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THE YIDDISH HORSE

(TRIALS OF A JEWISH FARMER)

By OSCAR LEONARD

From the Yiddish of M. Zipin



I had become acquainted with him when he brought some of his products to town. He asked me repeatedly to visit him on his farm.

"I am not a rich farmer," he explained, "but you will be able to spend a few days with me comfortably. While I do come to town from time to time, I cannot stay long, and I am very lonesome on the farm. The children live in the city. They occasionally come out to see us, but they might as well not come."

The last words came with a sigh. I decided to visit the farm. He met me at the station with open arms, as the saying is. He placed me in a nice buggy to which was hitched a nice-looking white horse, well fed, sleek, lively. All the time the farmer spoke Yiddish to the horse, and he spoke in a tender, fatherly tone, calling him affectionately by a Jewish name.

We had several miles to travel to reach the farm, but the journey did not take very long. As soon as we arrived, he introduced me to his wife, giving me some titles which almost frightened the poor woman. She was pleasant and hospitable. Before very long she complained of her fate.

"The children, may they be in good health," she almost wept, "do not want to have anything to do with the farm. They work in town and some time come out here to see us, and he got it into his head that this is the only place to live in and so I have to suffer. I would be happy if only I could be together with my children. I am dying from lonesomeness here."

The farmer had a different story to tell. According to him it was true that the children lived in the city, but they did not work and earned no livelihood. All they do is come to him for money. If it were not for his wife he would not give them anything. Let them work as he does and they will earn their own. If one does not work one should not eat.

His last remark called forth a protest from the mother. How could he expect his children to bury themselves alive? They were young. They were not with one foot in the grave. It was enough that he had spoiled her life, that he had brought her and kept her in that living grave, at least let the children be in the city where there is life. She began to complain bitterly against her husband and to tell stories to illustrate how brutal he was and how little

fatherly affection he had for his children. "Think of it," she said angrily, "when the children come out here he

The farmer and I went out for a walk over his farm. Every nook showed orderliness and the hand of one who worked with determination

the riches his eye beheld.

He told me the story of his life with all the bitter struggles and disappointments. He was not complain-

group of other Jews to form a Jewish agricultural colony. The rest had scattered to the cities. He alone remained on the farm. His wife, too, wanted to leave the farm. Against many odds he had succeeded in keeping her back. When the children were small they did not worry him about staying on the farm. As soon as they had grown to where they could have been of assistance, they left him all alone in his old age. They were heartless deserters.

"Such an old woman," he suddenly sneered angrily, "and she insists on speaking English! One would imagine she does not know how to talk Yiddish. If at least she spoke English as it should be spoken. She wants to gain favor with the children. They are Yankees, you know. My fine Yankees. They hardly know how to write: Bah, what does one need in America after all? Education? All one has to do is to forget how to talk Yiddish, learn to swear and sing a few street songs and one is a perfect Yankee."

From the distance we heard young voices, the farmer's face fell as he mumbled:

"My children's voices. I guess they came to their father's grave. They are going to tell me of their city fortunes. City fortunes, if it were not for their father they would have to store their teeth somewhere. Soon you will hear all the promises they have. This one has this great job promised him and this one that. It's all bluff. Nothing but bluff. Not a word of truth in all they say. They know, the rascals, that they cannot fool their father. They know that I know them under any disguise. If it were not for their mother, I assure you they would get just enough to buy carbolic acid. Not another penny:

"She complained that I embarrass them by speaking Yiddish to them. Believe me, I am not doing it for spite. I want them to be Jews, that is all. If they do not want to be Jews I shall have nothing to do with them. I do not care to be their father if they are not Jews. You ought to hear how well they speak Yiddish if they need money. What else can they do? And it must be real Yiddish, too, I assure you. I do not care for half Yiddish, for nasal talk, no mumbling goes. It must be real, clear, correct Yiddish, otherwise there is no coin. And how they love father's coin! In the city they put on regular Rockefeller airs, but, as



"RUBE" BERNSTEIN

See Page 17, Column 4

insists on talking Yiddish to them. He does not even care if they have their friends with them. Do you think he minds it if he embarrasses them?"

and love. One could see that the work was done joyfully. As he looked about him one could see the pride in his eye, the pride of a man who felt himself to be the creator of

ing, he was not accusing, held not one responsible for his difficulties. Nor did he boast of his achievements. He merely opened his heart to a fellow-man. He had come with a

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a matter of fact, if their old farmer father would not give them the cash they would have to starve."

We reached a wide open field where several animals were grazing freely. He called the horse, and when it came he stroked it tenderly for a long time and spoke to it as one speaks to a child, and all the time in Yiddish.

"I guess you are surprised that I speak Yiddish to him. That is not because I am one of those fanatics who believe Yiddish is the only language worth while. It is plain business, I assure you. I guess you would call it a practical measure. They used to come out and get the horse all worn out by taking him on long rides. They used to bring with them a lot of those fine city sports and pile them all in the rig and drive the poor horse for hours at a time. The next day the horse would be no good for any work. I figured out that if I begin to accustom the horse to Yiddish talk they will be unable to handle him. You ought to see the way he talks Yiddish. Tell him 'gidyap' from now to doom's day and he will not budge. Just say 'stoya' and he goes. If you do not say 'stoya' he will never stop. I taught him to talk Yiddish all right. I mean, I taught him to understand Yiddish. It is foolish to say that an animal talks. I tell you, many is the time when I open my bitter heart to the horse in Yiddish. Things accumulate there and one finds no human soul to whom to open one's heart. The old lady has become a Yankee like the children. She says she does not understand a word of Yiddish any more. They all know Yiddish when it comes to asking me for money, otherwise, my dear little Kinach, my horse, understands Yiddish better than they.

"Since I have been talking Yiddish to my horse they have stopped bringing visitors from the city for rides. They could, perhaps, manage to talk to the horse, but they are ashamed because of their friends. Could there be a greater disgrace to a Yankee than to talk a word of Yiddish? So they leave the poor horse in peace and their visitors have stopped coming. You should have seen those visitors. They were as worthless as my own hopefuls. All they know is baseball and the foolish rag-time songs. I used to run away from my own house when they came. I could not stand them. I did not know where in the world to hide from them. I used to go to the stable and spend the day there. I used to fill the poor horse with my troubles. When I spoke to him he used to shake his head and look at me out of his moist eyes. He seemed to say: 'What can I do about it. I am only a horse.'"

We were approaching the house again. It was late and I wanted to go home. Before the house was quite a crowd of young men and young women. They were all dressed in the latest style. They were loud and had the manners of the youth seen in the street corners of the city. I heard one of the boys excusing himself for not taking them all for a ride. He said the horse was not exactly well.

Apart from the group stood a couple who seemed to be brother and sister. They resembled the farmer and his wife. I am certain they must have been his children. I heard them remonstrate angrily:

"The old sheeny has made it impossible to invite any one. Whoever hears of any one talking sheeny talk to a horse? It is a disgrace to come out here and bring any decent person along. It's a disgrace."

HEROISM IN THE PULPIT.

By REV. JOSEPH KRAUSKOPF.

We hear much and read much in these days of heroism on the battlefield, of medals bestowed on soldiers for during deeds of valor. We honor such recognition on the part of a country of the bravery of its loyal sons. We applaud the spirit of those soldiers who place the safety of their country above their own safety, even above their own lives. But not all heroism is displayed on battlefields, nor are all heroes soldiers. There is a heroism higher even than that of the soldier. The soldier may be drawn on to deeds of daring by the powerful magnet of honor and glory and popular acclaim, by the hope of rich reward awaiting him at the side of victory. There are those, however, who, unknown and unheralded, fight mighty battles against falsehood, injustice, corruption, with never a word of cheer to buoy them up, with never a token of appreciation for sufferings endured, for victories won.

There are heroes that never carry medals on their breasts, and yet are more deserving of them than they that make proud display of them. There are mothers that face greater dangers in the quiet of their homes, and teachers that fight braver battles in their schoolrooms, than do even the bravest soldiers on the battlefields. There are preachers that engage in hand-to-hand encounter year in and year out with mightier enemies than those that are now drawn up along the Somme or Danube; yet, instead of medal of bravery, or title of honor, or plaudits of the great or small, there are increasing numbers of those who have for them but the sneer of contempt, but the jeer of ridicule.

A time there was when there was no profession as honorable as that of the clergy, when even mighty kings and emperors stood in awe of them, when the highest and proudest in the land vied with one another in the number of sons they consecrated to the church. Today there is no profession that does not claim superiority over that of the church, and there are few other callings that are not preferred to that of the clergyman. From the most honored position in society it has declined to that of the least regarded. The profession which at one time was the goal of men of extraordinary gifts is, in our day, the least desired by men of brain and ambition. Lately there was produced in Philadelphia a play in which the hero, resolving to break the fetters that held him tied to a rich and unscrupulous father, stated that he proposed to go West, study law, and shift for himself, to which the father sneeringly replied: "Perhaps you better go to church, study theology and become a preacher." The angry father knew of no better way to express his contempt for the new course which his son proposed to pursue.

Inquire in the homes of the rich, and tell us in how many of them sons are preparing themselves for the ministry. Go to the public schools and ask how many of the boys would like to become preachers. Turn to your daily papers, count the number of pages that are daily devoted to sport, entertainment, society, finance, and compare them with the space allotted to the church. Ask the editors why so much space is given to baseball and football and dances and theatres and receptions and stock market, and they will tell you that papers publish what people want to read; that the people are more interested in games and shows and social matters and money matters than in church services and prayer meetings; that they gladly give pages full daily, for weeks at a time, to a Billy Sunday because he entertains, but only occasional paragraphs to other preachers, no matter how learned, knowing that their preachments find little favor with the masses.

There are times when I sincerely wish that society might, in these days of ours, when virtue is no longer in fashion and vice no longer infamous, when people talk seriously of trifles, and triflingly of serious things, when they set up new commandments that bear little likeness to the Ten Commandments of old, when the Sabbath Day is anything but a Holy Day, when with increasing numbers the home is no longer a sanctuary, nor marriage a sacrament, when the moral imperative has died out of the hearts of the people, when there is not enough of the salt of holiness left to keep the flesh untainted, when in school compositions on the subject 'What Would You Do With Ten Dollars?' two-thirds of the girls speak of spending it on dress and luxuries, and two-thirds of the boys on sports, and in another composition on the subject 'What Would You Like to Be?' boys name celebrated baseball players, prize-fighters, and Rockefeller as their ideals—there are times, when thinking of these things, I sincerely wish that society might give up the little interest it still has in matters religious, dismiss its ministers, turn its churches into dance halls, vaudeville theatres, and convert Sunday schools into gambling rooms, so as to have a taste of what it would mean to be completely without religion.

For a time, all will go on as before, just as the flower continues blooming for a while after it is severed from the root, or a train of cars continues in motion after being separated from its locomotive. But as before long the flower

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dies, and the train comes to a dead stop, even so will it not be long before the consequences of the sins and corruptions, of the vices and crimes of society, will raise a loud cry for the reopening of the church. The loss of all reverence, the collapse of conscience, the unanswered questions respecting the 'Whence,' 'Whither' and 'Why' of Life, the unsatisfied yearning of the soul after Communion with the Parent Soul, the deadness of the unsanctified marriage vow, the appalling blackness of the grave that is unlighted by a ray of hope of a future beyond, the lack of faith in a God of inscrutable Wisdom, who in His own way, and at His own time, will dispense justice, and mete out reward—all these will awaken a clamor for a return of the preacher so loud and pressing that scores of seminaries will not be able to satisfy the want.

Men will then recognize that a blow at the church is a yet harder blow at society, and a thrust at the preacher, the hardest kind of thrust at the law of God and man. They will seek the church even as they now desert it, and reverence the preacher in the same degree as they now ridicule him and think his labors useless. They will take to heart the teaching of Oliver Wendell Holmes, probably the last of all his teachings: "The pulpit has long helped the world, and is still one of the chief defenses against the dangers that threaten society, and it is worthy now as it always has been in its best representation, of all love and honor." They will recognize in many a preacher a true martyr, and see battles fought in many a pulpit as heroic as those that are fought on battlefields.

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WORK OF THE JEWISH NATIONAL FUND IN PALESTINE DURING THE WAR.

The work of the Jewish National Fund in the past two years was developed during a severe economic crisis, which, resulting from the world war, shook the life of Palestine. The land was almost completely cut off from the rest of the world in the first days of August, 1914. It lost access to its markets, and the remittance of money for its town and country plantations, for the cultivation of its gardens and farms, was interrupted. Laborers, skilled and unskilled, in town and country had neither work nor bread. The banks refused to honor their checks, and the price of provisions rose uninter-ruptedly. The most necessary victuals, raw products and building materials, which had formerly to be imported, were no more to be obtained. In consequence of military requisitions considerable quantities of corn and many beasts of burden had to be handed over. The male inhabitants between twenty and forty-three years of age, now also to the fifty-first year, were called out, most of the Jews being sent to join labor battalions. Added to this was the plague of locusts, which destroyed the herbs for fodder, vegetables and many plantations, causing a damage of ca. 3,000,000 francs to the Jewish settlements, and lately that harassed land has been visited by epidemic diseases. It would be a grateful task to describe the splendid self-help actions introduced in the hour of danger by all Jewish organizations and institutions in the country. The Palestine office participated in this action; also the Jewish Palestine Bank (APC), the unions of the colonies and the Jewish municipal boards, the political and industrial organizations of town and country laborers; also of the artisans. The action bears testimony of the prudence and autonomic capabilities of the new Jewish Jischuv, and will always remain a fine page in the history of his beginnings.

The war, of course, put a sudden end to the realization of various schemes of work planned by the National Fund management. The National Fund was about to lay out new settlements; our co-operative colonies were overtaken midway in their expansions; the Herzl forest was just going to close the period of its administrative management, and a number of laborers' settlements, in connection with the plantations of the tree contribution and the private colonies, were to have been founded. The war rendered this peaceful work and the testing and completion of our settlement methods impossible.

The work of the National Fund during the war was of treble importance, for the maintenance of the already existent, for furnishing opportunities of work and for provisioning the population.

First of all, efforts were made to prevent any cessation of Jewish National Fund settlement work. A modern agricultural undertaking is an organism whose growth and development may not be checked without further ceremony if the whole structure is not to decay. Least of all dared the National Fund arrest farm work, for the farms incorporated valuable experience of seven years' settlement work and aimed at introducing more modern and improved methods of cultivating the soil, of training town immigrants in agricultural work, and fitting them for self-administration.

But in the case of the National Fund estates it is not merely a question of their value for future time. The National Fund farms have become, in spite of their youth, a by no means inconsiderable factor in the economic life of Palestine, especially as a work place for hundreds of agricultural laborers, and as offering possibilities for earning a living to numerous skilled workmen and artisans from the towns. Let us cite, by way of illustration, that the National Fund, which can call hardly 1 per cent. of the land in Palestine in Jewish hands its own, employs almost 25 per cent. of all Jewish agricultural laborers in Palestine. But this does not exhaust its importance as backbone of Jewish work in the land. It was only possible for hundreds of laborers, especially for Yemenites in the private colonies, to remain in the country, in spite of the increased difficulty of making a living, because the National Fund had provided them with an economic support by its construction of dwelling houses and letting of small allotments on lease for private cultivation. The maintenance of National Fund farms, etc., was also necessary to check unemployment and emigration. With this object in view the Jewish National Federation did not cut down work on the farms, and introduced public works as relief measures to give employment to surplus seasonal laborers.

The public work in the towns was begun by various bodies. The Estate Company took part; also the American Jewish Relief Fund and the Palestine Workers' Fund. The National Fund occupied itself chiefly with carrying out public work in the country. Thus the erection of laborers' dwelling houses in Lower Galilee was accelerated, and work of sanitation and melioration—as the draining of swamps, clearing stones from the land, construction of roads—was done on our estates.

Dr. Stephen S. Wise acted as chairman in place of Nathan Straus, who was unable to be present, and who sent the following letter:

"Being unexpectedly prevented from extending my congratulations in person, I herewith offer all good wishes for continued health and success in whatever you may undertake.

"In commemoration of your sixtieth birthday, your admiring and devoted friends and co-workers desire to present to you a fund to be applied by you to some philanthropic purpose of your own choosing.

"We present it as a token of our admiration of your fine work and indomitable perseverance in keeping alive the spirit of Zionism, when it was threatened with oblivion in the whirlpool of the war; our admiration for the patience you displayed in dealing with the many problems; our admiration for your unselfish, arduous labors and the many personal sacrifices you made on behalf of the sacred cause.

"Only the great honor which has been bestowed on you, and through you on Judaism can reconcile us for the loss of your leadership.

"Your noble precept and example must be the guiding spirit of your worthy successors for the blessing of Zionism and the welfare of Judaism all over the world.

"(Signed) NATHAN STRAUS, Mamaroneck, N. Y., Nov. 26, 1916."

After brief addresses had been delivered by Judge Julian W. Mack, Dr. Harry Friedenwald, Dr. Wise, Prof. Richard Gotthell, Miss Henrietta Szold, Dr. David de Sola Pool and Mr. Jacob de Haas, Mr. Justice Brandeis replied, visibly affected by the tributes paid to him. He said in part:

"The two years and more that cover my real activity in Zionist affairs have been rich in their gifts to me, bringing happiness and bringing me understanding. And this meeting today is in line with what I have before experienced. I might also say, in line with what I have always experienced in working with those in the Zionist cause. I came into the ranks with the knowledge of what had always been said of the dissension among the Jews, their unwillingness to work together and the impossibility of uniting them for a common cause; and in all the time in which I had the opportunity of presiding in the Provisional Committee, there was not a moment that I can complain in any way here of lack of loyalty to my work and to me, or to the cause which I was endeavoring to further.

"The last seven weeks which have separated me from that daily participation in the work of the Zionists has not left me without knowledge of what is occurring. Through the various conferences with Mr. de Haas, who was active originally in bringing me into the cause, and upon whose wisdom and devotion and experience I have relied so much—I have been kept in touch, and the daily reports which I have received from the office have kept me in touch with what is going on, and while there are many details which I do not know with that accuracy with which I knew them when I was here every week and had Zionist conferences every day, I do feel advised in a general way.

"The aloofness of those seven weeks and the distance in Washington gives me some special ability to state what seems to me are our opportunities, and what are the necessities, and what are the dangers in our work. I feel more than ever that the opportunities are very great, opportunities such as have not been in eighteen centuries. The world is with us—the non-Jewish world. The question is whether the Jewish world will be with us; and that, I take it, depends very largely upon the Zionists themselves. Those who are not Zionists, whether they be anti-Zionists or non-Zionists, are not the persons upon whom the responsibility rests. It rests upon those who become convinced of the truth of Zionism, and our success and failure will depend largely upon the loyalty and the wisdom of those who believe, as we believe."

