Rumania. This work brought him in contact with European Jewish conditions; and what he saw there and what he learned there of the aspirations of the great Jewish masses, was set down in a letter, which is addressed to Judge Mack, the recently elected president of the Zionist Organization of America. His letter follows:

"During the last few months, as I have said to you, I have been in considerable ferment about the Zionist Movement, and have examined with some care my attitude toward it.

"Up to the time I went to Rumania my position was mainly one of indifference. My experience there, however, changed this. After what I saw there, and likewise heard from the Jews to whom I spoke, an attitude of indifference to the movement was no longer possible.

"I went to Rumania as a Red Cross commissioner under the broadest charter possible. The meager reports of the suffering of the Rumanians that had come to this country were well within the conditions we found. Jews and non-Jews alike were in utter destitution. There was this difference, however, to the want of the Jew there was added the suffering due to his status under the Rumanian constitution and laws, and the nation wide anti-Semitism. I had the rare opportunity of witnessing the heartening effect of the mission upon the whole people. Jew and non-Jew were deeply grateful for the help and encouragement we brought. But, as I gathered from conversations, the Rumanian Jew longed, and rightly so, for something more than we had to offer. I soon learned that these Jews were Zionists, and that it was through the aims of this movement that many of them hoped to escape from the intolerable conditions under which they were being compelled to live.

"I gave to them the definite commitment of the king and cabinet, made to me, that their disabilities would be removed; that the day of discriminations was at an end. Some of them accepted this view, others, having in mind the past, did not. The prospect of emancipation, much as they valued it, was

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not for them the complete answer. This was furnished, however, by the aims of the Zionists and the opportunity the movement promised for freedom and equality in the Jewish commonwealth. Equality before the law they wanted as a matter of course, but they wanted as well equality of opportunity in all that goes to make up life. Here, then, at least, were Jews who wanted for various reasons to go to Palestine.

"Furthermore, as I have learned on investigation, the oppressed Jews are not alone among those who feel the need of living what they deem a complete Jewish life. There are Jews everywhere who yearn for the establishment and development of a Jewish civilization; who are ready and willing to be the pioneers in a new Jewish commonwealth.

"In returning to this country, at Irkutsk, one of our interpreters read to me the British declaration which had appeared in one of the Russian newspapers. It resolved finally for me the question which the condition of the Jew in Rumania had brought home so vividly to me. Whatever force there may have been in the contention that the movement was "a dream" was swept away by the brief and explicit announcement of Great Britain. The question of Palestine and the Jews' future there became at once a matter of practical world politics; identical in intent with President Wilson's declaration regarding the oppressed peoples under Turkish rule.

"Having regard for the opportunity made possible by the act of Great Britain, the matter crystallized in my mind in this form: Should a Jew, who has no intention of becoming a citizen of that commonwealth aid those Jews who do intend to be among those to realize this age-long ideal. Concretely, the question I put to myself was: Are you for or against the declaration? I answered it by saying that the time for indifference had passed; that one position only was possible; and I would help toward a realization of the declaration and all it means. These, in brief, are the considerations that have taken me into the movement after many years of indifference to it."

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107 McCabe Ave. One-half block from Ocean

Sea Cliff Hotel

BRADLEY BEACH, N. J.

Mr. D. Strauss wishes to announce that his hotel is now open for the reception of guests. The hotel is all newly renovated and equipped with all modern improvements. Rooms single and en suite. Hungarian cuisine. Jewish dietary laws observed. Tel. 1233 Bradley Beach. Winter resort, Strauss Villa, Lakewood, N. J.

D. STRAUSS, Prop.

Oriental & Connecticut Aves. Atlantic City, N. J.

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NEAR BEACH

Exclusive location. Large, airy rooms, with all the modern improvements. Hungarian cuisine. Reasonable rates.

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MRS. LOUIS SOLOMON Prop.

Catskill Mountains

SUMMER RESORTS

Sharon Springs



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.
Winter season, The Pinewood, Lakewood, N. J.

Bieber's Cold Spring House
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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.

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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.

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NOW OPEN. Equipped with every modern improvement. Jewish dietary laws strictly observed. Guests met at Kaaterskill Junction. For terms apply to
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Just the place for an enjoyable summer vacation. In the heart of the Catskill Mountains. Orchestra, boating, fishing, tennis, golf. First-class Hungarian and Viennese cooking. For rates and booklets,
S. FRIEDBERG, Haines Falls, N. Y.



Zionists Not to Monopolize Palestine.

One of the most significant utterances defining the purposes of the Zionists in Palestine was made by Sir Alfred Mond, a member of the British Cabinet and First Commissioner of Works, at the great reception which was tendered to the American Zionist Medical Unit in London on Sunday, July 14. Sir Alfred Mond, who is himself a commanding figure of the Zionist movement, declared that the Jews would not return to Palestine as monopolists of the land, or as victors of other people. They were going into Palestine to co-operate with all of the other races and nationalities in that country in work which would develop important things for the betterment of the world. It was because the British supported the Zionist aims so heartily.

Mr. Malcolm, representing the International Armenian Union at the reception, expressed his gratification for this reiterated assurance by Sir Alfred Mond. He said that he was confident that in this great work that was impending the Jews, Arabs and Armenians, they would always work together in harmony. Leon Simon, secretary of the English Zionist Federation and member of the Jewish Administrative Commission, who has just returned to London from Palestine, paid a high tribute to the Jewish settlers in the land whose work during the four years of the war has been an inspiration not only to the Jewish people, but to the whole world.

E. W. Lewin-Epstein, treasurer of the Zionist Organization of America, and manager of the American Zionist Medical Unit, responding to the welcoming speeches, said that the reception to the unit was a tribute to Palestine, the land to which the unit is going, and to America, the land from which they had come; the great democracy, which had aligned itself with the other nations fighting for the right of small nationalities, including the right of the Jewish nation to live their own lives, and to develop their own culture on their own soil.

Nahum Sokolow, of the Zionist International Political Committee, expressed the hope that the unit would arrive in Palestine in time to be present at the laying of the foundation stone of the Hebrew University in Jerusalem.

Sergeant Gershon Agronsky, of the American Jewish Legion for Service in Palestine, made a feeling reply to the many enthusiastic utterances regarding these volunteers. Among the other speakers were Col. Josiah Wedgwood, George Lloyd, M.P. The reception terminated with the singing of "God Save the King," "Star Spangled Banner," and "Hatikvah," the Jewish national hymn.

Austrian Jews Lean to the Allies.

The Jews of Austria, according to an official dispatch from Amsterdam last Monday, are showing their sympathy for the Entente. In this connection, the following passage is quoted from the Lemberger Tageblatt:

"The difference in attitude between the two groups of belligerents is becoming more accentuated. The Entente is about to do more and more for us, whereas the Central Powers promise less and less. If we were to draw up a list of the shortcomings of our government the censor would leave nothing but blank spaces.

