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The Story of the Discovery of America

By E. C. EHRLICH



For a while there was no sound save the soft swish-swish of the waves as the "Santa Maria," the flagship of Columbus, ploughed its way through the darkness. The moon had long since disappeared and one by one the stars had left the sky until only the morning star remained to guide Alonzo de la Calle, crouching above his pilot wheel. The man's eyes ached for sleep, his fingers were numb from dampness and fatigue, his heart heavy with despair. "Dawn," he muttered at last, "almost the last of the night watches; Gonzalo will take my place at the wheel and I can sleep."

In the shifting light of the ship's lantern swinging from the mast above his head, the pilot saw Bernal, the ship's doctor, advancing toward him, a little dark man, who dragged one foot as he walked. He would have passed without speaking, but Alonzo, hungry for companionship, caught his arm.

"You are in high favor with Columbus," he began, "and he confides in you. Tell me, is he still determined to go on if the next few days do not bring us to land?"

The ship's doctor nodded almost sullenly, yet there was pride in his voice when he spoke. "The admiral will not turn back. Not though the very boards of our three vessels mutiny and refuse him obedience. He will go on!"

"It is madness. It is already seventy days since we left our fair land of Spain, and —"

Bernal interrupted him with a mocking laugh. "Our fair land of Spain," he sneered, "is not the land of the Jew nor have we found it fair," but before he could speak further, the other clapped a warning hand over his mouth.

"Hush!" exclaimed the little pilot, "Hush! We may be overheard, and, though our admiral is gentle to the sons of Israel, it might fare ill with us if the crew were to learn that there were 'secret Jews' on board. See, some one is coming—be silent," and he pointed to one who moved slowly toward them.

But Bernal laughed. "It is only Luis de Torres, the interpreter," he shrugged, "one of our own people. Shalom Aleichem," he addressed himself to the newcomer, who answered, "Aleichem Shalom," but softly, glancing over his shoulder as he did so.

"Even in the midst of the Sea of Darkness you fear to use our holy tongue," taunted the physician. "We are no longer in Spain where the very walls of our houses had ears to hear our 'Shemas' and tongues to betray us to the officers of the Inquisition when we failed to come to their cursed Masses." His face

harshly. "Yet even on the endless waves, I am safer than in the pleasant land of Spain." Luis de Torres, who had stood leaning over the vessel's side, turned toward the speaker, his sensitive face showing pale and grave in the light of the swaying lantern. "Ah, Bernal," he said sadly, "has not the

even as we embarked and our three vessels were about to leave the port."

"Truly," Alonzo muttered, "truly, even a strong man may wish to forget what our eyes have seen. Night after night as I stand at my wheel I can see them, old men and little children and women with their

Spain we had found a refuge." But there is no refuge for Israel, no rest for him until death.

The sad eyes of Luis de Torres glowed with a strange light. "Nay, friend," he corrected gently, "the God of Israel will not forget His children forever. Who knows that this new route to India of which the admiral dreams may not lead us to a new land, an undiscovered place where no Jew will suffer for his faith. But, O God," he cried with sudden pain, "we have waited so long, and still our people wander to and fro, as we are tossed about by the waves of this unknown sea. Must each century bring its new Tisha B'ab, must we indeed suffer forever? Where is rest for us—what land will give us refuge?"

He raised his face to the brightening sky, his hands tearing at the gold chain about his throat. No one spoke for a moment, nor even moved until Alonzo turned back to his wheel, his eyes bright with strange tears. A great cry burst from him, a cry of unbelieving joy.

"Land! Land!" and he pointed a trembling finger toward the misty outlines of palm trees, straight and slender beneath the early morning sky. Bernal echoed his cry with a great shout and in a moment from every part of the ship men came pouring, wide-eyed and unbelieving that they had crossed the Sea of Darkness at last. In their midst came a quiet man, a tall man with iron grey hair and a firm mouth, who at first spoke no word, only gazed dumbly at the fulfillment of his dreams stretching before him in the silvery light.

"We have reached India," said Columbus, at last.

Those about him laughed in their joy or wept or prayed. Alonzo, his eyes snapping with excitement, wrenched his wheel with hands no longer tired, and Bernal, no longer for once absent from his ship, gazed with tense face toward the trees.

Only Luis de Torres stood apart, his face still convulsed from his passionate outburst of grief for his people. For like the others he could not know that in the discovery of a new route to India a mighty comment had been discovered, nor did the unhappy dreamer dream that a very land of refuge for the wandering sons of Israel lay before him across the smiling waters.

twisted with rage as he pointed to his useless foot. "In Valencia I was denounced to the Inquisition, tortured almost unto death! But I escaped with my life; and now instead of spending my last days in peace in the land of my fathers I have come on this mad voyage across a sea without a shore." He laughed

whole world become a great sea of endless waves for the unhappy children of Israel?" He shuddered slightly and drew his rich cloak more tightly about him. "I am a strong man, but I sicken and grow faint when I think of the tens of thousands of our brethren we saw scourged from the land of Spain

babies. Where will they find rest?" "There is no rest for Israel." It was Bernal who spoke in his sullen passion. "Twas the ninth of Ab when our brethren were driven forth—the ninth of Ab, the day on which our Temple fell. Then we were scattering beneath the sky, but we thought at last that in the land of

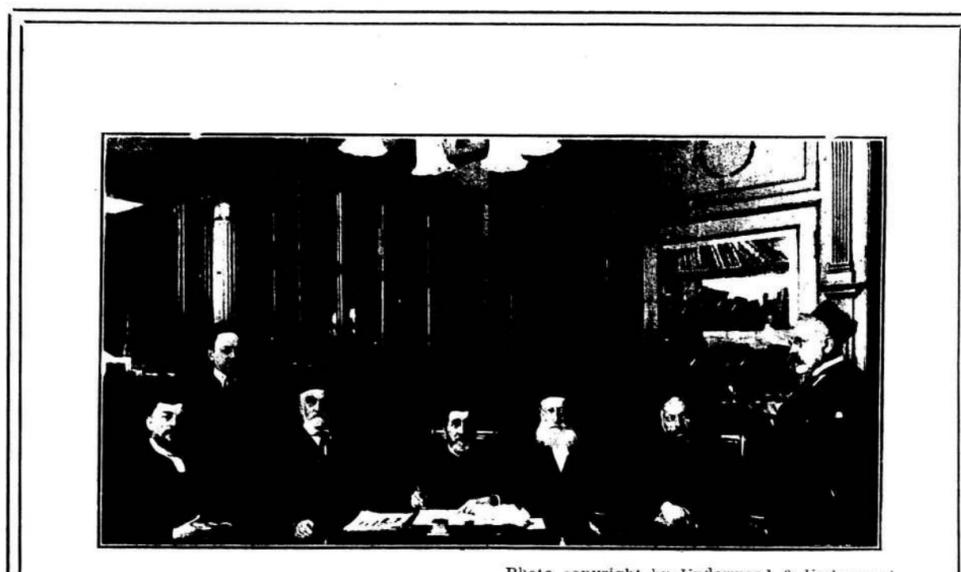


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The Pioneers of Organized War Relief.

As announced in another column of this number the leaders of the Union of Orthodox Jewish Congregations on the fourth anniversary of the organization of systematic war relief among the Jewish people as originally instituted by them, met at the residence of Rev. Dr. Philip Klein and proposed the erection of a number of memorial buildings to provide permanent homes for Jewish soldiers unable to earn a living.

Seated (reading from left to right) are Rev. Dr. Bernard Drachman, Rev. Dr. Philip Klein, Rev. Dr. H. Pereira Mendes, Rev. Dr. M. S. Margolies and Rev. Dr. Moses Hyamson. Mr. Morris Engleman is standing on the left and Mr. Albert Lucas on the right of the group.

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THE STORY OF CREATION.

By Rev. Dr. Moses Hyamson.

What a magnificent picture, or rather series of pictures, is unrolled before our eyes in the panorama of the Creation exhibited at the threshold of Holy Writ in the first chapter of the First Book of the Bible in the Sedra Bereshith, read this morning. With what a sure and masterly hand the pictures are drawn! Not a line too much or too little. How simple yet how adequate the description of the Creation. No prolixity, no superfluity of phrase, no laconic brevity, no rugged abruptness. Every sentence tells, every phrase fits, every word is in its right place. There is a uniformity in the paragraphs. The beginning and ending of each shows uniformity. The style is in accord with the grandeur and sublimity of the theme.

The theme itself—the Creation—has exercised the minds of men in all ages. The mythologies of all the ancient nations—the Egyptians, Babylonians, Persians, Hindus, Greeks and Romans—are full of fables concerning the way in which the world came into being. The sages of early Greece gravely debated which of the four elements—fire, air, earth, water—was the original constituent matter of which the world was formed. And in modern times, astronomers gaze at the starry vault of Heaven and muse and speculate as to the creation and destruction of worlds. Geologists excavate the earth, chisel the rocks, observe the erosions in the banks of streams, note the growth of hills by the accumulation of soil, and from these indicia seek to determine the age of the earth and its various strata and the order in which the denizens upon it were formed.

Judaism, while sympathizing with the effort of the human mind to extend the realm of knowledge, realizes the limitations of science. "Thus far shalt thou go and no further." The views of sage and philosopher on problems of cosmology and cosmogony, the speculations of astronomer and geologist are at best speculations, opinions, unproved hypotheses, not ascertained fact and demonstrated truth. The Bible passes them by, neither denying nor confirming. It presents on its first page an account of Creation, not from the scientific, but from the religious aspect and viewpoint. The purpose is to establish a firm foundation of belief concerning God, His relation to the universe and to man.

The Bible does not begin by positing the existence of a Creator. It assumes it as an accepted doctrine. Only the fool saith in his heart there is no God. But the very first verse in the Bible by its phraseology defines the Jewish conception of God. "In the beginning God created heaven and earth." God is a personality, not a blind force acting throughout millenniums and aeons. The beauty and harmony of the world, the marvelous correlation of all its parts is not the result of "a fortuitous concurrence of atoms." The riddle of the universe is not to be explained by the interaction of force and matter as the materialist exponent of a mechanic theory of the universe would hold. "In the beginning God created heaven and earth." There was an act of creation by the all-wise and all-powerful intelligence that we call God. "In the beginning God created." The world is not eternal, coexistent and coeval with the Creator, as Aristotle taught. "In the beginning God created heaven and earth." Nor is the creature to be confounded with the Creator. The world and God are not identical as the Pantheists teach. In the first sentence of Scripture God is the subject, "the heavens and the earth" and subject, "the heavens and the earth" are the object preceded by the word **DN** as the sign of the object.

"In the beginning God created the heaven and the earth." *One God only and not many.* A heathen asked a Jewish sage, "Does not your Bible teach the plurality of deities? Is not *Elohim*, the third word in Scripture, a plural form?" "Yes," replied the Rabbi, "but the second word, the word that precedes *Elohim*, is *Bara* in the singular: 'He created.'" There is perhaps less need now than formerly to insist on monotheism—the cardinal principle of Judaism. All nations in civilized countries accept the unity of God, even though the dominant creed obscures the doctrine's clarity and purity with the mysterious trinitarian dogma. But we must not forget that all the nations of antiquity were polytheists who peopled each grove and thicket, each wood and forest, each river and rivulet, every hill and dale, every mountain, valley and plain, every country and province and city with its own peculiar deity. Every faculty of the mind, every function and activity in the social sphere had its own god. Not only was this true of the idolatrous aboriginals of Palestine whose customs were copied by some Israelites so that the prophet complains "According to the number of thy cities were thy gods, O Israel."

But polytheism persisted among the Greeks, who gave Europe its literary culture, and among the Romans, who laid the foundations of modern law

and jurisprudence. Hence the insistence throughout the Bible from beginning to end on the Unity of God. "In the beginning God created the Heavens and the Earth." We have not yet exhausted the full meaning of this first, most pregnant sentence in the Bible. "In the beginning God created the Heavens and the Earth." What preceded the creation of heaven and earth is no concern of ours. Nor what worlds will be brought into being, when the heavens are rolled up like a scroll and the earth disappears like a worn out garment. Nor is it any concern of ours whether other worlds are inhabited or not. These are idle and futile speculations against which we are warned in the Talmud and in the Apocrypha. Ben sira, as quoted by our sages, says:

"In what is too wonderful for thee do not inquire, What is hidden from thee do not investigate;

Reflect on what is permitted thee

You have no business with mysteries."

The Talmud says that we are to avoid the discussion of metaphysical problems.

"What is above, what is below, what is at a remote distance before or behind us."

The story of the universe begins with the creation of heaven and earth. For we are denizens of earth and above our heads stretches the blue vault of the sky. In the story of creation, progressive development is apparent. The first verse is a general statement of a *creatio ex nihilo*. The second verse speaks of the original chaos out of which order and harmony evolved. The earth was Tohu va Vohu, void and confusion; darkness was on the surface of the deep. But the spirit of God was, "hovering on the face of the waters," as the mother-bird broods on its nest. The first essential to an ordered world is Light. The light of the Sun is now the source of Energy on the terrestrial globe. The work of the first day of creation is expressed in the words, "And God said [i. e. willed], "Let there be light, and there was light"—according to Longinus, the most sublime sentence in all literature. This light was not the light of sun, moon and stars, but the supernal light, the original creative energy; the "transcendental light" that was removed from the earth when its work was done.

The second condition for an orderly Universe is Definition of Space. So we read that on the second day the Divine fiat went forth, "Let there be a firmament in the midst of the waters and let it make a division between the waters which are above the firmament and the waters which are beneath the firmament."

The third condition of an orderly physical world is Form, consistent shape. This property is lacking in fluids. The work of the third day of creation was the separation of land and water. "Let the waters be gathered together from beneath the heavens and let the dry land appear." And as soon as there was dry land it was covered with verdure. The earth was carpeted with green. In passing, it may be noted that here the account of the creation anticipates modern science. The botanist of the present day divides the vegetable kingdom into two broad divisions—grasses with seed exposed and trees with seed concealed in the fruit. These two divisions are given in the text: "Let the earth put forth grass, herb yielding seed and fruit-tree bearing fruit after its kind, whose seed is in it." (Gen. 1:11.)