A special collection was introduced for the public work of the Jewish National Federation, but the expenses exceeded receipts by far. During the first year of the war 30,000 francs were expended on the erection of laborers' houses. Systematic building work is, unfortunately, extremely difficult, due to conditions brought about by the war. It is not very easy to get a permit to build, and the indispensable building materials are either non-existent or only to be had at exorbitant prices. Twenty-five thousand francs have already been expended on amelioration work, especially in Lower Galilee. Moreover, a stock of flour, to the value of 10,000 francs, was bought to mitigate the distress of the Jewish laborers. From this supply laborers receive flour or bread on showing an order from their employers, so far as these latter are solvent. The object of the measure is to spare the laborer the enormous loss of 30-40 per cent. which he has otherwise to suffer on exchanging his note of wages due in the food stores. These notes remain as obligations of the employer concerned in the hands of the Jewish Federation till after the moratorium.

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The crisis has also shown us that the farms of the National Federation have become a factor in the provisioning of the Jewish population, by no means to be undervalued. In almost all lands people have come to the conclusion, through the events of the war, that the agricultural products grown in the land itself are of the greatest importance for a nation. We have in Palestine a much larger percentage of the Jewish population engaged in agriculture than in any other land in the world. About 15 per cent. of the Jews live in the colonies. But the inhabitants of the towns still preponderate, and also a considerable number of the Jewish colonies, especially in Judea, are capital intensive plantation colonies, dependent on export, which cannot supply themselves with bread and other eatables in sufficient quantities. The corn-growing co-operative farms of the National Federation have proved themselves to be a great blessing to the Jewish population in Palestine at this critical time. Together with the other Galilean colonies they have greatly contributed toward assuring the victualing of the Jewish population, and what is more important still, toward keeping down prices. We have succeeded in carrying out the agricultural work in accordance with the plan of work drawn up. Having regard to the situation great importance was paid to the cultivation of the most important food products. Our farms could provide the town municipalities and the large plantation colonies not only with corn, but also with vegetables, poultry and milk. To give an idea of what the National Federation farms have done, we will state the quantities of wheat delivered in the year 5675. The groups of laborers or co-operative farms delivered as follows:

Mesra	229,665 kg.
Daganiah	192,500 kg.
Merhaviah	95,800 kg.
Kinereth	26,100 kg.
Hattin	12,800 kg.

Total 556,865 kg.

In the figures, especially of Daganiah and Merhaviah, only parts of the harvest of the years 5673 and 5674, which were to be spared, are included.

The representatives of the Jewish National Federation in Palestine are intent on making the best possible use of the estates to increase their productivity. During the war the cultivation of vegetables has received increased attention in all Jewish colonies. It is interesting to note that some co-operation of Jewish women workers have been formed for this purpose. The Jewish National Federation has granted an amount of 6,000 francs to be used as credit for cultivation of vegetable gardens and as premiums for especially good work. The quantity of wheat, vegetables, milk, poultry, etc., delivered is not the most important thing about this measure, but the regulating effect on the price of foodstuffs. The reserves of corn on the National Federation farms prevented the usurer at the beginning of the war from reaping a rich harvest by selling victuals. It is worth mentioning that the National Federation delivered during the first year of war corn to the amount of over 40,000 francs on credit and solely under guarantee from the bank. Thereby its need for cash in Palestine was increased, so that one may reckon these expenditures, also, to the expense of the National Federation in alleviating the distress.

The Jewish National Fund has thus spent over 100,000 francs on the relief action in Palestine. Its total expenditures during the war for its own undertakings and institutions and for general Jewish settlement in Palestine exceeded 700,000 francs. This was only possible because the friends of the Jewish National Fund endeavored with singular devotion to help it in doing its duty and difficult work. Thus we shall succeed, we confidently hope, in preserving the results of a seven-years' pioneer settlement work of the National Fund for a better future. Contributions collected for the National Fund in the allied lands remain deposited, on the other hand, in London and in New York, till after the war, and we are intending, as soon as this war, with its serious consequences for Palestine, too, has come to an end, to make the expansion of Jewish settlement work in Erez Israel on a large scale possible.

Bread and Birthright.

Like all faiths, Judaism, too, has some traitors. But these individuals are exceptions, even in their betrayal. They who attempt to proselytize among the Jews should have learned something from the Biblical story of Jacob and Esau. It was Esau that sold his birthright for bread. It was Jacob that was glad to buy the birthright, even at the price of his bread. Israel is the ennobled Jacob among the nations, who, though ready to buy a birthright, even at the loss of his bread, yet never did and never will sell his birthright, Judaism, for bread or gold or office. Esau made bread his birthright. Israel made the birthright, God, his very bread of life. History attests it. From the exile of Spain to the massacres of Russia and the boycott of Poland, Israel proved that, while he is ready to yield his bread, he will never surrender his birthright, Judaism—the faith in the One Living God and His Law of love, virtue, holiness and righteousness. All the world will one day draw waters from the wells of salvation of Judaism, for our Torah, we believe, is the fountain of God's truth. It is God's law that Esau should sell to Jacob and not Jacob to Esau; for Israel sells not the birthright for bread, but is glad to give away the bread to buy a birthright of heaven and holy honor.

When the world will be ennobled; when it will lose its Esau hands and heart; when it will get a soul, all mankind will avow Judaism as their faith, and the one God of the Jew will be both the bread and the birthright of the whole earth. — Rabbi Alter Abelson, Orange, N. J.

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Year.	New cases.	Gain.	Treatments.	Gain.
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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	48%
5th, 1911.....	2,436	17%	29,322	16%
6th, 1912.....	3,414	40%	33,998	16%
7th, 1913.....	4,023	18%	40,869	20%
8th, 1914.....	4,505	12%	45,633	12%
9th, 1915.....	5,612	47%	59,148	16%
10th, 1916.....	8,473	22%	81,284	34%

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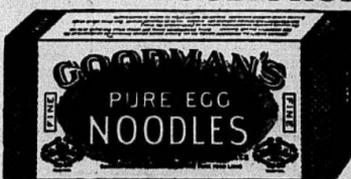
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ITEMS OF INTEREST IN THE JEWISH WORLD

A religious school has been organized in Tucson, Ariz.

A Junior Auxiliary to the Beth Israel Hospital has been organized in Chelsea, Mass.

Revised returns show that Governor Moses Alexander, of Idaho, was re-elected by a plurality of 605 votes.

The Ladies' Society of Decatur, Ala., has become a member of the National Federation of Temple Sisterhoods.

The senior chaplain of the Jewish soldiers with the British army, Rev. Michael Adler, has been promoted to the rank of major.

On November 25 the Providence (R. I.) Young Men's Hebrew Association and the Hebrew Educational Institute were formally consolidated.

The members of the Fitchburg (Mass.) having outgrown their present quarters have started a building fund for a new home of their own.

An elaborate program is being prepared for the golden jubilee celebration of Congregation B'nai Jeshurun, of Cleveland, O., which takes place on December 22-24.

Dr. Abraham Jablons, of New York, has been commissioned lieutenant-surgeon with medical instructorship in the White Cross Hospital and Relief Association.

It is officially announced that the London County Council has refused an application for the registration, under the new war charities act, of the Jewish Workers' War Emergency Relief Fund.

Rev. John Harris, who, after serving his congregation at Liverpool, Eng., for over twenty-one years, and was forced to resign because he stood his ground as a "conscientious objector," has been appointed to a London pulpit.

Samuel Polack, founder and president of the Hebrew Home for the Aged, at San Francisco, passed away last month at the age of eighty-one. For years Mr. Polack was a leading figure in Jewish philanthropic activities.

The English Government has recently conferred a number of decorations of the D. S. O. on officers of the Italian army. One of the officers thus distinguished is a co-religionist, Lieutenant-Colonel Emanuel Pryliese, who has already been decorated with the Military Order of Savoy.

At the advanced age of eighty-five Kaspary Cohn, a noted pioneer of Southern California, died last week at Los Angeles. He was interested in philanthropic work, and was a benefactor of the Kaspary Cohn Hospital, at Los Angeles, named after him.

A reception and dinner were given at Boston, Mass., last week to 150 Jewish guardsmen, recently returned from the Mexican border. The affair was given under the joint auspices of the Y. M. H. A.'s of New England and the Greater Boston Federated Y. M. H. A.'s.

Harris Woolf, who died in London, Eng., last month, was for many years senior warden of the Hambro Synagogue. His services in connection with the St. James Philanthropic Society were recognized by his appointment as honorary president, an office which he held to the time of his death.

A convention of Polish Zionists held recently was attended by fifty-six delegates, representing fifty-six Polish cities in the occupied district. The report showed great activity among Zionists, especially in Warsaw, where they had founded a great Talmud Torah; where 2,000 children were receiving a Jewish education.

Mr. Bernhard Baron, of Hove, Sussex, Eng., has given \$3,000 to the Young Men's Christian Association for the erection of a hut, which will be known as the "Baron's Hut." The new hut is to be erected in the Second Eastern General Hospital, Brighton, and will be constructed in exact fac-simile of the hut at the Fulham Military Hospital, which is the finest of its kind.

The orthodox Polish Jews express deep dissatisfaction with the German rule on account of the attempts of the invaders to reform the Chedaram. The authorities propose to introduce radical changes in the method of enrolling pupils, the fixing of fees, hours of instructions, and syllabus. Orthodox Jews see in these innovations a danger to the traditional character of the Chedaram.

The *Yivratskya Zhishn*, the Russian Jewish weekly of Petrograd, reports that the Anglo-Palestine Bank in Jaffa, with all its branches in Palestine, has now been reopened. The Anglo-Palestine Bank, being an English institution, was at the outbreak of the war closed by the Turkish Government. It is not yet known what induced the Turkish Government just now to allow the reopening of the bank.

ALFRED W. McCANN, the noted Pure Food Exponent, writes in the New York Globe, "The best Fermented Milk Preparation in America is—

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More than 1,000 members of the bar and lay friends of Judge Joseph Sabath tendered him a dinner last Monday, in celebration of his elevation to the Superior Court bench of Chicago, Ill.

A new society known as the Choveves Ibrith for the fostering of the Hebrew tongue has been organized at Cincinnati, O. The society already numbers twenty members, a majority of whom are Hebrew Union College students.

Samuel Sheinfeld, president of the Independent Order Sons of Israel, one of the largest fraternal orders in New England, and for years a prominent member of the Jewish community of Boston, died last week after a two weeks' illness. Mr. Sheinfeld, who was born in Russia fifty years ago, came to Boston in 1886, where he resided ever since. He was a director of the Beth Israel Hospital, director of the Home for Jewish Children, and actively identified with a number of communal institutions and fraternities.

The contributions toward the Jewish National Fund in the month of October amounted to 59,835 francs, and were sent in by the following lands: Germany, 22,647 francs (occupied district, 6,018 francs); Austria, 19,244 francs (occupied district, 877 francs); North America, 14,395 francs; Holland, 972 francs; Denmark, 910 francs; Switzerland, 808 francs; England, 449 francs; Australia, 426 francs; Greece, 225 francs; Egypt, 169 francs; Russia, 95 francs; Belgium, 67 francs, and Norway, 28 francs. Also two legacies of 50,000 francs and 6,000 francs, have fallen to the National Fund.

The general meeting of the Petrograd Kehillah took place recently. From the financial report read at the meeting it was seen that the greatest outlay of the Kehillah was in behalf of the war sufferers. For institutions which were founded directly for the war sufferers the following sums were expended: For maintenance of three soup kitchens, 72,283 rubles; for support of the families of soldiers, 70,304 rubles; for assisting war refugees who had been driven out of the war zone, 58,176 rubles. The meeting resolved to found a special fund in the name of the dead social worker, Mandel. Up to the present, 20,000 rubles have been collected for this fund.

The St. Louis, Mo., community has sustained a great loss through the demise of Mr. A. C. Einstein, former president of the Shaare Emeth Congregation and a noted communal worker. Mr. Einstein, who was fifty years of age, was an electrical engineer of national fame. He was vice-president and general manager of the United Electric Light and Power Company, president of the St. Louis Coliseum Company and a member of the Executive Committee of the National Electric Light Association. Mr. Einstein was the builder, to their present state of efficiency, of the St. Louis County Gas Company and the Electric Company of Missouri, which supplies electricity to St. Louis County. Before these properties were taken over by the North American Company he was their principal owner. While in control of the Union Electric, he also exercised general supervision over the county properties.

The death is announced of the distinguished French chemist and politician, M. Alfred Joseph Naquet. He was born at Carpentras on October 6, 1834; he graduated as M. D. in 1859, and became in 1862 assistant professor at Paris University. In 1863 M. Naquet was called to Palermo as assistant professor at the Polytechnic Institute, a position which he resigned in 1865. In the latter year he returned to Paris and took an active part in politics. In 1867 he attended the Peace Conference at Geneva, and, showing himself to be in opposition to the French empire, he was sent to prison for fifteen months and lost his civil rights for five years. In 1869 appeared his "Religion, Propriete, Famille," for the publication of which he was again sentenced to imprisonment (four months), with the entire loss of his civil rights. Escaping to Spain, M. Naquet became correspondent for the *Reveil* and *Rappel*. Returning to France after the promulgation of the amnesty of September 4, 1870, he was employed by the Republican government in Tours, and later in Bordeaux. In 1871 he was elected to the National Assembly, where he joined the extreme left. He was re-elected in 1873, 1876, 1877 and 1881. In 1882 he was elected to the Senate, and was re-elected in 1893, but did not seek re-election in 1898. He became a follower of Boulanger. M. Naquet fought from 1876 onward for legislation on divorce. His proposed law, after being repeatedly defeated, was adopted in 1884, and became known as the "Loi Naquet." Having been denounced as a participator in the Panama scandal, he escaped in 1889 to England. Upon his return to France in 1893 he was acquitted.

NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Russian-Born Jews and the Army—Government Decision Nearer—Rev. Michael Adler's New Honor—Jews Among the Anzacs—More Appeals for Funds—Zionist Federation Proposes Big Series of Mass Meetings—London Jewess Qualifies as Doctor of Medicine—Election of New Officers for the United Synagogue.

London, Nov. 17, 1916.

The question of the enlistment of Russian-born Jews living in this country is still hanging in the balance, and the Cabinet has so far not arrived at any final decision. In the meantime voluntary recruiting is proceeding, but by no means fast. The young Russian Jew is more inclined to go into the new trade openings now offering than to enlist in the army in a great number of cases. This throws still greater credit on the wonderfully patriotic action of those thousands of others who have enlisted and are enlisting in the army, and many of whom have already gained honors. The problem is certainly a most difficult one, and is not helped by the fact that these young trading Russian Jews make a point of attending Jewish recruiting meetings in the East End and smashing them up if they possibly can.

The Jewish press here is now practically united in the opinion that the British Government should, in the first instance, have placed these Russian-born Jews on precisely the same basis in point of military service as the native-born Jew; in fact, have made them British subjects right away and conscripted them. This is a pretty drastic suggestion, but, in view of the consideration of all the facts, it appears to be the only easy and logical way out. It was not done, however, and every week's delay makes the problem more difficult. Probably the government plans will be announced some time in November. All kinds of rumors as to what the proposals will be are afloat, but it is not believed that they will err on the side of leniency. Something like conscription or deportation will doubtless be imposed, with courts of exemption appointed to hear and decide upon awkward cases.

The Rev. Michael Adler, the senior chaplain with the British forces, has been promoted to the rank of major. He has done wonderfully well at the front, and won the admiration of Jew and non-Jew alike. Now a Jewish chaplain has been appointed to the Egyptian forces, in the person of the Rev. S. Grajewsky. This is in addition to a Jewish acting chaplain at Alexandria.

Talking of these Jewish chaplains reminds me that the Jewish chaplain to the Australian forces, the Rev. D. I. Freedman, has been giving some striking facts about the way Australian Jewry responded to the call to arms. Highest and lowest readily volunteered, and provided a fine set of men, ready to rough it without a murmur. Of the three V. C.'s which have fallen to Jews, one has gone to an Anzac Jew and another of the Australian Jewish soldiers has attained the rank of major-general. Finally, he mentions that many of these Australian Jews are Russian born, a fact which should be noted and put to the credit of the Russian-born Jews when so much to their discredit is being dug up in the East End of London at present.

Herman Landau, president of the Jewish War Refugees Committee, has issued a strong appeal for shoes and clothing for the Jewish refugees from Belgium. Most people will think this appeal is a long time after the affair, but it appears the fact is that more than half of these Jews are now self-supporting. It is only the remainder who are unable to earn a living that want help.

Big appeals are also out for the Russian Jewish Relief Fund. The Russian Government, which has spent a lot of money in this direction, has now reduced by half its grants to this and other funds. This puts the Jewish fund in a serious financial position. Nearly \$5,000,000 are required to cover needs till the end of January, and only about half of this required sum is at present in hand. It is hoped that the further million dollars will be readily forthcoming. Eustace A. Lindo has been elected honorary secretary in the place of Otto Schiff, who resigned.

Claude G. Montefiore has had a letter from W. C. Hornblower, who is the government delegate for administration of refugees in Alexandria, Egypt, of which an important portion is the following: "I have the honor to bring to your favorable notice the good work done by the Comite d'Assistance aux Refugies de la Palestine since the arrival of the refugees in the town of Alexandria. I have been the official delegate of the Egyptian Gov-

ernment in charge of the refugee camps in the town since their inception, and my experience in this capacity enables me to take an impartial view of the situation as it exists. It gives me pleasure to acknowledge the great assistance and courtesy I have at all times received from the above committee. I can personally vouch for the disinterested, honest and energetic work accomplished, but, unfortunately, as is the case in all countries where refugees are to be found, a long sojourn is apt to breed discontent, and in all such communities persons are to be found who foster agitation. Alexandria is no exception to this rule, and I regret to note, that there have sprung up lately several committees, each claiming support as being the only committee with the interest of the refugees at heart. Their claims are entirely unfounded, and the Comite d'Assistance is the only body recognized by the government as being properly constituted to control the interests of Palestinian refugees in the town. I sincerely hope, therefore, that every support will be given this committee in order that there may be no overlapping of charitable enterprise, also to insure harmonious work with the government administration in the interests of the maintenance of good order in the town and for the benefit of refugees in general."

Marjorie, daughter of Mr. and Mrs. Ernest Franklin, has qualified as a doctor of medicine. She is, however, by no means the first Jewess to take up the medical degree. There are many like her, in the East End of London especially, while Miss Umanski, of Leeds, also holds a public medical appointment there.

The English Zionist Federation has arranged to hold public meetings for the purpose of securing greater public attention to the Zionist position, each meeting to send a resolution to the Prime Minister and the Foreign Secretary, declaring its desire that a legally secured, publicly recognized home for the Jewish people shall be established in Palestine.

The Council of the United Synagogue is now filling the vacancies and making the requisite changes caused by the death of Felix A. Davis. Sir Herbert Cohen has been appointed treasurer of the burial society; Albert London has been nominated for the post of overseer, and Albert Woolf is proposed for the responsible and onerous position of vice-president of the United Synagogue. All these appointments and proposals are regarded favorably by the community and the communal press.

The Expulsion from the District of Lutsk.