"We Austrian Israelites find ourselves more and more drawn toward the attempt to abandon our neutrality and, forcibly renouncing our rights as citizens, to declare ourselves on the side which upholds the interests of the Israelites."

Gives His Three Sons for the Jewish Legion.

A Zionist residing in New York, who insists that his name should not be published, brought his three sons—all he had—to the office of the Palestine Legion Committee with the request that they be enlisted in the Jewish legion. All three of them passed the physical examination with flying colors, and since they were not liable to the American draft, they were accepted as recruits of the Jewish legion, and will be sent off to Canada for their preliminary training within a few days. The father of the trio now claims to be the happiest man in the world. He feels, he says, that he did his duty to his nation.

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The largest and most beautifully located summer resort in America.
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Winter Resort: The Woodard Hall in the Pines, 321 First Street, Lakewood, N. J.

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Strictly Kosher kitchen. Personally conducted. Large rooms comfortably furnished. Newly renovated throughout. Up-to-date in every particular.
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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. 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 Mash-gach 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.

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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 conformance 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.

Please mention The Hebrew Standard when applying. H. Levinson, Prop.

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Beautiful rooms, some having 7 windows in a room; modern conveniences; home comforts; Hebrew dietary laws strictly observed. Reservations by letter.

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B. ZINN RESTAURANT 232 West 58th St. Table d'Hotel Luncheon 50c. Dinner 60c. Banquet Room Accommodating 10 to 200 Persons Phone COLUMBUS 7877. Closed Sundays. Formerly KRUG & ZINN

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Karl Schaedler CAFE 2126 B'way Bet. 74th & 75th Sts. New York City Finest Home Cooking in New York Your patronage has always been appreciated most highly

Anti-Jewish Propaganda.

It is discouraging, much more from the point of view of the country than of the community, to note the agitation that is springing up in certain quarters against Jews. It is a bad sign of national degeneration, because, when manifested, it arises from a spirit, mean, contemptible, petty and peevish, the very antithesis of that sentiment characteristic of a great and strong people. To be sure, it is confined to a small section of the populace, the weak-minded, hysterical, people whose brains, or what organ nature endowed them with in place of brains, have been turned by the war, who talk of "hidden hands" and are obsessed of pro-Germanism, who are troubled with nightmares, in which 47,000 plays—if we may be permitted the word—the Leitmotif, who, in short, see a bogey in every bush, and are suspicious of their very shadows. Billingsism, or what "Mentor" of the Jewish Chronicle called "Billingsgate" in its modern form, is the outward and visible sign of this inward and spiritual disgrace, and Mr. Pemberton Billing's wretched rag of a paper, that contained the alleged libel upon which he was prosecuted, teems—or at least a copy recently sent to us did—with vulgar and disgusting references to Jews. Thus we can see that anti-Judaism in these days is a symptom of a general disease.

The methods adopted by this propaganda are, in the main, twofold. One is the apparently more respectable one—ostensibly directed against aliens. Thus we find anti-alien resolutions passed by certain East London Borough Councils, but, as the executive of the Jewish National Labor Council of Great Britain pointed out the other day, they "are mostly directed against the Jewish population." The other method is by leaflets and other prints containing scurrilous allusions to Jews and covert incitements against them. These are distributed broadcast under the very noses of the authorities, although they are clearly a flagrant infringement of the law for which their authors are liable to punishment. But these rely for immunity upon the difficulty of getting a jury to convict in a case which would be pleaded as popular political agitation. The remedy, however, will have to be found if the country is to be shielded from strife and disorder. And perhaps it may be found in the direction of giving judges the power of punishment which magistrates now possess.—London Jewish World.

Three Letters from Jerusalem to Prof. Gotthard Deutsch.

Cincinnati Ohio.—Two letters received by Prof. Gotthard Deutsch, of Cincinnati, from Nissim Danon, the Chief Rabbi of Jerusalem, and from the directors of the Monumental Orphans' Home for Tora and Profession disclose that the home, which is now taking care of hundreds of Jewish orphans, will be compelled to shut its doors unless financial aid is received soon from America. The writers of the letters ask the American Jews to send their contributions for the home to Professor Deutsch.

A third letter was received by Professor Deutsch from the well-known Hebrew scholar, Solomon Aaron Wertheimer, who was the first man to edit the manuscripts of the Genizah of Cairo. Mr. Wertheimer claims to be in dire need of help, for which he appeals most pitifully.

DINE AT HERBERT'S Formerly ENGL'S Unsurpassed 60c. Table D'Hotel 3958 BROADWAY, Audubon Theatre Bldg

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The Balkans Rotisserie We specialize in supplying your home with FRESHLY ROASTED CHICKENS and MEATS Also the famous BULGARIAN SOUR MILK - our own product from the formula of Dr. Metchnikoff. 4199 BROADWAY, Cor. 178th St. A la carte—low prices

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SKLAREK, ALBERT—THE PEOPLE OF THE STATE OF NEW YORK. By the Grace of God, Free and Independent. To HENRIETTA HEILBRON, REGINA LESCHNER, SIGFRIED WORMANN, BETTY HEILBRON, LOUIS SKLAREK and LEON ALBERT, if living, and if they or any of them be dead, to any and all persons whose names or parts of names, names, places or places of residence and post office addresses are unknown and cannot be ascertained with due diligence, who may be their respective husbands or wives, issue, heirs at law, next of kin, devisees, legatees, executors, administrators, personal representatives or successors in interest; and to the JEWISH CONGREGATION or SYNAGOGUE of the Town of Krotoschin, in the German Empire, or if there be more than one such congregation, then the oldest of such congregations or the president thereof for the time being; MELIA SKLAREK, HEDWIG HEILBRON, CARL WORMANN, JULIUS MENDELSON, JULIUS WORMANN, HEDWIG HEILBRON, as trustee under the last will and testament of Albert Sklarek, deceased, and HERMAN BLUMENAU, as trustee under the last will and testament of Albert Sklarek, deceased, and to all persons interested as creditors, legatees, next of kin or otherwise, in the Estate of ALBERT SKLAREK, deceased, who at the time of his death resided at No. 2 West 86th Street, in the Borough of Manhattan, City of New York, SEND GREETING.

Upon the petition of HEDWIG HEILBRON, residing at No. 2 West 86th Street, Borough of Manhattan, City of New York, and HERMAN BLUMENAU, residing at No. 176 Dean Street, Borough of Brooklyn, City of New York, YOU AND EACH OF YOU ARE HEREBY CITED to show cause before the Surrogate's Court of New York County, held at the Hall of Records, in the County of New York, on the 20th day of September, 1918, at half past 10 o'clock in the forenoon of that day, the account of HEDWIG HEILBRON and HERMAN BLUMENAU, as Executors of the Last Will and Testament of said deceased should not be judicially settled, and a decree made hereon confirming, ratifying and approving the accounts of said Executors, in retaining certain securities described in the petition, and directing that said securities be delivered to Hedwig Heilbron and Herman Blumenau, as trustees of the residuary trust created by the will of said Albert Sklarek, deceased, in any way.

