

# THE HEBREW STANDARD

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# THE MAGIC LIGHT

A CHANUKAH ADVENTURE

By SAMUEL ROTH

The story was related to me by a small, fiery-bearded man who claimed he got it from his father, who got the story directly from Reb Yisroel, the man who experienced it. Reb Yisroel, I understand, was a Rav in a small town near Wilna and performed all sorts of miracles for his patrons, who paid him according to the magnitude of the miracle. I have no reason to doubt the veracity of the small, fiery-bearded man who related the story to me, he being blest from heaven with just enough imagination to follow the thread of a ghost story, which exercise so exhausts his imaginative faculty that by the time the end comes he has not the courage to doubt a single detail of it. But I am not so sure of Reb Yisroel, for in spite of the fact that he was a Rav, he had a singular propensity toward exaggeration, no willful lying, mind you, just pleasant Munchausenian drollery to which only serious people could give credence. However, I shall relate the story to you just as I got it from the fiery-bearded individual who, knowing of my vile, journalistic habit of reporting everything just as it happened, admonished me not to mention his name unless I was anxious to lose his friendship.

A few miles from Wilna there is a deep, extensive forest which no one has named because it has not as yet been explored by any one with the exception of Reb Yisroel. Of course, no end of *goyim* have gone through it and even extracted timber from its very heart, but owing to the indolence of the burgomasters of the neighborhood no definite path has been made, and so the expeditions of the *goyim* proved as unavailable toward giving the forest a definite character as a light snowfall would in creating an iceberg on the Sahara desert. Reb Yisroel's proudest claim was that not a part of this forest was strange to him; he had explored every part of it; indeed, he traveled through it habitually once every three months. According to him this

forest was not one of the ordinary kind, which usually consists of nothing more than trees, dead leaves and patches of sky; there were goblins and giants and witches and robbers

forest" all day, he lost his way and could not find it again.

It is a thrilling experience to be lost in a forest, particularly when the forest happens to contain goblins,

searching around for an outlet from the forest for a few hours he came across a cottage which stood in the very heart of the wood and shone through the trees by the aid of a

haps if its inhabitants were well disposed they would give him lodging for the night and even guide him toward the right road in the morning. He had to knock a number of times, and the door was finally opened by an old, decrepit woman, who startled at his appearance, and without asking him what he wanted told him hurriedly that this was no place for him, that whoever entered here never came out alive, and that if he cared anything for that fine black beard of his and the body which it adorned he had better carry himself off as far from the spot as his long legs could carry him.

"But it is night," pleaded Reb Yisroel, "and I have lost my way."

"Would you prefer to be eaten alive?" she asked.

"And besides, it is Chanukah night, the first candle; really I cannot miss that," pleaded Reb Yisroel.

At this the old woman heaved a sigh and allowed him to enter. A bright fire was burning within. A table and a number of chairs comprised the furniture of the room. The woman closed the door carefully and turned to Yisroel with a lamentable expression on her face. "You do not know what it means for me to let you in here. We may both lose our lives as a consequence."

She then told him that she had been abducted to this place from a Jewish home when in the early years of her girlhood; that she had spent her entire life here among the wildest people who had no scruples in eating a human body; indeed they relished it when it happened to be that of a fat burgomaster, and they would have eaten her, too, had they not thought that she would be of better use to them as a cook, since as a meal she would make a very meagre one. She ended by saying that in all probability she would be obliged to cook him within twenty-four hours, in which case she would cut off his fine beard and keep it as a dear memory of her former Jewishness.

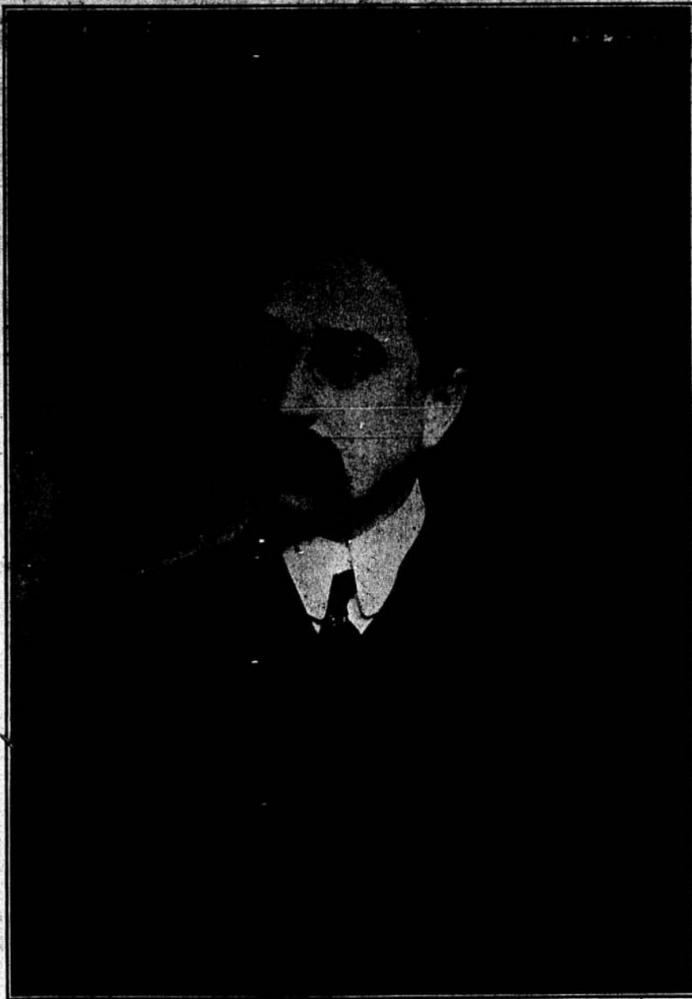
"But what are the people here? Your masters, I mean?"

"Goblins, sir."

and many more things which even the Bal-shem-tov never saw. But his most wonderful adventure befell him on a certain Chanukah night, when, having traveled through "the

giants and other wonderful things. But Reb Yisroel was not a coward, at least so he assured his listeners, who, I am informed, never doubted a single word he uttered. After

lamp which burned near the window. Night was swiftly descending, and Reb Yisroel decided that the wisest thing he could do was to apply for a night's lodging in the cottage. Per-



HON. JACOB A. CANTOR

Hon. Jacob A. Cantor has been elected a member of Congress from the Twentieth New York District, and the Jewish representation in that body now consists of five members, the others being Messrs. Henry M. Goldfogle and Jefferson M. Levy of New York, Abraham J. Sabath of Chicago, and Julius Kahn of San Francisco. A biography of Mr. Cantor appears in another part of this issue.

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"Goblins?"  
"Goblins."  
"And what is their business?"  
"They prowl the forest for mischief."  
"And do they find any?"  
"A wood cutter once in a while."  
"What do they do with them?"  
"Eat them, sir."  
"Eat them?"  
"Eat them."

Reb Yisroel now knew where he was, but the most important thing was that it was Chanukah, and it was time to light the candle. He procured a few potatoes, made holes in each of them and, not having Chanukah candles, he had to use two plain ones. The old woman watched these ceremonies with streaming eyes. What sweet memories must have been aroused in her mind! But no sooner was the candle lighted and

Reb Yisroel had started in to chant a *chassidish* song, when the window flew open and three goblins flew in. Seeing their guest, they remained standing in the middle of the room amazed. Reb Yisroel merely gazed at them calmly and continued singing his peculiar chant.

"Good evening," said the first goblin, a fat, vicious-looking fellow, with a malicious grin on his countenance.

"Good evening," said the second goblin, a thin, hungry-looking one, and he, too, grinned viciously as if to say: "And a fine meal, too."

"Good evening," said the third goblin, a little fellow with a shrill, piping voice, "and good yum-tuv."

Reb Yisroel completed the ceremonies and then turned to the goblins. "Do you know what to-night is?" he asked them.

The goblins shook their heads. "You are ignorant, that is plain," Reb Yisroel told them. "To-night is Chanukah, and God is watching every Jew who has lit his Chanukah candle. As long as it burns no harm can come to the Jew who lit it."

The goblins looked scared. They had evidently heard of God and respected him as much as one could expect a goblin to respect any one. Reb Yisroel paid them no more attention, but began praying to God that he preserve the strength of his candle, also he could not expect any mercy from the goblins. He repeated all the psalms and even reminded the Lord of the covenant he had made with his forefathers, Abraham, Isaac and Jacob. But the candle slowly diminished in size, and as the light grew fainter and fainter the grins on the faces of the goblins broadened until they threatened to expand beyond their very faces. At last there was just about a drop of tallow left from the whole candle, and the flame of a tiny speck of blue not bigger than the head of a pin. The goblins motioned to the woman to fill the big pot with water and put it on the fire. The first goblin pulled out a long gleaming knife and began sharpening it against the sole of his shoe. Then the last drop of tallow was spent.

Reb Yisroel confessed that at that moment his heart grew faint. But suddenly he noticed that though the tallow was gone the little spark of light was still there and would not be extinguished. For fifteen minutes they watched the spark of light, but it would not go out. The first goblin grew impatient and opened the window, hoping that the wind would extinguish it, but though the wind was strong the spark of light remained unruffled. Then all the three goblins united the strength of their lungs with the breath of the wind—but all was to no avail.

Then Reb Yisroel knew that God was with him. He went into the next chamber which contained the bed in which the goblins slept. He lay down in it and fell asleep. He dreamt that it was morning and that he had left the cottage and a hand, evidently that of an angel, pointed out to him the course he had to pursue in order to get out of the forest.

The goblins watched the light all night. Had it gone out for a single second they would have leapt upon him and made short work of his sacred person, for they were very hungry, which is saying much, considering that they were goblins. But the light would not go out for a fraction of a second.

When Reb Yisroel arose in the morning the spark of light was still on the window sill, and near it the three goblins were standing shaking with rage. The woman prepared for him a potato pudding before he departed, for they dared not interfere with him as long as the light burned.

Then, pursuing the way which had been pointed out to him in his dream, Reb Yisroel emerged from the forest.

"And the old woman?" asked one of the listeners. "What became of her?"

"I suppose the goblins ate her out of spite," he answered. "I think she cooked up the last potato in the household. But it was a fine pudding at that."

### Leaves From Heinrich Heine's Note Book

To what extent was Heine a Jew? The following extracts should supply an answer:

I have always had a fondness for Jews, though they crucify my good name to this day. But I could not go as far in Hebrew as my watch did, which made a wide acquaintance among the pawnbrokers and acquired many Jewish habits—refusing to go on the Sabbath, for example—and even learned to speak the holy tongue grammatically; as I have heard with surprise in sleepless nights, when it ticked away very plainly: *katal, katalta, katalti-kittel, kittalta, kittaltipokat, pokadeti, pikat, pik, pik.*

My father himself was a very silent man; and when, as a little boy, passing week days in the old Franciscan cloisters and Sundays at home, I once took occasion to ask him who my grandfather was, he answered, half laughing, and half vexed, "your grandfather was a little Jew, and had a long beard."

Said Heine's father to his son:  
Be as much of a philosopher as you like, but I beg you not to express

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your opinions openly, for it will injure me in business if my customers hear I have a son who does not believe in God. The Jews, especially, will not buy any velveteen of me; and they are worthy people, pay promptly, and are right in holding to their religion. I am your father, and so older and wiser than you; so you can take my word for it when I say that atheism is a great sin.

\* \* \*

The Jews may console themselves for the loss of Jerusalem and the Ark of the Covenant; this loss is but trifling when compared with the Bible, the indestructible treasure which they have saved. I owe the reawakening of my religious feelings to that Holy Book, and it has become for me equally the source of salvation and the object of most ardent admiration.

\* \* \*

Writing to his friend Moses Moser:

\* \* \* Cohen assures me that Gans is preaching Christianity, and trying to convert the children of Israel. If he does it from conviction he is a fool; if from hypocrisy, a knave. I shall certainly not cease to love Gans; but I confess that I should much rather have heard that he had been stealing silver spoons.

I cannot believe that you, dear Moser, are of the same way of thinking with Gans, although Cohen says so, and as having it straight from you. I shall be very sorry if my own baptism strikes you favorably. I assure you that if one could lawfully steal silver spoons I would not have been christianed.

Speaking of hunting:  
If the ancestors shot deer from time immemorial their grandchildren will find pleasure in such legitimate business. But my ancestors were no hunters; more likely they were of the hunted. So my blood revolts at the idea of firing at the descendants of their former companions.

\* \* \*

To Moses Moser (soon after his baptism):

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I am now hated by Christian and Jew. I am very sorry I was christened; I do not see that things have gone any better with me since; on the contrary, I have had nothing but ill luck from that time. Is it not foolish? No sooner have I been christened than I am cried down as a Jew.

\* \* \*

To Moses Moser:

What a terrible truth there is in the story of the Wandering Jew! In the lonely valley, the mother tells the terrible story to the children as they crouch trembling round the fire; the night is dark without; the posthorn sounds—the Jew peddlers pass by on their way to the Leipzig fair. We are the heroes of the story, but do not know it. No barber shall ever shave that white beard, turning black again under the hand of time, as it restores his lost youth.

\* \* \*

The Jew of Venice was the first heroic part I saw him [Kean, the English actor] act. I say heroic, for he did not play it as a broken old man, a sort of Siva of hate, as our Devrient does, but made him a hero. And so he remains in my memory.

\* \* \*

To Moses Moser [eleven years after his conversion]:

I am slandered alike by Christian and Jew; the latter are angry that I do not draw the sword for their emancipation in Baden, Nassau, and such Cockney villages. Oh, short-sightedness! Only at the

(Continued on the Bottom of Page 6)

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# THE TEETOTUM DECIDES

A CHANUKAH STORY  
By S. FREUDER

Rachel Benjamin was embarrassed, as any young lady would be with two callers on hand, each urging her to go with him to "a grand Chanukah ball." Her embarrassment was increased by the fact that both were eligible young men with almost equal financial prospects. Nathan Adler and Gabriel Herz were employed as salesmen at a good salary. Neither had capital enough to start a business of his own, but the one had a wealthy brother and the other a rich uncle who might be willing to give a lift when the occasion arrived.

They differed mightily, however, in personal appearance and disposition. Nathan was tall and thin, with jet-black hair and coal-dark eyes; Gabriel was short and stockily built. His hair had a reddish tint, and his eyes were blue. Nathan was a good talker, positive and aggressive, and a member of the Socialist party; Gabriel was somewhat halting in speech, modest in manner, and of an optimistic turn of mind. He was an ardent advocate of Zionism.

Sparring for time to make up her mind, Rachel invited both of them to spend the evening.

"How many candles is it tonight?" asked Mrs. Benjamin.

"Make it five, mother," answered Rachel.

"Five!" exclaimed Mrs. Benjamin. "Half of the Chanukah already gone, and so is half of my life. It is just five years since your father died. A long, dreary time. What's the use of Chanukah lights in a widow's home, anyway? A thousand candles will still leave it in darkness."

"Just let her strike up another match," whispered Nathan, "and all will be light."

"Now, Joe," cried Rachel, springing up from her seat and assuming a commanding attitude. "when you are ready you may fire."

Like Captain Gridley, of Manila fame, Joe was ready. Look at this bright-eyed youngster of seven. He stands by his mother's side, holding in his right hand the *Shammos* (the "servant" candle used to kindle the light) and in his left a prayer book, from which he reads the benedictions in a clear, self-possessed manner. His whole attitude shows the proud consciousness of doing something which is usually done by the head of the family.

Joe's act called forth two opposing currents of emotion in Mrs. Benjamin's mind, namely, that of parental joy and that of a widow's sorrow.

She yielded to both. There was a smile on her face and a tear in her eye.

Presently Rachel opened the piano and started to play the melody of the Chanukah hymn, *Mo'os Zur*. As the strains of that simple but sweet tune struck her ears Mrs. Benjamin closed her eyes, and, allowing her fancy to turn back the clock of time, she was a child again in a far remote country. Her father was singing the *Mo'os Zur*, in which she joined heartily. She was playing again the Chanukah games with walnuts for stakes, and all the faces of her playmates rose up before her mind in the most vivid colors.

While the mother was reveling in recollections of the past her daughter was wholly absorbed in thoughts about the future. She had seen twenty summers, which, according to the East Side standard, means that her springtime of life is nearly past. Money she had none. The few thousand dollars life insurance legacy left by her father were spent in her musical education, with the understanding that she would help support her mother and her brother Joe by her piano lessons. Of course, she could earn money by teaching music even if she did get married, and thus discharge her obligations. The Chanukah dance, she thought, might be the prelude to the wedding dance. But which invitation should she accept? She liked both Nathan and Gabriel well enough, and could even learn to love either when "the other charmer was away."

These perplexing thoughts were racking her brain while she listened with apparent calmness and interest to the lively discussion on the subject of Socialism and Zionism which was carried on by Nathan and Gabriel, who vied with each other in extolling their respective causes.

A long and hot argument, tempered by the feminine presence, was interrupted by the appearance of an elderly gentleman wearing eyeglasses, a kindly smile, and a neatly trimmed beard whose color was that of an Indian summer foliage. Mr. Herbst was an old friend of the family, and ardently desired to be even more than that.

"Joe, here is a Chanukah present," he said, handing him a small parcel.

"Oh, what is it?" cried Joe, hastily tearing off the paper wrapper. "It is a *Drehdel* or a *Trenderl* or a *Gor*, called in English a tee-totum."