This is what the Jewish exiles from the District of Lutsk tell of their expulsion: "In the last days of May, as soon as the Russian troops occupied our village of Lavrovo, District of Lutsk, there came to us, by order of the regimental commander, a number of soldiers and led all of us with our wives and children fifteen versts from our village to the village of Yaroslavich, District of Dubelsk, to the staff quarters of the regiment. On the morning of the following day, upon our arrival at staff quarters, the commander of the regiment came out to us, and without any questioning gave us permission to return home. Upon our return home we saw a picture of complete ruin. The property which was in the first three front houses had all been looted by the local peasants. On the following day one of the sufferers, accompanied by the local Zemstvo guard Stuzhinsky, an eyewitness of the pillage, went to the Lutsk district chief of police, and told him what had occurred. The chief said that he could not render them any substantial help because he did not have a sufficient police force. The peasants, warned by some people of the punishment that threatened them, went to the nearest staff quarters and must have, in all probability, slandered us there. Two days later an officer came to us from the staff quarters. He called us all together at the house of the village elder, whither the following peasants were also summoned: Yosef Luckyachuk, Nikita Zakashtul, Paul Pavluk, Paul Levchuk, Grigori Pyatnyuk and the village elder. The officer told us that he had ordered us to come that we might hear the evidence of the peasants. Then he made a speech to the peasants in which he said that the Jews were enemies of the State and traitors, and that they must be expelled, and, therefore, he advised them not to be afraid and tell about us everything they wished to. Five of the peasants declared that they knew nothing; that they could not point to any facts which would compromise us, but one of them by the name of Yosef Luckyachuk, testified that he had heard from others that the Jews had met the Austrians with bread and salt, and that one of us, namely, Schmul Beitzman, had said that the Austrians would capture Kiev soon, but he himself had not heard it, that others had told him about it. A week after that two police officials came to our village and ordered us to make ready to leave with all our property within two hours. And so it is already three weeks that we have been wandering from city to city, from village to village, and are suffering all kinds of misfortunes. We have absolutely no strength to bear these sufferings and tortures."—*Novy Put* (Moscow).

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A bill has been introduced in Congress providing for an embargo on food stuffs. Why not include in that embargo other NECESSITIES of living which have risen to almost prohibitive prices in this country? Something should be done to look after the wants and necessities of the American people FIRST. This can be done by keeping in this country commodities necessary to the comfort and well being of the American people. We hope Legislation will be promulgated that will relieve our domestic leather market so that the present cost of shoes may be reduced.

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ENGAGEMENTS.

ADELMAN—GUTTMAN.—Mr. and Mrs. Aaron Guttman, of 749 East 183d street, announce the engagement of their daughter Stella to Mr. M. J. Edelman. Reception at the Savigny, 229 Lenox avenue, on Sunday, December 10, at 8 p. m.

BODENHEIMER—MORGENROTH.—The engagement of Miss Sedalia M. Morgenroth to Mr. David Bodenheimer is announced.

ERNEST—ARKIN.—Mr. and Mrs. Lou's Arkin, of 150 West Eighty-seventh street, announce the engagement of their daughter Rose Jeannette to Robert M. Ernest.

GOLDBERG—SCHEER.—Mr. and Mrs. Jacob Scheer, of 600 West 163d street, announce the engagement of their daughter Frances to Mr. William Goldberg.

GOLDMANN—JOSEPH.—Mrs. I. Joseph, of 207 West 140th street, announces the engagement of her daughter Sallie to Mr. I. Goldmann. Reception at Lenox Hall, Lenox avenue at 122d street, December 17, 3 to 6 p. m. No cards.

GOLDSMITH—KALMUS.—Mrs. P. Kalmus, of the Hotel Bonta-Narragansett, Ninety-fourth street and Broadway, announces the engagement of her daughter Corinne V. to Mr. Franklyn H. Goldsmith.

KAISER—ROSENBAUM.—Mr. and Mrs. Louis Rosenbaum beg to announce the engagement of their daughter Hilda to Mr. David Kaiser on Sunday, December 10, 1916, at their home, 2445 Grand avenue, at 7 p. m.

KALMANOWITZ—KORNBLUTH.—Mr. and Mrs. A. Kornbluth, of 203 West 111th street, wish to announce the engagement of their daughter Beatrice to Mr. Louis Kalmanowitz.

LEWIN—WALDMAN.—Mr. and Mrs. A. J. Waldman, of 54 East Eighty-ninth street, announce the engagement of their daughter Pearl F. to Mr. Harry Lewin. Reception December 10 at the Hoel Ansonia, from 3 to 6 p. m. No cards.

LIPSHITZ—LEWIS.—Mr. and Mrs. H. Lewis, of 664 East 160th street, announce the engagement of their daughter Jennie Ruth to Dr. William Lipschitz.

MAYER—TIMBERGER.—Mr. and Mrs. Herman Timberger announce the engagement of their sister Fannie to Mr. Irving Mayer.

PEARLE—ZION.—Mr. Jacob Zion, of 834 Beck street, Bronx, announces the engagement of his daughter Anna to Mr. Abraham Pearle, of New York.

PICK—LEWIN.—Mr. and Mrs. Samuel Lewin, of 817 West End avenue, announce the engagement of their daughter Ruth C. to Mr. Max Pick, of New York.

ROSENBERG—LEVY.—Mrs. J. S. Levy, of 27 West 114th street, announces the betrothal of her daughter Lillian to Mr. Jack Rosenberg.

ROSENBERG—MEYER.—Miss Bertha Lubs announces the engagement of her niece, Elsie H. Meyer, of 1982 Honeywell avenue, Bronx, New York, to Mr. Morris Rosenberg, of Brooklyn.

SAALBERG—EHRlich.—Mr. and Mrs. Ralph Ehrlich, of 561 West 144th street, announce the engagement of their daughter Sara E. to Mr. Herman Saalberg. Reception Sunday evening, January 7, 1917, at the Hoel Majestic.

SCHWEITZER—KRULEWICH.—Mr. and Mrs. Philip Krulewicz, of 92 Haven avenue, announce the engagement of their daughter Irene to Mr. William H. Schweitzer.

MARRIAGES.

ABRAHAM—HILLER.—On Sunday, December 3, 1916, Miss Ruth Abraham to Mr. Moses Hiller, by Dr. Max Rabin.

BECK—ALTMAN.—On Sunday, December 3, 1916, by Rev. Dr. Adolph Spigelman.

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gel, Miss Pauline Altman to Mr. Max Carl Beck.

DAVIS—FURGATCH.—Mr. and Mrs. S. H. Furgatch, of 915 Prospect avenue, Bronx, announce the marriage of their daughter Gertrude to Mr. Samuel Davis by Rev. Dr. E. L. Solomon.

FREED—EDELMAN.—On Thursday, November 30, 1916, by Rev. Ezekiel Jacobson, Miss Sarah Edelman to Mr. Nathan Freed.

FRIEDMAN—MILLINGER.—Mrs. Rosalie Friedman, of 53 East Ninety-sixth street, announces the marriage of her daughter Martha to David H. Millinger, on November 28, 1916.

GOGEL—DIAMOND.—On Thursday, November 30, 1916, Miss Mae Diamond to Mr. Max Gogel. Rev. S. Seidman officiated.

ISAACS—RAUNHEIM.—Mr. and Mrs. Leo Engel, of Providence, L. I., announce the marriage of their daughter Estelle Raunheim to Mr. Henry S. Isaacs, of New York, November 30, at the Narragansett Hotel. At home after January 1, at 560 West 180th street, New York.

MAER—LAPIDUS.—Mr. and Mrs. Louis W. Lapidus, of 294 Central Park West, announce the marriage of their daughter Beatrice to Mr. Samuel W. Maer on Thursday, November 30, at home, by Rev. Dr. Samuel Schulman, of Temp's Beth-El.

MONASH—KLINE.—Estelle A. Kline to Alexander Monash, at the Bevedere, 71 West 119th street, on Sunday, December 3 at 6.30 p. m.

PAUL—BEIL.—On Wednesday, November 29, 1916, Miss Sadye Beil to Mr. David B. Paul. Rev. Dr. Isidor Reichert officiated.

PLAUT—KUPFER.—On Thursday, November 30, 1916, Miss Louise Kupfer to Mr. Leopold Plaut by Rev. Dr. Isidor Reichert.

RESNIKOFF—PEYSER.—Mr. and Mrs. Edward Peyser announce the marriage of their daughter Thelma to Mr. C. M. Resnikoff on Tuesday, November 28, New York city.

TOMBERG—FEINBERG.—Mr. and Mrs. Joseph Feinberg, formerly of 701 West 179th street, announce the marriage of their daughter Sadies to Mr. Aaron Tomberg on November 30, 1916.

WEINSTEIN—MONCHARSH.—Mr. and Mrs. Samuel Moncharsh, 1828 Clinton avenue, announce the marriage of their daughter Dora to David Weinstein, of Borough Park, on Thursday, November 30, by Rev. Dr. B. A. Tintner. At home, 90 Haven avenue, after December 15.

WEINSTOCK—BAUER.—On November 30, 1916, at the Hotel Savoy, by the Rev. Dr. Rudolph Grossman, Sarah Bauer to Samuel Weinstock.

BIRTHS.

GREENMAN.—To Mr. and Mrs. Sam Greenman (nee Rose Sidowsky), of 127 West 111th street, Monday, November 27, 1916, a daughter.

RUBY.—Mr. and Mrs. M. Ruby (nee Sadye Price, 894 Riverside Drive, announce the arrival of a daughter, November 30, 1916.

WERNICK.—Mr. and Mrs. Sol Wernick (nee Adele Haber), of Passaic, N. J., announce the birth of a daughter on Thursday, November 30, 1916.

BAR MITZVAH.

BARANSKI.—Mr. and Mrs. N. Charles Baranski announce the Bar Mitzvah of their son, Harold J., Saturday, December 9, at 9.30 a. m., at Hebrew Tabernacle, 130th street, near Seventh avenue.

LEVAY.—Mr. and Mrs. Abraham Levay, 1845 Seventh avenue New York, announce the Bar Mitzvah of their son, Sidney, Saturday morning, December 9, at Ohav Zedek Synagogue, 18 West 116th street. Reception Sunday evening, 8.30, at the Tuxedo, Madison avenue and Fifty-ninth street, New York city.

STRAUS.—Mr. and Mrs. A. Straus, of 210 West 102d street, announce the Bar Mitzvah of their son, Jerome, on December 9, at the Hebrew Tabernacle, 130th street. At home Sunday.

IN THE SYNAGOGUES.

ADATH ISRAEL (East 169th street).—Rabbi Mayer Kopfshtein will preach this evening.

AGUDATH JESHORIM (115 East Eighty-sixth street).—Rabbi G. Lipkind will preach this evening on "Favoritism in Families." Sabbath morning on the portion of the week.

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5th Avenue and 76th Street
Rev. Dr. Samuel Schulman, Saturday Morning, 10.30.
Sunday, 11 a. m., Rev. Dr. Samuel Schulman, on
"A NEW HEAVEN FOR THE INDIVIDUAL"
ALL ARE WELCOME.

AHAWATH CHESED SHAAR HASHOMAYIM (Fifty-fifth street and Lexington avenue).—Rabbi Isaac S. Moses will preach Sabbath morning.

BETH-EL (Seventy-sixth street and Fifth avenue).—Dr. Samuel Schulman will preach Sabbath morning. Sunday at 11 Dr. Schulman will lecture on "A New Heaven for the Individual."

BETH ISRAEL (Seventy-second street and Lexington avenue).—Rabbi Aaron Elsemann will preach Sabbath morning on "Messengers to Man."

BETH YEHUDA (Brooklyn).—Rabbi Samuel Buchler will preach this evening on "The Definition of Life." Sabbath morning on the portion of the Law.

B'NAI ISRAEL (535 West 148th street).—Rev. Dr. Isidor Reichert preaches this evening on "A Message to Young Israel." Sabbath morning on the portion of the week.

B'NAI JESHURUN (Leslie Hall, Eighty-third street and Broadway).—Rabbi Joel Blau preaches Sabbath morning.

EDUCATIONAL ALLIANCE (Jefferson street).—Rabbi Aaron Elsemann will occupy the pulpit this evening.

EMANU-EL BROTHERHOOD (Second avenue and Fifteenth street).—Mr. Joseph S. Weinberger will be the speaker at the service this evening.

EZ CHAIM (107 East Ninety-second St.).—Rabbi David Davidson preaches Sabbath morning on "What Kind of Liberty Will Bring Peace to the World?"

FREE SYNAGOGUE (Carnegie Hall).—Dr. Stephen S. Wise will preach Sunday morning on "Charity, Tainted and Untainted," with special reference to the Federation of New York's Jewish Charities.

FREE SYNAGOGUE (155 Clinton street).—Dr. S. S. Wise will preach this evening.

FREE SYNAGOGUE (163d street and Southern boulevard).—Mr. Louis I. Newman will be the speaker at the service this evening.

MONTEFIORE (Hewitt and Macy Pl., Bronx).—Rabbi Alexander Basle will preach Sabbath morning on "The True Triumph."

MT. ZION (37 West 119th street).—Rabbi Max Reichler will preach this evening. Sabbath morning Rabbi B. A. Tintner will preach on the portion of the week.

ORACH CHAIM (1463 Lexington avenue).—Rev. Dr. Moses Hyamson preaches Sabbath morning on the portion of the Law.

PETACH TIKVAH (Brooklyn).—Dr. Israel H. Levinthal will preach this evening on "Jacob and Esau, the Eternal Struggle Between Israel and the Nations of the World." Sabbath morning on the portion of the week.

RODOPH SHOLOM (Sixty-third St. and Lexington Ave.).—Rev. Dr. Rudolph Grossman preaches Sabbath morning on "The Meaning and Value of Federation."

SHAARI ZEDEK (25 West 118th street).—Rabbi P. Chertoff will preach Sabbath morning on "The Guardian Angel of a Nation."

SHEARITH ISRAEL (Seventieth street and Central Park West).—Rabbi D. de Sola Pool will preach Sabbath morning.

SINAI (Stubbins avenue and 163d street).—Rabbi B. A. Tintner will preach this evening. Sabbath morning Dr. Max Reichler will preach on "The Four Hundred."

SHAARI ZEDEK (Brooklyn).—Dr. Max Rabin preaches this evening on "Rebecca," the third in the series of "Jewish Idealism as Portrayed in the Lives of the Bible Heroines."

TIFERETH ISRAEL OF KENSINGTON (Brooklyn).—Rabbi Jacob Katz will preach this evening.

TEMPLE OF THE COVENANT (552 West 181st street).—Rev. H. L. Martin lectures this evening, and will preach Sabbath morning.

YOUNG ISRAEL (197 East Broadway).—Professor Israel Friedlander will preach Sabbath morning.

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

YOUNG WOMEN'S HEBREW ASSOCIATION (West 110th street).—Mr. Mortimer Cohen will be the speaker at the service this evening.

ZICHRON EPHRAIM (167 East Sixty-seventh street).—Rev. Dr. Bernard Drachman preaches Sabbath morning on "The Strong and the Weak."

The Emanu-El Brotherhood.

During the past few weeks the attendances at the Friday evening services, which are conducted at the Hebrew Technical School for Girls, have taxed the seating capacity of the auditorium. The attendances at the Sabbath afternoon services for children, which are conducted at the Social House, 309-311 East Sixth street, have also during the past few weeks been very large. On Saturday, December 2, the talk was given by Mrs. Rachel Moses. The subject was "The Value of a Sunday School Education." One hundred and seventy-six boys and girls were present, and if room would have permitted many more would have been glad to have availed themselves of the opportunity to have been present. On Saturday afternoon, December 3, the talk will be given by Mrs. Rachel H. Menken. Following this service there will be held an informal social, followed by refreshments for the children in honor of the fiftieth wedding anniversary of Mr. and Mrs. Isaac Roth, parents of the superintendent of the Social House.

The first of a series of six lectures on "First Aid to the Injured," under the auspices of Dr. Abraham Jablons was held on Sunday evening, December 3, with an attendance of forty-five young men and women. These lectures will be held on successive Sunday nights until the course is completed.

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Montefiore Congregation Honors Mr. Morris Amdur.

Mr. Morris Amdur, who was the president of the Montefiore Congregation, Hewitt and Macy place, Bronx, for the last seven years, was the recipient of many honors last Saturday night. The Board of Trustees and the members of the congregation decided to show Mr. Amdur their appreciation of the splendid work which he did during the last seven years by presenting him with a beautiful silver platter with a very appropriate inscription.

The president and the members of the congregation and Rabbi Alexander Basel met at the vestry rooms of the synagogue and from there went to Mr. Amdur's house, where the presentation speech was made by Mr. David Gordon, treasurer of the congregation. In his remarks Mr. Gordon pointed out that during Mr. Amdur's administration the indebtedness was reduced from \$50,000 to \$16,000 in spite of the fact that the expenditures have increased 60 per cent. Mr. Jacob Bluestein, the present president of the congregation, delivered a very interesting address, praising Mr. Amdur for his achievements, and asked him to still continue his noble work on behalf of the congregation. Mr. Amdur expressed his sincerest thanks for the unique honor which was bestowed upon him by the congregation, and assured all those present of his loyal support and co-operation in the affairs of the Montefiore Congregation.

To Sabbath Observers.

The Jewish Sabbath Association requests Jews to designate some of their donations to the newly organized federation for the benefit of the Jewish Sabbath Association. We know you are in sympathy with our movement, and if you will only assign to us a small portion of your contributions it will be possible for us to do most effective work for the promotion of Sabbath observance. Do not forget the claims of the Sabbath.
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Talmud Torah Pupils Thank President Wilson.

At the Thanksgiving service of the Talmud Torah School, comprising boys and girls between the ages of six and fourteen years, of the Central Jewish Institute, 125 East Eighty-fifth street, New York city, the following resolution was offered, and was sent to the President of the United States:

Woodrow Wilson, Esq., President of the United States, Washington, D. C.

Dear Sir:—After listening to the Thanksgiving proclamation of the President of the United States to the American people, read by our schoolmate Benjamin Hofstadter, and after the Thanksgiving sermon delivered by the Rev. Dr. Henry S. Morals, we feel that we owe to you, the inspired leader of the American people, our deepest gratitude for having led our parents and the parents of all American children in the paths of peace and justice. We trust that God will ever be with you in your efforts to safeguard peace unto us evermore.

Respectfully yours,
EMANUEL HIRSCHBERGER,
President Senior Class.

In response to the proclamation the children of the school have offered their mite toward alleviating the suffering of the children in the war stricken countries of Europe. A special prayer was offered in behalf of the President and his Cabinet by Rabbi Herbert S. Goldstein, general director of the Central Jewish Institute. An address was delivered by Mr. Harry Fischel.

Congress Organization Committee.

The first general meeting of the new Executive Committee for an American Jewish Congress, made up of 140 members and representing all elements in Jewry, will be held in New York city on Monday, December 25, beginning at 10 a. m. At this meeting the new committee will be organized and such important matters as the date and place of the congress, methods of election to the congress and the question of constructive relief will be taken up for consideration.