IN TESTIMONY WHEREOF, we have caused the Seal of the Surrogate's Court of the said County of New York to be hereunto affixed.

(SEAL) WITNESS, HONORABLE ROBERT LUDLOW FOWLER, a Surrogate of the County of New York, at the County of New York, the 6th day of July, in the year of our Lord, one thousand nine hundred and eighteen.

DANIEL J. DOWDNEY, Clerk of the Surrogate's Court.

JACOB BIEGENER, Attorney for Executors, 26 Court Street, Brooklyn, New York.

SCHIMKO, JOHN (also known as John P. Schimko)—The People of the State of New York, by the Grace of God, Free and Independent, to John Schimko, Bertha Schimko, Anna Schimko and Sidonia Schimko, the heirs and next of kin of John Schimko, also known as John P. Schimko, deceased; also to the Attorney General of the State of New York, and to A. Mitchell Palmer, Allen Property Custodian, send Greeting:

Whereas, John Skothty, who resides at No. 611 West 177th Street, Borough of Manhattan, in the City of New York, has lately applied to the Surrogate's Court of the County of New York, to have a certain instrument in writing, bearing date of the 18th day of February, 1918, and relating to both real and personal property, duly proved as the last will and testament of John Schimko, also known as John P. Schimko, who was at the time of his death a resident of the County of Northampton, State of Pennsylvania, deceased.

Therefore, you and each of you are cited to show cause before the Surrogate's Court of the County of New York, at the Hall of Records in the County of New York, on the 11th day of September, one thousand nine hundred and eighteen, at half past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property.

In testimony whereof, we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed.

Witness, Honorable Robert Ludlow Fowler, a Surrogate of our said County of New York, at said County, the 19th day of July, in the year of our Lord one thousand nine hundred and eighteen.

DANIEL J. DOWDNEY, Clerk of the Surrogate's Court.

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 office 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.

ALFRED OPPENHEIM, Executrix.

RICHARD J. LEVY, Attorneys for the Executrix, No. 50 Broad Street, Borough of Manhattan, City of New York.

HESS, RACHEL.—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 Rachel Hess, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers at their place of transacting business, the office of their attorneys, Cohen, Gutman, Richter, No. 111 Broadway, in the City of New York, on or before the 5th day of February, 1919.

Dated New York, the 20th day of July, 1918.

JULIUS HESS, EDWIN H. NORDLINGER, Executors.

COHEN, GUTMAN & RICHTER, Esqs., Attorneys for Executors, 111 Broadway, Borough of Manhattan, New York City.

COHEN FREDERICKA.—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 Fredericka Cohen, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, No. 115 Broadway, in the City of New York, on or before the 20th day of January, next.

Dated, New York, the 13th day of July, 1918.

ROSE COHEN, Executrix.

ROBERT H. ELDER, Attorney for Executrix.

COHEN, 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 Cohen, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, No. 115 Broadway, in the City of New York, on or before the 20th day of January, next.

Dated, New York, the 13th day of July, 1918.

ROSE COHEN, Executrix.

ROBERT H. ELDER, Attorney for Executrix.

COHEN, 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 Cohen, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, No. 115 Broadway, in the City of New York, on or before the 20th day of January, next.

Dated, New York, the 13th day of July, 1918.

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ROBERT H. ELDER, Attorney for Executrix.

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A Gentile's Opinion of the Jewish Problem.

C. W. Eakeley.

One of the remarkable signs of the times is the prominence that the daily press is giving to the conditions which affect the Jews in all parts of the world. The awful war has brought these matters to the front and persecuted Jews and their more prosperous brethren in free America are looking to this country to help solve the problem.

The solution of that great question is to arrange for their return to Palestine and the setting up of a national life and government there. The time is ripe for it. Not only do conditions warrant it, but the time for the fulfillment of the prophecies in relation thereto is at hand. Then, and not till then, will persecutions cease, for when Palestine is restored to the Jews and they set up a government there, be it never so small, they will naturally be recognized by other governments and have alliances with them and be able to look to their stronger allies in time of national peril. It will not be required that every Jew in the world shall make his home in Palestine, any more than it is necessary that every Englishman should live in England, but the national life of Israel must be restored. Then, if Jews are persecuted in any land, there will be a government with the right to make protest and offer protection and do so on the strength of their alliances with stronger powers. The chief difficulty in the past has been that there was no government which could or would take the responsibility to interfere in their behalf.

But can this be? What grounds are there for thinking this thing possible? The ancient Hebrew prophets wrote, spoke and sung of these things, and the "glory of the latter day" so many times that we are forced to believe them. These prophets lived in many different periods of time and their writings covered such long periods of years and they agree so well with each other that we are compelled to believe they spoke, not of themselves, but by inspiration, and were, as we have been taught to believe, the mouth-piece of the God of Israel, who revealed His plans to the children of men.

The Jews are the miracle of history. They have been "scattered" and "peeled" (Isalah 18:2, 7) and are today without a country, without a kingdom, without a king, without a government, without a national life, and yet they are a distinct people, easily identified as such, though scattered in every quarter of the globe and found in every nation. This unity under such circumstances is a miracle. Why is it? Their prophet Amos (chap. 9:9) said: "I will command and I will sift the house of Israel among all nations as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." There is a plan and a purpose in it all and the plan and purpose are clearly revealed by the prophets of old.

No proof of their dispersion is needed, but the same prophets who foretold of their scattering, told also of their restoration. Here are a few quotations: Deut. 4:27, "And the Lord shall scatter you among the nations." Lev. 26:33: "And I will scatter you among the heathen." Deut. 38:64: "And the Lord shall scatter thee among all people from one end of the earth even unto the other . . . and among these nations thou shalt find no ease." Ezek. 12:15: "I shall scatter them among the nations and disperse them in the countries." Hosea 9:17: "My God shall cast them away . . . and they shall be wanderers among the nations." There are many more of similar import and even more careful in detail as to their sufferings while dispersed.

The one and great reason for the call of Abraham and the institution of the nation of Israel was, that they should be the repository for the truth among men. There is one God, and but for the nation of Israel that truth might have perished from the earth and the human race degenerated, for idolatry tends to ignorance and mental and spiritual degradation. Israel was repeatedly warned and threatened with punishment and dispersion if they went into idolatry. Their dispersion was the lesson and the notable thing about the Jews is, they stand strongly and uncompromisingly for the doctrine, "there is one God."

