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THE DAY OF REMEMBRANCE

Excerpts from a lecture delivered before Congregation Shaary Zedek, New York

By J. P. SOLOMON

on Rosh Hashonah 5652—October 2, 1864.



In our supplications to God today we say "Enter not into judgment with Thy servant, for no living creature can be justified before Thee." Conscious of our sinful nature, and with a full knowledge of our wickedness, we must all acknowledge how applicable to us is the entreaty we make to God, not to enter into judgment with us, but we also say "From Thee let my judgment come." Here is an evident contradiction—on the one hand, we entreat God not to enter into judgment with us, for we knew beforehand what the verdict and the awful sentence would be—on the other hand, we ask that from Him and no one else shall our judgment issue.

In this connection we also read: היום הרחלים היום יעניין "either as sons or as servants." We shall endeavor in the course of our remarks to explain and reconcile this apparent contradiction.

There are many who during the whole year forget that they are Jews and pursue a sinful and wicked life. There are many who have not entered a place of worship for a whole year, except when perhaps by accident a Yom Tov fell upon the Christian Sabbath. Their stores are open on the Holy Sabbath day—their houses are no different than those of their Christian neighbors, their children receive no religious education, and they themselves laugh and sneer at everything Jewish—this is nonsense, that is old-fashioned, the other is inconvenient, and so it goes on.

Such men are here today. Do they think that God is asleep the whole year and only awakens on Rosh Hashanah to listen to their mockeries? Do they think that for a whole year His arm is powerless to strike or His hand impotent to execute judgment? Do they imagine that because their fellow creatures

gold and greenbacks that they must be at par in heaven?

Do you think, degenerate sons and daughters of Israel, that because

wept at each sin recorded in the book of remembrances? Reflect upon your wickedness, calculate if you can your numerous transgres-

judgment with thy servant, for no living creature can be justified before Thee."

And yet why are we assembled

here in this House of the Lord? Why do we see here today those whose shadows never darkened the synagogue for a whole year and yet they are here today—their lips moving in prayer, and their voices mingling in the sacred chants?

Another year, my friends, has passed away. It seems but the other day that the sound of the Shofar summoned us to appear before God. Yet a year has passed away, when we reflect upon the vanity of human life we can well say with the Psalmist

בלינו שנינו כמו הנה

"We spend our years as a tale that is told." Just as in the flowing tide, the waves follow in each other's wake and disappear, so in the tide of life, one day follows closely upon another, they soon link themselves to weeks, to months and silently and surely, ere we can scarce realize it, we find ourselves at the end of another year. A few years more and what changes will have been wrought upon us.

The children among us will then have grown gray and those who are now gray, will have been carried to the grave. Our children will have become fathers and mothers, and our fathers and mothers, O thou Heavenly King, shall they not be with Thee in glory, O fellow mortals, can you realize that we who are now young and fair and strong shall in a few years be old and toothless, shrivelled and bent down with age, leaning upon a staff with "fear in the way." Can you realize that those heads before me which are now only sprinkled with gray will then be, but handfuls of dust and ashes beneath the autumn sods of the נחיים

What experience will have thrilled the breasts of many of you ere the next New Year. You may have tasted the sweets of life and the bitter of life in both ecstasy and despair. What sickness, what sufferings, or what health and what pleasures may be yours. In another year how many of us will

you are here today in your broad-cloths, in your silks and your satins, that the angels in heaven have not

sions, and when you remember that He is a God of justice, you can well tremble and say, "Oh, enter not in

here today, why upon this occasion more than any other are the sons and daughters of Israel gathered

Rosh Hashonah 5678

DESIGNED BY ALBERT LUCAS

In the liturgy of Rosh Hashonah in the inspired words of Rabbi Amnon of Mayence, one of the deathless martyrs of our race, in his soul-stirring message, the "U'nsane Tokel," we read: "Again is it to be decreed WHO SHALL LIVE AND WHO SHALL DIE? WHO SHALL PERISH BY FIRE, WHO BY SWORD? WHO BY HUNGER, WHO BY THIRST? WHO SHALL HAVE REST AND WHO SHALL WANDER?" It is for American Jewry to determine the answer, as affecting those of our faith visited by a disaster they themselves are powerless to avert.

It is for us, at the coming Yom Hadin—DAY OF JUDGMENT—to be so ready with our gifts as to have it decreed that we shall stand with the righteous and shall be counted as having acted in the true spirit of Zedokoh—Right Doing! Only in this way will countless lives be saved to Jewry and only in this way can we look forward to the coming year with hope and confidence for ourselves and for those whom we hold dear.

OUR PRAYERS, PENITENCE, CHARITY AND RIGHT DOING SHALL AVERT THE CATASTROPHE.

that the angels in heaven have not

have passed through the thrilling experience of a

Desire not long to live, but to live well,

How long we live, not years but actions tell

through the marvelous doorway of death and up into the risen glories of Paradise. How many of us shall have met "those we love and those who love us, beside that river whose banks are evergreen and under that tree whose leaves never fade? We are today, my friends, like travelers on the journey, we have this day climbed the summit from whose eminence we can secure a clear view of the surrounding scene. We look back upon the past and every week presents to us our life in a different phase, every day recalls to memory a varied occurrence. We look back and remembering that our time is our life, we ask how much of it have we squandered in the year which has passed. How many of the precious hours have been spent in sluggish inactivity or in loathsome idleness? These glittering drops of time have corroded in a sluggard's bed—they have filtered through the scurvy eyes of the slothful and, the pearls under the feet of swine, they have sunk into the obscurities of the past and beyond the redemption of mortals. Standing upon the summit, how eagerly we cast our eyes forward, but there all is dark, an impenetrable cloud obscures our vision. God has drawn a curtain

of mystery over the hidden future. Thus is it, my friends, upon this holy festival, we summons up the recollection of the past, this day we say brought me joy, this day brought me trouble or that day I was in sorrow, on the other the Heavenly Father delivered me from burdens. Then we cast a wavering glance forwards and we ask the question, what is concealed beneath the veil of the future? Will I live during the next year and how will I live and how will I live through it? What lot has the Heavenly father destined for me? Of a surety such must be the thoughts that reign in every breast, for every one of us is convinced of the sacred character of this festival. Today every decent heart will breathe a fervent prayer—today we humbly acknowledge our weakness, our instability, and falling before the Almighty, we supplicate His forgiveness for the past, His mercies for the future.

O that every day were as a New Year that we might examine our actions, amend our conduct and walk uprightly before God and man—that every day was a day of prayer, a day of repentance, then would we be "Children of God," then instead of the name Jew being לישן וישן for a proverb and a byword, it would be synonymous of all that is true, pure and noble, and we could look to the future as we point to the past and prove ourselves a nation worthy of the confidence of man and the blessing of God.

his existence we count our years, that is the sixth day of the creation. On that day, too, did he eat of the forbidden fruit, therefore is the season appointed for one of penitence, for the Lord said to Adam, "This shall be for a sign in future generations; thy descendants shall be judged upon these days, and they shall be appointed as days of pardon and forgiveness."

Four times in the year the Lord pronounces His decrees.

First, New Year, the first of Tishri. Then the judgments of all human beings for the coming year are ordained.

Second, the first day of Passover. Then the scarcity or fullness of the crops is determined.

Third, Pentecost. Then the Lord blesses the fruit of trees, or bids them bear not in plenty.

Fourth, the Feast of Tabernacles. Then the Lord determines whether the rain shall bless the earth in its due season or not.

Man is judged on New Year's, and the decree is made final on the Day of Atonement.

Rabbi Nathan has said that man is judged at all times.

Thus taught Rabbi Akiba. "Why does the law command the bringing of a sheaf of barley on the Passover? Because the Passover is the season of the harvest of the grain. The Lord says, 'Offer for me sheaf of barley on Passover, that I may bless the grain which is in the field.'

"Why does the Bible say, 'Bring two loaves of the new wheat on Pentecost?' Because at Pentecost time the fruit ripens, and God says, 'Offer for me two loaves of the new wheat, in order that I may bless the fruit which is on the tree.'

"Why were we commanded to bring a drink-offering of water into the Temple on the Feast of Tabernacles? Because then is the season of rain and the Lord says, 'Bring the drink-offering of water to me, in order that I may bless the rain of the year.'

"Why do they make the cornet which they blow of a ram's horn? In order that the Lord may remember the ram which was sacrificed instead of Isaac, and allow the merits of the patriarchs to weigh in favor of their descendants, as it is written in the Decalogue, 'Showing mercy to thousands of those who love me and keep my commandments.'" (Ex. 20; 6).

On New Year's day they recite in the synagogues the record of the binding of Isaac for the same purpose. While God has mercy upon His creatures He gives them a season for repentance, that they may not perish in their wickedness, therefore, as it is written in Lamentations 3:40, we should "search through and investigate our ways and return unto the Lord."

During the year man is apt to grow callous as to his transgressions, therefore, the cornet is sounded to arouse him to the consciousness of the time which is passing so rapidly away. "Rouse thee from thy sleep," it says to him; "the hour of thy visitation approaches." The Eternal wishes not to destroy His children merely to arouse them to repentance and good resolves.

Three classes of people are arraigned for judgment: the righteous, the wicked, and the indif-

ferent. To the righteous the Lord awards a happy life; the wicked He condemns, and to the indifferent ones He grants a respite. From New Year's day until the Day of Atonement His judgment He holds in abeyance; if they repent truly they are classed with the righteous for a happy life, and if they remain untouched, they are counted with the wicked.

Three sounds for the cornet are commanded in the Bible. A pure sound (T'kiah), a sound of alarm or trembling (T'ruah), and thirdly, a pure sound again (T'kiah).

The first sound typifies man's first awakening to penitence; he must search well his heart, desert his evil ways, and purify his thoughts, as it is written, "Let the wicked forsake his ways and the man of unrighteous his thoughts, and let him return unto the Lord."

The alarm sound typifies the sorrow which a repentant man feels for his misconduct and his earnest determination to reform.

The last sound is the pure sound again, which typifies a sincere resolve to keep the repentant heart incorrupt.

The Bible says to us:—

"The word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it." (Deut. 30:14). This verse teaches us that repentance is nearer to those who believe in God and His book than fanatics would make it. Difficult penances are ordained for the sinner among them. He must fast many days, or travel barefoot through rugged ways or sleep in the open air. But we are not required to travel to the nether end of the ocean or to climb mountain tops, for our Holy Word says to us, "It is not in heaven, neither is it beyond the sea, but the Word is very nigh."

In three ways may we repent:

First, By words of mouth, finding birth in an honest heart.

Secondly, With our feelings, sorrow for sins committed.

Thirdly, By good deeds in the future.

Rabbi Saadiah declared that God commanded us to sound the cornet on New Year's day for ten reasons.

First, Because this day is the beginning of the creation, when God began to reign over the world, and as it is customary to sound the trumpets at the coronation of a king, we should in like manner proclaim by the sound of the cornet that the Creator is our king, as David said, "With trumpets and the sound of the cornet, shout ye before the Lord."

Secondly, As the New Year day is the first of the ten penitential days, we sound the cornet as a proclamation to admonish all to return to God and repent. If they do not so, they at least have been informed, and cannot plead ingo-

rance. Thus, we find that earthly kings publish their decrees with such concomitant, that none may say, "We heard not this."

Thirdly, To remind us of the law given on Mount Sinai, where it is said (Exod. 19:16), "The voice of the cornet was exceeding loud." To remind us also that we should bind ourselves anew to the performance of its precepts, as did our ancestors, when they said, "All that the Lord hath said will we do and obey."

Fourthly, To remind us of the prophets, who were compared to watchmen blowing the trumpet of alarm, as we find in Ezekiel (33:4), "Whosoever heareth the sound of the cornet and taketh not warning, and the sound cometh and taketh him away, his blood shall be upon his own head; but he that taketh warning shall save his life."

Fifthly, To remind us of the destruction of the Temple and the fearsome sound of the battle-cry of our enemies. "Because thou hast heard, oh my soul, the sound of the trumpet, the alarm of war" (Jerem. 4:19). Therefore when we hear the sound of the cornet we should implore God to rebuild the Temple.

Sixthly, To remind us of the binding of Isaac, who willingly offered himself for immolation, in order to sanctify the Holy Name.

Seventhly, That when we hear the terrifying sound, we may, through dread, humble ourselves before the Supreme Being, for it is the nature of these martial instruments to produce a sensation of terror, as the prophet Amos observes, "Shall a trumpet be blown in a city, and the people not to be terrified?"

Eighthly, To remind us of the great and terrible Day of Judgment, on which the trumpet is to be sounded, as we find in Zeph. (1:14-16):

"The great day of the Lord is near, and hasteneth much, a day of the trumpet and of shouting."

Ninthly, To remind us to pray for the time when the outcasts of Israel are to be gathered together, as promised in Isaiah (28:13), "And it shall come to pass in that day, the great trumpet shall be sounded, and those shall come who were perishing in the land of Assyria."

Tenthly, To remind us of the resurrection of the dead, and our firm belief therein. "Yea, all ye that inhabit the world, and that dwell on the earth, when the standard is lifted upon the mountain, behold, when the trumpet is sounded, hear!" says the prophet Isaiah.

Therefore should we set our hearts to these seasons, and fulfil the precept that the Bible commands us, as it is written: "that it might be well with us at all times" (Deut. 11:24).

New Year or the Day of Memorial

On the first day of the seventh month, Tishri (October), is the commemoration of the creation of the world. Then the cornet is blown to announce to the people that a new year has begun its course, and to warn them to examine strictly their conduct and make amends therein where amends are needed.

Would not any person of sense, knowing that he must appear before a Court of Judgment, prepare himself therefor? Either in a civil or a criminal case would he not seek for counsel? How much more, then, is it incumbent upon him to prepare for a meeting with the King of kings, before whom all things are revealed. No counsel can help him in his case; repentance, devotion, charity, these are the arguments which must plead in his favor. Therefore, a person should search his actions and repent transgressions previous to the day of judgment. In the month of Elul he should arouse himself to a consciousness of the dread justice awaiting all mankind.

This is the season when the Lord pardoned the Israelites who had worshipped the molten calf. He commanded Moses to reascend the mount for a second tablet, after he

had destroyed the first. Thus say the sages, "The Lord said unto Moses in the month Elul, 'Go up unto me on the mountain,' and Moses went up and received the second tablet at the end of forty days. Before he ascended he caused the trumpet to be sounded through the camp." Since that time it is customary to sound the Shophar (cornet) in the synagogues, to give warning to the people that the day of judgment, New Year, is rapidly approaching, and prayers are said twice, every day, morning and evening, from the second day of Elul until the eve of the Day of Atonement, which period comprises the last forty days which Moses passed on Sinai, when God was reconciled to Israel and pardoned their transgressions with the molten calf.

Rabbi Eleazer said, "Abraham and Jacob were born in Tishri, and in Tishri they died. On the first of Tishri the universe was created, and during the Passover was Isaac born. On the first of Tishri (New Year), Sarah, Rachel, and Hannah, three barren women were visited. On the first day of Tishri our ancestors discontinued their rigorous labor in Egypt. On the first day of Tishri, Adam was created; from

A GLASS OF TEA

From the Yiddish of I. L. Malamuth

By OSCAR LEONARD

I was traveling in the interest of a Yiddish journal, being both contributor and subscription solicitor. I had to stop over in Albany, where I arrived late at night. I was thirsty for a glass of tea. I had an address to a correspondent of our paper. I did not know the man. But, after all, an address is an address, a correspondent is a correspondent, and a glass of tea is a glass of tea.

When one travels and is tired and

is particularly fond of tea as I am, and on a cold winter night at that, one does not stand on ceremony. I simply went straight for the house, late as it was. I knocked on the door, our correspondent came to the door. Without further ado I said in plain, homely Yiddish:

"Have pity on a poor, parched Jew and give me a glass of tea."

The correspondent, with one foot on the threshold, looked at me rather

confused and astonished.
 "Hm—tea? Why so late at night?
 "Who are you?"
 "Who I am? We can talk about that later. I am dying for some tea," I implored. While doing so I dropped a bundle of books which I carried with me.
 Seeing that he could not get rid of me, the man stepped back into the house and turned on a light. Without waiting for any further invitation I followed. I unbuttoned my overcoat, began to blow into my palms and rub my frozen ears.
 "May I know who you are?" asked the man, staring at me and forgetting all about my tea.
 "I am a Jew. I come from New York and I am fainting for a bit of tea."
 I guess my words were not merely spoken. I must have recited, or appeared angry, for my man became frightened as he begged:
 "Sh—sh—calm yourself, my good man. You shall have tea in a jiffy."
 He ran to the kitchen. Soon I heard water running at the sink, into a tea pot, a match struck. You may think that tea was forthcoming in a hurry. Not at all. He left the kitchen and came to me again.
 "Come, now tell me who you are," he insisted.
 "Nothing doing. I shall not talk another word to you until I see my tea."
 Again he became frightened, and starting to the kitchen he mumbled:
 "All right, all right. You shall have your tea."
 When he appeared again with the tea I grabbed the glass from his hand.
 "Wonderful tea, excellent, real Jewish tea, come straight from Paradise; fine, fine." I smacked my lips.
 "Will you have another glass?"
 "Will I have another glass? What a fool, think I, to ask such a question," and I say eagerly:
 "Not one but five more, if I may."
 When he brought the glass again I grabbed it eagerly.
 "Will you have some more?" he asked when this was gone.
 "Why, sure. What a question."
 "Sorry, I have no more warm water in the kettle. If I had known—"
 "What's the trouble here? Is water so scarce in your town?"
 It then dawned upon him that there was more water whence the first had come, and that it could be heated at the same fire.
 When at last I heard the water boil once more I suggested:
 "I guess you better go to bed while I drink until I shall quench my thirst."
 "But before I go to sleep I must know who you are. Please tell me."
 Seeing that I could not get rid of the man, I informed him.
 "I am the contributor and agent of the paper for which you correspond. Tomorrow I shall visit all our readers."
 "If that's the case, then I can understand," he called out happily. I understood that he was ready for anything from a contributor to a New York Yiddish paper, and was no longer surprised nor mystified at my strange action. He laughed heartily and went off to bed.
 When I woke in the morning he was gone. Having work to do, I stood on no further ceremony and left the house to begin my visits to our distinguished readers.
 The first house I visited was that of a man with a pointed beard, a "maskil," who greeted me with a hearty "Sholem Aleichem."
 "Sit down."
 I obeyed and my host began in a friendly, rather solicitous tone:
 "Will you have some tea?"

In a strange city one cannot begin to ask for money without any preliminaries, so I accept:
 "Yes, if you please."
 As soon as I had finished the first glass my man insists:
 "You must have another."
 Surely one cannot be so unmanly as to refuse such warm hospitality.
 "Thank you."
 As I drink my tea the host begins to tell me his troubles, hard times, panic, collections bad, business shot to pieces. Under the circumstances I could not ask him for money. I went to our next reader.
 A young man with high forehead, mustache, glasses on his flat nose, received me with a bow
 "I am the contributor and agent of the—the—"
 "I have been expecting you. Come right in. Sit down."
 As soon as I sat down the young man asked solicitously:
 "Will you have a glass of?"
 Before I could answer his question he rushed out of the room and soon returned with tea, and urged me on:
 "Drink, please, or it will get cold."
 His voice was sweet and hospitable. I could not resist. That's my trouble. A kind word always wins me over. Perhaps others are that way, too. With me it is a failing. Anyway, I drank the tea, and as I did so, the young man spoke:
 "I like the paper very much. A fine paper. In fact, I am in love with it—by the way, will you have more tea?"
 He said these last words with a sort of assurance, so that I felt that refusal might mean a quarrel. I had to assent.
 "Very well."
 When I was through with the second glass of tea I no longer stopped to collect his subscription. I ran out of the house. My one thought was: Where can one go to escape these tea offers?
 I looked over my list of names and decided to visit a young lady. I figured that she might be a boarder and might not be in position to invite a stranger to tea.
 I knocked at her door and began:
 "I am the contributor and agent of—"
 "Sit down," she interrupts. "I have been expecting you. I have no money today, but I can offer you a glass of tea."
 "I don't know what I really wanted to say, but I do know that I said involuntarily:
 "Shall be pleased to, if it is not too much trouble."
 She must have had tea ready, for she returned immediately with two glasses. She offered me one glass, and then seated herself in front of the mirror and watched me from all angles, probably figuring out that a writer of a Yiddish paper, after all, looks like other folks.
 "Drink, drink," she urged on, while I was struggling with the glass of tea. I was perspiring while trying to do away with it. I could have jumped out of the window to get rid of the tea and the girl, particularly the tea.
 I drank half a glass of tea and pushed the glass away politely. My hostess insisted, however:
 "Drink, drink, don't be bashful."
 After much trouble I got rid of that tea, and my hostess asked sweetly:
 "Will you have another glass?"
 "No, thank you," I dared whisper. Without paying any attention to my words, my hostess rushed out of the room and soon returned with a refilled glass.
 "Really, I cannot drink any more," I begged.
 She laughed as she said:

"I know you like tea. Why stand on ceremony. Go on, drink."
 "I cannot drink any more. I never drink more than one glass of tea at a time."
 "That cannot be. Surely, if I can drink two glasses, and I am only a girl, surely, you a man, a writer, must be able to drink more."
 What could I do? Much against my will I had to labor over that second glass, until I succeeded in doing away with it.
 "I put up some more water to heat and in a second you will have more tea."
 At this I jumped to my feet and called out:
 "No; thank you. No more tea for me. Good day."
 "Don't run that way. Here is more tea," she called, distressed.

I did not stop to listen; however, I ran until I reached the home of our correspondent. As soon as I opened the door I was received by his wife, whom I had not seen before.
 "I am glad you are here," she beamed. "The water is boiling and you shall have tea in just a minute."
 While she was talking to me her husband rushed in, and seeing me, said:
 "Quick—give the man some tea. He is dying for a glass of tea. Make it quick, dear."
 I thought I was beginning to understand why I had been deluged with tea everywhere that morning. I asked my host:
 "Tell me, my friend, is it customary in your town to draw guests in hot tea?"
 "Not at all. But seeing last night

that you were crazy for tea and could not get enough, I rose early and went to all our readers to tell them to be sure to serve you some tea when you visit them. Look at me, I am perspiring from running all over town. I am exhausted. I did not go to work today on your account."
 I did not jump out of the window, even though I felt like doing it. I am positive to this day that my nerves are made of metal cable, else they would have snapped that day. I grabbed my books and made a rush for the train, while our correspondent was calling after me:
 "Don't run away like that. Come, have a glass of tea before you leave town."
 "A deluge of hot tea on your town and your hospitality."

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The Married Couple of Sidon

An Apologue

The Hagada delights in expatiating upon conjugal happiness in the pleasing form of allegories and ingenious fairy tales. Indeed, very few subjects have so great an attraction for the muse of the Jewish patriarchal period as the tender relation existing between the happily married. While the lyric songs of all other peoples—in fact, throughout almost the entire range of literature—sound the praises of love only in its efflorescence, only in its first transports of joy, often flipperily dismissing it with Anacreontic jests, Judaism, as a rule, not only makes conjugal affection the special object of attention, but also treats it in an earnest, even in a pathetic manner. There is nothing more important in life—this is everywhere insisted upon in the realms of legend—than the sacred family tie; no sacrifice, to judge from the allegorists, is too great to strengthen and promote the peace and harmony of pious couples; even the inexorable authority of the Law will somewhat relax its severity, when the matter of bringing husband and wife into closer union is at stake.

In Sidon, the great seaport town, there lived, as Rabbi Idi used to relate, an excellent married couple, loving each other with one heart. They found the greatest happiness of life in mutual faith and tenderness. Moreover, fortune had otherwise favored them; they were rich, and occupied an honored position in the community. What more could these good people want to complete their felicity? Alas, there is nothing perfect on earth. Even in this paradise of domestic bliss there was a great void. Although married ten years, the worthy couple had never yet heard the sweet ring of a child's voice in their magnificent home. This caused them, who otherwise owed so much to the bounty of fate, the

deepest sorrow; it was for him, perhaps, even a greater calamity than for her. For the Law rendered its decision with the inexorable severity in those times, and, however lovingly he clung to his fair companion, he knew that a higher power would soon tear him from her side. "Not longer than ten years," says the Talmud, "dare a man continue in childless marriage."¹ "Continue." No, the ancient book does not express itself so considerably. The authorities of the second century rather un-gallantly designate such a relation² as "mere lingering."³

Must he thrust her from him, who was dearer to him than life? O bitter torment. And yet, what alternative had he? He was free, it is true, to marry another woman; but the better classes had declared themselves against this form of legal bigamy; it was not considered the proper thing in the society in which he moved.⁴ He postponed his decision from day to day, and all the while was greatly depressed in spirits; want of determination, as we know, is a source of self-torment. Nor did he lack fanatical friends, whose advice caused him great anxiety.

In Galilee⁵ there lived in those days Akiba's pupil, Rabbi Simon ben-Jochai, revered by the people as a sort of saint. An ascetic, who had renounced the world and had dwelt in caves for many years, he was rigorous in his treatment of himself, but mild and merciful toward his fellow-men. While this great teacher was, on one occasion, sojourning in Sidon,⁶ the distressed couple summoned up courage enough to betake themselves to the Rabbi and beg his advice. "Rabbi," said the man of Sidon, almost choked with tears, "loose our marriage bond, if you think fit."

"Beware of haste, my friend," said the sage, with quick perception of the situation. "When you celebrated your union, it was at a feast; so may also your separation be effected at the festive meal."⁷

The suggestion was promptly followed, and in a very few days the festive table was set in the elegant mansion—a rare banquet, in which the choicest and the best was offered in profusion for the delectation of the senses. Yet those who occupied the places of honor in the decorated hall, amid gold and silver dishes, were greatly agitated and felt, every moment, as if their heartstrings must burst. They forced themselves, however, to put on a cheerful countenance before their guests; and, when everything was proceeding most smoothly, the host, with raised cup, said to the fair woman he was soon to leave: "True, this is the last meal we shall share together; yet you shall not depart from this spot of our happiness without a token of my love. Look around you, dearest, among the treasures of this house, and the most

precious jewel for which your heart yearns—take it, and return in peace to your father's hearth."

When he ceased speaking, she turned her eyes upon him with a look of deep meaning, but she did not answer; she only asked him again and again to drink, herself mixing and spicing the wine, and drinking his health with irresistible grace.

The guests had taken their leave with thanks; the lights burned low in the festive hall. The master of the house, suddenly overcome by a feeling of heavy drowsiness, had sunk down on a soft ottoman. By his side sat she, who was about to part from him; she watched his breathing, and waited until the wine had done its work. Then, beckoning to her male and female servants, she said to them. "Lift him up with the cushions upon which he sleeps, and carry him to my father's house. Be careful of your burden."

It was past the hour of midnight when the sobered sleeper opened his eyes. A dim light streamed from a silver lamp, and by its faint rays he discovered that he was amid strange surroundings. "Where am I?" he asked, in astonishment.

"In the house of my parents," responded his wife.

"But how did I chance here?" he inquired in greater amazement.

"How did you chance here?" repeated the shrewd woman. "Why, in strict obedience to your own command. Did you not say to me last evening, 'Take with you the most precious thing for which your heart yearns.' Well, in my eyes, dear husband, of all the things I know on earth you are the most precious."

A fervid kiss was his only reply; and then, in inexpressible ecstasy, the reunited pair were clasped in each other's arms. They had found each other again, and now fully realized how strong was the love that bound them together.

The next day the couple of Sidon appeared again before Rabbi Simon ben-Jochai. He had expected them, and divined their happy reunion almost at a glance. He approved their resolve to remain united, and dismissed them with a few words of prayer.

Very little remains to be added to this simple narrative. A few happy seasons rolled quickly by, and at the close of a year the noble Sidonian held a lovely child in her arms. Whether through the prayer of the pious sage, or whether through a miracle of a just Providence, she had realized the two most fondly cherished hopes of womanhood; her happiness was complete.

"And, wherefore," Rabbi Idi closes his account, "wherefore this commonplace story? Learn therefrom, O Israel, an important lesson. This woman received a high reward because she designated her husband as her greatest good on earth. Strive to imitate her, O Jewish heart; always seek God and bide His aid. And remember that if you regard Him as your highest good in the world, and, in the words of the Song of Solomon, will 'be glad and rejoice in him'⁸ you will be equally rewarded.

This beautiful apologue early claimed the attention of those versed in legendary lore. Its similarity to the narrative of the faithful wives of Weinsberg is very obvious. The Emperor Conrad III, so the chronicles inform us,⁹ provoked at the little Suabin town's obstinate resistance to his besieging army, determined to put all the men to the sword, and to permit only the women to leave the town, carrying with them their most precious possessions. Thereupon the wives of Weinsberg hit upon the clever idea of carrying their husbands out of the doomed town on their backs, thus saving the whole population.

Rabbi Ishmael's Mother

The scene of our story is laid in Kephrah Asis, a town in southeastern Palestine, very near the Idumean frontier.¹ This region, as we learn from a specific decree to that effect, is not at all fertile.² It was probably without any attraction whatever, and its proximity to the Dead Sea gave it a somewhat dull, melancholy appearance. Nothing but an era of severe oppression could have induced the hero of our story to exchange his beautiful Falilean home for this rock of basalt. In the north there were signs on all sides of a fierce, unequal conflict, the last effort against mighty Rome; the wildest excitement prevailed everywhere. Here in the south, between these fantastic mountain ridges, nature herself seems to have placed an effectual barrier against all attempted hostilities; it would have taken a leader of the enemy a long time to thread his way to this place.

Ishmael needed such a well fortified nook as this to carry on his extensive activity in teaching. He possessed all the accomplishments of a leader and a legislator; but he was no warrior, no chivalrous knight. This distinction he allowed without envy to his great and older colleague, Akiba. Ishmael, Elisha's son, was a man of peace, of kindly disposition, of quiet patient submissiveness to God's will.

It was the beginning of the reign of Hadrian about the year 120—a stormy period for Palestine. Ishmael had passed a joyless youth; when he was still almost a child, he had been dragged to Rome as a hostage. Here Rabbi Joseph ben-Chanania found him, secured him his liberty, and took him back to the Promised Land.³ He was of priestly descent, grandson of a high-priest of the same name, who, according to a plausible tradition, suffered martyrdom during the catastrophe of the year 70.⁴ Several historians have confounded this martyred ancestor with his grandson—a piece of carelessness hardly pardonable.⁵ Of thirteen prominent characters of this name, mentioned in the literary history of the Talmud,⁶ the career of Elisha's son—the subject of this sketch—was, above all others; the most peaceful, if not the happiest. He died, at a good old age, in his well protected home and in the shadow of the great academy—Tana debe Ishmael—which he founded and which was the means of preserving his name to posterity. This wise man's declining years, thus nobly spent, were preceded by a career equally as distinguished and as productive of good results.

His father Elisha, who, though himself without any particular claims to distinction, stood between two celebrities in the line of descent, lived in Galilee, where Ishmael also first saw the light of day. The latter, as already men-

tioned, removed later to Kephrah Asis, and it seems he never left this quiet academy town but once, when in common with the leading Tanaim he helped to remove the Sanhedrin from Jabne to Uscha.⁷ This journey was rendered absolutely necessary by the surging wave of political excitement. But our rabbi did not tarry long amid the tumultuous scenes of western Palestine. After the legal enactment of the resolutions of Uscha, he returned to his shelter in the southern part of the Holy Land.

It is not the purpose of the writer to enter further into the details of this great Tana's very long, very active and eventful career as a teacher and judge, for our space is limited, and we are under the necessity of introducing to the reader not only a hero, but also a really remarkable heroine. Do not picture to yourself, however, the youthful form of some charming creature, but rather the sedate figure of a worthy matron; think of a mother loving unto adoration.

