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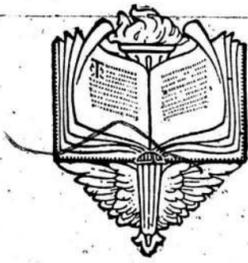
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'T WAS WRITTEN

By HALITVACK



There were no subtleties about Hessel the Carter. What would you have of a Baal Aagolah? A mare you can steer this way or that way; but a man has only the one straight way to go—the way it is written. And everything is written. A man never knocks his toe against a stone, and a girl never drops a hairpin, but it is written.

Hessel had Yahrzeit after his father on a winter's day, when the hours were short and the roads were bad. Of course, it was all written. It was written that he should have Yahrzeit; and it was written also that in the winter the days were to be short and the road from Telsh to Pavonda was to be knee-deep in mud and slush. But why was it that these three things should be written down to occur together?

That was Hessel's query when he got himself stuck towards evening on the liquefied road, just a couple of versts from home.

He was coming back from Telsh, his cart heavily laden with bars of iron, and hides of sole leather, and bales of tobacco, and barrels of herring, and hogsheads of train oil, for the traders of Pavonda. Perhaps a layman would say, all that was too much for one jaded old mare; with the roads in such a state. But that was nothing to Hessel. It was written. It was written that mares should drag loads, light loads, or heavy loads—it was all written.

It was growing late, and Hessel was in a hurry to reach home in time for Maariv. For he had Yahrzeit that evening, and he must say Kaddish.

But the mare would not budge. It could not. The wheels were axle-deep in thick, adhesive mud.

That was written, too, of course, if Hessel only thought on it. But he was too agitated to think. He only knew that he was going to miss Maariv, and his poor father's soul would have to go the whole live-long night without relief from his son's Kaddish. Hessel trembled for his

poor father. His heart was bitter lazy legs. A fire upon you—yo-how! rage against the mare. yo how—hop!"

"Yow! yo-how! Hop, hop, hop!" It was no use. The mare heard a downfall on your stupid horse every word of it, but what could a

dering the night was coming on. And he was already late for Maariv, as it was.

"I'd like to know," he said, scratch-

Then he asked again: "I'd like to know, why did God write down in the Torah that I should have Yahrzeit in the winter, with such bad roads? Why couldn't I have Yahrzeit in the summer, with the fine roads and bright long days?" "Yow! Yo-how! Nu; not yet? A missa meshunah on your trephah horse head!"

And each moment, as Hessel and his mare stood there, marooned in the middle of the road, it was growing worse. It was growing darker, and also colder. It was freezing, and that would make the road at its very worst. There would be no getting along it, load or no load.

It was near midnight when Hessel at last had managed to reach home. A kindly peasant had helped him out with the loan of two additional horse-power.

Pavonda would have been fast asleep, on ordinary occasions. But something was stirring that night. Zundel the Shochet had been ailing for some days, and that night they had brought the doctor to him from Kurshan. And, then, whatever besides the doctor commanded and left him to swallow in pills and powders, he ordered a hot bath. That bath was to give the patient back to life. He must have it. And then it happened that the steep hill, at the foot of which lay the well, from which the water could be drawn, was slippery from the frost, and it was next to impossible to move up or down it.

Men and women stood in groups wondering and discussing and despairing aloud. And there was Zundel at death's door, waiting for his hot bath to bring him back to life.

"Nu, what are you all standing there and letting a man die?" Hessel said, when he took in the situation. "Where's the yoke with the pails? Give 'em to me, and there shall be water."

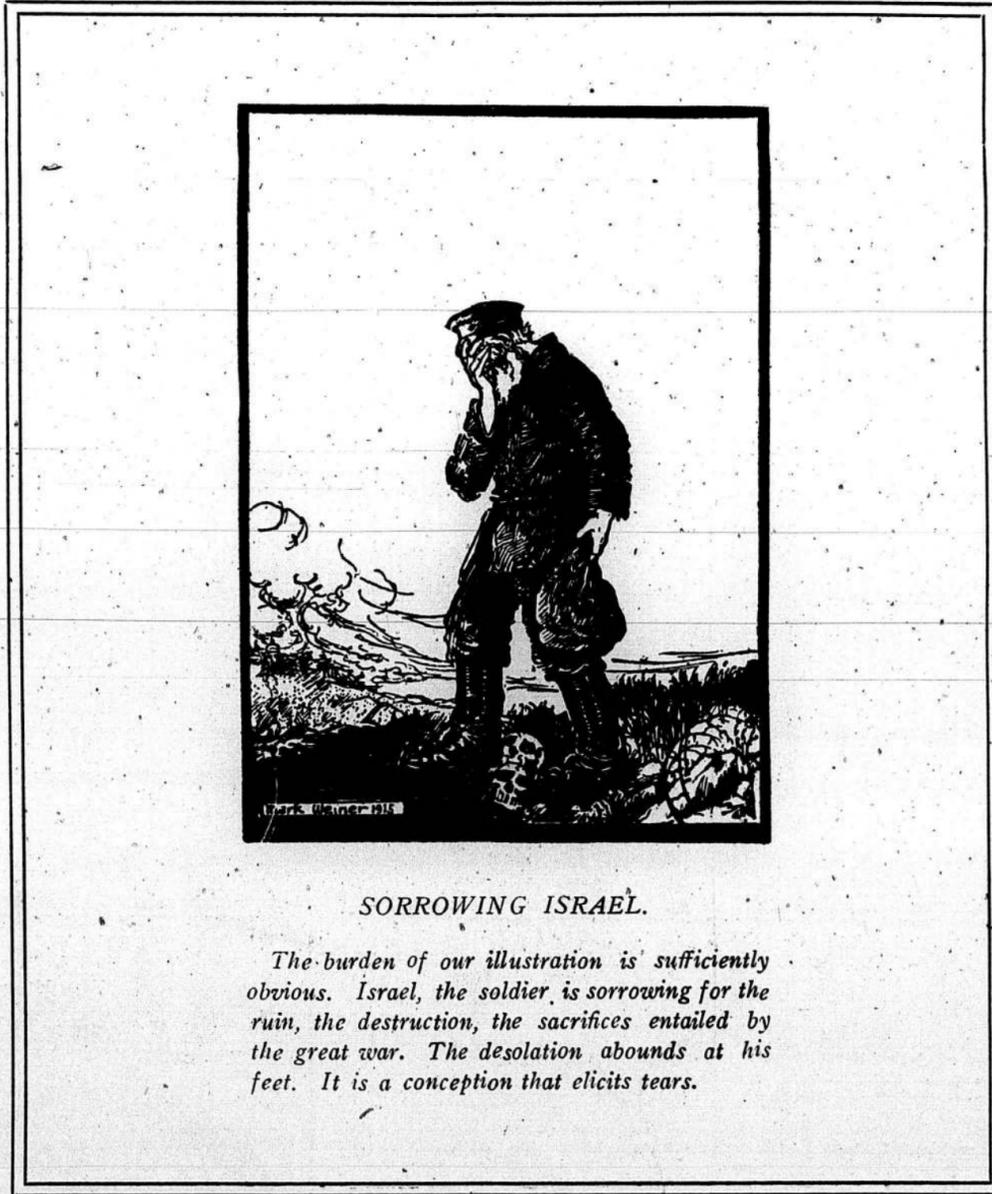
Hessel put the yoke on his shoulder, with a large pail hanging down to either side of him, and went down to the well. In his stocking feet he

head. What are you standing there airing yourself for? Go on—yo-how! Yo-how-hop! Not a stir; a cholera deep, deep in your sides! Move—move—move on! Lift your

poor, worn-out mare do against such a load and such a road?

Hessel leant against the sides of his cart and wondered what he was going to do. And while he was won-

dering the night was coming on. And he was already late for Maariv, as it was. "I'd like to know it from you, Lord of the Universe, what did my poor father ever do to you that you should write me down late for Kaddish?"



SORROWING ISRAEL.

The burden of our illustration is sufficiently obvious. Israel, the soldier, is sorrowing for the ruin, the destruction, the sacrifices entailed by the great war. The desolation abounds at his feet. It is a conception that elicits tears.

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went, to keep himself from slipping; and he went and came many times, till the bath was filled.

Next morning, after Hessel had duly put in his Kaddish, for the good of his father's soul, he came to Rabbi Azriel and said:

"Rabbi, will you be so good as to tell me why God had written down in the Torah that I should have Yahrzeit in the winter, when the roads are bad?"

Rabbi Azriel had heard of what Hessel had done for Zundel the night before. And so Rabbi Azriel answered:

"I have been thinking on that myself, and I had it written, that Zundel was to be ill and need a hot bath to save him, just the night of your father's Yahrzeit. And, don't you see now, my son, how necessary that was? Because if you had not Yahrzeit last night, maybe you would have stayed till morning, at some inn, and then Zundel couldn't have had his bath."

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THE BLACK TOWER
 By Samuel Roth

From my father's brown inn at the rear of Zborow began the White Strasse which flung straight for a distance and ended by circling the little town. Wide in the outskirts, it narrowed as the houses clustered more closely about it, became a very busy market place, broadened once more into spacious, residential neighborhood, and paused finally before the great shining gate of the Black Tower.

Zborow is one of the line of fortifications drawn in a semi-circle about Lemberg, the capital of Galicia. The Black Tower was a fort. Rumor had it that the Emperor himself lodged in it several times. No one I heard ever actually averred that he had seen the Emperor. But the magic of it worked, and the youth of Zborow of whom I was no indifferent member conversed about the Emperor as though they had herded swine with him.

Often when I was through with Cheder, or when (as on such lucky days as Lag Bo'omer and Tisha B'ab) I did not have to go to Cheder, I would leave the house, usually with a few apples and a dry crust in my pockets, and stroll down the beautiful strasse in the direction of the town, to see the tower. It was wonderful to stand aside before those splendid dark pillars, watch the tall, erect soldiers marching silently through the spacious courts, with a lingering feeling that perhaps that very moment the Emperor was smiling down at you from one of the windows. He was reputed to like children.

It was warm summer, and it had been announced that the Emperor was in town. Both sides of the strasse were fairly littered with orchards in full fruit—branches that bowed way over the field and invited you to pluck red or black cherries. I liked cherries, and I plucked them liberally, eating them with the big hard crust of bread in my pocket. The strasse was almost deserted, but for a straggler here and there hurrying toward the tower. I, too, hurried and reached the tower just as the great trumpet sounded a mighty blast; and the crowd fell back. A

herald appeared on the steep platform of the tower and instantly the gates swung open, as though of themselves, and the troops began to march forward. Slowly, to the beat of martial music, they filed out into the white strasse, the earth seeming was trembling; there was a fire in his eyes. I liked that about Vasily—he was so terribly in earnest. I could not restrain myself, and placed a tremulous hand on his shoulder.

"Vasily," I began, "see that big Captain there with the gold lace on to shake under their heavy, splendid strides. Shining swords and gleaming bayonets flashed and leaped in the sunlight. I was dazzled.

Suddenly I discovered the sturdy little form of Vasily right in front of me. His face was flushed; his hand his arm? Don't he look great! And say, do you think the Emperor is coming soon?"

Vasily turned round and looked at me squarely. The flow of enthusiasm was not there. In its stead burned a cold, hard glare that went like a poisoned arrow to my heart. He grated his teeth and in a tone of voice that sent a shudder through me, he hissed the word, "Zhid!"

I still remember how I trembled and all the color fled from my cheeks and it ceased to matter to me that there was a shout, "the Emperor!" I stood there burning with humiliation. Zhid was a terrible word. When a goy did not like a Jew, when he wanted to say that a Jew was exceedingly mean, he would summon such a scowl, would grate his teeth so terribly, and pronounce the word, "Zhid."

The spectacle of the passing uniforms, the lifted banners, and the splendid lances passed out of my vision like a vapor, and all around me faces hard and cold, just like that of Vasil. There was not a Jew in sight! I could endure it no longer, and crawling through the spaces in the crowd I made my way back to the open road.

I no longer looked about me. I wanted, cared to see nothing. I knew that there was something terribly wrong with me. And what had happened to the Jews that there was not one there to greet the Emperor?

At home I found my mother, as I had always seen her on Tisha B'ab, seated in the middle of the room on a turned-over chair, with a book before her over which she prayed mournfully. She barely noticed my entrance, but continued to nod solemnly over her sidur, chanting a melancholy psalm that I had often repeated without knowing where it came from. It then occurred to me that there were no Jews in front of the tower because it was Tisha B'ab. I caught my breath as a sudden idea struck me. "Mamma," I asked, "was the temple anything like the Black Tower?"

My mother smiled. "Much more beautiful, sonny."

"Really!" I exclaimed. "But"—here my voice grew anxious—"no Emperors ever came there, did they?"

"My child, what has happened to you?" exclaimed my mother. "Haven't you learned your Chumesh? Don't you remember David and Sol-

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omon? They were not Emperors, but Kings anointed by God."

"That's greater, isn't it?" I asked. My mother did not reply. There were tears in her eyes.

"Listen, mamma," I said breathlessly, after another moment of thought, "why do Jews mourn that way?"

She raised her head. "That the temple might some day be rebuilt."

"But will it?"

"As sure as God is in heaven," she replied. "And we will have our own Emperors like David and Solomon go through it again, mamma?"

She nodded. I turned away with a feeling of deep satisfaction. If Vasily was so jealous of his Emperor, then he wouldn't hear me talking about him, why he could keep him all to himself. And eventually Vasily and I became great friends again, for I was too enthusiastically dreaming of our own Emperors to come to give much thought to his old Emperor.



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THE UNCHANGING LAW.*

By Rev. D. De Sola Pool.

"And Moses said unto all Israel, set your heart to all the words which I testify against you this day, that ye may command them to your children to observe and to do all the words of this Law. For it is not a thing too insignificant for you, but it is your life and through this thing you shall prolong your days in the land."—Deut., xxxii, 46, 47.

To the non-Jew the phenomenon of our survival as a nation, in face of the fall and disappearance of great empires and powerful States, is an inexplicable riddle. It appears to him a miracle that the weak and defenseless Jew has persisted through the homelessness, the rightlessness, the hatred, the persecution and the unrelenting inhumanity of humanity which have been his lot for two thousand years.

But we who live the Jewish life see no miracle in our survival. We know that our survival is the necessary outcome of our Law. The real miracle is this instrument of our persistence—the Law. Truly marvelous is the preservative and life-giving power of the God-given Torah, the Law which Moses taught us and which in his farewell message he solemnly impressed upon us as our life and the length of our days.

Can this claim, that the Law is the cause of our persistence as a people, be substantiated? It is one of our privileges, living as we do in these latter days, that we may measure the claims made by the Bible for the Law against the actual effects of the Law as seen in Jewish life. The stark facts of Jewish life and the plain teachings of Jewish history are the assays with which we are able to test the pragmatic validity of the Law. Moses himself, in today's Parasha, bade us apply this test in order to obtain a true understanding of the underlying providence in history. "Call to mind the days of old, scan the years of successive generations. Ask thy father, and he will recount to thee; thine elders, and they will tell thee." When, in dispassionate weighing of empirical facts, we judge the Law by this standard of its practical results as attested by history, the claims made for the Jewish Law by Moses and other Biblical teachers are brilliantly vindicated. Indeed, not only does the Law prove to be an unequalled force for good in character building, safeguarding morality and insuring individual and social happiness, but it proves to be essential for the preservation of the Jewish people.

No fact emerges more clearly from our history than this—that observance of the Law, and this alone, has preserved us as Jews, while disregard of the Law has rapidly induced the Jewish ruin of those who neglected it. Whenever we Jews have unbuckled the defensive armor of our Sabbath which differentiates us from our neighbors; whenever we have disregarded our own festivals, fasts and holy days, the dietary laws and the other distinctive ceremonies and rites which insure our separateness and preserve our Jewish individuality, the giving up of these time-tested and time-hallowed defenses has meant our Jewish surrender to the forces of obliteration. These are unassailable historical facts.

Let others, therefore, talk in general terms of the need of modifying the Law. They may voice theoretic claims of the necessity for progressing with the times. They may assert the putative need of modernizing and re-interpreting the Law. We serenely point to the relentless logic of history and show how observance of the traditional Law has been our life and the length of our days. We show how adherence to the Law has linked father and son, from generation to generation, in an unbroken chain of tradition. The voice of history tells us that when the Law of Jewish life has been broken or reformed away, groups and sects have formed themselves, and these sectarian groups, through growing divergence from the Jewish Law and growing conformity to the standards of non-Jewish neighbors, finally drifted out of Judaism. Reform of Judaism, being essentially an assimilation or adaptation of Judaism to the standards of the non-Jewish environment, has always been and must always be progressive. Tampering with the Law is a process that, once begun, cannot be checked. It is the taking away of a brick here and a brick there, so that the weakening wall bulges under its weight more and more from the true, until at last it crashes down in ruins. Of what avail for defense is a wall that is breached? "He who breaks down a wall, a snake shall bite him," says the preacher. "He who makes a breach in the hedge of the Law," say the rabbis, "gives entry to the insidious influences of destruction."

Let us test this general affirmation by specific facts of recent history known to all of us. It is an illuminating historical truth that, with the exception of this congregation, which is 260 years old, and our sister Sephardic congregation in Philadelphia, which is about 170 years old, there is no Jewish congregation in the United States more than fifty or sixty years old which has not given way to the progressive influences of reform. These two are the only old congregations in which the "congregant knows at all times where he stands and in which he can be sure that the Judaism of today is the Judaism of yesterday and the Juda-

ism of tomorrow. Every other old congregation has drifted from the moorings of the Law and has re-interpreted Judaism to suit both the advancing whims of its successive ministers and the insistent demands for an easier religion made by congregations "who have not been willing to listen to the Law of God, who have said to the seers, 'See not,' and to those who have visions, 'Give us no vision of the right. Speak to us easy words; see visions of pleasant illusions.'"

Therefore, when the voice of criticism is raised and we are told of the supposititious need of reform, we in this synagogue do not even discuss these theoretic claims. When point to facts. We call attention to our stability and abiding continuity. We are content to stand the contrast with the fitful instability, capricious vagaries, and, above all, the sterility of congregations which have gone from one reform to another. Liberal Jewish congregations may have a seemingly prosperous present; but they have cut themselves off from the past and have cut off from themselves the future. We, respecting the past and the future, give acquiescent recognition to the warning of the sage, "Remove not the ancient landmark which thy fathers set up." Yea, we "hearken to our father who begat us and do not despise our mother when she is grown old."

Today ten years ago I first entered this pulpit. I spoke then on the text that I have again chosen, "For the Law is your life, and through it shall ye prolong your days." Then I advocated traditional Judaism because I had been so trained, and, perhaps, because I had not seen reform Judaism. Now I advocate traditional Judaism because I have seen reform Judaism and have appraised its inherent failure. These ten years of work, experience, study, thought and prayer have been for me years of growing clarification and determination of religious views. Now, as the decennium closes, I embrace this opportunity of reaffirming the conviction grown far stronger within me with the lapse of years that strict and faithful adherence to the Law spells our Jewish life and the length of our days. As a *Sheliach Tsibbur*, minister, servant, mouthpiece of this congregation, I pledge myself anew, and the congregation which I serve, to abiding loyalty to the Law given us from God and expressed through the hallowed Judaism of our ancestors. Such individuality as the ministers of this congregation may possess must be exerted in other directions than in re-writing the prayer book, annulling the Law and explaining away the Bible.

We in this congregation cannot be hypnotized by the cry of the necessity for progressing with the spirit of the age; for we know that the dominant life in the lands of our dispersion is un-Jewish, and we refuse to endanger our traditional Jewish life by transforming it in response to every novel influence from without. We remember the fable told by Rabbi Akiba when he was found publicly studying and teaching the Law in defiance of the prohibition of the Roman Government. He said: "A fox was once walking by a river bank, and he saw the fish in the water swimming about in great agitation. Spake the fox: 'From what are you trying to escape?' The fish answered: 'From the nest of fishermen.' Then counselled the fox, 'Come on to the dry land and let us live together in peace.' But the fish answered: 'O fox, called the wisest of animals, but in truth the most foolish, if we are in danger in our life-giving element, how much the more danger would we face in the element that means our death?' Even so," said Rabbi Akiba, "if observance of Judaism is difficult, it is at least our natural element and our life, and it is written 'for it is your life and the length of your days.'" How much better off are we with the Law and its difficulties than without the Law, but facing certain destruction."

The Law is our life and the length of our days. Loyalty unswerving to the life of the Law and the Law of our life—that shall remain the tradition, that the policy, that the motto of this congregation. "Set your hearts to all the words which I testify against you this day, that ye may command them to your children to observe and to do all the words of this Law." For it is not a thing too insignificant for you, but it is your life, and through this thing you shall prolong your days in the land."

*Isaiah, xxx, 9, 10.
*Proverbs, xli, 23; Sifri to Deuteronomy, xvii, 14, with the revision of Elijah Gaon.
*Proverbs, xxiii, 22; Mishna Berachoth, ix, 5, and Eruvin, Berachoth, 54a.
*Deuteronomy, xxx, 20.
*Berachoth, 61b.

Yom Kippur Services in Mexico.
An ammunition box, draped with an American flag, was the pulpit from which was conducted the most unique service in the history of American Israel. In the heart of Pershing's flying column, surrounded by a large number of non-Jews, white and black, then composed the Jewish congregation, the first American army service ever held for Jews on Yom Kip-

pur day on foreign soil was conducted at Colonia Dublan, Mexico, last Yom Kippur by Rabbi Isaac Landman, secretary of the Central Conference of American Rabbis.

At the hour fixed for services, immediately after "retreat" was sounded on numerous bugles throughout the camp, there was no pulpit at hand. Two of the Jewish boys who had come to pray set up the empty ammunition case, got hold of a flag, draped the box, placed Rabbi Landman's Bible and prayer book upon it, and the reverential hush that fell over the assemblage indicated that this, too, was the house of God.

