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After Strange Gods

Being One of a Series of Pen Pictures
By E. C. EHRLICH



Why Joseph Perlman was ever elected to be head of our People's Institute only the directors know, and if you ask them why they have chosen young Perlman out of the round dozen applicants for the position, they are likely to put you off with vague nothings concerning his record at college and executive ability. Now I wouldn't deny for a moment that Perlman deserves all the honors his university chose to heap upon him; nor do I doubt his executive ability, since he manages not only his co-workers, but the fussy ladies on his board with a skill that fills my soul with envy. While his grammar is above reproach, he is always faultlessly groomed and, no doubt, as the phrase has it, is "good to his mother."

Yet, whenever the puffy little president of the board of directors of the People's Institute points with pride to some new improvement, the splendidly equipped gymnasium, the marble lined swimming tank, or the reading room, so luxurious that I caught the librarian shooing out some children the other day lest their shabby little trousers "rub" her velvet arm chairs—whenever I look upon these material gains, I long to murmur: "Splendid! but why don't you get a director to match?" And, of course, I say nothing. For, after all, if the directors wish to be represented by a gentleman of the type of the estimable Perlman, it's the bad luck of the institute, not mine.

Joseph Perlman, as far as I know, never associated himself with any Jewish movement until he came to our city to grace his present position. To be sure, he found time once in a while to drop into a Menorah meeting while at college, and, being popular among his Gentile classmates, was several times elected to some committee or other, "because it'll look better to have at least one Jew on the board." Then he managed to make a few influential Jewish friends, one of them proving a "very present help" when graduation time came and young Perlman hesitated between the long course at the Law School and accepting a position which would give him time enough to decide what to do next. It was this friend who recommended him at the head of our institute which was to be dedicated in the fall. Perlman came down to talk over matters with the board, handled those worthy

gentlemen in his own graceful, easy way, charmed his hearers by a delightfully witty speech delivered at

tion, with a two years' contract in his pocket.

Perlman has been director of the

ings to take up his time, and plans for a new auditorium to go over with the architect, and an occasional

ticular. There is the Institute Monthly to edit, as well, and I, for one, believe that much of Perlman's success is due to his rare faculty of chronicling the activities of his institution. He's a clever advertiser, is Perlman, and knows the value of always having something doing at his plant.

So the People's Institute is really a great, buzzing bee hive every day in the week, and, perhaps I am too critical—or, shall I say too old-fashioned—to wish that the bees therein, drones and workers, would buzz a little more Jewishly. Not that I undervalue such cultural aids as classes in elocution and classic dancing or basket weaving, but when the big non-sectarian Settlement House down the street has been offering such classes for years, I can't help longing for just a little Jewish culture in an institution supported by Jewish funds, built to minister to the needs of the Jewish soul.

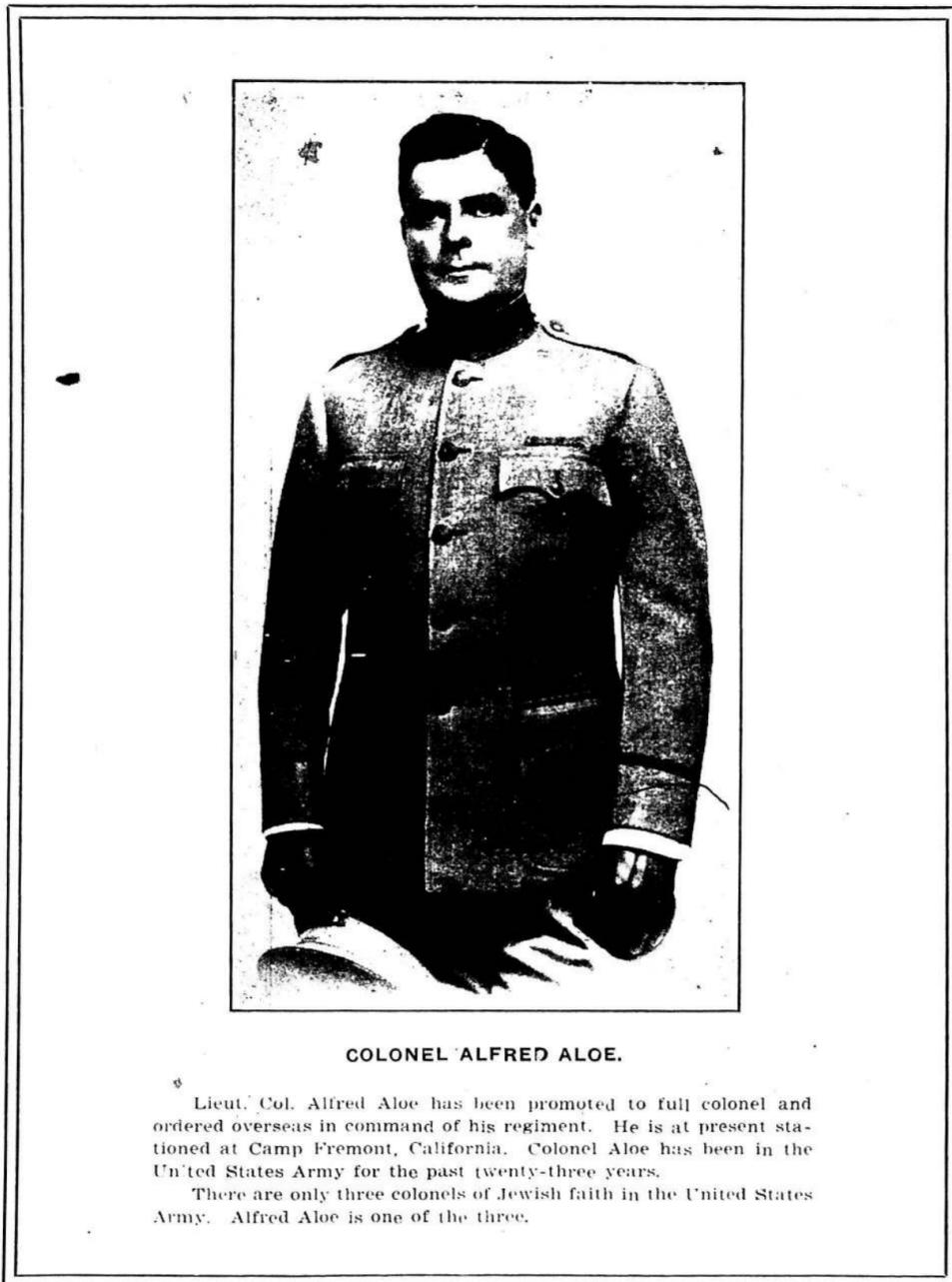
Something of this crept in and colored my talk with Perlman as we sat in his snug, little office the other evening. From the big assembly room across the hall came the jingle of a ragtime chorus, the Choral Society were practicing, so Perlman told me, for their annual comic opera. Above our heads, quickly pattering feet announced a dancing party for one of the institute's social clubs. A young girl wandered in to ask for a circular of the forthcoming course of lectures on the Modern Drama; two others to enroll in the new French class. There was, indeed, a stir of pleasant activity about the place and I felt that I ought to be satisfied, but wasn't.

Perlman rubbed his long, white hands with their beautifully kept nails. "Always something doing here," he said, complacently and smiled. But a moment later he frowned, and I, following his glance toward the door, understood. An old man stood there with long grizzled beard and skull cap, hesitating a moment before he asked in Yiddish to be directed to the reading room. Perlman seemed to catch the drift of his question and in German, smacking painfully of the college classroom, directed him to the third floor. He felt embarrassed and he showed it: in a flash, I knew that Yiddish was not one of the languages he had studied during his college career.

their banquet, and retired home "to brush up a little on Jewish matters," as he told me, during a short vaca-

institute for six months and is now too busy to "brush up"—Jewishly speaking. For there are board meet-

speech to prepare and deliver at some meeting devoted to social uplift in general and settlement work in par-



COLONEL ALFRED ALOE.

Lieut. Col. Alfred Aloe has been promoted to full colonel and ordered overseas in command of his regiment. He is at present stationed at Camp Fremont, California. Colonel Aloe has been in the United States Army for the past twenty-three years.

There are only three colonels of Jewish faith in the United States Army. Alfred Aloe is one of the three.

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"We have a few of that kind every night," he told me, patiently smoothing the irritation from his nicely modulated voice. "Fortunately, they're not so many now. When we first opened here there was always a crowd hanging around; used to come from their *schul* on the corner and sit around the halls talking their Yiddish or hang around the reading room waiting for their turns at the Yiddish newspaper. But after a while they found there wasn't much for 'em around here so they dropped off. We're not trying to appeal to that class, you know."

I didn't like his manner of saying "that class." I happen to know some of the old men from the "*schul* on the corner" and I respect them as scholars and gentlemen and Jews. But I did not try to defend them to Perlman—he would not understand.

"What we are trying to do," he went on, "is to attract the younger, progressive element. We want to elevate, modernize, spiritualize—in a word, Americanize the younger generation." I had heard him say the same thing from the lecture platform, but politely endeavored to look as though this were brand-new doctrine to me. "We aim here to be really cosmopolitan. In our literature courses, the young people become acquainted with the master mind of every country, Scandinavia, French, even India—we had Tagore lecture when he was here, you know. Our music classes introduce the young people into a larger world, and in our art class—" "You might have room for Butensky and Lilien, anyhow," I murmured, but he swept on. "It's the same in all our departments—world culture. When we named this the People's Institute we tried to express that ideal—a seeking of the culture of all the people's of the earth."

He said the set sentences very nicely, but his rhetoric left me quite cold. "I was thinking of what Professor Foster once said," I remarked thoughtfully, "that just as it is the duty of every man to cultivate his personality, so a race must cultivate its personality, too. The Jewish race has a personality, a soul—"

"Now if you're going to preach Zionism," began Perlman with a slight show of irritation.

"The Jewish soul is a little older than Zionism," I answered dryly. "That old man who came in just now may not read English, but in his Yiddish classes he ought to be able to find a culture just as sound as your Ibsen and Tagore could give him. That young girl you just directed to a French class; wouldn't it be a good thing if you had classes for her in Hebrew and Jewish history, too?"

"We're going to put in a few courses in history," he told me with the kindly indulgence one shows to an unreasonable child, "and we already have Hebrew classes every Saturday morning. But they're not well attended. The old folks prefer a *Cheder*. You see," with a touch of triumph in his tone, "there's no use trying to reach the old-fashioned conservative kind. That's not what the institute's for."

I did not answer. For after all, a college education and Jewish ancestry do not always furnish a man with common sense and a Jewish soul. I knew it was idle for me to argue with Perlman or to censure him—for how could he understand?

WITH THE J. W. B. WORKERS.

Quaint Human Interest Stories of the Training Camps—Where the Jewish War Work Organization is Co-operating with the Y. M. C. A., K. of C., and Other Agencies.

The 260 field workers with the Jewish Welfare Board in the training camps and naval stations these days meet with many touching bits of human experience. Though the J. W. B. is the youngest of the war work organizations, and has as yet a smaller corps in the field than some of the organizations with which it is co-operative, such as the Y. M. C. A., K. of C., and Salvation Army, it has already set a high mark of efficiency in war work. To the Jewish boy in uniform the presence of the Star of David men, as the J. W. B. is called, in camp and at the centers established in cities means particularly the solution of distinctively Jewish needs.

Here are some stories, told without varnish, of first-hand experiences gleaned by the Jewish Welfare Board's representatives in the field:

At Kelly Field the Jewish Welfare Board worker noticed a man talking English with a broken accent. Recognizing the accent, the worker addressed the soldier with a few words of Yiddish, and to the embarrassment of the J. W. B. representative, the man burst into tears. He explained that he had been in the army for eight months, and in all that time he had not heard a word of his mother tongue. He had scarcely understood the men with whom he was associated and they had not understood him, and these few words of Yiddish were the first sign that there was someone who understood him and who could make him feel at home.

The matron of the Jewish Welfare Board Center in Boston recently received the following letter from the mother of a man who had slept at the house once or twice:

"Dear Madam:
 as it is my son Stephens request to write you will do so i hardly know what to say to you as you are a stranger my heart is very soar to think poor steve has to go so far from his home he is my baby i am getting up in years will be 71 the 13 of next month but i do my work my son older than steve lives in part of my house he is married and has a family of three i do my one washen and cooken i have 24 chickens ill have more soon. You will be good to poor little steve while he their and write me a long letter after i hear from you i will be better able to write you and i ask you to pray for my boy that he may be kept safe and ask god to spair him to come back once more before i die if it is gods holy will i will close with kind regards and best wishes to you good by i hope to hear from you soon your true friend.
 "S— M. P.—"

One of the Jewish Welfare Board representatives at Washington received word from the family of Morris Rabinowitz that they had not received the allotment due them from his pay for several months. When they had taken this up with the authorities, they had been assured that Morr's Rabinowitz was dead, and he was so entered in the records. This the family refused to believe, although the statement was official, because they were receiving letters regularly from their soldier boy. On looking into the records in the central office at Washington, the Jewish Welfare Board representative found that there were two men by the name of Morr's Rabinowitz in the one company. The one of them had indeed died, but it was the family of the other which had had the pay allotment cut off. When this confusion was pointed out to the authorities the error was immediately rectified.

In Camp Doniphan the men were regular army men, who had seen service many months before the United States adopted the compulsory military service law. These wanderers had been in Panama, Philippines and Honolulu. They fought along the Mexican border, and the life which they knew was the army life. When the Sabbath service was first held, one of the men asked whether he couldn't say Kaddish, for, he said, he had recently received word that his mother had died in Russia. It had taken months for the news to come, and, since he had heard the tidings, he had never had the opportunity of reciting the memorial prayer until this evening. To him this meant the precious opportunity of at last paying the filial duty of respect and love.