Day after day this woman observed the noble qualities of mind that manifested themselves in her son's development; she saw in him the willing hand of brotherly love, the sun of the temple of learning, the light of Israel. Her quiet observation moved her at last to a demonstrative act of love. Who can vie with a mother in genuine tenderness? When the sage came home from the academy, all in perspiration, caused by the intense heat of the sun's rays beating against the rocky clefts of En Gaddi, the dear old woman drew near him in a subservient attitude. She gently removed the sandals from his tired feet; and, before he knew it, his toes were bathed in a refreshing stream that fell from a silver basin. Well anointed and invigorated, he sat down to his domestic meal.

Both as a man and a son, Ishmael ben-Elisha shrank from accepting this homage which his mother paid him; he fought against it, and even, two or three times, prevented it; but when he saw tears in her pleading eyes, he acceded to her wish and again submitted to her humble ministry. So this unselfish quarrel took place daily between them, until, on one occasion, Rabbi Ishmael noticed distinctly how his mother, in hurrying away, brought her lips nigh to the cup, in order to sip therefrom, as though some superhuman being had consecrated the liquid by contact with it. Then in a fit of virtuous anger he cried out: "No, mother, I cannot permit this to go on any longer."

The next day there was a full attendance at the meeting hall of Ishmael's academy. People were moving to and fro, pleading their cases and receiving their verdicts. All at once there ensued an expectant silence, and, with hesitating steps, the veiled figure of a woman approached the judges; the voice appeared familiar, yet no one would trust his ears.

"Give him a sound scolding," shouted the matron, pointing at the accused; reprove his error—Rabbi Ishmael, the great, the wise. Yes, it is true, my son honors not his mother."⁸ With these words she lifted the veil, and with frowning countenance stood in the midst of his disciples.

"Honored not his mother!" was the response of a many-voiced echo, and the members of the

¹ Jebamoth, 6.6; Gemara on this passage; Jabamoth 64ab.
² Hebraic characters it is called in the Mishnah, i.e.
³ The law, undoubtedly, soon became obsolete, although Maimonides, Hilchot Ischut, 15, 7, Eben haeser, 154, 10, and others still adhere to it. But the commentary to Eben haeser, i.e. early protests against compulsory divorce. Modern authorities rarely refer to the ordinance at all, and even then their judgments are very lenient. According to Meiziner, the Jewish Law of Marriage and Divorce, p. 125, the abrogation is contained in Eben haeser, but I can only find it in the much more recent commentary. Of course, the ordinance, so far at least as it relates to obligatory divorce, is in contradiction with nearly all modern statutes. To judge from the words which the Midrash ascribes to Rabbi Simon ben-Jochai, I should conclude that, even in ancient days, the law was seldom enforced, it being greatly preferred to let the parties use their own opinion.
⁴ I have on previous occasions adduced proof that, even at that time, polygamy had been reduced to a minimum by public opinion, and among those learned in the Law it was as good as abolished. All the Talmudic teachers probably lived in monogamic union.
⁵ Graetz, Geschichte der Juden, IV, 212. Especially in the cave by the village of Kephrah, known for its St. John's bread, where he found protection against the persecution of Hadrian; Sabbath, 32b.
⁶ That the author of the Apologue regarded Sidon as the best adapted place for the couple to have met the Rabbi is also in Hamburger's opinion; Real-Encyclopaedia, II, 1132.
⁷ Schlr haschirim Rabba, voce: "Nagila venismecha bach." This is, it is to be noted, the only source for our Hagada, and is positively unique in point of style. We have attempted to reconstruct it, without altering it in substance.
⁸ Schlr haschirim, I, 4.
⁹ A contemporaneous account vouches for the authenticity of the story; Chronicon reg. S. Pantal. ad 1140. The city was taken on December 21, 1140: Something very similar is said to have happened at the siege of Crema, 1159.

¹ Kilakim, 6, 4.
² On account of the inferior quality of the Idumean barley, married women in absentia in that region were awarded a double ration; Ketuboth, 5, 8; Gemara upon this passage, 64b.
³ Gittin, 55a.
⁴ Aboth derebbi Natan, 38.
⁵ See Graetz, Geschichte der Juden, IV, 71, and Weiss, Dor vedorschay. On the other hand, see Granel, Darke hamischna, 106; Jacob Brull, Mebo hamischna, 103f; Hamburger, Real-Encyclopaedia, II, 528; Braun-schweiger, Did. Lehrer des Mischnah, 161f; also Jost Geschichte der Israeliten, III, 211, who seems to have hit upon the proper distinction.
⁶ According to Juchasin and Seder hadorot; Brull, I, c. 104, after Baba batra 28b.
⁷ Jerusalemi, Pea, I, 1; Tossafot upon Kid-dushin, 31b.
⁸ Moed katon, 28b.
⁹ Brull, I, c. 113, after Nedarim, 66a.
¹⁰ I may say here, in passing, that several years ago I found his tombstone, in the cloister of the cathedral at Mayence, in a much neglected condition.
¹¹ Nedarim, 9, 10, with reference to a 2 Samuel I, 24; compare also Tossefta, Nedarim, 5.

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The Orthodox Element at the First Basle Congress.

By RABBI S. SCHAPIER, Baltimore, Md.

Twenty years ago I traveled from Baltimore to participate as a delegate in the sessions of the first Zionist Congress at Basle. I was one of the last arrivals; most of the delegates had already put in an appearance. I made the acquaintance of Theodor Herzl, whom I found to be an exceedingly attractive personality. But my attention was at first centered upon the delegates, who evidently belonged to all classes and represented every station in life. I observed that the general tone was rather tame, somewhat depressed, and the conversation guarded. A newcomer would enter the meeting room, introduce himself, impart some information regarding his own modest or exalted person, and then stop abruptly, with a distinct expression of amazement upon his face, as though he could not trust his eyes and must first make sure that he was not dreaming. I myself soon fell to musing and meditating. With a mingled feeling of curiosity, anxiety and satisfaction I began to study my fellow delegates, who had come from all parts of the world in response to the trumpet call of a comparatively unknown leader. They seemed spell-bound—charmed. I realized right then and there that the Jewish world had been stirred to an extent and in a degree never before equaled. Only the modern facilities of communication and transportation could have carried the call like a flash to all the continents, and have brought together at such short notice an assemblage of delegates from practically every nook and corner of the globe. But what had constituted the indomitable power of the call? What had induced the Jewish communities of the world to send delegations? Circumstances explained the reason very clearly. The intolerable conditions in which the majority of our brethren were living—or, rather, existing; the novelty of the term "congress," which indicates a representative body of an independent people; the surprising courage and daring of the leader who was bent upon discussing the grievances of the Jew before the ears of the entire world, in a modern language and in the presence of reporters representing every newspaper of importance in every country. The fact that outspoken advocates of assimilation had so suddenly turned nationalists and were actually demanding the restoration of Palestine as a permanent and assured home for the Jewish people; the old, inbred love for Zion, and the fact that the Jewish people had never abandoned the claim it has to the sacred land by right of inheritance. All these together had aroused the house of Israel with the force of a violent storm and had filled many with the joy and hope which might be expected to spring from an anticipation of the early coming of the Messiah. But, on the other hand, all these phenomena caused others to dread a new misfortune, due to a possible reaction on the part of hostile neighbors who might use the stormy movement as an argument to prove that we are partially lacking in patriotism, and are, consequently, citizens of a low grade. Thus the Jewish people as a whole was tremendously agitated, all agog. And this excitement was reflected in the demeanor of the delegates who filled the Casino at Basle. I, however, managed to remain cool. As a Zionist, I did not fear possible accusations, because I knew that such accusations, like so many others leveled at our nation, are baseless and unreasonable, and that it is beyond our power to put a stop to unreasonable accusations. Nor could I share the rapture of the large majority of the delegates, inasmuch as the representatives of the orthodox element of Jewry were as yet in a hesitating frame of mind, were feeling their way, as they feared danger from fraternizing with men who were confessedly irreligious.

It was because of such scruples that the Rabbi of Basle, a second rabbi and myself asked of Dr. Herzl before the congress was opened the privilege of a private interview. Our request was cordially and cheerfully granted. At the little meeting that followed Dr. Herzl was asked point-blank whether he could conscientiously and honestly advise the orthodox representatives to follow his leadership. To this he answered, with his usual calm but energetic mode of speech: "I advise it unhesitatingly, in all sincerity, and most emphatically. You have nothing to fear. You will exercise a healthy influence upon us, and we shall not influence you to any extent. This movement will mightily advance the cause of the Jewish religion, not harm it. Political Zionism will open the eyes of the skeptics, and will reawaken the indifferent in our ranks. This great gathering must recognize that, without historical Judaism, there would be today no Jewish people, and it will, therefore, respectfully bow to the authority of religion. This congress fully indorses the wisdom, the power, the charm, and thereby the divinity, of the principles and practices which have preserved the nation, and have encouraged it, at the present moment, to demand its just due, a safe home and public recognition. Such much is clear, irrespective of how the individual may act or think."

This reply was entirely satisfactory to us. And when, today, we see how the leaders of reform tremble in their very boots whenever Zionism is brought to the fore, we must confess that the great leader was an equally great seer, that his clear eye penetrated the future just as his powerful mind embraced the whole of the situation in his own day. Dr. Herzl also gave my colleagues and myself the assurance that nothing would be done by the Executive Committee of the organization which might violate Jewish religious precepts or offend religious feeling and sentiment. Dr. Herzl, though he had

not grown up in an atmosphere of Jewish observance, nevertheless possessed the fire and enthusiasm, the sincerity and ardor, the craving for the noble and the sublime, and the faculty of sacrificing self for the advancement of the ideal, which are the distinguishing characteristics of the truly religious individual. Later he even changed his mode of life to be more in harmony with the practice and teachings of Judaism, and he might have been today perfect even in that respect had not Heaven so soon cut the thread of his life.

The first of the strokes which finally brought about his untimely demise was received at the fifth congress, when the so-called "Kultur-Frage," in which the Jewish religion was slightly involved, was sprung upon him. He fought like a lion, and succeeded, for the time being, in checking the aims of the radicals, but only at the price of his physical well-being. The next blow, the Uganda question, completed the work of destruction, and ended his short but brilliant career. His labor, however, had been crowned with glorious results, and his goal is bound to be attained within the course of no great number of years.

A Clarion Call from Jerusalem.

A very short time will elapse before the arrival of the sacred holidays of Rosh Hashonah and Yom Kippur, which awaken the religious spirit of every Jewish heart; the awe-full days in which the thundering clarion call of the Shofar arouses all Jewish souls and demands a reckoning for every deed and doing are not distant, and very soon we will enter the Holy Days in which all sons of Israel atone for their sins and wrongdoings.

But do not tarry and delay unto the last moment to seek your atonement and forgiveness, for then you may be too late, particularly at this serious period when the awful call of the Shofar has reached our ears before our entrance into the Holy Days, when the piteous and wailing cries of our brethren across the sea in the Holy Land of Israel has struck the strings of our heart in a most sorrowful manner, ere the Holy Days have arrived, and when depressed by this ferocious struggle which rages everywhere, they are appealing to us in the most piteous tone for help and assistance before the coming Days of Atonement.

It is therefore our sacred, moral and human duty not to turn away and lend a deaf ear to the helpless entreaties of these ill-chanced whose misfortune it is to undergo these inhuman sufferings.

The latest intelligence received reports of terrible and appalling conditions, and among all the unfortunates the Jews of Palestine suffer mostly, for their main source of help, the European Jewry, has been separated from them, and their circumstances are dreadfully serious.

The main support of the Jews in Palestine are the holy institutions, the Bikur Cholim Hospital and the Talmud Torah and Yeshiva Etz Chaim, which were founded by the late Chief Rabbi Samuel Salant and have existed for the last seventy-five years.

These institutions yearly relieve thousands of sick and convalescent and support hundreds of rabbis, women and children, and are most actively engaged in relieving the needy and helpless of Jerusalem.

Our rabbis taught us that although we may atone on Yom Kippur for all our sins and wrongdoings, we can nevertheless not gain absolution for our misdealings with our fellow men. This may well be profitably considered before we enter the Holy Days. Let us cleanse ourselves of the sins we have committed against our brethren in the holy land of Palestine by not delaying our aid of which they are in serious need. Let not the pitiful wailing of our brethren die away as a voice in the desert; let the call of the thousands of unfortunate old men, women and children be heard, and let the soft and painful groans of the sick and convalescent of the Bikur Cholim Hospital be considered in a just and righteous manner.

We therefore appeal to you, who live comfortably in America, to answer these entreating calls for aid, and to remit your contributions for this purpose to our treasurers, Markel Bros. Bank, 92 Canal street, who transfer the money directly to Jerusalem, through the State Department or through the neutral embassies, as the printed copies of the receipts we received show. And then you will enter the Holy Days with a clear conscience, and will obtain your absolution.

Wishing you in the name of the thousands of unfortunates of Jerusalem to be blessed with a happy and prosperous New Year, and with the sight of redemption of Zion, we remain, Respectfully yours,

The Committee. Send contributions to our treasurers, Markel Bros. Bank, 92 Canal street, or to the United Charity Institutions, 50 Suffolk street, New York city.

The Sacrifices of Wealth.

Senator La Follette, in a speech in the Senate on the pending revenue bill, said that "wealth has never yet sacrificed itself on the altar of patriotism in any war." The Wisconsin Senator has apparently never heard of the deeds of Hayim Solomon, who during the Revolutionary War gave up his whole fortune to the cause of the colonists. The perusal of that record might do him good. Many other men of wealth have acted in the same spirit throughout our country's history.—Jewish Exponent.

RABBI ISHMAEL'S MOTHER.

Continued from Page 4

academy cast down their eyes in shame.

"How do you mean, woman?" exclaimed the vice-president. "We do not understand you."

"It is as I stated," continued Elisha's widow. "I know what he is to the people, and I would fain honor him as my guest. My gratitude to God and my maternal love impel me to act thus, and I insist upon it as my proper right. But he obstinately and almost cruelly tries to prevent me." She then related the peculiar matter of dispute between the two.

"Let her have her way," said the acting Rabbi to the Tana. "As she asks so persistently, obedience to her command is the true fulfillment of filial duty." So ended this remarkable trial.

Rabbi Ishmael's family life was not quite so happy in other respects as it was in its filial relation. As a father he was sorely tried, and survived most of his children. The grateful feelings of the female sex, however, made up as far as possible for these vicissitudes of fortune. His gentleness exercised a special fascination over the souls of noble women, and perhaps his mother's tender affection for him owes its explanation in part to this fact. The sage of Kepharsis never lost an opportunity to extend a helping hand to needy women. He acted as advocate for them in the courts, he provided those about to marry with trousseaux, he encouraged matrimony, and had inspiring words of praise for Israel's daughters constantly on his lips.

So in the austere Talmudic world, this noble teacher stands forth as the real, yea, the practical and better Frauenlob. The famous Minnesinger was, as is known, carried to the grave by the fair daughters of Mayence. On the other hand, the women of Israel chanted a most

affecting dirge upon the death of the son of Elisha, and, when he was consigned to his grave; there rang forth these lofty words of Scripture: "O daughters of Israel, weep for him, as once ye wept for Saul, who clothed you in scarlet, with beautiful trinkets."

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TWO AMBASSADORS—JEW AND GENTILE—ABOUT OFFICIAL ANTI-SEMITISM

By DR. ROBERT KATZ.

Washington.—The press of this country has been paying some attention to the question of anti-Semitism in the United States. That there has always been Jew-baiting in this Land of the Free is generally known. But that it has assumed amazing proportions and that anti-Semitism has reached the realms of "public" business, this is not so widely recognized. There are too many rumors concerning it, and too much evidence has cropped up, to be able to entirely ignore this matter.

It may, therefore, be relevant to cite the opinion of two ambassadors regarding anti-Semitism. One, a Gentile, has been in Washington for the past six or seven years as the envoy of a great European country. The other, a Jew, is not an ambassador any more, although he honorably discharged his duties as such for a few years. I have discussed this problem with them, as your representative, in the ante-room which leads to the office of Secretary Lansing in the State Department. Both gentlemen were awaiting the pleasure of the Secretary of State on two separate missions. Indirectly, but freely, the subject of anti-Semitism was broached by us. The two ambassadors, although exceedingly frank, adjured me not to mention their names in this connection, certainly not until normal conditions are restored.

Said the Gentile ambassador: "In my country there is not the slightest evidence of anti-Semitism, neither private nor official. Personally, as you probably know, I make no distinctions between Jew and Gentile. In fact, this question never occurred to me until I reached this country and observed the conditions, social and political, under which Jews live in the United States. I believe that one might observe this anti-Semitic tendency in the metropolitan newspapers. I confess that this peculiar circumstance was fraught with surprise at first, and to this day I cannot explain it. Previous to my coming here, knowing only theoretically the American people and the American institutions, I imagined that there could not possibly obtain any difference here, between one race and another, and between members of one religious group and another. Publicly and officially it seems to be so even today. This I believe in spite of the fact that there are noticeable unwelcome signs of demarcations and distinctions since the war broke out.

"As a Gentile I was grieved over this condition, and I could easily imagine how this circumstance tells on the proud Jewish American citizen, who loves and cherishes the free and liberal American traditions and institutions. But I was even more grieved when I had occasion to observe, indirectly, the manner in which Jews are dealt with in the higher circles of the government. No attempt was made to conceal anything from me, the non-Jew, and I've often heard certain remarks about the Jews of America, remarks that were inadvertently made by all sorts of officials, that were not very complimentary to the Jew. Some of these gentlemen—in the official family—frequently showed that they cannot understand how I could possibly think differently upon this subject.

"It will undoubtedly interest you that whenever the name of a Jew is mentioned in connection with the office of minister or ambassador, the fact that the person mentioned is a Jew frequently mitigates against his chances. One thing which I shall never forget, and which I mention now for the first time, is the following fact: There was created a vacancy in the capital of my government. Throughout the duration of this vacancy there was considerable discussion and investigation at Washington as to the fitness of several Americans to fill that post. I happened to know that the names of a few widely known Jews in America were brought up as possibilities. Finally Mr. Bryan, who was then Secretary of State, called me to his office and asked me point blank whether my government or my people would receive the American ambassador if he were a Jew. He told me frankly that he considered it most advisable to call me to see him, that he himself is the best friend of the Jews, etc. I gave him every assurance on behalf of myself, my government and my people that he need not fear, that in my country all were considered equal, and that if the man who is elevated to that post is of the proper caliber he would be acceptable to my government, be he Jew, Christian or Mohammedan. What the end of this was I do not think it proper to discuss at this time."

I consider it my duty to add that on another occasion, under different circumstances, I may be in a position to publish the results of the negotiations between the then Secretary of State Bryan and my interviewed ambassador. And the Jewish ex-ambassador spoke as follows:

"Before I left this country as the American ambassador I thought that anti-Semitism was a bugaboo, the creation of the super-sensitive Zionists. I thought possibly it was merely local in its character and individual in scope, especially in New York with its tremendous Jewish population. But my experience as ambassador convinced me that it is not so by far. I now concur with Zangwill. He said that a Jew

must be ten times as good as a Gentile to receive the same credit and have equal opportunities with him. I know now that a Jewish official, no matter how high his rank, encounters many obstacles, direct and indirect, at every turn. I do not know whether the government expects more from him or simply regards him with something that borders on distrust; the fact remains that the situation is a very unpleasant one.

"As you see, I am now waiting for Mr. Lansing. I am known to all, and everyone greets me in a friendly spirit, but I can't help feeling that this friendliness is not altogether genuine, that it is mere courtesy. I feel certain that if I were not a Jew, my business with the Secretary of State today would have been of another nature, but as a Jew, I come to ask for that which in the ordinary course of events should have been given to me without my asking. I am told that there is anti-Semitism in the army, but I know that things are not any worse there than in other departments of the government, especially so in diplomatic circles. I believe that you will understand the rest yourself. I want to hope that I am too pessimistic and that other ambassadors will encounter more gratifying experiences, but I doubt it very much."

And from the expression of his face I saw that the ex-ambassador meant every word he said.

The United Synagogue of America.

The Executive Council of the United Synagogue of America held its first meeting of the season at the Jewish Theological Seminary Building, 531 West 123rd street, New York city on Wednesday, September 5, 1917. The following officers were elected for the ensuing year: Acting President, Prof. Louis Ginzburg; vice-presidents, Prof. Louis Ginzburg, Prof. Mordecai M. Kaplan, Drs. Charles H. Kauvar and Elias L. Solomon; treasurer, Mr. Meyer Goodfriend; recording secretary, Dr. Jacob Kohn; corresponding secretary, Rabbi Charles I. Hoffman.

The following standing committees were elected: Finance—Messrs. Samuel C. Lamport, chairman; Joseph H. Cohen, Meyer Goodfriend, Meyer Kussy, William Levy, Michael Salt, Israel Unterberg and Samuel Wacht. Propaganda—Dr. Cyrus Adler, chairman; Rabbi Charles I. Hoffman, vice-chairman; Dr. Herman Abramowitz, Montreal; Rabbi Samuel M. Cohen, New York; Rabbi Louis Epstein, Chicago; Prof. Israel Friedlaender, New York; Mr. B. Friedman, Cleveland; Rabbi Joseph Hevesh, Chicago; Rabbi Abraham M. Hershman, Detroit; Prof. M. M. Kaplan, New York; Dr. Jacob Kohn, New York; Dr. Charles H. Kauvar, Denver; Rabbi Max D. Klein, Philadelphia; Rabbi Israel H. Levinthal, Brooklyn; Rabbi Benjamin A. Lichter, Far Rockaway; Rabbi Herman Lissauer, San Francisco; Rabbi C. David Matt, Minneapolis; Rabbi Jacob S. Minkin, New York; Rabbi Herman H. Rubenowitz, Boston; Mr. D. W. Simons, Detroit; Prof. Israel Davidson, New York; Dr. Julius H. Greenstone, Philadelphia; Rabbi Eugene Kohn, Baltimore; Rabbi Jacob Mendelsohn, Birmingham, Ala.; Rabbi Samuel Rosinger, Beaumont, Texas. Co-operation with Institutions of Higher Jewish Learning and Learned Societies—Prof. Louis Ginzburg, chairman; Prof. Israel Davidson, Prof. Henry Malter, Prof. Max L. Margolis and Prof. Alexander Marx. Education—Dr. Julius H. Greenstone, chairman; Rabbi Harry S. Davidowitz, Dr. Harry Friedenwald, Prof. Israel Friedlaender, Rabbi Jacob B. Grossman, Prof. Mordecai M. Kaplan, Rabbi Eugene Kohn, Dr. Raphael H. Melamed, Dr. Abraham A. Neuman. Religious Observance—Dr. Elias L. Solomon, chairman; Dr. Herman Abramowitz, Mr. Joseph B. Abrahams, Mr. Louis M. Feinberg, Rabbi Max Drob, Mr. Louis Gottschall, Dr. Phineas Israeli, Mr. Herman Jedel, Mr. Leon Kohn, Mr. Samuel C. Lamport, Prof. Alexander Marx and Rabbi Herman H. Rubenowitz.

A special committee of three, consisting of Dr. Cyrus Adler, chairman, Prof. Alexander Marx and Prof. Meyer Goodfriend, were appointed to consider matters connected with the publication of Rabbi Eugene Kohn's "Manual for Teachers," which was announced as ready to be issued shortly.

Rabbi Samuel C. Cohen, supervising director, presented a report in which he outlined four directions of activity: The securing of new affiliations to the United Synagogue, the organization of a Federation of Women's Clubs as an auxiliary to the United Synagogue the strengthening of the New York branch of the Jewish Theological Seminary, and the encouragement of the young people on the East Side in establishing a modern orthodox synagogue. The report was accepted and committees were appointed to confer with Rabbi Cohen with reference to the various matters.

The Shofar.

In I Kings 1 we find they sounded the shofar to proclaim the kingship of Solomon, his rule over Israel. In relation to the Eternal King of the world, and consequently of the people who proclaim His unity and sovereignty in the Shema, it is fitting that we on the day associated with the birth of the universe (azai melekh sh'mo alkra) make our annual reaffirmation, punctuated by tek'a and teru'a. As we draw nearer to universally felt cognition and cognizance of His power and sovereignty,

that much nearer approach we the unusual: The King sounding the teru'ath melekh (subjectively construed), not to the great shofar for our freedom"). As announce His own eminence, but to lay stress on equality among His children

and freedom (heiruth) among His servants. Thus it is written, "Vadonal Elohim ba-shofar yithka" ("and the Lord God will sound the shofar"), which prophecy has given shape to the phrasing of a petition in the week day

'Amida: "T'ka b'shofar gadol" ("Sound had the Holy One said: "Ye proclaim Malkhuth Shamayim, Kingdom of Heaven. Verily with a like instrument I proclaim your freedom." A. A. D.

1917

5678

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Friday, September 14th, 1917 : : : Ellul 27th, 5677

Sabbath begins 6.08 P. M.

נצבים

5677: A REVIEW

IN a few brief days another Jewish year will be numbered with the past, another Jewish year during the entire course of which the civilized world has continued uninterruptedly to be involved in one of the greatest wars of all history. This fact alone and the additional one of our own beloved country having entered upon the gigantic struggle to make the world safe for democracy, suffices to warrant a second departure from our customary practice on this occasion. Last year we discarded our previous form of annual review and considered the history and philosophy of the movement for a democratic Jewish Congress as the most momentous event of 5676. During 5677 the Jewish Congress idea has taken on added force and weight, and has succeeded in reshaping the channels of Jewish life everywhere. But, as the great war has inevitably reacted upon its development as it has upon every other cause of whatever nature, the Jewish Congress is for the moment in a state of stable equilibrium.

Yet 5677 deserves to stand forth literally as *annus mirabilis* by reason of another event produced by the great war, and to this we propose to devote our remarks at this time. Russia, Russia the Jewish stepmother, the modern *Mizraim* and the house of bondage of Jewry in the late nineteenth and early twentieth century, has been almost at one stroke and almost entirely bloodlessly metamorphosed into free Russia, the land of equal opportunity, the country of the future, where the Jew is the true equal of the non-Jew before the law, where hatred and oppression have given way to the fullest and freest feelings of neighborliness. This change alone is sufficient to take 5677 out of the ordinary category of all previous Jewish years for many centuries, for none of us now living anticipated the possibility, not to speak of the complete and signal success, of such an alteration in circumstances occurring in the case of Russia in our days.

The change that has been worked in Russia is so vast and thoroughgoing as almost to warrant a new reading of our *Pesath Haggadah!* Russia, as stated, was the modern *Mizraim*; Russia is now the veriest *Gan-Eden* indeed! And our prayer is, as we stand on the threshold of a new Jewish year, as we know not what the future holds in store for our people and for all mankind, God grant that Russia may be preserved to her newly won and newly found freedom!

Now, what is it that has occurred in Russia? To attempt to describe in detail the political changes were out of place here, the more especially as with Russia continuing as an active participant in the great war, her permanent governmental future is still undetermined. We may say, however, that in the glorious March days of the current, civil year the Russian masses rose in their strength and virile probity, they swept Nicholas the Unspeakable from his throne, they removed him and the members of his family from the places where they could be mischievously employed against the peace and security of the state, and they set up under patriotic and competent leaders, largely, if not altogether, recruited from the democratic and socialistic elements of the population, a provisional government which is republican in complexion, and which has quite broken with the former misruling autocracy. Such a government was bound to free the subject and oppressed races of the ex-Czar's former empire; by the very force of its organization it cast the shackles off from the Jews bound thereby. The infamous Pale of Settlement is thus abolished, all the cruel and unfair laws against the Jews which were a disfigurement of the statute-book of the old Russia were swept aside, the incentives toward forcing Jews to quit Russia *en masse* for the free lands of the Occident were thereby rendered nugatory.

What wonder, then, that in spite of the obvious chaos prevailing in Russia, consequent upon the birth-pangs of the new foundation, we and all true lovers of human freedom everywhere, but especially we, the Jews of the universe, should hail the new Russia with shouts of glad approval and prayerful rejoicing? What wonder, indeed, that we should account the Jewish year which has beheld the consummation of such a new dispensation as *annus mirabilis*, certainly as a year of all years?

Russia and Roumania were the lands in which, year after year, the same tale of cruelty and oppression was unfolded. The former is in truth the new land of Jewish opportunity, of legitimate development along the highest lines of human endeavor for Jews in common with all their fellow-citizens. The latter promises blithely to become another such abiding-place for Jewish men, women and children. Thus, indeed, has the world gloriously begun to be made safe for democracy!

Now, what is the significance of all these events for the fate of the Jews in Russia? And, be it noted well, on the fate of the Jews in Russia depends in considerable measure the happiness of all the Jews throughout the world.

With the full freedom that has at last come to Russia rendered durably permanent, the situation of the Jews there is as we have described it. Should counter-revolutions occur, however, were the old régime in whatever form it might assume, able to restore itself to power, the position of the Russian Jews would become far worse even than it ever was in the darkest days of the tyrannical Romanoffs. For, critical observers of conditions in Russia tell us that the Jews there would be looked upon as the chief instruments which made the revolution possible; they as the great liberal supporting force in the land rendered the successful outcome of the glorious March days possible; and they would, therefore, stand forth as the objects on which the defeated autocrats could wreak their diabolic vengeance, were they able to turn defeat into victory, which God forbid!

Such a state of affairs, depicted in outline in the foregoing words, should ever remain an idle nightmare! Russia, in her newly found freedom, has stimulated the world to a new breath of liberty; she has inspired all the older republics to render possible in even superabundant measure the greatest happiness of the greatest number of dwellers on this old earth of ours. The Jews of Russia have entered fully upon their new estate as free and untrammelled citizens along with every other Russian, and their progress and development, and the progress and development of every other inhabitant of the land, should be furthered and strengthened.

So, on this eve of another new year we invoke the divine aid upon the leaders of new Russia. We implore the providential blessing upon our co-religionists in that vast domain. Full facilities for their development along every possible line of human endeavor are now, fortunately, within their grasp; all that is needed to secure this precious liberty of thought and action for them is to uphold them in their striving after conscious leadership, permanent authority and safety of ideals. This, then, is the greatest message which the passing year can trumpet forth to the new year to come, even as it represents the most momentous event in Jewish annals.

Russia the old, Russia the new; Russia the widest home of the Jews in the Diaspora where, once upon a time, but, thank God, no longer, the narrowest conception of what was Jewish right prevailed, our hearts go out to thee and thy Jews!

We wish each and every reader of this journal a happy and prosperous new year!

May the synagogue be fully alive to its Divine and important mission during 5678! Our hope goes out to all sections of our theological household, to the Orthodox who have always piously and modestly fulfilled God's ordinances, to the Reformers who have occasionally lapsed by the way, to the so-called Liberals who have innovated more than they have renovated, and even to the ultra-Radicals who sought perilously to despatch Judaism!

Indeed, we trust that the coming year will behold the ending of the great war in which such a large portion of the world is now engulfed. Our own beloved country has entered the struggle in the high and solemn purpose to proclaim freedom and liberty to all the inhabitants of the universe. God grant that 5678 will soon see our glorious mission accomplished and the peoples of all the earth drawn closer together by bonds of loving friendship in the parliament of nations, the federation of the world!

Our new year has a deep and solemn significance. It represents the highest expression of man's trust in the dependence upon God's wisdom, grace and mercy. We pray the Holy One, blessed be He, to cause 5678 to be for Israel and for all the world a year of peace, after the clamors and alarms of war, a year of prosperous plenty, a year of general and individual happiness, a year which shall see the hearts of the fathers inclined to those of the children, a year in which all men shall understand and deepen their knowledge of Thee, a year which shall behold in truth the establishment of Thy Kingdom on earth!

GOD'S SONG OF THE ROAD

"A Voice crieth, in the wilderness clear ye the way of the Lord!"—(Isa. xl, 8.)

קול קורא במדבר פנו דרך ה'

GOD never stands still. God is always on the road. He marches ever through the wilderness. And this, as heard by the Prophet, is His marching song: *Pannu derech, pannu derech—Clear the way, clear the way!* Do you on this New-Year's day, hear God's Song of the Road?