The fourth condition for healthy animal life is activity alternating with repose. Excessive activity wears out living creature. Incessant labor destroys it prematurely. Indolence weakens and reduces it to torpidity. Exercise and rest are both necessary to healthy functioning. These depend on the alternation of day and night, the succession of the seasons with their varying temperatures which in their turn are the result of the movement of sun, moon and stars. Hence the work of the fourth day of creation is expressed in the command: "Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years." (V. 14.)

Carpeted with verdure, the luminaries of day and night set like lamps in the sky, the earth was now ready for animal life, which appeared progressively from the lowest to the highest forms. Reptiles, fish, birds and quadrupeds are described as the work of the fifth and sixth days of creation. And last, as the crown of creation, man appears as the king and viceregent of God upon earth. It is to be noted that while in regard to the rest of creation the will of the Almighty is expressed in the third person "Let there be light" (v. 3); "Let there be a firmament in the midst of the waters" (v. 6); "Let the waters under the heaven be gathered together unto one place" (v. 9); "Let the earth put forth grass" (v. 11); "Let there be lights in the firmament of the heaven" (v. 14); "Let the waters bring forth abundantly living creatures" (v. 20); "Let the earth bring forth living creatures" (v. 24)—the creation of man is announced in

the first person: "Let us make man in our image after our likeness" (v. 26). For man is unique in his personality. He is distinguished from all other creatures upon earth. He is a citizen of two worlds. On his physical side he is a member of the animal kingdom. But spiritually he belongs to the sons of God. He is akin to the angels in heaven. His god-like gift of free will, used aright, enables him to rise above the ministers about the celestial throne. The gift abused, he sinks below the level of the brute. The peril of the privilege is expressed in the Midrashic apologue. "Let us make man in our image, after our likeness." Before God created Adam He consulted the angels; He consulted heaven and earth; He consulted His own divine attributes. Justice said, "Let man not be created, for he will do injustice and work oppression." Mercy said, "Let him be created, for he will repent and amend his ways." Truth said, "Let him not be created, for he will speak falsehood." Pity said, "Let him be created." While these were discussing and debating, "the Lord God"—combining Justice and Mercy—"formed man out of the dust of the earth and breathed into him the breath of life and he arose a living creature" (Gen. 2:7) a rational creature. Just as a wide interval separates the animal from the vegetable kingdom, so there is a gap between man and the brute creation. All other creatures live and move by instinct. Man is endowed with the gift of reason. The flight of the birds to the south in the autumnal season follows the route traversed by their predecessors for countless generations. The spider's geometrical web and the hexagonal honeycomb of the bee are of the same pattern throughout the ages because they are the products of instinctive activity. But man exercises his intellectual faculties, his reason, his imagination, his powers of invention. He is constantly progressing, moving on-wards and upwards.

By his wondrous intellectual, moral, and spiritual capacities; by his wondrous gift of speech, by his upright gait, in the musical *vox humana*, in the deft human hand, man shows himself the king of creation and deserves the Psalmist's eulogy, "Thou hast made him but little less than the angels and hast crowned him with glory and honor. Thou hast given him dominion over the works of Thy hand; Thou hast placed all things under his feet, sheep and oxen, all of them, yea and the beasts of the field, the fowl of the air and the fish of the sea, whatsoever traverseth the paths of the sea. O Lord our God, how glorious is Thy name in all the earth." (Ps. 8:6-10.)

Besides the unity of God, the progressive order of creation and the uniqueness of man, the Bible in this morning's Sedra also teaches another important doctrine—the unity of the human race. All mankind is descended from one pair. We all, without distinction of creed, race and color, are children of Adam. All human beings have the same capacities and abilities more or less developed. All have the same rights. All have the same hope, the same destiny. No race, therefore, dare regard another race as inferior. No people dare claim over lordship over another people. No individual dare flaunt his vaunted superiority over another. For all are members of the great human family. This is the implication of the account of the creation of the first man in this morning's Sedra. But the doctrine is no truism. It needed statement and it still needs emphasizing. The world did not accept it. In the civilized cities of ancient Greece that gave Europe philosophy, poetry, fine art, sculpture and architecture, whose heroes of thought and achievement were Aristotle and Plato, Sophocles, Aeschylus and Euripides, Praxites and Pheidias, there were two classes—the free citizens and the subject helots. Rome, the mistress of the world, equally distinguished for its military science and for its wondrous system of jurisprudence, was divided into patricians and plebeians. Feudalism and vassalage were the predominant features of the Middle Ages, and serfdom died away gradually, and was only formally abolished in Russia by Alexander II. in the second half of the nineteenth century while in a modified form it practically exists, it is said, in Roumania at the present day. Why go to these historical instances? A rhapsodical writer attained great vogue in his own country and throughout Europe in the last fifty years by his doctrine of the superman. To evolve the superman, he teaches, all lengths are permitted. The weak may be trampled under foot. The finer sentiments of gentleness and pity and mercy must be ruthlessly suppressed. Everything must be sacrificed for the sake of the superman.

What has Judaism to say to this doctrine? It, too, believes in the superman. But who is the superman? Not the tyrant who rides roughshod by brute force over those weaker than he. The superman is the man who is superior in wisdom, in righteousness, in the sense of pity, in gentleness.

Nietzsche's superman had his prototype in Pharaoh of old, who wrung wealth out of the anguish of his Hebrew slaves. But he and his myrmidons perished. His former slaves celebrated the consummation of their liberty on the shores of the Red Sea. Jabin, king of Hazor, with his commander-in-chief Sisera, were supermen in Nietzsche's sense. So was Sennacherib, whose Assyrian army overflowed Judea. But they and their armies were destroyed—Sisera's army on the battlefield, Sennacherib's by a plague. Nebuchadnezzar thought himself a superman when he conquered Judea and destroyed the temple. But the hand of God weighed upon him. He became insane, even as Nietzsche himself became insane. He was driven forth from the society of men

and lived for seven years with the beasts of the forest. Titus deemed himself a superman when he pierced the veil that separated the holy of holies from the sanctuary and carried away its treasures to Rome. But a gnat entered his nostrils, penetrated his brain, caused him untold agony, made him realize that he was but a poor, weak human creature. Israel believes in development and progress. But this progress shall not be the privilege of a class and at the expense of humanity. We shall all march onwards, and progress in physical strength, intellectual power, but we shall also advance in moral and spiritual growth—not one individual, not one nation, not one race, but all mankind. These are Israel's views, convictions, hopes and ideals.

They are shared by the citizens of this great country. America has intervened in this terrible tragedy of the war to save mankind from being overwhelmed and trampled under foot by those who were infected with Nietzsche's doctrine of the superman. America's citizen soldiers have shown that no nation can claim a monopoly of courage or military skill. After a few months' training, youths drawn from the plough, the factory, the counting house, the college, have proved more than a match for the veterans to whom they were opposed. The American boys, by their courage, enthusiasm, shrewdness, imagination, have saved European civilization from ruin. But if the flower of the manhood of this great republic have done and are doing their duty without counting the cost what of ourselves—middle-aged non-combatants. If they are showing a fine spirit of self-sacrifice on the battlefield, can we do less than bring our offering of money to enable the government to equip them efficiently. M. Clemenceau said that this is the last quarter of the hour of the contest. Whether the quarter of an hour is to be a long or a short one, whether the war is to drag on or be brought to a successful conclusion within a reasonably short time, depends not only on the courage, resolution and morale of our soldiers, but also to an almost equal extent on the support and backing we give them. Seventy thousand Jewish soldiers are drafted already. Our young men are doing their duty. We non-combatants must do ours by subscribing to the Fourth Liberty Loan to our utmost power. I remind you of your duty. I need not exhort you. Let us all subscribe—rich and poor—to shorten the war, to prevent unnecessary bloodshed and needless misery, to help the President of the United States to realize his purpose—the establishment of a League of Nations that shall lead to a Federation of States, a Parliament of the World, which will fulfil the dream of the prince of prophets of a new heaven and a new earth, the golden age when men shall beat their swords into ploughshares, their spears into pruninghooks, when nation will not lift up sword against nation, and no more learn war, for the earth will be full of the knowledge of the Lord as the waters cover the sea.

New Massacres in Russia Cost Many Jewish Lives.

London.—Many Jews lost their lives in massacres which recently took place in Yersani and Yaroslav, Russia.

In Yersani the marauders entered a synagogue and commanded seven Jews to come along with them. The Jews were cut into pieces in front of the synagogue, and their mutilated remains were left lying in the street, as silent but bloody proofs of the fate of those who dare attend synagogues and remain true to their God.

Among those killed in Yaroslav by the anti-Semites are the Bolsheviki Commissar Nachemson and Mr. Sackhei, the president of the Local Bolsheviki Executive Committee.

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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Lloyd George and Manchester Jewry—Lord Reading's Departure—Senior Chaplain's New Year's Message to Jewish Troops—The Chief Rabbi on the Inter-marriage Evil—Conference of Jewish War Workers to Co-ordinate Present Scattered and Discontinuous Efforts—Major Ormsby-Gore from Palestine Talks Cheerfully—Dr. Selig Brodetsky on the Palestine Jewish University.

London, Sept. 12, 1918.

Lloyd George, Prime Minister of England, has agreed to receive in Manchester today a deputation of Manchester Jewry to express Jewish appreciation of his interest in and services to the Jewish national cause. The deputation will be introduced by M. Sokolow, who, as the Zionist leader, will speak in the name of universal Jewry, and by Sir Mark Sykes, who has played a notable part in uniting Zionism and British policy. It is an open secret that Lloyd George was one of the first of British statesmen to grasp the significance of Zionism, which appealed to him as both a member of a small nationality and a statesman of vision. On all critical occasions during the war he could be counted on to support the Jewish national cause, and he may be regarded as one of the authors of the famous British declaration in favor of a Jewish Palestine. A meeting of representatives of synagogues and Jewish organizations was held last Sunday at the Midland Hotel, Manchester, to make final arrangements for this very important deputation.

Lord Reading has finished his conference with the War Cabinet, and is shortly to return to his duties at Washington. While no statement can be made at present as to the questions which the War Cabinet and Lord Reading have been discussing, it can be said generally that all points calling for elucidation have now been cleared up, and that the road is clear not only for the Allied armies to continue fighting along the battle fronts, but also for the Allied democracies to continue fighting unitedly in industries behind the lines.

The Rev. S. Lipson, senior Jewish Chaplain to the Forces, issued a striking message for a New Year to his Jewish comrades in the forces, of which I quote this part:

Amid all the movements of human passion, the Jew with unalterable conviction that he was the witness to show men how to "seek the highest in this life below the stars" has gone forward conscious of the sacredness of this mission and of the nobility of his call as the servant whom God has chosen. You children of the glorious past who claim kinship with those whose words and deeds are a beacon light to all generations, Israel's prophets, psalmists, and sages, bethink you at the opening of a New Year, when your duty is crowned with the halo of deepest significance. How vast are the opportunities lying at your feet today, how unique the scope for showing yourselves as worthy sons as your fathers were worthy sires.

Record might be made here of the fact that the chief rabbi recently issued a circular addressed to every minister throughout the British Empire calling attention to the "growing number of inter-marriages in the home country, and even more so in the overseas dominions." Dr. Hertz styles this very properly "a grave menace to our faith and one that cuts at the very root of our religious existence." He asked for a united chain of sermons on the day of Kippur, so that there might be from every pulpit a strong and direct pronouncement of this alarming evil, which evil, he concluded, "must mean the disruption of Jewish life and the disappearance of the Jewish people."

A very interesting conference of Jewish war workers has been held under the presidency of Ernst H. Schiff. There are half a dozen associations at present at work on Jewish war matters, their names being as follows: The Jewish Naval and Military Association, Jewish Regiment Committee, Committee for the Distribution of Jewish Literature; Jewish Sailors and Soldiers Dependents' Committee; Hospitality Committee for Jewish Soldiers, and Jewish War Serv-

ices Committee, with which is embodied the Jewish Chaplains' Office. Proposals for the co-ordination of all these were the principal business of the above-mentioned conference. Each of the previously existing associations was examined in detail and found to be considerably wanting from one point of view or another. Some had limited accommodation and lacked sufficient funds; others were inconveniently placed; whilst again others were in need of proper guidance, greater publicity, or more comprehensive and continuous activity. At the same time the committee of the conference found that, despite the existence of these six or seven organizations, none of them dealt with the following matters:

(a) The supply to Jewish members of His Majesty's forces with general information as to the welfare services available to them, and how best to reach those required by their needs.

(b) The special needs of discharged, disabled and demobilized Jewish sailor, airman and soldier, his re-education and re-instatement in his or any other suitable profession.

(c) Advice and assistance to the widows and orphans of the fallen.

(d) The provision of comforts for the sick and wounded.

The committee therefore suggested the formation of a central council and of a centre, the opportunity of which presents itself through the Y. M. C. A. site in the Strand, whence men could be guided and assisted in accordance with their needs. The centre could also be used as a rest house and a reading and writing room. The committee were further of the opinion that it could be utilized also for fostering the Jewish spirit and providing a close personal and sympathetic touch with individual men. Delegates were present at the conference from most of the existing associations and a pretty lively argument ensued with regard to the crisp way in which the Conference Committee had "ticked off" their respective associations. Eventually the meeting was adjourned for a week.

Major Ormsby-Gore, British Member of Parliament, who has recently returned from Palestine, in a recent address declared that during the war the Turks and Germans had indulged in every form of persecution, particularly against Jews who were known to have British sympathies. He said that practically the whole of the able-bodied Jewish manhood in the Jewish colonies of Palestine had voluntarily enlisted in the British Army. He added that the only progress in the agricultural development of the country had been made in recent years by Jewish colonists who had gone back to Palestine from idealistic motives, and had turned apparently barren waste into orange groves and vineyards. Major Ormsby-Gore referred to Palestine as the geographical bridge between Asia and Africa and Europe, and said it had a great future as well as an historic past. The Major has been entertained at dinner by the Zionist organization.