Every Jewish man with Pershing at Colonia Dublan—nearly 150 in number—was present. They found seats on boxes and impromptu benches in the front of the pulpit. Back of them, and flanking them, were over 500 non-Jewish soldiers and officers, including Colonel Cabell, General Pershing's chief of staff; Colonel Young, of the famous fighting Tenth Cavalry (colored), that saved Roosevelt's Rough Riders at San Juan, and the three chaplains attached to the troops at Dublan.

In the background were the Mexican hills, over which the sun was going down in all the sublimity of a Mexican sunset. In the nearer background were the tented company streets and rows of adobe huts, lines upon lines of grim field guns of the artillery and the fires of the field kitchens, not yet extinguished. Altogether it was a setting as wonderful as it was rare; and, as the sun went down and finally disappeared, only the voice of the rabbi intoning the service broke the stillness of the passing day.

At Colonia Dublan the troops are all regulars; there is not a single militia unit. Some of the Jewish men there have served in the Philippines and in Hawaii, and a few were in the Spanish-American War and in Cuba during the period of occupation. The majority of them had not attended a Jewish service in years. Of the non-Jewish people assembled practically none had ever been in a synagogue or knew what Jewish worship was like.

If the great assemblage of non-Jews came to scoff, they soon remained to pray. At the beginning of the service the Jewish men were timed in their responses. Soon, however, the spirit of devotion took hold of the entire assembly, and non-Jews arose with Jews at those portions where the congregation is bidden to stand.

The sun had circled the distant hills when Rabbi Landman began to preach the Yom Kippur sermon. His theme was "Let Us Reason Together," and his text was from Isaiah 1, 16-9. With the vast congregation of non-Jews as well as Jews before him, the rabbi gave an exposition of Judaism as a religion that appealed to man's reason as well as to their emotions from the times of Isaiah to this day.

The Yom Kippur eve service, begun in the glory of a colorful setting sun, was concluded in the light of a clear moon, marshalling a myriad of brilliant stars that studded a perfect Mexican sky.

The Yom Kippur day service began at 6:30 in the morning. Because of the sand storms that invariably sweep this portion of Mexico during the day services had to begin early and had to be concluded before 9 o'clock, in order to make the service possible at all. About 100 Jewish men attended. Some of them later confessed to Rabbi Landman that these were their first services since their enlistment. One of the men had not attended a religious service in twenty-three years.

Rabbi Landman, accompanied by Captain Lewis Landes, executive secretary of the army and navy Y. M. H. A., left General Pershing's army base, at Columbus, N. M., on Tuesday morning, October 3, by truck train, for Colonia Dublan. They carried letters from General Funston to Pershing. Arriving at General Pershing's headquarters, they found that the general himself, his chief of staff, Colonel Cabell, and his adjutant, Captain Trott, had already done everything in their power, within the necessities of military duty, to arrange for the services, both for the eve and the morning of Yom Kippur.

When the order for the services was issued, however, and read to the various organizations, the Jewish boys, who had no news of coming events, thought that some one was playing a hoax on them. When Rabbi Landman and Mr. Landes, however, went out into the regiments to meet the Jewish men they were greeted with exclamations of joy and delight. "How happy mother or father will be to hear this!" was the unvarying exclamation of the boys.

It did not take long to form a committee, composed of Sergeant Israel Cohen, Troop G, Eleventh Cavalry; Solomon Schneider, color sergeant, Eleventh Cavalry, and Samuel Salkovitch, of Ambulance Company No. 1, U. S. A. These men went from regiment to regiment and troop to troop and informed every soldier of the Jewish faith of the services, urging them to be present.

Rabbi Landman reports that practically every Jew at Colonia Dublan was present at the service on Yom Kippur eve. On account of urgent military duty some of them could not possibly attend on Yom Kippur morning.

General Pershing sent an order to El Valle, giving the Jewish men the same privilege to attend services as were accorded at Colonia Dublan. No report has yet been received from El Valle.

General Pershing told Rabbi Landman and Mr. Landes that their visit to Colonia Dublan was a source of great satisfaction to him, because of the good influence it would have upon the Jewish men. "They've been down here seven months," said the general, "and your presence on this holiday is a cheering message from home."

When Rabbi Landman suggested that he was probably doing nothing more than cergymen of Christian denominations had done, General Pershing replied: "No, you are the first clergyman who has ventured down this far."

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2d, 1908.....	1,423	17%	15,963	68%
3d, 1909.....	1,609	13%	16,979	6%
4th, 1910.....	2,079	29%	25,290	49%
5th, 1911.....	2,430	17%	29,322	16%
6th, 1912.....	3,414	40%	33,908	16%
7th, 1913.....	4,023	18%	40,809	20%
8th, 1914.....	4,505	12%	46,633	12%
9th, 1915.....	6,613	47%	68,148	16%

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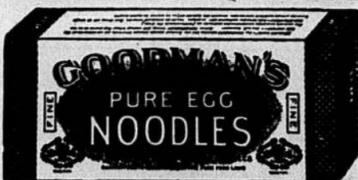
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*A sermon preached in the Spanish and Portuguese Synagogue Shearith Israel, Seventieth Street and Central Park West, on Sabbath Shabbat (September 30).
*Deuteronomy, xxxii, 7.
*Isaiah, xxi, 13.
*Ecclesiastes, x, 5.
*Abodah Sarah, 27b.

ITEMS OF INTEREST IN THE JEWISH WORLD

The Public School Board of St. Louis, Mo., at a recent meeting elected Mr. Benjamin P. Stromberg as president.

The United Jewish Charities, of Detroit, Mich., expended \$41,236 last year, \$2,000 more than the preceding year.

E. H. Hirschfelder and A. D. Hyman have been awarded a prize for composing a new college yell for the University of California.

Jews of Herkimer, N. Y., have formed a temporary organization, and are discussing the advisability of erecting a synagogue.

The members of the Temple Sinai Sisterhood, of Lake Charles, La., have voted to join the National Federation of Temple Sisterhoods.

Mr. H. L. Lezard has been re-elected Mayor of Salisbury, and Mr. E. Basch has been appointed Deputy Mayor of Bulawayo, in Rhodesia.

The Isaiah Woman's Club, of Chicago, Ill., has contributed a full scholarship to the Hebrew Union College at Cincinnati, Ohio, for the current term.

At a mass meeting held in Camden, N. J., last Sunday night a campaign was begun to raise \$15,000 for the erection of a Jewish communal home.

Under the direction of Mr. Manuel Joseph Jacobs plans for the establishment of a Jewish school and social center have been perfected in Berkeley, Cal.

Jewish residents of Hackensack, N. J., held a meeting last Sunday, at which it was decided to raise funds with which to build a Jewish center.

A junior Young Men's Hebrew Association has been formed at Dayton, Ohio. Membership is limited to young men under the age of twenty-one.

Following the lead of several other congregations, in future the Congregation Adath Jeshurun, of Philadelphia, Pa., will admit women to full membership.

The members of the orthodox Congregation B'nai Abraham, at Dayton, Ohio, are about to erect a synagogue in which there will be provision for a Talmud Torah.

Plans are being perfected for the celebration of the seventy-fifth birthday of Dr. S. Wolfenstein, for many years head of the Jewish Orphanage at Cleveland, Ohio.

A Men's Auxiliary has been formed in connection with the Congregation Children of Israel, at Memphis, Tenn. Over 100 joined the organization at the initial meeting.

On the 11th inst., at Lawrence, Mass., a Junior Young Women's Hebrew Association was organized with thirty girls present between the ages of thirteen and sixteen.

The Wiener Fremdenblatt reports that when the Russians penetrated Asiatic Turkey the soldiers attacked the Jewish quarter and about 300 Jewish refugees were killed.

A Young Men's Hebrew Association was launched at Rock Island, Ill., on October 5.

Fifteen new branches were added to the Paoli Zion during the past year, increasing the membership by over 2,000.

E. P. Adler, publisher of the Davenport (Ohio) Daily Times, was elected president of the Tri-City Press Club at their eighteenth annual meeting.

During the recent holidays forty-nine out of the eighty-one students of the Hebrew Union College officiated in smaller cities where there are no permanent rabbis.

The Congregation B'nai Israel, which was organized some time ago at Freeport, L. I., purchased land at Commercial and Jay streets last week, where a synagogue will be erected.

The police at Chalm have issued an order in which they complain that some three thousand Jews have "avoided" joining Austrian labor sections and threaten to arrest all "shirkers."

Plans are under way for the erection of a new synagogue for the Adath Jeshurun Congregation, of Louisville, Ky. At a recent meeting of the congregation over \$15,000 was subscribed for the purpose.

Plans are being made by the members of Congregation Beth Israel, of Rock Island, Ill., for the sale of the present synagogue and the purchase of a site and the erection of a new building costing \$25,000.

Dr. Arthur G. Jacobs, at present a member of the Memphis (Tenn.) Board of Education, serving the unexpired term of his father, the late Simon Jacobs, is a candidate to serve the full term of four years.

The president of the Warsaw Municipal Council has promised the orthodox and Zionist members that as far as possible he will comply with their request not to hold any sittings on their Sabbath.

The Home for Incurables, the latest activity of the United Hebrew Charities, of Baltimore, Md., has recently been enlarged to accommodate the large number of patients who have applied for admission.

Cantor Louis Barovitz, of Roxbury, Mass., met with an accident last week, from which he died two days later. The deceased was born in Poland fifty-nine years ago, and was well liked by the orthodox community.

Work has begun on a new building to be used in connection with the Mount Zion Hospital clinic at San Francisco, Cal., which has been growing rapidly. The new structure is made possible through the generosity of Mr. M. A. Gunst.

The United Hebrew Association has recently been formed at Hamilton, Ont., the first of its kind in that section of Canada. A charter has been secured and a suitable educational and communal centre will be erected as soon as the necessary funds have been subscribed.

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Rev. Henry Raphael Gold, who conducted the holiday services for the Baron de Hirsch Congregation of Memphis, Tenn., has received a unanimous call to become the rabbi of the congregation for a three-year period. Rabbi Gold is a graduate of the Jewish Theological Seminary.

Temple Emanuel, of Duluth, Minn., which has a comparatively small membership, has received pledges of \$25,000 for the erection of a new synagogue; \$2,000 of this amount was donated by Mr. and Mrs. J. M. Giddings, of New York city, who formerly resided in Duluth.

Julius Rosenwald, the Chicago philanthropist, has given the Pittsburgh (Pa.) Young Men's Christian Association \$25,000 for the erection of a building for the association's negro branch, provided \$75,000 additional is obtained. This gift is to be applied to a part of the local association's plans to raise \$1,000,000.

Mr. Isach di Juda Hassan died last month at the age of seventy-five at his residence in London. He came to London from Tripoli and had been a resident there for over forty years. He and his wife have been well known as philanthropists, for they have given large sums to all the Jewish charities and to the poor.

A banquet marked the occasion of the twenty-fifth anniversary of the Queen City Social and Beneficial Association, at Buffalo, N. Y., last Sunday night. Organized when the Buffalo Jewish community was merely a handful, the society has prospered, and now numbers 500 members, and is the largest of its kind in the western section of the State.

A report that comes by way of Copenhagen relates that the Russian military authorities ordered the expulsion of all Jews from the province of Ismail, in Bessarabia. The reason for this order is because this is on the Roumanian boundary, and since the entrance of Roumania into the war it is not desirable to have Jews too close to the boundary. This order will affect nearly 100,000 Jews who reside in this district.

Dr. Elias H. Pofcher was last week elected a member of the Worcester (Mass.) School Board from the Fourth Ward. Dr. Pofcher is a Democrat, and has for many years past taken a part in local affairs. Two other Jews ran for the office—Attorney Louis E. Feingold and Attorney Archibald M. Hillman, both of whom are Republicans, but it was agreed at the joint meeting of the School Committee and the Board of Aldermen that the ward was entitled to Democratic representation.

Dr. Myer S. Levy, rabbi of the Beth Israel Congregation, of San Francisco, Cal., died on Wednesday, October 11. Rabbi Levy had ministered as rabbi for more than forty years on the Pacific coast, coming from London, Eng., where his father was for many years headmaster of the Jew's Free School. He recently celebrated the twenty-fifth anniversary of his connection with his congregation. He was a brother of Rev. Dr. J. Leonard Levy, of Pittsburgh, Pa.

Charles B. Lipman, professor of soil chemistry and bacteriology in the University of California, has been appointed by the university its delegate to the celebration of the 150th anniversary of the founding of Rutgers College, at New Brunswick, N. J., taking place this week. Professor Lipman graduated from Rutgers in 1904; took his master's degree, three years later; his Ph.D. at the University of California in 1910, and has become a leading figure in the science of soil bacteriology.

By the will of Bertha I. Kagan, of Boston, Mass., who died on September 6, and who had been well known as a teacher of German *lieder* and interpretation, Harvard and Radcliffe colleges are to be benefited. To Harvard College is given a sum of \$3,750, the income from which is to help any deserving Jewish student; Radcliffe College is to receive \$1,000, the income to be given for a prize essay on Jewish ideals. The scholarship fund for Jewish women of Radcliffe will also receive \$100.

Inspector Henry Cohen has been reduced to the rank of captain of the New York Police Department. The reduction was ordered because there are two inspectors attached to the chief inspector's office, and it was necessary to eliminate one of them. Inspector Cohen, having served five years as an inspector, wished to retire, and Commissioner Woods desired him to continue the police preparedness work which he has been engaged in for some time past. The honorary reduction was the solution.

NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Otto Schiff Joins the Army—Chief Rabbi Narrowly Escapes Serious Illness—Another Jewish General—Death of an Old Gibe—British Government Extends Period of Attestation for Russian-Born Jews—Some Proposals as Alternatives to Deportation—Jewish Help for Tuberculosis Cases—Rev. Michael Adler Appeals for Y. M. C. A. Huts—Their Great Usefulness—Mrs. Herbert Samuel and the Women's Industrial Council.

London, Oct. 6, 1916.

Otto Schiff, who has all the time been a tower of strength to English Jewry, has now joined the army, and has, consequently, resigned all his important communal offices. Principally of late he has been treasurer for the central committee for the relief of Polish Jews and honorary secretary of the fund for the relief of Jewish victims of the war in Russia. E. Mainz succeeds Schiff as treasurer of the central committee.

The Chief Rabbi, who has for the past week been laid up with a severe chill from which complications were feared, is now better and getting about once more, much to the relief of the community.

Lieutenant Colonel H. S. Seligman has been promoted to the rank of brigadier general, this following closely upon the promotion of Major General John Monash, C. B., the famous Australian Jewish General. Honors continue to pour upon Jewish fighters in all belligerent nations, and the old idea among some non-Jews in this country that the Jew was no good for soldiering has vanished during the present struggle. As typical of this view, the existence of which may seem strange to many readers of this column, I recall the foolish jest made by an Irish comedian on the vaudeville stage here during the Boer War. He said: "You hear of the Irish brigade, the Scotch brigade, and so on, but you never hear of the Sheeny brigade." This idiotic and ignorant gibe got a big laugh from his audience. That was fifteen years ago now. Today in any British music hall the man would be hissed off the stage. Jews, in fact, are among the pluckiest fighters not only in all the ordinary regiments, but even in those that bear Irish, Scotch and Welsh names. There are over here also a number as members of regiments like the South African Infantry, the Canadian Mounted Rifles and the Australian Infantry.

The government has extended the period of attestation for Russian-born Jews until October 25, it being agreed that the previously mentioned date gave too limited an opportunity. Attestation, it should be explained, means practically an expression of willingness to enlist, but with the right to claim exemption for more or less definite periods. The government has not yet made clear its policy about the question of the enlistment of these Jews as alternative to deportation. A good many members of the community have been making suggestions of one sort or another, in the hope that these might appeal both to the government and to their co-religionists. I have mentioned some of these proposals from time to time.

A word might be said now about the "enlistment in labor groups" suggestion. The reason behind this is alleged to be the fact that many Jews who would object to active fighting as actual allies of Russia might be willing to do non-military work, such as that for which the labor battalions were formed in this country. These were composed of men under military age but exempt from military service for various reasons, and also included men over military age. The work was, road making, dock laboring, and all the various sorts of work to make the wheels of war run smoothly. The Jewish Chronicle says, and says no doubt truly, that the suggestion of restricting military service to labor can only come from people who have misconceived the dignity of Jews, and this journal goes dead against the proposal. Nearly as objectionable is regarded the idea of raising a Jewish battalion for service "within" the empire. The proposal was that Jews enlisted in these battalions would not be sent into any foreign or allied country to fight. Their work would lie in Great Britain, Egypt, India, etc. As an alternative to deportation, however, or compulsory enlistment this is a proposal favored by many.

The Jewish Board of Guardians, of Glasgow, is raising a special fund for Jewish consumptive or tuberculosis patients. This is following the example of London, but Glasgow desires especially to emigrate stricken Jews to a dry climate. This is a pretty drastic order, but sanatorium treatment here, followed by a return to work in this country, too frequently leads to a relapse, and so a more thorough and enduring course is proposed by the Glasgow community. To start with, a fund of \$15,000 is to be raised for this purpose.

The Rev. Michael Adler, B.A., senior Jewish chaplain to the British expedi-

tionary forces in France, is making a special appeal to the community here to assist the Y. M. C. A. in its recreation hut building movement across the channel. These Y. M. C. A. huts are found both in this country and in the fighting areas. They are quite unsectarian, and provide a well-built structure where the Tommies from any part of the British empire can foregather, play games, have concerts, write letters, etc. All requisites are furnished, including letter paper, and each hut forms a wonderfully comradelike club center. As further evidence of the non-sectarian character of these huts, although organized and built under the control of the Young Men's Christian Association, nearly all the Jewish services held at the front, in the villages behind the trenches and at the base, on the days of the New Year took place in these buildings, permission to use them being granted with the utmost readiness. These huts are taken practically right up to the firing lines now. The huts are all standardized, and cost about \$2,500 each to build and equip. Michael Adler's appeal is for more money to build more huts, in view of their helpful character to all British soldiers, Jewish or non-Jewish.

The Women's Industrial Council, of which Mrs. Herbert Samuel, wife of the Jewish Minister of Munitions, is a vice-president, is undertaking an inquiry into occupations and conditions of occupations likely to prove injurious to girls or women as prospective mothers. At present, although a good deal of information bearing upon this point must exist in official records and in the private notes of medical practitioners, none of it has been so collected and collated as to be readily accessible. Yet the guidance of ascertained facts would be of great service to parents, teachers and advisers of girls entering upon industrial occupations, as well as to women workers of all grades, and ultimately to the country at large. The difficulties of the inquiry will obviously be great, but the methods employed in a somewhat similar American investigation furnish useful suggestions, and the officials of two government departments have kindly promised advice and assistance which will be invaluable.

Thanks to the persistent efforts of the Christian advocates of Kieff, headed by M. Grigorovitch Barsky (a counsel for defendant in the Bolis case), the Minister of Justice has promoted twenty-five local Jewish assistant advocates to the rank of advocate. Their Christian colleagues had not only addressed several petitions on the subject to the Ministry, but had also sent deputations to Petrograd to plead for the Jewish lawyers.

Admiral Noah and Commodore Jonah.

(Translated from the Yiddish of Mr. Sambation in the Jewish Daily News.)

The following conversation was indulged in by Admiral Noah, of antediluvian days, and Commodore Jonah, of comparatively ancient times, the former dwelling on his experiences in the Ark, the first vessel recorded in Biblical annals; while the latter deliberated upon his troubles, trials and tribulations in the piscatorial quarters, the only submarine registered in Scriptural revelations. The original writer of these and many another scientific, philosophic and psychic lines, dreamer and visionary as he is, at one time or another, had the good luck and the better fortune to turn his ears in that particular direction, where he became unconsciously the innocent listener.

Says Noah to Jonah: "During my admiralty over the huge Ark, I never feared or dreaded the attacks and the onslaughts of any submarines, the aquatic monsters that conceal their furious selves within the abysmal depths of the oceanic waters and the liquid expansions."

At this juncture, he was interrupted by Jonah, who had this to say: "Why, Noah, you are somewhat off-drinking again, I suppose—talking of admiralty, some sonorous euphony that never existed in your days. You merely managed a floating cage full of cattle, domestic animals and beasts of the fields."

Admitting of having but conducted a sailing boat full of four-legged animals, Noah thought he proved the wiser just the same, leaving the dangers of a long drive through storm and tempest, wind and whirlwind, and bringing his cargo safely onto dry land, never losing his way, and turning food for the Leviathan and his monstrous accomplices. Swallowing down these bitter pills, Jonah is still boastful of having successfully accomplished the journey in a submarine, consisting, as the latter did, of a life object, for the first time in history.

Noah, however, thinks that Jonah acted very idiotic after all, becoming prey and turning spoil to the piscatorial creatures, whereas none of his sons, Ham, the simpleton, inclusive, would, rather, do the reverse and change himself into an ichthyophagous, as all good Jews practice on Sabbath eve.

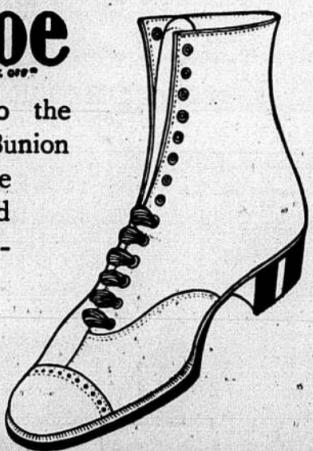
The admiral and the commodore continued their oral quarrel for some time, turning, as it did, in the long run into strife, imbroglia and wrangle. The listener understood that to be reduced to a private and personal discontent, and, acting accordingly, abandoned his improvised post.

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ENGAGEMENTS.

BACHER—ROSENSTOCK.—Mr. and Mrs. B. Rosenstock, of 287 Lenox avenue, announce the betrothal of their daughter Flora to Mr. Albert Bacher, son of Mr. C. Bacher. Reception at the Savigny, 229 Lenox avenue, Sunday, November 5, after 8 p. m. No cards.

