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PATRIOTISM AND LOVE

By H. S. STOLLNITZ, Litt. D.



"You are late, Curt—after midnight. Have you been to a show or a concert? Oh—perhaps—your enchanting waitress at L's? You are a capital fellow! Pretty soon you'll have to face one breach of promise suit after another, you rascal!—you Don Juan!"

Thus I welcomed my young friend Curt W. who was to meet me at 10:30 P. M. at the Coffeehouse about a month ago.

Talkative Curt—at times even loquacious, did not pay attention to my remarks.

He ordered milk and seltzer from the waiter in a rather perfunctory way. He sat enraptured in thought. His eyes were half closed. He ran his fingers through his black curls. Now a smile escaped his beautifully shaped mouth. Then his strong, yet mild and agreeable face took on a grave expression.

Prompted by an inner feeling he rose as though awakened from a dream. As he stood before me, erect, gazing around him with his jet black eyes of special lustre, I thought him a veritable Apollo.

He reseated himself and partook of the ordered beverage in big draughts.

He then began: "Doctor, you will forgive me for letting you wait so long. The debate, you know,—the pro and anti-draft debate, which took place tonight at — hall between Miss Mindell S. and myself—was over at ten and I could easily have been here at our appointed time. But—"

Here he stopped short. A gesture of his hand and the expression of his intelligent face betrayed longing. I felt as though I had been forbidden to interrupt him by some unseen power. Neither did he seem to expect any words of forgiveness.

After a short pause, Curt resumed:

"What warmth she possesses! She is full of animation, She breathes life and inspiration. One becomes so fettered by her magnetism that it requires much effort to free oneself.

"She is by no means what one would call handsome, but the moment she begins to speak, ah, then, her enthusiasm lends courage, her logic leads to conviction. Verily, the proverb

"Juedischer chayn. Ist ueberall schoen." The grace of a Jewess is tantamount

to beauty, was never before so visualized to me as it was tonight. It is her sprit which makes her beautiful.

ing set both reason and feeling into motion.

"I was an avowed anti-conscrip-

erism and Junkerism. It was Kaiserism and Junkerism which drove me from my parental hearth and ex-

ceased to love Germany, the land of my nativity. I was and am still an opponent of war. But her reasoning convinced me of the justification of the United States entering this war.

"After much consideration and thinking I have come to the conclusion that it is not the German people that civilized nations are at war with, it is the Kaiser and his courtlings—the autocratic machine, the vampires of the country—that must be done away with forever and aye. "I now opine with Shakespeare; The arms are fair, When the intent of bearing them is just."

"There is no swifter and surer way of ending this terrible war—there is no other way of assuring the happiness and progress of the German people and the maintenance of civilization than the establishment of a republic in Germany."

In these words the Provisional Committee of the Friends of the German Republic is, as I just read in the press, announcing the organization, and appeal for the co-operation of all Americans of German blood!

"Germany's war is not to bar the lawless spoiler. She drew the offensive sword for added power and gain. Wilhelm, of the "Ich und Gott" illusion instituted this holocaust for that purpose.

"Surely, if the Kaiser is to win, the sword of the conquerer wielded to slay innocent Belgians and other inoffensive peoples would serve him to attack the Americans.

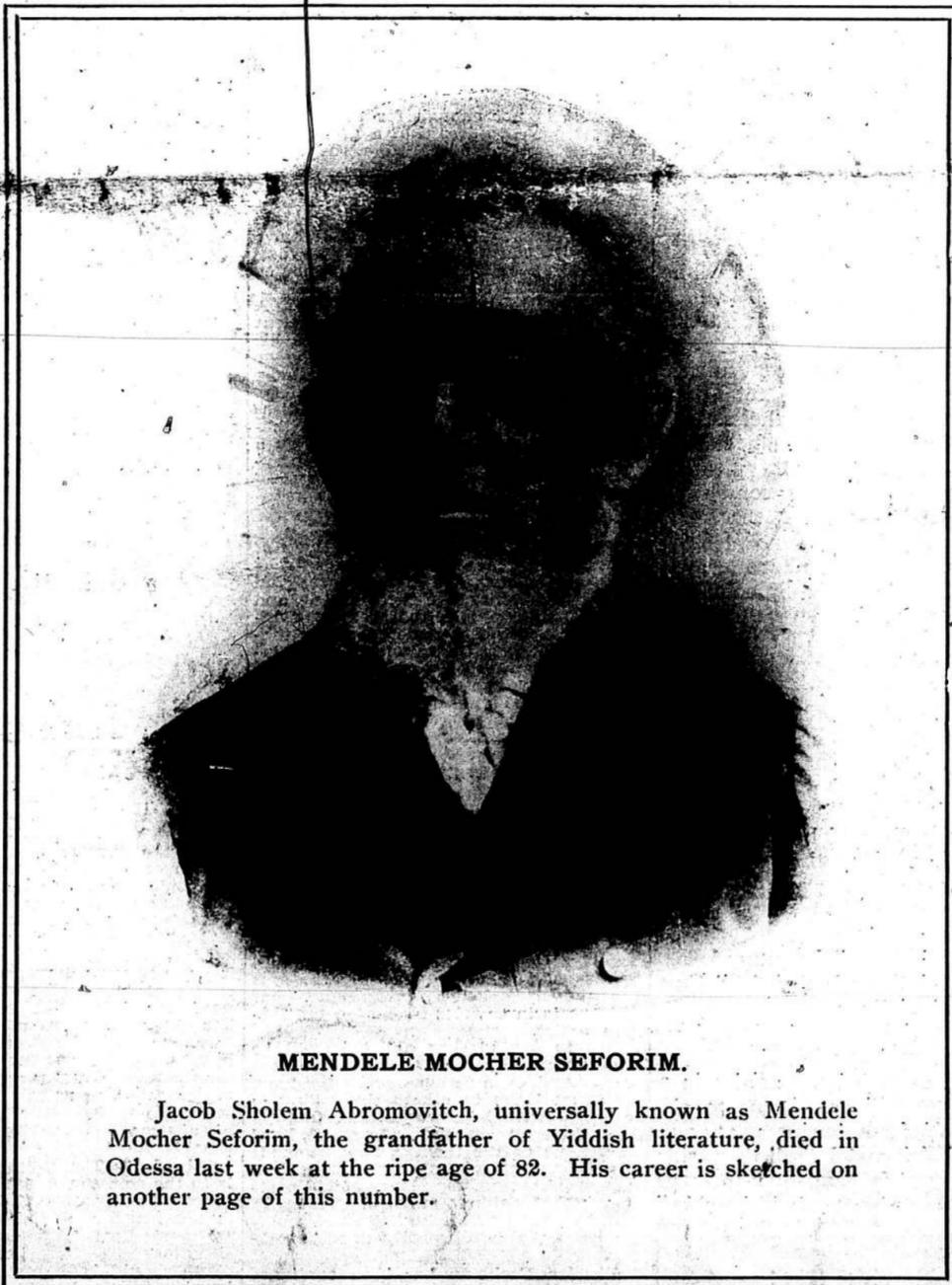
"For years our democratic tendencies, our ever growing commerce and prosperity were eyesores to the Kaiser and his ilk. Even had America not declared war on Germany, Wilhelm's next aim and the craving of his entourage would have been the extinction of the people of the United States.

