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YOM KIPPUR

By SAMUEL ROTH



"I understand you are to have a holiday tomorrow," said Miss Sutherland, the teacher in Charlie's class. "Will one of you tell me what the name of the holiday is?"

"Yom Kippur," one of the boys replied.

"What's it all about?" asked Miss Sutherland.

"Oh! everybody goes to shul, and fasts and prays all day."

"But why do they fast and pray?" asked Miss Sutherland.

One of the boys ventured to say, "To ask God to forgive their sins."

The bell for dismissal rang and the class was dismissed.

But in Charlie's mind the question was not fully answered. However, he did not let it trouble him very long.

When he came home, his mother was in the midst of the preparations before Yom Kippur. Charlie knew there was still a good hour before it would be time for him to change into his holiday clothes, so he flung his books into a corner and took a stroll up the block.

Near the candy store Micky met him. Micky seemed excited about something.

"Sav, Charlie," he shouted, slapping him on the shoulder. "I just came from Mangin street. The boys spotted a pushcart of peaches. You want to come and see?"

"Sure," said Charlie, "come along."

A crowd of youngsters was assembled around the pushcart when Charlie and Micky came up. Most of the crowd, like Micky, were not friendly to peddlers. At any rate not to the Jewish peddlers.

Charlie stood aside and watched how the peddler tried very hard to cover his cart in the usual manner before going home, and how occasionally one of the boys who was standing aside and jeering at him, sneaked up behind him and snatched a peach out of the cart.

Charlie thought he saw tears in the eyes of the peddler and he said

to himself, "If I were a grown-up man I wouldn't be a peddler, but if I were a peddler I'd not let the boys tease me that way." And Charlie turned away with disdain and walked off by himself.

When he returned home his

hand, pushed his way through the congregation in search of his father.

The "shul" was rather crowded. And as most of the congregants had, according to the usual custom, drawn their Talethim far over their foreheads. Charlie found the search

the other and suddenly stopped short. His eyes rested on the Omud and the tall figure of the leader of the congregation that swayed before it.

Charlie didn't see the face of the Baal T'philla, but something in the rising and falling of his hands, in the

stood the Great Judgment seat, of which Charlie had heard a great deal, and before it this man was pleading his own case.

For a long time Charlie watched the figure at the Omud and listened to the deep thrilling voice. Charlie decided in his heart that the man at the Omud must be one of those holy men from Palestine about whom he had heard at Cheder.

As Kol Nidre came to a close, Charlie drew nearer and nearer to the Baal T'philla, for he discovered his father only a little distance from him. As he approached, slowly, the Baal T'philla suddenly turned his face from the Eastern Wall towards the congregation. And Charlie paused amazed. He could hardly believe his eyes—it was the face of the peddler! Charlie drew back.

For several minutes Charlie could not even think, so shocking was the discovery. Again and again he peered into the face of the Baal T'philla, but there was no mistake about it. It was the same man from whom he had turned aside so proudly only a few hours before.

Charlie remained at the side of his father throughout the rest of the prayer. There was deep shame in his heart. And even Leah could not get a smile out of him that evening.

Charlie rose early the following morning and accompanied his parents to the synagogue. And that whole day, from the singing of "Adon Olum" to the closing of the Neila, it was a success of marvels for Charlie. People looked entirely different to him. The murmurings of prayer rising and falling rhythmically—these things had never before impressed themselves on him so strongly. And at the Neila, the stroll homeward from the synagogue under the quiet starlight.

"If teacher should ask us that question again," thought Charlie before falling asleep that night, "I would tell her that it is a day of holiness when Jews become like Angels!"

mother was waiting to help him into his new clothes. His father had long since gone to "shul." The preparations of the family did not take long. Charlie's mother and Leah went, of course, among the women, so Charlie, a Sidur in his

rather difficult. This wasn't the first time Charlie had gone to "shul." In his eyes there had always been something bewildering in the appearance of the congregation during Kol Nidre.

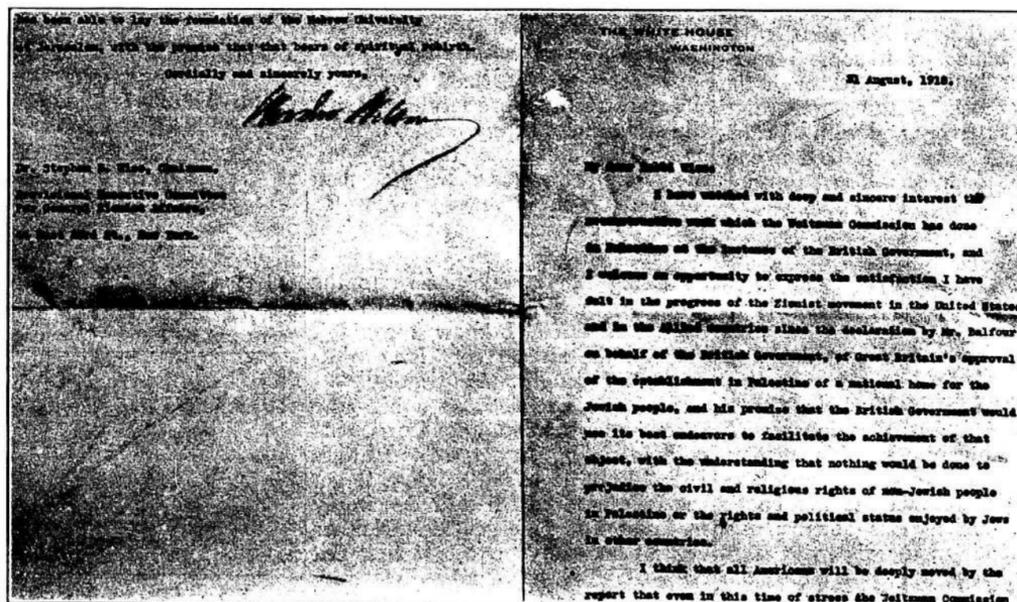
Charlie peered from one face into

the tall yellow lights on the Omud

Charlie stood fascinated. As in a dream he imagined that the Baal T'philla was not merely leading the prayers of the congregation; behind

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The Man of Peace

(By E. A. H. Enders.)

With only one exception, the man who forms the hub and center of this story was the finest type of Jewish physical manhood I've ever seen. He was over six feet tall and as perfectly proportioned as Michael Angelo's statue of Moses. Despite his fine physique and vast physical strength, Jacob Forder's disposition was as amiable as that of a pet pullet. He possessed no more temper than a crock of tallow. Decidedly he was a man of peace. Also, there was much about him to like. Generous and kind-hearted, his hand was ever digging into his pocket to help some fellow creature in distress. I thus elaborate, because I liked the man and, therefore, don't want you to judge him too harshly.

We first met and became acquainted in a pawnshop on Front street in New York City. After a gap of many years we met again in the slums of London, where I was busy gathering materials wherewith to build a series of short stories for a penurious newspaper syndicate.

Jacob was immensely pleased to see me, and, on his warm invitation to have something, we went to a pub in the Ratcliffe Highway, near the Regents Canal docks. He ordered the drinks—for himself a "pot of four 'arf," for me a "lemonade and claret." Mine was in a long glass and cost fivepence; his was in a pewter pot and cost twopence. Following the drinks we turned into a fried fish restaurant and partook of "fish and chips." In memory I can still smell the burning aroma of coconut oil and the appetizing tang of fried sole, mingling with the acrid breath of a London fog.

After a supper that would have filled the heart of old "King Cole" with envy, we relaxed to the pub; there at a sloppy brown table, amid a garrulous throng of dockies, nav-

vies and tramps. I, with the ink arbor which is the caste mark of every able story writer, was privileged to glimpse a fascinating page from the interesting book of this man's romantic experiences.

It developed that years ago Jacob, still in his callow pin-feather twenties, and in the scandalized face of parental opposition—for reasons best known to himself—had abandoned a respectable business career to follow the uncertain but exciting fortunes of a gambler's hard life. After that, loosened from the restraining bonds of irksome respectability, he had walked through the legislative statutes regarding gambling as freely and with as careless a grace as ever walked a cow through cobweb, or a Trust through the Sherman Anti-Trust Law.

But here is his story told by himself; it will show how a man's life can change completely, and in a moment, if Providence so wills it.

"One evening, it was in San Diego, I quarreled with a detective who figured he'd get some easy money out of me by 'throwing three-card.' He had bet fifty dollars and lost. I callously took his money. When I refused to return it to him, after he had shown me his badge of authority, he grew abusive and called a policeman, who was suspiciously close at hand. Between them they proceeded to march me to the station house. I was positive it was a frame-up, and I'm sure had I offered them money I would have been instantly given my freedom.

"As a man of peace I have always abhorred strife and violence; but on this occasion I made exception. I had no inclination to be locked up simply because I had refused to hand out hush money. So I watched my chance, and suddenly bumped their unusually thick heads together with such good result that both of them then and there took an unpremeditated nap in the gutter of the deserted street along which they had triumphantly marched me.

"I was rapidly walking off with a

sense of duty well performed when I perceived that two girthy policemen were panting and puffing up the street in pursuit of me. From a distance they must have witnessed their blue-coated colleagues' defeat and were now, therefore, in headlong hurry to collar me. As they forged breathlessly to the front, bellowing at me to stop, I, being as I said before peaceably inclined, instantly deciding on peaceful methods, resolved to avoid a fight.

"My plan was simple, but effective. As the first perspiring guardian of the law came within reach I picked him up and tossed him like a bag of bran down a flight of cellar stairs, at the bottom of which he went crashing and cursing through the door of a Chinaman's laundry. The next moment his zealous companion shared the same fate. Making my hurried way through the crowd of curious Chinamen that had been attracted by the noise, I swiftly turned a corner and vanished in the fog.

"What are you laughing at?" he stopped to regard me with a questioning look.

"Oh, nothing! I was only thinking of those peaceful ideas of yours," I answered mirthfully.

"You'll admit that I'm peaceful," he replied, "when I tell you that I never carried a gun in my life and never intend to. The affair I'm relating to you was entirely due to my inexperience. Had I then known what I do now about the police I would have let that fellow win that fifty he was after and all would have been well."

After ordering more drinks he continued:

"I didn't know then that every city police force keeps a hand-made directory of gamblers and other lawless individuals. In it are recorded the names and house numbers of the underworld. Since few, if any, of the dingy folk thus honored are ever collared, you may infer that hush money spells the answer. That detective was sent around by his captain to get my money, and I was too stupid to understand it. Anyway, as I started out to tell you, a "Police Book" is compiled for much the same reason which prompts sailors to make charts. After the monthly collection is made it shows the force where *not* to go and what names and numbers to steer clear of.

"I lost a precious half hour walking the streets before I fully realized the seriousness of my position. Then I decided to leave the city immediately. This was easier said than done. My tardy decision was useful only provided I could carry it out successfully.

"Being fairly well known to the bluecoats of the city, which in those days was small, I knew I couldn't stay on the streets very long without being caught. A disguise was out of the question, as a big scar across my cheek and eyebrow made it impossible. To aggravate matters I dared not go to my lodgings to get the few hundred I had hidden in my mattress for emergencies. Neither could I trust anyone to hide and feed me for a few weeks unless I cast my lot with the Chinese population. Strange as it may sound, I'd rather trust a Celestial than a white man any day. I was puzzled and worried as to the safest course to pursue, for I knew that the creatures whom I had thrown headlong down those cellar stairs had long ago picked themselves up and telephoned to all the police precincts; that meant that every street car, railroad station and steamship dock was already being watched to prevent my escape. You cannot lay out four policemen without word of it running through police circles like fire through dry grass.

"I knew enough about the police to realize that if they got me inside the station house they would prob-

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ably club me to death right under their superior's official nose. Once I lived next door to a police station. One night I was awakened by the piteous cries of a prisoner who kept crying out: 'For God's sake don't hit me again! Please don't kill me! Don't murder me; I'm innocent!' Finally the terrible cries turned into groans, then there was a sudden silence. A few minutes later I saw a limp body carried out by two uniformed policemen who placed it in a waiting cab which rapidly drove off with its gruesome burden. I had caught a glimpse of the dead man's battered, blood-stained features and crushed skull. The body was found two miles away in a vacant lot and then taken to the morgue, where I recognized it, but, of course, I dared not breathe a word of what I'd heard or seen. There's nothing so cowardly, so despicable, so ignorant, so criminal, so brutal and so cruel as the average policeman of our big American cities." His voice and eyes carried a horror in them not to be expressed in types. I no longer doubted that he was a man of peace.

Here he paused meditatively, aiding memory by pulling now at one side and now at the other of his big black mustaches. After a moment he continued:

"In my perplexity I made my way to the water front. Wishing to avoid lights and people, I sauntered out on an old dock and, choosing a dark spot, sat down on a stringer, with my legs dangling over the water and my back to some empty hog-heads. Here I could be seen only from the bay over which the fog had descended, obscuring everything from view. I felt pretty blue.

"I don't know how long I had been sitting there thinking. It must have been 11 o'clock, and the fog was increasing every minute. I was just going to get up and leave when I became aware of voices. At the first intelligible word my attention became riveted, and I sat very still and listened.

"Are you sure you can find our ship in this fog, and is there danger of arrest? The questioner was probably an educated Mexican and a land lubber, for in his subsequent conversation I noticed a strong accent and several Spanish words; also the names of various Mexican ports.

"Answerin' your last question first, I'll say, 'Sure Mike! There's always danger.'" Then the second voice continued: 'I've been a coast skipper for thirty years. I can drink two quarts of whisky, guaranteed full 100-horsepower and 75 per cent reason-destroyer, then I can shut my eyes, go to sleep, and in my dreams I'll find anything that floats in the offing from here to Victoria.'

"Do you think the cruiser will have a launch stationed at the mouth of the channel?" asked the first voice.

"No," replied the boastful skipper, "but that wouldn't stop me. If they are there I'll dash by. The *Dolphin* can outpace any ordinary navy launch, and I'm not afraid of their little one-pounder bow-chasers. I've got the pilot house armored, and the after-house is full of cargo for fellows to burrow in. Or you can hide in the engine room till the danger is past."

"There was more than a half hour

of this, during which the night's venture was discussed down to the smallest detail. I heard that the *Dolphin* was a 200-ton tug owned by one of the speakers who had undertaken to reach another contraband runner that was moored somewhere in the foggy darkness. The *Dolphin* was to pass through the channel at 12 o'clock, at which time the tide would serve; then the contraband tug was to steam up the coast without lights till beyond Loma; then it would steer west and find the large contraband steamer.

"Well, you're a lucky dog!" thought I. 'Here you are just crazy to leave this place and along comes an obliging contrabander to accommodate you.' It didn't take me long to make up my mind. When the two speakers departed I quickly arose and followed them. I planned to find the *Dolphin*, steal aboard, hide myself, and when alongside the steamer slip aboard and hide in a lifeboat until the vessel was well out to sea.

"Soon the Mexican parted from the skipper, whom I continued to follow till I saw him climb aboard a tug and disappear in the pilot house. After a time I silently made my way aboard the *Dolphin* and concealed myself where I could look into the pilot-house window.

"After an hour's nervous waiting I discerned two ghostly figures loom up out of the fog and climb over the tug's bow. The *Dolphin's* marine potentate emerged from the pilot house, and, after secreting the two men in the engine room, proceeded to haul in the bowline. Then he returned to the steering wheel, set it apart and pulled the engine-room signal cord for slow speed astern. He had just backed clear, set his helm over and signaled half speed ahead, when I saw two men creeping furtively to the pilot-house door; the next moment they entered, and one of them swiftly passed something under the unsuspecting skipper's nose.

"Chloroform!" thought I in amazement at the strange turn events were taking. One of the mysterious men 'hog-tied' the unconscious nautical victim and lashed him to the compass stand. The other had taken the wheel and signaled for slow speed. Evidently he intended to take no chances in that narrow, tortuous, fog-chocked channel. Finally, when the *Dolphin* entered the tumultuous sea off Coronado, he signaled three-quarters speed ahead.

"To say that I was dumfounded hardly describes how I felt. I was completely mystified. 'These fellows must be secret service men,' thought I. If so, had they seen me come aboard? Was I being watched by them? I decided to wait before planning my next move. I did not wait long.

"We had been nosing and tumbling about among the long outer swells for about ten minutes, when one of the men left the pilot house, and walking over to the engine-room door, locked it on the outside. The same moment the helmsman signaled 'stop' to the engine room; then he reached for the whistle cord and sent forth a succession of long-drawn, mournful distress calls. Then, with quick, staccato notes, he spelled a certain nearby cruiser's code call."

"Do you mean to tell me that you understood that cruiser's signal code?" I asked, astonished.

