THE GREEKS IN EGYPT.

AUTHORS OF RUMOURS EXPOSED.

The local Greek newspapers have lately been indulging in a controversy among themselves. The "Tachydromos," started the discussion by publishing a violent attack on all who dissented from the policy of Mr. Venizelos. It was entitled "They deserve our pity rather than our contempt," and after dealing with what is going on in Greece, it declared that the Anti-Venizelists were giving vent to alarming rumours about the future of their country, adding: "Unfortunately it is not only the pro-Germans in Athens, who are authors of these falsehoods, but similarly in this country identical hypocritical anxieties as to the fate of the unredeemed Greeks are being spread about by those who were until lately the Sauls, but now have become the Pauls of a new-born Greek nation, these rumours are divulged quite artfully, and their enthusiasm for their leader grows faint." The article goes on to encourage the members of the Liberal Party here and assures them that the Great Powers, who made the war for the assistance of the small nations, are unable to act unjustly towards the Greeks, and it concludes that all this demonstration of the rage of the incurable opponents of Liberalism merits pity and not contempt nor castigation.

The "Ephimeris" replied that it Greeks, who wish or expect to see their country enduring wrongful treatment because Mr. Venizelos is Prime Minister, and should such madmen exist they are exceptional cases. It characterises the allegations of the "Tachydromos" as merely based on gossip and bids that the duty of the Greek Press at the present time is to be united in the defence of the national interests, and that such criticisms as those of the "Tachydromos" are far-fetched and raise unrest, which can only conduce to the detriment of the Greeks themselves.

ALEXANDRIA BOURSE.

The market was quiet but firm yesterday, the following being the officially quoted prices:—

Unified closed firmer in demand at £90 3/4, 3/4 £ higher, Privileged being quoted at £78 1/2, half a pound drop.

Agricultural Bank were a little weaker at £6 19/32 showing a drop of 1/16.

In the Credit Foncier bonds, department, the tendency was distinctly firmer issues 1903, 1905 and 1911 being quoted at fr. 411, 293 1/2 and 288 respectively.

Banque d'Athenes were steady at fr. 114, half a franc drop while Wadi Kom Ombo remained at £5 21/32 and there was no change in Privileged Behera which closed at £4 25/32.

Union Foncier dropped 1/16 to £3 9/32, Gabbari Lands changing hands at £- 13/16 1/64, 1/64 rise.

Ordinary Khedivieh continued in strong demand being quoted at 73/4 1/2 and changing hands in large number between 70/3 and 73/4 1/2, three shillings 1 1/2d. higher; Salt and Soda advancing 4 1/2d. to 59/3d. and Cotton Ginners being firmer at £- 29/32 showing a rise of 1/64.

Sidi Salem Estates were neglected being offered at £2 3/16.

Alexandria and Ramleh Railways Co. remained at £5 11/16.

There was a rise of three pence in Port Said Salt which finished at 80/3d., New Egyptian Co. being firmer at 20/7 1/2d. showing a rise of 3 pence.

Egypt and Levant Line s.s. Co. advanced three pence more closing at 31/6.

ACCUSED OMDEHS DISMISSED.

The Kena Mudirieh has completed the enquiry into the charges imputed to the omdeh of Bahgura Sharky, and it is said that he has been referred to the Shiakhet committee for trial. The Mudirieh has also approved of dismissing Ibrahim Salem, Sheikh of Luxor district, as being medically unfit for the service. The Kena Parquet is now investigating several complaints against the omdeh of El Kalah. The Sanitary Department is said to have suspended the Sanitary Inspector of the Markaz from duty for certain irregularities.

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ALEXANDRIA'S HEALTH.

THE MUNCIPALITY'S REMISSNESS.

CULPABLE INDIFFERENCE.

For months past the remissness of the Alexandria Municipality in regard to the health conditions of Alexandria has been the subject of continual criticism and comment. The subject has been taken up by a few public-spirited Municipal Councillors in the discussions at the meetings of the Municipal Commission, and over and over again the local Press has voiced the complaints of the public. It is significant in this respect that when the commission on the Public Health Administration in Egypt was conducting its investigations it was asked to make a special report for the Municipality, apart from the report on the general conditions of the country, but that report has never been permitted to be made public and for obvious reasons it is to be presumed. When a Ministry of Health is an accomplished fact some serious steps will have to be taken for a drastic reform of the entire sanitary administration of Alexandria, so it is hopeless to expect that the Municipality will be stirred out of its inertia unless Government pressure be brought to bear.