"The moment experience crosses the bounds of present conditions and the order of things, we are confronted by a crisis. This war is of universal concern. Universal problems are not solved by theories alone—it must be done by deeds.

The delay of the smallest fraction of time by the surgeon, when an operation is necessary, often causes death.

In time of crisis, action is imperative; Dilly-dallying may mean disaster to the future.

"Yes our crisis is grave, probably



MENDELE MOCHER SEFORIM.

Jacob Sholem Abromovitch, universally known as Mendele Mocher Seforim, the grandfather of Yiddish literature, died in Odessa last week at the ripe age of 82. His career is sketched on another page of this number.

"Her sense of justice revolutionizes one's being. Every word of her choice and terse language darts to the heart. Her appeal, her plead-

tionist. The mere word "war" called before my fantasy all the pictures of horror war creates.

"War is synonymous with Kais-

erism and Junkerism. I would rather have perished than to have become a soldier, a blind murderous tool of the Kaiser. I have never

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graver than many of us realize. Immediate action is imminent. I will not wait for Registration Day. I will enlist at once. The life which I may lose, may help to redeem many millions from a living death—autocratic oppression and the curse of militarism.

One week later in the same Cofferhouse and at the same table:

"Doctor, do you notice any change in me?" asks Curt.

"Not particularly, except that you are in love," I replied, watching him closely.

"I admire your experienced eye," said he. "In order to cause you to be happy in accordance with 'Shared joy is double joy!'—I will not let you wait for my confession: Yes, I am in love; in love with all the fibres of my soul. Rejoice with me, dear Doctor, I am the happiest mortal on earth. Not only do I love, but I am loved, loved by her, the wisest, purest and noblest woman on earth. Yes, my friend, she has accepted me."

I congratulated him and wished him—rather, them—happiness from the very depth of my heart. They both deserve all the bliss that wedlock has in store for people with a sincere and noble purpose in life.

Curt ordered a bottle of champagne and we drank to the health of Miss Mindell.

After another chapter of encomiums and endearing descriptions of his fiancée, Curt said: "The day after I left you, I tried to enlist. I felt dejected on account of being rejected."

I expressed surprise. "Well," he explained, "I met with an accident when a child; I was playing 'hide and seek' and while running I bumped into a toy which my playmate held in his hand, injuring the sight of my left eye. Though I suffer no inconvenience whatsoever from it, I was found unfit on account of it nevertheless."

"I apprised her of it immediately. She was chagrined—yet—pleased. We pondered over the course by which we both could best serve our country, but arrived at no definite plan that night. The next morning we met at my office and by noon had an exact account of my financial standing. We found that the withdrawal of \$5,000 would be no infringement on my business, and I immediately telephoned to my banker to subscribe for me Liberty Bonds to that amount. One thousand dollars I gave for the War Sufferers' relief. I still wish to bring \$500 on the altar of humanity as a thanksgiving for the happiness which has come to me. Mention, doctor, pray, a deserving institution."

"The Red Cross," I ventured. "The Red Cross it shall be," Curt repeated gleefully.

"Our marriage is to be in a fortnight," resumed my friend.

"I have arranged my affairs in a manner that will permit me to absent myself from business at any time. Mindell and I shall then, side by side—hand in hand—try to serve our country as best we will be able."

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Jews Prominent in the American Theatre.

By HENRY O. FALK.
 I. INTRODUCTION.

The Jew as a Dreamer and the Theatre as a World of Dreams.
 The Jew is a dreamer! A schemer, too, some of his critics would add. And indeed this is the role in which he is most commonly conceived—a hard-headed, two-fisted man of affairs. But while the Jew admits his taste for practical every-day affairs, he denies that this sums up his entire contribution to progress. Assuredly he is a money-maker, a merchant, and a manufacturer. But he is infinitely more than these—he is a prince of dreams in the world of dreams.

Where is that mystic place, the world of dreams? Imagination, feeling, ideals, these words flash into the mind as the key words to this world. It rolls into view, and one of its hemispheres is the kingdom of art and the other is the kingdom of ideals. In the kingdom of art, where feeling and imagination are the great driving forces, we will alight, not to wander through its many enchanted provinces, but to perch in the theatre, and there to inquire what the Jew has contributed to the theatre arts. The playhouse is the great university of all the people. Here education is delivered to them unaware, so to speak, while they think they are simply having a good weep or a good laugh. The stage holds the mirror up to our nature, and gazing on the image, we become wise in the knowledge of self and of other selves.

What has the Jew done to make the theatre what it is? How does he rank as a theatre artist—as director, playwright, and actor, as manager, technician, and critic? This is the proper place to stop and thumb our card indexes, but we will defer for the moment specific citations, reviews, criticisms, and estimates of individual Jewish theatre men and women.

Assuming the success of the Jew, we have now to ask what is there in his temperament to make him peculiarly apt as a theatre artist? This is best answered by another question: What is more distinctive of the Jew than his irrepressible individualism? How does this help him in the theatre? His work there, as in all art, must be a unique expression of personality. It is individualistic. It is the inimitable, warm, radiant, joy-giving, inevitable product of an adventurous, willful personality. Irrepressible individualism, so essential to artistic creation, is, as we have seen, a typical attribute of the Jewish personality.

But it is not enough for the theatre artist merely to dream of a great play. He must get it over. Here the Jew's practicality comes to the aid of his individualism. The Jew in the theatre is artist and man of affairs in one. And that is exactly what is required of the theatre artist. He must be a dreamer and an adventurous man of everyday affairs, a combination which insures success in the theatre.

But what is success in the theatre? A near view of the Jewish temperament will help us again. The Jew takes his work earnestly, gravely. Admittedly he thirsts for material success, but almost never for that sort of success alone. He imbues his life-work with boundless idealism. And thus the Jew in the theatre and in the world of dreams as a whole, sees that play, including play-going, is to be the lever by means of which man may raise himself to godliness.

