

THE HEBREW STANDARD

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MAGAZINE SECTION

Issued every Friday at No. 87 Nassau street, New York, by William J. Solomon. Subscription price, \$2.00 per annum. Entered as second-class matter September 28, 1882, at the post office at New York, N. Y., under the act of March 3, 1879.

VOL. LXXIV. NO 14.

NEW YORK, FRIDAY, OCTOBER 3rd, 1919.

10 CENTS PER COPY.

Early American Jewry and Freemasonry

The Masonic fraternity has been a part of American life almost from the days when this great institution took its historic rise. Shortly after the four city lodges of London united in 1717 to form the first Masonic grand lodge trans-Atlantic offshoots thereof were set up here in the English colonies in America. Whatever may have been the practice of Masons in times past, from 1717 on, when the institution was universalized, admission to its mysteries was open to every freeman of good repute. Thus from the first the Jews resident in the future United States became members of the Masonic fraternity, and as such were enabled to participate intimately in the general concerns of their neighbors of all creeds and stations. It is not too much to say that the adhesion of a number of Jews to Freemasonry in America made possible the close relation subsisting between them and their fellow-citizens of other faiths and bore an important influence on their standing in the general community, as well before as immediately after the conclusion of the Revolutionary war.

We need not linger long over the tradition that still persists, to the effect that Jews introduced Masonry, at least so far as the three symbolic degrees went, into America at Newport, in Rhode Island, in 1658. This date long precedes the historic constitution of 1717 above referred to, and no contemporary document in support of the claim is extant. That a small band of Newport Jews should, in this remote corner of the world at so early a period, have conferred the "degrees of Masonry" on one of their number after synagogue on a Sabbath may be a pleasing tradition; but it baffles analysis and, in fact, it cannot stand unimpaired under the searching light of scientific inquiry. The matter is only suggested here, rather than elaborated, as a part of our subject, and, we add, that the claim that the Jews introduced the symbolic degrees of Freemasonry into American cannot well be substantiated. As we shall see, they bore a great part in introducing here the higher or so-called Scottish Rite degrees.

The connection between the Jews and Masonry is again evidenced by an incident which clusters about the first settlement of Georgia as an

English colony. The first Jews who repaired thither from London had experienced no little difficulty in securing admittance to the colony, and it is thought that one of them, who joined the Masonic lodge in London, of which Governor Oglethorpe was a member, effected their entrance on the delights of Georgia through this association. Moreover, there is an extant Masonic record from the year

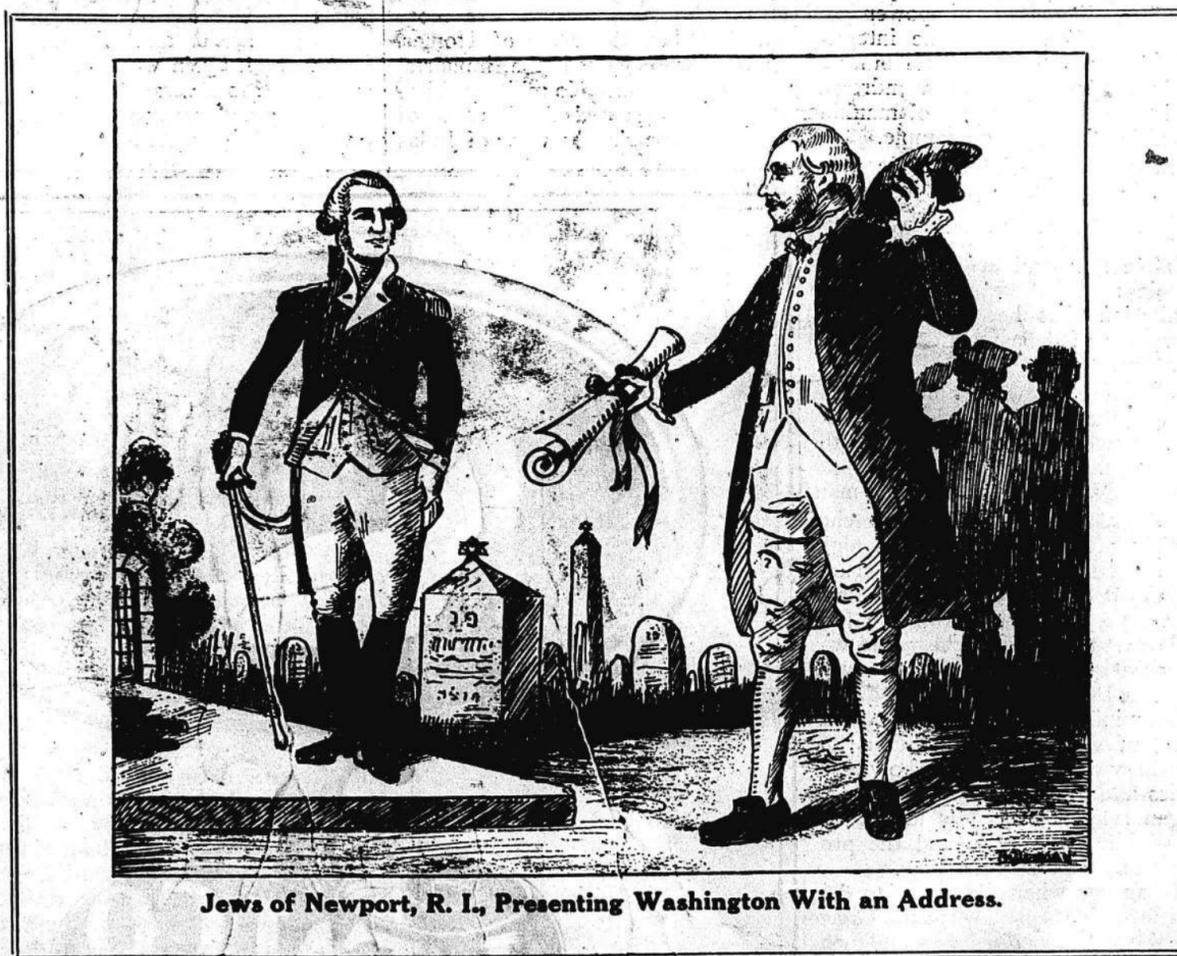
the history of the American colonies. This connection, we may add, clusters about the Scottish Rite division of the fraternity. Here the names of Stephen Morin and Henry Andrew Francken claim recognition. Both of them are reputed to have possessed Jewish affiliations; their Jewish identity is, however, a matter of some doubt. Be this as it may, Morin was settled over the North American

Just as Francken is acknowledged to have been the founder of the Albany Lodge of Perfection, a division of the Scottish Rite embracing the fourth to the fourteenth degree, inclusive, so Hays acted in a similar capacity in the case of the famous Philadelphia Lodge of Perfection. It is unnecessary to discuss at length Hays' work in Masonry, because we reserve this topic for a subsequent

no bearing on the matters now being treated.

Jews bore an interesting part in shaping the relations of Pennsylvania Masonry to English Masonry in that Solomon Bush, of Philadelphia, a revolutionary soldier, who proceeding to England in 1876, was entrusted by the grand lodge of Pennsylvania with the duty of advising the parent body in London of the fact that the former had formally thrown off its dependence on the latter as an incident of the successful war of the Americans for their independence of Great Britain. The mother grand lodge which had originally chartered Pennsylvania as a provincial grand lodge was the grand lodge of the ancients, as it was called. In the intervening years another grand lodge had arisen in London, which was known as the grand lodge of the moderns. Through some inadvertence Bush notified the moderns instead of the ancients of the alteration in Pennsylvania's Masonic relations. For a long time the leaders of the craft in Philadelphia doubtless wondered why no word came to them from London with reference to their independent action. It came at last, long after Bush had absolved himself of the trust reposed in him, and was in the nature of a message of congratulation on the step thus taken.

Another Masonic incident of these early days in which Jews of America participated may be related in this place. Moses Seixas was a respected citizen of Newport, in Rhode Island, a pillar of the local synagogue and active in the general life of the place. In the beginning of the nineties of the eighteenth century, before Rhode Island had become a part of the United States by formally ratifying its new Constitution, as well as after, he was *parnas*, or president, of the synagogue. At the same time he was worshipful master of King David's Lodge, the local Masonic quarry, and cashier of the Bank of Rhode Island. King David's Lodge had originally been established at New York, with Moses Michael Hays as one of its members, but had been transplanted to Newport during revolutionary times. In virtue of the fact that Seixas was the worshipful master of this important lodge, he had been chosen as the grand



Jews of Newport, R. I., Presenting Washington With an Address.

1731 which describes the admission of a Jew to the city lodge in London to which Oglethorpe belonged. A man of almost similar name was among the first Jewish settlers of Georgia. Thus there is more than a mere coincidence in this circumstance.

But the connection of Jews with Freemasonry became even more apparent as we reach later periods in

and West Indian colonies as head of the Scottish Rite branch of Masonry, and he deputized Francken to establish councils of consistories, as they were called, in various parts of his jurisdiction. Francken, in turn, confided the task thus entrusted to him to a number of deputies of his own, one of whom, Moses Michael Hays, then of New York and subsequently of Boston, was an undoubted Jew.

consideration of the life of this American Jewish worthy. Of the Philadelphia Lodge of Perfection we need only say that at its constitution practically all its officers and the preponderant majority of its members were Jews, as to whose identity as such there is not the slightest possibility of doubt. In course of time the Jewish complexion, as it were, of this lodge changed. But this has

master of the then newly constituted grand lodge of Masons of Rhode Island, a post he occupied with credit to himself and satisfaction to the fraternity down to his death in 1809. His tombstone in the celebrated Jewish cemetery at Newport records this outstanding fact of his honored Masonic career.

Now, after Rhode Island had formally ratified the Constitution of the United States, President George Washington made a visit to that section of the country. As is well known, the Jewish congregation of Newport shared in Washington's triumphal progress by presenting to him a formal address of congratulation which was signed by Moses Seixas as its president or warden. A similar address was presented to the first president, a member of the Masonic fraternity and past master of the lodge at Alexandria, in Virginia, by his brethren of King David's Lodge at Newport. This again was signed by Moses Seixas as the master of this lodge. It is believed by reputable Masonic historians that the two addresses were presented together to Washington in the hall of the Newport synagogue; regrettably, there is no confirmation of this suggestion, interesting as it is, from historical sources at our disposal.

Later incidents evidencing the importance of the connection between American Jews and the fraternity of Masons exist without number, but they are neither so significant nor so characteristic as the few early ones we have just been considering. In modern times many Jews in the United States have been and are members of various Masonic lodges in their different communities, a fact, as has been pointed out, which has some bearing on their standing in the general community. Some have ever risen to the dignity of the grand mastership of the Masonic grand lodge of their own State. The names of Henry M. Phillips, in Pennsylvania, toward the middle of the nineteenth century, and of Abraham Jonas, in both Kentucky and Illinois at a slightly earlier time, occur to illustrate this statement. In recent years, too, especially in the city of New York, with its great Jewish community, lodges have been established and continue to exist for many decades, the membership of which is almost exclusively recruited from among the professors of the ancient faith of Israel. However inconsequent with the pattern of Masonry, which knows no distinctions between man and man or creed and creed, this procedure is, it is hallowed now by the force of these examples.

All in all, enough has been set forth in this slight sketch to prove that the Jews of America are no interlopers in the ranks of its Masons, and that here as elsewhere in our national life they are, indeed, *primus inter pares*.

Rarely do our secular contemporaries, when noting a creditable achievement of a Jew, mention or even allude to his extraction or religion. The fact of his being a Jew, however, seems to take a peculiar significance—one even worth "featuring"—when he can be annexed to a band of Bolsheviks or connected with some other movement or act reflecting discredit upon him and his co-religionists.—*Jewish Advocate*.

Before me, even as behind,
God is, and all is well.
John G. Whittier.

Whate'er there be of sorrow
I'll put off till tomorrow;
And when tomorrow comes, why
then
'Twill be today and joy again.
—John Kendrick Bangs.

The Jew

By JAMES A. REED

United States Senator from Missouri

Great in his history,
Grim in his tragedy,
Through the long years
He has patiently trod;
Hoping and sighing,
Aspiring and dying,
Though bloody the path,
Still he trusted his God.

The ideals of a nation determine its destiny. The stream of race life, given direction by some dominant trait, is inevitably driven toward the ocean of its fate. The imperious spirit of the Romans sent them upon wars of conquest. Superstition and cruelty exhausted Egyptian energy in the creation of grotesque religious monuments and the enslavement of other countries. The aestheticism of the Greeks found expression in the majesty of incomparable architecture and the matchless beauty of her artists' marble dreams.

These ancient governments and races have alike vanished. The present inhabitants of the valley of the Nile are incapable of the resistless courage of the soldiers of Rameses. The spirit of Thermopylae no longer hovers over the land of Greece. The creators of the Parthenon and Iliad have no descendants in Athens. The arm of the Italian is too weak to wield the sword of Caesar.

Hundreds of mighty races have risen to power only to be exterminated or absorbed into the blood of their conquerors. It has not been so with the Jews.

Who seeks the riddle's answer will find it in that devotion to home, race and religion which has always possessed the Hebrew people.

Since the fateful hour when Jewish valor yielded to Roman swords the Hebrew people have been wanderers upon the earth. Surviving all adversity they have multiplied in number, increased in power and grown in influence. The integrity of their race and the inviolability of their religion have been wondrously maintained. The record of mankind furnishes no similar example.

In the story of his people every son of Judea should find inspiration for a life of the highest nobility. Poor indeed is he who, dwelling upon sublime ancestral achievements and heroic race history, feels not that exaltation of soul which renders him incapable of debasing his illustrious heritage.

If I were a Jew I would teach my fellows the proud legend of my people. I would inspire them with the thought that in them courses a blood rich as ever filled the veins of man.

From Moses to Aristotle stretches a night of a thousand years, a night of ignorance, savagery and crime, illumined only by the fires of truth burning upon the altars of the Jew.

For centuries when the world was fettered by fear, when temples were dedicated to obscene gods and priests were ministers of lust, when defilement of virgins and incestuous debauchery were practiced as holy mysteries and sanctified by the cloak of pagan religion—the Jew taught the inviolability of virtue and the precepts of an exalted theology.

In an age when the Egyptian deified men and beasts, when the Greek worshiped national heroes and people the groves of Hellas with innumerable spirits, when the Hindoo woman fed her children to the crocodiles of the Ganges, when the Carthaginian sacrificed babes to Moloch, and all other men prostrated themselves before beasts of the earth or monsters of the mind—the Jew, lifting his eyes toward the zenith, exclaimed:

"The heavens declare the glory of God,
The firmament showeth His handiwork.
Day unto day uttereth speech, and
Night unto night showeth knowledge."

Thus in exalted poetry was the sublime doctrine of one eternal, omnipotent God proclaimed to the world by a Jew. Amidst universal despotism the Jew founded and maintained a democracy based upon the will of the people.

In an age when brute force was supreme the Jew gave to the world a code of laws which forms the basis of modern jurisprudence and morals.

Four thousand years before Abraham Lincoln signed the emancipation in America Moses prohibited slavery among the Jews of Palestine.

Strike from the laws of today the principles embraced in the Ten Commandments which Moses proclaimed from Sinai and civilization will be dead. Upon their wonderful mandates rest protection of life, safety of property, sanctity of home, honesty in dealing, inviolability of oaths, respect for parents, reverence for God, and love for our fellow men. Destroy a single precept and the world will lapse into barbarism.

For twenty centuries the religion, law and morals of the Jew formed a constellation of glory amidst the gloom of pagan despotism and crime.

During all this long era Palestine was surrounded by hordes of semi-barbarians. The Jews struggled to hold back the tide of savagery and hate which encompassed their land. Their armies were slaughtered, their cities burned, their temples desecrated, their people led into captivity, their lands reduced to a desert, white with the skeletons of murdered millions. Yet, in spite of all, the Jew clung to the horns of his altar, cherished his temple, and revered his God.

The thousand-year tragedy produced men of incomparable courage, poets who sang in measures more majestic than the verse of Homer, women who gained the immortal glory of sacrifice. No military chieftain ever surpassed the bravery of Joshua, no patriot the valor of Judas

Maccabeus, no hero the deathless courage of Sampson, no priest the unswerving devotion of Elijah, no sacred singer the exalted adoration of David, no woman the sublime consecration to country of Judith, wife of Esau.

Again and again were the Hebrew people borne into captivity. Always they returned to their temples and to their homes, until at last the tremendous power of the Roman Empire scattered them into all lands.

Nearly two thousand years have run their course since the soldiers of Titus Vespasianus battered down the walls of the citadel of Jerusalem and extinguished the fires upon the altars of the temple. During all of that long period the Jews have been victims of remorseless persecution.

They have endured the contumely of the mob, the ignominy of the stocks, the lash of slavery, the night of the dungeon, the torture of the thumb-screw, collar, rack and wheel. They have been branded with hot irons, flayed alive, impaled upon stakes, hanged upon gibbets, burned on pyres, and crucified upon crosses. Thus has every species of atrocity which the malignity of perdition could inspire and the cruelty of man execute been visited upon them.

But the Jew has always conquered adversity. Exiled from the land of the Nile, centuries later he returned to become the dominant force in the government of the Pharaohs. Led captive into Babylon by Nebuchadnezzar, he broke his thraldom to sit in the councils of Cyrus. A wanderer in Spain, he became its intellectual and financial overlord. In envy his expulsion was decreed, and that decline of the empire began which has made Spain an object of contempt in the family of nations. A sojourner in France, he rose to eminence in learning and dominance in business. Banished, the commanding value of his genius forced his speedy recall. A social outcast in England, he acquired property, won honors, and achieved distinction. Again persecution and exile were his fate, and yet again were his oppressors forced to reverse their proscription policy and grant to the despised Jew the right of British citizenship.

Thus has Jewish genius broken the shackles of prejudice and the chains of superstition. Thus has it triumphed over a race hatred and religious intolerance.

The persecution of the Jew in the Middle Ages is the great anomaly of history. Jewish doctors had preserved the ancient knowledge of medicine and science. Jewish authors were writing works of philosophy, poetry and history. Jewish savants were keeping alive the love of learning.

Suddenly in the eleventh century Europe became aflame with religious fanaticism. The frenzied populace in successive tidal waves swept across Asia, bent upon the recovery of the Holy City, only to be broken upon the rock of Moslem resistance. The madness culminated in the march of thirty thousand helpless children, who led by priests and armed with crosses, miserably perished.

The Crusaders were inspired by a desire to rescue from Moslem rule the home of Judaism. Yet, behold the paradox! Just when Christians were pouring out their blood to recover the ancient capital of the Jews, they began a fanatical and merciless persecution of the people who had builded Jerusalem, consecrated its temples, defended its altars, and made it the shrine of all peoples, nations and kindred.

Who seeks the cause of Jewish persecution will find it in that spirit of religious intolerance—evil offspring of ignorance—which for centuries sent the votaries of Christian creeds upon the work of mutual murder, torture and rapine that deluged Europe with blood and transformed temples of religion into dungeons of hate filled with the bones of dead men.

Then came a time when the prophetic rays of dawn began to illumine the night of ignorance. A spirit of tolerance spread from Christian to Christian. But its beneficence was not extended to the Jew. His very prosperity aroused envy and provoked jealousy. Against him prejudice survived, and persecution for a long time continued.

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burst full-orbed above the horizon. The age of reason was upon us. As wild beasts flee civilization, so did bigotry disappear before the light of learning. Today the holy trinity: Liberty, Justice and Charity, are exploring the remote jungles of superstition and expelling from them the monsters—fear and hate. At no distant hour the doctrine of the equality and brotherhood of man will be the universal creed of the earth.

I repeat that in every country where the Jew has been given the slightest opportunity he has achieved pre-eminent distinction.

Among the masterful statesmen of the last century must be included Disraeli, an English Jew.

With the wisest judges of earth stands the Jew—Rufus Daniel Isaacs, Lord Chief Justice of England.

In an exalted place among the greatest lawyers our country has produced must be inscribed the name of Judah Philip Benjamin, Attorney General of the Confederacy, an American Jew.

If you were asked to name the foremost living actress your lips would instantly pronounce the name of Sarah Bernhardt, a French Jewess.

tion may spread its wings for boundless flights, the heart of man realize its highest aspirations, and the vision of the spirit become a prophecy fulfilled?

At a time like this when the patriotism of all Americans is being tried in the crucible, I am proud of the fact that the fidelity of the Jew has not even been questioned. It should be so, for America in a peculiar sense has been to the Jew a place of refuge. Here he was first granted, in the full and complete sense, absolute equality. Here his synagogue is as sacred as is the church that stands beneath the cross of the Catholic, or that lifts its spire above the heads of Protestants. Here the Jew's wife and daughters are his as sacredly and as safely as they were when the great judges of Israel protected Palestine with a sword of flames.

I would have the Jew remember that all avenues are open, and that his eager feet may run and win. I would have him know that the flag of the free and home of the brave is alike, the banner of Gentile and Jew.

If I were to venture advice I would say to the Jew: Out of your great history find an inspiration for great acts. You have a marked ability for making money, but that is not

great orator will play upon its passions and command its homage. The world stands before genius, hat in hand.

A vision of the future rises before me. I see your wonderful people already equipped with financial strength and power, but I behold beyond the brighter radiance of those days when the exhaustless energy and boundless ambition of the Jewish people, no longer fettered by prejudice or chained by adversity, shall produce men and women whose

lives of labor and achievement, of sacrifice and love will gain the approval of all mankind.

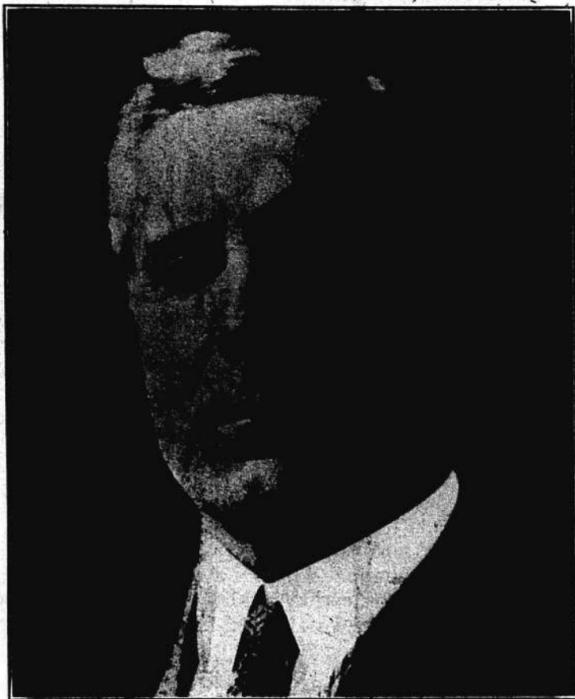
Allow me here a word to the Gentile. Why should the Christian not willingly pay to the Jew the tribute of affectionate respect? From the Jewish race the Gentile got his religion; from its sacred writings, his morals, his conception of Deity, and his reverence for all the virtues. The Jew preserved to the world the best part of our knowledge of ancient history. Amidst the shadows of the

Dark Ages he held aloft the torch of learning.

Obliterate the work of the Jew in ancient times and you destroy the Old Bible and the Ten Commandments. Strike out his work in the present era and you likewise destroy the New Testament.

I repeat, the Gentile's religion, the fundamentals of his law, his ideas of virtue, his precepts of morality—all these were bequeathed to him by the Jew. From the lips of the son of a

(Continued on page 5)



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U. S. SENATOR JAMES REED

From the masters of music you cannot omit Anton Rubenstein, the Polish Jew.

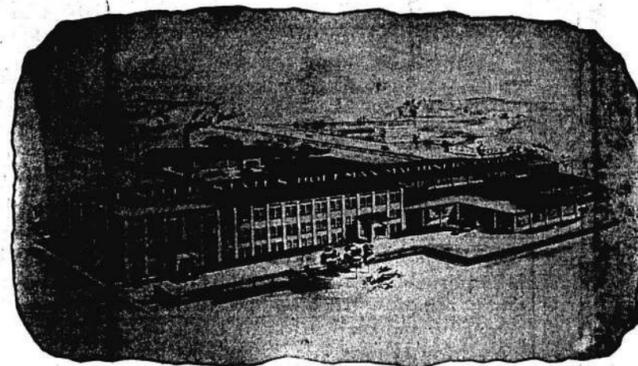
If you were to pursue the inquiry you would be compelled to admit that in law, medicine, literature, philanthropy, and business the Jews have won and kept an honorable place. We count them among our greatest lawyers, our most skilled physicians, our most eloquent orators. From their pens have fallen poems of marvelous beauty and exaltation, books of profound learning and masterful logic. Their artists have wrought master-pieces of canvas and marble and bronze. In all lines of endeavor they have made their way.

The Jew in America holds a proud and unchallenged place. Here all distinctions of race and caste and blood have been dissolved. Here is equality before the law. Here is that freedom for which your patriarchs long have prayed and of which your people have long dreamed.

I would not venture to discuss the hope of many that some day the nation of the Jews may be reestablished in ancient Palestine, and yet without offense may I not suggest that perhaps Palestine is not a piece of ground marked upon the surface of the earth? May it not rather be an empire of the soul in which ambi-

the real genius of the great Jewish people. Money is, after all, the cheapest thing in the world. I would rather be an artist capable of painting one great picture and live in poverty through all my life than a millionaire with gold to buy pictures my soul could not conceive nor my hand execute. I would rather be the author of one poem that would inspire mankind than to possess vast libraries in which were stored the thoughts of other men. I would rather do one act and take just pay in the gratitude of a single human soul than to count my gains in gold. All the yellow dust that glitters in the Klondike's treasured sands will never bring to man a sincere friend. All the gems that glorify the ocean's bed will never make a heart to thrill with honest love. All the gorgeous garments money can procure will not conceal a vicious mind or character debased.

The world loves gold; yet, it may shut its doors squarely in the face of wealth. The world loves luxury; yet it may turn its back on those who can obtain the raiment of the rich. But to the divine melodies of a master's music its ears are well attuned. To an artist's dream traced on canvas or carved in marble, its eager eyes are open. Always a torrent of eloquence poured from the lips of a



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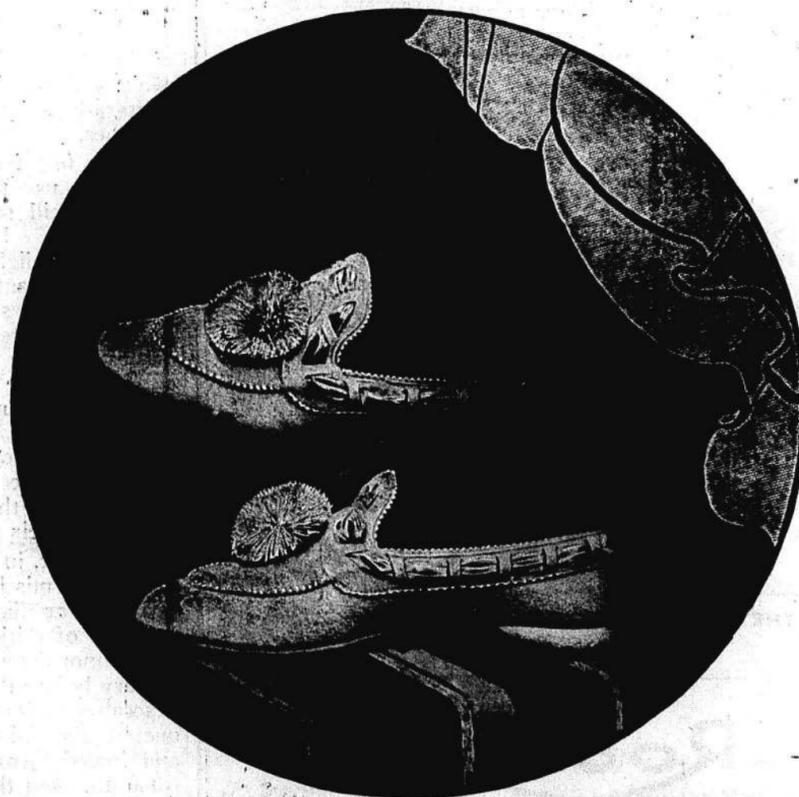
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The Unjewish Christian and the Unchristian Jew

By J. MAX WEISS
Rabbi Temple Israel, Gary, Ind.