Isaiah heard it, and he saw the silent footsteps of the passing God through the wilderness of infinite worlds. In his vision God moved along the chariot of the first gleam of light while the stars together sang the Hymn of Creation. He saw mountains heaving with the titanic forces of Chaos, continents emerging out of the seething seas, rivers breaking through stony obstacles, rapids leaping from rigid rocks. Everywhere—in the still lanes of space strewn with stardust; in the vast whirling play of suns and moons; in the high places and the deep places of the travailing earth—he saw the signs of infinite striving: God marching through the wilderness of worlds. Everywhere the same stupendous divine purpose, but constantly renewing itself, constantly appearing under fresh forms of strength and grace. Looking out upon this gigantic scheme of creation, in which all things change yet remain ever the same, Isaiah saw a world which is being re-created every moment, and which, in the face of countless obstacles, is *unswervingly* traveling toward perfection. Yes, *unswervingly*, for in this scheme, *Effort is eternal while Hindrance is temporary*. Yes, *unswervingly*, for God is marching through the world and nought can lastingly stand in His way. Thus, out of the rumble of the world-birth, out of the rush and roar of the ocean, out of the ringing chorus of myriad-voiced nature, the Prophet heard God's Song of the Road: *Pannu derech, pannu derech—Clear the way, clear the way!*

And he beheld God marching through the wilderness of the years. The Prophet saw a shining track through the desert of the ages, along which moved a pitiful procession of men, women and children. He heard their cries that were liquid with tears of pain. He saw their mortal agony while they matched their puny power with the all but overwhelming forces of the universe. But he knew that these were the cries and agonies of the undying spirit of man struggling and striving for perfection. He saw the feeble gropings of this spirit—the cruelties and crudities; the wars and wanton wrongs; the fears, follies and superstitions—and knew them forthwith to be temporary obstacles in the eternal way. He saw the fearful crises of history, from which the race emerged chastened, purified and exalted; and he knew that the passing days were carrying mankind forward to a "*far-off divine event*." Thus did Isaiah see God marching through the wilderness of the years, through the desert of the nations. Thus, out of the agonies of the human heart, out of the upheavals of human progress, yea, out of the trials and triumphs of civilization, he heard God's Song of the Road: *Pannu derech, pannu derech—Clear the way, clear the way!*

Thro' the wilderness of the worlds; thro' the wilderness of the years;—but above all, thro' the wilderness of the soul. Here, in the howling desert of each man's inner life, scorched by evil passions till the good impulse is well-nigh blighted, here did Isaiah see God's marvellous work of regeneration: here he saw the infinite possibilities of the renewal of life. Such was his vision. What, my brother, is your vision? Have you any vision?

Brother, have you any New-Year vision? Today you are asked to halt in the midst of life's infinite march. Today your restless feet are standing still in that interminable road which stretches back to the dim beginning of the world-birth. Many feet have passed over the same road before you; many more will pass after you. Together these marching feet, that were, are and will be, beat in endless cadence, making music that rings thro' the ages—as if a great heart were throbbing out its deathless aspiration. Do you hear the incessant beat, beat, beat of these rhythmic steps? Do you hear in them the echo of God's Song of the Road? Can you comprehend that relentless law which urges the perishing generations forward; can you understand how this law struggles up into freedom until it sings out of the mortal heart, until men and women gladly take upon themselves the fetters of existence, and, following the silent command of the skies, strike out of the clanking of their chains the Melody of the Future? If you hear this mysterious melody, if you thrill to God's Song of the Road, can you fail to have some New-Year vision?—some new outlook for this bleeding old world, or, at least, some new resolve for your aspiring Self?

Tell me not, my brother, that the Book of Life is a twice-told tale. Tell me not that each life must repeat, year by year, its own weary story of spiritual failure. Tell me not that Tomorrow must be even as Yesterday. Tell me not that no new way can be found in the barren wilderness of the heart. The God, who renews each day by the young dawn, is always out on the road; and the soul, that renews life by fresh deeds, is always out on a new adventure. The adventurous God marches through the adventurous soul: will you not open your heart to God? Will you let him knock in vain at the door of your life? Will you knowingly compel your God to fail thro' you? Will not your breast beat responsively to that divine knock of invitation? And will not His knock and your heart-pulse blend on this New Year's day into the harmony of God's Road-Song: *Pannu derech, pannu derech—Clear the way, clear the way!* JOEL BLAU.

The Threefold Aspect of the Jewish Synagogue.

By RABBI JACOB S. MINKIN.*

Great and solemn, impressive and inspiring is to me this moment, when as rabbi of this congregation I mount the pulpit for the first time to deliver the message of this hour. Verily in the words of Jeremiah may I say, "O Lord God, I know not how to speak, for I am a child." If such a sense of deep humility has possessed one of the greatest seers of Israel, what shall I say? But the loving rebuke of God comes to me even as it came to the seer of old: "Say not I am young, for whithersoever I shall send thee thou shalt go and whatsoever I shall command thee thou shalt speak."

It has always been the pride and joy of Israel to translate the experiences of the fathers into incentives and inspiration for the children. The stones of our hardships and difficulties we have not thrown away, but we know how to use them, how to pour oil upon them and make of them the foundation stones of greater and enlarged spirituality. The Jew is commonly spoken of as a builder, and in metropolitan cities of this continent he is said to have monopolized the real estate market. But if the Jew is a builder then the rude and shapeless heaps of stone and brick are not the only symbols of his building capacity. The text which I have read to you recalls to us a time when the Jew was a builder, a master mason of another kind. Think of Ezra, and he was a synagogue builder. Think of Rabbi Jochanan ben Zakkai, our greatest saint and teacher, whom tradition links second to Moses, and he, too, was a synagogue builder. For when Israel was smarting under the pain and shame of their defeat at the hands of Rome, when temple and state were smoldering beneath the ashes of destruction, he gave Judaism a new lease of life by laying the foundation of houses of worship and schools of instruction. Go through any of the cities of either hemisphere and you will find them studded with synagogues and temples. They may not always be temples of art and architectural triumphs. Tourists seldom visit them and souvenir hunters carry nothing away with them, but small and humble though they may be, they yet spell out the message and mission of Israel.

But the building of a synagogue has never been a haphazard thing in Israel. In Jewish life the synagogue stood for three distinct things of the spirit. It was a place of spiritual uplift, or a Beth Hatefillah, a house of religious instruction, or a Beth Hamidrash, and a center of social activity, or a Beth Hakenesseth. It is in these three channels of the spirit that the mission and message of the synagogue has always flown.

To whatever other use the synagogue may be put, it must always remain a place of divine uplift. Its message must always vibrate with the music of the soul and be responsive to man's highest needs. It is not a lecture hall or a laboratory of religious experiments. Its history is rooted in the past, and must make an earnest and solemn appeal to our deepest religious convictions. Here we must be made to feel the dignity, sacredness and earnestness of the Jewish faith. God is the granary from which it must be immediately fed, the armory from which its weapons must be drawn. Study and thought and contemplation are not the rabbi's occasional luxury; they must be his perpetual necessity. We often hear complaints that the synagogue leaves people cold and unmoved; that they no longer feel the thrill and rapture with which it filled its worshippers in former days. There is a word which of late gained currency in human speech—it is "preparedness."

Nations, we are told, go to ruin when in the great crises of their lives they are caught unprepared. Now there is such a thing as spiritual unpreparedness which is equally ruinous. Let us come to the synagogue with a trustful heart and expectant soul, and you will see how your life will be transformed and transfigured by its magic touch. Have you ever seen a cart of bricks emptied on a sidewalk arrange itself without the aid of masons into houses, walls and chimneys? Have you ever known brass and copper filings on the molder's bench to arrange themselves into delicate machinery without the aid of the artist? Have you ever heard of type loosely flung by the setter to compose themselves into poems and dramas such as Milton and Shakespeare wrote? And if such miracles are not to be expected in the physical world, why hope for them in the life of the spirit? In factories where mariner's compasses are manufactured one can observe the following strange thing. Before the needles are magnetized, they move and point to any direction, but when once touched by the mighty magnet they will ever afterward turn in only one direction. The same is also true of religion. Many a heart lies cold, indifferent, listless before the miracle of faith has entered it, but once it has penetrated there it will ever afterward turn only to God.

But the synagogue has been not only a place of divine uplift, but also a Beth Hamidrash a school of religious instruction. It has a message for the old and an appeal for the young. Judaism is not a faith of blind piety; it courts and covets light. It bids us not to bind the Samson of our intellect and hand

him over to the Philistines of simple and unreasoning conformity. Why is it that Judaism is dishonored, that our history is unknown and our traditions not cared for; why is it that to most of our young people even the Old Testament is new, if not for the old complaint that "My people perisheth for lack of knowledge"? Men of the older generation will remember the intellectual appeal of the synagogue in times of old, how every house of worship had its study circles. In a less specialized age the synagogue was both church and academy; it fed the soul and illumined the intellect; it fostered piety and promoted scholarship. That this is no longer so is not the fault of Israel, but rather that of our time. Competition is too keen and we have to rest satisfied with the meatless bones of weekly services. But there is one thing that we must do, and that is, to reclaim those tender blossoms and youthful sprouts of ours for Israel's faith and people. There is no other place where inspiration can be kindled, where character can be formed and convictions laid down forever than under the inspiration and influence of the synagogue. Our instruction must be religious and it must be daily. It is not enough that we pray "Our God and the God of our fathers"; more essential it is that the God of the fathers shall also be the God of the children. Our people complain that the Jew is not known, that more is known about the Indians and the Eskimos than about the people which gave the world Moses and Isaiah. The strangest fiction is the fiction of the Jew's existence. His life is not a reality, a fact but a fable, a myth and legend. And, indeed, why should the Jew be known where are people to find him? Our children study history, but the Jew is not there; they learn geography and the maps of the world, but no color announces the existence of a Jewish nation, and in the histories of religion his place lies crossways between Pagan and unbeliever. The synagogue and the synagogue school are, therefore, the only places where our children can find God and become impressed with the tragic and triumphant facts of Israel's history. The Dutch, like the Jews, are a small people, but they are exceedingly clever and ingenious. To protect the land of Holland, which lies several feet below the sea level and is therefore, marshy, unhealthy and full of epidemics, they constructed a system of dykes and embankments. But when these were found to be insufficient, they invented windmills of such gigantic size and proportion that they pump the water from the land and send it through channels to the sea. In this way has Holland been rendered not only healthy and habitable but new land is constantly gained for cultivation. Judaism is now in dire need of such windmills, in order to drain the marshy land of spiritual apathy in Israel. But for such work of divine reclamation we need large hearted men, men of lofty vision and noble ambition willing and eager to make sacrifices for the conversion of those centres of pestilence and spiritual decay into sources of light and power.

And last but not least in the synagogue's usefulness lies its social aspect; for the synagogue of old was also a Beth Hakenesseth. The social aspect of the synagogue is still an unexplored field of study. In the house of God the Jew did not look upon himself as a stranger, one who came only on great and rare occasions, on God's receiving days. There was a certain intimacy and companionship between God and Israel which often made the Jew relax conventionalities. There was no stiffness in the service, no pomposity in the Jew's behavior towards God. There he came not only to pray but also to meet his friends. Institutional religion therefore is not a modern invention; it was practiced in the synagogue before it became the panacea of our age.

This is a social age. Religion through social intercourse has become the great soul hunger of the men and women of the twentieth century. To make the idea of religion real it must speak in the accents of the day, and infuse its glow and warmth into every phase and aspect of our life. There is a cry for religion now as has never been before. It is not true that the world has outlived religion. Only they outlived who had never lived it. In Israel the signs are multiplying that we are on the verge of a religious revival. They who have eyes for the finer and subtler indications of life do not deny the fact that the cry for that bread is clearly on the lips of the best and ablest of the generation. Everywhere are new channels of faith being opened. Everywhere there are men and women yearning to slake their thirst at the ancient wells of the Jewish spirit. The greatest merit of Jacob was that he rolled away the stone which stopped the free flow of the water and enabled beast and men to slake their thirst. Let us, too, apply ourselves to the same task, let us unearth the ancient wells of Israel's faith and nourish and sustain our life and that of our children with its satisfying and fructifying water.

Condition of Jews in Roumania.
At an important Zionist Conference which was recently held in Odessa a report was rendered on the condition of the Jews in Roumania. The report stated that unless relief is immediately sent there, thousands of Jews will literally die of starvation. Aside from this pitiable condition, the heavy yoke of oppression of the Roumanian Government has not been removed from the Jews, in spite of the many statements made by the Roumanian Government to the contrary.

A resolution was introduced by M. Ussishkin, the recognized leader of the

Russian Zionists, requesting the Provisional Government of Russia to assist the Roumanian Jews in their plight. The resolution also asked that the Russian Zionists immediately communicate with the Actions Comite asking it to request the Allied governments to intervene in behalf of the Roumanian Jews, though the Roumanian Government has given to understand on several occasions that she would resent "outside" interference in her "internal" affairs.

In a report submitted to the conference, Dr. Yechiel Tschlenow describes the plight of the Jews in Poland and in Lithuania. The condition of the Jews in Poland and Lithuania is unbearable, says the report. Thousands of men, women and children die daily of starvation. The entire Jewry of Poland and Lithuania is on the verge of ruin. A

similar report was submitted to the conference by Dr. Kaplansky, the well known Poale Zion, who is now in Copenhagen.

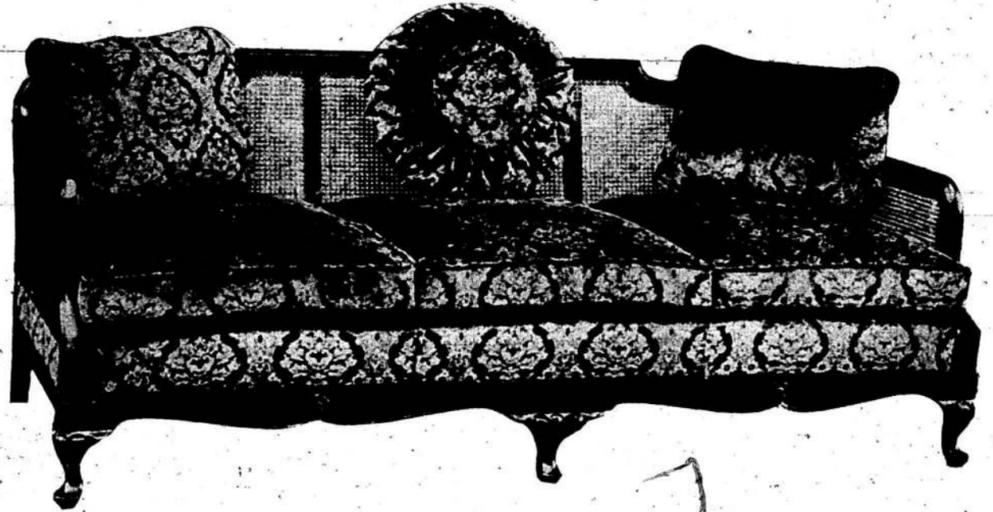
Preparations for the Jewish Congress.

Colonel Harry Cutler, of Providence, R. I., chairman of the Administrative Committee for an American Jewish Congress, came to New York on Friday and conferred for several hours with the executive secretary, B. G. Richards, and other members of the organization in regard to the arrangements which are being made for the convening of the Congress in Washington, D. C., on November 18.

Colonel Cutler informed representatives of the Jewish press that he recently visited Washington in connection with the Congress preparations, and that while there he held an important conference

with Judge Julian W. Mack, Louis E. Kirstein and Julius I. Peyser, and that they considered various matters pertaining to the arrangements. He stated that he expected to be in Washington again shortly in reference to these matters. He announced, further, that the reports of the commissions on the condition of the Jews in the different countries, for the purposes of the Congress, were being prepared without delay, and that several of the more important reports would be ready to be passed upon at an early meeting of the Administrative Committee.

A meeting of the Administrative Committee will be held in about ten days or two weeks, and by that time further announcements will be made in regard to the preparations, both in Washington and the New York offices, which are now devoting a great deal of work to the preparation of reports.



1917 — לשנה טובה תכתבו — 5678

FALL OPENING

We extend to our many friends and patrons our best wishes for the coming year, which we hope will be one of happiness and prosperity for them.

We also wish to thank our many customers and friends for their generous patronage and support during the past year, which made this the banner year since the institution of our business.

According to the calendar, autumn is very near.

According to the established precedent, there will be a lot of stores holding what they call their Fall Opening.

Now, to be perfectly candid with you, Freedberger & Kosch have never had an "Opening" since they have been in business, but, if showing furniture that is correct, furniture that is stylish, furniture that is enduring and good, with prices that are always right, forms a definition for the term being used, then every day is opening day by Freedberger & Kosch, and with all the talk of everything being raised, Freedberger & Kosch are still selling 10 to 25 per cent. cheaper than other stores.

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* Abstract of initial sermon delivered before Congregation Pincus Eitjah, Saturday, September 7.

Beth Elohim Calls Rabbi Goetz.

Rabbi Louis J. Goetz, for many years rabbi in Jersey City and later in Brooklyn and Paterson, N. J., has accepted a call from Congregation Beth Elohim, now worshipping at 961 Southern Boulevard, Bronx. Dr. Goetz assumes active charge, beginning with the current week.

Rabbi Goetz announces that one of his first efforts will be directed toward the erection of a new temple which will be the property of the congregation, and that he hopes to have the building completed and dedicated before the next High Holy Days.



In his address of acceptance of the call Rabbi Goetz said to the congregation:

"While I shall endeavor to make this congregation one of the leading social centers in the Bronx. I will also exert every possible effort to establish modern Hebrew and Sabbath schools that will be of great educational value to the community.

"To accomplish this there must be full accord and sympathy between members of the congregation and the minister, and generous support must be given to the cause of erecting our own religious home."

Mrs. Cohen's Eighty-ninth Birthday.

New York Jewry's "Grand Old Lady," Mrs. A. N. Cohen, known to hundreds as "Aunt Fannie," celebrated her eighty-ninth birthday at the home of her son-in-law, Rev. Dr. F. de Sola Mendes, on Thursday last. Hosts of friends came from all over Westchester county, New York and its suburbs to pay tribute to the woman who has done so much for the Jews of this city. There is hardly a movement for the good of the Jews which Mrs. Cohen has not started or helped to start. Even at this age she has a remarkably clear head and an unusual memory. When the Young Women's Hebrew Association was ready for its new building, it was her good common sense and splendid ideas that put it on a working basis for the future. In the New York section of the Council of Jewish Women she has been a patriarchal figure, beloved and respected by all. While she has done much, her great charm at this age is just in "being." She has but to sit among an audience, and all feel at peace and calm. Her tastes are simple, her life one that we should emulate. The Jews are grateful for the privilege of having her.

Mrs. Cohen received many tokens of esteem and appreciation, among which was a handsome silver vase from the Board of Directors of the New York Section, Council of Jewish Women. It was presented, with a glowing tribute, by the president, Mrs. William D. Sporborg.

Preholiday Campaign for Hebrew National Orphan Home.

A preholiday campaign for funds is being conducted by the Hebrew National Orphan Home, 52 St. Marks place, New York city. This campaign is made necessary by the approach of winter and the greater needs which this entails if the more than one hundred wards now finding shelter here are to be fed and clothed in the same satisfactory manner as usual.

"It is imperative that at this season when the Jewish heart is overflowing with the holiday spirit, our little wards should be remembered," said Counselor Leo Lerner, the president of the Hebrew National Orphan Home. "They have spent a happy vacation at Arverne and now that they are coming home they will need more things for the New Year. The good friends of the institution must show themselves once more loyal and faithful to this trust."

"The Hebrew National Orphan Home, and that means more than one hundred young boys who are being brought up in a thoroughly orthodox manner and atmosphere, wishes its friends a happy New Year, trusting they will aid us in raising this fund."

At an informal dinner at the summer home, at which were present many of the directors and heads of various committees working to help the house, a collection of \$350 was raised for the preholiday fund.

A Jewish Community Chorus.

The music department of the Young Men's Hebrew Association has been thoroughly reorganized and is now under the very able direction of Abraham W. Binder, Mosenthal Fellow at Columbia University and instructor of harmony at the Music School Settlement. Mr. Binder is an unusual student of music who has given much time to the study of Jewish and secular music, and has been most successful as a leader and conductor.

Perhaps his most important undertaking will be the organization of a Jewish community chorus for the study of Jewish and secular music.

This society met, Thursday, September 13, and will meet on every Thursday thereafter. All men and women having a musical voice and some slight ability to read music will be qualified to join the chorus. There will be no voice trials and no charges of any kind will be made for instruction.

Story of a Refugee from the War Zones.

The Women's Proclamation Society, the national women's organization for Jewish war relief, whose headquarters is at 203 Broadway, New York city, is publishing a booklet containing "The Personal Story of a Jewish Girl Refugee from the War Zones."

The booklet gives the experiences of Lorena Cohen, who escaped from Kovno and, after many months of hardship, arrived in America. Her narrative describes the fearful sufferings of the Jews of Russia and Poland.

In addition, the booklet contains a description of the work of the Women's Proclamation Society in New York and of its branches in Butte, Mont.; Buffalo, N. Y.; Boston, Mass.; Baltimore, Md.; Cincinnati, Ohio; Crystal Falls, Mich.; Gloversville, N. Y.; Greenwood, Miss.; Kansas City, Mo.; Memphis, Tenn.; Milwaukee, Wis.; Montgomery, Ala.; Peekskill, N. Y.; Rochester, N. Y.; St. Joseph, Mo.; Sedalia, Mo.; St. Louis, Mo.; Washington, D. C.; Washington, Pa. and the independent women's societies in a number of other cities.

The booklet, which is published at 25 cents a copy, is being issued in conjunction with the High Holy Days. The proceeds will go toward the \$10,000 fund for the Jewish war sufferers. It is expected that the little book, which is illustrated, will reach a large circulation among the Jewish communities throughout the country.

Assist the Post Office Clerks.

In order to co-operate with the Post Office Department so that many of the Jewish clerks may observe the Holy Days, Postmaster Patten requests that all New Year cards be mailed on or before the 14th-15th inst. The Postmaster has had a poster displayed in all the various stations reading as follows:

POST OFFICE, NEW YORK
JEWISH HOLIDAYS

On account of the large quantity of letters and cards of greeting deposited in the General Post Office and Post Office Stations incidental to the Jewish Holidays falling on September 17th, 18th and 26th, this year, it is suggested that as much of this and other mail matter as possible be mailed

ON OR BEFORE SEPTEMBER 14th, 15th AND 24th, RESPECTIVELY, so that it may be handled and despatched before the Holidays in question. Many of the Post Office Clerks are Hebrews and desire to observe these days, and this request for co-operation is made so that it may be possible to gratify their wishes in this respect and, at the same time, prevent congestion and delay of the mails.

THOMAS G. PATTEN,
Postmaster.

The Emanu-El Brotherhood.

The Holy Day services for the members of the Social House will again be held as they have been for the past four years. These services are held on both days of Rosh Hashanah, Kol Nidre and all day Yom Kippur, and are conducted by Mr. Roth, superintendent, assisted by a volunteer choir. A very nominal charge is made for those wishing to attend.

The Sunday school opened for its first session Sunday morning, September 9, with 160 boys and girls present, and the Hebrew school opened its first sessions on Monday and Tuesday, September 10 and 11, with 336 boys and girls. The present early large register seems to indicate the most successful year in these activities.

A very important rally meeting of the general organization of the Brotherhood will take place at the Social House on Saturday evening, September 15, at which time nomination of officers for the ensuing term will take place.

The kindergarten class opened for active work this week with a register of thirty-eight children.

Soldiers to Be Entertained at Far Rockaway Over the Holidays.

Rabbi Isaac Landman, of Temple Israel of Far Rockaway, has informed Colonel Cutler, chairman of the Jewish Board for Welfare Work in the Army and Navy, that his congregation will entertain over the Holy Days all the Jewish men in the "Rainbow Division," now concentrated at Camp Mills in Mineola, L. I. Rabbi Landman stated that as many of the men as possible would be entertained in the homes of members of his congregation in Far Rockaway, Lawrence, Cedarhurst and Woodmere. For the remainder, the congregation proposes to rent a hotel in Far Rockaway to provide lodging for the men, who will be invited to Jewish homes in the locality for their meals.

A Jew who was learning to blow the Shofar from a not too humble teacher, received a blow with the Shofar. Upon this he left his teacher and brought a complaint against him in court. At the hearing of the case the following conversation took place:

Judge—State your complaint.
Plaintiff—Because I could not blow as he taught me he struck me with the Shofar.
Judge—What is a Shofar?
Plaintiff—A Shofar is a—Shofar.
Judge—I will hold you in contempt if you will not explain the meaning of Shofar.
Plaintiff—Shofar is a—a trumpet.
Judge—Why did you not say so in the very beginning?
Plaintiff—Because, your honor, a trumpet is not a Shofar.



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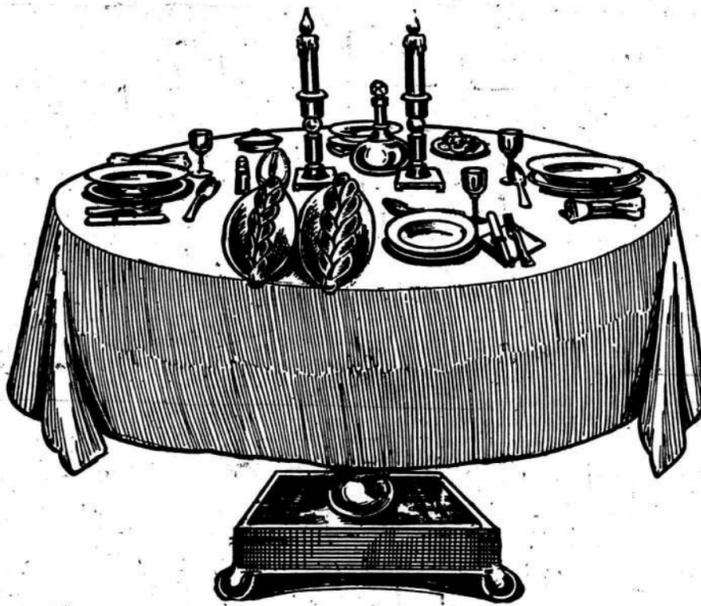
WISH THEIR PATRONS and FRIENDS

—A—

Very Happy New Year

1917

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A Happy New Year

A Good Year and Beautiful Challah

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OF THE CITY OF NEW YORK

Wish their many depositors and friends

A PROSPEROUS AND HAPPY NEW YEAR

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Just as nourishing—Better for health. One split equals to one lamb chop. Make your lunch of

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Original Genuine

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AGREES with your stomach with your pocket. Keep a supply in your ice box.
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FOR MEN AND WOMEN

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Will withstand a severe Gale

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\$1.50 AND UPWARD

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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Ten Thousand Jews Register to Return to Russia—Sound Progress of the Jewish Regiment Idea—First Recruits Assemble and Look Fine—Message from Kerensky Clears the Air—Passing of Famous Sheffield Jewish Citizen—His Romantic Career—Charitable Enterprises of the Hon. Lillian Montagu.

London, Aug. 17, 1917.
The last date has now gone by during which Russian Jews in England could sign on to return to Russia. Great scenes were witnessed outside the various depots where names were being taken of those who wished to return to Russia rather than join the army here, but there was no disorder and everything went through swimmingly. It is said that quite 10,000 Russian Jews have registered to return to Russia. Where these are married men they will leave their wives and families behind them; and a committee has been formed to look after the welfare of these people during the absence of the breadwinners. If they had joined the British army they would have been entitled to separation allowances for their wives and children.

There are plenty of Russian Jews left, however, to make the proposed Jewish regiment a substantial success, especially as many Jews in other regiments are asking to be transferred to the Jewish one. The regimental idea has of course opponents, but some of these are being silenced now by the fact that unofficially it is said that the regiment is for use in Palestine. Another thing is that the government, in forming the regiment, has rather ignored official organizations in the community such as the Jewish War Services Committee. This and other bodies would have given splendid help in the formation of the regiment, and no doubt will still do so despite their rather haphazard treatment. There are Jews here also who say they are prepared to fight as Britons or as Russians, but they object to a military classification based upon religion.

Already recruiting for the regiment has started and some of the new recruits have been marched up to their training ground. They look a promising body of well set up young fellows.

The Russian Embassy has been instructed to circulate the following message, signed by the Prime Minister of Russia, M. Kerensky, addressed to Russian citizens of military age who are now being called to the colors:

"The Russian Provisional Government, voicing the democracy of Russia, calls upon Russian citizens whom the old regime had torn away from the fatherland to fulfill their military duty. Let those who have chosen to serve in the British army know that free Russia will recognize their services with the same gratitude as if they had joined the Russian ranks. All the Allied armies are fighting with a common object. Those who prefer to serve in Russia will be given immediate opportunity to fulfill their duty. Upon their arrival in Russia they will be enlisted, equipped and distributed to training centers. Those whose knowledge of the Russian language is inadequate will be given instructors who know their native tongue, in order that there shall be no delay in their military training. The Russian

democracy confidently expects Russian citizens who serve in Russia to be fully conscious of their duty, of the necessity of obeying strict discipline, and of their willingness to make every sacrifice."

I have to notify the death this week of a notable Sheffield Jew, a man of splendid character and a great aid to the community, Harris Leon Brown, principal of a well-known Sheffield house of jewelers and diamond merchants, who died on August 10. His life was one of the most striking examples of business success that the city can show. When he went to Sheffield, a stranger in a strange city, from Warsaw, many years ago, he hardly knew a word of English and was without as much as a sixpence (12 cents). With his instinct for trading and by strictly honorable dealing, he founded a lucrative business and attained a position of distinction in the city and the Jewish community.

He was born at Warsaw in 1843, and was the son of a Russian Government contractor, Baruch Brown. After receiving his education at Warsaw seminary schools he became an apprentice to the firm of Moses Neufeld, one of the largest establishments in Warsaw, engaged in the Sheffield trades. When seventeen years of age he joined a Polish insurrection against Russian despotism, but, seeing that this was not likely to achieve success, and as many of his comrades had been killed or hanged in the public streets of Warsaw, he thought it time to shake the dust of the land from his feet. Sheffield was his objective. He arrived there with introductions to Alfred Beckett & Sons, with whom his late firm did an extensive business, and Burys, Ltd. These firms, especially the former, treated him in a paternal manner, and through their guidance Mr. Borwn remained in Sheffield. As Germany assisted Russia at that time by sending back Polish insurgents fleeing the country, Mr. Brown had a journey full of peril and hardship. He concealed himself in the daytime, and at night traveled, not by rail, but by little farm carts from market town to market town until he reached the then free city of Hamburg, whence he shipped to Hull, and thence on to Sheffield.

During his early career in the city he saw a review of British volunteers, and, feeling grateful to his new homeland, he joined the Hallamshire Rifles, although he could not understand the words of command in the English language. That was the time when the volunteers had to find their own uniforms. He remained for a considerable period in the volunteers; married a Sheffield lady whose parents and grandparents were Sheffielders, and built up a prosperous business there and in London as a diamond merchant, jeweler and horologist.

Mr. Brown was active in the support of the philanthropic agencies which assist Jews in need of help and of communal charities besides. For several decades he was chairman of the Sheffield Jewish Board of Guardians, and was one of the past presidents of the Sheffield Hebrew Congregation. He was one of the founders of the synagogue in North Church street, and later took a prominent part in the erection of a new place of worship in Lee Croft at a total cost of \$10,000.

The Sheffield Hebrew Congregation, to mark their appreciation of their co-religionist's bounty, presented him in January

of this year with an illuminated address, testifying to his munificence. Mr. Brown, in acknowledging the gift, made occasion to eulogize the tolerance and charity of the people of Sheffield. He was also largely instrumental in obtaining for the Jewish community the burial ground at Ecclesfield. In 1910 he was elected a

member of the Jewish Board of Deputies, the first occasion on which a Sheffield Jew had been so honored.

The Hon. Lillian Helen Montagu, daughter of the late Lord Swaythling, a lady who is always prominent in the club movement for young people of all sorts,

has been lending her efforts lately to the establishment of a workingman's holiday club, called the Green Ladies' Hostel, at Littlehampton, Sussex, on the seacoast. The Hon. Lily was also one of the founders of the Jewish Religious Union, and is honorary secretary of the West Central Girls' Club and Institute, in London.