II. CHARLES FROHMAN.
 The least known, best known, man of the American theatre was Charles Frohman, the commander-in-chief of a full army division of theatre men and women, 12,000 people, the greatest number ever assembled under a single theatrical manager. But it is not our intention to speak of Charles Frohman's achievements en masse—of the long chain of playhouses he owned and controlled, of the 500 or more plays he staged, of the fifty or more stars he made (including Blanche Bates, John Mason, Elsie Ferguson, Pauline Frederick, Otis Skinner, Marie Doro, William Faversham, Ethel Barrymore, Maude Adams, Henry Miller and John Drew); of the dozen or more famous playwrights he brought up (including Barrie, Pinero, Chambers, Jones, Sutro, Maughan, Barker, Galsworthy, Thomas, Fitch, Gillette and Mayo), of the millions he made and spent in the theatre. We shall rather confine ourselves to a consideration of those peculiar tones, flavors and colors of the theatre arts that may be called Frohmanesque. Our interest is in Charles Frohman, the theatre artist.

But to see him as artist it will be necessary to sketch the outlines of the man. And even in suggesting the man, we must leave to others the telling of how a Jewish boy, whose first home in New York was on Rivington street, lived in visions of the theatre, how he made his expanding visions come true, how he toiled through the planes of bill posting, ticket selling, minstrel managing, booking, road producing, stock company managing, and ultimately to star-making.

Charles Frohman has been arraigned frequently enough as an exponent of commercialism. "Frohman and his sort are just capitalists. Drive them out of the Temple of Art!" wail these accusers—self-important high priests of Beauty. The only reply is: "Gentlemen, you have failed to establish your case, and your complaint is dismissed." Let us glance at the case for the defense. Let us call George B. Shaw as the first witness. "Frohman is the most wildly romantic

and adventurous man of my acquaintance," says he. And J. M. Barrie's testimony follows: "For money he did not care at all; it was to him but pieces of paper with which he could make practical the enterprises that teemed in his brain." And in his own defense Charles Frohman says: "My work is to produce plays that succeed, so that I can produce plays that will not succeed. That is why I must have money." When he undertook a production his question touching money was not how much will the production make, but how much will it cost?

He was a bold plunger. No expenditure was too staggering, no labors too stupendous if the success of a production seemed to demand them. He never stopped to count the cost if he believed in his playwright and in his star. And if the play failed he would simply say, in his serene way, "Let's go on to something else. You can't get around failure."

While he was not above money, he kept it in its proper place, and although he paid fortunes to authors and players, no one ever asked him for a written agreement, for Frohman was known as the man who never broke his word. He was a genuine, quiet, simple, energetic and adventurous artist. He asked very little for himself in the way of goods or popularity. He was a recluse, shrinking from the public gaze, and dwelt apart because he needed all his time, all his strength, for the theatre. It is significant of him that he never sat for a picture except to get his passport.

Frohman hoarded his hours as a miser hoards his money. One of the most energetic of men, he crowded every pulse beat with burning action. He himself picked the plays for production in his theatres. He rehearsed all his own companies, giving his time principally to the training of his stars in their biggest scenes. Matters of detail he left to his subordinates. In this he differed from David Belasco, the finest technician in the American theatre, who attends personally to the details of wording, acting and setting of his plays. Frohman threw himself rather into the illuminating pivot. If that was right the details just naturally took care of themselves. His theory was that if the heart of a thing was right its body, so to speak, would act right of itself. He carried this principle into the selecting of plays and players. It was only necessary for him to believe in a playwright to commission him to write a play, or to believe in an actress to hoist her to stardom at one stroke almost. Knowing his people, he trusted them to give a good account of themselves. And they always did.

But Charles Frohman's chief contribution to the theatre was his work in the development of the star system. First and last he was the king of star-makers, and he made most of the American stars. Said he: "A star has a unique value in a play. It concentrates interest. In some respects a play is like a dinner. To be a success, no matter how splendidly served, the menu should always have one unique and striking dish, that, despite its elaborate gastronomic surroundings, must long be remembered. This is one reason why you need a star in a play. Also, Americans are an individual-loving public. Our imaginations are fired not merely so much by great deeds as by great doers."

Charles Frohman gives an excellent reason why a star—a beautiful and magnetic personality—is essential in a living play. He says: "The terms of success in the theatre are the co-operating abilities of playwright and actor, with the principal burden on the actor. In other words, the play is not altogether 'the thing.' The right player in the right play is the thing."

And Charles Frohman was right. Art is primarily the product of a beautiful personality.

III. DANIEL FROHMAN.

"If the theatre can't succeed as a business, it won't succeed as an art!" said Daniel Frohman in his famous old studio at the Lyceum Theatre in New York. Mr. Frohman speaks from his long and fruitful career as a producer of plays in America. If he had no more to his credit than the creation of his Lyceum Theatre Stock Company, which has been aptly called the "star factory" of the 1880's and 1890's, he would have done enough for one lifetime; but Frohman has done more. He has toiled to make the theatre a place for intelligent recreation.

"Would you say that the box-office receipts are the barometer of the artistic height of a play?"

"No," he replied, "but if you are a good dramatist the box-office will find it out. If your play registers there, be sure that it satisfies the great human need for intelligent recreation. This has been true from the beginning. Aeschylus, Shakespeare and Moliere were box-office successes. They wrote for the masses and the masses rewarded them with long runs. The meanest intelligence understands Hamlet, even in his abstract moods. To be or not to be; that is the question." Could anything be simpler? The appeal of a good play is to the common Adam in all of us, not to sensitized tastes and learned heads. It must arouse our elemental passions. It must deal with concrete personal situations. The three hours' traffic of the stage should body forth ideal relations between men and women; should present life as it ought to be.

"Why hasn't the modern classic drama appealed to the enterprise of our better American managers?"

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to restricted elements of the public—to scholars and reformers. The public as a whole wants plays with wholesome, exalting subjects. At least this is the history of clean plays. As I think of the great stage successes in America they have been almost always lessons in humanity, and not social lessons. They deal with the problems of human beings treated as animals and gods in the presence of the mystery of life.

"Education in the theatre? Yes, but by a kind of inference. Nobody goes to the theatre to be educated. But people go to the theatre seeking enjoyment. Ravish their senses, delight their minds, liberate their imaginations, but in Heaven's name, don't sermonize, lecture, or puzzle them. If you have a lesson be sure at least to present it in a pleasing attractive form."

"Is that how you would explain Shaw's success?"

"Yes, if he succeeds," Frohman replied guardedly, "it is because of his sheer cleverness. His wit, sparkle, and epigram win the day for him, not his propagandist's motives."

"The best advice I can give a playwright is, 'Stick to your sentimental interests, to the basic human interests.' I sometimes think that the ideal situation for a play would be to bring men and women together in relations of hate, jealousy, or cupidity, and make love develop out of this situation."