But it is always pleasanter to look upon the bright side, and the same prophets foretold their restoration to Palestine and their latter day glory. "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." (Luke 21:24), as if there were a set time for Gentile domination over Palestine.

Here are a few of the very many references to the return of the Jews. It would seem as if the plan dated away back of the time when Israel became a people, for we read in Deut 32:8, "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel."

Palestine belongs to the Jews by right of deed from Almighty God. Genesis 15:18, "In the same day the Lord made a covenant with Abram, saying, 'Unto

thy seed have I given this land.'" Genesis 17:8, "And I will give unto thee the land wherein thou art a stranger, and all the land of Canaan for an everlasting possession; and I will be your God." Genesis 22:18, "In thee and thy seed shall all the nations of the earth be blessed."

Promises of the restoration:—Deut. 30:1-5, " * * * and thou shalt call them to mind among the nations whither the Lord thy God hath driven thee * * * then the Lord thy God will turn thy captivity * * * and will bring thee into the land which thy fathers possessed and thou shalt possess it." Nehemiah 1:9, " * * * though there were of you cast out unto the uttermost part of heaven, yet will I gather them unto the place that I have chosen." Jeremiah 16:14-16, "Behold the days come * * * the Lord liveth that brought up the children of Israel from the land of the north and from all lands whither He had driven them and I will bring them again into their own land that I gave unto their fathers." Jer. 31:8-10, "I will bring them from the north country and gather them from the coasts of the earth * * * He that scattered Israel will gather him and keep him." Many, very many more such prophecies could be quoted.

The time has come for the literal fulfillment of these predictions. The Jews are back in Palestine and an effort is being made to get possession of the land. The Turks will be driven out, and the latter day glory will surpass that of Solomon's day. Then will the nations not only respect the Jew, but want to be like him. Instead of slurring and prosecuting him, the prophet Zachariah (8:23) tells us, "Ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, 'We will go with you, for we have heard that God is with you'."

But before that time comes there will be "wars and rumors of wars," and the Jews will suffer another persecution called "the time of Jacob's trouble" (Jeremiah 30:7), "alas! for that day is great so that none is like it; it is even the time of Jacob's trouble, but he shall be saved out of it." It is the time referred to by the Psalmist (2:1), "Why do the heathen rage * * * the kings of the earth set themselves against the Lord and against His anointed?" Revelation 16:13, 14, "I saw three unclean spirits like frogs come out of the mouth of the dragon and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the spirits of devils which go forth unto the kings of the earth and of the whole world to gather them to the battle of that great day of Almighty God." Of that time Jesus Christ prophesied (Luke 21:25, 26), " * * * upon the earth distress of nations, with perplexity * * * men's hearts failing them for fear and for looking after these things which are coming on the earth."

The time is here. Let us be on the lookout. We are living in the most remarkable period of the history of the human race. The time of "restoration" is here. Judah is seeking to return to Zion. The "House of Israel," commonly called the lost ten tribes, will soon be known to the world, and when the twelve tribes find each other and are reunited after the lapse of centuries, then shall the world see and believe that there is a God in Israel, who keeps his covenants, Jeremiah (3:18) says, "In these days the house of Judah (Jews) shall walk with the house of Israel (10 tribes), and they shall come together out of the land of the north to the land that I have given to your fathers." Ezekiel (37:1-22) gives us a prophecy of the union of the tribes, "And I will take the children of Israel from among the heathen * * * and make them one nation in their land upon the mountains of Israel and one king shall be to them all: and there shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

When the kingdom of Israel is re-established in Palestine, and the center of world government is in Jerusalem, then will come to pass the promise made to Abraham, "In thee and in thy seed shall all the nations of the earth be blessed." Then will be universal peace and "good will to men." The high destiny of Israel is to rule the world. The outcome of this world war will find the Hebrew nation re-established in Palestine. But where are the ten lost tribes? They must appear and find themselves. Ezekiel (chap. 37) relates a vision he had of a valley of dry bones, which under divine treatment came to life and God said, "Son of man these dry bones are the whole together (unconsciously) to return to their house of Israel," and they are getting to own land.

The American Jewish Soldiers in England.

Sir Henry Slater, commander-in-chief of the Southern command, recently inspected the contingent of the Judeans from the United States under training, and in addressing them stated: "Nothing has given me more pleasure than making the acquaintance of you brave men who have come thousands of miles from over the sea to throw in your lot with the British Empire and strike a blow for freedom. I hear most excellent reports of your conduct, your anxiety to learn your work, and your cheerfulness in the life you lead there, and assure you that we were glad to welcome you, to help you, and teach you." Colonel Samuel, the commanding officer, informed the General of the keenness of the American contingent, who ask their instructors for extra training after work is finished. The musical and artistic talents of the men are greatly appreciated.

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RESHER, MAURICE.—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 Maurice Resher, 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 Clarence J. Housman, 111 Broadway, in the Borough of Manhattan, City of New York, State of New York, on or before the 1st day of February, 1919 next.

Dated, New York, the 19th day of July, 1918.

Clarence J. Housman, Leo M. Kahn, Executors.

Feiner & Maass, 100 Broadway, New York City; Stroock & Stroock, 141 Broadway, New York City, Attorneys for Executors.

GAHREN, CHAS.—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 Gahren, 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, Abraham Cohen, No. 111 Broadway, in the City of New York, on or before the 30th day of January, next.

Dated, New York, the 18th day of July, 1918.

Herman Gahren, Clarence Cohen, Executors.

Abraham Cohen, Attorney for Executors, 111 Broadway, Manhattan, New York City.

WEINSTEIN, ABRAHAM.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Weinstein, 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 Charles S. Rosenberg, their attorney, No. 27 Rutgers street, in the Borough of Manhattan, City of New York, on or before the 30th day of September, 1918.

Dated New York, March 25th, 1918.

MATIA WEINSTEIN, EVA WEINSTEIN, Administratrices.

CHARLES S. ROSENBERG, Attorney for Administratrices, 27 Rutgers Street, Manhattan Borough, New York City.

HEIDENHEIM, 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 Heidenheim, 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. Kurzman & Frank, Attorneys, No. 25 Broad Street, in the City of New York, on or before the 1st day of December, next.

Dated, New York, the 14th day of May, 1918.

WILLIAM BENEDETT, Administrator.

KURZMAN & FRANK, Attorneys for Administrator, 25 Broad Street, New York City.

SAMUELS, FRED H.—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 Fred H. Samuels, 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, Samuel Simon, No. 27 Broadway, Borough of Manhattan, in the City of New York, on or before the 26th day of November, 1918.

Dated, New York, the 16th day of May, 1918.

SAMUEL HYMAN and MILTON SAMUELS, Executors.

SAMUEL SIMON, Attorney for Executors, 27 Broadway, Borough of Manhattan, New York City.