Isaac Goldberg, of Wilna, the famous Russian Zionist, has also arrived in England, but in this case on his way to Palestine, where he will join the Zionist Commission there.

Discussion of the Jewish University is still enthusiastic and continuous in this country. A typical example of interest aroused was the address delivered to the London University Jewish Students' Union by Dr. Selig Brodetsky last week. He referred to the history of Jewish education in Palestine. After the foundation of a Jewish college there, considerable disagreement arose between Zionists and others as to the language to be taught. The governing body of the proposed college wanted German to be the language taught. No doubt some compromise would have been arrived at. But the war broke out and put an end to the idea. The question, however, remained a vital one for the Jewish people, for Russian Jews were not allowed to study at most of the universities in Russia, and many young Jews and Jewesses went to universities in Germany and Austria.

In Liege, before the war, there were as many as six hundred Jewish students. The spread of the anti-Semitic idea in Germany and Austria began to show itself. In Germany, anti-Semitism was associated with nationalism, and was also intellectual. It was the universities there which fostered this feeling, and a movement was begun to exclude Jewish students from German universities altogether. The governing bodies made a regulation that no foreign student was to be admitted until he had matriculated in his own country, and as by Russian law no Jews were admitted to the university, they were unable to matriculate and were thus excluded from German and Austrian universities. During 1912 and 1913, the question as to what would happen to the Jewish student in Europe was a burning one. The result of the restriction in Germany was that Russian students went further afield and in 1913 and 1914 they were found in universities in England, Edinburgh and in Paris. Then the war intervened and the idea of establishing a real Jewish university in Jerusalem was again promulgated. Those

who were in favor of Hebrew as the language to be employed agreed that modern studies should be carried on in Hebrew.

It could not be expected that the university in Jerusalem could provide tuition in every possible branch of human learning. It should study the interests of the Jews in Palestine and teach subjects necessary for them to know in connection with local conditions. At the same time the university should be able to exert Jewish influence upon Jews all over the world. It ought to develop Jewish learning, that is to say, the students would be expected to study the Talmud and Jewish literature. The university must be primarily a place of learning in general—not for any particular study. But it would have a Jewish atmosphere and influence, because it would be carried on in the Hebrew language.

Discrimination Against Jews in Galicia.

The *Lemberger Tageblatt* recently published a report from a Galician correspondent complaining of the growth of anti-Semitism in the district, and of the differential treatment meted out to Jews and non-Jews. Even in the distribution of fuel and other rationed articles a Jew has little chance of obtaining his share. The writer states that, in his own town, Grodek Yagelonski, he has seen non-Jews hand in their coal cards and obtain their supplies while he, "being a Jew, although a soldier in uniform, fresh from the front, was told several times to call later as there was none." That went on for several days. "Once," he adds, "when I tried a little more definitely to assert my rights, the cashier simply threw me out of the office. I was no exception; every Jew is treated thus who endeavors to obtain coal or similar things from the Municipal Distribution Offices." To such an extent has the anti-Semitic agitation developed under Austrian auspices in Galicia that the *Wiener Morgenzeitung*, while pointing out that the Jewish people alone of all the races in the monarchy "has never asked anything of the State," and "not even in time of war has wavered in its loyalty," appeals to the government "not to make the most loyal Jewish elements bitter enemies of the State."

Gen. Allenby Immortalized by Zionists.

The name of General Allenby, liberator of Palestine, has been immortalized by the London Zionist Organization, which has caused his name to be entered into the Golden Book of the National Fund. Inscription in this volume, which is to be one of the permanent records of the Jewish National Homeland in Palestine, and will be on exhibition in a public building in Jerusalem, is limited to the names of those who have during the past twenty years rendered definite service in bringing about the realization of the Zionist ideal.

Announcement of this fact was made at a recent reception by the London Zionist Organization to Isaac Goldberg, the Russian philanthropist, who donated the site on Mt. Olives, where the Hebrew University will be erected; to Israel Rosoff, the Russian member of the Zionist Palestine Administrative Commission, and Jacobus Kann, president of the Dutch Zionist Federation, both of whom, speaking for their organizations, expressed their deep gratitude to the British Government for its many acts of friendship to the Zionists. Mr. Rosoff reported that, notwithstanding bitter opposition of the Bolsheviks, the Russian Zionists were making remarkable progress.

Education in Palestine.

Considerable progress has been made in the development of the educational system in Palestine since the Zionist Commission took the matter in hand with the concurrence of the British authorities, and the need for teachers is becoming acute. Applications are being invited by the Zionist Organization in London from certified and experienced male teachers possessing a thorough knowledge of English and able to teach elementary school subjects in Hebrew for service in Palestine. Before the war the Jews of England, France and Germany all supported schools in Palestine. These of the German organization were taken over recently by the British authorities, who placed them in charge of the Zionist Commission. The fact that Hebrew is adopted as a medium of instruction in these elementary schools is a reminder of the struggles which raged until the outbreak of war around the German attempt to substitute German for Hebrew as the language of instruction in the schools of Palestine. This attempt was defeated through the efforts of Palestinian Jewry with the support of Zionists of all parts of the world.

Jewish Self-Defense Men in Hommel Massacre Leaders.

LONDON, August.—(By J. C.)—By shooting to death three ringleaders of marauders who started a massacre, members of the Jewish Self-Defense Organization of Homel disorganized the marauders and put a quick end to the massacre, which was just gaining force.

It was the first time that Jews were given a chance by the police authorities to defend themselves against hooligans, and they certainly made a fine job of it. Immediately following the breaking up of the massacre, the Jewish inhabitants held a great meeting at which the victory over the Jewish enemies was celebrated. A great sum of money was collected and sent to victims of massacres in other cities.

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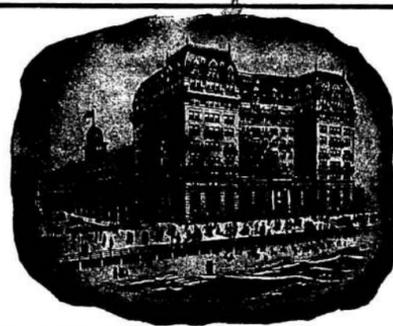
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ITEMS OF INTEREST IN THE JEWISH WORLD

Rabbi Rudolph Lupo has been called to Temple Israel of Portland, Me.

Hebrew will again be taught this year in the Central Evening High School, St. Louis, Mo.

An attempt is being made to organize a branch of the Free Synagogue in the Jamaica (L. I.) section of New York City.

Mme. Kenny Lipzin, for many years a leading actress on the Jewish stage, died in New York City last week at the age of 63.

Julius Rosenwald, of Chicago, Ill., at present in France representing the National Red Cross and the Jewish Welfare Board, has just recovered from a severe attack of pneumonia.

Dr. J. Seigler of Chicago has been called as rabbi for Temple B'nai Israel, of Natchez, Miss. Dr. Siegler will succeed Rabbi I. J. Sarasohn, who is now a chaplain in the U. S. Army.

Herbert Kaufman, the famous journalist and author, whose inspirational articles are eagerly read throughout the English-speaking world, has been appointed Assistant Secretary of the Interior.

A second Jewish bank is being organized in Jaffe. That city, as it is well known, already has one bank, that being the Anglo-Jalstine Company, a branch of the Jewish Colonial Bank in London.

The forty teachers in Chicago's Talmud Torahs were on strike last week. Although the management of the four large institutions where they are employed offered a 20 per cent. increase, the teachers did not yield.

According to the latest statistics, of the seven thousand Jewish residents at Kovno, three thousand are without the means of subsistence. At Bielowostok matters are even worse. There 27,000 Jews, of the 38,000 Jewish residents, literally depend on charity. At Wilna, of the 57,500 Jews, 29,400 have no means at all, and full eighty per cent. of the Jewish residents have their meals in the charitable kitchens.

It has been decided to erect a Hebrew institute adjoining the site of the Hazen Avenue Synagogue, St. John, N. B. A subscription list has been opened, and it is promised to have the new building finished by the spring.

Rev. Dr. Phineas Israeli, for nearly eleven years spiritual head of Temple Adath Jeshurun, Roxbury, Mass., has resigned to become principal of the Hebrew Free School of Chelsea and to act as the English speaking rabbi of the Chelsea Jewish community.

The will of Frank Russek, who died when the United States transport Minnetonka was sunk, has been filed at New York. The Montefiore Home and New York University are each left \$5,000 and several other institutions are left bequests of \$1,500 and \$1,000 each.

Paul Sinsheimer, of the Union Trust Company, and regarded as one of the most able bond experts in the West, left San Francisco for Washington early this week to fill the position of bond expert for the Capital Issues Committee in the government's "win the war" program.

After their visit to Rumania, Drs. Paul Nathan and Hantke announced that though they could not persuade the German government to agree to full emancipation, they, nevertheless, had obtained assurances that the naturalization of the Jews would be conceded in a very liberal spirit.

The German Government was severely attacked by the German press of Chemnitz for its brutalities toward the Jews in Litau and Poland. The newspapers demand the abolishing of the law which prohibits Russian Jews from entering Germany or the Russian provinces which are now co-occupied by Germany.

The Bolshevik government has informed the management of the Zionist Hebrew organ, *Ho-om*, which is published at Moscow, of its decision to suspend the paper, because it had systematically ignored the government decrees and declined to print them. Efforts are being made to induce the Bolsheviks to annul their order and to re-allow the appearance of the popular Hebrew organ.

The president of the Moscow Jewish Communal Council received a letter from former Real Russians threatening to blow up all Moscow synagogues in revenge for the activities of M. Trotzky and other Bolshevik leaders of Jewish origin, especially in the event of the destruction of Russian monuments by the Bolshevik authorities.

The Jewish Historical Society of Illinois unveiled a memorial tablet on Wednesday, October 9, in front of the Clark street entrance of the Federal building, erected by permission of the United States Government, on the Chicago postoffice, marking the location where stood in 1851 the first Jewish house of worship in the State of Illinois.

Rabbi Maxwell Silver, H. U. C., '16, who was rabbi of the Jewish Reform Congregation, of Lafayette, Ind., for the past two years, has severed his connection with that congregation to take up welfare work at the camps. He is at present camp rabbi, under the supervision of the Jewish Welfare Board, at Pelham Bay Naval Station, N. Y.

After a year of effective service with Congregation Ohev Shalom, of Huntington, W. Va., Rabbi S. Felix Mendelsohn bade farewell to the congregation, which has granted him an indefinite leave of absence. Rabbi Mendelsohn has gone to New York to enter a training camp to prepare himself for the work as a field representative of the Jewish Welfare Board.

The first conference of delegates from the Zionist societies of Galicia since the outbreak of the war, held recently at Lemberg, passed a resolution demanding the introduction of general proportional franchise in all Galician religious communities, and protesting against the want of sympathy and understanding shown by the rulers of the country towards the Jewish people. The conference decided to establish a fund for a colony of Galician Jews in Palestine, and undertook to raise one million kronen for this purpose within a year.

The second number of *Haarev Vehaabadah*, the publication of the labor organization *Hapool Hazair* in Jaffa contains a "Hazkarath Neshamoth" in memory of a number of Jews who, before the British occupation of Palestine, came to an untimely end "in Turkish prisons in forcible expulsions, through hunger and want, through false accusations and through inhuman treatment at the hands of their persecutors." A special tribute is paid to the memory of three Galician Jews who sacrificed themselves to save a group of Jewish workmen in Petach Tikvah, who were in imminent danger of destruction.

A representative of the Dutch Relief Committee who recently visited Poland and Lithuania has described in the *Judische Presse* of Berlin, the sorry plight of the Jews in those two countries. He states that shortage of raw material and inadequate machinery have resulted in much cessation of work, and that only a small proportion of the population is capable of earning a livelihood. In Wilna, which had a Jewish population of 57,000, 29,000 are completely destitute. The rate of mortality among the Jews, 8 per cent., is exceedingly high, particularly among the young. Latest statistics show that while the Jewish population of Wilna is 41.5 per cent. of the total population, 44.4 per cent. of the deaths occurred amongst Jews. In Warsaw the rate of mortality of non-Jews showed an increase of 4 per cent. during 1917; the rate of mortality among Jews increased by no less than 21 per cent.

Hudson County, N. J., Goes Over the Top

Hudson County, New Jersey, including Jersey City, Hoboken, Bayonne, and a number of smaller towns, has just completed a campaign in which over \$150,000 was subscribed for the Jewish War Sufferers. This remarkable success was achieved in spite of great difficulties in the local situation. The Jewish residents of the communities included had just subscribed \$127,000 for a Jewish hospital, and the time was, therefore, exceedingly inopportune for a new campaign. But at a dinner addressed by Jacob Billikopf, executive director of the American Jewish Relief Committee, the leading Jewish citizens enthusiastically undertook the task. A great misfortune, however, happened at the very beginning, when Julius Lichtenstein, the man unanimously chosen as chairman, who was the leader and the inspiration for the whole county, fell sick and was unable to continue the work. These obstacles were all overcome in a rousing drive under the leadership of Myron Ernst and with the help of Miss Sophie Levin, the campaign director, with whose aid magnificent results were achieved. Jersey City raised \$42,800, Bayonne, \$40,000; Hoboken, \$30,286; Union Hill and Weehawken, \$14,400; West New York, \$11,846; West Hoboken, \$11,000. Last year Hudson County raised about \$25,000. Hudson County has now joined other committees in New Jersey—such as Newark, Paterson, Passaic, Trenton, and New Brunswick—on the list of those localities that have done their part in helping to raise the \$15,000,000, which is the goal of the American Jewish Relief Committee in 1918.

Appeal of the Rabbis' Committee on behalf of the Liberty Loan.

The New York Rabbis' Liberty Bond Association urges every one to do his

utmost to make the Fourth Liberty Loan a tremendous success. The government is calling upon us in the most encouraging hour. Our country's leadership on behalf of democracy and the freedom of peoples has, by the splendid account which American soldiers have given of themselves, made victory, with God's help, certain.