"Tee-totum?" broke in Nathan, who prided himself on his knowledge of English. "I never heard that word before." And then, after holding his head in his hand for a few seconds, he jumped up, striking his forehead with the palm of his hand, and shouted gleefully: "I've got it! I've got it! The word comes from teetotaler, and this toy is so called because it acts like a drunken man, unable to stand up straight, just the opposite of a teetotaler."

"A fine explanation, but wrong—teetotally," said Rachel, who, having fetched a big dictionary, started to read in a pleasant voice:

"Tee-totum, a small four-sided toy of the top kind, used by children in a game of chance. The four sides exhibit respectively the letters A, T, V, D. The toy is set spinning, and wins and losses are determined according to the letter that turns up when the tee-totum has ceased whirling: thus A (*Latin aufer*, take away) indicates that the player who has last spun is entitled to take one from the stakes; D (*depone*, put down), a forfeiture or laying down of a stake; N (*nihil*, nothing) neither loss nor gain; T (*totum*, the whole), a title to the whole of the stakes. [That is, *T-totum*; *totum* represented by T, from the T marked upon it.]"

"Now, Joe," said Mr. Herbst, "this *Trenderl* has four Hebrew letters. The *Nun* stands for *nichts* (nothing), the *Gimmel* for *gans* (whole), the *Hay* for *halb* (half), and the *Shin* for *stell ein* (put up)."

"Please, Mr. Herbst," said Mrs. Benjamin, "tell these young folks also about the Hebrew sentence indicated by these letters."

"Certainly. These letters are the initials of *Nes Godol hoyo shom*, which means: A great miracle happened there."

"I suppose the miracle was," said Nathan, with a side glance at Gabriel, "that those sturdy Macabees fought for Zion instead of talking Zionism."

"And they were enabled to put up a good fight," returned Gabriel, "because there were no Socialists there to ridicule the national sentiment."

"National sentiment alone will not make good fighters," replied Nathan, "as you can see from the fact that those who are full of it failed to fight for their lives during the Middle Ages, and fail to do so even now when a pogrom occurs. They run instead to the synagogue to pray."

"This reminds me," broke in Mr. Herbst, fumbling in his pockets, "that I brought tickets for a Chanukah entertainment at our synagogue. I should be pleased to have you, Mrs. Benjamin, and you, Miss Rachel, attend. It will be this Saturday night."

(Continued on page 10)

## THE BANK FOR SAVINGS IN THE CITY OF NEW YORK

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The Board of Trustees has declared an interest dividend for the Six Months ending December 31st, 1913, at the rate of THREE AND ONE-HALF PER CENT per annum on all sums of \$5.00 and upward entitled thereto, and payable on and after January 20th, 1914. The dividend will be credited to depositors as principal January 1st, 1914. Deposits made on or before January 10th, 1914, will draw interest from January 1st, 1914.  
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Dated New York, August 19th, 1913.  
MOSES ESBERG, Executor.  
JOSHUA KANTROWITZ, Attorney for Executor, No. 320 Broadway, New York City.

TALLOF, IVAN.—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 Ivan Tallof, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at its place of transacting business, No. 149 Broadway, in the Borough of Manhattan, City of New York, on or before the 28th day of February next.  
Dated New York, August 1, 1913.  
FULTON TRUST COMPANY OF NEW YORK, Executor.  
DEWITT, LOCKMAN & DEWITT, Attorneys for Executor, No. 88 Nassau Street, Borough of Manhattan, New York City.

BOLTAN, JOSEPH.—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 Joseph Boltan, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business, Room No. 532, No. 119 Nassau street, in the City of New York, on or before the 15th day of April next.  
Dated, New York, the 8th day of October, 1913.  
JACOB BOLTAN, Executor.  
SIMON M. ROEDER, attorney for executor, 119 Nassau street, Manhattan.

LESE, RACHEL.—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 Rachel Lese, 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, Henry S. J. Flynn, No. 271 Broadway, in the City of New York, on or before the 3d day of January, next.  
Dated New York, the 25th day of June, 1913.  
ARMIN KOHN, BEN JACOBS, Executors.  
HENRY S. J. FLYNN, Attorney for Executors, 271 Broadway, New York City, N. Y.

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ITEMS OF INTEREST IN THE JEWISH WORLD.

It is estimated that 128,000 Jews emigrated from Europe in 1912.

Plans are being discussed for the erection of a synagogue at Burlington, N. J.

Mr. Abraham Strouse has been appointed a school trustee of Evansville, Ind.

Young Jews of Sharon, Pa., and vicinity, are organizing a Young Men's Hebrew Association.

The number of children attending the schools subsidized by the Anglo-Jewish Association is 12,918.

During the past year the Jewish Soup Kitchen of London, England, served 315,000 meals to the poor.

Jews of Augusta, Me., have organized a congregation to be known as Congregation Agudath Achim.

Joseph S. Hillson, who has served for two years as alderman of Somerville, Mass., has been re-elected.

Dr. Felix Well has been appointed assistant professor of French at the College of the City of New York.

Simon Martinez, earliest pioneer and wealthiest merchant of Martinez, Cal., died there on the 6th inst., aged 80.

There are over 150 Jewish students registered at the present time at the Cornell (N. Y.) College of Agriculture.

A number of prominent Jewish women of Chicago, Ill., have formed a local committee to assist in Palestinian uplift work.

The Dayton (O.) Board of Education have decided to eliminate all Christian references from the Christmas exercises this year.

A movement has been launched to organize the 15,000 Oriental Jews who have lately come to New York city into a community.

Anti-Semitic priests in Russia are still permitted to continue to belittle the letter of the Pontifical Secretary of State to Lord Rothschild.

The Pittsburgh (Pa.) Young Men's Hebrew Association has progressed materially during the past year and now has 1,473 members enrolled.

A concert of Jewish national music, given last month at the City Hall in Glasgow, Scotland, was attended by over 1,500 co-religionists.

The new Hebrew Free School at Walker avenue and Eleventh street, Norfolk, Va., has been completed and will be formally dedicated next month.

The death is reported at Manchester, England, of Mr. Emanuel Wise, at the age of seventy-three. Mr. Wise was an active member of the community and for many years treasurer of the Manchester Old Hebrew Congregation.

Mr. Isaac Seligman, who entered on his eightieth year last week, has been appointed an honorary citizen of Balesdorf, his birthplace in Bavaria.

The Russian painter Svethoslavsky is preparing a portrait of Bellis for the Moscow Museum. Some Russian writers have dedicated poems to Bellis.

The formal opening of the Esther Robinson Jewish Orphanage at Winnipeg, Manitoba, the first of its kind in that section, took place last week.

Victor D. Brenner, the designer of the Lincoln penny, has received a commission for a \$50,000 bronze for the entrance to Schenley Park, Pittsburgh, Pa.

Mr. Abraham Caplan, a graduate of the New York School of Philanthropy, has been elected director of the Jewish Educational Alliance of Savannah, Ga.

A Pittsburgh, Pa., branch of the Union of Orthodox Hebrew Congregations will be established as a result of the visit of Rabbis Hyamson and Drachman to that city last week.

The Kieff "Lianine," a strong anti-Semitic organ, has created a sensation by printing a scathing criticism of the Russian Government and its attitude in the Bellis matter.

Mr. Nathan Jaffa, of Roswell, N. M., was elected Grand Master of Masons in New Mexico on October 22, and Grand High Priest of Royal Arch Masons the following week.

The boys' department of the Jews' Free School, in London, England, is the largest single department in any of the London elementary schools, accommodating 2,160 pupils.

At the recent local Massachusetts elections ex-Alderman Harry Cohen, of Chelsea, was elected alderman from Ward Two, and Joseph M. Levenson was re-elected School Committeeman.

Rabbi A. M. Ashinsky and about fifty others have filed an application with the Pittsburgh (Pa.) Court of Common Pleas for a charter for a Hebrew institute, which is "to foster a knowledge of Jewish history and ethics."

The Associated Jewish Charities of Chicago, Ill., announce that within a few weeks an addition to the tuberculosis sanitarium at Wingfield will be opened, thereby greatly increasing the capacity of the institution.

Simon Oberndorfer, one of the oldest residents of Kingston, Ontario, died lately at the age of 83. Mr. Oberndorfer had been in business in Kingston for the past fifty-seven years, and had served several terms as alderman.

Jacob Trost, a well known Jewish citizen of Cincinnati, Ohio, died last week in his seventy-first year. Mr. Trost, who served in the Union Army during the entire Civil War, was active in B'nai B'rith circles and was an ex-president of District Grand Lodge No. 2.

Solomon Feingold, one of the most prominent of Worcester (Mass.) young Hebrews, died on the 10th inst. Mr. Feingold was born in Worcester in 1885, and while a student at Harvard University won the Pasteur medal for debate.

M. Druyanov, the editor of "Haolam," the Hebrew Zionist organ in Russia, has been arrested for absconding himself abroad for a serious operation while proceedings were in progress against him in connection with Zionist propaganda.

By royal decree the gold medal of honor has been bestowed on Herr David Abraham Bueno de Mesquita, of Amsterdam, and a grant of 1,200 florins was voted to him from the treasury to enable him to complete his studies in painting.

Despite the fact that the subscriptions to the Chicago (Ill.) Associated Jewish Charities amount to \$450,000 for the current year, the association is in dire distress and unless \$78,000 is immediately forthcoming some of the demands cannot be met.

Following the Bellis trial at Kieff, 1,600 Jewish students of both sexes in the schools of dentistry at Kieff have by order of the Governor been served with notices of expulsion, on the ground that they possess no legal right of domicile in Kieff.

The late David Weinstein left \$4,000 to the Massachusetts Institute of Technology to found a scholarship to be awarded preferably to a Jewish student. Mr. Weiss also left bequests to the German Aid Society and the Hebrew Benevolent Society.

Mr. Bernard M. Baruch has presented the city of Camden, S. C., with a modern and fully equipped hospital building on spacious grounds. The gift is made to the city of his birth and is a memorial erected to his father, Dr. Simon Baruch, of New York city, who was present at the ceremonies. The gift represents an outlay of \$40,000.

Ernst Nathan has been elected president of Hillel Lodge, I. O. B. B., of Brooklyn. Exactly fifty years ago Mr. Nathan was elected president of the lodge and served for ten years. He is now 79 years old. He was once president of the Brooklyn Hebrew Orphan Asylum and is now president of the Keap Street Temple and interested in Brooklyn charity work.

The Committee of the Jewish Orphanage at Cape Town, South Africa, have decided to erect a new building which will provide for all the requirements of Jewish orphans in the Cape Province, as the present home is quite inadequate for the purpose. A large piece of ground in a suitable position has been granted by the Municipal Council, and it is proposed to raise \$20,000 for the building.

The Jassy anti-Semites have held another meeting at which they formulated demands for the exclusion of Jews from the army, the establishment of a control of all foreign Jews arriving in Roumania, the prohibition of Jewish meetings and the introduction of further economic measures against our co-religionists. The meeting also wired to the king, protesting against any concessions to Jews.

Corrected returns show that the number of Jews elected to the Italian Chamber of Deputies is sixteen. Seven are lawyers; and in addition to the prominent men previously mentioned, the members include Count Herschel de Minerbi, who was for some years attached to the Italian Embassy in London, and Baron Elio Morgurgo. As the Jewish Senators number fourteen, no less than thirty Jews have seats in Parliament.

Two of Baltimore's earliest Jewish settlers died last week, Moses Schloss, aged 83, and Hannah Segel, aged 79. Mr. Schloss spent the last fifteen years of his life in unostentatious charity, and every Jewish institution in Baltimore was the recipient of his bounty. He was the oldest member of the Shearith Israel Congregation, while Mrs. Segel was the oldest member of the Madison Avenue Synagogue, having worshipped with that congregation for over sixty years.

Mr. I. M. Goodman has been unanimously elected to the Mayoralty of Springs (Transvaal), with which town he has been closely identified for many years. Mr. Goodman, apart from general public life, has always taken an active interest in local Jewish communal matters. For four years the new Mayor was a government nominee on the Witwatersand East School Board, but he had to resign owing to ill-health, and on this account, too, he resigned from the board of Boksburg Hospital, on which he had served for a similar period.

Hitherto, the constitution of the Republic of Peru has only recognized one religion, Roman Catholicism. The practice of other religious beliefs was not authorized. The Chamber of Deputies, however, has adopted an amendment to the constitution, which proclaims the equality before the law of all religions. The reform at present interests but a small number of Jews who reside at Lima, and have, until now, been unable openly to practice their faith; but it is anticipated that the alteration to the constitution will have the effect of attracting a considerable number of Jews to Peru.

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Zionists Preparing for Shekel Week.

American Zionists are preparing for Chanukah shekel collection week—an annual event in Zionist activity. In many cities a house-to-house canvass is being arranged. The shekel is the annual poll tax of every member of the Zionist organization.

The Federation of American Zionists has sent out the following appeal to the Jewish public:

"The Zionists are engaged in a work of great value to the entire Jewish people. They are arousing Jewish consciousness, strengthening Jewish pride, and redeeming the soil of Palestine for the good of all Jews who feel an attachment for their people and the land of their people.

"They have established colonies in Palestine that are a source of great satisfaction, for they demonstrate that in the Holy Land alone are Jews able to establish themselves on the soil as agriculturists on an independent and self-supporting basis. They have established a chain of schools that are a pride not only to Palestinian Jewry but also to all who feel that the cradle of Jewish race and religion should not be culturally barren.

"This work Zionists have been doing unaided by a majority of their brethren. But it is a work that all Jews should contribute to. And more especially the organization which has maintained all these enterprises is entitled to the sympathy and support of all these Jews. The shekel collection is intended for the enrollment of members of the Zionist organization. It means that you pay 25 cents per annum as the minimum tax which entitles you to a voice in the organization.

"Fellow Jews, do not shirk the payment of this shekel tax!"

Orthodox Laymen and Rabbis Confer with Dr. Hildesheimer.

Over fifty leading orthodox rabbis and laymen held a conference Tuesday evening with Dr. M. Hildesheimer, the representative of the Agudath Israel of Frankfurt, Germany, who is here on a visit on behalf of that organization. A committee including Messrs. Edwin Kaufman, Henry Glass and Dr. S. Friedman drew up a tentative programme, which will include nightly speaking at various synagogues, culminating with a mass meeting to be held at Cooper Union at an early date.

A vital question discussed was the advisability of confining membership to those who are strictly orthodox or admitting those who are orthodox in their sympathies, but not in their practice. Among those who participated in the discussion were Rabbis Drachman, Klein, Mendes, Margolies, Glick and Jaffe, of New York; Levinthal, of Philadelphia, and Shaffer, of Baltimore.

Another Bronx Congregation.

The most recent addition to the number of Jewish congregations in this city is Temple Beth Elohim, with headquarters at the Hunt's Point Palace, 163d street and Southern Boulevard, where services will be conducted every Friday evening and Saturday morning. The form of the service will be reform, with organ and choir. The first services, held last Friday evening, were largely attended.

Rabbi J. D. Spear, who will lead the congregation, lectured Friday evening on "Our Next Religion," and will in future preach every Friday evening and Saturday morning. At the close of the service last Friday evening Mr. Wm. Oppenheim spoke briefly on the history preceding the organizing of the congregation, appealing to those not already affiliated to join in the work.

C. C. N. Y. Menorah Society.

On Wednesday evening, December 10, Professor Richard Gottheil, of Columbia University, delivered an address before the Menorah Society of the College of the City of New York, on "Jewish Problems in Many Lands." He spoke about the conditions and difficulties of the Jews in various countries, and the solutions of these problems were discussed by the members of the society.

On Thursday, December 11, Professor Overstreet, of the department of philosophy of the College of the City of New York, addressed the members of the Menorah Society at a forum meeting. The subject was, "Is Universalism Possible?" and the talk was followed by a spirited discussion on the part of the students.

Yesterday (Thursday) Mr. Alexander H. Kaminsky, an alumnus of the college and president of the Big Brothers' Association, will deliver a public lecture on "The Big Brother Movement." Next Sunday evening, December 21, the Menorah Society of Normal College will hold a sociable at Temple Beth-El, in honor of the Menorah Society of the College of the City of New York.

B'nai B'rith Activities.

Under the auspices of the Committee on Intellectual Advancement of District No. 1, Independent Order B'nai B'rith, a Chanukah ball will be held at the Hotel Astor the first night of Chanukah, December 24, 1913.

The lodges in New York will hold a joint meeting and a class initiation of candidates at Pabst's Columbus Circle, Monday, December 29, when it is expected to initiate fifty candidates. The meeting will be addressed by Rev. Dr. Joseph Silverman, president of District No. 1.

The convention of the district will be held February 1 and 2 at Springfield, Mass. The Committee on Convention of Springfield Lodge has arranged to hold the sessions in the Mahogany Room of the New City Hall, and it is expected that the Mayor of the city, the Governor of the State and prominent city officials will attend. It is also expected that a class of fifty candidates will be initiated at the Grand Lodge session.

Various rabbis of the most prominent temples and synagogues throughout the States of New York, Massachusetts, Rhode Island and Connecticut are to deliver addresses on the work of the I. O. B. B. during the next few weeks.

A meeting will be held in Boston on January 9 looking toward increasing the membership in that city.

In response to the resolution recently passed by Maccabee Lodge recommending that a strictly kosher kitchen be maintained at the Home in Yonkers, the Board of Governors at their last meeting acting favorably upon the resolution, unanimously decided to maintain absolute Kashruth in the Home in the future.

The Immigration Bill.