HOROVITZ, CHARLES 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 Charles S. Horovitz, 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, Max Zaliels, No. 120 Broadway, in the City of New York, on or before the 30th day of October next.

Dated, the 8th day of April, 1918.

ROSE HOROVITZ, Executrix.

MAX ZALIELS, Attorney for Executrix, 120 Broadway, New York City.

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DEUTSCH, 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 Deutsch, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, care of Wilber, Norman & Kahn, No. 299 Broadway, Borough of Manhattan, City of New York, on or before the 20th day of November, next.

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 first day of December next.

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 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.

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The Fate of the Jews in Rumania.

Stockholm.—With rare and exceptional unanimity has the entire Jewish press, including that of Germany and Austria, expressed their disappointment and indignation at the "solution" of the Jewish question by the Bucarest Treaty.

Nothing of that which has been lately committed by the German militarism can be compared with the treachery against the "parias" of Europe. No one doubts that the Central Powers which have occupied Rumania and imposed upon it the most oppressive and humiliating conditions of peace would easily be able to impose the carrying out of the treaty of Berlin, which was guaranteed by themselves. Instead of this they sanctioned the violation of the Berlin treaty which was going on for 40 years.

It is a shame that the public opinion of these countries, except the Jewish press, has only through a few papers expressed a word of dissatisfaction at these proceedings of their government.

The more valuable are the voices of those which had the courage of stating their opinion. We have in view the utterances of the Comrade Ludwig Quessel in the "Sozialistische Monatshefte," who after having sharply criticized the contents of the treaty of Bucarest says:

"In view of the above state of things the German people has the right of being dissatisfied with the articles 27 and 28 of the Treaty of the Jews of Rumania be placed exactly in the same status of legal equality with the rest of the population as it is the case in Germany since 100 years. There is no question about interfering with the internal affairs of Rumania.

"We only can add that the German people has not only the right, but it is also its duty to do everything in its power to make good the crime committed by its government against the Rumanian Jews.

"The civilized world must direct its attention towards the complete and final realization of Article 44 of the Treaty of Berlin. The stipulations of the Bucarest Treaty, which emancipate only certain categories of Jews leaving the others in a state of 'stateless aliens,' must be replaced by granting unqualified legal equality to all Jews living in Rumania who are not subjects of other states.

"In the last copy of the Jewish Labor Correspondence, we have already pointed out that the Treaty of Bucarest not only surrenders the principle of the Berlin Treaty by adopting the Rumanian standpoint on the Jews as aliens who only under restrictive conditions may become citizens, but that it also grants civil rights to practically a small minority of Rumanian Jews only.

The article 28 renders the acquisition of civil rights dependent on the ability of the applicant to prove that he either participated in the war or that he, being settled in the country, was born in Rumania by parents also born in Rumania.

If, as it is with certainty to be assumed, the parliament, when passing the bill in question, will demand documentary proof of the qualification for naturalization, all those Jews will be excluded from emancipation whose parents were born before the middle of the "seventies," as up to that time there was no civil registration in Rumania. Those who know the situation find that if the Rumanian officials are most loyal in their demands go more than 20 to 30 per cent. of those entitled to naturalization will be able to prove it.

As loyalty is concerned it ought to be remembered how the Rumanian government kept its promise of emancipating all those who participated in the campaigns of 1913. Out of the 20,000 Jews, mostly volunteers, who served with the colors, a few hundred have received the necessary papers from their regiments.

For the characterization of the proceedings of the Central Powers, it must be pointed out that the notorious section 7 of the Rumanian Constitution, which introduces individual naturalization through an act of Parliament, in every case contains also a stipulation to the effect that those who were born in Rumania by parents resident in Rumania not enjoying protection by any foreign state) may be naturalized with-

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out letting the 10 years' period elapse between their application for naturalization and the passing of the act by Parliament, which was usual in all other cases. Exactly the same is demanded by the Control of Alien Act of March 20, 1915, of all those who apply for the acknowledgment of their right of Rumanian citizenship.

The Rumanian Government limited its demands to the easily provable qualification of residence to feel sure that no really foreign Jew will be able to penetrate into the Rumanian paradise. The Bucharest treaty demands not even the residence of the parents in Rumania, but their birth in the country.

The meaning of all these proceedings becomes quite clear if one takes into consideration that the Rumanian officials have excellent material at hand for distinguishing between the foreign and the "stateless," i. e., the Rumanian Jews. In 1912 a census was taken and the districts was registered twice, before the entry of Rumania in the war, and after it. What would be simpler than to declare that all those aliens who are not aliens proper become emancipated citizens of the state.

From whatever standpoint the question is to be considered one cannot help coming to the conclusion that the Central Powers have a great responsibility upon themselves. The attitude taken up by the Central Powers is after the Brest proceedings not surprising, and is the basis that they claim to have played the part of liberators.

Europe must not tolerate the crime committed against the Rumanian and Bessarabian Jews (the Rumanian prime minister has stated that Bessarabia was occupied not in Kishinev but in Bucarest). The revision of the treaty must become the watchword of the entire democracy and more especially of that of Germany.

A Letter from One of Our Boys.

July 20, 1918.

My dear Mr. P.: Thanks for the package of newspapers. All the boys here appreciated them, and I was particularly glad to get the Monday Times, for it contains reviews of building trades conditions. You see, even after two months in camp I still think of the old firm. Both of my "bosses" have been very kind to me, writing me several times, and enumerating their business troubles.

I am still acting as company clerk, occasionally adding the duties of corporal and drill-master to my purely clerical duties. Most of the boys regard drilling as a task to be shirked, if possible, but after a few hours of typing I think of drill as a pleasure and a form of recreation.

I hope that Mrs. P.'s health is improving as a result of country living, and that when her absent boys return next spring (I am almost prophetically certain of the date), she will be "radiantly healthy," as the fine writers say. May I inquire after the state of your health? I trust that the body is able to withstand the blows struck through the heart in these times of parting and sorrow.

Although I have been gone for eight weeks I do not now feel so much the pangs of parting, but rather feel that in the noble words of Rabbi Akiba, learned through you, sir, "This, too, is for the best."

I feel now, as never before, a keen desire and a resolve to "live by the Book." I am grateful to the Welfare Board for having provided the Bible and the Daily Prayer Book which enable me to translate this resolve into coherent prayer, and then into right living. As I write, eight boys are "shooting craps" in my tent, while three others are playing pinochle. Were it not for my pre-occupation with higher things, I would be tempted to join in, just to kill time.

Please do not think me a self-complacent prig to write as I do, for I am still very far from my ideal of clean, righteous living. The oath still flies to my lips all too readily. But I hope that, on the whole, army life to me will have meant the opportunity to broaden and deepen my life. I trust this long, self-centered letter has not tired you.

With best wishes and kindest regards to Dave, Lassar, Mrs. —, and yourself, I am Sincerely yours,

Growth of Anti-Semitism Among Jews of Vienna.