One of the greatest paradoxes in nature's realm is the anti-naturalness of human nature. All observation, whether it be through the lens of the human eye or that of the microscope, confirms the truth that nature never repeats itself. No two individuals are completely alike in their appearance or in their mental disposition, and no two distinct masses of matter ever crystallize in perfectly similar formation. But man is pre-eminently unlike nature in his desire to make conformity universal.

That this anti-naturalistic tendency of the human race has stained the history of civilization with terror and tragedy hardly requires affirmation or confirmation. The barbarian and the alien, the inventor and the innovator, the dissenter and the daring dreamer of an earthly order, new and unborn, have all sipped from the cup of bitterness in sacred communion. Any one who has dared defy the opinion or authority of the social Bolshevik or the social majority in any land or group has been crushed underneath the same iron

heel that tramples the resistants in Russia today.

Nearly every group in society has assumed this conservative role under the banner of conformity. Autocrat and plutocrat, priest and public, capitalist and laborer, all of these have sinned in turn. But it is a notorious and lamentable fact that organized religion the professed protagonist of Divine law, has been the most flagrant violator of the Divine law of difference and divergence.

It might be suggested that we are striking the chord of a theme current in the Middle Ages but now long forgotten—a sound whose voice is no longer heard. The truth is that, in these very days when we hear men loudly proclaim the dawn of a new heaven and new earth, when the world cries out in exultation that it is experiencing a revival of religion, when tongues are eloquent in their pæans on the realization of the common brotherhood of the whole human race—the truth is that it is in this very cloud of universal holiness that we behold revealed the monster

of a former day and the giants of terror that once stalked throughout the earth.

At a recent meeting in Carnegie Hall Catholics of New York protested against the activities of the Methodist Church and the Protestant Episcopal Church, who have recently raised hundreds of millions of dollars for home and foreign missions. Archbishop Patrick J. Hayes declared that these churches were seeking to extend the Protestant faith in France, and protested against the action of any religious body in going to France to rob orphan children of their Catholic faith.

In many of our cities we find Christian churches supporting a special "Christian Mission to Israel." With the entrance of many churches into the field of Americanization effort it is found necessary to offer this advice: "Find foreign-born women of your own religious denomination. Don't try to proselytize or you will destroy your usefulness in Americanization. Work among your own."

This attitude, which is impelled by the fatuous ideal of conformity, has not been restricted to the field of proselytization. It is not peculiar to any specific group of missionaries or churches. This insistence upon conformity colors the whole outlook of both the Catholic Church and the Protestant Church. Two examples will clarify our statement.

The world recently manifested unusual interest in an incident which occurred at Rome on May 16 of this year. A delegation of five of the most eminent representatives of the Protestant churches called upon the Pope and asked that the Roman Catholic Church send representatives to a proposed world conference of all Christian sects. The Pope's polite refusal was summed up in this declaration: "Rather than a reunion of the Christian churches, the Holy See aims at the unity of the church, which, in the opinion of Rome, can only occur by all returning to the Catholic Church."

The Federal Council of Churches, on the other hand, specifically excludes Unitarians from membership in its organization. It refuses to cooperate with a group that claims historical and religious kinship with it, and thus denies the Unitarians an opportunity to co-operate with other Protestant churches. The disappointment that the Protestant representatives encountered upon the part of the Pope is the very same disappointment that is meted out to the Unitarians by the Protestant churches.

These few facts should suffice to convince us that the Christian churches still set a high premium upon creed. However frequently they may delight in repeating the New Testament utterance: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven," we can discern in bold outline that the churches of Christianity are still motivated by the belief that their particular creed is the only possible creed, that it must eventually be accepted by all dissenters, and that there is no salvation outside of their particular church.

We cannot, in fairness, discuss the question of missionary activity in relation to Christianity without turning the light of criticism upon Judaism. We cannot deny that, in the second century before the Christian era, the Maccabean John Hyrcanus conquered the inhabitants of Idumea and forced them to accept the Jewish faith. But the activity of such a violent zealot is rare in the history of Judaism. Judaism did engage in considerable missionary effort, but it was in the nature of an educational propaganda. The synagogues of Alexandria were fortunate in having a Greek version of the Bible, the Septuagint, and the discussions based on this text drew many heathens who

hungered for religious truth into their halls of learning. It was from these same centers that considerable literature was offered to the heathen world in order to acquaint it with the ethical laws of Judaism and its universal aspects.

This extensive missionary activity, according to the opinion of Doctor Kaufman Kohler, came to an end and left no traces in Palestinian Judaism for two reasons: the growth of the Paulinian Church, which absorbed the missionary activity of the Synagogue, and the effort of Talmudic Judaism to obliterate the old missionary tradition. Though Palestinians, like Shammai and his followers, discouraged proselytization there were those like Hillel who emphasized the ethical aspects of Judaism and welcomed proselytes.

The attitude of modern Judaism is in keeping with the spirit of the Alexandrian Jews and Hillel. It is eager to spread the influence of its religious truths unto the ends of the earth, but it disapproves of a policy whose chief purpose is to win converts in large numbers through formal profession. It welcomes any man or woman into its fold, but at the same time it declares that the righteous of all nations have a portion in the rewards of Heaven. Even in ancient times Philo and Josephus stated that a Jew must not offend

the religious sense of the heathen by scorn or ridicule, however careful he must be to avoid the imitation of their practices. Maimonides, in the middle ages, rises to these heights of religious toleration: "Not only the Jewish tribe is sanctified by the highest degree of human holiness, but every human being, without difference of birth, in whom is the spirit of love and the power of knowledge to devote his life exclusively to the service of God and the dissemination of His knowledge, and, who, walking uprightly before Him, has cast off the yoke of the many earthly desires pursued by the rest of men. God is his portion and his eternal inheritance." (Quoted by Kohler, Jewish Theology, page 404.)

Rabbi Henry Berkowitz, in a recent address before the National Federation of Religious Liberals, made this pertinent appeal: "The new era demands that, to make religion a blessing in the earth, religions must treat each other with civility, with reverence for each other's sanctities." Here lies the root of the evil, of the propaganda for universal conformity. We have failed to respect each other's sanctities. If all religions were prompted by the spirit of humility and reverence instead of the forces of greed, prejudice and the desire for increased power, all quarrels and ani-

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KNIT JACKET



Tom Wye and the utility jacket he makes are good friends to have. There's a sturdiness of character, a sort of homespun quality about them. The hominess of thatched cottages has left its imprint upon them both.

Tom Wye comes of a family of knitters. He couldn't naturally have been anything else unless he'd suddenly turned adventurous and run away to sea. He loves looms. Their noise is music to him—their ceaseless motion, beauty. Yet they have been a problem—but a solved problem. He has invented and perfected a Tom Wye stitch, by which he takes the finest brands of woolen yarn obtainable and knits them into a firm, close-woven fabric, at once elastic and warm, from which the Tom Wye utility jacket is made.

Out in the rainy woods, under the snowy starlight, for that crisp autumn auto trip, on the golf links, at work or at play, a Tom Wye is always in the right place. The Tom Wye tailored utility jacket is at home in the smartest car or the roughest shooting camp. It's as comfortable as an old shoe, as trim as a new one. The sizes are accurate, so you may be sure of a good fit.

Its good lines are backed by good workmanship, the shoulder-seam is stoutly reinforced to prevent sagging, the buttonholes are strengthened, the four military pockets are provided with flaps, which keep them from sagging. Tom Wye is thin enough to be worn under a coat—smart enough to be worn outside—warm enough either way.

You can get the Tom Wye with or without sleeves, with V, or collar neck, in a wide range of plain colors or heather mixtures. If your dealer does not carry them, write to

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mosities and misunderstandings between them would be reduced to a negligible minimum.

We must awaken to the realization that we cannot make all men think alike, and that the way to human salvation is over many roads. We must allow each man to set out on his pilgrimage with the boon of peace and we must renew this boon at his every step. We must no longer speak of making Christians out of Jews, or Jews out of Christians. We must cease looking forward to a day in the distant future, whose advent is shrouded in a veil of mystery, when every Christian shall subscribe himself by the name of Israel, and every Jew subscribe himself a follower of the Nazarene. Every Christian must come to regard a Jew as unchristian only when he refuses to foster humanity's highest interests. Every Jew must also deem a Christian as unjewish only when he turns a deaf ear to the voice of the brotherhood of man. We must emphasize deed and not creed.

As numerous as may be the disappointments that we associate with the recent world war, we cannot overlook its benefits. International co-operation has been elevated to an unprecedented plane. But the forces of religion that claim the responsibility of bringing salvation unto the ends of the earth have failed to realize that no single force acting in

adherents, even as the nations that project entering the League of Nations, and yet co-operate upon problems of international extent and concern.

Let us sow the seeds of faith in our own plantation and let us distribute their good fruit everywhere. Let us acknowledge the good harvest of those who sow on strange plantations. Let us not thrust our methods and rules upon them. Let us rather offer our knowledge in humble and respectful exchange.

Peoples of all religions have ever loved to stress their universal maxims, their beliefs in the universal brotherhood of man, and the paramount duty of doing unto others nothing that would be distasteful to us. The world re-echoes the appeal of the prophet Malachi: "Have we not all one Father? Hath not one God created us all? Wherefore do we deal treacherously every man against his brother?" We must clasp hands and respond in the spirit of Micah, and "do justice, love mercy and walk humbly with God." We must not speak of the Jew who is unchristian, nor of the Christian who is unjewish. We must not spend ourselves in the futile task of eliminating difference and distinction. Like the distinctive colors of the rainbow, all churches and all religions must together arch the span of the earth and the seas and delight



Photo by Gibson Sykes and Fowler.

RABBI J. MAX WEIS.

complete isolation can confront the stupendous problems of humanity and still hope for successful achievement. They have not yet awakened to the realization that each religious body can maintain its autonomy, its sovereignty and its army of loyal

humanity with a glorious and resplendent vision.

CHRISTIAN AIDED HEBREWS.

War, the great leveller, has brought it about that a Christian minister prepared a Jewish prayer book and preached from it to the boys who were preparing for the Great Ordeal. Dr. David S. Blondheim, overseas executive secretary of the Jewish Welfare Board, who recently visited London en route to France, and learned the story, has made it public through the New York office of the Jewish Welfare Board.

Senior Chaplain G. Clark Kennedy was in service in the Toul sector a year ago when Jewish soldiers belonging to the British army passed through. They expressed a desire for religious services, but neither they nor the chaplain had any Jewish prayer books. Chaplain Kennedy started on a prayerbook hunt, and he finally located a single copy of "Le Tefila du Soldat," the prayer book of the French Jewish soldiers. He made an English translation and had it typewritten. Twenty Jewish boys gathered about the Protestant chaplain on that Sabbath reading their prayers from the typewritten version.—Brooklyn Citizen.

(Continued from page 3)

Jewess came the sublime command: "Do unto others as you would they should do unto you."

To the Christian in whose mind still rankles the prejudice of ignorance, let me quote the words of Joaquin Miller:

"Who taught you tender Bible tales Of honey lands, of milk and wine? Of happy, peaceful Palestine? Of Jordan's holy harvest vales? Who gave you patient Christ? I say, Who gave your Christian creed? Yes; Who gave your very God to you? Your Jew! Your Jew! Your hated Jew!"

To the Jew let me say, the land of America is also your land. May we not all hope that here will be developed a wonderful race, which shall combine the genius of all people and realize the dreams of those who have longed for a land of justice, virtue and equality, a land where the strong shall not strike down the weak, and the cunning shall not overcome the unwary, where opportunity shall be unbounded, and equity shall be the rule of the heart and the law of the State.



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PERFECTION SALAD
1 envelope KNOX Acidulated Gelatine
1/2 cup cold water
1/2 cup mild vinegar
1 pint boiling water
1 teaspoonful salt
1 cup finely shredded cabbage
1/2 cup sweet red peppers or fresh peppers finely cut
Soak the gelatine in cold water five minutes; add vinegar. Lemon Flavoring, boiling water, sugar and salt; stir until dissolved. Strain, and when beginning to set add remaining ingredients. Turn into a mold, first dipped in cold water, and chill. Serve on lettuce leaves with mayonnaise dressing or cut in dice and serve in cases made of red or green peppers, or the mixture may be shaped in molds lined with pimentoes. A delicious accompaniment to cold sliced chicken or veal.

Note—Use Fruits instead of vegetables in the above recipe, and you have a delicious Fruit Salad.—If the sparkling package is used, two tablespoonfuls lemon juice should be used in place of the Lemon Flavoring.

BANANA SPONGE
1/2 envelope KNOX Sparkling Gelatine
1/2 cup cold water
1 cup banana pulp
2 tablespoonfuls lemon juice
1/2 cup sugar
Whites of two eggs beaten stiff

Soak gelatine in cold water for five minutes. Put banana pulp, lemon juice and sugar in saucepan and bring to the boiling point, stirring constantly. Add soaked gelatine and stir until cool. When mixture begins to thicken, fold in whites of eggs, beaten until stiff, turn into wet mold or paper cases and sprinkle with chopped nuts if desired.

Note—If the Acidulated package is used 1/4 of the Lemon Flavoring contained therein may be used in place of the lemon juice in the above recipe.

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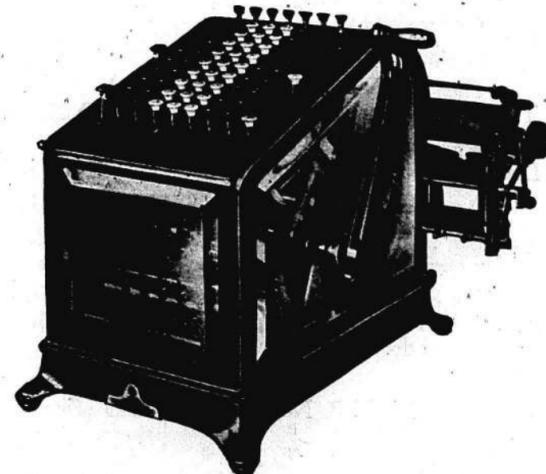
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Sermons for Soldiers

By RABBI JACOB GOLDSTEIN

Formerly Field Representative in France of the Jewish Welfare Board, and acting Chaplain, Eighty-first Division ("Wild Cats"), A. E. F. (Copyrighted by the Author)

"UNCLEAN LIPS."

Then said I:
"Woe is me! for I am undone;
Because I am a man of unclean lips,
And I dwell in the midst of a people of unclean lips." (Isaiah vi, 5, Jewish Publication Society's translation.)

Boys, how many of you have never met a rabbi before now? Hands up! (As the division was largely recruited from the farms of a central State quite a small forest of hands went up.) Well, take a good look at me. I'm sorry I'm not better worth looking at. But you'll be able, when you go back, to tell your folks at home that a rabbi is just a human being, after all. Did you ever hear the story of the Newlyweds and the rabbi? Mr. Newlywed says to his three months' wife: "Darling, get out our best silver, china and table linen. I'm going to bring a rabbi home tonight for dinner." The young wife, rather doubtful, replies: "Yes, dearest. How shall I cook prepare it—stewed or in a pie?" (Laughter and rustling as some of the heads come together, and whispering comment is made.) Yes, I know, some of you heard Rabbi Stephen Wise tell that story in the *Palace de Glace*, in Paris, and I suppose they've been telling it around. But Rabbi Wise did not invent the story. Even if he did, he's an old friend of mine (Poor Wise!), and won't mind my using his yarn. However, I'll tell you another. Mind, this is not boche talk; it's Pennsylvania Dutch.

"A Jewish peddler tried out a new district among the Dunkers in Pennsylvania. At one farm he spoke to the daughter of the house. The old man was in the barn. The girl called to him:

"Papa!"
"Ja, mein kind."
"Ein Jud ist hier."
"Ein was?"
"Ein Jud."

A puzzled silence for a minute; then the old man's voice:

"Ist's los?"
"Ja, papa."
"Thu'es in Stall hinein."

(Laughter from a few who understood German or Yiddish. Bewildered looks of questioning from the others.) Perhaps I'd better translate. "Papa," called the girl. "Yes, my child." "There's a Jew here." "A what?" "A Jew." The puzzled old man asked, "Is it loose?" "Yes, papa." "Tie it up in the stable."

Now, boys, after looking at me you'll be able to say that a rabbi is not a stray head of cattle, nor is he something good to eat. Let me tell you what a rabbi is. He's a minister of the race to whom God gave the Bible who has adopted, as a profession, the work of trying to understand and to teach God's Law and to induce people to live according to its directions.

By the way, I hope you won't call me a "Jewish rabbi." That's tautology. Did you ever meet a rabbi who wasn't a Jew? It is true that about two centuries ago there was in England a famous divine, Bishop Lightfoot, who was a great Hebrew scholar and so learned in rabbinical lore than he was known as "the Christian rabbi." But one swallow doesn't make a summer, nor does one bishop make a whole class of people. All rabbis you'll meet now are—or, at least, should be—Jewish.

That description of the call to Isaiah which I read to you from the sixth chapter of Isaiah is a very noteworthy one. The Talmud tells us that Amoz and King Amaziah were brothers and that as Isaiah was the son of Amoz he was a prince of the blood royal. There is an old tradition that before the great event

treated of in our text Isaiah was rather a ricketty young "blood," going the pace and behaving generally as loose-living, rich youngsters behave and have behaved all the world over since the world began. When he was brought up with a round turn in "that year when King Uzziah died," he saw God on His Throne, with ministering angels about Him, and heard voices proclaiming His glory. Then Isaiah was filled with dismay. He felt his unworthiness, and cried: "Woe is me, for I am a man of unclean lips, and I live among people of unclean lips!"

Instinctively he realized the central fault of the existence he had led—"unclean lips!" He had scoffed and bragged. He had slandered and detracted. He had talked bawdy rubbish—for all the world just like one of you. And he realized how poor was that as preparation for the serious things of life. When the crisis came he felt how unmanly, how mean, is all improper and un-

clean talk. I dare say most young men, when they begin to talk viciously, rather fancy that they are proving their manhood by doing so. Isaiah's conviction in that supreme moment of his life was just the opposite. He had been consorting with a crew whose speech was unclean, and he had acquired the habit. He knew instinctively that the fact unfitted him for God's work. An angel pressed a red-hot coal to Isaiah's defiled lips and burned the evil away.

Now, I'm not thinking of an occasional "damn" when I tell you your lips are unclean. I'm ready to forgive that. Though "damn" and "hell," being really theological terms, you ought, it seems to me, to leave them to the parsons, since you can't pretend to be versed in theology. I'm thinking of far more serious "uncleanness" now. You know what I mean, don't you? You know how you have fallen, almost unconsciously, into the habit of using dirty, bawdy words as part of your hourly vocabulary. Some of you have admitted to me that you never used to let the words soil your lips before you joined the army, and that you are sorry that you ever acquired the habit. Ofttimes the words slip from your lips when you don't want to use them. You grow red and apologize.

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Neither should you buy Toilet Paper without examining samples of various textures and weights. The Health of your family demands it, for coarse, brittle papers are extremely harmful.

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The best way to avoid that unpleasant experience is to break yourself of the habit at once. You'll soon be going back home. At the wharf there will be standing the dear old mother, waiting to greet you. Her eyes will be swimming with tears of joy as her old arms go round your neck, and the dear old lips will murmur in broken accents, "My boy, my boy!" Fine thing it would be if in that moment of excitement the habit you have acquired in camp asserts itself and your glad lips let slip an expression which will, to say the least, startle the dear old mother out of her seven senses, wouldn't it?

I saw a very fine motto printed in French and hanging from the walls of one of the *Foyers des Soldats*—the Y. M. C. A. huts for the French soldiers. It ran like this:

"*Quand tu parles de la femme,*

When you talk about women,

"*Pense a ta mere, a ta soeur.*

Think of your mother, of your sister,

"*A ta fiancee,*

Of your sweetheart,

"*Et tu ne diras pas de sottises.*

And you won't talk of smutty things."

To this let me add a line of my own:

"*Et tu les ne feras pas.*"

And you won't do them.

When boys get together in a crowd where there is no member of the other sex the talk is almost sure to hinge upon the topic of "the girls." For the matter of that, the same is often true of middle-aged and of old men as well as of young men. There isn't the smallest harm in that. It is the most natural thing on earth. It all depends, however, on the *sort of talk*. A beautiful, pure, young woman is the finest thing on this earth of God's and the most worthy of decent, reverent discussion. But smutty, bawdy talk about women is an insult to every good woman you know and love. Suppose in that moment of joy I referred to when you first kiss your mother again on your return to God's own country some fellow standing there on the wharf were to step forward and politely spit in her face. What would you do to him? Uh? You'd knock his block off, wouldn't you? Well, whenever you boys get together and talk lewdly of woman, aren't you yourselves *spitting in the faces* of your mother, your sister, your sweetheart—it may be of your wife? Think that over the next time the talk about women runs in the wrong direction.

Now if your unclean talk is an acquired habit it will inevitably lead to unclean thought. *You can't escape that*. But too often the unclean mind is there already, and leads to the unclean talk. I don't suppose any virile and wholesome boy ever lived who did not often think of the girls. But if he's a real manly fellow his thoughts will be pure and reverent, or he will discipline them so that they cannot be otherwise. You see I'm not an advocate of the "sissy" boy. I like a young fellow who is essentially masculine.

The unclean mind is a very dangerous thing to its owner—as dangerous as a gangrened sore or withered organ of the body. The unclean mind never functions properly throughout life. It is a constant torment, it is an ever-present menace. It leads not alone to insistent dwelling on thoughts of impurity, but it also leads to danger of actual physical deterioration of the brain. The man who goes about with an unclean mind may succeed in hiding his weakness from his companions, but the tale will be told in his children or grandchildren. Many a degenerate boy or girl could have his or her misfortune traced back by the pathologist to an improper-minded

parent just as surely as tuberculosis or other organic weakness can often be traced back to an unclean-living ancestor.

Don't think smut. Keep your mind clean.

Don't talk smut. Keep your lips clean.

For if you think smut and talk smut it is the surest thing on earth that sooner or later you will act smut.

I hope that every one of you here has a good, pure, wholesome American girl waiting for him when he gets back. I hope that as you sit here and think of her the wedding bells are ringing in your minds. If there's any boy here who hasn't yet picked his girl, I advise him to do so as soon as possible after he gets back. Wait till you can choose a girl of your own land. Moreover, get married as soon as possible. Marriage is so splendid a thing that it is almost a crime to delay it unnecessarily. A young fellow, happily married, is worth two of his chum who is "knocking about" as a bachelor. But supposing you've got a girl over in America with whom you have plighted troth; supposing when you get back and greet her, some old friend, true as steel to you, steps forward and charges your girl with misbehavior which will make her unworthy of wifehood. Your chum will have to prove his charge, won't he? Suppose he does prove it? What then? Why, you know that you will put that faithless, virtueless girl out of your mind, out of your heart, out of your life. And you'll be right—a thousand times right. You will be merciless. You must be so. For the instinct that demands that your wife be pure before marriage goes deeper than mere injured self-love and male jealousy. The instinctive desire of your inmost soul is that your children shall have sound parents, that their native rights to the inheritance of a pure soul and a sound body be not denied them.

Well, that's all right, so far as that goes. But is there only one side to that? Suppose the girl who has promised to be your wife puts up your claim on her as justification for a similar claim on you. Won't she be right? What a staggerer for a large percentage of men if their girls were to say to them: "It's all very well for you to be earning a good wage, to have money in the savings bank, to own a home. But that's not all. You are quite justified in demanding that the mother of your children shall have so lived that there is every hope that she will give them an inheritance of pure soul and sound body. But I've also something to ask. The father of my children must not alone be in a position to support them, but I demand—I have the right and the duty to demand—that he also shall have so lived as not to impair their chances of their due inheritance of a sound soul, a sound mind, a sound body from both their parents."

What would be your "come-back" to that? You're men enough to have your due sense of fair play. Have you the right to demand that your sweetheart shall be clean of thought, clean of speech, clean of deed, while you deny her a similar right of demand on you? What's sauce for the goose is sauce for the gander, boys!

Do you know what is the supreme moment in the life of a man or woman? It is when the young father and mother bend together for the first time over the cradle in which lies their first-born and then look into each other's eyes and begin to read the answer to life's riddle.

There is nothing—no single thing—on earth so holy, so strengthening, so ennobling as parenthood. The finest thing I can wish you, boys, is that soon every one of you will be a father. (The boys exchange looks

of great amusement, but there is something tender and softening on every face.) Yes, there is no blessing so great as to have your own fine, brave baby boy or sweet, beautiful baby girl, on your knees. Then, as the little ones grow up and ask you to tell them about the great war—my, what awful "crammers" you will recount of what you did and saw! (Laughter.)

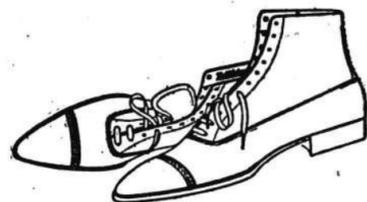
But suppose when you dandle your little one, when you're alone with the lovely creature, there creeps into

your heart an awful fear! You remember some deed you should not have done, some scene that should not have taken place, and wonder whether the punishment will not fall upon, and blight the existence, of the little being who is the dearest thing on earth to you. We are all proud of the four millions of strong, healthy, brave, free-born American boys we gathered together, at a word from our great President, and put into arms in order to set the world right; to save civilization; to secure

democracy from its dangerous assailant. The fight is won, the danger over, for the present. Who knows if the danger may not recur, the fight not have to be fought over again, in the next generation? Don't you realize that you will not have done all your duty if you rest content with your own deeds, if you do not see to it that the next generation of Americans be not even more stout-hearted, brave and self-sacrificing than the present one—if they be not even freer-born, freer from inherited

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* Several of the boys afterwards asked me to write this French motto in their note books.



weaknesses and tendencies to wrongdoing?

I have quoted already two "don'ts." Let me add a third as your whole duty as men and Americans.

Don't think smut. Keep your mind clean.

Don't talk smut. Keep your lips clean.

Don't act smut. Keep your lives clean.

Perhaps you'll say to yourselves: "What a lot of fuss about a loose word or two!" Well, Isaiah did not find that too much fuss could be made over "unclean lips." I hope my analysis has led you to realize why.

The old-fashioned orthodox Jew went three times daily to public worship. When the prayers were all said aloud in unison each man in the synagogue arose in his place and prayed silently. It was with this prayer that he thrice a day ended his devotions: "Elohai, n'zor v'shoni me-ro." "My God, guard my tongue from evil speech." I wonder if he had not in mind when he prayed thus all that I have been saying to you tonight.

"CIVIS BRITANNICUS SUM!"

By MR. N. S. BURSTEIN, Cardiff, Wales
Our modern "Chartists," who consider anti-Alien Acts and Denaturalization Laws as small things, and confound the principles of democracy with the principles of outlawry, should remember the wise words of Charles Kingsley, in this his centennial year, who urged his countrymen never to despise the day of small things that might lead to greater ones, and in 1848 reminded the Chartists of that day of the need for individual reform, as well as collective betterment.

Here I give a copy of a letter I received from the Secretary of State for War some time ago:

"With reference to your letter of December 14, 1918, addressed to the Secretary of State for War, asking to be supplied with information regarding the number of British-born and naturalized British subjects who have proved themselves traitors to this country during the War, I am directed to inform you that it would be contrary to practice to comply with your request."

It was not out of idle curiosity that I made the inquiry to which this is the reply, but it was my utter abhorrence of the new detestable legislation concerning the Revocation of Naturalization Certificates and a desire to prove the smallness of it that led me to do so. But whether the percentage is more or less among one section of British subjects or another, is quite beside my point. One who is a member of the British nation and who has always been proud of British law and order, must feel ashamed that at a time when England has made so much use of the naturalized and not naturalized alien inhabitants of this country, to bring the war to a victorious end, the liberal laws concerning them that have been kept intact for centuries should be so cruelly swept away. Just let us pause for a moment and consider.