Let the Eagle Carry on Its Wings

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**A Year of Health to Babies
and a Year of Life and
Prosperity to Parents**

A Happy New Year

BORDEN'S CONDENSED MILK CO., Inc.

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A Happy New Year

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CLEANSER**

EXTEND TO THEIR MANY JEWISH
PATRONS, THE BEST WISHES FOR

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**For Lively
Children**

During the play-time years, when bones are growing and hardening, boys and girls need all the foot-freedom they can get.

Coward Shoes for children are so made as to permit perfect, normal growth. Worn from infancy they will prevent the many foot troubles that later life frequently brings. No child can attain the best development in unscientific shoes. The lively children of today are the healthy men and women of tomorrow.

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Shoe**

5678 - NEW YEAR GREETINGS - 5678

AARONSON.—Mr. and Mrs. V. S. D. Aaronson, of 1647 Forty-ninth street, Borough Park, Brooklyn, take this means of wishing their relatives and friends a very happy and prosperous New Year.

ADDLESTON.—Dr. and Mrs. William M. Addleston, of 73 East Ninety-second street, wish their relatives and friends a happy and prosperous New Year.

ALEXANDER.—Mr. and Mrs. Bernard Alexander, of 700 Diamond street, Woodhaven, L. I., extend to their relatives and friends their best wishes for a happy and prosperous New Year.

ALEXANDER.—Mr. and Mrs. Lewis Alexander, of 414 West 147th street, extend best wishes to their relatives and friends for a happy and prosperous New Year.

ALTHEIMER.—Mr. Ben Altheimer, of Woodmere, L. I., formerly of St. Louis, Mo., wishes his relatives and friends a happy and prosperous New Year.

AMDUR.—Mr. and Mrs. M. Amdur, of 1028 Prospect avenue, Bronx, extend a happy and prosperous New Year to all relatives and friends.

AMDUR.—Mr. and Mrs. M. Amdur, of 4028 Prospect avenue, Bronx, extend a happy and prosperous New Year to the members of the Montefiore Congregation.

ARMSTRONG.—Mr. Paul Armstrong, Mrs. Esther Armstrong and Miss Jeanette Armstrong, of 564 West 160th street, wish their friends a happy New Year.

ARONSON.—Mr. and Mrs. Jacob Aronson, of 306 Harrison avenue, Harrison, N. J., wish their relatives and friends a happy New Year.

ATKIN.—Mr. and Mrs. William Atkin and family, of 105 West 120th street, extend their best wishes to their relatives and friends for a happy and prosperous New Year.

BACHRACH.—Mr. and Mrs. William Bachrach, of No. 20 East Ninetieth street, wish all their relatives and friends a very happy and prosperous New Year.

BAKER.—Mr. and Mrs. William S. Baker, of 720 Riverside Drive, extend to their friends and relatives best wishes for a happy and prosperous New Year.

BARNET.—Mr. I. Milton Barnet, of 5018 Fourteenth avenue, Brooklyn, extends best wishes to all his relatives and friends for the coming year.

BASES.—Mr. and Mrs. P. Bases, of 63 Lenox avenue, wish their relatives, friends and patrons a happy New Year.

BAUM.—Rev. and Mrs. Sol. Baum, of 206 East Seventy-ninth street, extend to their relatives, friends, officers, members and seaholders of the Congregation Beth Israel Bikur Cholim best wishes for a happy and prosperous New Year.

BAUM.—Rev. Sol. Baum, president of the Cantors' Association of America, extends to his colleagues, the officers and members of the Cantors' Association of America best wishes for a happy and prosperous New Year.

BAYER.—Mr. and Mrs. Henry Bayer, of 148 West Ninety-fifth street and Lawrence, L. I., extend to their relatives and friends their best wishes for a happy New Year.

BAYER.—Mr. and Mrs. Jacob Bayer and family, of 58 East Ninety-sixth street, take this means of extending to their relatives and friends their best wishes for a very happy and prosperous New Year.

BELLIN.—Mr. and Mrs. Charles H. Bellin, of 167 South Ninth street, Brooklyn, N. Y., wish all their relatives and friends a very happy and prosperous New Year.

BERG.—Mr. and Mrs. David Berg, of 42 Westwood avenue, Long Branch, N. J., and 128 East Seventy-ninth street, New York, wish their relatives and friends a happy and prosperous New Year.

BERG.—Mr. and Mrs. J. Berg, of 106 East Eighty-fifth street, extend to their relatives and friends best wishes and congratulations for the coming year.

BERGIDA.—Mr. and Mrs. Morris Bergida, of 80 East Ninety-second street, extend best wishes to their friends and patrons for a very happy New Year.

BERNSTEIN.—Mr. and Mrs. Charles Bernstein, of 870 Riverside Drive, wish their relatives and friends a happy and prosperous New Year.

BERNSTEIN.—Rev. and Mrs. I. Bernstein, of 1323 Clinton avenue, the Bronx, extend their best wishes for a happy New Year to all their friends.

BERO.—Mr. Stanley Bero takes this means of wishing his relatives and friends a very happy and prosperous New Year.

BLOOM.—Mr. and Mrs. Natural Bloom of 296 Grand street and 214 Kingston avenue, Brooklyn, wish their relatives, friends and patrons a very happy New Year.

BONIS.—Mr. and Mrs. S. Bonis, of 905 West End avenue (formerly of 132 West 118th street), take this means of wishing their relatives and friends a very happy and prosperous New Year.

BOOTH.—Mr. and Mrs. A. E. Booth, of 1164 Union street, Brooklyn, N. Y., wish all their relatives and friends a happy and prosperous New Year.

BOOTH.—Mrs. J. D. Booth and family, of 1314 Carroll street, Brooklyn, N. Y., wish all their relatives and friends a happy New Year.

BORENSTEIN.—Mr. and Mrs. N. H. Borenstein, of 1892 Seventh avenue, wish their relatives and friends a very happy and prosperous New Year.

BORENSTEIN.—Mr. N. H. Borenstein, vice-president, wishes the officers, members and seaholders of the First Hungarian Congregation Ohav Zedek a very happy and prosperous New Year.

BORGENICHT.—Mr. and Mrs. Louis Borgenicht, of 1475 Fifty-second street, Brooklyn, wish all their relatives and friends a happy and prosperous New Year.

BORGENICHT.—Mr. and Mrs. Max Borgenicht, of 150 West Eightieth street, extend to their relatives and friends best wishes for a happy New Year.

BORGENICHT.—Mr. and Mrs. S. William Borgenicht, of 252 West Eighty-fifth street, extend to their relatives and many friends best wishes for a happy and prosperous New Year.

BRADY.—Mr. and Mrs. Nathan Brady, of 725 Riverside Drive, wish their relatives and friends a very happy New Year.

BRAUNSTEIN.—Mr. and Mrs. J. Braunstein, of 219 Penn street, Brooklyn, N. Y., extend best wishes for a happy and prosperous New Year.

BREITBART.—Mr. and Mrs. Bernard Breitbart, of 100 West 119th street, wish all their relatives and friends a happy and prosperous New Year.

BRIGHTMAN.—Mr. S. D. Brightman, of 1517 Forty-seventh street, Brooklyn, takes this means of wishing his relatives and friends a very happy and prosperous New Year.

BRITWITZ.—Mr. Meyer Britwitz, of No. 1190 Madison avenue, extends best wishes to his relatives and friends for a happy New Year.

BRODZKY.—Mr. and Mrs. Maurice Brodzy, of 603 West 184th street, wish their relatives and friends a happy New Year.

CHARNASS.—Mr. and Mrs. H. Charnass, of 124-126 West 117th street, wish all their relatives and friends a happy and prosperous New Year.

CLARK.—Mr. and Mrs. Morris Clark, of 16 East Ninety-third street and 23 Beach Seventy-fourth street, Arverne, L. I., send greetings to all relatives and friends upon the advent of the New Year, wishing them all many, many years of health, joy and prosperity.

COHAN.—Mr. and Mrs. Nathan H. Cohan, of 217 West 110th street, extend best wishes for a happy and prosperous New Year.

COHEN.—Mr. and Mrs. Abraham Cohen and family, of 51 East Ninety-sixth street, wish all their relatives and friends a happy and prosperous New Year.

COHEN.—Mr. and Mrs. Adolph Cohen, of 2094 Fifth avenue, extend to their relatives and friends greetings for a happy and prosperous New Year.

COHEN.—Mr. Harry Cohen, of 46 East Broadway, wishes his friends and patrons a very happy and prosperous New Year.

COHEN.—Mr. and Mrs. Isaac Cohen, of 308 West 113th street, extend their best wishes to their relatives and friends for a happy and prosperous New Year.

COHEN.—Mr. and Mrs. Jacob D. Cohen and family, of 1200 Madison avenue, wish all their relatives and friends a very happy New Year.

COHEN.—Mr. and Mrs. Joseph Cohen, of 20 East Ninetieth street, wish all their relatives and friends a very happy New Year.

COHEN.—Mr. and Mrs. Mandel E. Cohen, of 3657 Broadway, extend their best wishes for a happy New Year to their relatives and friends.

COHEN.—Mr. and Mrs. Sol. Cohen, of 730 Riverside Drive (now at 2921 Atlantic avenue, Edgemere, L. I.), wish their friends a very happy New Year.

COHN.—Mr. and Mrs. Eli G. Cohn, of 911 Tiffany street, extend their best wishes for a happy and prosperous New Year.

CROST.—Mr. and Mrs. Woolf Crost, of the Victoria Hotel, Saratoga Springs, wish all their friends and patrons a very happy and prosperous New Year.

DEMBITZ.—Hayyom, harath 'olam to all his friends, Arthur A. Dembitz sends greeting. May they soon be wholesomely and wholesouledly active in the reconstruction of a regenerated world.

DEUTSCH.—Mr. and Mrs. Leo Deutsch and family, of 1800 Crotona avenue, Bronx, who are still at Far Rockaway, beg to express to their friends their cordial wishes for a New Year blest with happiness and prosperity.

DISTLER.—Mr. and Mrs. H. O. Distler, of H87 Lexington avenue, wish their relatives and friends a very happy and prosperous New Year.

DRACHMAN.—Rev. Dr. and Mrs. Bernard Drachman wish all their relatives and friends and the members of both congregations a very happy New Year.

EISEMAN.—Rabbi Aaron Eiseman, of 611 West 156th street, wishes the members and seaholders of Temple Peniel-El, of Washington Heights, and all of his friends, a happy and healthy New Year.

EISENBERG.—Mr. and Mrs. Joseph Eisenberg, of the Wave Crest Manor, at Wave Crest, Far Rockaway, L. I., extend to all friends cordial holiday greetings, with best wishes for a happy and prosperous New Year.

EISENSTEIN.—Mr. and Mrs. J. D. Eisenstein, of 940 Kelly street, the Bronx, extend best wishes to all their relatives and friends for the coming year.

ELISBERG.—Mrs. S. Elisberg, of the Nautilus Hotel, Arverne, L. I., and the Elisberg Hotel, Lakewood, N. J., extends best wishes to her friends and patrons for a happy and prosperous New Year.

ELKLES.—Mr. and Mrs. Samuel Elkles, of 607 West 137th street, wish all their relatives and friends a happy and prosperous New Year.

ELZAS.—Rev. Dr. and Mrs. Barnett A. Elzas, now at Long Branch, N. J., take this means of wishing all their relatives and friends a very happy and prosperous New Year.

ELZAS.—Mr. and Mrs. Emanuel Elzas, of 580 West 172d street, extend best wishes to relatives and friends for a happy New Year.

EMANUEL.—Mr. and Mrs. Ben Zion Emanuel, of 226 Failing street, Arverne, L. I., wish their relatives and friends a happy and prosperous New Year.

ENGELMAN.—The Messrs. David I. and Abraham J. Engelman, of 1837 Madison avenue, extend their New Year greetings to their relatives and friends.

ENGELMAN.—Miss Goldie Engelman, of 1837 Madison avenue, extends to her relatives and friends her best wishes for a happy New Year.

ENGELMAN.—Mr. and Mrs. Morris Engelman, of 1837 Madison avenue, take this means of extending to their friends and relatives best wishes for a very happy New Year.

EPSTEIN.—Mr. and Mrs. C. Joshua Epstein, of 1229 Park avenue, extend to their many relatives and friends best wishes for a happy New Year.

FELLENSTEIN.—Mr. and Mrs. Morris Fellenstein, of 70 Lenox avenue, wish their many friends and relatives a happy and prosperous New Year.

FELLERMAN.—Mr. and Mrs. A. Fellerman, of 1427 Madison avenue, wish their relatives and friends a happy New Year.

FELLERMAN.—Mr. and Mrs. Asa Fellerman, of 121 North Vernam avenue, Arverne, L. I., wish their relatives and friends a happy and prosperous New Year.

FINE.—Mr. and Mrs. Joseph Fine, of 602 West 157th street, wish their relatives and friends a happy and prosperous New Year.

FINKELSTEIN.—Mr. and Mrs. A. R. Finkelstein, of 233 South Fourth street, Brooklyn, extend best wishes to all for a very happy and prosperous New Year.

FINKELSTEIN.—Mr. Israel M. Finkelstein and daughter Rose C., of the Lamar Apartments, 58 and 60 East Ninety-fourth street (formerly of 25 East Ninety-ninth street), extend best wishes to their relatives and friends for a happy and prosperous New Year.

FINKELSTEIN.—Mr. and Mrs. Sam Finkelstein, of 345 West Eighty-eighth street, extend to all their best wishes for a bright and happy New Year.

FISCHEL.—Mr. and Mrs. Harry Fischel take this means of extending to their friends their very best wishes for the New Year.

FISCHMAN.—Mr. and Mrs. Isidor Fischman, of 102 West 119th street, take this means of wishing their relatives and friends a happy and prosperous New Year.

FISCHMAN.—Mr. and Mrs. William Fischman, of 315 Central Park West, and Lawrence, L. I., extend to their relatives and friends their sincerest wishes for a happy, healthy and prosperous New Year.

FRANK.—Mrs. Lena Frank and daughter, Ida, of the Blythwood Hotel, Lakewood, N. J., extend to all their relatives, friends and patrons best wishes for a very happy and prosperous New Year.

FREEDBERGER.—Mr. and Mrs. Henry Freedberger, of 766 Putnam avenue, Brooklyn, wish their relatives and friends a happy and prosperous New Year.

FRIEDMAN.—Mr. and Mrs. Abraham E. Friedman, of 2224 Cropsy avenue, Bensonhurst, wish all their relatives and friends a very happy New Year.

FRIEDMAN.—Mr. and Mrs. L. Friedman and family, of 104 West 118th street, wish their friends and relatives a happy and prosperous New Year.

FRIEDMAN.—Mr. Victor Friedman, of 1350 Madison avenue, extends to his relatives and friends best wishes for a very happy New Year.

FURGATCH.—Mr. and Mrs. S. H. Furgatch and family, of 915 Prospect avenue, Bronx, extend to their relatives and friends best wishes for a happy and prosperous New Year.

GANS.—Mr. and Mrs. M. J. Gans, of 487 New Britain avenue, Hartford, Conn., take this means of wishing their relatives and friends a very happy and prosperous New Year.

GARFUNKEL.—Mr. and Mrs. Morris Garfunkel and family, of 67 West 118th street, extend their best wishes to their relatives and friends for a happy and prosperous New Year.

GARFUNKEL.—Mr. and Mrs. Aaron Garfunkel and family, of 145 West 119th street, take this means of extending to their relatives and friends their best wishes for a happy and prosperous New Year.

GEIGER.—Mr. and Mrs. Charles Geiger and their sister, Mrs. M. Price, of 602 West 157th street, wish their relatives and friends a very happy New Year.

GINSBURG.—Mr. and Mrs. Leon B. Ginsburg, of 21 Mt. Hope Place, Bronx, take this means of wishing their relatives and friends a very happy and prosperous New Year.

GOETZ.—Rabbi and Mrs. Louis J. Goetz, of 973 Aldus street, New York city, wish their relatives and friends, as well as the members and seat holders of Temple Beth Elohim, of the Bronx, a happy and prosperous New Year.

GOLDBERG.—Mr. and Mrs. Abraham Goldberg, of 46 West Eighty-third street, wish their relatives and friends a very happy New Year.

GOLDBERG.—Mr. and Mrs. Meyer Goldberg, of 14 New street, Far Rockaway, N. Y., take this means of extending to their relatives and friends their best wishes for a happy and prosperous New Year.

GOLDFOGLE.—Mr. Henry M. Goldfogle wishes all his relatives and friends a very happy and prosperous New Year.

GOLDSCHMIDT.—Mr. and Mrs. Marcus M. Goldschmidt, of New York and Edgemere, L. I., extend best wishes to their relatives and friends for a happy and prosperous New Year.

GOLDSTEIN.—Mr. and Mrs. Goldstein, of 629 West 135th street, wish their relatives and friends a happy and prosperous New Year.

GOLDSTEIN.—Mr. David Goldstein and children, of 200 West 112th street, extend to their relatives and friends their best wishes for a very happy New Year.

GOLDSTEIN.—Rabbi and Mrs. Herbert S. Goldstein, of 1893 Seventh avenue, take this means of extending to all the members of the Institutional Synagogue and to all their friends everywhere their best wishes for a year of peace and happiness.

GOLDSTEIN.—Mr. and Mrs. M. A. Goldstein, of 1855 Seventh avenue, New York, wish all their relatives and friends a very happy New Year.

GOLDSTONE.—Mr. and Mrs. Joseph Goldstone, of 210 Daniel Low terrace, Tompkinsville, S. I., take this means of wishing all their relatives and friends a very happy and prosperous New Year.

GOODMAN.—Mr. and Mrs. A. Goodman, of 601 West 110th street, wish all their relatives and friends a very happy New Year.

GOODSTEIN.—Mr. and Mrs. Samuel Goodstein, of 850 East 164th street, extend to their relatives and friends best wishes for a happy and prosperous New Year.

GORDON.—Mr. and Mrs. Bennet Gordon, of 45 West 110th street, wish all their relatives and friends a happy and prosperous New Year.

GOTTESMAN.—Mr. and Mrs. D. Samuel Gottesman, of 460 Riverside Drive, wish all their relatives and friends a happy and prosperous New Year.

GOTTESMAN.—Mr. and Mrs. M. Gottesman, of 27 East Ninety-fifth street, wish all their relatives and friends a happy and prosperous New Year.

GOTTLIEB.—Mr. and Mrs. Abraham Gottlieb, of 31 Harriman avenue, Edgemere, N. Y., extend their best wishes for a happy and prosperous New Year to their many relatives and friends.

GOTTLIEB.—Mr. and Mrs. Israel Gottlieb, of 327 West Eighty-seventh street (country home at 325 Fulton avenue, Far Rockaway), extend their best wishes for a happy and prosperous New Year to their many relatives and friends.

GOTTLIEB.—Mr. and Mrs. S. L. Gottlieb, of 385 Clinton street, Brooklyn, wish their relatives and friends good health and a prosperous New Year.

GOTTSCHALL.—Mr. and Mrs. Solomon Gottschall, Mr. and Mrs. Bernhard Schafran and Mr. Louis Gottschall, of 251 West Eighty-ninth street, now at 5 Beach Sixty-seventh street, Arverne, L. I., extend best wishes to their relatives and friends for a happy New Year.

GREENBAUM.—H. J. Greenbaum Co., of 28 Lenox avenue, extend best wishes to their relatives, friends and patrons for a happy New Year.

GREENBERG.—Mr. and Mrs. Max W. Greenberg, of 602 West 157th street, extend to their relatives and friends their best wishes for a happy and prosperous New Year.

GREENFIELD.—Rabbi and Mrs. Samuel Greenfield, of 241 West 113th street, extend best wishes to their friends and the members and seat holders of Isaiah Temple for a very happy and prosperous New Year.

GROSS.—Mr. Joseph Gross, of Beethoven Hall, 210-214 Fifth street, wishes his relatives, friends and patrons a happy New Year.

GROSSMAN.—Mr. H. B. Grossman, of the Lexington, 109 East 116th street, and the Sharon House, Sharon Springs, N. Y., extends New Year greetings to his friends and patrons.

GROSSMAN.—Mr. and Mrs. Josef Grossman, of Grossman's Hotel, Atlantic City, N. J., take this means of conveying to their friends and patrons best wishes for a happy and prosperous New Year.

GUEDALIA.—Mr. and Mrs. Jacob M. Guedalia take this means of wishing their relatives and friends a very happy New Year.

GUEDALIA.—Mrs. M. Guedalia extends to her relatives and friends best wishes for a happy New Year.

HANSON.—Martin H. Hanson, of 437 Fifth avenue, extends a cordial Leshono Tauwo to his personal friends and more especially to those whom he met in connection with the Cantor Josef Rosenblatt concerts in aid of our brethren suffering in the war zone.

HARRIS.—M. Harris & Sons, of 204 West 121st street, desire to convey to their relatives and friends their best wishes for a prosperous and peaceful New Year.

HARRIS.—Mr. and Mrs. Samuel Harris, of 1902 Seventh avenue, wish their relatives and friends a happy New Year.

HARRIS.—Mr. and Mrs. Davis Harris and family, of 108 West 121st street, extend best wishes to their relatives and friends for a happy and prosperous New Year.

HARTOGENSIS.—Mr. and Mrs. Samuel A. Hartogensis, of Hotel St. Andrew, extend to their numerous relatives and friends a happy and prosperous New Year.

HAUSMAN.—Mr. and Mrs. Marris Hausman, of 1126 Twenty-second street, Brooklyn, wish all their relatives and friends a happy and prosperous New Year.

HECHT.—Mr. and Mrs. Jacob Hecht, of 166 East Ninety-fifth street, wish all their relatives and friends a very happy New Year.

HELFGOTT.—Mr. and Mrs. Adolph M. Helfgott, of 551 Wadsworth avenue, New York city, take this means of extending best wishes to their relatives and friends for a happy New Year.

HELLER.—Mrs. M. J. Heller, of 946 Kelly street, wishes all her relatives and friends a happy and prosperous New Year.

HERSKOVITZ.—Mr. and Mrs. Albert Herskovitz, of 590 West End avenue, extend their very best wishes to their friends and relatives for a happy and prosperous New Year.

HERSKOVITZ.—Mr. and Mrs. Max Herskovitz, of 315 Central Park West, city, and Edgemere, L. I., take this means of extending their good wishes to their many friends and relatives for a happy and prosperous New Year.

HERTZ.—Mr. and Mrs. Emanuel Hertz, of 400 West 150th street, extend best wishes for a happy New Year to all relatives and friends.

HOLLANDER.—Mr. and Mrs. Max L. Hollander, of 37 East Seventh street, wish all their relatives, friends and members of the Independent Order of Abraham a very happy and prosperous New Year.

HOLLANDER.—Mr. and Mrs. J. Hollander, of 860 East 161st street, Bronx, extend best wishes to their relatives and friends for a happy New Year.

HOROWITZ.—Mr. and Mrs. Jose Horowitz, of 345 West Eighty-eighth street, extend best wishes to their relatives and friends for a happy and prosperous New Year.

HOROWITZ.—Mr. and Mrs. M. A. Horowitz, of 156 East Ninety-fourth street, take this means of wishing their relatives and friends a very happy New Year.

HOROWITZ.—Mr. and Mrs. Max M. Horowitz, of 46 Fort Washington avenue, extend best wishes to their relatives and friends for a happy and prosperous New Year.

HOROWITZ.—Mr. and Mrs. Milton Horowitz, of 771 West End avenue, extend best wishes to their relatives and friends for a happy and prosperous New Year.

HUREWITZ.—Mr. and Mrs. Mark Hurewitz and family, of 2 West Eighty-eighth street, wish all their relatives and friends a very happy New Year.

HURWITZ.—Mr. and Mrs. David Hurwitz, of 119 Henry street, extend their best wishes to their relatives and friends for a happy and prosperous New Year.

HURWITZ.—Mr. and Mrs. Raphael Hurwitz, of 122 Cottage avenue, Mt. Vernon, N. Y., wish their relatives and friends a very happy New Year.

HYAMSON.—Rev. Dr. and Mrs. Moses Hyamson, of 115 East Ninety-fifth street, extend to the members of the Congregation Orach Chaim, as well as relatives and friends, their best wishes for a happy and prosperous New Year.

HYMAN.—Mr. and Mrs. Elie Hyman, of 1340 Madison avenue, wish all their relatives and friends a very happy and prosperous New Year.

ILLOWAY.—Dr. H. Illoway, of 1113 Madison avenue, takes this means of extending best wishes to his relative and friends for a very happy New Year.

INFELD.—Mr. and Mrs. Wm. Infeld and family, of 306 East Seventy-second street, extend to their relatives and friends their best wishes for a happy and prosperous New Year.

JACOBS.—Mr. and Mrs. N. Jacobs, of the Lakewood Hotel, Lakewood, N. J., take this means of wishing all their relatives and friends a very happy and prosperous New Year.

JACOBSON.—Rev. and Mrs. Ezekiel Jacobson and family, of 500 West 175th street, wish all their relatives and friends and the members of the Hebrew Mutual Benefit Society a happy and prosperous New Year and well over the fast.

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JACOBSON.—Mr. and Mrs. S. Jacobson, of the Fairmont Hotel, Tannersville, N. Y., and of the Fairmont Lodge, Lakewood, N. J., wish all their friends and patrons a very happy New Year.

JANDORF.—Mr. and Mrs. Henry Jandorf, of 541 West 162d street, extend to their relatives and friends their best wishes for a very happy New Year.

JEWISH MATERNITY HOSPITAL.—The Board of Directors of the Jewish Maternity Hospital extend their best wishes for the New Year.—Philip Jaches, President.

JOACHIM.—Mr. and Mrs. H. Joachim, of 70 Lenox avenue, wish their relatives and friends a very happy New Year.

K

KANTOR.—Rev. and Mrs. Samuel Kantor, of 512 West 162d street, wish their friends and the officers, members and congregants of the Washington Heights Congregation a happy and prosperous New Year.

KAPLAN.—Mrs. B. David Kaplan and family, of 161 East Seventy-ninth street, wish their friends a very happy and healthy year.

KAPLAN.—Mr. and Mrs. Emanuel Kaplan, of Norwich, Conn., extend to their relatives and friends their best wishes for a happy New Year.

KAPLAN.—Dr. and Mrs. Ira I. Kaplan, of 103 East Eighty-sixth street, wish their relatives and friends a happy New Year.

KAPLAN.—Mr. and Mrs. Samuel M. Kaplan, of 40 East Eighty-third street, wish their relatives and friends a very happy New Year.

KASS.—Mr. and Mrs. David Kass, of 103 East Eighty-sixth street, take this means of extending their best wishes for a happy New Year to their relatives, friends and acquaintances.

KASSEL.—Mr. and Mrs. Abraham Kassel, of 42 Rue de St. Felix, Far Rockaway, N. Y., wish their relatives and friends a happy and prosperous New Year.

KATCHER.—Mr. and Mrs. Arthur D. Katcher, of 498 West End avenue, extend their warmest New Year greetings to relatives and friends everywhere.

KAUFMAN.—Mr. and Mrs. Edwin Kaufman and daughter, of 398 Salys avenue, Long Branch, N. J. (city address, 981 Park avenue), wish their relatives and friends a happy New Year.

KAVALIER.—Mr. and Mrs. J. Kavalier, of 45 Lenox avenue, wish their relatives, friends and patrons a very happy New Year.

KELLER.—Dr. Henry Keller, of 207 West 110th street, wishes his relatives and friends a very happy New Year.

KITAY.—Mr. and Mrs. H. B. Kitay and family, of Paterson, N. J., wish their relatives and friends a very happy and prosperous New Year.

KLEIN.—Mr. and Mrs. Leopold Klein, of 968 Fox street, Bronx, wish all relatives and friends a happy New Year.

KLEIN.—Rev. Dr. and Mrs. Philipp Klein, of 137 West 119th street, extend to their relatives and friends their best wishes for a happy and prosperous New Year.

KOSCH.—Mr. and Mrs. Simon G. Kosch extend best wishes to their relatives and friends for the coming New Year.

KOSKI.—Mr. and Mrs. M. H. Koski, of 3 Jefferson avenue, Brooklyn, N. Y., take this means of extending to their relatives and friends the best wishes for a happy and prosperous New Year.

KOUNEN.—Mr. and Mrs. Harry Kounen, of 1849 Eightieth street, Brooklyn, extend best wishes to their relatives and friends for a happy and prosperous New Year.

KRAM.—Mr. and Mrs. Jacob M. Kram, of 267 West Eighty-ninth street, wish their relatives and friends a very happy New Year.

KRAM.—Mr. and Mrs. Louis Kram, of 19 South Atlantic avenue, Arverne, L. I., take this means of wishing their relatives and friends a very happy New Year.

KRAM.—Mr. and Mrs. William Kram, of 26 East 117th street, tender best wishes to their relatives and friends for a happy New Year.

KRAUSKOPF.—The Rev. M. Krauskopf, of 594 West 151st street, exchanges his good wishes with the members of Temple Israel of Washington Heights, the seat holders and his many friends for a prosperous and happy New Year.

KRINGEL.—Mr. and Mrs. Samuel Kringle, of 225 West 110th street, wish all their relatives and friends a happy and prosperous New Year.

KROHN.—Mr. Samuel Krohn, of 197 Duane street, wishes his relatives and friends a very happy New Year.

KRUGER.—Mr. Albert Kruger, of 301-2-3 East Broadway, New York city, takes this means of wishing his relatives and friends a very happy New Year.

L

LACK.—Mr. and Mrs. M. H. Lack and Miss Rose Kaliski, of 140 Shepherd avenue, Brooklyn, wish their relatives and friends a very happy and prosperous New Year.

LANDE.—Mr. and Mrs. M. Boaz Lande, of 1200 Madison avenue, extend greetings to their relatives and friends for a happy and prosperous New Year.

LANDESMAN.—Dr. and Mrs. M. Landesman, of 120 West 118th street, wish their relatives and friends a happy and prosperous New Year.

LANDRES.—Mr. and Mrs. Simon Landres, of 1200 Hoe avenue, extend best wishes for a happy and prosperous New Year to all friends, especially to the officers and directors of the Hebrew Free Loan Society of New York.

LANROWITZ.—Mr. and Mrs. Leon Lanrowitz, of 790 Riverside Drive, wish their relatives and friends a happy and prosperous New Year.

LE BOWSKI.—Mr. and Mrs. J. I. Le Bowski, of 203 West 117th street, wish all their family and friends, together with the officers, members and seatholders of Congregation Mt. Zion, a very happy and prosperous New Year.

LEFKOWITZ.—Mr. and Mrs. Louis Lefkowitz, of 3657 Broadway, extend to their relatives and friends their best wishes for a happy New Year.

LENKOWSKY.—Mr. and Mrs. Moe Lenkowsky, of 68 Lenox avenue, wish all their relatives and friends a happy New Year.

LEVINSKY.—Mr. and Mrs. Aaron B. Levinsky, of 780 West End avenue, wish their relatives and friends a happy New Year.

LEVINSON.—Mr. and Mrs. M. Levinson, of 165 West 117th street, extend to their relatives and friends a happy New Year.

LEVY.—Mr. and Mrs. Abraham Levy, of 557 Fifth street, Brooklyn, wish their relatives and friends a happy and prosperous New Year.

LEVY.—Mr. and Mrs. Adolph Levy, of Norwich, Conn., wish their relatives and friends a very happy New Year.

LEVY.—Mr. and Mrs. Benjamin Levy, of 1215 Madison avenue, extend to their relatives and friends best wishes for a happy and prosperous New Year.

LEVY.—Mr. Frank Levy, of 9 East Broadway, extends to his many friends and patrons his best wishes for a very happy New Year.

LEVY.—Mr. and Mrs. Henry S. Levy, of 912 Eastern Parkway, Brooklyn, wish all their relatives and friends a very happy and prosperous New Year.