The telephone bell rang, and the sleepy rabbi of the Texas town arose from his sleep to find a woman's voice telling him that she must find Abraham Kaplan. "But, madam," said the rabbi, "it is now nearly midnight and I cannot find Abraham Kaplan for you at this time." To which she replied that she was at the station and had just arrived in Texas from New York and did not know where to sleep and was altogether

icst. The sleepy rabbi dressed himself, called for the forlorn girl at the station and found a place for her to sleep that night. The next morning he learned from the station that Abraham Kaplan had promised to marry her; that he had been drafted into the army and was now in Texas. She did not know where, but was determined to find him. To find a single soldier in Texas, not knowing whether he is at Camp Bowie, Camp Dick, Camp MacArthur, Camp Logan Kelly Field, Leon Springs, Fort Sam Houston, Ellington Field, Camp Travis Rich Field, A. and M. College Station at Houston, Taliaferro, Everman, or any of the military posts along the Mexican border from Brownsville to El Paso was no simple task, even for the rabbi willing to do his duty as a Jewish Welfare worker. But by a combination of keenness and chance he succeeded in locating the man at Camp McArthur, Waco, and, referring the lonely lady to the rabbi at Waco, he brought the sundered hearts together, and the next day they became one.

At a small naval section base along the New England coast, the Jewish Welfare Board Field Secretary talking with one or two of the men, learned from them that their impression was that there was a considerable number of Jews among the three hundred men in the base. At going to headquarters to ask Captain Murphy, the officer in charge, what might be the number of Jewish men. The captain replied, he believed there would be fifteen to twenty, but in order to make sure he reached for the telephone and made inquiries. The captain almost lost his balance on his chair when the message came back to him that between thirty-five and forty per cent. of all the men in the station were Jews, and that instead of fifteen or twenty, there were nearly one hundred and twenty-five Jewish men in that station. When he realized this fact, he immediately gave orders to change the program of the naval base, so that Friday evening should no longer be a study night on which the men were compelled to remain in the station studying, but it should be a free night, and special facilities should be given to the Jewish men for going to town and attending religious services on their Sabbath eve.

News came to the Jewish Welfare Board representative at Camp Kearney, San Diego, that a Jewish soldier had been hurt in a fight with his sergeant. The name of the injured one was not known nor was his company or regiment known. The Jewish Welfare Board field worker walked from barrack to barrack in search of the missing man, eventually he found him and learned the story of the fight. The injured man had been called a Jew by his sergeant and had retorted with his fists, but the sergeant had had much the better of the encounter. The Star of David man went to the hospital and found a man sitting up in bed rather badly battered. He introduced himself as the Jewish Welfare Board representative. "Yes," was the answer without any sign of enthusiasm. He repeated his introduction in rather familiar terms. "Yes," was the reply. The conversation lagged until the patient explained: "It is very good of you to come, but you know I am not a Jew, I am an Armenian Christian and I am often taken for a Jew, and did not mind it a bit, although it is sometimes rather awkward, but the way this sergeant called me a Jew with the added language was so insulting to the Jews that I couldn't stand for it and I attacked him with this result. Nevertheless, I am very glad to see you and I hope you will call again."

The boys were sitting around the Jewish Welfare building in Camp Meade playing checkers, reading, writing, listening to the phonograph and generally feeling very much at home. A boy was pointed out as coming from a poor family and having heavy obligations which were inadequately met out of his soldier pay. He had received a smile-age book about a month before, and in general he was the recipient of any little attention of that sort that the Jewish Welfare Board can show him. He was drawn into conversation, and incidentally he was asked whether he had used up the smileage book yet. "No," he said, "as a matter of fact I haven't used any of it. When I have any free time and I want to enjoy myself, I come here to the Jewish Welfare Board, because here I feel like at home."

The Jewish Welfare Board field representative was visiting the base hospital, and as is the invariable J. W. B. policy, he was passing the time and having a friendly word with all of the patients in the ward. One would in particular return his greetings and engage him in conversation. When the J. W. B. man explained his blue Star of David as the insignia of the Jewish worker, the man replied, "Well, I am mighty glad to meet you. I am a Jew too, but I spent the past eleven years of my life in the remote parts of Alaska and haven't seen a Jew since I left the East eleven years ago, and it is certainly good to have you come and see me."

In Camp Fremont, Palo Alto, Cal., the Jewish Welfare Board representative was speaking to a group of men, and he suggested arranging for them a series of discussions on Jewish topics. He asked how the idea appealed to them. One man, Goldstein, replying for

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the other, said, "I am a regular army man, and I have served in the Philippines and in Honolulu and on the Mexican border. I have been far away from all Jewish people and all Jewish interests. I couldn't keep Yom Kippur because I did not know when it occurred. I couldn't keep my father's Yartzheit because I haven't any idea when the date came around. We are very soon going across, and I know that I shall not come back, and you couldn't do anything better for me just now than get up these lectures, and bring me back a little to my own people before I go across."

Fugitive Leaves from the Diary of a Jewish Legionnaire.

Two significant events have to be noted. The American Judeans, after a brief training in England, are about to proceed overseas. A Jew had earned the military medal for bravery on the firing line. The colonel, acting as spokesman now for the authorities and now for us, said:

"It is a happy occasion on which we present to Sergt. Isaac Williams the military medal. The more of such distinctions our battalion gains the better. They bring honor on us as soldiers and as Jews. This is the last occasion on which I shall address such a large parade for some time, as the American contingent leaves us this week to join the other Jewish battalions now in training in Egypt. Our god wishes go with them. We admire their enthusiasm, and hope that they will make a glorious record when they see fighting—hard fighting—as they are bound to do. To those who, after the war, intend to remain in Palestine we wish success and happiness, while to those who intend to go back to the States we hope that they will be able to look back on the period that they spent on active service as a period in which they did their duty as Jews and men."

The news that they were definitely proceeding overseas made our men very happy, and a spirit of festivity seized hold of them that did not desert them until they were on board ship. Then it burst out afresh. Sergt. Isaac Williams was one of the first men in the British Empire to be awarded the "military medal for bravery in the field."

As a corporal at the head of a platoon of thirty the officer and sergeant being dead, he attacked and disposed of eighty Germans and captured a crater that he held for twenty-four hours, when reinforcements arrived. Only three of his companions remained alive after the encounter.

In addition to this signal act of bravery this Judean has been mentioned in dispatches.

Although three times wounded and in a position to obtain his discharge from the army, he volunteered, in order to serve with the Jewish boys and to go with them to fight in Palestine. He is anxious to go out with the next draft of American Judeans, of whom he is now instructor. He is also related to them from the fact that his father, Charles Williams, lives at 137 Patchen avenue, Brooklyn.

Russian Jewish Exiles Cannot Return.

In an article condemning the Jewish policy of the German administration in the East, the *Volksstimme*, of Chemnitz, states that the decree prohibiting Jewish-Polish laborers from entering Germany applies also to Courland and Lithuania, and that under this decree the return is prohibited even of those Jews who were forcibly removed by the Russians at the time when the German armies were overrunning the former Russian Empire. The *Volksstimme* points out that the anti-Semitic attitude of the German authorities is having a bad effect, which cannot be removed by ministerial promises.

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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Claims for Publication of Figures of British Jews Serving in British Army—Further Movement for Co-ordination of General Effort Throughout Community's Charitable and Educational Associations—Big Scheme Proposed Based Upon New York Example—Discussion on Reorganization of Jews' College, But Details Not at Present for Publication at Chief Rabbi's Request—Fund Suggested for Spreading Jewish Propaganda Literature Among British Leaders of Non-Jewish Thought and Action—British Aliens' Advisory Committee and Its Recent Work.

London, Sept. 26, 1918.

A strong feeling has been expressed in Jewish quarters in this country that the figures of British Jews serving in the British forces should be published. It is considered as a serious omission that after four years of war nothing official has yet been made known of the part taken by Jews of the British empire in the empire's struggle. A request that was made by the Jewish Board of Deputies a few months ago to the War Office for the publication of the figures in question met with the reply that that department had no objection to such publication. The figures, however, are not yet available.

The records of Jewish soldiers and sailors, with the data concerning their numbers, casualties and promotions, are in the possession mainly of the Jewish War Service Committee, but they have not yet been properly compiled and classified, because the senior Jewish chaplain, Major Michael Adler, has had no time to attend to the matter. He has now returned to England from the front for home duty, and as soon as he has completed the reorganization of the system of chaplains and visiting ministers for Jewish soldiers and sailors he will devote himself to the preparation of these statistics.

Co-ordination and reorganization are great words to conjure with everywhere nowadays, and the Jewish community, like every other aggregation of people, echoes and re-echoes with them. The Rev. Isidore Harris delivered a very good address here on the Day of Atonement dealing with the urgent necessity of co-ordinating the numerous charitable and educational activities in the community's midst. He referred to the marvelous work accomplished in what he said was the far less manageable Jewish community of New York, and declared that as things were conducted in London a premium was being paid on waste and inefficiency. It was to this that the Rev. Harris apparently put down the fact that so many Jewish benevolent and charitable undertakings are so frequently in want of money—the generously inclined members of the community are actively discouraged and business instincts are a reproach.

He proposed a scheme for central organization which would tend to benefit the finances of all and stop the practice of one institution competing against another for funds from the charitable. He would proceed first of all by calling a conference representing, say, the Board of Guardians, the Association for the Protection of Women and Girls, the Homes for Incurables and Aged Jews, and the Deaf and Dumb, the Orphan Asylum, the Blind Society, the Soup Kitchen, the Sickroom Helps, the Jewish Lads' Brigade, the Temporary Shelter, the Jewish Hospital Association, the Visitation Committee of the United Synagogue, the Yeshivath Nefesh and the Union of Jewish Women. And, taking the educational institutions, there would be present delegates from the various Jewish schools, Jews' College, the Anglo-Jewish Association, the Religious Education Board, the Talmud Torah Trust and the Union of Religion Classes.

One leading line of the organization would be an invitation to the charitably disposed in the community to give a single big subscription to a general fund for a whole batch of associations in place of a number of smaller contributions to individual charities. In this way would be formed a clearing house through which all charitable donations to public bodies could pass.

The Rev. Isidore Harris estimates that the total amount disbursed by the Metropolitan community to Jewish charities is quite \$500,000 a year, and he says that it would be necessary to ascertain be-

forehand that the same sum could be guaranteed under the new system, so that each institution could be assured that it would not suffer any loss from a pooling of charitable resources. In all probability the institutions would gain from the economies that would be effected, not to speak of the freedom from financial anxiety they would enjoy, which would enable them to devote their entire energies to the actual relief or educational work on which they are engaged. And they would gain, moreover, from the opportunity that would present itself of obtaining new subscribers to the charitable fund. "The enrollment of new subscribers," continued Dr. Harris, "to our charities is a matter which is engaging the attention of more than one body at the present time. The transference of wealth that has taken place since the outbreak of war has made the problem an urgent one, and it is coming to be realized that Jewish institutions must depend for their support in the future on the entire Jewish body, and not on a few wealthy contributors." In the words of the American report from which I have taken my facts, "the cause of the weak, the sick, the maimed, the unfortunate and the starving should be the cause of a united Jewry, and each should contribute his share to lightening the burden of those less fortunate than he." And there is this further consideration: The need of securing fresh support for our philanthropic institutions has become the more imperative, inasmuch as there is a notable tendency, in this country as in America, to divert active sympathy from the Jewish channels in which it formerly flowed to war charities and general purposes. The effect of this upon our institutions will be disastrous unless a special effort is put forward to meet the new situation. Finally, one outcome of this effort would be the elimination of institutions which are duplicating work that is better done by others. There is a vast amount of overlapping in our communal machinery, which, under a better system of organization, will gradually disappear."

The lack of organization in certain phases of communal work was also emphasized by the Rev. A. A. Green at the latest meeting of the Council of Jews' College. He was replied to by the chief rabbi, whose remarks, however, cannot be published, as, by request, they were treated as private and confidential. The Jewish press here appeared to believe that such suppression is harmful in the interests of communal success, and, again, it is urged that such suppression is against the great modern movement, of which one of the big outward and visible signs is the agitation against secret diplomacy in the higher councils of the world.

Great success appears to have resulted from the literary fund, inaugurated some time ago by the chief rabbi. This fund has been the means for circulating amongst Jewish soldiers and sailors a large number of interesting publications, mainly in the form of booklets. As a result an important member of the Scottish community is now suggesting that so good are these publications that if non-Jews had an opportunity of perusing them, many false opinions so rampant might be corrected and a much better comprehension of the Jewish character might follow. He asks, therefore, if it would not be advisable to start a secondary propaganda for the purpose of disseminating broadcast these publications among men of influence and leaders of thought in this country, including, apparently, every Member of Parliament, members of town and county councils, teachers, preachers, journalists, authors and generally men of note throughout the country. This correspondent also reminds us of what is apparently, so far as we are allowed to know, the enormous success of the Allies' propaganda of a similar effective nature, is certainly bringing peace nearer. Propaganda of a similar effective nature, it is urged, would tend to a better understanding of the Jews in this and every other country and would well repay whatever cost might be incurred. The correspondent himself offers to start a fund with £250 for this purpose.

The Aliens' Advisory Committee is continuing its sittings, and just now is apparently granting more exemptions from internment than orders for internment. Probably some of the least offensive cases are now being dealt with and most of the worst are away behind barbed wire. Speaking of last week's proceedings it can be said that many of the cases investigated were those where persons were of great age or permanently incapacitated. In the case of aged persons all of them were over 70, many over 80, and forty-three had reached the advanced age of 85 and upwards. Many, if not the majority of them, had been in England for over half a century.

The following are striking examples, and are taken from charitable institutions maintained by the Jewish community for their aged or deserving poor: In one such instance there was a

German aged 101, who has been in England eighty-three years; and another, a German woman of 74, who has been here all her life except one month. A German of 80 has been here sixty-two years, and another German of 85 has been here seventy-three years. These are not exceptional cases. There were numerous cases of men and women well over 85 years of age. In the case of infirm persons many, if not all of them, were incapacitated either by blindness or total or partial paralysis. In each case the committee had a police report, and in no single case was there either a complaint from the police nor from a member of the public. In no case was there any suggestion that the alien was a danger. In nearly all the cases the alien was maintained by relations or in charitable institutions, and was not a burden upon the state.