Pressed to reveal his plans for new productions, Mr. Frohman said: "This is not a good time to launch new productions. It is hard to focus it in the theatre. It should be remembered that the American theatre-going public is largely an audience of women—women of the leisure class or business women in leisure hours. But the woman of leisure is an extinct species. She has been succeeded by the woman whose diary is filled with engagements to help and care for the fighting men."

"Don't you think that the plays of the future will have to be more masculine?"

"Not at all. I don't think we will ever veer from the eternal feminine. Social and economic relations may change from time to time, but the essential human relations never change. Just as styles in dress come and go from season to season, so, I suppose, dynasties of economic and social systems will come and go, but men and women underneath these will remain the same. They will want plays that deal with love, revenge, expiation, and the rest. These will appear in new garb from time to time, but the fundamental Adam will have these in one form or another as fashions change. Modern experiences will be reflected. Woman will be presented as man's partner, not simply as his mate."

"What shall be the outcome of the clash between the moving pictures and the spoken drama?"

"I think the drama will hold its own. The play must live because we want the charm of personality and the music of the spoken drama."

In recent years Mr. Frohman has gone in heavily for motion picture production. "America is keen for action; that is why the play of propaganda has failed here. America wants to see a play, not hear it." Mr. Frohman entered the world of films to make it possible for small towns to enjoy the art of great actors.

I found Mr. Frohman deep in the study of manuscripts for forthcoming productions. His return to the theatre will be acclaimed with great pleasure by lovers of the theatre arts which Mr. Frohman has so ably encouraged.

(Next article on David Belasco.)

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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Deaths in Palestine of Major Evelyn de Rothschild and the Hon. Neil Primrose, Great-Grandsons of Nathan Mayer de Rothschild and British Army Officers—Chief Rabbi on British Government's Palestine Announcement—Lord Rothschild Attends His First Purely Zionist Meeting—Jewish Board of Deputies Thanks British Government—Interesting Jewish Marriage—Are There Too Many Overlapping Communal Institutions?—A Newcomer—Jewish Historiography.

London, Nov. 23, 1917.

I regret to have to record the news which reached London on the morning of November 19 that Major Evelyn de Rothschild had succumbed to wounds received in action in Palestine during the last great Yeomanry charge. He was in the Royal Bucks Hussars, the same regiment as that to which his cousin, Captain the Hon. Neil Primrose, belonged. His two brothers, Major Lionel and Captain Anthony de Rothschild, are also officers of this regiment, but are at present serving elsewhere. Great and general sympathy will be felt with Mrs. Leopold de Rothschild and members of the family in their bereavement.

Major Evelyn Achille de Rothschild, the second son of the late Leopold de Rothschild, was born in January, 1886, and was educated at Harrow and Trinity College, Cambridge. A few days after the outbreak of the war he received his captaincy, and during the last three years has been in a great deal of hard fighting, receiving for his services mention in dispatches. At New Court, London, he had already displayed much of the acumen in financial matters which characterizes so many of his relatives. With his brother, Captain Anthony de Rothschild, he had traveled extensively, to study financial and economic conditions in those countries with which the firm have close business relations. He constantly followed Lord Rothschild's staghounds and the Whaddon Chase in the hunting field, and frequently acted as field master of the stag hounds during recent years, proving himself, both in hunting and in occasional race-riding, an accomplished horseman.

In the Jewish community, the news of his death has been received with very keen regret, for he had already given abundant evidence of his desire to take upon himself those public duties and responsibilities which the members of his distinguished family were at all times ready to shoulder. Thus, he became treasurer of the United Synagogue in 1911, much to the pleasure of his father and his uncle, the late Lord Rothschild, and in June, last, he was elected vice-president, in succession to the late Albert Jessel, K. C. He had already given proof that he inherited his father's keen interest in the turf, and it will be remembered that under the terms of Leopold de Rothschild's will Major Evelyn and Captain Anthony de Rothschild became joint possessors of all the horses and of Palace House, Newmarket.

Captain the Hon. Neil Primrose, Member of Parliament, and also, like Evelyn de Rothschild, an officer in the Royal Bucks Hussars, and also again with him a great-grandson of Nathan Mayer Rothschild, founder of the English Rothschild house, has died of wounds in Palestine, again like Evelyn de Rothschild—a truly remarkable list of coincidences. The great-grandsonship came about owing to the fact that Neil Primrose's father, Lord Rosebery, the famous English statesman, married a daughter of Baron Meyer A. de Rothschild.

In common with other newspaper men I have received the following appreciation of Mr. Balfour's recent letter on the Jewish question from Dr. J. H. Hertz, the Chief Rabbi:

"The declaration of his Majesty's Government on Palestine as a national home for the Jewish people is an event of world-historic importance. The resurrection of the Jewish nation on its sacred soil will open a new chapter in the annals of the human spirit, and the overwhelming majority of Anglo-Jews, as well as of the Jewries in the overseas dominions, to say nothing of the millions of Jews in America and Russia, rejoice at the broad humanity and far-sighted statesmanship of the men who guide the destinies of the empire."

Lord Rothschild attended a gathering of the Zionist Federation a few days ago to communicate to them officially the declaration of the British Government, already published, in favor of a Jewish Palestine. The affair was interesting because it was the first time that Lord Rothschild had attended a purely Zionist meeting. His adhesion and devotion to the movement, compared with

the attitude of his father, is evidence of the immense power of attraction Zionism is exercising not only on the masses, but even in quarters which a few years ago resisted it.

A letter from Sir Alfred Mond, Member of Parliament, First Commissioner of Works, was read at a public meeting at Swansea (South Wales) on November 18 to thank the government for its declaration in favor of the establishment in Palestine of a national home for the Jewish people. In the course of his letter Sir Alfred Mond wrote:

"Hopes long deferred—and, in fact, hitherto looked upon as an idle dream—seem now nearer realization than ever before. The establishment in their old land, under the aegis of the British Government, of a home where the Jewish people will be at liberty to develop their national genius and freely to exercise their virtues of industry, thrift, and organization in their own way marks an epoch in the world's history. The development in recent years of the Jewish colonies in Palestine, whose success under the most unfavorable and depressing conditions has been phenomenal, has always deeply impressed me and gives me assurance of the success of the future."

At a meeting of the Jewish Board of Deputies on Sunday, November 18, it was resolved: "That this board desires to convey its grateful thanks to his Majesty's Government for its sympathetic interest in the Jews, as manifested by the letter addressed to Lord Rothschild by the Right Hon. A. J. Balfour, dated November 2."

Lieutenant Edgar R. M. Spielman and Miss Mozelle Sassoon were married last week at the New West End Synagogue, London. The bridegroom is the elder son of M. A. Spielman and the bride is the daughter of the Sassoons of Ashley Park, Walton-on-Thames.