BREAKSTONE—LAMPPELL.—Mr. and Mrs. Samuel Lampell, of 1815 Seventh avenue, announce the engagement of their daughter Rose to Harry Breakstone.

BRINN—FREUND.—Mrs. B. Freund, of 243 West Ninety-eighth street, announces the engagement of her daughter Viola to Milton Brinn. At home Sunday, November 5, 3 to 6 p. m.

BURGHEIMER—FRIED.—Mr. and Mrs. Charles Fried, of 952 Trinity avenue, Bronx, announce the engagement of their daughter Essie to Maurice J. Burgheimer. Reception October 29, 1916, 3 to 6 p. m., at the Savigny, 121st street and Lenox avenue.

COHEN—SHAPIRO.—Mr. and Mrs. Simon Shapiro, of 720 Riverside drive, announce the engagement of their daughter Birdy to Mr. Mandel E. Cohen.

DANIELS—MANDELBAUM.—Mr. and Mrs. J. Mandelbaum, of 691 Eighth avenue, announce the engagement of their daughter Miriam to Mr. Gus D. Daniels.

DAVIDOWITZ—FRIEDMAN.—Mr. and Mrs. Emil Friedman, of 148 West 118th street, announce the engagement of their daughter Helen to Mr. Jack Davidowitz. Reception at Hotel Savoy on Sunday, November 19, from 3 to 6 p. m. No cards.

FREIMAN—GEIGER.—Mrs. Annie Geiger, of 1475 Longfellow avenue, Bronx, announces the engagement of her daughter Ethel to Mr. Jack Freiman. Reception Sunday, November 12, 3 to 6 p. m., at Carlton Hall, 108 West 127th street.

GOLDBERG—LIEBESKIND.—Mr. and Mrs. Henry Liebeskind, of 128 East Eighty-third street, announce the engagement of their daughter Ruth to Jonas R. Goldberg. Reception at Hotel Bon Ray, Ninety-second street and Madison avenue, October 29, 3 to 6 p. m.

GREENWOOD—SUGARMAN.—Mr. and Mrs. Joseph Sugarman, of 137 Cathedral parkway, announce the engagement of their daughter Belle to Mr. Frederic Greenwood.

GUTTMAN—LEVY.—Mr. and Mrs. Charles Levy, of 194 Jefferson street, Passaic, N. J., announce the engagement of their daughter Estelle to Mr. Nathan P. Guttman, of New York.

HORVITZ—LISK.—Mrs. D. Lisk, of 319 West Ninety-fourth street, announces the engagement of her daughter Rose to Mr. Harry H. Horvitz.

JACOBY—KLEEBLATT.—Mr. M. Kleebblatt, 1155 Boston road, announces the betrothal of his daughter Elsa to Mr. Max Jacoby. At home November 19 from 3 to 6 p. m.

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LANG—HARTMAN.—Mr. and Mrs. Herman Hartman, of 713 East Fifth street, announce the betrothal of their daughter Evelyn to Dr. Samuel Lang, of Poughkeepsie. Reception at the Hotel Savoy on Sunday, October 29, from 3 to 6 p. m.

LOEWENBERG—ASHNER.—Mr. and Mrs. Sol Ashner, of 47 Fort Washington avenue, announce the engagement of their daughter Rose to Louis Loewenberg, of Elizabeth, N. J. At home Sunday, October 29, from 3 to 6 p. m.

NEUBAUER—KAUFMAN.—Mr. and Mrs. Leo Kaufman, of 148 West 142d street, announce the engagement of their daughter Frieda to Mr. Samuel Neubauer.

ROTHSCHILD—ADLER.—Mr. and Mrs. Edward M. Adler, of 884 Riverside drive, announce the engagement of their daughter Lenore to Mr. Elverson M. Rothschild. At home Sunday, November 5, from 3 to 6 p. m.

SPIEGEL—GOTTLIEB.—Mr. and Mrs. M. A. Gottlieb, of 126 West 112th street, announce the engagement of their daughter Jeannette Gabrielle to Mr. Ralph Spiegel. Reception to be held at the Academy, 107 West Seventy-ninth street, on Sunday, October 29, from 3 to 6 p. m.

STERNGLANZ—LEVY.—Mrs. J. N. Levy, of 3915 Broadway, announces the engagement of her daughter Sara to Mr. Jack Sternglanz. Reception on Sunday, October 29, 3 to 6 p. m.

WOLFF—BAGWOOD.—Mr. and Mrs. Bagwood, of 1151 Longfellow avenue, Bronx, announce the betrothal of their daughter Julia to Mr. Julius Wolff.

MARRIAGES.

BELLET—HURWITZ.—Mr. and Mrs. Harman Hurwitz announce the marriage of their daughter Nell to Dr. J. Alfred Bellet on Sunday, October 29, 1916, at 3 p. m. at the residence of the bride, 125 West 142nd street.

HOLLAND—FIEDERMAN.—On Sunday, October 22, at Willoughby Mansion, Tena Holland, of 650 Broadway, Brooklyn, and Alexander D. Fiederman, Dr. Max Rainsin performed the ceremony.

SA—FRANEK—ROTHSTEIN.—On Wednesday, October 18, 1916, Miss Katherine Sa Franeck, of 1143 Longfellow avenue, Bronx, to Mr. Nathan M. Rothstein, of 204 West Sixty-ninth street, at the home of the officiating minister, Rabbi Aaron Eiseman, 175 East Seventy-ninth street.

BAR MITZVAH.

BERG.—Mr. and Mrs. Jay Berg, of 106 East Eighty-fifth street, announce the Bar Mitzvah of their son, Aaron W., on Saturday, November 4, 1916, at the Orach Chaim Synagogue, Ninety-fifth street and Lexington Avenue, at 9 a. m. At home 4 to 6. No cards.

FRANK.—Mrs. Edith K. Frank announces the Bar Mitzvah of her son Howard C. on Saturday, October 28, at 10:30 a. m., Temple Redeem Shalom, Sixty-third street and Lexington avenue. At home from 3 to 6 in the afternoon, 111 West 118th street.

BIRTHS.

APFELBAUM.—Mr. and Mrs. N. Apfelbaum (nee Carrie Kreihsheimer), of 201 West 107th street, announce the birth of a daughter on October 19.

FREYDBERG.—At 654 West 161st street, October 20, 1916, to Mr. and Mrs. H. Freydberg, a son.

LEFKOWITZ.—Mr. and Mrs. Louis Lefkowitz (nee Sadie Leah Weiss), of 3657 Broadway, wish to announce the birth of a daughter, Doris Helene, on Thursday, October 19, 1916.

TAUB.—Mr. and Mrs. Max Taub, of 91 Fort Washington avenue, announce the birth of a son on Friday, October 20.

IN MEMORIAM.

JACOBS.—The unveiling of the monument erected in memory of the late Rebecca Jacobs will take place at Acacia Cemetery (Boyd avenue station, City Line "L"), Sunday afternoon, November 5. Relatives and friends are invited to be present. (Eighth day Cheshvan Yahrzeit).

RESOLUTIONS.

COHEN, HARRIS.—At a special meeting of the board of directors of Beth Israel Hospital, held for the purpose of taking suitable action upon the death of their esteemed and beloved fellow director and former president of the hospital, Harris Cohen, the following resolutions were adopted:

Whereas, It has pleased Almighty God in His Divine Providence to remove from us by death our beloved fellow director, Harris Cohen, who was a most valued friend, serving as director continuously from 1894 to date and as president from 1896 to 1902, who devoted his time, his money and his counsel in promoting the welfare of the hospital and furthering its objects in relieving the poor sick;

Resolved, That the directors of Beth Israel Hospital have lost a valuable associate, whose interest in the welfare of the institution was untiring, and deeply deplore the great loss sustained by all charities in his death;

Resolved, That we hereby tender our deepest sympathy to his family;

Resolved, That in testimony and respect for Harris Cohen, his fellow directors of Beth Israel Hospital attend the funeral in a body;

Resolved, That these resolutions be spread upon the minutes of this meeting and an engrossed copy be presented to the bereaved family.

JOSEPH H. COHEN, President.
MELVILLE J. SCHOLLE, Secretary.

IN THE SYNAGOGUES.

AGUDATH JESHORIM (East Eighty-sixth street).—Rabbi G. Lipkind preaches Sabbath morning on the portion of the week.

AHAWATH CHESED SHAAR HASHOMAYIM (Fifty-fifth street and Lexington avenue).—Rabbi Isaac S. Moses preaches Sabbath morning on "Borrowing Trouble."

ANSHEE EMETH (448 West 152d street).—Rabbi L. Zinsler will preach Sabbath morning on the "Sixty-sixth Chapter of Isaiah."

BETH ISRAEL (Seventy-second street and Lexington avenue).—Rabbi Aaron Elseman preaches Sabbath morning on "A World Destroyed and Regenerated."

B'NAI JESHURUN (Broadway and Eighty-third street).—Rabbi Jeel Blau preaches Sabbath morning on "H. G. Wells and Noah's Flood."

EZ CHAIM (107 East Ninety-second street).—Rabbi David Davidson preaches Sabbath morning on "The Modern Mab-bah of Blood."

FREE SYNAGOGUE (Carnegie Hall).—Dr. Stephen S. Wise will lecture Sunday morning on "Judaism and Christian Science and Related Cults," the last of the series on "The Relation of Judaism to Other Faiths."

FREE SYNAGOGUE (155 Clinton street).—Prof. Raleigh Weintraub, of Paterson, N. J., will be the speaker at the services this evening.

FREE SYNAGOGUE (163d street and South Boulevard).—Dr. Sidney E. Goldstein will be the speaker at the services this evening.

ISRAEL (120th street and Lenox avenue).—Dr. M. H. Harris will preach Sabbath morning on "The Code of Noah."

ISRAEL (Far Rockaway).—Rev. Dr. Gustav N. Hausmann will preach this evening and Sabbath morning.

MONTEFIORE (Macy and Hewitt place).—Rev. Alex. Basel preaches this evening on "Reconstruction." The Sabbath school will reopen Sunday morning.

ORACH CHAIM (1463 Lexington avenue).—Rev. Dr. Moses Hyamson preaches Sabbath morning.

ORACH CHAIM, OF THE BRONX (891 Freeman street).—Mr. A. I. Trachtenberg, formerly of the Rabbi Isaac Eleonon Theological Seminary, will occupy the pulpit Sabbath morning.

SHAARI ZEDEK (Brooklyn).—Rabbi Max Rainsin will preach Friday evening on "What Should Be the Life-Content of the Modern Jew?" Sabbath morning Dr. Rainsin preaches on the portion of the Law.

SHEARITH ISRAEL (Seventieth street and C. P. West).—Rev. Dr. D. de Sola Pool will preach Sabbath morning.

SINAI (Stebbins avenue and East 163d street).—Rabbi Max Reichler will preach this evening on "Strength Out of Struggle." Sabbath morning, "Environment and Will."

TIBEREETH ISRAEL, OF KENSINGTON (Brooklyn).—Rabbi Jacob Katz will preach this evening on "What For?" Sabbath morning on the portion of the law.

YOUNG MEN'S HEBREW ASSOCIATION (Ninety-second street and Lexington avenue).—Rabbi A. G. Robison will be the speaker at the services this evening.

YOUNG WOMEN'S HEBREW ASSOCIATION (West 110th street).—Mr. Benj. A. Rosenblatt will be the speaker at the services this evening. His subject will be "Judaism as a System of Jewish Law."

SOCIAL NOTES.

Mr. and Mrs. Michael Buchsbaum, of 348 Central Park West, celebrated their fortieth wedding anniversary at their home last Sunday night.

Miss Esther Gleitman, daughter of Mr. and Mrs. Morris Gleitman, was married on Sunday last to Dr. Bernard B. Frankel, of New Haven, Conn. The ceremony was performed at Mt. Zion Synagogue, West 119th street, Rev. B. A. Tintner officiating. A dinner to the immediate family followed at the bride's residence, 232 West 110th street. Dr. and Mrs. Frankel are spending their honeymoon in the South.

Ninth Annual Convention of the Federation of Jewish Farmers of America.

The ninth annual convention of the Federation of Jewish Farmers of America will be held from Tuesday evening, November 28, to Friday noon, December 1. The first session, as heretofore, will be a public session, at which speakers of national reputation will address the delegates and their friends. The other sessions will be devoted to business sessions, and among the speakers who are expected to address the convention will be a member of the National Farm Loan Board, who will thoroughly explain to the delegates the new farm loan act; also Commissioner J. J. Dillon, of the New York State Department of Foods and Markets, will talk on marketing, and Colonel Harris Weinstock, Commissioner of Marketing of the State of California. A special session devoted to the women's interests will be held one evening, and a special session will also be set aside for the benefit of the farm boys and girls. The convention will adjourn on Friday noon, December 1, but will be brought to a close by a masquerade ball, which will be held at the Grand Central Palace on Saturday evening, December 2. The ball has been widely advertised among the summer guests in the mountains and other summer resorts, and a very large attendance is expected.

In Bortshtoc, Galicia, the Jews have been forbidden to bake and sell bread because they refused to trade on Saturday. There is no work at all, and the people are starving.

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City Makes Appropriation for Kosher Kitchen.

The kosher kitchen in the City Hospital at Blackwell's Island will remain. At a hearing before the Board of Estimate on Wednesday, October 18, Mayor Mitchell presiding, an appropriation for the year 1917 was approved. After hearing Rev. Dr. Bernard Drachman and Mr. Albert Lucas, president and secretary of the Union of Orthodox Jewish Congregations of America, and Alderman Samson Friedlander, the board unanimously voted the necessary appropriation. The extra cost of maintaining this kitchen during the year 1916 has been defrayed by the Orthodox Union, who collected the necessary funds, among the largest contributors being Mr. Felix Warburg. In the course of his remarks before the board Dr. Drachman paid an eloquent tribute to the courtesy and consideration the union had received at the hands of Commissioner of Charities Kingsbury and First Deputy Commissioner Wright.

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Announcement

Mr. Louis Seligman, for years manager of Clinton Hall, and later proprietor of the Lexington, has now assumed the management of

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Valuable Constructive Work in Jewish Education.

Valuable constructive work in Jewish education was shown in the various activities reported at the first fall meeting of the board of directors of the Jewish Chautauqua Society, held last week in Philadelphia. There were present Mr. Israel Cowen, of Chicago; Dr. Abram Simon, of Washington; Dr. William Rosenau, Mr. Julius Goldenberg, Mr. Henry Castleberg, of Baltimore, and from Philadelphia Miss Corrine B. Arnold, Mr. Arthur A. Fleisher, Mr. Horace Stern, Dr. Jacob Goldbaum, Dr. Henry Berkowitz, the chancellor of the society; Mr. Oscar Loeb, acting president, and Miss Jeanette Miriam Goldberg, secretary.

Dr. Lee K. Frankel, of New York; Dr. Tobias Schanfarber, of Chicago; Mrs. Max Margolis, Mr. Perry Frankel and Mrs. Jacob Gimbel, of Philadelphia, sent communications. The chancellor, Dr. Henry Berkowitz, presented an interesting correspondence with the Hon. Abram I. Elkus, United States Ambassador to Turkey, formally notifying the society of dering his resignation. On the persuasion of Dr. Berkowitz, Mr. Elkus withdrew his absence from the country, and ten-resignation when assured that Mr. Oscar Loeb, vice-president of the society, would actively assume the duties of the presidency in the interim.

Mr. Loeb presided. The society's annual register for 1917 was presented, setting forth the various departments.

The program of the twenty-sixth assembly of the society was submitted in complete form and approved. The sessions will be held in the city of New Orleans December 22-27, 1916. Eminent men and women will participate, and a large attendance, especially from the South, is expected. This is the first time the society has held an assembly farther South than Memphis. The various Southern State associations for Jewish Religious School Teachers and other organizations have been invited. Miss Goldberg spends the month of November making a propaganda tour throughout the South. Reports from the Pacific coast branch gave a glowing account of the successful holding of the sixth Western assembly of the Jewish Chautauqua Society in June at Sacramento, Cal.

Women's Proclamation Committee.

The Women's Proclamation Committee is in receipt of a check for \$250 from Mrs. J. I. Peyser, of Washington, D. C., which was contributed by the Washington branch of this committee. The enthusiasm which has been awakened wherever the appeals of this national committee of Jewish women have gone is very encouraging, and shows that the Jewish women all over the country are realizing the necessity of responding more generously to the cry for help that continues to reach us every day. It is the duty of every human being to give, and give generously and quickly. Remember that he who gives quickly gives twice.

Two hundred and forty-six new subscribers were enrolled during the last fiscal year by the Jewish Charitable Federation of New Orleans, La. The total number is now 1,648.

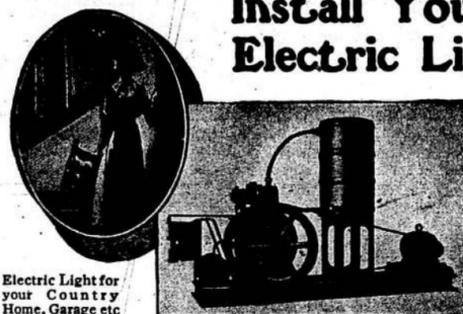


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Lakewood, N. J.

The advent of fall and the approach of winter finds all the hotels at this wonderful resort making preparations for the reception of guests for the season.

Foremost in the list stands the famous Lakewood Hotel, which is conducted by the Resort Hotel Company, under the personal management of Mrs. N. Jacobs. The Lakewood Hotel, which is now open the entire year, has been greatly im-

proved, and the management are in a position to serve their guests better than ever. The social side will not be overlooked, and there will be a series of elaborate entertainments and dances which will tend to promote the happiness of the guests.

The cuisine will be a feature, as heretofore, and the kosher department will be under the closest rabbinical supervision, and will satisfy the most exacting as to its complete compliance with the most rigid Mosaic requirements.

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TO OUR READERS IN BEHALF OF OUR ADVERTISERS

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

Rabbi Levinthal's Jubilee.

Elaborate preparations have been completed for the celebration of the twenty-fifth anniversary of Rabbi Levinthal's arrival in America, which will be held Saturday and Sunday, October 28 and 29, at Philadelphia, Pa. The committee has worked hard to make the affair most successful.

A score of visiting rabbis will be the guests of the committee on Saturday and occupy the pulpits in all synagogues downtown.

The feature of the celebration will be the reception, which will be held on Sunday, October 29, at the Metropolitan Opera House.

Dr. Lewis S. Rubinsohn, grand master of the Independent Order B'rith Shalom, will act as the presiding officer. The other speakers will be Rev. H. Masliansky, Rabbi Meyer Berlin, Rabbi M. Z. Margolies, Hon. Joseph Barondess, Dr. Henry Friedenwald, Rev. Dr. Israel H. Levinthal, Rev. Dr. S. Schaffer, Dr. Schmarya Levin, Rev. Dr. Henry Berkowitz, Louis Edward Levy, president of Philadelphia Kehilla; Bernhard Harris, William B. Leaf and Dr. Stephen S. Wise.

On Sunday evening a banquet will be held in honor of the rabbi and visiting guests.

Rabbi Bernard L. Levinthal was born in Serebnick, in the government of Kovna, Russia, on May 12, 1865. His father, Abraham Levinthal, was a prominent rabbi, who combined a thorough training with a broad secular education. The Levinthal family has been traced back by a recent Russian genealogist for seventeen generations.

Rabbi B. L. Levinthal received his training directly from his father, and never attended a Yeshivah. As a young man he acquired a reputation as a Hebrew scholar and as a gifted writer and speaker. At the age of twenty he received his first rabbinical diploma from the late Rabbi Isaac Elchanon, recognized as the greatest rabbi in his day. He later received diplomas and certificates of proficiency from most of the leading rabbis in Europe at that time.

On the seventh day of Adar—then March 15, 1886—Rabbi Levinthal was married to Minna Kleinberg, daughter of Rabbi Elazer Kleinberg, also a descendant from a family of rabbis which has resided in the city of Wilna for centuries.

In 1891, after the death of his father-in-law, Rabbi Kleinberg, who had been the rabbi in Philadelphia, Rabbi and Mrs. Levinthal came to that city on request of the orthodox congregations of this city and by advice of Rabbis Isaac Elchanon and Samuel Mohliver.

Rabbi Levinthal has founded a number of local institutions, notably the Yeshivah, 526 Wharton street. It is due to his zealous interest and constant assistance that the Hebrew Free School, Free Burial Association, Vaad Hakashruth, Hebrew Orphans' Home and Jewish Sheltering Home have been successful in their work.

Rabbi Levinthal has ever been an ardent and active Zionist. He was for many years the honorary vice-president of the Federation of American Zionists. He was one of the organizers of the United Orthodox Rabbis of America and Canada, of which he is now an honorary president. He is also a member of the American Jewish Committee and a member of the executive committee of the local Kehillah, in whose various activities he is co-operative. He is also a member of the Board of Delegates on Civil and Religious Rights of Jews and of the Executive Committee of the American congress movement.

Young Men's Hebrew Association.

Last Sunday afternoon, October 22, the Hon. Oscar Swift, a Congressman from Brooklyn, addressed the Men's Club of the association.

On the evening of the same day "The Melting Pot," in motion pictures, was presented, and Deputy Attorney General Obermeyer addressed the association.

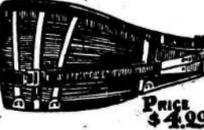
On Sunday evening, October 29, the Menken and Schechter clubs will debate the question of "Compulsory Arbitration," and the Utopia Club will present a very fine entertainment.

Congregation Shearith Israel.

On Sunday morning, October 29, at 10:15, a class in simple Biblical Hebrew, to be conducted by the Rev. Dr. D. de Sola Pool, will open in the synagogue building.