Two hundred thousand Jews of Vienna are in a state bordering on panic owing to the rapid growth of anti-Semitism in Austria. The "Judische Zeitung," published in that city, has published a scathing criticism of the attitude of the Central Powers toward the Jewish question. According to a summary of this editorial, which has been received by the Zionist organization of America, the "Judische Zeitung" compares the policy of the Central Powers with that of the Entente Allies, stating that the dignified attitude of the latter, together with its unreserved declaration in favor of Zionism, has gained the sympathy of

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the Jews throughout the world. On the other hand, the reserved hesitancy displayed by the Central Powers has won for them universal contempt. By leaving the Jewish question of Roumania unsettled, the Central Powers have entirely forfeited whatever sympathy for them may have existed among Jews anywhere.

Philadelphia (Pa.) Jewish charities and the Jewish Hospital, in particular, benefit largely through the will of the late William B. Hackenbourg.

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The Jew Proves His Mettle.

For a long time it has been a mooted question as to whether opportunities make men or men make opportunities. There was a time when students of history inclined to the belief that the greatness in man is always a matter of environment and that great opportunities make great men.

This view has now been abandoned by the majority of scholars and thinkers. These are of the opinion that great men create their own opportunities. But, no matter how little the greatness of great men may be due to opportunity, the fact is indisputable that great men often require great epochs and stirring events to bring their greatness into action. As an illustration in point may be cited the surprising fact that 5,000 Jewish civilians are at present employed by the United States government. This fact was recently disclosed by a prominent government official in the War Department at Washington, and is in itself a clear evidence of the Jewish readiness and ability to prove his mettle whenever he is given the opportunity of demonstrating his willingness to work for the cause of humanity.

A still clearer example of the Jewish mettle which often needs only an opportunity to prove itself is furnished by the career of ex-Ambassador Morgenthau. When President Wilson had appointed Mr. Morgenthau as Turkish ambassador, it was universally felt that the honor was but slight which had been conferred upon Mr. Morgenthau. A seat in the President's cabinet or a post at some European capital, it was then thought, would have indicated a spirit of far greater trustfulness on the part of our government than did the appointment to Turkey. Yet, in the light of later events and conditions, there is not a position within the gift of our government which could have been more important than that into which Mr. Morgenthau had been placed. The strategy of the great generals in the present war pales into insignificance when compared with the ability and greatness which the American ambassador showed in his management of affairs in Turkey.

The interests of no fewer than eight nations—the United States, England, France, Belgium, Serbia, Italy, Montenegro and even Russia—were for a time entrusted to Mr. Morgenthau's care. And he represented all these nations with the ability and power that will forever stamp him as a statesman of the very first order and as a genius of the rarest type. If it were not for him there is no telling how many hundreds of lives might have been sacrificed to the race hatred of the turbulent population in Turkey. Even in times of peace the confused conditions of the Turkish domains used to make the life and property of foreigners unsafe. After the war broke out the safety of aliens seemed almost an impossibility. Yet, the rare statesmanship and the incessant and self-sacrificing labors of Mr. Morgenthau succeeded in preserving a state of safety and security, not only for neutral Americans, but also for the subjects of the hostile and belligerent nations. What a glorious achievement, indeed. What an everlasting gratitude the Jewish ambassador has earned from the hundreds of thousands whom he rescued and whose lives and property he saved.

History is just now in the remaking. The map of Europe shall probably be changed in the near future. There will undoubtedly be many adjustments and readjustments. New estimates will have to be placed upon the value and worth of certain nations and individuals. The future historian shall be called upon to add an appreciative attribute to the name of many a hero; he shall be asked to characterize the work of the Sauls who have slain their thousands and the Davids who have slain their ten thousands. Yet, not the least conspicuous among the things demonstrated by the war will stand out the fact that the Jew has fully proven his mettle.—Emes, in St. Louis Mo.) Modern View.

The reports of the ceremony at Jerusalem on the arrival of Dr. Weizmann's mission have produced an extraordinary impression among the Jews in Galicia and Vienna. Strong feelings of sympathy for England were evident. It was agreed to celebrate the date (April 11) in future years as a public holiday. At Przemysl a solemn meeting was held to celebrate the event, and psalms of thanksgiving were sung.

JEWISH CALENDAR.

- *Rosh Chodesh Ellul.....Friday, August 9. Rosh Hashanah.....Saturday, Sept. 7. Yom Kippur.....Monday, Sept. 16. First day Succoth.....Saturday, Sept. 21. Shemini Atzereth.....Saturday, Sept. 28. Simchat 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.

* Also observed the day previous as Rosh Chodesh

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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.

Dated, New York, the 15th day of March, 1918.

FANNIE LANG, ABRAHAM LANG, J. EPH L. BRAND, Executors. SAMUEL FLEISCHMAN, Attorney for Executors, 52 Broadway, Borough of Manhattan, New York City.

KAHN, 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 Kahn, 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 Arnstein & Levy, No. 128 Broadway, Manhattan, in the City of New York, on or before the 10th day of October, next.

Dated, New York, the 26th day of March, 1918.

LIZARD KAHN, Executor. ARNSTEIN & LEVY, Attorneys for Executor, 128 Broadway, New York City.

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 his place of transacting business, at the office of her attorney, William Klingenstein, No. 309 Broadway, in the City of New York, on or before the 16th day of November, next.

Dated, New York, the 7th day of May, 1918.

REBECCA GOLDMAN, Administratrix. WILLIAM KLINGENSTEIN, Attorney for Administratrix, 309 Broadway, Manhattan, New York City.

MORAWETZ, RUDOLEF.—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 subscribers at their place of transacting business, at the office of his attorney, Mark Goldberg, No. 302 Broadway, in the City of New York, on or before the 22d day of October, next.

Dated, New York, the 1st day of April, 1918.

EMIL MORAWETZ, Administratrix. MARK GOLDBERG, Attorney for Administratrix, 302 Broadway, Borough of Manhattan, New York City.

MILLER, JULIUS.—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 Julius Miller, 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 I. Gainsburg, 258 Broadway, in the City of New York, or at the office of Josephson, No. 233 Broadway, in the City of New York, on or before the 10th day of January, next.

Dated, New York, the 28th day of June, 1918.

LOUIS ADLER, MAX WACHMAN, CELIA MILLER LEVINE, Executors. I. GAINSBURG, Attorney for Louis Adler and Max Wachman, 258 Broadway, New York, N. Y.

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 subscriber, at his place of transacting business, at the office of his attorney, Henry G. Galt, No. 37 Liberty Street, in the Borough of Manhattan, City of New York, on or before the 7th day of December, next.

Dated, New York, the 25th day of May, 1918.