We dealt with some aspects of Municipal remissness as regards sanitation in our leading article on Monday last and have published some letters from correspondents on this subject. In the "Bourse Egyptienne" of Tuesday we find the following article, which reechoes the complaints of the public:—

Never before until now, since the old palace of the Khedive Ismail was changed into the Municipality, have the Alexandrians been treated with such indifference, such nonchalance and such a disregard of what is due to them, and never have the taxpayers run such risks of sudden death as is now the case. Like everywhere else Egypt is suffering from Spanish influenza, and everywhere the sanitary administrations, alarmed at the state of things, have taken the necessary measures to hinder the march of the epidemic. But here at Alexandria where, the taxpayers pay significant salaries to an entire series of valted officials, ordinary officials, doctors, employees, inspectors, engineers, architects, in all this staff qualified for its work and able to justify by its labours the salaries it receives, and which figure on the budget of the city? If we were not accustomed with a large number of incompetencies of the Municipality and if we had not the highest respect for them, we might be tempted to believe, to judge by the way things are going on and the neglect under which the city groans, of the incapacity of the responsible chief of that institution or in their complete indifference and their culpable carelessness regards everything that concerns the well-being of the population. What matters it to us if the chief Engineer has to have a secretary appointed—and the qualifications demanded for this secretary include everything save knowledge of geometry and architecture, we may state parenthetically? What do we care if the Charity Stations have to be rebuilt or repaired are to be bought or all the attention of the Municipality be devoted to the public gardens? Here we are in the full heat of an epidemic, yet never a street is watered and rarely do the scavengers' brooms sweep the great highways of the city. Some native quarters are absolute heaps of infection and the people who live in these parts must be of a very resigned character to endure the state of things that the municipal administration has brought about. What is wanted is to prevent the filth contained in the municipal dustbins remaining in the streets until 9 o'clock in the morning and by neglecting these streets and alleys which deserve special attention owing to the class of people who live in them, allow infection to be propagated. It is essential that by some means or other the streets should be watered, the sooner the better, and that measures should be taken for this and that their condition should be better looked after. The folk who dwell in the more districts should be told by means of public criers, and pamphlets should be distributed among the schools to inform people, of the measures necessary for fighting the malady now raging in the city. In a word, all necessary precautions ought to be taken. One of the causes of infection in the case of Spanish influenza is lack of personal cleanliness, but has the Municipality done anything up to now to prevent the many cases of disease among the wretched collectors of rubbish who go to infest our streets and whose repulsive filthiness has obviously been the cause of their infection or death? It is time to put to work; has the slackness not lasted long enough?

Officers and men of warships and of the mercantile marine are now allowed to bring home 56lb. of foodstuffs, but this must not include more than 8lb. of sugar and 10lb. of tea.

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PALESTINE DEVELOPMENT.

A COLONISATION SCHEME.

Dr. Chaim Weizmann and the other members of the Zionist Commission who recently visited Palestine were entertained at dinner by the English Zionist Federation at the Savoy Restaurant, London, at the end of last month.

Mr. Herbert Samuel, M.P., presided, and beside leading members of the Jewish community there were present non-Jews, sympathisers in the Zionist movement such as Lord Bryce, Sir Mark Sykes, M.P., and Commander Wedgwood, M.P.

Lord Robert Cecil wrote: "The progress which has been made by the Zionist movement throughout the world during the past year is truly wonderful, and tells in eloquent fashion of the zeal and enthusiasm with which you and your colleagues have worked for the realisation of your great ideals. In Palestine itself the pioneer work which has been accomplished under the able leadership of Dr. Weizmann has laid a foundation on which I make no doubt will be built the solid fabric of the Jewish national home."

Mr. Herbert Samuel said that two important things had been done in Palestine. The Commission got in touch with the leaders of the Arabs, with whom it was of the greatest importance that the movement should be in the closest and most friendly relations. Dr. Weizmann was able to assure the Arabs of the cordially friendly feeling with which the Zionist movement regarded the new Arab State. They congratulated the Arabs on the prospect of the establishment of an autonomous State, which would give full scope to the great qualities of a remarkable people. The laying of the foundation-stone of the University at Jerusalem showed to the world that the ultimate aim of Zionism was not material but spiritual. The University was a symbol, a flag, and it was a great thing that while the guns were still booming in the north they should have planted the banner of human mind on Zion.