Conditions in Russia.

A prominent Jewish merchant who has recently arrived in England from Russia, being interviewed with regard to affairs in that country, explained the position in Lithuania as follows:

"At first the Jewish population was very badly treated. The Germans furiously suppressed both the national and the religious movements. The teaching of Hebrew was forbidden, and every Zionist tendency obstructed. Several times the German military command thought that they would have to withdraw from Wilna, and in those days the suffering inflicted on the Jewish population was terrible. Food was very scarce, and in a short time about 20,000 Jews died of hunger in the Wilna district alone. All the available food was taken by the Germans, and the only means of securing indispensable commodities was by bribing the German officials, who have shown themselves to be as susceptible to bribery as the Russian officials of the old regime.

"To relieve the food situation the Jews of Lithuania took to land work, and practically every family now possesses an 'allotment,' where it grows potatoes and other vegetables. Commercial transactions have practically ceased, and agricultural activities are spreading in consequence.

"When the news of the capture of Jerusalem reached Lithuania the joy of the Jews was indescribable. It was worth enduring what we have suffered to live to hear this," a Jew remarked. The Jews in the occupied provinces are heart and soul with the allies, especially with England, but, of course, it is dangerous for them to express their feelings only. The German Government, after the British declaration of November 2, 1917, circulated a childish story to the effect that in 1917 the Kaiser and the Turkish Government had agreed to give Palestine to the Jews, but that King George's spies discovered this and the British Government was urged to draw up the declaration without delay. That explains why England was the first to recognize Zionism! Needless to say, hardly anybody in Germany or the invaded districts believed this absurd statement.

The Russian merchant gave a most cheering description of the effect upon the Jews of Russia, of the British declaration which, he said, had given new life to the national movement. "And Jewish gratitude towards England knows no limits," he added.

"In spite of the much-hated Bolshevik Government, England is very popular, and Russian Jews would gladly fight under British Government in Palestine. The Bolshevik Government will fall. England will then see for herself how affectionately she is regarded by us Russian Jews. In these terrible days the Jews in Moscow have done all they could to help the British officials in their awkward position. All they have done will be known later, when England will reap the harvest of her sympathetic treatment of the Jews. The Germans are hated everywhere, by the Jews and Christians alike. And the general feeling is that we would rather be ruled by Bolshevik than by the German Government. We are very hopeful about Palestine, thanks to England. I wish I could tell you about the enthusiasm with which the declaration was received. You have heard about Odessa. Well, it was the same everywhere in Russia, also in occupied towns like Warsaw, Wilna and elsewhere—the joy was great though concealed. Rumors reach me that the German Jews also are heart and soul with England in her Zionist policy. It is difficult to make definite statements now, but the whole world will see later, and England will be blessed always as long as there will be Jews in the world."

Condition of the Jews in Poland and Lithuania.

A representative of the Dutch Relief Committee who recently visited Poland and Lithuania has described in a report the sorry plight of the Jews in those two countries. He states that shortage of raw material and the lack of machinery have resulted in a great cessation of work, and only a small proportion of the population is now capable of earning a livelihood. In Wilna, which has a Jewish population of 57,000, 29,000 are completely destitute, and a similar state of affairs prevails in Kovno and Bialystok. The rate of mortality among the Jews in Wilna is exceedingly high, particularly among children. Latest statistics show that while the Jewish population of that city is 41.5 per cent. of the total population, 44.4 per cent. of the deaths occurred among Jews. In Warsaw, while 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.

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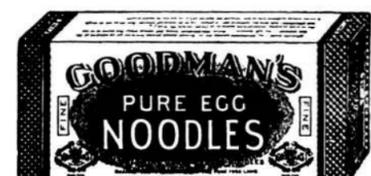
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ITEMS OF INTEREST IN THE JEWISH WORLD

Dr. Henry L. Wolfner, heretofore vice-president, has been promoted to the presidency of the St. Louis (Mo.) Board of Education.

A meeting of the Executive Board of the National Council of Jewish Women will take place at Providence, R. I., during the week of October 28.

The Associated Jewish Charities of Minneapolis, Minn., have joined the local War Chest, and will raise their budget for the coming year through that medium.

Under the guidance of Rabbi D. Almond, a congregation has been formed in the Rogers Park section of Chicago, Ill. It will be known as Congregation E'nai Zion.

Rabbi Jacob Klein, for six years head of the Congregation E'nai Jeshurun, Cleveland, Ohio, has accepted a call as rabbi of Congregation Tifereth Israel of Columbus, Ohio.

Sir Maurice Levy, Bart., Liberal member of the Loughborough division of Leicestershire, has intimated his intention, for reasons of health, to retire at the general election.

Commissioner of Charities Coler has appointed S. Milton Schatzkin a special deputy commissioner to take charge of the care of New York city's poor who are sufferers from cancer.

A new house has been acquired for Martha House, a home maintained by the Cleveland (Ohio) Section Council of Jewish Women, where self-supporting girls can live comfortably.

M. Mayer, of Paris, has just given 25,000 francs for the benefit of the children of French officers who have fallen on the battlefield. Only a few months ago M. Mayer gave 500,000 francs for the same object.

The anti-Jewish campaign in the German colonies in the South of Russia has assumed remarkable dimensions. Jews are expelled from houses owned by Germans, who confiscate or "requisition" wholesale their tenants' property and goods.

The Mayor of Odessa, M. Bogutzky, attended a meeting of the newly elected Jewish Communal Council, and in the name of the city greeted the establishment of a representative Jewish body elected on a wide and democratic franchise system.

The Bolshevik Government has prohibited the Jewish institutions and organizations from withdrawing money deposited by them in banks without the additional signature of a person authorized for the purpose by the Commissary for Jewish Affairs.

Mr. Lutzky, former Minister for Jewish Affairs, has been appointed adviser to the Minister of Education, to control the Jewish educational institutions and to tender advice to the government on all matters connected with Jewish education in Ukraine.

The Lynn (Mass.) Jewish Sheltering and Aid Society is contemplating opening an institution for homeless Jews in that city. The proposed home will contain, besides lodging rooms, a big hall, that will be used for communal meetings and concerts and small halls for organization meetings.

Carl Dreyfus, of Boston, Mass., has been appointed to the post of supervisor of purchasing materials for the Quartermaster's Department. His duties will be to see that there is a simplification of system in purchasing of all goods by the manufacturing branch of the Quartermaster's Department in New York.

Rev. Raphael H. Melamed, formerly of Philadelphia, Pa., has been elected rabbi of the Spanish and Portuguese Congregation of Monte Carlo, as successor to the late Rev. Meboda de Sola. Dr. Melamed, who is a native of Morocco, is a graduate of the Jewish Theological Seminary of America, and of late has been a member of the faculty of Gratz College.

Meyer Bloomfield, a well-known sociologist, essayist and expert on labor problems of Boston, Mass., has been asked by the authorities of Washington to go to Europe to make a study of the labor problems growing out of the war. Mr. Bloomfield also has a commission from the Saturday Evening Post to present in its columns some of the results of his studies.

Mitchell Freiman, founder of and formerly superintendent of West End House, at Boston, Mass., passed away at his home in West Roxbury, Mass., last week. Mr. Freiman, who was born in Boston thirty-eight years ago, was a Harvard graduate. He was especially interested in work among the newsboys, and for a number of years had been director of the Newsboys' Club.

Rabbi David Philipson has been appointed a member of the Council of National Defense of Cincinnati and Hamilton county, Ohio.

Philadelphia (Pa.) Jewish Charities are left \$5,000 through the will of the late Solomon Ascher, pioneer dancing master of Philadelphia.

Jacob Furth, for many years a communal leader in St. Louis, Mo., and leading figure in B'nai B'rith Grand Lodge circles, is dead at his home in St. Louis, Mo.

Rabbi Abraham Blum, of this city, has been invited to deliver the opening prayer at the convention of the New York City Federation of Women's Clubs, to be held at the Hotel Astor on October 25.

Governor Cornwell has issued a proclamation declaring October 29, 30 and 31 as Jewish Relief days in West Virginia and urging the people of the State, regardless of sect, to contribute to the fund for the relief of Jewish sufferers in the war zones.

Owing to ill health Albert H. Messing has resigned as publisher of the Chicago *Herald and Examiner*. Mr. Messing, who has been active in newspaper work for over a quarter of a century, began his journalistic career as a reporter in St. Louis, coming to Chicago fifteen years ago as news editor of the *Examiner*.

Rabbi Eli Mayer, for ten years associate rabbi of Congregation Rodeph Shalom, of Philadelphia, Pa., has accepted a call from Temple Beth Emeth, Albany, N. Y., and will enter upon his new duties immediately. Rabbi Mayer, who was born in Baltimore, Md., in 1880, comes from a family of distinguished rabbis.

Sam Schwartz who passed away on October 3 at Hempstead, Tex., was one of the leading citizens of that town, where he had been a trustee of the school board for over thirty years. As a mark of respect all schools were closed the day of his funeral, and all business was suspended during the passing of the cortege. He was the oldest Confederate veteran in Texas, enlisting from South Carolina. He had lived in Hempstead for the past fifty-four years.

The leading Jewish refugees from Courland, headed by Rabbi Nurok, of Mitau, have opened negotiations with the representatives of the invaders at Moscow for the return to their homes of 25,000 Jewish refugees who at present reside in that city and in other Central Russian towns. Their position is extremely unsatisfactory, and the wealthier refugees of each town are continually being called upon to support their less fortunate brethren. A special fund was recently opened for the Riga Jewish refugees at Moscow.

The Jews of Belavka have petitioned the district authorities against the acts of the chief local authority, M. Yankovsky, who had introduced a system of terror against them. Frequently he "requisitions" the goods of Jews and leaves Jewish tradesmen without means. He arrested two noted Jews, MM. Prilutski and Spivak, and chained them to the prison wall, where they remained until a ransom of 300 roubles was paid to him. Old Jews were beaten by him. One Jew was even shot dead. The Jews requested Yankovsky's superiors to remove him from his post.

The inquiry set on foot by Jews into the pogrom at Suraz, in the course of which the property of Jews was plundered in a wholesale manner, and many of them were cruelly beaten, revealed the fact that it was organized by the leaders of the Bolshevik gangs who came to the town to suppress alleged anti-revolutionary activity. They began by accusing the Jews of welcoming and sheltering the enemies of the country, although the community was particularly careful not to take sides in the struggles for ascendancy which were in progress. The gangs ended up their activities by a violent pogrom.

During the period of the German advance the Pan-German General von Giesattel gained notoriety for his ultra-Chauvinistic utterances and anti-Jewish speeches. He once complained that even the Pan-German movement was too Jewish in character and was not sufficiently determined to fight the Jews. He used to ascribe to the Jews, in pamphlets issued under his direction, all the internal troubles, and spoke of the demands for reforms in Germany as inventions of the Jews. Now, after the heavy defeat of the German army, the same patriotic general has changed his tone. He has suddenly come to the conclusion that internal peace is a necessity for Germany, as is also a truce of all parties and nationalities in the Kaiser's dominions. He no longer advocates war on all parties that demand reforms, and he even consents to the suspension of the anti-Semitic campaign.

The Jewish Vote and Washington.

By JOSEPH L. TEPPER.

WASHINGTON, D. C.—What possible connection is there between the Jewish vote in the several states and Washington is a query that the war or district politician will ask in a resentful tone. He will regard the mere suggestion of any relation of one to the other as an attempt to invade his own sacred precinct and an unjustified interference with his prerogative to use the Jewish vote for his immediate sinister purposes.

Nevertheless, it would be difficult to exaggerate by spoken or written word the importance, not to any individual or group of individuals, but to the good name and prestige of the entire Jewish nation of a well balanced and judicious use of the greatest emblem of democracy, the franchise. It is error to suppose that Jewish intellect, ingenuity, commercial power and the like is sufficient to perpetuate our welcome and assure our safety in those United States. It is far more important that we demonstrate in all our actions and especially at the ballot box a high conception of our civic duties and a due appreciation of the great responsibility that the exercise of the franchise entails. For after all, you may talk of constitutions, treaties, charters, platform planks and the like till doomsday, it is the franchise that is the real cornerstone of democracy. A misuse or abuse of that gift by an independent people invariably spells the forfeiture of their liberties. An honest, progressive electorate always means a good, benevolent government. A prostituted electorate always results in the practices of graft and tyranny in government.

Therefore, if, to us, the United States is one of the few great asylums the world over, where the oppressed of our race can and will come for the enjoyment of those inalienable human rights that were proclaimed gospel by the founders of this government, it is our solemn and imperative obligation by all means at our command to give strength, dignity and longevity to the institutions upon which this government rests so as to make them in fact immortal and a model for the rest of mankind.

How can the Jew in America best effectuate that purpose, is a question of too much moment, I thought, for me to undertake to answer, and I sought the judgment of disinterested and mature minds high in the counsels of government, but whom I cannot, for obvious reasons, quote. Let me give a brief summary of their views:

First and foremost, it is of the greatest importance that no political party should regard the Jewish vote as a pawn in its hands—its exclusive property. The Jewish vote shall be an intelligent, discriminating vote to be captured by that candidate or organization whose attitude and policies are calculated to serve best—not any Jewish interests alone, mind you—but the interests of the electorate at large. The sad estate to which the so-called Southern States vote and the Negro vote have fallen, the first one having been regarded as a sure Democratic asset, and the latter as a fixed Republican asset, is the strongest evidence of the wisdom of that admonition. Although the history of America is a history of parties, yet the time is fast approaching when it will be considered a reflection on a voter's intelligence to be labelled as the hereditary property of this or that party even if that party in its inception is surrounded by a halo of idealism and its followers look up to it as a religion as in the case of the Socialists.