We glory in the magnificent revelation of the American spirit. Our country is fighting for the ideals of self-government, the independence of nations, and the worth of humanity, as against a system which rests on military caste, which seeks to dominate the world because of the boastful claim of Teutonic superiority, and which has arrogantly made might its god and trampled upon right. The issue is clear and the event is sure.

Every man, woman and child of the American people is enlisted on behalf of the struggle to make the world free and to insure the triumph of right and justice. Every sacrifice should be made. But no sacrifice that we can make at home can even feebly compare with the supreme sacrifice which our brave boys are making. The least that we can do is to lend our money in order to prove to our heroes that the whole nation is behind them and to impress the Central Powers with the determination of America to see the war through, until the victory of right is won and peace is established on the firm and lasting foundation of "righteousness and justice" and the union of nations. Every American, as the government offers the loan and asks support, should without stint and with the utmost spirit of self-denial, lend, in order that our enemies may bend to "righteousness and justice."

H. Pereira Mendes, chairman.
S. Schulman, M. S. Margolies, M. Hyamson, B. Drachman.
Rudolf Grossman, active secretary.

Jews and Armenians.

The Hague Jewish Correspondence Bureau reports:

The committee of the French Zionist Federation addressed a letter to the National Armenian delegation in Paris asserting it of the deep sympathy of the Jewish people with the Armenian people in its present sufferings and persecutions. The Armenian delegation answered: "We are deeply moved by your noble ideas for which we offer you our warmest thanks, and assure you that the Armenian people feel the liveliest sympathy for the Jewish people, whose destiny is so closely related to its own. The efforts of both peoples, the Armenian and the Jewish, are directed towards the same goal of liberty, and, as you say, we must hope that the victory of the Allies will bring them the final realization of their desires."

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ENGAGEMENTS.

BEINFELD-ARKIN.—Mr. and Mrs. Morris Arkin, of 730 Riverside Drive, announce the engagement of their daughter, Anita Beatrice, to Lieutenant Henry H. Beinfeld, M. C.

MARRIAGES.

FASS-FRANKEL.—Miss Estelle, daughter of Mr. and Mrs. Irving Frankel, of 14 Beck street, was married to Dr. Simon L. Fass, of 877 Intervale avenue, on Sunday, October 6, by Rabbi Max Reichler and Cantor M. Schragar, at Sinai Temple of the Bronx.

morning on "Is Liberty a Good Investment?" CENTRAL SYNAGOGUE (56th St. and Lexington Ave.)—Dr. I. S. Moses preaches on "Building to Last."

Union of Orthodox Jewish Congregations Proposes Memorial Homes for Jewish Soldiers. On again Jewry is preparing to care for its own. Broad plans are announced for the care by American Jewry itself of Jewish soldiers incapacitated through the war and of the widows and orphans of Jewish soldiers.

The United Synagogue has called upon all its constituent organizations to further the appointment of their respective rabbis as chaplains, for which there is a great need. The United Synagogue urges that leave of absence for the period of the war be granted to the rabbis who desire to enlist.

Montefiore Congregation Notes. With the passing of the holiday season all the various organizations affiliated with the Montefiore congregation have recommenced their activities. One of the most active of these is the Junior Montefiore Congregation, which has made remarkable progress in the short period of its existence.

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BIRTHS.

DAVIS. Mr. and Mrs. A. Davis, Jr. (nee Madeline Celf), of 229 West 165th street, announce the birth of a son, October 3, 1918.

BAR MITZVAH.

HENSCHEL. Mr. and Mrs. Rudolph Henschel, of 480 Convent avenue, announce the Bar Mitzvah of their son, Stanley Jerome, Saturday, October 12 at Mount Nebah Temple, West 150th street. At home Sunday, three to six.

SOCIAL NOTES.

Mr. Louis Kahn and family, formerly of No. 133 West 112th street, are occupying their new home in the Kensington Apartments, No. 226 West 113th street. The Red Magen David, in conjunction with the Executive Board of the Jewish Legion, tendered a farewell banquet and reception to the final contingent of the Jewish Legion for Palestine. The affair was held at the Central Jewish Institute, No. 125 East Eighty-fifth street.

IN THE SYNAGOGUES.

ADATH ISRAEL (551 E. 169th St., Bronx.)—Rabbi Mayer Kopfshtein preaches this evening. BETH ISRAEL BIKUR CHOLIM (Lexington Ave. and 72d St.)—Rev. Dr. David Davidson preaches Sabbath morning on "Columbus Day: a Lesson to the Living Generation."

FIFTY THOUSANDS DOLLARS FOR LIBERTY BONDS AT YORKVILLE SYNAGOGUE.

At a patriotic demonstration held under the auspices of the newly organized Yorkville Synagogue, 107 East Ninety-second street, last Sunday night the sum of \$50,000 was subscribed for the Fourth Liberty Loan. Mr. Morris Engelman was in charge of the arrangements.

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CORRESPONDENCE.

Anti-Zionists Mostly German Born.
EDITOR HEBREW STANDARD:

I believe that careful investigation of the personalities of those of our co-religionists, who, at each and every occasion denounce Zionism as contrary to the interest of the United States, would reveal the fact that at least a majority of the said Jewish enemies of the Jewish race were either born in Germany (Austria-Hungary may be considered in this respect as a German province), or have close business relations with friends of the Kaiser.

Another set of self-styled American patriots are the so-called Pacifists who object to the United States being in the war, on the alleged ground that killing of people is murder, and because peace would, according to them, have come much sooner if the United States would have kept out of the European war.

The similarity between the above two sets of self-styled American patriots consists in the evident fact that they are both agitating for the benefit of the Teutons. The Pacifists certainly want a Kaiser-made peace, and it is for this very reason that the Pacifists consider the two treacherous scoundrels, Lenin and Trotzky, who are selling out Russia to the Kaiser or giving it away to him, if you prefer, as great rulers and great reformers!

In the matter of the Jewish anti-Zionists, who usually call themselves "We American Jews," things are just as clear and evident. The Kaiser does not want a Jewish Palestine, because a Jewish Palestine would forever bar the way for him to certain English possessions in Asia and Africa, and since a dozen or so of Jewish friends of the Kaiser are ready and willing to sell out to the latter or to give him away, the future of the Jewish race, a la Lenin-Trotzky scheme, an anti-Zionist league seems to have been organized.

The Pacifist friends of the Kaiser are camouflaging their treacherous propaganda with a mask of love for peace and the agitations against a free Jewish Palestine are trying to cover up their true aims with the old story that the American Zionist cannot owe allegiance to two countries, the United States and Palestine!

That claim is not based on common sense and that it cannot, therefore, be accepted as the true motive of the anti-Zionist campaign in this country has been shown and proven time and again by many true Jews, including the writer of these lines. The owing of allegiance to two countries as, for instance, in the case of Bavaria, where the people of that State must serve their own master, the King of Bavaria, and at the same time also the King of Prussia, is surely abnormal, to say the least, while the situation is evidently in order and comme il faut in countries with one king only or in countries having no kings at all as, for instance, in the United States, where the citizens of each State are owing allegiance to both State and Union.

But, however this all may be, what relation has this all argument with a free Jewish Palestine? Did any responsible Zionist ever say that the American Jewish citizens, who prefer to remain part and parcel of the American nationality, would have to become members of the Jewish republic to be? Or can the gentlemen whose hearts and

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Anti-Semitic Devices in Germany.
The most curious devices are being resorted to in Germany for the purpose of poisoning the public mind against the Jews. An anonymous pamphlet has recently been disseminated among the working classes which purports to be a defense of the Jews against the charges brought against them, and which contains the following sentences:
"The Jews have no special interest in the downfall of Germany, although it is for the most part anti-Semitic and hostile to the Jews. On the contrary, we Semites have never incited nations against one another, although the press of almost all the world belongs to us. Nor do we make business out of peace either." It calls upon the workmen "to leave all the national and Christian trade unions and to join the new fighting league; the amalgamation of all the Jews of Germany, the founder and president of which is James Simon, of Berlin, who, like Ballin, Leopold Koppel, Walter Rathenau, Georg Arnhold and others, may call himself a friend of the Kaiser."

The Berliner Tageblatt, which reproduces this pamphlet, remarks that the danger of this new anti-Semitic device lies in the fact that the pamphlet will later on undoubtedly be attributed to the German Jews in order to stigmatize their conduct during the war. No language, it adds, could be strong enough to condemn such nefarious methods of political agitation.

Opening of Gratz College.
On Tuesday evening, October 1, the students were assembled in full force--but of the upper classmen there will not be many attending the sessions of 5679 for reasons that are apparent. Some will go to the University of Pennsylvania and submit to army discipline. These accounted themselves fortunate in that they were privileged to attend the opening session, and besides witnessing the admission of matriculates, heard the short addresses of the instructors. Nor was conversation with the co-eds an unimportant factor in the inspiration of that gathering.

Rabbi H. M. Speaker talked to the students, particularly to the newly admitted, on the objects of the college--training of teachers for Jewish religious schools. Dr. Melamed spoke a few words on the nature and method of Hebrew study. Mr. Dembitz spoke on consciousness of human dignity and dwelt on the fact that humility was not incompatible therewith. Mr. Greenstone emphasized the great need of teachers and the demand as far exceeding the supply, and eloquently urged those who are now preparing for that vocation to bear in mind their duty in the reconstruction period.

A Welcome to Congressman Siegel.
A citizens welcome to Congressman Isaac Siegel, who recently returned from abroad, will be held at the Mt. Morris Theatre on Sunday morning, October 13, at 10:45 a. m. Addresses will be delivered by M. Marcel Knecht of the French High Commission, the Italian Consul, a member of the Jewish Welfare Board, and Rabbi Herbert S. Goldstein. Congressman Siegel will respond and will speak on "Scenes Abroad." Mr. Louis Marshall will preside. Among those on the committee of welcome are Mr. Jacob H. Schiff, Mr. Adolph Lewisohn, Judge Irving Lehman, Mr. Jacob Goldstein, Judge Otto A. Rosalsky, Mr. Harry Fischel, Mr. Henry Blankfort, Mr. Samuel S. Koenig, Mr. C. B. Largey, Mr. Joseph E. Davidson, and Mr. Max Stavish.

Noted Speakers at Mason Meeting.
Among the speakers at the meeting which the Hebrew Sheltering and Immigrant Aid Society of America will hold at Cooper Union on Saturday, October 12, to enable Mr. Samuel Mason, who recently returned from Siberia and Japan, to render his report, will be: Hon. H. B. Hohler, counsellor, British Embassy, Washington; Louis Marshall, Abram I. Elkus, Lester L. Schuare, Isidore Hershfield, Rev. H. Masliansky, Jacob Massel, Judge Leon Sanders, and Rabbi Herbert S. Goldstein.

Colonel Roosevelt to Address Jewish Women.
At the next regular meeting of the New York Section, Council of Jewish Women, which will be held on Tuesday, October 15, at 3 P. M. at Temple Emanu-El, Fifth Avenue and Forty-third Street, in addition to other features, Colonel Theodore Roosevelt will deliver an address.

Liberty Loan Rally at Ohab Zedek.
A patriotic rally in celebration of Liberty Day will be held on Saturday night, October 12, at the Ohab Zedek Synagogue, No. 18 West 116th Street. Addresses will be delivered by Rev. Dr. Philip Klein, Rev. Dr. Bernard Drachman, Mr. Felix M. Warburg, Congressman Isaac Siegel and Mr. Moritz Neuman. Rev. Josef Rosenblatt and his choir will sing. The public is invited.

Jews and Profiteering in Hungary.
Apropos of the recent debate on anti-Semitism in the Hungarian Parliament, the more liberal Hungarian papers protest strongly against the attempt which is being made in certain influential quarters in that country to fasten the whole of the odium of profiteering on the Jews. Thus the Magyar Hirlap says that profiteering and corruption might be stopped without dragging in religion at all. In every country mismanagement has caused much bitterness, to allay which the authorities generally found a scapegoat. Anti-Semitism had been imported from Austria, and some Hungarian politicians were trying to make capital out of it. The Vilag calls anti-Semitism the latent disease of Hungarian public life. It blames Count Tisza, who in his speech ostensibly defended the Jews for tacitly admitting that profiteering was a specifically Jewish vice. In reality it was the vice of a certain class to which Tisza himself belonged, and the Jews suffered from profiteering no less than the rest of the population.

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6th, 1912	3,414	40%	33,998	16%
7th, 1913	4,023	18%	40,869	20%
8th, 1914	4,505	12%	45,633	12%
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10th, 1916	8,473	28%	81,284	52%
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Mr. Leavitt to Instruct Hebrew in Chelsea High School.
For the first time in the history of Massachusetts public schools, the instruction of Hebrew is included in a high school curriculum. And to Chelsea Senior High School belongs the honor, for owing to the fair-mindedness of the superintendent of the Chelsea public schools and of its School Committee, instruction of Hebrew is this year introduced in the Chelsea Senior High.
Mr. Ezekiel Leavitt has been elected instructor of Hebrew and the Chelsea school authorities could hardly make a better choice, for Mr. Leavitt is a great Hebrew scholar, a famous pedagogue and a poet of international reputation.

London Jews Celebrate Palestine Victories.
The news of the great victories in Palestine and of the Jewish Legionnaires' participation in the actions which brought about the happy results caused great jubilation among the London Jews. While all Englishmen are overjoyed with General Allenby's great victory, the Jews are particularly happy over the fact that the Jewish Unit was in the thick of the fighting and was mentioned in the official statement of the fighting issued by the War Department.
Special prayer services in honor of the Palestine armies were conducted Saturday in all Jewish synagogues in London.

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Edited by J. P. Solomon, 1882-1909.

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Friday, October 11th, 1918. Chesnut 5th, 5679

Sabbath begins 6.30 P. M.

Our esteemed, in a manner of speaking, London contemporary, the Jewish World, looks upon our opposition to the thought of transferring the scene of Dr. Moses Gaster's activities from England to this country as proceeding from our antagonism to Zionism in general and the learned Haham's Zionist sympathies in particular. Not so. Were Dr. Gaster to come to America for great man and learned as he undoubtedly is, would cause "frictions" to take place in this community sooner or later, regardless of his own Zionism or our lack of it. That's all.