"Exactly so!" Jacob replied, smiling. "And some day I may tell you how and why I came to this unusual knowledge; but that is another story." Then he resumed:

"At once came the hoarse siren of the man-o'-war from not far away, following this came its whistle abbreviation of 'I understand; have you a message?' The *Dolphin's* whistle sent out the code meaning 'A message follows.' Then the

whistle spelled out speedily and distinctly: 'Have contraband tug in possession with prisoners. Send launch.'

"O. K.; whistle to guide us," came back promptly. That was enough for me. Hurriedly I slipped off my shoes, coat and vest; already two widely separated steam launches were shrilling off either beam of the tug. Crawling from my hiding place, I ran across the tug's deck, dove into the water, and, before coming to the surface, swam for several yards in the direction of the channel. I was not fifty yards away when, looking back, I saw both launches alongside the *Dolphin*. Each contained ten marines, rifles in hand, with bayonets fixed. I didn't delay to see more, as I had a tremendous swim to shore ahead of me."

Here the speaker paused, as if reviewing old memories.

"I stress the word 'tremendous,'" he continued after a moment, "because before I reached shore I almost drowned. As the thick fog had shut out all lights ashore, and the stars were invisible, I had completely lost my course. After about two hours in the cold water, cramps seized me, and I had to float on my back. Suddenly a steamer loomed up and passed me so closely that the propeller came within a hair's breadth of slicing me into shreds. God! how I prayed! I never knew till then what real, fervent prayer meant. I never realized what terror and anguish can be compressed into a few horrible seconds. I never knew till then what a man's soul can feel when it prepares to meet its Creator. All my worthless, wasted life passed through my fear-stricken brain in minutest detail; years were crowded into seconds. Probably the solitude influenced my imagination, but I feel positive that God was right there with me and could save me if he wanted to."

"Do you think that the Supreme Being does answer prayer and will interfere, in exceptional cases, with a man's predestined end?" I asked, curious to hear his explanation.

"Yes," he replied with emphasis. "God does and will interfere; it is a fundamental law of the universe that the Creator must listen to and obey prayer, provided the supplicant is inspired by the *Schekinah*. In other words, the Creator Himself cannot break the everlasting laws of His own creation."

"You've surely changed a lot since I saw you last," I laughed.

"That experience and that answered petition to my Maker," he continued gravely, "changed my entire life. I gave up gambling. I became deeply pious. The *Talith* and *Tefilin* accompany me on all my trips, and I visit a synagogue whenever I can. You see, I'm preparing to meet my Maker. That event is a far bigger thing than most people realize. I want to die with the consciousness of having been a good Jew."

"What happened when you reached shore?" I questioned.

"I met a boatswain I knew; he arranged to have me shanghaied, and I reached Valparaiso, where I met a widow whom I expect to wed next month. Then I'll settle down for good. I'm getting old and want a home—a Jewish home."

As I looked at him I recalled Byron's expressive figure, "a wild bird and a wanderer," and wondered if he would be satisfied to settle down. He must have guessed what was in my mind.

"Men and women are made to be companions for each other. At any rate, I have tried celibacy and am dissatisfied with it. Also, I'm now disposed to think that if I had a son I'd train him up to be a good Jew. My duty to Judaism demands that I marry and raise a family that will be a credit to Israel and a pleasure to God."

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ITEMS OF INTEREST IN THE JEWISH WORLD

After a residence in Farrell, Pa. of seven years, Rabbi Max Brown has moved to Youngstown, Ohio.

Mr. and Mrs. Nathan Straus will erect a model dairy on the grounds of National Farm School at Farm School, Pa.

Miss Elaine Rosenthal, of Chicago, Ill., has been returned the winner of the Women's Western Golf Association championship.

The first American to receive the medal of the Reconnaissance Francaise, a rare and much-coveted honor, is Dr. Clarence A. Baer, of Detroit, Mich.

Dr. Max Nordau has been elected a member of the Madrid Medical Academy. Dr. Nordau has been living in Spain since the outbreak of the war.

Rabbi Adolph Steiner, for the past two years with Temple Israel, Cleveland, Ohio, has resigned to accept the pulpit of Congregation Beth Israel, Lima, Ohio.

Miss Ruth G. Harris, a daughter of the Rev. Dr. Maurice J. Harris, of Temple Israel, this city, has gone to France with a reconstruction unit to teach crafts to maimed soldiers.

The Congregation Beth Hamedrash Hagodal, of Roxbury, Mass., have purchased a house at 133 Ruthven street, which will be occupied as a "parsonage" by Rabbi and Mrs. Epstein.

The Congregation Mishkan Tefila, of Roxbury, Mass., has purchased a lot on Elm Hill avenue and Crawford street, upon which the erection of a modern synagogue is contemplated.

By order of the draft director all Jewish boys who were scheduled to start for camp on Friday last were excused until last Monday, in order that they might observe Rosh Hashanah at home.

The Independent Order Brith Sholom has affiliated itself with the Jewish Welfare Board. There are now fifteen national Jewish organizations represented in the councils and work of the Welfare Board.

The handsome new synagogue erected by the Ohev Zeduko congregation at Springfield, Ohio, was dedicated on Thursday, the 5th inst. Rev. David Phillipson, of Cincinnati, was the principal speaker.

Miss Mary B. Grossman, of Cleveland, Ohio, has been admitted to membership in the American Bar Association. Miss Grossman and a Denver woman are the first women to become members of this association.

Abraham Jacobson, of Ellenville, N. Y., son of a Jewish farmer, has won first place in the competition for the State agricultural scholarship at Cornell. An annual allowance of \$100 goes with the scholarship.

Dr. Emil G. Hirsch, of Sinai Temple, Chicago, Ill., has suffered a physical breakdown, and, for the first time in a ministerial career of over forty years, was unable to preach at the New Year services last week.

Following the establishment of the South End, Roxbury and Dorchester welfare centers, the district service of the Federated Jewish Charities is now directing its efforts in organizing a similar center in East Boston.

The Jewish newspapers in Warsaw temporarily suspended publication, owing to a strike of their workers in the mechanical departments. The strikers demanded higher wages, which the publishers are not in a position to give.

Rabbi Eugene Kohn, for the past six years in charge of the Chizuk Amuno Congregation, Baltimore, Md., has severed his connection with the synagogue and will go to New York to engage in educational efforts carried on by the Zionist Organization of America.

A report from Finland says that influential representation had been made to the Finnish Government against the continued persecution of the Jews in Finland. It is also stated that the representations have made some impression on the ruling circles of Finland.

Viscount Erleigh, only son of Lord Reading, British Ambassador to the United States, has been awarded the Croix de Guerre by the French Government for gallantry in action. He had been decorated previously by the British government with the military cross.

The death of M. Vladimir Jacobson has occurred at Moscow. The deceased was fifty-seven years of age. He was a member of the first Duma, and since the revolution he was devoted to active Zionist work, leading large Jewish sections in co-operation with the Zionist organization.

Dr. Paul Nathan and Dr. Hantke were recently in Rumania, where they had interviews with the heads of various Jewish communities in several towns and with the leaders of the Rumanian political parties and members of the government, with a view to finding means for regulating the position of the Jews in Rumania.

A telegram was sent from Lisbon on August 1, addressed to Dr. Weizmann, and conveying the congratulations of the three Portuguese universities—viz., Coimbra, Lisbon and Oporto—on the foundation of the Jewish University in Palestine and best wishes for its success to the glory of Israel.

The Zionists have concluded an agreement with the Orthodox and People's parties in the Jewish National Council for Ukraine to nominate the former Crown Rabbi of Elizabethgrad, M. Temkin, a lay head of Ukraine Jewry to represent our co-religionists in their relations with the government.

President Wilson has ordered that one drive for welfare work be instituted the week beginning November 1 instead of the two separate ones, as originally planned. The budget for the Jewish Welfare Board, which will be taken care of by the drive, has been fixed at \$3,000,000 for the coming year.

The \$1,200 left the Jewish congregation of Levert, Germany, by the late Morris Loewenstein, has been taken over by A. Mitchell Palmer, custodian of enemy alien property. Mr. Loewenstein made small bequests to Temple Israel and the Roman Catholic Hospital of this city, and left a very large estate to relatives.

Rabbi David Menahem Shohet, formerly of Columbus, Ohio, has been elected spiritual head of the Congregation Beth El, of Dorchester, Mass. Rabbi Shohet was graduated from the Jewish Theological Seminary in 1915, and has been minister of the Hungarian Congregation Tifereth Israel, of Columbus, ever since.

Twenty-five thousand Courland Jews are homeless and practically starving, because Germany refused them permission to return to their homes. Rabbi Nurek, of Moscow, appealed to the German Government on behalf of the luckless thousands of Jews. That government, however, failed to grant them the desired permission to return to their homes.

A deputation of Turkestan Jews that arrived at Moscow reported that large numbers of Jews in Asiatic Russia, in the neighborhood of Turkestan, have been compelled to adopt the Mohammedan religion in order to save their lives during the continued riots and massacres that are mainly directed against the Jews and are conducted mostly by the native Moslems.

On the arrival of the French Minister to China at Shanghai a banquet was given in his honor. The French Consul-General announced the gift of 15,000 francs from two local co-religionists, Messrs. E. S. Kadoorie and S. S. Somekh, for the purchase of an ambulance for service at the front. This is the sixth gift of the kind given by Mr. Kadoorie since the beginning of the war.

Rabbi Chaim Nochum, the Haham Bashi of Constantinople, visited The Hague, Holland, and spent a few days there. From there he left for Stockholm, accompanied by the Swedish Ambassador to Holland. The Haham steadfastly refused to disclose the nature of his visits. He also refused to discuss the Jews' chances of getting Palestine for their home.

The annual report of the Mount Sinai Hospital states that during last year the number of patients treated in the hospital was 9,913, excluding those in the emergency ward, at an expenditure of \$695,159. The income was \$692,330, of which \$230,244 was received from the Federation of Jewish Philanthropic Societies, and the report testifies to the value of this assistance.

A conference of representatives of Jewish communities from all sections of Russia took place at Moscow, and a Union of Community Councils organized. The aim of the Union of Communities, as proclaimed in the preamble of its constitution, is "to create co-operation and union in the cultural, economic and social activities of Jewish Community Councils throughout Russia."

A deputation of Turkestan Jews has arrived at Moscow to ask of the government protection against the pogroms and massacres which are now so frequent in Asiatic Russia, and are directed mainly against the native Jews. As the delegates are not able to speak Russian, they made their request in Hebrew, one of the assistant commissaries, M. Lobkovsky, interpreting to his colleagues the speeches of the Asiatic Jewish representatives. Hebrew is the only language known in common both by the delegates and by the assistant commissary.

The president of the Moscow Jewish Community received an official warning from the Bolsheviki Government that all the synagogues will be destroyed by dynamite if the Moscow Jews do not cease being unfriendly to the Trotzky regime. The Bolsheviki compelled the Hebrew daily newspaper, *Hayam*, to suspend publication because it refused to publish their proclamations to the public.

The death is announced of the Chief Rabbi of Munich, Professor Dr. Werner. The deceased, who was sixty-five years of age, was an orator, an author, a distinguished theologian, and a zealous communal worker. He was persona grata at the Bavarian court. The Bavarian Minister of Education and many officials and municipal authorities attended the funeral. The King of Bavaria sent a wreath with a letter of condolence.

The Black Hundreds in Ukraine have formed a league, known as the People's Revenge, which is directed against the Jews in the first instance and also against the Bolsheviki. The league has issued a manifesto to its branches and supporters to keep a register of all Jews and their friends; to intercept all telephone conversations between Jews; to record all Jewish actions and to hold themselves in readiness for a day that would be fixed for a wholesale massacre of our co-religionists.

The death is announced, after a long illness, at London, Eng., of Asher Wertheim, the famous London art dealer. His most noted deal was the purchase of the Hope collection, in 1898, for which he paid \$600,000 for eighty-three paintings. In 1916 Mr. Wertheim announced his intention of bequeathing to the British nation his collection of portraits by Sergeant. Although a liberal contributor to Jewish charities, Mr. Wertheim was never actively identified with the Jewish community.

The Union of Polish Rabbis recently met in conference and decided to establish a permanent bureau at Warsaw. A Political Committee was also selected to advise the orthodox Jewish members of the State Council on Jewish Political Affairs. The rabbis resolved to ask the government to define clearly the privileges of the Jewish clergy in connection with military conscription and to entrust the control of the Chedaram to the Rabbinical Union. The government was also requested to make arrangements so that Jewish children who study in state schools should not have to attend on Sabbaths. As regards the last point the government promptly complied with the decision of the rabbis, and issued an order to that effect, excusing the children also on all holy days, Purim and on the first day of Chanukah.

Dr. Stephen S. Wise on the President's Message to the Zionists. "The President's message is a word in good season. It is a reasoned and significant pronouncement by the leader of world-democracy to the earliest of the world's democratic peoples. Those of us who are not unacquainted with the mind and purposes of President Wilson have long believed that the action of the British Government, expressed in the Balfour declaration, and the dispatch of the Weizmann Commission to Palestine, commanded the President's approval. The conjecture of some is now established as a certainty for all. The world-vision of the President could not leave out of account the century-old hopes and yearnings of the Jewish people. The immediate outcome of the President's word will be to move American Jews and Jews in all allied lands to a renewed dedication to the cause of democracy and liberation for which America and the allies are battling.

"The great mass of Jews, who naturally are Zionists, will greet the President's words with deep joy and will be comforted by it on their New Year's day in the many Jewish war losses and war sorrows. The comparatively limited number of Jews who have strangely hesitated to give their loyal support to the Zionist movement will find welcome assurance in the President's message, which must set at rest every doubt touching the compatibility of Americanism and Zionism.

"Whenever the President speaks, he proves anew that his genius for democratic statesmanship, commanding the unimpaired confidence of the American people, is one of the mightiest reinforcements of the American will to victory, for a just peace, and the untrammelled right of national self-determination."

Jacob H. Schiff Donates \$40,000 to the Immigrant Aid Society. The Hebrew Sheltering and Immigrant Aid Society of America, 229 East Broadway, has received a donation of \$40,000 from Mr. Schiff. Ten years ago Mr. Schiff took a mortgage of \$40,000 on the property of the society, without charging any interest, with the understanding that if at the end of that time certain stipulations would be complied with he would release the society from paying the amount of the mortgage. The ten years having expired, and Mr. Schiff being convinced that the society has satisfactorily discharged its duties, the receipt by it of the satisfaction on the mortgage followed.

Mr. Schiff's generosity is indicative of the fact that the society's efforts to enable Jewish immigrants to become self-supporting American citizens have met his unqualified approval. The Board of Directors of the society unanimously adopted resolutions of appreciation which were forwarded to Mr. Schiff.

NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Change of British Policy with Regard to Using Military Services of Russian Jews—Will Now Be Permitted to Enter Fighting Units if They so Desire—Fine Military Record of Jews from Australia—Chief Rabbi on Jewish Fourth Anniversary of Declaration of War—Revised Ration of Fats for Jews Issued by Ministry of Food—Rights of Rumanian Jews—Italian and French Support Promised—Luxury Tax Affects Many Jewish Traders.

London, Aug. 9, 1918.

It appears now that the British Government has made a change in its policy with regard to the Judeans battalions. For a time a little while ago all fresh Russian Jewish enlistments were promptly posted to labor battalions and not to fighting units, and a great deal of discontent was aroused in consequence. Many Russian Jews here felt that to coolly place them willy nilly in a non-combatant unit was a slur upon the fighting qualities of the race, and a great deal of discussion has been caused as a result. It appears now that this talking of the matter over has produced a change that is welcomed on all hands and which is really a reversion to the original policy of enlisting Russian Jews in this country into the army. It is not clear whether the Russian Jewish labor battalions already serving in France will be allowed to transfer to fighting battalions, but that should surely follow. In fact, that is what is expected. All who have the interests of Jewish fighting men at heart are glad of this change of policy, and the only wonder is that anything different was ever ordered.

Many Jews have been fighting in the British army now for four years and in a way these four years as has been expressed elsewhere, are a microcosm of Jewish history. Tributes to the bravery of the Jew have come from all sides, and the percentage of awards of the Victoria Cross, the highest British badge of valor, is very high among the Jewish combatants.

From the facts which have been placed in my hands by correspondence this week I think that Australian Jews must surely hold the record for voluntary enlistments. A total Jewish population of little over 17,000 has produced 4,000 Commonwealth soldiers. Enlistments for all Australia number 400,000, which means that one in every hundred is a Jew, or three times as many as the proportion to the total population would warrant. But then in all branches of public life in Australia Jews play a big part. At times their numbers in the Federal and State Parliaments have been as high as 12 per cent.

In connection with the fourth anniversary of the war the Chief Rabbi issued a circular letter to the ministers of the United Kingdom synagogues, in which he said that as Sabbath, August 3, was the day preceding the actual fourth anniversary of the outbreak of the war, it was his earnest wish that in the sermons of that day reference should be made to the fateful event. This request was acted upon throughout the country, and there were also special war anniversary services on the Sunday.

