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AN UNHAPPY HEBREW

By ANNA GOLDINA ABELSON



There was only one little thing that kept the Wernecks from stepping over the boundary of their religion into the more prosperous and popular faith, Christianity; and that one little check was the fact that quite a number of millionaires in this country, who were all so much wealthier and more prominent than the Wernecks, stood with the most provoking loyalty by their despised and lowly belief, Judaism. Mrs. Werneck, in her refined, stupid way, could not make out these Hebrew magnates. What was there to hold such great people in the synagogue, when with one bold step they could leap into so much Christian glory? "It is their duty to give us a more daring example," that meek lady would remark bitterly to her household.

The little Wernecks were born with the doom of Judaism on their heads. As soon as their little mouths could learn to stutter, they would ask, "Mamma, why are we Jews?"

What could poor mother Werneck do, but stammer back that brave little boys and girls must bear bravely their misfortune, and try, if nothing better, to be as unlike other Jews as they could be. That was an easy matter, indeed. The Wernecks were very unlike all other Jews. They were spared the wit and intellect so common among the Jewish children, so much so, that their teachers, on learning that they were Hebrews, could not account for their dullness. Mamma Werneck, seeing the rich beauty of the common Jewish children beside her own daughter's plain, square countenance, was comforted by the fact that her Adelaide did not look a bit Jewish.

She fled with them to the outskirts of the town, where there was not the ghost of a fear of knocking against a Jew, so as to develop in their darling minds the Christian ways of life. Mother Werneck did more. When Madam Shadly, a dancer of high class, opened up a dancing parlor in the most exclusive and death-still section of the city, and advertised that only high class Christian pupils were sought, Mrs. Werneck deliberately sent her own children there.

"Mother," Adelaide, the oldest girl would say, "I feel so uncomfortable there when they sneer at the Jews; try as I will, I just have to blush."

"Oh, they don't mean you, Adelaide," Mrs. Werneck would reassure

her. "Your very going to that school will make them think that we are Gentiles. Besides, I want you to move among the very best people, no matter what price we pay."

"You foolish kitten," the very practical mother would answer. "Don't you know that their being Jews means that they are not of the best?"

"Yes, but I am ever seeking something nicer," the intrepid Mrs. Werneck would then say. To the family's mortification, the lessons at Madam Shadly had to be

gan to complain that their Christian friends would have none of them.

"Dear me, then after all my trouble, you will have to take up with Jewish children," Mrs. Werneck cried, in despair. "And they are such a common lot, too, I don't see how we're going to pick anything decent from among them."

A real tyrant is at heart a slave, and only a slave can become a tyrant. All the mortification that the Werneck children had experienced at the hands of their Gentile associates, they now in return visited upon the heads of the Jewish children they knew. Mercury, the most promising son of the Wernecks, who had his classic name given him by his mamma instead of Michael, with which his grandfather had endowed him, was a veritable Haugan to his Jewish classmates. "I'll pinch that Marcus wess on the head," he would say. "I want to knock some of his foxiness out of him. Why, that fellow gets 'excellent' on all his papers. He must be a fraud, don't you think so, mother?"

"There is nothing bad. I would not believe about those Jewish boys," Mrs. Werneck would answer. "John Walsh just cut me on the street today," Mr. Werneck remarked at dinner, one evening.

Mrs. Werneck laid down her spoon and wondered, "Dear me," she at last ejaculated, "what could we have done to displease him so?"

"Well, I haven't sent him a bottle in a month," Mr. Werneck confessed.

"Why Ru (his wife scorned to say Rubin) why, what made you so mean and stingy, Ru?"

Ru forgot himself and flung out his hands in the despised Hebrew way. "Really, Lucy," he pleaded, "it is difficult for you to understand business. John Walsh and his family have been drinking up my store these many years. It's a bottle of Madeira for his wife's birthday, a keg of champagne on their wedding anniversary, claret when he has a cold, port for his rheumatism, a case of beer when they have company—"

"Oh, you mean, stingy Jew!" Mrs. Werneck cried out, disgusted. "Such a small price for the friendship of an aristocratic Christian! Really, Ru, I am ashamed of you."

Ru swallowed her words with his coffee and then grunted. "It's too high a price for me, Lucy; as I said, they could drink me up in a very short time."

"Drink you up, you ungrateful

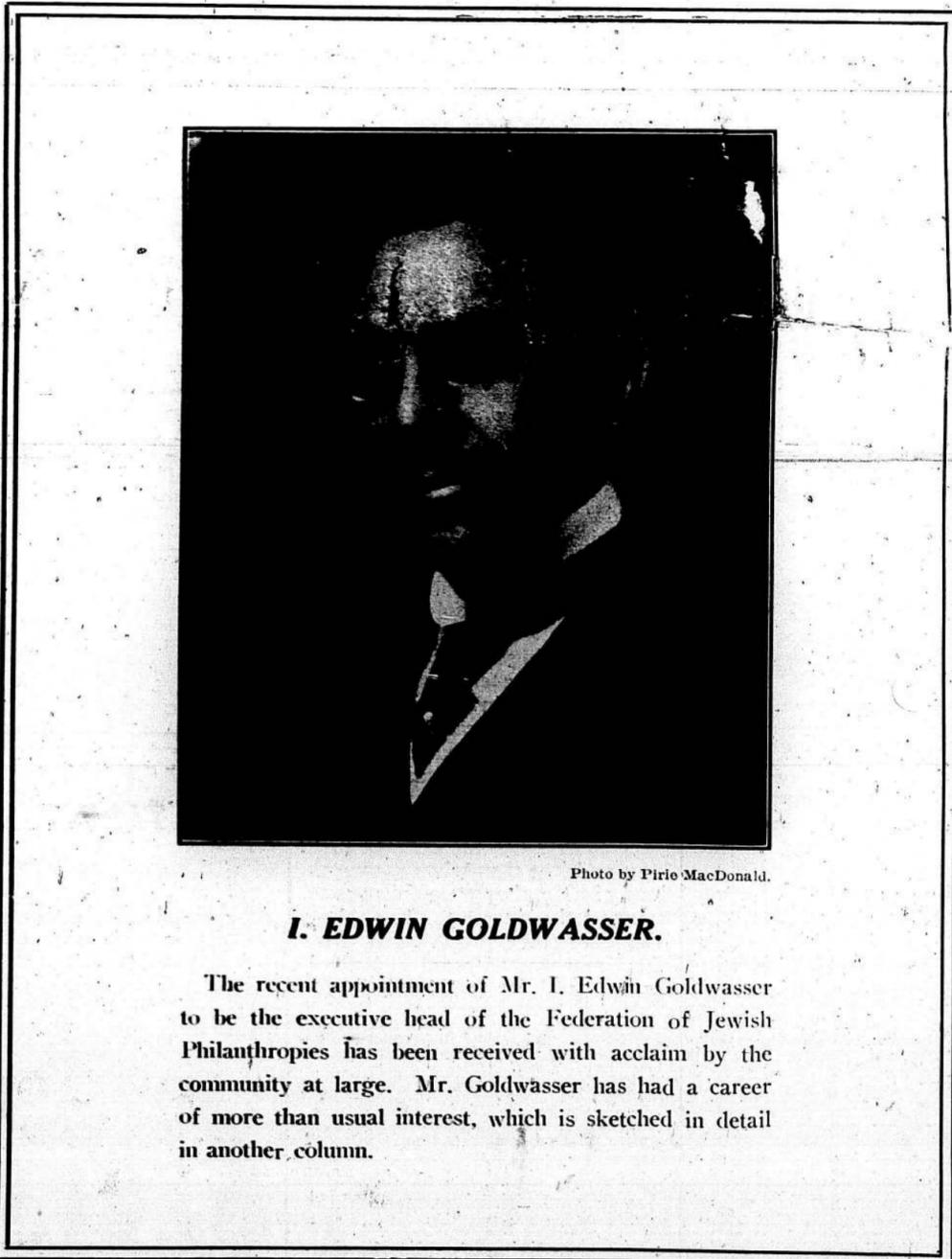


Photo by Pirio MacDonald.

I. EDWIN GOLDWASSER.

The recent appointment of Mr. I. Edwin Goldwasser to be the executive head of the Federation of Jewish Philanthropies has been received with acclaim by the community at large. Mr. Goldwasser has had a career of more than usual interest, which is sketched in detail in another column.

"But are there no best people among the Jews?" Adelaide would ask, wonderingly.

Adelaide would then ask, "But we are Jews, aren't we? And yet we are nice."

given up. The reason was whispered at the table so that even the servant's couldn't hear. Then the children be-

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man," she rejoined, "you don't deserve the friendship of such nice people. Now just see the lovely gift Mr. Wallace sent our Minerva for Christmas. Really, I don't know why our Christian friends are so nice to us."

The husband watched her out of the corners of his shrewd, little eyes. "Lucy," he said, his whimsical smile playing on his lips, "where is the sense of footing yourself forever? Don't you know that Minerva's little ring is worth two dollars and that our Christmas gift to the Wallaces was a Russel painting for which I paid four hundred dollars?"

As nature would have it, Mercury Werneck grew, that is, in the legs. He was so tall that his mother wondered more than ever why he had ever been born a Jew. However, in spite of that, she was sure that he must be a great man. Mercury became an authority in the family in everything, and more than in anything, in the things he knew least, in philosophy and religion.

"You see, dad," he would splutter out, "the Jews have to be damned, they don't know how to suffer." "Are you sure of that?" father Werneck would ask, scratching his head in bewilderment, for somewhere he had once heard that the Jews are the greatest sufferers.

"Of course, I am," Mercury would answer, with the certainty of ignorance, "they are a people devoid of poetry, else why did they reject the Trinity?"

One morning at breakfast, the family were discussing a scandal very prominent in the press that day, of two ministers of different denominations who had eloped with each other's wives, leaving unsheltered two households of crying children and two frantic pastors.

"Well," said Mr. Mercury, the philosopher, to his father, who had just remarked that such affairs were rather rare among the Jewish clergy, "but you see, we also have no saints among our Rabbis such as they have among their ministers."

"What do you mean by saints?" demanded Mr. Werneck, "is not a saint a man who lives a pure and upright life?"

Mercury laughed. "Of course not, dad, such a man is only a prosaic and commonplace man. By a saint, I mean one who goes down to lose himself among the low and sinful, as Saint Andrews—"

"But their saints seem to have been just plain, common sinners themselves," Mr. Werneck put in.

"Ah, dad, you do not understand; there's too much of the Jew in you, too. There is a certain mysteriousness, a certain holiness about the Christian saints and divines that—"

"Ah, there you are right, Mercury, dear," Mrs. Werneck interrupted her son only to champion him. "I have felt that very same sensation when in the presence of a preacher of Christ. There is a certain awe, something fearful, occult and inexplicable about them; I have felt it in the quiet of their churches, not a sound, not a whisper during services, you would think it a dead congregation; such a sacredness as one feels on a cemetery, a sort of refined holy stillness that makes you afraid; a holiness as you would expect in a tomb, so unlike the liveliness in our own temples."

Besides philosophy and religion, Mercury was an advocate of love. He had a mustache, a university degree, a great deal of vanity, more than enough of stupidity, some

money, and now, all that he wanted was a wife. Mrs. Werneck decided that no mistake should be committed more than once; if her son had to be born a Jew, he should at least marry a Christian lady. And Mercury began paying court to a fine Gentile maiden, who was too broad-minded and sensible, too refined and simple to exclude Jews from her society. His mamma assisted him in his attentions by sending very costly gifts to the girl and her family, and papa sent his best cordials, cognacs and cocktails. All went well until Mercury proposed. That spoiled everything. Jessie McKenna measured him up from his fancy boots to his narrow head and rejected him. "I mean to marry only a Christian," she told him, "unless," and a mischievous smile danced in her eyes, "unless I find such a Jew as cannot be found among the Christians."

Mercury rained his sorrows into his mother's lap. "I know that it is not your fault or dad's," he blubbered, "only I would have been so much happier if I were not born a Jew."

In time Mr. Mercury Werneck found a Jewish young lady, who, his mother thought was almost worthy to become his wife. Mercury turned to her, and then his dear mamma discovered that there were some virtues in the Jews, too. For instance, it was cheaper to court a Jewess. One didn't have to go out of one's way to make a grand impression. Bouquets picked in the back yard made cheap yet aristocratic gifts. Mrs. Werneck, strong in the knowledge of her wealth, could afford to send cheap gifts—to Jews. There was a doll in the attic that Minerva had never played with; it was sent to Ida Rosen's sister. Adelaide was given an unbecoming boudoir cap by some friend of hers, it was sent to Miss Rosen.

"She's a lovely little creature," Mrs. Werneck told her son, "and when you are married, you can drop her family."

Like an earthquake came Miss Rosen's refusal to become a Werneck. "If I marry a man, he must be a good Jew," she told Mercury. "But am I not a Jew?" he ventured, not quite convinced that it was possible for a Jewess to refuse him.

Miss Rosen answered, "You are a man without religion, without character, devoid of intellect and ideals. You have only one thing—money. But I am not for sale."

That very night Mercury Werneck unburdened his heart of its spite to the Jewish world.

He wrote to the Chief Rabbi, "Can you expect me, an idealist, to remain a Jew? Judaism is too convincing to be a real religion. Religion should have something unbelievable in it. There is no mysteriousness, no unearthly holiness in Judaism, that is why it does not appeal to me. Is the Old Testament as good as the New? I doubt it, though I never read either. The Jewish people are too alive to be polished and polite. Have your prophets ever had the courage to go down and lose themselves among the sinners? No, they were vain enough to expect the sinners to rise to them. Was there ever a prophet among you whom any woman cared to bathe in her tears and dry with her hair? No, they were not worthy of such delicate attention; besides, your Hebrew prophets, with their strict rules, might have thought such a deed rather unbecoming. That is because they were not holy enough. There never was a Jewish saint because a Jew is afraid of sin, afraid of a bit of drink, even afraid of daring the devil. Plainly, there is no poetry nor divine abandon in them. Your Rabbis are brilliant and eloquent, therefore, they cannot be scholars or saints. I have never gone to a temple because the officers thereof always expect a fellow to join it and pay dues. Is there any

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spirituality in that? I think that a Rabbi, in order to qualify for a saintly leader, should be able to live on wormwood or fast altogether. Aren't the Jews sordid and mean, and don't they get the best of a fellow all the time? As to your women, I just hate them, they are the ugliest, proudest, coldest, hardest creatures; no wonder then that people do not care to flirt with them. You can see from this, dear sir, how impossible it is for me to remain a Jew."

The Rabbi read the epistle, smiled and answered, "My dear young man, there is nothing in Judaism to match or appeal to an incoherent and muddy (Continued on page 15)

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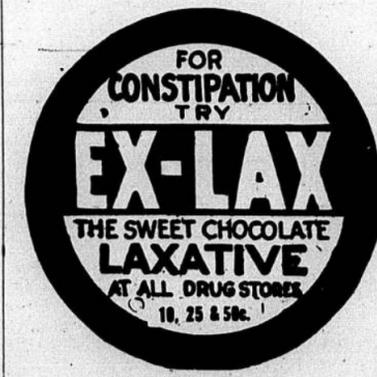
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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Death of A. H. Jessel, K.C.—Banquet to Israel Zangwill—Another Sunday-Closing Campaign—Officials of London Hebrew Religious Classes Advocate Closer Union of Kindred Bodies—Interesting Jewish Tribunal Cases—Russian Jew as Colonial Subject—Two London Yiddish Newspapers Implicated in Charge of Impeding War Work—An Excellent Year Book—Leading Jewish Women Advocate More Free Jewish Libraries.

London, Jan. 5, 1917.

The death occurred in London on January 2 of A. H. Jessel, in his fifty-third year. Recently, owing to the state of his health, he retired from the parliamentary candidature for Central Hackney, in the northeast of London, which he fought in December, 1910. In the January election of that year he was unsuccessful at Accrington, Lancashire. Jessel was a cousin of Captain Jessel and a nephew of Sir George Jessel, Master of the Rolls. He had an extensive practice at the chancery bar, and was often spoken of as a future judge. He was, perhaps, better known for his beneficence among the Jewish community, in which his family have long held a notable position, than for his work at the bar.

Chancery lawyers, even when they attain a high degree of professional eminence, come little within the public eye, and if Jessel in a legal career which has been brought to an early close had not altogether justified his relationship, as a nephew, to the former Master of the Rolls, he was at all events sound in his knowledge of the law, painstaking and conscientious. At the bar he was much respected by his colleagues, and in 1911, on the death of Lord Lochee of Gowrie, he was elected a bencher of Lincoln's Inn, where he had been called to the bar twenty-two years before. He made a special study of the companies' acts, and his authority in this respect was recognized by invitations to contribute to many books on the subject. Outside his profession he was active both in philanthropy and politics. Education among the Jews owed much to his labors.

Jessel was a son of the late Henry Jessel, who married a daughter of the late Louis Cohen. He was thus a nephew of the late Sir Benjamin Cohen and the Dowager Lady Swaythling. He married a daughter of the late George Raphael, and by her had three sons and three daughters.

He was the senior vice-president of the United Synagogue, and, by reason of his position and vigorous personality, the virtual leader. The junior vice-president, Felix Davis, died only a few weeks ago, and in a very short time the London Jewish community has lost the late Lord Rothschild, Mr. Jessel and Mr. Davis, who largely controlled their affairs.

Israel Zangwill is to be feted at a banquet at Bonn's Hotel, London. At this function Dr. D. Joelman will preside, and the dinner, according to the circular issued, "is to show our appreciation of Mr. Zangwill's constant and invaluable services to the Jewish nation."

Sunday-closing troubles having been successfully negotiated in Manchester, have now broken out as Grimsby, in Lincolnshire, on the east coast of England. There the chief constable and the deputy chief constable have resolved to prosecute all traders opening on Sunday, and also to heavily fine the customers who patronize them. I expect that these local bigwigs are trying to put in force in Grimsby the Lord's Day Observance act, which was passed in the reign of Charles II, a reactionary measure whose very age should suggest its extinction by this time.

The annual meeting of the Hebrew and Religion Classes was held last Sunday (December 31) in London, under the presidency of Frank I. Lyons, the Chief Rabbi being present. The attendance was small. The number of children in the affiliated classes were reported to be smaller than last year, and there was again room for more financial help.

Leopold Frank, the vice-president, advocated the closer union of kindred societies. In his opinion there was no necessity for the existence of committees for Hebrew and religion classes, the Jewish Religious Education Board, Talmud Torahs and non-provided schools. There should be a scheme of union with the amalgamation of many of these bodies into larger united classes. Other speakers pointed out that the question of distance for the children to travel had to be taken into account, and amalgamation might impose on many of the pupils and their parents great inconvenience.

I have given at times some curious Jewish cases heard before the tribunals that sit to listen to applications for exemption from military service. An unusual case of domestic hardship was adjourned on December 28 by the Law Society section of the Appeal Tribunal for inquiry into the applicant's financial circumstances. A Jew, aged thirty-one, employed as a commercial traveler and passed for Class B1, said that, in addition to an invalid wife and two children, he was the sole support of his father, aged sixty, who was practically blind; his

mother, who was too stout to work, and of his grandfather, aged eighty-seven, who was absolutely helpless. His wife was still suffering from the effects of shock consequent on a Zeppelin raid. His father was only able to earn a little pocket-money by collecting. Appellant said that he himself had not been in the enjoyment of good health since an attack of enteric fever earlier in the year, and he had no brothers and sisters to assist him in supporting his parents.

Somewhat akin to this was a curious case heard at Sheffield on the same date, when a Russian Jew named Joseph Weulfe, aged thirty-four, a draper's traveler, was charged with being an absentee under the Military Service act. A. Neal, who defended, said it was a question as to whether, under the provisions of the Military Service act, the man could be said to be ordinarily resident in Great Britain. He was born in Russia; served in the Russian army; was discharged unfit, and then came to England at the age of twenty-two. He resided in Manchester and Sheffield, marrying a Sheffield lady. Subsequently he became choir-master and second reader to the Cape-town Synagogue, and while in South Africa was naturalized as a "British colonial subject." He now claimed that as such he was exempt from service. The bench considered the man outside the act, and dismissed the summons.

Two Yiddish newspapers published in the East End of London, in the Whitechapel Road—the *Jewish Times* and the *Jewish Voice*—are implicated in an important prosecution under the Defense of the Realm act. Certain members of the Amalgamated Society of Tailors are on strike at a certain factory which is employed in doing clothing work for the army. Picketing, as it was called, was attempted by the strikers, all of whom apparently are Jews, and Russian Jews at that, and in the end the police made arrests of a number of the pickets, together with Morris Myer, editor of the *Jewish Times*, and Dr. Jacob Meir Salkind, of the *Jewish Voice*. These people were all summoned for aiding and abetting others to attempt to impede work. Advertisements had previously appeared in the two papers from the union, blacklisting the firm. At present the case is adjourned, but, unless the defendants are lucky, pretty heavy penalties may be inflicted, as in this country at the present time there are few crimes worse than impeding work. The case concerning so many Russian Jews may have an important influence upon the government's action also with regard to the enlistment or deportation of Russian Jews.