Second, it is of equal importance that the Jewish voter does not regard the issues from the narrow racial point of view, but should always defer to the general and national welfare. Even in a case where the considerations merely preponderate on the side of the national welfare as against the individual or racial choice, the Jew should exercise a degree of self-abnegation and add his weight on the side that has in view the common good. He must especially be careful not to permit himself to be beguiled by an appeal to his conceit by means of race-flattery, an art much in practice by politicians.

Yet, the above formula should be qualified by the statement that where the common interest will be equally served, preference should, in the nature of things, be given to the cause, party or individual who best serves our interests and is friendly to us as Jews. The doctrine of the New Testament which enjoins you to extend the left cheek after you are smitten on the right, has never been practiced even by Christians. It is not merely our privilege but our clear duty to be on the alert in defense of our rights as Jews and at the proper time to make our political influence felt in such a way as to encourage our friends and cause our traducers to suffer from a stricken conscience.

No theoretical formula can be so well digested mentally as when illustrated by concrete facts. Coincidentally, the precepts herein laid down can be perfectly and most admirably exemplified by the situation now presented for the Jewish voter in the Illinois Senatorial contest between Senator Ham Lewis and Congressman McCormick, who is making a strong bid to succeed Senator Lewis in the United States Senate.

To follow out in logical sequence the suggested formula, the first proposition is who of the two is most qualified to fill the place so as to serve best the interests of all the people?

The coming era will be the readjustment period from a state of war to a state of peace under a new social and economic order. The most consummate political acumen and statesmanship will be required. Senator Lewis possesses these qualities in such an extraordinary measure that during his first term of

service in the Senate he reached the pinnacle or leadership of his party in that branch of Congress, having been the "whip" among the Democrats, and in that chamber he is the recognized spokesman of the President.

Thus, in the retention of Senator Lewis in the Senate, the public is assured of a servant of the finest type. In supporting him, therefore, the Jewish voter would be conscious of rendering the greatest public service.

After being assured of his general fitness, it is permissible to point out why the Jewish cause will be greatly promoted by the return of Lewis. By chance and design, President Wilson's administration has done more to advance the Jewish cause in the United States and the world over than any other President in the past. There is no doubt that the hardest task of his administration is before him. The establishment of peace is almost exclusively on his shoulders. He is entitled to such aid in carrying out his project as he calls for. And he does call for the return of Senator Lewis in most unmistakable terms. It is no exaggeration that it would be an affront to the President if Senator Lewis were defeated, for he would be deprived of one of his most trusted lieutenants in shaping the new world order.

Third, and last, it is distinctly to the interest of the Jew that Senator Lewis be returned, for in him they are assured of a staunch friend and a most energetic supporter of this cherished ideal in the establishment of a homeland in Palestine for their oppressed brethren overseas. Of that there is no doubt. His attitude towards us has always been one of candid friendship.

And this is where the crux of the issue to us Jews is of supreme importance. Assuming that Mr. McCormick is equally suitable for the office, he cannot, with the best of intentions do for us what Senator Lewis has done and definite to any one who is at all account of his intimate association with the President and the confidence he reposes in him. This is perfectly clear and definite to any one who is at all acquainted with the political conditions at Washington. In the state of Zionism the welfare of the future national Jewish life will hang on the scale at the end of this war, and every possible influence must be brought to bear on our side. The influence of Senator Lewis with President Wilson has been firmly established. It is bound to grow with years. With the Senator's unalterable desire and strong plea for the re-establishment of the Jewish state, the President of the United States, if need be, will of necessity act accordingly, which must result to our benefit. Conversely, at best and with sincere intentions, Mr. McCormick's influence with the President will, if at all, be of a negative character. Assuming McCormick's interest in Zionism, it will have no practical bearing upon the results because of his lack of the necessary relations to bring it about. As

Jews we need Lewis in the Senate as much as the President does in his own work.

On the other hand, what claim does Mr. McCormick have on Jewish patronage, either from the standpoint of a citizen or as a Jew? It is not the purpose here to descend to any personal criticism of any one. It is proper, however, to say that Congressman McCormick's best friends will not maintain that he measures up to stature of importance here in Washington to Senator Lewis. True, he is a man of great wealth and the owner of a great sensational newspaper in Chicago that most likely will say a lot of pleasant things about the Jews between now and election day, but by the same token of self-interest, there was a day—not so long ago—when that same newspaper was rather fulsome in its defense of the Czaristic regime in Russia.

In a word, the Jewish voter in this instance, by application of altruism, judgment and discrimination, has an unequalled opportunity of strengthening and augmenting his influence here at the capital. Here is an unparalleled chance to convince the world of our value as citizens in the use we make of the franchise, and incidentally, an opportunity to manifest a title of the gratitude we owe the present Administration or what it did in promoting our national status among the nations of the world. Our future political life as a nation demands it most imperatively that our friends know that we are capable of gratitude and justice.

"The Olive Branch."

The moral sense is so fundamental a part of human nature that the same moral delinquency which is today evoking the world's curse upon the Teutonic savages, was thousands of years ago considered to merit the divine curse, exercised in the Deluge. The generation of the flood was guilty of the crime of violence. The Hebrew term for violence has reference specifically to those moral transgressions which are committed flagrantly, in bold defiance of any moral law. The commission of a crime in stealth argues at least for the recognition of some moral standard, the violation of which is at least accompanied by a sense of guilt, but the bold and open practice of wickedness betrays a degenerate nature that knows no moral law. Such a nature is beyond hope of regeneration. Force, force, without stint, is the only proper method of treatment.

The olive branch is now extended to us by our enemies, but it cannot be acceptable unless there is assurance that the tree from which it springs is sound and wholesome, not poisonous and treacherous. It does seem that the rainbow is beginning to brighten up our horizon, but let us not be deceived by false colors. The rainbow will not symbolize a real and lasting covenant unless it augurs a peace in which men's hearts can be at rest, knowing that it is founded on justice, righteousness and good will—Rabbi Israel Goldstein, New York.

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There are numbers of new and beautiful specimens ready for selection in the Department on the First Floor—many of sterling silver, others in gold-finish, and many others in celluloid, leather and novelty effects. Perhaps the most appealing at the present time are the frames designed especially for the photographs of army and navy men; and of these there is a large and most interesting assortment, with decorations corresponding to the insignia of every rank in both branches of the United States Service.

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ENGAGEMENTS.

BLUMENTHAL—FULD.—Mr. and Mrs. Nathan Fuld, of 327 East Seventy-ninth street, announce the betrothal of their daughter Bertha E., to Mr. Max Blumenthal. At home October 27, 1918, after 8 p. m.

MARRIAGES.

COHN—PINCUS.—Mrs. Regina Cohn, of 210 West 109th street, announces the marriage of her daughter Martha Louise to Max Lewis Pincus, chief Yeoman, U. S. N. R. F., on Sunday afternoon, October 20, 1918, at the home of the officiating minister, Rabbi Aaron Eiseman.

BIRTHS.

EHRlich.—Mr. and Mrs. Benjamin Ehrlich (nee Anna Posner), announce the birth of a daughter on October 18, 1918.

BAR MITZVAH.

MORGENSTERN.—Mr. and Mrs. Louis Morgenstern, of 610 West 150th, announce the Bar Mitzvah of their son, Melvin De Witt, Saturday, October 26, at Temple Rodeph Shalom, Sixty-third street and Lexington avenue.

SOCIAL NOTES.

Mr. J. C. Mahen, president of the Schloss-Sheffield Steel Company, together with his family, is spending the winter at The Breakers, Atlantic City.

IN THE SYNAGOGUES.

ADATH ISRAEL (551 E. 169th street, Bronx).—Rabbi Mayer Kopfstein preaches this evening.

man preaches this evening and Sabbath morning.

INSTITUTIONAL SYNAGOGUE (112 W. 116th street).—Sabbath morning Rabbi Herbert S. Goldstein will preach, Sunday morning at 10.45 at the Mt. Morris Theatre, 116th street and Fifth avenue, Countess Turczynowitz will speak on "The Present Condition of the Jews in Russia and Poland."

PETACH TIKVAH (Rochester avenue and Lincoln place, Brooklyn).—Rabbi Israel H. Levinthal preaches this evening and on Sabbath morning.

SINAI (Stebbins avenue and E. 163d street).—This evening Professor Boyer, Rev. Rambo and Rabbi Reichler will deliver brief addresses on the occasion of the seventh anniversary of the congregation. Sabbath morning Rabbi Reichler will speak on "Growing Up."

TEMPLE ISRAEL OF HARLEM (Lenox avenue and 120th street).—Friday evening services will be resumed for the season this evening. Dr. Maurice H. Harris lectures on "The Jewish Status on War and Peace."

TEMPLE ISRAEL OF WASHINGTON HEIGHTS (St. Nicholas avenue and 181st street).—Rabbi Maxwell L. Sachs lectures this evening and on Sabbath morning.

TIFERETH ISRAEL OF KENSINGTON (West street, opposite Dilmas avenue, Brooklyn).—Rabbi Jacob Katz will preach this evening and Sabbath morning.

Activities of the United Synagogue.

The B'nai Jeshurun Congregation of New York city and the Beth Hamedrash Hagadol of Boston, Mass., have applied for membership in the United Synagogue.

At the October meeting of the Executive Committee Dr. Cyrus Adler presented a draft of the clauses in the by-laws that were amended by the last convention. One of the most important of these is the provision for individual affiliation with the United Synagogue on the payment of \$5 and upwards by person who are in sympathy with its work.

The college dormitories and hostess house that has been opened by the Women's League at 405 West 117th street, New York city, has already more than fifty students of the Jewish Theological Seminary, Rabbinical College and Columbia University dining there daily. There are dormitory accommodations for eleven students. These have already been filled. The Jewish Welfare Board has agreed to contribute towards the furnishing of the house and towards its maintenance, in order that a canteen for soldiers and sailors of Columbia University should be established there.

Rabbi D. Shohet, president of the Dorchester branch of the Boston Sabbath Observance Association, has succeeded in organizing his community for Sabbath observance. The Jewish women of Dorchester are strongly united, and have withdrawn their patronage from those stores and shops which keep open on Saturdays and holidays. The result has been that practically all stores owned by Jews in Dorchester are now closed on Saturdays and holidays.

In conjunction with the other rabbis affiliated with the United Synagogue in Boston and Massachusetts, measures are being taken to secure legislation to permit the stores and shops that are closed on Saturday to keep open on Sunday.

Y. M. H. A. of Washington Heights.

The association is conducting a new educational experiment in language instruction. There have been enough applicants to commence the class in Spanish and members of the class will study the language by means of phonograph discs. The class will meet three times a week, and on the fourth night of the week, Saturday, an experienced instructor will meet the class for the purpose of informal conversation and correctional work. Students may join this class at any time, and those who register will be given permission to use the discs in order to catch up in work which they have missed. The experiment gives promise of success.

Mis Jeannette Lowenthal has offered to take care of a junior dramatic group, to meet on Monday afternoons from 3.30 to 5. All girls between the ages of 8 and 14 may come to the association and be granted the privilege of joining the group.

Use of High Denomination Postage Stamps.

Postmaster Patten wishes particularly, as a measure of economy, to encourage the public to use stamps of the highest denomination suited to the amount of postage required on all mail. For example, a 3-cent stamp instead of three 1-cent stamps should be affixed to letters needing 3 cents postage, and a 10-cent stamp instead of five 2-cent stamps should be attached to parcels requiring 10 cents postage. Co-operation between

post office employees and the public in the sale and use of stamps of the higher denominations will effect a large saving to the government in the cost of producing, transporting and canceling them, and will benefit the public in minimizing the number of stamps handled and affixed to mail. This benefit will be especially important to business concerns mailing large quantities of letters and parcels.

Roosevelt Addresses New York Section.

At its first monthly meeting, held at Temple Emanu-El last week, the New York Section of the Council of Jewish Women had Col. Theodore Roosevelt as its speaker. The colonel dwelt upon the duty of the women at home to the dependents of the soldiers at the front. He said that "the soldiers here are the mothers and wives of our men in uniform 'over there.'"

Short addresses of welcome were made by Mr. Louis Marshall, president of Temple Emanu-El, and Mrs. Alexander Kohut, president of the Sisterhood.

The audience was a large and enthusiastic one. A collection was taken up for the War Service Fund of the New York section, and Liberty Bonds were sold in large numbers.

Mr. Oscar S. Straus was a guest of honor. Mrs. William D. Sporborg, the president of the New York section, presided.

Young Israel Resumes Activities.

Young Israel will begin its seventh year of activities during the week of October 28. The following courses will be given: Elementary and advanced Hebrew, by Dr. Louis Finkelstein; Bible, club leadership, literary and dramatic circles, by Rabbi Samuel M. Cohen, and post-biblical history, by Mr. Benjamin Swartz. A Zionist study circle will also be conducted. These courses, which are open to outsiders as well as to members, will be held at the Downtown Talmud Torah, 394 East Houston street.

The Friday evening lectures will be held at the Pike Street Synagogue, beginning November 8. Two series of lectures are being arranged: (1) "Jewish Life in Palestine"; (2) "Jewish Life in America."

N. Taylor Phillips Now a Captain.

Former Deputy Comptroller N. Taylor Phillips, now a law partner of Judge Jeremiah T. Mahoney and Senator Robert F. Wagner, although over the draft age, has volunteered in the United States Army, and has been appointed a captain.

Mr. Phillips is the great grandson of Jonas Phillips, a patriot soldier in the American Revolution, and is his nineteenth descendant to enlist in the United States Army and Navy in the present war. Jonas Phillips also has had descendants in every one of the wars in which America has engaged. Mr. Phillips has for many years been the clerk of the Spanish and Portuguese Congregation Shearith Israel, of this city.

Captain Phillips is now at Camp Meigs undergoing a course of intensive training.

Mt. Zion's Thirtieth Anniversary.