The Ministry of Food announces that it has now made arrangements for the provision of "kosher" margarine for Jews. Facilities will also be given to Jews who, for religious reasons, cannot use theirlard coupons to exchange these, on signing a form of declaration, for either half an additional butter-margarine ration or for a weekly ration of vegetable oil, the quantity of which will be announced later.

Details of the schemes of distribution for kosher margarine and for oil for Jews have been worked out after discussion with the representatives of the Jewish community, and the preliminary steps are now being taken. Retailers who wish to supply either kosher margarine or oil for Jews must apply to their local food office by Wednesday, August 14, for special registration. Arrangements will be made for transferring Jews, on application, from their present retailers to retailers specially registered for the supply of kosher margarine. The latest date on which Jews should register their counterfoils with retailers, either for kosher margarine or for oil, is August 24. It is hoped that these commodities will be made available as from September 15. Applications for further particulars have to be made to the local food offices. These arrangements apply also to Mohammedans.

The daily newspapers widely print this new revised ration of fats for Jews and insert the following paragraph by way of explaining what it all means to their non-Jewish members:

"Kosher margarine is manufactured at all factories at present engaged in the production of margarine, but instead of containing 20 per cent. of animal fat, which is permitted in the standard mar-

garine, it is made entirely of milk and vegetable products. A rabbi, or a rabbi's nominee, is always present at the process. He tests the milk that is used, and when he is satisfied that the margarine is properly "kosher" he affixes his seal to the case or packet and it is issued to the trade. The local food committees will be assisted by accredited representatives of the Jewish community in considering applications for registration from retailers wishing to supply Jews with kosher margarine or vegetable oil.

The Italian Ambassador in London, acting on the instruction of Baron Sonnino, Foreign Minister, has sent the following communication to M. N. Sokolov, representing the Zionist organization:—"The Italian Government, recognizing that the provisions contained in the Treaty of Bukarest, between Rumania and the Central Empires, relating to religious equality in Rumania, are, so far as the Jews are concerned, less liberal than those which the Rumanian Government itself has spontaneously promised to grant, now declares that at the final settlement of the Rumanian question it will use its best endeavors to secure for the Jews in Rumania a settlement which will definitely assure them of a permanent position of equality."

M. Pichon, the French Minister for Foreign Affairs, has sent a letter to the Central Committee of the Alliance Israelite Universelle, in which he says that the French Government is convinced that under German pressure the restricted emancipation promised to the Jews in Rumania is not in accord with the declaration of M. Take Jonescu and M. Bratiano in June, 1917; and he has promised that at the opportune moment the French Government "will take steps to ensure that the very wide views of these great Rumanian statesmen shall prevail."

Jewish manufacturers, merchants and dealers bulk pretty largely in the British luxury trades, and are, therefore, greatly interested in the proposals to institute in this country for the first time a tax on luxuries or alleged luxuries. Such a "luxury" tax has been in operation for some time in France, and does not appear to be much of a success there. The idea was introduced into this country in a speech by the Chancellor of the Exchequer in the House of Commons some months ago, and a special committee was formed, composed of men and women representing various trades, political and social interests, to go into the matter of luxuries with a view to determining what are undeniably luxuries and what are merely expensive articles, with a view to the imposition of the tax upon all of these, the said tax being one-sixth of the retail price, or, as it is put here, two pence in the shilling.

This committee, which has just finished sitting has run up against all kinds of snags. At one time it was very near disruption and a number of important members resigned. Now it appears to have arrived at certain conclusions, and a report has been handed to the government. This report has not yet been printed, but a number of its leading lines are well known. For example, ladies' costumes are luxuries, and therefore to be taxed when they exceed a retail price of seven guineas each (say \$5), while men's suits only become luxuries when they exceed eight guineas (say \$40). Restaurant dinners exceeding \$1.25 are to become taxable as luxuries, and even the cigar exceeding eighteen cents the retail price. Motorcycles are luxuries if they exceed \$250 each, while the old "push bike" becomes a luxury when the price is over \$75. The limit for furniture is also strongly drawn. Anything beyond \$250 paid for a suite of furniture for a drawing room, a dining room or a bedroom is a luxury and to be taxed.

Hundreds of other things are mentioned, and it certainly appears that a good many comparatively cheap things will figure in future as legally luxuries if they do not happen to be actual necessities. The facts given above show how very widely the idea of a luxury tax is regarded by these committee men; but, after all, what they say is not the end of the matter. Their proposals will go before the House of Commons and be debated, and whatever happens it does not seem there will be any "luxury" tax actually in force in this country until the beginning of the new year.

England and the Rumanian Jews.

Foreign Secretary Balfour's declaration that England will do all she can to obtain a just and lasting solution of the Jewish question in East and Southeast Europe has, according to the Zionist Publicity Bureau, created a deep impression amongst the Jews of the Central and neutral countries. The Jewish press in Europe sees in this declaration a new proof of England's friendliness towards the Jews, and it attacks the Central Powers on account of their attitude towards the Jewish question in Rumania. The *Neue Lemberger Zeitung* writes:

"The prestige of the Central Powers has greatly suffered through the treaty of Bucharest, which has aroused the anger of the Jews throughout the whole world against them, while England, by her new declaration, has won a great political victory."

ENGAGEMENTS.

COHN-HOFFMAN.—Mr. and Mrs. Louis L. Hoffman announce the engagement of their daughter Terese Blanche to Ensign Hennan Michaels Cohn, of Rochester, N. Y.

HART-WEILL.—Mrs. Bertha Weill, of 695 St. Nicholas avenue, announces the engagement of her daughter Daisy to Mr. Simon Hart.

HOFFENBERG—KASS.—Mr. and Mrs. William R. Kass announce the engagement of their daughter Minerva to Mr. Isidor Hoffenberg. At home Sunday, September 22, from 3 to 6, at 454 Fort Washington avenue.

KAUFFMANN-METZGER.—Mr. Nathan Metzger, of Norfolk, Va., announces the engagement of his daughter Blanche to Lincoln T. Kauffmann, of New York City.

KORNREICH-LESHIN.—Mrs. Theresa Isner Leshin, of 20 West 129th street, announces the betrothal of her daughter Eegythe to Max Kornreich.

MANN-HESS.—Mr. and Mrs. Joseph Hess announce the engagement of their daughter Cecile to Mr. B. Mann.

MENDELSON—OHLEBAUM.—Mrs. Theresa Ohlbaum, of 1 Northern avenue, city, announces the engagement of her daughter Eva Ruth to Sidney G. Mendelsohn, U. S. N.

RAND-PALAY.—Mr. and Mrs. Israel Palay, of 105 West 112th street, New York City, announce the engagement of their daughter Minnie L. to Mr. Sidney S. Rand.

MARRIAGES.

ABRAMS-WHITE.—Mr. and Mrs. Robert White, of 868 East 162d street, announce the marriage of their daughter Gene to Samuel S. Abrams, U. S. N., on Sunday evening, September 8, 1918, at their residence. Rabbi Aaron Eisenman performed the ceremony.

COLP—MIRSKY.—Mr. and Mrs. Michael David Mirsky, of 49 West Eighty-third street, announce the marriage at home of their daughter, Miriam Esther, to Lieutenant Ralph Colp, Medical Corps, U. S. A., son of Mr. and Mrs. Joseph Colp, of 5 Charlton street, on Wednesday, September 4, 1918, by Rev. Dr. Rudolph Grossman.

GOODMAN—MURNICK.—On September 1, Anna Murnick, 893 Stebbins avenue, to Abe Goodman, 919 Kelly street, Bronx.

BIRTHS.

CANTOR.—To Mr. and Mrs. Louis Cantor (nee Dolly Siegel), a daughter, Wednesday, September 4, at Edgemere, L. I.

DANNENBERG.—To Mr. and Mrs. Harry Dannenberg (nee Blanche Kurnick), 600 West 157th street, a son, September 7, 1918.

GRAZI.—Mr. and Mrs. S. Grazi, of 783 Prospect avenue, Bronx, announce the birth of a son on Thursday, September 5, 1918.

HALPERT.—Mr. and Mrs. I. Halpert, of 100 West 121st street, announce the arrival of a son, September 6.

HOENIG.—Mr. and Mrs. Max Hoening (nee Ruth Weiss), of 580 West 161st street, announce the birth of a daughter, Saturday, September 7, 1918.

LASEK.—Mr. and Mrs. Alfred L. Lasek, of 884 Riverside Drive, New York, announce the birth of a son, September 5.

POMERANTZ.—Mr. and Mrs. George Pomerantz (nee Kruckman), of 543 West 150th street, announce the birth of a son, Friday, September 6, 1918.

BAR MITZVAH.

SPEYER.—Mr. and Mrs. Julius Speyer, of 561 West 147th street, announce the Bar Mitzvah of their son John, Saturday, September 14, at Temple Peni-El, 525 West 147th street.

SOCIAL NOTES.

Mr. and Mrs. Moe Kass have returned from Edgemere, L. I., and are now at the Hotel Walton, 110 West Seventieth street, New York City.

Mr. and Mrs. William Sugarman and family, of 5511 Fifteenth avenue, Brooklyn, have returned home after a pleasant summer at Edgemere, L. I.

Recent sojourners at the Breakers, Atlantic City, N. J., were Mr. and Mrs. H. B. Levine, Mr. and Mrs. S. Birkhahn, Mr. and Mrs. Louis Marcus, Mr. and Mrs. Albert D. Lesser, Mr. and Mrs. S. Borchard, Mrs. Alex. Rothschild, Mr. and Mrs. T. H. Fishel, Mr. and Mrs. R. Harris, Mr. and Mrs. Joseph Rosenthal, Mr. and Mrs. S. Schiff, Mr. and Mrs. H. H. Meyers, Dr. and Mrs. M. Fink, Mrs. William Levison, Mr. and Mrs. S. Fruhauf, Mr. and Mrs. F. S. Hirschfeld, Mr. and Mrs. G. Heyman, Mr. and Mrs. B. Ezekiel, Dr. Myron Greenberg, Tyler Nordlinger, Dr. Elizabeth R. Bauman, Mrs. Charles Lewis, Mr. and Mrs. E. Rosenfeld, Mr. and Mrs. A. M. Beltman, Mr. and Mrs. Ben Wolf, Mr. and Mrs. Nathan D. Stern, Mr. and Mrs. E. M. Strasburger, Dr. J. L. Rubinstein, Mr. and Mrs. Irving Latz and Mr. and Mrs. I. Weill.

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NEW YEAR GREETINGS.

AARON.—Mr. and Mrs. I. C. Aaron, of 370 Manhattan avenue, now at Edgemere, L. I., wish their relatives and friends a very happy New Year.

BANNER.—Mrs. R. Banner and son Henry wish their friends a happy New Year and well over their fast.

BLUM.—Mr. and Mrs. Max D. Blum, of 926 Southern Boulevard, Bronx, wish their relatives and friends a happy New Year.

BRANDT.—Mr. and Mrs. M. Brandt and Stalney M. Brandt, of 900 Eastern Parkway, Brooklyn, extend to their relatives and friends best wishes for a happy New Year.

BRODY.—Mr. Alter M. Brody, of 22 East Forty-second street, wishes all his friends a happy and prosperous New Year.

BURSTEIN.—Mr. and Mrs. C. Burstein, of 105 West 120th street and 105 Straiton avenue, Arverne, L. I., wish their relatives and friends a happy New Year.

BURSTEIN.—Mr. and Mrs. I. Burstein, of No. 264 Riverside Drive, wish all their relatives and friends a very happy New Year.

BURSTEIN.—Mr. and Mrs. S. Burstein, of 105 West 120th street and 105 Straiton avenue, Arverne, wish all their relatives and friends a happy New Year.

CASHMAN.—Mr. and Mrs. Louis Cashman, of 324 West 103d street, wish all their relatives and friends a happy New Year.

CHARLOP.—Mr. and Mrs. M. A. Charlop, of 1556 Forty-fourth street, Brooklyn, extend best wishes to their relatives and friends for a happy and prosperous New Year.

COHEN.—Mr. and Mrs. Elias J. Cohen and daughter, of 1498 Crotona Park E., wish their relatives and friends a happy New Year.

COHEN.—Mr. and Mrs. Louis Cohen, of No. 1323 President street, Brooklyn, wish their relatives and friends a happy New Year.

DANZIGER.—Mrs. Mary Danziger and family, of 242 East Fifty-eighth street (after September 17 at 25 West Seventy-first street), wish their relatives and friends a very happy New Year.

DULBERGER.—Dr. and Mrs. Louis L. Dulberger and sons, of 533 West 112th street, wish their relatives and friends a very happy New Year.

FISHEL.—Mr. and Mrs. Max Fishel, of 545 West 111th street (now at 312 Dickerson avenue, Edgemere), wish their relatives and friends a very happy New Year.

FRANK.—Mr. and Mrs. W. Frank, of No. 264 Riverside Drive, wish all their relatives and friends a very happy New Year.

GALEWSKI.—Mrs. H. Galewski, of 26 West 120th street, wishes all her relatives and friends a happy and prosperous New Year.

GALEWSKI.—Mr. and Mrs. Sigmund Galewski and sons, of 56 West 112th street, wish all their relatives and friends a happy and prosperous New Year.

HARRIS.—Mr. and Mrs. Aaron T. Harris, of 593 Riverside Drive, wish their relatives and friends a happy New Year.

HARRIS.—Mr. and Mrs. Jesse Harris, of 3569 Broadway, wish their relatives and friends a happy New Year.

HARRIS.—Mr. and Mrs. P. Harris, of 64 East 122d street, wish their relatives and friends a very happy New Year.

HIRSCHBERG.—Mr. Robert Hirschberg, of 30 West 111th street, wishes his relatives and friends a very happy New Year.

HORWITZ.—Mr. and Mrs. Alex. Horwitz and family, of 360 West 118th street, extend to their relatives and friends best wishes for a happy New Year.

KORLATH.—Mr. L. Korlath, of 54 West 116th street, wishes his relatives and friends a happy New Year.

KRUGER.—Mr. Albert Kruger, of 302 East Broadway, New York City, superintendent of the Home of the Daughters of Jacob, takes this means of wishing his relatives and friends a very happy New Year.

NEILINGER.—Mr. and Mrs. L. Neilinger and sons, of 1990 Seventh avenue, wish their relatives and friends a very happy New Year.

ROBERTS.—Mr. and Mrs. Charles Roberts, of 108 Jerome avenue, Arverne, L. I., wish all their relatives and friends a very happy New Year.

ROSENTHAL.—Dr. and Mrs. Louis Rosenthal, of 220 West 110th street, wish their relatives and friends a happy New Year.

ROTHSTEIN.—Mr. and Mrs. Leonard L. Rothstein, of 640 Riverside Drive, extend New Year greetings to all their relatives and friends.

SEGAL.—Mr. and Mrs. Isaac Segal, of 14 East Ninety-seventh street, wish their relatives and friends a very happy New Year.

SHAPIRO.—Mr. and Mrs. Solomon Shapiro (of the firm of Levinson & Shapiro, 98 Canal street), of 63 West 110th street, wish all their relatives and friends a happy and prosperous New Year.

SKLAMBERG.—Mr. and Mrs. Hyman Sklamberg and family, of 1809 Seventh avenue, wish their relatives and friends a very happy New Year.

STONE.—Mr. and Mrs. Ben L. Stone and son Earl, of Childs, Pa., wish all their relatives and friends a happy and prosperous New Year.

STONE.—Mr. and Mrs. Daniel H. Stone and son Arthur, of Childs, Pa., extend to all their relatives and friends a happy and peaceful New Year.

VOLK.—Mr. and Mrs. Jacob Volk and daughter, of 2275 Eighty-third street, Brooklyn, wish all their friends a happy and prosperous New Year.

WASSERSTROM.—Mr. and Mrs. L. B. Wasserstrom and family extend their best wishes to their relatives and friends.

WEISMAN.—Mr. and Mrs. Joseph Weisman, of 46 Fort Washington avenue, wish to extend to their relatives and friends a very happy New Year.

WINDSOR HOTEL.—A happy and prosperous New Year to our friends and patrons. Hotel Windsor, Asbury Park, N. J.

IN THE SYNAGOGUES.

ADATH ISRAEL (551 E. 169th St.).—Rabbi Mayer Kopfstein preaches Kol Nidre on "The Small, Still Voice." Yom Kippur morning, "Eternal Life."

BETH ISRAEL (225 W. 99th St.).—Rabbi Dr. Gustav N. Hausmann preaches Kol Nidre on "The World's Atonement." Yom Kippur morning, "The Soul's Resurrection." Afternoon, "The Voices from the Past."

BETH ISRAEL BIKUR CHOLIM (72d street and Lexington avenue).—Rev. Dr. David Davidson preaches Sabbath morning on "Practical Penitence." Sunday evening, "Where Art Thou?" Yom Kippur morning, "Drifting Souls."