The "Jewish Year Book for 1917," edited by the Rev. Isidore Harris, M.A., and published by the *Jewish Chronicle* at 2 Finsbury Square, London, E. C., at the price of thirty cents, post free, is issued this year in a particularly useful and concise form. An extraordinary mass of contents is packed into its 276 pages. The scheme of the book is excellent. There are six parts: (1) calendar; (2) institutions; (3) statistics; (4) personal matter; (5) literary matter, and (6) historical matter. At the same time there is a good table of contents, that enables one to find any particular item contained under these headings. There is a most excellent list of institutions of all sorts (with personalia, history and objects), lists of schools, charities, committees, benevolent funds, literary societies, social and professional unions, clubs and athletic societies, financial institutions, Zionist societies, friendly and benefit societies, provincial synagogues and institutions (this latter giving the Jewish population in each town, among which I notice that Oldham, a cotton-spinning city in Lancashire, has a Jewish population of nine families, and yet has a synagogue), colonial synagogues and institutions and a host of other similar things. Then there follows a communal directory, or Who's Who, with brief biographies of all the well-known Jews, from experts in literature to authorities on athletics. A special feature this year is Anglo-Jewry's roll of honor, containing the names of Jews who have fallen in the war, with their rank and regiment. A useful and striking list of books of reference occupies many pages, and, to wind up, we have miscellaneous features, like acts of Parliament relating to Jews from 1702 onward; miscellaneous clauses in these acts; Jewish trials and leading cases, and an Anglo-Jewish chronology. Altogether remarkable value for the money, and indispensable.

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sable to Jews and all people interested in Jews.

A society entirely run by eminent ladies of the community, and calling itself the Society for the Distribution of Jewish Literature, has been formed to provide free reading rooms where Jewish literature can be read and studied in a peaceful atmosphere, and to provide literature for distribution to hospitals, convalescent homes, girls' and boys' clubs, in the form of pamphlets, leaflets and books. The objects included in the work of the society are to give Jews and Jewesses an opportunity of extending a knowledge of their faith; to encourage the study of the bible and writings appertaining to Jewish history and literature, and to publish pamphlets explaining the significance of the Jewish ceremonials.

The Jews in Greece.

Their Plight of Today and Their Danger of Tomorrow.

By A. DE GHELISSKUS.

Salonika.—The various reports you have been receiving about conditions here, though amended by the censor, no doubt gave you some idea of the true state of affairs.

A small portion of our peaceful land is occupied by Germans and Bulgars, while the rest is choking under the iron heel of the Allies. The military, no less than the people at large, stand bitterly divided into two camps. Both King Constantine and Venizelos lay claim to have control of the country, but in point of fact the control is in the hands of a French general.

The critical position involves the local Jew to the utmost extent, but does not react on all of the Jewish communities in Greece in the same manner. There is a great difference between the 80,000 Jews of Salonika who became Greek subjects only after the Balkan war and those of the rest of the country. Salonika has the largest Jewish community in the Balkans, and quite naturally plays the highest role of importance in Greek Jewry.

The fear of Greek anti-Semitism drove many Jews to leave Salonika as soon as Greece took charge of it. Greek merchants were only too delighted to find their worst competitors gone. After a time, however, they realized that in the emigrated Jew they lost the most able creator of Greece commerce and industry, and a supreme effort was made to get the Jew back. When verbal promises and press invitations proved unavailing the Hellenic Government made public an official decree stating that the general interests of Salonika, the important port of new Greece, Salonika Jews are freed from military obligations. This occurred no earlier than March, 1914, under the ruling influence of Venizelos, and in this manner a number of Jews who had settled in Constantinople and Smyrna were induced to come back.

All this happened in a time of peace and prosperity. But now, since England set out to control our commerce, things commercially have been brought to a practical standstill, and the bitter feeling of the people is growing daily. The people stand solidly behind the king, because his policy is for peace, and the people want nothing else. The bloody proclamation of Venizelos, addressed to a peaceful people, fell on deaf ears, and proved a complete failure. None but a few hirelings joined his ranks. The situation proved beyond him, and the great Balkan statesman turned on the Jews, venting his bitter disappointment on them and trying to make capital out of his anti-Semitic move.

Here is his last proclamation: "The Jews of Salonika are mainly responsible for our present complications. They bear their old Turkish rulers much love and devotion, and completely disregard the Greek flag. They and they alone are the apostles of the Teutons in a country which breathes with love for England, Russia and France. I therefore order that the strongest methods be adopted against the Jews of Salonika, and that recruiting on a large scale be carried out among them. Feeling sure that a number of them will attempt to escape service, I hereby order every Jew not above forty years of age to present himself at our barracks not later than in three days' time from this day."

The autocratic Venizelos, who already knows that his political star has fallen; is not only audacious and insulting in his anti-Semitic tone, but deliberately breaks his own order of exemption proclaimed in March, 1914. His proclamation served the purpose of creating suspicion among non-Jews and suspicion in such moments as we are living over now is most dangerous, and in the case of the Greeks may easily lead to very serious consequences. We all recall with shuddering fear the massacre of 12,000 Jews in the Turkish city of Tripolizza when that city fell into the hands of the Greeks. In the present state of upheaval it would take very little to excite the Greek populace to a point of massacre. Quite apart from this danger, the reputation of the honest and industrious Jews of Salonika is being hurt very much. These Jews compose a great cultural body, which neither in language nor tradition can be confounded with those of the Greeks.

[We publish the above without being responsible for its authenticity.—Ed. H.S.]

Adolphe Goldstein, the "grand old man" of Montreal's Jewry, passed away last week at the age of eighty-two. Born in Russia, he came to Canada at an early age. He retired from business twenty years ago, and since that time has devoted his entire time to charitable work, in which he was deeply interested. He was the first honorary president of the Baron de Hirsch Institute and for many years a life honorary trustee of Temple Emanuel.

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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.....	6,612	47%	53,143	16%
10th, 1916.....	8,473	22%	81,284	34%

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ITEMS OF INTEREST IN THE JEWISH WORLD

Zionists of Connecticut held their first annual State convention at New Haven last Sunday.

The New Adath Yeshurun synagogue at Montreal, Canada, was dedicated on Sunday, July 14.

New England Zionists have issued a call for a conference to take place at Haverhill, Mass., on Washington's Birthday.

Havana, Cuba, has about 300 resident Jewish families. A Young Men's Hebrew Association has recently been formed.

Cesare Ottolengi, president of the Keshillah, of Padua, Italy, died lately, leaving 20,000 francs for philanthropic purposes.

After a continuous service of twenty years Miss Bertha Cohn has resigned as matron of the Mount Zion Hospital, of San Francisco, Cal.

Rabbi Pizer Jacobs, of Helena, Ark., has been elected vice-president of the United Charities of Helena, and will be a delegate to the State Conference of Charities.

Miss Sophie Berger has resigned as superintendent of the Young Women's Hebrew Association of New York City and has been succeeded by Mrs. Leon Schwartz.

To commemorate his fifteenth year of service as their rabbi the members of Congregation B'nai Jeshurun, of Newark, N. J., have presented Rabbi Solomon Foster with a purse of \$2,000.

As a tribute for his work in building up the congregation, Dr. Leon Harrison, for the past twenty-five years rabbi of Temple Israel, of St. Louis, Mo., has been elected for life at an annual salary of \$12,000.

The will of the late Mrs. Emma Seasongood, of Cincinnati, Ohio, disposes of an estate of \$2,000,000, and leaves \$500 each to the Jewish Hospital and the Hebrew Relief Association of Cincinnati and the Jewish Orphan Asylum at Cleveland, Ohio.

Mr. Louis Lipsky has assumed the editorship of the *Maccabean*. He will be assisted by an editorial board appointed by the Federation of American Zionists, consisting of Bernard G. Richards, Miss Nellie Strauss, Israel Goldberg and Meyer Weisgal.

The higher authorities granted permission to the Jewish population of the Russian townlet of Husiatine, expelled from there over two years ago, to return to that place. About half of the population 250 families, have expressed their wish to return.

The Oregon House of Representatives, now in session at Salem, has elected Mr. Joseph Singer as sergeant-at-arms.

A permit to erect a new synagogue has been issued to the orthodox congregation Tifereth Israel, of San Diego, Cal.

Last Sunday a mass meeting was held in Cambridge, Mass., to reorganize the Cambridge Young Men's Hebrew Association.

Rabbi Joseph Kornfeld, of Columbus, Ohio, has been reappointed chairman of the Finance Committee of the Public School Board.

The members of Congregation Tifereth Israel, of Boston, Mass., have just celebrated the fortieth anniversary of the congregation.

The Hebrew Ladies' Charity Association of Jersey City, N. J., are planning to open a Jewish maternity hospital by February 15.

The chief of the Kiev military district has granted permission to reside in Kiev to fourteen Jews of the artistic and technical personnel of the Kiev City Theatre.

Rabbi Frederick Cohn, of Omaha, Neb., was elected president of the Nebraska Conference of Charities and Corrections at the annual session recently held at Lincoln.

The Jewish Agricultural and Industrial Aid Society of New York has opened a branch office in Philadelphia, Pa., at Touro Hall, and has appointed Mr. George Goward as their agent in charge of this office.

The German military authorities, at the time of the occupation of Bucharest, issued a manifesto in which it was declared that Jews in Roumania will henceforth enjoy equal rights with the rest of the inhabitants.

The annual meeting of the Jewish Big Sisters of Philadelphia, Pa., last week showed 406 members in good standing. The Social Service Committee reports 150 girls in the junior clubs and about forty cases under personal supervision.

A movement is under way in Cincinnati, Ohio, to establish a home where Jews suffering from incipient tuberculosis can be cared for. The Woman's Jewish Consumptive Relief Society is co-operating with the Jewish charities in the plan.

The famous Italian sportsman, Signor Joseph Slnigaglia, was killed in one of the recent battles. He represented Italy at many athletic tournaments, won considerable glory as champion, and was regarded as one of the strongest Jews of this generation.

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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Mr. Abraham Goldberg has resigned the editorship of *Dos Yiddishe Folk*, which post he held for several years.

Mr. Moses Hartman, a young attorney, has been re-elected president of the St. Louis (Mo.) School Patrons' Association.

The Associated Young Men's Hebrew Associations of New England will hold their next convention in Boston, Mass., on August 31-September 3.

The next National Conference of Jewish Social Workers will be held at Pittsburgh, Pa., June 3-5. The William Penn Hotel has been selected as headquarters.

Henry Abrahams has been elected a member of the Boston (Mass.) school board. Mr. Abrahams has been secretary of the local cigarmakers' union for the past twenty-five years.

At the annual meeting of the Boston (Mass.) Home for the Aged, held on the 7th inst., it was shown that the institution is now out of debt. Disbursements for the year amounted to \$21,866.

The need of a central Young Men's Hebrew Association, which will include a division set apart for a Young Women's Hebrew Association, is apparent in Brooklyn, and the advisability of erecting such a building is now being discussed.

The Italian colony in Paris, France, sent the Italian ex-Premier Signor Salandre a golden book as a souvenir. The book contains a number of artistic drawings executed by the young Jewish artist, Oddone Bosevi.

The Jews who were engaged in compiling the census figures in the province of Petrokoff (occupied by Austria) have declared a strike as a protest against the exclusion of Yiddish from the list of mother tongues recognized as languages for purposes of the census.

The Jewish Eye Hospital (Lemaan Zion), in Jerusalem, has nearly doubled its work in the last twelve months. In August, 1915, 14,720 cases were treated, and in August, 1916, 25,251. In September, 1915, 17,170 cases were treated, and in September, 1916, 23,570 cases.

Col. Sir Frederic Nathan, Director of Propellant Supplies, is chairman of an advisory committee appointed by the British Minister of Munitions to consider the best means to be adopted for securing adequate supplies of alcohol to meet the demand for war purposes and the essential industrial trades.

The King has bestowed the companionship of the Order of the Indian Empire on Mr. Philip Joseph Hartog, lately secretary to the Departmental Committee on the Organization of Oriental Studies in London, and on Mr. Morris Yudevitz Young, M.B., medical officer at the Old Fields, Persian Gulf.

Hans von Bleichroeder, the well-known Berlin banker and head of the great Bleichroeder firm, died there at the age of sixty-four. The Bleichroeders are descended of Jews, the grandfather of the deceased, Samuel Bleichroeder, having established the firm about a century ago. The deceased spent several years in America.

On the 10th, 11th and 12th of February delegates representing all elements of Hebrew speaking Jews will meet in convention in New York. The Hebrew Federation of America, which is calling the convention, has put itself in touch with every organization and institution which in any way interests itself with the study and development of the Hebrew language.

The *Yevreiskaja Zhizn* (Moscow, November 6th-13th) reports: "The Ministry of the Interior is gathering information about the Jews. Special attention is paid to the attitude of the governors and the police toward the circular of Prince Cherbatoff regarding the extension of the pale of settlement. All governors and grand-nachalniks are requested to give information about the number of Jewish refugees, their occupation and whether they buy houses."

The prefect of Moscow has issued an order withdrawing from the local Jewish Committees the right of presenting petitions on behalf of Jewish refugees engaged in work of national importance, to remain in the ancient capital. A thorough examination was ordered of the certificates of Jewish war workers who had previously been allowed to stay in Moscow. The prefect, however, directed that alling Jews and those permanently settled at Moscow should not be disturbed.

At Slonim (near Grodno) 120 Jewish houses and business places were destroyed by a fire. The damage is estimated at 1,000,000 roubles.

Rabbi Jacob I. Mendelsohn, a graduate of the Jewish Theological Seminary of America in June, 1916, has been elected rabbi of the Keneseth Israel Congregation at Birmingham, Alabama.

The Simferopol Stock Exchange has elected the Jewish banker, M. Kamenka, a member of the Electoral College, which has to choose from among its body a representative to the Upper House.

The Home for Aged Jewish War Refugees at Nijni-Novgorod has been destroyed by fire. Five persons perished in the flames. The fire occurred during the night, a fact which rendered the salvage work difficult.

The Dropsie College, of Philadelphia, Pa., announces the gifts of Messrs. Oscar and Roger Straus, consisting of very facsimiles of the *Zacuto Almanach* and astronomical treatises employed by Columbus in preparation for his voyage of discovery. The library now totals 16,881 volumes.

Governor Whitman nominated, and the Senate has confirmed, the appointment of Judge Benjamin N. Cardozo, of the New York City Supreme Court, to be Associate Judge of the Court of Appeals, succeeding Judge Samuel Seabury, who resigned last fall to run as the Democratic candidate for Governor.

During the coming year the Congregation House of Jacob, of Dayton, Ohio, will erect a new synagogue, to seat 800 and to cost approximately \$60,000. A committee has been appointed to select a suitable site for the building, which is to be ready by December 1. The old building will be transformed into a Hebrew school.

In the death of Jacob Miller, at the age of eighty-four, the Philadelphia (Pa.) Jewish community has lost one of its most esteemed members. For over twenty-five years he was a trustee of Temple Rodoph Shalom; a member of the Board of Directors of the Jewish Foster Home for fifteen years, twelve of which he had served as treasurer.

The Zion Association of Tripoli has made public its rules and regulations, from which it appears that this club, consisting of over a hundred Jewish young men, is going to adhere strictly to the Zionist program. The leaders of this new organization are preparing to carry on a lively campaign amongst the entire Jewish population of Tripoli in behalf of Zionist ideals.

Miss Ella Jacobs, of Philadelphia, Pa., died on January 13. Deceased was well known in the Jewish community, having been for many years actively associated with the Rodeph Shalom Religious School, the Jewish Chautauqua and other Jewish educational agencies. Until her resignation recently, owing to ill health, Miss Jacobs had been the supervising principal of the Mary Channing Wister Public School.

The appointment as Appraiser of the Port of Philadelphia of Albert L. Moise is expected to be announced at Washington shortly. Mr. Moise was born in Sumter, S. C., January 9, 1872. He was graduated from the University of Virginia, and for a time was in the law office of his father, General E. W. Moise. He went to Philadelphia in 1896. For four years he edited the *Pepper & Lewis Digest*.

The shortage of labor in the Palestine Jewish colonies has been increased by the call up to the army of all those who accepted Ottoman citizenship at the beginning of the war. Exemption is granted to those able and willing to pay a sum of 1,000 francs. It is anticipated that very few will be in a position to do so. Exemption has been granted to the teachers of the Gymnasium and to the pupils of the Bezalel School.

The Moscow Real Russians have sent a petition to the Ministry complaining of the alleged successful efforts of Jews in purchasing a large number of residential houses in the ancient capital, and asking the government to take steps to stop this new danger. Unfortunately for the Real Russians the congress which was to have been held there, and which was intended to develop their campaign against the Jews, had been prohibited.

On the day when announcement was made that the noted Jewish public leader and worker, Cav. Alessandro Tesoro, had been honored with the title of "Commendatore," the *Ghiornale d'Italia* of Rome, had an article expressing its extreme gratification at the happening. Tesoro, wrote this journal, is a Jew who is known to and beloved by every one in Rome and has certainly earned the honor.

There are reports about the growing number of Jewish refugees who are returning from Central Russia to their native places which have been recaptured from the enemy. It is curious to note that the peasants have ceased going to those places which the Jews have left. With the return of the Jews now, the peasants also began to come to the townlets in greater numbers. The returned Jews have found many synagogues demolished by the enemy. The Jews refused to accept the government allowance in their native places.

At the Kiev Provisional Conference Regarding Refugees, held recently, it was decided to reduce the estimate submitted by the Kiev Jewish Committee by 10,000 roubles, in view of the circumstance that an allowance of that amount is given to the Kiev Committee by the local branch of the Tatyana Committee.

Ephraim Mittenthal, pioneer merchant and a well-known philanthropist, died at his home in Dallas, Tex., last week, aged seventy-seven. Mr. Mittenthal, was vice-president of the Federated Jewish Charities of Dallas, and an active worker of the Congregation Shearith Israel. He retired from business fifteen years ago.

A number of Jews holding high rank in the British army have had the distinguished service order conferred upon them by the King. They are Brigadier General Herbert S. Sellman, R.A.; Lieutenant Colonel Harold E. Cohen, Australian Artillery; Lieutenant Colonel Frederick D. Samuel, London regiment, and Captain Myer Coplans, M.D., R.A.M.C.

The Hebrew Ladies' Emergency Society, of Philadelphia, Pa., came to life again last week, when a number of the former active workers came together and formulated plans, as a result of which the organization will be put on a firmer basis. The society is now entering upon the fifteenth year of its existence, and the members are determined to make this the banner year in its existence.

Owing to difficulties of transmitting funds to Turkey, the Evelina School, in Jerusalem, which is supported by the Anglo-Jewish Association, has found itself financially pressed. Miss Landau, the principal of the school, has been able to borrow \$8,000 in Palestine so that the school will not be prevented from continuing its physical, intellectual, moral and religious training of its pupils. Miss Landau herself has been compelled to leave Jerusalem.

The Council of the Empire, the Russian upper house, which has always been opposed to granting any rights to Jews, is beginning to show signs of a more liberal attitude toward them. According to *Novy Put* (Moscow, November 13-26), "the Council of the Empire has rejected the government amendment to the bill providing for the reorganization of the Institute of Surveying, which read, 'Jews are not admitted to the institute, by a vote of 65 to 63'."

The suspicions of the superior authorities at Odessa have recently been aroused by the frequent *oblavas* in the city against alleged Jewish speculators, resulting in many arrests. An inquiry into the matter was ordered, and it was discovered that at least one official of the secret police who was responsible for the *oblavas* was actuated by dishonest motives in making the arrests. Most of the persons detained were released, and the police official was arrested.

The meagre allowance given to Jewish refugees by the government committees are being further reduced. At the Volhynia Provincial Conference Regarding Refugees, held recently, it was decided to strike out from the estimate submitted by the Kiev Jewish Committee for the Relief of War Sufferers the item for clinical treatment of Jewish refugees. This decision was based on the consideration that medical relief to refugees in the Volhynia government is rendered by institutions of the Zemstvo Union.

After an illness lasting several months A. H. Jessel, K.C., vice-president of the United Synagogue, passed away at London early this month. Mr. Jessel was born in 1864, and was called to the bar in 1889. He contributed to several textbooks on company law and acted in a judicial capacity on many occasions. He rendered valuable service to the cause of elementary education. He was president of the South London Jewish Schools, established the Jewish Voluntary Schools Association, and was a generous benefactor of the schools. In politics Mr. Jessel was a Unionist, and on several occasions sought parliamentary honors, but without success.

In the Petrograd *Dyem* of December 10 appears the following interesting report: In the city of Olekminsk (Olekminsk) there are just ten Jews, and at the last arrival of their New Year (Rosh Hashonah) they met at the merchant Menthus, where they officiated and prayed in customary fashion. On the second day of Rosh Hashonah, Menthus was called to the police station, where he was forced to sign a "protokol" (official declaration), stating that in his house an unpermitted gathering of ten people took place. This is a crime covered by a certain paragraph of a certain code, which imposes a fine of 300 roubles.