LEWIS.—Mr. and Mrs. Arthur Lewis, of 277 Rugby road, Flatbush, wish their relatives and friends a happy New Year.

LEWIS.—Mr. and Mrs. Ira Lewis, of Far Rockaway, extend best wishes for a happy New Year to their relatives and friends.

LIBERMAN.—Mr. and Mrs. Paul Liberman, of Borough Park, extend their best wishes for a happy and prosperous New Year to their friends.

LIDZ.—Mr. and Mrs. Israel Lidz, of 808 West End avenue, wish their relatives and friends a happy New Year.

LIPSHITZ & GOLDSTEIN.—Messrs. Lipshitz & Goldstein, proprietors of Arverne Court, Arverne, L. I., extend to their friends and patrons best wishes for a happy and prosperous New Year.

LISSMAN.—Rev. Dr. and Mrs. Edward Lissman extend a happy and peaceful New Year to the members, seatholders, Sisterhood and all leagues of the Hebrew Tabernacle.

LUBETKIN.—Mr. and Mrs. Louis Lubetkin, of 22 Mt. Morris Park West, wish their relatives and friends a very happy New Year.

LUBETKIN.—Mr. and Mrs. Max Lubetkin and family, of 51 East Ninety-sixth street, wish their relatives and friends a happy and prosperous New Year.

LUBETKIN.—Mr. and Mrs. Philip Lubetkin, of 238 Clairmont avenue, Mt. Vernon, N. Y., extend to their relatives and friends their best wishes for a happy and prosperous New Year.

LUCAS.—Mr. and Mrs. Albert Lucas and the Misses Nieto, wish all their friends a happy New Year.

LUFTIG.—Mr. and Mrs. H. Luftig, of 1902 Seventh avenue, wish to extend to all their friends and relatives their best wishes for a happy and prosperous New Year.

LUFTIG.—Mr. and Mrs. Moe S. Luftig, of 574 West End avenue, city, wish their relatives and friends a very happy New Year.

LUNITZ.—Mr. and Mrs. Harry Lunitz, of 47-53 Fort Washington avenue, extend best wishes to all relatives and friends for a happy New Year.

LUNITZ.—Mr. and Mrs. Jacob Lunitz, of 117 East Ninety-fifth street, take this means of extending to their relatives and friends and the members of the Orach Chaim Congregation and the Congregation Shaari Zedek (Henry street) their best wishes for a very happy and prosperous New Year.

LUNITZ.—Mr. and Mrs. Michael Lunitz, of 395 Fort Washington avenue, take this means of wishing all relatives and friends a very happy and prosperous New Year.

LURIE.—Mr. and Mrs. Morris Lurie, formerly of 4 West 129th street, now at 1186 Madison avenue, wish their relatives and friends a happy New Year.

LUXEMBERG.—Mr. and Mrs. J. Luxemburg and family, of 914 Eastern Parkway, Brooklyn, take this means of wishing their relatives and friends a very happy New Year.

M

MANDEL.—Mr. and Mrs. Max Mandel, of 574 West End avenue, extend best wishes to their relatives and friends for a happy and prosperous New Year.

MANISCHEWITZ.—Mr. and Mrs. Meyer Manischewitz, of 740 West End avenue, extend to their relatives and friends their best wishes for the New Year.

MANNE.—Mr. and Mrs. S. J. Manne and family, of 202 Riverside drive, New York, wish their friends and relatives a happy and prosperous New Year.

MARGOLIES.—Rabbi and Mrs. M. S. Margolies, of 1225 Madison avenue, wish a good and happy year to the officers, members and seatholders of the Congregation Kehilath Jeshurun, and to all their friends in the city.

MARKEL.—Mr. and Mrs. Max Markel, of 1326 Madison avenue, extend best wishes to their relatives and friends for a happy and prosperous New Year.

MARKOWITZ.—Mr. H. Markowitz, of 228 West 112th street, wishes his relatives and friends a happy and prosperous New Year.

MARKS.—Mr. and Mrs. Jacob Marks and family, of 600 West 157th street, extend best wishes for a happy New Year.

MARTIN.—Rev. and Mrs. H. L. Martin, of 854 West 180th street, wish their relatives and friends a very happy and prosperous New Year.

MAYER.—Mr. and Mrs. Harris Mayer, of 25 East 99th street, wish all their relatives and friends a happy New Year.

MAYER.—Mr. and Mrs. Max Mayer, of 1190 Madison avenue, wish their relatives and friends a very happy New Year.

MAYER.—Dr. Moe J. Mayer, of 25 East Ninety-ninth street, New York city, extends to his relatives and friends his best wishes for a happy New Year.

MAYER.—Mr. and Mrs. Henry M. Mayer and family, of 16 East 87th street, extend best wishes to their relatives and friends for a happy and prosperous New Year.

MENKIN.—Mr. and Mrs. S. Menkin take this means of wishing their relatives and friends a happy and prosperous New Year.

MEYERS.—Mr. and Mrs. Abraham Meyers, of 40 Wooster street, wish all their relatives and friends a happy New Year. May the New Year bring peace to Israel and all the world.

MICHAEL.—Mr. and Mrs. S. Michael, of 92 Manhattan avenue, Brooklyn, wish all their relatives and friends a very happy and prosperous New Year.

MICHELMAN.—Mrs. Rebecca Michelman, of 1391 Madison avenue, wishes all her relatives and friends a very happy New Year.

MINDEN.—Mr. and Mrs. Joseph H. Minden, of 9 West 97th street, extend to their relatives and friends best wishes for a happy and prosperous New Year.

MITNICK.—Rev. and Mrs. Isadore H. Mitnick, of 157 East Ninety-fifth street, wish their relatives, friends and members of the Congregation Orach Chaim a very happy and prosperous New Year.

MONESS.—Mr. and Mrs. Dave D. Moness, of 68 Lenox avenue, wish all their relatives and friends a very happy New Year.

MORAIS.—Rev. Henry S. Morais, of 25 West 120th street, takes this means of wishing all his friends a very happy New Year.

MORRISON.—Mr. and Mrs. Morris Morrison, of 95 West 119th street, extend best wishes to their relatives and friends and wish all a happy New Year.

MOSES.—Mr. and Mrs. Abe Moses and family, of 162 West 130th street, wish their relatives and friends a very happy and prosperous New Year.

MOSES.—Dr. and Mrs. M. J. Moses, of 252 West 85th street, wish to extend to their relatives and friends their best wishes for the New Year.

MOSES.—Mrs. Marks Moses and family, of 8 East 127th street; extend best wishes to their relatives and friends for a happy New Year.

MUSLINER.—Mr. and Mrs. Musliner, of 789 West End avenue, extend to their relatives and friends a happy and prosperous New Year.

MYERS & CAPLETS.—Messrs. Myers & Caplets, of the New Florence Hotel, Atlantic City, N. J., wish their friends a happy and prosperous New Year.

N

NATHAN.—Mr. and Mrs. Abraham L. Nathan, of 160 West Eighty-seventh street and 23 Beach Seventy-fourth street, Arverne, L. I., send greetings to all relatives and friends upon the advent of the New Year, wishing them all many, many years of health, joy and prosperity.

NATHANSON.—Mr. and Mrs. Berthold Nathanson, of 17 Beach 34th street, Edgemere, L. I., wish all their friends and relatives a happy New Year.

NEUBERGER.—Mr. Mayer Neuberger and Mr. and Mrs. Lep Loebe, of 9 Clarence avenue, Arverne, L. I., extend to their relatives and friends a happy and prosperous New Year.

NEUFELD.—Mr. and Mrs. Emil Neufeld and Miss Sadie Neufeld, of 91 West 119th street, take this means of extending to their friends their best wishes for a happy New Year. No cards.

NEUMAN.—Mr. and Mrs. Moritz Neuman, of 114 West 120th street, extend best wishes to their relatives and friends for a happy and prosperous New Year.

NEUMAN.—Mr. Mortiz Neuman, president of the First Hungarian Ohab Zedek Congregation, wishes the officers, members and seatholders a very happy and prosperous New Year.

NEUMAN.—Mrs. Moritz Neuman, president of the Ohab Zedek Sisterhood, wishes the officers and members a very happy and prosperous New Year.

NEWMAN.—Mr. and Mrs. Bernath Newman, of 226 West 111th street, extend to their relatives and friends their best wishes for a happy and prosperous New Year.

NEWMAN.—Mr. and Mrs. S. Newman, of 64 Lenox avenue, wish their friends and patrons a very happy New Year.

NEWMARK.—Mr. and Mrs. Joseph Newmark extend to their relatives and friends their very best wishes for the New Year.

O

OLENICK.—Mr. and Mrs. Irving Olenick, of 420 Riverside Drive, wish all their relatives and friends a happy and prosperous New Year.

ORNSTEIN.—Mr. Charles L. Ornstein, executive secretary of the Federation of Rumanian Jews of America, of 185 Forsythe street, wishes his relatives and friends a very happy and prosperous New Year.

OSHINSKY.—Mrs. Joseph Oshinsky and family, of 151 West Eighty-sixth street, wish all their relatives and friends a very happy New Year.

OSMANSKY.—Mr. and Mrs. M. Osmansky, of 106 West 121st street, New York city (now at 11 Hollywood Park, West End, N. J.), wish all their relatives and friends a happy and prosperous New Year.

P

PELTIN.—Mr. and Mrs. Julius Peltin, of 1935 Clinton avenue, New York city, take this means of wishing all their relatives and friends a happy and prosperous New Year.

PERLMAN.—Mr. and Mrs. Jack Perlman, of 25 East Ninety-ninth street, New York city, take this means of wishing their relatives and friends a happy and prosperous New Year.

PERLMAN.—Assemblyman Nathan D. Perlman, of 297 East Fourth street, extends his best wishes for a happy New Year to the residents of the Sixth Assembly District, New York county.

PITZELE.—Mr. and Mrs. Elias Pitzele, of 84 West 180th street, extend best wishes to their relatives and friends for a happy and prosperous New Year.

PITZELE.—Mr. Samuel Pitzele, of 926 Eastern Parkway, Brooklyn, extends best wishes to his relatives and friends for a happy and prosperous New Year.

POLACK.—Mr. and Mrs. Isaac Polack and family, of 1352 Franklin avenue, Bronx, extend to their friends and all Israel their hearty wishes for a year of health, prosperity and peace.

POLSTEIN.—Mr. and Mrs. Isaac Polstein and family, of 311 West 100th street, extend to their relatives and friends their best wishes for a happy New Year.

POLSTEIN.—Mr. and Mrs. Joseph Polstein, of 115 East Seventy-eighth street, take this means of wishing all their relatives and friends a very happy and prosperous New Year.

PRENSKY.—Mr. and Mrs. Bernard Prenskey, of 165 Pulaski street, Brooklyn, wish their relatives and friends a very happy and prosperous New Year.

PRENSKY.—Mr. and Mrs. Joseph Prenskey, of 165 Pulaski street, Brooklyn, wish their relatives and friends a very happy and prosperous New Year.

PRENSKY.—Mr. and Mrs. Philip Prenskey, of 825 Lafayette avenue, Brooklyn, extend best wishes to their relatives and friends for a very happy New Year.

PROWN.—Mr. and Mrs. J. Prown, of Arverne, L. I., and Lakewood, N. J., wish their friends and patrons a very happy New Year.

R

REICH.—Mr. and Mrs. Bernard Reich, of 838 West End avenue, extend to their relatives and friends their best wishes for a happy and prosperous New Year.

REICHERT.—Rabbi and Mrs. Isidor Reichert and family, of 535 West 148th street, extend to the members and seatholders of Temple B'nai Israel, of Washington Heights, and to all their relatives and friends their best wishes for a happy and prosperous New Year.

REVEL.—Rabbi Dr. and Mrs. Bernard Revel, of 80 East Ninety-second street, wish their relatives and friends a very happy New Year.

ROBINSON.—Mr. and Mrs. Abe Robinson and daughter Lottie, of 207 West 110th street, wish their relatives and friends a very happy New Year.

ROBINSON.—Mr. and Mrs. Joseph Robinson, of 202 Bond street, Asbury Park, N. Y. (formerly of 121-123 Canal street, New York city), extend to their relatives and friends their best wishes for a happy New Year.

ROBINSON.—Mr. and Mrs. L. Robinson, of 964 East Ninth street, Brooklyn, extend best wishes to their relatives and friends for a happy New Year.

ROGGEN.—Mr. and Mrs. Harry Roggen wish their relatives and friends a happy and prosperous New Year.

ROGGEN.—Mr. and Mrs. Selig Roggen, of 1155 Park avenue, wish all their relatives and friends a very happy and prosperous New Year.

ROSE.—Mr. and Mrs. Joseph Rose, of 412 East Seventy-ninth street, take this means of wishing all their friends and relatives a very happy New Year.

ROSEBORN.—Mr. and Mrs. H. W. Roseborn, of 226 East Forty-eighth street, wish their relatives and friends a very happy New Year.

ROSEN.—Mr. and Mrs. Frank E. Rosen, of 127 West 111th street, extend their best wishes to their relatives and friends for a happy and prosperous New Year.

ROSENBAUM.—Mr. and Mrs. Ignatz Rosenbaum, of 70 Lenox avenue, wish their friends, relatives and members of Congregation Ohab Zedek a happy and prosperous New Year.

ROSENBAUM.—Mr. J. Rosenbaum, of 15 Bible House, begs to convey through THE HEBREW STANDARD to all his relatives and friends his heartiest wishes for a happy and prosperous New Year, which he prays may bring peace to the world.

ROSENBLATT.—Mr. and Mrs. Albert Rosenblatt, of 8725 Twenty-first avenue, Bensonhurst, extend their best wishes to their relatives and friends for a happy and prosperous New Year.

ROSENBLATT.—Rev. Joseph Rosenblatt, of 50 West 114th street, wishes his many friends a happy and prosperous New Year.

ROSENBLATT.—Mr. and Mrs. Louis J. Rosenblatt, of 51 East Ninety-seventh street, wish their relatives and friends a happy and prosperous New Year.

ROSENBERG.—Mr. Moescha Rosenberg, of Tulsa, Okla.; Southampton, L. I.; Glen Cove, L. I., and Bergida's, begs to convey to his friends through the medium of THE HEBREW STANDARD's special inducement (and worth it) his solicitous well wishes. If any of his friends have at all sinned during the year may they find surcease and repent and be forgiven here and hereafter—Amen!

ROSENFELD.—Mr. and Mrs. Abner B. Rosenfeld, of Kensington Gardens, Far Rockaway, N. Y., extend to their relatives and friends their sincere wishes for a happy and prosperous New Year.

ROSEMOND.—Mr. and Mrs. David I. Rosemond, of 540 West 144th street, extend best wishes to their relatives and friends for a happy and prosperous New Year.

ROSEMOND.—Mr. and Mrs. Samuel Rosemond, of 63 West 110th street, wish all their friends and relatives a happy New Year.

ROSENSTEIN.—Mr. and Mrs. Irving I. Rosenstein, of 58 West 116th street, wish their relatives, friends and patrons a happy New Year.

ROSENTHAL.—Mr. and Mrs. Charles Rosenthal, of 228 Lenox avenue, extend to their friends a happy and prosperous New Year.

ROSENTHAL.—Mr. and Mrs. H. L. Rosenthal, of 53 East Ninety-seventh street, wish their relatives and friends a very happy and prosperous New Year.

ROSENTHAL.—Rabbi and Mrs. Moses Rosenthal, of 3915 Broadway, extend their best wishes for the New Year to their friends and to the officers, members and congregants of Washington Heights Congregation.

ROSENZWEIG.—Mr. and Mrs. David Rosenzweig and family, of 55 West 110th street, wish their friends a happy and prosperous New Year.

ROTH.—G. S. Roth & Son Company, of 113 Fourth avenue, take this means of wishing their relatives and friends a happy and prosperous New Year.

ROTH.—Mr. and Mrs. Ignatz Roth, of 102 West 121st street, wish all their relatives and friends a happy and prosperous New Year.

RUBIN.—Mr. and Mrs. Edward Rubin, of 22 East Ninety-third street (now at 55 Mathilda Terrace, Long Branch, N. J.), wish their relatives and friends a happy and prosperous New Year.

RUBIN.—Mr. and Mrs. Michael Rubin, of 1902 Seventh avenue, extend to their relatives and numerous friends best wishes for a happy and prosperous New Year.

RUBINSKY.—Mr. and Mrs. Harry A. Rubinsky, of 1242 Madison avenue, extend New Year greetings to their relatives and friends.

RUBINSKY.—Mr. and Mrs. M. Rubinsky, of 104 Straiton avenue, Arverne, L. I., wish their relatives and friends a happy New Year.

S

SABSEVITZ.—Mr. and Mrs. Alex Sabsevit, of 1418 Pitkin avenue, Brooklyn, extend to their relatives, friends and patrons their best wishes for a happy and prosperous New Year.

SALIT.—Mr. and Mrs. Harris Salit, of 9 Myrtle avenue, Brooklyn extend to their relatives and friends their best wishes for a happy and prosperous New Year.

SCAISON.—Mr. and Mrs. Alexander Scaison, of 854 West 180th street, New York, extend their best wishes

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SCHWARZ.—Mr. and Mrs. Jacob Schwarz, of 120 West Eighty-sixth street, wish all their relatives and friends a happy and prosperous New Year.

SCHWARZ.—Mr. Julius Schwarz, of 150 West Seventy-ninth street, wishes all his relatives and friends a happy and prosperous New Year.

SCHWARZSCHILD.—Mr. and Mrs. Selig M. Schwarzschild, of 1359 Fifty-first street, Borough Park, Brooklyn, wish all their relatives and friends a happy and prosperous New Year.

SCHWED.—Rev. Joseph Schwed, of No. 152 East Eighty-fourth street, wishes all his relatives and friends a happy and prosperous New Year.

SEITZICK.—Mr. and Mrs. Samuel Seitzick, of 117 Van Buren street, Brooklyn, extend best wishes to all friends and relatives for a happy and prosperous New Year.

SELZ.—Mr. and Mrs. I. Selz, of No. 71 East Eighty-seventh street, wish their relatives and friends a very happy New Year.

SHAPIRO.—Mr. and Mrs. Benjamin Shapiro, of Edgemere and Lakewood, wish their many friends and patrons a very happy and prosperous New Year.

SHAPIRO.—Mr. and Mrs. Lazarus Shapiro, of No. 1420 Fifth avenue wish all their relatives and friends and the officers and members of the Congregation Ohab Zedek a happy and prosperous New Year.

SHAPIRO.—Mr. and Mrs. Solomon Shapiro (of the firm of Levinson & Shapiro, of 98 Canal street), of 55 West 110th street, wish all their relatives and friends a happy and prosperous New Year.

SHAPIRO.—Shapiro Bros., of 171 Canal street, take this means of extending best wishes to their friends for a happy and prosperous New Year.

SHARLOT.—Mrs. L. Sharlot, of No. 26 West Houston street, extends to her friends and patrons best wishes for a very happy and prosperous New Year.

SHIDLOVSKY.—Mr. and Mrs. Morris Shidlovsky, of 1455 Lexington avenue, extend their greetings to all their relatives and friends.

SIEGEL.—Mr. and Mrs. Dave Siegel, of the Beljord, 1057 Hoe avenue New York, extend best wishes to all their relatives and friends for the coming year.

SIEGEL.—Congressman and Mrs. Isaac Siegel, of 104 East 116th street, New York city, wish their relatives and friends a happy New Year and many, many happy returns of the day.

SIEGEL.—Mr. and Mrs. Isaac Siegel, of 14 East Ninety-seventh street, extend their best wishes for a happy and prosperous New Year to all their relatives and friends.

SIEGELSTEIN.—Mr. and Mrs. Bennett E. Siegelstein, of No. 1128 Franklin avenue, Far Rockaway, L. I., wish their relatives and friends a happy New Year.

SILBERBERG.—Mr. and Mrs. Isaac Silberberg and family, of 64 East Ninety-first street, wish their relatives and friends a happy and prosperous New Year.

SIMMONS.—Mr. and Mrs. Josh. A. Simmons, of 556 West 180th street, wish all their relatives and friends a very happy and prosperous New Year.

SIMON.—Mr. and Mrs. Louis Simon, of 574 West End avenue, take this means of extending a happy New Year to all their relatives and friends.

SIMON.—Mr. and Mrs. Reuben Simon, of 1242 Madison avenue, extend New Year greetings to their relatives and friends.

SINGER.—Mr. and Mrs. Fritz Singer, of 1190 Madison avenue, wish their relatives and friends a happy New Year.

SINGER.—Mr. and Mrs. Max Singer, of 1270 Madison avenue, take this means of wishing their relatives and friends a happy New Year.

SIROTTA.—Mr. and Mrs. H. Sirotta and daughter Louise, of 218 East Fourteenth street, extend their best wishes to all their relatives and friends for a happy New Year.

SLAMA.—Slama's bakery, 1161 Madison avenue, wishes all its Jewish friends and patrons a very happy and prosperous New Year.

SLATER.—Mr. and Mrs. Joseph P. Slater and family, of 750 Beck street, the Bronx, N. Y., extend to relatives and friends, also trustees and members of Montefiore Congregation (Bronx), a happy and prosperous New Year.

SLOMKA.—Mr. and Mrs. A. Slomka and family, of 16 Bay Twenty-ninth street, Bensonhurst, extend best wishes for a happy New Year to their relatives and friends.

SNITKIN.—Judge and Mrs. Lebnard A. Snitkin, of 46 St. Marks place, wish their relatives and friends a happy and prosperous New Year.

SOLOMON.—Mr. and Mrs. D. H. Solomon, of 946 Kelly street, Bronx, wish their relatives and friends a happy and prosperous New Year.

SOLOMON.—Mrs. Louis Solomon, of the Prospect Mountain House, Kaaterskill Junction, N. Y., and Hotel Rudolph, Lakewood, N. J., extends to her patrons and friends best wishes for a happy New Year.

SOLOMON.—Mr. William J. and Miss Grace G. Solomon, of 60 East Ninety-third street, extend their best wishes to their relatives and friends for a happy and prosperous New Year.

STEINBERG.—Mr. and Mrs. Edward H. Steinberg, of Tampa, Fla., wish all their representatives in France a happy and prosperous New Year.

STELLING.—Mr. and Mrs. H. Stelling, of 68 Lenox avenue, wish their relatives, friends and patrons a very happy New Year.

STERN.—Mr. and Mrs. Jacob D. Stern, of 227 West 141st street, extend best wishes to their relatives and friends for a happy and prosperous New Year.

STERN.—Mr. and Mrs. M. Stern, of 730 Riverside Drive (now at 292 Atlantic avenue, Edgemere, L. I.), take this means of extending to their relatives and friends best wishes for a happy and prosperous New Year.

STIASSNY.—Mrs. Sarah M. Stiassny, of 215 West Ninety-eighth street, extends this means of wishing a very happy and prosperous New Year to her relatives and friends.

STOLL.—Mr. and Mrs. Harry Stoll and daughter, of 46 West Ninety-sixth street, extend to their relatives and friends best wishes for a happy and prosperous New Year.

STONE.—Mr. and Mrs. Nathan H. Stone, of 3089 Broadway, tender to all their relatives and friends their best wishes for a very happy and prosperous New Year.

TANZMAN.—Mr. and Mrs. H. Tanzman, of Lenox avenue and 112th street, wish their friends and patrons a very happy New Year.

TINTNER.—B. A. Tintner wishes his friends and the members and seatholders of the Congregation Mt. Zion a very happy New Year.

TOBIAS.—Mr. and Mrs. Abraham Tobias and family, of 1469 Lexington avenue, extend to their friends and relatives best wishes for a happy New Year.

TOMBERG.—Mr. and Mrs. S. Tomberg, of 22-24 Pike street, wish their relatives and friends a happy and prosperous New Year.

TUCHMAN.—Mr. and Mrs. Leon Tuchman and family, of 1990 Seventh avenue, extend to their relatives and friends their best wishes for a happy and prosperous New Year.

TURKEL.—Mr. and Mrs. B. Turkel, of Vienna Hall and Kiamasha Inn, extend to their relatives and friends their best wishes for a happy and prosperous New Year.

TURKEL.—Mr. Samuel Turkel, of Vienna Hall and Kiamasha Inn, wishes his friends a happy New Year.

TURKEL.—Mr. and Mrs. B. Turkel and family, of 452 Riverside Drive, wish all their relatives and friends a prosperous and happy New Year.

TURKELTAUB.—Mr. and Mrs. Abraham M. Turkeltaub, of Lincoln and Harriman avenues, Edgemere, L. I., extend their best wishes for a bright and prosperous New Year to all relatives and friends.

TURKELTAUB.—Mr. and Mrs. Max Turkeltaub, of 1211 Madison avenue (now at 66 Lincoln avenue, Edgemere, L. I.), extend to their relatives and friends best wishes for a very happy and prosperous New Year.

TURKELTAUB.—Mr. and Mrs. Nathan Turkeltaub, of 306 West 100th street (now at 39 Harriman avenue, Edgemere, L. I.), extend the greetings of the season to their relatives and friends.

UNITED KRAKAUER CHARITY AND AID SOCIETY.—The United Krakauer Charity and Aid Society wishes all its members and contributors a happy and prosperous New Year.

WACHT.—Mr. and Mrs. Samuel Wacht and family, of 790 Riverside Drive, wish all their relatives and friends a happy and prosperous New Year.

WALD.—Mr. Albert Wald, of 68 West 117th street, extends best wishes for a happy New Year to his relatives and friends.

WALD.—Mr. and Mrs. D. Wald and family, of 68 West 117th street, wish their relatives and friends a happy New Year.

WALDER.—Mr. and Mrs. A. Walder, of 37 Hampton place, Brooklyn, extend best wishes to all their relatives and friends for the coming year.

WALDER.—Mrs. J. D. Walder, of 825 Lafayette avenue, Brooklyn, wishes all her relatives and friends a very happy and prosperous New Year.

WARBURG.—At this season of the year I desire to thank the Jewish public for its sincere and untiring efforts in the cause in which we are all so deeply interested. In spite of the long duration of this dreadful war, the splendid and effective co-operation of the united Jewry of America will, I am sure, continue until the need for it no longer exists. With best wishes for the New Year, I am, very sincerely, Felix M. Warburg, chairman, Joint Distribution Committee.

WAYSSE.—Mr. Ralph Waysse, of 217 West 125th street, extends best wishes to all his relatives and friends for a happy and prosperous New Year.

WEIL.—Mr. and Mrs. Louis Weil, of 6118 Nineteenth avenue, Mapleton Park, Brooklyn, N. Y., extend New Year greetings to their relatives and friends.

WEINBERG.—Mr. and Mrs. A. Weinberg, of 78 Lenox avenue, wish their relatives and friends a happy and prosperous New Year.

WEINSTEIN.—Dr. and Mrs. Joseph Weinstein, of 261 Central Park West, wish their relatives and friends a very happy New Year.

WEINSTOCK.—Mr. and Mrs. Herman Weinstock, of 48 West 119th street, extend best wishes to their relatives and friends for a happy and prosperous New Year.

WEINSTOCK.—Mr. and Mrs. Morris Weinstock, of 104 East 116th street, wish all their relatives and friends a happy and prosperous New Year.

WEISBERGER.—Mr. and Mrs. Samuel M. Weisberger, of 601 West 115th street, extend to their relatives and friends best wishes for a happy and prosperous New Year.

WHYMAN.—Mr. and Mrs. W. Whyman, of 10 East Ninety-seventh street, wish all their relatives and friends a very happy and prosperous New Year.

WIDREWITZ.—Mr. and Mrs. Saul Widrewitz, of 2151 Walton avenue, the Bronx, extend their best wishes to their relatives and friends for a happy and prosperous New Year.

WILHELM.—Mr. and Mrs. Simon Wilhelm and daughter, of 398 Sairs avenue, Long Branch, N. J. (city address, 981 Park avenue), wish their relatives and friends a happy New Year.

WINER.—Mr. and Mrs. Elias Winer and family, of 24 East 120th street, tender all their relatives and friends best wishes for a happy and prosperous New Year.

WINER.—Mr. Herman L. Winer, of 2 West 115th street, extends hearty New Year greetings to his friends and to all Israel.

WINKLER.—Miss Regina Winkler, of 110 Seaview avenue, Arverne, L. I., wishes her friends and patrons a happy New Year.

WITKIN.—Mr. and Mrs. J. B. Witkin, of 217 West 125th street, wish their relatives and friends a very happy and prosperous New Year.

WOLF.—Mr. and Mrs. Irving Wolf, of 8678 Bay Parkway, Brooklyn, N. Y., wish their relatives and friends a very happy and prosperous New Year.

WOLFSON.—Mr. and Mrs. Charles Wolfson, of Sea View avenue, Arverne, and of 518 West 158th street, New York city, take this means of extending to their patrons and friends in general their best wishes for a prosperous and happy New Year, and a good many of them.

WOLFSON.—Mrs. Charles Wolfson and family, of 542 West 112th street, extend to their relatives and friends their best wishes for a happy New Year.

WOLODARSKY.—Mr. and Mrs. Max Wolodarsky, of Clement Court, 25 East Ninety-ninth street, wish their relatives and friends a happy New Year.

ZAGOR.—Mr. and Mrs. Herman I. Zagor, of 740 West End avenue, extend to their relatives and friends their best wishes for a happy New Year.

ZIEGLER.—Mr. and Mrs. Leon Ziegler, of 2016 Seventh avenue, wish their relatives and friends a happy New Year.

Farewell Reception to New York Zionists Who Were Chosen for the National Army.

Several farewell receptions in honor of the Zionists chosen for the national army through the selective draft were tendered by a number of Zionist societies in New York on Saturday evening, September 1.

Most impressive of all was the reception given by the Austro-Hungarian Zionist Society, whose quota to the national army by far exceeds that of any other society in New York of similar membership. So far twelve, among whom are the most active members, have already been called to the colors.

The reception was attended by over 150 guests, among whom were the recognized celebrities of the Zionist Organization, and addresses were delivered by Mr. S. Goldstein, president of the society; Miss Sarah Tuchfeld, president of the Ladies' Circle of the Austro-Hungarian Zionists; Mr. Samuel Ashkenazi, president of the Galician Jewish Federation and ex-president of the Austro-Hungarian Zionists; Mr. Morris Margules, president of the Nordau Zionist Society; Mr. Israel Belkind of Palestine; Mr. Ezekiel Rabinowitz, of the editorial staff of the Day, and Mr. A. H. Fromenson, who was the principal speaker of the evening, representing the Federation of American Zionists. Mr. I. Shuster was the toastmaster of the evening. An address was also delivered by Mr. I. Furst, one of the drafted men. His was the keynote speech of the evening. With great enthusiasm he spoke of the justification of the United States' entrance into the war, and expressed the hope that, in accordance with the avowed purpose of the Allies, the Jewish people will regain their national independence. In conclusion he urged his comrades who remain at home to further the Zionist cause, for which he has been laboring from his very youth and for which he is now ready to shed his blood.

The other societies at which farewell receptions were tendered to the members who were drafted for the national army are the Hashachar, the David Wolffsohn Club, the Degel Zion, of Brownsville, and the B'nai Am Chal. From the Hashachar five of the seven members of the Executive Committee were chosen for the national army, and the society is now contemplating the formation of a new Executive Committee, constituted solely of women. Extensive preparations for a "send-off" are now being made by the Nordau Zionist Society.

A Program for Jewish National Autonomy in Russia.

The Jews of Europe, and particularly those of Russia, Poland, Roumania and Austria, have, since the beginning of the war, brought forward the idea of Jewish national autonomy in all of these lands. Basing their claims on the avowed purposes of both the Entente Allies and the Central Powers to protect the rights of the smaller nationalities, they demand that these rights shall also be recognized within the borders of the various countries in which the Jews form considerable minorities.

Only the vaguest notions of what is included in the phrase "national autonomy" have heretofore been available. It has remained for the Russians to clarify this phrase, just as they have clarified so many other false conceptions of misinterpretations of Jewish aspiration. The Zionist convention in Russia adopted a program of national political demands which embrace the whole of "national autonomy," and this program is well worth serious study.