BIKUR CHOLIM (Wyona St., Brooklyn).—Rev. Dr. Louis J. Goetz preaches Friday evening on "The True Significance of Reconciliation." Sabbath morning, "How May We Return to God?" Kol Nidre, "The Beauty of a Religious Devotion at Night." Yom Kippur morning, "Judaism—A Preparation for Humanity." Yom Kippur afternoon, special service for children; subject, "The Temple's Relationship to the Child."

INSTITUTIONAL SYNAGOGUE (112 W. 116th St.).—Sabbath morning, Rabbi Herbert S. Goldstein preaches on "Turn and Return." Kol Nidre, "The Wilderness of the Lord."

MT. ZION (39 W. 119th St.).—Rabbi E. A. Tintner preaches this evening on "Sowing and Reaping." Sabbath morning, "Repentance." Kol Nidre, "Returning to God." Yom Kippur morning, "The Spirit of Kippur." Yom Kippur afternoon, "In Memoriam."

ORACH CHAIM (Lexington avenue and 95th street).—Rev. Dr. Moses Hyamson preaches Sabbath morning and on Sunday night.

OHAB ZEDEK (18 W. 116th St.).—Rev. Dr. Bernard Drachman preaches Sabbath morning on "The Sin of a Nation." Kol Nidre on "Building for the Future."

PENI-EL (525 W. 147th St.).—Rabbi Aaron Eiseman preaches Sabbath morning on "Transformation." Kol Nidre, "The Handwriting on the Wall." Yom Kippur morning, "Four Questions."

PETACH TIKVAH (Rochester Ave. and Lincoln Pl., Brooklyn).—Rabbi I. H. Levinthal preaches Kol Nidre on "The War's Effect Upon Religion." Yom Kippur morning, "What Ails Modern Jewry?"

SINAI (Stebbins Avenue and East 163d street).—This Saturday morning Rabbi Max Reichler will speak on "Yesterday's Answer to Today's Question"; Yom Kippur eve, "Registration—In the Book of Life"; Yom Kippur morning, "Light in Darkness."

TIFEREH ISRAEL OF KENSINGTON (West street and Ditmas avenue, Brooklyn).—Rabbi Jacob Katz speaks Kol Nidre on "Religion and Progress." Yom Kippur morning, "Jewish Milestones."

America, Awake!

Rabbi Herbert S. Goldstein, preaching his New Year's sermon before the Institutional Synagogue, 112 West 116th street, Saturday morning, on the "Need of a Religious Revival," said, in part: "America, awake! Ever since President Wilson's Memorial Day proclamation for all men of every faith to repair to their respective houses of worship to humiliate themselves before the Lord, there has been quickened a revival of faith and prayer in the hearts of men and women in every section of our country. I urge most devoutly that we set aside a few moments daily every morning for special prayers, renewing our reliance in God and imploring Him to shower upon us His blessings and aid in this titan's struggle. We are not upon armies alone, 'for not by might nor by strength alone, but together with my spirit, sayeth the Lord of Hosts.'"

"The soldier in the trench, the sailor on board ship, the government worker in the factory, the man and woman left behind to keep undimmed the flame of the home fires, will receive daily the sensation of indomitable faith in God, which will daily invigorate and make impregnable our forces. With this increased soul power America will first tame and ration our wild and gluttonous foe among the family of nations, and then pronounce to the world a just and leading peace."

Sinai Temple of the Bronx.

The trustees of Sinai Temple of the Bronx, Stebbins avenue and East 163d street, reserved a number of seats for soldiers and sailors who desired to attend religious services on the high holidays, and quite a large number took advantage of the invitation extended through the medium of the local press. Rev. Dr. Max Reichler appointed Mr.

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On Saturday morning, September 14, Marvin Strauss, of 839 Fox street, will become Bar Mitzvah at the Temple.

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Red Mogen David Drive for Members.

What promises to be one of the most impressive campaigns yet engineered for a Jewish cause will be launched on September 14 by the Red Mogen David, the national organization of nurses and welfare workers in the interests of the Jewish Legionnaires on their way or now fighting in Palestine. This national organization in a short period of four months has grown into one of the most important agents for the aid of our boys fighting for Palestine. It has a national headquarters at 201 East Broadway, with branches in the larger cities of the country and in Canada.

The Red Mogen David is performing service to the Jewish Legionnaires similar to that done by the Red Cross in its welfare and field work. It is supplying the Legionnaires with all comforts on their way to the front, provides for the maintenance of their dependants, builds careens for the legionnaires en route, and is engaged in constructive activity in this country and in Palestine.

There are seventy chapters of the Red Mogen David throughout the United States and Canada in charge of active committees of Jewish men and women. There is a New England Bureau with headquarters at Boston; a Middle West Bureau and a Pacific Coast Bureau, each working under the direction of the national headquarters in New York. The officers of the national organization are: Mrs. Charles A. Spivacko, president; Mrs. Samuel Mason, treasurer, and Miss Sophie A. Udin, secretary.

National Farm School.

The harvest pilgrimage to the National Farm School will this year take place on the last Sunday of the month (September 29). As usual, a number of distinguished speakers will participate. Application is being made to the fuel department at Washington for the privilege of using the automobile on that Sunday by those desiring to attend the pilgrimage.

While Dr. Krauskopf was guest at the home of Mr. and Mrs. Nathan Straus at Mamaroneck, N. Y., his hosts suggested him with the welcome information that they will erect on the grounds of the National Farm School a modern and much-needed dairy.

Among the recent contributors to the National Farm School are Mr. and Mrs. A. Leo Weil, who gave \$100 in memory of their departed sister; Mr. and Mrs. Moses Goldenberg, of Baltimore, who gave \$100 in honor of their forty-third wedding anniversary; the Rev. Dr. Paul G. Hirsch, who subscribed the sum of \$100, which he desires to make an annual donation.

A young officer of the army, who does not desire his name to be made known, turned over to the National Farm School \$3,000 worth of second Liberty bonds, with instruction that the interest thereon be therefrom during the time of the war shall be used by the school.

Tri-Monthly Report of the Jewish National Fund Bureau of America.

The following moneys were received by the office of the Jewish National Fund Bureau for America, 44 East Twenty-third street, New York, from June 1 to August 31, 1918:

General donations.....	\$15,025.40
National Fund boxes.....	2,983.81
Golden book.....	1,829.31
Tree donations.....	1,527.41
National Fund stamps.....	615.00
Dunam land.....	301.65
Co-operative Fund.....	1.50
Yemenite House Fund.....	23.50
Total.....	\$22,977.58



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THE DIVINE DISCIPLINE OF SUFFERING.*

By Rabbi Jacob S. Minkin.

When Adam, say the rabbis, saw for the first time the sun go down and an ever-deepening gloom enfold creation, he was filled with great terror. Thereupon God, taking pity upon him, endowed him with divine intuition, and, taking two stones, the name of one being Darkness and the name of the other Shadow of Death, he rubbed them one against the other, and in this way he discovered light. Upon this Adam exclaimed with grateful joy, "Blessed be the Creator of Light!" (Pesachim 54a.)

We find ourselves today in a similar position; for we behold the eclipse of the sun of an old year and the engulfing, encircling gloom and uncertainty of the year which is to come. Like mourners we stand today at the side of a grave into which has been lowered the coffin of the old year, a year during which we have toiled and labored, striven and struggled, gained and lost, wept and laughed; during which we have been sad and glad, troubled and pained, victims and victors; a year during which we have kissed into life many a newborn soul and winged to the Great Beyond many a dear departed one. We have all suffered much, endured much, sorrowed and grieved much. The cup of life, to some a cup of salvation, has been to the great majority of mankind a cup of sore and bitter disappointment. I can see before me a large congregation of men and women, and the story of the past year has written its wrinkles and put its signature of pain and sorrow upon almost every face. From some dear ones have passed away during the last year, and they yearn for the familiar face, for the kindly eye and for the warm hand. The last year, you remember, they were with you; they sat by your side, they hoped with you, they prayed with you and sang and chanted with you, and today, either in cold graves or in foreign and distant lands, their place is mournfully vacant by your side.

But the thought of the parting year recalls to our minds not only the joys which are gone, but reminds us also of the uncertainties of the future. We are like spectators at a play; The stage is dark, the curtain is closely drawn, but the theme and subject of the play has not been announced to us, and we know not whether it will be tragedy or comedy, whether we shall be prepared to laugh or weep, to be sad or glad, to hiss or applaud.

An eighteenth century moralist, the sainted author of the Behinath Olam, was in the habit of comparing the world to a stormy sea. The world, he said, is like a seething sea, our life is the bark, and we are its passengers, its crew. The wind howls and moans, the sea rages and storms; the waves raise themselves mountain high into the air, teaming and frothing at their mouth. With the fury of an attacking army it assaults the little frail and helpless craft from all sides. And the ship advances and retreats, shakes and tumbles, rises and falls like a drunken, intoxicated man. The crew is anxious, fearful, apprehensive; for another tossing of the boat, another blowing of the wind and the yawning deep will have its prey. And the scene is one of utter darkness and confusion; the brooding sky is overcast with black and threatening clouds, and not a ray of light is anywhere to be seen to illumine the thick darkness of the great deep.

What an impressive picture! What a striking analogy with our own life! Our life, too, even as the frail craft, is drifting—drifting aimlessly amid the stormy sea of the world, borne upon the crest of the angry billows of misfortune, tossed and beaten by the angry furies of fate and driven along the pathless deep of time, while no one knoweth whether his bark will be carried or where it will at last find rest—whether it will be upon Mount Ararat of power, wealth and health, or in the valley of poverty, sickness and shame.

But while the message of every New Year is solemn and serious, this year it becomes almost startling and alarming. We seem to seek in vain for an apt word, for an appropriate phrase, which shall wing to Heaven all the thoughts and feelings, all the emotions and senti-

*Preached in Congregation Pines B'nai, 118 West Ninety-fifth street.

ments of our aching, heaving bosom. The Jewish prayers, rich in pathos, seem this year to do scant justice to our sorely afflicted and troubled mind. The solemn prayer, Unthane Tolef, has been in our Mahzer for generations, but never has its pathetic words so completely crushed and shaken our hearts as much as today. It seems to breathe our own thoughts, express our own questions and wing to Heaven our own fears and anxieties. It seems to open up a school in which we read our own destiny and that of our children.

The description of the New Year as "the day witnessing the birth throes of the world," has never been as true, never as accurate, as much as today. For the second time are we met when our country stands under the shadow of the greatest war known in history, and the cloud, instead of diminishing, is growing ever larger and larger; its dangers are increasing, its perils are multiplying, our sacrifices are being piled up ever higher and higher, and the casualty list is growing longer. Already have we heard news too stupendous to even be understood, and the next gale that sweeps from across the Atlantic may easily bring to ears news surpassing in horror even all that went before. With Jewish spendthriftness have we freely scattered forth our treasures of money, food and manhood, even taxing the toil and labor of the future generations. What wonder that we stand amazed, bewildered, staggered? What wonder that from a million quivering lips and from more than a million aching and wounded hearts the ancient cry of anguish arises: "Watchman, what of the night? Watchman, what of the night?" We know the past and its horrors, the vanished year and its nightmares. But what of the future which is veiled and hidden as the night? And the answer comes rolling back: "The morning cometh as surely as dawn shall succeed the darkness, and out of this terrible abyss of blood and tears a happier and better future for struggling and afflicted mankind will arise."

Oh, friends, listen again to the phantasy of our sages. When Adam stood in utter terror and bewilderment when he beheld the first eclipse of the sun, engulfing the world in thick darkness, God took pity on him, and out of the very forces which made for darkness, there came forth light; out of failure there came forth success, and out of defeat victory. What a comforting lesson, what a consoling thought to take home with us on the day when we stand reviewing the past and peering anxiously into the future. The divine discipline of sorrow is a lesson wrought large in human life. Pain is an alchemist which transmutes the commonest metal into the most shining gold; it is the most important element in the composition of the world's greatest, wisest and best men. Trees gather their strength and toughness from the winds and storms that beat upon them; and man, though standing in a different forest, is nevertheless subject to the same laws. In order that man may graduate into the university of life, he must first pass through the school of pain. Look at the diamond; it shines and sparkles, it flashes and dazzles in the sun. But when it was first extracted from the mines in Africa, it was a black and shapeless piece of carbon; and it was until after it had passed the whirling, grinding wheels and the glowing heat of the furnace, that it became a fit jewel for a king. And the same is also true of the diamond of human character; it must pass through the purifying heat of adversity before it can obtain its true luster. In the life-story of the world's greatest men, which are the most illuminating and instructive pages, if not those which tell how victory was reaped from defeat, how success was harvested from failure? I have somewhere read that success is 10 per cent inspiration and 90 per cent perspiration. Without a prison there would have been no Joseph, without Egypt there would have been no Moses. Think of Rabbi Akiba, and he was a martyr; think of Dante, and he was an exile; of Galilee, and he died at the stake; of Milton, and he was blind, of Spinoza, and he was an outcast. I have somewhere heard of the story of a great singer. She was gifted with a great and beautiful voice; she could sing with the ease of a bird and with the grace and sweetness of a flute. But somehow her voice lacked tenderness and pathos; she could charm, but not inspire; she could thrill, but not appeal. And when her voice was one day examined by a great music master he said, "If I were that woman's lover, I would break her heart, and then she would sing." And the same is true also with the music of human life; it is not until we are wrecked by suffering and smitten by sorrow that we can pour forth the music of human sympathy which is in us.

And what is true of our individual life has also been the experience of nations. In the education of mankind, what races, what nations, what peoples have played the most effective and absorbing role? Is it the industrious, the gainful, the successful; those whose national existence has been one long and endless summer, a summer of perpetual sunshine, not succeeded by the autumnal winds and storms and by the snow-drifts of the winter? Or the contrary, it is those nations which were tossed by suffering and beaten by the furies of oppression whose physiognomy is clearest and most distinctive on the pages of the world's history. "All the choicest gifts which the Holy One, blessed be He, has bestowed upon Israel, say the rabbis, have come to us through pain and suffering." Tears were the telescopes through which our greatest and best men, our prophets, teachers, saints and martyrs, have seen the

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distant horizon. Had Israel not been humbled it would have had no heroes and masters to illumine its pages. Had there been no Egyptian bondage, no Assyrian invasion, no Babylonian captivity, no Greek struggle and no Roman conquest, there would be no charm and magic in Jewish life. Our writers would have been without their most telling stories, and our prophets and seers without their most fiery and kindling appeals. Had there been no Absalom rebellion, no sin of Bath Sheba, no danger from Saul, and no perils of a thousand kind, there would have been no charm, no pathos, no appeal in the psalms of David.

"A harp, says an old rabbinic legend, was suspended by the window, above the couch of King David, and at midnight, when the blast of the North wind blew upon it, it touched its strings, and they were moved to song" (B. R. III.). And what is written in the legend, Israel lived through in fact. The harp of Zion, Israel's melodious and songful heart, silent amid plenty, mute and dumb amid the ease and peace of prosperity, was moved to song only when touched by the storms of adverse circumstances. Where has Jewish scholarship flourished, where was Jewish learning cultivated? Not in France and Germany, not in England and Italy, but in the storm-tossed and the fury-swept Russia and Poland, in those countries where the North wind blew strongest and loudest.

And what great lesson of imperishable good has this war brought to the world? What compensation for our suffering and what redress for the afflicted and sorely tried hearts has it to offer? It has cleared the horizon, it has lifted the veil and purified the atmosphere. It has taught the world that nations dare not be pirates, and that the ruling of Germany, that might makes right, shall no longer prevail in the world. It has burned in the lesson forever that henceforth no race, no nation, neither Germany, nor France, neither England nor America, shall call itself a chosen people unless it lives a chosen life.

And what the war has meant to the world, it has accomplished also for the Jews. When the sun rose on the first of Tishri 5678, it found nearly one half of the Jewish race emerging "from bondage to freedom." It was the year which saw the piercing of the Jericho walls of persecution in Russia. But while emerging from the Egypt of the Russian bondage, the road to the Promised Land was as yet beset with insuperable difficulties and hardships. The small and frail craft of our people's national life was still drifting, drifting aimlessly on the vast stormy ocean of the world, and the question *Wohin* was still staggering and startling. Today the old blessing *Shechechivpanu* has no mere conventional meaning, but expresses the inmost conviction of every Jewish heart. The "habilitation of Palestine, the restoration of the people of Israel to the land of Israel, once only a dream, a hope, a myth, has today become a fact, a fact by the pledge of England, by the promise of France, by the assurance of Italy, and by the solemn word of the President of the United States. As Noah, in the biblical story of the flood, upon leaving the ark, when the tides of injustice and unrighteousness had passed away, looked out upon the bright prospect of a new heaven and a new earth," even so does the Jew today behold a brighter and more promising future emerging for him from the terrible abyss of blood and tears.