The Jaffa Hebrew Gymnasium is maintaining its existence in spite of prevailing conditions and the great difficulties attending these. However, its activities are somewhat curtailed, the institution having only 446 students and 27 teachers. The students who graduated this last term were not given any final examinations, but certificates were issued to them on the basis of their year's work. All the graduates entered the school for officers at Constantinople. Recently the Turkish Inspector of education in Palestine, Gemmal Bey, visited the gymnasium and once more expressed his extreme satisfaction at the excellent results obtained by this institution.

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ENGAGEMENTS.

AUFSES - OPPENHEIMER. - Mr. Henry Oppenheimer, of 217 West 110th street, announces the engagement of his daughter Corinne to Mr. Mortimer A. Aufses. Reception Sunday, February 4, from 3 to 6, at the Hotel Savoy.

DAFT - ROSENGARTEN. - Mr. and Mrs. Philip Rosengarten, of 23 East 124th street, announce the engagement of their daughter Madeline to Mr. Max Daft.

FIRMAN - WOLFSKEHL. - Mr. and Mrs. L. Adelson, of 545 West 164th street, announce the engagement of their daughter Betty to Mr. Harry Gladstone.

GINSBERG - LIEBOWITZ. - Mr. and Mrs. Samuel Liebowitz announce the engagement of their daughter Marion to Mr. Max Ginsberg, of New York City.

GOLDBERG - TURKEL. - Mr. and Mrs. B. Turkel announce the engagement of their daughter Clara to Mr. Michael M. Goldberg, at the Vienna, 131 East Fifty-eighth street, on Monday, February 12, 1917, at 8 o'clock p. m.

HARBER - LEVY. - Mr. and Mrs. Louis Levy, of 625 West 156th street, announce the betrothal of their daughter Bertha to Mr. Samuel Harber, of Union Hill, N. J.

JAFFA - LANDAU. - Mr. and Mrs. William Landau, of 600 West 183d street, announce the betrothal of their daughter Frances to Mr. Arthur S. Jaffa, of Brooklyn.

KURNIKER - DEUTSCH. - Mr. Charles Deutsch, of 534 East Eighty-seventh street, announces the engagement of his daughter Florence to Mr. Henry Kurniker.

LE SAVOY - ALEXANDER. - Mr. David L. Alexander, of 419 West 129th street, announces the engagement of his daughter Dorothy B. to Mr. Samuel Le Savoy.

LEWIN - LIPNER. - Mr. and Mrs. Leon Lewin, of 600 West 116th street, announce the engagement of their daughter Mae to Mr. Frederick Lipner.

RICH - ALEXANDER. - Mrs. J. Alexander announces the engagement of her daughter Hattie to Mr. Harold Rich. Reception Sunday evening, January 28, 1917, at 8 o'clock, at the Imperial, 193 Lenox avenue.

ROSENBERG - REMER. - Mr. and Mrs. Samuel Remer, of 1845 Seventh avenue, announce the engagement of their daughter Libbie to Mr. A. H. Rosenberg.

SLIFKA - ROTHSTADT. - Mr. and Mrs. B. Rothstadt, of 135 East Thirtieth street, announce the engagement of their daughter Belle to Mr. Irving Slifka.

SPECTOR - KELLER. - Mr. and Mrs. Benjamin Keller, of 46 West Eighty-third street, New York city, announce the engagement of their daughter Lucille to Mr. Harold H. Spector.

SPELUNG - COHN. - Mr. J. E. Cohn, of 540 Manhattan avenue, announces the engagement of her daughter Harriet to Mr. Harold R. Spelung. Reception at the Hotel Majestic, Sunday, January 28, from 3 to 6 p. m.

TAYLOR - KORN SAND. - Mr. and Mrs. Simon Kornsand, of 452 East Eighty-fourth street, announce the engagement of their daughter Selma to Mr. Maurice W. Taylor. Reception February 4, Savigny, 229 Lenox avenue, 3 to 6 p. m.

MARRIAGES.

BRIGHTMAN - FRANK. - Jackson I. Brightman to Miss Miriam Frank, Friday, January 19, 1917, by the Rev. Dr. M. Krauskopf, at his residence.

COHEN - HARRIS. - On Sunday, January 21, 1917, Miss Sadie Harris to Mr. Arthur Cohen. Rabbi Aaron Eiseman officiated.

FEINSTEIN - ROSENTHAL. - On Sunday, January 21, 1917, Miss Marie Feinstein to Mr. Morris Rosenthal, by Rev. Sol Baum.

COLEMAN - BASCH. - Mr. and Mrs. David Basch announce the marriage of their daughter Edith to Mr. Abe Coleman on Tuesday, January 16, at the Hotel Bon Ray.

GRADITOR - ATLAS. - On Sunday, January 21, 1917, by Rev. Adolph Spiegel, Miss Frieda Atlas to Mr. Joseph Graditor.

GROSS - SHAPIRO. - On Sunday, January 21, 1917, Miss Bessie Elizabeth Shapiro to Mr. Henry H. Gross, by Rev. Dr. Isidor Riechert.

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HALTMAN - FRIEDMAN. - Miss Ethel Friedman, daughter of Mr. and Mrs. Charles Friedman, to Mr. Philip Haltman, at Carlton Hall, on Sunday, January 21, 1917. Rev. Dr. B. Drachman and Cantor Josef Rosenblatt officiated.

JACOBS - CRANMER. - Jack Jacobs to Miss Elizabeth H. Cranmer Sunday, January 21, by the Rev. Dr. Krauskopf.

LEHR - GRUNDBERG. - On Sunday, January 14, 1917, Miss Ida Grundberg to Mr. Joseph Lehr. Rev. Dr. Isidor Riechert officiated.

LEVBARG - GOLDSTEIN. - Dr. and Mrs. Philip Goldstein announce the marriage of their daughter Miriam Olga to Dr. John J. Levbarg on Sunday, January 21, 1917, at the Hotel Bon Ray. Rabbi Herbert S. Goldstein officiated.

SCHOEN - MEYER. - On Sunday, January 21, 1917, Miss Ray Schoen to Mr. Adolph Meyer. Rev. Sol Baum officiated.

WEISEL - COHN. - Isidore Weisel to Miss Helen Cohn at the Tuxedo Hall Sunday, January 21, 1917, by the Rev. Dr. M. Krauskopf.

WEISER - HABER. - On Sunday, January 14, 1917, Miss Frances Haber, daughter of Mr. and Mrs. Jacob Haber, to Mr. William Weiser, at Beethoven Hall, 210 Fifth street. Rev. Dr. L. Zinsler officiated.

BIRTHS.

FEIFER. - Mr. and Mrs. Alexander Feifer (nee Anna Lowenfeld), of 103 East Eighty-sixth street, announce the birth of a daughter on January 17, 1917.

MEYERS. - To Mr. and Mrs. Charles Meyers (nee Carrie Althelmer), 70 East Ninety-fourth street, a daughter, January 16, 1917.

BAR MITZVAH.

BERNSTEIN. - Mr. and Mrs. Henry J. Bernstein announce the Bar Mitzvah of their son Ira on Saturday, January 27, at Temple Rodeph Shalom, Lexington avenue and Sixty-third street. At home, 556 West 140th street, Sunday, January 28, 3 to 6 p. m.

CATZ. - Mr. and Mrs. Jacob Catz, of 118 West 112th street, announce the Bar Mitzvah of their son Marcus P. on Saturday, January 27, at Temple Israel, Lenox avenue and 120th street. Reception at the Savigny, 229 Lenox avenue, after 8.30 p. m. No cards.

DAVIS. - Mr. and Mrs. David Davis announce the Bar Mitzvah of their son Arthur S. at the Hebrew Tabernacle, 230 West 130th street, on Saturday, January 27. At home Sunday, January 28, from 3 until 6, 200 West 136th street.

HERMAN. - Mr. and Mrs. Joseph Herman, of 3681 Broadway, announce the Bar Mitzvah of their son Melvin on Saturday morning, January 27, at Temple Peni El, 525 West 147th street.

NELKIN. - Mr. and Mrs. Harry Nelkin, of 898 McLean avenue, Yonkers, N. Y., announce the Bar Mitzvah of their son Walter on Saturday, January 27, 1917, at the Synagogue Sons of Israel Kalwarer, 107 West 116th street, New York city. Reception Sunday evening, January 28, at 7 o'clock, at the Holmwood, 41 West 124th street.

SCHILLER. - Mr. and Mrs. Harry Schiller, of 1111 Forest avenue, Bronx, announce the Bar Mitzvah of their son Leonard B. on Saturday, January 27, at Temple Adath Israel, 551 East 169th street, near Third avenue, at 10 a. m.

VOGEL. - Mr. and Mrs. A. H. Vogel, of No. 125 West One Hundred and Twentieth street, announce the Bar Mitzvah of their son Edward, on Saturday, January 27, at 10 a. m. at First Hungarian Congregation Ohab Zedek, 18 West One Hundred and Sixteenth street, Friends and relatives invited. No cards.

IN THE SYNAGOGUES.

AIDATH ISRAEL (East 169th street). - Rabbi Mayer Kopstein will preach this evening on "A Dogmatic Nationalism."

AGUDATH JESHORIM (115 East Eighty-sixth street). - Rabbi G. Lipkind will preach this evening on "The Finger of God" and on Sabbath morning on the portion of the week.

AHAWATH CHESED SHAAH HASHOMAYIM (Fifty-fifth street and Lexington avenue). - Rabbi Marius Ransom of Paterson, N. J., will occupy the pulpit Sabbath morning.

ANSHEI EMETH (448 West 152d street). - Rabbi L. Zinsler will preach Sabbath morning on "The Stumbling Block on the Liferoad."

BETH-EL (Seventy-sixth street and Fifth avenue). - Dr. Samuel Schulman will preach Sabbath morning. Sunday at 11, Dr. Schulman on "Faith and Life."

BETH YEHUDA (Brooklyn). - Rabbi Samuel Buchler preaches this evening on "The Life and Philosophy of the Prophets." Sabbath morning on the portion of the week.

B'NAI ISRAEL (535 West 148th street). - Rev. Dr. Isidor Riechert preaches this evening on "Reverence for Teachers in Olden Times and Now." Sabbath morning on "The Religion of the Future." Sabbath morning on the portion of the Law.

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

EDUCATIONAL ALLIANCE (East Broadway and Jefferson street). - Rabbi Jacob B. Grossman will be the speaker at the services this evening.

EMANU-EL (Forty-third street and Fifth avenue). - Dr. Joseph Silverman

will lecture Sunday morning at 11.15 on "Universal Peace—What Can We Do to Promote It?"

EMANU-EL BROTHERHOOD (Second avenue and Fifteenth street). - Rev. Dr. M. Friedlander of Brooklyn will be the speaker at the services this evening.

EZ CHAIM (107 East Ninety-second street). - Rabbi David Davidson preaches Sabbath morning on "Moral Heart Malady and Its Cure."

FREE SYNAGOGUE (Carnegie Hall). - Dr. Stephen S. Wise will lecture Sunday morning on "The Drink Question from the Jewish Standpoint."

FREE SYNAGOGUE (155 Clinton street). - Miss Katherine B. Davis will speak this evening on "Ideals of Prison Reforms."

FREE SYNAGOGUE (163d street and Southern Boulevard). - The address will be delivered this evening by Dr. S. Wise.

ISRAEL (120th street and Lenox avenue). - Dr. M. H. Harris will preach this evening on "Loss and Gain." Sabbath morning, "An Exile Psalm."

ISRAEL OF BROOKLYN (Bedford and Lafayette avenues). - Rabbi Nathan Krass preaches this evening and Sabbath morning.

ISRAEL OF WASHINGTON HEIGHTS (181st street and St. Nicholas avenue). - Rabbi M. Krauskopf will preach this evening.

JUDAH HALEVI (166th street and Morris avenue). - Rabbi Jesse Bienenfeld will preach this evening and on Sabbath morning.

MONTEFIORE (Hewitt and Macy place, Bronx). - Rabbi Alexander Basel will preach Sabbath morning.

MT. ZION (37 West 119th street). - Rev. B. M. Kaplan will preach this evening. Sabbath morning Rabbi Aaron Robison will occupy the pulpit.

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

PENI EL (147th street and Broadway). - Rabbi Aaron Eiseman will preach this evening on "The Life Worth Living." Sabbath morning, "The Old Question, Show Us a Miracle."

PETACH TIKVAH (Brooklyn). - Dr. Israel H. Levinthal will preach this evening and Sabbath morning on the portion of the week.

RODEPH SHOLEM (Sixty-third street and Lexington avenue). - Rev. Dr. Rudolph Grossman will preach Sabbath morning.

SHAARI ZEDEK (25 West 118th street). - Rabbi P. Chertoff will preach Sabbath morning on the portion of the week.

SHAARI ZEDEK (Brooklyn). - Dr. Max Raisin preaches this evening and Sabbath morning.

SHEARITH B'NAI ISRAEL (22 East 113th street). - Rabbi Jacob A. Dolgenas will preach Sabbath morning.

SINAI (Stebbins avenue and 163d street). - Rabbi Max Reichler will preach this evening on "Jewish Eugenics." Sabbath morning, "Child Labor."

SHEARITH ISRAEL (Seventieth street and Central Park West). - Rev. Dr. D. de Sola Pool will preach Sabbath morning.

TIFERETH ISRAEL OF KENSINGTON (Brooklyn). - Rabbi Jacob Katz will preach this evening and on Sabbath morning.

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

WASHINGTON HEIGHTS (510 West 161st street). - Rabbi Moses Rosenthal will preach Sabbath morning on the portion of the Law.

YOUNG WOMEN'S HEBREW ASSOCIATION (West 110th street). - Rabbi Joel Blau will be the speaker at the service this evening.

YOUNG WOMEN'S HEBREW ASSOCIATION OF THE BRONX (890 Cauldwell avenue). - Mr. Samuel O. Kuhn will be the speaker at the service this evening.

OBITUARY.

BRENAUER. - Mrs. Emelie Kiralfy Brenaure, one of the three Kiralfy sisters, famous years ago as dancers, and a sister of the Kiralfy brothers, producers of spectacles, died on January 12 at her home, 242 East Fifty-third street. Mrs. Brenaure was born sixty-two years ago in Budapest, and before coming to America as a young woman she danced with her two sisters in the principal cities of the Continent. The funeral took place on Sunday, January 14, and was largely attended by her many friends and relatives. She is survived by her husband, Gabrie. Brenaure, and a son, Joseph B. Brenaure, and is mourned by a host of sorrowing friends and many beneficiaries of her charities.

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How Jewish Relief Is Distributed in Petrograd.

The Joint Distribution Committee of the Funds for Jewish War Sufferers is in receipt of the following telegram through Ambassador Francis, dated January 16, 1917, from the Jewish Committee for the Relief of War Victims, in Petrograd. This committee has been officially recognized by the Russian Government for the distribution of relief monies to the Jews in Russia.

The telegram is as follows:

"Our Central Committee now extends relief to 238,000 people, forming 51,000 families, of which 38 per cent. are either deprived of the fathers or the family heads. Thirty-seven per cent. are children below fourteen years and 15 per cent. aged and sick, making 52 per cent. who are unemployable. Thanks to organization of labor assistance, a third part of refugees gradually ceases to require support. However, more than a half still need serious relief for food, housing, clothing and fuel. Government aids Jewish refugees through our committee, but this aid is very limited. Aiming at gradual reduction, government allows eight roubles monthly for food, housing and fuel, for 105,000 refugees. Owing to unprecedented dearthness this help is utterly insufficient and has to be completed out of philanthropic resources. For upkeep of children below school age and of school children in day nurseries and schools, the government grants 75,000 roubles monthly; for clothing and footwear, 50,000 roubles; for medical help, 25,000 roubles; altogether about 100,000 roubles monthly. Sums expended by our committee include 1,000,000 roubles for occupied Galicia, 1,500,000 roubles additional relief for clothing, linens and boots in Russia; 400,000 roubles for fuel, which is very expensive and goes in great quantities owing to winter time, and 750,000 roubles for small loans. Continued mobilization and the necessity of keeping up soldiers' families, absorbs considerable means of local Jewish communities, so that no large philanthropic contributions for refugees can be expected from Russian Jews. The nearest future budget for food, housing, fuel, schools, labor and assistance to refugees is estimated at 1,800,000 roubles monthly. For relief in occupied Galicia, 150,000 roubles, and 200,000 roubles for relief of population in war area, where no committees work and no government penetrates. Altogether, 2,150,000 roubles are required monthly, to defray which we may count upon 1,000,000 roubles from government and 350,000 roubles from local philanthropic resources, thus 800,000 roubles monthly are wanting. Besides sums specially designated, we have 150,000 roubles in cash in hand and 800,000 with JCA. This money is gradually being used up and a deficit is unavoidable. We therefore urgently pray to send us the money wanting for the next four, or at least three, months.

"JEWISH RELIEF COMMITTEE,
Chairman, Baron Alexander Gunzberg."



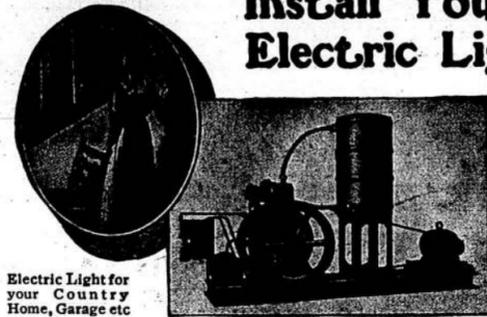
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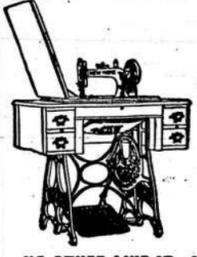
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The "Week of Mercy."

Every individual, congregation, committee and lodge throughout the country that can be thought of, whose name is anywhere on its records or can be obtained, has been notified by mail of the "Week of Mercy" to be inaugurated by the Central Committee for the Relief of Jews Suffering through the War. The number has now mounted up to 15,000, and 1,626 points, covering every city and important town in every State, have been reached. The "Week of Mercy" begins January 27 and continues till February 4.

Early as it is to hear from far distant points, the results have been very gratifying. From as far away as Texas and Arizona there have already been responses, and calls have been received for the certificates that are to be one of the chief features of the "Week." In the East, Pennsylvania promises to be among the most active States.

The "Week of Mercy" is a special call to the Jews of America to concentrate their fund raising over seven days. There are to be services in synagogues, mass meetings (three important ones having already been arranged for Brooklyn, Philadelphia and Pittsburgh) and tag days.

This idea of a week during which the entire Jewish population of America should focus their thoughts particularly upon their co-religionists abroad, "a whole people that is silently suffering, dying of starvation, daily growing weaker and weaker," has come out of President Wilson's proclamation of just a year ago, in which he set a day apart for the opening of Jewish hearts and purses towards suffering Jews abroad. In this proclamation the President recited the resolution of the United States Senate:—"In view of the misery, wretchedness and hardships which these 9,000,000 of Jews are suffering, the Senate of the United States respectfully asks him to designate a day on which the citizens of the United States may give expression to their sympathy by contributing to the funds now being raised for the relief of the Jews in the war zones."

January 27 is the first anniversary of "Proclamation Day." The work this year is on a much bigger and broader scale. The Central Committee states:—"The sufferings of our brothers in the war zones have grown steadily worse and worse."

"The Central Committee further says, in the literature it has spread all over the United States (and it is confidently expected that the result will exceed half a million dollars for the "Week of Mercy," the Central Committee being one of the constituents of the Joint Distribution Committee and giving its heartiest support to the effort that is being made to raise \$10,000,000 during 1917)—Each locality will adopt such methods as are most advisable, but we specially urge upon you to order certificates issued in commemoration of President Wilson's gracious act. They contain the facsimile of his original proclamation with his signature attached, and should be offered for sale so that they may be preserved in every household as a memento of this special occasion. The certificates are published representing contributions of \$1, \$5, \$10, \$25, \$50, and orders should be sent at once by mail or telegraph. We also call your attention to the self-taxation stamps issued by this committee, which have been so popular a method of contribution to our fund. They are issued in books containing \$5 worth, in denominations of 1 cent, 5 cents, 10 cents and 25 cents.

CORRESPONDENCE.

Concerning the Hebrew Convention.
Editor HEBREW STANDARD:
The first convention of the Histadruth Ivrit of America, called for February 10-12, has evoked profound interest in all Hebrew circles in this country. The Hebraists of America will for the first time come together to promulgate their ideals and adopt a definite program of Jewish cultural work.

We do not, however, desire to limit our convention to organized Hebraists alone. We come in touch with a number of organizations which recognize the importance of Hebrew for our national movement. We have also approached Talmud Torahs and Jewish schools in which the Hebrew language is predominant, and we solicited their co-operation. We hope that the manifold activities in the Hebrew movement of this country.

The following are the rules governing the sending of delegates to the convention 1. Hebrew societies having a membership of twenty-five, send two delegates; those having more than twenty-five members, send one additional delegate for each additional twenty-five members. 2. Hebrew institutions, such as schools and publications, two delegates. 3. Zionist societies which do no special Hebrew work but desire to join the Histadruth, one delegate.