We are in receipt of a letter from Congressman Goldfogle from Washington, D. C., dated the 13th inst., in the course of which he refers to the Immigration bill now before Congress. Congressman Goldfogle says:

"Yesterday the Committee on Immigration held a sixteen hours' continuous session, beginning at ten o'clock a. m. Friday, and adjourning at five minutes of two o'clock this morning, and this against the protest of a few of my associates and myself. The committee assigned two days for hearing, but granted this only after my colleagues, Mr. Moore, Mr. Sabath and myself had made a most determined effort to secure hearings. This morning every member of the committee must be worn out with a strain of sixteen hours' session. The committee is called together again at ten o'clock and the chairman insists upon proceeding and it is just as likely as not that they will continue the session all day and way into the night. Such a course of procedure is unprecedented, yet the majority of the committee being determined to enact laws for the restriction of immigration seem set on keeping the committee in continuous session, even though members may have to sit up all night and neglect all other business as well as all other Congressional duties they are called upon to perform. That is the situation down here now on the Immigration bill."

Annual Meeting Home for Aged and Infirm Hebrews.

The annual meeting of the members of the Home for Aged and Infirm Hebrews was held at the home building on Sunday morning last and resulted in the re-election of the following: President, Julius Ballin; first vice-president, Mrs. Jacob Rothschild; second vice-president, Sol. Kohn; treasurer, Frederick Nathan, and the following trustees: Mrs. L. Zeckendorf, Mrs. P. J. Goodhart, Mrs. Henry Morgenthau, Mr. Morris Sternbach, Mr. Sol. Kohn, Mr. Philip Berolzheimer, Mr. Malvin Gutman, Mr. Leopold Rossbach, Mr. Frederick W. Marks and Mrs. Albert Kaskel.

The institution is in a flourishing condition and is the largest shelter of its kind in the world. The oldest inmate is 104 years old.

Three hundred and eighteen patients are now being cared for. It was announced at the meeting that \$25,000 had been subscribed for the work of the institution.

Young Men's Hebrew Association of the Bronx.

A Chanukah entertainment will be given by the children of the Y. M. H. A. Hebrew school on Thursday, December 25, 1913, at 8 p. m. In addition to a play, some good musical numbers have been provided.

The classes in civil service and English to foreigners are doing very good work. A class in public speaking and one in commercial law has been organized under the direction of Mr. Asher Blum and Mr. M. M. Fertig, respectively.

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### ENGAGEMENTS.

**BUTLER-NEWMAN.**—Mr. and Mrs. William Newman, of 1229 Park avenue, announce the engagement of their daughter, Mildred, to Mr. Charles M. Butler.

**DECKINGER-GOTTFRIED.**—Mrs. Henrietta Gottfried announces the engagement of her daughter, Hannah, to Mr. Herbert Deckinger.

**FLECK-AARONSON.**—Mr. and Mrs. I. M. Aaronson, of 1933 Clinton avenue, announce the betrothal of their daughter, Jeannette R., to Mr. Harvey L. Fleck. Reception Sunday, December 21, 1913, from three until six.

**FRIEDMANN-MINZIE.**—Engagement is announced of Helene M. Minzie to David Friedmann, son of Mr. and Mrs. Herman Friedmann.

**GOLDBERG-BOROSCHEK.**—Mr. and Mrs. W. Boroschek, of 24 West Eighty-second street, announce the engagement of their daughter, Frances, to Mr. Harry B. Goldberg. At home Sunday, December 21, from three to six.

**GOLDSPINNER - FEIERSTEIN.**—Mr. and Mrs. G. Feierstein announce the engagement of their daughter, Minnette, to Mr. Louis I. Goldspinner. Reception at the Savigny, 229 Lenox avenue, Sunday evening, December 21, after eight.

**GROSSMAN-DAVIDSON.**—Mr. and Mrs. Max Davidson announce the engagement of their daughter, Lillian, to Mr. Isidore Grossman. Reception at Hotel Bon-Ray, December 28, half-past eight p. m.

**HERTZ-COHN.**—Mr. L. Cohn, of Newark, N. J., announces the engagement of his daughter, Clara, to Mr. Adolph Hertz, of Johnstown, N. Y.

**ISRAELSON-SAGER.**—Mr. and Mrs. L. Sager announce the engagement of their daughter, Rae, to Mr. Louis Israelson.

**LAZAROE-VAN PRAAG.**—Mr. and Mrs. John Van Praag, 204 West 110th street, New York city, announce the engagement of their daughter, Bessie, to Mr. Jack Lazaroe, of New York.

**LAZARUS-DISLER.**—Mrs. F. Gilson announces the engagement of her niece, Sarah H. Disler, to Max M. Lazarus.

**LEVEEN-ROSENBLATT.**—Mr. and Mrs. Benjamin Rosenblatt announce the engagement of their daughter, Hannah, to Mr. Elias F. Leveen. Reception Sunday, December 28, after seven p. m., 1391 Stebbins avenue, Bronx.

**LICHTENSTEIN - WOLFINGER.**—Mr. and Mrs. B. Wolfinger, of 824 St. Nicholas avenue, announce the engagement of their daughter, Bertha, to Mr. Simon Lichtenstein. At home Sunday, December 21, three to six.

**LINETZKY-MELNICK.**—Mr. and Mrs. Max Melnick, of 420 Riverside Drive, announce the engagement of their daughter, Rose, to Dr. David Linetzky. Reception Hotel Majestic, Sunday, December 28, three to six.

**LOWENSTERN-WOLFF.**—Mr. Lippman Wolff announces the engagement of his daughter, Gertrude, to Mr. Albert A. Lowenstern. Reception at Hotel Marseilles, Broadway, corner 103d street, Sunday, January 4, from three to six o'clock.

**MILLER-GOODMAN.**—Mr. Louis Goodman, 411 Seventh avenue, Brooklyn, announces the betrothal of his daughter, Florence, to Mr. Samuel Miller.

**NUSSBAUM-WEINBERG.**—Mrs. I. Weinberg, of 822 Fox street, Bronx, announces the betrothal of her daughter, Bess, to Ben Nussbaum, of Bradford, Pa.

**RIBMAN-LEBOWITZ.**—Mr. and Mrs. I. Lebowitz, of 270 Riverside Drive, announce the engagement of their daughter, Cecilia, to Mr. Benjamin C. Ribman, of Brooklyn.

**RODBELL-SCHREIBER.**—Mr. and Mrs. Isaac Schreiber, of 212 East Broadway, announce the engagement of their daughter, Sadye Irene, to Mr. George Rodbell, 850 Kelly street, Bronx.

**SCHOTTENFELS - DINKELSPIEL.**—Mr. and Mrs. Henry Dinkelspiel, of 80 St. Nicholas avenue, announce the engagement of their daughter, Daisy, to Mr. Clarence Schottenfels.

**SONBERG-ZWEIFEL.**—Mr. and Mrs. Joseph Zweifel, of 912 Kglly street, Bronx, New York, announce the betrothal of their daughter, Lena, to Mr. Samuel Sonberg. Reception Sunday, December 28, 1913, at Hotel Savoy, from three to six.

**ZELLNER-NEWMAN.**—Mr. and Mrs. Hugo Zellner, of 774 Beck street, Bronx, announce the engagement of their daughter, Dorothy, to Mr. Morris Newman. At home Sunday, December 28, from three to six p. m.

### MARRIAGES.

**ADLER-GOLDMAN.**—Mr. and Mrs. Jacob H. Adler, of No. 75 East 124th street, announce the marriage of their daughter, Frances, to Mr. Harold Goldman, by Rev. Dr. M. H. Harris, at Temple Israel of Harlem, 120th street and Lenox avenue, on Tuesday, December 16, 1913.

**FREIDER-FELDSTEIN.**—On Sunday, December 14, 1913, at Carlton Hall, Miss Hannah Feldstein to Mr. Joseph L. Freider, by Rev. Dr. Adolph Spiegel.

**IGSTAEDTER-BAYER.**—Mr. and Mrs. Edmund Bayer, of 87 Hamilton place, announce the marriage of their daughter, Alice, to Mr. Oscar Igstaedter, on Sunday, December 7, 1913.

**GOLDENHEIM-GLUCK.**—On Tuesday, December 9, 1913, at the Hollywood, Miss Pauline Gluck to Mr. Jacob Goldenheim. Rev. Dr. Adolph Spiegel officiated.

**LEVI-STEIN.**—Mr. and Mrs. J. A. Stein announce the marriage of their daughter, Adele J., to Francis S. Levi, Wednesday, December 3, 1913.

**LEVIN-BECK.**—On Sunday, November 23, 1913, Loy L. Beck and Charles Levin, by Rev. B. A. Tintner, at Vernia Hall.

**LONDON-STEIN.**—On Sunday, December 9, 1913, Miss Katherine Stein to Mr. Solomon London, by Rev. Dr. Isidor Reichert.

**ROSENBLUM-SHAPIRO.**—Henry Rosenblum, Many Shapiro, by Rev. A. H. Nieto, Sunday, December 7, 1913. Receiving Sunday at 1044 Forest avenue.

**STEINBERG-SIMSON.**—Mrs. Rose Simson, 562 West 144th street, announces marriage of her daughter, Rae, to Abe Steinberg, by Rev. Edward Lissman.

### BAR MITZVAH.

**BERNHEIM.**—Mr. and Mrs. Charles M. Bernheim, 235 West 102d street, announce the Bar Mitzvah of their son, Jesse, on December 20, 1913, at the West End Synagogue, 160 West Eighty-second street. Reception Sunday, December 21, at the Hotel Marseilles, Broadway and 103d street, from three to six p. m.

**BLUM.**—Mr. and Mrs. Albert Blum announce the Bar Mitzvah of their son, Leonard Morton, on December 20, at West End Synagogue, 160 West Eighty-second street.

**BURGER.**—Mr. and Mrs. A. Burger, of No. 49 East 106th street, announce the Bar Mitzvah of their son, Joseph, on Saturday, December 20, 1913, at the Mt. Zion Temple, No. 41 West 119th street.

**HARRIS.**—Mr. and Mrs. M. Harris, of No. 204 West 121st street, announce the Bar Mitzvah of their youngest son Harold, on Saturday, December 27, at 10 a. m., at the Ohab Zedek Synagogue, No. 12 West 116th street. At home Sunday, December 28, from 3 to 6 p. m. No cards.

**MISKEND.**—Mr. O. Miskend announces the Bar Mitzvah of his son, Herbert L., on Saturday, December 20, 1913, at Temple Beth Elohim, Keap street, Brooklyn.

### BIRTHS.

**SAMILOW.**—To Mr. and Mrs. L. B. Samilow (nee Adele Reis), 730 Riverside Drive, December 10, 1913, a son.

**SPENCER.**—Mr. and Mrs. Samuel W. Spence (nee Rose Zelenko), 1890 Seventh avenue, announce the birth of a son, December 19, 1913.

### IN MEMORIAM.

**GINSBURG.**—In affectionate and cherished remembrance of my father, BERNHARD GINSBURG, who departed this life (Kislev 25, 5669), December 1, 1907, Yahrzeit December 24, 1913. He was cheerful and charitable in thought, word and deed; self-sacrificing, loving and true; ever a help, an encouragement and an inspiration to those about him, which endeared him to all; but grossly wronged by those who should have served him first.

LEON BERNARD GINSBURG.

**Beth Israel Nurses Graduate.**  
The graduation exercises of the Training School for Nurses of the Beth Israel Hospital took place last (Thursday) evening at Tuxedo Hall, Fifty-ninth street and Madison avenue. There was an interesting programme and the diplomas were presented to the graduates by Mr. Joseph H. Cohen, president of the Beth Israel Hospital.

### SOCIAL.

A Chanukah entertainment will be given by the Sabbath School of Temple Emanu-El, of the Bronx, on Sunday, December 28, 1913.

A number of Broadway stars will invade the Bronx on Thursday evening, December 25, to participate in the entertainment to be given for the new Sons of Israel Congregation recently formed by residents of the Tremont-West Farms section. The entertainment will be given at the Hunts Point Palace, 163d street and Southern boulevard.

The children of the religious school of Isaiah Temple are preparing for a Chanukah play to be given at the Hotel Marseilles on Sunday afternoon, December 28.

A surprise party was tendered to Miss Veleska Rosenbaum at her residence, No. 707 St. Nicholas avenue (Harvard Court), on Tuesday, the 9th inst., in honor of her eighteenth birthday. Miss Rosenbaum's engagement to Mr. Walter E. Kohler has just been announced.

### IN THE SYNAGOGUES.

**ADATH ISRAEL (Bronx).**—Rabbi Mayer Kopstein preaches this evening on "Jewish Traits."

**AGUDATH JESHORIM.**—Rabbi David Davidson preaches Sabbath morning on "A Divided House Cannot Stand."

**AHAWATH CHESED SHAAR HASHO'MAYIM.**—Rabbi Isaac S. Moses preaches Sabbath morning on "Our Unheroic Age."

**BETH-EL.**—Dr. Samuel Schulman preaches Sabbath morning. Sunday at 11 Dr. Schulman will lecture on "When Will Social Reform End?"

**BETH ELOHIM (Southern Boulevard and 163d street).**—Rev. J. D. Spear will lecture this evening on "Music and Religion." Sabbath morning "Where Is the Beth El?"

**BETH ISRAEL BIKUR CHOLIM.**—Rabbi Aaron Elsemann preaches Sabbath morning on "The Brother in the Pit."

**B'NAI JESHURUN.**—Rabbi Joel B'au preaches Sabbath morning on "Gifts from Parent to Child."

**EMANU-EL (Bronx).**—Rev. Dr. Isidor Reichert preaches Sabbath morning on "The Portion of the Law."

**HEBREW TABERNACLE.**—On Friday evening Rev. Dr. E. Lissman lectures on "The Value of Money—Its Origin, Its Uses, Spiritual and Material."

**ISALAH.**—Rabbi Samuel Greenfield will preach this evening on "The Dreamer and the Visionary." Sabbath morning "Joseph and His Brethren."

**KEHILATH JESHURUN.**—Rabbi Herbert S. Goldstein preaches Sabbath morning on the weekly "Portion of the Law."

**MT. NEBOH (Washington Heights).**—Dr. Anspacher will lecture this evening on "The Wonder-Working Magician." Sabbath morning "The Egyptian Joseph."

**MT. ZION.**—Rabbi B. A. Tintner lectures this evening on "Things That Are Worth While." Sabbath morning Rabbi Tintner preaches on "Joseph."

**NEW PEOPLE'S.**—Rev. Dr. Samuel Buchler preaches Sabbath morning on "The Portion of the Law."

**PINCUS ELIJAH (118 West Ninety-fifth street).**—Rev. Dr. Gustav N. Hausmann will preach Sabbath morning on "Time Vindicated the Victim of Blackmail."

**SHAARI ZEDEK OF HARLEM.**—Rev. Dr. Adolph Spiegel preaches Sabbath morning on "The Meeting of Two Estranged Brethren."

**SINAI (Bronx).**—Rabbi Ephraim Frisch, of Far Rockaway, will occupy the pulpit this evening. Sabbath morning Rabbi Max Reichler will preach on "The Riches of a Broad Spirit."

**SONS AND DAUGHTERS OF ISRAEL (56 Orchard street).**—Rabbi Israel Odes will preach Sabbath morning on "The Portion of the Law."

**YOUNG MEN'S HEBREW ASSOCIATION.**—Rabbi Aaron Elsemann will lecture at services this evening.

**YOUNG MEN'S HEBREW ASSOCIATION (Bronx).**—Mr. Ruben A. Posner will lecture this evening on "Isalah the Prophet."

**YOUNG WOMEN'S HEBREW ASSOCIATION.**—Mr. Sol. M. Strook will be the speaker at the services this evening.

**Mt. Zion Congregation.**  
The newly elected officers of the congregation will be installed on Sunday evening, December 21, at 8 p. m. There will be a musical and literary programme given during the evening. The principal feature being a lecture by Mr. Dr. Samuel Schulman preaches.

**"WHEN WILL SOCIAL REFORM END?"**  
Services begin at 11 o'clock. All are welcome.

**Sabbath Morning, at 10 o'clock, sermon by "The Egyptian Joseph." All Welcome.**

**Services begin at 11 o'clock. All are welcome.**

Paul Bern, of the Medical Review of Reviews, on "The Guilty Man," a play by Ruth Helen Davis, soon to be produced at the Eltinge Theatre, with John Mason in the leading role. All are invited.

**Farewell Reception to "Yehoash."**  
The many admirers of Sol. Bloomgarten, better known as "Yehoash," and famed for his Yiddish poetry, will tender him a farewell reception at Carnegie Hall to-morrow (Saturday) night prior to his departure for Palestine, where he intends to make his home in future. There will be an interesting literary and musical programme, and "Yehoash" will read some of his poems.

**Dinner to Rabbi E. L. Solomon.**  
A dinner was tendered to Rabbi E. L. Solomon by the members of the Congregation Kehlath Israel of the Bronx last Saturday night in celebration of Dr. Solomon's seventh anniversary as minister of the congregation. The dinner, which took place at Vienna Hall, was largely attended. Mr. M. M. Fertig acted as toastmaster and introduced in turn Prof. Solomon Schechter, Prof. I. Friedlander, Rev. Dr. H. P. Mendes, Rev. Dr. Charles I. Hoffman, Rev. Henry S. Morals and Rev. J. L. Magnes, the latter presenting the guest of the evening with a handsome silver loving cup, the gift of the congregation. Dr. Solomon responded fittingly. At the conclusion of the banquet dancing was indulged in by the young folks.