The thirtieth anniversary of the Congregation Mt. Zion, 37 W. 119th street, will be observed with a three day celebration, beginning this evening, when Rev. Dr. Alexander Lyon, of Brooklyn, will preach an anniversary sermon, preceded by an address by the president of the congregation, Mr. J. I. Le Bowski. Sabbath morning Rev. E. A. Tintner will deliver a special address, and on Sunday evening there will be a banquet for the members and seat holders at the Belvidere, 71 W. 117th street.

The congregation is making marked progress and its growth has been particularly healthy during the last seven years under the presidency of Mr. Le Bowski. It maintains a number of branches, including an active Red Cross auxiliary, a Sisterhood and a Young Folks League.

Health Conditions in Liberated Palestine.

A recent number of the Palestine News states that the British authorities during the past few months have been paying great attention to the improvement of health and sanitary conditions in the occupied district with very gratifying results. Numerous hospitals and dispensaries have been established in Jerusalem, Bethlehem, Jaffa, Gaza, Hebron and other places. Health bureaus have been instituted in all these places, where records are kept of births, deaths and infectious diseases, and where advice is given on all matters relating to hygiene. Many places have been provided with a regular supply of pure water, and everywhere the streets are swept and kept clean.

As a result of all these measures there has been a marked improvement in health conditions in Southern Palestine, as compared with a year ago. There are now no epidemics, and only isolated cases of typhus, etc., which may be regarded as relics of the old regime. It was feared that owing to the discontinuance of vaccination there would be great outbreaks of smallpox, but from the time of the British occupation up to the end of June, only thirty cases had occurred. Places which were affected with cholera last year are still under strict observation, but so far there has been no case among the civil population. The only infectious disease that is at all preva-

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lent is malaria, to combat which energetic measures are being taken. The death rate even in Jaffa and Jerusalem is lower than in most European cities.

Djemal Pasha's Regime. That the reports emanating from pro-Army sources of Djemal Pasha's hostility to the Jews are not exaggerated is proved by the following passage from the Deutscher Livants Zeitung: "It cannot be denied that many measures of the Djemal Pasha regime have created an intense bitterness among the Syrians and also among the Jews of Palestine, and have thus given rise to many incidents which might have been avoided by a milder and more considerate attitude."

Deafness No Bar to Patriotism. Our usual September number did not appear. Though regretting it, we must, however, give the war—the now universal excuse—as our reason. 'Tis the second time we have paid tribute to Mars, thus doing our bit to the utmost. The call of the bugle was heard even by the Jewish Deaf. Messrs. Harry Futterman and Maximilian Hurwitz, our first and second editor, respectively, answered, and are serving with the armed forces of this country, where our sincere wishes and fervent prayer for their safety follow them assiduously.—The Jewish Deaf.

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THE HEBREW STANDARD unhesitatingly endorses every advertisement appearing under this heading. Every advertisement is thoroughly investigated and accepted only when found to be unquestionable in every manner, shape and form.

J. W. B. Extends Work.

At the October meeting of the executive committee of the Jewish Welfare Board several demands for important extensions of the work of the board were discussed and voted on.

A report was received from a committee which has been conducting an extensive investigation in co-operation with the Y. M. C. A. authorities with a view to extending the welfare field of the board into the big industrial war work plants. It was voted to begin this work at the big ship-building yards at Hog Island and Bristol, Pa. There are several thousand Jews at these plants. Field workers of the J. W. B. will take up their tasks there immediately.

It was also decided to take up welfare work among the thousands of women who have thronged to Washington from all parts of the country. Mr. I. E. Goldwasser, who, as chairman of a committee, has been investigating the Washington field, reported that it was impossible to rent a suitable house for a woman's welfare center at the capital, but that a handsome and commodious residence could be purchased at Scott Circle. It was decided to purchase this house if immediate occupancy could be had.

Plans were laid for an extension of work among the Students Army Training Corps in New York City. There are three of the corps in the city, at the City College, New York University and Columbia, with an aggregate attendance of about 6,000 young men. At the City College 80 per cent. of the training corps students are Jews, at New York University 50 per cent. and at Columbia 25 per cent.

Rabbi David de Sola Pool, chairman of the special committee for Student Army Training Corps work, reported that the needs of the boys were largely religious and intellectual, and there was also a steady need for home hospitality. At the City College, where a large percentage of the Jewish boys come from orthodox families, the question of kosher food is a serious one. The military authorities at the college are giving encouragement to the committee in its plans to assure kosher meals for the boys.

The first annual meeting of the Jewish Welfare Board will be held in New York, November 2 and 3. Plans are being laid to make this meeting a notable occasion. In connection with the meeting exercises will be held formally opening the commodious hut by the board at Seward Park, New York City, as a center for visiting soldiers and sailors.

Siam Indorses Jewish Homeland Plan.

The Zionist Organization of America has received the text of a statement issued by the Siamese Government expressing its approval of the plan to establish in Palestine a national homeland for the Jewish people. The statement was issued to Mr. E. S. Kadoorie, one of the leading bankers of China and president of the Shanghai Zionist Association, by H. R. H. Prince Devawongse Varopakar, Siamese Minister for Foreign Affairs. It reads as follows:

"Foreign Office,
Bangkok, Aug. 22, 1918.

"Dear Sir: I beg to acknowledge the receipt of the letter of the Shanghai Zionist Association of July 12, 1918, with reference to the establishment of Palestine as a national home for the Jewish people. In reply I have the honor to



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5th, 1911...	2,436	29,322	16%
6th, 1912...	3,414	33,998	16%
7th, 1913...	4,023	40,869	20%
8th, 1914...	4,505	45,933	12%
9th, 1915...	6,612	53,143	15%
10th, 1916...	8,473	81,284	53%
11th, 1917...	10,682	117,628	44%

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Medrashic Predictions Coming to Pass.
Editor HEBREW STANDARD:
The civilized world in general, and the
Jews in particular, were recently delight-
ed with the good tidings coming from the
Orient, announcing, among other things,
the successful conquest by the British,
with the aid of the Jewish Legion, of the
ancient city of Damascus. The following
is a liberal translation from the Midrash,
which bears reference, indeed, upon
Damascus in its present state after its
capture by the English expedition under
General Allenby.
Commenting upon the prophecy of
"The burden of the word of the Lord
concerning the land of Hadrach and Da-
mascus. His resting place; for unto the
Lord is the eye of the people and that of
all the tribes of Israel" (Zachariah ix, 1),
Rabbi Nehemiah maintains it is a reflec-
tion on the Messianic times, Hadrach
being given its face value, denoting both
sharp and soft—sharp for the pagans
and soft for Israel. Again, Hadrach may
take issue with way, leading the Israe-
lites back to Palestine, the habitation of
the Holy One, blessed be He. Damascus,
His resting place, since Palestine as-
sumes larger proportions and extensive
dimensions, results and consequences of
Jewish participation in the conquest.
Jeremiah said Zion would be rebuilt
upon its own heap. The latter, however,
will widen and expand, so as to corre-
spond with Isaiah's prophecy of "to the
right and to the left shalt thou spread
forth," Zachariah pointing out that ex-
pansion, namely, "from the tower of
Hananel unto the king's presses" the lat-
ter covering the ocean, while Ezekiel en-
tertains the idea that Palestine would
respond with its population, the more
the people settle the longer and the
wider it shall turn, the neighboring
Semites certainly welcoming the thrifty,
industrious and venturing Jews, with
God's word as a fiery fortification round
about them, for glory and lustre in their
midst (Canticles Magnae vii, 10).
NACHMAN HELLER.
Orange, N. J., 15th of Heshvon, 5679.

Conversion Movement Spreading in Galicia.

Zurich.—Dr. Bloch's *Wochenschrift*
(Vienna) has printed an article dealing
with the alarming spread of the conver-
sion movement in Austria, and especially
in the old citadel of Judaism, Galicia.
The *Wochenschrift* finds that the war,
contrary to assertions, has not improved
the moral of the people and has ruined
the old family life. The abnormal con-
ditions of Austrian Jewish life during
the war, which brought upon our co-
religionists double misfortunes as men
and as Jews, have led to a conversion
epidemic, which was bound to attract
the serious attention of the community.
The paper blames the communal leaders
for allowing the impoverished Jews to
suffer to such an extent that they should
have to apply for relief to the missiona-
ries. It also censures the government
for distributing all war honors and relief
to non-Jews in preference to our co-
religionists. It appears that the mis-
sionaries have taken advantage of the
plight of the Jews in Galicia and in
Bukowina and have organized there re-
lief to needy Jews who consent to change
their religion. Even missionaries from
neutral countries, under the guidance of
a Dane, M. Clausen, have penetrated
there.

Planning for Jewish Centre for Women War Workers.

Washington.—I. Edwin Goldwasser, of
the Executive Committee of the Jewish
Welfare Board, was recently here study-
ing the recreation and housing facilities
for Jewish women war workers and
working on plans for the establishment
of a separate home for Jewish women
war workers to provide these facilities.
Capt. Julius I. Peyser, of the Housing
Division of the War Department, re-
ported that over one-third of the women
who come here to accept positions with
the government to aid essential war
work are compelled to return to their
homes because of lack of proper hous-
ing and recreation facilities. So far no
place suitable for these purposes has
been located.

Kosher Soup to Stricken Families.

To meet the emergency on the East
Side the New York Section of the Coun-
CILER, 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 Ciler, 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 Messrs.
Price Brothers, attorneys, No. 271 Broadway,
in the City of New York, on or before the
1st day of May, next.
Dated, New York, the 17th day of October,
1918.
ANNA COHN, Administratrix.
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Opposite Metropolitan Opera House

of Jewish Women, at the request of
the Jewish Welfare Board, has given
the use of its headquarters, at 71 St.
Marks place, for the distribution of
kosher soup to families in the neigh-
borhood who have been stricken with
the epidemic. A committee of the coun-
cil, under the leadership of Mrs. Joseph
Mayor Asher, is taking entire charge of
the distribution.

BROOKLYN NOTES.

How an Immigrant Served the United States.
The Fourth Liberty Loan campaign,
which has just closed has brought to
light the eminent services that a Russian
Jewish immigrant rendered to his
adopted country.

Mr. Albert Rosenblatt, the immigrant
in question, was chairman of the seven-
tieth precinct of the Brooklyn (N. Y.)
Liberty Loan Committee, and he suc-
ceeded in raising \$2,950,000 worth of sub-
scriptions. A house-to-house canvass
realized \$1,700,000 from 10,570 individual
subscribers. The local banks subscribed
\$1,250,000. In the third Liberty Loan
the same district raised only \$642,000.
The majority of the subscriptions came
from the Jewish residents of the dis-
trict. The committee of which Mr. Ro-
senblatt was chairman was composed of
the leading citizens of the neighborhood,
Jews and Gentiles, and included profes-
sional men, business men, clergymen,
etc.
Throughout the period of the drive
Mr. Rosenblatt gave his services day
and night to his committee. It was due
to his influence and energy that the sev-
entieth precinct, known as the Bath

Telephone 251 Lakewood
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509 Madison Ave., Cor. Fifth Street
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Edited by J. P. Solomon, 1882-1909.
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Sabbath begins 6.09 P. M.

א"ה

Why ask if the Jewish people are ready to accept Palestine? For nearly two thousand years Palestine, *Eretz Yisrael*, has been ever in our hopes, our prayers and our dreams. Now, if we are to receive it speedily and in these days, shall we not be ready for it?

In these days when Jewish nationalism forms the burning topic of the hour in well-informed Jewish circles, we can well understand, but not appreciate, the cry of horror raised over the action of an estimable British Jew who declared himself to be of "no nation but" if he claimed status as a loyal subject of George V was disapproved. Why, his Jewish nationality, so argue the nationalists in our midst, is patent. But is it? Are we so "no national" as to say British or American, as the case may be, and Jewish?

Dr. Stephen S. Wise's well-spent summer vacation this year has already borne practical fruit. In the interesting bulletin of the Free Synagogue for 1918-1919 we observe that one of the topics on which the eminent pulpit-ordinator will discourse this year is entitled, "Four Weeks in a War Shipyard." We are free to add that we always enjoy listening to Dr. Wise, especially when we are hopelessly in disagreement with him, and that on his experiences as a day-laborer we await his words with pleasurable anticipation.

Within the last few months the Anglo-Jewish press has left no stone unturned whenever it was possible for criticisms of the Chief Rabbi to be published. We are too far removed from the scene to be able to judge of the correctness of these strictures, nor have we kept in sufficiently close touch with Dr. Herzl's activities in Great Britain to venture an opinion on their success. At the same time we cannot but deplore the changed character of the treatment meted out to the Chief Rabbi by the Anglo-Jewish press. Formerly his person and office were respectfully referred to; now only censure is his portion.

It would seem that Claude G. Montefiore, the protagonist of Liberal Judaism, has fallen between the two stools of Judaism and Christianity. His very recent writings on Liberal Judaism are declared by competent Jewish critics to prove that Mr. Montefiore has more in common with the dominant faith of his own, while Christian reviewers are not slow to assert their opinion that he is not a Christian, but probably a Jew. It thus appears that Mr. Montefiore occupies the blank space between the Bible and the New Testament, so far as the religious views are concerned. All this should serve to warn the Reformers in this country that their espousal of Mr. Montefiore's doctrines is likely to lead them into inconsistent and unacceptable positions from any Jewish approach.

How do the *Jewish Chronicle* expect English journals to heed its protest against the identification of the Jews with the Bolsheviks when, in its conclusion, it carries such a sentence as the following: "To many newspapers in this country (Great Britain, B. B. & C.) there has been a Jew-inspired and Jew-controlled movement, and they cannot even mention it without dragging the word Jew into the discussion." The best way to preserve the word Jew to its proper use as a noun is never to employ it as an adjective. This injunction both the *Jewish Chronicle* and the *Jewish World* do not heed. Never, as we have latterly had considerable occasion to point out, have we seen the expression "Jew-soldier" used to characterize our Jewish battlers for liberty and humanity until we discovered it up and down the columns of the Anglo-Jewish press.

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.