Every society represented at the convention has to pay \$1 for each delegate it sends.

EXECUTIVE COMMITTEE OF THE HISTADRUTH IVRITH OF AMERICA.

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TO OUR READERS IN BEHALF OF OUR ADVERTISERS

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SOCIAL NOTES.

A Jewish historical costume ball, for the benefit of a Zion Institute on the East Side, will be given by the Austro-Hungarian Zionists at the Harlem River Park, 127th street and Second avenue, on Sunday evening, March 11.

Miss Sadie Neufeld, of 91 West 119th street, who has been spending several weeks in the South, has returned home. She was accompanied on her return by her uncle, Rabbi Morris Neufeld, of Birmingham, Ala.

A theatre party has been arranged to be given at the Alhambra Theatre on Tuesday, January 30, for the benefit of the Maternity Auxiliary of the People's Hospital. Emma R. Landau is chairman of the committee in charge.

Next Sunday night local labor circles will tender a reception at the Central Opera House, East Sixty-seventh street, to Mr. and Mrs. Samuel Gompers in honor of their golden wedding. On the same night Mr. Gompers will celebrate his sixty-seventh birthday.

The twentieth annual entertainment and ball of the Home of the Daughters of Jacob will be held on Sunday evening, January 28, in the grand ball room of the Hotel Astor, Broadway and Forty-fourth street. An unusual array of talent has been secured and many notables have promised to be present.

Invitations have been issued for the marriage of Miss Tamar Hirschenson and the Rev. Dr. D. de Sola Pool on Tuesday, February 6, at 5.30 p. m., at Shearith Israel Synagogue. An interesting feature of the occasion will be that all the music sung during the ceremony has been composed by Dr. Pool or by members of his family.

For the benefit of the Jewish Home for Aged and Infirm, at Mount Vernon, N. Y., an entertainment and ball will be given at the Waldorf-Astoria on Sunday evening, March 4. An unusual program has been arranged, and dancing will follow.

The Ladies' Auxiliary of the People's Hospital have arranged a theatre party, to be given at the Kessler Theatre, Second avenue and Second street, on Tuesday, January 30, when an all-star cast will appear. The committee in charge of the affair are Mrs. J. Mandel, Mrs. S. Levy, Mrs. M. Wolper, Mrs. I. M. Rottenberg, Mrs. Wasserstrom, Mrs. L. Cohn and Mrs. M. Landesman.

Mr. and Mrs. Samuel Seligman celebrated the twenty-fifth anniversary of their marriage on Sunday, January 21, 1917, at the Wallace Hall, in presence of their many friends. Rabbi M. Krauskopf, who gratified the wishes of their hearts twenty-five years ago, had not only the honor but the extreme pleasure to renew the covenant for the next twenty-five years. The social event connected with this affair was a most enjoyable one.

The marriage of Miss Olga Goldstein, daughter of Dr. and Mrs. Philip Goldstein, of 1708 Lexington avenue, and granddaughter of Mr. and Mrs. Morris Isaacs, to Dr. John Jacob Levbar was solemnized on Sunday, January 21, 1917, at the Hotel Bon Ray. The bride was attended by her sister Edith, as maid of honor; the Misses Theresa Lazarus, Nellie Lanbarg, Pearl Bernstein, Irene Krimke, Blanche Gans, Estelle White-stone, Florence Gottlieb and Ruth Goldstein as bridesmaids, and Rosalie and Fannie Lazarus and Annette Goldstein as flower girls. The ushers were Messrs. Louis Grudberg, George Levbar, Harry Gottlieb, Benjamin Schwartzman, Herbert Hammel, Jesse Goldstein, Irving Steinberg and Dr. Benjamin Carmel. David Levbar was best man. The Rev. Herbert S. Goldstein officiated. The young couple left for a trip South. On their return they will reside at 1425 Madison avenue, New York.

The Harlem Forum.

The next meeting of the Harlem Forum will be held in the auditorium of the Wadleigh High School, 115th street, near Seventh avenue, on Sunday morning, January 28, at 10.30 o'clock. Dr. Schmarya Levin will speak on "The Significance of Palestine." On the musical program will appear Mme. Schomer Rothenberg, soprano; M. N., a well-known violinist, and Miss Lillian Weber, pianist.



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Washington Heights Y. M. H. A. Leases Quarters.

At a regular meeting of the Young Men's Hebrew Association of Washington Heights, held on January 22 at the Heights Club, 149th street and Riverside Drive, a five-year lease to Commonwealth Hall, 2005 Amsterdam avenue, was submitted by Isidore Siegel, chairman of the Building Committee.

Dr. Shultz, president of the association, reviewed the work of the association since its inception two months ago. After addresses by Rev. Aaron Eiseman, Emanuel Hertz, Abraham M. Turkel and others, \$2,500 was collected, being the first year's rent under the lease. Preparations are being made for a great mass meeting at the Twenty-second Regiment Engineers' Armory, at 163rd street and Fort Washington avenue, to be held in March, at which prominent speakers will be present and assist in formally launching the Y. M. H. A. branch of Washington Heights.

The association now has a membership of upward of 500. All applications and suggestions may be forwarded to Ely Rosenberg, secretary of the association, 346 Broadway.

Silver Jubilee of Abraham Reisin.

The twenty-fifth anniversary of the literary activities of the eminent Yiddish author, Abraham Reisin, will be celebrated on Saturday night, February 3, at Carnegie Hall. The celebration is arranged by a committee of writers. Various addresses will be delivered. Mr. Reisin will read some of his new poems and will relate various episodes of his literary career. The musical program will be executed by David Hochstein, well-known violinist; Miss S. Sakolska-Fried, pianist, and the Poalei Zion Chorus. The chorus will sing new songs by Reisin.

Sinai Temple Notes.

The installation of officers of the Sinai Sisterhood by Rabbi Max Reichler will take place in the vestry rooms of the temple (163d street and Stebbins avenue), Tuesday afternoon. A most interesting program has been arranged. Miss Caroline Sandel, of the Julia Richman High School, is a most enthusiastic leader of the Sinai Literary Club. At its next regular meeting, Sunday afternoon, January 28, the club will have election of officers. Following the election there will be a debate on "The Causes of Prejudice."

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Sabbath begins 5.05 P. M.

כב

Hon. Simon Wolf's latest report as chairman of the Board of Delegates on Civil Rights gives abundant evidence that age cannot wither nor custom stale the infinite variety of his important work on behalf of Jewry at Washington. We congratulate the venerable, perennially youthful chairman on his energy and selfless service.

For the benefit of our Anglo-Jewish friends we may remark that, while Governor Bamberger is the first Democratic and non-Mormon candidate to obtain his present post, it does not imply that he is anti-Mormon. As a Jew in Utah he is, of course, a "Gentile," but we think it fairly describes his attitude to the Mormon Church to say that it is one of *non possumus*.

The newest annual report of the ICA is a record of agricultural activity somewhat curtailed because of the great war, but showing, nevertheless, amid neutral surroundings, a healthy and gratifying extension. With all the millions at the command of the ICA, the wonder is that it does not attempt some great constructive work for Judaism on a grand scale somewhere!

In London a society for the distribution of Jewish literature, a part of the work of which extends over the maintenance of free Jewish reading rooms, has been established. While we are fortunate in this land not to lack for numerous public libraries, in most of which Jewish literature is fittingly represented, there can be no question that the London example ought to be noted and followed on this side of the Atlantic.

News of Dr. Stephen S. Wise's creditable opposition to Christian Science seems to have penetrated into Canada at last, and the *Canadian Jewish Chronicle* prints his excellent diatribe against this degrading Jewish "fad" as if it were wholly novel. Alas, it is not, and by thus giving prominence to the matter, our Northern contemporary does Dr. Wise somewhat of an injustice. It causes the unreflecting to imagine that Dr. Wise is forever atilt against Mrs. Eddy's followers and their idiosyncrasies.

In England they are now protesting for obvious reasons against what is called the "testimonial nuisance." Testimonials have not been so fashionable on this side of the "big pond," and so the agitation leaves us callous. But, very often, appeals are made to honor those whom the king would not delight to honor, and then we may invoke the aid of our Anglo-Jewish cousins to help to rid us of our communal barnacles, whom no honor save engulfing retirement can adequately "recompense."

The Jewish Consumptives' Relief Society, of Denver, has now successfully maintained its worthy sanatorium for tuberculosis patients for upwards of twelve years. It has issued because of this fact a much-enlarged number of its interesting monthly magazine, and we have pleasure in directing the attention of our readers to this institution and its instrument for publicity. Indeed, we unreservedly commend to their hearts and purses the Denver philanthropy, which can make good use of their largesse.

"A Sinaist is a Jew or Jewess who would know Jewish tradition and be determined to work and live for it." This is the definition of an adherent of the new English movement for the upholding of Orthodoxy, which is like the similar associations started in Germany during the three or four years antedating the great war. While definitions in themselves are lifeless things, they stand for something real and vital, and so the Sinaist is simply the Jew or Jewess proud of his ancient heritage and gladly willing to make sacrifices for it. The Jewry of the world should be filled with Sinaists.

UNION OF ALL JEWS

AS the expression of a pious hope, surely, the desire of the leaders in the Union of American Hebrew Congregations for the united effort of all Jews, Orthodox and Reform, in the cause of Judaism, is, on its face, entitled to serious consideration. The sentiment gained its voice at the recent twenty-fifth biennial council of the Reform body at Baltimore, and grew out of a report on the proposed fund for the support of superannuated rabbis.

Many calls upon all Jews to unite together have been made within the last few months, and each of these has proceeded upon entirely different grounds. We fancy, however, that none reposes upon so astonishingly novel a basis as this latest one, which, apparently, revolves about the care of our spiritual guides. In this respect, Orthodoxy has something to learn from Reform. As we pointed out long ago, when the subject of a rabbinical pension fund first began to be broached, the Orthodox congregations have, almost without exception, not taken proper care of their ministers, neither electing them at the outset of their terms for life, nor in other suitable ways having given thought and attention to their future well-being.

Very likely our Reform friends suspect that union of Orthodox and Reform is possible, which shall signify the gradual abandonment by the former of their theological position and their devotion to the olden traditions and historic ceremonies of our undying faith. Such a union is unthinkable, and would be promptly spurned by all true upholders of the Orthodox position.

That Jews can and do unite together without reference to their theological differences, the history of our communal charities proves. To the same effect may be cited the work of the various Jewish war relief agencies since August 1, 1914. But, such is not the purpose of the Union of American Hebrew Congregations. They wish to rally Orthodox and Reform around the same flag: the new rabbinical pension fund, and to annihilate Orthodoxy!

If we look askance upon this proposal, as we certainly do, it is because the Union of American Hebrew Congregations has been characterized throughout its existence by its uncompromising hostility to Orthodoxy. Its present proposal may be, and probably is, quite innocuous. But we cannot look at the gift without remembering the source of its emanation. For this reason we say, finally, *Timeo Danaos et dona ferentes!*

The retirement from the British Parliament of Sir Stuart Samuel, the member for the Tower Hamlets, or Whitechapel division of London, marks the end of the close association of a very distinguished family of communal workers with a definite place in official life at Westminster. Before Sir Stuart held the seat, his uncle, the late Lord Swaythling, then Mr. Samuel Montagu, that pillar of redoubtable Orthodoxy, was the M. P. from this division, and upheld the British state as only a loyal and law-abiding Jewish subject of the king knows how. The new M. P. for Whitechapel will be a non-Jew, the first since the constituency was set up in consequence of the Reform of Parliament law of 1884. Nevertheless, he will be strikingly identified with the interests of his constituents, and, above all, with the Jewish traditions of a seat occupied by both a Montagu and a Samuel.

And now comes *The American Jewish Chronicle*, and in an editorial note, voices its disagreement with the contention advanced by Dr. David Neumark in his review of Dr. Isaac Husik's book on mediæval Jewish philosophy. Our local contemporary had published the review in its pages a week or so before its editorial comment appeared. While thus fully vindicating its own freedom of utterance, and that of its contributors, our contemporary need not have published, in the first place, a review with which it disagreed *toto coelo*. That is carrying academic freedom to the point of the ridiculous! Moreover, the review itself appeared in the *Hebrew Union College Monthly* before it was published by *The American Jewish Chronicle*. So the latter cannot claim even the "honor" of original publication. We, for our part, are free to use our blue pencil on "reviews" that are not reviews, that are attacks, with which we disagree and for which there can be no justification.

There are various kinds of "professional Jews," and, nearly always, they are Jewish professional men. That is to say, the "professional Jew" is actively and blatantly identified with the fortunes of his co-religionists from some hope of material gain for himself. This enhancement of his position, always hoped for and now and then achieved, is not necessarily bound up with political life. In other words, the "professional Jews" are not exclusively practical politicians, wishing to "feed at the public crib" heartily and generously, although the Jew with political aspirations affords the best example of the development of this "animal." A rabbi can be a "professional Jew" just as well as any other. We are thinking of such rabbis (happily they are few and far between!) as put love of self above love of others, as insist upon their Jewishness in the face of the non-Jews, who will think of them in no other terms, although they exhibit precious little, if any, real Jewishness in their daily concerns, private lives and careers within Judaism. And there are others! The "professional Jew" is, as a rule, a man of considerable ability, else he could not "get away with it." We don't, in fine, reprobate the "professional Jew" so much as we pity the community which renders his existence possible, and, under the circumstances disclosed, profitable.

THE BACKGROUND SPACES OF LIFE

אלוה מחיטן יכוה וקדוש מהר פארן ושם חביון עוו:

"God comes from Teman, and the Holy One from Paran: and there is the hiding of his power."—(Hab. iii, 3, 4.)

NOTHING stands by itself. Nothing is detached. All things are related. You cannot single out any one star for beauty, but you will notice that its charm is due largely to the fact that it is part of a vast system of shining worlds. Even the solitary glory of the morning-star has for its enhancing background the cool, grey light that softly creeps up the sky. The stars cannot be detached from the heavens back of them, where lie "the hiding of their power." Similarly, no truth stands by itself. No truth is detachable from the body of universal truths back of it. If you know one truth, you know none; and, by the same token, if you know one truth, you know all. If you call your truth psychology or biology, or by any limiting name, you possess psychology or biology, but not the essential truth of souls and lives; while if you call psychology truth, then you have both psychology and Truth. For nothing explains itself, and the hiding of Truth's power, too, lies in the background of the whole evolving body of truth. Humorists laugh at the dictionaries because of their wearying cross- and back-references; but what is a butt for vapid jestings in man-made word-books is, in God's infinite word-book, a sobering and elevating fact: life is an endless system of cross- and back-references, where one item explains all and all items explain one.

And this, too, is true that no life stands by itself, but is dependent upon the background of numerous lives piling dimly upon one another through the ages. Does your self-satisfied city-man believe the teeming metropolis to be the Alpha and Omega of existence? The City has the hiding of its power away back in the country-life which feeds it. And country-life is buttressed against the open fields, the blossoming meadows, the forest lands. Back of these, again, are the silent mountains, the winds that sweep from nowhere; and back of everything are the wastes of the sea—mother of us all—whence Life had sprung into manifoldness of form and grace until it reached you and me. What a wonderful tale of life's upward struggle do the murmuring waves relate! Ah, the restless ocean, its unabated terror, its baffling profundity, its elemental awe of brooding solitude, is the back-ground of all life!

But, as Thought recedes in its quest of the back-ground spaces of life, does it stop satisfied at the mystery of the sea? Back of the sea are silences, immensities, universes, reaching into staggering dimness of perception. With heroic despair, the human mind would fain penetrate into these vanishing vistas, in order to discover the hidings of the Power that makes for life, for beauty, for righteousness. Indeed, we may say that it is the law of the human mind to go from back-ground to back-ground to that final back-ground, whence the ALL had sprung and from which it still draws its sustaining strength. This search for the final back-ground we call Science, Philosophy, Religion. All these various endeavors of the human intellect are inspired by what I should like to call a subtle *background-sense*, a haunting feeling of the existence of uncultivated fields, unexplored territories, undiscovered truths. Whatever limit of the Known we reach, we feel ourselves still standing against a ghostly yet massive wall of the Unknown.

Religion arrives at the final back-ground with the consummate ease of creativeness, when it declares that the back-ground of all power—physical as well as moral—is God. If it is true that Truth must be referred constantly back, shall we stop anywhere except at the last possible back-reference? And if it is true that physical backgrounds are constantly receding into unconscionable distances, is it not true that moral backgrounds do also recede into ethereal Impalpabilities: that, therefore, just as material phenomena must have a source of power, so moral phenomena must have a source of power? Our conception of the vast background spaces of life has, at any rate, led us to the conclusion that morality must have a source, must rest against a remote background; and, hence Religion stands on a sure foundation when it professes that God is the source of Holiness. Our text says that Teman and Paran are the hidings of God's Power: it is more in consonance with our thought to say that the hidings of the power of Teman and Paran are in God. In one sense, Holiness is the hiding of God's power; in a higher sense, God is the hiding of the power of Holiness. And, moreover, our conception explains the recent triumph of Religion over Science and materialistic philosophy in general. For, as is well known, these, in their search of the ultimate background, have gone so far as to thin gross physical energy down into something so tenuous that it borders on the spiritual. Only for a little while has Science rested in a crass concept of brute physical energy as the source of the material world, and in the crude notion of utility and mechanical social adjustments as the source of man's ethical strivings. Today, scientists at any rate acknowledge that back of the push and pull of matter, even as back of the stress and strain of the soul, there is a Divine Reality. They do not, indeed, personalise this Reality. But you and I who glory in Religion, who glory in the supreme privilege of personal communion with God, can forgivably recognise that there is little to separate the worshipful rationalist from the rational worshipper. So long as the reality of dust is denied and the divine background of existence is asserted—it is enough.

These then are the vast background spaces of life, with which we must remain in touch: Behind our noises are the eternal silences; behind our life is history; behind our truth is tradition; behind our daily doings is the spiritual store-house of the Self. Behind our finite world is Infinity; behind our limited intellect is the World-Mind; behind our little heart is the Infinite Heart;—yea, behind the Soul is God. JOEL BLAU.

High School Department of the Rabbinical College of America.

The first term of the high school course given at the Rabbinical College ends January 29, and the examinations for promotion will take place on January 30-31 and February 1, respectively. The new term begins Sunday, February 4. All students of the city high schools who are beginning the second or fourth terms in February and know Hebrew and the Bible and have some knowledge of the Talmud are eligible for admission to the Rabbinical College High School Department. Public school students who graduate this term are also eligible for admission to the first-term class. No new students will be admitted to the high school classes after February 15.

The faculty of the high school department consists of specialists who have had many years of experience in teaching in higher or secondary schools. Among the members of the faculty are the following: Solomon T. H. Hurwitz, Ph.D., instructor in the English language and literature; Georges Bacarat, Ph.D., instructor in the classical and modern languages; Israel K'ig'er, Ph.D., instructor in biology and natural science; D. S. Stern, M.A., instructor in mathematics; Isaac Rosengarten, B.A., instructor in history; Max Lieberman, B.S., instructor in public speaking.

The classical course is generally followed, and Latin, German and French are the languages taught. Dr. Bacarat in charge of this course, is a native of France, a Ph.D. of the University of Leipzig. The course in science includes laboratory and field work. The biology class visited all the important museums and zoological and botanical gardens during the term. Dr. Kilgler, director of this course, was formerly on the staff of the Natural History Museum, and is at present a research fellow in the Rockefeller Institute. Mr. Stern, head of the mathematics department, is an alumnus of the Rabbinical College, and has specialized in mathematics at Columbia University. Mr. I. Rosengarten, president of the National Leaders' Association of Young Judea, is a well-known and efficient teacher. Mr. Max Lieberman teaches public speaking in the Bushwick High School. All the courses are under the personal supervision of the Rosh Yeshiva, Rev. Dr. B. Revel.

The boys of the high school department of the Rabbinical College are mostly American born, and are desirous of taking up advanced work in the Bible, Jewish history and literature, and particularly the Talmud. It is not necessary to be a candidate for the rabbinate to enter the high school department of the Rabbinical College. All students who are anxious to carry on their Jewish studies at the same time that they pursue their secular studies are welcome. There is no reason why a business or professional man should be ignorant of the Torah and the Talmud. It is for the purpose of creating a higher Jewish intelligence in America that the high school department of the Rabbinical College was organized. Such students as show exceptional ability for Talmudic study are given scholarships, and are encouraged to take up the work of preparing for the rabbinate. For further information write to the Rabbinical College, 9-11 Monongomery street, New York city.

\$150,000 for Polish and Lithuanian Relief.

At the meeting of the Joint Distribution Committee of the Funds for Jewish War Sufferers on January 18, \$150,000 was appropriated for Poland and Lithuania in German occupation. This money will be sent to the newly constituted committee in Berlin for distribution through the local committees. Thirty-five thousand dollars additional was also voted to be sent to the same committee in anticipation of the extra expenses for the approaching Passover holy days.