**New Directors for Beth Israel Hospital.**  
The Beth Israel Hospital has added to its directorate the following gentlemen: Judge Otto A. Rosalsky, and Messrs. Leon Kamalky, Harris Wolff, Emanuel Neuman, Abraham Bijur, Milton D. Einstein and Joseph Ravitch. Preceding the last meeting of the board a dinner was tendered to the board by the president, Mr. Joseph H. Cohen, and at this dinner the newly elected directors were introduced to the other gentlemen composing the board. Considerable enthusiasm was manifested concerning the new building. The directors were all in favor of immediate building operations, and as a result of this meeting there are strong possibilities that at the next annual meeting a report will be presented which will gladden the hearts of the friends of a new and greater Beth Israel Hospital. The building fund consists of \$300,000, \$100,000 being in cash, and \$200,000 in unpaid subscriptions.

**Baron de Hirsch's Birthday Observed.**  
The birthday of Baron Maurice de Hirsch was very appropriately and fittingly observed in the synagogue of the Baron de Hirsch Agricultural School on Saturday morning, December 13. In the course of the morning's exercises a very eloquent and interesting address on "The Life and Activities of the Baron" was delivered by the superintendent of the school, Mr. Louis J. Cohen. During his remarks he cited several anecdotes regarding the Baron, which showed his devotion and loyalty to his brethren. He also emphasized the fact that the inspiration to undertake the various philanthropic enterprises in which the Baron busied himself was stimulated by his noble wife, the Baroness Clara de Hirsch.

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**New People's Synagogue.**  
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### Leaves from Heinrich Heine's Note Book

(Continued from page 2)

gates of Rome can Carthage be defended.

Israel lacks energy. Chiropodists (David Friedlander & Co.) have sought to heal the body of Judaism of its fatal excrescences, and on account of their unskillfulness and their cobweb bandage of reason, Israel must bleed to death. Would that the delusion that impotency, privation of strength, one-sided negation are glorious, might soon cease.

Any suspicion of his patriotism roused in Börne a degree of anger which the mere reproach of Jewish descent could never provoke. Indeed, it amused him when his ene-

mies, from the purity of his life, could find nothing worse to say against him than that he was an offshoot of the stock that once filled the world with renown, and in spite of its degradation has not lost all its old consecration. In fact he often boasted of his descent in his humorous way, and once, parodying the words of Mirabeau, he said to a Frenchman, "Jesus Christ, qui par parenthèse était mon cousin, a prêché l'égalité," etc. In truth, the Jews are of the clay of which gods are made, trodden under foot to-day, kneeled to tomorrow; some go creeping round in the shabby cloak of an old clothes man, while others attain the highest places among men; and Golgotha is not the only mount whereon a Jewish god has bled to save the world. Jews are a race of genius, and whenever they go back to their first prin-

ciples they are grand and noble, putting to shame and outstripping their course oppressors.

#### PART II.

Year ago, when I was in Poland, and knew the great Rabbi Manassa Ben Naphthali at Cracow, I loved to listen to him when from his full heart he spoke of the Messiah. I forgot in which book of the Talmud you may read the details that the great rabbi truly related to me, and only the outlines of his description yet linger in my memory. The Messiah, he said, was born on the day when Jerusalem was destroyed by the wretch, Titus Vespasian, and ever since he has dwelt in the fairest palace of heaven in splendor and joy, wearing on his head a crown like a king—but his hands are bound with golden chains

"What mean these golden chains?" asked I, wondering.

"They are needful," answered the great rabbi, with a sly look and a deep sigh. "But for these chains, when the Messiah oftentimes loses patience, he would hasten down, and too soon, at an unmeet hour, would attempt the deliverance. He is no lazy dreamer. He is handsome and slender, but terribly strong—and in the bloom of youth. The life he leads is always the same. He spends most of the morning in needful prayer, or in laughter and jest with his servants, angels in flowing robes who can sing sweetly and play the flute. Then they comb his long hair and anoint him with yellow nard and put on him his princely robe of purple. All the afternoon he studies the Cabbala. Towards evening he sends for his old chancellor, who is an angel in a flowing robe, and in the four strong state counsellors who are with him are angels in flowing robes. From a great book the chancellor reads to his lord all that has happened that day. Sometimes there are things at which the Messiah smiles well pleased, or shakes his head in anger. But when he hears how his people are oppressed here below he bursts forth in a mighty rage and roars till all heaven trembles. Then the four strong state counselors must hold him fast lest he should hasten down to earth, and they could not master him if his hands were not bound with golden chains. They soothe him with gentle words, that the time has not yet come, the true hour of deliverance, and at last he sinks on his couch and hides his face and weeps."

Somewhat in these words did Manassa Ben Naphthali speak to me in Cracow.

The last time I had the honor of waiting on Herr von Rothschild he was beaming with cheerful content, and his roseate humor was almost poetical, for, as I once said, at such bright moments the baron lets the stream of his content flow in rhyme. Although he succeeded quite well on this occasion, he could not find a rhyme to "Constantinople," and scratched his head, as all poets do in search of a rhyme. As I am a bit of a poet myself, I took the liberty of asking the baron whether the Russian zobel (sable) would not rhyme with Constantinople. But the rhyme did not seem to please him; he did not think England would endure it, and it might cause an European war that would cost the world much blood and himself a deal of money.

The contrasts are boldly paired, Love of pleasure in the Greek, and the thought of God in the Judaeae.

Oh! this conflict will never end, The true must always contend with the beautiful.

Life was pleasant to me; I had become the favorite poet of the Germans, and was even crowned like a German emperor at Frankfort. White-robed maidens strewed flowers before me. Oh, it was sweet! Why, then, must I go home through Jew Lane? As I passed through it in my triumphal progress a horrid hag crossed the street in front of me and made a threatening gesture, as if prophesying bad luck to me. I stopped short before the creature and fell back a step, and my wreath, my beautiful wreath, fell into the dust of the street. Ah, me! From that hour a fatal odor has clung to my laurels, an odor that I cannot banish! What a pity for my lovely, lovely wreath!

[Written in 1849. Heine died in 1856.]

I am no longer a comfortably stout Hellene, rejoicing in life, gayly looking down with a smile on the serious Nazarenes—I am only

a poor, dying Jew, a wasted figure of woe, a wretched being!

Not one of my family is opposed to it (conversion to Christianity) except myself. This act may be of importance to me, as through it I may the better devote myself to the cause of my unhappy co-religionists. But I should consider it a blot upon my dignity and honor if I were to be baptized in order to obtain a post in Prussia—in dear Prussia! \* \* \* Vexation may drive me to become a Catholic, and hang myself.

I had not hitherto especially loved Moses, probably because the Hellenic spirit was strong in me; and I did not forgive the Jewish lawgiver his hatred of everything pictorial and plastic. I did not see that Moses, in spite of his enmity to art, was himself a great artist, and had the true artistic spirit. Only this artistic spirit in him, as in his Egyptian countrymen, was directed solely to the colossal and the indestructible. But unlike the Egyptians, he did not shape his works of art out of brick and granite, but built human pyramids and carved human obelisks; he took a poor race of hinds and made them a people that could defy the ages—a great, eternal, holy people, a people of God, that should serve as a pattern to all other peoples, a prototype of all mankind—he made Israel! With more reason than the Roman, could this artist, the son of Amram and Jochebed the midwife, boast of raising a monument that should outlast all works of brass!

I have never spoken with proper respect of the workmaster, nor of his work, the Jews—owing again to my Hellenic nature, to which Jewish asceticism is antipathetic. My partiality for Greece has since declined. I now see that the Greeks were only beautiful boys, while the Jews were always men, strong, unbending men, not only in old times but to-day, in spite of eighteen hundred years of persecution and poverty; I have learned to appreciate them better, and if all pride of birth were not in foolish contradiction with the revolutionary struggle and its democratic principles, the writer of these lines might be proud that his ancestors came from the noble house of Israel, that he is a descendant of the martyrs who gave a God and a moral code to the world, and have fought and suffered on every battlefield of thought.

Regarding his conversion:  
And unto the cross now bendest thou low,  
To the cross that erstwhile thou didst despise;

Which but a few short weeks ago Seemed so vile in thy scornful eyes.

The chastity of the Jews is probably the consequence of the aversion which they felt to Oriental sensuality and the immoral worship which flourished among their neighbors, the Egyptians, Assyrians and Babylonians, and has continued, changing only its outward form, to the present day.

From his will:  
Although I belong by baptism to the Lutheran sect, I do not desire that the clergy of that church be charged with my burial; I likewise renounce the services of any other priestly order in solemnizing my funeral. This desire springs from no leaning to free thinking. For four years I have laid aside all philosophic pride, and have come back to religious ideas and feelings; I die in the belief in one God, the everlasting creator of the world, whose mercy I implore for my eternal soul.

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# NEWS FROM ENGLAND.

(Exclusive Correspondence to THE HEBREW STANDARD.)

**The Jew in British Drama and His Evolution Towards Truthful Type—Another Protest on Words—Fraulein Rachel Hirsch Honored in Germany—Another Interview with Mendel Beilis—Some Novel Views of Semitism and Anti-Semitism—Leading Jewish Minister on Reform.**

London, Dec. 5, 1913.

"The Jew in Drama" was the title of a lecture delivered by the famous English actor, Arthur Bouchier, on November 29 at the Jewish Institute, London. Mr. Bouchier said the very name of Shylock has crept into our dictionaries as a term of reproach. We saw in the character of Shylock a person maddened by persecution. In the nineteenth century drama the Jew became a negligible quantity—a virtuous pawnbroker's rascally assistant. In the present century we saw the Jew financier represented as a Samson, sometimes as a Croesus with a distinctly domestic side, and as a Napoleon of finance. It was a far cry from the Jew-baiting days of Edward I to the days of Edward VII and King George, and if Shylock and Antonio were here to-day they would agree in hailing the Lord Chief Justice as a wise and upright judge.

Mr. Bouchier recalled the production of a play, "The Jew," in London in 1579. This is known to have been a pronouncedly anti-Semitic production, although the play itself and the name of the author are now lost. Another play of the same kind apparently followed in 1591 in the shape of Marlow's "Rich Jew of Malta." Then came the "Merchant of Venice." Mr. Bouchier dated the coming of the truer view of the Jew in British drama from the success of Edmund Kean, who was a Jew and a son of Aaron Kean. Other plays that Mr. Bouchier recalled were "The School for Scandal," in which the character of Moses was perhaps the least objectionable instance of anti-Semitic drama characterization, and Lessing's "Nathan the Wise."

At about the end of the eighteenth century one Richard Cumberland, author of several plays, which are now mercifully forgotten, produced a comedy called "The Jew," in which the principal character was represented as starving himself, out of sheer benevolence, in order to keep a Christian youth who had been shown the door by his father. The play was unsuccessful, the author lamenting that the Jewish community had done so little to support him at the box office, that unfailing cash register of what the public wanted. The author's next efforts on the same lines, "The Jew of Mogador," was even more tiresomely stupid. With the departure of popular prejudice, the Jew in the nineteenth century drama had become, as a rule, a negligible quantity, very rarely figuring as the leading character of the play. There was one exception, however. About twenty years ago John Hare produced at the Garrick "The Old Jew," a comedy by Sidney Grundy. The leading character was a self-made millionaire wretched amid his millions, very generous, almost a modern Don Quixote in his self-sacrifice. Occasionally a man of genius would draw with a few deft strokes a thumbnail portrait which survived in their memory when much was forgotten. Such a portrait could be admired in the play, "The War God," which was written a year or two ago by Israel Zangwill, to Mr. Bouchier's mind one of the great outstanding personalities in the Jewish race in his or any other time.

Replying to a vote of thanks, Mr. Bouchier said he would let his audience into a little secret. He had considerable Jewish blood in his veins, although it had now practically vanished.

My reference last week to the Chief Rabbi's quiet protest to a firm of dictionary makers with regard to their inclusion of the verb "to Jew" will be remembered. Another matter that wants protesting against, one would think, is the unjust discrimination which exists when a criminal happens to be of

the Jewish faith. I see in a current newspaper that a man convicted at the assizes was described as "Benjamin Polak, a Dutch Jew." What, in the name of charity and common sense has his religion to do with his offence, and on what principle, if his religion is stated, is the religion of other offenders passed over in silence? A day or two ago the portrait was published of Dr. Rachel Hirsch, the first German lady doctor to be granted the title of professor. That lady is a Jewess, but, as usual when it is a question of service to humanity and learning, that fact is omitted. I have never yet seen Professor Ehrlich described as a German Jew, Dr. Georg Brandes as a Danish Jew, or Professor Bergson as a French Jew.

The above-mentioned honor to Fraulein Rachel Hirsch is a very gratifying one. She is the granddaughter of the late Rabbi Samson Raphael Hirsch, the authoress of several interesting works of scientific excellence, and a specialist in bacteriology. A physician by profession, she is chief assistant to Professor Krauss at the University Clinic in Berlin.

The community is waiting eagerly for December 8 when, we understand, the question is to be settled as to whether the case of Mendel Beilis will remain as it is or be carried to a court of appeal for a further hearing. According to an interview in the "Jewish World" with Beilis he is penniless and homeless and is of the opinion that he ought to leave Russia owing to the many threatening letters he has received from Black Hundred scoundrels and others. He says he would eagerly go to America, provided he was sure of a living. Others of his friends advocate his emigrating to Palestine to join a colony that is to be founded and named after him. His bad health would, however, prevent this. Another scheme would send him to Frankfort, in Germany, where many Jews reside. The victim of Russian persecution has apparently also received attractive offers from various parts of the world. He states that his affairs are in the hands of a certain person who will not let him leave Russia until the approval of the American Jews is obtained. This seems rather mysterious, but it is probably true that until December 8 Beilis will not be allowed to leave Russia even if he wanted to and had the means.

Laurie Magnus, M. A., has been speaking during the past week on the recurrence from time to time of the element of Semitism in Jewish history, his address being delivered under the heading of "Semitism and Anti-Semitism." He said that the so-called signs of anti-Semitism, discerned on the surface of vulgar life, were infinitesimally negligible compared with the sign manual of Semitism graven indelibly on the monuments of time. He was not speaking of the crimes of religious or political hate, which had stained every century of the Christian church, and which had blackened Russia to-day with charges of "ritual murder" against the Jews. This was anti-Semitic by accident, and de-civilized, or anti-civilized, in kind, and it was opposed, not by Jews alone, but by all the guardians of the honor of God.

Commonly, if a Jew were asked what was the record of his race in modern literature, he would mention the eminent names of Maimonides, Spinoza, Heine and Zangwill, and would thereupon come to an abrupt stop. With all respect for these four distinguished men, to whom industrious research might conceivably add one or two more, the record was a trifle humiliating. But why count by names and individuals when they spoke of the inspiration of the Jews. The more he read the more he recognized that the debt of literature to the Jews was far bigger and far more important than their contribution to the system of finance.

He put the claim of the Semite no lower than the claim of the Greek himself. He averred, without fear of contradiction, that the study of literature revealed Jew and Greek seated together on the throne, supplementing and completing each other. They talked of anti-Semitism, meaning sometimes those savage outbursts against the Jews which disgraced the pretensions to civilization of backward nations like



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Russia and Roumania, and at other times that social exclusiveness which marked the decadence of manners in certain idle cliques and coteries of men of arms, or fashion, or birth, but never of intellect or worth, and at other times again, meaning trifles so insignificant as the caricature of prominent Jewish features. None of these, to his thinking, was anti-Semitism.

Anti-Semitism, as he read history, was killed at the dawn of modern culture by the infant Hercules in his cradle. All Jews were Semites, but not all Semitism was Jewish. Semitism was not limited to Hebrew believers. More and more he found himself gladly convinced that Judaism was a missionary faith and that Semitism was its message. More and more he realized the fulfillment, the gradual, cumulative fulfillment, of the inspired foresight of Isaiah. Those who worked for Judaism were working for high thought, pure life, and a noble hope, and every path radiated to the one goal. Wide or narrow though our outlook, vast or contracted though our station, to all alike the mission was confided, "Ye are my witnesses, saith the Lord, my servant whom I have chosen."

In opening the discussion, the Rev. Morris Joseph said that the lecturer's definition of Semitism and anti-Semitism was not quite the usual one. By Semitism he seemed to understand the influence of Biblical culture on modern thought and life, and if that were the right definition, then Mr. Magnus was perfectly right to say that anti-Semitism was practically dead, because to-day men were more alive to the enormous impress which the ideas and the teachings of the great teachers of the Bible had left upon modern life and thought. On the other hand, using the term in its ordinarily accepted meaning, there was a great deal of anti-Semitism still in existence.

One of the foremost Jewish ministers here, the Rev. Morris Joseph, already mentioned above, preached a striking sermon last week which, dealing with Judaism in the synagogue, was a justification of reform. He appealed more for unity than for uniformity, and made his meaning clear. Many members of the community disagreed with his remarks thoroughly, but there are many others who welcomed them and voiced their views in the editorial columns of the leading Jewish weekly journal in this country. The Rev. Morris Joseph said that to most people reform Judaism means, apart from abolition of the Second Day festival, exclusively an amended service. Fewer prayers, modernized prayers, a three years' cycle for the reading of the Law, an organ—this constitutes the sum total of reform according to the popular conception. The truth is that it means these things, only because it means much more. It means, said the reverend gentleman, a new attitude towards Judaism, a new interpretation of it.

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וישב

In order to insure the insertion of communications in the current issue of THE HEBREW STANDARD they must be in this office not later than Wednesday 10 a. m. of the week in which they are to appear.