We may apply the implications of President Wilson's latest keynote utterances to the situation of the Jewish people, as one of the minor nationalities existing in the world to-day. Mr. Wilson's Metropolitan Opera House address is flat-footed in expressing his determination that right, and not might, shall conquer, and that the will of a nationality with respect to its own destiny is imperishably to be preferred rather than that of a taskmaster who wishes to impose his views of this destiny on it. Such a speech reads to Germany the inevitable lesson which she must draw from her entire anti-Semitic policy.

The building campaign launched by the Young Israel Synagogue is a timely and most praiseworthy undertaking. In the three years of its existence this congregation has successfully met the task devolving upon it of preaching and teaching and practicing a genuine Judaism. It has, besides, been able to inculcate a proper religious spirit in the hearts of the Jewish youth of this city, many of whom theretofore were completely estranged from the faith of their fathers. The many forms of activity which the congregation has undertaken, all of which flourish under its auspices, entitle the Young Israel Synagogue to the grateful appreciation and solid support of the community, and we bespeak for it the effective and sympathetic encouragement, in a most liberal and positive manner, from all friends of true Judaism among us.

When President Wilson on appropriate occasion publishes broadens his sympathy with the ideals and aspirations of the Jewish people, when General Pershing, the commander-in-chief of our forces in France, is not above expressing his unalloyed admiration, toward and appreciation of the service rendered by Jewish fighting men from this country, it is a wonder that our governmental authorities suffer such a journal as Life to exist. This miserable concoction of ribald jests and every kind of base opportunity unutilized to asperse the fair fame of American Jews. We might salt this comment by a scathing reference to the latest diatribe of Life against the Jews. This is unnecessary, since the policy of that journal is well known and understood. All we hope is that its career, which Life will find its career shortly, sharply and severely rebuked.

General Sir Ed. Allenby, at the head of his conquering British army in the Holy Land, has administered another well-deserved thrashing to the military forces of the "terrible Turk." By this victory the hopes of our people for the new Zion are correspondingly increasing, since the new Zion after the war will directly depend upon the ability of the Turks to maintain themselves in their present suzerainty over the country. With the Turkish forces progressively beaten, the enemy allies, with Great Britain at their head, are enabled to impress their will in respect of Palestine on the defeated enemy. General Allenby, therefore, is writing a new and considerable chapter in Jewish history of to-day. His triumphant entry into Jerusalem, followed by his successful "drive" through Galilee and the northernmost portion of the Holy Land, will amount to the complete liberation of the land from the grasp of its former unconscionable masters, the Turks. The latter little recked their fate when they dot trained in an ill-starred moment to support Germany.

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.

SPIRITUAL ZIONISM

FROM an unexpected quarter the views that this journal has ever fought for in respect of present-day Zionism have been splendidly reinforced.

At the great Carnegie Hall meeting of the other Sunday evening, at which he figured rightly as the speaker of the occasion, the Hon. Josephus Daniels, Secretary of the Navy, made the following observation in the course of his brilliant and wholly acceptable address:

"There must be a spiritual basis to the new state (to be set up in Palestine). It must be built on the foundation of your (that is, the Jewish) great old religion. Without religion the new state will not flourish. It will be like a trolley-car without electric current."

These words are pregnantly significant. Our Zionists of today may rightly regard themselves as empire-builders, but their utter di-regard of the spiritual content of their movement divests them of all right to stand forth as real Jewish leaders. The spiritual content of their movement may be spelt in terms of traditional Judaism, which the Zionist leaders either do not comprehend or which they wilfully and inexcusably ignore.

Until modern Zionism harmonizes its aims with those of our religion the movement, great as its implications undoubtedly are, cannot command the full allegiance of those to whom historical Judaism is dear and holy. So long as the Zionists "make progress" without reference to the eternal verities of Judaism, so long as its leaders flout the demands embodied in our ceremonies and traditions, just so long the cause is robbed completely of its only great and underlying foundation of truth.

As Zionists in the past have learned much of the inwardness of their cause from well-disposed non-Jews, there is hope—yet it is but an uncrystallized possibility—that Secretary Daniels' words did not fall on sterile soil. If this observant Christian in a few, brief sentences strikes the fundamental defect in Zionist endeavor, its leaders as practical men, Realpolitiker in short, will not be above aligning their forces with the ideal he has interpreted for their benefit.

With Zionism as a cause reposing upon a real, an undoubted religious basis, one of spirituality, of Judaism, the Zionists may well expect all Jews to support their aims and efforts.

Tomorrow, marking the 426th anniversary of the discovery of America, is Liberty Loan Day. It is also the Jewish Sabbath. Therefore, the day so distinguished should be utilized to the full by the members of the community to put forth and permanently record their best sentiments of devotion to the United States and to Judaism. These feelings can find excellent expression through liberal subscriptions by this community to the Fourth Liberty Loan, the campaign for which is now progressing so encouragingly. Our community has always done its full duty and will not fail on this momentous occasion.

Complaint is made that the Anglo-Jewish community embraces no organization at the present time which charges itself with the interests of the Jewish men with the British colors. Nor, it is said, does any Anglo-Jewish body look after these fighting men of our faith. This is a very serious charge, indeed, and one which, if true, reflects the reverse of honor on the community concerned. It is also a complete indictment of the splendid group of ministers who are serving Great Britain with distinction as Jewish chaplains to the forces. We beg, for the sake of a great, historic community with inextinguishably high ideals, that these libels on its fair name and fame will be answered promptly and completely, and triumphantly asunder.

The daily press of London seems to have "fought shy" of speaking of Samuel Gompers, the American labor leader who was recently visiting that city, as a Jew. American newspapers do not suffer from excess of such sensibilities. Illuminating, to say the least, was the statement of a London pressman on this subject. He defended the course pursued by the press because, forsooth, London Jews might have taken umbrage at a blatant labeling in print of a distinguished Jew, like Mr. Gompers, as such. Such a confession reads almost like a lesson to Jews themselves, and yet it also sounds as if the professional British anti-Semite had penetrated the ranks of London newspaperdom. For the London Jews there is none so poor to do them reverence!

If the American Jewish press truly reflect the sentiments of the public it serves in this matter, then the feelings of our community on the subject of instruction in and the use of the German language here is quite correct. We are at war with our enemies but not with the language which is employed by them, in large part, as a medium of expression. On the other hand, no good reason exists why German should be made an element of the curriculum of the public schools of this country. In these places, where the elements are taught, the emphasis linguistically should be laid on our mother-tongue, English, and none other. The ordinary public-school graduate should learn to employ his mother-tongue, English, with reasonable facility and correctness, instead of possessing an unsatisfying smattering of a foreign language in addition to an incomplete knowledge of English. For the institutions of higher education, however, the situation should remain as it was. There the German language is as much a part of a liberal education in modern languages as the French or the Spanish or any other. If the numerous agitators with whom the world is now afflicted will remember these salient facts, and if our expert educators seize every useful opportunity to spread proper and healthy pedagogical doctrines, this vexatious question will obtain the appropriate solution.

A MAN AND HIS GENERATION

"And the Lord said unto Noah: These have I seen righteous before me in this generation." (Gen. vii, 1.)

IS there an absolute standard by which to judge a man's worth? Nay, should we have the right, if such standard were in existence, to apply it to any man? One doubts if such standard exists, and, still more, if anyone, being himself imperfect, has the right to subject his neighbor to the severe test of absolute values. The only one who possesses this right of severe judgment is the individual himself, for self-judgment can never be too severe. God, too, undoubtedly possesses this prerogative, but does He exercise it? One is reminded of Heine's saying: "The dear God will forgive me—it is His métier." Obviously, the only fair way of judging a man is in relation to his own time, according to his usefulness to the generation he lives in and is part of. Thus was Noah judged by God: "These have I seen righteous in this generation."

Mankind is a large reservoir fed by life-currents from individual souls. In a very restricted sense is an individual individual, hedged invisibly about by the terrible loneliness of the hidden spirit. In a larger sense, there is no such thing as an individual. The individual is a myth, a fiction, one of the necessary illusions by which men live. For out of every soul there reach forth impalpable tentacles that embrace the whole body and life of mankind. Also, from mankind reciprocal creepers spring that wind themselves about the individual. Be the strictly personal life of an individual what it may, this mutual commerce between the mass and the man goes on in a thousand ways, often unbeknown to and unwilling by himself. This is what makes the human race into a vast receptacle, to which rules apply that do not apply to the individual, which, however, by its nature and function, determines the standards that apply to the individual.

One of the consequences of this relation between the mass and the man is that the perfection of the race is, while not apart, yet different from the perfection of the individual. Since mankind receives all the currents from everywhere, it is in a position to correct shortcomings and imperfections where the individual is quite helpless. To make this concrete: The race in its totality needs for its perfection a number of excellencies, verified in degree and kind. It requires the work of the artist, the musician, the prophet, the poet, the statesman, the inventor, the merchant, and so forth. These individuals, sending in their contributions to the treasury of the whole, mankind gets enriched. The individuals themselves, however, need not, may not possess a combination of all these gifts and endowments. Very few painters are sculptors and musicians at the same time, and you will hardly find the combination of poet and captain of industry. There is no universal genius; if there were, we could not keep him out of the sanitarium or the cemetery long enough to make his short stay on earth worth the while. Nay further: the artist may be a very deficient person in every other respect; in fact, he usually is. The selfishness of any genius is a well-known fact; nature pours her sap into one vessel, leaving the others empty. She may give intellect at the cost of affection, she may give vision at the cost of intellect. Yet, these shortcomings and failings of the individual disappear in the mass; the race receives the best and rejects the worst. Consequently, the fairest way to judge a man is not in the absolute, but according to his usefulness to the race, according to the fulness of the contribution he makes to the betterment of his time and age. If a very dissolute person, for instance, leaves to mankind imperishable treasures of mind or beauty, he may be condemned as an individual, but from the standpoint of the whole he cannot but receive the laudations of his contemporaries, nay, of posterity.

One standard, however, there is, or seems to be, that approaches the absolute—the moral standard. In all other standards there is always the likelihood of a serious but; not so in the moral standard. Suppose I say, This man is a talented orator, but—self-seeking; or, This man is a keen philosopher, but—offensive; or, This man is a wonderful poet, but—vain and unchaste. I can, however, not say, This man is a righteous man, but he is a wretched poet and no musician at all. Here, in the moral standard, we seem to reach a universal measure that applies to all men: Noah was favored by God not because he was a "lucky shipbuilder," not because his ark was a marvel of nautical architecture, but because in his time and clime he was a "righteous man." Nevertheless, looked at more closely, even the moral standard is not the absolute yardstick it appears at the first blush. Noah is everywhere declared righteous with the serious limiting clause: "in his generation." Even good and evil depend on time and place. Morality is One, but morals are Many. Cross a frontier and you may imperceptibly pass from virtue to vice. And then, too, what may be right in one age, may be wrong in another. Further, one age may call for one set of virtues, according to circumstance, while another may call for an entirely different set; and where is the man endowed with all virtues?

All this, indeed, does not exhaust the question of the relation of a man to his age. We know that there are men who are much in advance of their time. This is a different phase of our subject. Possibly even these cannot rise entirely out of their generation; no man can. Every man is a child of the age that bears and buries him. On the whole the safest rule is this: He is the most useful for all times who is the most useful for his own time!

Be part of your age, then, living its life, locating with its pulse. Be part of your age in the best and highest sense possible for you. Do not strive after the impossible, for the present moment holds you, as you can hardly hope to hold it. If there is anything in you that rushes forward to meet the coming dawn, remember that there is a perfection for your race which is not given you to reach. Your time is Today; but Tomorrow belongs to Mankind and to God. JOEL BLAU.

CZECKO-SLOVAK NATION WILL GRANT FULL RIGHTS TO NATIONAL MINORITIES.

In an exchange of felicitations between the Zionists and the Czecho-Slavs on the recognition by America and the Allied Powers of their national aspirations, Dr. Thomas G. Masaryk, speaking for the National Council of the Czecho-Slavs, outlined broadly the liberal policy which his nation will adopt toward the national minorities which will be contained within its boundaries. He made the definite statement that the Czecho-Slavs will abolish the immoral and oppressive Austrian system of state churches which made possible the misuse of the churches and religion for political ends, and that the national minorities will be granted equal political and cultural rights with the majority. This policy, Dr. Masaryk declares, will apply to the Jews in Bohemia and Slovakia as well as to the other races. Of Zionism he says that from his personal contact with it and its leaders in Europe and America he knows that it is not a narrow chauvinistic movement, but one of moral regeneration.

These statements were made by Dr. Masaryk in response to the following resolution which was adopted at a recent meeting of the Zionist Organization of America and forwarded to him: "The Zionist Organization of America expresses to the National Czecho-Slovak Council its sense of rejoicing in the completion of the steps which have brought the Czecho-Slovak armies to the support of the Allied armies for the deliverance of Russia from German domination, and the liberation of the oppressed nationalities of the Central Powers.

"Together with all Americans, we take joy in the wise and just statesmanship which has moved the President of the United States to express the recognition of our government to the Czecho-Slovak Council.

"This recognition deservedly crowns the brave and unwearied efforts of the Czecho-Slovak peoples to recreate their national life, and is another welcome proof of the unalterable determination of our government and the Allied nations to end the era of injustice for the smaller nationalities, and secure for them the right of untrammelled existence.

"The establishment of the Czecho-Slovak nation will bring gladness to the hearts of all Americans who have long sorrowed for the oppression by them endured at the hands of the Central Powers, and all free men and nations will welcome the accession to the ranks of freedom of the Czecho-Slovak nation, destined to constitute an important factor in the furtherance of human well-being and national comity. The Zionist organization points with peculiar satisfaction to the friendly relations that have long obtained between the Czecho-Slovak and Jewish peoples in those lands in which their lots have been associated, and is confident that the Czecho-Slovak commonwealth, that is to be established after the allied victory, will continue to safeguard all minority group rights with scrupulous justice.