Do you remember the parable told some time ago of the enchanted forest, which, in a single day, burst forth into a magnificent flowering, under the gracious influence of the April sun? Full many a time, in the harsh tempests of winter, this sunshine almost seemed to be a failure, but at last, in God's good time, it proved itself to be a source of life; and behold, the forest became beautiful with joy and peace. Like the forest we likewise hail in trust and hope amid the darkness of this night of raging storm, the sunbeam that shall some day charm the forest of human misery into the blossoming paradise of brotherhood and peace.

Italy and the Jews of Roumania.
The Zionist Organization of America has been advised that Mr. Nahum Sokolow, the Zionist political representative in London, has received from the Italian Ambassador, acting on the instructions of Foreign Minister Sonino, a communication in which the following passage appears:

"The Italian government recognizing that the provisions contained in the treaty of Bucharest of May 7, 1918, between Roumania and the Central Powers, relating to religious equality in Roumania, are so far as the Jews are concerned, less liberal than those which the Roumanian government itself had spontaneously promised to grant, now declares that at the final settlement of the Roumanian question it will use its best endeavors to secure for the Jews in Roumania a settlement which will definitely assure them a permanent position of equality."

Similar official declarations with regard to securing full equality for the Jews of Roumania have been made by Great Britain and France.



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Friday, September 13th, 1918 : : Tishri, 7th, 5679

Sabbath begins 7.14 P. M.

שבת שוכה

Fairly reliable statistics, compiled from the latest sources of reasonably accurate information, show that American Jews are participating in this war with the American colors in even more than their due proportion. We have 75,000 enlisted and drafted men and, in addition, one brigadier general, two rear admirals, three colonels, eight lieutenant colonels, one commander in the navy, 52 majors, 350 captains, and 1,460 lieutenants.

It was not to be expected that the action of the *Mahamad* or ruling elders of the Spanish and Portuguese Synagogue of London with respect to their *Haham*, Dr. Moses Gaster, would be permitted to go unchallenged. Dr. Gaster has his friends within his own congregation and community and these rallied together in the effort to reverse the work of the *Mahamad*. Up to this writing we have not learned of the practical results of their agitation.

It is unfair for any Jewish journal to compare the agitation of certain rabbis in favor of *kosher* food in the army and navy with the announced dispensation granted Catholic fighters from their religious obligations by their spiritual authorities, to the disadvantage of the former. The rabbis are doing the very thing which the Catholics are doing: insisting on the vitality of our ceremonial law. The method of approach and the solution offered may be dissimilar; in all other respects, however, both are moving along quite similar lines.

Accepting at its face value the *amende honorable* recently made by *The Caldwell News* of Caldwell, Idaho, we join with it in deeming the incident closed. We are pleased to note the statement of our contemporary that it has no prejudice against Jews, and equally none for them. That is all we ask. For the future we would request *The Caldwell News* and similar journals to observe the journalistic proprieties by never mentioning "Jewish" save as an adjective or "Jew" save as a proper noun, and then only where either word is absolutely requisite to the sense.

If the German plans do not miscarry an autonomous Poland will be set up out of the former Russo-Polish territories with the Austrian Archduke Charles Stephen as the king of the reconstructed monarchy. Charles Stephen's title to fame for the Jews resides in the circumstance that his archducal seat is Saybusch in Galicia, a small town in which no Jew is suffered to dwell either as a freeholder or householder. Such a man coming from such a town is fitted, according to German notions, to rule a land where a considerable body of Jews dwell, whose position, be it added, is none too pleasant as it stands!

Our brief note on the beautiful custom of the *Sephardim* in devoting all the days of *Ellul* to the repetition of *Selichoth* prayers was not intended to asperse the practice of the *Ashkenazim*. Indeed, we simply made a plea for the more thoroughgoing observance of the entire month of *Ellul* by the latter. We are well aware that the *Ashkenazim* devote the entire month of *Ellul*, as well as the first three weeks of *Tishri*, to the saying of Psalm xxvii, a heartening prayer, which has allusion to *Zibchei Teruha* and *Ki yitsphenenu besukko*. "One thing I asked of the Lord: that I should dwell all the days of my life in the house of the Lord . . . and to visit in His temple."

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 LABORER IS WORTHY OF HIS HIRE"

OUR esteemed contemporary, *The Literary Digest*, has taken up the cudgels on behalf of the underpaid clergymen of America, and, in its issue for August 31st under the foregoing title, printed a forceful and cogent appeal to its many readers to the end that the clergy in general may obtain an increment of emolument from their congregations so as better to withstand the rigors of the higher cost of living.

As was right and proper *The Literary Digest* spoke for the clerical profession in general. We deem it opportune to speak for the rabbi who works for a pittance, who performs the most sacred and exalted tasks falling to the lot of a man for a pitiful wage. There may be rabbis whose annual stipends challenge comparison with the legendary income of Midas or the fabled wealth of Croesus. Of them we do not speak and, indeed, their prosperity renders the lot of their more unfortunate brethren of the rabbinate, the preponderating majority thereof, all the more grievous and unsatisfactory.

We latterly heard that the value of a dollar has now fallen to fifty-nine cents. That is to say, its power as a purchasing medium in the last few years has fallen forty-one cents from the former standard. Yet this deficiency has not yet been made up by an increment of the salary paid the average rabbi, who must meet the same, in fact increasing demands upon his purse with but little more than half the same power to fulfill them.

Our congregations rightly demand much of their spiritual guides. These must be literally men among their fellows, men of parts, ability and enthusiasm, gifted with the appropriate means to discharge the high functions of their station with ease and dignity. We expect all this and much more; yet the means we provide for our spiritual guides to live up to our expectations are niggardly and unworthy of ourselves.

Therefore, we express the sincere hope that ninety-nine per cent. of our synagogues will at once supplement the existing salaries of their rabbis by a grant of an amount equal to one-third thereof, in addition thereto. This is only fair and proper in these days when every laborer secures what is rightly and properly the hire of which he is worthy. A rabbi may not, strictly speaking, be a laborer but he is certainly worthy of his hire.

The publication in 1885 of a pamphlet by the distinguished Hebrew publicist, Alexander Zederbaum, is of much present-day interest in that the work dealt with the visit to Berlin four years earlier of a number of highly-placed Russian officials. Zederbaum, the editor of *Hamelitz* in his day, ascribes to William I., German Emperor and King of Prussia, the responsibility for the great and devastating anti-Jewish outbreaks of 1882 in Russia. It is altogether likely that Zederbaum's description of William as inciting his Russian guests to embark upon an anti-Semitic campaign in their own country deliberately, reposes upon a foundation of truth. William was throughout his active career notoriously influenced by the thoughts and sentiments of Bismarck, his Imperial Chancellor, and the latter at this period had wilfully and openly embarked upon a crusade of hatred against the Jews. Hence Zederbaum's pamphlet is of value at this juncture for the confirmatory light it throws upon the sentiments of the Hohenzollern rulers toward the Jews.

It is to say the least remarkable to find *The Jewish Chronicle*, a redoubtable supporter of traditional Judaism, lending its support to any cause which has the obliteration of the Jewish Sabbath for its object. By having repeatedly in the recent past discussed the future observance of our ceremonial law, as this will be made by the returned soldiers at the eventual peace, our contemporary has, so it seems to us, stimulated the reformers to persist in their agitation against the maintenance of the central bulwark of our faith, the Sabbath. When, as recently, an Anglo-Jewish minister and chaplain to the forces participates in a *gymkhana* and similar exercises on the Day of days, it is apparent that a serious inroad upon the prestige of traditional Judaism has been made. The mischief was done even before a well-known Christian clergyman went purposely out of his way to declare in no uncertain terms that the Jewish Sabbath is dead. That he has exaggerated the case is clear, though his excuse for dealing with the internal affairs of another community may be that a section of that community has itself given encouragement to such views. Ere too late let this backsliding cease.

In this place it is impossible to do full justice to Hon. Simon Wolf's new book, "The Presidents I Have Known from 1860 to 1918." Still we are pleased to state that Mr. Wolf has produced a very readable volume of his personal reminiscences of our Chief Magistrates from James Buchanan to Woodrow Wilson. The pages of this work abundantly demonstrate that for upwards of fifty years Mr. Wolf has stood at the national capital a veritable tower of strength to his co-religionists, ever-ready to battle on behalf of their rights and liberties, and has often been instrumental in stimulating our government to actions of humanity and democracy in their behalf. A man who has lived a career of this kind has necessarily much of interest to communicate to his contemporaries; thus Mr. Wolf's book is filled with numerous noteworthy, if not stirring, incidents. Naturally, Mr. Wolf writes of our Presidents as he came to know them and as his personal relations with them filled his working-days. During the last three administrations he participated in some notable affairs, and these he has described at full length. We have, then, here a work of considerable historical value. The success of his new venture at authorship should stimulate Mr. Wolf to follow up this volume of his memoirs with others as indicated by his passing comments on these pages.

A FESTIVAL OF THE SOUL

"Unto thee, O Lord, do I lift up my soul." (Ps. xxv, 1.)
A FEAST of the Soul I call thee, holiest days, Day of Atonement! A Feast of the Soul, not a fast of the body. If the fast of the body lead not to the Feast of the Soul, what profit is there in our prayer and praise? If our petition for forgiveness lead not to the utter transformation of our being in holiness, how dare we approach the God who ordained thee, not as a concession to teeth-chattering superstition, but as a day of purification acceptable to the Lord? Thou art not a magic contrivance, the conjurer's trick, directed at the dark powers of heaven and hell; thou art a means of contrition, leading to the mastery of all the powers of light and love. Not to change God is thy mission, but to change man! Do thou change, by thy sweet influence upon men's souls, a black world of sin into a white world of virtue—white as the death-shrouds we wear, bright as the lights we kindle! Do thou raise us out of the darkness into the light, out of the depth into the heights, out of the grossness of the senses into the fair freedom of the spirit's aspiration. O, lend wings to our words and our vision, as we pray to our Heavenly Father: *Unto thee, O Lord, do I lift up my soul!*"

A sense of lift and lightness penetrates tenderly to the core of our being with the progress of the day, from the ineffably sweet *Kol-Nidreh* beginning to the stirring *Neilah* ending. The white fast, the white robe, the white candle: all these seem to change the atmosphere of the Synagogue into sheer brightness and lightness. No room here for aught that is dark and heavy. A vision of white and light sails racing gracefully on white and light waves into the interminable white radiance of Infinitude: such is the Jewish Soul on *Yom-Kippur*. The hard, heavy outlines of the material life drop away. We lose the sense of our rigid intractable body: we are all souls. Souls aspiring upward, souls with white wings: like white sails spread towards the Throne.

The progress of the spiritual life is always marked by a substitution of wing for weight, of the spirit of lightness for the spirit of heaviness. "He hath sent me," says Isaiah—"to appoint the garment of praise for the spirit of heaviness." Heavy moods, heavy desires, heavy words, heavy creeds, heavy mechanical practices: all that causes man's being to drag and lag like a slave weighted down with ball and chains—can we not exchange these for soaring aspiration? Can we not pray, and in so praying make our prayer its own answer: "Unto thee, O Lord, do I lift up my soul!"

Progress in the spiritual life is always marked, as said, by a substitution of wings for weights. But there is something more yet. Still further progress is marked by the transmutation of weights into wings. When we lift our souls Godward, can we take with us all our burdens, laying them before Him, so that in His presence they may be raised into new values so sublime as shall enrich our entire nature? More than this: Can we make these very burdens lift our soul Godward? Consecrated burdens always lift their consecrated bearer. Our tasks, if they are noble, our duties, if they are selfless, our efforts, if their aim is to serve, no matter how difficult and arduous they be, are sure to carry us upwards to the bracing heights of divine companionship. Nay, perhaps, the heavier are our burdens, the more lightly and cheerfully will we lift them, and the more surely will they raise us aloft.

Recall the old fable of how God gave birds their wings. Birds were first made without pinions. "Then God made the wings and put them down before the wingless birds, and said to them, 'Come, take up these burdens and bear them.' They hesitated at first, for a little while the load seemed heavy and hard to bear. But presently, as they folded the burdens over their hearts, they were lifted up by them into the air. The weights became wings."

Let us, too, on this Day of Atonement, "fold our burdens over our hearts," and soar Godward as we pray: "Unto thee, O Lord, do I lift up my soul!"

Well, then, let us try to lift up our souls in this wise: Our prayers let us lift from mechanical mumbling into genuine aspiration. Our vision of God from an image in the sky to a realization of the all-permeating Spirit of the Universe, Ruler of the World and Father of all Life. Our life let us lift above Sin to Righteousness; above Doubt to Faith; above Hatred to Love!

And the last, most tremendous lift is to raise our *whole* being, and not merely a part of it, from the meanness and smallness of earthly circumstances into the aspect of eternity. So to possess our souls in its undiminished integrity that no passing event shall have a hold on it, that no gloom shall darken it, that no pain shall dim its lustre, that no passion shall swerve it from its appointed goal: nay, so to master our days that the whole circumstance of daily living with all its apparent sordidness shall be transfigured into the sublimity of deathless effort: this, and this alone, is the last lift of the soul Godward. For in this world of many possessions what ought to be really our own, unconquerably, inalienably, our own, is our soul when it has reached its last union with God! With this hope of the perfect divinisation of our earthly existence, let us pray: "Unto thee, O Lord, do I lift up my soul!"

Day of Atonement, Festival of the Soul, day of complete union between man and man, and man and God; day of love and brotherhood; day of purity and holiness; day of harmony and reconciliation: may we never forget that thy mission is not to lower God to man but to raise man to God. So mayest thou, by thy sweet influence, lift our opaque mortal being into—soul-brightness, soul-whiteness, soul-lightness.

JOEL BLAU.

CORRESPONDENCE.

The President's New Year Greeting.
Editor HEBREW STANDARD:

President Wilson's New Year greeting to the Jewish people should arouse all of American Jewry to participation in the Zionist movement, in the progress of which he has found so much satisfaction and in the great reconstructive work in Palestine which he is watching with deep and sincere interest.

By the promulgation of the British declaration and the taking of a large part of Palestine by the British military forces, Zionism has become a program of action. In order to take advantage of the opportunities offered by the British and allied governments for the restoration of Palestine and the settlement of the land by the Jews, the paramount duty of Jewry is to organize its forces. Every Jew interested in the future of his own people must be made to realize that it is his obligation and responsibility to share the burden of the whole people according to his ability. And the first obligation is to become a member of the organization which has made itself responsible for the realization of the Zionist ideal.

The work we have undertaken is stupendous in its implications and in its responsibilities. We have set out to restore a scattered people with little collective experience to a land long neglected, where we must create the free conditions of a highly civilized life. In that life we shall have no room for internal dissension; we shall have no room for reactionary ideas, we shall have room only for the best there is in the Jew in the light of the progressive ideals that animate the progressive peoples of the world. And we shall draw for our idealism both upon the treasure house of the Jewish people, from their prophets and law givers and upon the experiences of the free and liberty-loving peoples in order that the new center to be created shall be worthy of our glorious past.

To accomplish our objects we must organize every element of Jewry to provide the basis of strength for the Jewish land. The nature of our task, its broad statesman-like qualities, its imposing dignity, cannot be satisfied with a mediocre performance; it must be well and thoroughly done. A people engaged in building a homeland must be strongly knit together; the relation of each individual Zionist to the whole body must be direct and personal, not through the intermediary of any society.

Every Jew should know that the new form of organization which the last Zionist convention adopted was an act of sound generalship. It raises the Zionist organization and its activities to new heights. It brings home to each man that the success or failure of Zionism depends wholly upon the success or failure of the activity of the individual Zionists. It makes the getting of new members a vital work, for every new member means one added to the number of persons engaged in furthering the success of the cause. It places the task of restoring the Jewish people to Palestine in the safe keeping of the Jewish people themselves. Each is individually responsible and all together are collectively responsible. It mobilizes for this task the moral and material resources of the whole Jewish people, and insures its achievement on a large scale and in the ideal manner which the world expects from us and which we should expect from ourselves.

Let us all proceed, therefore, with the work of registering as members all Jews who desire to participate in the great historic task of rehabilitating the Jew-

ish people in their own eyes and in the eyes of the world.

JULIAN W. MACK,
President Zionist Organization of America.

Young Men's Hebrew Association.

The Y.M.H.A. has reorganized its educational department for the year 1918-19, placing it on a war basis. The object is to give young men short, intensive courses that will prepare them for military life or for commercial positions that have become war necessities, like stenography, bookkeeping, etc. In some instances, within ten weeks, a young man may receive adequate training to qualify him for special service.

Mrs. H. L. Tuzo, of Hunter College, will give a ten-weeks' course in radio-wireless telegraphy, which should enable young men to take a second-grade commercial license.