Arrangements for this meeting were made at the meeting of two sub-committees representing the Jewish Congress Organization Committee and the Conference of National Jewish Organizations held last Sunday afternoon.

A mass meeting in the interests of the Jewish Congress will be held in Rochester, N. Y., on Sunday, December 10, under the auspices of the local Congress Committee.

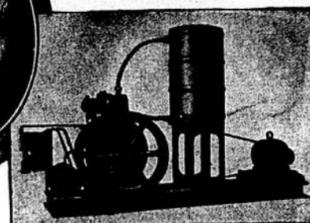
Arrangements for a mass meeting, with a view of securing proper support for the movement, are also being made by the Jewish Congress Committee of Bridgeport, Conn., to be held in the middle of January.

On Tuesday evening, December 12, former Assemblyman Solomon Sufrin will address the Young Men's and Women's Hebrew Association of Greenpoint on the subject of the American Jewish Congress.

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CORRESPONDENCE.

Zionists Will Issue Report.

Editor HEBREW STANDARD:
My attention has been drawn to an editorial in the last issue of your valuable publication. We appreciate the courtesy that you offer to extend to the organization, but wish to say that inasmuch as a sub-committee will shortly issue its detailed report covering all matters relating to the policy and finances of the Provisional Zionist Committee, it does not seem proper at this time to indulge in any polemics.

With Zion's greetings, I am, very truly yours,
JACOB DE HAAS,
Secretary.
Provisional Executive Committee for General Zionist Affairs.

The Proposed Jewish National Loan Fund.

Editor HEBREW STANDARD:
I am enclosing herewith a copy of a letter I sent to Dr. Magnes, as well as a copy of his reply. In view of the importance of the subject and the need of clarifying discussion, I hope you will find space for this correspondence in your valuable columns.

Very sincerely yours,
DR. JOSEPH KRIMSKY.

DR. JOSEPH KRIMSKY,
164 PENNSYLVANIA AVENUE, BROOKLYN, N. Y.

DR. J. L. MAGNES.
Dear Sir:—In the general Jewish press and in many Jewish circles a great deal has of late been written and spoken concerning the creation of a Jewish National Fund, a fund which shall be utilized for the purpose of enabling the many thousands of Jewish families in the European war zone to rebuild their devastated homes and to resume their former occupations and life activities.

On November 22, 1914, in the Jacob-Joseph School, of New York, there took place the first meeting of the Jewish Emancipation Committee, which initiated the work that is now being continued by the Jewish Congress Committee. On that evening I outlined a project for a Jewish national loan fund—a Yiddish folks gemilath chesed fund. I then pointed out the vital need of the Jewish people being prepared to meet the contingencies that will arise as a result of the European war. We should not be under the delusion that, by sending some crumbs of bread to the hands that are outstretched to us from across the sea we have already done our full and bounden duty. To satisfy their present hunger and to alleviate their present suffering is indeed a sacred duty; but, aside from providing bread for the hungry and shrouds for the dead, there devolves upon us a higher duty of assuring a future for those unfortunates, of providing shelter for those homeless ones. And that is why, in the year 1914 and on many occasions since then, I have spoken and agitated for a Jewish national loan fund—a means whereby the Jewish nation can help its destitute and needy children. At that time the proposal was like a cry in the wilderness. But, now that the mighty and the influential have deigned to favor the proposal, there is hope that the plan will meet with ultimate success.

During the aforementioned meeting I proposed that a conference or a congress of all American Jewish organization be convened, which shall elect or select a committee that is to have the function of collecting, distributing and controlling the Jewish national loan fund. The fund should be utilized mainly for the purpose of establishing a Jewish agricultural and industrial center in Palestine and the adjacent territory of Syria and Mesopotamia under a certain form of autonomy. The committee shall be empowered to negotiate for the acquisition of concessions and the acquisitions of lands, etc.

The historic letter which I received from Dr. Max Nordau on February 4, 1915, calling upon American Jewry for action and unity, was an answer to my proposal about which I wrote to him. I have stated in 1914, and I reiterate most emphatically my conviction that the future of the Jews in the greater part of the territory now involved in the European war is a very dark one, both economically and socially, even though they be granted so-called equal political rights. These political privileges will not insure them against pogroms, boycotts and anti-Semitism. The sole remedy, as far as I can see, would be to help these unfortunates to emigrate and to settle, not in the ghettos of New York and Chicago, but in some fertile, sparsely populated territory, where they shall have the opportunity to cast off the yoke, not only of "Yudenhass," but also the heavier burden of the dark and narrow ghetto.

Palestine, together with the adjacent lands of Syria and Mesopotamia, formerly the cradle of civilization, furnish the most suitable locality for the physical and spiritual renaissance of our people. And the Jewish national loan fund, if employed for the purpose and in the manner just outlined, shall be the mightiest weapon for the emancipation of our people from the Golith since the Golith is in existence.

I may add, in conclusion, that, in order to the consummation of this noble work, I hereby pledge myself to subscribe the sum of one thousand (1,000) dollars to the Jewish national loan fund.

Very truly yours,
DR. JOSEPH KRIMSKY.

In response to this letter Dr. Magnes writes:

Dear Dr. Krinsky:—I beg to thank you for your letter of November 26. I am not sure that the loan, if it can be raised, should be used primarily for the purpose of enabling the Jews to settle in Palestine and other parts of the Turkish empire, as mentioned by you. The idea naturally meets with my approval. On the other hand, I am convinced that, under present circumstances, the loan fund can be raised only if there be some hope of rehabilitating the tens of thousands of Jewish families where they now are.

Very truly yours,
J. L. MAGNES.

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

Rev. Rackoff in New York.

Editor HEBREW STANDARD:
Rev. Henry L. Rackoff, minister of the Hessed Shel Emeth Synagogue, New Bedford, Mass., is a visitor in the metropolis, the guest of Miss Fannie Lichterman, 1507 St. John's place, Brooklyn. Rev. Rackoff has recently celebrated his engagement and betrothal to Miss Lichterman, the wedding to follow in a very short time. Rev. Rackoff is an accomplished musician, acknowledged authority on liturgical melodies, an excellent soloist and a wonderful Hazzan.

He had ministered to congregations in Chicago, St. Paul and other places in the West, but wishes to remain in the East, especially in the vicinity of New York, the centre of Jewish gravitation. He gives his New Bedford constituents efficient and satisfactory services, inasmuch as he supervises their Hebrew and Sunday schools, Rev. Rackoff being a qualified instructor as well as a celebrated Cantor.

The writer of these lines, a former incumbent of New Bedford and a friend of both flock and shepherd, takes this means of offering a trebled Mazel-Tov and extending his felicitations to Miss Lichterman, Rev. Rackoff and Congregation Hessed Shel Ameth, New Bedford, Mass. NACHMAN HELLER.

In the month of Kislev, 5677 A. M., New York, N. Y.

Whose Opportunity? Who Shall Rejoice?

Last Sabbath, in his address at Synagogue Sabato Morais, Philadelphia, Mr. Arthur A. Dembitz commented on the expression "vayyagel," which is used in telling of Jacob's rolling the stone from the mouth of the well. Judging from the root, *galal*, found in the previous verses, we should here expect "vayyagel." Why, then, is the traditional reading "vayyagel," which, according to grammar, means "and he rejoiced"?

Jacob saw Rachel, the daughter of Laban, into whose family his parents desired him to marry, the girl whom he believed to be destined for him. What an opportunity to display his physical prowess in a manner that could only benefit his fellow creatures, and at the same time prepossess the girl whom he wished to win in his favor! Therefore he rejoiced, was glad, that at that moment his mettle was put to the test. And this nerved him to accomplish that which ordinarily required the combined efforts of many men.

Thus is it, said the speaker, with men in general: They feel that within them is some reserve power which requires only the call of a worthy cause—something that definitely says, "Put your shoulder to the wheel, here is work of which you need not be ashamed, a task whose fulfillment will bring you credit, on which you can look back with satisfaction"—*meminisse juvat*.

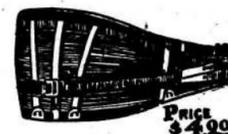
Thus is it often with individuals; thus may it be with nations. Who knows but that it may thus be with our people? Shall it be Jews united; shall it be Americans united, that shall roll off the reproach that now rests on the civilized world; that shall remove the stone that closes the well of living waters, and, giving drink to the warring nations, whose efforts are misdirected, cause them to devote themselves to other occupations, strengthening them for the victories that mean real progress? Then may be fulfilled in a larger sense "vayyagel"—"be rejoiced"—with a Tere, so as to accentuate the joyous element!

Thanksgiving Services at Montefiore Home.

Thanksgiving services were held in the Montefiore Home on Thursday, November 30, at 11 a. m., all the inmates who were able being present in the synagogue. Cantor Rosenblatt, with his choir, sang Hallel and other parts of the Psalms. Mr. J. H. Schiff addressed the inmates in German, dwelling upon the many reasons that we have to be thankful, and comparing the United States to our mother country, Jerusalem, as the home of the Jewish race. The Rev. Jacob L. Gabel said, in his sermon, that we American Jews are the second group of the children of Jacob which he separated when he went to meet his brother Esau (Gen. vii), so that they might escape and reach safety in case one group was lost to the enemy. He called the Jews in America the saved remnant of Jacob's children, left to perpetuate the name and glory of God in the life and religion of his chosen people.

The patients were then regaled with a Thanksgiving dinner in the large and spacious dining room of the home, where cheer and the spirit of the holiday prevailed.

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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:—

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Friday, December 8th, 1916 : : Kislev 13th, 5677

Sabbath begins 4.28 P. M.
וישלה

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.

In dealing with the future of Poland and its Jews after the war, most writers trouble themselves with the powers behind the respective promises made concerning this particular section of the world. Leaving Russia out of consideration, we are more troubled as to what the Poles themselves will do for the Jews than as to the promises made!

By the admission of one of the journalistic supporters of the American Jewish Committee we find that that organization has passed through a stormy year, during which its members have much enriched their stores of experience. Let us express the pious hope that in this enrichment a grain of the proper feeling of deference to public opinion is contained, for with this upright the committee may well rid itself of its unpopular attributes and remain a force for good.

Let no one assume that, because a Jew hails from some other land and now resides in this country, of which he has become a citizen, that the Jewish ideals of that other nation, forsooth, still sway his thoughts. This view colors the opinion of certain enlightened non-Jewish Englishmen, who habitually think and speak of some Americans as German Jews, and look upon their strivings for world-peace, consequent upon this world-war, as part of their German idealism. How fatuous an appeal they thus make! Israel's mission is peace, and this Jewish ideal colors the thought and opinions of these men, rather than any other. For the Jewish ideals are still potent, still triumphant among men.

There will probably be five Jews in the Lower House of the new Congress of the United States. This is the number of our co-religionists in the present House of Representatives and falls short by one or two of the total in recent other years, when the Jews of America had a direct representative in the United States Senate. The figures are of interest, but no philosophy as to the activity of the Jews in practical politics or the like can be extracted from them. If, as on the Continent of Europe, Jews as such take a direct share in the storms and strifes of political life, the number of co-religionists returned to a particular parliamentary body might have some significance. Here, in America, it is quite accidental if the holder of public office happens to be a Jew; he may just as well be a Presbyterian or a Catholic.

The purveyors of news day by day to the general public, which we intend as a euphemism for our contemporaries, the secular newspapers, have paid little attention to the commentary on their recent references to the American Jewish opposition to having any dealings, financial or otherwise, between this country and Russia. When the possibility of large profits on dealings with Russia appeared plainly before the eyes of the American business man, a slight but noticeable propaganda against the Jewish view of our Russian relations made itself manifest. Jews protested against this attempt to belittle their attitude, and made much of their continued scorn of Russian advances. In his respect they out-Americaned the Americans, for these have calmly gone about their business and waxed rich on Russian loans, sales to Russia, etc. Therein lies the commentary to which we have just referred.

The news from Russia is confusing. On the one hand we read that cabinet changes have taken place because the replaced ministers were not sufficiently friendly and liberal toward the Jews and that the new ministerial council will immediately set about to negotiate a new treaty of commerce and navigation with the United States of America; and on the other we are informed by credible observers that reaction is the order of the day in the empire of the Czar, and that the enemies of Jewish rights have immeasurably triumphed and carried Russia back many decades to an absolutistic governmental polity. Who knows? What can one say in the face of such conflicting reports? If we may argue *a priori*, we should be inclined to say that the latter of the two situations is the more probable, the one more likely now to obtain, for Russia, true to her outworn ideals and false notions of despotism, will animadvert all liberal doctrines as long as possible.

ANONYMOUS RABBINICAL ADVERTISEMENTS.

ONE of our readers, who happens to be a Jewish preacher, took exception to the form of a recent advertisement appearing in our columns. In this announcement was made that a rabbi was wanted for a conservative congregation, and applicants were requested to give full particulars to a key-number advertiser. Thus the latter successfully concealed his or its identity, and this fact moved our ministerial friend to criticize his or its action.

Frankly, we are in full accord with this minister's view. Is it not beneath the dignity of a congregation, its trustees or any of its officers, not to mention the candidate himself for the position offered, to hide behind the cloak of anonymity? If a Jewish congregation requires the services of a rabbi, should it not make this fact known and append its name and location to the announcement? Jewish ministers follow a calling of singular dignity and nobility, and respect in the abstract for this demands that those to whom they preach maintain a decent attitude of reverence toward them. This would include advertising for vacancies in congregational appointments, which, surely, are not to be filled as one obtains the services of a household servant (*rara avis*, these days!) or of an ordinary employe in commercial lines.

Our reader objects, too, to the "particulars" demanded by the advertiser in question. Again he is right. A minister need not be reminded that it is his duty, nay, his privilege, to inform congregations in a position to avail themselves of his services as to his training and fitness for the post, and to present testimonial evidence of his worth and character.

Of course, this is a good rule which works both ways. The minister in search of a pulpit should equally publicly announce his needs, if he has recourse to the advertising columns of Jewish journals.

On the whole, this entire matter is fraught with that commercialism which has become so abjectly despicable a characteristic of the age in which we live. Commercialism should be banished altogether from the Jewish pulpit and congregational affairs. Then, perhaps, a truer religiosity may replace it.

We have nothing to say of Ambassador Abram I. Elkus' Judaism, for we know he is a good Jew at heart. But, reading an account of his peregrinations in Constantinople last Yom Kippur, where he visited nine different synagogues and was the recipient of honors at each, it seems to us that he may have been "playing to the gallery" a bit. We think one can commune with his God as well in one synagogue as in nine!

In *The Review*, the excellent and interesting organ of the Young Men's Hebrew Association, of Philadelphia, for November, Jacob Ginsburg, editor of *The Jewish World*, of that city, breaks a lance for Jewish political clubs. He regards them as educational institutions along public lines, and for that reason jumps to the conclusion that these miscegenated concoctions are permissible. He compares them to the Jewish social organizations, and speaks in the same breath of the circumstance that certain neighborhoods in some of our great cities are largely inhabited by our co-religionists. We need not dwell on these "arguments" of Mr. Ginsburg, for they refute themselves. Next to his contribution in *The Review* is a brief paper by Louis Edward Levy, the head of the Philadelphia *Kehillah*. Here we are wisely and altogether properly told that "The very idea of Jewish political clubs, or parties, or partisan combinations of any kind, is contrary at once to the Jewish spirit and to the American spirit as well." Although we appreciate the spirit of fairness which opened the pages of *The Review* to Mr. Ginsburg's incorrect and quite inept exposition, we regret that the young readers to whom this organ must principally appeal, should be "regaled" with such "mental food."

Much has been said concerning the feasibility of Dr. J. Leon Magnes' proposal for a huge loan from American Jewry to the Jews of Europe, to enable them to rehabilitate themselves in their old homes after the war will have ended. A great deal of the discussion has revolved about the claim that this project is not original with Rabbi Magnes and that to Dr. Schmaryahu Levin belongs the credit for having first brought it within the range of the possible. Be this as it may, although Dr. Levin was undoubtedly the first to broach the subject, Rabbi Magnes' scheme deserves serious consideration. His unfolding of the plan is made under auspices which would seem to guarantee its eventful success. That the Jews of Eastern Europe are in dire need of rehabilitation none will gainsay. The problem is, How can this rehabilitation be best effected? If by a loan, then this method should be pursued and diligent efforts made to bring it to realization. If by any other form of pecuniary relief, then the loan project should be foregone and all our energies directed to the new end adopted. But, it will never do for us to waste time debating as to the relative merits of two similar schemes, nor as to which may rightfully claim priority of launching. Discussions such as these in American Jewry, in the face of the greatest calamity which has befallen the Jews of the universe since the expulsion from Spain, have reduced the voice of authority with which our community can speak to the world in this portentous crisis.

FORDING JABBOK

יַעֲקֹב אֵחַ מַעְבֵּר יַבְבֹּק

"And he passed over the ford Jabbok."—(Gen. xxxii, 22.)

RIVERS have always played a considerable part in the history of men and nations. Passing over a river, fording a stream, crossing a sea, has always been significant of fateful decision, whether it was Moses getting over the Red Sea, Caesar crossing the Rubicon, Washington crossing the Delaware, or some immigrant of later date getting across "the great pond" to make his fortune in the new world. A river seems a dividing line between the past and the future: one knows what is on the hither shore, but one is totally ignorant of what may be awaiting him on the shore beyond. Here are the well-known pastures and the familiar lanes; here every tree nods to us and every little hut greets us; here we ourselves are part of the landscape and the landscape is so much part of our very life that every hillock seems to rise out of our own being and every floating cloudlet seems to be woven of the substance of our dreams; but there—who knows? Who knows what flowers bloom there, what roads lead to what odd experiences, what inhospitable region threatens to plunge us into misery and despair? Ah, the other shore! The keen far call that comes from across, a challenge to the daring, a menace to the timid, a wistful yearning voice to the hopeful! Crossing a river means crossing from the old life to the new life; leaving the peace and the security of the known and braving the battle and the dangers of the unknown; making the fatal decision, often of irrevocable finality, which shall alter the whole trend of our existence.

If crossing a river means all that—means an overcoming within of doubt and indecision, so much so that a phrase like "crossing the Rubicon" has become proverbial, then "Fording Jabbok" means reaching a moral decision par excellence, passing through a moral crisis safely, and emerging therefrom chastened in spirit, exalted in purpose, and unalterably committed to the things of God and goodness. Think of the significant part this Syrian river played in Jacob's life. It marked the close of an old chapter and the beginning of a new chapter in the epic of his career. Hitherto he had lived with Laban, a life addicted to material indulgence and contaminated by greed and deceitfulness. To be sure, even in that old life, there were glimpses of something higher and better; God spoke to him even while he was at the house of Laban; but on the whole, barring these few glimpses of the vision that were trying to break through his life-like sunlight through dense foliage, the evil within him was the predominant power that ruled his actions. But he reached Jabbok. All that marred his soul in that previous life was to be abandoned and wholly wiped out. A new life was to be begun, given not to material satisfactions, but to spiritual sanctities. On the other bank of Jabbok lay the land of duty and selflessness, of the hard and honest endeavor not to live by tricks and makeshifts, but by the assurances and resources of faith alone. Once Jacob reached the decision that cross he must, did he linger long this side of Jabbok? No—his lasting merit is that he left the old life, and in crossing Jabbok, crossed over to a new life devoted to God.