The Committee of Six was given full power to make similar Passover appropriations for all other countries in proportion to the appropriations hitherto made for their general relief.

The monthly appropriation for Palestine has been increased from \$30,000 to \$40,000 per month; \$120,000 will be sent at once. This represents the amount of relief intended to be sent to that country for the next three months. It is sent in this lump sum in response to the request of Ambassador Elkus, who, in describing the prevailing conditions there, said that it will be a great advantage to be able to buy wheat and other foodstuffs in bulk instead of in small quantities. An additional special appropriation of \$20,000 will be sent, together with the \$120,000, to cover the extra expense for the Passover holy days; \$2,000 per month for the Nathan Straus Soup Kitchen and \$1,000 per month for the Jewish Health Bureau in Jerusalem was also voted.

The Jewish writers, who are enduring hardships greater than that of the rest of the sufferers through their inability to find any employment or work of any kind, were also granted special relief and \$2,500 will be sent to the committee in Warsaw and a similar amount to the committee in Wilna for distribution among them.

A bureau that has been established in Vienna that will prepare the vital statistics, and also an account of the losses sustained by the Jews through the demolition of their houses and other property through the war, was granted a subvention of \$8,000 for the year 1917. A cable has been received from the correspondents of the Joint Distribution Committee in Germany that it is now possible to forward individual remittances from people in this country to their relatives in the "Occupied Districts" of Roumania.

The Transmission Bureau of the Joint Distribution Committee at 20 Exchange Place, which has been open daily from 10 to 3 o'clock, except on Sabbaths and holy days, and the branch office at the Educational Alliance, Jefferson street and East Broadway, which is open every Saturday evening, will therefore again accept money intended to be remitted to individuals in the "Occupied Districts" of Roumania. This Transmission Bureau has to date handled 3,386 remittances amounting to \$440,120.21, which have been sent to the relatives abroad in Russia, Poland, Galicia, Lithuania, and other "occupied territories," Palestine, Turkey, Roumania, &c.

Roumanian Jews Meet.

The Executive Board of the American Union of Roumanian Jews held its first session last Sunday at the headquarters of the organization at 44 Seventh street. The president, Dr. P. A. Siegestein, opened the meeting and gave a brief review of the work done by the organization since December 31, when the convention was held at Philadelphia. Dr. M. Y. Belber, of that city, was then unanimously elected chairman of the Executive Board and the Hon. Charles Fleck vice-president.

The first and most important subject that the Executive Board had to pass upon was the question of relief. On this it was decided that an appeal shall be issued to the constituent organizations in the United States, Canada and in Cuba, that they in turn shall take up relief work in such manner as they may deem proper in their respective localities, also with instructions that all funds collected be sent through the home office to the Joint Distribution Committee, New York. Such funds have already been sent in through the home office of this organization. These came from Montreal, \$900; from Youngstown, Ohio, \$50; from the Roumanian American Young Men's Society, \$500; from Toronto, Can., \$900.

A committee on propaganda was appointed.

Mr. A. H. Hurst, of Glasgow, Scotland, who is here as special commissioner for the purpose of raising a non-sectarian relief fund for war sufferers, was received by the board, and he stated his objection coming to the United States and what he seeks to get from the organization. The matter was referred to a special committee to confer with the British gentleman.

Young Women's Hebrew Association.

Registration is now going on for the new term, which will begin February 1, for the day and evening classes in dress-making, millinery, embroidery, speed, advanced bookkeeping, English to foreigners, English literature, Hebrew, Bible study, Jewish history, gymnasium, social dancing and swimming. A new feature will be classes in home-making, where girls will be given a proper understanding of household duties, and so make otherwise difficult problems a comfort.

The residents of the dormitory have organized a Home Circle Group for the purpose of co-operating with the activities of the association.

On Saturday evening the members of the Esther J. Ruskay Religious Circle enjoyed a delightful reading by Mr. Cecil B. Ruskay of "The Treasure," by Pinsky.

On Sunday evening Dr. Paul Abelson spoke in Yiddish to the parents of the girls who apply to the Y. W. H. A. Employment Bureau, urging them to persuade their daughters to enter into those fields of work for which they are best fitted instead of adding to the great number of inefficient clerical workers seeking employment. The other speakers were Mrs. Ray E. Schwartz, the superintendent; Miss Hermine Schwed, director of the employment bureau; Miss Grace Greenbaum, assistant director of the employment bureau, and Mrs. L. S. Greenbaum, who is in charge of the home-making department.

Halevi Singing Society.

Men and women with fair voices who are desirous of receiving a musical education are invited to join the free classes of the Halevi Singing Society. These classes meet Monday, Tuesday (advanced class) and Wednesday nights at the Institute, 34 Stuyvesant street (Ninth street and Third avenue); Wednesday night (advanced class) at the Y. M. H. A., Ninety-second street and Lexington avenue; Thursday night at Public School No. 171, at 103d street, east of Fifth avenue; Friday night at Public School No. 62, at Essex and Hester streets.

Free instruction by experts is given in sight reading of notes, and solo and choral training in classical music is also given. Classes have been meeting now for the past twenty-five years, and new classes are forming for the current season.

Young Men's Hebrew Orthodox League.

Mr. I. L. Brill will lecture under the auspices of the Young Men's Hebrew Orthodox League at 34 West One Hundred and Fifteenth street, at 8.15 p. m. Friday, January 26, 1917, on "What Should Be Done in Harlem." Mr. E. Reuben Wellerstein will conduct the Bible class Saturday at 3 p. m. and a meeting will take place at 8 p. m. Mr. Kasdan will conduct the Hebrew class Monday at 8.30 p. m.

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HOUSEHOLD HINTS.

French Omelette.
Four eggs, 4 tablespoonfuls water or milk, ½ teaspoonful salt, few grains pepper, 1 tablespoonful butter; beat the eggs light and add water or milk, salt and pepper; melt the butter in a hot omelette pan. Turn in the egg, and as it thickens lift it with a knife, letting the uncooked part run underneath. When creamy all through roll it up and turn out on a hot platter. Garnish and serve.

Fruit Punch.
Boil 2 quarts of water with 4 cupfuls of sugar and 3 cupfuls of chopped pineapple for 20 minutes; add 1 cupful of raspberry syrup, 1 cupful of lemon juice, 2 cupfuls of orange juice and 1 cupful of preserved cherries. Chill and dilute with ice water and serve from a punch bowl.

Cream Cake.
One pint of butter rubbed into 1 quart of flour, 1 quart of hot water, with the butter and flour stirred in. When cool, break in from 6 to 12 eggs. If needed, add flour till thick enough to drop on buttered tins in round cakes the size of a teacup. When baked, open and fill with soft custard.

Chocolate Brownies.
One cupful sugar, 6 tablespoonfuls melted butter, 2 eggs, 2 squares chocolate, one-third teaspoonful salt, ½ cupful flour, 1 cupful chopped English walnut meats, 1 teaspoonful vanilla extract, 3 tablespoonfuls boiling water; cream butter and sugar together; add eggs well beaten chocolate dissolved in boiling water, salt flour, vanilla and nuts; divide and spread in 2 buttered square pans and bake in slow oven from 20 to 25 minutes. Cut in strips and serve with ice cream.



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Steamed Apple Pudding.
One cupful molasses, ½ cupful butter, egg, 1 cupful warm water, 1 teaspoonful soda, 3 cupfuls flour; quarter and cut in halves apples to half fill the dish you are to steam it in; then pour butter on top of apples, and steam three hours. Serve with whipped cream.

Pear Salad.
Drain juice from 1 can pears, arrange on salad plate, fill centers with cut celery and English walnuts mixed with mayonnaise dressing. Garnish with heart leaves of lettuce.

Rice and Meat Pudding.
Take any kind of cold meat and chop it fine; season it to your taste with salt, pepper and sweet herbs, a little goosefat and stir in 2 eggs. Then make alternate layers of cold boiled rice and this mixture and bake ½ hour, or make it into cakes and fry it.

Scraps of cream cheese may be made useful by mixing them with butter and milk, or a little cream. This should be spread on thin, waferlike crackers, made into sandwiches and served with salad.

Popularity of Floral Garden.
The Floral Garden, Broadway and One Hundred and Forty-sixth street, under the management of Mr. D. Halpern, has become the social centre on Washington Heights.

Admirably equipped for all affairs, competent management, good service, beautiful ball rooms, reception rooms, &c., make this one of the most popular places in upper New York. Following is a list of the societies that have recently had their celebrations or will hold their social affairs in the Floral Garden, located in the Hamilton Theatre Building:—Temple of Covenant, B'nai Israel, H. Lehman wedding, Mendelssohn Lodge 285, I. O. O. F., Tabernacle Ben. Association, Employees of Emery Beers, West Harlem Republican Club, Marlin Club—Aft. Dance, Independent Krankauer Y. M. A., No. 1, Arahoe Club, Phenix Ladies, Advisory Board Third District K. of E., Washington Heights L. O. L., Mediator Club, Patriotic Order of Americans Camp 45, Musical Art Club of New York, Goldsmith Bros. Employees, Mt. Moriah Chapter No. 45, O. of E. S., St. Nicholas Social Club, John J. Keating Lodge, and Unity Club.

NOTICE.
As I have heard that several hotels and halls are using my name, I wish to announce to whomever it may concern that I have no connection with any hall or any hotel, either in the city or the country.
M. S. MARGOLIES,
Rabbi of Congregation Kehilath Jeshurun, New York city.

In these advanced days when women are more particular about their personal appearance than ever, we call the attention of our female readers to La Femina, which, under the capable management of Sara Forsythe, is a beauty parlor of the highest order. La Femina is conveniently located at No. 284 Broadway, at One Hundred and Tenth street, where a staff of skilled operators are prepared to give facial and scalp massage, hairdressing, artistically tint faded hair, &c. A large supply of human hair goods at lowest prices is on hand, and skin foods and hair tonics compounded by La Femina's own staff are on sale. A specialty of La Femina is massage with oil and treatment with violet rays. Dr. Bertha E. Barton, a skilled chiropodist, who is a graduate of the University of New York State, practices in connection with La Femina and is prepared to do pedic work of all descriptions.

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BROOKLYN NOTES.

Temple Petach Tikvah.

Tuesday evening, January 30, at 8 o'clock, Prof. Mortimer M. Kaplan will deliver a lecture in the vestry rooms, under the auspices of the Petach Tikvah Junior Congregation, on the subject, "What Is Jewish Consciousness?" A fine musical program has also been arranged.

The second annual meeting of Temple Petach Tikvah took place Thursday evening, January 18, in the presence of over 500 members and friends of the congregation. After a hymn, sung by Rev. Jasson and his choir, and the opening prayer delivered by Rabbi Levinthal, Mr. Wm. B. Roth opened the meeting and presented his annual message. Mr. Roth pointed out the great progress that the Temple has made during the past year, the increase in the numerous activities, and spoke in the highest of terms of the work of the religious school and the Hebrew school. He paid a glowing tribute to Rabbi Levinthal and to the cantor, Rev. A. Jasson, under whose leadership all the activities have progressed. The financial report that was presented by the secretary, Mr. Victor Schwarz, showed that the congregation is in a flourishing financial condition, that the income this year amounted to over \$16,000, and that the indebtedness of the Temple was reduced by over \$5,000. Mr. Morris Koppelman, chairman of the Hebrew School Committee, reported excellent work done by that institution. The chairman of the Membership Committee, Mr. Henry Seinfeld, reported that the present total of members is 260, and that during this year 105 new members were admitted. The chairman of the various other committees reported in the same successful way. Rabbi Levinthal then installed Mr. Wm. B. Roth, who was unanimously re-elected president, and took that opportunity of expressing his sentiment in which Mr. Roth is known to the whole Jewish community, for the tremendous amount of work that he has done in behalf of the Temple. The other officers were installed by Mr. Roth. Rabbi B. L. Levinthal of Philadelphia, the father of the minister of Temple Petach Tikvah, who was a guest on this occasion, was then called upon, and in an inspiring address, he spoke of the national influence that Petach Tikvah is exerting, and spoke also of the need of such work as is being done by this Temple. Vocal selections were rendered by Miss Celia Seinfeld and piano selections by Prof. A. Kaufman and Miss Lucy Seinfeld, after which a buffet luncheon was served by the members of the sisterhood. The following officers were elected:—President, Mr. William B. Roth; first vice-president, Mr. A. Echanowsky; second vice-president, Mr. Israel Halperin; recording secretary, Henry Greenberg; financial secretary, Mr. Henry Seinfeld; treasurer, Mr. Louis Halperin; chairman board of trustees, David Schneider; vice-president board of trustees, Mr. I. Levinson; secretary board of trustees, Samuel Seiderman; trustees elected for three years, Mr. Simon Spiegel, Mr. Morris Blum and Mr. J. Krinski.

Last Tuesday afternoon, January 23, a very interesting meeting of the Sisterhood of the Temple took place in the vestry rooms. Miss Henrietta Szold delivered a very interesting and inspiring address on "Zionism." A fine musical program was also rendered.

Young Women's Hebrew Association.

The Young Women's Hebrew Association of Brooklyn, is fast becoming a reality. The people of Brooklyn are beginning to realize what a great necessity such an institution is. An active board of well-known Brooklyn women is busy planning to make its first affair a success.

On Saturday night, February 3, a dance and play, "Maggie Pepper," will be given at the Masonic Temple, Clermont and Lafayette avenues. All interested in the success of the institution can help by attending the affair.

The officers are: President, Mrs. Anna R. Jacobs; vice-presidents, Mrs. S. N. Berlin and Mrs. A. Levy; treasurer, Mrs. R. Horowitz; recording secretary, Miss Molly Silverstein; corresponding secretary, Mrs. A. W. Hochfeldt; financial secretary, Mrs. Ruth E. Valt; trustees, Mrs. B. Misl, Mrs. Sol Hyman and Mrs. M. Housman.

Hebrew Educational Society.

The Young People's Synagogue of the Hebrew Educational Society has been enhanced with the participation of an experienced cantor, Rev. Albert Eisberg; an organist, Mr. Louis Schwamer, and a choir, in addition to the preacher, Rev. Dr. B. A. Elzas. The services take place at the society's building, Hopkinson and Sutter avenues, every Friday evening at 8.15 o'clock. People of the Brownsville neighborhood are cordially invited.

The Hebrew Educational Society will debate with the Brooklyn Y. M. H. A. at the former's building on Sunday evening, February 18, on the subject of "National Prohibition."

The United Dramatic Circle will give a concert on Saturday evening, January 27, and there will be a Yiddish lecture the same evening. A debate between the Loyal Alliance and the Hilton Club will take place on Sunday evening, January 28. Miss M. W. Carmichael will give an illustrated lecture on Monday evening, January 29, on "Trees and Their Uses."

Dr. Charles S. Bernheimer, superintendent of the society, spoke on club work at a conference of principals and teachers of neighborhood centers at the Board of Education on Monday afternoon, January 22.

DISTINGUISHED JEWS OF AMERICA

I. EDWIN GOLDWASSER.

The School System's Loss—The Community's Gain.

An accurate classification of the personalities of men would require as many categories as there are individuals, but for practical analysis there are two distinct types—those that follow and those that lead. Israel Edwin Goldwasser, recently elected executive manager of the Federation of Jewish Philanthropies, is distinctively a leader and has shown himself such throughout all his career. Yet he is not of the type that merely makes his subordinates obey his plans blindly, for he has the magnetic power of drawing out the better qualities of those who come in personal touch with him, and they not only perform their duties efficiently, but they also learn to enjoy the pleasure that comes with accomplishment. Although the offices of the Federation of Philanthropies in the Equitable Building have only lately been opened, every worker there seems already to have come under the charm of his magnetic influence, and after a single glance the writer felt that every individual there knew his duty and performed it as best he knew how.

Mr. Goldwasser does not, however, take his place among "The Distinguished Jews of America" because of the responsibility thrust upon him so suddenly, but, rather, because he stands out as a worthy example and inspiration to Judaism at large. His career shows how much a man with brains can accomplish with the proper application of his energy. His rapid rise in educational circles was phenomenal, particularly so, since he succeeded in forging forward in a system that ordinarily permits of no rapid advance. It must be remembered that Mr. Goldwasser was District Superintendent of Schools before he was thirty-five years old. His story is important to every Jew interested in his own race.

Israel Edwin Goldwasser was born August 6, 1878. He attended public school, and after graduation entered the College of the City of New York, from which institution he graduated with honors in 1897. The following year he became a member of the teaching staff, and at the same time continued his studies at Columbia and New York universities, receiving from these institutions his M. A. and M. Ed., respectively. To follow his work in the New York school system and to mention the many innovations he introduced is almost synonymous with outlining the development of our city schools during the last twenty years.

From the very beginning he showed marked ability in the understanding of child psychology, and his success in the educational field was assured from the start. Before he had taught a year he was appointed senior teacher of the graduating classes. He was the first teacher in New York to introduce a school newspaper, edited and published by the boys. Many of his "boys" still treasure the faded copies of "Old Fifteen," as the paper was called, for what can so vividly bring back the happy memories of school life as those living pages of their youthful endeavors? In addition to this, the graduating class was organized into a literary society, with debating and glee clubs. Mr. Goldwasser introduced athletics at a time when playgrounds and athletic centres were unheard of, and he converted the humdrum formal study of the curriculum into a pleasant enjoyment of the school day.

In 1903 he was appointed teacher of English in the high schools, and two years later took the examination for principalship in the public schools. He passed highest on the list. Incidentally, it might be remarked, that Mr. Goldwasser was number one on every examination given by the Board of Education for which he was an applicant. It was only after Mr. Goldwasser was made principal that he manifested the remarkable energy and executive ability for which he was distinguished in all his associations with the Board of Education. Even before taking office, Mr. Goldwasser displayed a wonderful insight into the functions and duties of a principal. He refused persistently to consider an appointment to any school except on the East Side. Mr. Goldwasser felt that unless the principal had a heart-felt understanding of the pupils in his care he could not know their needs and could not, therefore, profitably look after their development. And, furthermore, he felt that in a Jewish community he could easily obtain the co-operation of the parents, who would be proud that their children attended a school with a Jewish principal at its head, for at that time there were only two others in the city. In his endeavor to obtain a school on the East Side, Mr. Goldwasser received the co-operation of the late Miss Julia Richman, and eventually he was appointed to Public School No. 34, on Broome street.

With the advent of Mr. Goldwasser to Public School No. 34 the innovations introduced were manifold. Garden plots were planted in front of the school, in which the parents and passers-by became interested, as well as the children. Even the push cart peddlers took keen delight in the gardens, and were happy to help the pupils in caring for their flowerbeds. Many of these peddlers were farmers of experience, and they watched the gardens with amused delight. Introduction of a school newspaper, the establishment of uniformity in the decorations of the halls of the building and pianola recitals after 3 o'clock were only some of the many other innovations. But when Mr. Goldwasser left Public School No. 34 he prided himself mostly on the fact that there was a harmonious co-operation among the teachers and a magnificent esprit de corps among the children.

In the fall of 1909 Mr. Goldwasser was transferred to Public School No. 20, on Chrystie and Rivington streets, in the very heart of the Ghetto. The splendid work accomplished in this school under his administration has made it one of the model schools of the city, and even to this day it is the school to which visitors from cities all over the country are sent. Public School No. 20 was among the first schools in the city to introduce self-government. Its introduction has improved the conduct of the pupils, has broken up gambling in the neighborhood, and has made the children proud of the fact that they are active citizens of a government. Mr. Goldwasser feels that when a principal rules his children from above he assumes a form of despotism, which will never bring forth the manlier qualities of the children.

It was through the untiring efforts of Mr. Goldwasser that the Delancey street flower gardens were opened by the city in connection with the nature study work of Public School No. 20, and the surprising fact is, that even though the flower beds are accessible to the public, there has not been a single case of vandalism reported.

The percentage of contagious disease has been less in Public School No. 20 than in any other school of the city, and this is due entirely to the systematic daily inspection arranged by Mr. Goldwasser. Record charts in each classroom showed just how many boys had their hair combed, shoes shined, finger nails cleaned, etc., each day.

The Dental Clinic, organized by Mr. Goldwasser in Public School No. 20, is a source of great pride to him. Over two thousand children have been examined and treated free of charge since its inception, with the result that their capacity for study has been greatly enhanced.

As principal of the East Side Evening High School, Mr. Goldwasser introduced the system of promotion by subject, and he organized regular courses of study so that the work was parallel to the regular high school work. The system now used in many of the evening high schools is an outgrowth of the work begun in the East Side Evening High School. When elected District Superintendent, Mr. Goldwasser raised the standards of study by coming in personal relationship with the pupils of the graduating classes. Backward pupils were called to his office, with their parents, about mid-term. Hundreds of parents were interviewed, with the result that many children who might otherwise have been left back, were spurred on before it was too late.