PEACE CONFERENCE AND A SOVEREIGNTY.

The question of the sovereignty of Palestine was a matter to be decided at the Peace Conference. All they should ask was that Palestine should not be subjected to the joint administration of several Powers. (Cheers). That would spell disaster for the future of the land. The ancient, historic, and natural boundaries of the land should be respected. In the settlement of the country the wishes of the Jewish agricultural colonists should be respected. Palestine should not be subjected to the financial exploitation of outside concessionaires. (Cheers). The non-Jewish population should be treated with scrupulous fairness. If these conditions were observed the ancient greatness" of the country would revive.

Mr. Weizmann agreed that the Jewish population should be the first to be consulted in schemes of development. It was to their existence that they owed the possibility of such development. The colonisation of Hebrew as the spoken language and its use in the schools would abolish the tower of Babel and create a unified system of education and thought and feeling. The new Jewish University would be as powerful a factor in the regeneration of the country as railways, roads, and industries. With goodwill on both sides a working arrangement could be arrived at with the Arab population.

There was plenty of room in Palestine for both races to live and develop, and the Arabs could only gain from the progress of the Jews there. The Commission would be able to submit to the Government a comprehensive scheme for the colonisation of the Jews in the country. "If our national home is going to be built, it has got to be built on the land."

Sir Mark Sykes said he saw in Zionism alone any true solution of the Eastern question. Only if Zionism realised its ideal would we be able to clear away the wreckage and ruin caused by the Turkish Government. It would be for Zionism in the future to see that the Turkish tyranny was not reimposed in Palestine in a more subtle form—by the use of the concession dunger—upon the Arab and the Armenian, who might be an easy prey to the monopolist.

BELGIANS IN EGYPT.

The Belgian Colony at Cairo will hold a special meeting on Wednesday evening the 27th November at 9.30 p.m. at the Grand Continental Hotel, in celebration of the triumphant entry of the King and Queen of the Belgians to Brussels.

The United States has shipped material worth 1,080,000,000 dollars to Russia since the beginning of the war. About 750,000,000 dollars worth went to Archangel and Kola, on the Arctic Coast, and 332,000,000 to Vladivostock, on the Pacific Coast, according to figures compiled by the National City Bank of that city.

There was a whisky queue of more than 100 in Old-street at opening time yesterday, observes the "Westminster Gazette" of October 29.

LIFE IN EGYPT.

"ROUND THE ENVIRONS."

It is a great game—waiting for something to turn up. Most folks have played it now into the fifth year, and we too had quickly learned it. We breathed some optimistic fellow got it round that one of its minor meanings would be a few days' holiday.

Not a bit of it however; the first day passed and then the second, and we gave up the notion as impious. On the third day it arrived—a one-day, to be strict; accurate since in any case it was the usual half-holiday—a half-day hack in honour of an armistice after five years. But it might have been worse; look for instance at the poor fellows who are employed in the Ministries.

Naturally, coming as it did—posthumous, I suppose one must call it,—it took us unawares, and P. and myself determined on a walk up the Mokattam. The ordinary way carried on two grounds; it would be fresh up there, and it involved no early train catching. Furthermore, as the guide-books assert, "interesting studies of native life are afforded to the visitor who cares to take a walk round the environs." Interesting studies of native life—after five years!

We started. The sun was worthy of its best traditions; in a house to the left of the wayside, a man was dead. We broke away from the highroad, opposite the prison. Who wants to go through a lot of tombs—after five years? The choice lay between Sahel and a native village raised on a dung-hill of the centuries. The dung-hill had the road lay straight and narrow through grimy houses. Obviously foreigners were an unknown commodity in those parts. Cairo though is happened to be. It was not merely a road; it was also a farm-yard. Humanity was represented chiefly by inquisitive children. Most seemed to counter their curiosity than to find out, we asked them if this was the way to the hills. We were met by a chorus of negatives. Taking no notice we passed on; whereupon one brilliant youngster told the others note-voce that we were members of the police administration. Unitedly they made an endeavour to set us wrong. The road ended in a closed gate. They told us it was locked. At that minute it opened and a man walked through. They thereupon changed tactics and asserted that it was private. As we walked towards it, it did look to be the entrance to a private house.