Reciting, first, Jewish history, the temporary government the convention set forth its confidence that the Constitutional Conference will introduce complete human liberty and equality for all the inhabitants of the land, including the rights of free worship, free speech, free press and universal suffrage, without regard to sex, the convention stressed the importance of strengthening the forces of Jewry in the Diaspora. To obtain this new strength new cultural means must be given the Jews, especially in such lands as Russia, where the Jews actually live a group life. The chaos resulting from the restrictions and oppressions of the old regime has made the need for a new form of organized Jewish life an imperative necessity in the opinion of the convention. This new form of organization must be constructed on national lines in consonance with the needs of the Jewish masses for self-government, especially in a democracy.

Such an organization, the convention set forth, can be created and can exist only if sanctioned and supported by the state. Therefore it proposed:

- A. In the sphere of national politics: 1. All nationalities shall have autonomy, and the Russian Constitutional Conference shall guarantee to national minorities the right of self-government. 2. Full freedom in the use of the languages of all nationalities in public life. 3. In such places where any national minority reaches a definite number or a definite percentage of the whole population such national minority shall be permitted to address governmental and communal bodies in its own tongue and receive answers in the same tongue. Official communications of government, state or municipal bodies to the entire population in such places must be made also in the native tongues of those nationalities which have reached the above-mentioned numbers or percentage. B. In the sphere of Jewish life: 1. The recognition of the Jewish nationality as a whole with the right of self-government in all branches of national life. 2. All Jews who have not disavowed Judaism and do not adhere to any other faith shall be considered members of the Jewish nation. 3. The functions of national self-government shall be exercised through communal Vaads, territorial Vaads and state Vaads. All these institutions shall be created by means of general, direct, equal, secret and proportional ballot without distinction of sex. 4. Within the scope of the bodies for national self-government shall include the establishment, maintenance and support of institutions dealing with: a. Cultural educational questions. b. Questions of religion. c. Social and economic problems. d. Regulation of change of abode and migration. e. National health. f. Social welfare. g. Vital statistics.

Note.—With a view of securing larger freedom in the matter of education, each group of parents of a definite number shall have the right to open separate schools in accordance with the program worked out by such group, and upon condition of preserving the minimum general educational program, such schools should be maintained out of the municipal budget.

5. The various institutions of the national self-government shall have the right to disburse the moneys appropriated proportionately from the state and local treasuries for Jewish needs. They shall have also the right of imposing further taxes upon the Jewish population.

6. The various institutions of the national self-government shall be recognized as legal corporations.

7. The territorial and the state Vaads shall have the right to petition territorial and state legislatures, respectively.

8. The state Vaad shall have a right to communicate with Jewish institutions and organizations in other lands on general Jewish questions.

9. The recognition of the right of the Jews to substitute Sabbath for Sunday and holidays for non-Jewish holidays.

10. The recognition of the right to Sabbath and holiday rest, and the use of Jewish ritual in the general schools and in the compulsory state service, and, for those desiring it in the general state institutions.

11. The national rights of the Jewish population shall be established and guaranteed by the state legislative institutions, based upon resolutions adopted by the Russian Jewish Congress.

These rights are to be irrevocable and not subject to amendment or alteration by state or municipal legislatures.

C. Immediate activity.

1st. Preparation of public opinion in favor of our program and its propaganda among national parties and groups.

2d. The organization of all Russian Jewry for the securing and safeguarding of these rights within autonomous territories and beyond their borders.

3. Such co-operation with all other interested groups for the purpose of obtaining the proportional electoral system to the Constitutional Conference, which will best serve the interest of the Jewish people.

4. The calling of the Jewish Congress on a basis of universal, equal, direct and secret suffrage, with proportional representation, and without sex distinction. This congress must, in addition to dealing with other mature Jewish problems, evolve the foundations of Jewish national self-government and submit them in the name of Jewry to the Constitutional Conference.

Since the holding of the convention a number of leading Zionists in Russia have found it necessary to oppose the idea of introducing the electoral system in that country—that is, the division of the country into states, following the model of the United States. These men have argued that such a division would carry with it the division of the new practically coherent Jewry of Russia into small groups, lacking the numbers and strength to carry out the elaborate plan for self-government evolved at the convention.

Arrangements have been made by the Mayor's Committee on National Defense according to which not only will all Jewish soldiers at Camp Upton, Yaphank, N. Y., enjoy the benefits of religious advice and religious service, but they will be given a furlough for the Day of Atonement, which will be observed September 26.

"We are making every possible arrangement for the spiritual comfort and help of the soldiers of all religions, including Jewish soldiers," said General J. Franklin Bell to Dr. George Bacarat, professor at the Rabbinical College of America, following a conference arranged by the Mayor's Committee on National Defense with a committee comprising Rabbi M. S. Margolies, president of the Union of Orthodox Rabbis of the United States; Rabbi S. E. Jaffe, of the same organization; Rabbi B. B. Guth, president of the Orthodox Rabbis; Rabbi E. E. Eskolski, secretary, and Rabbi E. Inesluch.

Jewish Members of Draft Army Will Observe Holy Days.

General Bell received the committee at his headquarters at Camp Upton, welcomed them cordially, and for two hours conferred with them, explaining the situation at the camp and finding out from them what their wishes were. He promised to make proper arrangements for the New Year holiday services, which will be conducted by Dr. Bacarat on the 17th and 18th of September at Camp Upton, at which General Bell and his staff will probably be present. There will be about 500 Jewish soldiers in attendance at these services. General Bell entertained the committee at supper, which was prepared according to the orthodox ritual, and sent them to Patchogue in his automobile, so that they might more speedily reach their homes.

"It will be a great comfort to the orthodox Jewish parents, wives and families of New York city to know that they have such a man as General Bell to look after the religious duties of their soldiers, and we are sure it will make the whole Jewish population of the city feel, very differently about the consequences of the draft," said Dr. Bacarat.

How to Help the Liberty Loan.

In calling for subscriptions to a second war loan, the United States is emphasizing the vital need of money for the successful prosecution of the war. Millions of men are being trained and equipped. Ultimately they must be transported overseas and followed by an unending supply of stores, the lack of which would spell disaster. To carry out its plans, it will be necessary for the government to spend more in the present year than it has in all the previous years of the twentieth century. Nor is this all. We must stand ready to advance to our allies the funds which they may require to enable them to properly carry on their fourth year of war.

This program will cost from \$18,000,000,000 to \$20,000,000,000—half our annual income. To raise so vast a sum speedily, it is necessary to tap the resources of the whole nation by war loans. No individual, class or section can hope to shoulder this burden. The task is too great. It demands the combined energy of the whole American people. This is a fact which must be universally understood. War loans, in fact all government bonds, are rather a novelty to the American people as yet. How essential these loans are to the success of the war must be generally appreciated, and every man must be made to feel his obligation to subscribe.

In this work religious organizations can play an important part. Reaching the bulk of the people, their words are listened to with respect and carry enormous prestige. They may well bring home to all they reach the necessity of aiding their country concretely by buying government bonds, the payment of which is pledged upon the faith of the United States, which has never been broken. This patriotic education of Americans in the importance of the war loans is a task worthy of the religious organizations of this country and one which they cannot fail to discharge with great success.

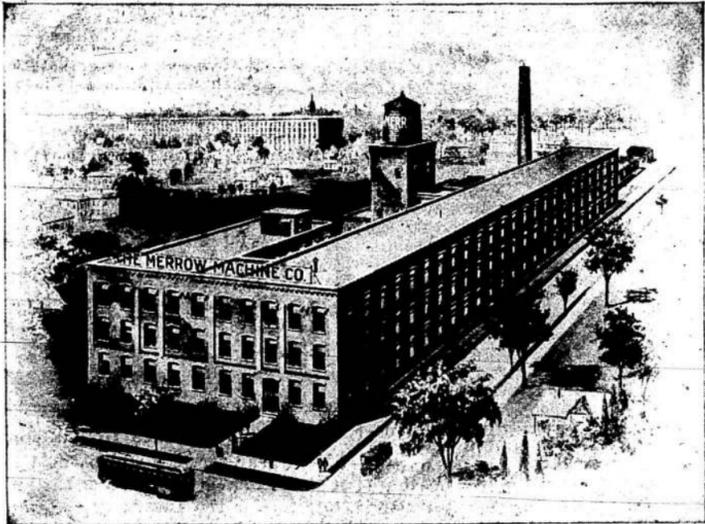
MERROW MACHINE CO. COMPLETING NEW FACTORY ADDITION.

Demand for Their Machines Necessitated Enlargement.

The Merrow Machine Company, Hartford, Conn., U. S. A., of which the Merrow Machine Company of New York, 467 Broadway, New York city, corner of Grand street, are the selling agents for New York city and nearby cities, was established in 1833 by the great-grandfather of the present managers, and so far as known are the only sole manufacturers of overseaming, overedging and shell stitch machines in the world. They build machines which are unique, not only in the work which they perform, but also in mechanical construction. Their improved machines are used throughout the civilized world, and especially in New York city and environs, teeming as it is with muslin underwear and sweater knitting and other industries. A large number of these mills vary in size from the small ones using but a few of their machines to the very large ones, using several hundred of

which, when completed, will double their present capacity. A view of the front of their present plant is shown above and on another page another view of their plant shows the extensive addition now in course of construction and nearly completed. The following cut shows an interior view of their factory. With the completion of their building they hope to be in a position to fill promptly orders for machines, equipment and supplies, which the great pressure of business has presented for about two years. The construction of the building is a combination of brick and re-enforced concrete, protected throughout with automatic sprinkler system, and all windows are open to the broad sunlight.

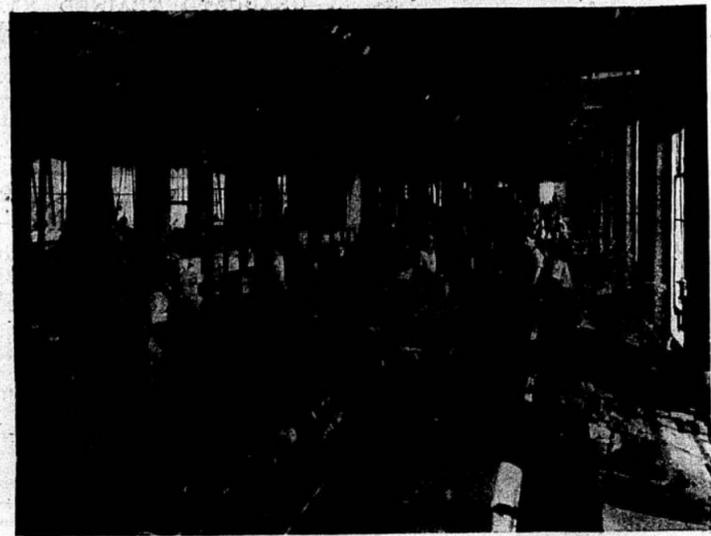
They have recently published, bound in a loose leaf black pig skin binder copies of catalogues, and other literature on their machines which has been generally distributed, and the writer of this article has been extended the courtesy of reading some of the acknowledgments. We quote a few as follows:— "Received your handsome leather bound instruction book on all your machines and know it will be of good advantage to me, as I take a pleasure in working



THE PRESENT PLANT

their machines, recognized as the standard for performing the work for which they are designed. A sweater mill is not considered complete without its full quota of Merrow machines for seaming, hemming and edge finishing, and this is also true of mills making knit underwear, for seaming ladies' underwear, shirtwaists, brassieres, housedresses, baby clothes and other garments. Merrow is the last word in sewing machines. The small pants factory has its Merrow machine for making pants pockets in one operation, and the large factories proportionately larger machines. These are by no means all the uses for which their machines are employed, for not to be overlooked are their machines used in large numbers for seaming, hemming and edge finishing men's, ladies' and children's knit underwear, wetting the tops of ladies' stockings, toe closing and mending seconds, finishing the edges of bed, army and horse blankets, ribbons, leather and other novelties which are very numerous. They were the first to introduce the three-thread over stitch machine, now so extensively used for seaming ladies' muslin underwear, house dresses and similar garments.

with your machines. I cannot praise them enough as they do come in A1 condition when received. Thanking you for this present, I remain, "This is what we have long wanted." "We compliment you on the fine style in which you have gotten up this catalogue, and thank you for sending same to us." "It is very classy and we appreciate it." "It is surely a practical book on information on all different styles of Merrows." "I received your catalogue neatly bound in an attractive loose leaf binder, with my name neatly printed in gold. I thank you for your kindness and appreciate it very much, above all I appreciate the kindness that your people have always extended to me. I have handled about all kinds of sewing machines used for manufacturing purpose during the last 20 odd years, and not one of them can compare with the Merrow. It is a pleasure for me to handle them." "Received my copy of your leather bound catalogue. Its class appearance is a suitable reflection of the high class work we have always found your machines able to produce, and I am sure I shall find it very useful and instructive. Accept my thanks and I assure you I ap-



THE INTERIOR VIEW OF THE FACTORY

preciate it very much." "Many thanks for the catalogue. The excellent workmanship on the book is on a par with the high quality of the machines shown in the book. Some of the machines in use in our mill are producing seams which have made them invaluable." The Merrow Machine Company employs a large number of efficient service men and salesmen at their offices in New York City, Philadelphia, Chicago, Baltimore and San Francisco, besides covering other territories not conveniently accessible to these centers. Inquiries regarding machines always receive their prompt response, a feature particularly appreciated during the strenuous times of the present. Mr. J. G. Merrow is secretary and manager of their New York office.

MUSIC NOTES.

Leo Ornstein, the young Russian pianist, in whom so many of our readers are interested, has been away from the city all during the summer. For the fourth time he has spent a couple of months at a little cottage—or, let us call it a shack—which was built for him by a friend and admirer at the very edge of Deer Isle, situated about forty miles from the coast of Maine. There, surrounded by nature in the truest sense of the word, the young artist has devoted all his time to composing and to practicing on the piano. For the first time in his young life he has ventured upon the field of composing orchestral music, and we are informed that the work was immediately accepted by four of our leading American symphony orchestras.

Ornstein will not be heard in New York before January 15, when he will give his first recital of the season at Aeolian Hall, but it is hoped that it can be so arranged that he will play for a great Jewish charity before he goes to the Pacific coast, where M. H. Hanson, his manager, has arranged for a tour of some twenty concerts, beginning at San Francisco at the end of October. He will remain on the coast for six or seven weeks.

The interest which all classes of Jewry are taking in Ornstein is extraordinary. From far-off Denver, from Kansas City, from New Orleans, requests have come to Manager Hanson for the services of Ornstein for Jewish charities. And one does not ask his services for nothing, as the organizers feel that he will draw a very big audience, so that they are able to pay him his fee.

Mr. Hanson has declared that for any worthy Jewish charity he would be prepared to discuss a specially reduced fee, even as Mr. Hanson has recently reduced the fee of another one of his great artists, the Rev. Josef Rosenblatt, cantor of Ohab Zedek Synagogue, when the latter's services were wanted and requested by one of our orphan asylums.

The American opera and concertgoing public for several years has been following with keen interest the artistic growth and development of one of its most talented artists, and for that reason, if no other, Alma Gluck's volume, "My Favorite Songs," published by the Oliver Ditson Company, will be sure to attract much attention. This collection of lieder includes songs which have figured in Mme. Gluck's concert programs, and through her interpretation of which she has given proof of her individuality and artistry. She has always been much admired for her singing of Russian music, and she has shown her preference for the modern school of that nation by including six Russian songs by Gretchaninoff, Rachmaninoff, Moussorgsky and Rimsky-Korsakoff in this collection of her favorites.

"Shore Acres," made famous by James A. Herne, which for seasons delighted the patrons of the two-dollar houses throughout the country, has been secured by E. D. Stair and George H. Nicholai for the popular-priced houses, and will be seen at the Lexington Theatre, Lexington avenue and Fifty-first street, next week. The play has in it all the elements that appeal to the amusement seeker, combining in its story love, romance, tense dramatic situations and a consistent and realistic reproduction of the simple folks who lend a charm and picturesqueness to the coast of Maine.

One of the big interest-compelling situations in "Shore Acres" is the fight in the lighthouse between Nathaniel Berry and his brother Martin. The story bub-

bles with delightful domestic incidents, and the turkey dinner in the home of the Berrys, with joyous children scampering about, is one of the most delightful scenes. The play has been beautifully staged, and the present company is a capable one.

Owing to the insistent demand of the public Impresario Gallo has cancelled arrangements, cancelled out-of-town bookings and will extend the season of the San Carlos Opera Company at the Forty-fourth Street Theatre for an additional week, beginning next Monday night. Sold out houses have been the result at every performance, and in the history of opera in the city the public has never evidenced such a thirst for standard works. But, on the other hand, the performances given by the San Car-

los Company have been performances of genuine merit, given by first class singers, an excellent orchestra, ably directed by Carlos Peroni, a fine chorus and adequate scenery. Miss Marcella Craft, who made her debut last week in "Traviata" and "Faust," is scheduled for repetitions will be heard in the former opera on Tuesday night, and in "Faust" at the Saturday matinee.

The repertoire for the remainder of the week is: Monday night, "Carmen"; Wednesday matinee, "Tales of Hoffman"; Wednesday night, "Cavalleria" and "Pagliacci"; Thursday night, "Thais"; Friday night, "Rigoletto," and at the concluding performance on Saturday night, "Il Traviatore" will be sung. This will positively be the last week as the San Carlos Company is booked solid for the next 30 weeks.

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Geography of Palestine.

Every geographer has noted how Palestine falls into four longitudinal sections: (1) A coast section which runs all the way from Egypt to Beirut and beyond; (2) a mountain section composed of the prolongation of Mount Lebanon toward the Egyptian desert; (3) the deep trench of the Jordan Valley which extends even south of the Dead Sea almost of Akabah, and (4) the hills beyond Jordan which are a prolongation of Mount Hermon and the anti-Lebanon toward Arabia. Owing to this curious formation of the country, you have within an area very little larger than Wales, the most amazing varieties of climate and scenery. The coast region, at any rate, south of Haifa, is Egypt prolonged into Asia. In the hill districts you may get

a climate like that of the Central European highlands. The Jordan Valley, the deepest depression on the land surface of the world, is almost tropical in its vegetation, and a few miles to the east you get breezy uplands, heather-scented moors and great forests.

The maritime section begins on the south at El Arish, though the present political frontier of Palestine begins at Rafa, half way between El Arish and Gaza. At Gaza the plain, which has been losing aridity all the way from El Arish, definitely becomes fertile, and Gaza therefore has always had the same importance for the south of Palestine as Damascus for the north.

North of Gaza we enter the old plain of Philistia, which geographically ends just north of the valley along which the railway runs from Jaffa to Jerusalem. The whole of this district is rich agricultural country, though it suffers from the lack of good harbors, and at the northern end of it there are a number of Jewish colonies. The oldest of these, the Mikveh Israel, was founded as long ago as 1870, and north of the railway, on the banks of the Nahrel-Auja, is Petach Tikvah, one of the largest and most prosperous of the Jewish colonies, about 5,700 acres in extent. North of the Nahrel-Auja we enter the Plain of Sharon, which latterly has been a most promising district of Jewish colonization. Athlit, the site of one of these Jewish colonies, was the last place held by the Jews against the Romans. North of Carmel is the great Plain of Acre, with a bay that is probably destined in the future to have great commercial and naval importance, but north of Acre the mountains of Lebanon approach nearer the coast and this narrow ledge of land has usually lain apart from the main current of Jewish history.

The central range forms the greater part of ancient Palestine and the greater part of Jewish independent national life has been lived on its slopes. But the Jews never thought of it as a continuous range. They spoke of it as Mount Naphthali in Galilee, as Mount Ephraim in Samaria, and as Mount Judah further south. Between Mount Naphthali and Mount Ephraim the break is clear and distinct, for the Plain of Esdraelon runs broad and continuous right from Carmel to the Jordan, and this plain is perhaps the most important political and military factor in the history of Palestine. It was a high road of all the invasions from the north and the south. It separated the early Jewish settlements in Galilee from the ancient kingdom of Israel, and it opened up a way into the heart of Samaria and made the district round Mount Ebal, where the earliest Jewish settlements were situated, so susceptible to foreign influences that later the Samaritans became the type of all that was corrupt and backward in Jewry. There are two main exits from this plain to the south; one is by the Pass of Engannim, which now carries the railway to Shechem (Nablus), the other connects the Plain of Esdraelon with the Plain of Sharon and the coast plain by the Pass of Megiddo, a name so famous in military history that Armageddon is derived from it. At the eastern end of the plain is Beisan, the ancient Bethshan, the gate by which the Midianites used to invade ancient Israel. In Galilee, of the north

side of the plain, the general direction of the hills is east and west, rising in tiers one behind the other from the Nazareth range on the south up to the great hills of Upper Galilee. The natural frontier of Palestine to the north is at Paneas (Baneas), so called from the shrine of Pan, which used to be here. Paneas is at the southern end of the valley between Mount Lebanon and Mount Hermon, and its position at the entrance of this defile has been compared to that of Peshawar at the entrance to the Khyber between India and Afghanistan.

South of the Plain of Esdraelon we are in Samaria.

There is no clear geographical break between Mount Ephraim and Mount Judah such as there is between Samaria and Galilee, but the range narrows very considerably between the two, and along this narrow ridge, which may be likened to the drawbridge of the great natural fortress of Judea, took place most of the civil wars of classic Jewish history.

The Plateau of Judea, is, indeed, almost impregnable to direct attack from the north, and besides, Palestine has now what it never had in its past military history, an excellent system of military railways. The two campaigns in history which are most relevant to the present war are those of Vespasian and Titus and of Napoleon. The Roman generals had such a profound respect for the natural strength at Jerusalem that they did not venture to advance against it until they had subdued the whole of the western country. The defenses of Judah, strong on all sides, are perhaps strongest of all to the west. Here the great rampart of the Plateau of Judea has an outwork of low hills known as the Shephelah, which have been more fought over perhaps than any district in the whole world. The Shephelah are pierced by a number of valleys, narrow, tortuous, and impossible to force except by surprise or strategy. The most northerly of these valleys is the Vale of Ajalon, the east-west road from Jerusalem to the coast. Here Joshua bade the sun stand still, here was the scene of a hundred battles between the Israelites and the Philistines and of Judas Maccabaeus's finest victories over the Greeks and of a terrible rout of a Roman army under Cestius Gallus. In the next valley, the Wadi es Sura, Samson performed his exploits, and in the Wadi es Sunt still further south David killed Goliath, and through the Wadi el Afranj the Greeks advanced to their greatest defeat of Judas and the Turks rushed troops down just in time to save Gaza. In the southernmost of the valleys about Lachish, Sennacherib's army was smitten with the plague and the Jerusalem of Hezekiah was saved.

Of the Jordan Valley at its northern end something has already been said, and there is the less reason to go into detail about the country east of Jordan, as we have recently published two long articles on the Hauran, by far the most important of provinces east of Jordan. Naturally, this is the richest district in the whole of Palestine, but except Rome no power has ever held Eastern Palestine secure against the desert. Under the Antonines "Eastern Palestine is covered with roads, her fields are cultivated for some centuries of peace, and her cities permitted to multiply to such an extent, that today the astonished traveller as he passes across her once more Arab-swept surface can stand almost nowhere but the sight of two or three of them are in his view." In the glories of that past age is to be found the inspiration of the work that still remains to be done east of Jordan, and the secret of the importance which all Zionists attach to it. Both the Arab and Jewish invasions of Palestine came from the east of Jordan—a fact that lends particular significance to the successful attacks made by the Arabs on the Jedjaz railway near Ma'an. The desert between Palestine and Mesopotamia was (and is) no more a barrier than the sea; rather is it destined to be, in the future, the Mediterranean of a revived Semitic world.

Dr. Pazniansky Answers Polish Nationalists.

In connection with the same discussion on the budget for the City Council, Rev. Dr. Pazniansky, brilliant Jewish scholar, a member of the Warsaw Council, made the following remarks:

"I wish to begin the discussion of the budget from another angle. My criticism is against that part of the budget which states, 'Budget for the Capital City of Warsaw.' According to this inscription one is led to believe that the entire population, without any exception, is provided for in that budget. But, unfortunately, the Magistrate has not arisen to the necessary height which requires social equality and social justice for all."

The speaker touched upon the unequal distribution by the City Magistrate of the relief funds, and answered the accusation that the Jewish committee was receiving money in such large sums that the Committee for the Relief of Jewish War Sufferers was in a position to designate part of their money to Christian committees.

"I do not know," said the speaker, "whether this is really so. But if it is, then the committee may be proud, for it showed that it follows in the path of the Jewish law, which commands us to help all the poor and needy, without any distinction. In this respect Judaism has eradicated all difference, and extends a helping hand even unto its enemies, its suppressors, and I assure the Mayor that we will continue to do this, and that no local evils and restrictions will dissuade us from our path, and that we shall not betray our ancient great ideals."

"The Jews from all over the world are sending relief to the Jewish committees at Warsaw, because they know that the municipality does not do it. But this does not discharge the Magistrate from performing his duty to the Jewish citizens." The speaker then touched upon the question of the Jews in the city parks, and emphasized that the action of the Magistrate was an insult to the entire city of Warsaw. He asserted that, in the first place, extra guards would not cost as much as the Magistrate imagined, and, in the second place, it was not necessary to designate special guards because of the Jews.

"I know that the Jew, in his traditional garb, will behave much more properly than those who come to the parks for adventures. I am convinced that the young Talmudist who is steeped in the ancient Jewish lore all day long will behave just as respectfully as the Christian student, who, with his conduct, reminds one of the Middle Ages. Permit me, gentlemen, to go back one century, when they understood how to appreciate a Jew who was dressed according to his custom. In the year 1877, I read a paper before the Society of Friends of Science, for which he was, through the efforts of the venerable scholar, Stashitz, elected to membership in Poland's most important institution. And Stern, who, until the day of his death, were the long kapote, participated in the celebrations of the society, and Stashitz himself was wont to promenade with Stern through the streets of Warsaw. And now, imagine what would happen if these two friends wished to enter the city gardens today and the park guards would block their entrance!"

Dr. Pozniansky then took up the question of appointing Jews to municipal positions, and showed the fallacy of the contention that among Jews there cannot be found persons fit to hold municipal positions because Jewish employes do not possess the proper civic sense, and that they lack the necessary tradition, as a certain Councilman expressed himself. It is enough to read the weekly report of the magistrate to see the deficiencies, the degradations and rebukes which are made not only against petty officials, but even those who occupy responsible posts, and to see how this civic sense and traditionalism among the Polish officials contribute toward the deficiency of the administration.

"We are the most ancient people in the world," said Rev. Pozniansky, "not hundreds but thousands of years' dates our existence. In our long history we have been witnesses to such revolutionary changes that nothing astonishes us, nothing frightens us. We have become hardened through the unprecedented martyrdom. And that which crusades, inquisitions and Russian pogroms could not accomplish, that which the Torquemados and the Pobedinstozovs could not bring about certainly will not be done by the Ilskis and the other of his crew. Our fear is diminished by the fact that these anti-semites do not express the Polish spirit and the Polish thought. Not Ilski, Demovski or Rudnitzki, but men like Lelevel who have shown real statesmanship are the men who have sufficiently broad vision to reckon with us as equal. We believe that a great and splendid Polish edifice will be constructed in which there will be plenty of room and plenty of light, from which one will not attempt to oust the other because there will be room for all. We believe in the future. But we have no confidence in the present, and above all we have no confidence in the present magistrate."

Charles Dillingham's colossal musical revue, "Cheer Up!" the current attraction at the Hippodrome, is the most rapturous cheer ever let loose in the big playhouse in all its history. It is alone worth the admission price, which, by the way, remains moderate, to hear five thousand people roar with laughter, and the applause which follows some of the gigantic spectacular scenes sounds like a cavalry charge. The huge pageant runs with great rapidity, and its twelve scenes devised by R. H. Burnside present a greater variety of divertissement and humor than have ever enlivened any previous Hippodrome show. One thousand people are seen on the stage, in addition to horses, elephants, camels and trained dogs. Expert swimmers, girl musicians, magicians, dancers, acrobats, sketch artists, character comedians, ballet stars, musical comedy favorites, coryphees, clowns, a Sousa tableau and sensational aerial novelties, are but a few of the countless good things which constitute the wonders of "Cheer Up!" Matinees are given daily.

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ENGAGEMENTS.

BERNS-COHEN.—Mr. and Mrs. Aaron Cohen, of 224 West 122d street, announce the engagement of their daughter Katherine to Israel Berns, of Boston, Mass. DIRINGER-KAPLAN.—Mollie Kaplan to Charles Diringer. FOX-EDELMUTH.—Mr. and Mrs. Max Edelmut, of Morris Park, Bronx, announce the engagement of their daughter Fanny to Mr. Charles M. Fox, of Richmond Hill, L. I. FELDMAN-HIRSCH.—Mrs. Pauline Hirsch, of 66 East 108th street, announces the engagement of her daughter Emily to Mr. Henry Feldman. FRANKEL-BLOOM.—Mr. and Mrs. Max J. Bloom, of 610 West 150th street, announce the engagement of their daughter Elfreda Kober to Mr. Edward G. Frankel, of Chester, Pa. GRAFF-WEISSMAN.—Mrs. M. Weissman, of 551 West 170th street, announces the engagement of her daughter Etta to Mr. Samuel H. Graff, of Mount Carmel, Palestine. HAFT-ROSENBAUM.—Mr. and Mrs. Alfred Rosenbaum, of 667 West 161st street, announce the engagement of their daughter Hortense to Mr. Arthur K. Haft. JACOB-OPPENHEIMER.—Mr. and Mrs. Henry Oppenheimer, of Hotel Orleans, 100 West 80th street, announce the engagement of their daughter Berye E. to William C. Jacob. KLAYF-DAVIS.—Mrs. I. Davis announces the engagement of her daughter Ella to Mr. Abe Klafy. KREIELSHEIMER-LAZARUS.—Mr. and Mrs. Jacob Lazarus, of 130 Wadsworth avenue, announce the engagement of their daughter Flora L. to Mr. Herbert Kreielseheimer. KRISTILLER-OPPENHEIMER.—Mr. and Mrs. Max Oppenheimer, of 540 West 136th street, announce the engagement of their daughter Edna to Mr. Hans Kristiller, of Berlin. LUNZER-KLEIN.—Rev. Dr. and Mrs. Philipp Klein, of 137 West 119th street, beg to announce the engagement of their daughter Harriet to Mr. Romie Lunzer, of London, Eng. MAYER-HABERMAN.—Mr. and Mrs. Jacob B. Haberman, of 1064 Clay avenue, Bronx, announce the engagement of their daughter Sophie to Dr. Moe J. Mayer, of 25 East Ninety-ninth street. MELLINGER-KAUFMAN.—Mrs. Yetta Kaufman, of 1,425 Franklin avenue, announces the engagement of her daughter Bell to Mr. Abe Mellinger. WAGNER-MARKOWITZ.—Mr. and Mrs. M. Markowitz announce the engagement of their daughter Martha to Mr. William Wagner.

MARRIAGES.