A course in land wire telegraphy and touch typewriting will be given. The war has created an unprecedented demand for stenographers, typists and clerical workers, and high-salaried positions are waiting for efficient applicants. The Y. M. H. A. War School offers a course in the Gregg system of shorthand and another in touch typewriting. A course of ten weeks in speed stenography is open to workers of all systems.

There is a crying need for accountants and bookkeepers in the army, navy and in the industries. Three courses in bookkeeping and elementary accounting are offered, each course for a duration of ten weeks. Students taking advantage of these courses will equip themselves for lucrative positions.

It is advisable for those who contemplate service abroad, as well as those anticipating commercial developments, to take advantage of the course in military French.

The development through the war of many fields of industry, such as the making of dyes, explosives, etc., has created many opportunities for those possessing the technical knowledge needed. The course in chemistry embraces a study of the important elements, their preparation and properties; the important compounds, their preparation and properties; the atomic hypothesis; Avogadro's law, application to processes in industries.

The assembling of millions of men in camps has called for trained leaders in gymnastic and athletic work. The gymnastic and athletic leaders' course is intended to train men to assist in the management of this important work and to fit them to become teachers of physical training.

The Young Men's Hebrew Association is the only institution in the country offering a course in preparation of army papers. This is intended for limited service men, to train them as army clerks.

The demand for a knowledge of commercial Spanish needs no comment. This course aims to give ability to read, write and speak the Spanish that enters into ordinary business life and correspondence.

Ahe course in public speaking will be offered. This will train students to fit themselves for an accomplishment very essential in a democracy. The course in subject-matter will consist of discussions on civics, American history and American ideals.

The Y. M. H. A. War School offers a free course in music, including sight reading and vocal training. This work will be done in connection with the Y. M. H. A. Choral Society, under the leadership of Mr. A. W. Binder, music director. This society will give frequent public concerts, both in the building and at other institutions.

The War School work is under the direction of Mr. Henry Levy and Mr. David Goldwasser is chairman of the Educational Committee.

The school will register students on Monday, Tuesday, Wednesday and Thursday, between 7.30 and 9.30 p. m., of the weeks beginning September 9 and 16. School sessions begin Monday, September 23.

Reorganization of Zionist Movement Begins.

With the official letter of President Wilson, declaring his satisfaction with the progress of the Zionist movement in the United States and the allied countries, the organized Zionists are making active preparations for the membership enrollment campaign which is to begin on September 14 and terminate on October 5, during which period they expect that the movement will secure an enrollment of not less than 150,000 American Jews who are in accord with the Basle program, which calls for the establishment in Palestine of a national Jewish homeland for the Jewish people. This campaign is in keeping with the resolutions adopted at the Pittsburgh convention, when it was determined that the "society" form of organization should give way to individual enrollment. The slogan of the campaign is: "Stand Up and Be Counted!"

The British declaration, favoring the establishment in Palestine of a Jewish homeland, and the indorsement of this declaration by the other entente powers, has, in the opinion of the Zionist leaders, ushered in the time when actual, practical steps are necessary to realize the great opportunity of national restoration.

The Pittsburgh convention took the position that with the formal entry of Palestine into the arena of international politics, the Zionist movement had become a movement belonging to the entire Jewish people, and that therefore the societies which had rendered such excellent service during the year of agitation and propaganda must be superseded by a great national organization with which every Jew could become directly affiliated and in which he could have a direct and active part. Instead of finding a society whose membership would prove congenial, every Jew or Jewess, 18 years of age and over, who accepts the Zionist platform, can become a member of the Zionist organization of America by signing an enrollment blank and paying the dues of \$2 a year, either in one or in semi-annual payments.

One hundred and nine registration boards have already been established throughout the United States, each representing a district containing a Jewish population of not less than fifty or more than 2,000.

At the new offices of the Zionist organization of America, 55 Fifth avenue, New York city, tons of mail are being prepared for this campaign; thousands of posters which will be put up in every Jewish community in the United States are going forward; leaflets, dodgers, enrollment blanks, instructions to the workers are being distributed, and every measure is being taken to secure a maximum enrollment everywhere.

The Emanu-El Brotherhood.

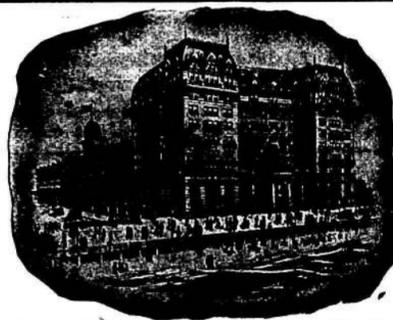
During the first and second days of the season 1918-1919, was held in the Social House for members of the Brotherhood and their friends. As in former years, the services were conducted by Mr. Tobias Roth, the superintendent, assisted by Dr. Theodore F. Joseph, who also delivered an address on both days. Services will also be held on

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The first Friday evening service of the season 1918-1919, was held on September 6 in the auditorium of the Hebrew Technical School for Girls, Second avenue and Fifteenth street, and will be conducted regularly every Friday evening hereafter at 8.30 o'clock. During the month of September Rev. Dr. Theodore F. Joseph, of South Bethlehem, Pa., will be the speaker and Rev. Joseph Taubenhau will officiate as cantor.

The Hebrew school of the brotherhood was resumed for the season on Monday, September 9, with a large enrollment of children. The Saturday afternoon services for children were also resumed on September 7, with a special New Year service.

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JEWISH CALENDAR. Yom Kippur... Monday, Sept. 16... First day Sukoth... Saturday, Sept. 21

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MUSIC NOTES.

The music department of the Y. M. H. A., Ninety-second street and Lexington avenue, under the direction of Mr. A. W. Bander, announces the renewal of rehearsals of the Y. M. H. A. Choral Society and the Y. M. H. A. Symphony Orchestra. At the close of last season both organizations had gone through a most successful year, aiming and attaining the most ideal musical results.

Miss Gail Kern, late with Oliver Morosoff, has been engaged by Adolph Philipp to play the leading female role in "Tell That to the Marines," a new comedy drama, by Adolf Philipp and Edw. A. Paulson, which will open at the Yorkville Theatre on Eighty-sixth street, Tuesday, September 24. Miss Kern made her first appearance in the original "Man of the Hour" company, later playing in Henry W. Savage's production of "Madame X." She also played Ester in Klaw & Erlanger's production of "Ben-Hur."

F. Ray Comstock and William Elliott, producers of a new style of musical comedy successes, will present their fourth New York Princess Theatre hit, "Oh, Boy!" at the Bronx Opera House the week commencing Monday, September 16, with the usual Wednesday and Saturday matinees. And when "Oh, Boy" is seen to be a success, it will be best for the original Princess Theatre production and cast is coming. It includes such Broadway luminaries as Anna Wheaton, Marie Carroll, Edna May Oliver, Augusta Haviland, Charles Compton, Harold Crane, Harry Quealy, Ethel Forde, Helen Francis, Margaret Mason, Jack Raffael, Ralph O'Brien, Jack Merritt and others. There will also be the Princess Theatre "garden of girls," with all the charm and enthusiasm of youth. "The Man Who Stayed at Home," with Albert Brown, Rose Coghlan, Katherine Kaelred and the original cast, is the attraction at the B. O. H. Monday, September 23, for which seats are selling now.

DRAMA.

Jack Osterman, who is on tour with "Father, Bedroom and Bath," dedicated his latest poem, entitled "Mother of Mine," to his mother, Kathryn Osterman.

Radiant, beautiful, wonderful. Gifted with treasures rare; Wonderful present of nature, May God protect and spare!

Unselfish loving and gentle. More than all gold is she worth. More than all riches of kingdoms, Beautiful queen of the earth.

Peaceful, kind-hearted and true. Soul, oh! so pure and divine; God! how I worship and love her. Wonderful mother of mine.

BROOKLYN NOTES.

Hospitals to Amalgamate. A joint meeting of the Advisory Boards of the Zion Hospital of Bath Beach and of the New Utrecht Hospital Dispensary was held last week at the Borough Park Clubhouse for the purpose of voting on the proposition of consolidating the two units into one. John L. Bernstein acted as chairman of the meeting. The fifty or more persons present voted unanimously in favor of the amalgamation.

The plans for the future will be to operate the two units as in the past, but under the name of the Zion Hospital until a central organization can be furnished. It is proposed to erect a ten-bed hospital in Borough Park on Forty-fifth street, near Seventeenth avenue, on property now owned by the Zion Hospital. The associations owned the fee in six lots on Forty-fifth street, with four lots in the rear on Forty-sixth street, and the new hospital will be erected on the site. The building fund will be aided by the sale of three lots on Louise place owned by the Zion Hospital Association.

Young Israel.

Young Israel of Brooklyn is entering upon the new year with high hopes. In but little more than a half year of its

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existence it has reached the 100 mark in membership and is rapidly exceeding that figure. The organization has removed its activities from the Williamsburg Y. M. H. A. to more spacious headquarters at 259 Bedford avenue. Services have already been commenced in its new synagogue at this address, and will be continued during the rest of the year. The synagogue has the unique distinction of making no admission charge to its services, including High Holy Day services, admission to which is free to members and their friends, but by ticket only, in order to limit the attendance to the capacity of the synagogue. Congregational singing, English sermons and strict decorum, combined with the orthodox ritual, are features of the synagogue.

Immediately after the holidays it is planned to begin classes in Jewish history, Hebrew Bible and literature, among others. Several social events, including a Sukoth festival and the grand annual ball, are also being arranged. Regular meetings are held every second and fourth Thursdays at Young Israel headquarters, 259 Bedford avenue. Young Israel of Brooklyn anticipates a successful year of varied activity.

The attraction of "The Star Theatre" next week will be the famous Monte Carlo Girls, the most pretentious burlesque attraction of the season. Headed by the versatile host of entertainers is Frank Callaghan Murphy, the arabesque tramp comedian, who is ably assisted by Charlie Collins, a comic character of a decidedly humorous type. Sarah Heart, the silver-haired prima donna, leads the female cast, followed by Betty Warren, John Higgins, a comic specialist of no mean ability, and also in the cast, besides twenty other performers, whose combined talents will insure a highly successful production. The show consists of a variety of acts, which will give the audience a most enjoyable evening. The show starts at 8:15 and 10:15 p. m.

We Must Entertain No Utopian Dreams.

"This is the story of a man, a man who, which finds its participants in the world war. Gone are the dreams of the speedy arrival of the Messianic ages, when the swords would be beaten into plowshares and the spears into pruning hooks. Those fond hopes must be indefinitely postponed, indefinitely because no one can predict with definiteness how long it may take to render the culprit helpless, for helpless he must become, if Messianic Age is to dawn at all.

"To entertain Utopian dreams at the present moment is to shirk the duty that is before us. The human race has been sorely betrayed. In expecting a Messianic age soon it has good naturedly and naively failed to reckon with the forces of evil that lurk in the company of nations. These forces have removed their mask and come out into the open with a challenge to all that is right and honorable. Every disabled ingenuity, every wicked resource of the human brain has been employed to thwart, harass and annihilate the champions of freedom and democracy. Our eyes grow moister, as we realize the more and more the approach of victory." - Bialik, in "The Jewish People," Bialik Institute, N. Y. City.

The Sukoth festival is rapidly approaching, and as it is a season of rejoicing and feasting, naturally the Jewish housewife begins to think of goodies for her table and her guests. In these trying times, when domestic service is at a premium and most women have to prepare their own meals, it is well for them to look to Shtetl's Bakery, 1161 Madison Avenue, near Eighty-sixth street. For the Sukoth holidays they will have an unusually extensive assortment of cakes and pastries at prices consistent with good material, etc. Shtetl's Bakery is under the supervision of Rabbi M. S. Margolis, rabbi of the Kehillah Mesorah Congregation, which insures absolute Kashruth, so that their products may be eaten by the most particular.

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Co-operation between the Knights of Columbus and the Jewish Welfare Board is one of the features of the social and religious work carried on among the soldiers in the camps nearest to New York City, such as Fort Hamilton and Camp Merritt. In neither of these places has the latter organization a building, but in each of them the hut of the Knights is at its service.
Two nights a week in the hut at Camp Merritt there are professional vaudeville performances, one on Tuesday night being arranged for the Knights under the supervision of Thomas Neary and John Gorman, and one on Thursday night arranged by Meyer Gordon, secretary, and Samuel Gitlin, assistant secretary, of the Jewish Welfare Board. These are weekly fixtures. At Fort Hamilton Thomas G. Keogh, secretary of the Knights, and H. M. Goldman, secretary of the Jewish Board, work in equally close harmony. The hut there is turned over to Mr. Goldman at any time on twenty-four hours' request for an entertainment or a religious service for the Jewish soldiers who may be concentrated there on their way overseas.

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BLUMENTHAL, 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 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 Messrs. Kurtzman & Frank, Attorneys, No. 25 Broad Street, in the City of New York, on or before the 21st day of March next.

ROSE, H. BELMENTHAL, MYLON, S. BELMENTHAL, HELEN, BELMENTHAL, Executrix.
ADAM WIENER, Attorney for Executors, No. 25 Broad Street, Borough of Manhattan, New York City.

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Zionist Training Farms. An article in the *Israelitische Wochenschrift* of May 31, by Dr. M. Einhorn, advocates the establishment of neutral countries of training farms for intending emigrants to Palestine. The writer says the neutrality is not the same thing as inactivity, and he blames those Jews in neutral countries who, out of hyper-sensitiveness, did not venture to express their joy at the British Government's declaration. The colonization of Palestine, he says, must be prosecuted on a large scale after the war. The immigrants will have to apply themselves chiefly to agriculture, and they should be men who have previously proved themselves competent for the task. Experience has shown the mischief of sending to Palestine untrained and untried men who are more fitted for speech-making than for practical work.

He recommends that a beginning should be made at once, and that every city with a fairly large Zionist community should lease a farm on which five, ten, or more "pioneers" should receive practical training. In Switzerland itself he instances the cities of Basle, Berne, Geneva and Zurich as suitable centres for such work. Should the idea be taken up earnestly throughout Europe and America, he thinks that such pioneers could be trained out by the thousands, and he recommends his suggestion to the careful consideration of the Zionist organizations of Switzerland.

ENTRANCE REQUIREMENTS.

Thoughts for Penitential Days.

In the Khazari of Jehuda ha-Levi the function of thought and the intellect receive consideration. The Haber or Talmid Hakam strives to disabuse the King, who has asked him for instruction in the tenets of Judaism, of the notions of the philosophers concerning identity of intelligence with soul, and that, particularly, only the philosopher can have immortality. The Haber asks, Can they give us a curriculum defining just what knowledge we must be masters of that the essence of the soul may survive the intellectual part, or have they agreed to it that any amount of intellectual perception whatsoever assures a man of that immortality—such as what all of us can easily comprehend, as two things equal to the same thing are equal to each other, or a thing cannot both be and not be?

The temptation exists among others besides those philosophers to lay sole stress on acquisition of knowledge. In Jewry, however, the Day of Atonement comes along once a year with a curriculum a minimum, we might call it—and yet how few realize the importance of that minimum—a minimum that really might be called a maximum as far as consequences, even as the A B C is from a scholastic standpoint. Learn your A B C's, and so many things become easy: the world of literature, history and science becomes, as we are accustomed to say, an open book, which, without that elementary knowledge was a book sealed with seven seals. The curriculum—three departments that the Yamin Noraim suggest to us after asking for our heart—the merciful desires the heart—is put prominently before us in Un'thanne Toket in these words:

U't'shuba, u't'hilla, u-t's'daka. . . . From very ancient times, centuries before the destruction of our Sanctuary, fasting, praying and almsgiving were highly recommended. And yet with these must be conjoined the heart. What does Teshuba mean? Return, whereof 'tis written: Veshabta, l'khol Phab'k'kha, Prayer presupposes heart, for it is designated by our sages as Abodat ha-leb. Like the Torah, it is not only in our mouth, our speech, but in our heart—b'ika qbilabika. And Tsedaka—shall we translate it righteousness or charity? For it is confessed that the greatest of all charity is that righteousness which makes unnecessary a great portion of almsgiving. While, however, righteous men might be not everything could lie in our power to prevent occasions of distress and poverty and the consequent appeal to those whose lives have fallen in pleasant places, it is only too evident that much injustice has been committed by those who later devise in their last testaments money to be expended in relief work. There, also, the Kayvana, the "leb," must be considered in appraisal of the conduct of him who bestows his goods on those less fortunate than he, perhaps he may be doing so from the thought, "For in consideration of this thing did the Lord thy God bless thee." Perhaps he may be striving to make some amends for his sins against society or against individuals. For this there is but One Judge.

In some Mahzorim above the word (תשובה) is written in small characters (unvoweled) צום (fasting); above (השיקה) מנין similarly, קיל (voice); above יצקה likewise, there is concrete illustrations (money?). This to some may seem unspiritual, but a closer inspection will bring out some wholesome truth. From the chapters in Isaiah selected for reading on Kippur, we learn of reason has not so taught us) that fasting is not the entire thing; that repentance, to be sincere, to be acceptable, must be actually ceasing to evil, learning to do good, breaking the bands of wickedness, loosening and throwing off those fetters from our generation that have been imposed by tyranny. Therefore the spiritually minded are tempted to say, "Remove the word צום from above תשובה."