"If you wish to live to be 100 years old," said one Ottoman Zar-Adusht Hanish, "eat garlic." No wonder so many centenarians are found under the roofs of some Jewish institutions for the aged, *moshab zekenim*, in these parts.

We are surprised, to put it mildly, that the Emanu-El Sisterhood of Personal Service recently held a neighborhood "party" for mothers and children on a Saturday afternoon. We need scarcely detail the reasons for the preceding statement. The Sisterhood is a Jewish organization, we suspect, and Saturday afternoon is part of the holy Sabbath, we know.

No one who followed the incidents of the Beilis trial and noted its outcome expected the prosecution (in this instance of the Russian government it was a persecution) to take an appeal from the jury's verdict. For this there had been altogether too much publicity both at home and abroad. To-day Russian despotism is indeed well tempered by a sort of foreign public opinion.

A recent report from the *Agudas Isroel*, the society for the dissemination of Orthodox Judaism, shows that this organization is continuing its propaganda work along previous lines. We note this fact with satisfaction, since reports and rumors have been current for some time that the *Agudas Isroel* was a movement of the past and that it had ceased all its labors in every direction. We fancy that where these reports were made the wish was surely father to the thought.

Rabbi Goodman Lipkind, of St. Louis, found that taxis were not to be depended upon to cause his reinstatement into his ministerial position. He placed taxis at the disposal of his friends of the congregation in order to bring out a full vote in his own favor. But, apparently to no purpose. Only one vote was cast for him, and we would be ungenerous if we suspected it was his own. And no less than 139 taxi-riders were on the other side. So there you are! A taxi won't save a rabbi his job.

Jews of Lynn, Mass., as such have taken sides on the license question, and, in the majority of instances, are opposed to opening the saloons on Sundays. We fail to see what Jews *qua* Jews have in common with a question of this kind. As citizens irrespective of creed or race they are well entitled to their opinion, but as members of our community the license agitation should not exist for them. This procedure is just as improper as that whereby Jews are banded together into partisan political clubs.

Rabbi Frederick Cohn, of Omaha, in a recent Friday evening lecture, declared that Roman Catholicism "has probably reached its zenith, played its full part in the economy of unfolding religious life." He spoke thus in the course of a lecture on the subject of the Catholic faith before his own congregation. Such forecasts are dangerous and unnecessary. Admitting how difficult it is for our rabbis to discourse brilliantly, even sensationally, on novel and interesting topics every Friday evening throughout the winter, we for our part believe they would be better served, would serve their people better, too, by devoting their full energies to expositions of Judaism, leaving Catholicism for the priests of that church and other religions to the spiritual guides of the various denominations.

The festival of *Chanukah* is once more before our doors. As we recall the heroic events it commemorates we renew our pledge of loyalty to our undying faith and its hallowed traditions. The Maccabees are personages to conjure with, to-day just as much as when they lived and had their being some two thousand years ago. Especially useful is the lesson taught by *Chanukah* to the younger generation. It appeals to them not only as the season of joy and gladness, but also, and more outstandingly, as an occasion for them to vow an unquenchable allegiance to the cause that loyal Jews hold dear. *Chanukah* should be observed in this spirit and thereby we Jews infuse a new and purposeful significance into it. Coming as it does at this important time for the dominant faith it exerts an irresistible appeal to all Jews to be true to themselves.

## MR. SCHIFF AND WIDOWS' PENSIONS

JACOB H. SCHIFF took advantage of his opportunity as one of the speakers at the recent silver-jubilee celebration of the Emanu-El Sisterhood of Personal Service to address the select company assembled there on the subject of pensions for widowed mothers. This is a problem which is now engaging the best thoughts and energies of the communal and the social worker. Mr. Schiff, as was to have been expected, has positive views on the question, and, in the presence mentioned, proceeded to elaborate them.

Briefly summed up, Jacob H. Schiff objects to pensions for widowed mothers on the ground that private agencies, the homes and the orphan asylums, are better fitted to deal with them than is the State or the municipality. For one thing, he opines that a private charity will more quickly respond to the dictates of the heart than will the public official charged with allocating such relief. Moreover, to his mind there is no reason why widows should become the especial objects of the public bounty.

We do not agree with Mr. Schiff in his opinion. We think that nowadays when our governmental agencies are becoming more and more paternalistic, and fortunately so, we may add, it is the express duty of the State to care for and protect the weaker members of the body politic. Especially do we believe that widowed mothers should be of right the objects of the protection of the general public; the widowed mother does her full duty by the State when she raises up able-bodied, law-abiding citizens for the State's advantage. This duty alone should relieve her of the care of struggling for her existence, for her daily bread. Doing thus her full duty by the State, it is equally the duty of the latter to succor her as much as possible. If old-age pensions and workmen's insurance are distinct subjects of governmental treatment in Europe, surely America may include widows' pensions within the scope of its public activities.

Moreover, when one can keep the little family together it is a primary duty, developing in the first instance upon the State, that nothing occur in even the slightest way to interfere with such a task. Yes, the day for pensions for widows has indeed dawned!

## THREE MODERN (?) JEWS (?)

VERY recently the Rev. Stephen Van Rensselaer Trowbridge, of St. Paul's Congregational Church in Brooklyn, preached a sermon before his congregation on "Three Modern Jews." Its purpose was to encourage his flock to persist in their feelings of "love" and "brotherhood" for the Jews and to endeavor "to bring the Jews of their vicinity nearer to Jesus." Mr. Trowbridge thought that his people could well regard the growth of the Jewish population in this city with equanimity when three such Jews as he described were of their race.

And the three Jews taken by Mr. Trowbridge as the burden of his sermonic remarks were the late Louis Meyer, a *meshummad*; Professor Edward A. Steiner, of the Grinnell College in Iowa, a prolific writer on immigration and other sociological topics, another *meshummad*—and Dr. Stephen S. Wise. To do the last full credit, Mr. Trowbridge does not regard him as of the fully elect, for he has not forsworn the faith of his fathers. Mr. Trowbridge looks upon Dr. Wise as suitable material (!?) for the conversionist, witness his sermons on Jesus of Nazareth last spring. In full justice to Dr. Wise we ought to add that he probably does not relish the Brooklyn minister's doubtful compliment, for Dr. Wise is strongly and militantly Jewish in his way.

But the blame for this "compliment" rests altogether on Dr. Wise. Why must he go out of his way to preach Jesus, instead of Moses, from his pulpit? He floats with the tide of fashion and adjusts himself to every chance straw of opinion which he regards as worth chasing. Mr. Trowbridge does not know that Dr. Wise is not representative of New York Jewry, nor that the Free Synagogue is a one-man institution. He looks upon Dr. Wise as a Jew "in whom there is no guile" (save the mark!). So that Dr. Wise, in the first instance, must be held accountable for this outburst from the Brooklyn clergyman. At the same time we cannot forbear pointing out that such "perversion" of their words is what our popular pulpitorators must anticipate when they embark on dangerous ventures such as interpretations in the Claude G. Montefiore style of the dominant faith for their own auditors.

To Mr. Trowbridge, however, we would say, and with all the emphasis we are capable of, that he little knows the Jewish people, either throughout the world or in Greater New York, if he imagines that *meshummodim* and radical reformers are potent examples for them to follow. His words are insulting to Jewry, and instead of inciting the Christians of the Trowbridge church with love for all men, especially for their Jewish brothers, they will cause the latter to feel due resentment at being regarded merely as fertile soil for the conversionist and the renegade. No, Mr. Trowbridge, your efforts to bring the Jews of New York "Christward" are foredoomed to failure in the light of your published words. If you would secure a hearing for your views from Jews, do not wantonly insult them by praising their traitors and deserters to their faces.

## THE SHECHINAH IN THE DUST

ויהי ר' אחי'ם . . . וירא ארניו כי ר' אחי'ם :

"And the Lord was with Joseph . . . and his master saw that the Lord was with him." (Gen. xxxix: 2, 3.)

OUR text requires no reinforcement; yet it is interesting to note that the Rabbis have tried to enhance its meaning by saying: "*rooh shechinah omedes al gabbo*;" i. e., Potiphar saw the Divine Presence constantly standing over Joseph. Here then are recorded two of the finest human achievements. The one is that "God was with Joseph;" the other that he made others see that God was with him.

The first I call a conscious achievement and not a free grant. God was with Joseph because Joseph was with God. The dwelling of God in our soul is conditioned upon the dwelling of our soul in God. God does not force open the door that has been shut tight against Him; but if we let down the bars and unlatch the door, He enters into our abode with the beaming countenance of a guest. But unless we invite Him, how can He come? That is to say, it requires conscious effort on our part to draw into our lives the divine influence. Inspiration—the inbreathing of God—is a voluntary act on the part of man.

That man is the active agent in the union of the divine with the human, does not appear on the surface. We like to think of inspiration as an act of divine grace, absolutely beyond human control, flowing in freely upon the soul. For we know of moments when the inflow of the spirit is so powerful and patent that under its irresistible sweep we appear entirely passive—mere channels stolidly confining the swift waters. In these moments thoughts flash up within our mind coming we know not whence; words burst forth from us with spontaneous eloquence; our hands accomplish heroic tasks, which otherwise would have perplexed us, with incredible ease. At such times we cannot but believe that God is with us, thinking for us, speaking through us, working with our fingers as with tools. At other times again, we feel as though we were spiritually barren. God is far away from us. There is not a spark to illumine the dense darkness of the mind; there is an abysmal emptiness in the soul; the voice halts, the lips falter, the hands fall limp into our lap. Just as the fertile moments of our life infuse us with rare fervor and fill us with ineffable bliss, so the sterile moments bring to us deathlike stillness and clammy despair—for there is nothing that drives the sting of pain so deep into a sensitive soul as the feeling that the vision is lost and all the springs of inspiration are suddenly dried up. Now, the conclusion which a comparison of our barren moments with our blessed moments would lead us to is that inspiration is wholly external and uncontrollable.

But this is only apparently so. We are not wholly passive even in our richest moods; we are not wholly helpless in the most unfruitful hours. Let us remember that the divine inspiration has for its channels our faculties, and these may always be under our control. We can always concentrate our faculties upon a desired object, and intense, purposeful concentration can never be devoid of fruit. We have it in our power to overcome our spiritual barrenness. God never refuses to accept the invitation of the individual soul; but sometimes the invitation must be repeated before He considers us worthy to act as His hosts, while at other times He enters our soul at the first whispered call. Sometimes, that is, less concentration is required than at other times; but withal it is true that God is with man only if man is with God.

And, moreover, readiness of inspiration depends upon the particular faculty through which we bid God enter into our soul. Clearly, there are some kinds of inspiration that are rarer, that are more fitful than others. Intellectual, artistic or religious inspiration is not so readily summoned. Men cannot always conceive a lofty thought, paint a picture, pen a poem or perform a sublime act of prayer. But there is one kind of inspiration which we can always, though with more or less strenuous forthputting of our energies, fully draw upon—Moral Inspiration. There is one door upon whose latch we can always lay our hand; there is one door through which God is always ready to enter—the Door of Duty! It was this door which Joseph held constantly open for God to enter; and though his task as a menial was of a lowly order, because glorified by an unswerving sense of duty, it became the continuous channel of God's revelation. God was with Joseph in his toil always, because Joseph always toiled to be with God.

And this is also the reason why Joseph succeeded not only in his first achievement, but in his second, too. Obviously, there are some kinds of inspiration that are more readily perceived and acknowledged by onlookers than others. Not everybody can appreciate the inspiration of a book or a statue. But there is scarcely anybody so obtuse as not to recognize the inspiration of a good life. Because Joseph succeeded in causing God to be with him in his daily work he succeeded in causing men to see that God was with him. When we descend upon the soil of common life and invite God to be our companion and fellow-worker, He will gladly sit by us on the ground or walk with us on the road; and when the enveloping dust flies upward under our busy hands or our eager feet, it will appear to all men as a cloud of trailing glory gilded by the beams of heaven's eternal radiance.

JOEL BLAU.

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We know and esteem the Rev. Dr. E. A. Wasson, of St. Stephen's Protestant Episcopal Church of Newark for his fearless and liberal utterances on the relations of Jews and Christians to each other. Dr. Wasson is an enthusiastic Episcopalian, which is his right, and he is also an earnest and respectful student of the beliefs of other men, which is his privilege. When he states, as he recently did at a charitable meeting in Newark, that "it is a great crime for a Gentile to attempt to proselyte the Jew from his ancient traditions," he utters a profound truth! one, moreover, which is not often heard in these broadly tolerant days, even. So, when we come across statements like this of Dr. Wasson's we gladly publish them for the benefit of our readers and perhaps for that of those misguided people who still regard the "saving of Jewish souls" as an act particularly pleasing in the sight of the Lord.

Rabbi Henry Berkowitz's suggestion, whereby the secular and the religious education of the child, kept strictly apart in accordance with the highest American ideals, could nevertheless be co-ordinated in effecting the proper development of our youth, strikes us as excellent. We know of no reason why the one phase of education should not be properly attended to, as much as, if not more than, the other. Rabbi Berkowitz is right in placing emphasis upon the point raised; our children, particularly if Judaism is to be preserved for the future generations yet unborn, need proper and thoroughgoing religious instructions.

By what license do the Associated Hebrew Charities of Rochester hold a "Christmas" sale and fair in aid of their funds? Surely it requires no argument to prove that Christmas has a peculiarly Christian connotation. If the Charities of Rochester wish to hold a *Chanukah* sale and fair their action were much more apposite. And *Chanukah* has a distinct Jewish appeal which Christmas cannot and should not have. Why Jews should ape the customs and methods of adherents of the dominant faith passes our understanding. If Christians holding a Christmas

sale devote a portion of their receipts to Jewish charity, their action is worthy of being applauded. But for Jews for their own to act thus, and to secure money by such means, entitles them to our severe condemnation.

*Jewish Charities* seems at last to realize that all "scientific" charity is not scientific. In its November issue it prints an article, "Scientific vs. Humane and Common-Sense Charity," by "G. E." From this we quote the following very pertinent extract, which sums up all our views on this question:

But I must say, and I am saying it emphatically, do not force that bitter scientific dose down the poor woman's throat without some kind of a wash-down. Bring a little of your heart into the work; speak to the unfortunate a word of cheer, a word of hopefulness, a word of consolation and encouragement, even when you have to overstep one or two scientific rules. Above all others, let us try to be charitable, painstaking and kind to all who have dealings with us, and especially with the mother of a child who is lost and expects us to help her. She cannot understand our scientific principles, even when the door is shut in her face a hundred times. She knows that "mein kind is mir krank," and that is impulse enough to force herself upon you every minute in the day.

May be our friends, the "scientific" social workers can explain why such a heartrending state of affairs should exist in any charitable society.

Prof. Boris Schatz, the energetic head of the excellent Bezalel school in Palestine, is now in this country in aid of the pecuniary interests of his organization. He, for the cause which he subserves, deserves well of our readers, and we trust their purse-strings will readily be unloosed to his appeal for aid in this enterprise.

We note with satisfaction that Ezekiel Leavitt, who is well-known to our readers, is now engaged in publishing *The Boston Jewish Voice*, a Yiddish weekly with a bi-monthly English section, which he competently edits. Mr. Leavitt is thoroughly familiar with the needs and ideals of our Yiddish-speaking reading public, and hence his journal fills a long-felt want in New England Jewry. We trust this newspaper is here to stay.

Hamburg Jewry, especially the Zionistic section of it, is now provided with a new organ, *Die Hamburger Juedische Nachrichten*, which is published bi-weekly and is replete with much local information of an interesting character. This journal is well printed and edited.

### THE TANGO.

There is a new craze; it's nothing short of it. When young and old, and every degree of the old are learning to dance what is called euphoniously, the "Tango," it can hardly be termed a normal state.

Suddenly the whole town, or rather a large part of it, are beginning to trip around to the cadence of lively airs. It's a harvest for the

dancing master, for everywhere one sees the invitation emblazoned, "Learn to dance the Tango."

It's, however, going at a too rapid gait to last. The dance will probably die out, with the same pace that it came in; for the present, however, it is amusing to witness the gyrations of those who indulge in it.

Whether it is a good thing for the young to indulge in is another question. Dancing halls are springing up everywhere, in which there is made a charge of five cents for each dance, and they are well patronized, and the participants of both sexes need no introduction to each other. One simply takes a lady and "goes." L'AIGLON.

### CORRESPONDENCE.

**Crowding the Young Mind.**  
Editor HEBREW STANDARD:  
Please give space to register a protest against the Board of Education of this city for making our children strain their young brains more than they ought to. We remember from our old school days how hard it was to memorize the multiplication table which used to run up to and include ten.

Now our educational authorities make the multiplication table run to practically any figure. I know that children, nine years of age (Class 4A), are made to memorize the table up to and including "17." To multiply, for instance, 8,976 by 17, the little fellows have to multiply 6x17 (mentally, of course)=102, write 2 and carry 10; multiply 7x17 (again mentally)=119, and with the carried 10=129, write 9 and carry 12, etc.

It seems to me that the effort a nine-year-old child must make to execute multiplications in the manner described cannot, but be detrimental to a proper development of the child's brain, and it is, therefore, no wonder to me that our children are sometimes so nervous and backward in their studies.

Very truly yours,  
ISRAEL N. PRENOVICH.

### Prof. Isaacs Returns.

Prof. A. S. Isaacs has just returned from his five weeks' lecture trip, as far west as St. Paul and south as San Antonio. His "Holland and the Art of Josef Israels" was the favorite topic, being given last on December 9, before the Washington Society of Fine Arts.