BAUER-BENSON.—Miss Ida Benson to Mr. Solomon Bauer by Rev. S. Seidman at his residence, 1431 Madison avenue. DESSAUER-KAUFMAN.—Mr. and Mrs. Max Kaufman, of 501 West 143d street, announce the marriage of their daughter Hazel to Mr. Walter Sigfried Dessauer, of Philadelphia, Pa., on Sunday evening, September 9, 1917, at the Hotel McAlpin. Rabbi Aaron Eiseman performed the ceremony. FALIK-MEYERS.—Mr. and Mrs. Frank Meyers announce the marriage of their daughter Anna to Mr. Edward Falik. Rev. S. Seidman performed the ceremony. GEPPERT-WOLF.—Mr. and Mrs. Max Wolfe announce the marriage of their daughter Ruth Amos to Mr. Daniel Webster Geppert on Wednesday, September 5, 1917. Rev. S. Seidman performed the ceremony at his residence, 1431 Madison avenue. GOLDSMITH-LOWENSTEIN.—Mr. and Mrs. Albert Lowenstein announce the marriage of their daughter Irene to Mr. Louis Goldsmith. Rev. S. Seidman performed the ceremony. HERZFELD-OPPENHEIMER.—Mr. and Mrs. Henry Oppenheimer announce the wedding of their sister, Emma M. Oppenheimer, to Mr. Emil Herzfeld, on September 8. HIRSON-ABLOWTCH.—Mr. and Mrs. Louis Ablowitch announce the marriage of their daughter Hazel Loucile to Max M. Hirson, on September 4, 1917, by Rev. B. A. Tintner. JACOBS-LEWKOWITZ.—On Sunday, September 9, at the home of the bride's father, Nathan Jacobs and Julia Lewkowitz, of 172 Stuyvesant avenue, Brooklyn. Dr. Max Raisin officiated.

FOR THE BRIDE-TO-BE

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MONSKY-ARONSON.—Miss Sadye Aronson to Mr. Milton E. Monsky at the Ellsmere, 80 West 126th street, by Rev. Dr. Adolph Spiegel. MUNK-DEWALD.—On September 3, at Carlton Hall, by the Rev. Dr. I. S. Moses, Ida Dewald to Mr. Henry Munk. POLLACK-EPSTEIN.—Mrs. Rose Epstein, of 440 Riverside Drive, announces the marriage of her daughter Mabel to Mr. Daniel Pollack, on Thursday, September 6. ROGON-JANIPOLSKY.—Mr. and Mrs. Wolf Janipolsky announce the marriage of their daughter Bella to Mr. Harry B. Rogon. Rev. S. Seidman officiated at his home, 1431 Madison avenue. ROSENBERG-MEYER.—Miss Bertha Luhs announces the marriage of her niece Elsie Meyer to Mr. Mortimer Rosenberg, of Brooklyn, on Wednesday, September 5, 1917. RUBENS-BENJAMIN.—Mr. and Mrs. Israel S. Benjamin, 885 West End avenue, announce the marriage of their daughter Hannah Estelle to Mr. Charles H. Rubens, Thursday, September 6, Rev. Dr. H. Newmark officiating.

BIRTHS.

ABRAMS.—Mr. and Mrs. Isidor W. Abrams (nee Barkas) announce the birth of a daughter, Ethel Sadie, on September 6. BROOKS.—To Mr. and Mrs. Maurice J. Brooks (nee Carrie Baer), of 149 Vermilyea avenue, a daughter, September 3. FELBERBAER.—To Dr. and Mrs. David Felberbaer, of 561 West 163d street, a son, on September 5, 1917. GROSS.—To Dr. and Mrs. R. H. Gross (nee Elsie Zaduk), of 2026 Seventh avenue, a daughter, on September 4, 1917. KAUFMANN.—Mr. and Mrs. Abraham Kaufmann (nee Jennie Kleblatt) announce the birth of a son on September 7. LOWENSTEIN.—To Mr. and Mrs. Peter Lowenstein (nee Jeanette Apt), a daughter on Saturday, September 1, 1917.

BAR MITZVAH.

DRACHMAN.—Rev. Dr. and Mrs. Bernard Drachman announce the Bar Mitzvah of their youngest son, Theodore S., at Congregation Zichron Ephraim, 163 East Sixty-seventh street, on Sabbath, September 15. At home Sunday, September 16, from 3 to 5 p. m. EISENSTEIN.—Mr. and Mrs. I. Eisenstein, 56 West 119th street, city, announce the Bar Mitzvah of their son Myron, Saturday, September 15, 10 a. m., at Shaari Zedek Synagogue, 23-25 West 118th street, city. GROSSMAN.—Mr. and Mrs. William Grossman, of 630 West 141st street, announce the Bar Mitzvah of their son Abner at the Synagogue Ohab Zedek, 116th street, near Fifth avenue on Saturday, September 15, 1917. SCAISON.—Mr. and Mrs. Alexander Scaison, of 554 West 180th street, announce the Bar Mitzvah of their son Karl Samuel on Saturday, September 15, at Temple Adath Israel, 551 East 169th street, Bronx, at 10 o'clock. WEIL.—Mr. and Mrs. Henry Weil, of 220 East Tremont avenue, announce the Bar Mitzvah of their son Morton on Saturday, September 15, at Temple Atereth Israel, Eighty-second street, between First and Second avenues.

IN MEMORIAM.

BOEHM.—In loving remembrance of my only daughter, Zipporah Boehm, who went from me September 6, 1915—Elihu 27, 5675. May her blessed soul rest with God.

HER SORROWING MOTHER.

KLEIN.—The unveiling of the monument dedicated to the sacred memory of our beloved daughter, Lena S. Klein, will take place in Union Field Cemetery, Beth Hamedrash Hagodal Anshe Ungarjan, Sunday, September 23, 1917, at 3 p. m. Relatives and friends are invited.

IN THE SYNAGOGUES.

ADATH ISRAEL (Bronx).—Rabbi Mayer Kopfstein preaches first day Rosh Hashanah on "The Birth of a World." Second day "The Birth of a Nation." BETH ELOHIM (961 Southern boulevard, Bronx).—This evening Rabbi L. J. Goetz preaches on "The Call of Israel," and on Sabbath morning on the weekly portion. Rosh Hashanah evening "New Year Reflections." First day Rosh Hashanah "The Day of Judgment." Second day, "The Trial of the Jew." BETH ISRAEL (Seventy-second Street and Lexington Avenue).—Rev. Israel Goldstein preaches first day Rosh Hashanah on "Retrospect and Prospect." Second day, "Ideals in Life." B'NAI ISRAEL (535 West 148th street).—Rev. Dr. Isidor Reichert will preach this evening on "The People of God." Sabbath morning on "The Unextinguishable Light." B'NAI ISRAEL (Floral Gardens, 146th Street and Broadway).—Rev. Dr. Isidor Reichert preaches first day Rosh Hashanah on "At the Crossroads—Choose!" Second day, "On the Heights." EMANU-EL BROTHERHOOD (Fifteenth Street and Second Avenue).—Rev. Dr. Joseph Silverman will lecture this evening. DERECH EMUNO (Arverne, L. I.).—Rev. Henry S. Morais will recite a prayer New Year's eve. First day, Rabbi Morais preaches on "The Year's Lessons." Second day, "Rachel Weeping for Her Children." EZ CHAIM (107 East Ninety-second street).—Rev. Dr. David Davidson will preach this Sabbath morning on "God's

Unbeaten Army." On first day Rosh Hashanah "The Monitions of Reason and Conscience." Second day, "The Response to the Call of Duty."

FREE SYNAGOGUE (Carnegie Hall).—Services will be held Sunday, September 16, at 8 o'clock. Dr. Wise will preach on "Making a Fresh Start." Services Monday at 10 a. m. Dr. Wise will preach on "The Eternal Warfare."

FREE SYNAGOGUE (Community Building, 163d street and Southern boulevard).—Services this evening at 8:30. Dr. Wise will install Mr. Louis I. Newman as director of the Bronx Division.

FREE SYNAGOGUE (Washington Heights Branch, 2005 Amsterdam avenue).—Dr. Goldstein will officiate at the services first day of Rosh Hashanah.

INSTITUTIONAL SYNAGOGUE.—Rabbi Herbert S. Goldstein will speak at Selichoth Saturday night at 12 p. m. at the Parkview Palace, corner of Fifth avenue and 110th street. His subject will be "The Significance of the Selichoth."

ISALAH TEMPLE (127-131 West Eighty-ninth street, near Amsterdam avenue).—Services Friday at 8:15 p. m. Saturday at 10:30 a. m. Rabbi S. Greenfield will not preach until the holy days.

ISRAEL (Bedford and Lafayette avenues, Brooklyn).—Rabbi Nathan Kfasser preaches Sunday evening on "Homeward Bound." First day New Year "The Empty Purse."

ISRAEL OF WASHINGTON HEIGHTS (181st street and St. Nicholas avenue).—Rabbi M. Krauskopf preaches first day Rosh Hashanah on "The Fountain of Inexhaustible Love." Second day "The Call to New Duties."

JUDAH HALEVI (1382 College avenue, Bronx).—Rabbi Jesse Bienenfeld preaches first day Rosh Hashanah on "Success Through Failure." Second day, "The Supreme Sacrifice."

MONTEFIORE (Hewitt and Macy Places, Bronx).—Rabbi Alexander Basle preaches first day Rosh Hashanah on "Justice and Mercy." Second day, "Human Life."

MOUNT SINAI ANOHE EMETH (600 W. 180th street).—Rev. Dr. L. Zinsler will preach first and second day Rosh Hashanah on "National and Religious Duties of Old and New."

MT. ZION (43 West 119th street).—Rabbi B. A. Tintner preaches Sabbath morning on "Jewish Tradition." Services Sunday evening at 6 o'clock. First day, Rosh Hashanah Rabbi Tintner preaches on "A Timely Message." Second day, "A Consistent Religion."

OHAB ZEDEK (18 West 116th street).—Rev. Dr. Bernard Drachman preaches first day Rosh Hashanah on "Mobilizing God's Army."

ORACH CHAIM (Ninety-fifth street and Lexington avenue).—Rev. Dr. Moses Hyamson resumes preaching this Sabbath morning. Rabbi Hyamson will also preach the first day of Rosh Hashanah.

PENI-EL (525 West 147th street).—Rabbi Aaron Eiseman will preach on Friday evening at 8 o'clock on the topic, "America's Great Army of Children." On Sabbath morning: Topic, "The Call to Arms." Rosh Hashanah services will commence on Sunday evening at 6 o'clock. Rabbi Eiseman preaches first day, "The Draft That Knows No Exemption." Second day, "Israel Among the Nations."

PINCUS ELIJAH (118 West 95th street).—Services Sunday at 6 p. m. Rabbi Jacob S. Minkin preaches on "On the Threshold." First day Rosh Hashanah services begin at 7:30. Subject of sermon "Life's Unsuspected Possibilities." Second day "On the Mountain Will the Lord Be Seen."

SHAARI ZEDEK OF BROOKLYN (Putnam and Reid avenues).—Rabbi Max Raisin will preach this evening on "In God We Trust." Sabbath morning on the portion of the week.

SINAI (Stebbins avenue and East 163d street, Bronx).—First day Rosh Hashanah, Rabbi Max Reichler will preach on "Watching for the Morning." Second day, Rabbi Ephraim Frisch on "The Message of the New Year."

TEFERETH ISRAEL (Kensington, Brooklyn).—Rabbi Jacob Katz preaches first day Rosh Hashanah on "Life's Prayer." Second day Rabbi Katz will also preach.

WASHINGTON HEIGHTS CONGREGATION (508 West 161st street).—Rabbi Moses Rosenthal will preach Sabbath morning and on the first day Rosh Hashanah.

ZICHRON EPHRAIM (163 East Sixty-seventh street).—Rev. Dr. Bernard Drachman will preach second day Rosh Hashanah on "A Happy New Year."

Congregation Judah Halevi Notes.

The winter activities of Congregation Judah Halevi start with divine services on the coming Holy Days. Unfortunately the size of the synagogue makes it impossible to accommodate all those desiring to worship there on Rosh Hashanah and Yom Kippur. Rabbi Bienenfeld will preach the first day of the New Year on "Success Through Failure," and on the second day on "The Supreme Sacrifice." The Rev. Mr. Clovitz will chant the services.

The Young Folks' League of the congregation will resume their activities very shortly. In connection with its work the league will conduct an open Jewish forum on the first Tuesday of each month. Discussions on questions of Jewish interest at each meeting of the forum will be introduced by addresses delivered by men who have made a specialty of the topic to be discussed. The complete program will be announced later.

The Talmud Torah and Sunday School will resume sessions after Yom Kippur. As the full benefit of the school is only ob-

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tainable by those who start with the opening of the school it is desirable for all those new pupils who wish to enter the school to communicate with Rabbi Bienenfeld without delay. The Ladies' Auxiliary, under the able and active leadership of Mrs. Cohen and Mrs. Reich, promises a very interesting year to its members. Last year the Sisterhood spent about \$600 for charity and made a donation of a similar sum to the synagogue. This year, owing to war work, the activities will be greatly increased.

Rabbi Mendes Appointed to Professorship.

The Rev. Dr. H. Pereira Mendes, rabbi of the Spanish and Portuguese Synagogue, New York, has been appointed Professor of Homiletics at the Rabbinical College of America. Dr. Mendes is one of the oldest rabbis in New York, and is known far and wide for his learning and active interest in every Jewish cause. He is an author of note and has written several works explanatory of the Jewish religion and Jewish history. In his book "Looking Ahead" published twenty years ago, Dr. Mendes foretold the present war, describing with almost prophetic foresight some of the incidents which are now a matter of history.

Dr. Mendes has been one of the staunchest adherents and champions of orthodox Judaism, and during his ministry in New York covering a period of over forty years has been instrumental in calling into existence many council institutions. The services Dr. Mendes has rendered to the Jewish people have gained for him the regard and affection of the whole community.

Bronx Free Synagogue Director to Be Installed.

Louis I. Newman, the newly appointed fellowship assistant to the rabbi of the Free Synagogue, will be installed as director of the Free Synagogue of the Bronx on Friday evening, September 14, at the Community Building auditorium, 163d street and Southern boulevard. Rabbi Stephen S. Wise and Rabbi Sidney E. Goldstein, formerly director of the Bronx division, but now in charge of the newly established Washington Heights Free Synagogue, will officiate at the installation. Mr. Newman is an A. B. of Brown University and an A. M. from the University of California. He was a fellow in Semitics at Columbia University last year, and will receive his Ph.D. under Professor Gottheil next June. He is also president of the Intercollegiate Menorah Association.

Temple Israel of Washington Heights.

By the zeal and energy of the leaders of this congregation, much has been accomplished during the summer months; the seating capacity has been increased, the auditorium newly decorated, and many changes made. Rabbi M. Krauskopf and the Rev. Max Salzburg are the spiritual leaders.

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SOCIAL NOTES.

Rabbi and Mrs. Israel Herbert Levinthal and family have returned to Brooklyn from Atlantic City, where they spent the summer.

Congressman and Mrs. Isaac Siegel have returned from Asbury Park, N. J., and are now at their home, No. 104 East 116th street.

Rabbi and Mrs. Jacob S. Minkin have taken up residence at 5 West 104th street. Rabbi Minkin, for six years spiritual leader of Hamilton, Ont., Can., has accepted a call to Congregation Pincus Elijah, 118 West Ninety-fifth street.

A raffle for the benefit of the Talmudical Institute of Harlem was held at the Mountain Summit Hotel, Tannersville, N. Y., on Saturday evening, September 8, 1917, under the auspices of Mrs. J. Richman, president of the Ladies' Auxiliary, assisted by Mrs. Golden. Mr. Al Brody and Miss S. Sklamberg. Fifty dollars was realized from this affair. Mr. E. Bakal, 55 East Eighth street, was the recipient of a silver set.

Mr. and Mrs. Herman Weinstock, who formerly resided at 15 East 106th street, have removed to 48 West 119th street, where they will be pleased to greet their friends.

Mr. and Mrs. J. D. Cohen, of 1200 Madison avenue, have returned from Arverne, L. I.

Mr. and Mrs. H. B. Greenberg, after having passed the summer at Rye, N. Y., have returned to their city home at 168 Lenox avenue.

Police Department Grants Holiday Leave to Jewish Policemen.

At the request of Chaplain A. Blum the Police Department will excuse Jewish members of the department for the High Holidays, as per the following order, which has been issued:

"September 5, 1917.
 To All the Boroughs:
 "One day's leave of absence, without pay, from 6 p. m., September 16, to 6 p. m., September 17, and one day's leave of absence, without pay, from 6 p. m., September 25, to 6 p. m., September 26, 1917, for the purpose of observing their holiday, will be granted to Jewish members of the force upon application.
 "By direction of the Acting Police Commissioner.
 (Signed) JAMES E. DILLON,
 "Acting Chief Inspector."

Judge Straussburger Heads Y. M. H. A.

Washington.—Judge Milton Straussburger was elected to the office of president of the Y. M. H. Associations of the Middle Atlantic States at the close of the third annual convention held here. Judge Straussburger is one of the best known communal workers among the young men of Washington, and is widely known in Zionist circles.

Services at Eisenberg's.

During the High Holy Days, as in previous years, synagogue extension services will be held at Eisenberg's Wave Crest Manor, Wave Crest L. I., under the auspices of Congregation Shaaray Tefillah of Far Rockaway.



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American Labor Endorses Zionism.

The conference of the American Alliance for Labor and Democracy, held at Minneapolis last week, unanimously passed the following resolution:

"The American Alliance for Labor and Democracy expresses its unqualified approval of the avowal by President Wilson that one of the motives for America's entrance into the war is to secure for the small nationalities the right to live their own lives on their own soil and to develop their own culture under free, national auspices.

"Inasmuch as among all these small nationalities the Jews alone have no homeland of their own, we urge upon the President and the international congress which will negotiate terms of peace the

legitimate claims of the Jewish people for the re-establishment of a national homeland in Palestine on a basis of self-government."

This action is in keeping with that of the British Labor Party, which passed a similar resolution at its convention in London several weeks ago.

Refugees Still in Europe.

The Joint Distribution Committee has been informed by Secretary of State Lansing that the Jewish refugees from Palestine are still in Europe. It will be some time before they reach America, but notice of their probable arrival will be mailed direct to each family interested in this party by the Joint Distribution Committee.

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An unusually appetizing hash is made by running a few cold boiled potatoes through the food chopper and adding them to scalloped fish.

When preparing your cabbage for cold slaw, cut and let stand in cold water until you are ready to add your dressing and it will not turn dark.

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Jewish Reference Book.

The sixth annual edition of the Jewish Reference Book, compiled by Morris Engelman, financial secretary of the Central Relief Committee, which has just been issued, contains a calendar for the year, the time for lighting the Sabbath lights, table showing the weekly portion of the Law, table for Yahrzeit, etc., and a short description of the significance of every Jewish holiday. Also a chronological review of the work of the various war relief committees and the amounts collected through the different committees and sent abroad for distribution.

Mr. Engelman will mail copies without charge upon application to 217 West 125th street.

Oliver Morosco will present his latest New York success, "The Brat," at the Bronx Opera House for an engagement of one week beginning with a special New Year-matinee, Monday afternoon, September 17. This new comedy comes to the Opera House direct from a season's run at the Morosco Theatre, New York, where, when it was first produced, was proclaimed by Manhattan critics to be a better play than the world famous comedy success, "Peg o' My Heart."

"The Brat" was written by Maude Fulton, who for years was the dancing partner of William Rock, and for eight years they appeared together as vaudeville headliners and stars in a number of musical comedies. An unusual feature about the forthcoming engagement of this play is the fact that Maude Fulton will play the title role, that of "The Brat" herself, which should prove exceedingly interesting to local theatregoers, as this is the first appearance she has ever made in straight comedy during her long and successful stage career.

The usual matinees will be given on Wednesday and Saturday, together with the extra holiday matinee Monday, September 17, which will open the engagement. Jane Cowl in "Lilac Time" is the attraction Monday, September 24. Andrew Mack in Cecil De Mille's new play, "Mollie Dear," comes week of October 1. On October 8, "Her Soldier Boy," the first musical comedy of the season.

With the help question becoming more and more acute, dining out is becoming quite prevalent, and justly so, considered either from an economical standpoint or as a matter of comfort and convenience. Our readers in New Rochelle have an excellent opportunity afforded by the Lafayette Hotel, so conveniently located at No. 216 Huguenot street, where an excellent lunch and dinner are provided at a very moderate price. Visitors to the city and traveling men are especially welcome, and everything to add to their comfort is provided. The Lafayette is a first-class commercial hotel with excellent accommodations at favorable rates, and is well worth a trial.

New Rochelle, N. Y., immortalized by George M. Cohan in his "Forty-five Minutes from Broadway," has been rapidly developing of late, so many people finding suburban life superior to the crowded and congested city. For those who contemplate homes in New Rochelle or vicinity, we call their attention to the O'Connor Real Estate Agency, No. 221 Huguenot avenue. They have choice locations ranging in price from \$50 to \$400 per month, furnished and unfurnished houses in all styles and sizes. They also have on their list shore fronts, estates, acreage, building sites, etc., which they are in a position to exchange for city property. It would be well for you to tell them of your needs or send them for details of their property.

After his most successful summer season, Mr. J. Prown has closed his Hotel Rudolph at Arverne, L. I., and is now at Lakewood, N. J., where his beautiful Rose Villa will reopen for the season of 1917-1918 on October 1. At present Rose Villa is in the hands of painters and decorators and is undergoing a thorough process of remodeling, and when completed will be larger, handsomer and more up-to-date than ever. As usual of the strictly Kosher cuisine of Rose Villa, under the personal supervision of Mrs. Prown, will be a feature, and despite advancing prices in all commodities, the rates at Rose Villa will remain moderate as heretofore.

Cohan & Harris have another big winner in "A Tailor-Made Man," now playing to crowded houses at the Cohan & Harris Theatre. It has been said that more than any comedy brought out in recent years, "A Tailor-Made Man" is truly and emphatically American. It breathes the American spirit of progress and push. It exhales the American atmosphere in the business office, and it has a philosophy that is at once stimulating and energizing.

Then, too, it is a splendidly written play, sparkling with wit, filled with exceptionally clever lines, unusual situations and delightful satire, and about it all there is an atmosphere of wholesomeness that is most appealing to the playgoer of today.

In a word, "A Tailor-Made Man" is a delightfully humorous comedy that will last a long time and much of its charm is due to the artistic cleverness of Grant Mitchell's performance in the title role.

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The following Mohelim, having been instructed and examined theoretically and practically by a Board of Surgeons in the hygienic performance of Ritual Circumcision, after being passed by a Board of Orthodox Rabbis, the Milah Board of the Kehillah of New York announces that they have granted Certificates of Proficiency and earnestly commends them to the Jewish Community:

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Candidate for the Republican nomination of Justice of Municipal Court, Seventh District. All enrolled Republicans residing between 110th and 227th streets, between Fifth avenue and the Hudson River, may vote on September 19, 1917, 3 to 9 p. m.

Emanuel Hertz, residing at 400 West 150th street, in the Twenty-third Assembly District, Manhattan, was born September 2, 1870. Graduated from public school and received his degree of B. A. in the College of the City of New York after completing the classical course in that institution, and thereafter received his degree of A. M. after taking a course in the School of Political Science in Columbia University. He received his LL.B. degree in the Columbia Law School in 1895. Was admitted to the bar in the



city of New York in 1895, and has practiced law ever since in the State and in the Federal courts. He was assistant principal in the evening schools of the city of New York from 1891 to 1897. He was a lecturer on the constitutional history of the United States in the Educational Alliance in 1902. He is past master of Marshal Lodge No. 648, F. & A. M., and is a member of the Republican Club of the city of New York and of the Republican organization of the Twenty-first Assembly District, and has been a delegate to the last two national conventions and to a score of State conventions. He is a member of the New York Republican County Committee, and has been one of the official campaign speakers for ten years. He is the oldest of eight children of the late Simon Hertz, who resided for some ten years prior to his death in the Borough of the Bronx, and who was a poet and teacher of Hebrew and language all his life. His brother is the Very Rev. Dr. Joseph H. Hertz, Chief Rabbi of the

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United Synagogues of the British empire. He is a member of the Executive Committee of the Union of Orthodox Congregations of Washington Heights congregation, and has been president and founder of the first orthodox Jewish congregation of Washington Heights, and in the course of the past four years has organized the Jewish community on Washington Heights, the Young Men's Hebrew Association, and has been a member and spokesman of the Parents' Association of Washington Heights. He speaks, in addition to English, German and Yiddish, and understands some Latin, French, Polish and Slavonic. Has contributed the chapter on "The Jew in Politics in the City of New York" to Dr. Bernheimer's collection of monographs, known as "The Russian Jew in the United States." Wrote and published the report of the Eighth Constitutional Convention of the I. O. B. E., and other papers. Is contributor to the Jewish-English press. Has lectured and spoken as a Four-Minute Man in practically every section of Harlem and Washington Heights. His latest oration, on July 4, 1917, on "The Significance of the Stars and Stripes," has been published and republished in the Congressional Record. He is the author of a number of papers on "Literary Criticism," "Political History of the United States," which have appeared in various college and university periodicals. He is a ready public speaker and lecturer, and has specialized at law, political science, general literature and education. He was one of the organizers of the Citizens' Union in 1897. On June 10, 1917, he was elected a member of the American Jewish Congress by an overwhelming vote, being one of the five receiving the highest vote in the greater city of New York.

The Institutional Synagogue.

Owing to the fact that the Institutional Synagogue Building could not be completed in time, the High Holy Day services are to be held in the Park View Palace, 110th street, corner Fifth avenue. The Institutional Synagogue movement is making rapid progress in its various activities. The Institutional Synagogue Dramatic League is rehearsing a play which will be presented some time next month. The Orchestra Circle is practicing several times each week, to be ready to play at the lectures, which will begin next month. The Bible Class meets every Saturday afternoon. Dr. Goldstein has announced that he will conduct a class in Jewish history. Other classes are being formed, as well as various clubs, which will meet in the building. Alterations are being made now for the purpose of putting the new building in shape. It is located at 116th street, five doors from Lenox avenue. It will contain a synagogue, a modern and up-to-date gymnasium, a library and reception room, club and classrooms. Admission is free to all.

Dr. H. S. Goldstein, the rabbi and prime mover of this organization, has moved into the heart of Harlem—1893 Seventh avenue—in order to be on the "fringe line" all the time and utilize every moment toward furthering the aim of the Institutional Synagogue and a revival of traditional Judaism.

A campaign to increase the membership to 1,000 is now being planned by Theodore Kolber, the executive secretary. It is expected that it will be held next month, when the building will probably be dedicated. Each week requests are received by Dr. Goldstein from various persons who join the synagogue and aid in this wonderful movement, so much so that the "drive" for 1,000 members appears to be a success beyond question. Harlem has responded liberally to the appeals of the synagogue for magazines and books, which are being sent weekly to our boys at the front "somewhere in France." Last week a large bundle was sent, and it is hoped to continue this every week.

A large number of Institutional Synagogue members have joined the colors, and an honor roll is being prepared which will be placed in the foyer of the new building. As others join the colors their names will be added.

Although Congress is very busy these days planning ways and means to carry this world war to success, Congressman Isaac Siegel, the president of the synagogue, finds time to attend important meetings of various committees and boards and give his needful advice.

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Convention of the New Jersey Y. M. & W. H. A.

Lakewood, N. J.—Amid an assemblage of several hundred representatives, the Associated Young Men's and Young Women's Hebrew Associations of New Jersey held their sixth annual convention at Lakewood on Sunday and Monday.

The large and beautiful Lakewood Hotel, situated among the pines, and gaily decorated with flags and bunting, provided the scene where all the activities were held.

The convention opened in the afternoon with a prayer by Rabbi H. Pereira Mendes. The reading of the annual report of the State President, Max Levy of Bayonne, followed.

Nathan Diamond, of the Lakewood Y. M. H. A., and Hon. James F. Conley, chairman of the Lakewood township committee, greeted the delegates. This was followed by a lengthy address by Rabbi David de Sola Pool, who spoke on the meeting of the "H." in Y. M. H. A. Rabbi Pool, who was recently appointed on the National Food Conservation Board, dealt in a brief talk on the necessity of food saving at the present time.

Mr. Michael Stavitky, field secretary of the National Council, followed with an address on American Jewry and its advancement in the Y. M. H. Associations. The session closed with a Hebrew playlet by the pupils of the Y. M. H. A. Hebrew School of New Brunswick. The majority of the cast was composed of children who began Hebrew training within the last five months.

On the morning of the second day the following conferences were held:

Leadership—Speakers: Dr. Bernard Feldman, M. A. Stavitky, Max Levy, Edward Berman and A. Piza Mendes.
 Conference on Boys' Clubs—Speakers: Jesse Strauss, M. Leichtman, William Menaker, Morris Jacobs and Louis Friedman.

Conference on Girls' Clubs—Speakers: Kate Karkus, Lena Miller, of New York city; Mollie Kanengiser, Sadie Hecht and Jennie Lavine.

Conference on Americanization and Citizenship—Speakers: Irving S. Kunzman, Edward Berman, M. A. Stavitky and Dr. Cohn.

Religious Work—Speakers: Max Levy, Rabbi Aaron G. Robinson, Dr. Ludwig Roeder and Isaac Gross.

In the afternoon the final session included the finishing up of the State business and the election of officers for the ensuing year. The following were elected:

State President—Jesse Strauss, of New Brunswick.

First Vice-President—Dr. Bernard Feldman, of Perth Amboy.

Second Vice-President—Ben Lavy, of Elizabeth.

Third Vice-President—Dora Kriegel, of Jersey City.

State Recording Secretary—Sadie Hecht, of Maywood, Bergen county.

State Treasurer—J. J. Sneiderman, of Bayonne.

State Financial Secretary—Kate Karkus, of Perth Amboy.

Sergeant-at-Arms—S. J. Krautheimer, of Plainfield.

We call the attention of our readers to the advertisement in another column of James D. Halsted's Rye Garage, located directly on the Post Road at Rye, N. Y.

This garage is now being enlarged, and when alterations have been completed it will have a capacity for fifty cars. It is built of concrete and brick, and assures the car owner safety from fire. Mr. Halsted carries everything big for the automobile in the way of tires, tubes and supplies, including a full line of Michelin and Goodrich tires and tubes. The garage is open day and night, and may also be reached at any time by phoning Rye 234.

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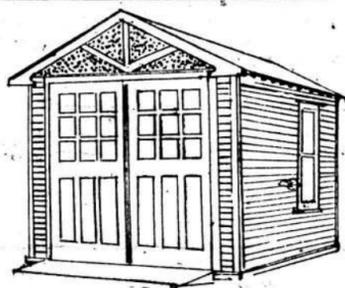
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Suggestions for an Early Peace.

By ISRAEL N. PRENOVICH.

Looking over my "Suggestions for an Early Peace" in the HEBREW STANDARD of February 2, 1917, I find that the suggestions, although reasonable at the time they were made, are out of date under the present conditions, and even the Pope's interference can bring no practical results in the matter.

The epoch-making revolution in Russia and the entrance of the United States into the great war gave the latter the character of a struggle between democracy and the freedom of the world on the one side, and autocracy accompanied by the enslavement of the human race on the other side; in short, the outcome of the war has to decide the question whether the Kaiser of Germany should be permitted to remain master of his sixty or so millions of subjects, and incidentally cause a constant and permanent arming of the world as a means of self-defense against his, the Kaiser's ambitions, or whether Germany should become a republic similar to Russia, and the arming of the world should thus be done away with, maybe for all future time.

The above was made clear by our President more than once, and we can easily see that the key to an early peace is not lodged with the English, as the Kaiser's friends or agents in this country are trying to make us believe, but with the Germans of Germany, who have to decide for themselves whether it is to their advantage to continue the great war for the sole purpose of defending the so-called divine rights of their master, the Kaiser, or not.

The mere establishment of a republican government in Germany would, of course, not be sufficient for the final ending of the war. There will remain yet to be settled many serious and important questions before a permanent peace could finally be agreed upon, in case the said peace should, as it must, be based on the principle of right, and on the further principle that no power should be humiliated or degraded by the terms of peace. The question about Alsace-Lorraine; the payment by Germany of full indemnity to Belgium, the payment by all warring powers of full indemnity to enemy non-combatants for the destruction of life and property by submarines and aëros, the disposition of the German colonies temporarily occupied by the British, the establishment of a new border line between Austria-Hungary and Italy, the status of Turkey with reference to Syria and Palestine, the status of Poland and the re-establishment of Serbia and Roumania as free republics, are surely matters not to be easily disposed of. Common sense is telling us, however, that with the United States having no other aims in the premises except the safety of the world for democracy, that is, the freeing of the human race of military casts, and with new Russia ready for peace without annexation or indemnity, all above-mentioned and many other difficult problems could be settled by a mutual agreement, if the Germans would only open the way for an armistice by pensioning their ruler and by making of Germany a free republic.