A NEW PROGRAMME

AN elaborating his interesting contention that President Wilson's celebrated "fourteen points" are somewhat out of date as offering the means to settle the great war, Dr. J. Holland Rose, of the University of Cambridge (England), was quoted in the daily press the other day, in part, as follows:

"Again, autonomy for the Jews, Arabs, Syrians and Armenians inside the Turkish Empire, is now an antiquated and discredited formula. General Allenby's exploits have rendered feasible a far more thorough settlement of the Near East, an American opinion, as expressed by Senator Lodge's Foreign Relations Committee, recently pointed to the expulsion of the Turks from Europe and the erection of Constantinople and its environs into a free state, protected by all civilized powers, a program far ahead of that outlined by President Wilson in January."

We do not know if the distinguished historian of the Napoleonic era speaks by the book, but we are not aware that the Foreign Relations Committee of the United States Senate has by direct act or official utterance offered Dr. Rose any encouragement for the view that he thus adopts. As a matter of fact, this view is fraught with danger in so far as it is contrary to that favored by many Jews; and the influence of a scholar of the eminence of Dr. J. Holland Rose may be effectual in high places in his own country against our position.

To create a new state out of the existing Turkish Empire may be a means to a satisfactory end, the removal of Turkey as a political entity from the map of the world. But it is scarcely conceivable that the new state composed of Jews, Arabs, Syrians and Armenians will be the better enabled to respond to the just demands of its constituents of different nationalities and races than the existing instrument. The Arabs may or may not dwell in peace with the Syrians, while the Armenians and Jews under one and the same government may find themselves in different camps. All in all, President Wilson's suggestion with respect to Turkey, as contained in one of his "fourteen points" of last January, is eminently to be preferred over Dr. Rose's. Moreover, since that date the former has repeatedly and in terms emphasized and enforced his doctrine, while as much cannot be said of the latter.

The question whether women shall not be counted for *minyan* has received much stimulus in favor of the affirmative through the growth of the woman suffrage movement in this country. Our "new" Jewish women argue that if they are deemed sufficiently enlightened to cast their vote for those who are to govern them—and more man—they are assuredly sufficiently enlightened for the synagogue to regard them as actual components of a congregation. The analogy seems complete, at first blush. Yet, on reflection, a difference exists between the two situations. Woman suffrage is a product of Occidental conditions, ideas and ideals. Woman in the orthodox synagogue owes her status to the Oriental conception of her place in life. How to square the Oriental, hallowed by centuries of tradition and observance, with the Occidental alteration in ideas and ideals is the problem.

Probably the greatest problem confronting Jewry today is how to reconcile those of its members who are devoid of all religious sense with the others to whom Judaism remains the great and compelling force it is in truth. In other words, there are some of us who deem themselves entitled to speak for and act as Jews and to whom the synagogue is a book with seven seals. These religious Jews are, very often, good and sincere men, but they constitute a grave danger for the preservation of Judaism in the coming ages. To such Jews it is more than likely that a course of training, progressively, in our rabbinical literature will be productive of much good. They invariably evince a great attachment to and an all-consuming interest in their people that could easily be capitalized in the manner suggested. It will never do to leave such persons to the half-baked notions and the turgid rhetoric of the doughty philosopher of Hebraism, a sociological term for an emphatic pathological danger.

"It goes without saying that we (American Jews) are as much interested in reconstruction work in Palestine after the war as are the Zionists, and will do all we can to help it along." Thus wrote Rabbi David Philipson, of Cincinnati, recently. We go even further than he and are prepared to interest ourselves as much as the Zionists in reconstruction work in Palestine after the war, which work assumes the guise of an autonomous Jewish state. For we regard this proposed state as a convenient and desirable shelter and refuge for Jews compelled to flee the lands which are inhospitable to them, like Germany. Rabbi Philipson continued his remarks by declaring: "It is only Zionistic political activity and nationalistic doctrine which are repugnant to us." Therein he is perfectly correct. The political activity of the Zionists is unnecessary, in fact, immoral, since their case, in the sense in which we have just limited it, rests upon eternal foundations of justice, ethics and morality. Besides, this insistence upon the nationalist character of the Jewish people is calculated to do that people in the long run more harm than good. We are a racial and a religious community; but a nation in the sense in which the French constitute such, we have not been for nearly two thousand years now. The great war offers indisputable proof of the truth of this assertion.

HALF MEASURES

הנהגתו הנאחזת קרבה לנוס שמה והוא מצער אמלטה נא שמה:
"Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape hither." (Gen. xix, 20.)

IT is characteristic of the vacillating character of Lot that in the face of the express command of God through His messenger he bargains for a compromise. He was told that he must flee to the mountains, far away from the deadly scene of Sodom's destruction; but he, fearing that the evil might overtake him ere his feeble resolution enables him to reach the God-appointed goal, asks for a special dispensation in behalf of a little village situate half way: thither he might flee without overtaxing his strength physical and moral, without bringing unusual sacrifices; there he might find a refuge and asylum, in that half-way house founded on cowardly compromise.

One cannot help comparing Lot's conduct with the conduct of Abraham under similar circumstances. When the call came to Abraham to leave the place of iniquity, even though it happened to be his own birth-place, and make for a land as yet unknown, a land yet to be revealed by God, he did not hesitate to brave the risk of uncertain circumstances but, trusting in the guidance of his Father in heaven, entered upon a journey whose end he could not foresee, whose purpose he however clearly understood. Not so Lot—knowing the end of his journey, he but dimly grasped its ultimate purpose; thinking only of his physical safety and not of his moral salvation, he could bargain for the former while disregarding the latter. Compromise was foreign to the nature of Abraham—it was the very essence of the soul of Lot.

Underlying all human compromises is this desire for immediate safety rather than remote realization of some high ideal, some noble dream. But, need it be said that Safety is not the highest human ideal?

On the human side, Lot's attitude reveals a very widespread mortal failing—inability to face any issue squarely. When this inability becomes a general habit, perhaps from being first but an occasional weakness, it expresses itself as a pitiful and oft repellant inability to face *life*—the whole of it—squarely, with serene countenance and spirit unafraid. Hence this practice of dodging great issues, of playing blindman's buff with some tremendous challenge. If we cannot or dare not accept Life's challenge fully with all its consequences, we may, so many think, haggle for terms; if we cannot look Life straight in the face, we may wink at it slyly out of the corner of one eye, like colluding merchants trying to "pull off a deal" to the hurt of a third person. Well, perhaps God will accept fifty per cent.? But He does not! He hates evasion. He hates the artful dodger even more than the resolute rebel.

How we all build for ourselves moral half-way houses for temporary safety! How fond we are of temporising with our plain obligations! And let it be conceded that the constitution of life permits it that we should by this means find safety—for awhile, never enduringly. Consequently this is no concession at all, rather God's own way of retribution. In the long run, every moral evasion wrecks itself upon the evader. For all that can be gained by temporising is what the verb indicates: time. But time is always on the side of eternity. So that when the slight advantages gained by temporising have run their natural course, there is a thunder in the heavens that shatters the half-way house, and God calls: Thus far and no further! But the call is not always brought by lenient angels, as in the case of Lot.

So far as a limited individual experience permits me to say, I have never known this to fail. A man has, by the freedom of his will, the right to buy himself this provisional security; but he must know that in doing so he courts the inevitable disaster, which will be all the more terrible when after all possible compromises and evasions (their number is limited) it assumes the stern aspect of finality. That is the doom. Prudential considerations therefore of the right sort, not mere petty caution, should dictate to us the unflinching moral course: for our choice always lies between present safety and future danger on the one hand, and, on the other, present danger (oft imaginary or exaggerated) and future happiness and peace. To live for the immediate good, because, like Lot's village, it is near though small, means to forfeit the larger patrimony of the future.

This I would have every man and woman understand: that the laws of the spirit are just as inviolate and sure as the laws of matter. The only difference between these two sets of laws is the element of time already referred to. In the case of physical laws their breach is followed by instantly visible consequences; while in the case of spiritual laws time intervenes between a breach and its requital. We cannot play with the laws themselves; nor with the ultimate penalties consequent upon their violation—the only thing we can play with is this subtle fugitive element of time. But if we play with time, time will play its own game with us; but let us remember that our little game must soon end while Time's terrible playfulness goes on infinitely.

The last word still remains to be said. Higher than any prudential consideration is the thought of the moral harm that forms the *immediate* punishment of temporising. I say immediate, though perhaps not immediately experienced. This too must make itself progressively felt that every evasion lessens the evader's moral stature. What kind of existence is this that hops about uneasily in an unceasing game of hide-and-seek? that refuses to look Life squarely in the face? In the end it must be realized that a life of evasion is an evasion of Life!

JOEL BLAU.

Jewish Chaplains.

Thirteen Jewish chaplains have been appointed by the War and Navy Departments to minister to the spiritual needs of men of Jewish faith with the American fighting forces in this country and overseas. Seventeen rabbis have been recommended to the War Department by the Jewish Welfare Board, and they will shortly be commissioned. The list of new chaplains was made public today by Dr. Cyrus Adler, chairman of the Jewish Welfare Board Committee on Chaplains.

Dr. Adler announces that Rabbis Abraham Nowak, of Boston, Mass.; Elias N. Rabinowitz, of Baltimore, Md., who had attended the Chaplain Training School at Camp Taylor, and Rabbi Harry S. Richmond, of Trinidad, Colo., who had volunteered and had served six months as a private in the United States Army, have been commissioned and assigned to American Training Camps. Chaplain Benjamin Friedman, of Niagara Falls, N. Y., and Chaplain Israel Bettan, of Charleston, W. Va., have been ordered overseas.

Five Jewish chaplains—Rabbis Elkan Voorsanger, Louis I. Egelson, Lee J. Levinger, David Tannenbaum and Harry S. Davidowitz—are already overseas. Rabbi Israel Sarason and Rabbi Jacob B. Krohngold, army chaplains, and Rabbi David Goldberg, chaplain in the navy, who were appointed during the summer, are now awaiting overseas assignment.

The following rabbis have been recommended for appointment: William Ackerman, of Pensacola, Fla.; Nathan E. Barasch, of Asheville, N. C.; Hyman G. Enelow, of New York; Samuel Freedman, of Philadelphia; Solomon B. Freehof, of Cincinnati, Ohio; Raphael Goldenstein, of Pine Bluff, Ark.; James G. Heller, of Philadelphia; Abram Hirschberg, of Chicago, Ill.; Morris Lazarov, of Baltimore, Md.; Julius A. Leibert, of South Bend, Ind.; Jerome Rosen, of Spokane, Wash.; Leonard J. Rothstein, of Alexandria, La.; Joseph Sarachek, of Brooklyn, N. Y.; George Solomon, of Savannah, Ga.; Louis D. Gross, Brooklyn, N. Y.; Harry W. Ettelson, Hartford, Conn.; and Emil W. Leipziger, New Orleans, La.

The new chaplains were recruited by a recent appeal for volunteers sent out by the Jewish Welfare Board to all rabbis in this country, following a request from General Pershing for thirty-five Jewish chaplains for service with the A. E. F. Of 100 volunteers, twenty-two have been accepted to date to supplement the eight previously appointed. In addition to his religious work each chaplain does considerable incidental war welfare work among the Jewish boys. For this purpose the Jewish Welfare Board gives him a monthly allowance of 500 francs.

The Hebrew Union College War Record.

The departure of Prof. Solomon B. Freehof, of the faculty of the Hebrew Union College, for the chaplain training school at Camp Taylor, Kentucky, adds another star to the service flag of the college. Responding generously to the call of the Jewish Welfare Board for his services, the Board of Governors of the Hebrew Union College granted professor Freehof leave of absence for the duration of the war at his full salary. Professor Freehof will complete his course of training at the chaplain school in five weeks, and will then sail for France for service at the front, with the rank of first lieutenant. Professor Freehof is a graduate of the college of the class of 1915.

With him at the chaplain training

school at Camp Taylor are Rabbis Israel Bettan, '12; Harry W. Ettelson, '04; James G. Heller, '16; Abram Hirschberg, '98, and Morris S. Lazarov, '14. Abroad they will join their fellow alumni of the college who are already serving as chaplains: Rabbis Elkan C. Voorsanger, '14; Jacob H. Krohngold, '16; Lee J. Levinger, '14, and Benjamin Freidman, '17. Rabbi Israel J. Sarason is likewise serving as chaplain in the United States army at Camp Pike, Arkansas. In addition, Rabbi H. G. Enelow, '98, is now in France as a special emissary doing religious work for the Jewish Welfare Board. Quite a number of alumni of the college have tendered their applications to the United States Government through the Jewish Welfare Board, and have been recommended to receive appointment as chaplains in the near future. Among them are Rabbis Nathan Barasch, '18; Raphael P. Goldenstein, '16; Julius Leibert, '16; Emil W. Leipziger, '00; Joseph Rauch, '05; Harry R. Richmond, '17; Jerome Rosen, '17; Leonard J. Rothstein, '04, and George Solomon, '95.

Among the undergraduate students of the college the record is no less creditable. Four students are in the United States Army, and two of them, Jacob R. Marcus and Michael Aaronsohn, have already been under fire at the front. Two, Jacob R. Marcus and Robert Lee Strauss, hold the rank of regimental sergeant-major. Three students enlisted in the United States Marine Corps in the first week of the war, and have seen continuous service since then. One student is in the aviation service and one at the Ensign Naval School. Two are in the Hospital Corps and are doing service at the front. Four are in the Students' Army Training Corps. No less than fifteen students are engaged in welfare work at the various camps and cantonments under the auspices of the Jewish Welfare Board. When it is remembered that, as theological students, the students of the Hebrew Union College are exempted from the draft, this record becomes all the more remarkable.

Workers Wanted for Overseas.

The Jewish Welfare Board has issued an urgent appeal for 100 men for field work with the army overseas and 200 for service in the camps and naval training stations in the United States. "This is a call to the highest patriotic service," declares Col. Harry Cutler, chairman of the Jewish Welfare Board. "There will be 200,000 of our boys in the army and navy under the new drafts, and men of the highest calibre are needed to extend to them help, guidance and encouragement, men who are both good administrators and good mixers, who can act as parents, leaders and comrades to our young guardians of liberty, fighting so far from home.