SAMUEL COHEN, Administrator. HENRY GOLDSTEIN, Attorney for Administrator, 37 Liberty Street, Borough of Manhattan, New York City.

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, at the office of Eugene E. Spiegelberg, No. 160 Broadway, Borough of Manhattan, in the City of New York, on or before the 9th day of December, next.

Dated, New York, the 23rd day of April, 1918.

RALPH BLUMENTHAL, ROSA BLUMENTHAL, MILTON M. BLUMENTHAL, Executors. 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.

Dated, New York, the 27th day of April, 1918.

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.

SCHUTZ, JULIE, also known as Julie Schutz Wertheimer.—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 Julie Schutz, also known as Julie Schutz Wertheimer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, care of Hugo Wintner, room 1356, No. 233 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of October, next.

Dated, New York, the 11th day of March, 1918.

IDA SCHUTZ, Executrix. HUGO WINTNER, Attorney for Executrix, 233 Broadway, Manhattan, New York City.

EHRICH, JULES 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 Jules S. Ehrich, 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, Goldsmith, Cohen, Cole & Weiss, No. 61 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 13th day of December, next.

Dated, New York, May 21, 1918.

PHILIP LEHMAN, SIGMUND LEHMAN, EVELYN EHRICH, MONROE C. GUTMAN, Executors. GOLDSMITH, COHEN, COLE & WEISS, Attorneys for Executors, No. 61 Broadway, Borough of Manhattan, New York City, N. Y.

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 subscriber at her place of transacting business at the office of Glaze & Fine, No. 217 Broadway, in the City of New York, on or before the 19th day of August, next.

Dated, New York, the 14th day of February, 1918.

ADELE RUBIN, Executrix. GLAZE & FINE, Attorneys for Executrix, 217 Broadway, Manhattan, New York City.

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, 52 William Street, in the City of New York, on or before the 10th day of October, next.

Dated, New York, the 2d day of April, 1918.

JEROME J. HANAUER, Executor. MAX ALTMAYER, Attorney for Executor, No. 290 Broadway, Manhattan, N. Y. City.

TUSKA, SAMUEL A.—The People of the State of New York, by the grace of God free and independent, to Robert Alan Tuska and to all persons interested as creditors, legatees, next of kin or otherwise, in the estate of Samuel A. Tuska, deceased, who at the time of his death resided at New York City, Manhattan, in the County of New York, send Greeting:

Upon the petition of Gustave R. Tuska and Moses C. Migel, residing at 121 East Fifty-sixth Street and 621 West End Avenue, New York City, Borough of Manhattan, respectively, you and each of you are hereby cited to show cause before the Surrogate's Court of the County of New York, held at the Hall of Records, in the County of New York, on the 4th day of October, 1918, at half-past ten o'clock in the forenoon of that day, why the account of Gustave R. Tuska and Moses C. Migel, as executors and trustees of the last will and testament of said deceased, should not be judicially settled.

In Testimony Whereof, We have caused the seal of the Surrogate's Court of the said County of New York to be hereunto [L. S.] affixed, Witness, Honorable John P. Cohalan, a surrogate of our said County, in the County of New York, this 27th day of June, in the year of our Lord one thousand nine hundred and eighteen.

DANIEL J. DOWDNEY, Clerk of the Surrogate's Court.

SILBERMAN, IDA.—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 Ida Silberman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business as Executor, at the office of his attorney, Benjamin I. Shivers, No. 160 Broadway, Borough of Manhattan, in the City of New York, on or before the 9th day of December, next.

Dated, New York, the 25th day of May, 1918.

NATHAN BLOOM, Executor. BENJAMIN I. SHIVERS, Attorney for Executor, 160 Broadway, Borough of Manhattan, New York City.

KAUFMANN, ROSALIE.—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 Rosalie Kaufmann, 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, William Bondy, No. 44 Broadway, Borough of Manhattan, New York City, on or before the 5th day of October, next.

Dated, New York, the 21st day of March, 1918.

MAX L. KAUFMANN, ARTHUR KAUFMANN, Executors. WILLIAM BONDY, Attorney for Executors, 44 Broadway, Borough of Manhattan, New York City.

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. Spiegelberg, No. 160 Broadway, Borough of Manhattan, in the City of New York, on or before the 9th day of December, next.

Dated, New York, the 28th day of May, 1918.

CLARA BLUM, JEROME MORRIS BLUM, MILTON C. BLUM, Executors. EUGENE E. SPIEGELBERG, Attorney for Executors, 160 Broadway, 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.

Dated, New York, the 16th day of March, 1918.

SVEN A. JOHNSON, Administrator. CHARLES H. MCCARTY, Attorney for Administrator, Produce Exchange Building, 2-10 Broadway, New York City.

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 F. CULLMAN, Executor. GOLDSMITH, COHEN, COLE & WEISS, Attorneys for the Executor, No. 61 Broadway, New York City, N. Y.

FREEDMAN, FRANK.—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 Frank Freedman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at her place of transacting business, at the office of her attorneys, Marks & Marks, No. 63 Park Row, Borough of Manhattan, City of New York, on or before the 12th day of September, 1918.

Dated, New York, the 28th day of February, 1918.

ANNA B. FREEDMAN, Administratrix. MARKS & MARKS, Attorneys for Administratrix, 63 Park Row, Borough of Manhattan, City of New York.

FRANK, IVAN.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate in the County of New York, notice is hereby given to all persons having claims against Ivan Frank, 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 William H. Freedman, their attorney, at No. 233 Broadway (Woolworth Building), in the Borough of Manhattan, in the City of New York, State of New York, on or before the 11th day of January, 1919, next.

Dated, New York, the 2d day of July, 1918.

HILDA FRANK, HENRY OLLESHEIMER, Executors. WILLIAM H. FREEDMAN, Attorney for Executors, office and P. O. address, Woolworth Building, 233 Broadway, Borough of Manhattan, New York City.

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.

Dated, New York, the 6th day of February, 1918.

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

ELLINGER, FANNIE.—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 Fannie Ellinger, 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, Francis R. Foraker, No. 120 Broadway, in the Borough of Manhattan, in the City of New York, on or before the first day of December, next.

Dated, New York, the twenty-first day of May, 1918.

LUDWIG ELLINGER, MAUD R. ELLINGER, SIMON GUGGENHEIM, GUARANTY TRUST COMPANY OF NEW YORK, Executors. FRANCIS R. FORAKER, Attorney for Executors, 120 Broadway, Borough of Manhattan, New York City.

MARKOWITZ, HERMAN.—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 Herman Markowitz, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business as executrix, at the office of her attorney, Mr. Max Altmayer, No. 290 Broadway, in the City of New York, on or before the 31st day of December, next.

Dated, New York, the 20th day of June, 1918.

RACHEL A. MARKOWITZ, Executrix. MAX ALTMAYER, Attorney for Executrix, No. 290 Broadway, Manhattan, New York City.