Whether it is that there are too many Jewish communal and similar organizations at work or not, it is very clear that a good number of them are very short of money. Recent news is to the effect that a Jewish denominational school is threatened with closure because it cannot raise an extra \$750 a year in subscriptions. Yet we have another society starting now, called the League of British Jews, whose objects are, it declares, to uphold the status of British subjects professing the Jewish religion; to resist the allegation that Jews constitute a separate political nationality, and to facilitate the settlement in Palestine of Jews. The Jewish press here pretty plainly points out that, while no questions as to the bona fides of this organization are raised, it is distinctly an overlapping affair. The Board of Deputies, for example, exists mainly for the first of these above-mentioned objects, while the third of them is clearly the work of Zionist organizations here. With regard to the second reason for existence—opposition to an allegation—this is regarded as new and curious, and does not stand the test of a little amusing satire.

The opening of the University Extension course of lectures at Toynbee Hall, in Whitechapel, last week assembled together a large audience to listen to the Rev. S. Levy, M. A., on "Jewish Historiography, or the History of Jewish History." In explaining the scope of the proposed course the Rev. Levy said that the survey of Jewish historiography must begin with an attempt to determine the leading features in the historical elements in the Bible. No doubt other nations of the ancient East, besides the people of Israel, had a certain literature of history. The diminishing difference between the historian in the Bible and the modern scientific historian was their respective attitude to the principle of quotation. The Bible historian was a recorder and a teacher, and he had the unquestioned privilege of choosing his materials and presenting them as his own compilation without making any conscious claim to the original authorship. He was a didactic author. One of the most interesting features of historical elements in the Bible was the number of historical retrospects, either in the form of parting exhortations of great leaders or simply illustrations drawn from Israel's past to enforce the duty of present loyalty to Israel's God. Thus the Bible furnished illustration for contrasting the method of the recorder of history and the method of the preacher of history, who restated old facts and truths and gave them in his summary a new emphasis or fresh application.

In the light of these illustrations, declared the lecturer, it would be seen that, although it was convenient to distinguish between the recorder, the interpreter and the historian, this classification of types was not absolute, and that, although the compilers in the historical literature of the Bible were primarily didactic historians, their fulfillment of the functions of chroniclers and strict historians must

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also receive due recognition. The domain of Jewish history readily divided itself into two parts. There was, first, the historian, whose work as historian was deliberate and explicit. Then there were various bodies of literature which did not strictly belong to the realm of direct history, but which, nevertheless, contained a vast amount of historical knowledge. In the first class of explicit history might be included works like the First Book of the Maccabees. In the second class, where the history was incidental and had to be detached and deducted from literature, we placed the Talmud, a considerable amount of the literature of the Geonim, allusions in Hebrew poetry and the liturgy of the synagogue. The acceptance of the truth that "justice and truth can only endure and live," first taught by the historians in the Bible before the dawn of the historical literature of other nations, was the best rule and the surest guide for the progress and welfare of mankind. And, concluded the reverend gentleman, that was the lesson of Jewish history.

President Wilson Receives Roumanian Jews.

WASHINGTON, D. C.—A committee of Roumanian Jews, representing the American Union of Roumanian Jews, was received by President Wilson at the White House on Tuesday December 11. This meeting with the President was arranged with the President's secretary, Mr. Tumulty, by Edward Herbert, executive director of the American Union of Roumanian Jews. The committee consisted of Dr. P. A. Siegelstein, Mr. Leo Wolfson, Mr. Edward Herbert, Mr. A. L. Kalman, Dr. M. Y. Beber and A. B. Goldenburg, of Philadelphia, and Mr. R. Fink, of Washington.

To a representative of the HEBREW STANDARD, Dr. Siegelstein, who is the president of the American Union of Roumanian Jews, explained that it was the purpose of the committee to appeal to the President to use his good offices with the Roumanian Government, which is now our ally, to bring about the cessation of the persecution of the Jews in Roumania, and to give the Jews in Roumania equal rights.

The President took a very keen interest in what the committee had to tell him, and asked a number of pertinent questions with reference to the condition of the Jews in Roumania. He wanted to know whether their condition in Roumania was worse than the condition of the Jews in Russia under the old regime. The committee, in answer, presented a number of documents dealing with the Jewish question in that country.

While for obvious reasons a number of things that had been said at that meeting cannot be disclosed, some of the members of the committee said that the President had expressed himself to be very much interested in the situation of the Roumanian Jews, and that he fully sympathized with them in every respect. The interview with the President lasted fully forty-five minutes.

Dr. Siegelstein, as well as Mr. Herbert, said that the American Union of Roumanian Jews had considered this to be a very opportune time for presenting the question of the Roumanian Jews to the President. It is known that Roumania is about to establish an embassy in the United States, headed by its accredited Ambassador, Dr. Angelesco, who will soon arrive in Washington. It was, therefore, deemed advisable to place all the facts with reference to the situation of the Jews in Roumania in the hands of the President, so that he might have them at his disposal in his dealings with the Roumanian Ambassador in Washington.

According to the committee, it would not be necessary to amend the Roumanian Constitution in order to change the status of the Jews in Roumania. Nor would new laws have to be enacted. The status of the Jews in Roumania hinges upon the definition of the single word "alien." There is a great deal of special legislation on the Roumanian statute books which affects the Jews and under which they suffer oppression. Yet, not a single one of these laws includes the word Jew. The word "alien" is used instead; the Jew in Roumania is considered an alien.

The question of relief was not at all considered at the meeting with the President. In relief work the Roumanian Jews co-operate with the Joint Distribution Committee, and, in fact, the American Union of Roumanian Jews is strongly opposed to any relief work being conducted specifically for Roumanian Jews by Roumanian Jews. The American Union of Roumanian Jews was organized eighteen months ago as a national organization, with the purpose of looking out for the national interests of the Roumanian Jews here and in Roumania. At its first convention held last year in Philadelphia, representatives from almost every State in the Union, as well as representatives from Canada and Cuba attended. At the end of this month the American Union will hold its second convention in New York.

Blood Accusation in Mohilev.
Anti-Semites at Mohilev, Russia, almost caused a pogrom upon the local Jews by making a blood accusation against them. A Christian child got lost, and immediately proclamations were issued accusing the Jews of stealing the child in order to make use of its blood. The following day a mob gathered in the center of the city, where it was urged by agitators to start a pogrom. Fortunately, a Christian woman admitted that she had taken the child, thinking it was lost. The child was found in her home.

