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"THE REALIZATION"

From the Yiddish of S. Vendroff.
Translated By HANNAH BERMAN.



Feitel, a red-haired little Jew, whose right shoulder was twisted, whose chest was fallen in, and who bore the signs of an inherited cough in his earth-color face and his bluish nose, Feitel had only just eaten his supper. On the coarse cloth which covered the edge of the table lay half a loaf of black bread, a knife without a handle, and a plate that seemed to have been wiped with a piece of soft bread.

Feitel sat at the table crumbling a scrap of bread between his fingers, and gazing at the tin lamps whose smoky glass threw a shadow on the wall. Rickalle, his wife, sat on the bed, rocking the creaking cradle with her foot. From out a pile of rags there seeped the tiny, old, earth-colored face of an infant. In her arms she held another child who, now and again, tore himself away from her flat, empty breast, wailed like a kitten, and again began to pull at the breast with blue lips.

On the floor, at the foot of the bed, there appeared three little heads, peeping out from under a wadded quilt. The two boys' heads were covered with curly hair. The girl's hair was straight and stiff. On the other side appeared three pairs of naked, dirty little feet.

Near the oven on a bench sat a girl of about fourteen. She had a fleshy nose and a broad face covered with freckles. On the stove sat a ten-year-old boy watching his sister.

"Feitel won't you go and lie down and rest?" asked Rickalle softly. "Tomorrow is Friday. You have to get up early. What are you sitting there for? What are you thinking about?"

"I am thinking that without a horse I am finished," replied Feitel thoughtfully, as if he were talking to himself.

Rickalle looked at him in fear and wonder, as if he were talking nonsense. What was this about a horse all of a sudden?

"I mean, what can one make by carrying the yoke on one's shoulders?" said Feitel, expressing the thoughts which he had long hidden away.

Rickalle did not know how to comfort him. Merely to break the silence, she said:

"The Lord will help us. Thanks be to the Lord! We have managed up to this."

"Now it is very bad. Peishka, the devil, has bought a horse. He

fetches water from the Koenitze well, and my customers want the same." "From the Koenitze well?"

Rickalle excitedly. "How can a man carry water two *vers*—how?" "What do they care. Give them

And there was silence. The child grew tired of drawing at the empty breast, and fell asleep. The girl be-

rocked the creaking cradle mechanically with her foot. Suddenly, she stopped, and turned to Feitel.

"Then we must begin to think about a horse."

Feitel looked at her in astonishment.

"I mean, we must try to save up, by degrees," she explained.

"What will you save from? There's not enough to eat, as it is."

"If one wants to, one can," answered Rickalle decidedly. "If you can't bend the wood, you must not waste it either. On the Sabbath, we can do without. The Lord will forgive us. It's all right."

When Rickalle showed the way a hope was born. The impossible became possible. One can get used to anything, and still be happy.

Husband and wife sat up till a late hour, planning how to save a *kopek*, calculating how long it would take until they had enough money to buy a horse with, and picturing to themselves how happy they would be then.

When they went to bed, the thought of the horse was as deeply rooted in their hearts as if it had been planted there years before.

In the morning, the whole family knew that father must have a horse, and that every *kopek* must be saved.

They all wished to save. Mendel said he would go barefoot gladly, so long as father bought a horse. Leibel gave up crying for a new prayer-book. He also wanted father to buy a horse, and a little foal, on which he would ride. Zelda offered to go out as a nurse-maid. She would give the whole six *roubles*, her half-year's wages, to her father. Even the little ones, hearing the same words repeated so frequently, pulled their mother by the apron, and cried: "Give me a *groschen*. I will give it to fadel for a little horse."

Later, Rickalle realized that it would take a long time before they would have enough saved to buy the horse with. And she began to look about her for a means of earning a little money herself.

She took in washing, and went out to scrub floors. At night she knit stockings, and "plucked" feathers. In this way she managed to add a little to the money that was in the best teapot on the top shelf.

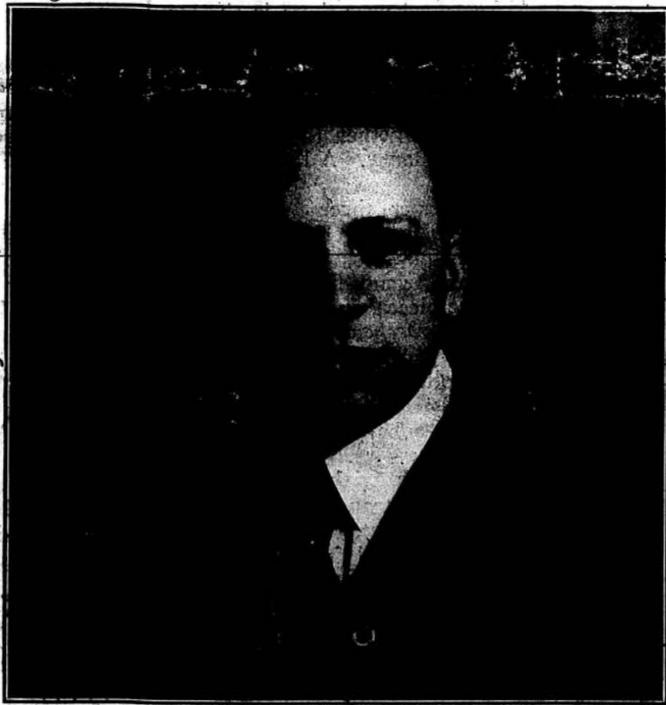
It was not easy to her. She had enough work to do looking after her own children, and she had not a great deal of strength either. But she felt

"Yes. Especially the servant girls. Give them only Koenitze water."

"Nothing else suits them!" cried

Koenitze water, and that's all. Well, what does it matter. I am lost without a horse."

side the stove also fell asleep. The boy on the stove kicked at the ceiling with his bare feet. Rickalle



Maurice F. Lyons.

Among the Jews who have been honored with high executive positions in the Government is Mr. Maurice F. Lyons, of New York, Secretary of the Committee on Public Information, the great war publicity bureau created by the President.

Mr. Lyons was Secretary to Hon. Wm. F. McCombs in the Nominating and Presidential Campaigns of 1911-1912. In 1913 he was appointed Secretary to Hon. Wm. J. Harris, Director of the Census. In 1914 he was appointed by Executive Order of the President of the Law Division of Internal Revenue where he served until 1916 when he resigned, again to enter the campaign in behalf of the President, as Secretary to Hon. R. W. Woolley, Director of Publicity of the Democratic National Committee. In April, Mr. Lyons was appointed as Assistant to Secretary of the Navy Daniels and shortly thereafter received the commission which he now holds.

Mr. Lyons received his early education in the public schools of New York City, and later studied at one of the local preparatory schools. He holds the L.L.B., of the Georgetown University School of Law. He is a member of Argo Lodge, I. O. B. B., and Lafayette Lodge, No. 19, F. and A. M., of Washington, D. C.

"I'll borrow twenty-five, thirty roubles off you. If there wasn't a fair tomorrow, I wouldn't take your money, not even if you covered me with gold. Tomorrow, horses will be given away for nothing. With the help of God, I will give you back a hundred, and make the wedding, and give you clothes and presents."

But, Zelda did not hear him. She wrapped her shawl about her head, and flew from the house, crying.

IV.

Next morning, the whole family got up with the dawn. Feitel was in a heat of excitement. Rickalle could not find a place for herself. Mendel and Leibel found excuses to stay at home for the day.

Very early, when the people had only started coming to the fair, Feitel and his sons were already looking at horses.

Feitel was no stranger to the market-people. The day he had begun to think of a horse, he went to every fair, examined the rows of horses, lifted their tails, examined their hoofs and teeth, and dug his fists into their sides. He mingled with Tsagani, talked with stablemen, and played the role of a horse-buyer in search of the best goods.

The stablemen knew that he was not a big buyer, but that he had enough money for an ordinary horse. They were certain.

The moment he entered the fair this morning he met Kopel Konyutch who slapped him on the shoulder.

"Feitel, I've got the horse for you! An ornament! The Governor-General might drive it, as sure as I am a Jew!" And he lead out by the bridle a skinny animal that he began cutting with his whip. He pulled it along, shouting. "Whoa! Ho! Nu!" all the while speaking to Feitel.

"See how it walks! Fire! Legs! A trot! A back, and a neck!"

The mare turned round and stamped her feet, as if she were looking for a place to hide in from Kopel's whip.

Feitel looked on with the air of a judge, and said, indifferently:

"Drive her about, for me to see."

A moment later, Kopel was on the mare's back, riding up and down in front of Feitel who never took his eyes off her legs.

After Kopel, Mendel took a ride on the mare. Then Feitel examined her teeth and hoofs, and was satisfied. It's true, she was no great beauty, but to Feitel, who had been dreaming of a horse for ten years, this skin that had gone through all the experiences of a working-horse, seemed the best that a Jew could wish for.

"What would you ask for the carcass?" asked Feitel, indifferently.

"Do you want to buy?" asked Koppel.

"If it's in my way."

"As sure as you are a Jew?"

"As sure as I am a Jew. But, what do you think, eh?"

"Give us your hand."

Feitel put out his right hand.

Koppel gave it a resounding smack, and cried excitedly:

"She will be yours for forty-five roubles, bridle and everything. You're getting a bargain. Your luck! May the Lord help you!"

They bargained, and clapped their hands, until they agreed to thirty-nine roubles, and Feitel's addition.

So long as Feitel was bargaining with Koppel, he tried to appear indifferent, but as soon as he took the mare by the bridle—his own mare, his hands trembled with joy. For years he had dreamt of a horse, and now he had one, at last. He was young again. He looked about him proudly, at every step.

Rickalle and the children came towards him. When she saw his shining eyes, and his face that had suddenly grown young again, she was

reminded of the day they were married.

Feitel pointed to the horse in silence. Rickalle, threw a glance at it, and began wiping her eyes with the ends of her apron. She did not even ask how much he had paid. And, to show her what an eagle he had bought, he handed the bridle to Mendel, and said:

"Lead her up and down, just to show how she can trot!"

Mendel led the horse up and down. And the longer Feitel looked at the mare, the more his face changed. The fire of his eyes was suddenly extinguished. His hands dropped limp by his sides. His face grew ash-color. His whole body was bent double, as if he had given up all his strength along with the bridle. He gazed at the animal with dull, indifferent eyes, and shook his head sadly. Rickalle was frightened at his appearance.

"Feitel, what's the matter with you?"

Feitel pointed to the mare, and said feebly:

"I have lived to realize this. God knows I will ever drive the horse—God knows!"

"What are you saying? God be with you!"

"There's no strength," said Feitel, waving his hands hopelessly. "I suffered and suffered, and what?"

"What are you saying, Feitel—what? Now that you have the horse, you will rest your bones. You will not have to carry the heavy yoke on your shoulders."

But, Feitel was not to be moved.

"God knows! God knows! There's no strength! Is it worth while to struggle in the world? I lived to realize my dream, and what?"

Rickalle stood still. She was like petrified, and the children looked at their father in mute astonishment.

Loving Cup to Oscar S. Straus.

At the closing session of the Southern Commercial Congress held in this city last week, Hon. Oscar S. Straus, who was chairman of the New York Committee of One Hundred in charge of the arrangements, was presented with a handsome silver loving cup on behalf of the Congress. Mr. Ben Altheimer, a member of the Board of Directors of the Southern Commercial Congress, representing St. Louis, Mo., his former home, made the presentation address, in the course of which he said:

"You have been prominently identified with the Southern Congress since its inception. Your words and activity in its behalf have been an inspiration to us. Thanks to the kind invitation of the efficient and patriotic Mayor of your city, the Southern Commercial Congress, for the first time in its history, has crossed the borders of the South and held its ninth convention in this city, which, now drawing to a close, has been one of the most successful ever held. We were received with true hospitality—and were made to feel that here, too, our view is held that there is no North, no East, no South, no West, the good of all's our end—Humanity, Equality, Fraternity, we blend.

"Our meetings were characterized by a constructive patriotism, especially opportune at this time, when conditions prevail that try men's souls, when the fate of nations hangs in the balance, and America, together with our Allies, is fighting for humanity and world democracy, for the ideals upon which our country is founded, and the principles that have made our government and our people pre-eminent. The slogan of our Congress, 'A greater country through a greater South,' may be justly paraphrased: 'A greater country through a realization of the greatness of its people.'

"To further this end you have consecrated your efforts and under your guidance the success of our convention here has exceeded our expectations. As a tangible, if feeble, mark of our appreciation of your splendid services I have the pleasure and privilege to present to you in behalf of the directors of the Southern Commercial Congress, this loving cup, which in true Southern hospitality, nay, in true American hospitality, we have filled with a blend—emblematic of yourself—with the mellowed wine of human kindness, the spirit of friendship, and dashed it with a bit of the spice of wit and humor—and we, with Columbia, whom you have served so faithfully—personified as the American Hebe—bid you drink and be happy!"

Mr. Straus received an ovation, the large audience rising in his honor. Mr. Straus, visibly moved, accepted the gift with feeling words, adding his hopes that the cup may some day be a source of joy and inspiration to his children and children's children, as it is to him to-day.

Conditions Among the Refugees in Pinsk.

Copenhagen.—The Warsaw Committee to Relieve the Refugees of Pinsk in the cities about Warsaw has just begun its investigation of the conditions of the refugees of Pinsk in the various towns and villages where these refugees are sheltered.

As a first step in this direction, Mr. Briskman, a member of the Committee of Pinsk, has started on his tour of the towns and villages in the eastern part of the Province of Warsaw. His first stop was in the section of Sokolow, where a considerable number of the refugees are to be found. It was estimated and verified that in this place there are at present 1,300 refugees of Pinsk. The well-to-do of this section live in the towns of Sokolow, Vengrau, Kasovov and Betski. The poorer of the population live in the neighboring villages.

To relieve the needy and the refugees in this section, there had been founded in Sokolow a relief committee consisting entirely of well-to-do persons of the section, precluding participation on the committee by any of the refugees of Pinsk. This committee opened a people's kitchen and a nursery.

An exhaustive investigation revealed the fact that this relief committee was doing little to aid the refugees with the money especially apportioned to the relief of the people of Pinsk, and also that the refugees of Pinsk had received very little attention at the people's kitchen. This neglect of the needy who had left Pinsk had gone so far that the chief of the section had himself begun the distribution among the refugees of sugar, with which to make fruit preserves to be sold by them so that they would not be forced to beg.