On Tuesday evening, October 31, a class in Jewish history, to be conducted by Mr. Leo Honor, will be opened at 8 o'clock. All those desiring to join these classes will be welcome.

Preventive Surgical Supporter Before and After OPERATION



After the operation from Floating Kidney, Appendicitis and other abdominal operations, one should guard against strain and injury by the use of the proper abdominal support. It not only lends protection from rupture, but is a grateful comfort.

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120 Boylston Street, Boston, U. S. A.

The Missing Presence

(Written for THE HEBREW STANDARD.)

The House is very still today;
The Garden scarcely seems to breathe.
And all my roses have a way
Of drooping, o'er the bed they breathe.
The white smoke, at the chimney-piece,
Curls into plumes of ghostly white.
And all the little sweet songs cease
That give me such sublime delight.

No-mystery, of clime or air,
No Season's whim to take the blame.
I think I know why, everywhere
The old place isn't quite the same.
The Missing Presence—THAT is it—
One who no longer is about.
A dead song—and a vagrant bit
Of laughter that is dying out.

I did not know that you could be
So much a part of me and mine—
Of bud and bloom and bird and tree,
And purring rain and golden shine.
I did not know that one could knit
One's presence, with the very grain,
Until each room was part of it,
And never quite the same again.

At first, I did not seem to care;
The Old Home was its quiet self;
The caged bird caroling its share,
The quaint clock, ticking on the shelf.
Familiar sounds, familiar still
A few days tinkled in my heart
And then—there came a change, until
I realized we were apart.

Dear Missing Presence—one, whose touch
Perhaps gave garden paths their bloom—
Whose kindly coming meant so much
With prayer, as fragrant as perfume.
I know why nothing seems the same—
Why it is gray—and lonely, too.
The very Silence, calls a name—
We miss you dear—we long for YOU.

W. LIVINGSTON LARNED.

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Sabbath begins 5:00 P. M.

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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.

Why is Tuesday a better day for registration than Saturday, assuming that *Yom Kippur* or any other day of great sanctity might fall on a Tuesday instead of, as this year, on a Saturday? Comparisons of this kind, especially in matters belonging to the domain of practical politics, are exceedingly dangerous.

Our heartiest congratulations are herewith extended to Hon. Simon Wolf, of Washington, who is eighty years old tomorrow. Long may this stalwart champion of Jewish rights continue at his prominent post of duty with eye and mind undimmed and energy undiminished! He has been an active Jewish social worker for more than half a century, and his monument comprises the body of our religious liberties, which he has done so much to advance and defend.

The Anglo-Jewish press returns to the old charge that, if this Jewry would properly entitle itself to assume the hegemony of world-Jewry in the existing crisis, the American Jewish press must cease being pro-German! What a ridiculous statement! Our press is, when all is said and done, strictly neutral in the great conflict, with, perhaps, a distinct but clearly explicable anti-Russian bias. Just because of this condition, representing the feeling of our Jewry, this community is well entitled to leadership!

Whoever endeavors to compile statistics as to the number of Jews to be found in the world at the present time must depend upon guesses or estimates for a considerable part of his figures. This experience may be confirmed from the results of any particular enumeration, and shows how dangerous it is to attempt an estimate of our numerical strength under the conditions prevailing in various parts of the universe. And yet, even rough estimates are not without their uses: they prove that there are now living between ten and fifteen million Jews on our globe.

We read in the *Jewish World* that the grandson of the late Lord Rothschild has just become *Bar Mitzvah* in the old, orthodox fashion. As a scion of his great house we did not expect him to reach this stage in his career without proceeding otherwise. How different are the sons and grandsons of the English Rothschilds from the sons and grandsons of some of our own American Jewish millionaires! Of one set of these we learn to our dismay and disgust that they spent *Kol Nidre* at a public banquet in honor of a non-Jewish official, while of another that they "observed" *Yom Kippur* by "following the ponies" at Piping Rock. And these maintain some sort of outward connection with the synagogue!

The *American Israelite*, in its superior ignorance, reads a lesson to the writers for the daily papers, who are usually non-Jews and who customarily confound Hebrew with Yiddish and *vice versa*, and tells them that the former, the language of the Bible, is a "classical, dead language." In the three words we have quoted from our esteemed contemporary occur just two errors. By classical we regularly refer only to Greek and Latin, and while Hebrew is indubitably a classic tongue, it will never be one of the "classical" languages. Then, Hebrew, pace the *American Israelite*, is not "dead." All over the land, in fact, over the entire world, the *Ibrith b'Ibrith* method has vitalized and visualized the method of teaching the ancient Hebrew as a living means of communication between man and man today. And we might mention the inhabitants of the Palestinian colonies to whom Hebrew is as alive and as flexible as English is to us; only the *American Israelite* would rejoice that these people are Zionists, despicable nationalists, and because of its stubborn opposition fail to recognize the truth about them and their speech.

THE WAR'S INFLUENCE ON JEWRY

WE have in the recent past referred in this place to the probable effect of the great war on the Jewries of various lands. Only the other week we spoke of suggestions then made in London which look to combat the undoubted latitudinarianism of many of our people there, as a consequence of the terrific struggle now in its third year. This war will be like all earlier wars in that it will wean from a steadfast devotion to the synagogue many, if not most, of the active combatants and their families and dependents. Their experiences in the field, their yeoman service for their fatherlands close by the side of others of different religions will inevitably render their resistance to the forces of assimilation less powerful. If, then, they pattern themselves on the Jewish veterans of other conflicts, who were quite engulfed in their chauvinistic patriotism as nationals, their final amalgamation with other non-Jewish sections is only a question of time, and only some dire but none the less providential manifestation like anti-Semitism may serve to restore them to the arms of the synagogue.

That anti-Semitism has not vanished from the world-forces of our own day only the final peace dependent upon the close of the present great war need prove by supervening. That is to say, in spite of the elaborate professions by one set of belligerents or another, their own species of anti-Semitism remains suspended during the duration of the conflict. Such fact and the inevitable consequences of the fraternization of arms of the veterans, to which we have alluded above, make it important that Jews all over the world now press the question of maintaining our racial and religious solidarity unimpaired.

What profits it if we capture a city and, in the taking, lose our own souls? What imports it if Jews of all lands freely give their life-blood in this contest and, at the end, have lost their priceless heritage, their faith and its traditions? Such may be maintained to them intact by a zealous endeavor to preserve the Jewish consciousness alone. They do not depend upon the existence of full Jewish civil and political rights or the denial thereof, for assimilation flourishes under the one condition and oppression under the other.

The situation, then, is vitally acute and crucially important.

It was doubtless true that the economic plight of Galician Jewry in the two or three decades before the great war began left much to be desired. It cannot be denied that at times the hideous ritual murder fable has been exploited in the despite of the harassed Jews of that section of the Austrian Empire, nor that, so long as the annals of Jewry endure, the name of Leopold Hilsner will stand as a monument of martyrdom to human "justice." Yet, all these things are a far cry, indeed, from proof that anti-Semitism obsesses, or has ever obsessed, the non-Jewish population of the country, or that the position of the Galician Jews before the law is at all comparable *nebbich!* with that of their co-religionists in Russia.

We read that a resolution had been introduced into the House of Deputies of the recent triennial general convention of the Protestant Episcopal Church and then heard no more of it. This exquisite proposal for denominational legislation had as its object the granting of permission to Episcopalian communicants to retain their racial customs, or, in other words, to suffer Jews to preserve the "national and social usages of Israel" the while they remained steadfast in outward connection with the church. By such ways even the "knightly" meshummodim will not succeed in "winning to their Messiah" any of the children of Israel! The resolution emanated from a recent exploitation by some of the gentry in Philadelphia, as our columns not so long ago bore witness.

A report has reached us to the effect that our old friend, Moses "Menelous" Gries, the eminent Cleveland rabbi and recent president of the "annual picnic," has forsaken the rabbinate and gone into business. Accordig to the best information derivable the erstwhile pulpit-orator has interests of the mart and the counting-house, which will require his attention. Be this as it may, we do not grudge Rabbi Gries his good fortune, since nowadays a rabbi has as much right, perhaps, and as much chance, surely, to "turn to trade and strike it rich" as anyone else. We may add that we are genuinely sorry Rabbi Gries will cease to hold forth, and we hope the Cleveland community to which he ministered will succeed in finding some one equally facile and eloquent to fill the vacant position.

And Rabbi Moses P. Jacobson has resigned his membership in the Central Conference of American Rabbis. And the reason he took this step was because he is opposed to the stand the Central Conference of American Rabbis has adopted in the matter of the Gary system of religious education. And we must say we think Rabbi Jacobson's action both right and manly. The Gary system is a specious, though insidious, entering wedge for Protestant Christianity into our public schools, and our rabbis have no license to aid and abet sundry devout Christians to accomplish a destruction of the barrier which should forever exist between the schools and the church in this country. Rabbi Jacobson may not injure the C. C. A. R. by so publicly leaving its ranks; at the same time, the very publicity he gives himself about the matter directs attention to an egregious blunder of our "sapient" Reformers.

BURSTING THE BUBBLE OF BABEL

בנבירה לנו עיר ומגדל וראשו בשמים:

"Let us build us a city and a tower, whose top may reach unto heaven."—(Gen. xi., 4.)

BUILD high enough, and your edifice will topple, burying your bold plans beneath the ruins. Height defeats height. Be a Samson of strength, and your own mighty muscle will dig your grave. Strength defeats strength. Your Babel cannot raise its battlements so loftily but their very proportions will overwhelm you. The very tension of your power is bound to smother you. Beware of the weakness of strength—the strength of weakness may defeat you.

It is not a mere question of limits, physical and moral. To be sure, nature imposes upon us limits we dare not ignore. The infinite baffles us at every turn, reminding us that we must cling to our finite station. The moment we would lengthen out our littleness into immensity, whether it is a question of erecting a wall or rearing a thought, we are inevitably thrown back. It is as if an invisible hand were reaching out of the skies and thrusting us down. And universal nature finds its exact counterpart in particular nature—the nature of this or that man. Each must observe the limitations of his genius in the particular strivings of his daily life. There is no trespassing of boundary-lines in the starry meadows of heaven or in the sweat-bathed fields of human endeavor. From this standpoint, the story of the Tower of Babel is a lesson in limits, a reminder that the handsomeness a kind providence grants our thoughts and deeds gets soon distorted into ugliness the moment we fail to consider the sublimities of symmetry. However, the matter goes deeper than this.

Much deeper. It lands us in the paradoxical profundities of the very constitution of things. Why is it that if you but penetrate deep enough into life, you come upon a stupendous paradox? we have never been able to find out. But the fact is that the deepest thought always ends in the *cul de sac* of paradoxical reasoning. There is no escaping this. I suspect—further I cannot and dare not go—that at the end of our intellectual tether we are confronted with the essential difference between the universal mind and the human mind. What we call a paradox usually turns out to be divine logic. And the divine logic works something like this: push anything far enough and you will push it into its opposite. You can push justice into injustice, love into unlove, wisdom into unwisdom, and so forth. The builders of Babel pushed their purpose too far; if their plan was to provide a common centre for their people, into which the lines of convergence should be pulled as tightly as the leaders thought it possible, their undertaking failed precisely by reason of excess. It is very likely that they sought to enforce a uniformity of action and expression which is not within human nature to consent or attain to; they perhaps tried to smother all individuality while seeking the permanence of that to them desirable state of affairs, where "the whole earth was of one language and of one speech;" thus the very tension of their effort at union brought them to disunion, and Babel became a symbol of disastrous overreaching and a synonym of hopeless confusion. The Bible says that God "confounded their language" and "scattered them abroad," which, stated in our own way, means that they had violated an unbreakable spiritual law, and that law was wreaking itself upon them.

The spiritual law which operated to their undoing, and which flows directly from the paradoxical proposition already referred to, is in effect that God fights evil not with good, but with evil itself. The ordinary notion is that in this world the forces of good are opposing the forces of evil and the result of this unceasing battle between good and evil is the eventual victory of the good. But this is a superficial view of the matter. The direct method does not seem to belong to the divine government of the world. The direct fight between good and evil is at best an unequal one and, probably, if it depended on good alone to combat and finally vanquish evil, the chances for the triumph of righteousness were very poor. But God has a better, more efficient way of defeating the forces of darkness: let the powers of evil defeat themselves! All that is necessary is to give evil free rein—as free as a rein as it desires—and it will destroy itself. Evil is suicidal. In the story of the building of Babel God is represented as having confounded the tongue of the builders while the work was well under way and was assuming gigantic proportions. If the building, and notably the motive underlying it, were evil in the eyes of God, could He not have found means of preventing the work in its initial stages, or even before the plan was put to execution? But that is not God's way. God lets Babel destroy Babel. God allows each wicked purpose to shatter itself.

The matter is too deep for words: Evil has in itself all the germs of destruction. It cannot thrive and survive, because it is not creative. Not being creative, it cannot partake in the creativeness of the universe, and hence it must perish. Thus lust kills lust, pride is its own downfall. Death destroys death, becoming the gateway of immortality. War kills war, and it is doing that before our very eyes in our own time on an unprecedented scale. It is this automatic principle of self-destruction which is imbedded in the very heart of evil, and upon which God relies for the final extermination of all evil. This principle explains to the spiritual-minded not only the course of the individual life but also the vast majestic movement of history. It explains the slowness of all progress, since progress depends upon the gradual self-wearing process of evil. Evil slowly betakes itself out of the way and thus gives the good a chance to operate. When, therefore, men get impatient about this slow advancement of the good, they must remember that God's ways are not as their ways and God's thoughts not as their thoughts: for in order that Babel may topple over and its builders be scattered, Babel must raise itself sky-high, its battlements defying the battlements of Heaven.

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WINTER RATES IN OCTOBER

Annual Meeting of the United Hebrew Charities.

The forty-second annual meeting of the United Hebrew Charities was held at Temple Emanu-El, Fifth avenue and Forty-third street, last Thursday night, when the annual reports were read.

The annual report was read. The following excerpts will give an idea of the work accomplished during the past year:

The general prosperity that obtained last year is reflected in our experience. The number of families who were reported to us in distress was 6,014, as compared with 9,274 during the previous year, a reduction of 35 per cent. The number found in need of aid and who were assisted was 3,681, as against 5,454 during the preceding year.

In spite of the substantial reduction in the demands made upon us, we closed the year with a deficit of \$18,000 (compared to a deficit of \$35,000 the previous year), which sum we were obliged to draw from our reserve funds. This deficit is due to the prevailing notion that because industrial conditions improved additional contributions were not necessary.

There has been no retrenchment in our administration cost. The increased satisfaction with our work on the part of the public, of which numerous evidences were given us, encouraged us to continue our policy of maintaining efficient service and of improving it wherever occasion required.

As will also be vividly recalled, the community was very much startled when it learned that the dreadful disease of poliomyelitis (infantile paralysis) was rapidly spreading. We were, naturally, gravely concerned over the situation in the families under our care. We are thankful that among the thousands of such families only eight children were afflicted. The experience of the other large relief societies in this city was quite similar. The Charity Organization Society reports twenty cases. This might indicate that there is no direct connection between this particular disease and poverty, the proportion of children affected being no greater, if anything, less than the proportion in the general juvenile population.

A careful analysis has been made of the resources of 510 families under continuous care, in order to determine to what extent these resources fall short of the amounts required to maintain a minimum standard of living. The daily minimum required for food by an adult male, dependent upon charitable relief, was several years ago generally agreed to be 27 cents. On this basis these families would require together each month \$25,793. Their income from every available source aggregates only \$20,353. This means that \$5,440 a month more is necessary to en-

able them to meet the approved standard. However, because of the rapid increase in the cost of living, this 27-cent standard must be modified. At least 20 per cent. should be added to meet present requirements. This means that \$6,525 a month would be necessary to attain the approved standard in these families, or an additional sum of about \$75,000. This does not allow for the large number of families requiring intermittent or occasional aid nor for those under the care of the Sisterhoods, many of whom are subsidized by the Charities.

The Industrial Department has labored energetically to retain the interest of householders in the gathering of clothing and household articles, and has exercised ingenuity and resourcefulness in stimulating others to co-operate. As a result the department last June paid off all its obligations in full, amounting to \$14,500, which had been loaned to it when the plan was first undertaken. This was made possible by the sale of those articles left over after the needs of our families were supplied. The situation was so encouraging at that time that we looked forward confidently to the enjoyment of a substantial income by the end of the fiscal year. Our expectations have, however, been disappointed. The number of filled bags received during the summer fell off very materially, due nearly entirely to the disturbance created by the outbreak of infantile paralysis. Many families avoided contact with the department for obvious reasons. The resumption of activities since the close of the summer affords us renewed hope and encourages us to believe that the Jewish families of this city recognize the value of the work of this department and consider it an established and necessary institution.

The Joint Committee on Tuberculosis was enlarged last year, so as to include representation from the Department of Health and the Joint Board of Sanitary Control; in addition to the United Hebrew Charities, the Montefiore Home and the Free Synagogue. The scope of work was widened so as to include patients discharged from Otisville as well as Bedford Sanatorium, and the number of families taken under care had been increased so that the committee now has 219 families under care, in which there are 912 individuals, of whom 249 are tuberculous. Of these families, 111 required relief when first taken under care; 54 of them are now self-supporting.

The National Desertion Bureau has been more active than ever. Nearly 1,100 cases of desertion were referred to it by about 100 charitable agencies throughout the United States. Over 800 of these deserters were located, some of them in Canada, Great Britain and as far as Russia. In nearly 500, the bureau effected a reconciliation between the deserter and his family, or a definite arrangement made for support. Where this was impossible, the bureau prosecuted the men. Of these, 124 were brought to the Domestic Relations Court for violation of the non-support law and in 35 more serious cases, extradition was secured under the child abandonment law through the office of the District Attorney.

Summary of Work Done by the United Hebrew Charities During the Fiscal Year Ending September 30, 1916, in Comparison with Previous Year.

RELIEF BUREAU.		1916.	1915.
Cases of application for relief.	6,014	9,274	
Individuals represented.	27,458	41,078	
Cases about whom inquiry only was made.	1,350	741	
Country of origin of applications for relief—			
Russia	1,916	1,915	
Austria	3,253	4,701	
Roumania	1,701	2,066	
United States	198	303	
All other countries	305	569	
Unknown	183	600	
Totals	6,014	9,274	
Disposition of applications for relief—			
Cash relief granted to	1,016	1,915	
Otherwise relieved	2,993	4,599	
*Relief not necessary	688	855	
Totals	2,333	3,820	
Totals	6,014	9,274	

PRIMARY CAUSES OF DISTRESS AT TIME OF FIRST APPLICATION DURING CURRENT YEAR.

	Applied	Aided	1916.	1915.
Tuberculosis	762	846	676	654
Other sicknesses	1,450	1,537	847	1,002
Disability due to accident	69	67	32	39
Mental defects	85	73	70	56
Physical defects	147	220	95	145
Old age	219	273	104	160
Unemployment	1,004	3,386	491	1,623
Insufficient earnings	783	1,100	439	567
Widowhood	704	774	489	620
Desertion	337	408	235	302
Divorce and separation	79	70	40	47
Imprisonment of wage earner	128	179	88	138
All other causes	132	178	66	101
Totals	5,899	9,117	3,681	5,454
Unknown	23	57		
Mistakenly reported	92	100		
Grand totals	6,014	9,274		

Classification of the handicapped—
 Consumptives 1,206
 Blind 113

Crippled	207
Deaf and dumb	46
Epileptics	47
Feeble-minded	74
Insane	114
Paralytics	122
Aged (over 60 years)	496
Cardiac sufferers	517
Marital condition of applicants—	
Families (husbands at home)	3,596
Widowed mothers	1,205
Deserted mothers	156
Divorced and separated mothers	21
Widowers	195
Unmarried men	358
Unmarried women	80
Total	6,014

SUPPLY BUREAU.	
Orders of half-tons of coal	1,631
Garments distributed	64,400
Pieces of furniture distributed	1,034
Garments made and repaired for supply room	12,543

* In this class are included cases which were referred to other institutions or where the treatment afforded required no material relief.

SUMMARY OF RECEIPTS AND DISBURSEMENTS FOR THE FISCAL YEAR ENDING SEPTEMBER 30, 1916.

RECEIPTS.	
Membership	\$153,331.50
Voluntary donations	42,322.98
Donations to Self-Help and Self-Support Fund	8,000.00
Subventions from certain societies	13,370.37
Interest on investments and from banks	34,444.25
Rents from real estate	1,393.18
Loans from reserve fund	24,408.00
Loans repaid by beneficiaries	3,007.58
Reimbursements by Sisterhoods and others for advances made to particular families	5,137.96
Checks not used and replaced in general or special funds	1,921.40
Sundry reimbursements	1,436.55
Contributions toward transportation of families	1,981.73
Contributions from private sources toward designated cases	14,601.50
Loans from reserve fund	18,000.00
Industrial Department loan repaid	5,000.00
Balance from last year	
In designated funds	\$7,932.73
In general fund	1,122.28
Total	9,055.01
Requests to permanent fund for investment	\$337,391.61
Requests to reserve fund for investment	11,325.44
Balance	62,639.91

DISBURSEMENTS.

Cash relief	\$193,911.65
From private source accounts for designated cases, infants' milk, shoes and clothing	15,928.17
Self-help and self-support loans	9,621.00
Supplies—coal, clothing, shoes, screens, furniture, wages to beneficiaries for repairing shoes and clothing	19,846.78
Transportation	2,390.68
Medical relief (milk and surgical appliances)	4,155.96
Work room (stipends to apprentices)	344.97
Administration—Office and membership salaries	\$17,246.88
Office and membership expenses	4,282.40
Relief Dept.—Salaries	\$33,718.28
Expenses	6,786.61
Supply Dept.—Salaries	\$1,592.15
Cartage	144.25
Medical Dept.—Salaries	\$2,974.92
Expenses	148.15
Work Room—Custodian's sal.	\$724.08
Expenses	1,888.01
Vocational Guidance Com.—Salaries	\$1,362.50
Expenses	435.01
Printing and postage	1,797.51
House (janitors, light, coal and repairs)	3,530.81
Subsidy to National Desertion Bureau (less 1915 loan of \$500, repaid)	6,284.56
Loan to National Desertion Bureau	2,500.00
Subsidy to Free Employment Agency of the Keshillah	1,500.00
Subsidy to the Social Service Exchange of the Charity Organization Society	250.00
Real estate expenses	80,766.61
Loan repaid to reserve fund	496.10
Transferred to savings bank	2,500.00
Balance in designated funds	1,666.50
Balance in general fund	\$4,959.58
Total	804.21
Total	5,763.79

Total \$337,391.61

Council of Jewish Women Inaugurate Season.