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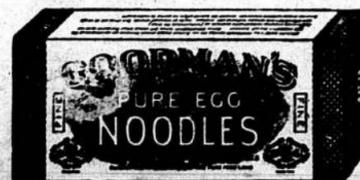
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ITEMS OF INTEREST IN THE JEWISH WORLD

NOTICE TO READER.

When you finish reading this issue, place a one-cent stamp on this notice, hand same to any postal employe and it will be placed in the hands of our soldiers and sailors at the front. NO WRAPPING—NO ADDRESS. A. S. BURLERSON, Postmaster General.

Sylvester E. Rothchild, of Louisville, Ky., has been appointed American Vice-Consul at Gothenberg, Sweden.

Mr. William B. Hackenburg has been re-elected treasurer of the Grand Lodge of F. and A. M. of Pennsylvania.

The Jewish Territorial Organization of Holland resolved to disband and to advise its members to join the Zionist organization.

On Sunday, December 9, twenty women at Newburyport, Mass., organized themselves into Hadassah Chapter of Newburyport.

The Louisville (Ky.) Federation of Jewish Charities has become affiliated with the recently organized Federation of Social Agencies.

Governor Sleeper of Michigan has appointed Milton M. Alexander, of Detroit, as chairman of the newly created State Board of Patriotic Advertising.

Aaron Fox, a merchant of Troutdale, Ore., and his first Mayor, died at his home last Monday night of heart failure. He was born in 1858 and lived in Oregon for 55 years—for the past 26 years in Troutdale.

Mrs. Manuel Halle, one of Cleveland's pioneer philanthropic women, celebrated her seventy-fifth birthday last week, and in commemoration donated \$1,000 to the Jewish Orphan Asylum and \$500 to the Cleveland Council of Jewish Women.

Gus D. Levy, of New Orleans, who has in the past received many honors at the hands of Masonic bodies, has been appointed deputy sovereign grand inspector general for Louisiana of the Ancient and Accepted Scottish Rite Masons.

Isidore Chase, one of the most prominent business men of Waterbury, Conn., died at his home last month. Mr. Chase was actively engaged in developing real estate about the city. For twenty years, until the time of his death, he was a member of the Board of Education.

The Birmingham (Ala.) Jewish community mourns the death of Samuel B. Sterne, a prominent attorney, who died recently at the age of 33. For four years Mr. Sterne was secretary to United States Senator Underwood, and later on was a member of the Birmingham City Council.

The sum realized through new and increased subscriptions of the members of the Federated Jewish Charities, of Baltimore, Md., is \$38,368, instead of the \$25,000 which it was originally planned to obtain, in order to wipe out a deficit and to avoid a threatened deficit in the future because of the high cost of living.

In Gorwal, Province of Minsk, in the lumber factory of a Jew named Polack, the "Bundists" organized a strike. When the owner refused to grant the demands imposed upon him, a band of armed "Genossen" arrived and, by arresting the owner's son, they compelled the owner to grant all the demands of the strikers.

The *Judische Rundschau* publishes a confidential circular from the anti-Semitic Secretary-General Henningsen, of Hamburg, to the effect that a systematic anti-Semitic campaign is to be launched immediately after the war. It appears that Count Reventlow and other well known Germans are supporting the movement.

The secret pogrom organization which has been agitating through its legal newspaper, *Groza*, for pogroms upon the Jews, had its headquarters at Petrograd. The organization was discovered by the Officer Nicholas Stembo, a brother of the deceased famous journalist, Stembo. The officer was in service on the Roumanian front, where the pogrom society was working very diligently, and after getting important information about the society he went to Petrograd and informed the government of its activities.

William Winter, who passed away at his home in Shreveport, La., after a brief illness, was one of its prominent citizens. He was for a number of years president and vice-president of B'nai Zion Congregation. He was active in all Jewish communal matters and also in civic affairs. He served as a member of the Legislature, of the City Council and of the School Board.

Thousands of persons witnessed the dedication of the remodeled Synagogue Beth Hamedresh Hagodol, Boston, Mass., last week. This house of worship is considered to be one of the finest synagogues of its kind in the East. Prior to the dedicatory ceremonies a street parade, in which more than 3,000 men, women and children participated, marched through the streets.

According to reports from Washington, D. C., Hon. Louis Brandeis, Associate Justice of the Supreme Court of the United States, is President Wilson's choice for railroad dictator of the United States, if the President finally decides that the railroads must be operated under Federal control. Justice Brandeis has expressed disinclination to serve, but is being strongly urged to do so.

The Jewish Foster Home and Orphan Asylum of Philadelphia, Pa., is in receipt of \$10,000 from Misses Katharine and Julia Mayer, in memory of their aunt, Miss Evelyn Bomeisler. This money is to be known as the "Evelyn Bomeisler Educational Trust Fund," the income of which is to be used for a higher education for girls and boys of the Jewish Foster Home and Orphan Asylum.

One of Cincinnati's leading Jews, Mr. Edward L. Heinsheimer, died suddenly on December 11 while presiding at a meeting of the Board of Governors of the Hebrew Union College, of which board he had been president for the past seven years. He became a member of the board twenty-seven years ago. He was a most liberal contributor to every charity and to all civic and patriotic movements.

Four belligerent lodges of the Order B'rith Abraham, of Philadelphia, Pa., which seceded from the organization last June following the inauguration of a new system of insurance rates, made their peace with the national body last week. All agreed to form new lodges and return to the fold. The lodges are Pennsylvania, which was in the organization thirty-eight years; Liberty, Morris Mendelsohn and Frimel.

The Jersey City Hebrew Association has decided upon enlarging its scope of activities during the coming months. It is at present making preparations for conducting a contributing membership campaign in order to be able to rent larger quarters in which these increased Jewish religious, educational and social activities can be conducted. Two thousand five hundred dollars annually will be needed for this purpose.

Malden, Mass., will this year have four Jews in the City Council, for the first time in its history. Former Councilman Jacob Woolfson defeated Councilman Louis Harrison for the Board of Aldermen by a very small margin of three votes. Councilman Benjamin J. Schoolman was re-elected by a splendid vote. Councilman Louis Luftman was re-elected, and the new man in the Council is Jacob Mover, a Socialist.

20,000 Children Celebrate Chanukah
Over 20,000 children attended the Chanukah entertainments held yesterday morning under the auspices of Young Judaea in every section of New York. In addition to the large number of smaller affairs given during the week of Chanukah, entertainments were held at eleven theatres and large halls to which admission was free of charge. At each of these theatres lectures on Chanukah, illustrated by colored slides, were delivered, and motion pictures concerning Biblical subjects were presented. Besides these numbers there were sketches, recitations, dances and musical numbers, both vocal and instrumental.