"In transmitting this minute to the National Czecho-Slovak Council, the Zionist Organization of America gives utterance to its unfeigned joy in the fact that the recognition of our government by the Secretary of State was extended to and through the person of Dr.

Thomas G. Masaryk, one of the noblest statesmen of the Allied world, whose leadership of the Czecho-Slovak Council is an augury of the broad and humane spirit which is to govern the founding of the life of the Czecho-Slovak nation."

In acknowledgment to the above Prof. Thomas G. Masaryk, president of the National Czecho-Slovak Council, writes as follows:

"On behalf of our National Council and, I am entitled to say, on behalf of our whole nation I thank you heartily for your kind and generous acknowledgment of our national policy and the work of our armies fighting in Russia, France, and Italy.

"Our future state we conceive as extending on the whole within the given historical boundaries; that implies that there will be some national minorities. The intermixture of nationalities living in Bohemia and Slovakia is so close, that a radical territorial demarcation is impossible, for we cannot afford to lose thousands and thousands of our people, and we do not wish to suppress the minorities of other nationalities. There remains therefore only one just arrangement—to grant the minorities equal rights in public life and schools—and that has been always our national program and offer to the Germans.

"As a matter of fact the same program applies to the Jewish minority; the Jews will enjoy the same equal rights as the rest of the citizens of our state. Besides, I must emphasize that we will abolish the immoral and oppressive Austrian system of state-churches, misusing the churches and religion to political ends. As far as the Zionist movement is concerned I can only express my sympathy with it and the national movement among the Jewish people in general, because it is of great moral value. I watched the Zionist and the national movement of the Jews in Europe and in our country, and I learned that it is not a movement of political chauvinism, but of moral regeneration of your nation.

"Gentlemen, you were so kind as to mention my personal share in our national endeavor. I can assure you that to the best of my abilities I try to do what I think right and just not only for my own nation, but for all nations. Mr. Wilson, whose wise statesmanship we duly acknowledge, said that America is contending for the liberation of mankind. I am sure that you agree with us in our conception of nationalism as the most effective means of the true liberation and universal brotherhood. Only free nations can constitute a liberal mankind."

The Work of the "National Linen Shower."

Washington, D. C., Oct. 5, 1918. The people of this country are liberally responding to the call of the Red Cross for linen, towels, sheets and bandages to be sent to our hospitals and wounded soldiers in France. This "National Linen Shower" was launched a few days ago in different parts of the country and proved a success. In New York and Boston and other centres this drive will not be started until after the Liberty Loan campaign is ended.

Mrs. Bessie B. Wolbarst, wife of Dr. Abraham L. Wolbarst, of New York City, who is the national chairman, has devoted much time and effort to this movement. She has traveled to different cities where this drive has been tried and much of the success achieved is due to her executive ability and hard work. Mrs. Wolbarst is the type of American Jewess of whom we may be justly proud

and her unselfish devotion to this noble cause, her enthusiasm and energy are recognized and appreciated. Mr. Benjamin Altheimer, of New York City, is given credit for the suggestion of this "National Linen Shower."

P. J.

Growing Pains.

The literary world has long recognized Louis Untermeyer as one of our foremost lyricists and a critic of the first order, but it knows his wife only through a few poems that have appeared in leading magazines, signed Jean Starr Untermeyer. Though small in number, the poems evoked high praise because of their searching introspection and flawless expression. Mrs. Untermeyer resists the demand to write more freely and limits herself to those thoughts and impulses that cannot be gainsaid. The poems may be interpreted as a record of spiritual struggle and development; thus the volume comes honestly by its title, "Growing Pains." The book is announced for early publication by B. W. Huebsch.

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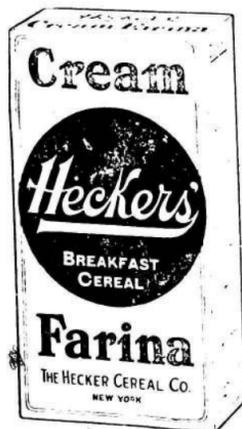
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CONGRESS FAVORS NATIONALIST MOVEMENTS LIKE ZIONISM

By JOS. L. TETTER

Washington, D. C.—The indignation aroused recently by the act of Rabbi Frisch with his telegram to President Wilson, protesting against his policy on Zionism, and the vehemence of the attacks that it provoked by the press and accredited public men, was not due to any expression of dissent from the Zionist platform, but because of the vicious insinuation that a Jew, once a Zionist, cannot possibly be a good American.

In ordinary times, this charge, oft repeated by responsible anti-Zionist leaders, was extremely reprehensible and dangerous, and only tended to expose their chagrin at the growth of Zionism, as well as their own doubtful statesmanship. But in critical and ominous times like these, with the present state of public feeling on the question of loyalty the act was nothing short of treason to his own people.

That other more discreet and seasoned anti-Zionist leaders appreciated the responsibility and gravity of a pub-

lic statement on the subject, can be seen from the reputation of Frisch's act by such eminent men as Mr. Jacob H. Schiff and Oscar S. Straus, of New York, Herin Washington, anti-Zionist leaders of national prominence, at my solicitation for an expression on the subject, absolutely refused at this time to utter a word on the subject.

But it is not my intention to join the chorus of denunciation of the Frisch telegram. It is at best futile and useless. Rabbi Frisch is either a person of refinement and culture, and has a proper sense of responsibilities of his position, or he is a notoriety seeker. If he is the former, he assuredly was sufficiently punished by the storm of criticism and condemnation of his indiscretion, and if he is the latter, why play into his hand and give him more publicity?

I propose in this correspondence to direct attention to an incident in Congress here in Washington that in my judgment explodes the whole fear that any American of high or low station in life, whether he be statesman, legislator or laborer, either did or ever will see anything incompatible in the American Jew also being a Zionist. This incident in my judgment applied the acid test to American broad-mindedness and tolerance, and it stood that test superbly.

By way of prelude to the narration of the incident, let me put this query to the critics of Zionism: What would they think, if, for instance, Turkey was our ally in place of being an ally of the Central Powers, and say a half a million Zionists in the United States were to present a petition to Congress, and the President, describing in the most offensive style the attitude of Turkey, who under our suggestion would be our ally, and make a demand upon our government to infringe on Turkey's sovereignty by forcing her to give up her claim to Palestine, and acquiesce in its absolute independence? Would the dictionary contain enough words of invective of such an abuse of Jewish privilege and American tolerance? I could well conceive of a movement starting among the Jews themselves for the forcible deportation of the whole lot who were parties signatory to such a petition. They would undoubtedly disavow, and justly so, the whole act, and take decisive steps to ac-

quaint the American people of their repudiation of that indiscretion, and at the same time declare the Zionists out-laws.

Yet, and here is the deadly parallel, that very thing was done by another important race in behalf of what they fancied to be their oppressed brethren under the British Government. On a fine Tuesday morning on the 27th day of August, this year, Congressman Gallagher, of Illinois, himself an Irishman, rose in the House of Representatives, right at the conclusion of a heated political debate that enlivened and made the political atmosphere tense, and in a brief speech, asked unanimous consent to print in the Congressional Record the following petition adopted at a convention of American citizens of Irish blood, signed by 600,000 members:

"Petition to the President and Congress for the Independence of Ireland. We, as American citizens, respectfully state to the Government of the United States that Ireland is a distinct nation, deprived of her liberty by force and held in subject by England by military power alone. As America has entered the war for the preservation of democracy and the freedom of small nationalities, this government is in honor bound to apply this principle impartially in all cases of peoples held in subjection, whether they be under the jurisdiction of Germany, like Belgium, or of England, like Ireland. As America cannot be a party to any scheme of world peace which withholds from any nation the God-given right of freedom, the only final settlement must be the complete independence of Ireland.

"America has the right, by her entry into the war, to demand it from England, not in the peace conference at the close of the war, but now.

"We, therefore, respectfully urge upon the President and the Congress the speedy and good policy of giving a great example to the world by insisting that England shall grant Ireland complete national independence. We earnestly hope that, like Cuba, Ireland will be made free by the action of America."

That was not all. Annexed to the petition was a lengthy document presented on behalf of 75,000 American mothers of Irish blood, amounting in substance to a severe indictment of England, and containing the most serious charges of broken plight, cruelties and brutality as well as treacherous conduct by high British statesmen toward Ireland.

If you bear in mind that many individuals were recently arrested and indicted for uttering strictures against England infinitely less grave, you would expect that such documents would evoke a storm of protest. Quite the contrary, not a single word was even offered in defense of England, and what is more, unanimous consent was obtained to print both documents in the Record, where it will ever remain a rebuke to our chief ally.

After all, the main force of the arguments advanced by Rabbi Philipson, Flehler et al. in the so-called divided allegiance issue involved in being a Zionist, was that the non-Jew would look askance at the American Jew who is supporting a movement designed ultimately to establish a homeland and cultural centre in Palestine, and suspect his whole-hearted Americanism, although the most that was, and is asked of the American Jew is his moral and material support to make the establishment of such a land possible, not for himself, but for his oppressed and maltreated brethren elsewhere. Still, the question was a delicate one, and no one could fathom or demonstrate to a certainty just how representative Americans would regard the effort of American Jews to establish for their brethren an autonomous political centre elsewhere. There was no occasion until the last mentioned incident in Congress to gauge to what extent the American will even overlook a political indiscretion such as that petition clearly was in its strictures on England, to show his approval and even sympathy with such movements.

In the light of these facts, I ask in all earnestness, who can repeat the assinine assertion that to be a Zionist is to be disloyal. It ought never to be repeated.

It is told of one who was temporarily in financial straits, that a disgruntled and exasperated creditor charged him with intentions to cheat his creditors by taking advantage of the bankruptcy laws to declare himself a bankrupt. The debtor non-haltingly replied that he never thought of doing that, but it was an excellent idea.

The idea of disloyalty in being a Zionist probably never occurred to our traders, but just keep up hammering it and they, too, will probably reach the conclusion that it is an excellent idea.

Even now it raises a maze of confusion. I know of an instance where Congressman Madden of Illinois, well disposed towards the Jews, was approached by a well known Jewish journalist relative to Zionism, and the Congressman frankly professed hesitation because of the controversy among the Jews themselves on the question.

Thirty Thousand Jews Dying of Starvation in Kovno and Bialistok.
 London.—Thirty thousand Jews are dying of starvation in Kovno and Bialistok, according to a dispatch from Rabbi Rubinstein, of Vilna.
 Out of a population of 38,000 in Bialistok, over 27,000 actually have nothing to eat, and scores of them are dying daily from lack of nourishment. Practically the same conditions exist in Kovno, where over 3,000 Jews are in terrible straits.

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Mr. Reinald Werrenrath will give his first song recital of the season in Aeolian Hall on Sunday afternoon, October 29. He has arranged a programme which will be sung in English.

Miss Dai Buell, pianist, will make her first New York appearance at Aeolian Hall on Tuesday afternoon, October 22.

Heifetz will give a recital in Carnegie Hall on Saturday afternoon, October 26.

Josef Hofmann will open his season by playing with the Boston Symphony Orchestra in Cambridge and Boston, Mass., on October 17, 18 and 19. His New York recital will take place in Carnegie Hall on Saturday afternoon, November 23.

The Kishuco Trio, composed of Samuel Gardener, violin; William Willeke, cello, and Richard Epstein, pianist, will give a chamber music concert in Aeolian Hall on Thursday evening, October 31.

At Mr. Bauer's recital in Carnegie Hall, Saturday afternoon, October 19, at 3 o'clock, he will play, besides the Keltic Sonata of MacDowell, and pictures at an Exhibition, by Moussorgsky, a group of Eighteenth Century composers, including Rameau, Scarlatti, Couperin Dully.

Mr. Alfred Megerlin, the concert master of the New York Philharmonic, will give a recital in Aeolian Hall, Thursday afternoon, October 24th, at 3 o'clock. His program, starting with the Bach G minor Sonata for violin alone, includes Mendelssohn's Concerto in E minor, introduction and Rondo Capriccioso of Saint-Saens and Gypsy Dances of Sarasate.

The young Brazilian pianist, Guiomar Novaes, will give her first recital of the season at Aeolian Hall on Sunday afternoon, October 27, at 3 o'clock.

Miss Aurora LaCroix, the young Boston pianist, who won the State contest of the National Federation of Musical Clubs in 1915, will make her first appearance in New York at her recital in Aeolian Hall, Thursday afternoon, October 17, at 3 o'clock.

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BROOKLYN NOTES.

Congregation B'nai Israel of Williamsburg.
 Congregation B'nai Israel of Brooklyn, Bedford Avenue and Hewes Street, is fast becoming one of the most influential institutions of Williamsburg. New members are joining at every meeting. At the recent election the congregation showed its appreciation of the splendid work of its officers by re-electing Mr. B. Milberg as president, and Mr. J. Berkowitz as vice-president, unanimously. Mr. Gelberg was elected treasurer, and Messrs. Bokman and Ellenbogen, secretaries.
 Rabbi Jacob A. Dolgenas will commence his Friday evening lectures on Friday, October 18, at 8 p. m. The subject of the introductory lecture is, "The Function of the Pulpit." Each lecture is followed by questions and open discussion. Rev. I. Wolosoff will assist.
 The religious school of the congregation has opened its sessions and will register new pupils all through October. On Kol Nidre night, in response to an appeal for the War Relief Fund, a large sum was realized.

Young Israel Synagogue.
 The great success of the High Holy Day and Sukkoth services of Young Israel of Brooklyn resulted in a large number of applications for membership. The services will continue regularly on Sabbaths and holidays throughout the year at the Young Israel Synagogue, 556 Bedford Avenue.
 On the afternoon of Shemini Atzereth, a Sukkoth party was held at which good cheer, together with refreshment and song were mingled with Torah. Rabbi Wolf Gold addressed the members.
 The courses and classes will commence about November 1.
 Young Israel Junior, the younger boys' and girls' club of the organization, is doing good work and expects to produce a play for Chanukah.