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Rosh Hashanah.....	Monday, Sept. 17
Yom Kippur.....	Wednesday, Sept. 26
First-day Succoth.....	Monday, Oct. 1
Shemini Atzereth.....	Monday, Oct. 8
Simchath Torah.....	Tuesday, Oct. 9
Rosh Chodesh Cheshvan.....	Wednesday, Oct. 17
Rosh Chodesh Kislev.....	Friday, Nov. 16
First day Chanukah.....	Monday, Dec. 10
Rosh Chodesh Tebeth.....	Sunday, Dec. 16
Fast day Tebeth.....	Tuesday, Dec. 25

*Also observed the day previous to Rosh Chodesh.

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...The speaker finished his spirited address with the fervent prayer: "I wish the Polish Jews and the Polish people that in the year 1918 the Jews of Poland shall enjoy the fullest equality."

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THE AMERICAN JEW AN INDUSTRIAL FAILURE.

By HARRY P. SALPETER.

Let us assume that as one of the terms of peace, Palestine is offered to the Jews. Let us assume, further, that all the Jews of America, which means practically New York city, return to the land of Zion. In the problems which Palestine presents to the Jews, it is totally different from New York city, for instance. In Palestine, cities must be built, farms cultivated and wide areas irrigated that the land may support and house the great addition of humanity. The question is: Are the Jews of America capable of making a nation out of Palestine?

I put this question before Joseph Gedalecia, manager of the Employment Bureau of the New York Kehillah, and considered an authority on matters industrial as they relate to the Jews.

In effect his answer was "No." And it was "No" in spite of the fact that he is an ardent Nationalist. He said "No" because he considers the Jew an industrial failure, whose philosophy has taught him to despise manual labor and whose vitality has been sapped by city life and occupations. The Jew is inefficient because he is a city animal.

"Who," he asked, "will irrigate the land, cultivate the farms, build the cities, construct the dwelling houses and public buildings? Our salesmen, clerks, lawyers, doctors, students, literati, merchants, machine operators, vaudeville actors, bookkeepers, collectors, peddlers, storekeepers and immigrants? Where are the farmers and mechanics and bricklayers and masons and laborers among the Jews?"

"But," I asked in surprise, "do you mean to say that there are no farmers and mechanics among Jews; that all are either engaged in the needle trades or soft-hand occupations?"

"Precisely. There are no real workers among our people." Then he went on to explain:

"Of the three or four thousand students in City College 86 per cent. are Jewish young men, practically all of whom are training to enter the professions of law, medicine or pedagogy. None of these ever intends to give himself to productive manual work. Of the Jewish workers in New York city 80 per cent. are in the needle trades and 20 per cent. in the soft-hand occupations. These 20 per cent.—that is, 125,000—are engaged as clerks, salesmen, bookkeepers, peddlers, storekeepers, typewriters, etc. There are 15,000 to 20,000 Jewish lawyers in this city and from 5,000 to 6,000 Jewish doctors. There are 400 writers on the East Side and not one great piece of art has been produced by any of them. From 15,000 to 18,000 peddlers infest the streets of the city, and there are 10,000 Jewish stenographers.

"Will these who have so sedulously avoided manual labor, first, because labor was degrading in their eyes, and, secondly, because they have rendered themselves unfit for it, give their hands and hearts to the building of a Jewish nation? And if they cannot or will not, will we be obliged to import the Italian laborer? And if we do, to whom will the Messiah come? Surely not to a Jewish nation."

The Jews, according to Mr. Gedalecia, have acquired a remarkable facility in selecting the easiest kind of work. "To live by one's wits is not a healthful condition." Mr. Gedalecia believes that to every trade and profession the Jews should give a normal percentage. What is good for the integral part holds good for every fraction. Is not anti-Semitism a warning to Jews as Americans? he asks. As Americans, we must be an asset, not a deficit. How would this nation have been built up had all the manual workers and mechanics held the same point of view toward labor that the Jews hold?

"Let us imagine," he says, "that the farmers of the United States refused to produce any more food. Let us suppose that the laborers and sailors aboard the ocean vessels also declared a general strike and the United States was therefore unable to procure her food supply from other sources, assuming that there were other sources. The logical conclusion is that the nation would starve. Suppose that all our railroad employes declared a general strike, as there was danger they would a short time ago; and no food could be transported to the big cities. Would not the nation be in danger of starvation? Let us suppose that all the laborers and mechanics also declared a general strike development of the nation would cease. But if all the Jewish workers left their factories and shops and stores and offices, would the need for their services be so great that the people of America would go down on their knees, figuratively speaking, and plead with them to return to their jobs? Assuredly not."

The bitterness of Mr. Gedalecia's attack may prompt some to call him an anti-Semite, but that would be unjust to the man, for not only is he a good Jew, but, as I said before, an ardent Nationalist. What he is saying now to the readers of this publication he says day by day to the individuals who crowd the offices of his employment bureau.

It is very often the foolish pride of parents, engendered by their philosophy, that is responsible for the burying of their children in non-productive work or in professions already overcrowded. The Jewish father or mother sees for his or her child only the alternative between work in the shop, which is vitiating, and a profession which, so far as they know,

means easy work, excellent pay and "respectability." That these are not the only alternatives, and that to be a mechanic is to be well paid and to have opportunities for physical, industrial and intellectual development they do not know.

Some time ago an immigrant mother and her daughter, an elementary school graduate, visited Mr. Gedalecia at his office. The mother said she wanted a "good" job for her daughter. Mr. Gedalecia suggested a trade, whereupon the mother appeared highly indignant and answered that her daughter was a "respectable girl." Mr. Gedalecia could not convince her that his suggestion was in no wise a reflection on the respectability of her daughter.

On another day a father called with his son, also recently graduated. The father wanted to know for what work his son was best fitted. Mr. Gedalecia suggested that he be set to learn a trade. The father's answer was: "My boy went to school; he's smart. A trade is for the Italian." "Give them work in an office," said Mr. Gedalecia, "so long as its 'respectable' and they're content. That most office jobs are blind alley jobs is not of importance to them. It is evident that not every Jewish boy is gifted by nature to enter a profession. If they are not taught a trade, to what will they drift?"

The greatest blessing that could come to the Jews and to this country would be the breaking down of that false pride among our people which forbids them to engage in trades. That false pride is the cause of the thousands of overeducated young Jews and of the crowding of the professions, and, according to Mr. Gedalecia, "the prostitution of the professions by the Jews." That is a mighty serious statement for a Jew to make, and yet he makes it in all earnestness and because he feels that it is useless to hide the real state of affairs behind a mask of complacency.

"Too many professions," he says, "are taken up as a business—our Jewish young men do not love their work or consecrate themselves to it. They have not the economic support by means of which they can spend a number of years in travel or specialization in order to perfect themselves in their chosen work. Teaching, which requires the highest consecration of the individual, is taken up by our Jewish young women because it is supposed to pay well and is "respectable." Our workers are also inefficient. Though there are 10,000 Jewish stenographers in this city a Jewish firm always gives the preference to a Christian applicant. Why? Because the Jewish girls can't spell any but the simplest words when she starts. The Christian graduate of a business school will practice for months before she makes ready to apply, while her Jewish sister will hurry to the first job she can get. And the philosophy which regards work as degrading is responsible for the great number of "cramming" schools on the East Side, where young men or women are taught not how to think or stimulate their minds, but how to pass an examination, which is an entirely different thing."

The Jew does not love his work. He is unstable, discontented, never applies himself to his job, and is constantly dreaming of other jobs, for which he may be entirely untrained. The Jewish doctor lectures on art and literature, and the Jewish lawyer, not on law or legislation, but on spiritual or philosophical subjects. "Every doctor on the East Side," says Mr. Gedalecia, "wants to enter the real estate business. And the reason is that 'there's more money in it.'"

Mr. Gedalecia believes that before the Jew can be rendered industrially useful the philosophy of soft-hand work must be broken down. The new generations must be taught that to work is not undignified, and that it is better to work than to be a parasite. The Jews would be of the greatest imaginable value to themselves and to their new home if they would understand that there is nothing inherently shameful in manual labor.

"The Jew could make his name great by achievements in that kind of work which he has consistently neglected. Farming would be revolutionized—if the Jew would engage in it. New and wonderful inventions would be the result of the Jews entrance in the field of mechanics. The Jew is the most inventive creature on the face of the earth. In all the arts, professions and sciences great good would come if the Jew entered into the work, not because of its "respectability" or because of the good pay, but because of a love for it."

There must be dignity in labor if great men have been laborers. To the American mind it is not strange that two of their Presidents—Lincoln and Jackson—were a woodchopper and a tailor; that Douglas, the Governor of Massachusetts fifteen years ago, was a cobbler; that Schwab was an ironworker and that Ford was a mechanic.

To the Jewish mind—especially to the Jewish immigrant mind—such a condition is strange. In Europe manual labor is automatically delegated to the stupid and the dull witted. If the first generation thinks work undignified, it is wrong for them to bring up their children in the same atmosphere, thinks Mr. Gedalecia. The immigrant himself we cannot justly blame, for in the pale of settlement in Russia he was not permitted to work, and through successive generations the exclusion of the Jews from productive labor became sanctified into a philosophy, perhaps unexpressed, that it was undignified to labor. Only the incompetent and weak were put to trades. This made for the development of the

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incompetent. This means that the cobblers and tinsmiths of Russia, after their emigration to this country, find themselves unable to do the cobbling and tinsmithing required here, and, with their brighter brothers who wasted their days and nights in a futile study of the Talmud and the Mishna and the Gemorah, make their way to the sweatshops.

They have yet to learn the trades are for the bright, and that an incompetent cannot be a good carpenter or farmer or shoemaker. They do not know, for instance, that, though an East Side doctor will call at your home at midnight for a dollar, you cannot obtain the services of a plumber—an American plumber—for less than five dollars at the same hour. They do not know that the American mechanic is well paid, has a short working day and lives in absolute comfort, and that his business, as Mr. Gedalecia so aptly puts it, is never out of business and that he is not limited to any part of the United States. A carpenter is in as much demand in California or Maine as he is in New York city or New Orleans, while the needle worker must not step out of the boundaries of New York city if he wants to be certain of employment. Work in the sweatshop means physical deterioration, hard work, poor pay, due to strikes and the seasonal nature of the employment, and underfeeding. The Jews are deteriorating.

"Why don't they go West?" Mr. Gedalecia asks. The shortage of food is not artificially created. Lack of farmers is the main reason. There is enough land to be had by the Jews if only they showed enough enterprise to go out and get it. "They fry in their own fat. They compete with each other, starve themselves and their families for the sake of owning a little store and calling themselves independent, when they know well enough they are not."

Noted Jews, Like Pilgrims, Return Home to Judaism.

In watching the kaleidoscope of Jewish life one is ever struck with a sense of the shoddy and tinsel twixt the greatness and sublimity in the lives of prominent personalities. The eccentricities of genius often develop unusually fascinating angles when one watches their attitude toward Judaism.

A few years ago one read in the papers that the daughter of Sir Alfred Mond, the noted chemist of England, present British Commissioner of Works, had been reared as a Presbyterian and had been converted to Christianity before her marriage to the only son of Sir Rufus Isaacs, now Lord Reading, and that the marriage was solemnized in a church. Lo and behold, only the other day one reads in a London magazine how Sir Alfred Mond, now occupying one of the foremost positions in the war cabinet of England, presided at a great gathering in a synagogue, and there unctuously and sonorously rolls off his tongue a sentence beginning with "We Jews," etc.

What is there in Judaism that makes the old sense of brotherhood stir again in his heart? There must be some changless, some immutable chord that no matter how long muted, still responds when the alchemy of time reawakens the old Jewish stirrings.

Biographies also tell how Felix Mendelssohn Bartoldy, the composer, brought up as a Christian, was also quite exceptional in his Jewish sentiments. He once resigned from a club which blackballed a Jew, and in a letter to his sister, makes the rather pathetic confession that he feels more at home in a synagogue than in a cathedral. The grip of Judaism was also acknowledged by Benjamin Disraeli, Earl of Beaconsfield, who was baptized early in life, who when hearing the old Hebrew melodies on Jewish holidays at Lord Rothschild's home throbbed and thrilled over them far more than over the acclaim of the multitude on his diplomatic triumphs.

When George Brandes, the world-famous author and essayist and regarded by many as the foremost critic in the world, cast off the spiritual swathings of his race some years ago he had thought to escape an undesirable thralldom. He had for decades alienated himself from all Jewish matters and cut off the last fetters of Jewry. But only two years ago, at three score and ten, he began to dimly suspect that he had mistaken Judaism, missed the humanity and poetry behind its forms and found in his heart a hollow, aching sense of futile sacrifice. Like a weary pilgrim he, too, came home, back to Judaism and Jewish fellowship.

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What causes the awakening? What deep-cut memories stir from odd hiding places, untouched by the cyclonic swirl of time? How is it that both Sir Alfred Mond and George Brandes at the zenith of their fame wake to the realization that Jewish blood is coursing through their veins and that the faith of their fathers calls? Do they dream of the Jewish homes of their boyhood? Do they see the flickering gleam of the Sabbath lights? Do they hear the thunders of Mount Sinai? Do they see the magnificent, heroic picture of Moses as they dreamed it when children?

Whatever it be, the magic spell of Judaism re-assumes its sway and both Mond and Brandes are lifting their hands high to the emblems of their youth—the unforgettable faith of their fathers. In contrast, not so many years ago another English Jew, Sir George Faudel-Phillips, was chosen Lord Mayor of London. Jews the world over acclaimed his rise to this civic summit. He was one of their own, yet, five years ago, in discussing his faith, this baronet airily said: "When I am in the country I go to church—when I am in town I go to synagogue." If this be not apostasy—it tends to show the Jewish heart as a wonderful melting pot that can fuse both Judaism and Christianity. However, one would venture to say that as the years will leave their icy touch on this man's heart there will also be a resurgence of Judaism! The courrant years make earthly pomp and circumstance more filmy and phantasmal, and set new currents of thought a-going, and, as with Brandes and Mond, time will tend, doubtless, to develop or recultivate his diviner side, too, and lay more stress upon his Judaism. Somehow, these men may give unto Judaism that apostrophe—"Though you slay me, yet will I trust thee!"—Chicago Israelite.

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ELETZ, SAMUEL.—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 Samuel Eletz, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber at her place of transacting business, at the office of her attorney, Abraham H. Sarason, No. 309 Broadway, Borough of Manhattan, in the City of New York, on or before the sixth day of March next.

Dated New York, the 20th day of August, 1917. SOPHIE ELETZ, Administratrix. ABRAHAM H. SARASON, Attorney for Administratrix, 309 Broadway, New York City.

BENDHEIM, HENRY.—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 Henry Bendheim, 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, No. 61 Broadway, Borough of Manhattan, City of New York, on or before the 19th day of September, next.

Dated, New York, March 14, 1917. ARTHUR M. EISSIG, ARTHUR J. COHEN, WILLIAM S. WEISS, Executors. HENRY J. LEFFERT, Attorney for Executors, No. 61 Broadway, Borough of Manhattan, New York City, N. Y.

SOLOMON, MAX.—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 Max Solomon, late of the County of New York, deceased, to present the same, with vouchers thereof to the subscribers, at their place of transacting business, at the office of Henry Franklin, Attorney, No. 220 Broadway, Borough of Manhattan, in the City of New York, on or before the 24th day of December, next.

Dated, New York, the 20th day of June, 1917. LEAH SOLOMON, Executrix, and HENRY L. FRANKLIN, Executor. HENRY J. LEFFERT, Esq., Attorney for Executors, 220 Broadway, Manhattan, New York City.

SOLOMON, RACHEL.—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 Rachel Solomon, late of the County of New York, deceased, to present the same, with vouchers thereof to the subscriber, at his place of transacting business, at the office of his attorneys, Siegel, Corn & Siegel, No. 395 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 4th day of November, next.

Dated, New York, the 27th day of April, 1917. BENJAMIN M. SOLOMON, Executor. SIEGEL, CORN & SIEGEL, Attorneys for Executor, 395 Broadway, New York City.

GOODMAN, LEOPOLD.—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 Leopold Goodman, 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 The Farmers' Loan and Trust Company, No. 22 William Street, Borough of Manhattan, City of New York, on or before the 31st day of December, next.

Dated, New York, the 11th day of June, 1917. CARRIE GOODMAN, RITA G. BLOOMINGDALE, ALICE GOODMAN, ALBERT GOODMAN, THE FARMERS' LOAN AND TRUST COMPANY, Executors. GELLER, ROLSTON & HORAN, Attorneys for Executors, 22 Exchange Place, New York, N. Y.

ROSENTHAL, JULIUS.—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 Julius Rosenthal, 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 Krakower & Peters, her attorneys, No. 309 Broadway, in the City of New York, on or before the 10th day of October, next.

Dated New York, the 30th day of March, 1917. IDA ROSENTHAL, Administratrix. KRAKOWER & PETERS, Attorneys for Administratrix, 309 Broadway, New York City.

State of New York. Office of the Secretary of State, ss. This certificate issued to duplicate, hereby certifies that the John Schubert Cotton Co., Inc., a domestic stock corporation, has filed in this office on this 31st day of August, 1917, papers for the voluntary dissolution of such corporation under section 221 of the General Corporation Law, and that it appears therefrom that such corporation has complied with said section in order to be dissolved.

Witness my hand and the seal of office of the Secretary of State, at the City of Albany, this thirty-first day of August, one thousand nine hundred and seventeen. C. N. TAFT, Secretary of State. Second Deputy.

LEHMAN, JOSEPH.—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 Joseph Lehman, 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, Hyams & Hyams, No. 32 Broadway, Borough of Manhattan, in the City of New York, on or before the 30th day of November, next.

Dated New York, the 18th day of May, 1917. REINE LEHMAN and GEORGE KLEINER, Executors. HYAMS & HYAMS, Attorneys for Executors, 32 Broadway, New York City.

MINTZER, MARCUS M.—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 Marcus M. Mintzer, 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, House, Grossman & Vorhaus, No. 115 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of January, next.

Dated New York, the 23rd day of June, 1917. SARAH FINKELSTONE, Executrix. M. B. & I. S. ISAACS, Attorneys for Executrix, 52 William Street, Borough of Manhattan, New York City.

FINKELSTONE, JACOB.—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 Jacob Finkelstone, 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 M. B. & I. S. Isaacs, No. 52 William Street, in the Borough of Manhattan, City of New York, on or before the 1st day of January, next.

Dated New York, the 14th day of June, 1917. SARAH FINKELSTONE, Executrix. M. B. & I. S. ISAACS, Attorneys for Executrix, 52 William Street, Borough of Manhattan, New York City.

HESSLEIN, ROSALIE.—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 Rosalie Hesslein, 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 Kurzman, Frankenhimer & Gutman, No. 25 Broad Street, in the City of New York, on or before the 1st day of March, next.

Dated New York the 1st day of August, 1917. CHARLES S. HIRSCH, BERNARD L. TIM, EDGAR J. HESSLEIN and GERTRUDE BLOCH, Executors. KURZMAN, FRANKENHEIMER & GUTMAN, Attorneys for Executors, 25 Broad Street, New York City.

SALWEN, ASHER.—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 Asher Salwen, 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, Isaac Cohen, 141 Broadway, Borough of Manhattan, in the City of New York, on or before the 8th day of October, next.

Dated New York the 27th day of March, 1917. CHARLES GARFIEL, NATHAN ROGGEN, Executors. ISAAC COHEN, Attorney for Executors, 141 Broadway, New York City.

BEHR, PAULINE.—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 Pauline Behr, late of the County of New York, deceased, to present the same, with vouchers thereof to the subscriber, at his place of transacting business, at the office of his attorneys, Eisman, Levy, Corn & Lewine, No. 135 Broadway, in the City of New York, on or before the first day of March, next.

Dated, New York, the 27th day of August, 1917. ISAAC S. LONG, Executor. EISMAN, LEVY, CORN & LEWINE, Attorneys for Executor, No. 135 Broadway, Borough of Manhattan, New York City.

SINMANN, HANNAH.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Hannah Sinmann, also known as "Hanna Sinmann," late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of his attorneys, Eisman, Levy, Corn & Lewine, No. 135 Broadway, in the City of New York, on or before the 17th day of December, next.

Dated, New York, the 8th day of June, 1917. SOLOMON H. FURGATCH, Administrator. JULIUS J. MICHAEL, 111 Broadway, New York City. HAROLD H. STRAUS, 5 Beekman Street, New York City, Attorneys for Administrator.

COHN, JULIUS M.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius M. Cohn, 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 Stroock & Stroock, No. 30 Broad Street, in the City of New York, on or before the 15th day of October, 1917, next.

Dated New York the 21st day of March, 1917. MAY L. COHN, MICHAEL WALLSTEIN, SOL M. STROOCK, Executors.

WOLF, SOLOMON B.—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 Solomon B. Wolf, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, at the office of her attorney, William Klingenstein, No. 309 Broadway, Borough of Manhattan, in the City of New York, on or before the 2d day of November, next.

Dated New York, the 23d day of April, 1917. ROSE WOLF, Executrix. WILLIAM KLINGENSTEIN, Attorney for Executrix, 309 Broadway, Borough of Manhattan, New York City.

EICHLES, MAX.—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 Max Eichles, 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 Benjamin Swartz, executor's attorney, No. 192 Broadway, Borough of Manhattan, in the City of New York, on or before the 21st day of November, next.

Dated New York, the 12th day of May, 1917. DAVID KNOPP, Executor. BENJAMIN SWARTZ, Executor's Attorney, 192 Broadway, Borough of Manhattan, New York City.

COHEN, HEYMAN.—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 Heyman Cohen, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, No. 320 Broadway, in the City of New York, on or before the 27th day of September, next.

Dated, New York, the 20th day of March, 1917. MANDEL E. COHEN, JACOB D. COHEN, Executors. MORRISON & SCHIFF, Attorneys for Executors, 320 Broadway, New York City.

SELIGMAN, JAMES.—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 James Seligman, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, No. 3 South William street, in the City of New York, on or before the 24th day of September, next.

Dated New York, the 15th day of March, 1917. JEFFERSON SELIGMAN, DE WITT J. SELIGMAN, EUGENE SELIGMAN, Executors. SELIGMAN & SELIGMAN, Attorneys for Executors, 3 South William street, New York City, N. Y.

GOTTLIEB, EDWARD O.—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 Edward O. Gottlieb, 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 Marcus Schnitzer, attorney, No. 280 Broadway, Manhattan, in the City of New York, on or before the first day of December, next.

Dated New York, the 9th day of May, 1917. SOPHIE GOTTLIEB, HERMAN GOTTLIEB and CHARLES J. GOLDSMID, Executors. MARCUS SCHNITZER, Attorney for Executors, Office and P. O. address, 280 Broadway, Manhattan, New York.

BAUMANN, LOTTIE.—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 Lottie Baumann, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, No. 15 William Street, Manhattan, in the City of New York, on or before the 12th day of November, next.

Dated New York, the 3d day of May, 1917. SAMUEL BAUMANN and GEORGE HAHN, Executors. C. BERTRAM PLANTE, Attorney for Executors, 15 William Street, New York City.

SILVERMAN, LOUIS.—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 Louis Silverman, late of the County of New York, now deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business, No. 719 East 12th Street, in the City of New York, on or before the 17th day of December, next.

Dated, New York, the 13th day of June, 1917. ANNIE SILVERMAN, Administratrix.

GOODKIND, ROSA.—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 Rosa Goodkind, 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, Kurzman, Frankenhimer & Gutman, No. 25 Broad Street, Borough of Manhattan, City of New York, on or before the 17th day of January, 1917, next.

Dated New York, the 5th day of July, 1917. MARTIN H. GOODKIND and LESTER H. GOODKIND, Executors. KURZMAN, FRANKENHEIMER & GUTMAN, Attorneys for Executors, 25 Broad Street, Borough of Manhattan, New York City.

ROSENBERGER, LEOPOLD.—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 Leopold Rosenberger, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at their place of transacting business, at the office of his attorneys, M. B. & I. S. Isaacs, No. 52 William Street, in the Borough of Manhattan, City of New York, on or before the 15th day of October, next.

Dated New York, the 3d day of April, 1917. IRMA ROSENBERGER, Executrix. M. B. & I. S. ISAACS, Attorneys for Executrix, 52 William Street, Borough of Manhattan, New York City.

HEINE, BETTIE.—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 Bettie Heine, also known as Betty Heine, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber at his place of transacting business, at the office of Samuel Fruchthandler, No. 99 Nassau street, in the City of New York, on or before the 2d day of October, next.

Dated New York the 23d day of March, 1917. BERNHARD H. LEVY, Executor. SAMUEL FRUCHTHANDLER, Attorney for Executor, 99 Nassau street, New York.

ECKSTEIN, GUSTAVE.—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 Gustave Eckstein, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at the office of Hays, Kaufmann & Lindheim, No. 60 Wall Street, in the City of New York, on or before the 30th day of November, next.

Dated New York, the 22d day of May, 1917. ROSALIE ECKSTEIN, Executrix. HAYS, KAUFMANN & LINDHEIM, Esqs., Attorneys for Executrix, 60 Wall Street, New York City.

GUNTZBURGER, ISIDOR.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isidor Guntzburger, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, No. 9 John Street, Borough of Manhattan, in the City of New York, on or before the 21st day of January, 1918.

Dated New York, the 20th day of July, 1917. ROSE GUNTZBURGER, JOSEPH GUNTZBURGER, Executors. ALBERT T. SCHARPS, Attorney for Executors, 170 Broadway, Borough of Manhattan, City of New York.

FRIEDMAN, BERNARD.—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 Bernard Friedman, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, at the office of her attorney, Samuel L. Chess, No. 88 Park Row, Borough of Manhattan, in the City of New York, on or before the 4th day of January, next.

Dated, New York, the 29th day of June, 1917. JOSEPHINE FRIEDMAN, Administratrix. SAMUEL L. CHESS, Attorney for Administratrix, 88 Park Row, Borough of Manhattan, City of New York.

ROTHSCHILD, JOSEPHINE.—In pursuance of an order of the Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Josephine Rothschild, 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, Crawford & Tuska, No. 20 Nassau street, Borough of Manhattan, in the City of New York, on or before the 30th day of March, next.

Dated New York, the 8th day of September, 1917. SOLOMON R. GUGGENHEIM, V. SYDNEY ROTHSCCHILD, CLARENCE G. ROTHSCCHILD, Executors. CRAWFORD & TUSKA, Attorneys for Executors, No. 20 Nassau street, Borough of Manhattan, New York City.

HYMAN, SAMUEL I.—In pursuance of an order of the Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel I. Hyman, 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 Cardozo & Nathan, No. 128 Broadway, in the City of New York, on or before the 22nd day of March, next.

Dated New York, the 10th day of September, 1917. TILLIE E. HYMAN, Executrix. CARDOZO & NATHAN, Attorneys for Executrix, 128 Broadway, Manhattan, New York City.

Dr. Mooney Superfluous Hair Moles 15 Years on Broadway or Warts permanently removed. Electric needle treatment at ladies houses if preferred. Consultation Free. Also Chirophy, Manicuring, Hair Dressing 2328 BROADWAY, at 88th ST. Tel. Schuyler 9298

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September 11, 1917

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At this season of the year, it is again my privilege to thank the Jewish public for its continued and untiring efforts to the cause of Jewish War Relief.

Notwithstanding the conditions that arise each day, we are still in contact with Russia through our agents, with Poland through our Commissioners, and with Palestine through the agents of the Dutch Government. We are in close touch with the situation in Roumania, through the kindness of the U. S. Minister to the Balkan States. The appalling disaster that has recently been visited upon Salonica is having our closest attention and we are in cable communication with the U. S. representative there and in Greece, in order to obtain the fullest information as to in what way relief can best be sent to our brethren there.

American Jewry has shown that notwithstanding the many calls that are made upon it for local charity, the funds that are being collected in order to save alive our brethren in the War Zones and in Palestine, will not be allowed to suffer. The added demands to be made upon us as citizens of the United States will also be loyally supported.

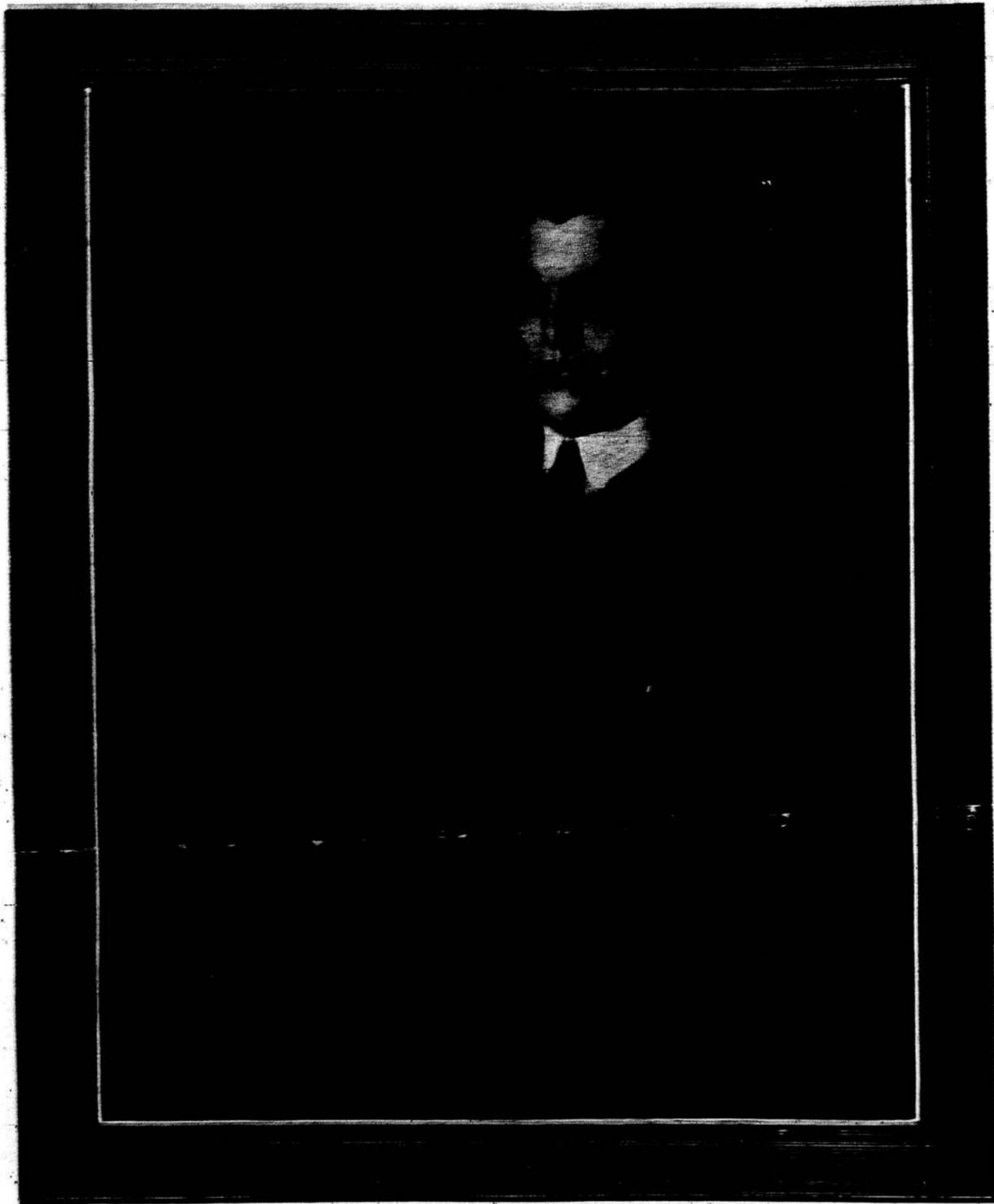
I extend to all my brethren in America my most cordial good wishes for the New Year.

Very sincerely,

FELIX M. WARBURG.

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