The Naturalization Act was passed in England as far back as the year 1917. This act admits an alien or foreigner to the full privileges and responsibilities of citizenship. Once the integrity and fitness of a person to be a British subject was proved and a certificate of naturalization granted, the alien became ipso facto a full-fledged Britisher. So far the English law played no favorites and knew no standards but the equal rights of all citizens, born or naturalized. There have never been any special covenants and understandings within the general common family of British subjects. The scale of British justice has never been turned

against the merit or demerit of a naturalized British subject. An applicant for naturalization agrees to share the burdens of his adopted country and to stand the supreme punishment meted out to any subject if he be found disloyal. But any applicant for British citizenship with the least amount of honor and self-respect will look upon "denaturalization," or, to call it by its proper name, outlawry, as a mean and degrading punishment.

Let us turn the pages of ancient Roman history and go as far back as sixty or seventy years before the Christian era to a time when the innocence of an accused man was a very insufficient protection before a Roman jury, and we shall see in what language the great Roman advocate, Cicero, condemned Verres, the Governor of a province, for causing one Publius Gavius, a Roman citizen, to suffer the capital penalty reserved for slaves alone. This Gavius of Consa was falsely charged with being a spy and he was put to a terrible death, by the order of Verres, in spite of his crying, "Civis Romanus sum!" "I am a Roman citizen!"

"It was not Gavius," says Cicero, "it was not a single victim, unknown to fame, a mere individual Roman

citizen; it was the common cause of liberty, the common rights of citizenship, which you there (Verres) outraged and put to a shameful death." This great orator proclaimed in a supremely masterly manner the recognized principle that, in every quarter of the world, the humblest wanderer who could say he was a Roman citizen should find protection in the name. "O name of liberty, sweet to our ears! O right of citizenship in which we glory! . . . Did you dare to drag to the cross any man who claimed to be a citizen of Rome?" . . . Continuing his magnificent piece of declamation, among other things, Cicero says, "Take away this confidence, destroy this safeguard for our Roman citizens—once establish the principle that there is no protection in the words, 'I am a citizen of Rome'—that praetor or magistrate may with impunity sentence to what punishment he will a man who says he is a Roman citizen, merely because somebody does not know it for a fact, and at once, by admitting such a defence, you are shutting up against our Roman citizens all our provinces, all foreign states, despotic or independent—all the whole world, in short, which has ever lain open to our national enterprise beyond all."

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This is a telling illustration for our true Britons who at the present day trample under foot the rights of British citizenship. What would Cicero have said, were he alive now, to the Committee on the Revocation of Naturalization Certificates, presided over by Mr. Justice Salter, when they sat to consider the case of Mr. Philip Alexius de Laszlo on June 27—a trial that lasted four days—and came to a decision that Mr. de Laszlo's certificate should not be defending advocate of even such a man as Trebitsch Lincoln? Who can imitate the sublimity of Cicero's eloquence? But anyone who knows a little about him can partly guess the gist of what he would have said. After stating the facts in a Ciceronian manner, he would have said something like this: Gentlemen, I did not intend in my pleading to press this case so strongly, but you must always bear in mind that such men are sharers of the citizenship of Britain, that their naturalization certificates cannot be treated as mere scraps of paper, and that if once British, always and everywhere British. If you find them guilty of breaches of law actuated by disloyalty then punish them with all the rigor of the laws as you would any Englishman who proved himself a

traitor to his country. But you dare not denaturalize—or, better to say, outlaw one who cries "Civis Britannicus sum!" To do this is not only a crime committed against the very name and rights of British citizenship, but it is far more, it is a political blunder, the enormity of which only time is capable of showing! Just over twenty centuries ago, when Cicero lived in Rome, Britain was a mere speck on the landscape of the world. Now, the British Empire forms, with its colonies, dependencies, protectorates, and spheres of influence, the largest State in the world. What was it that made Britain so great? My answer is: It was that Great Britain's statesmen always acted in the spirit of the ancient law, "Thou shalt keep no man from the running stream or from lighting his torch at thy hearth," and they always strove for the highest civilization that Europe could attain, which embodies justice, equity, and fair play as its principles, fear of God and humanity as its motive power. "Anti-Alien" and "Denaturalization" enactments, which Parliament considers small things and despises now, may lead hereafter to greater things that will jeopardize British prestige for all time.

All who are proud of British name and glory must act as true patriots, and do all in their power so that such obnoxious enactments shall be repealed. Let the British Empire, which has sacrificed so much in blood and treasure to "vindicate the principles of peace and justice in the life of the world as against selfish autocratic power, and to set up among really free and self-governed peoples of the world such a concert of purpose and action, as will henceforth ensure the observance of these principles"—show her real worth now and give every ounce of her powerful assistance to raise suffering humanity above the black storm clouds that now hover over us. Following the advice given by President McKinley in 1897, we must watch our national honor and always insist upon the enforcement of the lawful rights of British citizens everywhere. Our diplomacy should seek nothing more and accept nothing less than is due to one and all who can say—"Civis Britannicus Sum!"

THUS SPOKE JOAQUIN MILLER.

Who taught you tender Bible tales
Of honeyed lands of milk and wine;
Of happy, peaceful Palestine,
Of Jordan's holy harvest vales?
Who gave the patient Christ, I say,
Who gave your Christian's creed?
Yea, Yea,
Who gave your very God to you?
Your Jew! Your Jew! Your hated Jew!

JEWS MISSIONARIES IN EARLY DAYS.

By Rabbi MARIUS RANSON, Paterson, N. J.

We are the world's premier salvationists. Ours has always been the hope to unite humanity and lead it to the mountain of the Lord to worship the one God, Father of all humanity. Nearly two thousand years ago Palestine was destroyed by the Roman armies, Israel was scattered to all parts of the then known world. How was Judaism to survive?—for the temple was destroyed—and Judaism consisted principally in the worship conducted at the temple at Jerusalem. But years before this tragic event Jews had begun to carry the Jewish religion together with the arts and the sciences and their commercial products and wares to all parts of the world, to Asia Minor and Egypt, even to mighty Rome. In the year 139 B. C. the Jews were exiled from Rome, for the Roman Government feared the effects of the democratizing teachings of the Jewish religion. The New Testament speaks of the scribes and pharisees as "compassing sea and land to make one proselyte." The Talmud tells a story of four rabbis who made a long and dangerous sea voyage from Jerusalem to Rome in order to convince a Roman of the truth of the Jewish religion. Wherever the Jew went he built synagogues, not only that he might worship therein, but also that all others might be invited to attend the Jewish worship. Heathen women became patronesses of the synagogues, and a vast and extensive propaganda was carried on to convert the heathen to the Jewish religion. So that when the temple at Jerusalem was destroyed, its place had already been taken by the many synagogues that had been built all over, and by the spirit of propaganda that saw in Judaism a religion for all humanity. Our efforts today sink into miserable insignificance in comparison with the activities of our ancestors two thousand years ago.

Men must judge of their religion by examining its foundation; if that fail, the superstructure is perishable and worthless.—Flavel.

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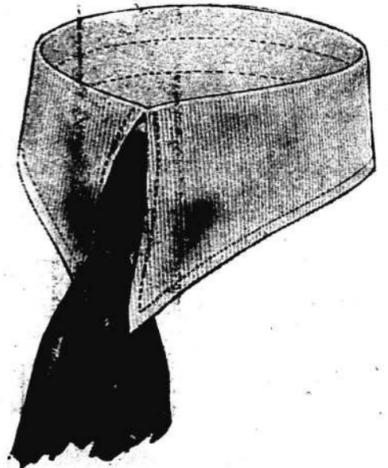
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The Jew asks for no special favors but for his rights only. He is not an interloper and the history of the United States is closely woven around him. It was his enthusiasm and money which made possible the expedition of Columbus, and the campaign for independence in 1776, our government publicly acknowledging its indebtedness of over \$600,000 to Haym Salomon—a fabulous sum for those days. In the Civil and Spanish-American wars Jews were the first to volunteer and furnished more than their pro rata quota to all branches of the service, and today the Jew is foremost in our citizenship and in every movement for good government.

The War Service of American Jews

By ALBERT M. FRIEDENBERG

Any consideration of the subject of the war service of American Jews must be based on two angles of approach,—the communal and the individual. The former embraces those war activities which enlisted the support of the Jewish community as a distinct entity, and in which this community engaged for the sake of its high interests as a religious body possessed of certain great and hallowed traditions. The individual aspect of the topic is, as a matter of course, purely subjective and covers the manifold endeavors put forth by Jews as individuals to "do their bit" in one form or another of war work.

Communally the war service of American Jews was developed along three major lines of activity. First and foremost was the relief work put forth by the community in aid of the poor and needy of their faith in all the stricken parts of the world included among whom were, of course, the indigent families of the men actually fighting in the trenches for the cause of the entente. Secondly we find the community absorbed in welfare work so-called, which was designed to ease the lot of the fighters themselves. Finally, the statistical work of the community deserves mention in this account, for this aims to preserve for all future generations a tolerably complete record of the work performed by the American fighters of the Jewish persuasion.

It will be noted that in the foregoing division of our subject no reference is made to the service of American Jews among the actual fighters in the Great War, for this falls without the scope of the present inquiry and is in reality and on final analysis an individual expression, more or less, not to be regarded in any sense as a communal undertaking. Besides, from the individual standpoint the war service of American Jews defies orderly analysis with its myriad records of fighters, workers in different channels of war activities, such as the American Red Cross, and even countless purchasers of Liberty bonds, war savings and thrift stamps, as well as those who rightly figured as the men behind the guns.

Hence, this paper will be devoted exclusively to the communal side of the subject, a side, by the way, which comports closely with the cherished ideals of the Jews of America as a community. It will be recalled that when the first Jews entered in 1655 on the territory which later developed into the present United States, they solemnly agreed to take care of their own poor and unfortunate, an agreement sacredly and abundantly fulfilled by them and their posterity ever since.

Long before the Great War came to America the Jews of the United States began to carry the burden imposed on them by world-Jewry through their favorable position on the globe and their material prosperity. Not three months from the outbreak of the terrible struggle had elapsed when the American Jewish Relief Committee was, in October, 1914, called into being. It was created to supervise and allocate the relief work among the suffering Jews of the different war zones, unfortunate victims of cruelty and repression at the best of times, whom the war had literally denuded of all the will or the ability to live. The record of this

great humanitarian agency redounds to the undying credit of the American Jewish community. It subserved the functions for which it was created with complete success. From time to time, after October, 1914, other similar agencies reaching various sections of the community began. These embraced the Central Relief Committee, which seems to have the right to claim priority of creation to the American Jewish Relief Committee itself, and the People's Relief Committee. What these different bodies accomplished so devotedly is a part of American Jewish history, but we cannot in this summary of the facts detail such important activities. Suffice it to say that by April 6, 1917, when the United States entered on the war, the relief work undertaken by the Jews of America had been fused, as it were, into a supervisory organization in charge of all phases of this valuable activity. Actual relief, supplies of food, of medicines, of all the necessities which make life livable, and the remittances of money by Jews residing in this country to their relatives and friends abroad were all confided to the officials of the Joint Distribution Committee of the funds for Jewish war relief, with which all, even the Zionists, cooperated.

The career of the Joint Distribution Committee is marked with honor and credit for itself and the community it has so splendidly served. Not only did it continue the endeavors of the community along the lines pursued during the days when our country was still neutral in the great conflict, except that its philanthropies in and for enemy-lands ceased as a matter of course, but it deepened and intensified its activity. First and foremost it maintained the great stream of its largesse to the suffering Jews abroad. For example, through the competent aid of a Dutch and consequently neutral Jew, S. Hoofien, its vivifying mission to Palestine continued to function. Even though it was difficult, if not impossible, to remit bankable funds to foreign countries the organization kept open channels whereby such operations were everyday occurrences. Last, but not least, it succeeded in raising from the Jews of this country an astonishingly large amount of money for its general purposes through a countrywide campaign with which the name of the great Chicago philanthropist, Julius Rosenwald, is imperishably connected. In connection with this phase of the activity of the Joint Distribution Committee it may be noted that here was erected, perhaps for the first time in the history of American Jewry, a communal platform on which all Jews, no matter what their theological or other views or their communal ideas, could and (more important) did stand. The outcome of the American Jewish Congress demonstrates that this result cannot be repeated along political lines purely, among the same Jewish forces.

Welfare work among the Jews of the United States could not begin before the war had come to America. On our entrance upon the world-struggle, however, the community took up this transcendently important phase of activity with a full and inspiring devotion and at once. First, Jewish welfare work was entrusted to a council of joint Young Men's Hebrew Associations, as most closely familiar with such an en-

deavor. Subsequently, the Jewish Board for Welfare Work in the United States Army and Navy, the original name of the new organization, was created for the special task of conducting all forms of this endeavor among the Jews in the fighting ranks of all branches of the service. The board received and enjoys the official recognition of the Department of War and the Department of the Navy of the United States, being placed under the jurisdiction of the War department commission on training camp activi-

ties. In fact, Newton Diehl Baker, Secretary of War, has stated that the board covers the interests of Jews in the national service in exactly the same way as the Knights of Columbus take care of the Roman Catholics and the Young Men's Christian Association of the Protestants. This official sanction for the work of the board proved to be of profound value, for it gave the organization a standing and an influence which materially aided it in the successful prosecution of its important task. Finally, the board took the name

of the Jewish Welfare Board for its title and associated with itself no less than sixteen affiliated organizations of American Jewry of national scope. These embrace the Central Conference of American Rabbis, the Council of Y. M. H. and Kindred Associations, the Independent Order Brith Abraham, the Jewish Publication Society of America, the Agudath Ha-Rabbonim, the Council of Jewish Women, the Independent Order of B'nai B'rith, the Jewish Chautauqua Society, the Order Brith Abraham, the United Syna-

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gogue of America, the National Federation of Temple Sisterhoods, the New York Board of Jewish Ministers, the Union of American Hebrew Congregations, the Union of Orthodox Jewish Congregation, the Independent Order Brith Sholom, and the Women's League of the United Synagogue of America.

The main features of Jewish welfare work are, in a measure, summarized by the list of national Jewish organizations affiliated with the board set forth above, for the objects and purposes of these different associations are well known in a general way to the community. Thus, one of the first products of the activity of the board was the publication of a prayer book for American soldiers, sailors and marines of the Jewish faith, prepared under the joint supervision of representatives of the Central Conference of American Rabbis, the United Synagogue of America and the Union of Orthodox Jewish Congregations, and issued by the Jewish Publication Society of America. Another was the Jewish war camp community center, many of which units were maintained by independent organizations, and which, while primarily intended for Jews in the service, were thrown open to those of other faiths indiscriminately, as well. The Jewish Welfare Board established and operated through its direct activity or under the auspices of branches for different localities welfare huts and houses, shelters and clubs where the men in the service on leave or bent on enjoying brief periods of recreation might find an opportunity to indulge in innocent pastimes.

Perhaps the most important feature of the welfare work engaged in by the community was that which related to the religious needs of the Jews in the service. During the Civil War Jewish chaplains, in reality rabbis assigned to particular hospitals, did not receive appointment until long after the outbreak of the struggle, and not until President Lincoln himself had interested a majority of the senators and representatives in Congress of his day to enact permissive legislation to this effect. Although there were no Jewish chaplains in the United States service up to the beginning of our participation in the Great War, shortly after the 6th of April, 1917, this anomalous condition was remedied. A reasonably large number of Jewish chaplains, who were placed on a par with the representatives of other faiths and made part of the line of the active army and navy officers, were appointed, and in this work the Jewish Welfare Board rendered a signal service to the men in the ranks, to the Government and, last but not least, to the community itself. The board's committee on rabbis held jurisdiction, too, over the welfare workers along religious lines and supervised and in a measure directed the training courses which were introduced to enable the board to dispose over suitable and appropriately useful material for its purposes.

It is practically impossible within the limits of a necessarily brief enquiry like the present to enlarge on the different activities of Jewish welfare work. All wings of the American Jewry were represented in its prosecution; throughout the United States and with our armies abroad activities of this nature were satisfactorily maintained. Members of the community labored with zeal, fidelity and intelligence in various divisions of war work which comprised the care of the men fighting the battles of the nation in all forms behind the lines of actual fighting. To narrate the various forms of these labors of love and devotion were unnecessary. Here one was engaged in the task of secur-

ing literature for and sending it to the fighters under the jurisdiction of the national library association placed in official charge of this task. There another supplied warm comforts for those compelled to brave the rigors of the seas or the terrors of the trenches. And the "unsocial" individual who worked lovingly and devotedly himself or, more often, herself, for those of the same household who had gone off to war must not be forgotten or lost sight of.

But before we pass to the third principal division of the expression of the communal energy in relation to war service, a subsidiary side thereof must be considered. This was the activity engaged in by the Zionists exclusively, who through their national organization not only aided in the recruitment of what came to be known as the Jewish legionaries of the British Army, for service in Palestine, but dealt with the Zionist aspects of relief and regenerative and reconstruction work in the Holy Land. So far as this latter class of communal activity was concerned, it must be pointed out that non-Zionists did as much as, if not more than, the Zionists for Palestine. Some of the details which enforce the truth of the preceding remark we have already indicated in this paper. The present word of appreciation of Zionist effort in American Jewish war service is, however, fully justified by the cited facts.

The statistical side of the war service of the Jewish community of America is of extreme value, both historically and practically. Indeed, before we attempt to sketch its details, we ought to point out that it was largely undertaken because of the results of experience. It will be recalled that during the Civil War the Jews of the United States and of the Confederacy contributed their proportionate quota to the ranks of the armed fighters engaged in that contest. Some half a dozen valorous Union soldiers received the high and signal distinction of the Congressional Medal of Honor, the highest mark of reward which can be conferred upon a soldier of the United States.

Many years after the close of the Civil War, however, unprincipled anti-Semites in written words gave it as their opinion that the vast bulk of American Jews living here while the struggle impended had been conspicuous by their absence from the ranks of the two armies. Inasmuch as the Jewish national organization then in existence, the Board of Delegates of American Israelites, had not collected and preserved careful, detailed and systematic records of the participation of the Jews in that war—and statistics of the number of Jews in the Federal forces might perhaps have been compiled with reasonable thoroughness at the time—defenders of the good name of the community were unable to bring these offenders sharply to book. True, the recollections of men still living who knew whereof they spoke were requisitioned in refutation of such mendacious attacks. True, Simon Wolf of Washington had produced a work of considerable value on the subject of the American Jews as patriot, soldier and citizen. But accurate statistics and carefully compiled information did not exist, and the community was thus deprived of the documents which could be utilized, better than any other sources, to disprove wild assertions hurled against it. Hence the importance of such information and statistics became impressed on all who think of the communal welfare. Hence, with the growth and development of the Jewish community in this country and of their national organizations, this feature and this matter assumed great, because they

are of profound, importance. Jews should be meticulous and scrupulous in preserving such evidence of the performance of their duty as citizens of the state.

The history of this collection of statistics for the purposes of the community, as the facts were revealed by the participation of the United States in the Great War, is of considerable interest. Consequent upon our declaration of war, April 6, 1917, the Jewish Welfare Board began to avail itself of the presence at various cantonments and mobilization camps of its representatives to gather such personal or Jewish sources of information concerning the men enlisted or drafted as could be secured. A surprisingly large amount of material was gathered in consequence of this inquiry. But it was felt that the Jewish Welfare Board was not the appropriate agency to deal with this interesting and important problem, the more especially as the existing Bureau of Jewish Statistics and Research of the American Jewish Committee possessed facilities which rendered it admirably adapted for the end in view—the collection and preservation of accurate and complete statistics of the participation of American Jews in the conflict.

At the eleventh annual meeting of the American Jewish Committee, in November, 1917, this problem of gathering and collating statistics was favorably resolved, and the practical aspects of the matter entrusted to its subsidiary bureau. The work (of which more will be said below) proved much more comprehensive, absorbing and extensive than even the largest anticipations had indicated, and in the course of 1918 the committee created an Office of Jewish War Records, with a competent director at its head, aided by the necessary clerical staff, to meet the situation. This department issued early in 1919 its first report as of the date of January 1, 1919, and theretofore, various preliminary accounts of its activity.

So much having been needed to afford the reader a glimpse of the

communal method of approach to this important phase of the war service of American Jews, it is requisite that a summary account be now given of this statistical inquiry and of the aims which inform it. One may add that this undertaking is truly possessed of a

monumental character, for not only does it satisfactorily embrace within itself an instrument whereby manifestations of prejudice against the Jews in a particularly irritating and inequitable direction may be combated, but it presents the future historian and demographer



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Tomato Stuffed with None Such—Scoop out tomato. Mix None Such Mince Meat, celery, green peppers and onions. Fill the scooped-out tomato and serve, after chilling, on a plate garnished with parsley.

NOTE: None such Mince Meat, prepared in the same manner as for mince pie, is the basis for all these recipes. Use it according to directions.
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of the Jews with an invaluable collection of source material for his chosen theme.

The statistical side of the war service of the community in this war has mainly proceeded along two well-defined lines. First and foremost, personal or Jewish source of information have been utilized to the full in co-operation with the opportunities open to the Jewish Welfare Board, as previously remarked. Secondly, official sources of information have been availed of so far as possible. So that, now, when it is competently but conservatively estimated that from 150,000 to 200,000 Jews were (and to some extent still are) in the service of the United States, those in charge of this work for the community report that the total number of individual records collected by them to December 31, 1918, is well in excess of 100,000.

A word of description of the two methods of research is almost superfluous. The personal sources of information relate to the countless means whereby an investigator comes to know exactly how many men of a given military unit belong to the Jewish faith. The official sources of information cover the cases where an examination of the governmental records reveals the Jewish identity of certain individual persons through the cognominal rank or other adventitious

aids to the determination of individual membership of the community. The latter method cannot be satisfactory where our government deliberately eschews all inquiry on the subject of creed and where it is difficult to determine an individual's Jewishness by no other indicia than his name or origin. That reasonable estimates have been possible is almost altogether due to the success resulting from the use of the former method and from the important fact that the community has been thoroughly aroused to the importance and desirability of the inquiry itself. Thus the statisticians have disposed over numerous reliable but practically hidden avenues to correct knowledge in the matter, and thus their activity carries its own record with it.

In the first annual report of the director of the Office of Jewish War Records of the American Jewish Committee we learn:

"The entire Jewish population of the country, according to the latest estimates, is about three per cent. of the total population. The Jews in the military and naval forces of the United States, however, constitute from four to five per cent. of the total personnel."

It becomes apparent, therefore, that in the Great War, as in all the earlier wars of the Republic, the Jews of this country have done more than could have been propor-

tionately expected in bearing the burden of the actual fighting, and that, for the first time in the history of our community, we are fortunately able abundantly to document this assertion.

The Jews of America have not merely shed their blood in defense of the ideals for which our nation came into being and has continued to exist. They have sought to be enrolled in the most onerous and the most dangerous branches of the military service and have been rewarded in individual instances for their spirit of bravery and self-sacrifice through approved and honoring marks of official distinction.

Thus, on every hand, along all the multifarious lines of activity denominated as war work, the American Jewish community has done its full duty. In this paper only a summary sketch of the work of the community was attempted. Surely enough has been shown, however, to fortify the statement at the outset of this paragraph. Surely every member of the American Jewish community who acquitted himself or herself of this duty, as part thereof fell to his or her individual lot, will take pleasure in the years of peace and reconstruction now dawning—and we hope their number will be immeasurable—in recalling the items of this labor of love and devotion during 1917 and 1918 when the United States, the true friend of humanity, made safe, indeed, the world for democracy.—The Reform Advocate.

Sir Edward Russell—A Tribute by a Jewish Friend.

The conferment of a peerage upon Sir Edward Russell, the doyen of the Press of Britain, possesses a happy interest for Jewry, for no Christian citizen of leading, in an English city, has surpassed the new peer in manifest sympathy with the Jewish community, and in encouraging confidence in the revival of Jewish nationhood. Editor for a record number of years of one of the principal newspapers in the country, its leading columns have frequently dealt with matters of Jewish interest, and those who knew the literary style of Sir Edward Russell—pure literature in every sentence—found no difficulty in ascribing most of the articles to his deft hand. But even more directly Sir Edward has contributed to the library of Anglo-Jewish literature by addresses specifically dealing with Jewry. Sir Edward took up with enthusiasm the renaissance of local Jewish literary effort which was signaled by the reconstruction of the Liverpool Jewish Literary Society. His first address to that society was, "The Right Use of Sacred Literature," since further reprinted in his latest volume of essays. The theme of this brilliant piece of work

is the ever fresh message of the Hebraic element in the scheme of human life. In a prefatory note, Sir Edward observes that his address is based on the dictum of the great Master of Balliol, "In every chapter we must ask the question not what he meant or imagined, but what application of his words is possible," and applies the dictum to the Psalms. To all who read it the essay is an inspiration—to most in Anglo-Jewry, a revelation. It is a Christian message of gratitude for the reception by Christendom of the spiritual ideas of Judaism—and a delicate message to Jewry to "know itself." There followed "Ideals under Trial." It is again a message from the Christian to the Jew recalling the fundamental Hebraism to which modern civilization is eternally indebted, and again a message to the Jew to be proud of all that for which he should stand. In "Jewish Ideals in Practice," his latest address, Sir Edward said boldly that "he did not like a Jew who was non-Jewish," and "approved the behavior of Jews as a Community within a Community." "To one man his race was an accident; to another it was a passion. . . . We knew as a general rule from which type to expect worth. The man who felt his race, felt that it impelled him to do it credit."—London Jewish Chronicle.

GRASPING THE SHADOW.

And Jews in these days should not allow themselves after all the years of discrimination and sufferings to be misguided by having their attention focused on the least valuable and least practicable section of the universe where a solution is promised. The Jew in this day cannot be satisfied merely because the nations of Europe, in accordance with secret treaties, made among themselves and at the time made for ulterior motives and not for the good of the Jew, drew off a little piece of land fifty by a hundred and graciously hinted that in that limited territory Jews should, under the protectorate of the British government, be permitted to live in amity with any one else who desired to make a home in the territory, fifty miles by a hundred. And for that minor solution we send delegations and make propaganda, and gather funds. That is not even an approach to a solution of the Jewish problem. That part of it can remain unsolved and the rest of the Jewish problems solved, and we shall be much happier. We are not satisfied with the fragmentary solution. The Jewish problem we have often heard was not a Jewish problem. It was a Christian problem. Let the Christian stop his persecutions, let him stop teaching the wrong view of the Jesus story in his Sunday-schools, let him remove his ignorance concerning Jewish matters and worth, let him remove his political and religious discriminations, and the Jewish problem will solve itself. We shall not have enforced immigrations that are nothing less than flights, we shall not have our extensive charity problems, but will have time to devote and money to give to educational and cultural projects. When the Zionists permit their gaze to be focused on Palestine they are satisfied with the fragment. We ask for more. We ask that the constitution of the League of Nations answer the needs of oppressed peoples, minorities and religious communities. Is Christianity big hearted enough to give Judaism a fair chance?—Rabbi Gerson, B. Levi, Chicago, Ill.



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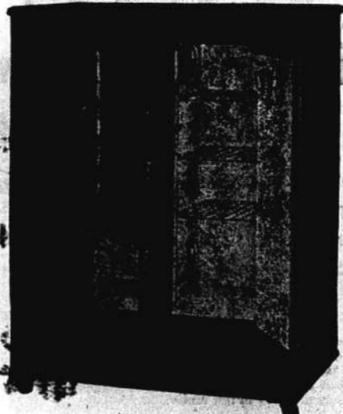
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VOL. LXXIV. NO. 14.

NEW YORK, FRIDAY, OCTOBER 3RD, 1919.

10 CENTS PER COPY.



TITLES

By ETHEL TAUROG



Mrs. Zippinsky hung up the telephone receiver with a deliberate whack that betokened anger. "When you should want her, she ain't there," she said in an exasperated tone. "Either she sits in the library all the time reading, or she goes to the Settlement with that fellow Sandman, what don't even take her to on ice-cream parlor or moving picture show."