But before fording Jabbok, he went through that last terrific struggle of the spirit, which only those know whose moral earnestness causes them to face unflinchingly the stern issues involved in the proper ordering of their lives. After all, the old life exercised a great pull on him. It was not all bad. It had offered a large field for his activities, it had brought into play and gratified his manly ambitions, it had given him prosperity and a measure of happiness;—indeed, judged by ordinary worldly standards, it had yielded him all that a man could desire. If only there had not been that aching void in his heart which told him that all was not well, if only there had not come to him those troubling gleams of the vision which showed him a higher path leading to danger and daring! But Jacob saw betimes that he could not serve two masters, that his business—the business of a true man—was to save his soul rather than to save his wealth. And thus came to him that final wrestle, that last terrific struggle with the power of darkness, that breathless writhing and wringing, which brought his higher self face to face and breast to breast with his lower self. It was the old struggle between the body and the soul; it was the old crisis, involving the pull and push of all the forces of mind and heart, which leaves a man a scoundrel or a saint by a mere hairbreadth. He who understands the human heart, with all its weaknesses and heroisms, he who has a sympathetic insight into the workings of the mingled motives of human actions, knows and understands that the dividing line between a scoundrel and a saint is pitifully narrow; and, therefore, far from blaming our ancestor Jacob, he will praise him even for that last spiritual conflict which gave an even chance to the evil within him. The chief thing is that he issued forth from that conflict a different man: an Israel—a conqueror in and by the spirit, a champion of God. It was but human that he had to struggle; that he could not give up the old life without an inner-conflict; but it was divine that he won and prevailed in the end.

We all must sooner or later cross our own particular Jabbok. While the struggle between good and evil is ever present in our lives, and there is scarcely any moment that does not seethe with the heat of the battle, there comes to all of us some fateful moment, some great moment, when the well-being of our soul will depend upon our courage to cross Jabbok, leave the pleasant things of the body and reach across to the dangerous ventures of the soul. To linger on the hither side were fatal. Not to struggle before crossing were impossible. All that is left us is to wrestle manfully, make the crossing, and trust to God that He will aid us in the midst of the difficulties that await us beyond. On the other shore, Danger spells Happiness and Defeat spells Victory.

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JUST BETWEEN US.

With two Jews holding office of Governor, Moses Alexander, of Idaho, and Simon Bamberger, of Utah, some interesting questions come up, such as new Jewish colonies in the Great West, stimulated by the rise of these two citizens of adjoining States, to the highest office within the gift of the people. Governor-elect Bamberger is already in the field with the announcement that Utah "is a typical American State, where neither racial nor religious prejudices oppose a man's rise if he travel a straight road." His neighbor, Governor Alexander, elected for a second term, has before had his say on the attractions of his State, with an area of 36,000 square miles in excess of the State of New York, and only 170 less than Utah, with 84,978 square miles. Those of an inquiring mind point to the fact that both Governors are of the Democratic party, the letters composing the names of each being equal, viz., Moses and Simon, each five; Alexander and Bamberger, each nine. And the funny man calls attention to the possibility of Alexander posing as the great I, representing Idaho; while Bamberger, of Utah, shouts back, "I am the boss of U!"

However much we may agree with the gentlemen who recently brought up the question, whether the Jew should starve rather than work on the Sabbath, the fact remains that numerous Jews in the city of New York must work on the Sabbath and every other day in the week, year in and year out, in the garb of Gentiles, convinced of instant dismissal should their Judaism be known. Proof of this fact is within reach without much effort. As stated by one of these unfortunates, "It's by no means a case of religious indifference or loss of self-respect, it's nothing more than a matter of self preservation, therefore the necessity of diverting suspicion by seeming to be what we are not."

The library of the late Alonzo Rothschild, of East Foxboro, Mass., consisting of several thousand volumes relating to American history, mostly treating of Abraham Lincoln, has been given by his widow, Mrs. Meta Rothschild, now of Cambridge, Mass., to Harvard University, to be known as the Rothschild-Lincoln collection. Mr. Rothschild's study of Lincoln in a volume known as "Lincoln, Master of Men," won him wide recognition. A second volume, finished shortly before his death in the summer of 1915, dealing with various phases of Lincoln's career, is announced for publication

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the coming spring, under the title "Honest Abe." The author, the son of John Rothschild, of New York, where he was born and lived for many years, was one of the founders of a weekly magazine devoted to the interests of the jewelry and allied trades.

It is understood that a certain Jewish member of the Board of Lectureship of "Christian Scientists," has been for some time in seclusion wrestling with a new method of treatment in accordance with the teachings of Mrs. Eddy. Said lecturer's followers point to his declaration that "Christian Science accepts the law in all its completeness, as expounded by both Moses and Christ Jesus," as ample reason why they should forego the synagogue for the "Mother Church." This "leader" is expected, ere long, as a result of his deep studies, to offer to his faithful followers a panacea for all disturbers of mental or physical equilibrium. He has formulated a time and space annihilator, in short, a cure-all, kept on tap for all the faithful, warranted to reach the spot in a twinkling, as it were. Thus moveth C. S. its wonders to perform, in ways no longer mysterious.

Ever hear of the Jewish firm of Solomons Brothers, of the island of Helena? A New York man has in his possession a London paper, published four months after Napoleon's arrival there, in 1815, from which it appears that Solomons Brothers then monopolized the business of the island, thenceforth destined for a period of five years of comparative prosperity. The Solomons' concern referred to consisted of Samuel, Joseph and Lewis. Theirs was the only emporium in the place, and was called "a cave of Adullam." Sir Hudson Lowe watched them, as all others, with suspicion. They sold diamonds, and other goods, from cloves to tin tacks. Also they catered to board and lodging, owned a printing press and published the St. Helena Register and St. Helena Press. They conducted at the same time a jewelry and watchmaking establishment, where they regulated Bonaparte's two watches with chimes. The paper printing this information was the *Morning Chronicle*.

It was said by the late Charles A. Dana, who was Assistant Secretary of War under the famous War Secretary, Stanton, in Civil War days, that the only time Stanton spoke to him in a really harsh tone was when they had in hand the case of Congressman Myer Strouse, of Pennsylvania, the facts being these: Strouse had a friend in Virginia who wished to leave the Confederacy. In accordance with the usual regulations then in force by General Butler, in command at Fortress Monroe, he was examined and relieved of between fifty thousand and seventy thousand dollars which he carried, and for which Butler gave a receipt and deposited the money in the Treasury at Washington. Strouse and his friend

went there to get the money, and first called on Secretary Stanton. Stanton sent for Dana, to whom he said, "Strouse is after me, he wants that money and I want you to settle the matter." Next he took the papers in the case and wrote on the back of them, "Referred to Mr. Dana, Assistant Secretary of War, to be settled as in his judgment shall be best." Dana looked into the matter and gave back the man the money. The next day Stanton sent for Dana, who saw his chief was angry. "Did you give that Jew back his money?" Dana said yes, and Stanton asked by what authority? Dana then presented the paper Stanton had endorsed and read it to him. Stanton looked at it and laughed, saying, "You are right, you have got me this time."

In the West not many weeks ago there was on board a railroad train a candidate for President of the United States. And there appeared on the same train another passenger, a rabbi, not unknown to same, disposed to form the acquaintance of said Presidential candidate. And it came to pass, so say those who heard the rabbi say a few days after, that there was a hitch in the binding of a close tie between the two notables, brought about by the drop in temperature to near zero point, whereby the looked for glad hand, of the candidate was made cold to the freezing point. And the owner of the proffered hand, still aglow with warmth, walked away, and later had his say to friends about the snub, and now they're asking—why? M.

A New Director and a New Building at the National Farm School.

The Board of Trustees of the National Farm School, located near Doylestown, Pa., has elected Bernhard Ostrolenk as director of the school, to succeed Dr. John H. Washburn, who recently resigned the office.

Mr. Ostrolenk is one of the early graduates of the National Farm School. After completing his course at the school he attended the Massachusetts Agricultural College and the Boston University, from both of which institutions he was graduated, and he then worked as a post-graduate at the University of Minnesota.

Mr. Ostrolenk has been for the past five years director of agriculture in various State high schools in Minnesota. During the past three years, while employed in this capacity in the town of Canby, Minn., he has acquired a reputation extending far beyond the bounds of his vicinity and his State.

In addition to his primary interest in his work of instruction Mr. Ostrolenk has specialized in the organization of activities designed to bring the rural community and the neighboring farm into a relation of mutual interest and co-operation. Through his work in this direction, and particularly through his efforts on the lecture platform, he has become widely known as "the community builder," and he has at present a book in press on this subject, entitled "The Farmer's Town." Mr. Ostrolenk's lecture work has practically covered the towns of five States of the Middle West, and has been conducted under the auspices of the University of Minnesota Lecture and Lyceum Bureau and of the Redpath Lecture Bureau. His lecture work has been directed not only to the farms and townspeople, but very largely also to the various teachers' institutes and organizations of his vicinity.

Mr. Ostrolenk has contributed numerous articles on agricultural subjects to such magazines as *The Country Gentleman*, *The Saturday Evening Post*, *The Farmers' Wife*, *The Farm*, etc. His general interest in the community welfare has been emphasized by the leading part he has taken in the various civic and development associations of his town and State.

Mr. Ostrolenk goes to the National Farm School as its director with an enviable reputation as a teacher and as an administrator, and it is felt that the fact that, having one of its own graduates to head the work of the institution, will have a most inspiring and rejuvenating influence on the school and its activities. Mr. Ostrolenk is expected to take charge of the National Farm School on December 4, 1916.

Taking into consideration that Mr. Ostrolenk was an immigrant boy and but one year in this country when he came to the National Farm School, and that most of his English he learned there, the National Farm School may well be proud of its achievement in bringing back to its institution, as its head, a young man who received his earliest agricultural training there, and who graduated from it ten years ago. It is a splendid illustration to the students of that institution of the present-day opportunities in the agricultural pursuit.

A very handsome donation has recently been made by the Lasker family, of Galveston, Tex., in memory of the late departed head of the family, Morris Lasker. The donation is to assume the form of a

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domestic hall, which is to be known as Morris Lasker Hall, and on which the family is to expend the sum of \$75,000. The building is to provide for all the domestic needs of the institution. It will contain a dining room, kitchen and laundry, equipped for the care of 200 students, as well as for the faculty and matrons, domestics and janitors. It will also contain suites of rooms for members of the faculty and the matrons, linen rooms, store rooms, cold storage, cellar for the storage of large quantities of vegetables and fruits, provisions, canned goods and the like. Messrs. Nagaziner and Potter, of Philadelphia, architects, are at work drawing the plans, and building operations will begin early in the spring.

The National Farm School is in the hope of soon securing a building in which instruction shall be given in a number of mechanical trades, such as carpentry, bricklaying, blacksmithing, stone masonry, wheelwrighting, plumbing, electrical

mechanics, and the like—trades that are needed in the country, especially when colonization of Jews shall be taken up on a large scale. This, of course, will mean a much larger student-body than the National Farm School now has on its roll and will call for larger support of the institution on the part of the public.

Mr. and Mrs. Joseph M. Smallenburg, Philadelphia, have recently donated a set of Encyclopaedia Britannica to the library of the Farm School.

The late Mrs. Jennie Lippman, of Philadelphia, has remembered the farm school in her will to the amount of \$200.

The winners of the stars and bars, the highest honors obtainable in the Tulane Medical School, of New Orleans, La., have just been announced. Among the sixty members of the senior class six men have been the fortunate ones, and of these six three are Jews, the only Jewish members of the class.

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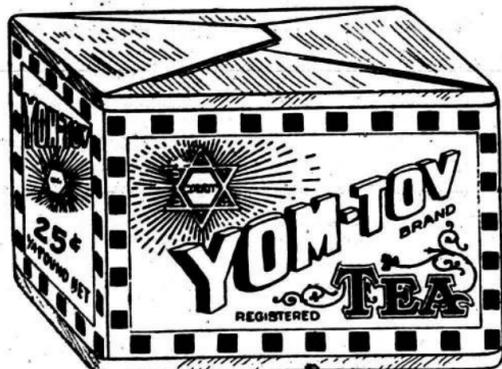
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HOUSEHOLD HINTS.

Cabbage Salad.

Chill the desired quantity of cabbage. Drain, cut out stalk, and shred as fine as possible. For each cupful, add one-fourth cup of finely chopped Spanish onion and one teaspoonful of chopped parsley. Serve with cooked salad dressing made as follows: One-half teaspoonful of mustard, one teaspoonful of flour, three-quarters teaspoonful of salt, three-quarters teaspoonful of sugar, dash of cayenne pepper, one egg, two and one-half tablespoonfuls melted butter, three-fourths cupful of cream, either sweet or sour, one-fourth cupful vinegar.

Cranberry Conserve.

Five pounds cranberries, five large oranges, two pounds of raisins, ten cupfuls sugar. Chop the cranberries together with the raisins, peel the rind from the oranges and boil in water until tender; chop fine and put into sauce with the cranberries and raisins, adding the sugar and the pulp and strained juice of the oranges. Cook slowly until about as thick as marmalade.

A Mushroom Substitute.

Peel and slice large radishes, and when you put your steak in the pan turn in the sliced radishes, and allow them to cook in the juice of the steak until quite brown. Before taking them out put in a generous piece of fat. Season with salt and pepper.

Finnan Haddie in Cream.

Remove skin and bones from two and one-half pounds fat smoked finnan haddie, cut in half-inch pieces; plunge in a pint of boiling water for five minutes; remove, drain on a sieve. Place in a small saucepan an ounce of butter with an ounce of flour and stir briskly while beating, one minute. Pour in one-half gill each milk and cream; season with two saltspoons cayenne and one-half saltspoon grated nutmeg; then sharply stir until it comes to a boil. Add fish; cook for five minutes; pour in deep, hot dish and serve.

Date Cake.

Take the yolks of 10 eggs, beat ½ hour; add 1 cup sifted powdered sugar. Take 10-cent package of dates and cut them up very fine; 1½ squares of grated chocolate, ¼ cup of extra sifted cracker meal (sift four times before measuring); mix the dates with a little of this meal, the juice of ½ an orange and the grated rind of an orange, and lastly the stiffly beaten whites. Bake slowly in spring form ¾ of an hour.

Boiled Macaroni.

Break up and wash 1 pint bowl of macaroni, put in a shallow basin, cover with cold water. Set this basin into another of warm water and place on the fire; after 15 minutes add 1 pint milk and 1 teaspoon salt; let it cook 16 minutes longer; then add 1 spoon butter and cook 5 minutes longer; then dish.

Rice with Tomato Sauce.

Heat to boiling 2 or 3 quarts of water for each cupful of rice. Wash thoroughly the necessary quantity of rice, and while the water is boiling hard, add the rice slowly so as not to check the boiling. Cook 20 to 30 minutes. Strain, and place for a few moments in the oven until the grains separate and curl. Serve with grated cheese and tomato sauce.

Onion Souffle.

Cook onions in boiling salted water until soft; drain, and force through a sieve; there should be 1½ cups onion pulp. Melt 4-tablespoons butter, add 4-tablespoons flour, and stir until well blended; then pour on gradually, while stirring constantly, one-third cup, each, cream and water in which onions were cooked. Bring to the boiling point, and add onion pulp. Again bring to the boiling point and season with salt and pepper. Beat the yolks of 3 eggs until thick and lemon colored, and add to first mixture; then cut and fold in whites of 3 eggs, beaten until stiff and dry. Turn into a buttered baking-dish and bake in a moderate oven 25 minutes. Serve at once.

Use a stiff vegetable brush to clean celery, scraping off the rusty spots with a silver knife.

A weak solution of alum will revive the colors of a faded carpet after a thorough sweeping.

Paste an envelope in your cook book for recipes that you have cut out from papers and magazines, and you will have them handy.

Boiling liquids, jellies or fruits may be turned into glass without breaking the vessel if you press the bowl of a spoon on the bottom while filling.

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ISKOWITZ, HENRI.—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 Henri Iskowitz, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribed, at place of transacting business, at the office of her attorney, Alexander Karlin, No. 320 Broadway, in the City of New York, on or before the 15th day of June, next. Dated, New York, the 6th day of December, 1916.
HELEN ISKOWITZ, Administratrix.
ALEXANDER KARLIN, Attorney for Administratrix, 320 Broadway, New York City.

GOLDSMITH, WALTER D.—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 Walter D. Goldsmith, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribed, at place of transacting business, at the office of Jacob Maran, her attorney, No. 132 Nassau Street, in the City of New York, on or before the 11th day of June, next. Dated, New York, the 6th day of December, 1916.
ROSIE GOLDSMITH, Administratrix.
JACOB MARAN, Attorney for Administratrix, 132 Nassau Street, New York City.

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SAMUEL ROTTENBERG.

An Orthodox Jew and Exponent of Social Welfare.

Although Samuel Rottenberg was born on October 23, 1873, his coming to America was directly due to the influence of his grandfather, who came to this country as early as 1865. Later on the grandfather sent tickets to bring over the rest of the family, but the tickets were lost, and so he returned to his native land. But he had become imbued with the American spirit and constantly talked about America, and so following his grandfather's advice, Samuel Rottenberg left the paternal roof in Luko, where he was brought up, having been born in Zemet, Hungary, and arrived in America in July 1888.

Samuel Rottenberg is the son of Herman Rottenberg, a noted *Lamdan*, who died in this country in 1911. He was a Yeshibah Bocher at home and is well versed in the Talmud and Hebrew lore. When he sailed for America he promised his father he would seek his future in the mercantile field. On arriving here he peddled for two weeks, and then obtained employment with the firm of the Hartman & Co., who supplied peddlers with their wares. He worked for his board and \$4 per month, putting in seventeen to eighteen hours work each day. After a year he was raised to \$5 a month. He remained with this firm, displaying thrift and good business judgment, and eight years after he entered their employ he took over the entire business with a partner, then at Houston and Ridge streets. In 1900 he moved downtown, entering the jobbing business. In 1901 he went into the knit goods business at 145 Centre street, beginning in a little room ten by twenty, and it is a wonderful tribute to his ability to record his steady progress from that time. Successive moves found him at 86 Walker street and 45 Walker street, and in 1907 he removed to 232 Throop avenue, Brooklyn. In 1911 he built a big factory at East New York avenue and Christopher street, Brooklyn, where he knits sweaters and cloth under the name of the Ess Arr Knitting Company, employing over 250 people. Mr. Rottenberg is also the head of the Knit Goods Exchange, dealers in wooleens etc. at 465 Broome street New York.