In order to bring about a greater efficiency in the work of relieving the refugees of Pinsk, the Warsaw representative obtained permission to call a special meeting of these refugees with the object of organizing a separate committee to consist of refugees of Pinsk, which would then take up the particular problems affecting them. Similar action will be taken in other cities in the other sections about Warsaw.

Rules for Jewish Schools in Poland.

Copenhagen.—The Polish council has made public the following:

"The Royal government at Lublin has submitted to the council a series of questions regarding the principles, according to which Jewish schools are to be organized and conducted:

"At its 23d session on July 17, the council decided to answer that the following general rules had been determined upon:

a. Whenever a sufficiently large number of Jewish children, through their parents, make the demand for them, special classes shall be organized, in which Saturday shall be a day of rest and Sunday shall be devoted to a study of Jewish religious topics.

b. All chedars, Talmud Torahs and other religious schools are to be recognized as private schools on condition that in these schools there shall be introduced a study of the Polish language and that other studies on the program of elementary schools shall be taught in Polish, and also that they shall be bound by the rules that govern schools in general.

c. The departments of general education shall prepare those who are to teach Jewish religious subjects in the schools."

Not to Read Addresses.

Copenhagen.—At one of the last sessions of the Lodz city council, August 16, a lively debate took place on the application of the ruling which requires that all addresses be delivered in Polish without reference to notes, instead of being read.

On behalf of the Jewish members of the council, many of whom meet with difficulty when they seek to speak Polish for any length of time, Councillor Miezes made the plea that they be permitted to read those parts of their addresses which they had put on paper to render easier the delivery of their views, or failing this, that they be permitted to speak in German.

This plea, meeting with the favor of the chairman of the council, it was voted that the ruling be changed so that all addresses in the future be delivered in Polish with consultation of notes only where absolutely necessary.

Jewish Journalists in Poland Win Strike.

Copenhagen.—The Jewish journalists at work on the four Jewish dailies of Poland, *Moment*, *To-Day*, *The Jewish Word*, and *The Folk Paper*, have submitted the following demands to the publishers of the respective papers:

1. An increase in salary of 50 per cent. to meet the high cost of living.
 2. To do away with space rates for regular employees.
 3. Vacation and full pay.
 4. Better treatment of the workers and journalists by the publishers.
- At first the publishers held out against these demands. But when the *Moment* granted the demands of the journalists on its staff, all of the other papers followed suit.

No Jewish Drunkards in Years.

Copenhagen.—A report issued by the Emergency Hospital Society covering its activities in the 15 years since it was organized, shows that in that period assistance was given to 78,565 Catholics and 21,409 Jews.

There were fewer victims of alcoholism among the Jews, and years past in which there were no Jewish drunkards to occasion a call for an emergency ambulance.



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ITEMS OF INTEREST IN THE JEWISH WORLD

NOTICE TO READER. When you finish reading this issue, place a one-cent stamp on this notice...

It is stated that of the 41,000 Jews now in camp at Camp Upton, Tappan, N. J., 11,000 are Jewish.

William Levy of Baltimore, Md. has placed a large plaque at Ebury place and Laurens avenue in the hospital of the Jewish Board of Welfare...

John Bacharach father of Congressman Isaac Bacharach, Mayor Harry Bacharach and Benjamin Bacharach, former president of the Atlantic City Chamber of Commerce...

According to reports from Budapest the Hungarian minister Count Theodor Bethlen declared in his re-election address...

Louis M. Josephson, Chief of the New York Naval Militia Bureau under the late Gov. Wood, has been promoted by Governor Whitman...

Dr. Henry Moskowitz has been re-elected as president of the New York City Municipal Civil Service Commission...

Isaac N. Seligman, who was killed in September 29 by a fall from the horse, left about \$100,000 in charitable and educational bequests...

Preparations for the eighth triennial convention of the Council of Jewish Women are practically complete.

The great plants of Wessensky, the well known Russia tea merchant, which are among the largest of the industrial organizations in Bamara...

The defensive exercises of the Mount Moriah Hebrew School were held in Dorchester, Mass., last week.

A MEATLESS MEAL. Just as nourishing—Better for health. One spit equals to one lamb chop. Make your lunch of DR. DADIRRIAN'S Original Genuine ZOOOLAK

Mr. Edward I. Nathan, United States Consul in Messina, Turkey, has returned to Philadelphia after several years of service in the Near East.

In the last of last month a number of women passed through the streets of the Jewish quarter of Tunis wearing bonnets as they went along.

The following Jewish villages in the Roumanian Republic have been attacked: A Roman fifteen Jews were massacred at Blinesti...

A large number of Roumanian soldiers who were forced to leave the Roumanian Army because of the unrelenting persecution created against them by anti-semites in the army...

Petrograd.—In many Russian cities there were held recently city elections, and in all of them it was shown that the only party which has won the support of the Jewish masses is that of the Zionists.

Five Zionists were elected in Oman, Kiev County; three in Peadusia; two in Krasna Yask; one in Roston; one in Batum; 15 in Romney, Poltov County; 25 in Yelisavetgrad; five in Penza; four in Nijny-Novgorod; five in Kursk; four in Savatav; four in Varanadj; four in Orel; two each in Yarrasiv, Tzaritzin, Valovda and Baritogebek; and one each in Sevastapol, Rudjev, Simperopol, and Michtshensk, and 12 were elected in Homel.

Copenhagen.—Fifty-eight houses were destroyed by fire in Iltani, a village near the border of Courland, and a few hundred Jewish and Lettish families were left without shelter.

A fire which occurred in the village of Yezsharna, alongside of the tracks of the Willanav Railway, destroyed all of the houses on the right side of the tracks. The loss was about 70,000 marks.

NEWS FROM ENGLAND (Exclusive Correspondence to the HEBREW STANDARD)

Fine Published Study of the Jewish Child—Varying Religious Experiences of Jewish Soldiers at the Front—Anti-Alien East End Rioting—First Jew to Join Regular British Army—Interesting Further Series of Jewish Historical Lectures to Commence in November.

Dr. W. M. Feldman's new book, 'The Jewish Child' is being well reviewed by all the newspapers here and should have a good sale for never before apparently, has this subject been treated as fully as in this volume.

The chapters relating to the care of the child in both health and sickness, to its education, general, moral and physical, and to all such like more, homely questions, make excellent reading.

There is a conflict of view apparently among the Jewish soldiers at the front as to the religious services provided for them—Thus we have one soldier writing home as follows: 'There was a service held near here on Rosh Hashanah...

Against this we have another soldier—serving by the way, with the Irish Rifles—who writes in this quite different strain: 'We attended the special service inaugurated by the Rev. Michael Adler...

Reports of rioting in the East End of London between Britishers and 'aliens' show pretty clearly that there is no use disguising the fact that a great deal of very antagonistic feeling exists towards Russians and Russian Jews, especially in parts of the East End like Bethnal Green.

There has been discussion here as to who was the first Jew to enter the regular army in this country. The claim of Joshua Montefiore, an uncle of Moses Montefiore appears to have been made good.

A third course of ten lectures on Jewish history has been arranged at Town Hall, the University Extension Settlement in the East End of London, the course to begin on November 13.

The second part of the course will open with an entertaining subject by an always attractive lecturer, E. N. Adler, M.A., who will give an account of the Medieval Chroniclers, including such travelers as Benjamin of Tudela.

Copenhagen.—The Jewish communities in the provinces about Warsaw have been asked by the military government to reduce the use of candles to the minimum because of the shortage of tallow and the other fats used in making candles.

An Appeal for German Jews in the Reichstag. Copenhagen.—Deputies Bauer and Scheldemann, both social democrats, have directed the following appeal to Chancellor Michaelis: 'For some time now Austrian Jews living in Posen and in Appeln, and more recently those living in Breslau, have been expelled from those territories...

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ENGAGEMENTS.

ABRAMS-NAGEL.—Mr. and Mrs. David Nagel, of 910 Riverside drive, announce the engagement of their daughter Rose to Mr. Paul Abrams, of Bensonhurst.

BRESSLER-ROTHMAN.—Mrs. Rose Rothman, of 141 West 113th street, announces the engagement of her daughter Sayde to Mr. Harold Bressler.

COLE-KLEIN.—Mr. and Mrs. J. Klein, 500 Manhattan avenue, New York City, announce the engagement of their daughter Jennie to Mr. Edwin Cole.

DINERSTEIN-CRYSTAL.—Mr. and Mrs. A. J. Crystal of No. 207 West 110th street announce the engagement of their daughter Anna to Mr. William Dinerstein. Reception at Hotel Astor on Sunday, November 4, from 3 to 6.

HARRIS-DAVIDSON.—Mrs. L. S. Davidson, of 300 West 109th street, announces the engagement of her daughter Tena to Mr. Arthur H. Harris. At home Sunday, October 28, from 3 to 6.

HOROWITZ-LIEBOWITZ.—Mr. and Mrs. S. Liebowitz, of 1827 Seventh avenue, announce the betrothal of their daughter, Rae, to Mr. Wilford P. Horowitz, of White Plains, N. Y.

HUEBSHMAN-ALEXANDER.—Mrs. R. Meyer, of 570 West 156th street, announces the engagement of her daughter, Beatrice Alexander, to Louis Huebschman.

KASS-SCHNECK.—Mr. and Mrs. J. Schneck, of 789 West End avenue, announce the engagement of their daughter, Sallie, to Mr. Moe Kass.

KUTINSKY-GOLDBURG.—Mr. and Mrs. Morris Kutinsky, of 602 West 157th street, announce the engagement of their daughter, Martha, to Gus R. Goldberg.

PROPPER-HESS.—Mr. and Mrs. David S. Hess, of 281 Edgecombe avenue, announce the betrothal of their daughter, Elsie, to Mr. Alexander Propper.

SALTZ-HUEBSHMAN.—Mr. and Mrs. B. Huebschman, of 40 West 127th street, announce the engagement of their daughter Sophia to Mr. Louis Saltz.

STEIGERWALD-WOLFF.—Mr. and Mrs. Sigmund Wolff announce the engagement of their daughter, Pauline, to Abraham Steigerwald. At home from 4 to 6, November 4, at 490 Riverside drive.

WOLINS-LIPNER.—Mr. and Mrs. Jacob Lipner, of 241 West 111th street, announce the engagement of their daughter, Gussie, to Jacob Wolins. Reception Sunday, October 28, at Hotel Bon Ray, Madison avenue and Ninety-second street, from 3 until 6 o'clock.

MARRIAGES.

DAVID-WOLFF.—Mr. Jacob Wolff announces the marriage of his daughter, Catherine Reine, to Mr. Herbert J. David, Thursday, October 11.

FRANK-HANAU.—Mr. and Mrs. Charles C. Hanau, of 565 West 144th street, announce the marriage of their daughter, Elsie, to Mr. Leon Frank, U. S. A., on October 14, 1917.

GOLDSCHMIDT-KIRALY.—Mr. and Mrs. Deutch, of 534 East 87th street announce the marriage of their niece Miss Melitta Kiraly to William Goldschmidt, of Brooklyn, on Wednesday, October 17, 1917, at their home. Rabbi Aaron Eisenman performed the ceremony.

HECHT-PARKAN.—On Sunday, October 14, 1917, Miss Estella Parkan to Mr. Karl S. Hecht by Rev. Joseph Salzman.

KOTIS-ZUCKER.—Mr. and Mrs. Joseph Zucker announce the marriage of their daughter Fanny to Samuel Kotis. Rev. Joseph Salzman performed the ceremony.

LOWENBERG-BESTHOFF.—Mrs. Lillian Besthoff announces the marriage of her sister, Betty, to Mr. Louis Lowenberg, October 14, 1917.

RODGERS-TEICH.—On Sunday, October 21, 1917, at 206 East Seventy-ninth street, Mr. George Rodgers to Miss Louise Teich by Rev. Sol Baum.

ROSENSTEIN-MATTISON.—On Sunday, October 21, 1917, at the home of the officiating minister Rabbi Aaron Eisenman, 611 West 156th street, Miss Hattie Ruth Mattison, of Newark, New Jersey to Moses Rosenstein, of East Orange, N. J.

FOR THE BRIDE-TO-BE

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SOLOMON-SHALOF.—On October 14, 1917, at the residence of the bride, 1479 Washington Ave., Ida Shalof to Harry Solomon, Rev. Adolph Spiegel officiating.

MILROD-HALPERN.—On Oct. 14, 1917, by Rev. Adolph Spiegel, Mae Halpern to Nathan Milrod, at the home of the officiating rabbi.

SCHAPIRO-RASKIN.—On Oct. 20, 1917, by Rev. Adolph Spiegel, Eleanor Raskin to Morris Schapiro.

SCHONCETE-BRACHMAN.—On Oct. 21, 1917, Pauline Brackman to Paul G. Schoncete, by Rev. Adolph Spiegel.

WEINBACH-YURIST.—Mrs. Yetta Yurist announces the marriage of her daughter Rebecca to Mr. Samuel Weinbach on Saturday evening, October 20, 1917, at Temple Beth Israel Bikur Cholim. Rev. Sol. Baum, assisted by Rev. Joseph Taubenhau, performed the ceremony.

WIESENBERG-STEUER.—On Sunday, October 14, 1917, Miss Ella Steuer to Mr. Louis Wiesenberg by Rev. Joseph Salzman.

BIRTHS.

FELDBLUM.—Mr. and Mrs. Max Feldblum (nee Bertha Sternfeld) announce the birth of a son Tuesday, October 16.

KAHN.—Mr. and Mrs. Max Kahn (nee Helen Tigner) announce the birth of a daughter, October 16, 620 West 149th street.

LIPSCHUTZ.—Mr. and Mrs. Daniel M. Lipschutz (nee Hattie Morris), of 1321 54th street, Brooklyn, N. Y., announce the birth of a son, October 18.

BAR MITZVAH.

HARRIS.—Mr. and Mrs. Simon D. Harris, of 1100 Park avenue, announce the Bar Mitzvah of their son, Lawrence, at Congregation Etz Chaim, 107 East Ninety-second street, on Saturday, October 27, at 10 a. m. Reception at home Sunday, October 28, from 3 to 6.