A gathering of members, numbering over 500, assembled at the inaugural meeting of the season of the local section of the Council of Jewish Women, held on last Tuesday afternoon, October 17, at the Shearith Israel vestry rooms, Seventieth street and Central Park West. It was also the first meeting under the present regime, and the able and tactful manner in which the new president, Mrs. William D. Sporborg discharged her duties won for her the admiration of all present. The various chairmen, each representing a different wing of Jewry, read the committee reports, and they were well received. Rev. Dr. D. de Sola Pool made a brief address on "Heine"; Mme. Pauline Donald, the Canadian soprano, sang, and Helen Grey Cone, professor of literature at Hunter College, read some of her own poems. After the meeting there was an informal reception, after which all adjourned to the Sukkah, where Rev. Dr. H. Pereira Mendes gave a benediction and Mrs. L. Napoleon Levy, assisted by twenty of the ladies of the congregation, acted as hostesses. All in all the gathering was a notable one, and augurs well for the future success of the present administration.

The Collegiate Zionist League.

Rabbi Dr. David de Sola Pool will give a lecture on "Jewish Music" at the Central Jewish Institute, 125 East Eighty-fifth street, New York, on Saturday evening, October 28, at 8 p. m. The musical part of the program will be given by Rev. Cowen, of Newark.

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 To every living thing.
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 Yet servant of all who need.
 Rich in what you have given away,
 Though deaf to the voice of greed.
 A heart that feels for the woes of men,
 Whatever their creed or clime,
 Honored thy name the whole world round,
 For words and deeds sublime.
 We honor you this day of days
 As you cross the eightieth span
 Of the arch of life—a life well spent,
 In the service of God and man.
 —Terence Vincent Powderly.

October 28, 1916.

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HOUSEHOLD HELPS.

Hungarian Goulash.
Take heaping tablespoon of fat, cut up 2 large onions, fry golden brown; take 2 pounds of beef cut in squares, put in fat, salt and paprika to taste, 3 table-spoons tomatoes, and let it stew slowly. Half an hour before ready add 6 potatoes cut in dices and boil together with meat until potatoes are soft.

Moulded Halibut and Peas.
Chop one pound of raw halibut very fine; add to this the yolks of two eggs, one teaspoon of salt and a dash of paprika; moisten one teaspoon of corn-starch with a little milk, add enough more milk to make two-thirds of a cup, then stir into the fish, and lastly fold in one-third of a cup of double cream beaten stiff; butter individual moulds, placing a circle of peas about bottoms; fill two-thirds full of fish mixture, and steam thirty minutes, or until firm in center; unmould onto hot plates and surround with creamed peas.

Cantaloupe Salad.
Scoop the flesh from one cantaloupe with a large vegetable scoop or teaspoon, heap over crisp lettuce leaves, cover with French dressing and serve.

Grape Fruit Salad.
Pare the grape fruit, remove the white skin and with a sharp knife take out the carps, keeping them whole. Dish on Romaine or lettuce leaves, baste with French dressing and serve.

Chiffonade Salad.
This salad is made by mixing all green vegetables in season and is frequently called "The French Salad."

Lettuce, dandelion, chicory, a little chopped beet, chopped celery, a bit of tomato, are mixed and covered with French dressing. The dressing is usually flavored both with onion and garlic.

Sauce Tartare.
Add to 1/2 pint of well-made mayonnaise dressing 2 olives, 1 gherkin and 1 small onion, chopped fine. Chop sufficient parsley to make a tablespoonful, crush it in a bowl and add it first to the mayonnaise. Stir in at least a tablespoonful of drained capers, and serve with fried or broiled fish.

Frozen Fruit Cup.
Take thin glasses and fill each about 3/4 up with lemon, orange or raspberry ice, and pour over the ice 1 tablespoon of kirsch, malfaschino, etc. Then arrange very thin slices of banana and Malaga grapes cut in half, seeded and skinned, on the tops.

Peas in Turnip Cups.
Select young, white turnips; peel thickly and smoothly and cook until tender, either in water or in stock; the latter will make them more savory. Drain and scoop out the centers so as to form cups. Fill with cooked peas which have been well drained and seasoned.

Colonial Sandwich.
Butter graham bread with moist Philadelphia cream cheese, spread white bread thickly with sweet butter and cover with orange marmalade; then put them together. Cut all crusts off. Serve in desired shapes. Delicious for afternoon coffee or tea.

Salted Cod Fish Cakes.
Soak 1 1/2 pounds of salt cod fish; cook until tender. Flake with fork; add 1 1/2 cups mashed potatoes, butter size of an egg, a little pepper and a very little nutmeg. Add 2 eggs and 1 tablespoon of flour. Form into cakes; roll in bread crumbs and fry in butter.

Sour Milk Cake
One-half cup sugar, one-half cup butter, creamed; one-half teaspoon salt, one teaspoon cinnamon, one teaspoon-cloves, one teaspoon soda dissolved in one cup sour milk, one and three-quarter cups flour, one cup raisins. Bake forty minutes in loaf from in slow oven.

Save washing dusters by using old newspaper for cleaning. They are excellent for window polishers, first rate for scouring tinware and are as good as a brush for polishing a stove.

How to get really good, uniform quality salt, smoked and canned fish is often a problem in these days of substitution. The Frank E. Davis Company, of Gloucester, Mass., has solved it for many people. Located on Central Wharf, where the fishing smacks all come first, in old Gloucester, the chief fishing port of America, Mr. Davis has for thirty years been selecting the pick of each catch, curing them by the cleanest, best processes, and shipping them direct to his customers. He does not sell to dealers—only to families—and the prices at which you can buy the very finest quality kippered herring, salt mackerel, and all other varieties of good fish are less than what you usually pay for inferior fish. If you want a real treat, address a card to the Frank E. Davis Company, Gloucester, Mass., for price list.

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The members of Temple Beth-El, Fort Worth, Texas, are remodeling their synagogue in order to afford 200 additional seatings.

Charlestown Lodge No. 788, I. O. B. B., was instituted at Charlestown, W. Va., on October 15, with an enrollment of sixty-five members.

Jews of Alliance, Ohio, have acquired a synagogue and have united with the Canton congregation. Rabbi Gross, of Canton, will officiate jointly in both cities.

The Provisional Zionist Committee, at its meeting held October 5, has appropriated the sum of \$50,700 during the current school year for the schools it supports in Palestine.

The death, at the age of sixty-seven, has occurred at Milan, of the popular Jewish authoress, Signora Virginia Treves Tedesco. She was known by the pseudonym of Cordelia.

Rabbi Emanuel Sternheim, of Sioux City, Iowa, has accepted election as executive secretary of the department of the home and family of the Religious Education Society.

Bohemian-American Congregation's Twentieth Anniversary.

The Bohemian-American Israelite Congregation, of East Seventy-second street, celebrated their twentieth anniversary on Sunday, October 22, at Lexington Hall. The afternoon was devoted to retrospection. Addresses appropriate to the occasion were delivered, in which the history of the congregation was vividly described. For years worship was held in an East Side hall, which soon did not satisfy the founders. Zeal, energy and sacrifices soon brought good results, and two private houses at 310 and 312 East Seventy-second street were purchased and rebuilt into the present modern house of worship. Mr. Albert Wintemitz, who for eight consecutive years led the congregation to its present prosperous condition, deserves much credit. He was ably assisted by Vice-President Samuel Fink, Secretary Charles Bechert, Morris Abeles, Treasurer Emi Stein, Trustees Jacob Larschan, Rudolph Taussig, Nathan Guth and Louis Feigel.

The Rev. Joseph Salzman opened the affair with prayer. Mr. Myron Sulzberger delivered an eloquent address, as did Rabbi M. Krauskopf. Rev. Sol Baum closed with the benediction. A sumptuous banquet followed.

To the Sisterhood, which ably assisted in the upbuilding of the congregation, thanks are also due. The following ladies are the present officers: President, Mrs. Carrie Kupper; vice-president, Mrs. Caroline Fink; recording secretary, Mrs. Augusta Bechert; financial secretary, Mrs. Albina Kander; treasurer, Mrs. Louise Fink; chaplain, S. M. Frankel; trustees, Rosa Kolisch, Bettie Bauer and Laura Ginsburg.

Ohab Zedek Activities.

During the past year, under the presidency of Mr. Moritz Neuman, the congregation Ohab Zedek, both in its uptown and downtown branches, has prospered and its activities have increased, and nearly fifty members have been added. For war relief over \$5,000 was contributed on the holidays, supplemented with \$200 last Sabbath by Mr. Albert Herskowitz on the occasion of the Bar Mitzvah of his son.

During the year many of the boys attending the Ohab Zedek Talmud Torah became Bar Mitzvah in the synagogue of the congregation, each receiving a present of a Talith from the Sisterhood. Recently a son of Cantor Rosenblatt attained his religious majority, on which occasion the Bar Mitzvah delivered an address in Hebrew, English and German. On the eighth day of Solemn Assembly a special memorial prayer for those who died in the present war was recited. The prayer was written by Rev. Dr. Bernard Drachman and chanted by Rev. Joseph Rosenblatt.

The parent synagogue on Norfolk street has practically been rebuilt.

The Talmud Torah of the congregation are resuming their regular activities.

Among the prominent members who died during the year and left legacies to the synagogue were Henry Glass, Morris Wiesen and Herman Klein.

National Council of Young Men's Hebrew and Kindred Associations.

The program for the second triennial convention of the National Council of Young Men's Hebrew and Kindred Associations, which is to meet in this city November 10-12, is as follows:

FRIDAY, NOVEMBER 10, 1916.
A. M.
10-12. Registration of delegates, alternates and visitors—Lobby Y. W. H. A. Building, 31 West 110th street.

P. M.
1:30-3. Conference—Americanization Work. Y. W. H. A. Building, 31 West 110th street.

3-5. Conference—Campaigns. Y. W. H. A. Building, 31 West 110th street.
8:30. Services. Y. M. H. A., Ninety-second street and Lexington avenue; Y. W. H. A., 31 West 110th street.

SATURDAY, NOVEMBER 11, 1916.
A. M.
Special Y. M. H. A. sermons will be delivered at various temples and synagogues in the city.

P. M.
4-6. Conference—Religious Work. Central Jewish Institute, 125 East Eighty-fifth street.

9. Ball (formal).
SUNDAY, NOVEMBER 12, 1916.

A. M.
10-11. Conference—Army and Navy Work. Y. W. H. A. Building, 31 West 110th street.

11-12. Conference—Vocational Guidance.

P. M.
1-15. Luncheon tendered to delegates and alternates by the Young Women's Hebrew Association at the building, 31 West 110th street.

2:30-4:30. Conference—Boys' Work. Y. W. H. A. Building, 31 West 110th street.

2:30-4:30. Conference—Girls' and Women's Work. Y. W. H. A. Building, 31 West 110th street.

4:30-6:30. Conference—Communal Aspects of Jewish Work.

7:30. Business Meeting—Open to the public. (1) Election of Council officers; (2) election of members to board of managers—1 from Boston, 1 from San Francisco, 3 from New York city; (3) amendments to Constitution; (4) new business.

Sinai Temple Notes.

The Henrietta Sisterhood has started its activities for the fall and winter season, and will hold its next regular meeting in the vestry rooms of Sinai Temple (Stebbins avenue and East 163d street), on Wednesday, November 1, at 2:30 p. m. Both the Sinai and Henrietta Sisterhoods united in erecting a beautiful

Sukkah, which was greatly admired by the throngs which visited it during the Succoth holidays.

Tuesday, October 17, was a gala night for Sinai and its friends, when a large "get-together" meeting was held. After a musical program the guests adjourned to the beautifully decorated Sukkah, where refreshments were served.

Young Judaea Prize Essay Awards.

Announcement has just been made by the board of judges of the awards in the annual prize essay contest of Young Judaea. The judges consisted of Professor T. H. Hurwitz, chairman; Miss Rose Jaine and Mr. Charles A. Cowen. There were two separate contests—one for those under fifteen and one for those over fifteen. The following awards were made to the younger members: First prize, Solomon Jaffee, of the Young Judaea Club, of Memphis, Tenn.; second prizes to Joseph Geffen, of the Shearith Israel Society, of Atlanta, Ga., and to Rose Cohen, of the Sisters of Zion, of Woodbine, N. J., and third prize to Anna Letwin, of the Daughters of Zion, of Woodbine, N. J. The subject of the essays in this contest was, "Why I Should Like to Visit Palestine."

In the group of older members the first prize was awarded to Ephraim Eisenberg, of the Ohavch Zion, of Newark, N. J.; second prize to David Diamond, of the Arya Association, of Buffalo, N. Y.; third prize to Maxwell M. Farber, of the Young Zionist Culture Club, of Philadelphia, Pa.; fourth prize to Emanuel Bailyn, of the Young Zionist Club, of Jersey City, N. J.; and the fifth prize to Max D. Davidson, of Ohavch Zion, of Newark, N. J. The essays in this group were on one of the following two subjects: "The Influence of Zionism Upon the American Jewish Youth" and "Causes and Results of the Revolt of Bar Cochba."



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- 176 East 116th St.
- 173 Manhattan St.
- 2276 Second Ave.
- 342 East 133d St.
- 448 East 180th St.
- 8th St. and 6th Ave. (Jefferson Mkt.)
- 207 East Broadway Hudson Terminal Building.
- 123 Rivington St.
- 75 Orchard St.
- 37 First Ave.
- 147 West Houston St.
- 1424 St. Nicholas Ave.
- 760 Courtlandt Ave.
- 78 Main St., Yonkers.

BROOKLYN

- 840 Metropolitan Ave.
- 98 Sterling Place.
- 6002 Fort Hamilton Ave.
- 390 Liberty Ave.
- 942 De Kalb Ave.
- 2380 Gravesend Ave.
- 15 Farrington St., Flushing, L. I.
- 65 Steinway Ave., Long Island City.
- 760 Van Wyck Ave., Jamaica.
- 954 Flatbush Ave.
- 1840A George St., Ridgewood.
- 77 Seigel St.

NEW JERSEY

- 75 Prince St., Elizabeth.
- 589 Broadway, Bayonne.
- 163 State St., Hackensack.
- 91 Washington St., Hoboken.
- 641 Montgomery St., Jersey City
- 25 Fourth Ave., Newark.
- 63 South 14th St., Newark.
- 181 Central Ave., Passaic.
- 479 Broadway, Paterson.
- 421 Sycamore St., Plainfield.
- 12 Godwin Ave., Ridgewood.
- 315 Broadway, Union Hill.

STATEN ISLAND

- 385 Jersey St., New Brighton, S. I.
- 702 Van Duzer St., Stapleton, S. I.

OUT-OF-TOWN

- 737 Broadway, Albany.
- 339 Niagara St., Buffalo.
- 212 Huguenot St., New Rochelle.
- 50 Crary Ave., Mount Vernon.
- 11 Factory Place, Port Chester.
- 86 Bronson Ave., Rochester.
- 742 State St., Schenectady.
- 121 East Onondaga St., Syracuse
- 131 Main St., Tarrytown.
- 26 Pain St., Troy.
- 42 Tracy St., Utica.
- 50 Hamilton Ave., White Plains.
- 385 Fairfield Ave., Bridgeport, Conn.
- 78 Union Place, Hartford, Conn.
- 128 Washington St., South Norwalk.
- 492 Atlantic St., Stamford, Conn.

The total number of pupils in the higher technical schools of the Russian Ministry of Commerce and Industry toward the end of 1914 was 17,639. Of that number, 1,495 were Jews.

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ROOM and board wanted with a private orthodox family by an American-born young business man. None need reply who do not measure up to the following requirements:

Their orthodoxy must not be of the apologetic brand or half-baked kind, but must be stringently observed at home and abroad according to no less an authority than the Shulehan Orach. שולחן ארוח

Their home should not be a "stopping-off" place, but should represent the height of aestheticism combined with Jewishness, reinforced with an abundance of refinement and unalloyed Americanism.

If there is a family living within the T'Chum Sabbath שבת מיום שבת from the Orach Chaim Synagogue (95th street and Lexington avenue) possessing these qualifications who want their home brightened by one who will bring to it good cheer, refined humor and a liberal financial recompense, please answer this advertisement. Apply to "HOME," care of this office.

SIDENBERG, HENRIETTA. THE PEOPLE OF THE STATE OF NEW YORK, by the Grace of God, Free and Independent. To Leo Alexander, as Executor of the last Will and Testament of Johanna Alexander, deceased; Clara Schloffer, Amalia Vertan Schindler, individually and as one of the heirs-at-law and next of kin of Fanny Vertan, deceased; the husband, if any, and the heirs-at-law, next of kin, legatees and devisees, and the executors, if any, of the last Will and Testament of Fanny Vertan, deceased; and the administrators, if any, of the goods, chattels, and credits of said Fanny Vertan, deceased; the widow, if any, and the heirs-at-law, next of kin, legatees and devisees, and the executors, if any, of the last Will and Testament of Samuel Sidenberg, deceased; and the administrators, if any, of the goods, chattels, and credits of said Samuel Sidenberg, deceased; the widow, if any, and the heirs-at-law, next of kin, legatees and devisees, and the executors, if any, of the last Will and Testament of Israel Sidenberg, deceased; and the administrators, if any, of the goods, chattels, and credits of said Israel Sidenberg, deceased; the executors, if any, of the last Will and Testament of Marie Brooks, deceased; and the administrators, if any, of the goods, chattels, and credits of the said Marie Brooks, deceased; and her devisees and legatees; Lina Brooks, individually and as one of the heirs-at-law and next of kin of Marie Brooks, deceased; Clara Jacobs, as one of the heirs-at-law and next of kin of Marie Brooks, deceased; Elise Brooks, Sophie Brooks, Franziska Brooks, Paula Sidenberg, individually and as one of the heirs-at-law and next of kin of Israel Sidenberg, deceased; Louisa Sidenberg, individually and as one of the heirs-at-law and next of kin of Israel Sidenberg, deceased; the heirs-at-law, next of kin, legatees and devisees and the executors, if any, of the last Will and Testament of Henrietta Lublin, deceased; and the administrators, if any, of the goods, chattels, and credits of said Henrietta Lublin, deceased; Adolph W. Rich, Henry S. Strauss, the Hebrew Orphan Asylum of the city of New York, Mount Sinai Hospital of the city of New York, Home for Aged and Infirm Hebrews of the city of New York, Montefiore Home for Chronic Invalids of the city of New York, Charles Sidenberg, Rosa Rich, Sarah Strauss, Henry Sidenberg, Richard Sidenberg, Henry Sidenberg, Richard Sidenberg, Theresa Sidenberg and Abraham Goldsmith, as executors of the last Will and Testament of Gustavus Sidenberg, deceased; Hattie S. Halle, George M. Sidenberg, Estelle Bach, Alfred H. Sidenberg, Madelein Samson, Joseph W. Sidenberg, Florence H. Brussel, Minnie Isenstein, Elsie Friedmann, William H. Sidenberg, Alice Blum, Arthur M. Sidenberg, Claire L. Wiener, Edith Rose Alexander, Blanche Mildred Baer, Mortimer Rich, Edith J. R. Isaacs, Sarah R. Gilmore, Clara Fecheimer, Victoria Heller, Stanley J. Halle, George M. Sidenberg, Jr., Kate Sidenberg, Henry Sidenberg, Jr., Robert Sidenberg, Thomas Sidenberg, John E. Baer, Mary Rich, Catherine Bach, Mary Samson, Charles F. Samson, Jr., Janet Sidenberg, Alva P. Brussel, Helen S. Isenstein, Richard O. Isenstein, James W. Isenstein, Laura A. Friedman, Marjorie M. Sidenberg, Richard W. Sidenberg, Gilbert H. Sidenberg, George E. Blum, Elizabeth A. Blum, Ernest H. Wiener, Jr., Martin Charles Baer, Robert Julius Baer, Marlan Rob Isaacs, Lewis M. Isaacs and Hermine Rich Isaacs, and to all persons interested, as creditors, legatees, next of kin, or otherwise, in the estate of Henrietta Sidenberg, deceased, who at the time of her death resided at the County of New York. Send Greeting: Upon the petition of Henry Sidenberg, residing at No. 14 West Fifty-first street, and of Richard Sidenberg, residing at No. 135 Central Park West, both in the city of New York, Borough of Manhattan, you and each of you are hereby cited to show cause before the Surrogate's Court of New York County, held at the Hall of Records in the County of New York, on the 5th day of December, 1916, at half-past ten o'clock in the forenoon of that day, why said Henry Sidenberg and Richard Sidenberg should not be permitted to resign as surviving Executors of and Trustees under the last Will and Testament of Henrietta Sidenberg, deceased, and that the letters testamentary, heretofore issued to them be revoked, and why their account as such Executors and Trustees should not be admitted to settlement. IN TESTIMONY WHEREOF, we have caused the Seal of the Surrogate's Court of said County of New York to be hereunto affixed. WITNESS, Hon. Robert Ludlow Fowler, a Surrogate of our said County, at the County of New York, on the 20th day of October, in the year of our Lord one thousand nine hundred and sixteen. DANIEL J. DOWDNEY, Clerk of the Surrogate's Court. LACHMAN & GOLDSMITH, Attorneys for Petitioners, No. 35 Nassau Street, New York City, Borough of Manhattan.