EDESHEIMER, 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 Edesheimer, 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 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.

Dated, New York, the 6th day of May, 1918.

JOSEPH W. JACOBS, JULIUS SCHULLINGER, Executors. LEWIS S. MARX, Attorney for Executors, 42 Broadway, Borough of Manhattan, New York City.

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 subscribers, at their place of transacting business, at the office of their attorney, William Bondy, No. 44 Broadway, Borough of Manhattan, City of New York, on or before the 5th day of December, next.

Dated, New York, the 16th day of May, 1918.

MORTON STEIN, Executor. 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.

Dated, New York, the 24th day of May, 1918.

BERDA 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.

ETTINGER, ISAAC B.—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 B. Ettinger, 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, William L. Levy, No. 160 Broadway, Borough of Manhattan, in the City of New York, on or before the 9th day of December, next.

Dated, New York, the 28th day of May, 1918.

BENHERDT MARKS, Executor. WILLIAM L. LEVY, Attorney for Executor, 160 Broadway, Borough of Manhattan, New York City.

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 subscriber at her place of transacting business as Administratrix, at the office of her attorney, Jacob Shapiro, No. 261 Broadway, Borough of Manhattan, in the City of New York, on or before the 20th day of December, next.

Dated, New York, the 7th day of June, 1918.

IDA LEIBOWITZ, Administratrix. JACOB SHAPIRO, Attorney for Administratrix, 261 Broadway, Manhattan, New York City.

ALTMAYER, ABRAHAM E.—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 Abraham E. Altmayer, 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 Cohen, Gutman & Richter, their attorneys, No. 111 Broadway, in the Borough of Manhattan, City of New York, on or before the 25th day of October, 1918.

Dated, New York, April 5, 1918.

SAMSON O. A. ULLMANN, FLORENCE FINN ALTMAYER, EMANUEL OETTINGER, Executors. COHEN, GUTMAN & RICHTER, Attorneys for Executors, 111 Broadway, Borough of Manhattan, New York City.

DARLINGTON, MAYME M.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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, Cole & Weiss, No. 61 Broadway, Borough of Manhattan, City of New York, on or before the second day of January, 1919.

Dated, New York, June 3, 1918.

MARCO FLEISHMAN, Executor. GOLDSMITH, COHEN, COLE & WEISS, Attorneys for Executor, No. 61 Broadway, Borough of Manhattan, New York City, N. Y.

ABRAHAM, ABRAHAM.—In pursuance of an order of Honorable Robert Ludlow Fowler, one of the Surrogates of the County of New York, notice is hereby given to all persons having claims against Abraham Abraham, 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. Lind & Pfeiffer, at No. 46 Cedar street, in the Borough of Manhattan, City of New York, on or before the 1st day of February, next.

Dated, New York, July 18, 1918.

SAMUEL PERNBACHER, IRVING ABRAHAM, Executors. LIND & PEIFFER, Attorneys for Executors, 46 Cedar street, Borough of Manhattan, New York City.

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, Wolff & Ernst, No. 2 Rector street, in the City of New York, on or before the 8th day of September, next.

Dated, New York, the 19th day of February, 1918.

GRACE A. KEMPNER and ALEXANDER S. KEMPNER, Executors. GREENBAUM, WOLFF and ERNST, Attorneys for Executors, No. 2 Rector street, Borough of Manhattan, New York City.

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.

Dated, New York, the 25th day of March, 1918.

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

WEISS, TILLY.—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 Tilly Weiss, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business, care of H. Lewinstein, Attorney, No. 119 Nassau street, in the City of New York, on or before the 1st day of October, next.

Dated, New York, the 9th day of March, 1918.

ABRAHAM WEISS, S. LIPSTADT, Executors. BENNO LEWINSON, Attorney for Executors, 119 Nassau street, Borough of Manhattan, New York City.

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.

Dated, New York, the 28th day of February, 1918.

ISAAC DENBOSKY, LOUIS DENBOSKY, EDWARD DENBOSKY, Executors. MARKS & MARKS, Attorneys for Executors, 63 Park Row, Borough of Manhattan, City of New York.

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 Messrs. Kurzman, Ottinger & Frank, No. 25 Broad Street, in the City of New York, on or before the 15th day of August, next.

Dated, New York, the 29th day of January, 1918.

SEYMOUR KURZMAN, Administrator. KURZMAN, OTTINGER & FRANK, Attorneys for Administrator, 25 Broad Street, Borough of Manhattan, New York City.

ABRAHAM, SIMON.—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 Simon Abraham, deceased, late of the County of New York, to present the same, with vouchers thereof, to the subscriber at her place of transacting business, at the office of her attorneys, Under & Levy, No. 37 Liberty Street, in the Borough of Manhattan, City of New York, on or before the 15th day of August, next.

Dated, New York, February 1, 1918.

HENRIETTA ABRAHAM, Executrix. UNDER & LEVY, Attorneys for Executrix, Office and P. O. address, 37 Liberty Street, Borough of Manhattan, City of New York.

GRAFF, SOLOMON.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Solomon Graff, 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 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 February, 1918.

HILDA GRAFF, Executrix. ARNSTEIN & LEVY, Attorneys for Executrix, 128 Broadway, New York City.

ROTHFELD, BETTE.—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 Bette Rothfeld, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Kurzman & Frank, No. 25 Broad Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of January, 1919, next.

Dated, New York, the 29th day of June, 1918.

FLORENCE R. SPINDLER, LAURENCE ROTHFELD, BETTE ROTHFELD, MOUR MOUR, KURZMAN, MILTON P. SPINDLER, Executors. KURZMAN & FRANK, Attorneys for Executors, Office and P. O. address, 25 Broad Street, Borough of Manhattan, City of New York.

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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, No. 22 William street, in the City of New York, on or before the 20th day of August, next.

Dated, New York, the 6th day of February, 1918.

THE FARMERS' LOAN AND TRUST COMPANY, HENRY H. CAHN, and EDWARD LAUTERBACH, Executors. HOADLY, LAUTERBACH & JOHNSON, Attorneys for Executors, 22 William street, New York City.

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.

Dated, New York, the 15th day of February, 1918.

ABRAHAM RABINOWITZ, JULIA RABINOWITZ and ISRAEL MENDELSON, Executors. MOSES MORRIS, Attorney for Executors, 150 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 subscribers at their place of transacting business, at the office of Messrs. Kurzman, Ottinger & Frank, No. 25 Broad Street, in the City of New York, on or before the 15th day of August, next. Dated, New York, the 29th day of January, 1918. SEYMOUR KURZMAN, Administrator. KURZMAN, OTTINGER & FRANK, Attorneys for Administrator, 25 Broad Street, Borough of Manhattan, New York City.

ABRAHAM, SIMON.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of

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