Mr. Rottenberg is a great believer in altruism and his Brooklyn factory is equipped with every convenience and appliance tending toward the welfare of his employes. He operates a restaurant, where his help are regaled with Kosher lunches at a uniform rate of 8 cents per diem. In case of illness, no matter what the origin or duration, each employe is carried on the pay roll for half salary. The factory is closed tight on the Jewish Sabbath and holidays, but Mr. Rottenberg pays full salaries for these days. As soon as an employe has been with Mr. Rottenberg one year he is provided with a \$500 life insurance policy, which is automatically increased \$100 per annum, and a paid up policy is delivered when he leaves, or if he remains for fifteen years he is given a paid up policy for \$1,500 with a cash surrender value of \$1,000. Mr. Rottenberg defrays all the premiums.

Mr. Rottenberg, who is president of the Knit Goods Manufacturers' Association has a wonderful personality and is a true idealist. He is proud of the fact that in spite of business and the incidental accumulating of wealth his idealism has not been engulfed in the maelstrom of business, and, in fact, expresses himself very forcibly to the effect that he would immediately stop business were he to find himself merely a money making machine.

To record Mr. Rottenberg's communal activities would require more space than is at the writer's command. He was the moving and leading spirit in the erection of the Ahavath Chesed Synagogue at 742 Jefferson avenue, is a director of the Hebrew School Ohel Torah and is a member of every Talmud Torah in Greater New York. He is a director in the Brooklyn Federation of Jewish Charities, a director of the Beth Moses Hospital, and achieved fame for his unyielding efforts for the installation of absolute Kashruth in the Brooklyn Jewish Hospital.

When Mr. Rottenberg married Miss Fannie Roth in 1900 his father, who was a prominent lumber merchant, came from Hungary especially for the event, and became so enamored with America that he decided to remain here permanently. Five boys and one daughter have blessed the happy life of Mr. and Mrs. Rottenberg and a private tutor is employed in the home (which by the way is one of the handsomest in the Eastern Parkway section) to see that they receive the strictest Jewish education.

BARNETT HARRIS.

From Yeshibah Bocher to Successful Merchant.

A Yeshibah Bocher who is now a very successful merchant is a summary of the life of Barnett Harris, who was born in Kovno, Russia, October 10 1875. As a bocher he used to eat twice a week at the table of the celebrated scholar Rabbi Yitzhok Elchanon and he possesses Rabbinical *S'micha* from that great authority. He is a fine Hebrew scholar.

Mr. Harris came to America in 1891, and after working hard every day went to high school every evening and rose at 4 every Saturday morning to go to the Beth Hamedrish and study Talmud. He started here as a peddler, later entering the fur trade, beginning for himself in 1900, and now is a successful importer and exporter of furs at 25 West Twenty-sixth street.

Mr. Harris is proud of the fact that he worked sixteen to eighteen hours each day, and his advice to young men is to do the same for eventual success. He has two daughters, aged respectively twelve and seven years.

ABRAHAM GOTTLIEB.

Humble Origin—Now Leading Merchant.

Lacking educational advantages but possessing a natural intelligence and quick to grasp every opportunity and make the most of it is characteristic of the career of Abraham Gottlieb, who literally worked himself up from the lowest abyss to the highest peak in the commercial range, and who has carved his mark in everything he ever undertook.

Mr. Gottlieb was born in Czeranch, Hungary, on September 15, 1872. When he was nine years old his mother brought him to America, and the financial status of the family may be gleaned by the fact that the nine-year-old lad landed on a Friday and on Monday morning was sent out peddling notions, pins, etc. Two years later he found regular employment pulling basting threads from clothing. At thirteen he worked as a stripper in a cigar factory. He worked in the day time, but so remarkable was his energy and thrift that evenings and Sundays he shined shoes, opening a stand at Rivington and Ridge streets. He was the first boy to inaugurate 3-cent shines and is proud of the fact that his venture was successful.

All this time he contributed to the support of his mother, and some time later he started in business with a capital of \$45. Today he is a member of Gottlieb Bros., of 22 West Twenty-seventh street, who are the largest manufacturers of popular priced furs in this country, and whose factory enrolls from 300 to 400 hands.

Mr. Gottlieb is a firm believer in "I lead—let others follow," and never imitates, but always originates. He finds pleasure in performing extremely hard work and is proud of the fact that he never received any parental assistance, but was always able and willing to provide for his mother's maintenance.

Mr. Gottlieb is a contributor to every Jewish charity which solicits his aid, and has endowed several hospital beds. He is affiliated with both the Ohab Zedek Congregation and the Anshe Emeth Congregation of West Harlem. Some twenty-one years ago he led Miss Rose Gottlieb to the altar and they are the proud parents of two sons—Belmont, aged nineteen, and Herbert, aged sixteen, and a daughter, Beatrice. Democratic himself to a remarkable degree, Mr. Gottlieb is insistent that his children imbibe these principles and not display any arrogance through having a wealthy father. His children are good musicians and are receiving a thorough Jewish training.

While not superstitious, Mr. Gottlieb is a believer in luck as a factor, and advises every young man to get married at an early age, for he found that with the advent of his first child luck was with him and things went his way.

Mr. Gottlieb is well known from coast to coast and enjoys an enviable reputation in business circles.

MAX GUTSCHNEIDER.

Rapid Rise of an Immigrant.

A man who never forgets his humble origin and whose head has not been turned by material success, great as it may be, is Max Gutschneider, who first saw daylight on November 21, 1873, at Ostri, Province of Wohlin, Russia. He came to America in March, 1897, and having been a furrier at home obtained employment in that trade in Philadelphia, working for \$3 a week. When he had worked up to a weekly wage of \$9, he came to New York, and from then on his rise was remarkable, and six years after his arrival here he was receiving a salary of \$6,000 per annum. Eleven years ago he became a partner in the concern he formerly worked for, and now he conducts an immense fur dyeing establishment at 108 West 11th street.

In the successful conduct of his business, Mr. Gutschneider is ably assisted by his nephew, Mr. Jacob Meyersohn, an unusually bright and intelligent young man.

Mr. Gutschneider is a free giver and a member of many institutions, including the First Ostri Benevolent Association. He married in the old country twenty-three years ago. He has three sons, all receiving collegiate educations, and two daughters. Recently to commemorate the wedding of his daughter Carrie to Mr. William Baumstein (a well known Nassau street diamond dealer), and remembering his own poverty as an immigrant, he gave a feast to all the inmates of the Hebrew Sheltering Aid and Immigrant Home.

JOSEPH ABRAMSON—NATHAN COHEN.

A Steady Climb to Material Success.

Content to grow through thrift and honesty, slowly and surely, rather than with a splurge which might mean ultimate disaster, has been characteristic of the steady progress of Joseph Abramson and Nathan Cohen, who comprise the firm of Abramson, Cohen & Co., manufacturers of cloaks and suits at No. 55 West Thirty-sixth street. Both of these partners were born in Russia—Mr. Abramson in Urberg, Province of Kovna, in 1870, and Mr. Cohen in Elia, Province of Wilna, six years later. They have practically been brought up in the cloak and suit business, and successively were operators, contractors, designers, etc., until they formed their present partnership venture on a total capital of \$400. How they have progressed, and the esteem in which they are held by the trade, may be gleaned from consulting one of our mercantile agencies.

Both of these gentlemen are charitably inclined, and contributors to many causes. Mr. Abramson is a member of the Congregation Nachlas Zwi and of Benjamin Harrison Lodge, O. B. A. Mr. Cohen is a valued member of the Poel Zedek Anshei Elie Congregation, on Forsythe street, and treasurer of the Hütner Benevolent Society for the War Sufferers.

Mr. Abramson is the father of five children, one of his daughters being married. Mr. Cohen has three children.

Young Men's Hebrew Orthodox League.

The Young Men's Hebrew Orthodox League will conduct a class in Bible and Rashi Saturday at 3 p. m. at their club rooms, 34 West 115th street, under the leadership of Mr. B. R. Wellerstein. A class in Hebrew will be held by Mr. Hasdin Monday evening at 8.30 p. m. A meeting will take place Saturday evening at 8 p. m.

A rich program has been arranged for the Chanukah entertainment which the league will hold Saturday evening, December 23 in the auditorium of the Uptown Talmud Torah, 132 East 111th street. The league appeals to all Jewish young men to attend the various classes and help them in their many proposed activities.

Young Women's Hebrew Association.

On Saturday evening, December 9, the Olive Mead Quartet will give a concert for the associate members, through the kindness of Mrs. Felix M. Warburg. The last of the series of the illustrated lectures under the auspices of the Department of Education will be given on Wednesday evening, December 13. The subject will be "Hawaii, Land of Beauty," and the speaker Miss Estelle Roe.

Hospital for Deformities.

The annual meeting of the Hospital for Deformities and Joint Diseases will be held at the dispensary of the hospital, 41 East 123d street, on Sunday morning, December 10 at 10.30 a. m. In addition to the election of officers and directors, the members will vote on the question of joining the Federation of Jewish Philanthropies.

Want Column

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You are respectfully invited to pay me a personal call and consult me about your health. I make no charge for consultation.

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WANTED.—A home for two motherless children (aged 15 and 12) where they will be properly cared for; adequate compensation. Address F. M., Box 233, care Hebrew Standard.

MARKS, HARRY A.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Harry A. Marks, 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 Steinhardt & Goldman, their attorneys, No. 111 Broadway, New York City, on or before the 15th day of June next.

Dated, New York, the 27th day of November, 1912.
SELMA PROEBLICH MARKS, Executrix.
COHEN BROTHERS, Attorneys for Executrix, No. 64 Wall Street, Borough of Manhattan, City of New York, N. Y.

STEINHARDT, JACOB.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Steinhardt, 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 Steinhardt & Goldman, their attorneys, No. 111 Broadway, New York City, on or before the 15th day of July next.
Dated, New York, December 6, 1912.
CARRIE STEINHARDT, EUGENE S. BENJAMIN, JULIUS GOLDMAN, Executors.
STEINHARDT & GOLDMAN, Attorneys for Executors, 111 Broadway, New York City.

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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).

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ANNOUNCEMENT

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Messrs. Garsony and Katz announce to the public that for the current winter season they have acquired the Hollywood Court, Third St., between Clifton and Lexington Aves., Lakewood, N. J., which is now open for the reception of guests. Mr. Garsony, who conducts the well-known UNION HOTEL, SHARON SPRINGS, N. Y., is in active charge and will endeavor to make his guests comfortable. Dietary laws strictly observed. GARSONY AND KATZ, Props.

THE LENOX

LAKEWOOD NEW JERSEY

Sigmund Weisskopf, of the Elizabeth, of Arverne, L. I., takes pleasure to announce to his many friends and patrons that he has opened the above Hotel for the winter season, and is now open for booking. The Lenox is renovated and redecorated, and will be conducted first class. Rates reasonable. SIGMUND WEISSKOPF, Prop. Tel. 328 Lakewood.

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SOCIAL NOTES.

The members of the Hebrew Sheltering House League will give a ball at Terrace Garden on Saturday night December 23d.

The Sisterhood of the Eighty-sixth Street Temple will give a linen sale in the vestry rooms of the synagogue on December 16 and 17.

Mr. and Mrs. Harry Fischel, of 118 East Ninety-third street, have returned from Atlantic City, where they have spent the Thanksgiving holidays.

Mr. and Mrs. Charles Freedman, of 330 East Seventy-seventh street, celebrated the twenty-fifth anniversary of their wedding on Sunday last.

Mr. Ben Zion Mosessohn, director of the Hebrew gymnasium of Palestine, has begun a tour of the Pacific coast, speaking on behalf of the Zionist movement.

On Wednesday, at the Ritz-Carlton, Miss Florence Seeman, daughter of Joseph Seeman, of 160 West Seventy-sixth street, was married to Marion Robert Ellis. The ceremony was followed by a reception.

A ball, the proceeds of which will be given to the Montefiore Hebrew School, will be given by the Young Folks' League connected therewith at Lexington Assembly Rooms, East Fifty-eighth street, on Saturday evening, December 16.

The ninth annual entertainment and ball given in aid of the Hebrew Day Nursery will be held at Terrace Garden on Sunday evening, December 10. Those in charge have left no stone unturned to make this affair outshine its predecessors.

The Social Circle of the Eighty-sixth Street Temple will hold a dance at the Hotel Majestic, Seventy-second street and Eighth avenue, on Saturday evening, December 9. It is anticipated that a large gathering will be present.

A wedding of the early new year will be that of Miss Hortense Jones to Jerome Bloch. Their engagement has just been announced by her mother, Mrs. Rebecca Jones, of the Hotel Belleclaire. Mr. Bloch is the son of Mr. and Mrs. Charles Bloch, of 172 West Seventy-ninth street.

A musicale followed by a dance will be given at the Ritz-Carlton on December 16, the proceeds of which will be used for the erection of a new building of the Jewish Consumptives Relief Society at its sanitarium in Denver, Colo. The chairman of the committee in charge of arrangements is Mrs. A. J. Davidson.

Beginning Saturday evening the Washington Heights Hospital will have its annual bazaar at the Ritz-Carlton Hotel under the auspices of the women's auxiliary. It will be continued on December 10, 11 and 12, afternoons and evenings. A reception with addresses and a dance will open the bazaar.

Next Sunday, December 10, the Hippodrome has been engaged for the annual benefit for the Home for Hebrew Infants. The program for this occasion, which is prepared by the Young Folks' League of that institution, will include many Broadway stars in addition to features of "The Big Show." Anna Pavlova was among the first to volunteer her services.

Invitations have been issued by Mr. and Mrs. Morris Michaels, of 13 East 107th street, for the marriage of their daughter Rebecca to Mr. Edward G. Aloviss. The ceremony will take place at the Beth Hamedrash Hagodel Synagogue, 110 East 105th street, on Sunday, December 24, 1916, at 6 o'clock.

The Clifton House

93-W. 11th Street and Clifton Avenue, Lakewood, N. J. Large airy rooms, best location; Hungarian cuisine. S. SCHOEN, Prop. Summer resort, Ter villiger House, N. Y.

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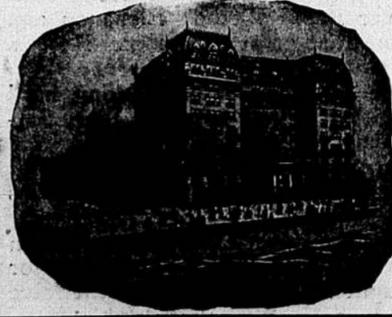
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SOCIAL NOTES.

At Sherry's, on Tuesday, Miss Rita Firuska, daughter of Mr. and Mrs. Louis L. Firuski, of 137 Riverside Drive, was married to Alexander S. Kempner. Miss Firuski was attended by her sister, Mrs. Arthur W. Seligmann, as matron of honor, and David B. Kempner was his brother's best man. The ushers were Maurice Firuski, James Henle, Joseph H. Cohen, Lewis E. Gensler, Carl J. Austrian, Bernard Kempner, Harry Cohen and Arthur W. Seligmann.

On Sunday evening, December 3, over 300 persons gathered at the home of Mr. and Mrs. S. Harris, 852 East 163d street, in honor of the engagement of their daughter Gertrude to Mr. Charles Kehrmann, of Bath Beach. Refreshments were served and dancing was indulged in until the small hours of the morning. Many telegrams of congratulations were received from various parts of the country.

At the Ritz-Carlton Miss Martha Meyers, daughter of Mr. and Mrs. Harry Meyers, of 285 Central Park West, was married last Monday to Laurence W. Stern by Rev. Dr. Samuel Schulman. Mrs. Harold A. Stern was matron of honor and Miss Lucille Bach maid of honor. The bridesmaids were Miss Aimee Cohen, Miss Edna Levi, Miss Therese Hilder and Miss May Schoolherr. The bridegroom's brother, Harold A. Stern, was best man, and the ushers were Arthur Strousse, Arthur Friedman, Irving J. Fox and Harold M. Brummer.

Mr. and Mrs. Isaac Roth, of 45 West 114th street, will celebrate the fiftieth anniversary of their wedding with a reception at their home on Sunday evening, December 10, 1866. Both Mr. and Mrs. Roth are natives of German Poland, having come to America in 1862. There are five sons—Charles, Leo, Jacob, Simon and Tobias—and three daughters—Mrs. Rose Hertzberg, Ida and Martha—and ten grandchildren, who will be present at the reception in their honor.

Some of the guests registered at the Fairmount Lodge, Lakewood, N. J., of which Mr. S. Jacobs is proprietor, are: Mr. and Mrs. Morris Asnof, Miss Arnstein, Mr. Louis Borgenicht and daughters, Mr. Samuel Barkin, Mr. Henry Baker, Miss B. Bernard, Mr. and Mrs. Joseph H. Cohen, Miss J. Cohen, Mr. and Mrs. A. Cohen, Mr. and Mrs. J. D. Cohn and family, Mr. Moses Cowen, Mrs. B. Epstein, Miss Rosalie Epstein, the Misses Finklstien, Mr. and Mrs. A. H. Fromenson, Mr. and Mrs. L. Friedman and sons, Mr. Nathan Friedman, Mrs. Max Elshel, Mr. and Mrs. J. Guedalia, Mrs. Gerson Hyman, Mr. J. Hyman, Mr. S. Herzog, Miss Mina Klein, Mr. and Mrs. Benjamin Levy, Mr. and Mrs. Moe Levy and family, Messrs. D. and I. Miller, Mrs. Moskowitz, Mr. and Mrs. J. Marquise, Mr. and Mrs. Isaac Polack, Mr. and Mrs. W. Prager, Mr. and Mrs. Max Rosenblum, Mr. and Mrs. L. Rosenberg and daughter, Mr. and Mrs. R. Sadowsky and family, Mr. and Mrs. J. Shevell, Miss Shevell, Mr. B. Shwartz, Mr. J. Silverstein, Mr. and Mrs. T. Trivers and family, Mr. and Mrs. Israel Unterberg, Miss Mabel Unterberg, Mr. and Mrs. Sam Valentine and daughter, Mr. Irving Valentine, Mr. and Mrs. Wadro and Mr. and Mrs. Joseph Zelenko

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BROOKLYN NOTES.
Temple Petach Tikvah.
 The Sisterhood of the Temple, at its last meeting, held an election of officers, and the following ladies were elected: Mrs. Feiler, president; Mrs. S. Kugel, first vice-president; Mrs. Selderman, second vice-president; Mrs. Benjamin-Newman, recording secretary; Mrs. Joseph Schwartz, financial secretary, and Mrs. Nathan Halperin, treasurer.
 Mrs. Richard Gotthail was the guest of the evening, and in a brilliant address, in which she described the conditions in Palestine, made a powerful plea for the work of the Hadassah, and as a result of the address many of the ladies joined the Hadassah movement. Jewish national songs were sung by Miss Zafotsky, and Miss Katz accompanied her at the piano. At the services last Friday night the Petach Tikvah Junior Congregation presented to the temple 1,500 copies of the new prayer-book for the Sabbath evening services, which was compiled by Rabbi Levinthal. The prayer book, although following the traditional services, is so arranged as to allow a great deal of responsive reading by the congregation, and has a special supplement of English services, in which the congregation heartily responds. The gift was accepted by Mr. William B. Roth, the president of the congregation, who, in a brief address, thanked the Junior Congregation for the prayer books.