POPPER.—Mr. and Mrs. Joseph Popper, 15 Bay Twenty-ninth street, announce the Bar Mitzvah of their son Myron on Saturday, October 27, at Beth Shalom People's Temple, Bensonhurst.

SEFF.—Mr. and Mrs. Abraham Seff, 343 West 162d street, announce the Bar Mitzvah of their son Kay on Saturday, October 27, at Temple B'nai Israel, No. 535 West 148th street.

Patriotic Services at Shearith Israel.

In obedience to the President's proclamation of Sunday, October 28, as a day of success for the American arms, the Spanish and Portuguese Congregation Shearith Israel will hold a special patriotic service on Sunday morning at 11 o'clock. This will be in full accord with the historic traditions of the Congregation. Similar patriotic services have been held by the congregation in 1760, during the French and Indian War of 1812 and during the Civil War. On Sunday afternoon, the meeting of the delegates to the Conference of the Joint Distributing Committee will be held in the synagogue. This use of the main auditorium of the synagogue for a meeting, breaking a tradition that has known no other exceptions, is due to the Congregation's recognition of the life and death emergency in the war relief work.

The Women's League of Congregation Shearith Israel for War Relief has been actively at work during the whole summer, and is now continuing its sewing meetings twice weekly in the synagogue rooms. It is also undertaking to cooperate with the Food Conservation campaign, and it expects to reach at least five hundred families connected with the congregation, and enroll them as members of the Food Administration pledged to carry out the principles of food conservation.

Several courses of public lectures and classes are announced for this season. A class in biblical Hebrew under the direction of the Rev. Dr. D. de Sola Pool was organized on Wednesday evening. This class will meet every Wednesday evening in the synagogue parlor at 8 o'clock. A course in Jewish history will be held on Sunday mornings, from 10.15 to 11.15, beginning November 3. Two courses of forum lectures will be given, the one by the Rev. Dr. H. Pereira Mendes on Ancient Problems in the Light of Jewish Teaching, the other by the Rev. Dr. D. de Sola Pool on Modern Problems in the Light of Jewish Teaching. The first of these forum lectures will be given by the Rev. Dr. H. Pereira Mendes on Tuesday evening, October 30, on "The Place of the Sephardim in History." Dr. Pool's course will include a discussion of Militarism, Democracy, Socialism, Race Prejudice, Health, Feminism and the Family.

The Institutional Synagogue.

The Institutional Synagogue held its second Jewish Revival meeting last Sunday morning at the Mt. Morris Theatre, 116th street and Fifth avenue, with more than 500 present. The principal speaker was United States Senator William M. Calder on "Religion and Citizenship." The program consisted of several piano and violin selections and a recitation. Brief addresses were delivered by Rabbi Herbert S. Goldstein and Congressman Isaac Siegel, president of the synagogue, explaining the fundamental principles of the Institutional Synagogue. About 80 people responded by becoming members. Senator Calder in his address said: "I want to congratulate you for the splendid work you have set out to accomplish in this section of this great metropolis. It is the duty of all men and women, especially the young men and women to

stand by a religion, for that is what makes him a good citizen. Religion and citizenship goes hand in hand. Both reflect upon each other. The church encourages the young to attend and thereby helps making them good citizens. "You people of the Jewish religious faith know what trials and tribulations your race has gone through in the past centuries. You fought for your rights and citizenship. You were scattered to the four winds of this vast earth because you wanted the rights and citizenship you deemed entitled to. "These United States are now in a great conflict, forced upon us by the Imperialistic German Government. We are fighting for rights similar to what you fought for centuries ago. And everyone of us should sacrifice just as much to-day, as you sacrificed centuries ago. We should sacrifice towards subduing that government to an early and speedy end. And a successful end. The more you sacrifice to-day, the less you will sacrifice to-morrow. What will you of the Jewish faith do?"

Temple Judea, Chicago.

On Monday last, Temple Judea of Chicago celebrated its fourth anniversary with a special meeting at which its rabbi, Dr. Rudolph I. Coffee, was voted a special resolution of confidence and congratulation on the splendid work which has been accomplished in the two months of his incumbency. Temple Judea has its large auditorium crowded to the doors every Friday evening, and last week more than a hundred persons were turned away. These services have been so modified as to win the good will of all Jews, and Dr. Coffee has awakened a fine spirit of co-operation by introducing the Kiddush and the old traditional melodies. The Hebrew School is along the latest lines of pedagogy with trained teachers, and in every way Temple Judea is rapidly making itself felt in the great Lawndale district, where it is the only congregation with an English speaking minister. The members voluntarily increased the salary of their rabbi, and pledge themselves to continue the fine work which they feel has just begun. Over 100 new members were enrolled in September and the religious school has already grown so rapidly that 16 teachers are engaged for the classes.

Temple Pen-El Activities.

A social meeting of the members and seat-holders of the congregation has been called for Tuesday evening, October 30, to welcome the new members who have joined the congregation during the past year. President Emanuel Friedman will read his annual report and Mr. N. Hirsh, the treasurer, his report. Rabbi Eisenman will address the gatherings. Refreshments will be served. The past year has been the most successful in the history of the congregation, the services are extremely well attended, and the finances of the congregation are in excellent condition. In view of this fact the Board of Trustees at its meeting last Wednesday evening, voted to Rabbi Eisenman a substantial increase of salary.

The Religious School has been compelled to occupy part of the synagogue to take care of the number of children enrolled. The Sisterhood Campaign is progressing, six new members were enrolled last Thursday.

New Assistant for Free Synagogue.

Dr. Abraham Cronbach, who for nearly two years past was one of the associates of Dr. Wise in the Rabbinate of the Free Synagogue, has recently accepted a call to serve as rabbi of the congregation at Akron, Ohio.

Under the Stephen S. Wise Fund for the Establishment of Rabbinical Fellowships, recently created to commemorate the tenth anniversary of the organization by Dr. Wise of the Free Synagogue, Rev. Bernard Cantor, A. M., has taken up the duties of his office as assistant to the rabbis. Rabbi Cantor will have charge of two of the Bronx schools of the Synagogue, as well as of the downtown division. He will, in addition, pursue his post-graduate studies for the ministry.

Jewish Welfare Board Needs Additional Workers.

The Jewish Board for Welfare Work in the United States Army and Navy, 31 Union Square west, New York City, is in need of representative experienced men to act as field workers in the various camps and cantonments throughout the United States. The board is certain that there are many Jewish men throughout the country who are very willing to enter into this field of activity.

It asks of such men that they give the following information in making application for the work: Name, age, residence, experience in social or communal work, experience in religious work, and that in addition, there be forwarded with the application a statement of applicant's career, and the indorsement of three citizens, preferably men who are well-known in the community.

The board will be glad to furnish to workers who are duly accredited uniforms and also pays to workers all living expenses. Applicants are asked to indicate what salary, if any, they wish to receive. There are, undoubtedly, many men who will be glad if their living expenses are met to render their services gratuitously. Applications should be addressed to Leon W. Goldrich, field secretary, Jewish Board for Welfare Work in the U. S. Army and Navy, 31 Union Square west, New York City.

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SOCIAL NOTES

Mr. and Mrs. Samuel L. ... and ... who ... in the ... for their New York home this week.

Mrs. E. Frankel and Master Eliaz Frankel are at British Lodge Lakewood, N. J. for a two weeks stay.

Mr. and Mrs. Max S. Meyer of No. 230 West 92nd Street will celebrate their golden wedding anniversary on Tuesday, November 6, when they will be at home to their friends after 5 p. m.

Mr. Fred H. Samuels, of New York City, accompanied by his relatives, Mr. and Mrs. Samuel Eyma, have leased ocean front suites at the Breakers, Atlantic City, N. J., for an indefinite stay.

Mr. and Mrs. Herbert J. David, who were married on October 11 and who are now on their honeymoon, have taken apartments at No. 96 Haven Avenue, where they will be at home after November 15. Mrs. David, prior to her marriage, was Miss Catherine R. Wood.

Palestinian Colonies in Good Condition.

The conditions of the Jewish colonies in Palestine are described as being very satisfactory in a report which has just been received by the Provisional Zionist Committee, which otherwise gave a harrowing picture of the conditions in the Holy Land. On the subject of the colonies the report says:

"In general the condition of our farms is rather satisfactory. Lagoma occupies the leading position, closely seconded by Beit-Sneen. Kinnereth is thriving. The condition of Merchava and Tel-Aviv is not as good as those mentioned, but none the less is better than last year. Kastina suffered from a bad harvest. Qan Shammai has a prosperous look, but the irrigation question is not solved. Pithulim, first of the American Achuzah colonies, has had its first considerable harvest. Migdol's condition is favorable, although the trees are in a precarious state. Rucham is just getting along and conditions in Huida are not as satisfactory as they might be.

The Copenhagen Bureau of the Zionist Organization announces that the committee in charge of offering relief to the refugees compelled to evacuate Palestine, has the following sums: 300,000 roubles from Russia, 20,000 pounds from London, 175,000 marks from Germany, 20,000 dollars from New York, 25,000 kronen from Denmark, 20,000 marks from Sweden, 10,000 gulden from Holland, 8,000 francs from Switzerland, 2,000 lira from Italy.

English Jewry Organizes "Drive" on Palestine.

All of English Jewry is participating in a "drive" on Palestine, which was organized by the Zionists of that country for the purpose of demonstrating the unanimity of the Jewish demand for the re-establishment of the Jewish homeland.

According to a special cable received by the Jewish Morning Journal not only the Zionists are engaged in this demonstration, but they are enjoying the co-operation of every synagogue in the country, and even of all the non-nationalist organizations, all of whom

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have offered their enthusiastic services to make the drive successful. During a period covering a fortnight, mass meetings are to be held daily in every town and city of the United Kingdom to proclaim and emphasize the Jewish desire that Palestine shall revert to the Jewish people after the war. Thousands of names have already been signed to the petition-blanks that are being circulated at these meetings, and the Zionists expect that at the finish of the "drive" these signatures will represent an overwhelming majority of English Jewry.

Palestine Army of 1,000 to Invade New York.
 An army of 1,000, most of them young women, will invade the highways and by-ways of Greater New York on next Sunday (October 28) to conquer the big city's heart for the sake of the suffering population of Palestine.

The invasion has been organized by the Zionist Council of Greater New York in order to obtain contributions for the Emergency Fund of the organization, and will be operated from headquarters at No. 44 East Twenty-third street, which will be in close communication with the 15 "sectors" which have been established in Manhattan, Harlem, Bronx, Williamsburg, Borough Park and East New York.

In addition to the young women, some 600 of whom have registered for service thus far, 125 uniformed boy scouts and 50 members of the Junior Police will participate in this "flag day."

An Appeal by the "Agudath Orthodoxim" of Warsaw.
 Copenhagen.—The "Agudath Orthodoxim" directed recently to the Polish King's Council an appeal in which it was urged that as proof of willingness to grant equal rights to the Jews, steps should be at once taken to nullify the restrictions they still prevail in Poland. The vice-marshal of the King's Council, in his answer of July 16, said as follows: "The appeal of the 'Agudath Orthodoxim' of the second inst. came before me on the tenth and I read it at a session of the Executive Administration of the present King's Council which then turned it over to the Department of Religious Affairs. This department was instructed to take up the question with the Department of Justice, and together they are to come to a decision on the matter."

"When the King's Council will take a definite position on this question, I shall immediately notify the 'Agudath Orthodoxim.'"

This answer was signed by vice-marshal of King's Council, Joseph Mikalavski Bamarski.

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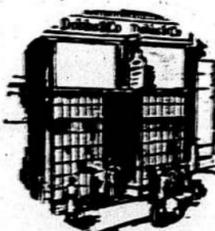
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BROOKLYN NOTES.
Congregation Balth Israel - Anshel Emes.
The sixty-first annual meeting of the congregation took place on Sunday afternoon, October 21, in the auditorium of the Sunday school building, 236 Harrison street. The meeting was largely attended by the members and their wives. President P. Weinberg read his report showing the remarkable progress the congregation has made during the past year. The bazaar held last winter netted \$6,300, and helped, besides, to strengthen the ties of friendship and sociability among the members. The Sunday School and Talmud Torah did splendid work, affording religious and Hebrew instruction to 500 children. The Committee on War Relief collected in the past six months over \$2,000 for the relief of Jewish war sufferers abroad. The mortgage on the congregation's property was reduced \$3,000. The Sunday school building was renovated at an expense of \$2,000. The services held during the recent holy days were very impressively rendered by rabbi Goldfarb, to whose warm appeals the worshippers responded generously, giving liberally to local and national charities. All in all the congregation has passed through one of the most successful years in its history.

The Bessie Posner Pavilion for Consumptives.
The Bessie Posner Pavilion for Consumptives (whose sanitarium is at Medford, L. I.), houses mainly children. These children are in the first or incipient stage, and with a few years proper care and attention will be wholly cured.
In order to raise funds to carry on this work the Bessie Posner Pavilion for Consumptives will give a ball at Kismet Temple, Saturday night, December 8, and the members of the Ball Committee are concentrating all their efforts towards making this affair a banner success. The members of this committee are: Mrs. A. Trepel, chairman; Mrs. Jacobson, Miss H. Hammer, Miss E. Saffre, Miss F. Shapiro, Miss G.

Posner, Miss I. Safer, Miss B. Calgut, Mr. S. Jacobson, Mr. A. Joseph, Mr. Spiro, Miss A. Westreich, Miss G. Posner, Mr. H. Greenhut, Miss B. Norwalk and Miss H. Seklar.

Zinn-Goldstein
The wedding of Miss Dora Goldstein, daughter of Mr. and Mrs. Isaac Goldstein, of 601 McDonough street, to Mr. Benjamin Zinn, of New York, at the Willoughby Mansion, 665-669 Willoughby avenue, Sunday, October 21, was one of the fashionable events of the early season. The ceremony was performed by Rabbi Max Raisin and Cantor I. Richardson. The mansion was exquisitely decorated for the occasion, and the large assemblage was delighted with the service and the splendid dinner provided by Mr. M. Cahn, whose catering, always of the highest order, seemed to surpass even his best efforts, perhaps, because the groom is one of the best known restaurateurs of New York, a member of the firm of Krug & Zinn. Conspicuous among those present was Major Emanuel Goldstein, U. S. A., formerly of the 22d New York Engineers. The happy couple is on a honeymoon trip to the seashore, and will reside in New York on their return home.