Mr. Zippinsky glanced over the top of his newspaper casually. "Somebody call up Celia?"

His wife loftily disregarded his question. "I bet you she is in the library, only where she finds there some more books to read; I'm not smart enough to guess. The way she reads she must have read all the books in the library through not once, maybe five times. And maybe that Sandman dragged her into the Settlement. They got to go educate the poor people. And a cent they don't get for their trouble. The shop-workers got to have a education, so my Celia can't never be home. Such a misfortune!"

"Now that you finished, maybe, your fine speech, you are ready maybe to tell me who called up?" queried Mr. Zippinsky.

Mrs. Zippinsky cleared her throat emphatically and said pompously. "the doctor."

"Mmmmm," was his inauspicious retort.

"Well, what are you mmmmming about? He asked if Celia is home. I bet you he wanted to take her some place—to a show, to a dance. That girl makes me nervous."

"So he'll call up again," retorted Mr. Zippinsky coolly.

"Is that so? A lot you know about such things. All you know is to stick your nose behind the paper. Outside of the newspaper you don't know nothing. All the girls run after him. The whole avenue is got an eye on him, and he'll be snatched up like that, quick." She snapped her fingers significantly.

"Let them snap him, the *Mesiah*. He ain't got no office yet, and until he gets himself some patients, he's got to eat. He can't eat his title. Those young professionals make me sick. Mr. Klapner was telling me yesterday what troubles he got from his son-in-law, the lawyer. They got two children already, and he got to

support them yet, and—"

"Such a fool like you are," Mrs. Zippinsky laughed derisively. "Mr. Klapner wants the doctor for his homely Lillian, so he tells you a hard luck story, and you, like a fool, believe it. Mr. Klapner is smart; you should be so smart. I tell you such a young man you don't find every day. You ought to grab him, and hold him tight."

teach. She got acquainted with some swell people there."

"It seems to me that was the place where she got acquainted with Sandman."

"Hm!" she sniffed scornfully. "A young man what is so poor like he can't compare himself to millionaires and the pleasures they could afford themselves. For the millionaires it's all right. They get their names in

Three of the children go to public school, and the two older ones are in my class, too."

"Na, what should a woman what's got five children want to go to school for, I can't understand. A business, to go to school for a married lady. I bet you she lets her house be dirty. Such crazy ideas the people are getting."

"Is that the woman whose son is

still holds sway," said Celia, and she smiled sadly. "How do you account for it?"

"It is a good custom which has become corrupt," replied Mr. Sandman quickly. "In ancient times the learned man in Israel was greatly honored. The priests, the titled men, represented learning and nobility. The title meant something then. Gradually the deference paid the learning as represented by the title was transferred to the title itself."

Mrs. Zippinsky yawned loudly and covered her mouth with her hand, displaying to advantage her many diamond rings. "You got the time, Mr. Sandman? So late already. Tomorrow I have to get up early, and Celia, too. We got to go shopping."

Mr. Sandman rose. Celia followed him to the door. When she returned, she looked at her mother reproachfully.

"I wish you would be just a little bit more friendly to Mr. Sandman, mother."

"What do you want me to do? I should bow to every nobody you bring to the house."

"Mother!"

"Excuse me, if I insulted your friend Mr. Sandman. Only I wish somebody should tell me what they think about a fellow like that. Says he went through a college. What did you study—lawyer, doctor? No. What then? He writes in the newspaper. A great thing! Now Dr. Pieman, that's a nice young man that's different. By the way, he called you up. He wants to come over tomorrow evening. I told him he should call you up in the morning."

"The members of the Athletic club are having a gymnastic exhibit at the Settlement tomorrow evening and I promised Mr. Sandman to go with him."

"So you won't go this time. You're not a little girl no more, Celia, so I can talk plainly. Dr. Pieman has serious intentions, and you ought to be nice to him. Such a fellow you won't find again in a hurry. And another thing I want to tell you, I don't like it what that Sandman comes here so often. People talk, and already they ask me if it's anything serious."

Celia calmly settled herself in a

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Baroness Rothschild at right and two other nurses who were decorated by General Bertholat, Military Governor of Paris, at the Hospital Rothschild. They were decorated for their services throughout the war.

"I?" Mr. Zippinsky shrugged his shoulders. "Where is Celia in the world? You talk like she ain't got nothing to say."

"Celia is a good child, and she listens to what I tell her."

"She listens to what you tell her, and she does what she wants," chuckled Mr. Zippinsky. "Come to think of it, you didn't want she should teach in the Settlement, and maybe she don't teach there?"

"Never you mind. I was willing she should teach there after I found out what millionaires come there to

the papers, and their pictures sometimes, too."

"Sh!" said Mr. Zippinsky warningly, and the next moment a slight, fair girl and a tall young man came into the room. The girl threw her arms around Mrs. Zippinsky's neck, and kissed her. Then she walked over to her father, and carefully adjusted his necktie at the precise angle.

"Well, I've got a new pupil, a middle aged woman who has five children. She says she doesn't want her children to grow away from her.

aiming to go to college?" asked the tall young man.

"Yes, he wants to study medicine," she smiled at him.

"He wants to be a doctor?" asked Mrs. Zippinsky respectfully.

"In the whole world a title don't count much no more," remarked Mr. Zippinsky. "But by her—a title is a big thing. Even the American millionaires ain't buying no expensive European titles nowadays. They ain't stylish no more. Ain't I right, Sandman?"

"Among our people, the title cult

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chair and said smoothly, "If they ask you, mother dear, tell them that it is serious."

"Wha-a-a-t!" exclaimed Mrs. Zippinsky incredulously. "You mean to say that you would marry that..."

"If he'll have me."

Mrs. Zippinsky gazed at her daughter horrified. "You hear, you hear," she said wildly, nudging her husband. "That good for nothing, that nobody, she'll marry, and you hear, if he wants her yet. He ain't got no cent, I bet you, to buy her a wedding ring."

"He must have as much money as Dr. Pieman has," said Celia smiling, "although that's not saying much."

"A nice comparison she makes. This one's a doctor, a professional man. You spend money on him it's a good investment. You got a honor in the family. But Sandman, how will he make a living for you, can you tell me?"

"Mother dear, he is making a comfortable living from his newspaper work, and he has a wonderful future. He is a genius. When his plays are accepted he will make a fortune."

Mrs. Zippinsky leaned back in her chair and laughed sarcastically. "Such nonsense he tells you and you believe him! For his writing they'll pay him a lot of money. And his plays, Purimspiel, they'll give him money for them yet. There ain't no such fools in America yet. They got too much sense. By us, Purim, somebody would make a play and they would play it, and believe me, you could split your sides laughing, it was so funny. In the first place, how much money did the play bring

in? And in the second place, Sandman ain't got it in him to write funny plays."

"Mother," said Rosalie tolerantly. "There are people who made a fortune out of plays. Not that it would make any difference to me if Mr. Sandman was wealthy or not."

"You believe everything you hear," replied Mrs. Zippinsky. "In real estate, in metal, people make money; not in plays. Ain't I right?" she asked her husband.

"You, you're always right," he replied with sarcasm. "It's somebody else that don't know nothing."

"Maybe you should call Dr. Pieman up, Celia. Believe me, the girls all do. Only you are so old fashioned you won't call a young man up."

"Mother, I might as well tell you that Mr. Sandman proposed to me and that I accepted him, and that in view of this fact it would hardly be proper for me to call up other young men."

Mrs. Zippinsky clapped her hands together with a tragic air. "I never had no luck," she wailed. "Here my child has a chance to marry such a fine young man, a doctor, and she goes and gets herself engaged to a nobody, without even asking her pa or her ma like we was strangers. Go away, don't touch me. I suppose Mrs. Klapner has more luck than me that she should have one son-in-law a lawyer, and now, I bet you she gets Dr. Pieman for another son-in-law."

When a few weeks later Mrs. Zippinsky was informed that Dr. Pieman was engaged to Lillian Klapner, her chagrin gave vent to another outburst.

"If you ain't got no luck, you

shouldn't never be born," she moaned plaintively. "Such a homely girl what only graduated from the grammar school gets a doctor, and my daughter, pretty and smart, sent her to the university, learnt her how to play piano, and whom does she get engaged to, but a nobody."

But Celia listened to these rebukes patiently, and ended by throwing her arms around her mother, and kissing her affectionately. "Go and quarrel with a person who shows you so much love," complained Mrs. Zippinsky. "Only believe me, I feel bad just the same."

A few weeks later Celia bounded into the dining room of her home, accompanied by Mr. Sandman. She waved a letter in her hand gaily. "A play of his has been accepted, can you imagine! They want him to go up and see them about the arrangements and the royalty."

"I bet you get about fifty dollars," said Mr. Zippinsky, hopefully.

Mr. Sandman smiled good naturedly. "Perhaps."

"Or five hundred, or five thousand," supplemented Celia.

For the first time Mrs. Zippinsky looked at her future son-in-law without resentment. "Say, what people make money by in America! What's the difference, let it be from newspapers, from plays, from rhymes, so long as he can make a living. Only, Sandman, if you would ask my advice when you went to college, I would advise you to study a profession with a title."

"Oh, but he has a title, he is a B. A.," explained Celia, happily.

Mrs. Zippinsky gave a sigh of relief. The future had again assumed a radiant aspect. "So then why didn't you tell me before? Suppose they don't call him doctor, they don't call a lawyer nothing neither. If the neighbors asked me what my daughter's young man was, I didn't know where to hide myself for shame. Now, believe me, I can tell them what he is."

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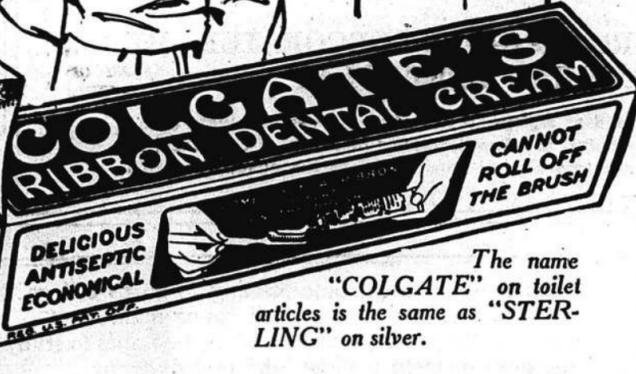
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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Professor Geddes Sails to Report on Zionist Congress in Palestine — Sir Stuart Montagu Samuel Starts on Polish Jewish Massacre Business — Question of Rumania—Baron Edmond de Rothschild and His Gift—More About Town Planning in Old and New Jerusalem.

LONDON, Aug. 29, 1919.

Patrick Geddes, professor of botany at St. Andrews University, Scotland, and an authority on town planning, has been engaged by the International Zionist Commission to co-operate with Dr. Weizmann, head of the British Zionist Commission, in planning the New Jerusalem and its proposed university. He is to leave immediately for Palestine, and to prepare a report on Zionist colonies in Palestine—in Haifa, Jaffa, etc. Professor Geddes will also organize a department of sociology on behalf of Bombay University, and, during the cold season, will carry out the Indian town planning work on which he was previously employed.

Sir Stuart Montagu Samuel, ex-Member of Parliament for Whitechapel, who has been appointed chief of the British Mission to Poland to investigate the reported Jewish massacres there, has arranged to leave England on September 2 and 3. He will be accompanied by Captain Peter Wright as assistant commissioner.

The position in Hungary is not the only matter that is accountable for a serious difference of opinion between Rumania and the Peace Conference. The Jewish question in Rumania has also given rise to tension. The Allies propose presenting to the Rumanian Government a treaty similar to that signed by Poland, whose object will be to ensure the complete civil emancipation of the Jews in Rumania and to safeguard their rights as a national minority. The Rumanian delegate, M. Bratiano, has persistently declared his objection to signing such a treaty, on the ground that it would involve an infringement of the sovereign rights of the Rumanian state, and he says that the emancipation of the Jews in his country will be carried out independently by his government.

When Rumania was given her independence in 1878 by the Berlin Congress one condition was that she emancipate her Jewish subjects, but this she has not yet carried out, so the decision of the Peace Conference that Rumania shall now be bound by a special treaty can easily be understood. The compromise suggested by Rumania is that the whole question of the protection of national minorities should be referred to the League of Nations. The obduracy of Rumania is likely to have a contagious effect upon Czecho-Slovakia, where the Jewish position is also disquieting.

French papers throw further light on the offer of Baron Edmond de Rothschild to the French Academy of Fine Arts, of which he is an "unattached" member. The house in London which M. de Rothschild has purchased and offered to the Academy is apparently to be a hostel for young French students of art, letters, and science, in order that they may study for a certain time in England and learn to know the country. It would appear that M. de Rothschild proposes to endow it; in fact, it will be somewhat on the lines of the Foundation Thiers in Paris, except that the latter is restricted to agreges of the university and its aim is to facilitate post-graduate studies. According to the "Temps" the house offered by M. de Rothschild is in the neighborhood of Hyde Park.

There could be no more practical method than this of strengthening the ties between France and England. It now remains for a wealthy Englishman to return the compliment and found a hostel for English students in Paris. Baron Edmond de Rothschild is now the only surviving member of his own generation in the great Parisian banking house of which his nephew, Baron Edouard, is the head. He has a beautiful hotel entre cour et jardin in the Faubourg St. Honore, close to the British Embassy, and his collection of pictures and other works of art is one of the finest in Paris. It includes a famous Gainsborough and an equally famous Rubens which was formerly in the Duke of Marlborough's collection at Blenheim.

The French Academy of Fine Arts, in thanking the generous donor, has declared that his gift will draw still closer together the bonds of friendship in uniting England and France.

There is another scheme concerned with building operations in and around Jerusalem which might be mentioned here. The British military authorities realized very early in their occupation of Jerusalem the necessity of exercising some control over building operations both within and around the old city. They foresaw that with the settled conditions following the defeat of the Turks there would be a resumption of building activity. Apprehending serious dangers in the way of improper demolitions or reconstructions the military authorities sought the advice of an experienced town planner. They applied to the municipal council at Alexandria, Egypt, whose engineer-in-chief, W. H. McLean, has devoted much attention to the problem of tropical town planning.

McLean went to Jerusalem at once and has since completed a comprehensive scheme of town planning embracing both old and new cities. The complete scheme was approved by the municipality of Jerusalem, by the local military authorities, and finally by General Allenby in July last year. A copy of the plan was exhibited at the recent Royal Academy exhibition in London. In McLean's scheme for rebuilding Jerusalem he divides the area embraced in his plan into four zones. The first of these zones covers the wall-enclosed city, of which the chief features are Mount Moriah, with its Temple Area, and the Church of the Holy Sepulchre erected by the first Crusaders.

The walls surrounding the city were reconstructed in the year 1542. Probably few of the standing buildings were erected before that date, but it is believed that they are of the same type as those which existed in more remote times, as customs change but slowly in the East. The city is most picturesque, while of course, it is full of interest from many points of view—religious, historical, archaeological. Comparatively few modern buildings have been constructed within the walls, but these few, unfortunately, are nearly all out of harmony and out of scale with their surroundings. The intention is to control buildings within this central zone so as to ensure the maintenance of the mediaeval aspect of the old city. No new constructions of any kind are to be permitted within the city walls, except under special circumstances and with special approval. In reconstructions, repairs or modifications the existing architectural styles must be perpetuated.

The second zone is the area within a belt defined immediately beyond the wall, a narrow strip on the west and northwest, broadening to the north and becoming wider still on the east and south. No new building will be allowed within this area, which will become in time a clear belt in its natural state encircling the ancient wall and throwing it into relief. Parts of this area may be developed later as public parks.

One of the worst features from the aesthetic point of view has been the encroachments in the past upon this area. The modern town has been allowed to develop too near the walls on the north and west sides, with the result that the walls are sometimes hidden or dwarfed by buildings out of proportion with them and with the old town. The need for protection against these encroachments is well illustrated by the fact that in the Valley of the Kedron, just under the walls of the Temple Area, there is located a sawmill with a red-tiled roof—an obvious outrage upon taste and sentiment. Many of the existing buildings in this zone will eventually fall into ruins, so that in the fulness of time the sites will become vacant. The process of clearing the zone could of course be hastened if funds were available for the purchase and demolition of the buildings.

The third zone is a wider encirclement of the city, a more expansive belt than that immediately outside the walls. A condition attaching to this zone, on which emphasis is laid, is that no building is to be placed so as to appear on the skyline on the hills to the east (Mount of Olives) and to the south of Jerusalem. One of the gravest errors of the past was that several large and conspicuous buildings were permitted on prominent sites in the vicinity of the city, on which they have to be suffered to remain, despite their effect in detracting from the grace of the general harmonious scheme now devised. This applies especially to the Mount of Olives, where the buildings of the German Victoria-Augusta Endowment and the Russian buildings and View Tower appear on the skyline, and also to the Russian Church, with its gilded domes, which are situated on the slope of the Mount immediately above the Garden of Gethsemane.

The fourth zone under McLean's scheme covers the area of the modern town and its prospective extensions. It is divided into industrial and residential areas. There is also a portion set apart for what is characterized as "the intellectual center." This is an extensive section with sites eminently suitable for memorials and public buildings. Certain areas have been reserved also for future development as public parks and gardens.

"The Idle Inn" as Seen by a Daily Newspaper Critic.

(By Ralph Block in the N. Y. Times.)
The Jewish Art Theatre, which is presenting "The Idle Inn" at the Garden Theatre, is not merely a Jewish theatre nor merely an art theatre. In many ways it contributes significantly to the effort the stage is making in some places to give human life everywhere a meaning that the daily catch of events does not disclose. It is more possessed of beauty than anything that has come from the east side in a long time; it takes the Yiddish stage out of its provincialism and informs it with a meaning for a wider audience.

Even so, the production by Emmanuel Reicher is the most authentically exotic that can be found now in New York. In that atmosphere which on the stage is a combination of setting and acting and less easily formulated elements, Mr. Reicher and his associates have managed to create an astonishing illusion of the reality of a strange life other than our own.

"The Idle Inn" is a romantic folk-drama by Peretz Hirshbin. Historically, it represents a kind of return in the Yiddish drama from the somewhat turbulent and hasty realism of Jacob Gordin, and is apparently an intermediate step in the progression of this drama of a closely woven people to a more sophisticated form. It represents a poetic effort to hold up the mirror to a people who are still bound together in a kind of tribal relationship; who still retain most of the fundamental simplicities of a primitive life on the soil. A Jewish "farm-side in Russia" is a more than adequate background against which to rehearse the simple moralities of Jewish community life, and the half-expressed fears of unseen powers that accompany it. The simple story of a lover who steals away his love, on the night of her wedding to another, is sufficient as a core for a rich presentation of Jewish folk superstition, and an active endowment of a kind of reality with which the American Jew has still to familiarize his fellows.

The play suffers from the disadvantages of its type; its narrative is vague and inconclusive. It is more poetic, in fact, than dramatic, aiming to disclose, and succeeded in disclosing, the impalpable hopes and fears of the persons who live through it rather than definite motives which operate upon them and the ends of their action.

But in a sense this vagueness is an education to the conventional playgoer. Conventionally, modern drama is always treated to a stripping process which, in most cases, eliminates the unconsidered elements of life which go to make up the sum of reality. In life, few motives succeed in gaining headway across the cross currents of intervening events to the point where they eventuate definitely in well-ordered results. Few lives are as cleanly and logically complicated as the conventional form of the drama would make them out to be. There is always a vague frustration in most living, even a meaningless frustration, which the form of the theatre has not been devised to catch and hold. The novel has succeeded in modern times in implying this absence of conclusion in life. Ancient drama recognized it by making no conclusion except death. Out of all present stages, the Russian has come closest to disclosing the formlessness and accidental quality of individual life, and the Jewish stage that has come out of Russia makes a similar approach.

Emmanuel Reicher's production is undoubtedly built upon this conception of the play. What is amazing about "The Idle Inn," what lifts it above all but a very few recent productions in the theatre in New York, is the vividness of the illusion which it presents. Despite the fact that this is romantic drama, it has a realism not to be found anywhere on Broadway, unless it be in "John Ferguson." The sense of life is deeply imbedded in the play by a different and, so far as Broadway is concerned, by a new convention of acting. The entrances and exits of the well-accustomed stage, the placing for dialogue, are all eliminated here and replaced by something with not such clean-cut edges, a kind of dialogue and action that is much more natural and effective. In this sense the play from act to act is a growth of illusion, a development rather than an invention. The somewhat meaningless legend of Broadway, the face-to-the-pit legend and

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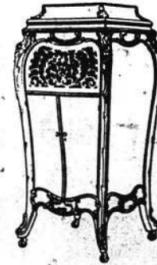
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ITEMS OF INTEREST IN THE JEWISH WORLD

German officers in Berlin have collected 35,000 marks to establish a league to oppose the Jews.

Cornell Schreiber, Mayor of Toledo, Ohio, has been nominated to make the race for the mayoralty, November 4.

Judge Hugo Pam of the Superior Court of Cook County, Chicago, has been elected president of the American Institute of Criminology.

The Polish Government has given the Jewish community at Warsaw the sum of 80,000 marks to enable it to buy food for poor Jewish children.

Rabbi Benjamin Friedman, formerly Chaplain, U. S. A., with the 77th Division, has been elected rabbi of Temple, Society of Concord, Syracuse, N. Y.

On Saturday evening, September 20, the Independent Order of Free Sons of Israel instituted a new lodge at Chicago, Ill., consisting of 150 members to be known as Liberty Lodge No. 129.

Jewish residents of Sonoma county have organized to assist the Jewish Consumptive Relief Association which maintains a sanitarium for consumptives at Duarte, near Los Angeles.

Solomon Klein, president of Klein Bros. department store, Chicago, Ill., died last month. He was a contributor to charitable organizations and was a director in the Chicago Home for Jewish Orphans.

A bequest of \$1,000 to the Pacific Hebrew Orphan Asylum and another of \$500 to Emanu-El Sisterhood are made in the will of the late Mrs. Hattie Heller, who passed away recently at San Francisco, Cal.

One of the biggest membership campaigns ever undertaken by a Cleveland (O.) Jewish organization began last week, when the Independent Order B'nai B'rith launched a 30-day drive for 1,500 new members.

Rabbi Louis Wolsey, of Cleveland, O., was recently presented by his congregation, the Euclid Avenue Temple, with a seven-passenger Cadillac touring car, and the upkeep for a year, as a token of its regard for the rabbi.

The Beth Israel Hospital Association, Roxbury, Mass., has taken title to an estate containing a dwelling house of nine rooms with modern improvements, and with about 17,000 square feet of land adjoining its present property.

"Polsky Jid" (The Polish Jew), a grand opera by Karel Weis, the Czecho-Slovakian composer, which has had a sensational success in the musical centers of Europe, will be produced on the local stage during the coming season.

Miss Selma Bacharach, of Germantown, Pa., has been awarded one of the twenty scholarships given by the French Government to college graduates of the United States for proficiency in French. The scholarship entitles her to study abroad.

Judge Henry Horner of the Chicago Probate Court has been named to fill temporarily the position of County Judge made vacant by the death of Judge Thomas F. Scully. It is not looked on as a permanent appointment, although it may become such.

Rabbi Samuel Benjamin has assumed the pulpit at Anshe Emeth Beth Tephilo Congregation, Cleveland, Ohio, succeeding the late Rabbi Samuel Margolies. He was born in Jerusalem twenty-seven years ago and attended schools in that city during his early years. In 1903 he came to the United States.

A drive of the Federated Orthodox Jewish Charities, of Chicago, Ill., for a fund of \$40,000 needed to complete the work of the present year, will be launched at a dinner to be held Tuesday, October 7. The Federated Jewish Charities this year has already spent \$111,300, and \$65,000 more is needed to complete the work.

Business and professional men, and boys and girls of the Jewish Orphan Home of Cleveland, Ohio, are signing petitions requesting the Board of Trustees and directors to ask Rabbi Simon Peiser, who tendered his resignation as superintendent of the institution some time ago, to reconsider that step and remain at the home.

Polish gendarmes robbed Jewish railway passengers in Kalusk of large sums of money. Under pretext of searching the passengers, the gendarmes accomplished their real object, which was to rob the Jews. Later the gendarmes declared that they had returned the money, which was not true. One Jew named Samuel Zeidler, of Sosnavitz, who refused to sing when he was ordered to do so, was severely beaten. Jewish deputies in the Polish Parliament have submitted a report of the occurrence to the government.

The Jewish Tribune, for the past sixteen years published at Portland, Ore., henceforth will be issued from New York City, and Dr. M. Mosesohn will continue as editor. The Jewish Tribune will be succeeded on the coast by "The Scribe." Rabbi Jonah B. Wise, youngest son of the late Rabbi Isaac M. Wise, will be the editor.

The Blue Star is the name of a new organization in Czecho-Slovakia which is said to have as its chief purpose the annihilation of all the Jews in the country by means of wholesale murder. It is generally reported that the new organization is planning to begin pogrom activities during the Jewish holy days. An order to suppress such a course on the part of the anti-Semitic forces has been issued by the government.

Property at 2264 East 55th street, Cleveland, Ohio, has been acquired for the new Jewish Orthodox Orphan Asylum. Plans are now being arranged by the directors of the institution for a sixty-day campaign to raise \$10,000 for a fund that will make possible the opening of the institution on or about November 15. It is planned to care for twenty orphans at the outset. The institution has received a charter from the state and will be under the direct supervision of the State Board of Charities.

The Central Council of Social Agencies of St. Louis, now composed of practically all welfare organizations, Jewish and non-Jewish, in the city, has suggested to Governor Gardner to appoint Oscar Leonard a member of the Missouri Board of Charities and Correction. Mr. Leonard is a member of the Executive Committee of the Central Council.

Spokane, Wash.—A \$100,000 temple fund campaign has been launched in Spokane, and within the next twelve months the congregation of Emanu-El expects to worship in a wonderful new home. Recently a banquet was held at which 32 members of Congregation Emanu-El, with their families, welcomed their new rabbi, Dr. Julius Liebert, and the campaign was launched.

Barney Bernard, creator of the role of "Abe" Potash, for the current season is appearing as a star in a new play entitled "The Hon. Sam Davis," the work of Montague Glass and Jules Eckert Goodman. The setting is a small town in the State of New York and the role enacted by Mr. Bernard is that of a Jewish merchant in moderate circumstances who finds himself drawn into the maelstrom of local politics.

A Borditchew Jew who has just come to Warsaw tells that the Bolsheviki levied a contribution of 10,000,000 rubles on the Jewish Kehillah of Borditchew, and were dissatisfied when they were given only 6,000,000 rubles. They then confiscated bedding belonging to the Jews. The same Jew also declares that Jewish workers are being forced by the Bolsheviki to work on Saturdays and holy days, and that the rabbi of the city has been arrested because he is a Zionist.

The Rockdale Avenue Temple congregation, at Cincinnati, O., has instituted a new departure in the appointment of a Director of Social Service. The Board of Trustees has named for this position Mr. Philip D. Bookstaber, the recent head of the Jewish Settlement of that city and an expert in the field of social service.

The First Convention of the Mizrahi in Jerusalem.

Jerusalem (By I. J. P. B.)—The most important and interesting convention which has been held here since Palestine has been freed from the rule of the Turks opened in the auditorium of the Yeshiba Mah Sherim last week. Almost a hundred delegates attended the first convention of the Mizrahi to be held in Jerusalem. They represented the cities and colonies of Ifu, Tzifas, Tabrith, Hebron, Rashum, Haifa and others. Delegates also came from Damascus, Cairo, Salonica and other more distant centers where the Mizrahi ideas have recently gained headway.

Rabbi Judah L. Fischman, who was elected chairman, opened the convention with an inspiring address. The Chief Rabbi of Palestine made an appeal that the Mizrahi appoint rabbis for the colonies and towns where they are needed. Much space is being given in the two daily Hebrew papers to the accounts of the convention, which is considered an event of deep significance, both historically and for the effect which it will have toward advancing the occupation of the country.