Congregation Bath Israel Anshel Emes.
 The grand bazaar which the congregation held during the past week in connection with its sixtieth anniversary was closed on Sunday evening, December 3, in the presence of a record-breaking crowd, and was voted by all a tremendous success. Many of Brooklyn's most prominent citizens served as honorary committeemen and visited the bazaar, giving it their generous patronage. Among the interesting features at the bazaar were a duck pond, a dance salon, a restaurant and twenty-eight booths containing every variety of merchandise. The Sisterhood, the Sunday school, the Talmud Torah, the Jewish Circle and the Washington Irving Club each had their own booth. There were contests for the most popular girl and the most popular lady, which were won by Miss Sylvia Weinberg and Mrs. J. Schindel, respectively. Judging from present indications, the bazaar will have netted in the neighborhood of about \$8,000. Aside from its financial success, the bazaar helped to rouse the members' enthusiasm for the synagogue and brought them in closer proximity.

The Bazaar Committee consisted of Louis J. Moss, chairman; Mrs. M. Salt and N. Lieberman, assistants; S. Klapper, treasurer, and I. A. Jaspas, secretary.

Shaari Zedek Notes.
 Definite steps have been taken by the Shaari Zedek Temple Auxiliary for the production of the Biblical play, "Isalah," in conjunction with the Dramatic League of the Church of the Messiah, of New York, of which the Rev. Dr. John Haynes Holmes is the minister. The play, based upon the book of Isaiah, is the work of Miss Eleanore Densmore Woods, professor of Biblical literature at Wellesley College. It aims to bring to the fore the peace ideal of the great Hebrew prophet.
 Both Dr. Max Raisin, rabbi of Shaari Zedek Temple, and Dr. Holmes, will appear in the cast. Others to take part in the performance will be Miss Woods, the authoress, and Mr. Whitman, at one time a professional actor, and now one of the editors of the Boston American. The play will be given on Tuesday evening, January 2, at the Commercial High School.
 At the forum of last Monday evening the speaker was Dr. Alexander Lyons, who spoke on "A Militant Judaism." The next speaker will be Dr. Clifton Harby Levy, rabbi of Tremont Temple, in the Bronx.

Hebrew Educational Society.
 The Sunday afternoon forum of Rev. Dr. Nathan Krass was inaugurated for the season on Sunday afternoon, December 3, with a lecture on "Democracy," delivered to a crowded audience. Dr. Krass expatiated on the force of the individual in a democracy, and pointed out the value of independent thought and action on the part of voters in this country. Dr. Krass' lecture this coming Sunday afternoon will be devoted to a discussion of Galsworthy's "The Dead Man."
 Rev. Dr. H. G. Enelow, of Temple Emanu-El, will be the speaker at the Young People's Synagogue services this (Friday) evening.
 The Yiddish lecture on Saturday, December 9, will be by Dr. M. A. Loeb, on "Life Physiologically and Biologically Considered."

An original oration contest on the negro question will take place on Sunday evening, December 10.

Literary Evening at the Y. M. H. A.
 This Sunday evening, December 10, a very interesting literary evening will be held at the association building. Five reels of motion pictures, showing the stories of "The Tale of Two Cities" and "Pickwick Papers" will be displayed. A fine concert program will be rendered by Mr. S. Lobman, the cantor of the association, and Professor Louis Friedland, of the College of the City of New York, will deliver an address on the subject of "Charles Dickens." This entertainment is being arranged under the auspices of the Civic Club, an organization of young men devoting themselves to the study of literary and civic subjects. Admission is free to all members of the association and to the general public.

Chanukkah Entertainment.
 A Chanukkah entertainment will be given for the benefit of the Brooklyn Hebrew Home for the Aged on Sunday, De-

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December 24, 1916, at the home building, Mrs. Paley, chairlady of this entertainment, announces that she will give a handsome prize to the child who brings in the box or bank with the largest sum of money. The boxes are to be in at the home not later than Friday, December 22. On this day the winner of the piano which is being raffled for the benefit of the home will be announced.
 The annual report of the Brooklyn Hebrew Home for the Aged will be read at the Masonic Temple, Lafayette avenue, on Sunday, January 7.

The Civic Forum.
 Dr. George Haven Putnam, president of the American Rights Committee, will deliver an address on Sunday evening, December 10, 8 o'clock, in the assembly hall of Public School No. 84, Stone and Genmore avenues, Brooklyn, under the auspices of the Civic Forum, of which Nathan H. Seidman is the director. The subject of Dr. Putnam's address will be "The Defense of the Republic and the Maintenance of Our National Rights." The distinguished violinist, Albert G. Stotzer, will render a musical program, assisted by Miss Stotzer. The public is cordially invited.

Bessie Posner Pavilion for Consumptives.
 Members of the Bessie Posner Pavilion for Consumptives have made final arrangements for the dance which is to be held at Sonia Hull, Bedford and Putnam avenues, on Saturday evening, December 9. Members and friends have been working very zealously to make this affair a big success, so that enough money may be raised to complete the fund for the building of the pavilion at Medford, L. I., which is to be ready for occupancy in a few weeks.

Federation to Dine.
 A reunion subscription banquet will be given by the members of the Brooklyn Federation of Jewish Charities on Sunday evening, December 17, at 7 o'clock, at the Academy of Music, Lafayette avenue. Among the speakers will be Dr. Stephen S. Wise, United States Senator-elect William M. Calder and Hon. Felix M. Warburg, president of the (Manhattan Federation of Jewish Philanthropies.

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MUSIC NOTES.

Jean Sibelius' second symphony and Richard Strauss' tone poem, "Death and Transfiguration," will be Josef Stransky's offerings for this week's pair of Philharmonic concerts on Thursday evening, December 14, and Friday afternoon, December 15. The Finnish composer's symphony will be heard by Philharmonic audiences for the first time at these concerts. Margarete Matzenauer, of the Metropolitan Opera Company, will be the assisting artist. Her selections will be the letter scene from Tchaikovsky's lyric drama "Eugen Onegin," in which she will sing the part of Tatjana, and the immolation scene from "Goetterdaemmerung," by Richard Wagner, in which she will be heard in the part of Brunhilde.

The concert on Sunday afternoon, December 17, will be the Philharmonic's last appearance in Carnegie Hall until January 5, 1917. The soloist at this concert will be Mischa Elman. He will play Bruch's concerto in G minor.

The Symphony Society of New York, Walter Damrosch, conductor, in its concerts at Aeolian Hall Friday afternoon, December 15, and Sunday afternoon, December 17, will have Josef Hofmann as soloist. He will play Chopin's concerto in E minor for piano, with orchestra. At the Saturday evening concert at Carnegie Hall Miss Guiomar Novaes will be heard in the solo number, Beethoven's concerto No. 4 in G major. The program for Friday and Sunday afternoons follows:

1. Symphony No. 4 in B flat.....Beethoven
2. Concerto in E minor, for piano with orchestra.....Chopin
3. a. March from "Le coq d'or".....Rimsky-Korsakoff
b. Russian Song.....Rimsky-Korsakoff

For the Saturday night concert at Carnegie Hall Mr. Damrosch has arranged the following program:

1. Symphony No. 5, "Lenore".....Raff
2. Concerto No. 4 in G major, for piano with orchestra.....Beethoven
3. a. Arioso.....Bach
b. Etude Caprice for strings.....Siniagaglia
4. Sounds of the Forest, from "Siegfried," Act II.....Wagner

Sunday night, December 10, Max Sanders will present at his seventh elite musicale, given at the Harris Theatre, the Russian Symphony Orchestra, under the baton of Modest Altschuler, in a chamber music program, which will contain the works of Tchaikowsky, Lalo, Ippolitoff-Ivanoff, Affanasew and Napravnik. Some of these pieces will be heard for the first time in this city. The soloists of the evening will be Clarence Bird, pianist, and Lydia Lindgren, the Swedish soprano, who will sing two groups of Swedish folk songs.

Reinold Werrenrath gives another recital next Monday afternoon, December 11, at Aeolian Hall. Mr. Werrenrath is known for the excellence of his programs, and that for Monday afternoon is no exception, containing, as it does, numbers by Schumann, Brahms, Rubinstein, Jensen, Spler, Costa, Santoliquido, McDowell, Class, Carpenter and Searle. Mr. Richard Epstein will be at the piano.

For his American debut, which will take place at Carnegie Hall on Tuesday afternoon, December 12, Bogumil Sykora will play the D minor Concerto by A. Piatil, six variations on a rooco theme by Tchaikowsky, and numbers by Messorsorsky and v. Mulers. In addition, the cellist will play three of his own compositions. Mr. Sykora will have the assistance of Walter Golde.

Rudolph Ruckert, basso, and Michael Penha, cellist, will give a joint recital at Aeolian Hall on Thursday afternoon, December 14.

"Captain Kidd, Jr.," a comedy of youth, love and adventure, by Rida Johnson Young, now in its fourth successful week at the Cohan and Harris Theatre, is quite the most fascinating play New York has seen in recent seasons.

Critics are agreed that not since "Seven Keys to Baldpate" has such an absolute novelty been offered in the theatre. As a matter of fact there is more genuine enjoyment in "Captain Kidd, Jr.," than is to be found in half a dozen of its class, any one of which it distances in point of real merit.

"Captain Kidd, Jr.," is a play that every one will enjoy seeing, and will chuckle over for days after, because it possesses the charm and spontaneity of youth—exultant youth that forever visions the pot of gold at the end of the rainbow, and whose optimism floods the universe with the joy of living.

The Strand Theatre next week will present Marie Doro in a photo-dramatic version of Charles Dickens' famous story, "Oliver Twist." In producing this play the Jesse L. Lasky Company has utilized its great resources, not only in making the story true to detail, but historically accurate. Hobart Bosworth, noted for his work in "The Sea Wolf" and other important photo-dramatic productions, is an ideal Bill Sikes. Tully Marshall plays Fagin; Raymond Hatton is the Artful Dodger; Elsie Jane Wilson is Nancy Sikes, and good old Mr. Brownlow, Oliver's benefactor, has been placed in the hands of James Neil. Nadine Legot and Enrico Arenzen, the European operatic tenor and soprano, who created a sensation at the Strand last week, will appear again.

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Rabbi S. Margulies, who recently withdrew from the ministry, has been appointed vice-president and director of the Detroit Life Insurance Company. He will have complete charge of the company's business in Ohio, and, in addition, will remain the editor of the *Daily Jewish World*, published at Cleveland, O.

Ladies' Malbish Arumim Society. The Ladies' Malbish Arumim Society of the Uptown Talmud Torah held its annual entertainment and ball on Saturday evening, December 2, 1916, at the Ritz-Carlton Hotel, Madison avenue and Forty-sixth street, and the affair was a success, both socially and financially. The talent included Baby Roslyn, Miss Estelle Robinson, Miss Rose G. Margulies and Miss Belle Jeanette. The object of this society is to furnish clothing to the poor children of the Uptown Talmud Torah. Mrs. Joseph Cohen is the president of the society.

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The un-synagogued, like the un-churchd, present not so much a problem as a condition, and, like the poor, are forever with us. To reach them has baffled the best of church and synagogue workers. To take our own particular case, the matter presents a different phase. We are born into the Heneeth Israel, and, while we may have been born well, we have not been trained properly.

Both reform and orthodox rabbinical conferences have discussed the matter, and the Jewish layman has not been interested. In the first place, however, attention will have to be directed to constructive work. We must labor to bring unity of action among Jews, to make them realize agreements rather than differences. It is time that representatives of all Jewish factions got together for this common purpose. We have altogether too many offshoots of Judaism which eventually get off. We must have in-shoots, such as lead in and keep in.—Rabbi Montague N. A. Cohn.

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THE REAL CAUSE

From a Jewish Point of View.
By OSCAR S. CAPLAN.

There can be no better nor more opportune time than now, when practically two-thirds of the whole universe is engaged in the bloodiest, most barbarous war the world has ever known, to dwell upon the terribly contaminating and destructive influences of race prejudice.

If we only stop to analyze the cause of this horrible war, to what can we lay it but to the fact that each and every warring nation is prompted by selfish ambition, vanity and an exaggeration of its superiority, and power, all of which has spread to this appalling conflagration from the spark of one thing alone—Race Prejudice.

We often hear it said that the world today is in an advanced state of civilization; that in the last half century we have made rapid strides in science, invention and discovery, more so than ever before. The fact that we are now able to fly through the air, to travel beneath the seas, to flash messages from ocean to ocean, proves that we have attained a high degree of civilization; and yet, in spite of these truths, we are compelled to admit that, with all our culture, our scientific accomplishments, religion and various systems of education, these things are all powerless to avert this disastrous war, and, instead of our benefiting, as we should, by invention and discovery, it is being developed into the manufacturing of every sort of instrument for the wholesale annihilation of human beings, who are the accursed victims of the deadliest of all evils—Race Prejudice.

Can we ever hope for permanent peace when we hear the cry of every country—"Victory shall be ours, for we are the nation!" Can we ever hope for peace when we see the earth a hot-bed of bitter hatred, cancerous envy and antagonism of one people for the other? Can we ever hope to hear the harmonious echoes of Love and Peace when every country is battling, not for the common good, but for self-glorification?

Patriotism in its true sense does not mean the destruction of our fellow-men. It does not mean the self-glorification, remorseless, domineering tendencies and the use of our mechanical inventions for the purpose of crushing another race because it is another race. What it does mean is the united desire and effort of every countryman to combine all his genius, wealth and power for the purpose of fostering the uplift of mankind in general, all over the universe, not of any one race of people, but of every race.

But why has race prejudice reached such a dominating stage against the Jew? We can only sum the answer in the following: To a great extent the Jew is an unknown quantity. Centuries of misrepresentation have had the effect of giving the world a false picture of the Jew. Add to this the drawing of the Jew within himself, it is but natural that mankind should have conceived the Jew as a "peculiar people," different and secluded from all other human beings.

The Jew has never been understood. Even writers like Renan, Anatole, Leroy and Beaulieu, who by no means could be charged with harboring anti-Semitic feelings, were unjust in their estimation of the Jewish character and characteristics. The viewpoint of Jewish incapacities and infidelities, as they saw it, can only be traced back to a large degree to the influence of the Church, which sought to build its fabric upon the ruins of the Jewish sanctuary. The early Church fathers, from Paul or Saul of Tarsus, as he was known, began to draw a picture of the Jew none too flattering, and what they left undone the middle ages, with the attending terrible persecutions, completed. It is, therefore, superlatively difficult to eradicate an opinion formed during a period of high two thousand years.

Happily, in the past several hundred years a portion of the world's population has begun to regard the Jew in quite a different light. In some measure this is the result of the Jews themselves to tell the world the real story of the Jew. Mendelssohn's labors, and after him a band of notable Jewish scholars in Germany have succeeded in showing that the Jew is not the money-grabber, the parasite, he is painted to be. Graetz's "History of the Jews" has, too, had a wonderful influence in dispelling the erroneous ideas formed of Jews, and only recently, a Jewish scholar in co-operation with a Christian philosopher, Dr. Hereford, of Oxford University, England, in his epoch-making book on "The Pharisees," drove home the fact that the Christian attitude which led to the formations of omnifarious notions prejudicial to the Jew was based upon a fallacy. Prejudice is the strongest foe to overcome. What is the remedy? The Jew must become more widely known; he must cease from withdrawing into some hole and corner. He must come out into daylight. The Jew has many virtues; the world should be acquainted with them and learn to value the Jew for his contributions to civilization and true culture. The Jew must demonstrate that his faith did not cease to be a factor with the founding of the Christian Church. If anything, Judaism still has a message for mankind today, even in this twentieth century of so-called enlightenment.

First among all idealists of all nations of all times, stand the Hebrew Prophets who breathed forth such doctrines for the welfare of humanity, as have inspired all successors to yearn and strive for similar ends. The greatest fighter for human rights in the nineteenth century was Heinrich Heine; the greatest social leaders of modern times for the liberation of the oppressed and equalization of all mankind were German Jews; and the great democrats of other countries were likewise energetic Jews, who were willing to sacrifice all the material pleasures of life for the sake of their higher aspirations.

Spinoza, the great Jewish philosopher, was in a position to easily obtain a pension for life insuring him against the horrors of poverty. But he refused this pension, because, in order to get it, he would have to dedicate his next work to the King of France. He did not like the King of France, nor any other king, and would not sell his principle for a pension. He died of the horrors of poverty. He was, as the rest of the Jewish heroes, a Jewish idealist.

The threadbare and unfounded charge that Jews are interested in their own welfare, and neglect their interest for the countries and nations, as open their portals to them, is both foolish and fallacious. The Jews, in spite of the barbarous prejudice against them, have conclusively shown that their spirit of patriotism is even more reliable and noble than that of their more arrogant neighbors. The present human slaughterhouse is an irrefutable proof of the same. It is easy enough to defend a land that nourishes you and maintains you, but to be faithful to a land and sovereign that has spurned and massacred you, needs the sublime, unheeding and pardoning spirit of the Jew. As this, all the calamitous and indecent charges recorded against the Jew can easily be reduced ad absurdum.

Until we can banish the thought that any one nation of people is superior to any other, is less sinful and is more human; until we can snuff out crooked and misleading politics, money madness, selfish motives, domineering instincts, creed and religious prejudice and race egotism, and other kindred corroding influences from the hearts of men, who claim and place race prejudice as a reason for all injustices and iniquities, we can never hope to achieve the proper proportion of contentment and happiness, prosperity and success that comes with the establishment of truth, justice, virtue and charity—all directed toward one goal—the common good of all mankind everywhere.—American Leader.

The Background of a Mistake.

In the motley of impressions left upon the Boston public by the People's Relief convention, a feeling of disappointment stands out. The crude, tactless slur Congressman Meyer London passed upon the Jewish past still rankles in the hearts of the masses that came to the demonstration at Symphony Hall. Congressman London is a proud Yiddishist, but not a proud Jew. He betrayed a lazy thoughtlessness when he urged his audience to "never mind" their past and their future. He forgot, or he never knew, that the past is the capital upon which a people draws credit in the present for its continued life. The heart pang that the whole audience so visibly suffered during his speech was proof of the sound national instinct of the Jewish masses. They resented the notion that they can tear themselves away from the vital circuit of Jewish history.

To be sure, Congressman London's intention was better than his act. Yet it is clear that the duelism between his intention and his act sprang from a failure of understanding that the Jewish attachment to history arises from the Jewish national sense. For only nations give rise to histories and make the past pulse in the present. What constitutes a man's nationality is a heart-stretching and mind-stretching toward the achievements and trials of generations which though gone by are yet alive through fellowship with him in a common purpose.

It is this spiritual possession that Congressman London was trying to rob his audience of, and they stood up in defense of a property which is greater and dearer than the material property he is in the habit of attacking. The people came to Symphony Hall because of a feeling not so much for as with the suffering Jews in the war zones. They were determined not to let the European Jews perish because that perishing would carry away parts of themselves. Their deep concern in the welfare of European Jewry comes directly from a community of thought and feeling in the Jewish past and in the Jewish hope. They are ready to lend a hand because, every moment of their lives, they borrow heart and mind from the vital circuit of Jewish experience and aspiration throughout history.—Jewish Advocate.