Similarly with prayer, קיל (voice) is not absolutely essential. For in I. Samuel, chosen for reading on first day of New Year, we note concerning Hannah, wife of Elkana, that, though her lips moved, not a word was heard by her neighbors. Yet, despite this, the Voice is a helpful factor; it gives courage and is a means of directing a band of worshippers and accentuating the fact that the human heart in all of them is, at bottom, one. The human heart bursts forth in sound, though that sound is nought without the heart and though some would remove קיל from above תפלה.

As for צדקה, whether we take it as righteousness or as charity, all of us are aware that some of the greatest charity has been manifest not in מנין, but in service, in comforting and encouraging, in undoubted sympathy, in companionship. It is true that occasion arises when, like a certain great preacher, we may thus reason: "My sympathy for this man or for these unfortunate people is worth \$100. How much is yours worth?" Nevertheless, there are occasions when those who roll in wealth are not benefited by wealth and to whom sympathy from one who cares not for wealth means much. Therefore, would our spiritually minded brethren say remove the word transliterated commonly

Mammon, and in that spelling familiar to our Gentile brethren in "Thou canst not serve God and Mammon." That word pecuniary and monetary in its significance should not be identified with צדקה or צדקה with it."

And yet, dear friends, it is evident to all of us this day that fasting doth make the heart confite, that the consciousness of our sins doth come upon us. To us צום is associated with תשובה

the קיל (היל יעקב) (ha-qol qol Ja'akob), is in general associated by us with two noble institutions—prayer and study. On this day prayer almost entirely absorbs us, therefore it is natural to associate "Qol" with Tefilla.

And when better than at the time that all Israel are in fasting and prayer, or more practically, can we observe Daniel's suggestion מן רלים (to be kind to the poor)? Can we expect each one to stand on the Bima and promise "Never more shall I use false weights; never more shall I overreach my customers; never more shall I, as contractor, furnish the government garments or food not up to specifications and standard requirements?" Can a nation be born in a day? And yet overnight it is possible for a man to be changed. And it is first in his monetary concerns that the average man can best evince his disposition, his attitude

to צדקה, righteousness and justice, as well as to צדקה, charity in the now commoner sense. Therefore, for the practical minded, let not the spiritually minded remove מנין as superscription of צדקה. Fasting, voice and mammon may not as such be efficacious in annulling or mitigating a severe decree; but what they stand for are the real means to that end.

And yet these spiritually minded people may take comfort from this consideration: The men who put these words above the A B C, above their minimum curriculum of studies, had a deeper meaning. Often it is asked in regard to our schools: To which department or to which branch should most attention be devoted? Also, for which shall more units or counts be given? Now, of these three—Teshuba, Tefilla, Zedaka—the question was asked, and our editors gave a good answer, though the language may seem prosaic:

Is not צום 136, is not קיל 136, is not מנין 136? Therein have ye your answer with respect to Repentance, Prayer and Righteousness—a triple cord not easily broken. A cord whose elements added up equal ה"ה (408).

May there arise from the number of those who thus begin their A B C of "The Merciful One wants the Heart," with Teshuba, Tefilla and Ts'daka, many ה"ה (Talmidei Hakamin), so that Israel may never be orphaned, never lacking spiritual food, such Talmidei Hakamin as increase peace in the world. ARTHUR A. DEMBITZ.

Rumania Refuses Absolute Equal Rights for Jews.

London. Dr. Paul Nathan, representing the German Hilfsverein, and Dr. Hantke, the Zionist leader, who have recently returned from Rumania, following an attempt to influence the Rumanian Government to give its Jewish citizens equal rights without any restrictions, report that they were unsuccessful in their mission.

The two emissaries state that the Rumanian Government is stubborn, and that the only thing the government promised them was to interpret the naturalization laws very liberally. This means, in other words, that the Rumanian Jews will have to depend on their government's sense of right and justice and the bitter past has taught them that under such circumstances they have very little to hope for.

Out of the war one European figure has arisen to command the respect of conservatives and radicals alike throughout the world: Arthur Henderson, M. P., secretary and leader of the Labor Party. A believer in victory by arms he has given his sons to his country; a believer in discussion of war aims, he saw fit to relinquish his cabinet post to protest his faith. As spokesman for labor in England Mr. Henderson wrote "The Aims of Labour," a book which one prominent reviewer ranks with the Magna Charta and the Declaration of Independence. It is published in America by B. W. Huebsch, who announces a second edition.

Van Wyck Brooks, conspicuous in the rising group of American critics, is a writer who proves that it is not necessary to be cruel that one may be kind. He diagnoses the condition of our literature and tells the patient frankly what is wrong and what regimen will lead to a cure. In his new book, "Letters and Leadership," to be published at once by B. W. Huebsch he examines our ideals, the works in which they have assumed form and the influencing tendencies that underlie them. Here, as in his earlier book of criticism, "America's Coming-of-Age," he discloses himself as pathfinder rather than iconoclast. Those who have known Mr. Brooks' contributions to "The Seven Arts" and "The Dial," on both of which he has been associate editor, will find here his ripest and most constructive thought.

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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 29th day of January, next.

ROSE COHEN, Executrix.
ROBERT H. ELDER, Attorney for Executrix.

LOWENSTEIN, 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 Lowenstein, 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. 69 Wall Street, in the City of New York, on or before the 10th day of March next.

LOUIS A. VALENTE, Executor.
WENTWORTH, LOWENSTEIN & STERN, Attorneys for Executor, 60 Wall Street, 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 place of transacting business, No. 131 Varick street, in the City of New York, on or before the 17th day of January next.

WEILLER, DANIEL—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 Daniel Weiller, 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 Fene & Maass, No. 109 Broadway, in the City of New York, on or before the 27th day of February, 1918.

Dated New York the 8th day of August, 1918.
MINNIE C. WEILLER, Executrix.
FEINER & MAASS, Attorneys for Executrix, 109 Broadway, New York City.

MICHAELSON, 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 Michaelson, 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, Isidor Cohn, of No. 229 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of March, 1918.

Dated New York, the 29th day of August, 1918.
HENRY H. MICHAELSON, IRVING T. MICHAELSON, Executors.
ISIDOR COHN, Attorney for Executors, 229 Broadway, New York City.

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 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.

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 subscribers, at his place of transacting business, at the office of Messrs. Kurtzman & 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 BENEDICT Administrator.
KURTZMAN & FRANK, Attorneys for Administrator, 25 Broad Street, New York City.

AUERBACH, DAVID—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Auerbach, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Messrs. Kantrowitz & Esberg, No. 320 Broadway, in the City of New York, on or before the 15th day of December next.

Dated, New York, the 24th day of May 1918.
A. LEOPOLD AUERBACH, JOSEPH S. AUERBACH, Executors.
KANTROWITZ & ESBERG, Attorneys for Executors, No. 320 Broadway, New York.

HOHOVITZ, 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. Hrovitz, 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 Zalziels, 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 HOHOVITZ, Executrix.
MAX ZALZIELS, Attorney for Executrix, 120 Broadway, New York City.

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.

LEHMAN, MEYER H.—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 Meyer H. Lehman, late of the County of New York, Manhattan, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, the office of their attorneys, Hirsch, Sherman & Limburg, No. 160 Broadway, in the City of New York, Manhattan, on or before the first day of April next.

Dated New York, the sixth day of September, 1918.
HENRY L. WEIL, ARTHUR LEHMAN, PHILIP LEHMAN, Executors.
HIRSCH, SHERMAN & LIMBURG, Executors, Attorneys, 160 Broadway, New York City, Manhattan.

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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 subscriber, at his place of transacting business, 52 William street, in the City of New York, on or before the 10th day of October next.

JEROME J. HANAUER, Executor.

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

MAX ALTMAYER, Attorney for Executor, No. 299 Broadway, Manhattan, N. Y. City.

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 30th day of November, next.

Dated New York, May 14, 1918.

FLORENCE KURNIKER, Administratrix.

WILBER, NORMAN & KAHN, Attorneys for Administratrix, 299 Broadway, Borough of Manhattan, New York City.

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.

Dated, New York, the 23d day of May, 1918.

MAX STEIN, MOSES S. LORSCH, Executors.

C. ELLIOTT MINOR, Attorney for Executors, 31 Liberty Street, New York City.

FRIEDMAN, LEOPOLD.

The People of the State of New York, by the grace of God free and independent, to Jeannette C. Dey, Lawrence Burke Whitman, Mary Harriet Dey, Mary Stow, Kate Friedman, the trust estate of Leopold Friedman, deceased, and to A. Mitchell Palmer, Alien Property Custodian, and to all persons interested as creditors, legatees, next of kin or otherwise, in the estate of Leopold Friedman, deceased, who at the time of his death resided at County and City of New York, send greeting.

Upon the petition of Anna Elizabeth Holt, residing at No. 97 Lexington Avenue, Borough of Manhattan, 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 1st day of October, 1918, at half-past ten o'clock in the forenoon of that day, why the account of Charles H. Holt, as trustee 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 affixed.

Witness, Honorable Robert Ludlow Fowler, a Surrogate of our said County, at the County of New York, the 12th day of August, in the year of our Lord one thousand nine hundred and eighteen.

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

THE HEBREW UNIVERSITY AT PALESTINE.

Dr. Chaim Weizmann's Address at the Laying of the Cornerstone, July 24, 1918.

We have today laid the foundation stone of the first Hebrew university, which is to be erected on this hill overlooking the city of Jerusalem. Many of us will have had their thoughts cast back to the great historic scenes associated with Jerusalem—scenes that have become part of the heritage of mankind. It is not too fanciful to picture the soul of those who have made our history here with us today, inspiring us, urging us onward to greater and ever greater tasks. Many, again, will have had their attention riveted on the apparent contrast between today's ceremony and the scenes of warfare within a few miles of us. For only a brief moment we are allowing ourselves to indulge in a mental armistice and in laying aside all thoughts of strife. We try to pierce the veil of war and glance into the future. A week ago we were observing the fast of Ab, reminding us that the temple had been utterly destroyed and Jewish national political existence extinguished, apparently, forever. But during the long centuries we, the stiff-necked people, have refused to acknowledge defeat, and Judea Capta' is once more on the eve of triumph.

Here, out of the miseries and the desolation of war, is being created the first germ of a new life. Hitherto we have been content to speak of reconstruction and restoration—that ravished Belgium, devastated France and Russia must and will be restored. In this Hebrew university, however, we have gone beyond restoration and reconstruction. We are creating, during the period of the war, something which is to serve as a symbol of a better future. It is fitting that Great Britain and her great allies, in the midst of tribulation and sorrow, should stand sponsor to this university. Great Britain has understood that it is just because these are times of stress, just because we tend to become lost in the events of the day, that there is a need to transcend these details by this bold appeal to the world's imagination. Here what seemed but a dream a few years ago is now becoming a reality.

What is the significance of a Hebrew university? What are going to be its functions? Whence will it draw its students and what language will it speak? It seems at first sight paradoxical that, in a land with so sparse a population; in a land where everything still remains to be done; in a land crying out for such simplicities as plows and roads and harbors, we should begin by creating a centre of spiritual and intellectual development. But it is not a paradox for those who know the soul of the Jew! It is true that great social and political problems still face us and will demand their solution from us. We Jews know that when the mind is given fullest play; that when we have a centre for the development of Jewish consciousness, that, with us, this will coincide with the fulfillment of our material needs.

In the darkest ages of our existence we found protection and shelter within the walls of our schools and colleges and the tormented Jew found relief and consolation in a devoted study of Jewish science. Amidst all the sordidness and squalor of the ghetto there stood the greatest schools of learning, where numbers of young Jews sat at the feet of our rabbis and great teachers. These schools and colleges served as large reservoirs where we stored up, during the long ages of persecution, an intellectual and spiritual energy which on the one hand helped to maintain our national existence, and, on the other hand, blossomed forth for the benefit of mankind.

The university, as its name implies, is to teach everything the mind of man embraces. No teaching can be fruitful nowadays unless it is strengthened by a spirit of inquiry and research, and a modern university has not only to produce highly trained professional men, but to give ample opportunity to those capable of and ready to devote themselves to scientific research to do so unhindered and undisturbed. Our university will thus become the home of those hundreds of talented young Jews in whom the thirst for learning and critical inquiry have been ingrained by heredity throughout the ages, and who, in the great multitude of cases, are at present compelled to satisfy this, their burning need, amid un-Jewish and very often unfriendly surroundings.

It is to be a Hebrew university. I do not suppose that there is any one here who can conceive of a university in Jerusalem being other than Hebrew. The claim that the university should be a Hebrew one rests upon the values the Jews have transmitted to the world. From this land here, in the presence of adherents of the three great religions of the world, which, amid many diversities, build their faith upon the Lord who made Himself known unto Moses—here, before the world, which has founded itself on Jewish law and has paid reverence to Hebrew seers and acknowledged the great mental and spiritual values the Jewish people have given, the question is answered. The university is to stimulate the Jewish people to reach further heights.

I trust I am not too bold if here, today, in this place, among the hills of Ephraim and Judah, I state my conviction that the seers of Israel have not utterly perished; that under the aegis of this university there will be a renaissance of the divine power of prophetic wisdom; that, once the war is over, the university will be the focus of the rehabilitation of our Jewish consciousness, now so tenuous because it has become so world diffused. Under the atmos-

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pheric pressure of this mound our Jewish consciousness can become diffused without becoming feeble; our consciousness will be kindled again, and our Jewish youth will be reinvigorated from Jewish sources. Since it is to be a Hebrew university, the question hardly arises as to its language. By a strange error people have regarded Hebrew as one of the dead languages, while, in fact, it had never died off the lips of mankind. True, to many of us Jews it has become a secondary language. But for thousands of my people Hebrew is and always has been the sacred tongue, and in the streets of Tel-Aviv, in the orchards of Rishon and Rehoboth, on the farms of Hulda and Ben Shemen, it has already become the mother tongue. Here in Palestine, amid the babel of languages, Hebrew stands out as the one language in which every Jew can communicate with every other Jew, in spite of the technical difficulties connected with Hebrew instruction. It is unnecessary for me to dwell upon these difficulties at this moment. We are alive to them. But the experience of our Palestinian schools has already shown to us that these difficulties are surmountable. There are all points of detail which have been carefully examined and will be dealt with at the appropriate time. I have spoken of a Hebrew university where the language will be Hebrew just as French is used at the Sorbonne or English at Oxford. Naturally other languages, ancient and modern, will be taught in their respective faculties. Amongst these we may expect that prominent attention will be given to Arabic and other Semitic languages. The Hebrew university, though intended primarily for Jews, will, of course, give an affectionate welcome to the members of every race and every creed: 'My house is a house of prayer for all nations!'

Besides the usual schools and institutions which go to form a modern university, there will be certain branches of science which will be peculiarly appropriate to associate with our Hebrew university. Archaeological research which has revealed so much of the mysterious past of Egypt and of Greece has a special significance for us. Our university is destined to play an important part in this field of knowledge. The question as to the facilities with which our university may begin its career is limited to some extent by practical considerations. The beginnings of our university are not entirely lacking. We have in Jerusalem the elements of a Pasteur institute and a Jewish health bureau, whence valuable contributions in bacteriology and sanitation have already been issued; there is the school of technology at Haifa and the beginning of an agricultural experimental station at Athlit. It is to scientific research and its application that we can confidently look for the banishment of those twin plagues of Palestine, malaria and tuberculosis, and the eradication of other indigenous diseases.

It is to true scientific methods that we may look for the full cultivation of this fair and fertile land now so unproductive. Here chemistry and bacteriology, geology and climatology will be required to join forces so that the great value of the university in the building up of our national home is apparent. All that reminds us of the fact, which one is likely to forget after four years of a terrible war with its misapplication of scientific methods, that we must look to science as the healer of many wounds and the redeemer of many evils. Side by side with scientific research, the humanities will occupy a distinguished place. Ancient Jewish learning, the accumulated half hidden treasure of our ancient philosophical and religious juristic literature are to be brought to light again and freed from the dust of ages. They will be incorporated in the new life now about to develop in this country. And so our past will be linked up with the present.