The greatest feat ever accomplished by pupils in this city, or anywhere, was the wonderful pageant, in which over 1,500 children of Mr. Goldwasser's district took part at the celebration of the three hundredth anniversary of the death of Shakespeare. The Globe Theatre was actually reproduced, and a performance therein given with children dressed in the fashion of an Elizabethan audience watching it. An exact reproduction of the gardens about Shakespeare's home in Stratford was laid out about the theatre—and almost every flower mentioned in Shakespeare's plays was made by the children and "planted." The scenery and all properties were made by the children, with the aid of the teachers. The children learned songs and games mentioned in Shakespeare's plays, and as the press at the time commented, it was the greatest thing ever attempted, and there can be no doubt that the children received impressions strong enough to last throughout their entire lives.

As District Superintendent of Recreation Centres, Mr. Goldwasser hoped for great accomplishments, among which was the organization of "charter" societies in various districts of the city. Each society was to count among its members at least one member of each city department and thus improve the neighborhood. But Mr. Goldwasser's unexpected retirement from school work cut all his plans short.

Although much of Mr. Goldwasser's indefatigable energy was devoted to duties at school, he still found time for communal work. He was executive manager of the local Y. M. H. A. for many years, and under his supervision many improvements were made. After his reorganization of the evening classes there was an average attendance of 80 per cent., as compared to 30 per cent. attendance of previous years, and the percentage of those who passed the Regents' tests was higher than in any evening or preparatory school of the city.

The reorganization of the summer camp, maintained in conjunction with the Educational Alliance, made it possible to allow underfed and anemic children to remain all year round without increasing the allowance allotted to this work. Over 1,800 children were taken care of last summer.

Before Mr. Goldwasser's connection with the Y. M. H. A., the employment bureau merely found work for the applicants, but now there has been introduced a system of vocational guidance, and the efficiency and value of this department has been greatly increased.

The development of the Boys' Club in the Y. M. H. A. has made for a sounder organization, and boys are prepared for Y. M. H. A. work before they are old enough to be full-fledged members of the organization.

When the National Council of the Y. M. H. A. and Kindred Associations was formed three years ago, Mr. Goldwasser was elected Chief of the Board of Experts, and he has been in touch with over three hundred associations throughout the country. However, Mr. Goldwasser prided himself on the fact that the New York branch of the association never helped the smaller organizations with money, but preferred to give advice as to how money could be raised.

Although Mr. Goldwasser consented to give the above facts showing his past accomplishments, he was reticent on what he hoped to do in the future, and as to the work of the Federation of Jewish Philanthropies, he said: "Federation has been talked of mainly as a matter of economy in collection of funds and method of distribution, but I believe the thing always to be kept in mind is that every economy, every saving, means that we are placing at the disposal of the respective boards money otherwise devoted to administration, which now can be devoted to the actual service that the boards are trying to give to the community. Federation means economy and efficiency, but it also means the freeing of the directors so that they can devote all their time and energy to the real problems of institutional work."

LOUIS COHEN.

An Example of the Highest Type of New York Jewry.

If the writer had the allotted space he probably could write pages concerning Mr. Louis Cohen, but owing to the limitations placed upon him, let it suffice to say that Mr. Louis Cohen is a brother of Mr. Joseph H. Cohen, and eminently fitted for that relationship. Those who reside in New York are well aware of what it means to say that a man is a fit brother of Joseph H. Cohen.

Mr. Louis Cohen was born on May 28, 1868, in Sapotkin, Suwalk, and was reared in the same manner as his brother. He came to America in 1892 and attended the Allen street and later the Norfolk street school. For years he worked at cigar making, then clerked for his older brother, and in 1902 started business for himself and now is one of the wealthiest and most successful in the cloak and suit line, having his factory and office at No. 36 East Thirty-first street.

Mr. Louis Cohen is not as active in public life as is his older brother, but he does his share for the community at large. He was a founder and treasurer of the Congregation Tifereth Israel, Willoughby and Throop

Continued On Next Page

(Continued from Page 10-A)

avenues, Brooklyn, which congregation tendered him a banquet in appreciation of his services in their behalf. He contributes liberally to every good Jewish cause, is a strict *Shomar Shabbas* and is a generous man—a man of the type of which this community needs many more. Mr. Cohen at present resides at the corner of President street and Brooklyn avenue, Brooklyn, where he is the owner of one of the most beautiful homes in that borough. He is at present active in bringing about the institution of a Jewish Centre in his neighborhood, modeled after the Jewish Centre on West Eighty-sixth street, Manhattan, in which his brother is a prime mover.

Mr. Cohen and his wife (formerly Miss Sophia Lagusker) have a happy family of eight daughters and a five-year-old son. One of their daughters married Mr. Samuel Friedman in October last. Mr. and Mrs. Cohen, as may be seen, are opposed to "race suicide," and Mr. Cohen has expressed the opinion to the writer that he considers his large family responsible for his success. He believes that if a man has a large family he has large responsibilities, and with responsibilities go ambition and success. In general, Mr. Cohen creates a very pleasant impression, and like his brother, is simple in his tastes, benevolent, and a gentleman of the highest type.

THE HON. JUDGE BENJAMIN HOFFMAN.

One of the most prominent and respected citizens of the East Side, the greater part of whose life has been spent in the service of the community, is the Hon. Judge Benjamin Hoffman. Although most of his older associates have left this section of the city, the dignified figure of Judge Hoffman is to be seen there still.

Judge Hoffman is of German parentage, and his father and mother came to this country when the tide of immigration to America was still low. His father, David L. Hoffman, came from Masbach, Bavaria, and his mother, Barbetta, was born in Wüttenberg.

Judge Hoffman was born April 15, 1864. He attended Public School No. 15, on East Fifth street, and received his college training at New York University, from which institution he received his L.L. B. degree. After graduation he practiced law, being a member of the firm of Hoffman & Hoffman, on Nassau and Beekman streets. In 1895 he was elected member of the State Legislature and was re-elected five times successively. In 1899 he was elected Judge of the Municipal Court, and at the expiration of his term, in 1909, was re-elected to the office that he now holds.

Judge Hoffman's political career has been an admirable one and he is one of the few men connected with politics whose past record stands beyond reproach. This fact, together with his kindly manner, has made him the many friends that he now has.

Judge Hoffman is a contributor to almost every Jewish charitable institution of the city, and he is a member of the following lodges and societies: Erster Hungarian Kranken and Unterstützung Verein, Hoffman (independent) Society, Hoffman Jesshurun Lodge, I. O. Free Sons of Judah; Petofe Hungarian Society, Andrew Johnson Lodge (Odd Fellows), Adelphi Lodge (Free Masons), Crown Prince Rudolph Verein, Arbeiter Unterstützung Verein, Educational Alliance, Mt. Sinai Hospital, People's Hospital, Israel Orphan Asylum, and is a member of the Board of Directors of the Hebrew Free Burial Association.

Judge Hoffman married Miss Rebecca Fuld, of this city, and they are the parents of four children, Belle (Mrs. Isidore Wells), Eva (Mrs. Nathan Ries), Ruth and Joseph B.

Judge Hoffman believes that occasional arbitration out of court is an experiment worth trying, but he thinks that court calendars are greatly overcrowded and that more judges ought to be on the bench.

GUSTAVE S. ROTH.

A Contributor and Active Worker for Charity.

Ask any one in Borough Park who is the leading figure in Jewish communal activities and the reply is almost sure to be Gustave S. Roth, and the tribute is well merited, as a résumé of Mr. Roth's activities on behalf of his co-religionists in this and other sections will testify. Mr. Roth, who devotes almost his entire time to Jewish work, believes in the old Biblical maxim that a man should give a tithe of his income to charity, in fact, Mr. Roth devotes over 15 per cent. of his income towards helping those less fortunate than himself.

Gustave S. Roth is a native of Ratzky, Poland, and a scion of the old Ratkowsky family, his father having been a large land owner in the old country, where he reared a large family, eight of whom married on the farm where our subject was born. He was born on July 8, 1862. Prior to his coming to America he dwelt in Germany for a year and a half. Arriving in New York in 1881 with the magnificent capital of \$2.50, he was taken in tow by a friend and made his first home in this land at No. 118 Eldridge street. He had many struggles until he eventually found employment as a traveling salesman. In 1903 he embarked in business for himself as the G. S. Roth Clothing Company. Later on he shifted to the petticoat business and now the firm of G. S. Roth, Son & Co. at 113-119 Fourth avenue are well to the fore in their line. Associated with Mr. Roth are his son Philip and his son-in-law, Mr. I. A. Rubinstein.

Mr. Roth is one of those Jews who has not bent the knee to materialism and agnosticism and is a strict observer of the traditional Sabbath and holidays. The beautiful Shomray Emoonah Synagogue in Borough Park is a lasting monument to his services for the cause, for he literally built the synagogue and is its president today. A leading factor in the Borough Park Talmud Torah, he is also a director of the War Relief work in the Borough Park section and is a liberal contributor to most of our established causes, while his unostentatious and unrecorded charity is away beyond what would be expected of him.

Mr. Roth married Miss Dora Rubinstein in New York city in 1885. In addition to their son Philip, who married Miss Chernosky, of Augusta, Me., they have a daughter, Mrs. Hattie Rubinstein. He has imbued his children with the same religious and charitable spirit, and that they are staunch Israelites is hardly a matter of wonderment.

I. O. SCHIFF.

One of the most charitable and honored members of the Jewish community is I. O. Schiff, of the firm of Schiff Bros., New York. Good fellowship and good-heartedness seem part of his very personality, and these characteristics undoubtedly give the cue to his high business and social standing. His commercial life is a story of continuous achievement and growth, for today the dry goods house of Schiff Bros. has its representatives and agents in almost every country of the globe.

I. O. Schiff was born April 2, 1872, in Montgomery, Ala., where his parents emigrated immediately after their marriage. His father, Abraham J. Schiff, was the best Hebrew scholar in Wolosin, considered by many the largest Hebrew college in Russia. His mother, Sheve, was the only daughter of the Kaplan family, the richest leather manufacturers of Russia. Abraham J. Schiff was strictly orthodox, and was rabbi in Montgomery, Ala., until 1888, when he came to New York and became rabbi of Temple Beth Hamedresh Hagodol, with which he was connected until 1910.

I. O. Schiff received a public school education, and in 1890 came to New York to seek his fortune. From his earliest youth Mr. Schiff had his mind set on business, and at the age of twenty-one he opened his first dry goods store at 105 Essex street.

When Schiff Bros. moved to their present place of business, on Broadway, their success had already been assured and their continued prosperity lay not only in the natural growth of their plant, but in their good fortune of noting the value of a patent "fringing machine" that a certain engineer in Paterson had invented. For many years they manufactured fringes and tassels by machine, while their competitors continued making them by hand. This little innovation, Mr. Schiff explained, was a tremendous aid in his business career.

However, it is not only through his business success that Mr. Schiff's personality is attractive, for he is of a lovable nature and he has gained the admiration of friends and associates through his liberality and comradeship. He is extremely modest by nature and takes no honors upon himself for his accomplishments. It might be added that Mr. Schiff is a great lover of music.

Mr. Schiff was married January 31, 1897, to Miss Stella Newmark, and they are the happy parents of three children. Ruth was graduated from Morris High School and is now attending Southern Seminary, University of Virginia, where she is getting a musical training. Stanley T. attends Clark University, North Hampton, Mass. Roslyn still attends school.

Mr. I. O. Schiff is recognized in Jewish circles as an individual ready to do a kind deed for anybody at any time. Many a poor woman gets her daughter's outfit free of charge directly from Mr. Schiff. Even as Mr. Schiff was being interviewed he was busily engaged in looking over some letters from private families in need, and his face beamed as he told the writer that every evening he gets himself into a happy mood after his daily toils by writing checks for those worthy of them.

Mr. Schiff is the first trustee of the Congregation Judah Halevi. He practically built this temple himself, being the signer of the original mortgage. Mr. Schiff's business cares prevent him from actively attending the communal work, but the burden of this duty is gladly assumed by Mrs. Schiff, who is a well-known figure among the social workers of the city. She is a director of the Home of the Daughters of Jacob, treasurer of the Sisterhood, and active in all Hebrew charities—for she devotes almost all her time to this kind of work.

When asked for reasons of his success, Mr. Schiff answered that "congeniality and generosity played a great part in it." And as for the younger generation; the soundest advice he could give, he said, is "Get up early and go to bed early."

JUDAH L. HOROWITZ.

Lineal Descendant of Famous Rabbis and an Example of True Orthodoxy.

Those who give a superficial glance at New York's Jewry are generally of the opinion that it consists of radicals, agnostics, or, at least, of those indifferent to religion, but when one has the pleasure of forming the acquaintance of Mr. Judah Loeb Horowitz, of the Mirach Wine Company, he concludes that things are not as dark as the superficial glance would warrant.

Mr. Horowitz was born on March 15, 1878, in Mihaleni, Roumania. It would take too much space to give the entire family record, but it is worth mentioning that the family descends from the greatest Jewish rabbis, among whom are Mr. Horowitz's grandfather, Rabbi Naphtali Ish Horowitz, the late great rabbi of Strij; Rabbi Leibush Horowitz and Rabbi Abraham Mendel Steinberg, the present rabbi of Brody. On his paternal side he numbers among his relatives the Bahopalier Maggid, who was an uncle to the great Rizeriner Tsaddick, and a grandchild to Rabbi Nachum Chirnoboler and many others. Mr. Horowitz is also a cousin of the Talner Rabbi, to the Radowitz Rabbi and to the Kobriner Rabbi, all of whom reside in New York. His father, Rabbi Moses Horowitz, is the Rabbi and "Guter Yid" of Dorohoi.

About Mr. Horowitz himself there is a lot to say, but it will suffice to mention the following concrete facts: He was one of the Kehillah's Committee of Twenty-five for the organization of Kashruth in New York. He was one of the Committee of One Hundred, of the Brooklyn Orthodox Kehillah, for the same purpose. He is the president of the Congregation Beth Jacob Anshe Sholom, of Brooklyn, which has an attendance of over 800 each Sabbath. He is very active and influential in the Mishraichi movement and in almost every orthodox institution. He is a *Lamdan*, devoting his leisure hours to Talmudical study.

Mr. Horowitz landed here in 1898, and for many years traveled over the country in the interests of the Carmel Wine Company. Now he is the owner of the Mirach Wine Company, at No. 320 Grand street. On May 6, 1900, he married Miss Bertha Trachtenberg, descendant of a famous Bukowinean Jewish family. They have five daughters, all of whom know Hebrew perfectly, and they are just as good Jewesses, both religiously and nationally, as are their parents.



Jewish Colonel Would Direct Italian Military Operations and Gets Punished—Parliament in Heated Debate.

By DR. G. LEONARDI.

Rome.—At the last session of Parliament, Deputy the Hon. DeFelice, in a fiery speech, declared that "our Parliament has been converted into a temple for singing the praises of the military commando supremo."

The grand old statesman was attempting to clear the name of Colonel Douhet, who has been imprisoned as a victim of our non-progressive military policy.

The facts accounting for the removal of one of the most brilliant soldiers on our war staff are these: The Jewish Colonel Douhet was a member of the main staff, which is autocratically governed by Command-in-Chief General Gadorna. The general, to his credit be it said, is undoubtedly a great commander, having inherited the necessary qualities from his father, who occupied the same position in Garibaldi's time.

The general is, however, a very obstinate and conservative individual, and while events have proven the utter futility of the present campaigning methods the chief commander obstinately refuses to make any changes in his program. Thus, in spite of our great sacrifices, the millions of soldiers we have in the field, the 469,000 workers, 73,000 of whom are women, who keep 2,179 munition factories running, and the many domestic loans which have emptied our pockets, we cannot point to a single victory.

Dissatisfaction in this connection was already shown in Parliament a number of times, but those raising the question were always silenced by the cries of traitors, cowards, Socialists, pacifists, and so forth.

Colonel Douhet, admitted to be one of the most brilliant men on the chief staff and the best qualified student of aviators, was also dissatisfied with the prevailing methods, and put forward before the commanding general his own plans. The general disregarded these, and Colonel Douhet decided to lay his plans before the following three ministers: War Minister Morrone, Minister of the Interior Bissolati and the Jewish Minister for Foreign Affairs, Baron Sonino. The plans were given to the Hon. Mosca, a deputy, who is also an officer of the army, and happened to be traveling to Rome.

Unfortunately, the Hon. Mosca, it would seem, is a man of careless habits, and while traveling in the train he lost the military documents in his possession. The papers were found and forwarded to the various ministers, but General Gadorna had in the meantime gotten wind of the whole matter, and the Jewish colonel was court-martialed behind closed doors and sentenced to a year's imprisonment and a fine of 170 lire for having entrusted military secrets to a private individual. This sentence was made effective in spite of the fact that Deputy Mosca is an officer of the Italian army.

The incident gave the Liberal members of Parliament an opportunity to air their protest against the open military dictatorship, to which Parliament itself seems to be subject.

Deputy the Hon. DeFelice, one of the leading war advocates and a noted patriot, is a personal friend of the Jewish colonel, and in taking up his case before Parliament declared that he himself had advised the colonel to forward his plans to the three ministers, and since matters were carefully censored and leave of absence was not to be obtained, officer the Hon. Mosca was the most suitable means of transmission. "If you admit," the Hon. DeFelice in his masterly speech said, "that the colonel had no right to entrust the documents with the Deputy, you admit that you, all of you, are not to be trusted in any direction."

Home Minister Bissolati tried to make reply, but it failed to bear upon the question to any extent. "Colonel Douhet," the minister said, "desired me to take up a matter which is entirely without the province of my activity. But what of War Minister Morrone? He was not present to speak for himself, and no one else did it for him. Deputy DeFelice did not get a sufficient number of votes to secure the release of the Jewish strategist, and although the punishment of Colonel Douhet is heavy, his crime is not one to be ashamed of, and history, no doubt, will make amends for the blunder committed by our Parliament in affixing such an injustice."

Free Synagogue.

"The Drink Question and the Jewish Attitude Thereon" will be the subject of the address by Dr. Wise on Sunday morning, January 28, before the Free Synagogue, at Carnegie Hall, at 10.45. Questions with regard to the attitude of Jews toward the drink problem are often raised, and the address will seek to answer such questions.

Before the Sunday Evening Forum on January 28, at 8-15, at the Synagogue House, 36 West Sixty-eighth street, the subject will be "Why Is the Cost of Living So High?" and the speakers will be the Hon. J. J. Dillon, Commissioner of Foods and Markets, and Isaac Russell, Esq., the well-known writer on social themes.

At the Friday evening service at the downtown branch the address will be by Dr. Katherine B. Davis, whose subject will be "Ideals of Prison Reform."

In connection with Child Labor Sunday Dr. Edward Clopper, one of the chief workers of the National Child Labor Committee will address the children of the Religious School on January 28, at 9.45 a. m., at 36 West Sixty-eighth street.

At the Sunday Evening Forum of the downtown branch, at 155 Clinton street, January 28, at 8.15, the address will be given by Eugene L. Swan, president of the New York Social Hygiene Association.

MORRIS BERGMAN.**Successful Business Career of an Intelligent and Conscientious Roumanian Immigrant.**

The Roumanian Jewish colony in New York has many very interesting and important personalities, one of them being Morris Bergman, the well known wholesale crockery dealer at 112 Bowery.

Mr. Bergman was born March 8, 1876, in Jassy. His grandfather, who emigrated to Roumania from Russia, was a famous scholar, and his father, Reb Wolf Bergman, was a wealthy merchant. In the year 1892 Mr. Bergman came to America, and as usually the case, he came poor, but determined to succeed. He worked in different places, he peddled, he dealt in cheap jewelry, he worked in a law office and tried various things in order to work his way up, until finally an opportunity presented itself for him to learn the crockery business, and here he achieved success. Since 1902 he has been in business for himself and is one of the largest in the line. He recently bought the six-story building at 80 Bowery, of which he will soon take possession.

Mr. Bergman is a communal worker and is very charitable. He is a director in the Machzike Talmud Torah and of the Home of the Daughters of Jacob, to which he also subscribes a "day." He is the treasurer of the Roumanian League recently organized and is a very prominent member of the Congregation Anshe Sfard and Temple Emanuel, both of Borough Park, where he is one of the most prominent residents.

Mr. Bergman is orthodox and a Sabbath observer. Mr. Bergman is a very intelligent man, having received a good education at home, and his carriage, conversation and fine manners manifest the better kind of a man. On March 8, 1899 (which is also his birthday), he married Miss Anna Cooper.

MAYER MIRKEN.**A Clever, Good-Natured and Very Interesting Man.**

There are men who are entitled to a place among distinguished Jews because they have made their mark, but when it comes to writing about their personality one has to search for material for something to say about them. But Mr. Mayer Mirken, of the firm of Mirken & Margolin, manufacturers of ladies' hats, at No. 636 Broadway, certainly cannot be put under this classification.

If the writer would be asked for either a private or public opinion as to what he has to say about Mr. Mirken as an individual, he would conscientiously reply, "a clever, good-hearted and very interesting man," and this would certainly characterize him. Mr. Mirken was born on July 23, 1874, in Moscow, and came to America in 1892, and as was so common among emigrants of that period, he endured great hardships; he vividly recalls the day when in Newark, N. J., he was given employment salting hides, without being provided with a pair of gloves, which resulted in his fingers being poisoned, and his suffering for weeks without being able to resume his work. He struggled in various fields of endeavor, but his pleasant and magnetic personality always aided him, and eventually lifted him to the heights of success.