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"RUBE" BERNSTEIN.

"Rube" Bernstein is the captain of the New York University football team. This in itself isn't a very startling statement, but the accompanying facts go to show what a Jew, a real, out and out Jew, can accomplish against all odds and contrary to all predictions.

New York University has never been classed by those who know as an especially fertile field in which the Jewish young man may achieve honors and honorable positions in student activities. To be sure the Violet institution is not any worse than any of the numerous schools and colleges in this country which are distinctly "fraternity" run places, but on the other hand the Jew at New York University has never achieved anything particular along these lines. Yet Rube Bernstein was elected captain of the 1916 team by a group of his fellow players, of which more than a fair proportion were members of these Gentile organizations which had controlled offices at the Heights. His election was a distinct compliment to the man himself, and to his religion, and was a complete vindication of the New York University along prejudicial lines.

"Bernie," as he is affectionately called by the Heights students, is one of the most popular men on the campus, and is known for his absolute, squareness and fearlessness and devotion to what he considers to be right. Besides, this "Rube" is a natural born leader, as his record in high school and elementary school signifies. He always has a cheery smile and a good word for the highest and the lowest, isn't the least bit conceited over his unusual success, and commands the confidence and respect of all those who come in contact with him. For these reasons the Violet cast aside the debasing influences which had bound it hand and foot, and revealing itself in its true form, elected Bernstein leader of the eleven.

To illustrate by actual occurrences the exact type of man "Bernie" is one needs only to take the incident which took place the day of his first game as captain. The contest was scheduled for October 7, on which date Yom Kippur fell. Without the slightest hesitation, after an attempt to postpone the game had failed, "Rube" announced to the coaches that he would not lead the team into its initial battle, and furthermore his action exerted such an influence over the other Jewish men on the eleven that out of respect for their captain and following his lead they too refused to play. This might have meant the forfeiture of a much coveted position on the team to them, and to "Bernie" it meant that his team would have to enter the first game, so important in forming the morale of a college football eleven, without him to lead. Yet "Bernie" resolutely said: "I would rather give up the captaincy than play on Yom Kippur." His action, which showed the strongest adherence to his principle, was applauded by the college and the admiration of the students for "Rube" was doubled.

"Rube" Bernstein, furthermore, has not had the advantages which most men who go to higher educational institutions possess. His financial position has always been of the most meager kind, as testified by the fact that he has had to work every day of his life since his tenth year to support himself and to aid his family. At present "Rube" is doing more than his share toward putting a younger brother through college. Bernstein is twenty-two years of age, having been born in New York City on

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July 24, 1894. He entered the New Brighton, Staten Island, public school at the age of five and graduated at twelve and a half. At ten years of age he entered the employ of the Western Union Telegraph Company as a messenger boy, and at thirteen he became telegraph operator for the Staten Island Rapid Transit, a subsidiary of the Baltimore and Ohio Railroad. At this stage of his life, due to economic pressure, "Rube" had to abandon school for two years and work during the daytime. At sixteen, however, he secured a responsible position as assistant dispatcher, and worked from midnight until eight in the morning. This change enabled him to resume his educational pursuits and he entered Curtis High School. This meant school all day and work all night for "Rube," but a little thing like no sleep failed to stop him in his purpose.

His record at Public School 17, his elementary school, where he played on the baseball and basketball teams and held the all-round championship of Richmond Borough for six years, was by far surpassed by his work at Curtis. Bernstein is considered to be the "biggest" man who ever graduated from the Staten Island High School, and is now president of the alumni association of that place. A brief history of his high school career will suffice to give an idea of his achievements. "Rube" played on the basketball team for one year, on the eleven for four (and captained the gridiron warriors for three of the four), played on the lacross team for three years (and was captain in his senior year), was a member of the soccer and track teams, creating a new novice discus record in 1912 when he won the P. S. A. L. discus championship. He also was on the gym team and the wrestling squad, and to crown all his athletic achievements won the Curtis High all-round championship. Bernstein was not merely an athlete, but he won the honor banner for all-round work, including scholarship. This branch of his achievements was so high that he was awarded the Blaufe's Scholarship for college.

But again finances stepped in the path and he was forced to abstain from accepting the honor, which involved a college education, and four years of little money. Political Bernstein was a great success, having been elected president of his class and of the entire school, as head of the students' organization. Furthermore, he was somewhat of a public speaker and was on the school debating council.

In December, 1913, "Bernie" entered the Railway Mail Service of the United States Postoffice, and he is still in their employ. Things cleared up sufficiently in 1914 to allow his entering the New York University Law School, and here again he has made an enviable scholarship record, despite the fact that every night is occupied in strenuous labor for the Post-office Department. "Rube" is now captain of the football team of the university, president of his class, and a member of the Athletic Association Executive Committee. He is also a member of the Zeta Beta Tau fraternity and is active in social service work.

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CHILDREN'S PAGE

BROTHER AGAINST BROTHER.

Dear Children:

We have seen how the great Creator, blessed be He, spread out before our enchanted gaze the beautiful panorama of the world, filling with happiness for Mankind every niche and corner of it. We have seen how Man was crowned King of all creation and everything was placed under his control, with one little condition attached to it all, and that was, providing he could control himself. We have seen how miserably he failed—one little commandment was given to him—every fruit, tempting and delicious, he could eat—one act of self-denial was expected of him—to deny himself the taste of one fruit, which his loving Father in his infinite wisdom knew was not good for him, knew would not conduce to his future happiness. In a state of innocence he was, in a state of innocence the Holy One, blessed be He, wished him to remain. Good only should he know; good and evil he should not know. Alas! What do we see? The panorama of sin spread before our horrified gaze! First, the jealousy of a serpent; next, the weakness of a woman and the disobedience and ingratitude of man, and, finally, the terrible culmination of the great tragedy which had its origin in the loss of self-control and its ending, we do not yet see, for the hand of brother was raised against brother, and for thousands of years that bloody hand was not put down.

"Behold," said the Lord, "the man is become as one of us." "One on earth," says Rashi, "as I am one in Heaven; one in the entire creation, to know good and evil, no other living creature has that knowledge but himself, and now, lest he put forth his hand and take also of the tree of life and eat and live forever, and living forever he may cause the creatures that will follow him to err and worship him as their Creator. Therefore, he sent him forth from the Garden of Eden and placed at the east of the garden the Cherubim, which were angels of destruction," says Rashi, "and the sword which revolveth, whose flaming blade would strike terror in his heart so that he would not dare to approach the Garden of Eden." His paradise was lost, but he could create his own paradise, the happiness of family life. And such it seemed to Adam and Eve. Jubilantly she cried out when she bore Cain: "I am an associate of the Lord in creation."

In telling us of the birth of Cain and Abel the Torah says, "es Cain, es Achiv (his brother), es Abel." "Three times 'es' says Rashi, in accordance with the Medrash, "to tell us that one twin sister was born with Cain and two twin sisters with Abel." "And Abel was a keeper of sheep," because the earth was cursed, therefore Abel kept aloof from its labor. And Cain brought of the fruit of the ground, from the worst he had; but Abel brought of the firstlings of his "Vaishang," a fire descended from

flock and of the fattest thereof. Heaven and licked up his offering. Cain's mean offering met with no Divine recognition. Cain was very much displeased, his countenance fell. If you improve your ways, said the Lord, your sin will be forgiven; if not, sin lies at the door, at the door of your grave sin is lying in wait for you. "And unto thee is its desire—the desire of sin—of the evil imagination is to cause thee to stumble, but thou canst rule over it." If you desire, you can overmaster it. And Cain talked with Abel, his brother; he quarreled with him violently and looked for a pretext to kill him. And when he did kill him, the Lord said unto Cain: "Where is Abel, thy brother?" He asked him in a gentle manner to induce him to repent and say, "I slew him and sinned against Thee." "I know not," said Cain, thinking he could deceive the Supreme Being. "D'mai Achicha," literally, "the bloods of thy brother." His blood and the blood of the descendants that might have been born to him. Another explanation is that Cain did not know whence Abel's soul would flee from his body, he therefore cut him in many places. "And now," said the Lord, "be cursed more than the ground, which was already cursed on account of its sin, and now it continued to sin to receive thy brother's blood from thy hand, and, therefore, I will curse her still more that it yield not its strength. A fugitive and a vagabond shalt thou be upon the earth. Thou art not permitted to dwell in one place." "Is my sin greater than Thou canst bear?" cried Cain, "Thou, who canst bear and dost support heaven and earth, canst Thou not bear my sin?" "Therefore," said the Lord, "whosoever slayeth Cain, vengeance shall be taken on him seven-fold, 'Shivathayim,' at the end of seven generations will I be avenged on Cain. At that time Lemach, one of his great-grandchildren, will arise and slay him." And the Lord set a sign unto Cain, upon his forehead he engraved a letter of his name, and Cain went out from the presence of the Lord with humility, as one who sought to deceive his Maker and was foiled in the attempt, and wherever he went the earth trembled beneath his feet and every one said keep away from him, this is the one who murdered his brother. But he repented his act and the Lord pitied him and permitted him to build a city where he was allowed to dwell.

בן אהרן

CONUNDRUMS.

Why didn't the dog want to go into the ark? Because he had a bark of his own.

What was it that was only four weeks old when Adam was a boy and not five weeks old when he was a man? The moon.

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PILLARS OF THE CABALLA.

(Copyrighted, by E. A. H. Endres.) This is to be an article on Abraham Sason, who flourished in Venice and became renowned in his day among Europe's Jews for his clever contributions to the Caballa. Of course, there's a motive for this article. As this motive is german to the inky task in hand, let us consider it first.

It is apparent and generally conceded that the condition of orthodox Judaism in America is a drift toward a more and more abject submission to the ordinances of materialism. This drift, or movement, has been made by steps so gradual and impalpable as to elude observation up to a few years ago. The rather practical question that confronts us Jews is therefore this: Have we any service that it belongs to us individually to render toward arresting the tendency, which if carried beyond a certain point will mean the corruption and disruption of orthodoxy?

Why do I burn the midnight oil over the peculiarly unsatisfactory task of writing on the caballa? To help stop the retrograde materialism among American dollar-delirious Jews. A large task, surely! And yet there is no quality in Judaism that is not first the quality of the individual Jew. This is the point at which initial responsibility attaches. Valid possession of whatever kind is clearly labeled with signs of obligation.

He who has the ability and feels impelled to conscientiously perform his small share in replacing existing sensuousness by a spiritualized tone of character throughout the entire ranks of Israel will gain in personal stature. We even up to the level and widen out to the range of the things that we endeavor after. Selfishness stunts our growth. The pursuit of near-ends abbreviates us in height and the pursuit of small-ends contracts us in girth.

But let us return to our sapient Sason and the times he lived in. The position occupied by the cabalist of the Middle Ages as public teacher was one of solemn seriousness, and it is doubtful whether all of them adequately estimated the weight of that influence, either as means of giving larger content to Jewish thought or of contracting it. Sason undeniably widened the horizon of Jewish thought and was fully aware of it.

A leading aspect of Sason's day is this: As we find it represented in the First Book of Samuel, the Lord's thought in regard to His people was that the Church and the State are properly one, and, as the narrative goes on to show a divorce between the two was brought about by Israel's ungodliness who preferred to be under secular rather than under religious administration. To all intents and purposes Italy's Ghetto dwellers, with their Thora, their Talmud and their Caballa, were a people whose real authority was a heavenly and not an earthly one. There you have the motive of the Curia's jealous hatred for the Jews!

This bigotry and hatred for things Jewish permeated Italy throughout Sason's entire life. This you are to understand was in the early part of the seventeenth century; evidently the boasted revival of letters and arts in the fifteenth had contributed nothing in the way of humanity to Christendom. To the Jew prejudice sternly barred the way to any of life's commercial or political prizes. Superior ability, if Jewish, could rarely hope for reward in those dark days. A Fallin (the Jewish captain of industry who made the Hamburg-America steamship line great) would have been forced to toil in obscurity. A Bleichroeder (the Jewish genius among German bankers) would probably have been permitted to fritter away his time in a small Ghetto pawnshop. And a Rathenau (the Jewish head of the magnificent "Electricitats" Gesellschaft) would have been compelled to earn a living as the Ghetto watchmaker. No wonder Italy stagnated!

How much Abraham Sason got out of life is not recorded. We are only told how much he put into life. The Caballa is not the roll call of the beneficiaries, but the benefactors; of those who bore in their souls some sentiment, some principle, some truth, some of the essence of the eternal and who by their words or books or deeds got that sentiment, truth or touch of the eternal out into the air where man could see it, feel it, absorb it. Sason was truly a pillar of the Caballa! Such as he pondered long, diligently and reverently on the anguish and the suffering of the Jews. This period for sorrowing Israel was pre-eminently one for introspection. A period during which Caballists did ineffable service in bringing up from the depths of the infinite the priceless treasures which cheered and aided a suffering brother enabling him to bravely cling to the faith of his fathers. Surely such as Abraham Sason do a worthy work, leave a mighty impulse and add much to the world's assets!

Sason lived too soon. A century later his scholarship would have made him a professor of logic or metaphysics, and there would have been that prize of a thousand crowns on the problem of gravity to compete for. Or a German duke might have chosen Sason instead of a twelve-fingered Bilfinger for his privy councillor. In those days a Jewish genius compelled to earn his bitter bread had little choice in taking his brains to market. He could choose one of two things, become a rabbi or write abstract studies, Scripture or mysticism. Sason chose mysticism and Scripture.

About the time that Francis Bacon first took his seat in Parliament Sason patiently toiled over his commentary on

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Daniel "Kol Mebasser," as learned a work as Bacon's renowned "De Sapientia Veterum." In 1609 Sason's "Apperyon Shelomoh" appeared. This collection of essays on Caballa would have delighted a Luria himself. But undoubtedly "Kol Sason," a clever book on the arrival of the Messiah, was this inspired man's best effort. The Messiah was then a very large question to the Jews and weighed heavily upon a great many minds. Sason attempted to answer the pathetic query which often arises in our hearts as to why it is that if there be a celestial world encompassing and even pervading this earthly one, why it is that it is not allowed in greater definiteness and fullness to break in upon our every-day experience and give us satisfied tokens and stimulating evidences of its actual and practical existence.

This Cabalist is still, after centuries have elapsed, an influence for truth and learning and noble aspirations. Through the instrumentality of devout Jews who ponder his writings the spirit of Sason lives on. He spent himself for our enrichment.

The Jewish Governors.
Two Jewish Governors were elected on November 7. One of them will be Utah's chief executive, although that State has been dominated by the Mormons up to the present time, and another will be Governor of Idaho, which has a large Mormon population. Each was fought by the Mormons; in both States there was a sharp division between the Church of the Latter Day Saints and the "Gentiles," who include all non-Mormons.

There have been other Jewish Governors, but the News does not recall that heretofore there have been two at one time. Governor-elect Bamberger, of Utah, smashed a powerful precedent in that State, where no man has ever before been elected Governor who was opposed by the Mormons.

There is no great Jewish population in Utah or Idaho. This is very significant, because, as the Dayton News says, "it shows, as nothing else could, the freedom from race or religious prejudice that exists in this country." Had there been prejudice against these Jews neither could have been elected, since the Jews are in a very small minority in both States.

With a Jew upon the bench of the United States Supreme Court who is the first man of his race and religion there; with two Jewish Governors; with a Jew representing this nation in an old-world court, with uncommon distinction at that, it is evident that political prejudice against the Jew is well-nigh negligible. This is as it should be. Religious prejudice did a great deal of harm in this country in the dawn of our government, but broad religious liberty is now firmly and forever established. When we contemplate the prodigal extravagance and waste in our government, amounting, it

is said, to \$75,000,000 the year, we wish that those in authority might have that spirit of economy and that sense of value which is generally regarded as a marked characteristic of the Jew. *Greenville (S. C.) News.*

Y. M. H. A. of Washington Heights.
A very enthusiastic meeting was held November 23 at Jumel Building, 2050 Amsterdam avenue. Addresses were delivered by Louis Brenner, field secretary of the National Council of Y. M. H. and Kindred Associations; Charles Kromer, secretary of the Metropolitan League of Y. M. H. A.'s; I. L. Brill, editor *Jewish Daily News*, and Abraham Goodman, Assemblyman of the Eighth Assembly District. Additional pledges, amounting to several hundred dollars, were made for the building fund.

The next meeting will be held Thursday, December 7, at Jumel Building, 8.30 o'clock. Permanent officers will be elected and a site for temporary headquarters will be chosen.

Mr. Ely Rosenberg, 346 Broadway, is the secretary.

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 therefor to the subscribers at their attorneys' office, Dittenhofer, 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. HAKRIS, Executors.
DITTENHOFFER, FISHEL & KNOX, Attorneys for Executors, 32 Broadway, Borough of Manhattan, 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 their attorneys, Hollander & Bernheimer, No. 44 Wall Street, Borough of Manhattan, in the City of New York, on or before the 16th day of March, next.

JOHN TROUNSTINE, LOUIS A. LEHMAIER, JAMES M. LEHMAIER, Executors.
HOLLANDER & BERNHEIMER, Attorneys for Executors, 44 Wall Street, Manhattan, 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.

EHRENREICH, MOSES.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against...

HANNAH EHRENREICH, JACOB LEWEN-GOOD, ARTHUR HAAS, EDWIN M. EHRENREICH, Executors.

ADAM WIENER, Attorney for Executors, 51 Chambers Street, Borough of Manhattan, New York City.

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BERTHOLD HOCHSCHILD, Administrator.

BLUMENTHAL, LEVY, Attorney, at the office of his attorney, Blumenthal & Levy, No. 233 Broadway, in the City of New York, on or before the 21st day of March next.

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ROSE & PASKUS, Attorneys for Executors, 127 Broadway, Borough of Manhattan, New York City.

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PHILIP WOLINSKY, Attorney for Executors, 239 Broadway, Borough of Manhattan, New York City.

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EMANUEL JACOBUS, Attorney for Administrator, c. t. a., 74 Broadway, Borough of Manhattan, New York City.

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MYEIS & GOLDSMITH, Attorneys for Administrator, 100 Broadway, New York City.

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OSCAR LOWENSTEIN, Attorney for Executors, 31 Liberty Street, Borough of Manhattan, New York City.

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LESSLER, ROSA.—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...

MORRIS FEINBERG, EMANUEL HOLLANDER, Executors.

BERTRAM N. MANNE, Attorney for Executors, 44 Court Street, Borough of Brooklyn, New York City.

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BERTRAM N. MANNE, Attorney for Executors, 44 Court Street, Borough of Brooklyn, New York City.

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CLAIR KERN, HENRY KERN, Executors.

FLEISCHMAN & FOX, Attorneys for Executors, 32 Liberty Street, City of New York, Borough of Manhattan.

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FEINER & MAASS, Attorneys for Administrator, 400 Broadway, New York City.

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