Rube Bernstein personally staged the many musical numbers in his newest and most pretentious burlesque production, "The Beauty Revue," which will be the attraction at the Star Theatre, beginning Monday matinee. This production is a nine elaborate scenes direct from the Walter Smith New York studios, and the costuming would do credit to a Ziegfeld production. For Tuesday evening's special feature, Promoter George Bothner will stage two good wrestling bouts. This usual Sunday concerts will be given.

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 Will serve you after AUGUST 1st, at 65 EAST 8th STREET, just across the street from the Old Stand, where you can SEE them cooking SEA FOOD on the coal broiler. Open until 9 p. m.

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Want Column

The Congregation Sha'arey Zedek, Detroit, Mich., offers an opening to a gentleman qualified to act as an executive secretary and social organizer. Good salary to start with and assurance of advancement to the proper person. Communicate, stating qualifications in first letter, with J. H. Ehrlich, 53 Gratiot avenue, Detroit, Mich.

FINISHERS and TAILORS WANTED on women's cloaks, suits and dresses. Permanent positions. MEYER BROS., Main St., Paterson, N. J.

WANTED—Room and board by young lady with refined orthodox family, preferably in Harlem. Address, Box 11, Room 209, No. 621 Broadway, New York.

EXPERIENCED WOMAN TEACHER wanted for a Talmud Torah. Address Box 90, care Hebrew Standard.

JACOBSON'S
Strictly Kosher Boarding House
announce their removal the latter part of October, from 247-249 W. 130th street to
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Comfortable large and small rooms with board. Table supplied with best the market affords.
STRICTLY KOSHER Table guests.

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

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.

HOROVITZ, CHARLES S.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Charles S. Horowitz, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at place of transacting business, at the office of their attorney, Max Zallies, 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 HOLWITZ, Executor.
MAX ZALLIES, Attorney for Executor, 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, at 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.

EHRLICH, JULES S.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jules S. Ehrlich, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorneys, Cohen, Cole & Weiss, No. 61 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 15th day of December next.

Dated, New York, May 21, 1918.
PHILIP LEHMAN, SIGMUND M. LEHMAN, EUGENE J. EHRICH, MONROE C. GUTMAN, Executors.
GOLDSMITH, COHEN, COLE & WEISS, Attorneys for Executors, No. 61 Broadway, Borough of Manhattan, New York City.

State of New York,
Office of the Secretary of State:
This certificate, issued in duplicate, hereby certifies that the Zedek's Restaurants, Inc., a domestic stock corporation, has filed in this office on this 27th day of September, 1918, papers for the voluntary dissolution of such corporation under section 221 of the General Corporation Law, and that it appears therefrom that such corporation has complied with said section in order to be dissolved.

Witness my hand and the seal of the office of the Secretary of State, at the City of Albany, this twenty-eighth day of September, one thousand nine hundred and eighteen.
A. B. PARKER, Deputy Secretary of State.

LOWENSTEIN, MORRIS—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Lowenstein, 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. 100 Broadway, in the City of New York, on or before the 15th day of April next.

Dated, New York, the 8th day of October, 1918.
ABRAHAM L. LOWENSTEIN, LEON LOWENSTEIN, JULIUS BENDHEIM, Executors.
MYERS & GOLDSMITH, Attorneys for Executors, 100 Broadway, New York City.

CHILDREN'S PAGE

"THE CHIEF OF MONTHS."
Dear Children:

The Torah is now telling us concerning the first commandment that was given to Israel: The Lord said to Moses and Aaron, Speak ye unto all the congregation of Israel, saying, On the tenth day of this month they shall take to themselves every man a lamb for every family, a lamb for every house. Rashi says, "The Lord said to them, Speak to them today, on the first of the month (Kosh Chodesh) that they shall take the lamb on the tenth of the month" (Hahaz of this month). This means, the lamb that the Israelites sacrificed in Egypt only was to be taken on the tenth of the month, but not the paschal lamb of the future generations. "Every man a lamb for every family," but if one lamb would not suffice for the entire family, then they should take "a lamb for every house," and if the household be too small for a lamb, "if there are not enough of them to consume an entire lamb, and it is forbidden to leave any of it over, then shall he take it with his neighbor." This is the simple meaning of the text, but the Medrash teaches that after they had counted those who would participate in the eating of a certain lamb, the participant is permitted to withdraw from that group and be counted as a participant in the eating of a different lamb. But that only when the lamb was still alive, but not after it was slain: "according to the number of souls" they must calculate that there should be sufficient to eat the entire lamb, "every man according to what he eateth," taking into consideration those who are sick or old and hence unable to eat of it, a quantity which is as much as the size of an olive. "A lamb without a blemish," it shall have no defect. "A male of the first year shall ye have" ("ben shanah"); the entire first year in which the lamb was born it is called "ben shanah." "From the sheep or from the goats may ye take it." The Holy Scriptures call both a sheep or a goat "seh," and ye shall have it in keeping until the fourteenth day of the same month. "Mishereh" ("in keeping") signifies "bikur" ("examination"), as it requires a thorough examination to ascertain that it has no defect four days before it is slain. Why did the Lord require that it be taken four days before it is slain, which he did not require of the paschal lamb sacrificed in future generations? Rabbi Mathia ben Charash explains it as follows: It is said (Ezekiel 16), "But I passed them by thee, and saw thee, and behold! thy time was the time of love." "The time has come for me to fulfill the oath I made to Abraham, that I would redeem his children," but they did not merit to be redeemed because they did not fulfill any commandment, as it is said "but thou wast still naked and bare." He therefore gave them two commandments—concerning the blood of the paschal lamb and the blood of circumcision—for they circumcised themselves that night—as it is said, "I saw thee stained with thy own blood," "be'lo'ayvich" (literally "with thy two bloods"), as it said (Zachariah 9), "As for thee also, because of the blood of the covenant, do I send forth thy prisoners out of the pit wherein there is no water." And as they were abandoned to idol worship, he said to them, "Draw out and take for yourselves," "Draw out of idol worship" "and take for your-

selves the lamb to fulfill my commandment"—and then the whole assembly of the congregation of Israel shall kill it toward evening. "Do all kill the lamb," remarks Rashi. But from this we infer that one's agent is considered the same as his principal—"Kahal adath Israel," the assembly of the congregation of Israel—hence they have taught us that the paschal lambs offered by the congregation were slain by three separate divisions one after the other, "beni haabayim," the hour between the closing of the day and the beginning of the night. And they shall take of the blood that is in the basin and put it on the two side posts and on the upper door-post in the houses wherein they shall eat it, but not on those houses which is not made for their residence.

Stout customer—These shoes are too narrow and too pointed.
Shoe salesman—But, you know, they are wearing narrow-pointed shoes this season.
Customer—That may be; but I am wearing my last season's feet!

"Over His Dead Body."
President Wilson could not formally endorse the British declaration in favor of a Jewish political home in Palestine. We are not yet at war with Turkey. But in his recent letter to Dr. Wise the President does the next best thing—approves the growth of Zionism in the United States, and praises the work of the Jewish commission which has gone to Palestine under the auspices of Great Britain, and is practically the first Jewish administration Palestine has seen in more than 2,000 years. No one has for a moment doubted where Mr. Wilson stood on the question of a Jewish state. A liberated Palestine and Armenia have been very near the President's heart this long time. He is credibly reported to have said that peace without the liberation of these two countries would not be accomplished save "over his dead body." Only his fear that he may render the Armenian's present plight more terrible by a public recognition of their rights could induce him to remain silent on this subject for the time being.—New York Evening Post.

The Alliance Work in Jerusalem.
Mr. Sylvain Levy, professor at the College de France, back from his trip to Palestine, has reported before the Central Committee of the Alliance on the situation in Jerusalem. The committee was very much impressed on learning the great number of orphans made by the war in the Holy City and which become more or less public charges. Though its finances are greatly depleted by the war, still the Alliance could not look with an indifferant eye on this appalling situation. Therefore the Central Committee has decided:
(1) To grant admission to the "Mikveh Israel" agricultural school to 150 boarding pupils recruited from among those orphans.
(2) To grant admission in the manual training school of Jerusalem to thirty boarding pupils.
(3) To admit 500 additional pupils in the schools for boys and girls and to continue to serve to poor children in all its schools the noon meal.
These measures would have been out of proportion with the present means of the Alliance but for the generosity of Baron Edmund de Rothschild, who assumed a part of the burden.

Last week Charles Dillingham's gorgeous pageant, "Every hing," entered upon the third month of its happy career at the New York Hippodrome, with its success firmly established as the greatest of all Dillingham master spectacles. The task of surpassing "Cheer Up!" as a popular magnet was a real test of the Hippodrome's resourcefulness and the producer's ingenuity for last year created new records at the big playhouse. However, during the first two months of this current season, "Everything" has broken all records of attendance and it is the consensus of opinion that this is the most remarkable attraction, from every viewpoint, that the Hippodrome has ever staged. Matinees are given daily.

As this is the season usually given over to the renovation of the home, our suburban readers are invited to the advertisement of the Westchester Decorating Company, 10 Lawn avenue, New Rochelle, N. Y. They do painting, paper-hanging and decorating of every description, employ first-class workmen only, are prompt and reliable, and their prices are as reasonable as may be expected. They may be reached by phoning New Rochelle 805-W.

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NEW YORK AUTO SCHOOL
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Special Classes for Ladies

State of New York,
Office of the Secretary of State:
This certificate, issued in duplicate, hereby certifies that the Bee Hat Works, Inc., a domestic stock corporation, has filed in this office on this 28th day of September, 1918, papers for the voluntary dissolution of such corporation under section 221 of the General Corporation Law, and that it appears therefrom that such corporation has complied with said section in order to be dissolved.

Witness my hand and the seal of the office of the Secretary of State, at the City of Albany, this twenty-eighth day of September, one thousand nine hundred and eighteen.
A. B. PARKER, Deputy Secretary of State.

State of New York,
Office of the Secretary of State:
This certificate, issued in duplicate, hereby certifies that the Dorothy Waist Co., Inc., a domestic stock corporation, has filed in this office on this 28th day of September, 1918, papers for the voluntary dissolution of such corporation under section 221 of the General Corporation Law, and that it appears therefrom that such corporation has complied with said section in order to be dissolved.

Witness my hand and the seal of the office of the Secretary of State, at the City of Albany, this twenty-eighth day of September, one thousand nine hundred and eighteen.
A. B. PARKER, Deputy Secretary of State.

DOOB, LEO—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 Leo Doob, 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 15th day of May next.

Dated, New York, the 1st day of October, 1918.
DAVID SCHORSCH, ISAAE SCHORSCH, SOPHIE SCHORSCH, Executors.
KURTZMAN & FRANK, Attorneys for Executors, 25 Broad Street, Borough of Manhattan, New York City.

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For growing girls who appreciate refinements in camping quarters and cuisine in their camp home. Most complete modern equipment. All Sports and Crafts. Running water, pool, riding. Reference, Mrs. M. LIPSET, 22 East 89th Street, 1063 Lenox.

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

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IN JERUSALEM WITH THE ZIONIST COMMISSION.

Impressions crowd so thick and fast on one's mind, and there is so little time for reducing them to writing, that many of them are in danger of being blurred or effaced. It was my intention to record in some detail the events and impressions of the first brief visit of the commission to Jerusalem, which took place three weeks ago, and lasted but two days, says Mr. Leon Simon in the August number of the London Zionist Review. That record, which would have been chiefly one of externals, was never made; there were too many more pressing things to do. And now, after a second and longer visit devoted to the severely practical work of investigating the condition and the needs of Jerusalem Jewry, the first ceremonial visit seems a long way behind, and the mental picture of Jerusalem which it produced no longer exists.

"The old order changeth, yielding place to new." As on our journey from Egypt into Palestine, so on our journey from Jaffa to Jerusalem, we enjoyed a new experience. We came by motor, not by railway. "Enjoyed" is a term which might well be challenged in this connection by one who had only the experience of our second journey up, when we were favored by a hamsin—a hot and sand-laden wind from the desert. But that was exceptional. One prefers to remember the first journey, which, despite the heat and a good deal of dust, was entirely enjoyable.

(It is worth while to add a note on the weather of Palestine as we found it, especially for the benefit of those who think, as indeed we are all rather encouraged to think, that weather conditions here are much more hard-and-fast and more certainly predictable than in countries further north and west. On the 4th of April, when we arrived at Jaffa, it was very hot, but a cool sea breeze mitigated the heat when the sun was at its highest. During the following week the sky was often overcast, but there was no rain if I remember aright. The 11th of April at Jerusalem was a day of dazzling sunshine and fierce heat, but at night it was cool. During the period from the 17th to the 28th of April there was practically no extreme heat at Jerusalem; it was often cool in the daytime, sometimes positively cold at night, and on the night of the 22d and the morning of the 23d there was thunder and a heavy downpour of rain. Here

at Jaffa during the last few days sunshine and cloud have alternated, and the day on which I write began with heavy rain which afterwards gave place to mild sunshine, the wonderful blue of the sky being broken by great banks of white cloud. It may be that from now on the weather will be more settled, but we have been told ever since we came that it was going to be more settled and that the prevailing conditions were exceptional. Certain it is that the Palestinian April of our experience has been such as to tempt an Englishman rather to comparison than to contrast. The facetious even say that the British have brought their climate with them.)

We passed first through the rich and well-wooded country immediately to the east and southeast of Jaffa, a country rich with orange groves and cornfields, presenting to the eye of the superficial observer few natural features suggestive of an Eastern country, except the cactus hedges and an occasional palm tree. Further on the trees become fewer and the eye ranges over stretches of open field, partly cultivated, on either side of the road. Some miles further and we are in the embrace of the hills, which have been visibly waiting to receive us ever since we entered the open country. The road rises, first gradually and then more deeply, zigzagging up and up, and opening out ever-changing views that yet are always essentially the same—great mound-like hills with the bare limestone often visible, rolling away into the distance on either hand. Wild flowers of innumerable varieties grow by the roadside. Once or twice, looking back, you get a view of the yellow sands and the sea beyond. At last, after passing the Jewish colony of Moza you come in sight of Jerusalem.