The elaborate nature of these entertainments has been made possible by the generosity of Nathan Straus, Jacob Schiff and Israel Matz. The purpose was to present the main episodes of the Maccabean uprising and the significance of the Chanukah festival by means of an object lesson so as to reach a large number of Jewish children. The entertainments were very successful in these respects as well as others.

Entertainments were held at the following theatres: Bronx, Prospect Theatre, McKinley Square Theatre, Harlem, Regent's Theatre, Temple Beth Israel; Lower Manhattan, Educational Alliance, People's Theatre; Williamsburgh, Folly Theatre, Comedy Theatre; Brownsville, Liberty Theatre; Borough Park, Garden Theatre. These entertainments were made possible through the kindness of Messrs. William Fox and B. S. Moses, who so kindly permitted the use of their theatres free of charge.

Notes from the Nation's Capital.

By A. N. SRAGAN.

WASHINGTON.—There are plenty of people who appreciate the spaciousness and charm of Washington, and there are plenty who will tell you of the buzzing activity of the government departments. There is a reverse side to the medal, and, as it explains to some extent the present state of the Jewish community, there may be some profit in looking at it.

I shall say at once that the great trouble with our capital city is the lack of a proletariat. True, we have a colored population, but colored people cannot change their color and rise into the middle class, and the proletariat that Washington lacks is one that would be constantly fermenting and leavening society, just as the yeast that it made at Mr. Corby's plant in Langdon leavens a good deal of our bread. The diplomats give brilliance to the city in the winter, and there is much life and music in the negro districts, but if you are not a diplomat or a cab driver life assumes a monotonous tone, punctuated regularly by the afternoon Hearst paper and the evening moving picture house.

In Poland there is no middle class—only peasants, nobles and Jews. So Washington has only civil service clerks and high representatives of our own and foreign nations, but no coarse and vital and rowdy class to disturb the balance of things. Civil servants are a meek and homogeneous class who receive regular increases in their salaries every year if they are not discharged, and spend their summer half-holidays listening to the Marine Band concerts. They have all passed examinations which require a certain amount of previous education. They are, therefore, all literate and uninspired, and are useful only for a De Maupassant to dissect.

We are examining the quality of life in Washington, and our impressions do not necessarily register our permanent judgments. But the average article is illustrated by pictures of tea on the terrace of the Chevy Chase Club or by photographs of Supreme Court Justices guiding their judicial steeds along the bridge paths of the park. Even an exaggerated and unfair presentation of the other thing has its value as a corrective. And the other thing is not a matter of conditions that are open to criticism; it is a tale of elements that are lacking, omitted altogether from the city's life.

We may say that the nation's capital has neither art nor literature nor music nor philosophy nor any other of what in Europe is developed in the capital and percolates afterward to the rest of the country. Rich people at Newport or at Washington can import troupes of actors or musicians to entertain them, and plays and orchestras do visit us in the winter. But nothing comes out of Washington. No colonies of writers and painters sit around at Washington restaurants to settle the problems of the universe or to laugh at them. There is a university—there are several universities. They are decent and respectable, but their main purpose is to give government clerks an opportunity to get larger pay checks or to study law and make the older lawyers pray for a new application of the Malthusian theory. Birth control of lawyers has the unanimous support of every one in the District of Columbia.

The District is voteless. Like criminals, idiots, and women, the denizens of the capital have no voice in their government. Three commissioners—a major in the army and two civilians—are appointed by the President to execute the laws that are passed by Congress. The practical effect of this is a city with "splendid vistas and magnificent distances" that up to recently had alleys as bad as any slums in the world. These might still be a sore spot if not for the effective work of the former Mrs. Wilson, aided by the influence her death had in furthering the propaganda for a clean city. The "magnificent distances" are rendered concrete—one might well say asphalt—to us by the length of time it takes to get from one part of the city to another. There are two trolley companies, and on one of them the service is pleasantly reminiscent of the old horse-car lines in New York. Utilitarian workers who have to reach their offices on time savagely and inexplicably insist that the best place for such trolley companies is the museum. Washington has plenty of museums.

Another curious feature is that the city is largely controlled by retail merchants. The really rich people who live here have their business interests elsewhere. The business interests that normally control a city—the paving contractors, the railway companies and the other corporations who in other cities used to feel that their safety lay in the control of the city's politics—have here less opportunity or less reason to interfere, and it is almost odd that the active ruling powers should sometimes be men who elsewhere would never be considered important.

I have said that we have museums here. Do the museums and libraries mean the presence of scientific and intellectual men to form an oasis? Perhaps. There are amiable and urbane gentlemen who administer the government bureaus and associate at the Cosmos Club, where experts on any conceivable subject can be found at a mo-

ment's notice. But though the cataloguers in the library and the technicians in the laboratories may have received their doctor's degrees in famous universities, the work they do in Washington is of such a routine character that nothing original results. Regular days spent in classification and bibliography leave a man empty of initiative. In some universities the pressure to write continually so-called original books and articles is tremendous and unfortunate; the lack of such pressure also has its faults.

From the past to the contemporary, from the museum to the newspaper, is not a difficult step. It is well known that the larger Washington journals have been the mouthpieces of wealthy men of very questionable political and economic theories, men whose business interests in other cities have been conducted in ways notoriously inimicable to the public welfare. Great newspapers do not necessarily have to be governed by the highest ideals. But the Washington papers have never been able to free themselves from the village atmosphere, and so they have in the main never had more than a local influence. Imagine a European capital whose drama did not set the standard for the country, but was only "try-outs" destined for metropolitan production or road companies destined for the province. Imagine that capital without a single publishing house—good, bad or indifferent—without any review to reflect and guide current thought, without an orchestra or opera company of its own, without a newspaper of more than local circulation. This is Washington.

It will be instructive to note the changes brought about by the war. It cannot be that the influx of young men and women from all over the country that has made of the city a landlord's paradise will not do something to nationalize us. Into every department have come experts and special writers who must for some time make their homes here. They will not be satisfied to leave Washington as they had found it. For their own benefit they will demand native culture and they will get it. If magazines and theatres are not found they will create them. Instead of the social gossip of the Washington Mirror we shall have the Washington Review. There will undoubtedly be a Little Theatre of some sort when men who have organized such theatres in the West find that they must organize them here or else accept the entertainment provided for them. There are people working in the Fuel Administration or the Department of Agriculture or the Ordnance Building who used once to gather around a table on Second avenue or Sheridan square, and they will find restaurants here to focus their ideas. The Jews will take part in these developments and the Jewish community will benefit by them. Haleval!

WE WILL WIN THE WAR

We will win because so right a cause as ours cannot fail.

We will win because our fight is waged for God's justice.

He in whose laws we find guidance will strengthen us to the task as He has those who have warred in the name of Liberty and Humanity in the past.