JEW S WHO HAVE MADE THEIR MARK.

Some thirty or forty years ago the big influx of Russian, Austrian and Roumanian Jewish immigration to the country commenced, and the majority of our co-religionists arriving here at that time came practically penniless and with nothing more than a determination to succeed in this world. How well many of them have succeeded is now history, but the manner in which many of them shaped their careers, the hardships and struggles they endured, etc., before they became captains of industry is worthy of notice by the historian, and these wonderful achievements are soon to be recorded in a volume under the title of "Jews Who Have Made Their Mark."

We have concluded arrangements with the publishers of "Jews Who Have Made Their Mark" and are enabled to print these biographies in advance for the benefit of our readers. They will cover a wide field, embracing those who have distinguished themselves in the commercial, professional and communal branches.

JOSEPH H. COHEN.

Wealthy and Idealistic—Two Institutions for the Body and Soul Which Are the Ambition of His Life—"Entertain Friendly Feelings Toward All" Is His Philosophy—Interested in the Pride of Orthodox Jewry.

In starting out to interview successful Jews—that is, Jews who have begun at the bottom and eventually climbed to the topmost rung of the ladder of success, one of the first men the writer had on his list was Mr. Joseph H. Cohen, not because he is wealthier than others, for as far as commercial ratings are concerned, the chronicler had on his list much bigger men, but Mr. Cohen as a communal worker stands at the head of one of our great institutions, the Beth Israel Hospital. The writer's judgment was sound and the conversation with Mr. Cohen proved ever so interesting.

First as to his life story—Joseph H. Cohen was born in Sapotkin (Suwalk), Russia, on the 8th of February, 1865, and came to America in 1874 when he was but nine years of age, and may therefore be termed American-bred. He attended public school and after school hours sold neckwear, in the meantime finding time to attend Talmud Torah, absorbing the true Jewish spirit which he retains today. Later on he secured employment as a clerk, eventually embarking into business for himself. Today he is at the head of the large cloak manufactory which bears his name and gives employment to over 500 people.

But the most important and the most interesting fact about Mr. Cohen is not his wealth but his wonderful personality and the important part he plays in communal affairs. For a great many years Mr. Cohen has been and still is the president of the Beth Israel Hospital. While he is a liberal contributor to nearly every institution and good cause, yet he takes no active interest and holds office in none but the Beth Israel Hospital.

In reply to a question as to why he does not participate actively in the work of other institutions, Mr. Cohen answered, "Because I firmly believe that one should not hold office in more than one institution. One who holds a responsible position should give it his entire attention, and to make good in other institutions, let others hold office and do likewise."

In speaking of the Beth Israel Hospital, Mr. Cohen waxed as enthusiastic as a youth and stated to the writer "the Beth Israel Hospital is the ideal of my life and in nothing else am I interested as much as to see the realization of the new Beth Israel Hospital which is soon to be reared."

Mr. Cohen told the interviewer that a few years ago when traveling through Europe in order to recuperate his shattered health, he met with some very intellectual Russian Jews. He found them to be well-posted on conditions prevailing in American Jewry, but they all expressed the opinion that Jews in America can play an important role only by relinquishing their orthodoxy and joining the Reform wing. Their argument was that all the important Jewish institutions in New York are erected and maintained by the Reform Jews. Mr. Cohen found that the Jews in New York knew very little of the institutions erected and maintained by the orthodox wing and he considers it the culmination of his life's ambition to see the new Beth Israel Hospital standing as a perpetual monument marking the activity of Orthodox Jewry in America.

Outside of the Beth Israel Hospital Mr. Cohen is greatly interested in the Jewish Centre which is about to be erected on West Eighty-sixth street, which will combine a beautiful synagogue where the traditions of Jewry will be rigidly adhered to, a modern club with all facilities for entertainment, etc., classrooms for educating the Jewish youth, etc., etc. This is the first attempt to build a centre of this kind in New York and it is the intention eventually to spread the movement throughout the various sections of the city.

"The Beth Israel Hospital as an institution to cure the body and the Centre as an institution to heal the soul are the aims of my life. When I have seen these two institutions formally dedicated I will feel that I have spent my life well."

In reply to a question as to what in his judgment was the prime requisite towards success in life Mr. Cohen made an unusual statement for a business man. "The most essential thing necessary," he said, "is to entertain friendly feelings toward all, to love every person. They now call it 'Christian Science' or 'New Thought,' but it is simply our old teaching and the person who constantly swims in the ocean of love has, in my judgment, solved all the problems of his life."

Mr. Cohen has two sons and a daughter. The sons are associated with him in business.

MAX MANDEL.

The Man Who Built a Fortune on a Capital of \$30—The Giant of the Lace Business—Active in Many Institutions—His Advice How to Succeed in Life.

One need not be in the lace business, in fact one need not be in business at all, to be familiar with the life story of Max Mandel, whose career is the foundation for many legends among the Jews of New York. All know him. Every one discusses him and many are the stories current about his financial greatness and the manner in which he worked his way up.

Indeed it is no wonder. According to the commercial agencies he is one of the wealthiest Jewish immigrants in New York and when you glean that Mr. Mandel came to America in 1892 and has been in the country but twenty-four years, you wonder still more at his success and conclude that it is not due to mere chance, but that Mr. Mandel is undoubtedly a born genius otherwise he could not have pushed his way through the world and reached such heights as he did.

The writer called to interview Mr. Mandel on an ordinary business day, when it is rather a difficult matter to interest a business man in anything but business, and the writer was agreeably surprised at the democratic surroundings in Mr. Mandel's office. No buffer asks you what is your name and the nature of your name and the nature of your business. You just state that you want to see Mr. Mandel and immediately you are shown into his office and he listens very attentively to what you have to say.

Mr. Mandel is a comparatively young man, first, having seen the light of day forty-five years ago in Berditchew, Province of Kiev, Russia. He tells this with a certain pride and when the interviewer asked if he had anything especial to point out respecting his ancestry Mr. Mandel gave a friendly smile and said, "Nothing more excepting the fact that my father was a great *Kabzan* and a real honest man."

Mr. Mandel came to America in 1892, worked in a shop and soon had learned three different trades, but did not know in which to perfect himself, or as he sententiously expressed it, "I did not have the fortune to remain a working man."

Mr. Mandel stated that after he had worked for some time and accumulated \$30 he went in business for himself, conducting a stand at No. 42 Hester street, where he attempted to sell laces. Business did not prosper and in a short time he had but \$8 left out of his \$30. He was afraid further to risk his capital and so decided to go back to work. He went to his former employer and asked for his job. The boss asked how much money he had. When he replied, "eight dollars," the boss said, "If you still have \$8 you will not return to your work. Go back to business, lose the \$8, and then come back for your job." "I took his advice," Mr. Mandel remarked with a smile. "I went back to business with the \$8, but up to the present time I have not returned to ask for my job."

Today Mr. Mandel conducts one of the largest lace houses in America. He recently removed from Broadway to the present building at No. 37 West Nineteenth street.

Mr. Mandel is a very sympathetic man, and commands the respect of all with whom he comes in contact. He is affiliated with nearly all the local Jewish institutions and is a director of the Hebrew Free Loan Association, the Orphan Asylum and the Yeshibah Rabbi Jacob Joseph. He is also one of the moving spirits in the new Jewish Centre to be erected on West Eighty-sixth street.

Regarding the question as to what qualification was most necessary for a young man to succeed in life he replied "Ambition. This one word is the lever which will raise every man to the highest stage of life."

Mr. Mandel some years ago married Miss Rebecca Davis, daughter of one of the most prominent residents of Brownsville.

JOSEPH HOROWITZ.

Begins as Farmer and Is Now a Leader in Shirt Manufacturing Industry—Does Not Believe in the Legend of "Economy."

Joseph Horowitz, the well-known shirt manufacturer of No. 55 White street, is one of the most interesting personalities one meets among the class of Jewish immigrants who have risen from the ranks. Mr. Horowitz was born in Novardok, Province of Minsk, Russia, in the year 1860. His father was famed in the locality as a *Lamdan* and very likely his dream was to make his son a rabbi. Surely he never imagined that his son eventually would be a wealthy shirt manufacturer in America.

In 1882 Mr. Horowitz decided to come to America and soon after he landed on these shores obtained work on a farm near Hartford, Conn., dreaming that pleasant dream of the time of the Jews embarking in the "back to soil" movement. But soon after Mr. Horowitz learned that this was not his fitted vocation and came to New York, obtaining employment in a shirt factory. Later on he became a contractor in a small way and in the year 1891 he started manufacturing under the firm name of Salant & Horowitz. The firm now is Horowitz & Son and is one of the biggest in the line, employing over 400 hands.

Mr. Horowitz is a strict adherent to the teachings of traditional Judaism and for a time was president of the Montefiore Congregation of the Bronx. He is a member of nearly all the local charitable institutions. He has six children, all brought up according to the tenets of Orthodoxy.

Mr. Horowitz rather upset the writer when in answer to the query as to what he thought was the essential qualification for material success he replied, "It is not the legend of economy, which Mr. Rockefeller and his confederates advocate. To the contrary, I firmly believe that if a person is liberal he opens for himself the door to success making friends of people." But, Mr. Horowitz believes that in order to attain success in life it is absolutely essential to be honest and diligent.

JOSEPH M. EISEN.

As the passerby strolls along Broadway and looks at the various signs very often he will notice Jewish names and imagine that the owners of these prosperous establishments must have inherited fortunes, or at least have been established for many years in order to reach such an eminent stage in the commercial world, and one is astounded when on making inquiries he finds in many cases that the proprietors are comparatively young men, here but a few years, and have started at the very bottom of the ladder before attaining any success.

Of this type is the subject of our sketch, Mr. Joseph M. Eisen, of the firm of Karesch & Eisen, jobbers in women's wear at No. 577 Broadway. Mr. Eisen is a very young man, only thirty-three years of age, having been born in Lemberg, Galicia, on July 2, 1883.

Mr. Eisen is not at all backward or embarrassed in telling the story of his start in life, in fact he is quite proud of his achievements and with a smile relates how when a boy he peddled *Tageblatts* and *Abend Posts* on the East Side. He came to America in 1896 and went to school for two years, selling papers after school hours. He was one of the Jewish newsies when the profession paid much less than it does today. But he had inborn business ability, evidenced by the fact that at the age of nineteen he embarked in business on his own account. It is also self-evident that he had no capital to invest, but in spite of that he soon worked up a large business.

Mr. Eisen has three children and is one of the most prominent *Baal Habattim* of the Eastern Parkway section of Brooklyn, and his wife plays a leading part in social and communal affairs of the district. Mr. Eisen is a director of the Har Moriah Hospital, and is also active in the affairs of the Attorney St. Schule. He is remarkably intelligent and possesses a wonderful personality.

In reply to the question he considered the most essential element to success, Mr. Eisen instantly responded, "Ambition, hard work and thrift." Undoubtedly these three qualifications helped him to attain the position he now occupies.

FERDINAND JACOBSON.

From Peddling and Cigarmaking to a Giant of the Shirt Industry—A Sympathetic Personality and an Unblemished Reputation.

The compiler of this article, interviewing many of those who had the good fortune to achieve success, naturally meets with varied characters. Mr. Ferdinand Jacobson, who the writer has interviewed as



one of the most successful Jews of New York city, was instantly sized up as a man possessing a nobleness of character, a large heart and all the essentials of a perfect gentleman, and, indeed, upon inquiry among his friends and acquaintances, these attributes were soon verified.

Ferdinand Jacobson was born in Zeklitin, Galicia, in 1862, and came to America in 1886. He came here very poor and the first six months worked at cigarmaking, drifting into that trade most likely because most of his *landsleute* here at the time engaged in it. At home he had had a mercantile training, and very soon saw that there was no future in shop work and decided to start in business for himself. He peddled neckties, and one day it occurred to him that it would be more profitable to

manufacture the ties and have others sell them for him, and so he decided to begin manufacturing. Later on he turned to manufacturing shirts in a little room on Canal street, entering into partnership with a Mr. Gleizman. Eventually the partnership was dissolved and Mr. Jacobson took his oldest son, Joseph S., in business with him.

Mr. Jacobson now heads a very big shirt manufactory at Nos. 580-590 Broadway, employing a large number of hands. The most interesting thing in Mr. Jacobson's career in having worked his way up, in so comparatively short a time, is the fact that his reputation is absolutely unblemished and there is nothing in connection with his name about which he has to excuse himself. On the contrary, the many encomiums heaped upon him by his friends and those with whom he has had business dealings, should make him feel a just pride.

Mr. Jacobson has not neglected his duties to his fellow man. He is not a believer in race suicide, as a family of seven children, all ideally brought up, reared and educated, will attest. As soon as one of his sons attains his manhood Mr. Jacobson gives him an interest in the business.

Mr. Jacobson's oldest son, Joseph S., is married to Antoinette Biel, a daughter of the late Louis Biel, who was so prominently identified with the wonderful success of the United Cigar Stores Company. Like his father, he enjoys an ideal business reputation.

Mr. Jacobson's daughter Mollie is now Mrs. Martin Dattlebaum, and his third child, Samuel Herman, will soon lead Miss Wolf, daughter of a prominent co-religionist, to the altar.

"Honesty and intelligence are most essential to material and other success," Mr. Jacobson said, in response to the interviewer's query as to what is the prime requisite for success in life. "Economy or thrift do not play as big a part as is so generally assumed. If one is honest and diligent he will earn much and he will work up."

Outside of a successful business career, Mr. Jacobson's gentlemanly qualities are what at once impress the interviewer, and the ideal family life, the manner in which he has raised his children and his polite, friendly and lovely manner are indeed such as to win esteem at once. Mr. Jacobson is a liberal giver to charities and is a director of the Krakauer Charty. Among the many Jews in America who have worked their way up in the world, Mr. Jacobson should be an inspiration to the young man and one whose life should be worthy of emulation.

CORRESPONDENCE.

The Sephardic Jews of New York.

Editor HEBREW STANDARD:
In an issue of one of your contemporaries there appeared an article entitled "The Sephardic Jews of New York," by Mr. J. A. de Benyunes. I am an Oriental Jew, born in the city of Constantinople, Turkey, where I lived up to nine years ago. Since my sojourn in this country I have been engaged in social service work, having been the supervising investigator of the Bureau of Industries and Immigration, New York State Department of Labor; the supervising investigator of the New Jersey State Immigration Commission, of the Commonwealth of Massachusetts Commission on Immigration, of the North American Civic League for Immigrants, and special investigator for other social and immigration agencies. In that capacity I had occasion to investigate the conditions of the Oriental Jews in this country and made surveys of their social, industrial and economic conditions, on which subject I have written several articles.

I feel that I am, by birth and experience, competent to speak authoritatively about any subject affecting Oriental Jews. During the past nine years I have been in close touch with our Oriental Jewish community in this city, and interested myself in a great measure toward studying and solving some of their problems. I am personally acquainted with most of the people here, having come in contact with them officially and socially. I have also met our leaders and would-be leaders, but I never heard of Mr. de Benyunes and the work he has been doing. To the best of my knowledge I know of but one agency that has attempted and has done effective work among the Oriental Jews, and that is the Federation of the Oriental Jews of America, of which I have the honor to be one of its founders. The reason I believe that this is the only agency that can do effective work among the Oriental Jews is that it is composed of Oriental Jews who understand their problems and who are eager to encourage our people to become self-supporting, both individually and collectively. While it is true that other Jewish philanthropic and government agencies are doing good work among Oriental Jews and co-operate with the federation, nevertheless the federation is the only agency that reserves the right to speak in the name of the Oriental Jews in America.

I take exception also to that gentleman's attempt to convert our Jews, who call themselves Jews, to Sephardim. In the last analysis Sephard is no more than a ritual, which denotes a difference in form but not in essence. Moreover, we Jews in America resent the introduction of an additional element of discord in our community. What we should all aim at is to be loyal Americans and good Jews.

Very truly yours,
SAMUEL M. AUERBACH.

BROOKLYN NOTES.

Hebrew Educational Society.

The second of a series of Yiddish lectures was delivered at the Hebrew Educational Society, Brooklyn, on Saturday evening, October 21, by Mark Regalsky, the subject being "War and Jewish Immigration." The next lecture in this course will be by Joseph E. Eron, on Saturday evening, October 28, on "The Educational Value of Literature."

The neighborhood dances were resumed last Thursday evening. The entertainment portion of the program was furnished by the United Dramatic Circle.

Nominations for the House Conference, an organization representing the club membership of the building, will take place on Sunday afternoon, October 29. The president of the Hebrew Educational Society, Mr. Aaron W. Levy, will preside.

The first of a series of talks on vocational guidance will take place on Wednesday afternoon, November 1, at 4 o'clock. The speaker will be Mrs. Celia Strakogoch, director of the Federated Employment Bureau for Jewish Girls. Her subject will be "Reasons for Failure to Secure Employment." The purpose of the lectures is to acquaint boys and girls of the upper grades of the public schools of the district with opportunities for employment and to aid in planning for occupations.

Shaari Zedek Notes.

The newly organized Temple Auxiliary has begun its activity in a manner which promises much both for its own future and that of the congregation. At the first meeting, which took place Monday evening, there was present a large and representative gathering. Dr. Raisin acted as temporary chairman, and steps were taken to bring into realization the many plans of the organization as early as possible. The next meeting of the auxiliary will take place on Monday, October 30, in the assembly hall of the Sunday school.

Dr. Joseph Silverman, of Temple Emanu-El, will occupy the pulpit of Dr. Raisin on Friday evening, November 3. Dr. Raisin is planning to have one prominent outside speaker at least, once a month. The next speaker after Dr. Silverman will be the Rev. Dr. John Haynes Holmes, of the Church of the Messiah, in Manhattan, who will speak in Shaari Zedek on December 15.

Dr. Raisin will be the speaker at the opening meeting of the Young Folks' Hebrew Association, of Jamaica, on Wednesday evening, November 1.

The annual meeting of the congregation will take place this Sunday afternoon at 2:30 o'clock, when reports will be read and new officers elected.

Temple Petach Tikvah.

This Friday evening, October 27, at 8 o'clock, Rabbi Levinthal will resume the late Friday night services. Rabbi Levinthal will speak on the subject, "Nature as

POLITICAL.

POLITICAL.



RUFUS P. JOHNSTON
Republican Candidate for Senator, 19th Senatorial District

a Religious Teacher.

A very interesting meeting of the Sisterhood of the Temple took place on Tuesday evening, October 24, in the vestry rooms of the temple. Various plans were discussed for the season's activities. Mrs. Mortimer M. Menken was the guest of the Sisterhood, and delivered an eloquent address on the relationship that exists between the Jewish woman and the synagogue. She also pointed out the many ways in which the ladies may be of service to the temple. This is the first of a series of addresses which Rabbi Levinthal is arranging and which will be delivered monthly before the Sisterhood by prominent Jewish women. A musical program followed, consisting of a vocal solo by Mrs. Soloff and a piano solo by Miss Lillian Levine.

Rabbi I. H. Levinthal was elected as chairman of the People's Relief Committee of Brownsville at the annual meeting held last Sunday afternoon at Public School No. 84.

Auxiliary to Beth Moses Hospital.

The cornerstone of the new Beth Moses Hospital will be laid Thanksgiving week. The hospital will be conducted in accordance with orthodox customs, and will be erected at Hart street and Stuyvesant avenue at a cost of \$100,000. Fifty thousand dollars has already been subscribed among the donors being Isaac Levine, \$10,000; Israel Rokeach, \$2,000; Abraham Werbelovsky, \$1,500; Nathan B. Finkelstein, \$1,500; Louis Borgenicht, \$1,500; Samuel Rottenberg, \$1,000; John Sklar, \$500; Estate of Leon Rosenblatt, \$500; J. Henry Small, \$500; Joseph Jacobs, \$500; Samuel Stein, \$500.

Last week the Young Folks' Auxiliary to the Beth Moses Hospital was organized at the home of Isaac L. Levin, 476 Wiloughby avenue. It was then decided that young men and women of Brooklyn start a campaign for \$25,000 to provide equipment for the hospital. A Girls' League has been formed.

Temporary officers of the Young Folks'

Auxiliary are: President, Edward Kahn; secretary, Miss Lillian Sklar; treasurer, Morris Levin. Of the Girls' League the president is Jean Werbelovsky.

Silver Wedding.

Mr. and Mrs. A. Slomka, of 16 Bay Twenty-ninth street, Bensonhurst, will hold a reception on Sunday evening, October 29, in celebration of their twenty-fifth wedding anniversary.

The American Burlesquers, with Harry Welsh (watch the slide), and Bobby Vail in the principal roles, come to the Star Theatre this week. "Pawnbroking de Luxe" is the somewhat odd title of the two-act musical burletta this company is presenting, and offers Welsh and Vail many opportunities to demonstrate their fun-making abilities. A chorus of twenty pretty girls is utilized at opportune moments. The feminine end of the cast is in capable and attractive hands, Miss Kathryn Pearl being the prima donna, Miss Marie Mann the ingenue and Miss Babe Burnette the soubrette. The usual Sunday concerts will be given.

The new regime of the Herald Square Hotel is proving a success, as evidenced by the constantly increasing patronage of that excellent hostelry. The hotel is conveniently located on Thirty-fourth street, just west of Broadway, within easy walking distance of all the theatres, the shopping district and the various railroad terminals. Beautifully furnished rooms may be had for as little as \$1.50 per day, and the service is faultless throughout, every comfort and convenience of the guest being looked out for.

The dining rooms of the Herald Square makes a specialty of good food appetizingly cooked and daintily served at moderate prices. Those who care to indulge in dancing may gratify their wish from 3.30 to 5.30 and from 6.30 to 8.30 p. m. in the main dining room, where music is furnished by an excellent orchestra.

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ANNOUNCEMENT MAJESTIC HOTEL

Cor. Lexington Avenue and Fifth Street LAKEWOOD, N. J.