Zionists Express Confidence in Dr. Weitzmann.

London (By I. J. P. B.)—A vote of confidence in Dr. Chaim Weitzmann was passed by the members of the special Zionist conference held here after the Zionist leader had in an address defend-

ed himself and his policies against the recent attacks of Israel Zangwill and Dr. Moses Gaster. The conference had been called for the purpose of giving Dr. Weitzmann the opportunity to reply to the charges which his opponents had brought forward at a recent meeting in honor of Max Nordau's seventieth birthday.

To all the questions which were put to Dr. Weitzmann concerning his Zionist policies, he answered clearly and satisfactorily, with the result that the conference was convinced that Weitzmann had acted rightly and sincerely, and that his critics were doing more harm than good for the Zionist cause by their stand. Dr. Schmarya Levin also addressed the conference, which ended with an expression of faith in the speedy success of the Zionist movement.

Dr. Goldstein Refers Ukrainian Jewish Situation to Paris Committee.

Paris (By I. J. P. B.)—The Jewish Delegates' Committee here will take up the question of the Ukrainian Jews and act for them. This is in accord with the plan of Advocate Goldstein, who is now here as the representative of the Ukrainian Jews, who, he declares, feel that the Paris committee is the only generally representative Jewish body.

Advocate Goldstein, who is president of the Jewish Relief Committee in Ukraine, has brought with him thirty volumes of evidence concerning the persecutions of the Jews there, which he has placed in the hands of the committee for their examination. Dr. Goldstein has made his suggestions to the Paris committee, which, after studying his documents, is expected to adopt resolutions and take the necessary steps toward improving Jewish conditions in Ukraine. Dr. Goldstein, for his part, has promised to support the decisions of the committee both in Europe and in America.

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ENGAGEMENTS.

ADELSORFER-SHWITZER.—Mr. and Mrs. Philip Shwitzer, of 14 West 119th street, announce the engagement of their daughter, Sydelle, to Mr. Mike R. Adelsorfer, Reception Hotel Savoy, 59th street, 5th avenue, October 5, three to six. No cards.

BERHEN-SCHONHOLZ.—Mrs. Ray Schonholz, of 71 East 119th street, announces the engagement of her daughter, Pearl, to Mr. Leo Behren, of Harriman, Pa.

BOSKEY-BRIGHTMAN.—Mr. and Mrs. S. D. Brightman, of 1517 Forty-seventh street, Borough Park, Brooklyn, announce the betrothal of their daughter Margaret to Mr. Emanuel Boskey.

FRIESNER-HERTAN.—Mr. Louis Friesner announces the engagement of his daughter, Miriam, to Mr. Albert Hertan.

GREENBERG-ROSENFELD.—Mr. and Mrs. Joe Rosenfeld, of 133 West 113th street, announce the engagement of their daughter, Dora, to Mr. Jack Greenberg, of Philadelphia, Pa.

LEHMANN-BLEE.—Mrs. Florence Blee announces the engagement of her daughter, Alice, to Mr. William Lehmann.

NOTES-GOLDSTEIN.—Mr. and Mrs. Marcus G. Goldstein, of 136 Prospect Park West, Brooklyn, announce the engagement of their daughter, Hattie, to Isaac Notes, son of Mr. and Mrs. Marcus Notes, Washington, D. C.

ROSENTHAL-ECKSTEIN.—Mr. and Mrs. Adolf Eckstein, of 512 West 151st street, announce the betrothal of their daughter, Josephine, to Mr. Emanuel B. Rosenthal.

SCHWARTZ-KATZ.—Mr. Irving Katz, of 960 Tinton avenue, announces the betrothal of his sister, Sadye, to Mr. William S. Schwartz.

SOLLFREY-SILBERSTEIN.—Mr. and Mrs. Joseph H. Silberstein, of 23 West 111th street, announce the betrothal of their daughter, Flora, to Mr. Silas W. Sollfrey, Reception Hotel Majestic, 72d street and Central Park West, October 12, 1919, after eight P. M.

SOLOMON-JONAS.—Mrs. A. E. Solomon, of Hoboken, N. J., announces the engagement of her daughter, Miss Libby E. Solomon, to Mr. Abe Jonas, of New York City.

VAN PRAAG-BORNSTEIN.—Mr. Wolf Bornstein, of 3303 3d avenue, announces the betrothal of his daughter, Pauline, to Mr. Edward Van Praag.

MARRIAGES.

FELDMAN-ENSLER.—Mr. and Mrs. Hyman Ensler, 1829 7th avenue, announce the marriage of their daughter, Rose, to Israel R. Feldman, of Salisbury, N. C., on Sunday, September 21, at their home by Rev. Dr. David Davidson.

IMERSCHIN-SCHUSTEK.—Mr. and Mrs. Rudolph Schustek, of 2465 Broadway, announce the marriage of their daughter, Harriet, to Mr. Matt Imerschin on Sunday, September 28, at the Hotel Biltmore, Rev. Sol Baum, officiating.

MANASSA-SEELIG.—By Rev. Dr. Edward Lissman, Estelle Seelig to Mr. Jerome Manassa, Saturday, September 27.

PARVER-ROSENFELD.—Mr. and Mrs. Max Rosenfeld, of 120 West 117th street, announce the marriage of their daughter Estelle Teenev to Jacob Joseph Parver, on Monday, September 22, 1919, at noon, at the Hotel Astor. Rabbi Aaron Eiseman performed the ceremony.

BIRTHS.

BURGER.—Mr. and Mrs. Lester Burger (nee Isabel Rosenbaum), of 90 Morningside Drive, announce the birth of twin sons on September 19.

BAR MITZVAH.

BROWN.—Mr. and Mrs. Charles R. Brown announce the Bar Mitzvah of their son, Robert J., on October 11, 1919, at Mount Neboh Temple, 150th street, near Broadway Reception at Martinique Hotel on Sunday, October 12, after eight P. M.

NEW YEAR GREETINGS.

BLOCK.—Mr. and Mrs. Maurice Block, of 870 Riverside drive, wish their relatives and friends a happy New Year.

COHEN.—Mr. and Mrs. W. I. Cohen and family, of 207 West 110th street, wish their relatives and friends a happy New Year.

BLOCK.—Mr. and Mrs. Morris Block take pleasure in extending best wishes to their relatives and friends for a happy and prosperous New Year.

DORF.—Mr. and Mrs. Jacob Dorf, of 35 East Seventh street, wish their relatives and friends a happy New Year.

GINSBURG.—Mr. and Mrs. Nat Ginsburg and family, of 1893 Seventh avenue, wish their relatives and friends a happy and prosperous New Year.

GLOVITCH.—Rev. Joseph Glovitch, of Congregation Derech Emunoh, Arverne, L. I., wishes his president, vice-president and all the seatholders, also the Cantors' Association of America and all his friends a happy, healthy and prosperous New Year.

GOLDBERG.—Mrs. H. Goldberg and Mr. Mrs. M. Mayer and family, of 101 West 126th street, wish their relatives and friends a happy New Year.

GOLEMBOK AND THOUR.—Messrs. Golembok and Thour, proprietors of the New Winthrop Hotel, Asbury Park, N. J., wish their friends and patrons a happy New Year.

HOROWITZ.—Mr. and Mrs. Michael A. Horowitz, of 3875 Broadway, wish their relatives and friends a happy and prosperous New Year.

KUTINSKY.—Mr. and Mrs. Morris Kutinsky, of 870 Riverside drive, wish their relatives and friends a happy and prosperous New Year.

LANG.—Mr. and Mrs. Louis Lang and daughter Mildred, of 208 Stanton street, extend sincerest New Year greetings to their relatives and friends.

LEVY.—Mr. and Mrs. Louis J. Levy, of 127 West 120th street, wish to extend to all their relatives and friends a happy, healthy and prosperous New Year.

MARKEL.—Mr. and Mrs. Max Markel, of 1326 Madison avenue, extend best wishes to their relatives and friends for a happy and prosperous New Year.

MUSCOVICH.—Mr. and Mrs. B. Muscovich, of the Albany Hotel, Mt. Clemens, Mich., wish their patrons and friends a happy and prosperous New Year.

POOL.—The Rev. Dr. and Mrs. D. de Sola Pool send to all their friends in Congregation Shearith Israel and to their other friends in the United States Rosh Hashana greetings from the Holy City and the land of Israel.

ROBERTS.—Mr. and Mrs. Charles Roberts, of 126 Clarence avenue, Arverne, L. I., wish their relatives and friends a happy New Year.

ROSEN.—Mr. and Mrs. A. H. Rosen and family have returned from their Far Rockaway home to 1801 Seventh avenue, and extend to their many friends and relatives their sincere wishes for a happy and prosperous New Year.

RUTSTEIN.—Mr. and Mrs. Louis Rutstein, of 21 East 119th street, wish their relatives and friends a happy New Year.

SALVINI.—Mr. Mario Salvini, of 206 West Seventy-first street, wishes his students and friends a happy New Year.

SCHOENFELD.—Mr. and Mrs. Joseph Schoenfeld, of 51 East 97th street, wish their relatives and friends a happy and prosperous New Year.

SHELDON.—Mr. and Mrs. Sol Sheldon, of 845 East 176th street, wish their relatives and friends a happy and prosperous New Year.

SLATER.—Mr. and Mrs. J. P. Slater, of 750 Beck street, Bronx, extend to all their relatives and friends, also members and seatholders of the Montefiore Congregation of the Bronx, their best wishes for a happy and prosperous New Year.

WEG.—Mr. and Mrs. Charles Weg, of 1228 Hoe avenue, take this means of wishing their relatives and friends a happy New Year.

WESTIN.—Mr. and Mrs. M. H. Westin and family wish all their relatives and friends a happy and prosperous New Year.

WIDROVITZ.—Mrs. Saul Widrovitz and family, of 2151 Walton avenue, extend best wishes to their relatives and friends for a happy New Year.

Religious Services at State Hospitals.

Chaplain Rev. Dr. A. Blum held religious Rosh Hashanah services at Manhattan State Hospitals on the first day of New Year. Over six hundred convalescent patients attended.

On the second day of New Year services were held at Central Islip State Hospital, also largely attended.

At Craig Colony for Epileptics, Sonyea, N. Y., Dr. Blum arranged for services on the second day of Rosh Hashanah, having engaged Rev. Moll, of Rochester, to conduct the services.

Services for Yom Kippur will be held at Manhattan State Hospital on Saturday morning.

At Dr. Blum's request, in all State Hospitals the superintendents excused all Jews from manual labor on Rosh Hashanah and will do so on Yom Kippur.

Jews in Vienna in Great Distress.

New York, Sept. 30.—Almost immediately after the receipt of dispatches from Stockholm to the daily press stating that the Austrian Government had ordered the expulsion of 130,000 refugees, many of them Galician Jews, an official report was received here by the American Jewish Relief Committee, from Meyer Gillis, representing the Joint Distribution Committee of American Funds for Jewish War Sufferers, telling of the already appalling condition of those refugees, particularly in Vienna.

Confirmation of the reported order of expulsion has not yet reached the committee, but extreme anxiety over the situation is felt, as the expulsion of the refugees would disarrange the carefully built up machinery for relief throughout Austria and result in the loss of thousands of lives from starvation and disease.

"I found in Vienna from sixty to sev-

enty thousand Jewish war and pogrom refugees, principally from Galicia, but some from Palestine and Bukovina," Mr. Gillis reports.

"These unlucky refugees are in direst need and misery. No human being can paint a complete picture of the bitter and horrible condition of the places they occupy. By no stretch of the imagination can they be thought to be fit for habitation. In dark and pestilential surroundings I found them, ten to fifteen of them in a single corner, huddled in dark and filthy spaces.

"Victuals! The Vienna refugees have practically none. The best holiday meal of a Viennese refugee consists of a dish of hot water with a few beans and a little barley or oats floating on it. Very little bread exists in Vienna. Each person is permitted to buy on his bread card, issued by the government, one loaf per week—if he is in a position to pay for it. Evidently one loaf a week is not sufficient for a man's living.

"Butter, meat, fats, oil and such like victuals are entirely out of the question. The refugees have not seen them for over a year, and it is therefore no wonder that most of them have become consumptive and look like skeletons.

"The refugees are recruited from all classes: house owners, working men, doctors, tenant farmers, rabbinim, teachers, authors, students, dealers and agents. The higher their status the greater their distress, for naturally they cannot stretch out their hands in beggary. The lower classes have, unfortunately, become accustomed to it.

"Orphans, too, are among them, orphans who do not know whence they came—nor does anyone else know. Many of the little ones are victims of consumption or other diseases; while among the adults likewise we find many consumptives, cripples, and those suffering from all kinds of sickness.

"As soon as I was acquainted with the condition of the luckless Vienna refugees, I undertook the work of organization. First of all, I opened an office and advertised in newspapers that anyone with families, friends or townspeople in America with whom he wished to live, but whose addresses were unknown to him, should send his name and address together with their names in full. Immediately I was inundated with thousands of names and addresses, which I sent to the Joint Distribution Committee in America.

"The following organizations and individuals are represented on the Vienna branch of the American Joint Distribution Committee founded by me:—The Alliance Israelite, the Jewish National Council of German Austria, the Jewish National Council of Galicia, the Viennese Jewish Community, the B'nai Brith, the Relief Committee Anita Miller, the Poale Zion, the Jeshub Brez Jisroel, the Jewish Ladies' Union, the Agudath Jisroel of the Bukovina, the Adath Jisroel, two well-known representative members of the Social-Democratic party, the Bund, the Zionist Land Committee, the Transport Committee, the Chief Rabbi of Vienna, Dr. H. B. Chajes, and a member of Parliament, Dr. Heinrich Reizis.

"The committee consists of 35 members. I feel convinced that it embraces the most important and most influential and most devoted men of all classes of Austrian Jewry. It has started on its work and branched out into several sub-committees.

"Its first movement was to assist all needy refugees with money. Every head of a household receives 6 kronen and others 2 kronen daily. These amounts are paid after a thorough investigation every two weeks.

"Two large soup kitchens, feeding about 4,000 children daily, and a kitchen for about 800 persons, have been opened. Another kitchen for working people, with a capacity for feeding between 1,200 and 1,500 persons, is probably open by this time.

"Further, a medicine department has been organized for refugees who require medical aid or treatment in a hospital or convalescent home. The returned crippled or sick soldiers are likewise relieved by our committee. Provision is made for the supply of artificial limbs, crutches and braces.

"A large home has been opened for children orphaned by the war and by the pogroms. In this 400 have already been received. The older orphan girls and destitute girls between the ages of twelve and eighteen are cared for in the Vienna Girls' Institute, which, on this account, receives a subvention from our committee. All Vienna institutions for the blind, deaf, mute, etc., which receive refugees for care or cure are subventioned by the Vienna branch of the Joint Distribution Committee.

"From time to time refugees decide upon going home. These are assisted with traveling expenses. Some thousand sick and weakly children between six and twelve years of age have been sent for recreation to Switzerland, Holland or Italy.

"The number of refugees under Vienna relief cannot as yet be correctly ascertained. A careful count of the applications, however, leads us to estimate it at about 30,000 in Vienna alone.

"Until March 1, 1919, the refugees were assisted by the Austrian Government. Each person received 2 kronen daily, and on these 2 kronen they had to eke out an existence. As a result thousands died of starvation and many became insane.

"Our present activity, our present mode of relief, must be continued. But we dare not forget for one moment that this relief is but a drop in the ocean. The present day alleviation of the great need does not go far enough. We must find means for doubling the amounts collected at present. And that will not be enough. Unless we assist our unfortunate brothers we shall be accessories to their destruction."

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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 unexceptionable in every manner, shape and form.

Internal Revenue Department Defines Kosher Wine for Sacramental Purposes.

The Commissioner of Internal Revenue has issued regulations for the use of Kosher wine for sacramental purposes, under the war-time prohibition law. The regulations read as follows: "The application of Treasury decision 2888 to the use of Kosher wines by congregations under the supervision of the Union of Orthodox Rabbis involves the following procedure: "Kosher wines, which have been made under the supervision of the Union of Orthodox Rabbis, may be obtained from any manufacturer or dealer in such wines who has the certification of the president of the Union of Orthodox Rabbis. The said president will certify to the collectors of internal revenue the names of the approved manufacturers and dealers in such wines. "The application for such wines for use in religious ceremonies in homes or elsewhere than in a synagogue should be made on form 802 in duplicate and must be approved and countersigned by the rabbi who represents the Union of Orthodox Rabbis in that certain district. One copy will be retained by the rabbi and the other will be forwarded to the manufacturer or dealer. Such copy will be the authority of the latter for shipping wines to the members of the congregation who executed form 802. "Form 802 for kosher wines for use in a synagogue may be executed by the rabbi for the district in which the synagogue is located and will require no further indorsement. "In view of the fact that it has been the custom during many centuries for families to make in their homes the wines used in the religious rites connected with the Sabbath observance, the observance of the Passover and other solemn feasts, the propriety of permitting the continuing of such custom is recognized. Therefore, members of congregations affiliated under the Union of Orthodox Rabbis may execute the form prescribed in T. D. 2768, paragraph 1: Notice of Intention to Produce Wine etc. This form should be countersigned by the district rabbi for the Union of Orthodox Rabbis, his signature appearing directly below the 'Signature of Winemaker.' "Where this form reads in the T. D. '200 gallons' it should be changed to read '15 gallons' instead of the phrase 'the present vintage season,' the form should read 'the present year.' The designated quantity, 15 gallons a year is deemed a sufficient maximum for established religious usage. "The form of Intention to Produce Wine will be filed with the collector of internal revenue in whose district the family resides."

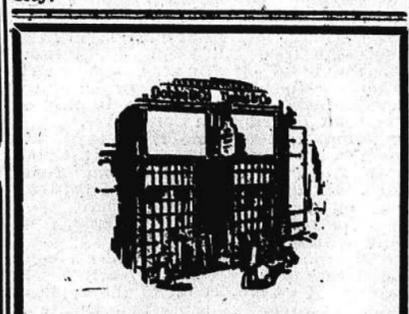
Belgium is making efforts to bring Jewish refugees who fled to Holland during the great war "home" to Antwerp, in order that the Belgian city may regain its pre-war prestige as the world's diamond market. When the invading German hosts poured into Belgium, Jewish diamond merchants, cutters and other artisans in the craft, who had really made Antwerp the world's chief diamond mart, fled across the Dutch frontier. They found a welcome, too, because not only did the Dutch people foresee the world market possibilities in the trade for Amsterdam, but the Holland Government was equally farsighted and welcomed the new comers, who, as the war progressed, shifted the world's diamond center to the Dutch city.

Many of the merchants and others of the wealthier class among the refugees remained in Holland, but the poorer people are returning in numbers to Belgium. "During the period of the war Holland became one of the small isles of refuge where many people found shelter from the storms of war," says Shalom Asch, Jewish writer and poet, in a recent report, received by the American Jewish Relief Committee, in which he gives the results of his work abroad for the Joint Distribution Committee. "Together with the Belgians, who, at the beginning of the war, flooded Holland, where they lived under the protection and support of the Belgian Government, also came those Gallician Jews who had long been resident in Antwerp and had there developed their diamond trade," he continues. In their new surroundings they did not forget those less fortunate brothers who had been left behind. In referring to this the writer says: "These refugees, the majority of whom were well-to-do, soon found themselves at home in Amsterdam. They not only required no assistance themselves, but even contributed from time to time to the maintenance of the Antwerp Kehillah which they had left behind. In fact, the Antwerp rabbi frequently came to Holland to secure funds for the support of the Jewish institutions in Belgium."

Belgium is making efforts to bring Jewish refugees who fled to Holland during the great war "home" to Antwerp, in order that the Belgian city may regain its pre-war prestige as the world's diamond market. When the invading German hosts poured into Belgium, Jewish diamond merchants, cutters and other artisans in the craft, who had really made Antwerp the world's chief diamond mart, fled across the Dutch frontier. They found a welcome, too, because not only did the Dutch people foresee the world market possibilities in the trade for Amsterdam, but the Holland Government was equally farsighted and welcomed the new comers, who, as the war progressed, shifted the world's diamond center to the Dutch city.

Belgians Want to Bring Back Jewish Refugees.

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Many of the merchants and others of the wealthier class among the refugees remained in Holland, but the poorer people are returning in numbers to Belgium. "During the period of the war Holland became one of the small isles of refuge where many people found shelter from the storms of war," says Shalom Asch, Jewish writer and poet, in a recent report, received by the American Jewish Relief Committee, in which he gives the results of his work abroad for the Joint Distribution Committee. "Together with the Belgians, who, at the beginning of the war, flooded Holland, where they lived under the protection and support of the Belgian Government, also came those Gallician Jews who had long been resident in Antwerp and had there developed their diamond trade," he continues. In their new surroundings they did not forget those less fortunate brothers who had been left behind. In referring to this the writer says: "These refugees, the majority of whom were well-to-do, soon found themselves at home in Amsterdam. They not only required no assistance themselves, but even contributed from time to time to the maintenance of the Antwerp Kehillah which they had left behind. In fact, the Antwerp rabbi frequently came to Holland to secure funds for the support of the Jewish institutions in Belgium."

ONE EXPLANATION. Matter in italics is new; matter in brackets [] is old matter to be omitted. STATE OF NEW YORK, OFFICE OF THE SECRETARY OF STATE.

ALBANY, July 1, 1919.
Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section two hundred ninety-five of the Election Law, notice is hereby given that the following proposed amendment to section seven of article one of the Constitution of the State of New York will be submitted to the people for the purpose of voting thereon, at the next general election to be held on the fourth day of November, nineteen hundred nineteen.

FRANCIS M. HUGO,
Secretary of State.

AMENDMENT NUMBER ONE.

CONCURRENT RESOLUTION OF THE SENATE AND ASSEMBLY PROPOSING AN AMENDMENT TO SECTION SEVEN OF ARTICLE ONE OF THE CONSTITUTION IN RELATION TO THE DRAINAGE OF SWAMP OR AGRICULTURAL LANDS AND THE TAKING OF PROPERTY THEREOF.

Section 1. Resolved (if the Senate concur), That section seven of article one of the constitution be amended to read as follows: "§ 7. When private property shall be taken for any public use, the compensation to be made therefor, when such compensation is not made by the state, shall be ascertained by a jury, or by the supreme court with or without a jury, but not with a referee, or by not less than three commissioners appointed by a court of record, as shall be prescribed by law. Private roads may be opened in the manner to be prescribed by law; but in every case the necessity of the road and the amount of all damage to be sustained by the opening thereof shall be first determined by a jury of freeholders, and such amount, together with the expenses of the proceeding shall be paid by the person to be benefited. [General] The use of property for the drainage of swamp or agricultural lands is declared to be a public use, and general laws may be passed permitting the owners or occupants of swamp or agricultural lands to construct and maintain for the drainage thereof, necessary drains, ditches and dykes upon the lands of others, under proper restrictions on making [and with] just compensation, and such compensation together with the cost of such drainage may be assessed, wholly or partly against any property benefited thereby but no special laws shall be enacted for such purposes. The legislature may authorize cities to take more land and property than is needed for actual construction in the laying out, widening, extending or relocating parks, public places, highways or streets; provided, however, that the additional land and property so authorized to be taken shall be no more than sufficient to form suitable building sites abutting on such park, public place, highway or street. After so much of the land and property has been appropriated for such park, public place, highway or street as is needed therefor, the remainder may be sold or leased. "§ 2. Resolved (if the Senate concur), That the foregoing amendment be submitted to the people for approval at the general election to be held in the year nineteen hundred and nineteen, in accordance with the provisions of the election law.

STATE OF NEW YORK,
IN SENATE
April 3, 1919.
The foregoing resolution was duly passed, a majority of all the Senators elected voting in favor thereof.
By order of the Senate,
HARRY C. WALKER,
President.

STATE OF NEW YORK,
IN ASSEMBLY
April 7, 1919.
The foregoing resolution was duly passed, a majority of all the members elected to the Assembly voting in favor thereof.
By order of the Assembly,
THADDEUS C. SWEET,
Speaker.

STATE OF NEW YORK,
OFFICE OF THE SECRETARY OF STATE, ss.:
I have compared the preceding copy of concurrent resolution with the original concurrent resolution on file in this office, and do hereby certify that the same is a correct transcript therefrom, and of the whole thereof.

GIVEN under my hand and the seal of office of the Secretary of State, at the [L. S.] city of Albany, this first day of July in the year one thousand nine hundred and nineteen.

FRANCIS M. HUGO,
Secretary of State.

FORM FOR SUBMISSION OF AMENDMENT NUMBER ONE.

"Shall the proposed amendment to section seven of article one of the Constitution, declaring the use of property for the drainage of swamp or agricultural lands to be a public use and providing that the compensation and cost of such drainage may be assessed wholly or partly against any property benefited thereby," be approved?

TWO.
EXPLANATION.—Matter in italics is new; matter in brackets [] is old matter to be omitted.

STATE OF NEW YORK,
OFFICE OF THE SECRETARY OF STATE.

ALBANY, July 1, 1919.
Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section two hundred ninety-five of the Election Law, notice is hereby given that the following proposed amendment to section seven of article six of the Constitution of the State of New York will be submitted to the people for the purpose of voting thereon, at the next general election to be held on the fourth day of November, nineteen hundred nineteen.

FRANCIS M. HUGO,
Secretary of State.

AMENDMENT NUMBER TWO.

CONCURRENT RESOLUTION OF THE SENATE AND ASSEMBLY PROPOSING AN AMENDMENT TO

ARTICLE TWO OF THE CONSTITUTION, IN RELATION TO ABSENT VOTERS.

Section 1. Resolved (if the Senate concur), That article two of the constitution be amended by inserting therein a new section, to be section one-a, to read as follows: "§ 1-a. The legislature may, by general law, provide a manner in which, and the time and place at which, qualified voters who may, on the occurrence of any general election, be unavoidably absent from the state or county of their residence because

their duties, occupation or business require them to be elsewhere within the United States may vote, and for the return and canvass of their votes in the election district in which they respectively reside.

§ 2. Resolved (if the Senate concur) That the foregoing amendment be submitted to the people for approval at the general election in the year nineteen hundred and nineteen, in accordance with the provisions of the election law.

STATE OF NEW YORK,
IN ASSEMBLY

February 12, 1919.
This bill was duly passed, a majority of all the members elected to the Assembly voting in favor thereof, three-fifths being present.
By order of the Assembly,
THADDEUS C. SWEET,
Speaker.

STATE OF NEW YORK,
IN SENATE

ALBANY, April 4, 1919.
This bill was duly passed, a majority of all the Senators elected voting in favor thereof, three-fifths being present.
By order of the Senate,
HARRY C. WALKER,
President.

STATE OF NEW YORK,
OFFICE OF THE SECRETARY OF STATE, ss.:

I have compared the preceding copy of concurrent resolution with the original concurrent resolution on file in this office, and do hereby certify that the same is a correct transcript therefrom, and of the whole thereof.

GIVEN under my hand and the seal of office of the Secretary of State, at the [L. S.] city of Albany, this first day of July in the year one thousand nine hundred and nineteen.

FRANCIS M. HUGO,
Secretary of State.

FORM FOR SUBMISSION OF AMENDMENT NUMBER TWO.

"Shall the proposed amendment to article two of the Constitution, by inserting a new section to be section one-a, authorizing the Legislature to enact general laws to provide a manner by which absent qualified voters may vote at any general election and for the return and canvass of their votes in the election district in which they respectively reside," be approved?

THREE

EXPLANATION. Matter in italics is new; matter in brackets [] is old matter to be omitted.

STATE OF NEW YORK,
OFFICE OF THE SECRETARY OF STATE.

ALBANY, July 1, 1919.
Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section two hundred ninety-five of the Election Law, notice is hereby given that the following proposed amendment to section six of article three of the Constitution of the State of New York will be submitted to the people for the purpose of voting thereon, at the next general election to be held on the fourth day of November, nineteen hundred nineteen.

FRANCIS M. HUGO,
Secretary of State.