"If hostilities should end suddenly, the problems of various war work agencies would be intensified for a long period. It is probable that a large force would have to be held abroad for many months, while the complicated international readjustments were being discussed. In any event it will take fully a year and a half to get the army home and fully demobilized, and this tedious period, when the crisis is past and there is an inevitable let-down in morale, will be a test for the utmost efforts of the war welfare worker. The Jewish Welfare Board must have men immediately to do its share in this big task.

"Men for overseas work must be over 27 years. For domestic service they must be in the third draft classification, preferably over 30.

"Overseas workers are particularly

needed. Dr. John R. Mott, General Secretary of the Y. M. C. A., and Col. William S. Barker, Overseas Field Director of the Salvation Army, have both emphasized this need. No Jewish business or professional man could give more effective service than this work to his faith and his country in this time of crisis."

Response should be made to the Jewish Welfare Board, 149 Fifth avenue, New York.

The Jewish Welfare Board Organizing New York City Block by Block to Care for Dependents.

The Jewish Welfare Board is organizing New York city block by block to care for the dependents of its men in uniform.

When the drafted man marches away the folks that are left behind require some looking after. The Home Service Division of the Red Cross, the War Camp Community Service, the Y. M. C. A. and the Y. W. C. A. and other welfare agencies have cared for those cases that have been brought to their notice. The New York city branch of the Jewish Welfare Board, of which former Ambassador Abram I. Elkus is chairman, has a plan that will make sure that no one is left out.

Using the local draft board as the unit of organization, the Jewish Welfare Board plans to form committees on each block. The committees will be chiefly composed of men in deferred classification, upon whom will fall the burden of caring for the families of those who are inducted into the service.

The block committee will ascertain from the draft board the names and addresses of all men subject to call. As far as possible an effort will be made to determine the home conditions and the need for future assistance.

The Jewish Welfare Board, through its personal service and information service bureaus at national headquarters, 149 Fifth avenue, New York city, and through local branches has already taken care of a large number of dependent families. This number includes those left destitute because their government allotments failed to arrive; others impoverished by illness or other unexpected contingencies, and shop-owning families whose source of income failed because the head of the business was called away.

New York Section Council of Jewish Women Goes Over the Top.

Although all figures are not yet tabulated, an approximate minimum estimate of the Fourth Liberty Loan bonds sold by the New York Section Council of Jewish Women puts the total at near \$3,000,000. Of this, \$1,000,000 was sold by the Junior Auxiliary of the section.

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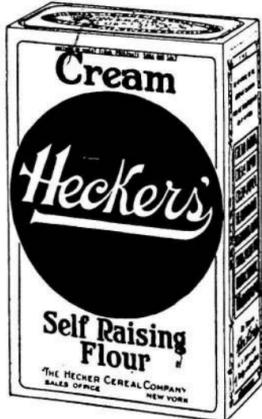
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No. 2, and others. The Saturday evening series of the society will begin on December 7. For that performance Josef Stransky will arrange a program made up entirely of compositions of the three Czech master-Fibich, Smetana and Dvorak, compatriots of the Philharmonic conductor.

Mrs. Merle Alcock, contralto, will give a song recital in Aeolian Hall on Monday afternoon, November 25.

Next Sunday afternoon, October 27, at 3 o'clock, in Aeolian Hall, the young Brazilian pianist, Guiomar Novaes, will play a program including Beethoven's Sonata, Op. 27, No. 1; Schumann's fantastic pieces, ballade in G minor by Chopin and nocturne and Cracovienne Fantastique by Padereswki.

Richard Czerwonky, who will give a violin recital in Aeolian Hall on the afternoon of November 13, was a pupil of the celebrated Joachim. His American debut was made with the Boston Symphony Orchestra in 1907. During recent years he has been heard in all parts of the country with the Minneapolis Symphony Orchestra, of which he was concertmaster until the end of the past season.

The third bill of the repertory company of the French Theatre des Vieux Colombier, which will be inaugurated Monday, will afford the first opportunity for American playgoers to witness a performance of Eugene Brieux's "Blanchette," which had its first performance at the Theatre Libre, Paris, February 2, 1902, which is a far cry from their seventeenth century "Le Mariage de Figaro" last week.

The story of "Blanchette" concerns the daughter of French peasants who have educated her above her station. Returning to her home to await a teacher's commission which she expects, she assumes an air of superiority over all, directing the domestic affairs of the home and giving advice generously upon all subjects. Respectful of her superior knowledge, this is followed with disastrous effects, and when the family is brought to the verge of ruin the father rebels and insists upon treating Blanchette as an ordinary member of the family. This not being in harmony with her ideas, Blanchette accepts the alternative of leaving home. Her return later brings the interesting moment of the play.

The interesting announcement was made yesterday from 280 Broadway, the headquarters of Rear Admiral Nathaniel R. Usher, U. S. N., commandant of the Third Naval District, that Enrico Caruso would appear at the Hippodrome on Sunday evening, November 3, for the Navy Relief Society. The great Metropolitan tenor has offered his services to the men of the navy, and his associates on the program, which is being arranged by Lieut. B. C. McCulloch and Ensign William Thaw, will be 1,000 sailors from the various naval bases and training quarters of the Third Division.

The addition of the name of Caruso to the list of operatic and concert celebrities to appear at the Hippodrome on Sundays this season—a roster which already includes Galli-Curci, John McCormack, Alma Gluck, Rosa Raisa, Zimbalist, Ysaye, Mischa Elman, Frances Alda, Martinelli, Frances Lazzari, Rudolph Ganz, the Russian Symphony Orchestra and the Metropolitan Opera Orchestra—completes one of the most remarkable series of Sunday concerts ever presented in New York. Charles Dillingham has often received praise in the past for the success of the Hippodrome's week-end policy, and this brilliant record is made complete with the addition of Enrico Caruso.

NEUBUEGER, RACHEL. The People of the State of New York, by the grace of God free and independent, to Hilda Neuburger, late of New York, deceased, do hereby certify that she died on the 23rd day of October, 1914, at her late residence, 149th St., New York City, New York, at the age of 41 years, 10 months and 18 days.

Whereas Julia Loh, who resides at No. 31 East 72d Street, Borough of Manhattan, City of New York, has lately applied to the Surrogate's Court of our County of New York to have a certain instrument in writing, dated the 21st day of April, 1911, and a codicil thereto, dated the 5th day of March, 1917, relating to personal property, duly proved as the last will and testament of Rachel Neuburger, who was at the time of her death a resident of the County of New York, deceased, and the said instrument and codicil were admitted to probate as a will of personal property.

Therefore, you and each of you are cited to show cause, before the Surrogate's Court of our County of New York, at the Hall of Records, in the County of New York, on the 23rd day of November, one thousand nine hundred and eighteen, at half past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of personal property.

In testimony whereof we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed. Witness, Hon. Robert Ludow Fowler, a Surrogate of our said County of New York, at said county, the 8th day of October, in the year of our Lord one thousand nine hundred and eighteen.

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

HAMMERSLOUGH, ISIDORE.—In pursuance of an order of Honorable Robert Ludow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isidore Hammerslough, late of the County of New York, deceased, to present the same with vouchers thereof to the undersigned at their place of transacting business, the office of Edward Hynes, No. 55 Liberty Street, in the City of New York, on or before the 23d day of April next.

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The early theatrical season in the Bronx is noteworthy for the first presentation here of David Belasco's superlatively beautiful production "Tiger Rose," which comes direct from its sensational success of one whole year in Manhattan to the Bronx Opera House October 28 for a week's engagement. The same distinguished cast and production will be presented in the Bronx just as it has been seen during the past year down town. Mr. Belasco being a stickler in the matter of giving other cities a chance to see his plays as they are originally produced offers no second companies, and spares no expense in transporting original scenic investiture.

There's many a situation in "Tiger Rose" that forces the laughter of an audience as an alternative for tears, for the humor and pathos of this wild flower of the Canadian woods runs through the play as twin threads are interwoven into the fabric of a cloth.

For the week of November 4, with a special Election Day matinee, Tuesday, November 5, the B. O. H. will present "Experience."

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Ittamar Ben Avi to Edit Hebrew Daily in Jerusalem.

Ittamar Ben Avi, former editor of Ha-or (the Light), the first and only Hebrew daily newspaper published in Jerusalem, is preparing to leave New York for Palestine soon to resume the publication, which had to go out of business when Turkey declared war against the allies.

The youthful editor and publisher, who was a bitter antagonist of Germany's Oriental ambitions, acquired his hatred for Teutonic kultur while a student in Berlin. He became a contributor on international affairs to the leading French papers—Le Temps, Le Figaro, Le Journal and L'Echo de Paris. Under the name of Victor Doris he unmasked the German ambitions, and collaborated with M. Jules Hurst in the famous book, "L'Allemagne" ("Germany"), which helped in the campaign for French preparedness. Soon after the success of the Turkish revolution he returned to Palestine to help his father, Eliezer Ben Jehuda, in the transforming of the weekly Ha-or into a daily paper.

One of his last lectures in New York city, to which the public is invited, will be delivered at Temple Anshe Chesed, 114th street and Seventh avenue, on Sunday evening, October 27. He will talk about "The Jewish Future in Palestine." Other speakers will be Dr. Jacob Kohn and Dr. Paul Chertoff. Mr. A. H. Fromenson will preside.

While the cleaning of carpets is in order at all times, yet the present season is generally recognized by the housewife as the most opportune time, and to those of our suburban readers who are in need of carpet cleaning of any description we call their attention to the advertisement in another column of the Liberty Carpet Cleaning Company. C. Reynolds, manager, at 210 South Eleventh street, Mt. Vernon, N. Y. The Liberty Carpet Cleaning Company will clean your carpets or rugs of any description by their vacuum process and make them equal to new. In addition, they specialize in making over hair mattresses, charging as little as \$2 up for this service.

Mr. Hoover, in his efforts to conserve the meat supply, in order to feed our boys "over there," has advocated the eating of fish, and more people are learning each day what a delightful food it is—nourishing and tasty and economical besides. But with fish a prime requisite is to obtain it fresh, and our suburban readers are assured that only this variety is handled by William Fisher, of Larchmont, successor to the well-known establishment of Fitzimons & Co. All fresh fish is on hand in season, and Mr. Fisher carries, in addition, a complete assortment of smoked fish and every other kind of sea food.

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WHAT AILS MODERN JEWRY?

By Dr. Israel Herbert Levinthal, Rabbi Congregation Petach Tikvah, Brooklyn, N. Y.

Tradition has ascribed as the portion to be read on this Sabbath of Sabbaths the chapter in the Bible that refers to the strange death of Nadab and Abihu, the two sons of Aaron the priest. And of all the striking tales that Scripture records, this brief tale of the sudden death of the two priests is one of the strangest, one of the most remarkable. The Bible tells the story in but a few words: "And Nadab and Abihu, the sons of Aaron, took each his censor, and they put therein fire, and put thereon incense, and they brought near unto the Lord a strange fire, which he had not commanded them. And there went out a fire from before the Lord and consumed them, and they died before the Lord."

To such sons, with such a wonderful future before them, with such an ancestry behind them, being descendants of Aaron, the first high priest in Israel, nephews of the greatest prophet and leader who ever lived—Moses—and yet what a disappointment they were to their father, to all Israel and to God! They die in the very temple of the Lord, where they were to be of service to their fellow-men.

Our wise sages elaborate on this theme and they tell us that there are four reasons why the sons of Aaron died. First, "Al Hakrivoh," because they approached the sacred portals of the temple without regard to their sanctity; "Shonichesu Lifnei Vllfanim"—they entered every part of the temple, even the part that was prohibited for them to enter.

"Al Hakrivoh"—Their disregard of the sacred in life. Secondly, "Al Hakrovoh," because they brought an offering which they were not commanded to bring, an offering not in keeping with the command of God.

"Al Hakrovoh"—Their breaking away from authority. The third reason given by the rabbis is "Al Esh Zoro," because they offered up a strange fire in God's temple, a fire that was fed from ordinary coals; they did not take the coal from the altar which came from the sacred regions.

"Al Esh Zoro"—Because their inspiration for service came from strange fires. And lastly—and perhaps the most serious fault that brought death upon them was: "Al Shelo Notlu Etzo Ze Mize," they did not take advice one from the other, they did not work in unity—each worked by himself, for his own interest alone.

The rabbinic interpretation of that ancient historic incident applies with special force to Israel of today. Descendants of such a glorious ancestry, children of Abraham and Moses, of Aaron and David, of Isaiah and Jeremiah, the offspring of heroes and martyrs, of prophets and saints, of teachers and priests, we stand today in the Temple of Humanity, with the eyes of God and all mankind upon us, to see to what service we shall be to ourselves and to the world.

But, alas! instead of living as priests to the world we are dying away—virtually speaking—and our death, our failure is due in large measure to exactly the same causes that brought death to Nadab and Abihu.

1. "Al Hakrivoh"—Our disregard of the sacred in life. A harsh vulgarity has overtaken us. We have lost the sense of sacredness. There is nothing holy in life. Our fathers knew how to distinguish the ordinary, the material things from the ideal, from the holy aspects of life. In the morning, before they set out upon their day's occupation, their life was sanctified by a word of prayer. When they retired at night they forgot the worriment and the struggles of their toil, and peacefully entrusted their souls to God's keeping. The child looked up to the father with holy awe and to the mother with sacred reverence. On the Sabbaths and festivals a holy atmosphere was visible in every home. Life itself was sacred to them. We, however, know not how to distinguish the "Lifnei" from the "Lifnim"—the ordinary from the sacred aspects of life. Nothing is sacred to us, nothing is to receive our homage. Like the beast in the field, the moment we open our eyes we rush ferociously to grasp, to grasp, to grasp! Who thinks of God, of prayer, of synagogue, of reverence? From week end to week end, Sabbath and Sundays and Wednesdays—all days alike—with no distinction—it is a mad scramble between the strong and the weak, with no thought of the higher things in life.