Mr. Mirken is very prominent in Borough Park, where he resides. He is a director and ex vice-president of the Machzicka Talmud Torah of Borough Park, a prominent member of Temple Emanuel and Congregation Beth-El, and the many other Borough Park communal institutions. Mr. Mirken is a modern orthodox and does not attend to business on the Sabbath.

January 9, 1896, Mr. Mirken married Miss Anna Margolin, a sister of his present business partner, and they now have four sons and one daughter. One of the sons, Henry, is a student at New York University. Mr. Mirken believes that honesty and perseverance will bring success to almost every more or less able young man.

LOUIS N. MARGOLIN.**A Young Man of Extreme Intelligence.**

The shortest phrase which would sum up Mr. Louis N. Margolin, of the firm of Mirken & Margolin, manufacturers of ladies' hats, at No. 636 Broadway, is "a young man of supreme character and attainments." This phrase was in the mind of the writer pending his interview with Mr. Margolin, for, in appearance and intelligence, and in character, Mr. Margolin manifested the finest type of man.

Mr. Margolin was born in Moscow in August, 1878. His father, who at present resides in Borough Park, Brooklyn, is a scholar who devotes his entire time to Jewish learning. Mr. Margolin came to America in January, 1892, and started as a furrier, and when he was only 18 years old, embarked in the millinery business together with his brother-in-law, Mr. Mayer Mirken.

Mr. Margolin is not only intelligent and a very interesting conversationalist, but knows the meaning of the word "Zedokah" and is charitable to a degree. He is on the Building Committee of the Home of the Daughters of Jacob, to which institution he contributes "a day," and not long ago donated \$1,000. He has also promised to endow a bed in the Beth Israel Hospital in memory of a deceased brother. Mr. Margolin also plays an influential role in the attempt to bring about harmonious relations between the manufacturers and the workers in the millinery industry.

A few years ago there was a sad occurrence in the Margolin family. His brother, Eliezar, aged 30, was so accomplished that they justly expected him to become world-famous. Without any financial assistance he went through Cornell and Harvard universities, and became a Forest Engineer for the United States Government. He was sent to lay out a new camp site and was never seen again, the only trace of him being his hat and shirt, which were found, and although the family offered a reward of several thousand dollars for the recovery of his body and diligent search was made, it was never found.

The writer had occasion to make outside inquiries about Mr. Margolin, who was rather reticent about answering his questions, and the consensus of opinion was, "a young man of supreme character and attainments."

SAMUEL ROSENTHAL.**One of the Leading Clothiers of America—His Rise Almost Meteoric—Withal, a Man Who Leads a Simple Life.**

Samuel Rosenthal was born in Panemun, Poland, 43 years ago. He was an infant of three months when his parents brought him to America. Up to his seventh year he attended public school. About this time, however, his father, who was a strictly religious Jew, began to fear that America was not the place where his son could get a Jewish training, so he returned with the boy to his native town and sent him there to cheder. Two years later father and son returned and Samuel resumed his school studies. He graduated from Public School No. 75, on Norfolk street, then started to work at a wage of \$2.50 a week. Finding that he could do better elsewhere, he soon gave up his job and got a position at \$4 a week. So, on and off, he worked for various concerns until he saved \$250. Then, still in his eighteenth year, he organized the clothing firm of Mendelsohn & Rosenthal, at 120 East Broadway. Two years later the partnership was dissolved and Mr. Rosenthal started in business for himself at 9 Walker street. Gradually, with steady application and constant grind, he worked his business up, taking in his brothers, one by one, as he prospered.

Despite his phenomenal success, Mr. Rosenthal is very reluctant to talk about himself. One is particularly struck by the matter-of-fact way he looks upon his achievement. His manner and bearing is plain and simple. No frocks or frills about him; no affected airs; he is what he is and assumes nothing else. He looks down upon no one, he treats everyone as his equal. He is a keen, intelligent, sober-minded man.

"To what do you attribute your success?" the interviewer asked Mr. Rosenthal. He thought for a few moments, then answered deliberately and slowly: "To liberality of mind and of business methods. It is impossible to succeed if you are conservative. One must be liberally disposed towards one's fellow beings, one must have faith in people and then others will have faith in you. Conservative business methods will only yield conservative returns."

Undoubtedly Mr. Rosenthal has built his success on this theory. The man as he is proves it. He is liberal-minded to the nth power. He treats his employees as if they were on his own footing; they do not stand in awe and reverence before him. They respect him, to be sure, but they do not fear him.

Mr. Rosenthal is a member of practically every charitable institution in Greater New York. He supports two houses in Palestine, where the poor get habitation free. His father, who emigrated to Jerusalem, and subsequently died there, bought these houses in his son's name.

The firm of Samuel Rosenthal & Bros. occupies nine floors at 55 Fifth avenue, or a total of 180,000 square feet of floor space. The firm also owns the trade names of I. & H. Rosenthal, Great Six and Rochester Special.

In 1900 Mr. Rosenthal married Dora Siegel. They have no children, but Mr. Rosenthal takes a lively interest in the offsprings of his brothers and his other relatives. Every one of his relatives, cousins, uncles, aunts, nieces, nephews, have found a haven in the firm of Sam Rosenthal & Bros.

SAMUEL GOLDBERG.**An Enthusiastic Communal Worker and a Chossid.**

If one meets Mr. Samuel Goldberg, of the Mount Judah Cemetery Association, one meets a type of Jew who is away above the average, for he is a man of noble heart and an extreme enthusiast on the subject of religion and Chassidism. Mr. Goldberg was born July, 1871, in Slonim, Province of Grodno. His paternal grandfather was Rabbi Levi Isaac Goldberg, one of the wealthiest and most charitable men in that section. His mother is a descendant of the Parler family of Kobrin, among whom were the most prominent Jews of Russia. His brother, Mordecai, who died some years ago in Canada, left a fortune for charitable purposes, and his mother, who died in July, 1916, distributed almost everything she possessed before her death, and in her will expressed the hope that her children would follow her example. Mr. Goldberg is very charitable, and hopes to fulfill his mother's wish.

Mr. Goldberg came to America in August, 1886. After being in Canada for a few years, he came to New York, where he started in the real estate business, and finally drifted into the business of selling cemetery plots. He was interested in the Montefiore Cemetery, subsequently the Mount Hebron Cemetery and now the Mount Judah Cemetery.

At present he is fostering the development of a new cemetery, which he expects to be a big success.

Mr. Goldberg participates in various good Jewish enterprises. He is a director of the Talmud Torah Tifereth Israel, of Brownsville, and the Tifereth Jerusalem Talmud Torah on East Broadway. He is a trustee of the Beth Hamedrash Hagodol (Norfolk street), a member of the Chevrah Mishnayos and Shomrai Shabbas, of the Talner Rabbi Kahal Chassidim and of the Kol Adas Yisrael of "the Kobriner" (whose wife is his cousin), of whom he is an ardent admirer. He is a collector of Jewish antiquities and has a rare collection of old Jewish books and coins of different ages.

When Mr. Goldberg was fourteen years of age he married Miss Rebecca Kaplan, who is also very charitable. They have no children of their own, but have adopted some children of their relatives and are bringing them up as if they were their own.

ISAR REZNIK.**A Very Successful Jew—Charitable and a Strict Sabbatarian.**

Mr. Isar Reznik is not enumerated among the wealthy uptown Jews, for he is an East Side business man, dealing in cotton goods at No. 77½ Eldridge street, but he is one of the most prominent East Siders, charitable to a fault, strictly orthodox and one who gives his personal service to every good Jewish cause.

Mr. Reznik was born in 1877, in Shelep, State of Minsk. His father, Rev. Abraham Reznik, who at present lives in Eretz Yisrael, is a *Lamdan* and a very pious Jew. Mr. Reznik landed in America with \$6 between him and starvation, but today he is counted among the wealthiest East Side Jews and stands high in the commercial world, with an unsullied business reputation. He is treasurer and a director of the Talmud Torah

(Continued on page 12)

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Want Column

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Tifereth Jerusalem, on East Broadway, in which institution he became interested at the behest of the founder, Mr. M. Z. Harkavy. Mr. Reznik advanced the money with which to purchase the building, and with his own money purchased a cemetery for them. He is a director of the Yeshibah Chaim Berlin, Prospect avenue, Brooklyn, to which he has devoted a lot of time, money and effort. He is the treasurer of the Relief Committee and one of the leading members of the Congregation Anshe Shelep, and is affiliated with almost every local orthodox institution. He has also been a donor to a number of institutions in Jerusalem. At present Mr. Reznik is deeply interested in the idea of establishing an asylum for the Jewish insane, for he has had many applications to free some Jews who were confined to Gentile insane asylums, where, he believes, they endured great suffering.

In 1896 Mr. Reznik married Zelda Kopolow, whose father was a schochet in Minsk and in Ezrow, Province of Poltvo. They have three sons and two daughters. The oldest son, Jacob Koppel, recently announced his engagement to Miss Savitzky.

MOSES DAVIS.

Miraculous Circumstance Saves His Life in His Youth.

Mr. Moses Davis, of the cotton converting and importing firm of Stern, Davis & Co., 13-19 University place, is one of the oldest and most interesting Jewish immigrants in New York. Born on December 23, 1860, in Baklaszewen, District of Suwalk, he came to America when fourteen years of age, and went through an interesting career. He started to sell tailors' trimmings, at the age of seventeen drifted to selling dry goods, and after working for fifteen years as a salesman for Leshar, Whitman & Co., was given an interest in the business and remained with them until October, 1915, when he organized his present concern.

For the past twenty-five years Mr. Davis has been an active member of the Congregation Kehillath Jeshurun, of which he is an ex-president. He is a member of almost all the Jewish charities, and is a Shomar Shabbas. In 1881 Mr. Davis married Rachel Hyman, who died in 1911, leaving two sons and three daughters. One of the sons, Isaac H. Davis, was married on January 23, 1917, to Miss Grace Oshinsky.

Mr. Davis, with especial interest, tells about the miracle which saved his life, when he was a boy on his way to America, together with his family. At Liverpool they boarded the steamer Atlantic for New York. Just before sailing time the officers demanded a half ticket for a little girl, a relative who was in their party, but not having it, they were put off the steamer, which sunk with all on board on its journey to America.

HENRY WITTY.

Hard work, and then a little more hard work, was the process whereby Henry Witty, with his brother Samuel, of the firm of Witty Bros., built up their business.

Henry Witty came to this country at the age of 15, from Taktin, Russian Poland, where he was born April 15, 1871. He had no particular trade and he became an operator. Later he became cutter and finally designer. An unexpected quarrel with his employer made him quit his work, and in his search for a new job, he ran across an auction sale, which for the moment opened his eyes to business possibilities. Having no available cash, he pawned his jewelry for \$75, and with this sum he started his retail clothing store. Today he has one of the largest manufacturing plants on the East Side, employing over 400 "hands," housed in an eight-story, up-to-date plant.

Until recently Mr. Witty had his home in Bayonne, N. J., where he was connected with many charitable institutions, and where he is even now a prominent social figure. He was treasurer and is still director of Temple Emanuel of Bayonne. Mrs. Witty, too, is an active member in communal work, both in Bayonne and this city.

Mr. and Mrs. Witty are the proud parents of seven children, Sybil (Mrs. Spector), Edith, Ethel, Irving, David, Adele and Pearl.

Mr. Witty attributes his success to his ability to satisfy his customers and to the desire to please even "cranks." He believes that a man ought to be honest in all his dealings, whether buying or selling. As for the younger men, he suggests economy, and cautions the young business man not to be overjoyed at his success, for this is one of the great causes of failure.

PHILIP BROUS.

A Man Who Has Seen the Ups and Downs of Life.

Mr. Philip Brous, head of the Philip Brous Co., makers of cloaks and suits at No. 144 West Twenty-seventh street, is one of the oldest Jewish immigrants and one of those men who, starting from the bottom of the ladder, in climbing, had his ups and downs, but he never lost his grip on things, always kept his head above water and is now again successful.

Mr. Brous was born on April 19, 1860, in Chechenowce, Poland. When of age he came to America. At home he was a tailor, and here he began working at cloaks, then became a contractor, started for himself in Division street, and later on Fourteenth street. He was quite high in the business world, when the wind of a cruel destiny suddenly threw him down, but he didn't lose his balance. He was always honest, enjoying the respect of the business world, and is once again the head of a successful firm. He has four sons, whom he has successfully established in business, and this makes him happy.

Mr. Brous is a former director of the Beth Israel Hospital and one of the founders of the Beth David Hospital, to which he has contributed liberally. He is strictly orthodox, and has educated his children according to the tenets of our ancestral faith.

When Mr. Brous was nineteen years of age he married Miss Fannie Wooster, and they have five sons and two daughters. One of the sons, Leonard, who is only 21 years of age, recently graduated from Columbia as a B. A. and is now associated with his father in business.

A CORRECTION.

In the biography of Joseph Durst, published in our issue of January 19, the statement was made that \$1,000,000 was the volume of business transacted last year. It should read \$2,500,000.

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New Rochelle Y. M. H. A. Dedicated.

The dedication exercises and the formal opening of the new home of the Young Men's Hebrew Association on Winyah avenue, were held on Sunday, January 21, afternoon and evening. In the afternoon the new building was formally dedicated, and in the evening a dance was the feature part of the entertainment.

Rabbi Aaron Robinson delivered the opening prayer, which was followed by the presentation of the key by Leopold Karpen, chairman of the Building Committee. The acceptance of the key and the welcome address was made by David Crystal, president of the board of directors of the association.

Mayor Griffing delivered a short address, which was followed by addresses by Rabbi Richard M. Stern and Felix M. Warburg.

Louis Marshall was in charge of the dedication, and after this ceremony was concluded, addresses were delivered by Mr. I. Edwin Goldwasser, Charles O. Tobias, Mark M. Schlessinger, Rev. Dr. deSola Mendes, Superintendent of Schools Dr. Albert Leonard, Walter Drey and Sidney Worms. The program was concluded with the singing of "My Country, 'Tis of Thee," in which all present joined.

The board of directors of the association comprises David Crystal, president; Abraham Pragerson, treasurer; Walter Drey, vice-president; Harold Berzon, secretary; C. O. Tobias, Leopold Karpen, Isidore Mohr, L. K. Goldman; Alfred Schachat, Dr. William I. Wallach, Theodore H. Fischel, Morris Schachat, Adolph Roth, William J. Jacobson and Louis Kahn.

Cantor Wolkowich Re-elected.

The annual meeting of Temple Ohabei Shalom, Boston, Mass., was held in the vestry of the temple on Sunday, January 21. The following were re-elected for the ensuing year: John Nathan, president; A. S. Cohn, vice-president; Rev. Erwin Wolkowich, cantor of the congregation for the past fifteen years, was unanimously re-elected for a term of three years, with a substantial increase in salary.

FRIEDLANDER, LOUIS.—The People of the State of New York, by the Grace of God, free and independent: To Rebecca Friedlander, individually, the said Rebecca Friedlander, as Trustee under the Will of Louis Friedlander, Franziska Mittler, Louis M. Mittler, Louis Friedlander, the younger, and Estelle Friedlander, as Executrix of the Will of Hiram L. Friedlander, deceased, and to all persons interested as creditors, legatees, next of kin or otherwise, in the Estate of Louis Friedlander, deceased, who at the time of his death resided in the City and County of New York, send greeting:

Upon the petition of Joseph C. Levi, residing at 216 West 100th street, in the County and City of New York, you and each of you are hereby cited to show cause before the Surrogate's Court of New York County, held at the Hall of Records, in the County of New York, on the 27th day of February, 1917, at half-past ten o'clock in the forenoon of that day, why the account of said Joseph C. Levi, as Trustee under the Last Will and Testament of said deceased, should not be judicially settled.

In Testimony Whereof, We have caused the seal of the Surrogate's Court of the said County of New York to be [Seal] hereunto affixed. Witness, Honorable Robert Ludlow Fowler, a Surrogate of our said county, at the County of New York, the 20th day of December, in the year of our Lord one thousand nine hundred and sixteen.

DANIEL J. DOWDNEY,
Clerk of the Surrogate's Court.

LOEWENSTEIN, MAX.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Loewenstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorney, William Ferguson, No. 27 Cedar Street, in the City of New York, on or before the 6th day of August, next.

Dated, New York, the 24th day of January, 1917.

HATTIE LOEWENSTEIN, LOUIS C. COHN, Executors.
WILLIAM FERGUSON, Attorneys for Executors, 27 Cedar Street, Borough of Manhattan, City of New York.

GOLDMAN, ALBERT.—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 Albert Goldman, 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 Hays, Hershfield & Wolf, their attorneys, No. 115 Broadway, Borough of Manhattan, in the City of New York, on or before the first day of August, next.

Dated, New York, the 23d day of January, 1917.

BENJAMIN GOLDMAN, WILLIAM GOLDMAN, Executors.
HAYS, HERSHFELD & WOLF, Attorneys for Executors, No. 115 Broadway, Borough of Manhattan, New York City.

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MUSIC NOTES.

Joseph Bonnet, the distinguished French organist, will make his first appearance in America on the evening of Tuesday, January 30...

Ossip Gabrilowitsch will play an all-Chopin program at his next New York recital, which is scheduled for Saturday afternoon, February 3...

A graduate of the Royal College of Music, London, and a member of the Faculty of the Institute of Musical Art in this city, James Friskin...

Louis Graveure, baritone, will give his second New York concert of the season in Aeolian Hall on Thursday afternoon, February 1...

Julia Culp, the lieder singer, who has been on a long tour in the West, returns in time to give a recital in Aeolian Hall on Thursday afternoon, February 15...

Beryl Rubenstein, who has given two New York recitals this season, and whose playing has made an impression, will give a third recital in Aeolian Hall on Wednesday afternoon, February 7...

David and Clara Mannes will play their second sonata recital in Aeolian Hall, on Tuesday evening, January 30...

The Symphony Society of New York, Walter Damrosch conductor, will play, Sunday afternoon, January 28, at Aeolian Hall, at 3 o'clock...

On Thursday afternoon, February 1, at Carnegie Hall, at 3 o'clock, the Symphony Society of New York, Walter Damrosch conductor...

Reinald Werrenrath, the eminent baritone, has arranged a popular request program for his song recital to be given at Aeolian Hall on Tuesday afternoon, January 30...

- a. Du bist die Ruh.....Schubert
b. Der Doppelgänger.....Schubert
c. Lauf der Welt.....Grieg
d. Licht.....Sinding
e. Folk-songs:
a. Scotch-Turn Ye to Me.....
b. Irish-Little Mary Cassidy.....
c. Over the Hills and Far Away.....
d. Swedish-Pehr Sylveherde.....
e. Arr. by Harry Spier
The City of Joy (written for Mr. Werrenrath)
a. Spring in Town.....
b. Poor.....
c. -But Happy.....
d. The Roof Garden.....
e. Home!.....
a. One Year (1914-15).....H. T. Burleigh
b. To a Messenger.....Frank La Forge
c. The House of Memory.....Florence Aylward
Two Kipling Barrack-Room Ballads.....
d. Fuzzy Wuzzy.....Arthur Whiting
e. Danny Deever.....Walter Damrosch

For her only recital of the current season, to be given at Aeolian Hall on Monday afternoon, January 29, Yolande Mero has arranged the following program:

- a. Fantasia and Fugue C major.....Mozart
b. Præluudium B minor.....Bach
c. Sonata Op. 109 E major.....Beethoven
II.
a. Davidsbündlertänze.....Schumann
b. Rhapsodie C major.....Dohnanyi
III.
a. Harmonies du Soir.....Liszt
b. Improromptu G. major.....Schubert-Liszt
c. Rhapsodie No. VI.....Liszt

For his second recital of the season in Aeolian Hall, Louis Graveure, the baritone, has chosen a program of unusual interest. He is featuring a whole group

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of American songs by such composers as Hallett Gilberte, Bainbridge Crist, Frances Tarbox, Charles Wakefield Cadman and Frank Bibb. Four of the songs will be for the first time. A group of Bohemian songs, in English, arranged by Vincent Fisek, D. D., will be heard for the first time. The rest of the program will be made up of German lieder and French airs.

On Sunday afternoon, in Carnegie Hall, an all-Wagner program will be offered to Philharmonic audiences by Conductor Stransky, in response to requests from those who were turned away from the Wagner concert earlier in the season. The orchestra will play ten excerpts from Wagner's operas and music dramas, the orchestra will play are Tschalkovsky's Ernest Schelling, the American pianist, will play a Schumann concerto as his solo at the concert on Sunday afternoon, February 4. Among the selections which the orchestra will play are Tchaikovsky's symphony No. 5 in E minor, Op. 64, and two excerpts from Mendelssohn's "A Midsummer Night's Dream."