AMENDMENT NUMBER THREE.

CONCURRENT RESOLUTION OF THE SENATE AND ASSEMBLY PROPOSING AN AMENDMENT TO SECTION SIX OF ARTICLE THREE OF THE CONSTITUTION, IN RELATION TO THE SALARY AND TRAVELING EXPENSES OF MEMBERS OF THE LEGISLATURE AND THE SPEAKER OF THE ASSEMBLY.

Section 1. Resolved (if the Senate concur), That section six of article three of the constitution be amended to read as follows: "§ 6. Each member of the [legislature] senate shall receive for his services an annual salary of [one] three thousand five hundred dollars. Each member of the assembly, except the speaker, shall receive for his services an annual salary of three thousand dollars. The speaker of the assembly shall receive for his services an annual salary of five thousand dollars. [The members of either house shall also receive the sum of one dollar for every ten miles they shall travel in going to and returning from their place of meeting, once in each session, on the day of their meeting.] Senators, when the senate alone is convened in extraordinary session, or when serving as members of the court for the trial of impeachments, and such members of the assembly, not exceeding nine in number, as shall be appointed managers of an impeachment, shall receive an additional allowance of ten dollars a day.

§ 2. Resolved (if the Senate concur), That the foregoing amendment be submitted to the people for approval at the general election to be held in the year nineteen hundred and nineteen, in accordance with the provisions of the election law.

STATE OF NEW YORK,
IN SENATE

April 7, 1919.
This bill was duly passed, a majority of all the members elected to the Assembly voting in favor thereof, three-fifths being present.
By order of the Assembly,
THADDEUS C. SWEET,
Speaker.

STATE OF NEW YORK,
IN ASSEMBLY

April 7, 1919.
This bill was duly passed, a majority of all the members elected to the Assembly voting in favor thereof, three-fifths being present.
By order of the Senate,
HARRY C. WALKER,
President.

STATE OF NEW YORK,
OFFICE OF THE SECRETARY OF STATE, ss.:

I have compared the preceding copy of concurrent resolution with the original concurrent resolution on file in this office, and do hereby certify that the same is a correct transcript therefrom, and of the whole thereof.

GIVEN under my hand and the seal of office of the Secretary of State, at the [L. S.] city of Albany, this first day of July in the year one thousand nine hundred and nineteen.

FRANCIS M. HUGO,
Secretary of State.

FORM FOR SUBMISSION OF AMENDMENT NUMBER THREE.

"Shall the proposed amendment to section six of article three of the Constitution, fixing the salaries of State Senators at \$3,500, Assemblymen at \$3,000 and the Speaker of the Assembly at \$5,000," be approved?

FOUR

EXPLANATION. Matter in italics is new; matter in brackets [] is old matter to be omitted.

STATE OF NEW YORK,
OFFICE OF THE SECRETARY OF STATE.

ALBANY, July 1, 1919.
Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section two hundred ninety-five of the Election Law, notice is hereby given that the following proposed amendment to section seven of article six of the Constitution of the State of New York will be submitted to the people for the purpose of voting thereon, at the next general election to be held on the fourth day of November, nineteen hundred nineteen.

FRANCIS M. HUGO,
Secretary of State.

AMENDMENT NUMBER FOUR.

CONCURRENT RESOLUTION OF THE SENATE AND ASSEMBLY PROPOSING AN AMENDMENT TO

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MUSIC NOTES.

Leo Ornstein, pianist-composer, at the first of his two recitals at Aeolian Hall on Saturday afternoon, October 18, will present an all-modern program exclusively. Particular interest, no doubt, will be centered upon the composer's own work, "Poems of 1917," played for the first time here. This suite, which is a series of subjective impressions of the world war, created something of a sensation in critical circles when the composer produced it on his transcontinental tour last year. Compositions by Satie, Debussy, Ravel and Stravinsky will comprise the other numbers of an interesting and novel program.

The personnel of the New York Symphony Orchestra, Walter Damrosch, conductor, shows only a few changes this season.

Chief among these is the return of George Barrere as first flute after an absence of a year. As Mr. Barrere had previously been the solo flute for Mr. Damrosch's organization for 13 years, and as he is unquestionably the first of living flute virtuosi, his rejoining the orchestra will be a source of general congratulation.

Engelbert Roentgen and George Possell, after having been for 2 years members of the Army, both having served in the 77th Division in France, return as members of the orchestra. Mr. Roentgen as 2d cello and Mr. Possell as 2d flute.

There is to be a new solo clarinet in Robert Lindemann, who comes from the same position with the Philadelphia Orchestra, where he had been for the last five years.

Another newcomer is Louis Letellier, formerly first bassoon of the Paris Conservatory Orchestra.

Willem Willeke, of course, continues as first solo cellist, and Rene Pollain as solo viola.

The first violinist and concertmaster will again be Gustave Tintot.

All in all the personnel of the orchestra is such that it has reached the highest mark in its history and New York audiences may be assured that no orchestra in the world today surpasses it in quality.

If your wife does not love you she will probably tell you. In the meantime, trust her. That is the moral contained in the famous melodrama success, "The Woman in Room 13," which A. H. Woods will present at the Bronx Opera House on Monday evening, October 6, for an engagement of one week, direct from its Broadway success. It must not be imagined, however, that "The Woman in Room 13" is a sermon or a preachment. It contains a vital theme. But this theme is expressed, incidentally, in the liveliest and most thrilling melodrama in years. It's stay is an extraordinary development of the theme of suspicion.

Among the many surprising turns in "The Woman in Room 13" is the use of the detectaphone as a factor in the development of the plot. This scene is said to be absolutely new and unlike any other dramatic situation presented in the theatre. Mr. Woods has given the play a production of a high order, and has selected a splendid company to enact it, including Robert Edeson, Janet Beecher, Gail Kane, Charles Waldron and others.

Pretty girls, lively dances, funny comedians, catchy songs and haunting music will hold sway at the Star Theatre this week when Jack Reid and his famous "Record Breakers" make their annual appearance at that popular playhouse. This season "The Record Breakers" will offer an entire new show that is declared to be one of the smartest and best arranged burlesque shows that has ever played this city, and an entertainment far superior to the usual burlesque inducement will be given. Everything brand new from start to finish from the manuscript and scenery to the special music and electrical effects.

The popular and well-known actress, Alice Brady (herself) will appear at the Bronx Opera House week of October 13 in "Forever After," the play which created a sensation on Broadway last season.

THE INCONSISTENCY OF THE PRESS

Ordinarily, when a Jew does something creditable, the press does not volunteer any information concerning his religious affiliations or racial descent. And it is not expected that the press should do that. In fact, the only fair way in which the press can deal with matters that affect our people favorably or unfavorably, where individuals are concerned, is to speak of them and to treat them merely as individuals. There could hardly be any objection on the part of our people if the press were consistent enough to speak of Jews as such in incidents that reflect credit on our people as well as in those which cast a reflection of discredit. If such an attitude of consistency were adopted by the press, we should most assuredly be the gainers by it, as the creditable things accomplished by Jews would by far exceed and outweigh the discreditable things with which our people may justly be charged. But, as long as we are not spoken of as Jews in matters that place us in a favorable light, we strenuously object to being spoken of as Jews in matter that place us in an unfavorable light.—New Orleans (La.) Jewish Ledger.

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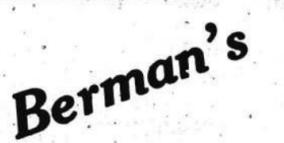
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Edited by J. P. Solomon, 1882-1908.
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By WILLIAM J. SOLOMON.

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Entered as second-class matter September 22, 1882, at the post office at New York, N. Y., under the act of March 3, 1879.

Friday, October 3rd, 1919 : : Tishri 9th, 5680

Sabbath begins 6.45 P. M.

יום כפר

May it be well with you over the Fast!

One of our readers chides us gently for, as he says, "barking" at the Zionists. We assure him we have nothing in common with the canine species when we write on Zionism. Nor when we speak of Zionists do we think of the four-footed creatures, friends of man, although there are times, we admit, when the temptation to do so is strong.

A newspaper item furnishes us with the information that Hebrew is to become an elective subject of study in two high schools of Montclair, N. J. The information supplied may be garbled. But, assuming it to be correct and repressing our own justifiable pride in the spread of a love of Hebrew, we think the language is out of place in a high-school curriculum. Hebrew as a general subject of study is exclusively of university or college grade.

This evening ushers in *Yom Kippur*, the most solemn day in Jewish life. Your prayers should be offered up to the Holy One, blessed be He, in the hope that they will be acceptable in His sight. Your observance of *Yom Kippur*, however, punctilious as it will be, does not conclude your duty as a Jew. Each day of the year is a *Yom Kippur* so far as righteous action, as fidelity to our hallowed traditions, as honorable practice of our glorious and deathless ideals is concerned.

In the present "bad times" for Germany the talk of unloading all the vials of the popular wrath on the Jews grows more and more insistent daily. The Jews are the scapegoats on whom shall be burdened the sins of those who brought Germany to her present low estate. All argument and proof that the Jews had nothing to do with the result in question but fan the flames of popular prejudice. The German Jews did their duty by Germany loyally and manfully. It was too much to hope that the Germans would change their ways in this regard. All we can hope is that this talk will never develop further. Talking and writing about the Jews, while unpleasant, even annoying, is not to be compared with active, downright persecution of them.

Pennsylvania has followed in the wake of New York, Massachusetts and Connecticut and enacted a so-called *kosher* law, the purpose of which is to prohibit the misbranding and false representation of food as *kosher*. In these four States it is no longer possible for one to make a practice of defrauding observant Jews by misrepresenting the *kashruth* of various food products. The New York statute is the pioneer of the acts in question; the Connecticut law the least satisfactory. The Pennsylvania law is quite drastic, providing as it does that the offender shall be adjudged guilty of a misdemeanor, punishable by fine or imprisonment or both. Moreover, it clearly sets forth what shall constitute an offense within this statute. This tendency in American legislation is distinctly to be welcomed, since its effect is to safeguard the practice of observant Jews.

We fail to comprehend the position of the Anglo-Jewish press in respect of American Jewry. We have culled from its columns, on the one hand, a most ungracious and distasteful reference to Louis Marshall and Cyrus Adler on their return to New York, because, forsooth, they failed to "acknowledge" the "help" they received at Paris from Anglo-Jewry, and especially from Lucien Wolf. Then, on the other hand, we note the same press excoriating the authors of an interim report on the Jewish situation before the peace conference because, strangely enough, it contained no mention of the Zionist reportorial labors, no reference to the work of the delegations from other countries and no acknowledgment of the assistance received from able publicists of our faith. Of course, Louis Marshall is not enough of a Zionist to pass successfully the tests applied by the Anglo-Jewish press. But this attempt to dole out blame even-handedly to all non-Zionists wherever scattered on the face of the globe is more in the line of a comic weekly than a serious communal organ. No wonder the Anglo-Jewish press is not the power at home and abroad it once was!

THE "NEW" PREACHING.

The eve of the greatest holy day in the Jewish year is the date set for the appearance of this issue of our journal. Therefore a discussion of this perennially interesting topic of preaching is very appropriate at this time and in this place. For the *Yom Kippur* services evoke from our preachers their most inspired efforts, their greatest attempts at sustained oratory. On *Yom Kippur* the congregations in our synagogues are literally crowded to the doors. What better opportunity, then, for the preacher to deliver sermons of force, power and intensity?

Time was when the religious economy of Jewry knew nothing of the preacher, and in extremely scrupulous, pietistic orthodox congregations he remains an unknown quantity to this day. The moderately orthodox and the conservative forces in the community are dowered with their rabbi-preachers, and the staple of their discourses is the Biblical sequence of texts as arranged in the Pentateuchal or Prophetic lesson. This is in reality the bone and sinew of all Jewish preaching. The Bible, our patent of nobility, our proof that we have a right to claim the world's regard, the Book of our people—this should provide our orators in the pulpit with all their inspiration. They may well employ a modern instance, parenthetically, to reinforce the validity of the wise saw culled from the Book of books. But the Bible should be and remain the backbone, aye, the marrow of their preaching.

This, then, is the "new" preaching we commend earnestly to the attention of our rabbis. Fortunately, the vast majority of our religious guides and leaders have no need to be told what they should do in this matter. Their lives and works are demonstrations of their fidelity to our hallowed precepts and traditions.

But the innovators, those who follow the will-o'-the-wisp of all novelties, whose preaching is of the "Extra! Final Edition!" variety and of no greater value, we ask to heed the eternal Jewish verities. Let them forsake, for example, sociology for the Wisdom literature. Their sermons will be infinitely richer in content and appeal, and their soul-satisfaction as spiritual guides appreciably greater. We ask them to consider their practice and to revise it as needed on this eve of the day of days.

The summer services which are held to the accompaniment of games of chance in neighboring rooms of the same country hotel are not very likely to enhance the hold Judaism has on Jews of the kind frequenting such establishments. For, with such excrescences flourishing by the side of holy places there is no doubt that our religion and its practice are traduced in the sight of all true believers. The attempt has been made to call the frequenters of these establishments neither orthodox nor reform Jews. What, then, are they? If "Jews," they are such only in name, and certainly not orthodox Jews. Orthodox Jews would never countenance such *chillul ha-Shem*.

Trust Max Nordau to appraise correctly the significance of Zionism! "Zionism," the brilliant writer said, "has no concern at all with theology. It is not a religious, but a political, economic, ethical and sociological movement." This in a nutshell is the implication of the Zionist striving. This had to come as the result of the assimilationist forces which are drawing the Jew away from his heritage and of the anti-Semitic forces which are seeking to hedge the Jew about with cruel restrictions. Many Zionists prate loudly of the work of their movement without understanding anything of its historical growth. For a knowledge of this the writings of Nordau and other philosophic Zionist leaders are indispensable.

The New Hotel Morley in the Adirondacks does not choose to entertain Jews. It dare not openly transgress the civil rights law of the state. Its management undoubtedly feels that exhibitions of crass religious prejudice are inapt, if not impracticable in this day and generation. Hence, the apologetic method by which this management makes its predicament known shakes the midriff of despair with laughter. For the benefit, and the amusement, of our readers we give the terms of this legion *in extenso*, as follows: "Morley's is the only hotel at Lake Pleasant. We refuse accommodation to no one on account of religious belief, but we have a large regular patronage in the hotels, and a cottage colony who either lease from year to year or occupy their own cottages. They constitute the society of the place. For reasons which we cannot understand, they are averse to the association with Hebrews. Under the circumstances we feel it our duty to advise those of that race that we cannot be responsible for their entertainments at Morley's." All we say to this is *Nebbich!*

The Jews of Roumania are not fully satisfied with the effect of the emancipatory law of May, 1919. Their misgivings but give point to the doubts the world outside of the Balkan kingdom felt about this piece of legislation when it was originally promulgated, and confirm the opinion we expressed on this subject at the time. Now, as the result of an intensive study of the new statute, the Jewish community of Roumania finds that Roumanian citizenship can only be acquired by such of its members as were born in the land; that congregations have received no recognition of any satisfactory sort before the law, and that a just and wide guarantee of complete religious, civil and political liberty and equality has not been accorded as yet. So much, too, seems admitted in the interesting interview with the king of Roumania by an American Jewish journalist, published recently in our columns. This interview consisted of an official statement "for foreign consumption only." We need add nothing further. The topic of the acquisition of their rights by the Jews of Roumania is still, regrettably, a live one.

THEY WHO WATCH FOR THE MORNING.

נשמי לארני משמרים לבקר שמרים לבקר:

"My soul waiteth for the Lord, more than they who watch for the morning, yea, more than they who watch for the morning." (Psalm, CXXXI, 6.)

THEY are the watchmen of God. Their company is small, and they are scattered on the hills. Their watchfires are the stars, and they, like the stars, are unwearied. They never leave their post while there is breath in their body and the strange leaping gleam in their eye. On the highest peak of vision they stand, and watch, and wait. Their body wrapt in darkness, but their soul crowned with a light that has not come, with tense spirit and panting breath, yet with a patience that partakes of infinitude, they watch for the far-off dawn. Theirs are morning faces and theirs are morning eyes. Their *Kiblah* is the East: thither do they turn with an intensity of devotion that cannot be described. Their prayer is woven of dawn-tinted hope, and their heart-beat is a dawn-song. Their vision is fastened upon the land of the sunrise, they never turn northward. And their company is small, but unafraid. For they are the watchmen of God. They wait for the morning.

What gives them this strange courage to conquer solitude and darkness and fatigue? And what gives them this strange unswerving purpose, this more than human endurance? And whence their hope, almost weird in its prophetic insistence upon the approach of a long-delayed dawn? Why do they not accept the inevitable night, the surrounding gloom, the slothful repose of the sleepers on their beds? Can they roll up the sable screen, or can they with their silent heart-song drown the wild rime of Lilith, the chant of an irredeemable world? Can their prayer wake the morn, can their yearning faces attract the sun? The last sunrise is so far away: its very memory has sunk into oblivion with the last rays of the sinking sun, and men have forgotten the morning. Why do they alone remember?

There is something in their heart that leaps forward toward the morning. The night brings rest, the day brings labor; but they have looked on the shiny face in the east, and since then a light stole into their eye that gives them no rest. And Lilith may shriek her night-song in the ears of all the world, and the leagued forces of darkness may prolong the night into ages, yet they never lose hope nor yield an inch. There is that in them which refuses to accept the night as the last fact, and the dropping of the dark curtain as the end of the divine drama. The thicker the darkness, the greater their confidence; the louder the ululations of Lilith and her host, the more radiant their faces. They have not far to seek for the morning—the morning is in them. But they watch and wait for the morning that all men can see, the dawn that lights up all hearts and all lives. They watch—often helplessly, never hopelessly.

And in this world of many defeats, their hopefulness is the greatest spiritual triumph. For no matter how helpless they may be to stem the onward surging tide of darkness, their sheer waiting and watching, inactive and passing though it appear, is the greatest contribution towards the final victory of light. As long as men may see that there are those who would never abandon the watchman's post as long as the air men breathe is kept fresh and bracing with the spirit of the few who wait, there is hope for the ultimate dawn. When not even one will wait, there will be nothing left to wait for. So long as one man still waits, heaven and earth wait with him and the whole universe tip-toes up to his expectations.

So let the small company of God's watchmen wait on the solitary peaks for the dawn that sleeps in the abyss of time. So let the atmosphere of this globe become tremulous with expectancy. Some day the yearning that is in the heart of the world will answer to the dawn-faces of these watchers in the night, and the first streak of pale radiance will make its timid appearance on the eastern horizon.

* * *

Hatred is night, and Love is the dawn. How can we who are steeped in the night of hatred wait for the daybreak of Love? No—not unless we have Love in our heart.

War is night, and Peace is the dawn. How can we who are steeped in the night of brutal warfare wait for the daybreak of Peace? No—not unless we have Peace in our soul.

Despair is night, and Faith is the dawn. How can we who are steeped in the night of despair wait for the dawn of Faith? No—not unless we have Faith in our heart.

Death is night, and Immortality is the dawn. How can we who are steeped in the night of death wait for the dawn of Eternity? No—not unless we have Eternity in our breast.

Sin is night, and Forgiveness is the dawn. How can we who are steeped in the night of sin wait for the dawn of Forgiveness? No—not unless we have Forgiveness in our heart.

Dwellers in the land of shadows, with hatred and war, with despair, death and sin singing their sinister nocturne in our ears, let us yet wait for the morning of Love, Faith and Forgiveness. . . . Let us wait for God. . . .

* * *

And on this Kol-Nidre night, when the wail of the ages will be poured into our soul, and the pain of the Jewish Heart will conjure up before us the wraiths of all the agonies our unfortunate people were ever made to suffer, let us not become victims of the surrounding gloom, but let us turn to God with morning faces and morning eyes. Who, like Israel, have learned to wait? Who, like Israel, have earned for themselves the title of God's watchmen? Dark is the night of almost world-wide persecution, but let there be light within. The Jewish soul still waits for the morning, still prays its dawn-prayer, and with bleeding heart turns hopefully—eastward.

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In the course of the year Dr. Wise will deliver a series of addresses on Jewish questions, including "Zionism Triumphant and the Next Step," "Jewish Contributions to Civilization: Were There Any?" "Liberal Judaism, Its Achievements, Its Failures and Its Hopes," "What Jewish Questions Are Left?" "The Relation of Judaism to Christian Science, to Spiritism and Other So-called New Faiths," "Shall Jews Hit Back?" Among other themes to be dealt with in the course of the year will be "The Demands of the Workers: Are They Just?" "Roosevelt the American: The Estimate of a Friend," "The Fraternity of Faiths and Peoples," "Americanization, True and False," "Puritans and Pilgrims: A Tercentenary Address," "Is the Community Church at Hand?" "The Great: How Know Them?" "Proposed Roads to Freedom: Which Shall We Take?" "True Standards and the Tyranny of the False," "The Worker's Decalogue," "Idealism Versus Idealities," "Is Truth-Telling Safe?" "The Insolence of Wealth," "Happiness: Its Secret and Its Quest," "Who Are the Bolsheviks at Home and Abroad?"

Dr. Wise will also deliver a series of addresses to young people: "Adolescence and Youth: The Problems of Young Men and Women," including "College and University: What Can They Do?" "Amusement and Recreation," "Choosing a Calling," "After the Liberation of Womanhood: What?" "Love and Marriage." Among other themes to be dealt with in the course of the year will be "Our Debt and the World's Debt to England," "The Negro Question Once More," "The Obligations of Our Faith in Immortality" (a Memorial Day address) "Daniel Deronda, or George Eliot's Prophecy of the Jewish Rebirth" (a George Eliot centenary address).

Dr. Goldstein will preach also from time to time at the Sunday service.

In the Social Service Department, of which Benjamin Schloss is chairman, the work has grown so greatly during recent years that Dr. Goldstein, the director, is to have the help of Frederick L. Guggenheimer as assistant director. The service in Bellevue Hospital will be extended so as to include the care of the Jewish patients in the dispensary as well as in the wards. In Lebanon Hospital a Medical Social Unit has been organized, which, in addition to giving social care to the patients within the institution, is making a study of the health needs of the district in which the hospital is located. The tuberculosis work will be done as heretofore through the Committee for the Care of the Jewish Tuberculous to which the synagogue contributes \$5,000 per year, and to which it gives much time and money. The Mental Hygiene Section plans this year to enlarge its scope of work so as to include a number of groups of cases now unfortunately left without care. The Child Adoption Division has expanded widely during the past year, and it is hoped that this year the work may be established upon a communal scale as a part of the child caring program now being developed by the Jewish Federation. The Jane Elkus Home, at present devoted to the adolescent girl in need of convalescent care, will remain open the greater part of the year, and the work begun with the girls in the home at Oakhurst, N. J., will be continued in the homes of the girls in New York city during the winter. The sewing circles, which during the war period filled the Synagogue House auditorium every day, will be reorganized and strengthened and will sew for the central storeroom from which clothing is distributed weekly to families served in all the divisions. The expenditures for the Social Service Department this year will exceed fifty thousand dollars. During the year Dr. Goldstein will offer two training courses for volunteers, who wish to equip themselves for efficient service. The first course on "The Principles, Methods and Standards of Social Service" will be for those who are just entering the field; the second course on "Intensive Case Work" will be for those who have had preliminary training and experience. A seminar on "The Social Care of the Sick" will also be conducted for professional workers in medical social service.

The afternoon and evening conferences to be held this year on the third Wednesday of the month, beginning in October, will deal with the acute problems arising in the field of industrial reorganization and social reform. Experts of national experience and outlook will be invited to address the assemblies and to lead the discussion. At the first conference a new division of the Social Service Department will be organized, the Division on Social Reform.

The Sixty-eighth Street Religious School under the principalship of Rabbi Louis I. Newman will launch a campaign this year for an enrollment more nearly proportionate to the membership of the synagogue.

A Teachers' Institute will be formed this year for the training of Free Synagogue religious school instructors, chosen from graduates and members of the Free Synagogue. The Religious School will continue its manifold activities, including a Choral Circle, athletic teams, holiday festival celebrations, and the publication of the school quarterly "The Guardian." Social service work will be expanded with provision for parties for the children of the Hebrew Orphan Asylum, Bundle Days, contributions to the Jane Elkus Home, the Palestine fund, Federation of Jewish Charities, American Jewish Relief Fund, etc. Scholarships for influenza sufferers have also been established. Thus with a corps of expert teachers, a multitude of attractive activities, a carefully planned curriculum, the Sixty-eighth Street School is a potent influence in the upbuilding of Free Synagogue spirit and Jewish loyalty among the children of the synagogue.

A course on "The Adolescent Boy and Girl" will be given by Mrs. Woodallen Chapman, chairman of the Social Hygiene Committee of the Public Health Department of the General Federation of Women's Clubs, the lectures being of special interest to mothers and fathers of children and adolescents.

Immediately after the Holydays, a Junior Congregation will be organized under the leadership of Dr. Goldstein. The work of the Downtown Division of the Synagogue, which has been held in abeyance owing to the enlistment in the American army of a large part of its membership, is to be fully resumed at the earliest possible moment. The Religious School, which has been splendidly attended throughout the entire summer season under the leadership of the Summer Term Fellows, is steadily growing under the direction of Rabbi Cantor and promises to become a vital factor in the upbuilding of the Downtown Division.

Bronx Division.

The Bronx Free Synagogue under the leadership of Rabbi Louis I. Newman begins its sixth year with high hopes and interests. The Bronx Division will conduct four Religious Schools, in the Hunts Point, McKinley Square and South Bronx Districts; a Teachers' Association and a Parents' Association have been formed; the Synagogue League, composed of young adults, will hold several social and cultural affairs throughout the year; the Bronx Confirmants' Club will present Lessing's "Nathan the Wise" or Nordau's "A Question of Honor;" Rabbi Newman will lead a Tuesday evening Seminar on "The Jew in Modern Literature," a discussion of the Jew as subject and author of drama, poetry, and fiction in English, French, German and Spanish literatures. Emphasis will be laid on social service work in conjunction with the Social Service Department of Lebanon Hospital; ward and district visitors, trained volunteers and communal workers will be provided; sewing groups, relief work, Big Sister and Big Brother activities will be continued.

Owing to the necessity of Dr. Goldstein's withdrawal from the direction of the work of the Washington Heights Free Synagogue that he may be free to devote himself to general superintendence of the synagogue work as well as the direction of the social service work and the early establishment of a Junior Congregation, the Washington Heights Division has called to its pulpit Rabbi I. Mortimer Bloom of Springfield, Ill., who will be in sole charge of its work. In addition to the regular Friday night service, a Sunday morning service will be inaugurated. There is a strong probability that, in response to a wide Saturday morning service will also be instituted. A Temple Sisterhood will be established and the Sewing Circle will enlarge its activities. The Social Service Department will widen the sphere of its usefulness. The Religious School under the personal supervision of Rabbi Bloom will be strengthened and methodized. A Parents' Association will be formed, a Young Folks' Society will be founded, and just as soon as conditions permit a Boy Scout troop, a Campfire Girls troop, a Children's Social Service Guild and a Confirmants' Club will be organized. In addition, there will be special study classes and clubs for various groups.

During the coming year the Building Fund Campaign of the Washington Heights Division will be continued and it is not at all unlikely that the 1920 Fall Holydays will find the congregation housed in a large and commodious structure of its own. It is planned by Rabbi Bloom and Dr. Goldstein to undertake to bring about a union of the Washington Heights Community Rabbinis for general communal and civic service.

Forum.

Plans for the Sunday Evening Forum have not yet been definitely arranged excepting that it is likely that the Forum meetings will be resumed on October 26, the first two meetings to be devoted to the problems of the judiciary with special reference to the non-partisan selection of men for the courts and the November elections.

Annual Farm School Pilgrimage.

The twenty-second annual Succoth harvest pilgrimage to the grounds of the National Farm School at Farm School, Bucks County, Pa., will this year take place on Sunday, October 12. Among the speakers who will participate in the program of the occasion will be Governor William C. Sprout, Professor Felix Adler, of New York, and Hampton L. Carson, Esq., president American Bar Association and former Attorney General of Pennsylvania.