We discovered an opening in a side-wall however, scrambled up a particularly characteristic piece of village scenery, and found that the short cut had been successfully achieved.

As we walked on, we meditated on the different possible ways of earning a living, and took particular note of this little unexploited resource in case all else should fail; we are henceforth prepared to exploit our individual yells, if suitable targets can be found. Cumbered up the open with our hearts glowing at the new vistas of opportunity thus disclosed, we were rudely recalled to earth by a youngster who had from the outset endeavoured to persuade us that the right way was the wrong one; and once again possibilities opened out. We will also become guides, if desired to any place soever, whether we know it or whether we don't; terms strictly cash in advance.

We held on, and the way was dusty; its least dusty part passed by a group of native women sitting on a dust-heap. Always interested—after five years—in the doings of the unsophisticated native, we proposed to possess ourselves of their trade-secrets. Unfortunately at this point, my narration breaks down; the smell was so awful that close investigation was impossible. Fancy a smell being such that it has to be described as awful—after five years. But it was. The utmost information that can be given is that they sat with their backs united, and appeared to be engaged in dividing into two piles a quantity—on the one hand the more dirty, and on the other the less clean.

At this point we fell into a desperate quarrel. We both admitted that the quest of unexploited means of earning a living had been unsuccessfully successful, but was the last to be included among the new occupations of which we made mention? We argued, the one on the principle "What man has done, that man can do," asserted that it must be included; the other remembering the odour, took the opposite view. The matter had to be adjourned "sine die," because of the arrival of a native who with his donkey drove his mule-cart at the rate of about a mile a fortnight; it is the nearest approach that he was working for the Government, and we noted it down under the heading "methods."

After a quarter of an hour the top of the hills we descended and returned by the cave-way near the Coptic monastery. It is a solemn spot, with a crag rising above it towards upwards, and an echo, and a brief tunnel for adventure. Somehow it always seems to be Sunday there. We passed the powder-magazine where the soldiers were changing guard. One of them solemnly walked down from a little hut and gave him and was replaced by another who solemnly walked up. One had been standing before a small table and the other would be standing there for tea, and we had not yet lunched. It was obviously an important job; he looked as proud as a war-bird, and besides he had a musket. But four hours! We hurried on; it was too poignant; it reminded us of five years.

Our next encounter was with two women, like female Aliths, carrying big bundles on their heads. It was piled very high, and made into round cakes. We again noted down the occupations by which they live,—and passed on. Near the prison was another little fellow up in a mud-hole, still busy working, after four hours over nothing in particular. He was quite chatty and even condescended to a cigarette. He was the poor fellow, we felt, who got there just as the day's discharges had been received. Outside the gate a female—suffragette, I think,—endeavoured to enlist the sympathies of the guard in her well-being. A little further on, one of the prisoners was stripped to the road and was helped into a new lot of garments just hewn from the mill, by his frosted wife. She seemed inordinately proud of having a husband who would henceforth be able to detail to their friend in the village the prison experience. A cart load of twenty-four new ones soon arrived and were bundled inside. One was a little of about us.

What on earth could he have done that was awful enough to warrant his incisions.

As we came near the citadel, we passed a man opening shop. He had a grocer's bag full of dates, and an antediluvian umbrella; as perhaps it is truer to say that he was opening an umbrella. For some hundred years he had to sprint; three men were sorting more dust; this time through a sieve. The air was thick with it over a tremendous space. "More occupations," remarked my friend as we noted their faces, grimed infinitely worse than a chimney-sweep's, "and worth at most ten piastres a day, I should think." Suddenly we caught the reflection of a smile; looking round the wall; we sighted the little man who stood against it, profering to sell and sunshine the benefits of a shave.

I almost omitted to mention the pigeons. They lived in the crags above the Coptic monastery. Two shepherds had sunk down beside them, having surveyed matters from China to Peru in so far as the limits of the horizon allowed them, and having had sundry minor controversies on the way, we have come to a unanimous conclusion that the shepherds say. We prefer to be pigeons. C.P.

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JOSEPH IN EGYPT.