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Y. M. H. A. of Jamaica, L. I.
 Rabbi Aaron Eiseman will deliver a lecture before the Young Men's Hebrew Association of Jamaica, L. I., on Wednesday evening, January 31, on "Jewish Welfare Along the Mexican Border."

Starvation Crippling Jewish Children
 Copenhagen.—In the last number of the *New Jewish Monthly*, published in Berlin, an article appears by a Warsaw Jewish doctor, who describes the spread of various diseases in the Jewish community all directly traceable to underfeeding and general lack of nourishment. The doctor, who conducts a polyclinic exclusively visited by Jews, relates that day in and day out Jewish mothers bring children under six years of age who have lost their capacity for walking. Examination invariably reveals the fact that starvation alone is responsible for this condition. The death rate there at present is more than double what it was before the war. A new disease recently developed here is a swelling of the body. Those so afflicted are subject to no ailment, the swelling being only the result of a potato diet.

Liberty for Jews Planned by Russia.
 A special dispatch from Petrograd, dated January 21, to the *New York World* states that, according to information from an excellent source, the Jews probably will get complete liberties in Russia before the opening of the Duma the middle of February. The project is favored by the most powerful Minister, Prottopoff, Minister of the Interior. The Orthodox Church also is believed to be supporting it.

The reasons for the change in the government's attitude are the need of the liberally educated Jews in the towns throughout the empire, and that they are already in the richest provinces and are no longer feared as competitors of the simple Russian peasant.

The new policy will be to educate Jews in Russia rather than abroad, where they gain ideas inimical to the government. It will open the universities wide to them.

Jerusalem Jewish Library Active.
 The Jewish National (Bibliothek) Library in Jerusalem has been continuing its good work uninterruptedly throughout the entire period of the war. It has now become so popular that even the orthodox elements visit it in great numbers. To illustrate the activities of this institution it is shown that during 1915 the number of visitors reached the figure of 22,018, and these came from all sections of the community.

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The sixth concert of the Educational Chamber Music Society will take place at the Straus Auditorium of the Educational Alliance on Sunday evening, January 28. There will be a program as follows:
 String Quartet, op. 76 No. 1.....Haydn
 Piano Trio.....Tschalkowsky
 (In memory of a great artist)
 (a) Orientale.....Glazounow
 (b) Serenade "Namouna".....Lalo

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AN UNHAPPY HEBREW.
 By ANNA GOLDINA ABELSON.

(Continued from page 3)

died mob mind, for Judaism is the incarnation of a whole prophet people's great heart and soul and mind. I do not expect you, my dear young mister, to be able to comprehend, without for some years receiving competent instruction in things Jewish, at least, to get as many lessons as you did in dancing. Judaism is heaven's own genius, the living expression of God. Does the dross know the value of the gold that is imbedded in it? Neither is it necessary for you, my young sir, to understand the value of the great truth that was thrust upon your head. Jewish holiness is not occult and mysterious, it is pure and simple and transparent as life itself—but only to those whose eyes can see it. As for the kind of holiness that you are seeking, I have no doubt but that you can find it in any ordinary gipsy fortune-telling camp. I am told that out in Coney Island there are palmists who have studios furnished up with just the kind of cat-paw, terrifying holiness, mysterious whisperings, occult noises, and all the rest of humbug you are seeking. As you said, without understanding the meaning of your own words, Judaism is too real and alive for all that. Young man, your case is hopeless as far as Judaism is concerned; I fear that you will never find your ideals in our faith, which is an all-round perfect, harmonious religion, not even lacking a sense of humor.

Named After Its Owner.
 The Maxwell House, 641 Lexington avenue, is not a hotel, as some people infer from the name given this place, which is a banquet hall and catering establishment, formerly known as Victoria Hall.
 It is now for the last year under the management of Mr. Chris. Maxwell, from whom it derived its name, the reason for which is that he is so proud of the place since he acquired and improved it that he has given his name and his identity to it, so that there is

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STERNAU, SIGMUND.—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 Sigmund Sternau, 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 Meighan & Necarsulmer, her attorneys, at No. 129 Broadway, Borough of Manhattan, in the City of New York, on or before the 30th day of July, next.
 Dated, New York, the 18th day of January, 1917.
 LILLIE E. STERNAU, Executrix.
 MEIGHAN & NECARSULMER, Attorneys for Executrix, 129 Broadway, Borough of Manhattan, New York City.

LOWENTHAL, 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 Loewenthal, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business, at the office of Max Schleimer, No. 119 Nassau Street, in the City of New York, on or before the 1st day of August, next.
 Dated, New York, the 10th day of January, 1917.
 RACHEL LOEWENTHAL, ADOLPH WILD, Executors.
 MAX SCHLEIMER, Attorneys for Executors, 119 Nassau Street, New York City.

good reason for its being known as the "Maxwell House."
 Some distinction, because it is the only place of its kind bearing the name of its proprietor. Mr. Maxwell puts his individuality into the direction of the Maxwell House, which is suitable for weddings, receptions, meetings, &c.
 The Maxwell House is centrally located and has every facility for satisfactory service at all social functions.

Cantors' Association of America.
 On Monday, January 22, memorial services were held at the United States Bank Building, 77 Delancey street, by the Cantors' Association of America in memory of the late Rev. Israel Schoor. Cantors Sol Baum and Abraham Trachtenberg officiated. The association, under the direction of Mr. Leo Kramer, sang the Schivisi.

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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.
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The Emma El Brotherhood.
Dr. George A. Kohut who was expected to address the children at the Sabbath services on Saturday, January 26, will speak this Saturday, January 27. It is unfortunate that the size of the assembly room will not permit of more children presenting themselves for these services...

Friday Night Forum.
A large and extremely enthusiastic audience gathered at Young Judaea, 214 West 80th Street, for the "Friday Night Forum" on Saturday evening, January 26. The forum, which was held at the Recreation House at 125th Street, was a most successful one...

Hebrew Infants Home Annual Meeting.
The annual meeting of the members of the Hebrew Infants Home was held on Sunday morning, Jan. 26, at the home, 111-113th Street and Kingsbridge Road, and was a most successful one...

Presentation to Mr. Levinson.
The health of Mr. Levinson, who was elected to the presidency of the Congregation Shearith P'nai in the last election, in appreciation of his services on Saturday, January 26, 1917, the Sisterhood of the congregation, with the consent of the members presented Mr. Levinson with a beautiful chair to be placed on the altar in the synagogue for the rest of his natural life...

Dinner for Samuel S. Koenig.
Prominent Republicans of the city have completed arrangements for a dinner to be given to Samuel S. Koenig, chairman of the Republican County Committee, at the Hotel Astor on February 8. William Bond is chairman of the committee.

Central Jewish Institute.
Rabbi Moses Rosenzhal will deliver the fourth of the series of Bible lectures at the Central Jewish Institute, 125 East Eighty-fifth Street, on Tuesday, January 30, 1917, at 8:15 on the Book of Kings. On Wednesday evening, January 31, Mr. P. W. Davis will lecture with stereoscopic views on "California and the Panama-Pacific Exposition of 1915."

The following monies were received by the office of the Jewish National Fund Bureau for America, 44 East Twenty-third Street, New York, during the months of June 1-December 1, 1916:

National Fund collections	\$10,525.62
National Fund boxes	4,510.40
Gift trees	2,050.63
National Fund stamps	1,678.09
Gold coin	1,291.80
Dunham bank	599.62
Voluntary tax	31.50
Yemenite Fund	18.84
Telegrams	2.40
Total	\$20,707.90

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Schechter Memorial Tablet Dedicated.

On Sunday afternoon, January 14, a memorial tablet in honor of the late Professor Solomon Schechter, erected by the Congregation Kehilath Israel, 1162 Jackson avenue, the Bronx, was dedicated with appropriate exercises.

"We are assembled here today, friends, to pay a humble tribute of love and veneration to the departed master who brought honor and joy to all Israel. The man, his character, his life, are not unknown in this place, having been made the topic of pulpit discourse here from time to time.

"Those of us who had the priceless privilege of standing close to Dr. Schechter, whether as disciples, colleagues or friends, and all who are acquainted with his works and writings, and who followed the event current in English and American Jewry during the last twenty or thirty years, and who know the tremendous influence which he exerted on Jews and Judaism here and in England, will recognize the appropriateness of the words inscribed on the tablet, first applied to Rabban Johanan b. Zaccal by his admiring and revering pupils: 'Light of Israel, Right Pillar, Strong Hammer.'

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ence, his great contributions to our literature, will perpetuate his name and influence in the midst of a grateful people. "But it is we, the living, rather, that are to benefit. In paying this tribute of reverence to the sainted sage and scholar we are not free from the selfish desire that we and our children, and children's children, shall benefit through the inspiration which will be derived from the contemplation of the tablet and the story it tells of a beautiful soul, a noble life, sublime in its far-reaching effectiveness, its idealism, its prodigious and immortal service in behalf of Israel and Israel's most sacred cause.

"May the spirit of the master hover here, the spirit of reverence, saintliness, tolerance, true inward culture, deep, universal sympathy, love and tenderness. Thus the master will continue to teach us and inspire us, in death as in life, even as the midrash tells: 'When Israel, in receiving instruction from its teachers, is told, "Thus said Rabbi Akiba, thus said Rabbi Simeon B. Yohai," the lips of the departed masters and saints move in their graves as it is written, 'The words (O Torah) glide through the lips of those that are asleep.' Therefore it is said, 'They shall exult on their beds.'

"The name of Solomon Schechter shall not fade from our minds nor his teachings from our hearts nor his influence from our lives. Thus will the memory of the righteous and saintly teacher, kept alive by this tablet, be a blessing to us and to those who will come after us.

"Dr. Schechter was one of the translators of the Bible. It is a sad pleasure to say that the work at which he labored is about to see the light of day. He deeply felt the horrors of the great conflict in Europe. It is a remarkable coincidence that on this day when we have met to do him honor, a battle has just been fought in the town that gave him birth. We should show ourselves worthy of the great sacrifices he made for our sacred religion."

"It was an especial privilege which a synagogue with the appropriate name of Kehilath Israel enjoyed, to count among its members so great and so good a man as Solomon Schechter, and it was the merit of the Jewish Theological Seminary of America that it furnished the opportunity to American Israel to profit by his learning, his wisdom and his piety. The more we contemplate his career, the greater is our wonder at his achievements. Born in a small Roumanian town which lacked the facilities for a specific Jewish education, his scientific training in Jewish lore and in general subjects was not begun until his twenty-fifth year. Yet by the sheer force of his intellect and genius he came to be one of the great men of the earth, a member of the distinguished English University of Cambridge, honored by the oldest of American universities, a source of inspiration and a true guide to Jewish scholarship everywhere.

"But I take it that while your congregation, while it would honor a great scholar or a great man in Israel, is holding this service and creating this memorial for one of its members because of his deep attachment to traditional Judaism, because of his profound religious spirit, because he recognized as the highest result of Jewish studies and of Jewish scholarship the continuance of traditional Judaism in this country and throughout the world. That this was his own view and that he considered it the highest fruition of his labors is evidenced by the fact that when already overburdened by administrative cares, his constitution weakened by severe illness and some of his dearest scholarly tasks yet undone, he still resolutely turned his hand to the creation of a new instrument for the perpetuation of traditional Judaism, the United Synagogue of America, which he declared to be the greatest bequest that he would leave to American Israel. In the presence of this congregation, which has been one of the most consistent members of the United Synagogue, and with a full understanding of the purpose of these words, I solemnly declare that those who claim devoted to the cause of traditional Judaism, but who denounce or belittle this last important labor of Dr. Schechter, are profoundly

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misrepresenting his intentions and doing a disservice to their people and to the cause they assume to represent. "He proposed to effect an organization which, 'while loyal to the Torah, to the teaching of our sages, to the traditions of our fathers, to the usages and customs of Israel, shall at the same time introduce the English sermon and adopt scientific methods in our seminaries in our training of rabbis and schoolmasters, for our schools and Talmud Torahs, and bring order and decorum in our synagogues.' "The United Synagogue was in his mind, the natural outgrowth of the seminary, and the two are to be inseparably linked. "It is a source of satisfaction to me, upon whom the continuance of some of Dr. Schechter's labors has devolved, to know that you, Kehilath Israel, have recognized the distinction and the worth of the great man and have symbolized it by the erection of the beautiful tablet which has just been unveiled. But I am sure that the most grateful offering that you have made to the soul of Solomon Schechter is the pledge of your loyalty to the Judaism which he so nobly lived and to the institutions which he furthered and founded for the perpetuation of that Judaism which we believe to constitute the real hope of the Jewish people." The exercises were concluded with Alenu and Kaddish.

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CHILDREN'S PAGE

THE RAINBOW.

Dear Children: Have you ever looked for the golden treasures that dazzled you with their brilliance in the thousands of beautiful colors with which the Great Artist has painted the Rainbow? Sometimes it just touched the edge of the horizon and it seemed to you that if you will only give it a good chase you are bound to catch it; walk right in, take out all the gold and diamonds and beautiful, precious stones that form its beautiful colors, and walk right out again richer than the richest man in the world, but pretty soon you have found out what a futile quest it was to chase the rainbow. Yes, dear children, it is not only a futile quest to chase the rainbow, it is also a question whether its appearance ought to fill us with happiness and in the light of Rashi's comment on the rainbow we will soon find out why this is so.

Noah was uncertain of the future. The Lord reassured him, "Behold," said He, "I establish my covenant with you, and with your seed after you, and with every living creature that is with you—that applies to the domestic animals, says Rashi—"from all those that go out of the ark"—that includes those creatures which creep on the ground—"for every beast of the earth"—that means the wild animals, which were not included with "every living creature that is with you," as their abode is not among mankind. "And I will establish my covenant with you"—the permanent sign of the rainbow—"ledoroth olam"—for perpetual generations. "Ledoroth" is here written in the Torah without a "vav," signifying that there were generations that did not require the sign of the rainbow because they were perfectly righteous, such as the generation of Hezekia, the king of Judah, and of Simon, the son of Jochai. "When I bring a cloud over the earth, when the thought will arise before Me to bring darkness and destruction on the world, when stern Justice will come before Me to accuse you, I will see the sign of the covenant and remember My promise." "This is the token of the covenant." The Lord showed Noah the rainbow and said to him, "This is the sign of which I spoke."

"And the sons of Noah that went forth from the ark were Shem, Ham and Japheth, and Ham was the father of Canaan." Why was it necessary to tell us here that "Ham was the father of Canaan"? "Because," says Rashi, "the Torah is just telling us about the drunkenness of Noah in which Ham played such a sorry part, and it resulted in Canaan being cursed, and as yet, the Torah did not write of the generations of Ham and we do not know that Canaan was his son, therefore, it was necessary for the Torah to tell us here that "Ham was the father of Canaan." "Vayochel Noah," and Noah began his work. "Vayochel" also means "he disgraced himself," because he should have begun another plantation first, not that of a vineyard. "And Noah, who was a husbandman, began his work, and he planted a vineyard. And he drank of the wine and became drunken, and he uncovered himself within his tent, and Ham, the father of Canaan, saw the nakedness of his father." Rashi explains here, in accordance with the Medrash, why Canaan was cursed, because he saw his grandfather's nakedness and told it to Ham, and that caused all the trouble. And Shem and Japheth took a garment

and laid it upon the shoulders of both of them. It is not written in the Torah "Vayikchu," and they took, but "Vayikach," and he took, referring to Shem, who performed the commandment of honoring his father with great zeal, much more so than Japheth. Therefore, his children merited to be arrayed in a "Talith of Tzitzith," and Japheth caused his children to merit a place for the sepulchre of their armies, as it is written in the thirty-ninth chapter of Ezekiel, "And it shall come to pass on that day that I will give unto Gog a place there for a grave in Israel." And of Ham, who dishonored his father, of his children it is said in the twentieth chapter of Isaiah, "So shall the King of Assyria lead away the prisoners of Egypt and the exiles of Cush, young and old, naked and barefoot, even with uncovered buttocks." Shem and Japheth went backward and covered the nakedness of their father and their faces were turned backward. Why is it repeated? To teach us that when they approached their father and it was necessary for them to turn around to cover him, they turned their faces backward in order not to see his nakedness.

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HOFFMAN, EMILIE.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emilie Hoffman, 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 Stern, Barr, & Tyler, No. 290 Broadway, in the Borough of Manhattan, City of New York, on or before the 1st day of August, next. Dated, New York, the 8th day of January, 1917.

ALONZO L. TUSKA, SAMUEL E. A. STERN, HERBERT G. EINSTEIN, Executors. STERN, BARR & TYLER, Attorneys for Executors, 290 Broadway, Manhattan, New York City.

FALK, MILTON J.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Milton J. Falk, 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, Wise & Seligsberg, No. 15 William Street, in the City of New York, on or before the 19th day of July, next. Dated, New York, the 6th day of January, 1917.

EDMOND E. WISE, EDWARD PLAUT, Executors. WISE & SELIGSBURG, Attorneys for Executors, 15 William Street, New York City.

MARRUS, MOSES L.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, dated January 6, 1917, notice is hereby given to all persons having claims against Moses L. Marrus, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at place of transacting business, at the office of their attorney, Herman S. Fried, No. 299 Broadway, in the City of New York, on or before the 1st day of August, next. Dated, New York, the 10th day of January, 1917.

JACOB RICHMAN, ANNIE MARRUS, Executors. HERMAN S. FRIED, Attorney for Executors, 299 Broadway, New York City.

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OPPENHEIM, ANSEL.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, dated January 2nd, 1917, notice is hereby given to all persons having claims against Ansel Oppenheim, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at place of transacting business, the office of Arnon L. Squiers, their attorney, No. 34 Nassau Street, in the City of New York, on or before the 16th day of July, next. Dated, New York, the 4th day of January, 1917.
LUCIUS OPPENHEIM, GREVE OPPENHEIM, Executors.
ARNON L. SQUIERS, Attorney for Executors, 34 Nassau Street, New York City.

BORREN, JULIUS.—The People of the State of New York, by the Grace of God, Free and Independent, to Henrietta Lewald, Joseph Borren, Solomon Borren, Abraham Borren, Benjamin Borren, Emanuel Borren, Harry Borren, Hanchen Fox, Betty Rosenberg, Johanna Borren, Betty Borren, Clara Borren, Fannie Wolf and Bernhard Pincus and William Lang, as Executor, the heirs and next of kin of Julius Borren, deceased, Send Greeting: Whereas, Max Bamberg, who resides at 542 West 112th Street, in the Borough of Manhattan, City of New York, and Irving Worman, who resides at 307 East 57th Street, Borough of Manhattan, in the City of New York, has lately applied to the Surrogates' Court of our County of New York, to have a certain instrument in writing, bearing date the Twenty-eighth day of April, 1916, relating to both real and personal property, duly proved as the last will and testament of Julius Borren, who was at the time of his death a resident of the County of New York, deceased, Therefore, you and each of you are cited to show cause before the Surrogates' Court of our County of New York, at the Hall of Records, in the County of New York, on the 9th day of February, one thousand nine hundred and seventeen, at half-past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property. In Testimony Whereof, we have caused the seal of the Surrogates' Court of the said County of New York to be hereunto affixed. Witness, Honorable John P. Cohalan, [L. S.] a Surrogate of our said County of New York, at said County, the 4th day of January, in the year of our Lord, one thousand, nine hundred and seventeen.
DANIEL J. DOWDNEY, Clerk of the Surrogates' Court.
ROBERT GODSON, Attorney for Petitioners, 302 Broadway, Borough of Manhattan, City of New York.

OPPENHEIM, ALBERT D.—The People of the State of New York, by the Grace of God, Free and Independent, to Albert Saxe, Sadie Saxe, Henrietta Cohen Mathilde Caro, Carolin Fould Florence Levin, Paul Markwald, Anna Fassig, the Montefiore Home and Hospital for Chronic Diseases, and Orphan Asylum in New York or corporation having a similar name whose identity or post office address are unknown and cannot be ascertained by your petitioner, and all persons interested as, or claiming to be, beneficiaries under the Last Will and Testament of Albert D. Oppenheim, late of the County of New York, deceased, Send Greeting: Upon the petition of The Farmers' Loan and Trust Company, whose principal office and place of business is at No. 22 William Street, in the Borough of Manhattan, City of New York, you and each of you are hereby cited to show cause before the Surrogates' Court of our County of New York at the Hall of Records in the County of New York on the 13th day of February, 1917, at half past 10 o'clock in the forenoon of that day, why the application of The Farmers' Loan and Trust Company for Letters Testamentary and for its appointment as Co-Trustee in conjunction with Albert Saxe under the Last Will and Testament of Albert D. Oppenheim, who was at the time of his death a resident of the County of New York, deceased, should not be granted. In Witness Whereof, we have caused the seal of the Surrogates' Court of the said County of New York to be hereunto affixed. [L. S.] Witness, Honorable John P. Cohalan, a Surrogate of our said County of New York at said County, the 3d day of January, in the year 1917.
DANIEL J. DOWDNEY, Clerk of the Surrogates' Court.
ENGELHARD, POLLAK, PITCHER & STERN, Attorneys for Petitioner, 111 Broadway, Manhattan, New York City.

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