Hebrew Educational Society.
The first of a series of weekly Yiddish lectures was given Saturday evening, October 20, at the Hebrew Educational Society, Hopkinson and Sutter avenues, Brooklyn. The lecturer was William Edlin, the subject being "The Jews in the Russian Revolution."
In connection with the food campaign, beginning Monday, October 29, the headquarters for the Twenty-third Assembly District, which includes a considerable portion of Brownsville, will be the Hebrew Educational Society. Mrs. Charles S. Bernheimer is chairman and Mrs. Mark S. Feiler is vice-chairman.

Rabbi Buchler Re-elected.
Rev. Dr. Samuel Buchler, of Congregation Beth Jehuda, 904 Bedford avenue, has been elected for another term, and a vote of confidence has been awarded him by the officers and members of the congregation.
The success made during the High Holidays was due largely to the untiring efforts of the energetic rabbi, whose up-building of the Sunday Hebrew School is subject of praise in the entire neighborhood. The classes are instructed by four female teachers and one male, Rabbi Buchler being the principal.

The Civic Forum.
Beatrice Forbes-Robertson Hale, the distinguished feminist and orator, and Lucy J. Price will debate on woman suffrage on Sunday evening, October 28th, at eight o'clock in the assembly hall, Public School No. 84, Glenmore and Stone avenues, Brooklyn, under the auspices of the Brooklyn Civic Forum, Nathan H. Seidman, director. The debate will be preceded by a song recital by Miss Marie Louise Wagner, soprano. The public is invited.

Orphan Asylum Directors Buy Liberty Bonds.
At a meeting of the Board of Directors of the Brooklyn Hebrew Orphan Asylum, of which Mr. Louis L. Firuski is president, the directors of the asylum subscribed \$50,000 for Liberty Loan bonds. The orphan asylum is one of the constituent societies of the Brooklyn Federation of Jewish Charities.

"The Girl in the Bottle," a two-act musical comedy written by New York's famous vaudeville, burlesque and legitimate author, Mr. Junie McCree, will be presented at the Star Theatre next week by the Herk-Kelly and Damsel Cabaret Girls Company. The management has gone quite a distance in securing so high priced an author, and have not stopped there, for they have engaged the best available talent to interpret Mr. McCree's book and lyrics, as you will see by the following array of well known talents: Edna Raymond, Anna Rose, Rose Allen, Annette Ford, Manny King, Harry Seymour, Fred Hall, Eddie Hill, Carl Dellorto and Mike J. Kelly.
Sunday the management will offer two big concerts consisting of ten feature vaudeville surprises.

The automobile has been perfected to such a remarkable degree of late that the moderate priced car of to-day is far superior in every way to the \$10,000 car of a decade ago. One of the leading moderate priced cars is the Hupmobile,

and those who contemplate buying a car are referred to Mr. William Moller, of No. 1852 Concourse, who has the Bronx agency for this wonderful car, which requires no description on our part. With Mr. Moller an "agency" doesn't merely consist in selling a car, but he believes in "service" to the fullest extent, as attested by the many satisfied customers with whom he has dealt during the year just closed. Mr. Moller is about to add an accessory department and in the very near future will have a complete line of parts. Mr. Moller is also the agent for the Harroun car.

John L. Bernstein Elected President of Hebrew Sheltering and Immigrant Aid Society.

The Board of Directors of the Hebrew Sheltering and Immigrant Aid Society of America have unanimously elected John L. Bernstein, a lawyer and well known communal worker, as president of the society.
Mr. Bernstein has done valuable work for Jewish immigrants and is one of the most active workers of the society, having been its honorary secretary, chairman of the law committee and a member of other important committees. He



has appealed many cases of immigrant Jews threatened with deportation and has taken up gratuitously many cases of habeas corpus proceedings in which he has been uniformly successful.
Mr. Bernstein was born May 10, 1872, in Niesen, Russia. He came to America in 1890, and his first experiences were similar to those of all Jewish immigrants who came to America penniless. He studied law at the Law School of the University of New York and was admitted to the bar in 1899. He is an ardent supporter of the cause of Jewish nationalism and has been a member of the executive committee of the Order Sons of Zion, and the chairman of its organization committee.
Jacob Massel was unanimously elected honorary secretary, the office formerly held by John L. Bernstein.

Foreigners Aid Red Cross.
That women of foreign birth are as enthusiastic in helping the United States in the war as their American sisters, is shown by the success of the Committee on Aliens of the Mayor's Committee on National Defense in establishing Red Cross auxiliaries in neighborhoods where the language usually spoken is anything but English.
A special committee, under the chairmanship of Mrs. Hugo L. Hiller, in co-operation with the Red Cross, has already opened three auxiliaries for the making of garments and surgical dressings. A fourth is to be started shortly. The idea is to interest these women in America's part in the war, by giving them an opportunity to help in the way they understand best actual work with their hands. Their output has been particularly excellent, as a great majority of these women are skilled with the needle.
One of the auxiliaries has been started in co-operation with the Emanuel Sisterhood in East Eighty-second street. These 107 women work two evenings a week under the supervision of a woman superintendent of a large underwear factory, who is giving much of her time to this cause. The Sisterhood provides a particularly convenient workroom with electric sewing machines and other equipment.
With the aid of the College Settlement a large East Side auxiliary has been established at Avenue C and First street, which is open afternoons and evenings.
Another auxiliary is with the Beth-El Sisterhood at 329 East Sixty-second street.
The Committee on Aliens has supplied knitting and sewing teachers for imparting instruction in the preparation of the special line of articles needed for Red Cross use.

Directors' Concert at Y. M. H. A.
The Board of Directors of the Young Men's Hebrew Association, Ninety-second street and Lexington avenue, will present the first concert of the season on Sunday, October 28, at 8.15 p. m. The program has been arranged by Mr. A. W. Binder, musical director of the association, and the following artists will appear: Joseph Fuchs, violin; Abraham Brod, piano; Rose Kantor, soprano. This is the first of a series of such recitals which will be given during this season.

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לך לך

We note that *Jewish Comment* is once more conducted by an editorial board of nine Reform rabbis. One rabbi-editor sufficed for the more spacious days of the past in the case of some defunct Jewish weeklies.

Almost every cabinet of France under the Third Republic has had a Jewish member or two. But since Cremieux's day these have simply been race-Jews or such as maintain but a very slight connection with the synagogue.

The Jewish member of the Central Council of the Ukraine who delivered an introductory oration in classical Hebrew before that deliberative assembly deserves credit for his pride of race thus exhibiting itself on an occasion of state. It is probable however that he would have made a profounder impression on his hearers had he employed the vernacular to extol Jewish loyalty and his own fidelity to Jewish ideals.

"One million dollars, to buy one million books, for one million soldiers," is the slogan of the organization recently called into existence to supply literary pabulum for our great army in the making, and all the librarians throughout the United States have been asked to get ten subscribers each. But, Mr. Freidus, "the Jewish Walking Encyclopædia," of the New York Public Library, has already collected \$800, and he intends bringing up the amount to \$1,000, it being his ambition to gain the title of "The King of New York's Literary Schnorrers."

Where have the Jews in Russia found all the money which was required to set going there the new Hebrew daily, the new Hebrew weekly, and the new Hebrew publishing company? We ask the question in earnest, because in these grave times for Russia, when money is anything but plentiful there, it is a bit of a surprise to find Jews able to utilize their newly-won liberty to advantage and with the power for a proper utilization thereof at hand. The Zionists in Russia, it seems, are the fortunate possessors of all this wealth. Happy Zionists!

It cannot be emphasized too strongly that, while some Jews adhere to the doctrines and teachings of Socialism and figure prominently in the councils of the Socialist party throughout the world, the cause as such has no connection with Judaism, the Jewish people and any Jewish movements. It is patently ridiculous for the Danes, for example, to be regarded as the protagonists of Socialism, regardless of the fact that Socialism has an influence on the lives of many persons residing in that country, and commands their allegiance in large measure. The case of the Jews in the face of Socialism is *pari passu* with that of the Danes, in the supposititious instance just considered. Let this fact not be lost sight of.

An Anglo-Jewish writer argued plausibly recently that it is the duty of Jews to remain in Russia, once the war will have ended, the Revolution successfully adjusted itself and that country settled into an order by course of progress. He urges this future course as an argument to the counsels of the Zionists, who, if the war will crown their aspirations with a realization, should be in a position to attract the masses of Russian Jewry not merely to their propaganda but also to their newly-founded state. This particular writer advances his argument upon the pleas of courage in the face of danger, of patience in the presence of anti-Semitic manifestations, and looks upon Jewish history of the past as largely determined by the persistence of our people in spite of attacks against them by anti-Semites. Had they fled to a Jewish state, assuming such to have been in existence at the time, Jewish history would have taken on a far different complexion. We submit these representations, which are distinctly interesting, to the judgement of our readers, and are free to say that something of value, of useful suggestiveness, resides in them. The opposition to Zionism in the past twenty years has at times grounded itself upon the appeals to the courage of Jews in the face of danger, looking upon Zionism as a policy of surrender, much like the regrettable, cowardly and degraded movement of Shabbethai Zevi in the seventeenth century. Of course the Zionists are prepared and ready with their answer to this view.

THE JEW IN COURT.

RESIDENT JUDGE CHARLES L. BROWN of the Municipal Court of Philadelphia is the storm-centre for the members of our community in that city because of some highly objectionable and wholly indefensible remarks concerning the Jews which fell from him during the course of a recent hearing in the misdemeanants' division of his tribunal. He was dealing with a case growing out of fractional political difficulties, and permitted himself to question a police lieutenant regarding the latter's real name or whether it had been changed from one bearing an unmistakable Jewish sound. The police officer in question is a Jew, the judge a Christian professedly, but his improper and intemperate words, were neither Christian nor judicial.

In fact, the following day the judge repented him of his words. The records of the court show that thereupon he spread out statements to evidence that he had no desire, no thought, no intent to cast a reflection upon the Jews, "the foundation of law and order" in the United States and throughout the world all their lives. This somewhat handsome and too fulsome apology did not satisfy the foolish judge; he proceeded to declare himself during his lifetime a student of the Bible and to have very many friends among the Jewish people. These declarations are the customary refuge of the vilest Jew-baiter, once his conscience troubles him or he is brought to book because of his despicable activity.

We do not wish to intimate that Judge Brown is a Jew-baiter, although we suspect that his *amende* would not have been half as *honorable* as it was, did not he, as the holder of an office of public honor and trust for a definite tenure, fear, as well he may, that his prominence as an official will end in due course by reason of his *rudeness*, which is a form of Jew-baiting, to a law-abiding and inoffensive section of the population and his "intemperate excess" in the performance of his judicial duties.

Prompt and condign censure was visited on the offending jurist by the citizens of Philadelphia, notably of course by our co-religionists, properly ready to resent a gross and gratuitous insult to their race.

We hope Judge Brown has learned his lesson, and we bespeak for his folly, a wide publicity to the end that its effect may nowhere throughout the world be lost.

THE JEWISH VOTE AGAIN

We Jews want to be such religiously, racially and nationally, as these principles concern our own people. But in the lands where we are placed, we have concern as citizens, entirely apart from our descent and its affiliations. We are Republicans or Democrats or Socialists, in accordance with what we individually feel is right, and when voting for a candidate for any office we want to apply the Jeffersonian test alone: "Is he honest? Is he capable?" No other issue (except when hydra-headed anti-Semitism must be combated at times) is involved: So, therefore, when men called Jews, and regarded by some even as representative of our people (though their name and birth are about the sole illustrations of any allegiance), go around town telling Jews they should as Jews vote for this or the other candidate for Mayor, or for Comptroller, or for Judge, or for Assemblyman, or whatever office it may be, they seem to forget that they are thereby sowing new seeds for the prejudiced and the Judeophobic to reap a harvest, and exploit their nefarious methods against our people. We say to such representatives whether they be ex-Ambassadors to Turkey or obscure little soap-box orators, "Beware!" There is, alas, too much of the evil spirit against our people constantly cropping out, even in this free land, and almost every day brings to light shameful instances. "Beware," we say again. *There is no Jewish vote; there must not be a Jewish vote*, at least, in the United States of America; we must cleave to our own, but as citizens, act as Americans and exercise our franchise in accordance with our knowledge of men, and for what we think they stand.

In our recent remarks on official anti-Semitism, which our Cincinnati contemporary does us the honor to reprint with tolerable completeness in one of its recent issues, we aimed to be as specific as the fluid nature of all anti-Semitic manifestations, including those we then discussed, would permit. Yet *The American Israelite* complains that we did not document our utterances with names and other data of fact. We cannot oblige our Western brother in this matter at this time. The official anti-Semitism with which we dealt cannot be explained away; nor can it be disregarded. That it exists is beyond question, and will be emphatically proved whenever and wherever a Jewish public man falls by the way and does not acquit himself properly of his duties.

For its issue of September 28th last *The Jewish Chronicle* is greatly reduced in size, and its receipt by its readers was delayed "by reason of the Air Raids and the consequent impossibility of carrying on the necessary work (of publication) at night-time as usual." The occurrence of the Day of Atonement is, of course, a minor consideration. With the incidence of the great war thus pressing on all sections of Jewry, for it is years now since we have seen a Jewish weekly or monthly publication from the Continent, it is safe to speak of the conflict as a world-struggle. We make this statement reservedly, for, perhaps, just because of these conditions obtaining in the Northern Hemisphere, the Jews of the antipodes, who still dwell in lands where the tocsin of battle has not yet rung, may decide that it is their duty and their right to bear up their end of world-Jewry more insistently and emphatically than they have done in the past.

STARS AND BABIES

הכט נא השמימא... ככה יהיה זרעך:

"Look now toward heaven . . . thus shall thy seed be." (Gen. xv, 5.)

FATHERS and mothers, I want you to know that the Finger of God is ever pointing to the stars in heaven, while within your earshot the divine promise is ever being repeated: "Thus shall thy children be!" Yes, *Thus*—like the stars in the dark sky for brightness, vastness of scope, and high excellency. You may not be Abrahams and Sarahs, but your son may be an Isaac. The race must improve. The cradle in which you pillow your infant is the repository of greater treasures than you have placed there. These things are with God. We can but watch the growth of the promise and bring our adoration to every child.