### Council of Jewish Women.

The New York section of the Council of Jewish Women had its monthly meeting on Tuesday afternoon at Temple Emanu-El. A full attendance of members was greeted by the president, Miss Sadie American.

Interesting reports were made by the various chairmen of the committees, who are earnestly and successfully pursuing varied vital philanthropic works in this city.

Miss Isaacs spoke on the progress of the religious schools instituted by the council. Miss Isaacs has had very gratifying results in her plan of making these schools partially self-supporting. The contributions show the parents' appreciation of the work and insure the success of the plan.

Mrs. Elkeles, chairman of the Committee on Philanthropy and Personal Social Service, made a very touching appeal for aid in her splendid work. This work is for the care of Jewish patients in non-Jewish hospitals. After helping in every way in the hospitals, it follows patients back to their homes and brings rare cheer and comfort into their lives. It secures such monetary aid as is needed, but personal service is its chief work. Mrs. Elkeles mentioned several touching cases, which showed the organized work that reached the unfortunate Jewish patients in a manner that no other charity does.

Mrs. Abraham, chairman of the Committee on Immigrant Aid, spoke of the work done for the immigrant girls—(1,095 entering in October), who dispersed to twenty-six cities outside of New York city as well as those, by far the greater part, who remained in New York. They are followed into their homes and help is given them where necessary. To-day, in the great cry against the social evil, it can easily be seen what this great work means.

Mrs. Piza spoke of her work among the Jewish blind and made an appeal for help in the way of business for those whom she has so well served in the way of business aid, educational aid, and recreation, in the way of concerts and visiting and cheer.

Mrs. Well, who is now carrying on the work as chairman of the Young Friends of the Blind, called on all the young people connected with the council to bring sunshine to the blind.

Miss Talladino sang charmingly from the "Queen of Sheba."

Eloquent talks were given by the honored guests of the meeting, Rev. Harry S. Lewis, of Manchester, England, and Rabbi H. G. Enelow, of Temple Emanu-El.

Dr. Lewis explained the *Chanukah* service, which is the feast of dedication, described thrillingly the Book of the Maccabees, the feast of light and liberty. Dr. Enelow spoke on the heroism of the women of Israel in the great Maccabean struggle, that struggle for the preservation of Judaism as a religion,

and the conservation of the Jewish faith as a voice in the world. He made a ringing appeal for loyalty.

### Cornell's President on Judaism and Morality.

"The Menorah Society in Cornell," said President J. G. Schurman at a recent Menorah meeting in Ithaca, N. Y., "is particularly worthy of encouragement, not alone because it makes us conscious of the great contribution of Judaism to civilization, but because it is particularly fitting in this university. We would be false to our own ideals if we allowed ourselves to become victims of particularism."

"That is the comprehensive note of the university," he continued. "We are glad with this comprehensive spirit to have this society to remind us what Judaism has contributed to the world and to teach the younger generation the great ideals which have played such a great and wonderful part in the history of the world."

"The university stands for morality. This is the contribution which this people has made and the great thing for which the world is striving. Our science, our history, our art, our literature and our mathematics are the contributions of the Greeks and are all right, but we must have morality or we are barbarians."

"There is another thing which we must have in our civilization and that is law and order. The people who developed this on a large scale were the Romans. It spread from them to all parts of the world and is still used."

This was the Roman contribution to modern civilization. No one who has been a student of history will say that sufficient attention has not been given to what the Greeks and Romans stood for.

"This other element cannot be dissociated with civilization, however. As Greece stands for art and Rome stands for law and order, so Jerusalem stands for morality, and so it occupies an exalted position in history. This is the distinguished note which runs throughout every verse and chapter of the Bible."

"The Menorah Society comes to the university with a challenge and defies us to ignore to our peril that which Judaism has contributed to civilization and which we have derived from it. We have derived our religion from this, and that spirit of Puritanism which was so closely connected with the settlement of the new world."

Mrs. S. J. Ezekiel, a well-known member of the community, and an extensive land owner in Calcutta, died suddenly of heart failure at the age of forty-two, at Darjeeling, last month. Mrs. Ezekiel was a lady of charitable disposition, and took great interest in the affairs of the community. No applicant went away empty-handed from her door. She was, too, a great supporter of the Talmud Torah School, and looked after the poor children as though they were her own. She was the main support of many a poor Jewish family. Lately, Mrs. Ezekiel contributed 20,000 Rs. for the rebuilding of the Naveh-Shalom Synagogue.

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**The Teetotum Decides**

Continued from Page Three

A dead silence fell upon the company. The proverbial pin, however, would have had no chance, because there came from the adjoining room the noise of the whirling *Trenderl*, intermingled with Joe's shouts: "Nathan wins! Gabriel wins! Gabriel again!" Joe evidently had found his own interpretation of the meaning of the Hebrew letters on the *Trenderl*.

Presently Nathan, inspired by the little boy's ingenuity, shouted: "Come on! Let the *Trenderl* decide the fate of our invitations. If *Nun* comes on top, I win; if *Gimmel*, Gabriel; and if *Shin*, it means the *Shul* (synagogue)."

"And what if *Hay* is up?" inquired Gabriel.

"The *Hay* could stand for home, sweet home," remarked Rachel, smilingly.

"Come to think of it," interceded Mrs. Benjamin, "the *Hay* wins without a spin. Next Sunday is the Yahrzeit of my beloved husband, and we'll stay at home."

It was raining hard when the three disappointed callers left together under the protection of a single umbrella, loaned by the hostess.

"Yahrzeit!" grumbled Nathan, who as the tallest held the umbrella. "How the cold, dead hand of death interferes with the enjoyment of the living. Well, I'll take Mamie Goldstein to the ball."

"And I'll take my sister," said Gabriel.

"And I my daughter," murmured Mr. Herbst, with a sigh.

As the trio turned a corner the policeman standing there remarked to another policeman, "See how those Jews huddle together."

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The other, a Jew himself, replied: "Yes; but only in times of storm."  
The next morning Mrs. Benjamin informed Mr. Herbst through Joe that she was mistaken in the date of the Yahrzeit, which happens to fall on the day preceding the entertainment.

**CORRESPONDENCE.**

**Sheboygan, Wis.**  
Editor HEBREW STANDARD:  
The Circle for Apocalyptic Studies of the Synagogue of Ahabath Sholom, of Sheboygan, Wisconsin, celebrated the occasion of completing the discourses upon the section of Nezikin, the fourth in the order of the Mishnayoth divisions. Rev. Alexander Blumoff leads the Circle and guides the studies during their sessions, and in the course of the gatherings, displaying at times efficiency, learning and erudition. Though a Hassid by training and a student of the old Russian school, Rabbi Blumoff devotes time and thoughts to the reading and perusal of the "Guide for the Perplexed," by the celebrated Maimonides of medieval fame. Your correspondent, at the invitation of Rev. Wolf Kaplun, vice-president of the Circle, delivered a series of speeches before both members of the Synagogue of Ahabath Sholom and of the Studious Circle, on Saturday and Sunday, the 7th and 8th of Heshvon, respectively.

Very truly yours,  
NACHMAN HELLER.

**The Blood Accusation.**  
By RABBI M. M. SIVITZ.  
But I passed then by thee, and I saw thee stained with thy own blood, and I said unto thee, In thy blood live; yea, I said unto thee, In thy blood live." (Ezekiel, 16-6.)  
The word of the Lord came unto Ezekiel saying, "I have seen thee stained with thy own blood, and I said unto thee, In thy blood live, yea I said unto thee, In thy blood live." 'Tis truly thus! Blood lives forever! To efface it is utterly impossible! It lives and its voice grows ever louder and stronger until it reaches heaven, its cry comes to the very throne of glory! And thus said the Holy One, blessed be He, unto Cain: "The voice of thy brother's blood crieth unto me from the ground," and the earth itself trembles at the accusing voice of the blood, for although the Creator of nature has permitted it to absorb everything, even blood, it may receive from the hand of Nature but not from the hand of the one who has shed it, for upon it, too, still hovers the curse of the Lord from the moment that it opened its mouth to receive Abel's blood that was shed from the hand of Cain, his brother, for the Holy One, blessed be He, said, "Your blood, however, on which your lives depend, will I require at the hand of every breast—at the hand of man—at the hand of every man's brother" (Genesis, 9-5-6), and thus is it said (Psalms, 79) "Let there be made known among the nations before our eyes the vengeance for the blood of thy servants which hath been shed." "For he that inquireth after acts of blood hath remembered them; he hath not forgotten the cry of the afflicted." (Psalms, 9.)

The Midrash tells us, "Because the cry against Sodom and Gomorrah is great," said Rabbi Chanina, "it is great and increasing."—"thus said the Holy One, blessed be He, even if that cry

would wish to become silent, the blood of the girl (that they had killed for giving alms) would not allow it to become silent," for every cry ever becomes weaker until it ceases, but the cry of blood does not cease but becomes ever louder and stronger. We can now understand the words of the Sages of blessed memory concerning the paragraph, "And the children of Israel sighed by reason of the bondage, and they cried, and their complaint came up unto the Eternal (Exodus 1), the Rabbins then explained and it is also quoted by Rashi in loco, that Pharaoh (who was suffering from leprosy) bathed himself in the blood of (Jewish) children by the advice of his physicians." Whence did the Sages of blessed memory infer that such was the case (Did the Jews not suffer then even greater persecutions?),

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but this cry that grew ever stronger until it reached heaven was undoubtedly from the same cause as the cry against Sodom.  
 How easy it is now to understand why the Holy One, blessed be He, commanded Moses to show Pharaoh that his staff turned into a snake and after that to put his hand into his bosom and to take it out leprous, and then the third sign, to turn the water into blood—all this in order that the serpent that bit them (Pharaoh) should understand that because, by reason of his having become leprous, he bathed himself, by the advice of his physician, in the blood of the Jewish children—that that blood was crying to the Holy One, blessed be He, and arousing his wrath to utterly destroy him.  
 Of the ten plagues that the Holy One, blessed be He, brought upon the Egyptians the plague of blood was the first, then came the plague of the frogs in order to teach the Egyptians the lesson that they should have protested when they saw Pharaoh bathe in human blood, but as they remained indifferent and did not raise their voice in protest, therefore they were punished, measure for measure, by the deafening noise of the croaking frogs.  
 The plague of blood was a derisive rebuke to Pharaoh, who in his thirstiness bade his cupbearer to bring him water, the latter filled the glass at the fountain and handed it to his lord, "What have you brought here?" cried Pharaoh. "I asked for water, you brought me blood! It is blood, not water! Blood is not water!" and as he thus fumes and rages the voice of the Holy Spirit thunders against him, "Woe unto thee, Pharaoh! Thou sayest blood is not water! When thou didst require water for bathing thou didst ask for blood. Why didst thou then not perceive that blood is not

water? If instead of water thou didst choose blood, drink now blood instead of water."  
 When the Lord smote every first-born in the land of Egypt and there was a great cry, the like of which there never was before, that is the cry that ever increases in loudness and strength, the Holy One, blessed be He, commanded that a lamb be killed and its blood sprinkled upon the doors of the dwellings in order to teach that the act of blood brings the cry of blood and that it is impossible to cover the blood that was shed except with the blood of the one who has shed it, for from the very bowels of the earth it trembles and cries out against him who has shed it. Judah, too, said to his brothers, "What profit will it be if we slay our brother and conceal his blood? Is it possible to conceal his blood?" exclaimed Judah; "we will never be able to conceal his blood, for the cry of blood ever grows louder and stronger."  
 Not only does human blood cry from the bowels of the earth against the one who has shed it, but the blood of battle, too, cries to heaven against the one who has shed it, therefore did the Holy One, blessed be He, command "Any man

whatsoever of the house of Israel that killeth an ox, or a sheep, or a goat, in the camp or that killeth it out of the camp, and bringeth it not to the door of the tabernacle of the congregation to offer it as an offering unto the Lord before the tabernacle of the Lord; as blood-guiltiness shall it be imputed unto that man, blood hath he shed (Leviticus 17). However, there is a way to appease the blood of cattle if it is brought as a sacrifice to the Lord or if it is slaughtered in accordance with the laws concerning the slaughter of animals, but it cannot be covered according to the law. However, the blood of beasts and birds is appeased by covering it with earth, and the Holy One commanded the Shochet to cover it. (Hence the Sages of blessed memory have inferred that only the Shochet must cover it.)  
 Hear me! O beloved brethren! Ye, who to-day are standing in horrified astonishment! In this generation! In the twentieth century! When the light of culture has cast its benignant rays upon the very ends of the earth and almost every one is enlightened! How could their hearts have emboldened them, this day, to make such a foolish accusation—a "blood accusation," which was long since exploded and discredited, even in the middle ages! But let this not be surprising in your eyes—the Holy One, blessed be He, is punishing you, measure for measure; a great number of you are to-day partaking of meat which was not properly purged of its blood according to the law—ye are thus eating the meat with its blood—therefore the cry of the blood came unto the Holy One, blessed be He, for not only does blood cry from the bowels of the earth, from the bowels of man, too, it cries, for it is living blood—as the Holy One, blessed be He, said through his prophet Ezekiel, "In thy blood live! In thy blood live!"  
 Pittsburgh, Pa.

**Dr. White's Opinion.**  
 Andrew D. White, former ambassador to Russia, speaking of Sulzer, says: "It is strange how the Jews of the East Side in New York support him. They look upon him almost as their savior and defender, while in reality there is no one in the country who has done them more harm than he has. As a result of his efforts we now have no treaty with Russia, and, theoretically, no one from this country can enter Russia. Practically, of course, this is not carried to an extreme, but for several generations it is probable that there will be no Jews allowed to enter."  
 That is what the Express pointed out regarding the repeal of the Russian treaty at the time Sulzer was forcing it through Congress and afterward. Moreover, events have proved it to be correct. Will American Jews never open their eyes to the shameful manner in which they have been deceived in this affair of the Russian treaty?—Buffalo Morning Express.

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The Bucharest anti-Semites have succeeded in carrying on their propaganda to the extent of creating a pogrom panic in the city. The excitement of the mob at the last anti-Jewish meeting attained threatening dimensions, especially against the Order of Bnei Brith, which the Jew-baiters described as an institution dangerous to the State. They actually demand the banishment of its organizers from the country. Military patrols were called out to maintain order, and the police surrounded the hall at which the meeting was held. After the proceedings the crowd broke the police cordon, and began to plunder the residence of a Jewish doctor. Mounted patrols, however, dispersed the rioters, who, however, succeeded in inflicting severe injuries on a Christian child which they took for a Jewish boy.

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MUSIC AND DRAMA.

At the second subscription concert of the Russian Symphony Society on Tuesday evening, January 6, 1914, at Aeolian Hall, Modest Altschuler will introduce a new symphony by Ippolitow-Ivanow.

Mikhail Mikhailovitch Ippolitow-Ivanow, the son of a mechanic in the royal service, was born in 1859 at Gatchina, Russia. He took a course in the St. Petersburg conservatory studying composition under Rimsky-Korsakow.

Having been informed that his name was being used frequently during the

action of "Two Lots in the Bronx," the novel three-act musical comedy-drama now playing at the Adolf Philipp Theatre on East Fifty-seventh street.

My Dear Mr. Philipp:—I enjoyed your play, "Two Lots in the Bronx," very much. It is humorous, pathetic and more than interesting to the end.

As ever your friend, JULIUS HARBURGER.



Rebecca Davidson.

A piano recital will be given by Miss Rebecca Davidson at Aeolian Hall on Monday evening, January 12, 1914.

- 1. Overture "Rienzi".....Wagner
2. a. Narrative from "Lohengrin".....Wagner
b. Love Song from "Die Walkure".....Wagner
Leo Slezak.

Madame Mathilde Marchesi, the great teacher of singing, who died in London a couple of weeks ago, was a Jewess by birth, the daughter of a wealthy Frankfurt family named Graumann.

Michael von Zadora, the Polish pianist, makes his first recital appearance in New York at Aeolian Hall on Thursday afternoon, January 22.

of Bach, Beethoven, Liszt and Chopin will have a prominent place on his January recital programme.

Jacques Kasner, violinist, who made a successful appearance in Aeolian Hall last season, will be heard again in recital Wednesday evening, January 28.

For his second New York recital in Aeolian Hall Sunday afternoon, January 11, Harold Bauer has prepared a programme that is altogether unique, consisting as it solely does of dance music.

Jacques Thibaud, the well-known French violinist, who has not been heard in America for nearly ten years, will give an Aeolian Hall recital Monday afternoon, January 5.

Mr. J. Francis Smith, tenor, will give a song recital at Aeolian Hall on Sunday evening, December 21.

Eleven compositions in dance form will comprise the unique programme Harold Bauer will offer at his second Aeolian Hall recital Sunday afternoon, January 11.

Sunday evening the Philharmonic Society of New York will give the first of its concerts for the masses at Madison Square Garden.

- 3. Overture "Tannhauser".....Wagner
4. a. Bridal Chorus from "Lohengrin".....Wagner
b. Chorus "Awake," from "Die Meistersinger".....Wagner
Leo Slezak.

Vaudeville will reclaim its own next week when Bert Williams, the funniest man on the stage, will make a brief return to vaudeville at the Palace Theatre.

Bud Fisher's comical cartoon creations, "Mutt and Jeff," whose exciting experiences as depicted by the pen of this master humorist have convulsed the world, will be seen at Cohan & Harris' and A. H. Woods' Bronx Opera House Christmas week, beginning Monday, December 22.

Rupert Hughes' farce "Excuse Me" will be offered for the delectation of Bronx theatregoers at the Royal Theatre next week.