OSIRIS THE SAME AS SERAPIS.

(TO THE EDITOR, "EGYPTIAN GAZETTE.")

Sir,—The obliging entry of my second letter upon the above curious historical subject, encourages me to send a third on the same to your valuable journal; the more so as it is, ofcourse, a rather long subject. At the end of my second letter I remarked that there was evidence that Serapis and Osiris were different names for the same deity; so with your permission, I shall now proceed to substantiate that assertion.

Ca referring to my Serapis Notes, I find there is a plethora of material on the point, or, as our noble Allies would more elegantly express it, an embarrassment of riches, so I can only make a judicious selection and without aiming at being critically exact, I will quote my authorities in general chronological order.

1. Herodtus B.C. 255 asserts that Pluto and Bacchus are the same deity; and Plutarch A.D. 140 explains this by supposing the Bacchus here meant to be the same as Osiris again the same as Serapis; this latter appellation having been given upon his being translated from the order of Genii to that of gods. Serapis being none other than that common name by which all those are called who have thus changed their nature, as is well known by those who are initiated into the Mysteries of Osiris." "Isis and Osiris" by Squire 1744 p. 36.

2. Manetho B.C. 304 High Priest of Heliopolis under Ptolemy Philadelphus; when consulted by the King, about a statue of Serapis, identified it "with that which was united with Osiris, i.e. Osiris in his character of the Egyptian Pluto, or, a deity of similar character." vide Chambers "Encyclopedia" p. 621.

3. About B.C. 283 the Greeks held the view that Serapis was the same as Osiris. Pro-Serapis burst: "Herder Lexicon" p. 346.

4. About B.C. 281, the Egyptians maintained that Serapis was Osiris. Pro-Serapis burst: "Saturnalia" 1. Pierrii: "Hieroglyph." xxxii. and Tooke: "Pantheon."

5. Mnaseas B.C. 141, makes Bacchus, Osiris and Serapis the same deity. Alcibiades says, that from this it follows that Serapis must be the same as Osiris. Plutarch 50.

6. Timotheus B.C. 204 a learned man at Ptolemy's Court, the official interpreter; identified the statue of Serapis as the same as Osiris. Chambers.

7. Diodorus Siculus B.C. 44 remarks that some persons consider that Osiris is Serapis. "Historical Dictionary." I. Robert "Mythological Dictionary." 316.

8. Tacitus, the Roman historian A.D.57, speaking of the statue of Serapis, says "some identified it with Osiris" see "History of Rome," iv. xxxiii.

9. Pliny A.D. 23 says: "This Osiris or Serapis, the greatest God of Egypt, was represented by this beautiful stately bull." Boyle: "Museum Britannicum" 65.

10. Plutarch A.D.130 remarks: "I can much easier allow the word Serapis to be of Egyptian extraction, than I can think Osiris is; being of opinion that the former of them has no relation to the Greek tongue, and that the latter has; but however, that both of them are no other than different denominations of one and the same Power or deity." Isis" 83.

11. Plutarch records that the Egyptian priests, in his time, A.D.140 said Serapis was the union into one word of Osiris and Apis.

12. Squire refers to Bishop Eusebius A.D. 340 as identifying Serapis with Osiris. "Preoparatio Evangelica." 91. 13b.

13. Selden, 1654 refers to Osiris and Serapis as the same "Syneds" i. Selden.

14. Montfaucon 1719 held this identification "Antiquity Explained" II ii. 10. Squire.

15. Banier, 1739 says "We have in the Antiquaries several other figures are always known to be Serapis (meaning the Calathus basket). Sometimes he is joined with Isis, and then he is taken for Osiris," see "Mythology of the Ancients." i. 321.

16. The Mythologists assert that Osiris is Serapis and Apis. Banier I. 427.

17. The Abbe Pomey, who wrote "The Pantheon of the Heathen Gods," in it identifies Serapis with Osiris. 1731. Tooke 336.

18. Stackhouse. 1752 says Joseph was deified under the names Apis, Serapis and Osiris. "History of the Bible." 232.

19. Boyle considered that "Serapis, Osiris, and Apis, are the three different names of one and the same god." see "Museum Britannicum" 1791 65.