Whenever you think of your children, remember this promise. Whenever your faces light up with pride in your offspring, test your parental vanity by the light of this promise. What is the basis of your pride? Physical comeliness? Wealth and good. That unpleasant precocity which certain conditions naturally bring about in an ill-disciplined land? You are foolish: your vanity will come home to roost some day and it will rue you—too late. But ah, do you rightly recognize in your child something that goes beyond mind and body, beyond the vain gratifications of your ape-love? Something that you can scarcely account for either by your own nature or by that of your remote ancestors—a hint of the Divine Spirit suddenly flashing within the child-eye, stamping the child-face with an expression of unconscious mystery? Something that is as the incomprehensible blossoming of a new flower-variety in the midst of rank weeds? Something, I say, that impresses the beholder with awe and wonder, as though a God were trying to break through the flesh and show His face? If this you see, then know you that the promise has been fulfilled—a star has come down to find its heaven in your home, in your heart!

How like baby-eyes are stars! How like stars are baby-eyes! Think of this, whenever you feel any anxiety concerning the future welfare of your children. The same wonder there as here. The same miracle, and the same promise, of a light, come none know whence, that irradiates the world. Did stars and babies travel together unconscionable ages ago, leaving their tracks in the pathless immensities, until each found its place, borrowing in the meantime each other's lustre, each other's tender beauty? And are new-born babies stars for whom no place was found up there? No matter—all we know is that a Light is abroad in this beautiful world, journeying on and on, proceeding from stars to babies, trying in its onward progress to gather brightness and make itself more and more visible on this earthly plane: this is the promise and this the prophecy!

The light of God becoming plainer and plainer through baby-faces, "thus" shall it ever be. The light that had its first dim birth in the stars will grow into the perfection of noontide splendor through the pain—and passion-born children of men. Do you hear this? Do you know what it means? Blind you are, and hard of hearing, you fathers and mothers, and you know not how God is using your blindness and your deafness in His work. But I want you to believe me when I tell you that the God who has failed in you—through you—is trying to rise to new triumphs through your child! He may fail again, but oh, how He is trying to succeed!

And it is the dazzling radiance of this stupendous divine effort at making Himself seen that shines out of every star and every child-eye. Wise men study stars, and see nothing; but saints study baby-eyes and see all. Are you satisfied to be merely wise? How foolish you are!

You think that your child is the carrier of your own hopes—your petty personal hopes. That is because you believe that your child is your own, come from your loins, blossomed in your limbs. Know that your child is the carrier of a larger hope than you dream of: the hope of the world, the hope of God! Know that your child is not your own—larger forces have shaped it, out of your narrow affections and blind surge of heart-yearnings, than those that pound within your veins; in fact, the same forces that called the stars into being. If you like to use those words, your child represents one tentative step forward in the progress of civilization, it is the carrier of civilization's far-spreading hope!

Or else, I ask you, what is the meaning of it all? Behold the stars, as Abraham was bid do, and wonder at the tremendous outlay of creative energy that summoned them forth and maintains them in their orbits. That energy must justify itself. Can it justify itself in this ceaseless rotation that seems aimless? Does it not find its only justification in the human soul that moves onward, not aimlessly but endlessly? But if you deny that there is a constant hope renewed in every cradle, why this expenditure of energy? Or are you so satisfied with human nature as it is that you cannot conceive of a need for further justification, for further development? Do you believe that man has reached the final stage—particularly in yourselves?

Fathers and mothers, look up at the stars and there behold a new vision: the Vision of the Child, not as you see it, but as God would have you see it. There, enthroned in the heights, sits the Child, the Child that is yet to Come, enwreathed with starry wonder of Dim Beginnings and Ultimate Hopes. When he comes, he will bring with him our own pains blossomed into perfection. The blood of our wounds will flow in his veins, the light of lost ages will shine in his eyes. And his face will be the veritable Image of God. JOEL BLAU.

CORRESPONDENCE.

How to Conserve Human Life.

Editor HEBREW STANDARD:
The present extraordinary demand upon the resources of this nation compels us to give serious attention to the conservation of human life. I have been influenced entirely by the dictates of humanity in my efforts through twenty-five years to save the lives of the babies, but I am forced by present conditions to recognize that there is another very practical reason for urgency in this work. With the flower of our youth volunteering or drawn by conscription into battle against a foreign foe, America faces a great wastage of its most important source of strength—its manhood. This makes it more than ever important that we do our utmost to give to every baby the chance to live and to grow up healthy and strong. The future of America depends upon this. I have been saying for twenty-five years that every mother needs her baby. Now I must add that America needs every baby. Because this need is so imperative I wish to emphasize again the method by which I have saved so many thousand babies—the protection of them from infectious diseases that are often borne in raw milk, by properly pasteurizing the milk that is fed to babies. May I therefore call your attention to the brief resume of this subject. And may I list your interest and co-operation in extending the knowledge of this life-saving method?
Very sincerely yours,
NATHAN STRAUS.
"Driftwood," Mamaroneck, N. Y., October 4, 1917.

DISEASE IN MILK: THE REMEDY, PASTEURIZATION.

References are to the Book of Above Title, by Lina Guthertz Straus, Published 1917, by E. P. Dutton & Co., New York.

There is a milk problem because milk is the only animal food taken in its raw state (page 28). There are six plagues—typhoid fever, diphtheria, scarlet fever, septic sore throat, tuberculosis and the Summer complaints of children—that may be transmitted by raw milk (page 345).

Pasteurization destroys all the germs of disease that may be in the milk, but does not impair the taste, digestibility or nutritive qualities of the milk (page 31). Pasteurization consists in heating milk to a temperature of 145 degrees Fahrenheit and holding it at that temperature for half an hour.

In the Nathan Straus Laboratory the best certified milk is used. It is filtered, clarified and modified in five different mixtures according to formulas prescribed by eminent physicians. These formulas are adapted to babies of various ages and conditions. The milk is then pasteurized in the bottle and quickly cooled to below 50 degrees (pages 33-39).

The Pasteurized Milk is sold in New York at eight stations in Winter, at eighteen in Summer, at a nominal price. It is the only "ready-to-drink" milk for babies to be had in New York City (page 41). In the twenty-five years of this work 42,873,181 bottles and 24,009,498 glasses of pasteurized milk have been dispensed at the Straus stations (page 77).

Coincident with the development of this work the death rate among children under five years of age has dropped from 96.2 per thousand per annum in 1892 to 34 per thousand in 1916, the mortality statistics of the City Health Department indicating the saving of 241,930 lives in these 25 years (pages 90-91).

The efficacy of pasteurization was mathematically demonstrated at Randall's Island, where the death rate among the city's waifs was cut from an average of 41.81 per cent. to 21.75 per cent. without any other change in diet or regimen than the substitution of pasteurized milk for raw milk (pages 51 and 204). Also at Sandhausen, Germany, where all the children under two years were supplied with pasteurized milk and the death rate was cut from 46 per cent. to 20 per cent. (page 96). Also at Karlsruhe, Germany, where one-fifth of the babies were supplied with pasteurized milk and the death rate among them was only 6.3 per cent., while in the entire city the death rate was 17 per cent. (page 97). Also in Washington, D. C., where the death rate among Straus babies was only 6.2 per cent. (pp. 103, 209).

It was a long fight against prejudice that led to the adoption of pasteurization by the City of New York (pages 51-59) and by the State of New York (page 60). Beginning with Chicago, in 1909, and New York, in 1913, the cities have fallen in line, until in 1917 pasteurization is either required or encouraged in 46 of 52 largest cities of America (pages 70-71).

The first infant milk depot in America was founded by Mr. Straus in 1893. Now there are 297 such depots in the 36 leading cities of the country (pages 75-79).

As a considerable factor in the suppression of tuberculosis, pasteurization has demanded attention and acceptance. Dr. E. C. Schroeder, of the U. S. Department of Agriculture, proved that "one of the chief, if not the most important source of infection is the tuberculosis dairy cow" (page 219), and that "nothing as efficient or economical as Pasteurization to make milk safe has been discovered" (page 21).

Dr. M. P. Ravenel, who proved the communication of bovine tuberculosis to children, holds that "pasteurization has been the means of saving the lives of many infants and children" (page 20).

Pasteurization has been endorsed by The American Medical Association, The National Association for the Study and Prevention of Tuberculosis, The Ameri-

can Public Health Association, The U. S. Public Health Service, and The National Commission on Milk Standards, which is made up of seventeen recognized experts. In order that no baby may be deprived of properly pasteurized milk, Mr. Straus in 1909 perfected a "foolproof" home pasteurizer, which any tinsmith can make and any mother can operate. The plans and directions for manufacturing, and for use are supplied free to anyone who applies (pages 85-88).

Professor Abraham Jacobi, dean of American medical men, in the introduction to Mr. Straus' book, says:

"It is more than two dozen years since Nathan Straus began and carried out his life-saving practice. His methods are simple and direct; his results satisfactory to the infants. These are, after all, the best critics of what is being done for them. Long may they continue to live—Nathan Straus and his many babies in many lands" (page 19).

All that has been said for pasteurization applies with equal force to cream, butter, ice cream and cheese. All cream, including that used for ice cream and butter, should be properly pasteurized to be safe. There is nothing in the process of making butter, cheese or ice cream to impair the vitality of disease germs. Cold does not kill them; only by heat (pasteurization) can they be destroyed (pages 109-110).

The Food Conservation Campaign.

Editor HEBREW STANDARD:
By November the wholesale dealers in food staples will have put themselves under the control of the government so that speculation and unfair practices will henceforth be only a memory. The American people, in a cause which depends so much on the resolution and patriotism of the mass of citizens, must not now be found lacking in their response to the Food Administrator's requests, which, tremendously important as they are, do not seriously inconvenience the families that obey them.

The secular press, the trade press, and the religious press have all enlisted in the spread of information. The nation-wide campaign for signers of the pledge card has been planned under the direction of the State food administrators; the householders will be thoroughly canvassed during the week October 28-November 4. Store windows have appealing conservation cards. All sorts of local organizations are helping to press home upon the people the truth that food conservation is not a fitful fad but a fateful fact, with vital issues dependent upon its practice.

But the one thing now to be emphasized is the program that the Food Administration has asked the religious bodies to carry out. This begins when the Pledge Card Campaign leaves off. It is the follow-up that will make the pledge signing mean something definite and practical. What is this program? The placing of a sample Weekly Report Card in every family in church and synagogue, securing the filling out and return of such a card to the local committee or rabbi on each Sunday or by Monday afternoon, the summarizing of the family cards on a return card to be mailed to the U. S. Food Administration at Washington, Tuesday, and the continuance of this work each week up to Dec. 30.

This is simple and practical, and can easily be done if all our rabbis and people realize that it is essential, a plain patriotic duty. It entails some work but no sacrifice. The religious bodies have been chosen for this service by the Food Administration as a permanent and far-reaching organization that can put such a home program through. We surely will not fail to meet the trust imposed upon us.

How to work out the simple details each local body will decide. The Weekly Report Card only asks for three answers: How many wheatless meals, how many meatless, how many wasteless? That is all. The standard suggested is seven wheatless, fourteen meatless, twenty-one wasteless. A very little work for each household, but a total that will tell the Food Administrator what the people are actually doing, and guide him in plans for the future. The Jewish organizations must be found among the foremost in this expression of practical patriotism, as the tabulated summaries will be recorded at Washington, and each denomination in a spirit of generous rivalry will try to outdo the other in service to our country.

I commend this matter to all your readers. It is not a movement dissociated from religion. It affects our life as a people. It has in it the improvement of moral and social conditions. It looks forward to reconstruction days after the war when grave economic problems will force themselves upon us. There is every reason why as Jewish citizens we should take Food Conservation to heart and do our part in making it a national reality. Let the pulpit speak to the people on October 28, telling of the plans; then on November 4, let all our families begin to report for themselves. As Mr. Hoover says, "This is one thing in which all the people can enlist." This is truly a test of democracy to prove whether it can defend itself by voluntary and sacrificial service. And this is a fair challenge to the Jews of America to aid in a great cause which involves the welfare of our country, our Allies and the world.

JOSEPH KRAUSKOPF,
Representing Jewish Organizations.

A Request from Adolph Lewisoohn.

Editor HEBREW STANDARD:
No decent, sensible person wants a fight if it can be avoided, but when we see a big, strong man abusing a child

or any other weak person and disturbing the peace generally, we cannot and must not, if we are good for anything at all, look on complacently without protecting the weak. We none of us wanted the war if it could have been avoided without dishonor, but that was impossible, and now that we are at war we certainly must carry it on successfully.

This is not Mr. Whison's war, nor Mr. Lansing's, nor Mr. McAdoo's war; it is our war, the war of every good American; and it is absolutely necessary that financial support must be forthcoming. There is not the slightest doubt that the Government will in some way procure for itself whatever money is needed. Now, when the Government offers for part of the money needed such a high grade security as the Liberty bond, it is the plain duty of the public and the only sensible thing to do to respond liberally and without hesitation. What better security can we have than the guarantee of the United States Government and at a good rate of interest?

The flower of the nation, our young men, are required to come forward and give up everything, if necessary their lives, for the benefit of the nation, and most of them respond willingly and cheerfully. Let us not hesitate a moment to do all we can in the way of offering our financial aid, particularly in this very lenient way, with absolutely no sacrifice. The loan should not only be taken in the amount that is offered, but should be largely oversubscribed.
ADOLPH LEWISOHN.
New York, Oct. 18, 1917.

And Still They Come!

Editor HEBREW STANDARD:
When is a rabbi not a rabbi? When is a synagogue not a synagogue? Such questions none would dare ask in the times of their institution, nor at any time when the bulk of Jewry was loyal to our Holy Torah and to Sacred Tradition. But nowadays all sorts of anomalies and incongruities—not to say treason to Judaism—confront us, and terms have utterly lost their meaning. Here is a "rabbi," forsooth, who establishes a "free synagogue," so free, as has been said hitherto, that it is entirely free of and from Judaism. Here is another "rabbi," of a would-be similar pattern, who advertises a "new synagogue," and holds forth in upper Broadway in a Christian church surmounted by a big cross. Some sensible, reasoning individual might well ask, "Do Jews stop to think at all? Is all their past history, not to say their religious teachings—shoved into the lumber room of antiques? Do men dare to claim the title of 'rabbi' who deny Scriptural inspiration, who repudiate divine ordinances, as well as the masters, who were first called 'rabbis,' and who lived and practiced their Judaism through their whole lives?"