Mr. L. Bieber takes pleasure in informing his friends, patrons and the public in general that his newly built MAJESTIC HOTEL is now open for the season 1916-1917. The HOTEL MAJESTIC is the latest and most up-to-date hotel in Lakewood, every room equipped with telephone, hot and cold running water, etc. Rooms single or en suite. All rooms face the front and have Southern exposure.

The MAJESTIC HOTEL combines the best features of hotel and home life. Large ballroom and beautiful sun parlors. Dietary laws strictly observed. Cuisine under personal supervision of Mrs. L. Bieber. Write for rates.

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Now located in the most exclusive section of Lakewood. All latest improvements installed. Hungarian cuisine. Dietary laws strictly observed. Terms moderate. MRS. H. FISHER, Prop. Summer Season, Monticello, N. Y.

HOLLYWOOD COURT

UNDER NEW MANAGEMENT

Messrs. Garsony and Katz announce to the public that for the coming winter season they have acquired Hollywood Court, Third St., between Clifton and Lexington Aves., Lakewood, N. J., which will be opened for the reception of guests on November 15. Mr. Garsony, who conducts the UNION HOTEL, SHARON SPRINGS, N. Y., will be in active charge and will endeavor to make his guests' stay a most enjoyable one. Dietary laws strictly observed. GARSONY AND KATZ, Props.

ANNOUNCEMENT

Mr. F. Seiden, of the La Veia House, Tannersville, N. Y., takes pleasure in informing his many friends that for the coming winter season he will open the

SHELBOURNE VILLA

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located in the best part of this renowned winter resort. THE SHELBOURNE VILLA has been thoroughly renovated, redecored and refurnished. Reasonable rates. Dietary laws strictly observed. F. SEIDEN, Prop.

THE ROSE VILLA

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NOW OPEN FOR THE SEASON 1916-1917.

All modern conveniences for the comfort of guests. During the past season the Rose Villa has been remodeled and considerably enlarged. Hot and cold running water in every room. Rooms single and en suite, with or without bath. The superior cuisine is in strict conformance with the Jewish dietary regulations. Tel. Lakewood 62. J. PROWN, Prop. Also prop. The Rudolph, Arverne, L. I.

THE BLYTHEWOOD

Lakewood, N. J. Accommodates 100

Mrs. Lena Frank announces that the new "BLYTHEWOOD," with all modern improvements and spacious sun parlors, is now open for the reception of guests for the season of 1916-17. The hotel is conducted as a first-class winter resort. The cuisine is unexcelled. For terms address MRS. LENA FRANK, Proprietor, as above (of Blythewood, Catskill Mountains).

MRS. M. LEVIN

Of the Clarendon Hotel, Asbury Park, N. J., Announces That the CLARENDON LODGE, FIFTH ST., LAKEWOOD, N. J. Is Now Open for the Current Winter Season. STRICTLY KOSHER.

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Fourth Street and Clifton Avenue, Lakewood, N. J. Large, airy rooms; best location; Hungarian cuisine. S. SCHOEN, Prop. Summer resort, For villiger House, on S. Y.

HOTEL RUDOLPH

LAKEWOOD, NEW JERSEY

Mrs. Louis Solomon, formerly of Hotel Rudolph, Arverne, L. I., and now of the Prospect Hotel, Kaaterskill Junction, Greene County, N. Y., announces to her friends and patrons and the public in general that during the coming winter season she will conduct

THE HOTEL RUDOLPH,

Clifton Ave. and Fifth Street, Lakewood, N. J. This hotel is ideally located, and will be conducted in strictest accordance with the Jewish dietary regulations. Will be open for the reception of guests on October 1st. Reasonable rates.

MOHEL'S LESLIE HOUSE

PHONE 269-J. K. B. MOHEL, PROP. 16 FIFTH STREET, LAKEWOOD, N. J.

The house has just been renovated, with every modern improvement. Rooms single or en suite. Strict observance of the dietary laws. Rates very reasonable.

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Situated in the most fashionable section of this famous resort in the centre of the amusement district. Open surroundings; completely equipped; courteous service; elevator to street level; rooms with running water or en suite with sea water baths; open throughout the year. For terms or other inquiries communicate with JOSEPH GROSSMAN.

Changed from Inspector to Acting Inspector — How Commissioner Woods Solved Cohen's Request to Retire.

About a year ago Inspector Henry Cohen made application for retirement, on the ground of physical disability, but Commissioner Woods urged him to remain in the department. He said his services were too valuable for him to wish to lose, especially as he had important work for him to do. The inspector had informed the commissioner that the condition of his health was such that he could not remain in command of an inspection district. The commissioner said that could be solved by making him an acting inspector as soon as he had completed his five years' service as an inspector. This would enable him to keep Cohen at police headquarters, which otherwise he could not do.

On August 25 Cohen completed his five years as inspector. On Thursday the commissioner, in accordance with his promise, changed Cohen's title from inspector to acting inspector, thus enabling the commissioner to retain him at headquarters, and enabling Cohen to remain in the department without being on district duty. Acting Inspector Conboy, of the Sixteenth District, was then made an inspector.

Cohen has done much valuable work at headquarters. He is the author of the telephone code, the telegraph code, a book on military work for the police, did valuable work in connection with the revision of the Book of Rules and had an important part in working out the arrangement for the police at Fort Wadsworth. He is a master at working out charts on platoons and tours of duty. Under Commissioner Murphy he worked out the three-platoon system now in operation. He is considered one of the brightest men on the force and one of the most popular with the men under his command.

Daughters of Jacob Cornerstone to Be Laid.

On Sunday afternoon, October 29, the Home of the Daughters of Jacob, now at 301-3 East Broadway, will celebrate the laying of the cornerstone of their new home on the grounds at 167th street, Findlay and Teller avenues. The ceremonies will begin at 1 p. m., and will continue until sunset. An elaborate program has been arranged and eminent speakers will address the assemblage.

The new home, when completed, will be the largest of its kind in the world, and will afford refuge to 1,000 inmates. The officers of the home are: Mrs. A. J. Dworsky, president; Mrs. Harry Fischel, first vice-president; Mrs. Joseph Zelenko, second vice-president; Mrs. Leah Pearlstein, honorary vice-president; Mrs. S. Goodman, honorary vice-president; Mrs. Mollie Sklamberg, treasurer; Mrs. Elias Surut, chairman house committee; Mrs. Samuel Bernstein, vice-chairman house committee; Mrs. Annie Marks, chairman investigation committee; Mrs. Jacob Meyer, chairman of affairs; William G. Wulfahrt, M. D., secretary.

Young Women's Hebrew Association.

The illustrated lecture under the auspices of the Board of Education, on Wednesday evening, November 1, will be "Into the British Columbian Wilderness," and the speaker, Miss Mary L. Jobe.



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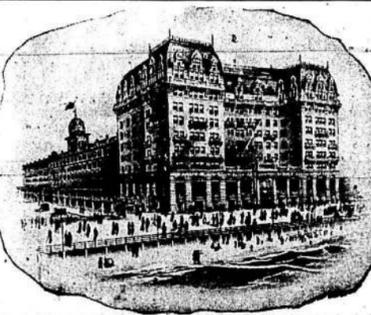
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WURMSER, ZIPORA.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Zipora Wurmsler, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at the office of their attorney, their place of transacting business, No. 261 Broadway, in the City of New York, on or before the 28th day of April next. Dated New York, the 20th day of October, 1916. MAX JACOBY, MAX STRAUSS, Executors. ABRAHAM BECK, Attorney for Executors, 261 Broadway, New York City.

Want Column

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Congregation Beth Israel. The Hebrew and religious school of Congregation Beth Israel reopened last Sunday morning with a record attendance.

The Junior League of the Seventy-second Street Temple will hold its first meeting of the season on Sunday evening, October 29, at 8:30 o'clock.

Congregation Anshe Emeth Removes. Congregation Anshe Emeth, formerly at 144 West 131st street, has removed to Wallace Hall, 448 West 152d street.

Yonkers Sisterhood to Celebrate. The fifteenth anniversary of the Emanuel Sisterhood of Yonkers, Mrs. Harry Kitzinger president, will be celebrated with a luncheon and entertainment at the Park (Hill Inn) Yonkers.

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 Of all the sacred scenes in yester years Kol Nidre eve was Israel's solemn sight!
 We went to Shool with conscience draped in fears,
 The Chazan's chant oft moved the heart to tears,
 While sires were girdled in their shroud that night.
 With reverence devout and soul oppressed Our shemonesreh was whispered in sighs;
 With swaying forms we unburdened our breast,
 We prayed for pardon with all zeal and zest,
 Imploring the El Shaddai with our cries.
 We stood and prayed and fasted to atone For our transgression through the tempting year;
 We smote our breast—confessing with a moan;
 We lit our tapers for the loved ones flown,
 While mem'ry dropped a prayer book a tear.
 A tear for souls that fled to realms unknown;
 A sob from heart that God our sick may spare;
 A silent plea that He our sins condone;
 A wail for boy in friendless lands alone—
 A human cry, "Oh, Father, lift our care!"
 And leaving holy house with hearts more strong,
 We felt our long devotion reached the throne;
 We greeted "good yomtov!" to friends in the throng,
 Forgave the brother who did us wrong,
 As we returned with lighter hearts at home.—The Jewish Ledger.

LIVING AND BELIEVING.
 We have great religious ideals. What we need is to live our belief. The trouble with the world is that it has only a platonic love of truth, righteousness, virtue and God. It does not live it belief. It has a celibate idealism and principles.
 The world will go right when, like Israel, it will be married to God and all its ideals. Israel does not believe in celibate ideals nor in a mere platonic love of God. Israel tries to live its belief, and hence it pays the price.—Rabbi Alter Abelson.
 Mr. S. Mildrif, the well-known tailor of 207 West Ninety-fourth street, announces that notwithstanding the exceptional conditions prevailing in the woolen manufacturing centers, both here and abroad, his present line of fall and winter suitings has never been surpassed. These goods include a number of choice designs, combining elegance with attractiveness, variety in weave and pattern, and distinctiveness and absolute reliability as to quality.
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MUSIC NOTES.

Opening the Friday series of the People's Symphony Auxiliary Club's chamber music concerts at Washington Irving High School on October 27, 8:15 p. m., the Kneisel Quartet will play a program including Beethoven's quartet in D major, Op. 18, No. 3; the Caesar Franck quartet in D major, and a group of cello soli by Molique, Rorem and Jeral, played by Mr. Willem Willoke.

The program of Christine Miller's only song recital of the season, scheduled for Tuesday evening, October 31, at Aeolian Hall, comprises some interesting novelties. Modern songs only will be given, including three specially dedicated numbers. The complete program reads:

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- 1. Consolation. Robert Kahn Yearning (from the Chinese) Hubert Pataky (First Time) Water Colors—Four Chinese Tone-Poems. John A. Carpenter (First Time.) (a) Highwayman (b) On a Screen (c) The Odalisque (d) To a Young Gentleman 2. Kennst du das Land? Hugo Wolf 3. Morgenstimmung Hugo Wolf Nachtzauber Hugo Wolf Die Spinnerin Hugo Wolf Rat einer Alten Hugo Wolf Liebesglocke Hugo Wolf 4. The Grey Wolf H. T. Burleigh 5. A Song in the Night (First Time) Marshall Bartholomew On Inishman: Isles of Aran. H. T. Burleigh (First Time, Dedicated to Miss Miller) Dark and Woodrums—Night (First Time, Dedicated to Miss Miller) Wind and Lyre James H. Rogers (First Time, Dedicated to Miss Miller) A Rodeo of Spring Frank Bibb

An unusually interesting program of American songs will be given by Charles W. Clark, baritone, on Friday evening, November 3, at Aeolian Hall.

On Monday afternoon, November 6, Harold Henry, American pianist, will be heard in a classic and modern program at the Comedy Theatre.

The Orchestra Society of New York, an organization of sixty musicians under Max Jacobs, conductor, will begin the first of a series of three subscription concerts at the Cort Theatre on Sunday afternoon at 3 p. m. Arthur Hartman, the eminent violinist, will be the assisting artist. The following is the program: Overture "Rienzi" Wagner Symphonic Poem, "Apollo" Wagner (New First Time) Molin concerto in B minor, op. 61 Saint-Saens Nutteracker Suite Tschalkowsky Ride of the Walkures Wagner

The Strand Theatre this week is showing the only officially authorized and authentic pictures of the battle of Somme, said to be the most realistic war pictures ever shown in this country. On account of the length of the program this picture will be shown in two installments, the second of which will be presented the week of October 29. Daniel Frohman presents Ann Pennington in a new photodrama, entitled "The Rainbow Princess," by Shannon Fife, and the fourth chapter of Ditmar's "Living Book of Nature," travel and educational studies and the Strand Topical Review are shown. On the musical program are the original Hawaiian Players from Ziegfeld's Follies, Grace Hoffman, soprano, and Irene Stolsky, violinist. The concert orchestra plays selections from "Madame Butterfly."

Mr. L. Raphael, who for a period of eighteen years has been well and favorably known among our co-religionists in Yorkville and Harlem as a butcher who is thoroughly reliable as to the Kashruth of his meats, poultry, etc., takes pleasure in announcing that he is now the proprietor of the Mid-West Market, 558 Amsterdam avenue. Mr. Raphael has the endorsement of Rabbi M. S. Margolies, of the Kehillah Jeshurun Congregation, and other rabbinical authorities, and in his present establishment keeps meats, poultry, etc., of the highest quality only. He will be pleased to call for and deliver orders.

To the Public

The following Mohelim having been instructed and examined theoretically and practically by a Board of Surgeons in the hygienic performance of Ritual Circumcision, after being passed by a Board of Orthodox Rabbis, the Milah Board of the Kehillah of New York announces that they have granted Certificates of Proficiency and earnestly commends them to the Jewish Community: Rev. S. Binder, 145 Stanton St. Rev. B. Bernstein, 77 Essex St. Rev. P. Buchalter, 36 Pike St. Rev. J. Chervnitzki, 96 Cook St., Bklyn. Rev. Victor Cohen, 1991 Washington Ave., Bronx. Rev. H. M. Cohen, 15 Rutgers Place Rev. Julius Friedland, 6 Rutgers St. 381 Williams Ave., Bklyn. Rev. Joseph Friedland, 6 Rutgers St. Rev. A. M. Groman, 522 West 146th St. Rev. Isaac Gordon, 314 Broome St. Rev. L. Gerber, 18 Norfolk St. Rev. B. Gelfner, 237 Henry St. Rev. J. Gottlieb, 122 East 105d St. Rev. Philip Jaches, 58 Lenox Ave. Rev. H. Kaufman, 179 Lewis St. Rev. A. M. Kessin, 511 East 174th St. Rev. I. Kaplan, 166 Henry St. Rev. Hyman Levine, 140 East Broadway. Rev. Ch. Lewinter, 160 Siegel St., Bklyn. Rev. S. Landau, 800 East 160th St., Bronx. Rev. Barnett Levine, 222 East 102d St. Rev. Hyman Minkov, 613 East Sixth St. Rev. Raphael Minsky, 281 St. Ann's Ave., Bronx. Rev. Alter Newman, 163 Suffolk St. Rev. H. Platin, 126 North Fourth St., Bklyn. Rev. E. A. Pessin, 139 Monroe St. Rev. Kopel Podvitz, 456 East 171st St., Bronx. Rev. Paraz Rosen, 136 Graham Ave., Bklyn. Rev. Zalel Rosen, 128 Rivington St. Rev. Aaron Roimik, 1 West 14th St. Rev. Joseph Sechtzer, 151 Orchard St. Rev. Isaac Schutz, 128 Second St. Rev. David Schechter, 100 Suffolk St. Rev. I. M. Schiller, 143 Stanton St. Rev. N. Tannenbaum, 308 East 100th St.

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MEYER, ISAIAS.—THE PEOPLE OF THE STATE OF NEW YORK, by the Grace of God, Free and Independent. To Camilla Kahn, May Hildesley, Margaret Joan Hildesley, Alma Stark, Rita Stark, Irma Ferulli, Ida Ferulli, Aubrey E. Meyer, Dorothy Meyer, Aubrey E. Meyer, Jr., Oscar R. Meyer, Rita Stark and Oscar R. Meyer, as Executors of and Trustees under the will of Sophie Stark, deceased, the Comptroller of the State of New York, Linda Meyer, Oscar R. Meyer, committee of the person and property of said Linda Meyer, and to all persons interested in the estate of Isaias Meyer, late of the County of New York, deceased, who at the time of his death resided at No. 79 West Fifty-fourth street, Manhattan, in the city of New York, and of the trust under the will of Isaias Meyer, for the benefit of Irma Ferulli, as creditors, next of kin or otherwise, Send Greetings:

Upon the petition of Louis Lowenstein, residing at 42 East Seventy-fourth street, Edward Lauterbach, residing at 201 West 166th street, both in the Borough of Manhattan, city of New York, and Aubrey E. Meyer, residing on School street (no house number), Whitehall, in the State of New York, you and each of you are hereby cited to show cause before the Surrogate's Court of the County of New York, held at the Hall of Records in the County of New York, on the 5th day of December, 1916, at half-past ten o'clock in the forenoon of that day, why the account of proceedings of Louis Lowenstein, Edward Lauterbach and Aubrey E. Meyer, as Trustees of a trust created in and by the will of Isaias Meyer, deceased, for the benefit of Irma Ferulli, should not be judicially settled.

IN TESTIMONY WHEREOF, we have caused the Seal of the Surrogate's Court of said County of New York to be here-

[L. S.] unto affixed, WITNESS, Hon. Robert Ludlow Fowler, a Surrogate of our said County, at the County of New York, the 20th day of October, in the year of our Lord one thousand nine hundred and sixteen. DANIEL J. DOWNEY, Clerk of the Surrogate's Court.

MEYER, ISAIAS.—THE PEOPLE OF THE STATE OF NEW YORK, by the Grace of God, Free and Independent. To Camilla Kahn, May Hildesley, Margaret Joan Hildesley, Alma Stark, Rita Stark, Irma Ferulli, Ida Ferulli, Aubrey E. Meyer, Dorothy Meyer, Aubrey E. Meyer, Jr., Oscar R. Meyer, Rita Stark and Oscar R. Meyer, as Executors of and Trustees under the will of Sophie Stark, deceased, the Comptroller of the State of New York, Linda Meyer, Oscar R. Meyer, committee of the person and property of said Linda Meyer, and to all persons interested in the estate of Isaias Meyer, late of the County of New York, deceased, who at the time of his death resided at No. 79 West Fifty-fourth street, Manhattan, in the city of New York, and of the trust under the will of Isaias Meyer, for the benefit of Sophie Stark, as creditors, next of kin or otherwise, Send Greetings:

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MUSIC NOTES.
 Mme. Julia Claussen, the Swedish prima donna of the Chicago Opera Company, gives a song recital in Aeolian Hall on Monday afternoon, October 30. Mme. Claussen, who will be assisted by Marcel Charlier at the piano, will sing a program of songs in four languages.

Compositions of six composers will be played by Ossip Gabrilowitsch at his recital in Aeolian Hall on Wednesday afternoon, November 1. The Russian pianist has a long tour in prospect, and his numerous engagements in other cities are likely to curtail the number of his New York appearances. His November 1 program follows:
 Sonata in E flat major, Op. 31, No. 3. Beethoven
 Sonata in G minor, Op. 27, No. 1. Schumann
 Nocturne in E minor, Op. 72, No. 1. Chopin
 In F major, Op. 10, No. 8; value in A flat major, Op. 34, No. 1. Chopin
 Jeux d'Eau. Ravel
 Claire de Lune. Debussy
 L'isle Joyeuse. Debussy

Robert Lorta, a French pianist of distinction, who has come to America with Jacques Thibaud, will be heard for the first time in New York in Aeolian Hall on Thursday afternoon, November 2. He has arranged a unique program.

For his second Aeolian Hall recital on Saturday evening, November 4, Beryl Rubinstein, pianist, whose initial appearance made a decidedly favorable impression, has arranged the following program:
 Waldstein Sonata. Beethoven
 Nocturne, Op. 27, No. 1; Polonaise in A flat. Chopin
 The Lark. Glinka-Balakirev
 Berceuse, Leszinka. Lisapounow
 Sonnette, Harmonies du soir. Mazepka. Liszt

Arthur Herschmann, the baritone, whose former programs were praised for good taste by the critics, announces his annual recital for Thursday evening, November 9, at Aeolian Hall. He opens with an air from Haendel's "Belshazzar" and an interesting solo cantata by the same master which was specially arranged by Dr. Kinkadey, chief of music division, New York Library. French songs by Pa'dilhe, Pierre and Faure are followed by six German songs new to this country and a new English song by Greville. Horatio Parker's air from "Hera Novissima" and the first Haendel number have organ accompaniment.

Beginning Sunday evening a series of elite Sunday night concerts will be inaugurated at the Harris Theatre, West Forty-second street. The series will introduce music suitable to a small theatre, and will be performed by such organizations as the Barriere Ensemble, the Kneisler Quartet, etc. There will also be well-known soloists at each concert. For the initial concert Mme. Donalda and Lester Donahue will appear, and will have the assistance of the Barriere Ensemble. The complete program is as follows:
 Overture. J. Haydn
 The Barriere Ensemble.
 Du "Livre pour Toi". Gustave Ferrarri
 Cinq Lieux Poemes de Marguerite Burat-Provins, Musique de Gustave Ferrarri. (Inedit, and sung for the first time in New York.)
 Mme. Pauline Donalda.
 Aubade. Paul de Wally
 Ronde de Lutins. Christian Kriens
 The Barriere Ensemble.
 Rhapsodie C major. Dohnanyi
 Reflets dans l'eau. Debussy
 Tarantella. Liszt
 Lester Donahue.
 Group of American Songs. A. Walter Kramer
 Mme. Pauline Donalda (accompanied by the composer).
 Woodland Sketches. Edw. MacDowell
 Instrumentated by George Barere (played first time in New York).
 The Barriere Ensemble.