Friends of the school are invited to join the pilgrimage to the school on October 12. A special train leaving Reading Terminal at 10 o'clock will convey the guests and visitors to the grounds of the school.

Morgenthau Places Number of Jewish Dead in Polish Pogroms at Only 300.

Paris (By I. J. P. B.).—In an interview accorded to the correspondent of Reynold's Daily News, Special Commissioner Henry Morgenthau has corroborated earlier press announcements that his report on the Polish pogroms would be a mild one. Morgenthau declared that the accounts of anti-Jewish outbreaks in Poland had been grossly exaggerated, and that the Jewish press associations have misled public opinion. The entire number of Jews who were killed in Poland, he says, was only 300. In Morgenthau's opinion, the Poles deserve much credit, considering the wretched economic conditions of their country at present for not having spared their efforts to suppress deeds of violence against the Jews.

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CHILDREN'S PAGE

THE BREASTPLATE OF JUDGMENT.

Dear Children:

The Holy One, blessed be He, said to Moses: "And thou shalt make casings of gold." Rashi says the least of the plural "mishbetzos" casings are two, and here only part of its uses are explained, but its uses are entirely explained in the section concerning the breastplate. "And two chains of pure gold, with knots at the ends; they shall be made at the end of the border of the breastplate, of wreathed work shalt thou make them, and thou shalt fasten the wreathed chains to the casings." The full command is given later, but here it is only explained that when the chains are made at the end of the border of the breastplate they shall be fastened to these casings.

"And thou shalt make the chosen mishpot (breastplate of judgment) that shall atone for errors in judgment." Another meaning of the word "mishpot" (judgment) is that which renders a clear decision and whose promise is true, for "mishpot" signifies three things: the pleading of those who are on trial, the verdict rendered, and the punishment meted out, whether it be a punishment of flogging, whether it be a punishment of money. Thus "mishpot" signifies a clear decision.

"After the work of the ephod shalt thou make it"—of weavers' work and of the five materials. "Four squares shall it be double: a span in length and a span in breadth." It was doubled and laying in front of him towards his heart, as it says, "And they shall be upon Aaron's heart." It was suspended from the shoulder pieces of the ephod, which covered his back. These shoulder pieces were upon his shoulders and extended in front of him, and to these the breastplate was fastened by means of the chains and rings, as explained.

"And thou shalt set it in (in these casings) settings of stones. They shall be fitted in golden casings when they are set in." The rows of stones, representing the names of Israel, shall be exactly set in the casings. The depth of the setting shall not be larger or smaller, but exactly to be fitted by the stones.

"And the stones shall be according to the names of the children of Israel." According to their names, in the order that they were born, shall the stones be set—the sardins for Reuben, the topaz for Simeon, and thus with all.

"And thou shalt make on the breastplate chains, with knots at the ends, of wreathed work of pure gold." Although it is written "al" (on the breastplate), it means "for the sake of the breastplate, in order to fasten it with these chains."

"And thou shalt make on the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate." "On the breastplate" means for the sake of the breastplate, to fasten it with them, for it cannot be said that it should originally be made upon it; for it is written "and shalt put the two rings." If they were already there that would not have been written; besides, it should have said in the beginning of the paragraph: "And thou shalt make on the ends of the breastplate two rings of gold."

The same explanation applies also to the chains—"on the two ends of the breastplate"—on the two sides towards the neck, the right and the left, which came opposite the shoulder pieces of the ephod. "And thou

shalt put the two wreathed chains of gold." These are the chains with knots at the end described above, but not explained where they shall be placed on the breastplate. He therefore now explains that they shall be fastened with rings. "And the other two ends of the two wreathed chains thou shalt fasten on the two casings and put them on the shoulder pieces of the ephod on the outside thereof." Thus the ephod was suspended from the shoulder pieces, but, in order that the ephod should be well attached to the breastplate, he was told to make two more rings of gold and put them on the two shoulder pieces of the ephod underneath: "And they shall fasten the breastplate by its rings into the rings of the ephod, that the breastplate be not loosed from the ephod."

"And thou shalt put into the breastplate of judgment the Urim and the Thummim"—that was the writing of the Ineffable Name, which was placed within the folds of the breastplate, by means of which the breastplate illuminated (Urim) and made perfect (Thummim) the words that Israel was guided by. (That existed only in the first temple, but in the second temple, although the breastplate was in existence, since it is impossible for the high priest to be lacking in the holy garments, the Ineffable Name was not there.) Because of this writing it is called "judgment," as it is said, "And he shall ask of him after the judgment of the Urim." (Numbers, 27.)

"And thou shalt bear the judgment of the children of Israel upon his heart before the Lord continually." The judgment of the children of Israel signifies that by which they are judged and which decides them what course to pursue, whether they ought to do a certain thing or not. But according to the Medrash the breastplate atones for errors in judgment, and is called judgment because it is an atonement for the judgment.

SOCIAL NOTES.

Registrations at the Breakers, Atlantic City, N. J., last week included the following New Yorkers: Mrs. Harry Jacobs, Mrs. M. C. Kronheimer, Mr. and Mrs. Max Moses, Mrs. P. Ruker, Mrs. Thos. E. Geisweit, Mr. and Mrs. L. R. Morris, Mr. and Mrs. Louis Schiffman, Mr. and Mrs. Philip E. Simmons, DeWitt Myer and Arthur Lasker.

On Saturday, Sept. 13, 1919, at the Derech Emuno Synagogue, Arverne, L. I., the Bar Mitzvah of Master Samuel Rosoff, son of Mr. and Mrs. M. Rosoff, took place, Rev. Dr. Henry S. Morais officiating. The Bar Mitzvah discharged his obligations and delivered an address in a very creditable manner. On the following day a reception and dinner were given at the Hotel Nautilus, in honor of the event, at which over two hundred relatives and friends of Master Rosoff assembled.

Miss Ruth Ascher, daughter of Mr. and Mrs. Simon Ascher and niece of Mr. Lewis H. May, was married at the residence of her uncle, Mr. Jack May, 9 Maida Vale, London, England, on Sept. 23, 1919 to Mr. Arthur Cara of Kobe Japan. The couple will return to America on the Mauretania, October 15, and will then begin a trip around the world, spending six months in Japan, where Mr. Cara has large investments. After this they will return to New York, where they will reside permanently.

Polish Pogroms Will Stop When Poland Has Strong Government, Says Dmowski.

Paris (By I. J. P. B.).—Roman Dmowski, the inventor of Polish boycotts against Jews, who is now here, had a discussion on the Jewish question with Sir Stuart Samuel, whom the English Government has sent to head the commission to study the Jewish situation in Poland. The Poles, said Dmowski, want to achieve a settlement of the Jewish problem in accordance with the obligations of a modern civilized state. Just as soon as Poland will have attained to a strong political organization, Dmowski assures, the anti-Jewish pogroms will cease.

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AMENDMENT NUMBER FOUR

CONCURRENT RESOLUTION OF THE SENATE AND ASSEMBLY PROPOSING AN AMENDMENT TO ARTICLE SIX OF THE CONSTITUTION, IN RELATION TO COMPENSATION OF JUDGES OF THE COURT OF APPEALS.

Section 1. Resolved (If the Assembly concur) That section seven of article six of the constitution shall be amended to read: "The chief justice and associate judges now in office, who shall hold their offices until the expiration of their respective terms, and their successors, who shall be chosen by the electors of the state. The official terms of the chief justice and associate judges shall be fourteen years from and including the first day of January next after their election. Five members of the court shall form a quorum, and the concurrence of four shall be necessary to a decision. The court shall have power to appoint and to remove its reporter, clerk and attendants. Whenever and as often as a majority of the judges of the court of appeals shall certify to the governor that said court is unable, by reason of the accumulation of cases pending therein, to hear and dispose of the same with reasonable speed, the governor shall designate not more than four justices of the supreme court to serve as associate judges of the court of appeals. The justices so designated shall be relieved from their duties as justices of the supreme court and shall serve as associate judges of the court of appeals until the causes undisposed of in said court are reduced to two hundred, when they shall return to the supreme court. The governor may designate justices of the supreme court to fill vacancies. No justice shall serve as associate judge of the court of appeals except while holding the office of justice of the supreme court, and no more than seven judges shall sit in any case. The judges of the court of appeals, including those now in office, shall receive for their services a compensation established by law which shall not be diminished during their official terms and shall not be less than the highest compensation allowed by law to any other judicial officer in the state. A justice of the supreme court while serving as associate judge of the court of appeals shall receive the same compensation as judges of the court of appeals." § 2. Resolved (If the Assembly concur) That the foregoing amendment be submitted to the people for approval at the general election to be held in the year nineteen hundred and nineteen in accordance with the provisions of the election law.

STATE OF NEW YORK, IN SENATE

March 4, 1919. The foregoing resolution was duly passed, a majority of all the Senators elected voting in favor thereof. By order of the Senate, HARRY C. WALKER, President.

STATE OF NEW YORK, IN ASSEMBLY

April 9, 1919. The foregoing resolution was duly passed, a majority of all the members elected to the Assembly voting in favor thereof. By order of the Assembly, THADDEUS C. SWEET, Speaker.

STATE OF NEW YORK, OFFICE OF THE SECRETARY OF STATE, ss.: I have compared the preceding copy of concurrent resolution with the original concurrent resolution on file in this office and to hereby certify that the same is a correct transcript thereof, and of the whole thereof. Given under my hand and the seal of office of the Secretary of State, at the city of Albany, this first day of July in the year one thousand nine hundred and nineteen.

FORM FOR SUBMISSION OF AMENDMENT NUMBER FOUR

"Shall the proposed amendment to article six of the Constitution increasing the salaries of Judges of the Court of Appeals," be approved?

LEVY, EVA HEINE.—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 Eva Heine Levy, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of her attorneys, Messrs. Bandler & Haas, No. 2 Rector Street, in the City of New York, on or before the 15th day of March next. Dated, New York, the 6th day of September, 1919. LOUIS LEVY, Administrator. BANDLER & HAAS, Attorneys for Administrator, No. 2 Rector Street, Borough of Manhattan, New York City.

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WOLF, ISAAC L.—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 L. Wolf, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of his attorneys, Messrs. Cohen, Cole & Weiss, No. 51 Broadway, Borough of Manhattan, in the City of New York, on or before the 23d day of November, next. Dated, New York, the 5th day of May, 1919. ARTHUR J. COHEN, Executor. GOLDSMITH, COHEN, COLE & WEISS, Attorneys for Executor, 51 Broadway, Manhattan, New York City.

KERN, HENRY.—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 Kern, 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 A. Stern, their attorney, No. 31 Nassau Street, in the Borough of Manhattan, of the City of New York, on or before the 15th day of November next. Dated, New York, the 24 day of May, 1919. SARAH KERN, DAVID STERN, Executors.

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 BETH ISRAEL (Lexington ave and 72d st).—Rev. Dr. David Davidson preaches this evening on "Self-Consciousness or the Future of Judaism" Sabbath morning on "Sin—Suffering—Salvation."
 B'NAI JESHURUN (257 W. 88th street).—Rabbi Israel Goldstein preaches this evening.
 EMANU-EL (Borough Park).—Rabbi B. Reuben Wellerstein preaches tonight. FREE SYNAGOGUE (Washington Heights Branch).—This evening Rabbi Sidney J. Goldstein preaches on "Will Posterity Pardon Us?" Yom Kippur morning Dr. Wise on "The Jewish Faith and the Jewish Fate." Memorial services at three. Rabbi I. Mortimer Bloom preaches on "Death Defeated." Neilah "I Shall Not Let God Go."
 KEHILATH JESHURUN (117 E. 85th street).—Rabbi E. L. Solomon preaches this evening.
 MT. SINAI ANSHE EMETH (600 West 181st street).—Rabbi L. Zinsler preaches this evening on "Watchman, What of the Night." Sabbath morning on "The Dawn of the Morning." Noon time Memorial Services, "The Visit of the Spirits."
 ORACH CHAIM (Lexington avenue and Ninety-fifth street).—Rev. Dr. Moses Hyamson preaches this evening.
 ORACH CHIAIM.—Rabbi Moses Hyamson preaches this evening.
 PINCUS ELIJAH (118 W. 95th street).—Rev. I. A. Hadad preaches, this evening on "The Completeness and Richness of Jewish Manhood and Jewish Womanhood. Sabbath morning, "The Serious Obstacle of Our Happiness and Immortality." Afternoon, "Living or Pretending—Which?"
 TEMPLE ISRAEL (Jamaica, N. Y.).—On Atonement Eve, Rabbi G. Lipkind will preach on the theme "I am a Hebrew," and on Atonement Day; on "Worshipping Strange Gods." Memorial service at 3 o'clock.

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Heroic Rabbi Dies to Save Thirty-seven Jews.
 Copenhagen (By I. J. P. B.).—Among the details which are gradually reaching here concerning the recent pogrom in Novgorod-Volinsk, one story has come through which is worthy of being inscribed in the annals of Jewish martyrdom. It tells how Rabbi Yehusha Kitman lost his own life to save the lives of thirty-seven Jews whom he had hidden in the cellar of his home to protect them from the hooligans. After stripping his home, the pogromists informed Rabbi Kitman that they would spare his life on condition that he give them the key to the cellar. His reply was: "Yehusha Kitman would rather die than allow thirty-seven Jews to be slaughtered!"
 The ruffians killed him, but the thirty-seven Jews were saved.
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Derech Emuno of Arverne.
The synagogue of the congregation, Derech Emuno, held capacity congregations on both days of the New Year and on the Penitential Sabbath. Rev. Henry S. Morais preached sermons on all days. Rev. L. Glivitch, the new cantor, officiated, assisted at times by others. The same ministers will officiate at the Day of Atonement services next Friday evening and Sabbath Day.

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TSCHUPP, KATHERINE A.—The People of the State of New York, by the Grace of God, Free and Independent. To Elizabeth Gabler, Alice Allgauer, Lena Steger and Joseph Steger, as executrix and the heirs and next of kin of Katherine A. Tschupp, deceased, and to the Attorney General of the State of New York, Send Greeting: Whereas, Anna Schneider, who resides at 4 Stratford road, Flushing, New York, has lately applied to the Surrogates' Court of our County of New York to have a certain instrument in writing, bearing date December 6, 1917, relating to both real and personal property, duly proved as the last will and testament of Katherine A. Tschupp, who was at the time of her death a resident of the County of New York, deceased. Therefore, you and each of you are cited to show cause before the Surrogates' Court of our County of New York, at the Hall of Records, in the County of New York, on the 27th day of October, one thousand nine hundred and nineteen, at half-past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property.

In testimony whereof, we have caused the seal of the Surrogates' Court of the said County of New York to be hereunto affixed.
Witness, Honorable Robert Ludlow Fowler, a Surrogate of our said County of New York, at said County, the 10th day of September, in the year of our Lord one thousand nine hundred and nineteen.
DANIEL J. DOWDNEY,
Clerk of the Surrogates' Court.

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LOEWY, BENNO.—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 Benno Loewy, 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 Moss, Marcus and Wells, his attorneys, at No. 233 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of April 1920, next.

JOHN F. CONWAY, Temporary Administrator. MOSS, MARCUS AND WELLS, Attorneys for Temporary Administrator. Office and P. O. Address, 233 Broadway, Borough of Manhattan, New York City.

SWILLER, PHILIP.—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 Philip Swiller, 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 Samuel Mandelbaum, his attorney, at No. 277 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of April, 1920, next. Dated, New York, the 17th day of September, 1919. SAMUEL MANDELBAUM, Executor. Office and P. O. Address, 277 Broadway, Borough of Manhattan, New York City.

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Graves of Jewish Soldiers in France to Be Marked With Mogen David.

The grave of every Jewish soldier who died in France will be marked with the Mogen David, according to announcement of the Jewish Welfare Board, following a conference with the commander of the Graves Registration Bureau in France, Col. Charles C. Pierce, and Major E. Lemle and representatives of the American Red Cross. Rabbi Abraham Burstein of Cleveland, who was in charge of the work in France, as liaison representative of the Jewish Welfare Board, will be in charge of the investigation work of the graves registration. Officers of the Graves Registration Bureau have been opened at Jewish Welfare Board Headquarters, 149 Fifth avenue.

Announcing the plans for graves registration as one of the most important post-war activities of the Jewish Welfare Board, Colonel Cutler said: "A unit of Jewish Welfare Board workers was organized in Paris and assigned to the Graves Registration Bureau of the United States Army to assist in locating the graves of men of Jewish faith, who were killed in action or died of disease, for the purpose of marking the graves with the Star of David or double triangle, authorized by the War Department at the request of the Jewish Welfare Board.

"The task is a very difficult one and requires considerable investigation before definitely identifying the deceased. It may not be possible to locate every grave, but insofar as it can be humanly done, the Jewish Welfare Board will carry out this program.

"It is our desire to ascertain the names, burial places and next of kin of all Jewish soldiers who died while in service with the American Expeditionary Forces. For this purpose, relatives having received notice from the War Department of the death of their beloved are asked to impart this information, accompanied by original or copy of notice, to the Graves Registration Bureau of the Jewish Welfare Board at 149 Fifth avenue, New York, where the record will be followed up and the parents or relatives in due course will be furnished with a photograph of the resting place of their dear ones.

"The Jewish Welfare Board further plans to make arrangements with a qualified Jewish religious organization in France to hold religious services on the anniversary of the burial at the graves of each of these men.

"We cannot emphasize too strongly the splendid spirit of broad-minded co-operation in this necessary welfare work which the army and the Red Cross are extending to the Jewish Welfare Board."

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Hebrew Christian Missionaries.

Our Christian friends are again busy enlisting the co-operation of "Hebrew Christians" in their evangelizing work among the Jews. Conferences are being held at a number of Chautauqua gatherings where these men who were born Jews, but have since been converted and joined the church, hold forth. The latest announcement comes to us from the Chautauqua Assembly of Winona, Ind. We could never for the life of us understand how reputable Christian clergymen could hobnob with this sleek gentry of converted Jews. They must know of the hollowness and insincerity of the men. They must know that they are in this business for what they can get out of it. Let the pecuniary assistance that is given to these, "Hebrew Christians" be withdrawn and you will see how soon they will withdraw from the Christian Church. These men are in this work for what they can get out of it and not because they "have seen the light." Of course all of them assume the title of rabbi and reverend. The Christian ministers who shelter them do not take the time or the trouble to investigate from what rabbinical seminary they received these titles. If they were to do this they would soon learn that they are self-assumed. Not one of them has earned this title from a recognized rabbinical seminary, and what is more not one of them, or at least very few of them, are sincere in their conversion to Christianity. The statements made by M. Anatole Leroy Beaulieu with reference to Christian missionaries might well be applied to these "Hebrew Christians." M. Beaulieu speaks of Christian missionaries as follows: "They are too often satisfied with purely external, nominal conversions, and, for the winning of souls, they too often employ means that are neither holy or honest. I have been told that there are missionaries—mainly of the Protestant faith—in London, New York and the East who angle for Jewish souls with the coarse bait of worldly benefits, taking unfair advantage of the poverty, abandonment and loneliness of immigrants driven out of their country by want and persecution to lead them to the Christian font. These conversions by seduction, if I may venture so to call them, are not a whit less odious than conversions by force. Such proselytizing is unworthy of the Christian ministry, and is a disgrace to the churches that encourage it. It can result only in making bad Christians and in educating bad citizens." No less a disgrace is the sheltering of these "Hebrew Christians" by the Christian Church. If the conversions by seduction makes bad Christians and bad citizens, so does the acceptance by the church of the co-operation of these hide and seek, wolf in sheep's clothing "Hebrew Christians" make bad citizens. The church has sheltered this sleek gentry too long. The sooner it gets rid of them the better it will be for the church and all concerned. Certainly we Jews are glad that we have gotten rid of them.—Exchange.

Serbia Expresses Herself in Favor of Jewish Autonomy in Cultural Affairs.

Belgrade (By I. J. P. B.).—The Premier of Serbia has declared to a deputation of Serbian Jews that his government is in favor of equal rights for the Jews, including religious freedom, and the right to conduct their own schools in which Yiddish shall be the medium of instruction. He expressed the opinion that the Jews of Serbia had always been the best and most loyal of citizens. The reason Serbia had declined to sign the peace treaty with Austria, he stated, was not because she was opposed to minority rights for the Jews, but because she did not wish to give such rights to Bulgaria.

New Pogroms in Ukraine and Siberia.

Warsaw (By I. J. P. B.).—A horrible pogrom in which half of the Jews of Novgorod Volinsk were slaughtered is reported in one of the recent issues of the local paper Heint. Three sisters, Ita, Tzerne and Bessie Pasik, who came here after the pogrom, have described the details of the outrage, which they say was organized by Petlura's soldiers. They tell of having seen victims at every house and on every doorstep. Many pogroms in different cities in Siberia are also reported by Heint. These occurred after the withdrawal of Kolchak's forces in Tcheliabinsk, Komi-slav, Shadrinsk and Ekaterinburg. In the last named town eight Jews lost their lives.

JEWISH CALENDAR.

Yom Kippur.....Saturday, Oct. 4. 1st day Succoth.....Thursday, Oct. 9. Shemini Atzereth.....Thursday, Oct. 16. Simchath Torah.....Friday, Oct. 17. *Rosh Chodesh Cheschan.....Saturday, Oct. 23. Rosh Chodesh Kislev.....Sunday, Nov. 22. 1st day Chanukah.....Wednesday, Dec. 17. *Rosh Chodesh Tebeth.....Tuesday, Dec. 23. *Also observed the day previous as Rosh Chodesh.

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Anti-Semitic Excesses in Ukraine Corroborated.

Bernard G. Richards, secretary of the American Jewish Congress, has made public a cablegram received from Mr. Leo Motzkin, general secretary of the Committee of Jewish Delegations in Paris, giving further corroborative details of the anti-Semitic atrocities in the Ukraine. In the last seven months, according to the dispatch, pogroms have been raging in more than 100 towns, and the number of the victims is in the thousands. In many towns the entire Jewish population was massacred. Complete disorder reigns, and the martyrdom and the torture to which the Jews were subjected are heart-breaking and terrible. The number of killed may be placed at 10,000. The dispatch states further that the Ukrainian representatives in Paris admit the occurrence of the pogroms. Although the Ukrainian delegation in Paris states that it will endeavor to prevent further outrages, there is danger that Ukrainian Jewry will be annihilated. The Committee of Jewish Delegations at the Peace Conference urges the necessity of sending a large relief commission into the Ukraine. It points out that the presence of the General French Commission in Kamnetz Podolsk, the seat of the Petlura Government, proves the possibility of penetrating the Ukraine. The complete text of the cable is as follows: Congress, New York.

July 29 we cabled Louis Marshall concerning dreadful reports Ukraina. Recently a group of writers in Odessa published a long list of localities subjected to massacres. In many localities whole or half of Jewish population massacred. Half of the localities quoted by the writers different from those already quoted. According to all our information hitherto, cruel pogroms raged in the last seven months certainly in more than 100 localities, among which there were 20 new pogroms in May and June with thousands of victims. Details of the martyrdom of the Jewish population in Ukraina is heartbreaking. The tortures are worse than inquisition. Many people torn to pieces. Women and children nowhere spared. Worse panic than ever reigning. Doubtless 10,000 killed. After publication by Committee Jewish Delegations, Ukrainian delegation in Paris and other Ukrainian official representatives in Europe confess pogroms have taken place. An Ukrainian Minister in Paris stated recently he visited Proskourow a few days after the pogrom, and witnessed the truth of massacre of over 4,000 Jews. The Ukrainian delegation in Paris states that Ukrainian Government, which first gave the Jews national autonomy, will prohibit pogroms. Nevertheless the danger in Ukraina is frightful. Judaism in Ukraina is threatened with complete extermination. Necessary exert pressure population. Committee Jewish Delegations urges necessity of sending commission for relief work Ukraina. General French Commission now at Kamenetz Podolsk residence Petlura Government. This proves possibility penetrate Ukraine. —MOTZKIN.

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The Old Lady's Prayerbook.

By "M. Uno."

Mrs. J. — was 84 years of age when she came to me for advice.

She had gotten the thought fixed in her mind that she was forgotten on earth.

I had known her long but had not seen her for 16 years. She was a good Jewish woman. Her married life of nearly 50 years had been happy but her husband had left her at his death with no other income than a small lodge benefit. This with a little monthly sum from her son sufficed for her trifling household needs, leaving her even a few cents over for her "charities," namely, a five-cent piece to the poor, five cents to the orphans and similar sums to Talmud Torahs and other benevolent institutions.

The husband's bequest soon disappeared. Then her son was suddenly torn from her by a fatal accident, leaving her penniless. One of her former acquaintances gave her a home. She lived reasonably satisfied but she had no money to give away to charities, which was the only luxury that she craved.

This one deprivation was constantly before her. She had been accustomed to giving, even though the sums were trivial. Now that they had to cease it worried her and it took years before she became reconciled to her "destiny," as she called it.

Now she looked forward only to the hope that she would soon pass away and be reunited with her husband and son in a better world, a world where there were no bereavements and no accidents.

Now she came to me for advice to find out if she had been entirely forgotten or if she was to be fated to live forever. * * * You cannot argue with an 84-year old lady left lonesome among strangers, entirely alone—alone!

To distract her mind I told her that God loveth life and that it was God's will that she should live. She asked: "For what purpose?" I said: "Who can say? Let me ask you," said I, "who will say the 'Kaddish' (memorial prayer) for you after you are dead?" She said: "I don't know. If I only had some money I could ask some institution to have the 'Kaddish' said for me."

I told her "diplomatically," in order to divert her mind, that it would not take as much money as she thought, and I fixed the price at five dollars.

She told me she had 50 cents and if I could show her the way to earn the rest she would work and save until the whole five dollars had been realized. I told her that the money must be her own and that donations would not do.

She went away determined to live and earn \$4.50 more before she died.

Six months later she rendered service in a house where death occurred by watching at the body. I arranged that she be paid \$1.50 and she was happy.

So three years passed. In her eighty-seventh year she became seriously ill and a doctor I sent told me that the end was near. I went to her. She said in feeble tones: "I feel my end coming, but I cannot die until the five dollars that I need is completed and there is 50 cents 'yet missing.'"

I asked her: "Is there nothing of value that you have that you can leave?" "Nothing," she said; "all that I have is the bed on which I rest and the clothes I have on. Everything belongs to the good woman who has kept me. I have one thing more only, and that is my prayerbook."

At this moment a lady came into the room. I asked her quietly in an undertone to buy that prayerbook and pay the old lady 50 cents for it. I stipulated that the book should stay with the old lady until after her demise.

The visitor gladly paid the 50 cents to the dying woman, who took the prayerbook in her trembling hands and kissed it. A big tear fell on the book to mingle with the many former ones that had fallen on it in the long, long years of her now rapidly ending life.

She handed the book to the purchaser, saying: "I do not need a prayerbook any more. All my prayers are now fulfilled. Shma Yisroel Adonai Eloheinu Adonai Echow."

In the next moment she was dead.—The Modern View.

Polish Jews Dissatisfied With Morgenthau's Work.

Warsaw (By I. J. P. E.).—The Polish Jews and particularly the Socialists are expressing much dissatisfaction with Morgenthau's visit to Poland. The Jewish papers write that his coming to Poland and his attitude toward the situation there have done the Jews more harm than have all the Polish anti-Semites.

During Morgenthau's visit to Cracow, it is reported, several Jewish officers came to him to complain that they had been dismissed for serving as Jewish officers. Morgenthau justified the Polish government, saying that these men had no right to emphasize their Jewishness. America and other countries, he said, would also object in a similar instance. Morgenthau made this statement in the presence of a Polish officer.

A Modern Hebrew Daily in Jerusalem.

On August 8, the Doar Hayyom (Daily Mail) made its appearance in Jerusalem and was well received; in fact, it is already self-sustaining and is the only Hebrew paper in Jerusalem that can boast of this distinction.