There is but a single answer: So long as the gullible public goes on swallowing the stuff it gets, and so long as "convenience" and the aping of our neighbors (for which they, in return, repel us) hold sway, these religious fakirs will go on with their antics, and the *Erev rav* will applaud them, as did the old heathens—the vile sports of the amphitheatre, to "make a Roman holiday." *Vive la bagatelle!*
CONSISTENCY.

Justifies Dr. Magnes.

Editor HEBREW STANDARD:
Your editorial on Dr. Magnes in this week's issue of the HEBREW STANDARD has amazed and pained me. I need hardly take up the cudgels for the doctor. I wouldn't, to begin with, for I'm

not in entire sympathy with him. But are we to hound him because he has the courage of his convictions? Among the mass of rabbis who so easily follow the line of least resistance, he stands out as a notable exception. It ill becomes our pulpits representatives, miserable failures in peace times, and parasitic inoters of mob violence in war time, to criticize one who is a shining exception to everything that's despicable in them.

Do not misunderstand me: The rabbi who is sincere commands respect, irrespective of whether I agree with him or not. "We all have a constitutional right to be wrong," so long as we are convinced that what appears wrong to others is right to us. In these stirring times strong differences of opinion will exist among rabbis as among the rest of the population. But while the whole world has gone war mad, cannot we expect our rabbis to temper the spirit of hatred now running rampant? Should this not be their particular function? Are they to join the ranks of the army man, the politician, the loud-mouthed patriot, the four-score stay-at-home whose eternal cry is: "Kill those d—Huns"?

In the days of the peace that is to come our people will regard a Magnes and a John Haynes Holmes as the glories of this generation.
B. Horowitz.
Columbia University, October 22, 1917.

Why Not a Y. M. H. A. Building at Yaphank?

Editor HEBREW STANDARD:
There are many thousands of Jewish soldiers at Camp Upton, Yaphank, and it seems strange to me that our communal workers have not yet found it necessary to erect a Y. M. H. A. building there.

The Y. M. C. A. has a number of buildings at the camps, and it would seem to be reasonable that the Jewish soldiers should have at least one Y. M. H. A. building. Very truly yours,
ISRAEL N. PRENOVICH.

Dr. Hyamson Appeals for Liberty Bonds.

At the Orach Chaim Synagogue last Sabbath, after concluding his sermon on "The Flood," the topic of the Pentateuchal portion of the week, Dr. Hyamson said:

"The world at the present time is a welter of confusion. There is a deluge, not of water, but of red human blood, that threatens the whole of civilized humanity with death and destruction. As in the case of the contemporaries of Noah, the present catastrophe that is overwhelming mankind is a divine punishment for sin. We recall the text, 'The end of all flesh is come before me, for the earth is full of violence because of them.' The war that has been raging for more than three years is directly due to political rivalries, commercial jealousies, international intrigues. This blessed country is so large and fruitful that it alone has escaped the temptation of earth hunger. We had hoped that the United States would have been saved from entanglement in the Old World war. But these hopes have not been fulfilled. America is in the war. Our duty is clear. It is summed up in one word—loyalty. We must be loyal to this dear land of liberty and opportunity; to this land which has proved a haven of refuge and a permanent home to so many of our people who fled from step-motherly countries. We must be loyal, wholly and unreservedly, with our minds, our hearts, our souls. There must be no mental reservations. Now that America is in the war we must

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put behind us and relegate into the background all our private judgment as to the origin and causes of the war. Our duty is to support this country, to pray for the success of its arms, to prove the sincerity of our prayer by holding up the hands of the Chief Executive as Moses' hands were held up when he stood on the hill watching Israel's fight against the Amalekites in the valley below.

"An appeal is made to all the citizens of America to help our soldiers by contributing to the Liberty loan. We as hard-headed, intelligent citizens, will realize the justice of this demand. The war, now that we are in it, must be fought to a finish. Defeat would mean a perpetual menace. And equally disastrous would be a lame and impotent conclusion of the conflict. Peace without victory would mean a hollow peace—a temporary truce, that would be succeeded, after a brief interval, by a renewed and fiercer conflagration.

"If we are to win, as we must, the government must be provided with the sinews of war—money—in ample and generous measure, in order to provide the army with its needs amply and unstintingly. An army needs food, uniforms, accoutrements, arms, munitions, else it is inefficient. And an inefficient army, as recent events in Russia show, is a disorganized rabble, weak as a flock of sheep attacked by a pack of wolves. We must bring sacrifices to help the United States to a speedy and decisive victory. So shall we help to save life and shorten the war. And so, under divine blessing, the rainbow of peace—permanent peace—will soon span the sky of civilization, and the Creator's promise to Noah will be fulfilled by his descendants. 'As long as the earth exists there will be seed time and harvest time.' Men will beat their swords into plowshares, their spears into pruning hooks. They will cease to learn war. There will be no more a deluge of blood, overwhelming the globe. But the earth will be covered with knowledge of God, with love of the universal Father, with love of His children for each other, as waters cover the sea."

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Distinguished Jews of America

JEWES WHO MADE THEIR MARK IN COMMERCE, PROFESSION, PHILANTHROPY, SCIENCE, POLITICS, ETC.

Born in Zirado, Russia, in 1889, Mr. Firstenberg came to the United States in 1906. After receiving a common school education he worked as an errand boy in Trenton, New Jersey. His salary was ten

JACOB FIRSTENBERG.

dollars per month, but it was understood that he was not to receive pay for the first month. He then worked as a shipping-clerk for five dollars per week, devoting every moment of his spare time to the study of salesmanship, business and elementary drawing, at which he was quite an adept. On July 14th 1910, Mr. Firstenberg made a design for a calendar which, he felt sure, would take among business people. His entire capital on that day was twenty-five cents, but he was by no means daunted. It is easy, he says, for anyone to start business with a bank account, but it is a greater trick to start with nothing; it requires courage and determination and confidence; and anyone possessing those qualifications, is, he thinks, bound to succeed.

A little room in a tenement house was the first scene of Mr. Firstenberg's business activities, where his venture was an immediate success, so that its owner moved in a very short time to larger quarters in a loft at 302 East Forty-Eighth Street.

Determined to illustrate that there was a real demand for his creations, Mr. Firstenberg went on the road as his own salesman. It was on this trip that he laid the foundation for his extensive business which now, in truth, covers every part of the United States, with resident salesmen in many of the larger cities. Mr. Firstenberg is today one of the largest jobbers in advertising calendars in the United States, and his large warehouse at 332 East Forty-eighth Street, New York, is a veritable hive of industry.

Mr. Firstenberg is a director in the Calendar Jobbers Association of New York, of which he was offered the presidency. He is a firm believer in all of the principles of Judaism, is an active worker in the Institution for Jewish Blind Children, and a generous contributor to many charities. He is well known for his firm devotion to Socialistic principles.

On November 9th, 1916, Mr. Firstenberg was married to Rose Jeavitt, a native of Minsk, Russia. Mrs. Firstenberg is of a most amiable and loving disposition, always ready to share in the joys and sorrows of her husband and believes that the greatest boon a woman can bring to a man is companionship. Mr. and Mrs. Firstenberg modestly compare their success to the saying of Josh Billings and the postage stamp, whose success lay in its ability to stick to one thing until it got there.

When Mr. Israel Michelsohn arrived in this country in March, 1902, he was forty-one years of age and the father of seven children. Born in the city of Folticeni, Roumania, in 1861, he was the son of a Rabbi Michel Isaac Michelsohn, who was the first teacher of the late Dr. Solomon Schechter, founder of the Jewish Theological Seminary.

His last few years Rabbi Michelsohn spent in Palestine. On his arrival here, Mr. Israel Michelsohn had only \$63 in his possession, but it was enough to start peddling hosiery. After six months of this business, he had netted a few dollars and opened a stand where he sold lace and embroideries at the corner of Hester and Orchard streets. In addition to this and his first business, he dealt on a moderate scale in hosiery to retailers. Two years later found him a partner in the wholesale hosiery and underwear firm of Finkelstein Brothers, 51 Orchard street. His efficiency there resulted in his taking over the business, buying out the Finkelstein Brothers and taking in as his partner his son-in-law, Mr. Irving Signer. After two years of this co-partnership, the business increased so as to demand larger quarters. They moved across the street into a store at 48-52 Orchard Street, where the business has been established for the past ten years, and having made such progress as to find it necessary to acquire in addition the second floor of the building.

In February, 1917, the co-partnership was dissolved, Mr. Irving Signer retiring from the firm and Mr. Michelsohn taking his sons into the business, under the firm name of I. Michelsohn & Sons. This wholesale and jobbing hosiery and underwear and knit goods house is making great strides.

Mr. Michelsohn is of a highly charitable turn and is a member of the Federation of Charities, the first Roumanian American Congregation, the Beth David Hospital, Hebrew National Orphan Home, Jewish National Fund Bureau, Rabbi Jacob Joseph School, Adas Israel Hebrew Kindergarten and Day Nursery, Hebrew Sheltering Society, Hebrew Free Loan Society, Noshim Rachmonoth Society, Mt. Vernon Home for Aged, Hebrew Free Burial Association, Talmud Torah Darchei Noam, Congregation Ohab Zedek Maskil El Dol, and there are also other organizations and charities to which he contributes with a free hand.

Mr. Michelsohn had married at the age of nineteen Miriam Abramowitz, and there are seven children, four boys and three girls. The oldest son, Abraham, is married and a father of three sons. He



is associated in business with the elder Mr. Michelsohn, as are the other of his three brothers, Martin, Adrian, and Max, all of whom are well reputed and well educated both in Hebrew and English. They are considered by the trade to be making good progress in business.

The oldest daughter, Sarah, is married to Mr. Irving Signer, who is now established in business for himself. The second daughter, Nettie, was married to Mr. Sam Sirkin, the executive of Sirkin & Sirkin, jobbers of hosiery, at 467 Broadway. They have one son. His youngest daughter, Clara, is married to Mr. Mitchel Fliegel, of the firm of Fliegel & Son, manufacturers of raincoats at 40 East Twelfth Street.

Mr. Michelsohn has taken under his charge his brother's grandchild, who is an orphan, and he and his wife are showing her parental care. They have brought about her marriage to a reputable young man. Mr. Michelsohn contributes to all sorts of charitable purposes in addition to the institutions already made mention of.

To Honor Rose Kaplan.

Miss Sophie Braslau, of the Metropolitan Opera House, will sing "Eli Eli" in Hebrew at a memorial service which will be held at the Central Jewish Institute on Sunday, October 28, at 3 o'clock, as a tribute to the memory of Rose Kaplan, a nurse who died at her post of duty in the refugees camp, at Alexandria, Egypt.

The memorial service has been arranged under the joint auspices of the Mt. Sinai Hospital Alumnae Association and Hadassah, the Women's Zionist Association. Dr. Alfred Meyer of the Mt. Sinai staff; Miss Henrietta Szold, chairman of Hadassah; Rev. Dr. De Sola Pool, and Miss Jennie Greenthal, of the Mt. Sinai nursing staff, will speak. The Hadassah Choral Union will render "B'Shadmot Leit Lechem" (Palestinian song), and an El Moleh Rachamim will be recited by Rev. L. Lapitz.

Hadassah's School of Zionism.

The School of Zionism of the New York Chapter of Hadassah will hold its first meeting of the year on Monday, October 29, 8.15 p. m., at the Central Jewish Institute, 125 East Eighty-fifth street. Classes will be held in Zionism, Jewish history and Conversational Hebrew. The class in Zionism will meet Mondays, 8.15 p. m., at the Central Jewish Institute. The courses in history and in Hebrew will be held Wednesdays and Thursdays respectively, 8.15 p. m., at Public School No. 10, One Hundred and Seventeenth street and St. Nicholas avenue.

Anyone interested in the problems of modern Jewry is cordially invited to attend these classes either as a regular member or as a visitor.

Harlem Forum.

The weekly lecture of the Harlem Forum will take place on Sunday morning, October 28, 1917, at 10.45 o'clock, at the Wadleigh High School, 115th street, near Seventh avenue. Mr. I. Edwih Goldwasser, superintendent of the Federation of Jewish Philanthropies of New York city, will lecture on "Jewish Philanthropy in the City of New York." The soloists will be Mme. Schomer-Rothenberg, soprano; Mr. Raymond Ellis; tenor, and Mr. Leo Russoto, piano accompanist.

Sunday Services at Temple Emanu-El.

Sunday services and lectures will be resumed at Temple Emanu-El on November 4 at 11.15 a. m., and will be held regularly at the same hour. Dr. Silverman will deliver a series of lectures on "The New World." November 4, "The Making of a New World"; Nov 11, "The Individual and the New World"; November 18, "Society and the New World"; November 25, "Religion in the New World." All are welcome.

Ohab Zedek Congregation.

In response to the proclamation by President Wilson, services will be held by the Ohab Zedek Congregation Sabbath morning. Visiting delegates to the Special Assembly for the continuance of war relief work, are invited. There will be special choral numbers by Cantor Rosenblatt and choir.

Directors of Hebrew Free Loan Society Purchase Liberty Bonds.

At a special meeting held Tuesday of the Board of Directors of the Hebrew Free Loan Society, 108 Second avenue, it was resolved that the president be authorized to subscribe for \$50,000 Liberty bonds, to be disposed of among the directors.

True Sisters' War Relief Work.

On Wednesday, Nov. 5, 1917, at 2.30 p. m., a mass meeting will be held under the auspices of the War Relief Committee of the United Order True Sisters, at the Free Synagogue House, 36 West 68th St., N. Y. Prominent speakers will address the meeting.

Assembly for War Relief.

Preparations have been completed for the Special Assembly of the Jews of America to plan the continuation of Jewish war relief and the completion of the \$10,000,000 1917 fund which is to bring together about a thousand of the most prominent Jews from all parts of the United States, and will be held at the Spanish and Portuguese Synagogue, Seventieth street and Central Park West, on Sunday, October 28.