Mr. Danfrosch's second program will be given this (Friday) afternoon, and on Sunday afternoon, October 29. After the symphony No. 4 in E minor, by Brahms, there will be a concerto by Zimbalist, the famous Russian violinist, who will make his first appearance with orchestra in two years, playing the Stock concerto on Friday and the Spohr concerto on Sunday. The closing number on both afternoons will be "Valse Nobles et Sentimentales" by Ravel, the first time in these concerts.

As almost the entire house has been sold by subscription for the Aeolian Hall series, it has been decided to give an additional double series of five concerts each at Carnegie Hall—five Thursday afternoons and five Saturday evenings. The prices have been made low enough to be within the reach of all.

The Philharmonic Society of New York, with its conductor, Josef Stransky, starts on the first of its annual tours, beginning with a performance in Wilkes-Barre, Pa., on Monday evening, October 30. Only Eastern cities will be visited on this trip, so that the orchestra may return to New York in time for its second pair of concerts at which Mischa Elman will be the soloist. These performances will take place on Thursday evening and Friday afternoon, November 9 and 10, respectively. The first Philharmonic Sunday afternoon at Carnegie Hall is scheduled for November 12, with Josef Hoffmann as the assisting artist in an all-Beethoven program.

Ethel Leginska, the distinguished English pianist, will include in her first recital of the season, at Carnegie Hall on Thursday afternoon, November 2, Bach's Italian concerto, Beethoven's "Pathetique" sonata, Opus 13, and two Brahms compositions.

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Conditions in Palestine.

There have been great changes in the means of communication in Syria and Palestine during the time of the war. Early in 1915 the railroad between Jaffa and Lydda was torn up. Trains have been running twice a week only between Jerusalem and Ramleh, and very often they were needed for the military, so that civilians were unable to use them. Therefore, traveling between Jerusalem and Jaffa has had to be by carriages, and only five of these have been running owing to the absence of horses. All animals for transport—camels, mules, horses and donkeys—were long ago taken for military service, and this has greatly added to the general distress.

Enormous numbers of olive trees and also the eucalyptus trees near Jaffa and the oaks of Galilee have been cut down and the wood used as fuel on the railway, and also to make charcoal for the engines used for the irrigation of the Jaffa orange gardens. These engines were formerly worked by petroleum, but this is now unobtainable; and the orange gardens, formerly so flourishing, are suffering very much for want of proper irrigation. The distress and lack of transport were so great that in the early spring many of the fellahen women carried baskets of oranges, containing 120 oranges in each, on their heads all the way from Jaffa to Jerusalem in order to earn a few piastres.

The peasants who used to plant "sim sim" (sesame), which was formerly a profitable crop, now plant "dura" (maize), from which the cheapest kind of flour is made. Even maize flour and barley flour are so expensive that very little at a time can be bought. There has been hardly any lighting at all after sunset, as there is no petroleum, and olive oil and sesame oil are very scarce, and are needed for food. The price of all the necessaries of life is enormous. Sugar costs 1 pound (Turkish) per bottle (about six pounds); a packet of candles, 24 piastres, and petroleum, if obtained at all, is worth from 6 to 10 pounds. (Turkish) per box. Other articles are equally expensive; i. e., the commonest calico costs 12 piastres per pic, and a reel of sewing cotton is worth 30 metallics (about 1s. 3d.).

In the spring there was an outbreak of typhus. There were not only many deaths among the natives, but several well-known German and Greek residents died of it.

The most astonishing change is the vastly improved number and condition of good carriage roads in the country, made, of course, for military purposes. The chief new roads are the following: (1) From Hebron to Beersheba, and twenty miles beyond it to the south; (2) from Latron to Gaza (this road runs south-west); (3) from Jericho to Salt and Amman, eastwards; (4) the important road northwards, from Nazareth to Tiberias and a Jewish colony called "Jaouneh," crossing the Jordan at the bridge of "Jir Benat Yakoub" to Damascus. As Nazareth was already linked with Jerusalem by carriage road before the war, it will be seen that a carriage can now travel all the way from Jerusalem to Damascus. This journey was actually accomplished last April by a motor car in one day! The car started from Jerusalem at 5 a. m., stopped for lunch at Tiberias, and reached Damascus at 7 p. m.! The same journey by train takes considerably longer, as one has to go by rail from Jerusalem to Lydda, then via a German colony called Wilhelm, to Tut Karam; then the line turns westward to the valley of Nablus, and via Samaria and Dathan to Jenin. This way of traveling between Jerusalem and Damascus needs two days, and there is a train service twice a week. At Damascus the train meets that of the German "Berlin-to-Beersheba" train service.—*The Near East.*

Zionist Unit to Go to Palestine.

The Provisional Zionist Committee, of 44 East Twenty-third street, New York, announces that it has secured the consent of the State Department to the sending of a consignment of drugs to Palestine on the Syrian relief ship that is to leave New York under the joint auspices of the Syrian Committee and the Red Cross. The consent of the State Department is conditioned on the Provisional Committee securing the consent of the French and British, as well as of the Turkish governments. Under the same conditions, which in part have already been met, a medical unit, consisting of ten doctors, five nurses and a representative of the committee, will be sent by the Provisional Zionist Committee to Palestine. This medical unit, which is being organized by Hadassah, the Zionist women's organization, will be taken from some Mediterranean port to Palestine on a United States navy vessel, and will proceed at once to combat the typhus, cholera and other epidemics that are now prevalent in Palestine among the Jews as well as among the Arabs. Owing to the demands for doctors in the Turkish service there is at present a scarcity of physicians in Palestine. The United States Government ship that will be sent with the drugs to Palestine will have to pass through the French and Turkish blockades off the Syrian coast. This makes it necessary to secure the consent of all the governments concerned in order to enable the relief ship to pass through without molestation. At least \$25,000 will be needed for the purpose of the medical unit, and the funds are now being collected. The treasurer of the Medical Unit

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The Jewish Comment, of Baltimore, Md., which recently went into the hands of a receiver, will continue publication. It will be edited by Rabbi C. A. Rubenstein and an editorial board consisting of Rabbis William Rosenau, Henry Berkowitz, Edward N. Callish, Morris S. Lazaron, Harry Levi, David Philipson, Samuel Schulman and Abram Simon.



Panama-California International Exposition San Diego Cal.

BORDEN'S
Again Win Highest Honors

The following letter speaks for itself:

PANAMA-CALIFORNIA INTERNATIONAL EXPOSITION
San Diego, California

OFFICE OF THE SECRETARY

September 21, 1916.

Borden's Condensed Milk Company,
Foreign and Domestic Industries Building,
Exposition Grounds.

GENTLEMEN: This is to officially notify you that Borden's Condensed Milk Company has been awarded the only Grand Prize given at the Panama-California International Exposition on Milk Products, covering Gail Borden's "Eagle Brand" Condensed Milk, Borden's Evaporated Milk, Borden's Malted Milk, Borden's Natural Milk, Borden's Dry Milk Crystals, Borden's Certified Milk, Borden's Pasteurized Milk, Borden's Buttermilk, Borden's Cream, Borden's Cocoa Butter, Borden's Milk Chocolate, Borden's Milk Chocolate Almond Bars, Borden's Cocoa Powder, Borden's Chocolate Coatings, Borden's Machine Wrapped Caramels, and Borden's Condensed Coffee.

In addition, because of the purity, richness, nourishing qualities, hygiene, and sanitary standard, the Exposition has awarded extra honors as follows:

Gold Medal covering all milk products, viz.: Borden's Condensed Milk, Borden's Evaporated Milk, Borden's Malted Milk, Borden's Natural Milk, Borden's Dry Milk Crystals, Borden's Certified Milk, Borden's Pasteurized Milk, Borden's Buttermilk and Borden's Cream.

Gold Medal for Borden's Condensed Coffee.
Gold Medal covering Borden's Chocolate Coatings, Borden's Cocoa Powder and Borden's Cocoa Butter.

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Yours very truly,
(Signed) H. J. PENFOLD,
Chairman of the Superior Jury.

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CHILDREN'S PAGE

"BERESHITH."

Dear Children:

Do you know the meaning of 'Bereshith'? It is the beginning of the Torah and tells us about the beginning of the world, and after telling us of the six days of creation it lets everything in nature take its own course, according to the powers that the Almighty Creator had endowed it with and concerns itself with man; it follows man with the loving eyes of tender solicitude, like the eyes of a mother watching her new-born child, watches him grow and develop and unfold all the powers of his soul which his Father had breathed within him, for the All-Father loves man and has taken great delight in endowing him with a free will to act according to his own inclination. It tells us also of the disobedience of Adam, whom the love of a woman, of Eve, the mother of all the living, had caused to transgress the first commandment upon which their lives and the lives of countless millions of their descendants depended. It depicts to us the joy of our first mother when she beholds the first fruit of recreation, and unfolds the awful tragedy which darkened their lives, and which is now in all its horrible grimness darkening the lives of millions of fathers and mothers, the murderous hand of brother against brother. Let us study these wonderful events that the Torah portrays, before us, dear children, and let us choose for our teacher the most popular commentator of the Holy Scriptures, the beloved Raschi. Here is what Raschi says of the first verse of Genesis: "Rabbi Itshak said, He did not need to begin the Torah excepting from 'This month shall be unto you the chief of months' (Exodus 12); this being the first commandment given to Israel, why then did He begin the Torah with 'Bereshith' because 'the power of his works hath he told unto his people, that he might give them the heritage of nations' (Psalms iii.), for if the nations will say to Israel: 'Ye are robbers, for ye have conquered the countries of the seven nations.' They will answer them, 'The entire world belongs to the Holy One, blessed be He, He created it and gave it to whom it seemed proper in His eyes. At his desire He gave it to them and at his desire He took it away from them and gave it to us.' 'Bereshith bara' (in the beginning he created) 'Bereshith' for the sake of 'Reshith,' for the sake of the Torah which is called 'Reshith darko.' The beginning of His way (Proverbs 8) for the sake of Israel who are called 'Reshith Tebuothou' 'the first of his fruits' (Jeremiah 2); this is according to the Medrash, but the plain meaning of the first three paragraphs is this: 'In the beginning the creation of heaven and earth, when the earth was without form and void and darkness was upon the face of the deep, the Lord said, 'Let there be light.' And the Eternal saw the light that it was good and the Eternal divided it. 'He saw that the wicked were not worthy to enjoy of that light and He divided it and reserved it for the righteous in the world to come'; this is according to the Medrash, but the plain meaning of this paragraph is: 'He saw the light that it was good and that it is not seemly for it to be mingled with darkness, and He established for the former the boundary of day and for the latter the boundary of night.' 'Yom Echad'

one day, according to the ordinal numbers which the Torah makes use of in this section it should have been written, 'Yom rishon' the first day, just as it says of the other days, 'Sheni' the second; 'Shelishi' the third; 'Revii' the fourth, and so on. Why did he write 'Echad,' because the Holy One, blessed be He, was alone in His world, as the angels were not created until the second day, thus is it explained in Bereshith Rabbah, 'Yehi Rakiang' let there be an expansion, let the expansion become a firmament, for although the heavens were created on the first day they were still in a semi-fluid state, and they became solidified as the second day at the rebuke of the Holy One, blessed be He, when he said, 'Yehi Rakiang,' and thus is it said in John 26: 'The pillars of heaven tremble greatly (the entire first day of creation) (and on the second day) are astounded at his rebuke' as a man who halts in astonishment at the cry of one who threatens him. 'In the midst of the water' they hung suspended by the command of the king between the waters above the firmament and the waters upon the earth! At the end of the second day's creation it is not written 'Ki Tob,' 'that it was good,' for the reason that the work of the water was not finished until the third day as it was only begun on the second day, and a thing that is unfinished is not in its plenitude and goodness, but on the third day when the work of the water was completed and He began and completed another work besides, the Torah expresses its approval twice by a repetition of the words, 'Ki tob,' that it was good once because of the completion of the work of the second day and a second time because of the completion of the work of that same day. And the Eternal called the expansion Shomayim Heaven--'Shom--mavim,' water is there. 'Esh Umavim,' 'fire and water,' of which the heavens are composed.

בן אהרן

"They are making cartwheels out of paper now," remarked Mrs. T., as she looked up from her newspaper. "Yes," replied her husband, "and locomotives, too." "You don't say so!" "Certainly. Have you never heard of stationary engines?"

First Office Boy—What were you doing looking in at the office that fired you last week? Trying to get your job back? Second Office Boy—No, I just dropped in to see if they were still in business.

CONUNDRUMS.

What would hold all of the snuff in the world? No one nose (knows).

What kind of throat should a singer have to reach the high notes? A soar (sore) throat.

When does the rain become too familiar to a lady? When it begins to pat her (pat-ter) on the back.

When did Caesar first go to the Irish? When he crossed the Rhine and then went back to Bridget (bridge it).

Why is Satan always a gentleman? Because being the imp-of-darkness, he can never be imp-olite.

What is the most difficult train to catch? The 12:50, because it is 10 to 1, if you catch it.

Masliansky's Jubilee.

Rabbi Zebi Hirsch Masliansky, the noted preacher, the eloquent orator, the brilliant lecturer, the stirring pulpiteer, the literary genius, the Talmudic scholar, the Midrashic pundit, the Hebraic scribe, is, indeed a force for good among his brethren and sisters of the Jewish quarters of Greater New York and adjacent cities and towns of the neighboring States of New Jersey, Connecticut, Pennsylvania and Massachusetts. His thundering voice and pathetic pleadings ring, in addition, through the length and breadth of our country, irrespective of aquatic divisions and improvised boundaries, gaining adherents and finding listeners from coast to coast and from Maine to Mexico.

Loving his people intensely, ardently and brotherly, praising their virtues, honoring their qualifications, respecting their traits and forgiving their shortcomings, he is always ready and willing to sacrifice time, means, position and station for the amelioration of their conditions and betterment of circumstances, at self-denial and personal risk.

He has a record, Masliansky has, offering his tongue and lungs, heart and soul, life and limb, to the welfare, uplift and the good cause of his people, steadily and uninterruptedly for fully 50 years, neither sleeping nor slumbering all this great while, patterned and potentiated after his Maker, the guardian of Israel. Even America, prosaic and materialistic, never changed his attitude, neither checked his advent, nor calmed his fervency.

Had Masliansky been a son of an independent, constitutional or monarchic nation, he would have received medallie compensations and decorative remunerations, legions of honor and halls of Fame would have rendered him glowing recognition and extended his tributary consideration. With us, however, the supposedly bookish people, bank book, note book or any book, the kingdom of holiness and the nation of priests, suffering no rebukes and taking no advice, wise or otherwise, with us it is somewhat different, extraordinary and peculiar, we never look up to Masliansky as a spiritual guide, a cultural leader, a theological expounder and a philosophical thinker. We look down on him as a mere deliverer of preachments, a ghetto dreamer and a so-called Maggid.

Masliansky, however, towers above thousands of others of this profession and calling from his shoulders and upwards, his pathos, stirrings and enthusiasm reviving the dry bones, awakening the somnolent and rejuvenating the dormant, petrified and ossified, inducing them to activities and doings with glorious results and triumphant consequences. For fully twenty years, Masliansky tel's the American Jews their sins and the house of Jacob its transgressions, and his beating of the drum and his sounding of the trumpet worked wonders and wrought miracles. Masliansky's thundering voice and supernatural efforts were responsible for the creation and recreation of multitudes of synagogues, Hebrew schools, hospitals, homes, asylums and institutions for philanthropic, eleemosynary, cultural and intellectual purposes.

In the Old World, where his gifts and talents first developed, almost during his adolescent period, and here, in America, where he came at a comparatively young age, his preaching, lectures, orations and sermons are elevating, inspiring, interesting, instructive and impressive, changing brutish characters into goodness incarnate and cruel natures into kindness personified. Spellbound and earnest, his listeners would sit for hours, swallowing the words, the sentences, the ideals and the ideas of Masliansky—the people's own preacher.

Vox populi vox Dei. Beloved by his people, men, women and children, catering to their wishes and supplying their wants, small wonder, then, that Russia, the infamous, feared his outspokenness and dreaded his influence, making, therefore, red hot for Masliansky in its infernal regions and causing, somehow or other, his departure and migration. Leaving Russia, the land of massacres and pogroms, Masliansky traveled through Germany, France and England, preaching in various cities and towns of Western Europe, before large and appreciative kinsmen and coreligionists. Pleased and gratified, Jews of the mentioned countries endeavored to persuade the talented minister to share their lots and participate in their bliss and blessings, real or imaginary, for ever and aye.

Longing for freedom and yearning for independence, Masliansky would not go from the pot and into the frying pan, fully determined to settle in the United States, the Constitution and institutions of which are praised and lauded throughout the world and the fullness thereof. And, like Caesar of old, he came, saw and conquered. Russia's loss is, indeed, our gain, and America's "Who Is Who" will certainly add a golden page to its historic material and useful information. Absorbing American traditions, imbibing its ambitions and studying its conditions, Masliansky remained, nevertheless, true and faithful to Zion and its movement, advocating the good cause and pleading for better effects whenever called and wanted by Zionists and their sympathizers, there being no parting-of ways between Americanism and Zionism, peace and harmony having made the combination adjusted and justified. And because of the satisfactory tendencies of Masliansky, local Jews united in celebrating his jubilee in the near future, as a token of appreciation and gratitude.

NACHMAN HELLER.

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HOCHSCHILD, TILLIE.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Tillie Hochschild, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of his attorneys, Blumenthal & Levy, No. 233 Broadway, in the City of New York, on or before the 21st day of March next.

BERTHOLD HOCHSCHILD, Administrator. BLUMENTHAL & LEVY, Attorneys for Administrator, No. 233 Broadway, Borough of Manhattan, New York City.

ECKSTEIN, SIMON.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Simon Eckstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at its principal place of transacting business, No. 22 William street, in the Borough of Manhattan, City of New York, on or before the 13th day of January next.

Dated New York the 24th day of June, 1916. THE ECKSTEIN LOAN & TRUST COMPANY, Executor. GELLER, ROLSTON & HORAN, Attorneys for Executor, 22 Exchange Place, New York N. Y.

GLASS, HENRY.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, dated April 12, 1916, notice is hereby given to all persons having claims against Henry Glass, 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, No. 32 Liberty street, in the city of New York, on or before the 31st day of October next.

Dated New York, the 15th day of April, 1916. MAX WILNER, LEOPOLD LOUIS, FANNIE L. GLASS, LEON TUCHMAN, Executors. TOWNSEND & GUTTERMAN, Attorneys for Executors, 32 Liberty street, New York City.

KATZ, LAVINIA.—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 Lavinia Katz, 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 Charles Ginsburg, No. 74 Broadway, Borough of Manhattan, in the City of New York, on or before the 23rd day of April next.

Dated, New York, the 16th day of October, 1916. ALMA NEWBURGER, IRENE STRAUSS, Executrices.

HORWITZ, MEYER.—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 Meyer Horwitz, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business at the office of her attorney, Charles O. Maas, 87 Nassau street, in the city of New York, on or before the first day of December next.

Dated New York the 23d day of May, 1916. ESSIE HORWITZ, Administratrix. CHARLES O. MAAS, Attorney for Administratrix, 87 Nassau street, New York City.

LIVINGSTON, MEYER W.—In pursuance of an order of the Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Meyer W. Livingston, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their attorneys' office, Dittenhoefer, Fishel & Knox, 32 Broadway, Borough of Manhattan, City of New York, on or before the 7th day of February, 1917.

Dated, New York, August 4th, 1916. AUGUSTA LIVINGSTON, SAMUEL H. HARRIS, Executors. DITTENHOEFER, FISHEL & KNOX, Attorneys for Executors, 32 Broadway, Borough of Manhattan, New York City.

PETSCHKE, ISIDOR.—The People of the State of New York, by the Grace of God, Free and Independent, to Charlotte Kende, Dr. Armin Petschke, Sigmund Petschke, Max Petschke and Camilla Trost, the heirs and next of kin of Isidor Petschke, deceased, Send greeting:

Whereas, Rosa Petschke, who resides at No. 19 West 71st Street, in the City of New York, has lately applied to the Surrogate's Court of our County of New York, to have a certain instrument in writing, relating to both real and personal property, duly proved as the last will and testament of Isidor Petschke, who was at the time of his death a resident of the County of New York, deceased.

Therefore, you and each of you are elted to show cause before the Surrogate's Court of our County at the Hall of Records, in the County of New York, on the 29th day of September, one thousand nine hundred and sixteen, at half-past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property. In Testimony Whereof, we have caused the seal of the said Surrogate's Court of the said County of New York to be hereunto affixed.

Witness: Honorable John P. Cohalan, a Surrogate of our said County of New York, at said county, the 18th day of August, in the year of our Lord one thousand nine hundred and sixteen. DANIEL J. DOWDNEY, Clerk of the Surrogate's Court. STROOCK & STROOCK, Attorneys for Petitioner, 30 Broad Street, New York City.

LAUCHHEIMER, KAROLINE.—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 Karoline Lauchheimer, 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 Menken Brothers, No. 87 Nassau Street, in the City of New York, on or before the 25th day of March, next.

Dated, New York, the 5th day of September, 1916. MATHILDE LAUCHHEIMER, Administratrix. MENKEN BROTHERS, Attorneys for Administratrix, 87 Nassau Street, New York City.

LEHMAIER, RACHEL.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rachel Lehmaier, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of her attorneys, Hollander & Bernheimer, No. 44 Wall Street, Borough of Manhattan, in the City of New York, on or before the 10th day of March, next.

Dated New York the 23d day of May, 1916. JOHN TRONSTINE, LOUIS A. LEHMAIER, JAMES M. LEHMAIER, Executors. HOLLANDER & BERNHEIMER, Attorneys for Executors, 44 Wall Street, Manhattan, New York City.

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