The big holiday attraction, "Hop o' My Thumb," continues to draw large

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Young Men's Hebrew Association.

The annual meeting, dinner and testimonial to Hon. Marcus M. Marks, to take place on Sunday evening, the 21st, is the chief center of activity this week.

The following directors, whose terms of office are about to expire, have been renominated:

Dr. Louis Fischer, Mr. Simon Gottschall, Mr. Jerome J. Hanauer, Mr. Levi Hershfield, Mr. Lawrence W. Mack, Mr. William Prager, Mr. Jacob Stein, Mr. Herbert N. Straus, Mr. Henry M. Toch, and Mr. Cecil B. Ruskay for unexpired term.

Young Women's Hebrew Association.

Miss Lillian Leonson, one of the instructors of the religious school, is coaching several members of the school in Mrs. Janie Jacobson's Chanukah play, "For Liberty."

On Saturday evening, the 27th, the members of the Marianna Stroock Literary Circle will give a dance at the Ellis-mere.

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**BROOKLYN NOTES.**

**New Y. M. H. A. for Brooklyn.**

A movement has been started by a number of well known gentlemen in the vicinity of Central Brooklyn to promote the welfare of a Y. M. H. A., which has been recently organized. At a meeting held at its temporary quarters, Congregation Glory of Israel, situated on the corner of Throop and Willoughby avenues, Brooklyn, enthusiastic members versed their sentiments towards making the movement a success. All interested are invited to be present at the next meeting, which is to be held Tuesday evening, December 23, at 8.30 p. m., at the same place.

**Hebrew Educational Society.**

Mr. Adolph Feldblum, president of the Hebrew Educational Society, will lecture this (Friday) evening on "The Land Laws of the Bible."

The R. G. C., a girls' club, will give an entertainment on Sunday afternoon, December 21.

A Chanukah entertainment by the pupils of the Sabbath school has been arranged for Sunday afternoon and evening, December 28.

**Charity Workers Dine.**

A banquet was tendered last Saturday night at the Hopkinson Mansion, 428 Hopkinson avenue, to the officers and directresses of the Brooklyn Hebrew Home for the Aged. More than 300 persons attended. The officers recently gave a bazaar at the home for the purpose of raising \$15,000, with which to complete the home, at Dumont and Howard avenues. About \$11,000 was raised by the fair, and last Saturday night more than \$3,000 was contributed.

The women in whose honor the banquet was tendered are: Mrs. S. N. Berlin, Mrs. B. Trosky, Mrs. Mary Weegler, Mrs. Flora Groden, Mrs. Sarah Werbelowsky, Mrs. Max Berger, Miss Sopia Krefetz, Mrs. Bertha Lurie, Mrs. Jennie Small, Mrs. S. Seldman, Mrs. Sarah Solomon, Mrs. N. Misel and M. Shapiro.

**Julia Herzl Zionist League Organized.**

A number of graduates of the Hebrew National School of Brooklyn have decided to honor the memory of the late Julia Herzl (wife of the Zionist leader), the fifth anniversary of whose death has just occurred, and have formed an association to be known as the Julia Herzl Zionist League of Brooklyn. The meetings have been held in private, but the first open meeting to the public will be held on Sunday afternoon, December 28, at a place to be announced later. Various papers will be read and the meeting will also be in the nature of a Chanukah celebration.

The officers for the present are Esther Spector, president, and Miriam E. Raffel, secretary. Information may be had by addressing the president, at No. 217 Siegel street, Brooklyn.

**Young Folks' Social League.**

The members of the Young Folk's Social League were treated to a spirited debate at the meeting on December 11. The topic was "Resolved, That Foreign Immigration Be Restricted to a Literacy Test." The affirmative side was upheld by Messrs. Herman S. Barnett and Arthur Booth and the negative by Messrs. Maxwell Barnett and Simeon Schiff. The judges unanimously declared in favor of the affirmative side.

**The Civic Forum.**

Harry Watson, the well-known lawyer, lecturer and author, will speak on "The Philosophy of Moses" Sunday evening at eight o'clock in the auditorium of the Kaplan School Building, No. 1731 Pitkin avenue, Brooklyn, under the auspices of the Civic Forum of the Kaplan School, of which Nathan H. Seldman is director. On the following Sunday Swami Bodhananda will speak on "Ethics and Religion." Each lecture is followed by questions and open discussion. The public is cordially invited.

Mrs. Otto Kempner, chairman of the Council of Jewish Women, reports that during the month of November the national office has requested information of seventy-four cases, sixty-eight of which have been located and cared for. Friendly visits have been made to one hundred and seventy, and thirty-six have been referred to night school. Employment has been found for three.

Mr. Abelman, who, since the inception of the Brooklyn Federation of Jewish Charities, has been connected with the institution, has been appointed assistant secretary, in place of Mr. William Mitchell, who held the office of executive secretary.

Everything is in readiness for the banquet to be given under the auspices of the Brooklyn Federation of Jewish Charities at Kismet Temple, on December 21. The demand for seats has been most satisfactory and the event as planned promises to eclipse anything ever attempted by any Jewish body in this city. Rabbi M. J. Gries, of Cleveland, Ohio, will be the principal speaker.

There is but little doubt that the most popular of all this season's attractions in Brooklyn will be Julia Sanderson in "The Sunshine Girl" at the Montauk Theatre, where that daintiest of musical comedy stars comes for a three days' engagement, commencing with a matinee Christmas Day. Miss Sanderson, who has captivated playgoers in many tuneful musical entertainments such as "The Arcadians" and "The Siren," is coming to Brooklyn this time as a star. Charles Frohman, her manager, having elevated the little artist to this high position last season when he produced "The Sunshine Girl" in

New York, where it scintillated and rivaled the orb it is named after, for over six months. George Edwards originally produced this famous musical comedy at his Galety Theatre in London and it ran for two years there with Phyllis Dare in the title role. Then Charles Frohman came along and outbid a host of competitors for the American rights, as he had wisely decided that this was the ideal role and play to carry Miss Sanderson to successful stardom. His judgment and faith in Miss Sanderson were both vindicated by the triumphant success last year in New York.

"The Girls of the Gay White Way," with Harry "Dutch" Ward, Sam Hearn and Helen N. Eley, which was admittedly the biggest success on the Columbia Circuit last season, will be seen here again next week at the Star Theatre. It is reported that the Gordon-North Amusement Company, who are the proprietors of this aggregation, and who have gained a widespread reputation for the excellence of their productions, have this year overstepped all their previous endeavors, and have assembled a show which when once seen will not be soon forgotten.

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Office of the Grand Lodge of the United States and District Grand Lodge No. 1, 21 W. 124th St.

Office of the District Grand Lodge No. 2, 108 La Salle Street, Chicago, Ill.

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REPRESENTATIVES TO EXECUTIVE COMMITTEE FROM DISTRICT GRAND LODGES. EMIL AUSSIG, ISAAC ANDERSON LOEB, BENJAMIN BLUMENTHAL, Chairman of Finance Committee.

District Grand Lodge No. 1. SAMUEL STURTZ, Grand Master; ABRAHAM HAFER, Grand Secretary; A. E. KARELSEN, Grand Treasurer.

Aachi Sholem Lodge, No. 56, received an official visit from Grand Master Samuel Sturtz, accompanied by Past Grand Master Emil Taussig, Grand Secretary Abraham Hafer, Isidore Krielsheimer, Morris Fleischman and Samuel Michaels on Sunday, December 14, 1913, at their rooms, 116th street and Lenox avenue. A son of Brother Gumpert, one of the most active members of the lodge was initiated, and he also proposed a brother-in-law. The officers of the lodge assured the visiting officials that the good work would be kept up during the coming year. In a short time this lodge will move into the clubhouse, where all the members can avail themselves of the various privileges of the house.

Grand Master Samuel Sturtz and staff officially visited Palestine Lodge, No. 36, on December 11, at the clubhouse. Addresses were delivered by the grand master and grand secretary and by Brothers Taussig and Krielsheimer.

Peter Cooper Lodge, No. 98, celebrated its thirtieth anniversary on Sunday, December 7, 1913, at the clubhouse. The brothers and ladies assembled in the lodge room in the afternoon and were addressed by Grand Master Sturtz and Brother Emil Taussig. A banquet in the reception room followed, in which 200 participated. Addresses were made by Grand Master Stern, who spoke on "The Order"; Grand Master of the District Samuel Sturtz, on "Fraternity"; Grand Secretary Abraham Hafer, on "Financial Standing of the Institution," and M. Taufstein, on "The Ladies." A dance followed, which continued until the small hours of morn. The supper was catered by Brother M. Taufstein, and Sig. Zarek acted as toastmaster.

Special invitations have been sent by District Grand Lodge No. 2 to Grand Master M. S. Stern and Grand Secretary Abraham Hafer to attend the bi-annual convention, to be held in Chicago on January 11, 1914.

Grand Master Samuel Sturtz, accompanied by Bros. Taussig and Krielsheimer, will visit New Haven Lodge on Sunday, December 21. The members have consented to hold the meeting in the afternoon in order to permit the visitors to return to New York on the same day.

Arrangements are being completed by Bay State Lodge, No. 62, and Moses Mendelson Lodge, No. 25, to receive the grand master at a joint meeting on December 28, 1913.

One of the liveliest lodges in the West is Isalah No. 22. At the last meeting six neophytes were initiated, and they have assured the Grand Lodge that this work will continue for some time to come. It is a pleasure to note that most of the Chicago lodges are doing good work for the order, and Brother Sol Kahn, grand master of District No. 2, can be congratulated on the excellent work that is being accomplished. It is understood that he will succeed himself as grand master.

A son of First Deputy Grand Master of District No. 2 Fred P. Kirschner was initiated into Columbus Lodge No. 112, of Chicago, on Sunday, December 7,

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**Jacob A. Cantor.**

Mr. Cantor was educated in the grammar and high schools of New York city, and graduated from the University Law School in 1875. He was admitted to the bar in 1876 and since that time has been actively engaged in the practice of his profession.

Mr. Cantor was elected to the Assembly as a Democrat in 1884. He was re-elected in 1885 and 1886, and the two latter years was chairman of the New York delegation of that party. Mr. Cantor was the author of what is known as the "Cantor Franchise Act," which prevented the giving away of street railway franchises, the pioneer legislation that led to the creation of the Railroad Commission, and finally to the Public Service Commission.

In 1887 he was nominated and elected State Senator from the Fourteenth Senatorial District as a Democrat, and during the first session was chosen by his associates as their leader. He served continuously until 1893, when he refused to be a candidate again for that office. He was the Democratic leader throughout the entire period, and in 1892 and 1893 was president of the Senate and acting Lieutenant-Governor and chairman of the Finance Committee.

He was the close personal friend and had the respect of the late President Cleveland, and of Governors Hill, Flower, Morton and Black, and for the first time in many years, in 1892 and 1893, was enabled, by reducing appropriations, and from other sources, in first of those years, to wipe out the State tax, so that no direct tax was levied, and in the second year, to reduce the tax rate to the lowest in history of the State. He put through the bill creating the State Naval Reserve.

In 1901 he was elected Borough President of Manhattan. He served for two years, declined to permit use of his name for renomination in order that he might return to his profession. His administration of that office was signalized by the putting up of street signs and many public improvements now familiar to this city.

In 1902 he received votes in the Democratic State convention for Governor. Mayor McClellan appointed Mr. Cantor in 1904 chairman of the Committee on Highways and Parks of the City Improvement Commission, and Mayor Gaynor appointed him chairman of the Commission on Congestion of Population and also as a member of the Paving Commission created through the Chamber of Commerce, Merchants' Association and Automobile Club of America. He devoted his time, ability and service to the city on these commissions. He is now serving the city as chairman of the Seventh Avenue Subway Extension Commission.

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While in the State Senate Mr. Cantor was the foremost advocate of the Freedom of Worship bill, which, through his earnest efforts, became a law. Under this law, for the first time in the history of the State, children in the various State institutions were allowed to worship in their own faith.

While chairman of the Finance Committee of the Senate, Mr. Cantor made provision for an appropriation for the visitation of rabbis to the Jewish inmates in the various State penal institutions.

**Harlem Hebrew Educational Institute.**

The Collegiate Zionist League of the Institute will hold a mass meeting in the auditorium on Saturday evening, December 20. Prof. Israel Friedlander will speak on "The Place of Hebrew in Jewish History." On the same evening an entertainment will be held in the gymnasium for the members of that organization.

On the evening of December 24 a Chanukah entertainment will be given by the Young Judean Culture Council of the institute. A very interesting programme has been arranged. On the evening of December 25 there will be a lecture on "Palestine" in the auditorium, during which stereoscopic views will be shown by the lecturer, Mr. Manuel F. Behar.

On Sunday evening, December 21, the Zion Cadets, a junior military organization of the institute, will hold its annual meeting and entertainment, during which interesting literary and musical numbers will be rendered.

The regular Chanukah celebration and exercises will be held on Saturday and Sunday evenings, the 27th and 28th, respectively.

Last Sunday, December 14, a mass meeting was held in the auditorium and the programme, consisting of musical and literary numbers, was arranged by the Harlem Zionists. Addresses were delivered by Mr. Louis Lipsky and Hon. N. Taylor Phillips.

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# CHILDREN'S PAGE

## RABBI AKIBA

Continued from Last Issue

Dear Children—We will now conclude the great maxims of Rabbi Akiba. He taught that everything is foreseen by the Almighty though free will is granted unto man—and all is judged in goodness; everything depending upon the prevalence of good deeds. He was also wont to say, "All things are given in pledge, and a net is spread over all living creatures. The shop is open, and the tradesman gives on credit; the account-book lies open and a hand writes in it, and whoever lists to borrow may come to do so; but the collectors go their rounds continually day by day, and enforce payment with or without a man's knowledge, conscious that they are secured, as their cause is just; and everything is prepared (as) for a feast." Let us try to understand these maxims. Rabbi Naphtali Herz Wesley explains them as follows:

Everything is seen by the blessed Creator by day and by night in light or in darkness; every movement of a man's life does He see his actions and read his thoughts, nothing is hidden from His gaze, and though He foresees a man's actions before he commits the deed free will is granted to man and he is given the liberty to do the deed be it good or evil, and all is judged in goodness, for it would be impossible for man to exist if he were judged for his transgression of the commandments according to the grandeur of the One who gave the commandments; in His goodness He judges man only according to the measure of his sins, and the judgments He renders are by means of the multitudes of things that He created.

Everything in creation man has given in pledge; if he pays his debt his pledge is redeemed; the pledges are all the benefits of nature that the Creator bestows upon him if he observes His commandments; and very often man is not notified beforehand that his pledge is forfeited, for a net is spread over all living creatures and suddenly he must pay his debt, for the world and its enjoyments may be compared to a great store which is open day and night. In that store all kinds of merchandise can be obtained, and every one goes in and buys what he pleases; some buy for cash and some on credit. He who buys on credit must give a pledge; the cash that he pays are the good deeds which make him merit to enjoy of the world's pleasures—but if he wishes to enjoy of the benefits of the world and has no good deeds to pay for them his life

is the pledge that he will in the future perform such good deeds as to make him merit these benefits, and he obtains these benefits on credit, for while there is life there is hope that he will repay. The tradesman who gives on credit keeps a careful account; in other words, the Creator who allows His creatures to enjoy of the pleasures of creation whether they merit it at the time of enjoyment or not, keeps a careful account of their sins and their good deeds and weighs the ones against the others to compare them with the amount of merchandise they have taken on credit or the favors they enjoy in their life, and the book lies open and a hand writes in it, the hand of every man writes in the book all his daily transactions regardless of whether he bought for cash or on a credit (that nothing may be forgotten by the one who has committed the deed in order that he may be convinced on the day of judgment that the sentence is just) and whoever lists to borrow may come to do so that means; those who enjoy of the world and do not observe the commandments of the Torah, but, on the contrary, sin and transgress the commandments, and thus become debtors to heaven, inasmuch as the Holy One, blessed be He, does not wish to give them credit without a pledge. He has made Nature the pledge for their repayment. Thus if they will not repay, or, in other words, improve their ways, then He will restrain the heavens, so that there shall be no rain, and the soil shall not yield its produce—and other such punishments, but if they will repent, thus paying their debt, He will return their pledge; that is, He will cause the rain to descend and the earth to yield its produce and other such benefits and blessings.

But the collectors go their rounds continually day by day, which are the punishments that come suddenly upon a man, and enforce payment with a man's knowledge. Sometimes man by his own act contributes to his punishment, as one who goes to sea or goes to war and endangers his life, and sometimes, without his knowledge, when he walks on the street and meets with some unforeseen accident. All these occurrences being like the net spread over every living creature to pay him according to his deserts, as they (the collectors) are secured because their cause is just. The Great Judge has caused these things to happen to man in accordance with strict justice, and everything is prepared as for a feast, for the occurrences of this life are not the real good or the real evil brought upon man; they are only

intended by the loving Creator to prepare man for the feast or reward in the life eternal.

בן אהרן

Golfer—A splendid stroke! Did you follow the ball, caddie?

The Caddie—No, sir; but I think that gentleman with the red coat can tell you where it struck. He's a-feelin' of his head."

Englishman (to Pat)—Say, Pat, have you any cure for corns?

Pat—I might; but where are they?

Englishman—On the soles of my feet.

Pat—That's one consolation, anyway.

Englishman (surprised)—Why?

Pat (with a twinkle in his eye)—Because no body can stand on them but yourself.