Dr. H. Pereira Mendes, will deliver the opening prayer. Felix M. Warburg will deliver the opening address and will preside. Louis Marshall, Ex-Ambassador Abram I. Etkus, Herman Bernstein, Leon Kamaiky, Alexander Kahn, Albert Lucas, Jacob Billikopf and David A. Brown will deliver addresses. Rev. Louis I. Grossman will deliver the closing prayer.

In the evening there will be a banquet at the Hotel Astor, tendered by Mr. Warburg. There will be a notable



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array of speakers, including Jacob H. Schiff, Julius Rosenwald, United States Consul Otis A. Glezebrook and Felix M. Warburg, who will deliver the opening address and who will preside. Rabbi M. S. Margolies will say grace and the Rev. Dr. Bernard Drachman will deliver the closing prayer.

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IN THE SYNAGOGUES.

AGUDATH JESHORIM (117 East Eighty-sixth street).—Rabbi G. Lipkind will preach this (Friday) evening on "The Bloodless Battles of Peace."—Sabbath morning on the portion of the week. Sunday morning a service of prayer for the success of American arms.
BETH ELOHIM (961 Southern Boulevard).—Sabbath morning Rabbi Louis J. Goetz will preach.
BETH ISRAEL (262 West Ninety-ninth street).—Services this evening at 8. Sabbath morning at 10 Judge Frederick Spiegelberg, of the Municipal Court, and Dr. G. N. Hausmann will speak.

B'NAI ISRAEL (535 West 148th street).—Rev. Dr. Isidor Reichert will preach this (Friday) evening on "As Jews What Do We Most Require?"—Sabbath morning on "Learning and Forgetting."
BETH JEHUDA (904 Bedford avenue, Brooklyn).—Sabbath morning Rabbi Buchler will preach on the portion of the week.
EMANU-EL (Fifth avenue and Forty-third street).—Sabbath morning Dr. Silverman will preach on "Nathan the Wise."
EZ CHAIM (107 East Ninety-second street).—Dr. David Davidson preaches tomorrow (Sabbath) on "The Peaceful Conqueror of Nations."
FREE SYNAGOGUE (Carnegie Hall).—Dr. Wise will speak Sunday morning on "The Duty of the Citizen on Election Day."

FREE SYNAGOGUE (Washington Heights Branch, Broadway and 157th street).—This (Friday) evening Mr. Louis I. Newman will preach.
FREE SYNAGOGUE (Bronx Branch, 163d street and Southern Boulevard).—Dr. Wise will preach this (Friday) evening.
INSTITUTIONAL SYNAGOGUE (services at the Y. W. H. A., 31 West 110th street).—Sabbath morning will be the last service held at the Y. M. H. A. Sunday morning lecture at Mount Morris Theatre, 116th street and Fifth avenue, at 10.30. Revival address by Rabbi Herbert S. Goldstein on "The Old Order in Every Age."

ISRAEL (Washington Heights).—Rabbi M. Krauskopf will exchange pulpits with Rabbi Max Reichler, of Sinai Temple, the Bronx, this Friday evening. Service at 8.15 o'clock.
MONTEFIORE (Hewitt and Macy places, Bronx).—Rabbi Alexander Basel preaches Sabbath morning on the weekly portion.
MT. ZION (45 West 119th street).—Rabbi B. A. Tintner preaches Sabbath morning.

ORACH CHAIM (Ninety-first street and Lexington avenue).—Rev. Dr. Moses Hyamson preaches Sabbath morning.
PENI EL (525 West 147th street).—Rabbi Aaron Eisman will preach at 8 o'clock this evening on "What Makes Life Worth Living?" On Sabbath morning on "The Maker of Rainbows."
PETACH TIKVAH (Rochester avenue and Lincoln place, Brooklyn).—Rabbi I. H. Levinthal preaches Sabbath morning on the portion of the week.
PINCUS ELIJAH (118 West Ninety-fifth street).—Sabbath morning Rev. Dr. Jacob S. Minkin preaches on the weekly portion.
SINAI (Stebbins avenue and East 163d street).—This Friday evening Rabbi M. Krauskopf will preach. Saturday morning Rabbi Max Reichler will speak on "Looking Up."

SHAARI ZEDEK (Putnam avenue, Brooklyn).—Dr. Max Raisin will preach this (Friday) evening and Sabbath morning.
SHEARITH ISRAEL (Central Park West and Seventieth street).—Rev. D. de Sola Pool will preach on Sabbath morning.
YOUNG MEN'S HEBREW ASSOCIATION (Lexington avenue and Ninety-second street).—Mr. S. A. Goldsmith, secretary of the Board for Jewish Welfare Work, will address the congregation this (Friday) evening.

Temple Beth Israel.

The members of the Temple Beth Israel, just organized, have secured the large private house at No. 282 West 99th street, corner West End avenue, as a permanent home and will hold services regularly every Friday evening at 8 o'clock, Saturday morning at 10.

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MUSIC NOTES.

For the Symphony Society's initial Sunday afternoon concert of the season at Aeolian Hall, on October 28, Walter Damrosch, its conductor, has prepared a program that is a departure from the conventional in many respects.

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At his piano recital in Aeolian Hall on Saturday afternoon, November 10, Harold Bauer will play, among other numbers, the Beethoven sonata in E flat, the Schumann Waldscenen, the Brahms rhapsody in B minor, and works of Albeniz, Rameau, Liszt, Couperin and Chopin.

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For his Aeolian Hall recital on Monday evening, October 29, at 8.15, Arthur Middleton, the famous opera and concert baritone, will sing the following program of songs, with Rodney Saylor at the piano: Recit ("I rage, I melt, I burn") (Acis and Galatea) Handel Air, "O Rudder than the Cherry" (Acis and Galatea) Handel "Where'er You Walk" Handel "Some Rival Has Stolen My True Love Away" (Arr. by Lucy Broadwood) My Lovely Celia Geo. Munro The Pretty Creature Lane Wilson Der Wanderer Schubert Der Asra Rubinstein Die Ablosung Hollaender Der Sieger Kaun Le Tambour Major Thomas Povero Marina Mililotti Largo al Factotum Rossini (Kipling Ballads) Follow Me Ome Bell Smuggler's Song Kernochan Mother of Mine. Tours Danny Deever Damrosch

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Alice Gentle, mezzo-soprano, includes some very interesting novelties on her recital program to be given at Carnegie Hall on Thursday evening, November 1, at 8.15, with Mildred Turner Bianco at the piano. Among them are: Pace Mio Dio (La forza del destino)...Verdi Send Me a Dream...Marign Bauer White Nights...Eliste Deremeaux A Nocturne...Walter Kramer A Ballad of Trees and the Master...Geo. W. Chadwick Clover...Winter H. Watts To Romana...Thomas Vincent Cator The Secret...Mrs. H. H. A. Beach On the Day When Death Will Knock at Thy Door...John A. Carpenter The Sleep That Flits on Baby's Eyes...Light, My Light...John A. Carpenter Polyubila...Rachmaninoff Kitayanka...Rebikoff Zides Choroshe...Rachmaninoff Krusolov...Rachmaninoff

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The Russian Symphony Society of New York, Modest Altschuler, conductor, takes pleasure in announcing for its fifteenth anniversary season five symphony concerts of new Russian music, to be given on Saturday evenings, November 17, January 19, February 16, March 2 and March 23 at Carnegie Hall. The complete redistribution of social and political forces which occurred in Russia did not affect the fundamental depth of Russia's artistic genius, and the interest and profound reverence, of unofficial as well as official Russia for art and music has not been affected by the external difficulties of the present moment. The best proof of it is to be found in the fact that the representative of New Russia in this country, Ambassador Boris A. Bakhmeteff, who is literally overtaxed with his tremendous work, readily accepted the honorary presidency of the Russian Symphony Society, and Mr. Alexander N. Sakhnovsky, the president of the "All Russian Zemstvy Union," have promised their full support, and Mr. Sakhnovsky's acceptance of active vice-presidency lends a great deal of encouragement to the success of the concerts. Prominent soloists will appear at each of these concerts and will be announced later.

Six songs will be sung for the first time in New York by Mme. Mona Holesco, the Danish soprano, at her recital in Aeolian Hall on Wednesday afternoon, October 31. They are works of Heise, Holesco, Souther and Grondahl. Mme. Holesco, who will be assisted at the piano by Richard Epstein, will sing a varied program.

Guilomar Novaes, the Brazilian pianist, has arranged a varied program for her Aeolian Hall recital on Saturday afternoon, November 3. In other sections of the country Mlle. Novaes has met with favor quite as pronounced as in New York, and her tour will be an extended one. The program for Saturday follows:

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To Honor Sam I. Hyman.

The Board of Directors of the Central Jewish Institute announce that formal exercises in memory of the late Samuel I. Hyman, the founder, organizer and president of the institute up to the time of his death, will be held in the auditorium of the institute building, 125 East 85th street, New York City, at 2.30 p. m., of November 4, 1917.

The directors earnestly hope that the memory of the late Samuel I. Hyman will be perpetuated in a suitable manner, and in that connection have proposed a permanent endowment fund, the income of which shall be used in constructive Jewish work and along lines of traditional Judaism and thorough patriotism, to which Mr. S. I. Hyman gave so much of his time, labor, energy, effort and means.

The public is invited to attend the exercises and assurance is extended to all of appreciation of aid and assistance in the task which the directors have undertaken. Subscriptions to the fund and communications generally may be sent to Abraham A. Silberberg, secretary of the Samuel I. Hyman Memorial Committee, at 256 Broadway, New York city.

In "Upstairs and Down" the Morosco laugh festival, which is the attraction at the Bronx Opera House, Monday, October 29, Frederick and Fanny Hatton have written a comedy that is original, entirely new, and unlike anything that has been seen heretofore. The story has to do with smart society and their servants, the characters being almost equally divided between the living rooms and the kitchen, with parallel stories which transpire upstairs and down. The central figures are a philandering Irish polo player and his equally gallant valet, whose dynamic Romeoing causes quite as much excitement downstairs among the servants as does the strenuous love-making and philanderings of his master in the upper portions of the house. Each of them becomes involved in a series of affairs which reflect amusingly on the so-called upper set, or fashionable Long Islanders. The Hattons have also brought forth a distinctly new and original character in the "Baby Vampire," whose activities and demure daring cause untold troubles, and creates countless laughs. Since the presentation of "Upstairs and Down" in New York the character of the "Baby Vampire" has become famous.

On Monday, November 5, with a special Election Day matinee Tuesday, November 6, Charles Dillingham's world musical hit, "Chin Chin," with Doyle and Dixon and 100 comedians, will be the attraction.

JEWISH CALENDAR.

5678-1917-1918.

- 1917.
- *Rosh Chodesh Kislev... Friday, Nov. 16
- *First day Chanukah... Monday, Dec. 10
- *Rosh Chodesh Tebeth... Sunday, Dec. 16
- *Fast of Tebeth... Tuesday, Dec. 25
- 1918.
- *Rosh Chodesh Shebat... Monday, Jan. 14
- *Rosh Chodesh Adar... Wednesday, Feb. 12
- *Purim... Thursday, Feb. 26
- *Rosh Chodesh Nissan... Thursday, March 14
- *First day Pessach... Thursday, March 28
- *Seventh day Pessach... Wednesday, April 3
- *Rosh Chodesh Iyar... Saturday, April 13
- *Lag B'Omer... Tuesday, April 30
- *Rosh Chodesh Sivan... Sunday, May 12
- *First day Shaboth... Friday, May 17
- *Rosh Chodesh Tammuz... Tuesday, June 11
- *Fast of Tammuz... Tuesday, June 11
- *Rosh Chodesh Ab... Wednesday, July 10
- *Fast of Ab... Thursday, July 18
- *Rosh Chodesh Ellul... Friday, August 9

*Also observed the day previous as Rosh Chodesh.

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JOSEPHSON, SAMUEL.—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 Samuel Josephson, 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. 3570 Broadway, Manhattan, in the City of New York, on or before the 30th day of April, 1918. Dated, New York, the 26th day of October, 1917.

ANNA JOSEPHSON, LUDWIG MERKLEIN, administrators.
SAYERS BROS., Attorneys for Administrators, 31 Nassau street, Manhattan, N. Y. City.

HAAS, SARAH.—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 Sarah Haas, 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 Messrs. Kantrowitz & Esberg, No. 320 Broadway, Borough of Manhattan, City of New York, on or before the 1st day of May next. Dated, New York, October 15, 1917.

DAVID HAAS, Executor.
KANTROWITZ & ESBERG, Attorneys for Executor, 320 Broadway, Borough of Manhattan, New York City.

LOEB, 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 Loeb, 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 attorneys, Charles L. Hoffman and Henry A. Friedman, No. 31 Nassau street, in the City of New York, on or before the 26th day of April next. Dated New York, the 20th day of October, 1917.

CLARA LOEB, Administratrix.
CHARLES L. HOFFMAN and HENRY A. FRIEDMAN, Attorneys for Administratrix, 31 Nassau street, New York City.

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AN UNKNOWN CELEBRITY.
By EDWARD HERBERT.
Who knows Albert Lucas? Do you know him? I think not.
"Your honor," pleaded the lawyer, "we deny the allegation of indebtedness in this complaint. My client does not owe anything to the plaintiff, except the \$500. the basis of this action, and which I advised him to pay."
"Then you admit the indebtedness," remarked the court.
"Practically so," conceded the barrister.
When a young man asked at a gathering who was Albert Lucas? and said "I do not know him, never heard of him," I was inclined to repeat his statement, I do not know Albert Lucas. I also believe that there must be a good many more that know him not.
No, I do not know Albert Lucas, except the few things which came to my notice as follows:
It was my good fortune to meet my friend nineteen years ago, when he conceived the idea of establishing religious classes in the downtown district. Little did we then dream that the few young pupils that made up his class in the Calvaria Synagogue in Pike street would develop into classes numbering in the hundreds. Like every man with a vision he did not readily find a response. The very men in whose hearts the fire of religion burned hotter turned into icebergs. They were not only cool in their response, but they opposed him with all their might. Relentlessly and unshaken; confident in the sacred mission he had to convey to the youth, he battled and endured the abuse that some overzealous fanatic had to offer. Firmly and regularly he conducted his classes; instilled the youth with the love and piety of their religion; taught them to take pride in the glorious history of their people and showed them how to be good Jews and Jewesses.