And all this has brought about the second ailment in Jewish life—"Al Hakrovoh," our breaking away from all authority. Just as Nadab and Abihu brought an offering contrary to the command of God, so we too offer up our lives in a manner wholly opposed to the teachings of our Law. Life must be based upon authority, and life must recognize authority. That is the first principle of the Jewish religion. Our authority is God, and His will is revealed to us in our Torah, in the teachings of our Bible as interpreted by our rabbis and teachers. And that is the reason why the Jew always studied his Torah and showed the greatest regard and reverence to the teachers of his Law. He sought the teacher's word, and hastened to the synagogue to learn more and more from the teacher's lips. What he said was law, what he taught was final.

Today, however, every Jew is a law unto himself, every one is an authority for himself. In the words of the old Passover Haggadah, we are all wise, we are all learned, we are all steeped in a knowledge of the Torah—at least so in our own estimation. The Bible was good for our ancestors, we are told, but not for us. We are wiser than our fathers. We know more than our fathers. We are living in a different age, where new ideals and new teachings hold sway over man. And, having broken away from authority, the teacher of the Torah has become an unnecessary being, one whose usefulness is outworn. And, looking thus upon the teachers of the Torah, we see no necessity to train our children in a knowledge of the Law, that they may become students of the Law. And thus we see growing up before our eyes a generation of Jews who know nothing of the authority of our Torah, who know nothing of their purpose and mission in life, who are absolutely unprepared to serve as priests in the temple of humanity.

Instead of impressing upon their consciousness the sense of authority of God and religion; instead of feeding their souls with those sacred teachings that come from our holy altar—the altar of faith—we allow the "Esh Zoro," the strange fire, to burn upon their hearts. We permit them to receive in their early childhood the influence of strange ideas, of foreign notions and conceptions, of opposing beliefs, that tend to poison their souls and to deaden their hearts to all Jewish influence. Is it a wonder that our young have no love for God or for Israel if parents show them how anxious they are for them to know every language under the sun except their own, every literature, every history except their own? Is it a wonder that the child knows not the sacred influence of the synagogue if parents show to the child by their example that the theatre, the club and the dance hall are of greater importance than the House of God? You have just recalled in that touching Yizkor service the memory of your beloved departed fathers and mothers. You thought for the moment of their virtue, of their high sense of honor and truth, of love and mercy. You thought, too, of the great and heavy sacrifices many of them made for Israel and for Israel's God. Have you taught your children to know these ancestors of theirs? Have you taught them to be proud of their lineage? Or are these fathers and mothers of yours total strangers to them?

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Are their lives, their ideals, their teachings, unknown to them? Do you believe that you are giving your children that education, that training, that would give delight to the souls of your departed beloved ones, that would make them feel happy in the thought that you are preparing priests for the Temple of God?

Yes, we have disregarded the sense of sacredness of life, and that has brought about our breaking away from all rightful authority. And our breaking away from the authority of our Torah has given impetus to the kindling of strange fires in the Jewish heart. And all these influences have brought about the other and worse tragedy in Jewish life—the evil that was most responsible for the death of Aaron's sons—the anarchy in Jewish life. There is no union, no harmony between Jew and Jew; there is no spirit of unity, of co-operation. One refuses to take advice of the other, one refuses to work with the other. And so today, when co-operation is the first rule of success, when all peoples and nations are learning the value of working in union for a common purpose, every one willingly submerging his own likes and dislikes for the welfare of all, we Jews alone have not yet learned the lesson, and the world finds us split up into parties and divisions, each fighting the other, each striving for mastery over the other. What people have so suffered as Israel, and what people has had so much opportunity to learn the value of working in unison as has Israel? And yet, with all our sad experiences and trials, with all our lessons, we are today disunited, unorganized—everyone working by himself and for himself, with no thought of the great body of Israel. It is the strifes and the dissensions that tend to disunite our people that is the real cause of our religious demoralization, of our spiritual stagnation. It is this anarchy in Jewish life that is making many of our sons and daughters lose respect for Israel and many of the outside world lose their faith in Israel.

I must repeat a word that I heard spoken by that great Yiddish orator, the Rev. H. Masliansky, and that best voices this tragedy in the life of our people. There is a legend told by the sages that, just as the Jew puts on Tefillen every morning, God also puts on Tefillen every morning. In the Tefillen of the Jew—as you all know—are written the words: "Hear, O Israel, the Lord our God, the Lord is One." We there proclaim the Unity of God. And in the Tefillen of God are contained the words: "Who is like unto thy people Israel?"—that is one people—a united people. Our Tefillen, said the gifted preacher, are Kosher because they speak the truth. But are we not permitting God's Tefillen to become posul because they proclaim that which is not a fact? A united people we ought to be—a people that shall be one in spirit, even as our God is One.

It was because they could not learn to work in harmony, in union, that Nadab and Abihu met their death. It was because of the disunion of our people that Jerusalem was destroyed, and it is because of this fault in the life of our people that we are spiritually dead today. On the Day of Atonement, when the spark of Jewishness kindles anew in every Jewish heart, we are bidden to ponder over this story of the death of Nadab and Abihu, and thus to take warning lest we, too, meet our death because of the same failures.

Let us today firmly resolve to instill the sense of sacredness and holiness in our daily life. Let us determine to make life worth living, and not a mere existence, with no holy aim or purpose to hallow it. And this we can achieve if we will accept the authority of God's Law, if we will make the Torah the supreme guide and rule of our life.

Let us resolve today to quench the strange fire, the flame that ought not to burn on God's altar—the human heart—and that is today consuming the souls and the minds of our people. Let us instead kindle the holy flame of our religion that will give us inspiration to live nobly, worthily, sacredly.

And lastly, but by far not the least in importance, let us determine today that we strive to bring order out of the chaos in our people's life.

Atem Nitzovim: "When can you stand as a people before God?" asks the rabbi. "When you will be 'Kulchem' all together, all joined into an Agudah Achas, into one bond of organization. And the rabbis illustrate their argument with this simple simile: Take a single twig and even a child can break it, but take a number of twigs and bind them together and no one is powerful enough to break them. Jews divided amongst themselves cannot hope to conquer. Jews united—as one—can prevail. Let us work for unity, for harmony, for organization amongst ourselves, and then indeed shall we stand in the temple of humanity, as worthy priests—the appointed of God, bringing the message of peace and happiness, of love and contentment to all mankind.

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GLASSBERG, JACOB.—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 Jacob Glassberg, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber, at her place of transacting business, the office of her attorney, Henry Goldstein, No. 37-39 Liberty street, in the City of New York, on or before the 25th day of April next. Dated, New York, the 15th day of October, 1918. HELEN GLASSBERG, Administratrix. HENRY GOLDSTEIN, Attorney for Administratrix. 37-39 Liberty Street, Manhattan, New York.

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Russian Jewish Congress Still Active.
 The Executive Committee for an American Jewish Congress, 1 Madison avenue, has received the following communication from the Jewish National Council of Russia, the provisional organization for the furtherance of Jewish interests recently formed in that country from among the delegates to the Russian Jewish Congress, which, owing to war conditions, has been postponed: "To the Executive Committee of the Jewish Congress, New York.

"Dear Sirs: You have undoubtedly been informed of the formation in Petrograd of a provisional Jewish National Council, to stand on guard and to protect the national interests of the Jews in Russia. "The members of the council have been chosen from among those who were elected as representatives to a congress of all Jews in Russia that was planned, and which, for reasons that involve the conditions in the country, could not so far be held. Among the members of the National Council—who have been chosen on the basis of the election to the congress and with the agreement of all participating groups—are representatives from all parties, excepting that of the Socialists, which, though invited to do so, has declined to take part.

"Among those taking active part in our Executive Committee are the following official positions in the Russian Judiciary: M. Aleinikow, I. Greenbaum, A. Balkowsky, G. Shlossberg, M. L. Goldstein, Dr. L. Bruckkus, Dr. M. A. Eisenstadt and Dr. D. Markun.

"We desire to have your body take cognizance of the existence of our organization, and beg to express the hope that we may count upon your co-operation in all work which may have to be undertaken for the furtherance of the national interests of our people in the land.

"Very respectfully yours,
 (Signed): "M. ALENIKOW, President of the Jewish National Council.
 "S. ROSENFELD, Secretary."

Jews in Rumania Charge Their Government With Insincerity.

London, (By J. C.)—Notwithstanding the solemn promises to a delegation of Rumanian native-born Jews made by Prime Minister Marghiloman, that ninetenths of the Rumanian Jews will be naturalized in time to participate in the coming general elections, a subsequent article concerning this question which appeared in *Yassa*, the official organ of the Rumanian Government, states that the naturalization of the Jews can not take place until Article 7 of the Constitution, prohibiting such naturalization is amended. This will take a long time—it certainly cannot be accomplished before the next election, and the leaders of the Rumanian Jews are so incensed over it, that they issued a statement accusing the government and Prime Minister Marghiloman of insincerity and unwillingness to give the Jews equal rights in accordance with Article 28 of the Peace Treaty.

It is a well known fact that the article in the newspaper *Yassa* could not have appeared without the Prime Minister's knowledge and consent. That being the case, the Rumanian Jews know that they can not expect the promised reform for a long time to come, at best.

"The leaders of the Rumanian Jews are wondering what steps the Rumanian Government will take in case amendment to the article of the constitution prohibiting the naturalization of the Jews, should not be passed by the voters at the next election. If the government should insist on the absolute necessity of amending the constitution, it would probably mean that the Jews would not get their rights until the Jewish question will be settled finally and justly at the peace conference which will follow the termination of hostilities between the Allies and the Central Powers.

Germany, "the Home of Anti-Semitism." An Amsterdam message (August 7) states that the Bohemian Zionist organ, *Schtecher*, discussing the continuous anti-Semitic agitation in the Austro-Hungarian press, writes: "The incessant agitation carried on by the German anti-Semites offers the best proof of the Entente's assertion that Germany is the land of origin of anti-Semitism." According to the Jewish Correspondence Bureau at The Hague, the paper adds: "It is therefore in the interest of the Jews that Germany should be beaten."

JEWISH CALENDAR.

*Rosh Chodesh Kislev, Tuesday, Nov. 5.
 1st day Chanukah, Friday, Nov. 25.
 *Rosh Chodesh Tebeth, Wednesday, Dec. 4.
 East of Tebeth, Friday, 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 Nisan, Tuesday, April 1.
 1st day Pessach, Tuesday, April 15.
 7th day Pessach, Monday, April 21.
 *Rosh Chodesh Iyar, Thursday, May 1.
 Lag Bomer, Sunday, May 18.
 Rosh Chodesh Sivan, Friday, May 29.
 1st day Shaboth, Wednesday, June 4.
 *Rosh Chodesh Tamuz, Monday, June 14.

*Rosh Chodesh Av, Sunday, June 29.
 Fast of Tamuz, Tuesday, July 15.
 Rosh Chodesh Ab, Monday, July 28.
 Fast of Ab, Tuesday, Aug. 5.
 *Rosh Chodesh Elul, Wednesday, Aug. 27.

*Also observed the day previous as Rosh Chodesh.

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GOLDMAN, 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 Goldman, also known as Sam Goldman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of her attorney, William Klingenstein, No. 309 Broadway, in the City of New York, on or before the 16th day of November, 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 subscribers at their place of transacting business, at the office of Eugene E. Spiegelberg, No. 2 Rector Street, in the City of New York, on or before the tenth day of March, 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, at the office of Eugene E. Spiegelberg, No. 160 Broadway, Borough of Manhattan, in the City of New York, on or before the 9th day of December, 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. 239 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 H. Weill, No. 37 Liberty Street, in the Borough of Manhattan, City of New York, on or before the 7th day of December, next.

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

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

HANF, LOUISE.—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 Louise Hanf, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of her attorney, Goldsmith, Cohen, Cole & Weiss, No. 61 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 13th day of December, next.

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.

SCHORSCH, ISAAC E.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac E. Schorsch, 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 Kurtzman & Frank, No. 25 Broad Street, in the City of New York, on or before the 15th day of May, 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, Cohn & Sondheim, Attorneys, at No. 51 Chambers Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 7th day of March, 1919, next.

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 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 7th 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 subscribers, at their place of transacting business, at the office of her attorney, Goldsmith, Cohen, Cole & Weiss, No. 61 Broadway, in the City of New York, on or before the 15th day of November, next.

LEIBOWITZ, BENJAMIN.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Benjamin Leibowitz, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at her place of transacting business as Administrator, at the office of her attorney, Jacob Shapiro, No. 261 Broadway, Borough of Manhattan, in the City of New York, on or before the 20th day of December, next.

EHRICH, JULES S.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jules S. Ehrich, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorneys, Goldsmith, Cohen, Cole & Weiss, No. 61 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 13th day of December, next.

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 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 Altmayer, No. 290 Broadway, Manhattan, New York City.

EDESHEIMER, ISAAC.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Edesheimer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, 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 31st 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.

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, at 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.

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 her attorney, Adam Wiener, No. 51 Chambers Street, Borough of Manhattan, in the City of New York, on or before the 15th day of January, 1919, 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.

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 the 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, 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 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 her place of transacting business, No. 115 Broadway, in the City of New York, on or before the 20th day of January, 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 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, at 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.

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 her attorney, Adam Wiener, No. 51 Chambers Street, Borough of Manhattan, in the City of New York, on or before the 15th day of January, 1919, 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.

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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 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.

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 offices of transacting business, the office of Buchler & Levy, No. 50 Broad Street, in the City of New York, on or before the 26th day of December, 1918.

GRAFF, SOLOMON.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Solomon Graff, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at 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 her attorney, Adam Wiener, No. 51 Chambers Street, Borough of Manhattan, in the City 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 her attorney, Adam Wiener, No. 51 Chambers Street, Borough of Manhattan, in the City of New York, on or before the 15th day of January, 1919, next.

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