### CONUNDRUMS.

How long did Cain hate his brother? As long as he was Abel.

Why was Job always cold in bed? Because he had such miserable comforters.

What is that which lives in the winter, dies in the summer, grows with its roots upwards? An icicle.

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ARONSON, MARK.—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 Mark Aronson, 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 Isidore Hershfield, No. 99 Nassau Street, in the City of New York, Borough of Manhattan, on or before the 27th day of December, next. Dated, New York, the 10th day of June, 1913.  
SAUL M. ARONSON, LAWRENCE STEINER, Executors.  
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BENDIT, SIGMUND L.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, made on the 10th day of June, 1913, notice is hereby given to all persons having claims against Sigmund L. Bendit, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business for the said estate, at the office of Liebmann & Tanzer, No. 32 Broadway, Borough of Manhattan, City of New York, on or before the 27th day of December, next.

Dated New York the 11th day of June, 1913.  
GRACE F. BENDIT, SIGMUND BENDIT, MAX DREY, Executors.  
LIEBMAN & TANZER, Attorneys for Executors, No. 32 Broadway, Borough of Manhattan, city of New York.

FRIEDMANN, ABRAHAM.—In pursuance of an order of Hon. Robert Ludlow Fowler, Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Friedmann, 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 SNEUDAIRA, Attorneys for Executors, 309 Broadway, Borough of Manhattan, New York City.

Dated New York, the 6th day of October, 1913.  
BENJAMIN FRIEDMANN, MOSES FRIEDMANN, Executors.  
GROSS & SNEUDAIRA, Attorneys for Executors, 309 Broadway, Borough of Manhattan, New York City.

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GOLDMAN, BERTHA.—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 Bertha Goldman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 111 Broadway, Borough of Manhattan, in the City of New York, on or before the 9th day of March, next.

Dated New York, the 29th day of August, 1913.  
JULIUS GOLDMAN, Administrator.  
STEINHARDT & GOLDMAN, Attorneys for Administrator, 111 Broadway, Manhattan, New York City

SALPETER, MORRIS, also known as CLIFF GORDON.—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 Morris Salpeter, also known as Cliff Gordon, 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 Nathan Burkan, No. 165 Broadway, in the City of New York, on or before the 10th day of January, 1914, next.

Dated, New York, the 2d day of July, 1913.  
HARRIS SALPETER, Administrator.  
NATHAN BURKAN, Attorney for Administrator, 165 Broadway, Borough of Manhattan, City of New York.

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**BLUMENTHAL, SIGMUND.**-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 Sigmund Blumenthal, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, Room 726 Woolworth Building, 233 Broadway in the City of New York, on or before the 15th day of December, next.  
Dated New York, the 18th day of June, 1913.  
SIDNEY BLUMENTHAL, BERTHOLD HOECHSCHILD and B. EDMUND DAVID, Executors.

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**LEWINE, SAMUEL,** sometimes known as SAM LEWINE.-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 Samuel Lewine, also known as Sam Lewine, 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. 135 Broadway, Borough of Manhattan, City of New York, on or before the 7th day of May next.  
Dated New York, the 25th day of September, 1913.  
LOUIS F. LEVY, Executor.  
**EISMAN, LEVI, CORN & LEWINE,** Attorneys for Executors, 135 Broadway, Borough of Manhattan, City of New York.

**MOSES, DARIUS V.**-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 Darius V. Moses, 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 S. Mansfield, 27 Cedar street, Borough of Manhattan, New York City, on or before the 16th day of March, 1914.  
Dated New York, September 2, 1913.  
O. GODFREY BECKER, RUDOLPH E. PHILLIPS, ALPHONSE M. MOSES, Executors.  
HENRY S. MANSFIELD, Attorney for Executors, 27 Cedar Street, Borough of Manhattan, New York City.

**STERNBERGER, ADOLPH.**-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 Adolph Sternberger, 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 Horwitz & Rosenstein, No. 346 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of April next.  
Dated New York, the 30th day of September, 1913.  
WILLIAM GUGGENHEIM, FRANCIS WERTHEIMER, Executors.  
HORWITZ & ROSENSTEIN, Attorneys for Executors, 346 Broadway, Borough of Manhattan, New York City.

**BACHRACH, FANNY.**-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 Fanny Bachrach, 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 V. Rothschild, Esq., their attorney, No. 290 Broadway, in the City of New York, on or before the 2d day of March next.  
Dated New York, the 25th day of August, 1913.  
LEOPOLD BACHRACH, SIMON BACHRACH, JOSEPH BACHRACH, Executors.  
HENRY V. ROTHSCHILD, Attorney for Executors, 290 Broadway, New York City.

**GREEN, MORRIS.**-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 Morris Green, 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. 49 Wall street, in the City of New York, on or before the 1st day of March, 1914, next.  
Dated New York, the 20th day of August, 1913.  
ALFRED JARETZKI, EDWARD H. GREEN, Executors.  
SULLIVAN & CROMWELL, Attorneys for Executors, 49 Wall Street, New York, N. Y.

**LOEWI, JOSEPH.**-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 Joseph Loewi, 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 Moses R. Ryttenberg, 135 Broadway, Borough of Manhattan, in the City of New York, on or before the 20th day of February next.  
Dated New York, the 12th day of August, 1913.  
ARTHUR W. POPPER, SIDNEY M. STERNBACH, KATHERINE P. LOEWI, Executors.  
MOSES R. RYTTEBERG, Attorney for Executors, 135 Broadway, Borough of Manhattan, New York City.

**FRIEDLANDER, ISIDOR.**-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 Isidor Friedlander, 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 Lewis A. Abrams, No. 135 Broadway, in the City of New York, on or before the 5th day of May next.  
Dated New York, the 21st day of October, 1913.  
LENA FRIEDLANDER, Executrix.  
LEWIS A. ABRAMS, Attorney for Executrix, 135 Broadway, Borough of Manhattan, New York City.

**RAFAEL, SARA.**-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 Sara Rafael, 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 Sydney W. Stern, at No. 154 Nassau Street, in the City of New York, Borough of Manhattan, on or before the 25th day of April next.  
Dated, New York, the 30th day of September, 1913.  
HENRY S. RAFAEL, FRANK E. RAFAEL, WILL RAFAEL, Executors.  
SYDNEY W. STERN, Attorney for Executors, 154 Nassau Street, Borough of Manhattan, New York City.

**KLINGENSTEIN, AMELIA.**-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 Amelia Kligenstein, 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 Leventritt, Cook & Nathan, their attorneys, No. 111 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 19th day of December, next.  
Dated, New York, the 2d day of June, 1913.  
CHARLES KLINGENSTEIN, WILLIAM KLINGENSTEIN, EMIL GOLDMARK, Executors.  
LEVENTRITT, COOK & NATHAN, Attorneys for Executors, 111 Broadway, Borough of Manhattan, New York City.

**SELIG, MOSES.**-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 Moses Sellig, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Messrs. Kurzman & Frankenhimer, No. 25 Broad Street, in the City of New York, on or before the 1st day of July, next.  
Dated New York, December 24, 1912.  
ROSE SELIG, AARON BUCHSBAUM, Executors.  
KRUZMAN & FRANKENHIMER, Attorneys for Executors, No. 25 Broad Street, Manhattan, New York City.

**CAZAUAN, ANNIE.**-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 Annie Casauran, 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 Sturtz, his attorney, No. 198 Broadway, in the City of New York, on or before the 20th day of December, 1913.  
Dated, New York, the 14th day of June, 1913.  
MAX LEVI, Administrator.  
SAMUEL STURTZ, Attorney for Administrator, 198 Broadway, Borough of Manhattan, New York City.

**MEYER, DAVID.**-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 David Meyer, 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 Fixman, Lewis and Seligsberg, Esqs., No. 55 Liberty street, in the Borough of Manhattan, City of New York, on or before March 1st, 1914.  
Dated August 8, 1913.  
SAMUEL L. WOLFF, EMIL OPPENHEIMER, Executors.  
FIXMAN, LEWIS & SELIGSBURG, Attorneys for Executors, 55 Liberty Street, Borough of Manhattan, New York City.

**PINTO BERTHA FLORENCE.**-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 Bertha Florence Pinto, 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 Hymes, Woytisek & Schaap, his attorneys, No. 55 Liberty street, in the City of New York, Borough of Manhattan, on or before the 30th day of April next.  
Dated New York, the 8th day of October, 1913.  
ALBERT LUCAS, Executor.  
HYMES, WOYTISEK & SCHAAP, Attorneys for Executor, 55 Liberty street, New York City.

**JACOBY, 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 Jacoby, 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 Harry Edwards, their attorney, No. 15 William street, Borough of Manhattan, in the City of New York, on or before the 23d day of February next.  
Dated New York, August 18th, 1913.  
MORRIS JACOBY, ARTHUR JACOBY, Executors.  
HARRY EDWARDS, Attorney for Executors, 15 William Street, Manhattan, New York City.

**GOODMAN, SOLOMON.**-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 Solomon Goodman, 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 Guggenheimer, Untermeyer & Marshall, No. 37 Wall street, Borough of Manhattan, City of New York, on or before the 23d day of February next.  
Dated New York, the 12th day of August, 1913.  
FREDERICK HABERMAN, Executor.  
GUGGENHEIMER, UNTERMAYER & MARSHALL, Attorneys for Executor, 37 Wall Street, Borough of Manhattan, New York City.

**FUERST, MARTIN.**-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 Martin Fuerst, 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 Myron Sulzberger, No. 38 Park Row, in the Borough of Manhattan, in the City of New York, on or before the 10th day of May, 1914.  
Dated New York, the 31st day of October, 1913.  
BENZION EMANUEL, Administrator.  
MYRON SULZBERGER, Attorney for Administrator, 38 Park Row, Borough of Manhattan, New York City.

**SCHNEIDER, SIMON.**-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 Simon Schneider, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, Room 1413, No. 320 Broadway, in the City of New York, on or before the 27th day of December next.  
Dated, New York, the 13th day of June, 1913.  
LEAH P. SCHNEIDER, Administratrix.  
MAX SHEINART, Attorney for Administratrix, Office and Postoffice address 320 Broadway, Borough of Manhattan, New York City.

**GOLDBERG, SIMON L.**-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 Simon L. Goldberg, 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 Leo Oppenheimer, their attorney, No. 10 Wall Street, in the City of New York, on or before the 3d day of January, next.  
Dated, New York, the 4th day of June, 1913.  
JENNIE GOLDBERG, Executrix, SIDNEY GOLDBERG, Executor.  
LEO OPPENHEIMER, Attorney for Executors, 60 Wall Street, New York City, N. Y.

**BLATTER, TITUS.**-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 Titus Blatter, 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 Steinhardt & Goldman, Room 1603, 111 Broadway, Manhattan, in the City of New York, on or before the 31st day of January next.  
Dated New York the 13th day of July, 1913.  
IRVING BLATTER, Executrix.  
STEINHARDT & GOLDMAN, Attorneys for Executrix, 111 Broadway, Manhattan, New York City.

**WEISS, LIPMAN.**-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 Lipman Weiss, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 74 Broadway, in the City of New York, on or before the 27th day of January, next.  
Dated, New York, the 13th day of July, 1913.  
MICHAEL WEISS, Administrator.  
JACOBY, SCHARPS & RAFFEL, Attorneys for Administrator, No. 74 Broadway, Borough of Manhattan, New York City.

**ISRAEL, EDNA.**-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 Edna Israel, late of the County of New York, to present the same with vouchers thereof to the subscriber, at her place of transacting business, care, Stroock & Stroock, No. 30 Broad street, in the City of New York, on or before the 15th day of February next.  
Dated New York, the 2d day of August, 1913.  
CLARE EPSTEIN, Administratrix.  
STROOCK & STROOCK, Attorneys for Administratrix, 30 Broad Street, Manhattan, New York City.

**ROSENHEIM, LEAH.**-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 Leah Rosenheim, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business at the office of Arthur L. Davis, No. 291 Broadway, in the city of New York, on or before the first day of May, 1914.  
Dated New York the 14th day of October, 1913.  
GEORGE ROSENHEIM, ARTHUR L. DAVIS, BEATRICE VIOLA FRIEDLAND, Executors.

**LEVY CAROLINE.**-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 Caroline Levy, 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 Leo Levy, their attorney, No. 90 Wall Street, Borough of Manhattan, in the City of New York, on or before the 30th day of March, 1914.  
Dated, New York, the 19th day of September, 1913.  
MORRIS LEVY, HARRY M. OSTERWEIS, Executors.  
LEO LEVY, Attorney for Executors, 90 Wall Street, Borough of Manhattan, New York City.

**LANGFIELD, 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 Langfield, 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. 405 Broadway, Flushing, Queens County, in the City of New York, on or before the first day of March next.  
Dated New York, the eighth day of August, 1913.  
EMMA LAUL, Executrix.

**BERNHEIMER, MAX E.**-In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Bernheimer, 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, Rose & Paskus, No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of May, next.  
Dated, New York, the 7th day of November, 1913.  
STELLA S. BERNHEIMER, WILLIAM R. ROSE, ABRAHAM STEINAM, Executors.  
ROSE & PASKUS, Attorneys for Executors, 128 Broadway, Borough of Manhattan, New York City.

**WEIL, ARNOLD CHARLES.**-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 Arnold Charles Weil, 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. 115 Broadway, in the City of New York, on or before the 17th day of January, next.  
Dated New York, the 17th day of June, 1913.  
J. LAWRENCE FRIEDMANN, Executor.

**LOEB, LENA.**-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 Lena Loeb, late of New Haven, Conn., deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, the office of their attorney, Charles J. McDermott, No. 2 Rector street, in the City of New York, on or before the 15th day of January, 1914.  
Dated New York, the 30th day of June, 1913.  
RALPH GANS, MORRIS A. BUCHSBAUM, Executors.  
CHAS. J. McDERMOTT, Atty. for Executors, 2 Rector St., New York City, N. Y.

**BERLINER, JULIUS.**-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 Julius Berliner, otherwise known as Julious Berliner, 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. M. Wattenberg, No. 115 Broadway, in the City of New York, on or before the 10th day of January next.  
Dated New York the 30th day of June, 1913.  
RAB BROOKS, A. M. WATTENBERG, Administrators.

**COHEN, JOE.**-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 Joseph Cohen, also known as Joe Cohen, 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 Engel Brothers, No. 132 Nassau Street, in the City of New York, on or before the 15th day of January next.  
Dated New York the 8th day of July, 1913.  
DAVID ZIMMERMAN, DAVID FARNBERG, Administrators.  
ENGEL BROTHERS, Attorneys for Administrators, 132 Nassau Street, New York City.

**DANENBERG, URY.**-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 Ury Danenberg, 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 Guggenheimer, Untermeyer & Marshall, No. 37 Wall street, Borough of Manhattan, City of New York, on or before the 23d day of February next.  
Dated New York, the 11th day of August, 1913.  
BERTHA DANENBERG, Executrix.  
GUGGENHEIMER, UNTERMAYER & MARSHALL, Attorneys for Executrix, 37 Wall Street, Borough of Manhattan, New York City.

**THOMAS, EDWARD S.**-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 Edward S. Thomas, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 60 Wall street, in the City of New York, on or before the first day of May, next.  
Dated, New York, the seventeenth day of October, 1913.  
LEO OPPENHEIMER, Executor.

**BLUMENBERG, MARC A.**-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 Marc A. Blumenberg, 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 Edward A. Alexander, their attorney, Room 1413, No. 165 Broadway, in the City of New York, on or before the 31st day of January, 1914.  
Dated, New York, the 25th day of July, 1913.  
LOUIS BLUMENBERG, ALVIN L. SCHMOEGER, ERNEST F. EILERT, Executors.  
EDWARD A. ALEXANDER, Attorney for Executors, No. 165 Broadway, Manhattan Borough, New York City.

**SOLOMON, SAMUEL.**-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 Samuel Solomon, 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 Allan A. Deutsch, their attorney, No. 29 Liberty street, in the Borough of Manhattan, in the City of New York, on or before the 16th day of February next.  
Dated New York, the 12th day of August, 1913.  
JOSEPH SOLOMON, LENA SOLOMON, Administrators.  
ALLAN A. DEUTSCH, Attorney for Administrators, 29 Liberty Street, Borough of Manhattan, New York City.

**SHLANOWSKY, 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 Shlanowsky, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Samuel D. Lasky, their attorney, No. 320 Broadway, in the City of New York, on or before the 10th day of April next.  
Dated New York, the 30th day of September, 1913.  
IDA SHLANOWSKY, Executrix, BENJAMIN SHAPIRO and LOUIS J. HAMEL, Executors.  
SAMUEL D. LASKY, Attorney for Executors, 320 Broadway, New York City.

**MOSES, MARKS.**-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 Marks Moses, 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 Paul Hellingner, No. 320 Broadway, in the City of New York, on or before the 16th day of February next.  
Dated New York, the 8th day of August, 1913.  
RIBBLE MOSES, ABRAHAM MOSES, ARON HARTFENDEL, Executors.  
PAUL HELLINGER, Attorney for Executors, 320 Broadway, New York City.

**SCHARPS, VICTOR.**-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 Victor Scharps, 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. 74 Broadway, in the City of New York, on or before the 7th day of February next.  
Dated New York, the 26th day of July, 1913.  
CHARLES E. T. SCHARPS, Administrator.  
JACOBY SCHARPS & RAFFEL, Attorneys for Administrator, 74 Broadway, Borough of Manhattan, New York City.

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Firm, soft skins—tans, black and white—excellent style—durable and perfect fitting.
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