Jerusalem is not one city, but two. The old town, encircled by the high walls built four or five centuries ago, remains unchanged, with its narrow stone streets often descending or ascending in steep flights of steps, its winding alleys and sunless courts, its variegated throngs, its poverty and squalor, and its extraordinary fascination. Outside the walls a new town has been growing up for many years, and it is still very much in the stage of growth. The strongest impression which it makes is of something half finished. Its roads are rough country roads, open fields, lumbered with stones or rubbish, break the line of buildings, every now and then a building which has got as far as the first story and no further tells of some abandoned scheme. Perhaps the less finished parts of the Golders Green suburb are the nearest analogy for a Londoner, though the analogy will mislead if it is applied too closely, for Jerusalem is even now, despite its incompleteness, much more imposing than Golders Green is ever likely to be. It has a number of fine buildings—from one point of view, too many, for the finest of them are rather in Jerusalem than of it. The Russians, the French, the Italians and the Germans have put up imposing edifices, some of which occupy the most commanding sites; but we Jews, for whom Jerusalem means so much—what visible impress have we made on the city? "Mine own vineyard have I not kept." Jewish institutions there are in plenty, but if one goes up to a hill or roof-top and surveys the city one sees no outstanding building that is Jewish. There is an Abyssinian Church with a fine dome, there an Italian hospice modelled on a building in Sienna, there the Mosque of Omar, there a Russian citadel dominating the city from the Mount of Olives—and so forth. Israel is not counted among the nations. Yet in this matter of buildings, as in other matters, a new period is beginning. For there is one hill on the eastern outskirts of Jerusalem that out-tops all the rest, and one day its summit will be crowned by the Hebrew university.

It was on the university site, fifty enough, that Jerusalem's public welcome was given to the commission. It was a brilliant scene of sunshine, trees and grass and flowers, troops of school children with their banners, and crowds of men and women in costumes of all fashions and all colors. The cinematograph was busily at work, but I doubt whether its films will give more than a faint idea of the extraordinary vividness of the picture, to which both nature and man contributed; and no feeble words of mine shall attempt to do what the latest triumph of science cannot achieve. The choir singing—chiefly of passages from the Bible—was good. With the speeches I am not here concerned, but it may be said that the speech of Major Ormsby-Gore, in reply to Dr. Weizmann's expression of thanks to Great Britain, must have brought home to the Jews of Jerusalem the reality and sincerity of the desire of the British Government and people to further the realization of our aims.

But what of the Jews of Jerusalem themselves? What of their sufferings and their needs? What of their future? Of the worst suffering of Jerusalem we know only by hearsay. The period during which typhus and meningitis carried off their thousands, and people died of sheer want of food and orphans lay about in the streets with none to take them in—that period was over before we arrived. But the situation is still serious enough; it would be regarded as appalling in any city which had not passed through something worse. There are not more than 27,000 Jews left in Jerusalem, perhaps not more than 25,000, out of a population estimated at 60,000 before the war. Of these some 22,000 are more or less dependent on charity, and these include many who used to be in comfortable or even affluent circumstances. Cases of typhus and meningitis are still numer-

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ous. The hospital accommodation is insufficient for the needs of the city, and such institutions as exist are starved for lack of funds and are unable to do their work as it should be done because repairs and renewals of equipment, furniture and bedding have been impossible since the outbreak of war. There is a shortage of doctors and nurses. True, the problem of medical relief will probably be in a fair way towards solution before long, when the American Medical Unit arrives. But that is only one of the problems. The population, though not actually starving, is still underfed. The orphans, the widows and the aged, who form quite an abnormal percentage of the population, are not properly cared for. The perennial problems of water supply and sanitation have still to be solved. War conditions have created a moral evil which did not exist before the Jews of Jerusalem. To cope with the situation here briefly outlined, vast sums of money and an efficient organization are needed. And the work of organization is rendered more difficult by the fact that the Turks removed many of the most progressive elements in the community, so that the burden is too heavy for those who remain, while the commission, few in number and with all sorts of other urgent demands on its energies, can do little at the moment to relieve them.

At the same time the situation is not without its hopeful side. The present difficulties will be met somehow or other. Money will be forthcoming; food supplies will increase; relief work will be organized; provision will be made for the widow and the fatherless. The amount of poverty and disease in Jerusalem will be reduced to something like normal proportions. Assume all that done, and the fundamental question still remains: Is there a different and a better future in store for Jerusalem? It is in considering this question that one is inclined to feel hopeful. For the breakdown of the Chalukah system, which has been an inevitable consequence of the war, gives Jerusalem Jewry a chance such as it has not had before of striving towards dignity and independence; and there are signs of a disposition to take the chance. The new spirit for which Zionism stands is at work. The need for organization is felt as it has not been hitherto. Young men and women want to work who never worked before. There is an increasing demand for education in Hebrew which infects even the "orthodox" section. Literary and dramatic activity is recommencing after the long silence imposed by the war and the Turk. A sense of new life and new possibilities is in the air. So far as Jerusalem is articulate, its demand is to be saved from a return to the old system of dependence on charity from without. It will be the task of a wise statesmanship to gather together all the forces that make for independence and progress, to direct them aright and to ensure their triumph. Jerusalem must no longer be left behind; it must be carried forward in the onward sweep of the national revival. But this achievement, though it is possible today as it has never been before, will not be easy. The tradition of generations cannot be broken without a hard struggle. The Chalukah system will raise its head again and will have its supporters, not only in Jerusalem, but what is perhaps still worse, in the world of Jewry outside Palestine. The task of building a better order on the ruins of the old day may be attempted with hope, even with confidence; but much hard work will have to be done, many a weary battle will have to be fought, before we can make real the Jerusalem of our dreams—the beautiful of stature, the joy of the world, the city of the great King.

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An Open Letter to Dogmatic Anti-Zionists.

What will you do if Zionism becomes a reality? You have constantly maintained that the Jews are only a religious denomination. You have reiterated most emphatically that the Jews do not constitute a race. You have minimized almost to the zero point the ethnic aspect of Israel.

You have maintained that it is God's will that Israel be eternally scattered among the peoples of the earth. If Israel should return to Palestine what will you do with your theological asseverations? There are many like myself who, looking into the future, are not only curious but anxious to know what you have in mind in regard to the progress of Judaism in case Zionism becomes a reality.

There are many of us who are not as enthusiastic about the Palestine commonwealth as others are. Nevertheless, we see that such a state of affairs is not only possible, but probable. You evidently deny not only the possibility, not only the probability, not only the desirability, also the international aspect of real Zion. What will become of your logical theories, of your philosophic es, of your self-assurance in the possession of the secret of God as regards the destiny of Israel? These questions are asked you in good faith.

Through The Haze.
This is written in a little Pennsylvania city situated in a valley between two ranges of mountains.

We are down in the valley. When we look up there is to be seen the mountain peak. Down below there is turmoil and strife. The people in the valley city pride themselves upon their progress and their cosmopolitanism. And naturally there is the jarring note. Looking upward towards the peaks, why there is peace and contentment. One forgets the grossness of every-day life. One shuts out the vulgarities and wretchedness of man-made world and years for the universe created by the All Creator.

The writer stands at the window of his room and watches the mist lifting and fading away into nothingness. And then the world becomes so beautiful. And there is quiet; it is so good to be alive, and up and doing. We live in troubled times and the future looks so bleak to everyone of us. The haze is surrounding everything. The haze is going to lift though. That is certain. It is the workings of nature that the mist shall only be temporary. We might as well accustom ourselves to that thought. That terrible haze, that awful mist is going to go away. And the mountain tops will appear once more. We shall laugh and be joyful. We shall thank heaven for that mist, for it made us realize that down in the valley we have been shut out from all the beautiful things of life. And we shall determine never to bring that haze again.

As I conclude this, the sun is breaking through. The haze is gone. The mountain peaks beckon. Beyond them lies happiness. Through the haze into the land of sunshine!—I. L. Brill in Jewish Gazette.

JEWISH CALENDAR.

- *Rosh Chodesh Kislev... Tuesday, Nov. 5.
1st day Chanukah... Friday, Nov. 29.
*Rosh Chodesh Tebeth... Wednesday, Dec. 4.
Fast of Tebeth... Fri. Dec. 13.
1919
Rosh Chodesh Shebat... Thursday, Jan. 2.
Rosh Chodesh Adar... Saturday, Feb. 1.
Rosh Chodesh Ve Adar... Monday, March 3.
Purim... Sunday, March 16.
Rosh Chodesh Nissan... Tuesday, April 1.
1st day Fessach... Tuesday, April 15.
7th day Fessach... Monday, April 21.
*Rosh Chodesh Iyar... Thursday, May 1.
Lag b'Omer... Sunday, May 18.
Rosh Chodesh Sivan... Friday, May 30.
1st day Shabuoth... Wednesday, June 4.
*Rosh Chodesh Tamuz... Sunday, June 29.
Fast of Tammuz... Tuesday, July 15.
Rosh Chodesh Ab... Monday, July 28.
Fast of Ab... Tuesday, Aug. 5.
*Rosh Chodesh Ellul... Wednesday, Aug. 27.
*Also observed the day previous as Rosh Chodesh.

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MORAWETZ, RUDOLF.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rudolf Morawetz, or R. Morawetz, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of his attorney, Mark Goldberg, No. 302 Broadway, in the City of New York, on or before the 22d day of October, next.

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. Spiegelberg, No. 160 Broadway, Borough of Manhattan, in the City of New York, on or before the 8th day of December, 1918.

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 Feiner & Maass, No. 100 Broadway, in the City of New York, on or before the 27th day of February, 1919.

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

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.

COHEN, JOSEPH.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Cohen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of his attorney, Henry Goldstein, No. 37 Liberty Street, in the Borough of Manhattan, City of New York, on or before the 7th day of December, next.

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

COHEN, FREDERICKA.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fredericka Cohen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 131 Varick Street, in the City of New York, on or before the 17th day of January, next.

SIEGEL, HARRIS.—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 Harris Siegel, 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, Oscar Englander, No. 302 Broadway, in the City of New York, on or before the 1st day of April, next.

MEYER, MESSBAUM, Executor. ISRAEL H. ZINAWAY, Attorney for Executor, 51 Chambers Street, New York City.

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.

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.

RESHER, MAURICE.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Maurice Resher, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Clarence J. Housman, at No. 20 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.

HYMAN, AUSTIN ASCHER SIMONS.—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 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 tenth day of March, next.

LOEB, 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 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, John & 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.

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.

MILLER, JULIUS.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Miller, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of I. Gainsburg, 258 Broadway, in the City of New York, on or before the office of Josephson, No. 233 Broadway, in the City of New York, on or before the 10th day of January, next.

ARNHEIM, SAMUEL W.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel W. Arnheim, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Hays, Kaufmann & Lindheim, their attorneys, No. 60 Wall Street, in the City of New York, on or before the 15th day of November, next.

WERTHEIMER, HERMINE.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Hermine Wertheimer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of his attorneys, Goldsmith, Cohen, Cole & Weiss, No. 61 Broadway, in the City of New York, on or before the 15th day of November, next.

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

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

FRANK, IVAN.—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 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.

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.

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.

MARKOWITZ, HERMAN.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Herman Markowitz, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business as executrix, at the office of her attorney, Mr. Max Altmyer, No. 290 Broadway, Manhattan, New York City, on or before the 31st day of December, next.

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

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.

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.

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. 201 Broadway, Borough of Manhattan, in the City of New York, on or before the 20th day of December, next.

LEIBOWITZ, BENJAMIN.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Benjamin Leibowitz, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at her place of transacting business as Administratrix, at the office of her attorney, Jacob Shapiro, No. 201 Broadway, Borough of Manhattan, in the City of New York, on or before the 20th day of December, next.

ALTMAYER, ABRAHAM E.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham E. Altmayer, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Cohen, Gurman & Co., their attorneys, No. 111 Broadway, in the Borough of Manhattan, City of New York, on or before the 25th day of October, 1918.

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

DARLINGTON, MAYME M.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Mayme M. Darlington, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Goldsmith, Cohen, Cole & Weiss, No. 61 Broadway, Borough of Manhattan, City of New York, on or before the second day of January, 1919.

ABRAHAM, ABRAHAM.—In pursuance of an order of Honorable Robert Ludlow Fowler, one of the Surrogates of the County of New York, notice is hereby given to all persons having claims against Abraham Abraham, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of their attorneys, Messrs. Lind & Pfeiffer, at No. 46 Cedar Street, in the Borough of Manhattan, City of New York, on or before the 1st day of February, next.

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 22d day of March, next.

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. 299 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of March, 1919.

MUSLINER, ISAAC.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac 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 17th day of March, next.

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 his place of transacting business, at the office of his attorney, 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.

FINE, ISAAC.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Fine, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Maurice L. Rippe, No. 170 Broadway, in the City of New York, on or before the 6th day of February, next.

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, 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.

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 their attorney, Adam Wiener, No. 51 Chambers Street, Borough of Manhattan, in the City of New York, on or before the 21st day of March, next.

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

ROTHFELD, BETTIE.—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 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, attorneys, 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.

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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 as Executor, at the office of his attorney, Benjamin I. Shiverts, No. 160 Broadway, Borough of Manhattan, in the City of New York, on or before the 9th day of December, next.

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 his attorney, Benjamin I. Shiverts, No. 160 Broadway, Borough of Manhattan, in the City of New York, on or before the 2nd day of December, next.

GANS, MAX.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Gans, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at the office of their attorney, George Frankenthaler, No. 35 Nassau Street, in the City of New York, on or before the 5th day of February, 1919.

OPPENHEIM, SAMUEL.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Oppenheim, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at their place of transacting business, the office of their attorneys, Hirsch, Sherman & Levy, No. 50 Broad Street, in the City of New York, on or before the 26th day of December, 1918.

GRAFF, SOLOMON.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Solomon Graff, late of the County of New York, deceased, to present the same with vouchers thereof, to the 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.

ROTHFELD, BETTIE.—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 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, attorneys, 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.

ROTHFELD, BETTIE.—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 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, attorneys, 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.

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