May I be allowed before concluding to point to one very important aspect of our university, the Hebrew university, while trying to maintain the highest scientific level must at the same time be rendered accessible to all classes of the people. The Jewish workman and farm laborer must be enabled to find there a possibility of continuing and completing his education in his free hours; the doors of our libraries, lecture rooms and laboratories must be opened widely to that all. Thus the university will exercise its beneficial influence on the nation as a whole. The bare nucleus of the library is already in existence here, and very valuable additions to it are at present stored up in Russia and other countries. The getting up a university library and of a university press are contemplated soon after the war. Manifold are the preparations yet to be made. Some of them are already in progress; some like the actual building must necessarily be postponed until the happy day of peace arrives. But from this day the Hebrew university is a reality. Our Hebrew university, informed by Jewish learning and Jewish energy, will mould itself

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into an integral part of our national structure which is in process of erection. It will have a centripetal force attracting all that is noblest in Jewry throughout the world; an unifying centre for our scattered elements. There will go forth on the other side inspiration and strength that shall revivify the powers now latent in our distant communities; here the wandering soul of Israel shall reach its haven, its strength no longer consumed in restless and vain wanderings. Israel shall at last remain at peace within itself and with the world. There is a Talmudic legend that bits of the Jewish soul deprived of its body hovering between heaven and earth. Such is our soul today; Tomorrow it shall come to rest in this our sanctuary. This is our faith.

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The American Jewish Year Book 5679.
 The American Jewish Year Book 5679
 (1918-1919), which is edited for the
 American Jewish Committee by Dr.
 Samson D. Oppenheim, and issued by
 the Jewish Publication Society of America,
 contains, in addition to the usual
 features, a number of timely and interesting
 articles. Considerable space is
 devoted to the war, as is evident
 from the events, which cover about
 two hundred pages, and from the
 articles dealing with the collecting of Jewish
 war statistics, the Jewish Welfare
 Board and the Jews of Serbia.
 The article on Jewish War Statistics
 is from the pen of Julian Leavitt, who
 is in charge of the Division of War
 Statistics of the Bureau of Jewish
 Statistics and Research. Mr. Leavitt gives
 an admirable description of the method
 adopted in collecting Jewish War
 Statistics. While it is as yet not feasible
 to give definite statistics of the number
 of Jews in all branches of the military
 and naval service of the United States,
 it may be confidently stated that the
 figures when fully analyzed will show
 conclusively that the Jews of America
 are worthily acquitting themselves in
 this war as soldiers and citizens.

In the article on the Jewish Welfare
 Board, written by Mr. Chester J. Teller,
 we are given an outline of the manifold
 activities of this organization.
 A vivid sketch of the life and activities
 of the Jews of Serbia is contributed
 by Dr. I. Alcalay, chief rabbi of Serbia.
 In this admirable survey Dr. Alcalay
 gives the history, the character, the
 occupation and mode of life of the Jews
 of that country. The entire Jewish
 population of Serbia before the present
 war amounted to 35,000, of which more
 than half came to Serbia after the
 Balkan War of 1913.

In the article on the Jewish population
 of the United States the editor, Dr.
 Oppenheim, describes his methods of
 arriving at a new estimate of the Jewish
 population in the United States. He
 divides his work into two parts: One
 dealing with New York City, and the
 other with the rest of the country. An
 accurate estimate of the Jewish population
 of the United States is at present
 particularly important, as it helps to
 determine the proportionate contribution
 that the Jews are making to the war.
 In his article will be found a mass of
 figures showing, in tabular form, how
 the Jewish population of the country is
 distributed, much enlightening statistical
 data concerning the Jewish population
 of various classes of American cities,
 together with an exhaustive and
 novel treatment of the Jewish population
 of New York City, which, as is
 known, contains almost one-half of the
 Jews in the United States. It may be of
 interest to mention that according to
 the best estimates the Jewish population
 in the United States amounts to over
 3,300,000, while New York City alone has
 1,500,000 Jewish inhabitants. Dr. Oppenheim
 reports that New York City, which
 contains the largest Jewish community
 that has ever existed within the
 confines of a single municipality, has
 over 2,200 congregations, 180 religious
 schools with 41,403 pupils, exclusive of
 about 14,000 who attend private schools.
 It has over 100 recreational and cultural
 agencies, more than 1,000 mutual aid
 societies, 965 lodges, 193 economic agencies,
 and 164 philanthropic and correctional
 agencies. Dr. Oppenheim gives a
 list of nine cities, exclusive of New York
 City, containing an aggregate of over
 9,200,000 inhabitants, of which 900,000
 are Jews. The cities in order of population
 are:

Chicago	225,000
Philadelphia	200,000
Cleveland	100,000
Boston	77,500
St. Louis	60,000
Baltimore	60,000
Pittsburgh	60,000
Newark	55,000
Detroit	50,000

It may be observed that New York
 City is not percentage-wise the most
 Jewish city. Chelsea, Mass., has a
 general population of 46,000, and contains
 13,000 Jews, or a Jewish population of
 28%. Rosenhayn, N. J., has a general
 population of 600, and contains 300 Jews,
 or a Jewish population of 50%, while
 Carmel, N. J., has a general population of
 750, and contains 450 Jews, or a Jewish
 population of 60%. Woodbine, N. J., is
 practically entirely Jewish in population.

Dr. I. Edwin Goldwasser, the executive
 director of the Federation for the
 Support of Jewish Philanthropic Societies
 of New York City, gives a brief
 but illuminating account of the formation
 of the federation in New York City.

The events of the year are especially
 replete with information of Jewish
 interest in the United States, England
 and Russia. From the list of
 promotions, honors and election it will
 be seen that the Jewish community
 Jewish commissioned officers in the
 United States amount to over 1,500.

Other valuable features are the
 calendar of the year, the calendar for one
 hundred years, the list of national
 organizations, the list of Jewish periodicals,
 the list of Jewish federated charities,
 the list of Jewish members of congress
 of the United States, and the statistics
 of Jews throughout the world. Appended
 are the annual reports of the
 American Jewish Committee and the
 Jewish Publication Society of America.

During the visit of the Archbishop of
 Warsaw to Grojcie a deputation of Jews
 presented him with an address expressing
 the hope that the new Polish state
 would prove tolerant to the Jewish
 communities. The archbishop replied that
 he believed that God's mercy would be
 shown to Poland, when all subjects of
 the state would live in harmony.

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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, JAMES EPH L BRAND, Executors.
SAMUEL FLEISHMAN, 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 subscriber, at his 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.
LAZARD 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 Robert Ludlow Fowler, 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, RUDOLF.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rudolf Morawetz or R. Morawetz, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of his attorney, Mark 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, Administrator.
MARK GOLDBERG, Attorney for Administrator, 302 Broadway, Borough of Manhattan, New York City.

MILLER, JULIUS.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Miller, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at the office place of transacting business, at the office of I. Gainsburg, 258 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 City.
MAX D. JOSEPHSON, Attorney for Celia Miller Levine, 233 Broadway, New York City.

COHEN, JOSEPH.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Cohen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at his place of transacting business, at the office of his attorney, Joseph Goldstein, 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 GOLDSTEIN, 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. Cohan, 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 her attorney, Charles S. Rosenberg, 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.
MATEA WEINSTEIN, EVA WEINSTEIN, Administratrices.
CHARLES S. ROSENBERG, Attorney for Administratrices, 27 Rutgers Street, Manhattan Borough, 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, as executors, at the office of Eugene E. Richter, at the office of Eugene E. Richter, 150 Broadway, Borough of Manhattan, in the City of New York, on or before the 9th day of December, 1918.

Dated, New York, the 28th day of May, 1918.
CLARA BLUM, JEROME MORRIS BLUM, MILTON C. BLUM, Executors.
EUGENE E. SPIEGELBERG, Attorney for Executors, 150 Broadway, New York City.

JOHNSON, JOHN.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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. Cohan, 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 attorney, Goldsmith, Cohen, Cole & Weiss, No. 61 Broadway, in the City of New York, on or before the 15th day of October, 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.

AUFSES, 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 Aufses, 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, Solon B. Lillienstern, No. 115 Broadway, Borough of Manhattan, City of New York, on or before the 20th day of February, next.

Dated, New York, the 10th day of August, 1918.
SAMUEL AUFSES, MOSES AUFSES, Executors.
SOLOMON B. LILLENSTERN, Attorney for Executors, 115 Broadway, Manhattan, 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. 277 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, 277 Broadway, Borough of Manhattan, New York City.

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 A. Housman, at No. 39 Broad street in the Borough of Manhattan, in the 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; Strouck & Strouck, 141 Broadway, New York City, Attorneys for Executors.

HYMAN, AUSTIN ASCHER SIMONS.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Austin Ascher Simons Hyman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, the office of Bandler & Haas, Esqs., No. 2 Rector Street, in the City of New York, on or before the 10th day of March, next.

Dated, New York, the 30th day of August, 1918.
SIMON RUSSEK, Executor.
BANDLER & HAAS, Attorneys for Executor, Borough of Manhattan, New York City.

LOEB, LOUIS.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Loeb, 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 Alexander, Cohn & Sondheim, attorneys, at No. 51 Chambers street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 7th day of March, 1919, next.

Dated, New York, the 27th day of August, 1918.
FRED L. REIS, EMIL LOEB, Executors.
WOLF & KOHN, 233 Broadway, New York City, and ALEXANDER COHN & SONDEHEIM, Attorneys for Executors, office and postoffice address, 51 Chambers street, Borough of Manhattan, New York City.

WEINSTEIN, ABRAHAM.—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 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, the 25th day of May, 1918.
MATEA WEINSTEIN, EVA WEINSTEIN, Administratrices.
CHARLES S. ROSENBERG, Attorney for Administratrices, 27 Rutgers Street, Manhattan Borough, New York City.

FRANK, IVAN.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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. FREDMAN, Attorney for Executors, office and P. O. address, Woolworth Building, 233 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.
WILEY L. ROLSTON & HORAN, Attorneys for Executors, 22 Exchange Place, New York, N. Y.

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, 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 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. Cohan, 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, 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. MARK, 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 subscriber, at his place of transacting business, 63 Wall Street, in the City of New York, on or before the 5th day of December, next.

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.
GERDA STEIN, JAY C. GUGGENHEIMER, CHARLES G. HALL, JOSEPH A. STRASSER, Executors.
ARTHUR L. STRASSER, Attorney for Executors, 27 William Street, 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.

ALTMYER, 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. Altmyer, 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, 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.
SAMUEL GOLDSTEIN, FLORENCE FLEISHER, EMANUEL OETTINGER, Executors.
COHEN, GUTMAN & RICHTER, Attorneys for Executors, 111 Broadway, Borough of Manhattan, New York City.

GOLDSTEIN, ISAAC.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Goldstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Joseph H. Fargis, No. 37 Liberty Street, in the Borough of Manhattan, City of New York, on or before the 2nd day of December, next.

Dated, New York, the 20th day of May, 1918.
JACOB GOLDSTEIN, ISIDORE GOLDSTEIN, HENRY GOLDSTEIN, Executors.
JOSEPH H. FARGIS, Attorney for Executors, No. 37 Liberty Street, Borough of Manhattan, City of New York.

ROSSBACH, LEOPOLD.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leopold Rossbach, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Hirsch, Sherman & Limburg, No. 160 Broadway, in the City of New York, Manhattan, on or before the first day of December, next.

Dated, New York, the 14th day of May, 1918.
LEONORA ROSSBACH, JACOB ROSSBACH, LEOPOLD S. BACHE, HUGO N. SCHLOSS, Executors.
HIRSCH, SHERMAN & LIMBURG, Executors' Attorneys, 160 Broadway, New York, Manhattan.

ROSSBACH, LEOPOLD.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leopold Rossbach, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Hirsch, Sherman & Limburg, No. 160 Broadway, in the City of New York, Manhattan, on or before the first day of December, next.

Dated, New York, the 14th day of May, 1918.
LEONORA ROSSBACH, JACOB ROSSBACH, LEOPOLD S. BACHE, HUGO N. SCHLOSS, Executors.
HIRSCH, SHERMAN & LIMBURG, Executors' Attorneys, 160 Broadway, New York, Manhattan.

GOLDSTEIN, ISAAC.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Goldstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Joseph H. Fargis, No. 37 Liberty Street, in the Borough of Manhattan, City of New York, on or before the 2nd day of December, next.

Dated, New York, the 20th day of May, 1918.
JACOB GOLDSTEIN, ISIDORE GOLDSTEIN, HENRY GOLDSTEIN, Executors.
JOSEPH H. FARGIS, Attorney for Executors, No. 37 Liberty Street, Borough of Manhattan, City of New York.

ROTHFELD, BETTIE.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bettie 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, at 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 3rd day of June, 1918.
NANCY OPENHEIM, Executrix.
ROTHFELD, ROBERT B. ROTHFELD, SEYMOUR P. KURZMAN, MILTON F. STEINBERGER, Executors.
KURZMAN & FRANK, Attorneys for Executors, Office and P. O. Address, 25 Broad Street, Borough of Manhattan, City of New York.

GRAFF, SOLOMON.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Solomon Graff, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Arnstein & Levy, No. 128 Broadway, in the City of New York, on or before the 18th day of December, next.

Dated, New York, the 7th day of June, 1918.
HILDA GRAFF, Executrix.
ARNSTEIN & LEVY, Attorneys for Executrix, 128 Broadway, New York City.

ROTHFELD, BETTIE.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bettie 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, at 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 3rd day of June, 1918.
NANCY OPENHEIM, Executrix.
ROTHFELD, ROBERT B. ROTHFELD, SEYMOUR P. KURZMAN, MILTON F. STEINBERGER, Executors.
KURZMAN & FRANK, Attorneys for Executors, Office and P. O. Address, 25 Broad Street, Borough of Manhattan, City of New York.

DARLINGTON, MAYME M.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Mayme M. Darlington, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Goldsmith, Cohen, 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, a Surrogate 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 FERNBACHER, IRVING ABRAHAM, Executors.
LIND & PFEIFFER, Attorneys for Executors, 46 Cedar street, Borough of Manhattan, New York City.

GRABOWSKI, LENA.—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 Lena Grabowski, 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 William P. Maloney, No. 43 Exchange Place, in the City of New York, on or before the 23d day of March, next.

Dated, New York, the 12th day of September, 1918.
SELIG GRABOWSKI, Administrator.
WILLIAM P. MALONEY, Attorney for Administrator, No. 43 Exchange Place, 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 his place of transacting business, at the office of B. Lewinson, attorney, No. 115 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. LIPPSTADT, Executors.
BENNO LEWINSON, Attorney for Executors, 115 Nassau street, Borough of Manhattan, New York City.

MUSLINER, ISAAC.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Musliner, 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, Charles L. Hoffman and Henry A. Friedman, No. 31 Nassau Street, in the City of New York, on or before the 7th day of October, next.

Dated, New York, the 23rd day of August, 1918.
ROSA MUSLINER, SILAS MUSLINER, LOUIS I. MUSLINER, DAVID RONSHHEIM, Executors.
CHARLES L. HOFFMAN and HENRY A. FRIEDMAN, Attorneys for Executors, 31 Nassau Street, 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 their attorney, George Frankenthaler, No. 35 Nassau street, in the City of New York, on or before the 5th 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.

OPPENHEIM, SAMUEL.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Oppenheim, 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 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.
NANCY OPENHEIM, Executrix.
BUCHLER & LEVY, Attorneys for the Executrix, No. 50 Broad Street, Borough of Manhattan, City of New York.

ROSSBACH, LEOPOLD.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leopold Rossbach, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Hirsch, Sherman & Limburg, No. 160 Broadway, in the City of New York, Manhattan, on or before the first day of December, next.

Dated, New York, the 14th day of May, 1918.
LEONORA ROSSBACH, JACOB ROSSBACH, LEOPOLD S. BACHE, HUGO N. SCHLOSS, Executors.
HIRSCH, SHERMAN & LIMBURG, Executors' Attorneys, 160 Broadway, New York, Manhattan.

GOLDSTEIN, ISAAC.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Goldstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Joseph H. Fargis, No. 37 Liberty Street, in the Borough of Manhattan, City of New York, on or before the 2nd day of December, next.

Dated, New York, the 20th day of May, 1918.
JACOB GOLDSTEIN, ISIDORE GOLDSTEIN, HENRY GOLDSTEIN, Executors.
JOSEPH H. FARGIS, Attorney for Executors, No. 37 Liberty Street, Borough of Manhattan, City of New York.

ROTHFELD, BETTIE.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bettie 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, at 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 3rd day of June, 1918.
NANCY OPENHEIM, Executrix.
ROTHFELD, ROBERT B. ROTHFELD, SEYMOUR P. KURZMAN, MILTON F. STEINBERGER, 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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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, 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 28th 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. 149 Broadway, Borough of Manhattan, New York City, on or before the 3th day of October, next.

Dated, New York, the 21st day of March, 1918.
MAX L. KAUFMANN, ARTHUR KAUFMANN, Executors.
WILLIAM BONDY, Attorney for Executors, 149 Broadway, Borough of Manhattan, New York City.

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 their place of transacting business, at the office of their attorney, George Frankenthaler, No. 35 Nassau street, in the City of New York, on or before the 5th 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.

OPPENHEIM, SAMUEL.—In pursuance of an order of Honorable John P. C

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