Doar Hayyom, which is the second Hebrew daily publication to be issued in Jerusalem since the armistice, is edited and managed by young and progressive Jews.

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COHEN, ISRAEL B.—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 Israel B. Cohen, late of the City of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business at the office of Messrs. Kantorowitz and Esberg, No. 320 Broadway, New York City, Borough of Manhattan, on or before the 1st day of February next.

Dated, New York, the 8th day of July, 1919. LOUIS COHEN, JOSEPH COHEN, Executors. KANTOROWITZ, ESBERG, Attorneys for Executors, No. 320 Broadway, New York City, Borough of Manhattan.

LEVI, ALBERT, also known as Albert L. Levering.—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 Albert Levi, also known as Albert L. Levering, 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 Albert L. Cohn, his attorney, at No. 7 Pine street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of January, 1920.

Dated, New York, the 14th day of July, 1919. EMANUEL LEVI, Executor. ALBERT L. COHN, Attorney for Executor, Office and P. O. Address, 7 Pine street, Manhattan Borough, New York City.

SCHLANG, HARRY.—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 Harry Schlang, 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 Julius Miller, No. 51 Chambers street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of February next.

Dated, New York, the 18th day of July, 1919. ISRAEL SHAPIRO, JACOB D. COHEN and MINNIE SCHLANG, Executors. JULIUS MILLER, Attorney for Executors, 51 Chambers Street, Borough of Manhattan, New York City.

KERBS, EDWARD A.—Pursuant to 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 Edward A. Kerbs, 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 Guaranty Trust Company of New York, at No. 140 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of January, 1920.

Dated, New York, the 2nd day of July, 1919. ALICE H. KERBS, Guaranty Trust Company of New York, Administratrix. GOLDSMITH, COHEN, COLE & WEISS, Attorneys for Executors, Office and P. O. Address, 61 Broadway, Borough of Manhattan, New York City.

SCHWEINBURG, EMIL.—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 Emil Schweinburg, 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 Laurence Arnold Tanzer, his attorney, at No. 128 Broadway, Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of January, 1920, next.

Dated, New York, the 3rd day of July, 1919. PAUL SCHWEINBURG, Administrator with the will annexed. LAURENCE ARNOLD TANZER, Attorney for Administrator, 128 Broadway, Borough of Manhattan, New York City.

BANDLER, BERNARD.—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 Bernard Bandler, 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 Bandler & Haas, No. 2 Rector Street in the City of New York, on or before the 15th day of January next.

Dated, New York, July 3rd, 1919. PAULINE BANDLER, DAVID BANDLER, LEON BANDLER, ABRAHAM V. VICTORIOUS, Executors. BANDLER & HAAS, Attorneys for Executors, 2 Rector Street, New York, N. Y.

ROSENSTAMM, SIMON.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Simon Rosenstamm, 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 Mark & Baum, their attorneys, at No. 35 Nassau Street, Borough of Manhattan, in the City of New York, on or before the 19th day of November next.

Dated, New York, the 28th day of April, 1919. WILLIAM J. WOLLMAN, LOUIS N. KRAMER and LEONARD L. LIPPMAN, Executors. MARK & BAUM, Attorneys for Executors, 35 Nassau Street, Borough of Manhattan, New York City.

EINSTEIN, 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 Einstein, 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 Clifford, Hobbs & Beard, their attorneys, No. 60 Broadway, in the City of New York, on or before the eighth day of October next.

Dated, New York, March 27, 1919. MONROE L. EINSTEIN, LINA EINSTEIN, PAUL MICHAELSON, Executors.

STERN, 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 Stern, 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, their attorneys, No. 180 Broadway, Borough of Manhattan, in the City of New York, on or before the 23d day of December, next.

Dated, New York, the 9th day of June, 1919. MEYER HECHT, A. RICHARD STERN, I. HAROLD STERN, Executors. HIRSCH, SHERMAN & LIMBURG, Attorneys for Executors, 180 Broadway, Manhattan, New York City.

ALTMAYER, NETTIE.—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 Nettie Altmayer, 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 Kligenstein, his attorney, at No. 309 Broadway, Borough of Manhattan, in the City of New York, on or before the 23d day of December, next.

Dated, New York, the 6th day of June, 1919. HENRY ALTMAYER, Administrator. WILLIAM KLIGENSTEIN, Attorney for Administrator, 309 Broadway, Manhattan, New York City.

SAMUELS, 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 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 Feiner & Meass, their attorneys, No. 100 Broadway, in the City of New York, on or before the 30th day of December next.

Dated, New York, the 23rd day of June, 1919. DAVID L. SAMUELS, ABRAHAM L. LEWIS, ABRAHAM LEWIS, Executors. FEINER & MAASS, Attorneys for Executors, Office and P. O. Address, 100 Broadway, New York City.

WOOD, BERTHA.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bertha Wood, also known as Bertha Woods, 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 Samuel Wasserman, her attorney, No. 51 Chambers Street, in the City of New York, on or before the 23d day of April, next.

ANDERSON, JOSEPH.—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 Joseph Anderson, 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, Prince & Nathan, No. 19 Cedar Street, in the City of New York, on or before the 20th day of February next.

Dated, New York, the 5th day of August, 1919. SOL ANDERSON, SOL J. WALLACH, Executors. PRINCE & NATHAN, Attorneys for Executors, Office and P. O. Address, 19 Cedar Street, Borough of Manhattan, New York City.

SILBERMAN, JACOB.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Silberman, 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 Foster & Man, their attorneys, at No. 61 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 20th day of December, 1919 next.

Dated, New York, the 31st day of May, 1919. MARTIN FRIED, MORRIS SILBERMAN and WILLIAM SILBERMAN, Executors. FOSTER & NEWMAN, Attorneys for Executors, Office and P. O. Address, 61 Broadway, Borough of Manhattan, New York City.

LEFFLER, MOSES L.—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 Moses L. Leffler, 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 Straubourger & Schallek, her attorneys, at No. 74 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 5th day of December, next.

Dated, New York, the 27th day of May, 1919. ANNA H. LEFFLER, Executrix. STRAUBOURGER & SCHALLEK, Attorneys for Executrix, 74 Broadway, Borough of Manhattan, New York City.

JACOBS, ESTELLE.—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 Estelle Jacobs, 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 M. S. & I. S. Isaacs, at No. 53 William Street, in the Borough of Manhattan, in the City of New York, on or before the 1st day of December next.

Dated, New York, the 19th day of May, 1919. FLORENCE J. MAYER, JULIAN T. MAYER, Executors. M. S. & I. S. ISAACS, Attorneys for Executors, 53 William Street, Manhattan Borough, New York City.

BRODMERKEL, CHARLES, Jr.—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 Brodmerkel, Jr., late of the County of New York, Manhattan, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of Hirsch, Sherman & Limburg, their attorneys, at No. 180 Broadway, in the City of New York, on or before the 15th day of November next.

Dated, New York, the 29th day of April, 1919. EMILY G. BRODMERKEL, BERNARD DELIN, ADOLPH BRODMERKEL, Executors. HIRSCH, SHERMAN & LIMBURG, Attorneys for Executors, 180 Broadway, Borough of Manhattan, New York City.

HOLZMAN, BENJAMIN M.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Benjamin M. Holzman, 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 Holzman Brothers, No. 28 Exchange Place, in the City of New York, on or before the 15th day of November next.

Dated, New York, the 1st day of May, 1919. EMILIE K. HOLZMAN, ASHER HOLZMAN, ELKAN HOLZMAN, Executors. ARNOLD & LEVY, Attorneys for Executors, 128 Broadway, Manhattan, New York City.

WEISL, HENRY.—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 Weisl, 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 Kendall & Herzog, their attorneys, at No. 120 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 17th day of November, 1919, next.

Dated, New York, the 30th day of April, 1919. HENRY BLOCK, CARL WEISL, Executors. KENDALL & HERZOG, Attorneys for Executors, Office and P. O. Address, 120 Broadway, Borough of Manhattan, New York City.

MEYERS, ABRAHAM R.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham R. Meyers, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorneys, Cohen, Gutman & Richter, No. 111 Broadway, in the City of New York, on or before the 30th day of November next.

Dated, New York, the 1st day of May, 1919. HATTIE W. MEYERS, FERDINAND MESS, Executors. COHEN, GUTMAN & RICHTER, Attorneys for Executors, 111 Broadway, New York City.

BERNSTEIN, JOHN J.—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 John J. Bernstein, 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. 141 Broadway, Manhattan Borough, in the City of New York, on or before the 31st day of October next.

Dated, New York, the 21st day of April, 1919. ARNOLD LICHTIG, Executor, Office and P. O. Address, 141 Broadway, Manhattan Borough, New York City.

FRANK, SIDNEY J.—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 Sidney J. Frank, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of his attorneys, Messrs. Barnett & Jablow, No. 271 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of October next.

Dated, New York, the 24th day of March, 1919. ROBERT L. FRANK, Administrator. BARNETT & JABLOW, Attorneys for Administrator, No. 271 Broadway, Borough of Manhattan, New York City.

HOCHBAUM, 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 Hochbaum, 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 Henry Herz, his attorney, No. 41 Park Row, Borough of Manhattan, City of New York, on or before the 1st day of April, 1920, next.

Dated, New York, September 18th, 1919. JOSEPH BLAU, Executor. HORWITZ & ROSSIGNOL, Attorneys for Executor, Office and P. O. Address, 115 Broadway, Borough of Manhattan, New York City.

HAAS, SOL.—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 Sol Haas, 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 Henry Herz, her attorney, No. 41 Park Row, Borough of Manhattan, City of New York, on or before the 1st day of April, 1920, next.

ESSINGER, EMMA.—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 Emma Essinger, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business at the office of Albert Falk, their attorneys at No. 2 Rector Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 31st day of January next.

Dated, New York, the 3rd day of July, 1919. LOUIS KASKEL and IRVING S. OTTENBERG, Executors. ALBERT FALK and BENEDICT S. WISE, Attorneys for Executors, Office and P. O. Address, 2 Rector Street, Borough of Manhattan, New York City.

GELLER, MINNIE.—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 Minnie Geller, 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 the attorneys, Messrs. Bandler & Haas, No. 2 Rector Street, Borough of Manhattan, in the City of New York, on or before the 16th day of February next.

Dated, New York, the 30th day of July, 1919. HARRY S. BANDLER, Executor. BANDLER & HAAS, Attorneys for Executor, No. 2 Rector Street, Borough of Manhattan, New York City.

MILLER, MEYER B.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Meyer B. Miller, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business at the office of his attorneys, Messrs. Bandler & Haas, No. 2 Rector Street, Borough of Manhattan, in the City of New York, on or before the 10th day of November, 1919, next.

Dated, New York, the 23rd day of April, 1919. SIMON MILLER, Administrator. HARRY STEIN, Attorney for Administrator, Office and P. O. Address, 80 Maiden Lane, Borough of Manhattan, New York City.

HAAS, HENRIETTA K.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henrietta K. Haas, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorneys, Messrs. Bandler & Haas, No. 2 Rector Street, Borough of Manhattan, in the City of New York, on or before the 30th day of February next.

Dated, New York, the 10th day of July, 1919. EDMUND L. HAAS, HARRY L. HAAS, Administrators. BANDLER & HAAS, Attorneys for Administrators, No. 2 Rector Street, Borough of Manhattan, New York City.

STAUBSANDT, Eugene.—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 Eugene Staubsandt, 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 Henry Best, their attorney, No. 27 Cedar Street, in the Borough of Manhattan, City of New York, on or before the 23d day of December, 1919, next.

Dated, New York, the 1st day of June, 1919. CHARLES BERTHELE, BENJAMIN DAVIDSON, Executors. HENRY BEST, Attorney for Executors, Office and postoffice address, No. 27 Cedar Street, Borough of Manhattan, City of New York.

MEADOW, JACOB.—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 Jacob Meadow, late of the County of New York, deceased, to present the same, with vouchers thereof, to the Farmers' Loan & Trust Company, at its place of transacting business, No. 22 William Street, in the City of New York, on or before February 9th, 1920.

Dated, New York, the 29th day of July, 1919. ADOLPH GITTLER, HARRY GREENWALD, THE FARMERS' LOAN & TRUST COMPANY, Executors. MOSES H. ROTHSTEIN, Attorney for Executors, Adolph Gittler and Harry Greenwald, 132 Nassau Street, Borough of Manhattan, New York City.

GELLER, ROLSTON & HORAN, Attorneys for Executor, The Farmers' Loan & Trust Company, 22 William Street, Borough of Manhattan, New York City.

FRIEDENSTEIN, SIMON.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Simon Friedensteyn, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, the office of George H. Hyde, their attorney, No. 41 Park Row, Borough of Manhattan, City of New York, on or before the 20th day of October next.

Dated, New York, April 14, 1919. JOSEPH STEIN, ARTHUR FRIEDENSTEIN, Executors. GEORGE H. HYDE, Attorney for Executors, 41 Park Row, Borough of Manhattan, City of New York.

SCHLOSS, ANIE P.—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 Annie P. Schloss, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, No. 100 Broadway, in the City of New York, on or before the 5th day of January, next.

Dated, New York, the 25th day of June, 1919. EMANUEL J. MYERS, GUSTAV G. FISCH, HARRY PRINCE, Executors. SAMUEL J. GOLDSMITH, Attorney for Executors, 100 Broadway, New York City.

KORNGOLD, AARON.—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 Aaron Korngold, 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, Paul Hellinger, No. 320 Broadway, in the City of New York, on or before the 21st day of November, next.

Dated, New York, the 6th day of May, 1919. SAMUEL KORNGOLD, Executor; FANNIE BUCM-WALD, Executrix. PAUL HELLINGER, Attorney for Executors, 320 Broadway, New York City.

FRY 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 Fry, 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 Horwitz & Rosstion, his attorneys, at No. 115 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 19th day of March, 1920, next.

Dated, New York, the 5th day of September, 1919. JOSEPH BLAU, Executor. HORWITZ & ROSSIGNOL, Attorneys for Executor, Office and P. O. Address, 115 Broadway, Borough of Manhattan, New York City.

BACHRACH, JULIA.—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 Julia Bachrach, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of his attorneys, Messrs. Guggenheimer, Strasser & Meyer, No. 27 William Street, in the City of New York, on or before the 19th day of March, next.

Dated, New York, the 9th day of September, 1919. DUDLEY J. BACHRACH, Executor. GUGGENHEIMER, STRASSER & MEYER, Attorneys for Executor, No. 27 William Street, Borough of Manhattan, New York City.

CAHEN, ISAAC J.—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 J. Cahen, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at the office of Marks & Marks, their attorneys, No. 63 Park Row, Borough of Manhattan, City of New York, on or before the 30th day of October next.

Dated, New York, April 22, 1919. RACHEL CAHEN, LENA RADGIK, Executrices. MARKS & MARKS, Attorneys for Executrices, No. 63 Park Row, Borough of Manhattan, New York City.

DITTENHOEFER, MYER.—Pursuant to 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 Myer Dittenhoefer, late of the County of New York, deceased, to present the same, with vouchers thereof, to the undersigned executors at their place of transacting business, Room 801, No. 32 Broadway, Borough of Manhattan, in the City of New York, on or before the 17th day of November, 1919.

Dated, New York, April 22, 1919. BERNHARD LONG, LESTER F. DITTENHOEFER, IRVING M. DITTENHOEFER, Executors. DITTENHOEFER & FISHEL, Attorneys for Executors, 32 Broadway, Borough of Manhattan, New York City.

EISENBERG, ABRAHAM.—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 Abraham Eisenberg, also known as Abe M. Eisenberg, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business as administratrix at the office of Wales F. Severance, No. 35 Broadway, City of New York, on or before the 8th day of October, next.

Dated, New York, the 1st day of April, 1919. METTIE EISENBERG, Administratrix. WALES F. SEVERANCE, Attorney for Administratrix, 35 Broadway, Borough of Manhattan, City of New York.

WOLFSHEIM, LOUIS.—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 Louis Wolfsheim, 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 Kallish & Kallish, their attorneys at No. 37 William Street, Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of December, 1919, next.

Dated, New York, the 21st day of May, 1919. SOPHIE WOLFSHEIM, SYLVAN WOLFSHEIM, CHARLIE WOLFSHEIM, Executors. KALISH & KALISH, Attorneys for Executors, Office and P. O. Address, 37 William Street, Borough of Manhattan, New York City.

KLEIN, ISAAC 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 Isaac H. Klein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at her place of transacting business at the office of her attorneys, Messrs. Bandler & Haas, No. 2 Rector Street, Borough of Manhattan, in the City of New York, on or before the 1st day of March, next.

Dated, New York, the 11th day of August, 1919. THERESA L. KLEIN, Administratrix. BANDLER & HAAS, Attorneys for Administratrix, No. 2 Rector Street, Borough of Manhattan, New York City.

STICH, JOHN.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against John Stich, 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 H. I. & L. Cohen, her attorneys, at No. 229 Broadway, Borough of Manhattan, in the City of New York, State of New York, on or before the 5th day of March, 1920, next.

Dated, New York, the 22d day of August, 1919. H. I. & L. COHEN, Attorneys for Executrix, Office and P. O. Address, 229 Broadway, Borough of Manhattan, New York City.

NEUBURGER, HOLDA.—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 Holda Neuburger, 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 No. 725 Riverside Drive, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 5th day of March, 1920, next.

Dated, New York, the 23d day of August, 1919. DAVID NEUBURGER, ISAAC NEUBURGER, Executors. MOSES S. ADLER, Attorney for Executors, Office and P. O. Address, 953 Third Avenue, Borough of Manhattan, New York City.

SEGEL, KIVE.—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 Kive Segel, 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 David F. Siegel, attorney for the executors, at No. 51 Chambers Street, in the City of New York, on or before the 27th day of December next.

Dated, New York, the 17th day of June, 1919. ISAC SEGEL, HERMAN GINSBERG, PHILIP NEUBERGER, Executors. DAVID F. SEGEL, Attorney for Executors, 51 Chambers Street, New York City.

STRAUSS, ROSA.—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 Rosa Strauss, 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 Jacob Landy, their attorney, No. 42 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of March, 1920, next.

Dated, New York, the 27th day of August, 1919. LOUIS N. BAUM, HATTIE FELDSTEIN, SIDNEY L. FELDSTEIN, Executors. JACOB LANDY, Attorney for Executors, Office and P. O. Address, 42 Broadway, Borough of Manhattan, New York City.

SONDHEIM, LEWIS 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 Lewis Herman Sondheim, 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 Max Altmayer, her attorney, at No. 299 Broadway, Borough of Manhattan, in the City of New York, on or before the 23rd day of March, 1920, next.

Dated, New York, the 8th day of September, 1919. SETTCHEN SONDHEIM, Executrix. MAX ALTMAYER, Attorney for Executrix, No. 299 Broadway, Borough of Manhattan, New York City.

LOEWENTHAL, LUCIEN D.—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 Lucien D. Loewenthal, 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 Ernest, Fox & Cane, 31 Liberty Street, in the City of New York, on or before the 10th day of December next.

Dated, New York, the 23rd day of May, 1919. HANNAH LIPPMAN, Executrix. ERNST, FOX & CANE, Attorneys for Executrix, 31 Liberty Street, New York City.

STINER, OSCAR.—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 Oscar Stiner, 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 Feiner & Meass, their attorneys, at No. 100 Broadway, Borough of Manhattan, in the City of New York, on or before the 19th day of December next.

Dated, New York, the 23rd day of May, 1919. FLORENCE STINER, Executrix; LEON H. KRON-THAL, Executor. FEINER & MAASS, Attorneys for Executors, Office and P. O. Address, 100 Broadway, Borough of Manhattan, City of New York.

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ESTERSON, JOSEPH M.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph M. Esteron, 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 Isaac Steinhaus, his attorney, No. 2 Rector Street, Borough of Manhattan, in the City of New York, on or before the 8th day of November next. Dated New York, the 29th day of April, 1919. MORRIS ESTERSON, Administrator. ISAAC STEINHAUS, Attorney for Administrator, 288 Broadway, New York City.

HAAS, SILAS M.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Silas M. Haas, 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. 2 Rector Street, in the City of New York, on or before the 15th day of March, next. Dated, New York, the 30th day of April, 1919. DAVID HAAS, Administrator, C. T. A. LEO OPPENHEIMER, Attorney for Administrator, C. T. A., 66 Wall Street, New York City, N. Y.

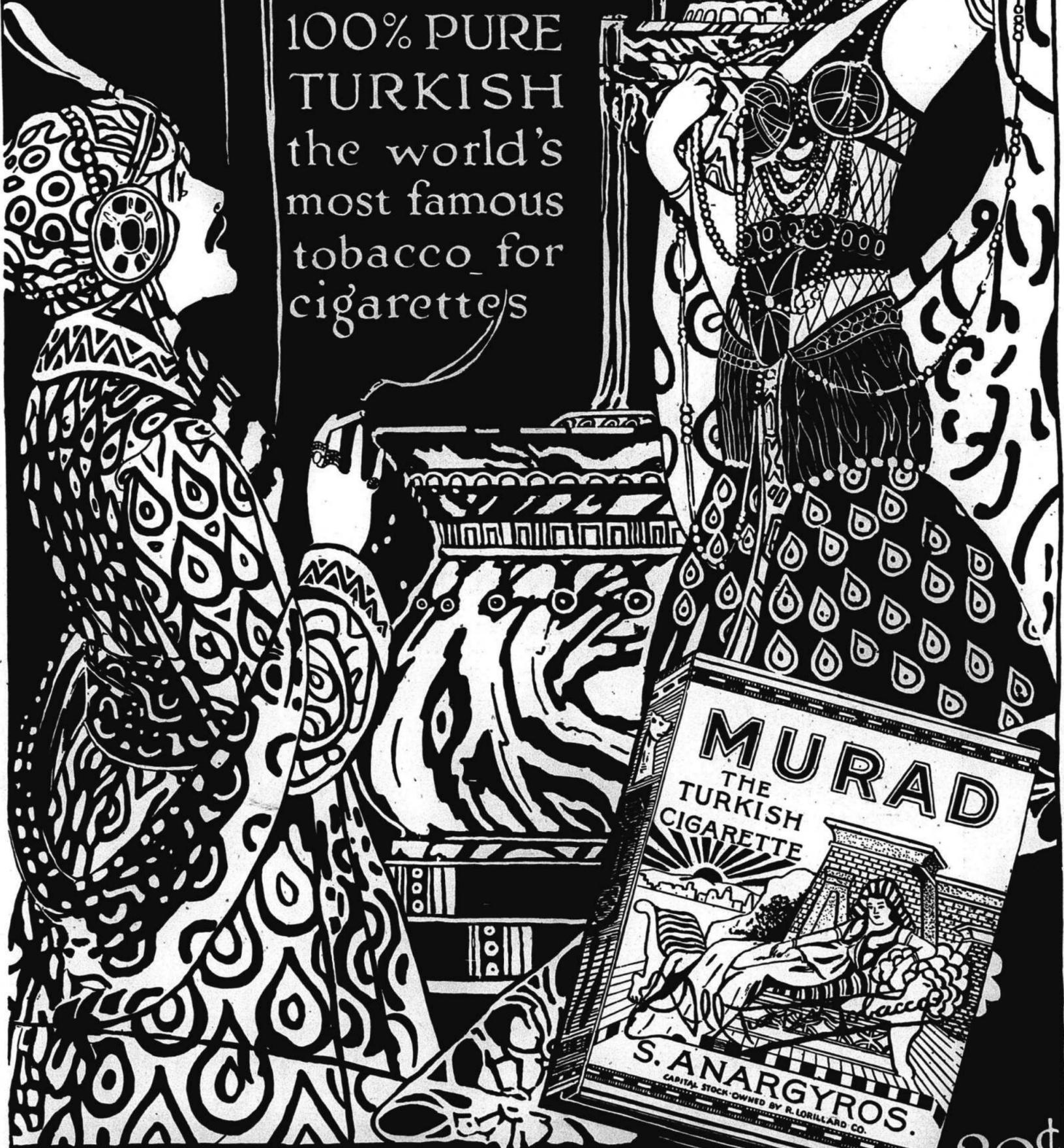
LOEB, LOUIS L.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis L. Loeb, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 2 Rector Street, in the City of New York, on or before the 15th day of September, 1919. CORINNE F. LOEB, Executrix. HARRY W. NEWBURGER, Attorney for Executrix, No. 2 Rector Street, New York.

BROWN, MEYER.—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 Meyer Brown, 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 William Abramson, her attorney, at No. 1133 Broadway, Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of April, 1st, next. Dated, New York, the 17th day of September, 1919. WILLIAM ABRAMSON, Attorney for Administrator, Office and P. O. Address, 1133 Broadway, Borough of Manhattan, New York City.

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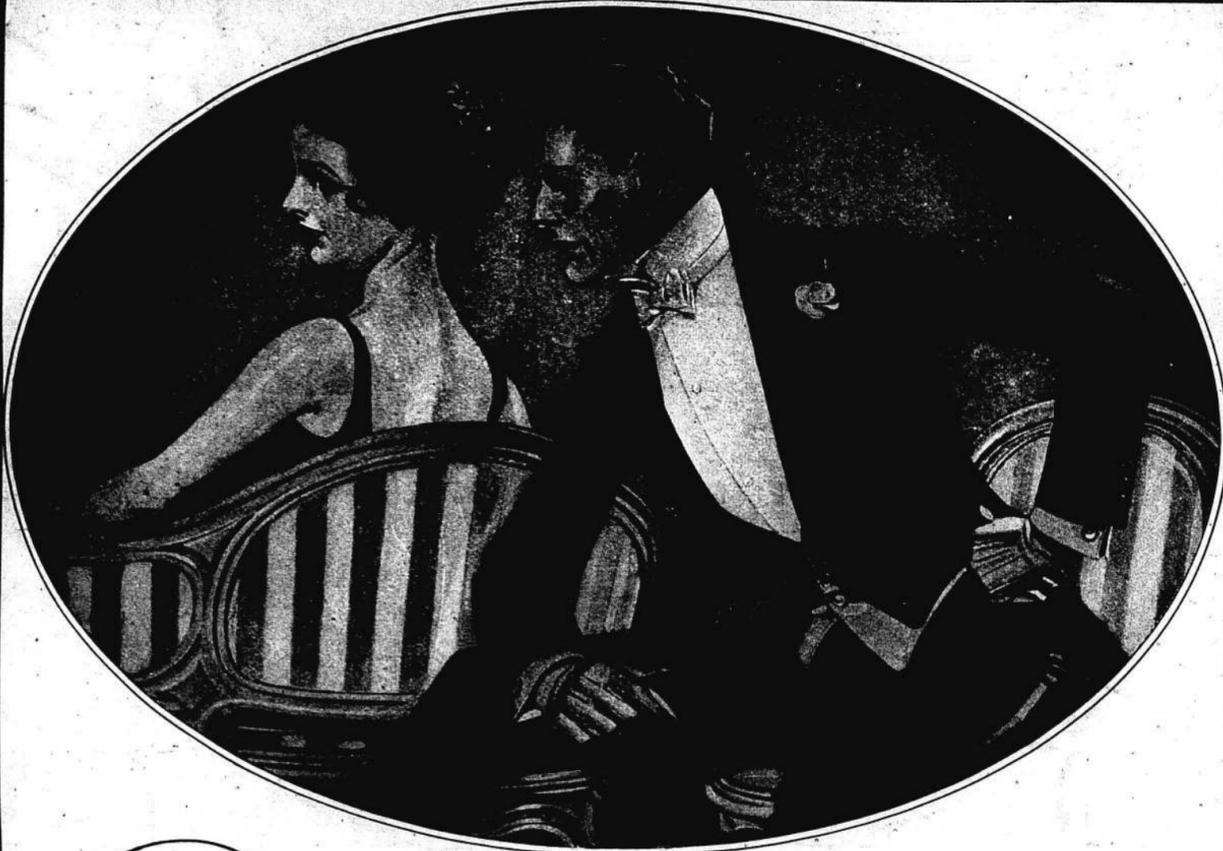
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