Albert Lucas, the Jew, the citizen, the friend, the man, stands in a class by himself. No man was ever as loyal, as faithful as devoted to his country and to his government as is Lucas, the Jew. Because of his piety as a Jew he knows how to honor his citizenship. Being so religiously devoted to his country, he consecrated his life to the uplift of the Jewish young and the improvement of the immigrant. During the last nineteen years, ever since I had the good fortune to come in contact with our much honored friend, I watched with keen interest the work he carried on in such an unselfish manner as only Albert Lucas knows how.

There are men who turn their religion into a business. Albert Lucas took up the business of religion. As ordained paid minister he could not have more unflinchingly and with more vigor cultivated the Garden of Religion and with such good results.
Albert Lucas is a horticulturist. The thirty years of his useful life spent in the United States he spent almost exclusively in that field. During the last nineteen years he planted the seeds of pure Judaism in the hearts of the thousands of children, through the medium of the classes he established in Pike street, Chrystie street and in 89 Rivington street. The young trees he raised are now bearing fruit. Many of them are now principals and are teaching in the very classes they were trained as Jews.

We were told of Rabbi Akiba with his 24,000 pupils. What about Rabbi Lucas with his 10,000 or more Talmidim? Yes, 10,000 or more is the number of the Legion of Honor Albert Lucas has taught the principles of Judaism in a modern, clear, and intelligent manner—free.

Mr. Lucas is a business man. All his communal work is conducted in a business-like manner—strict and punctual. Thus he found ample time to give his attention to the missionary pest with which the Jewish district was afflicted. He drove them out.

"Would you like to see Christadora?" he asked me one day in the fall of 1906 I readily accepted the invitation to a matinee. Christadora turned out to be Missionary Circus in Avenue B with a fanatic as clown. When the lady in charge tried to explain what the Christmas baskets contained which the children were given to take home, Mr. Lucas read the riot act to the superintendent of Christadora. When we left he carried with him a promise that no Jewish child will participate in the Christmas celebration, nor will any basket with eatables be given the Jewish children.
Albert Lucas is a warrior. He warred on fanatics and conquered them all. The

Harding case was a history-making event. But it is a misnomer. It should be known as the "Lucas Case." The title should be Lucas Americanism vs. Narrow Bigotry. That was not a fight between Jew and Christian. He battled for the establishment of an American principle. In that he was upheld by thousands of prominent Christians. Christmas trees in public schools were banished for ever.

Every Jewish student and every government employe owes a debt of gratitude to Mr. Lucas. The Board of Regents could not refuse his request that Jewish students be not compelled to take examinations and violate their Sabbath. So also has the Postmaster-General recognized Lucas' appeal and every Jewish man in the service of the postoffice is given leave of absence during the Jewish holidays.

If Albert Lucas had never rendered any public service, the fact that he is a member of the historic Spanish-Portuguese Congregation would entitle him to a place of prominence in our community. To be a member of that congregation one must be up to its standard, which is very high. Was it also because of that, that he was chosen as secretary of the Union of Orthodox Jewish Congregations of the United States and Canada? No other man could fill that office with more credit.

The present European ebullition which caused so much misery to the Jews in Europe has brought the Joint Distribution Committee into existence. With the establishment of the committee our Jewish leaders discovered that they had a task in hand which had to be entrusted in safe and firm hands. The millions that began to pour in would not have brought the relief sought had a man less capable been placed in charge of that bureau. Not only was the money to be gathered and disbursed, but sound judgment and a clear mind was necessary in order to gather all the data to properly distribute the relief in such a manner that it would alleviate the suffering. Mr. Felix Warburg found his man in Albert Lucas.

I do not know who said it, that a man is as big as his fellow men see him. In Albert Lucas' case it is the reverse. He is bigger than we see him. No, we do not know Albert Lucas. He is much bigger than we know him to be.

Forty days (so goes the legend) before the birth of the infant, a voice calls out in Heaven, "The daughter of so and so shall be mated to the son of so and so." What a rejoicing there must have been in Heaven, when the voice was heard proclaiming the match between the daughter of Rabbi Nieto to the future celebrity, Albert Lucas. If that match was arranged in Heaven above, then Albert Lucas stood as high in their estimation above as he stands here on earth with us. Mrs. Lucas is as worthy a woman as is her great husband, the MAN. She is just up to the standard of a great woman—an American Jewish woman. Of a high intellect, pleasant personality, graceful and sympathetic. Add to this the boundless affection she has for her noble husband, the great share she takes in his work and the love they both have for their people, and the pains they take in relieving the suffering; follow them into their tranquil home—the realm of Queen Lucas—where she worships the man she loves and he, in discarding every worldly care, enwraps himself in the warm affections which his good wife lavishly showers upon him, and you find Paradise on earth.

Albert Lucas is an unknown celebrity. If in later years, in the fullness of his age, he will look back to his rich and glorious record of a useful life; if he will

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then find his unwithered flower, which I have attempted to lay at his feet; if he will then think of this meager tribute I am now attempting to pay to him, I shall be amply compensated in the thought that he would say with a feeling of satisfaction: "Edward Herbert understood me—he was my friend."
Albert Lucas thou art my—our—friend. Long may you live.

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"Germany's Designs in Asia." Says Mr. Anthony J. Philpott, of the Boston Globe for Sunday, October 7: "We have with us in Boston, Mar Ittamar Ben Avi, editor of the first daily paper ever published in Jerusalem, and properly a Hebrew paper—the Jerusalem Haov.

"While in Paris Ittamar Ben Avi collaborated with Jules Huret in the production of 'L'Allemagne' (Germany), the book which first made clear to France and the world Germany's designs for world dominion. So it will be seen that Ittamar Ben Avi is no mere tyro in the whole game of European politics.

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everywhere, even in Turkey, and in the last analysis it is the strength or weakness of an underlying sentiment of this kind that determines the fate of nations and of international affairs.

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about 200 of all ranks. The service took place in a large marquet, but I must confess I was disappointed with it. I fancied myself at Berkeley Street or at Hill Street Synagogue by the amount of English that I heard.

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CHILDREN'S PAGE

JACOB AND LABAN

Dear Children:

Laban's pursuit of Jacob had at least one terribly disastrous effect—he reproached him with stealing his idols, and Jacob, protesting his innocence, and not knowing that Rachel had stolen them, cursed the one who stole them, saying: "With whomsoever thou findest thy goods, let him not live," this resulted in the death of Rachel while they were on the way (Medrash). Laban searched and searched, but could not find his images because Rachel put them in the saddle-cushion of the camel and sat upon them, and when her father came into her room to search she excused herself for not being able to rise before him; even the patience of the gentle Jacob was now exhausted and he became wroth and quarreled with Laban, and said to him: "What is my trespass? What is my sin that thou hast so hotly pursued after me?" In eloquent words he told him how faithfully he had guarded his flock, how he bore the loss of every animal that was torn by beasts or stolen by day or night. "Where I was in the day the heat consumed me, and the frost by night; and my sleep departed from my eyes," and finally how it was only through Divine protection that he was saved from Laban's evil designs. Laban disclaimed any intention of injuring him, since he would only do harm to his own daughter by so doing, and said conciliatingly: "And now come thou and let us make a covenant, I and thou, and let it be for witness between me and thee." And Jacob took a stone and set it up for a pillar, and Jacob said unto his brethren: "Gather stones," and they took stones, and made a heap; and ate there upon the heap. Rashi here calls our attention to the explanation of the Medrash that Jacob's brethren here referred to were his sons, brethren to Jacob, ready to defend him in distress and in war. In these few words, dear children, we see the portrayal of our Patriarch Jacob's ideal family life—his sons honored him as a father should be honored, whilst he treated them as if he was their older brother instead of their father; this is undoubtedly the reason why they were the noblest men that were ever brought up under one parental roof—with no "black sheep" amongst them. Here the Torah teaches us a great lesson of the comradeship between father and sons and what an ideal life it develops. And Laban called the heap of stones Gagar—sahadutha—but Jacob called it Galed—both names have the same meaning, the former is Aramaean, the latter Hebrew and means "this heap is a witness." And Laban said, "This heap is a witness between me and thee this day," therefore called he its name "Galed" and "Mitzpah," for he said the Lord shall watch between me and thee, when we are absent—one from the other. Rashi says that each one said to the other "the Lord shall watch between me and thee, lest thou break this covenant when we are absent one from the other. He enjoined upon Jacob not to take other wives besides his daughters—and he mentioned his daughters twice, because Bilhah and Zilpah were also Laban's daughters from a concubine. "Witness he this heap and witness be this pillar, that I will not pass by this heap and that thou shalt not pass unto me by this heap and this pillar for evil." For evil you must not pass it by, but you may pass it by for business purposes. (Medrash). Jacob slew some cattle upon the

mount and called his brethren to eat bread—that is to feast with him. These brethren referred to here are his friends who were with Laban, and when Jacob went on his way the angels of the Land of Israel came to meet him and accompany him to the Holy Land, and when he met the angels he called them "Machnayim," which means "two hosts," the host of angels that accompanied him from the place he was leaving and the host of angels that went to meet him and accompany him to the Holy Land.

בן אהרן

"That fellow was an impudent fraud. How did he manage to wheedle money out of you?" "Oh, he told me such a sad, pitiful tale about his poor wife who was a widow with six little children!"

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He—Are you fond of indoor sports? She—Yes, if they know when to go home.

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When is a man led astray like one governed by a girl? He is miss-led.

Why is a false report like a tottering house? It has a weak foundation.

Why is a peevish man like a watch? He is often wound up.

Why is troy weight like a dishonest person? It has no scruples.

Why does a duck put its head under water? For divers reasons.

What tree is of the greatest importance in history? The date.

When does a cow weigh the least? When she is within the pound.

BABY.

Written by Miriam Siegelstein, aged 12 years.

"Dear little baby, do you know what is wind and what is snow? Do you know that in the school you must learn the golden rule? Do you know that these fish here, right in this little dish, were once in the open sea? Baby dear do answer me; Do you know the earth is round And when you fall you touch the ground? Do you know about the Spring? Baby do you know anything? Baby only nods his head From his little trundle bed, And he winks as if to say, "Not now, but I will some day." Far Rockaway, N. Y.

Jewesses in the Revolution.

One of these days, perhaps when the historian can sit down in peace and calm and weigh up all the factors of the case we shall get at an approximately correct estimate of the part we Jews played in the bringing about of the Russian revolution. But some official figures which have just seen the light show that Jewish women, at all events, formed an important part of the revolutionary forces. Thus, of all the political prisoners between the years 1901 and 1908, over twelve per cent were Jewesses; while in 1905 the number of Jewish women convicted for political activity was twice as great as that of non-Jewesses. These figures do not necessarily make the revolution a predominantly Jewish achievement. But they do render a little bizarre and irrelevant a Petrograd proclamation—alleged to be the work of the Leninist party—demanding the immediate expulsion of all Jews from the Council of Workmen and Soldiers' Delegates.—London (Eng.) Jewish World.

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"Palestine Transformed." A striking editorial on the Zionists' achievement in Palestine and their ultimate aim was published in the Boston Herald of October 9, 1917, under the foregoing caption. It was the leading editorial for that issue of the paper, and it is herewith reproduced verbatim: "And where shall Israel leave her bleeding feet? And where shall Zion's songs again seem sweet? And Jordan's melody once more rejoice The hearts that leaped before its heavenly voice?" "Byron it was who thus questioned, and in his time not even the beginning of an answer could be given. Today Hebrews all over the world are looking forward to the peace settlement which is to furnish what the first Zionist congress of August, 1897, called 'a home for the Jewish people in Palestine, secured by public law.' How much has been done in the interval to make that consummation possible we learn from A. M. Hyamson's account of Palestine, 'The Rebirth of an Ancient Race,' just issued by Alfred A. Knopf, of New York. In this book a Fellow of the Royal Historical Society of London tells for the first time the story of the repatriation movement which began about for years ago and culminated in that intensive outflowing of it which we know as Zionism. The background of the narrative is a survey of the nineteenth centuries that have passed over the Holy Land since the exile. Its new, bright chapters make one of the romances of history, and embody a record of race achievement edifying for both Gentile and Jew. "Something of what might be in Palestine was sketched out by Disraeli in his Zionist romance, 'The Wondrous Tale of Elroy,' published in 1833. Nearly half a century later began the work which was to put realized ambitions in the place of fictional forecasts. Waste and unyielding for centuries, the Holy Land faces the world today a productive and happy community, lifted to its new economic rank by the energy, intelligence and enterprise of Jews. It is impossible to suggest a title of the directions in which these qualities have successfully asserted themselves. The colonists are not only

The South American Schools 1556 BROADWAY of Languages NEW YORK CITY Spanish, French, German, English, Italian The necessities of Modern Life demand a practical knowledge of one or more foreign languages. Begin Today—our new courses are just forming. Trial lesson free. The school is open from 8 a. m. to 10 p. m. agriculturists; they excel as experts in fruit farming, in floriculture, cattle breeding, fruit preserving, silk worm culture, silk spinning and poultry farming. The experiment has shown that the Jew is efficient and at home on the land wherever he settles. 'The undying adaptability of the Jew,' says Dr. Hyamson, 'has displayed itself in Palestine, as elsewhere. The child of the walled-in alleys of the ghetto has become the child of the open air, of the green and golden field, of the orchards and the fruit garden, of the blue skies.' Nor are the industries neglected. We read of the output of wool and silk, and that 'the Palestinian falcon, majolica, glass, and the beautiful copper and silver work enjoy renown throughout the world.' Meanwhile provision is made for education. Libraries have been introduced. The colonies enjoy modern sanitation, and there is a medical and dispensary service in each. "Not yet, of course, is this wonderful development complete, nor is it politically secure. Palestine needs highways, railroads and harbors. She needs, above all, 'a just and stable government,' and this can come only through 'the safeguard of a European guarantee.' The disadvantage of the present situation under Turkish rule is 'the consciousness that it offers no safeguard against aggression by a foreign power.' The Jews of Palestine ask no position of privilege among the Arab populations whom they have benefited, but they have a right to ask the protection of their hard-won achievements and the conditions needed for further progress under an administration which can be trusted. Dr. Hyamson's appeal in their behalf for 'the assistance of Christendom' will have the response which it so richly deserves."

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