20. Byrant. 1715. Mentions Osiris as the same as Serapis. "Analysis of Mythology."

21. Parkhurst concludes the same "Hebrew Lexicon" 1811. 346.

22. Wilkinson 1834 says: "For Osiris was worshipped also under the Titular of Apis, the sacred bull of Memphis, or as the human figure with a bull's head accompanied by the name Apis Osiris" vide "Ancient Egyptians" i. 1248. 258.

23. Holwell considered that Serapis was the same as Osiris. "Dictionary" 1810. 316.

24. Moore, 1836, says Osiris under the name of Serapis was Judge in Hades. "Epicurean" 63.

25. Richard remarks: "Thus Osiris... was called in after ages Serapis." "Connection of Holy Scripture and Profane History." I. 192. 1810.

26. Lempriere, 1824, says: "Serapis one of the Egyptian deities, supposed to be the same as Osiris." see "Bibliotheca Classica." Park 573.

27. Trevor, 1863, says: "A temple to Serapis, the late form of Osiris, stood on a site covered by the black stone of Rosetta." "Egypt." 122.

28. Sharpe 1863, writes: "Out of Osiris and Apis the bull of Memphis the priests of Memphis made Osiri Apis or Serapis" see "Egyptian Mythology." 12. 78. 83.

29. A writer in "Chambers Encyclopedia," 1868, vii 621, says: "From recent discoveries it appears that Serapis represented or was identified with the Hesiri Api, or Osorapis or deed Serapis, who was also invested with many of the attributes of Osiris... the incarnation of Osiris."

30. Ingram, says the burial place of Osiris, who was also invested with many of the attributes of Osiris... the incarnation of Osiris."

31. Elworthy says: "The Egyptian divinity was Osiris, called Osiris Apis, or Serapis, who in Egyptian sculpture often has the head of a bull." "Evil Eye." 302.

These numerous authorities, ancient and modern, Heathen and Christian, Clerical and Lay, from B.C. 335 to A.D. 1863, ranging over more than 2,200 years, but really both earlier and later, appear to be so unanimous in asserting, that to the unbiassed mind, goes far to settle the point at once without reference to other evidence, but to make it certain; that Osiris and Serapis, are simply different appellative titles of one and the same Egyptian deity.

But there is the evidence of fact, as well as authority to support this conclusion. For instance, their individual personal emblems are the same.

1. Bull Apis, the Egyptian Bull god is so universally connected with Serapis, in whose very name it is incorporated. Ser-Apis had bull, that no reference will be sufficient. Appollodorus (two centuries B.C.) says: "Serapis is the same as the Bull Apis." Lempriere. 71. Pliny says: "This Osiris... the greatest of all the gods in Egypt, was represented by this beautiful statue by Bull." Boyle.

2. Flail. This is a common emblem of Osiris. Wilkinson remarks: "Sometimes a representation of Osiris "holding a Flail." vi. 33) Histop. copies it. "Two Babylons." 62. So does Sonnier "Worship of the Dead." Smith draws the Bull of Serapis with a Flail, from an Egyptian original. "Biblical Encyclopedia. 1. 365. also in Bishop at supra.

3. Crook. The Osiris statues in the Ipsamboul temple, each holds a flail and Crook. Similar the Crook is found connected with Serapis.

4. Cap. Boyle engraves a statue of Osiris wearing the high Egyptian royal mitre cap and ostrich feathers. He also engraves an ancient tessara with Serapis on the reverse, and the Egyptian royal cap on the other, 64. 77.

5. Calathus basket). In the Louvre is a colossal bust in black marble of Serapis wearing the Calathus. Lafaye engraves it. Boisard mentions a fine statue of Osiris wearing the Calathus. Banier 354.

6. Pluto. Besides emblems there are other connections between Osiris and Serapis. Pritchard says, "They believed that Serapis presided over the region of departed souls." "Analysis of Egyptian Mythology." A gem represents Serapis as Pluto. Wilkinson says: "this is was the Judge of the Dead." II. 381 Plutarch says: Osiris bore the name Serapis, because in it they recognised their god Pluto. "Isis" 36. Lempriere and many of the authorities and evidences ancient and modern, all proving the identification of Osiris and Serapis.

Yours, etc.
A.B.G.

London, October 22.

The Russia Soviet Republic has opened in Stockholm a telegraphic news agency called "The Rosta." Announcements sent by the new organisation to give only objective news founded on real facts.

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