Moses, against great difficulties but armed with a just cause and God's favor, led a chosen people to freedom and safety.

Gideon and Samuel, strong in Divine Faith, battled righteously and triumphed through sacrifice over the barbarous unbelievers of their day.

Washington, under a flag of Liberty and de-

vout in the knowledge that his cause was favorable to God, struggled and fought through every obstacle to victory.

Freedom and unity could not but prevail when Lincoln was raised up to carry out God's purpose. Steadfast to his belief in the right and in the aid of the Almighty he would accept but one conclusion.

And today we are armed with determination and with faith. We are united in resources and in leadership. Our cause of Liberty and Justice heartens us to victory.

The world shall grow better through the work we do now.

God's hand guides our righteous intent.

We will win the war.

James S. Boward

Armenians Rejoice Over the British Declaration in Favor of the Establishment of a National Jewish Home in Palestine.

The Provisional Zionist Committee has received congratulatory telegrams from practically every Armenian organization in the United States, as well as the Armenian Union in London. Following the fall of Jerusalem, the Armenian Revolutionary Federation, whose central office is located in Boston, wired not only its congratulations, but its assurances of neighborly and fraternal co-operation with Jewish Palestine "in the role of civilizers in the near East." The telegram is as follows:

"The American Central Committee of the Armenian Revolutionary Federation, which for the past twenty-seven years has been consecrated to the cause of the deliverance of the Armenian people from the hideous yoke of the Turks hasten to present their fraternal congratulations for the deliverance of Jerusalem to you, and through you to the Jewry of the world. We hope that in the very near future our two sister nations will have once again the opportunity to assume the role of civilizers in the Near East of the ruins of that Ottoman Empire, which has accomplished nothing but devastation in these lands which were the cradle of civilization."

Another telegram is from the Armenian National Union of America, and reads as follows:

"On the occasion of the deliverance of the holy city of Jerusalem from Turkish thralldom, the Armenian National Union of America, begs to convey to you and through you to all the Israelites throughout the world, its most sincere good wishes for the early restoration of your great race to the country of its glorious ancestors."

In a letter addressed to Dr. Stephen S. Wise, chairman of the Provisional Zionist Committee, Miran Sevasly refers to the solidarity of the Armenian and Zionist causes.

Among those to whom the Board of Trustees of the University of Chicago has granted leave of absence are: Dr. Edwin F. Hirsch, of the department of pathology, for service on the medical staff of the Officers' Reserve, United States Army; Jacob Viner, of the department of political economy, to be an assistant to Professor F. W. Taussig, chairman of the United States Tariff Commission, and Leo Finkelstein, for service in the medical department of the national army, at Washington, D. C.

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ENGAGEMENTS.

APPELBAUM - EHRlich. - Mr. and Mrs. Ralph Ehrlich, of 561 West 144th street, announce the engagement of their daughter Estelle V. to Mr. Harry Apfelbaum.

COHEN - COHEN. - Mrs. Charles Cohen, of 102 West 119th street, announces the engagement of her daughter Grace to Mr. Irving Cohen.

FRIEDBERG - FEIRBERG. - Mr. and Mrs. J. Feirberg, of 317 East Twenty-seventh street, announce the engagement of their daughter Ruth to Mr. Harry Friedberg.

FRIEDMAN - BALZER. - Mr. and Mrs. Herman Balzer, of 86 West 119th street, announce the engagement of their daughter Pearl to Mr. Irving Friedman.

GEHORSHAM - HOMBERGER. - Mrs. Rose Homberger, of 120 West 123rd street, announces the engagement of her daughter Lillie to Mr. Al. Gohorsham. At home December 30, from 3 to 6.

HAYS - MARK. - Mrs. Bertha Mark, of 54 East Eighty-ninth street, announces the engagement of her daughter Miriam to Mr. Sidney Hays. Reception Sunday, December 23, at the Juliette, 103 West 117th street, 3 to 6.

LIEBMAN - HORWITZ. - Mrs. L. Horwitz, of 136 West 112th street, announces the engagement of her daughter Evelyn to Mr. Charles Liebman.

ROTH - ROSENSTEIN. - Mr. and Mrs. B. Rosenstein, of 647 Fox street, Bronx, announce the engagement of their daughter Mildred to Mr. Emanuel S. Roth.

VOGEL - KURTZ. - Mr. S. Kurtz, of 141 West 113th street, announces the engagement of his daughter Jane to Mr. Arthur Vogel.

MARRIAGES.

BOMZON - PETIGOR. - Mr. and Mrs. Morris H. Petigor, of 720 Riverside Drive, announce the marriage of their daughter, Etta, to Mr. Samuel Matthew Bonzon on Thursday evening, December 20, 1917, at the Hotel Astor. Rabbi Aaron Eisenman performed the ceremony.

BRESSLER - ROTHMAN. - Mr. and Mrs. Jacob Rothman announce the marriage of their daughter, Sadie Rothman, to Mr. Harold Bressler, of Bridgeport, Conn., Sunday December 16, 1917. Rev. S. Seidman officiated.

GREENWALD - JUDAS. - Jacob Greenwald to Miss Lena Judas, by Rabbi M. Krauskopf, December 9, at his residence.

HEIMERDINGER - MOSES. - Mrs. J. Moses announces the marriage of her daughter Hettie Maxwell to Dr. Maurice L. Heimerdinger.

LESSER - BARRON. - Mr. Hymman Lesser to Miss Eleanor Barron on December 16, 1917, by Rev. S. Seidman, 1431 Madison avenue.

MILLER - WOLF. - Mr. and Mrs. Max Wolf, of 556 West 148th street, announce the marriage of their daughter Stella to Mr. James J. Miller, of Lancaster, Pa.

SHAFFER - GERSON. - Mr. and Mrs. Harris Gerson announce the marriage of their daughter, Sarah, to Mr. Reuben Shaffer on Sunday, December 16, 1917. The ceremony was performed by Rev. S. Seidman.

WITT - KLEIN. - Mr. and Mrs. Samuel Klein, of 474 West 150th street, announce the marriage of their daughter Miriam to Mr. Max A. Witt on December 15 by the Rev. Dr. M. Krauskopf.

BIRTHS.

BIEBER. - Mr. and Mrs. Jacob Bieber, of 255 West 98th street, announce the birth of a daughter, Muriel Rosalind, on Thursday, December 13, 1917.

GRAF. - On December 9, to Mr. and Mrs. Oscar L. Graf (nee Gertrude G. Hauser), at 200 West Fifty-fourth street, a daughter.

KOSOFKY. - Mr. and Mrs. John A. Kosofsky (nee Mae Bernstein), of 600 West 174th street, announce the birth of a son on December 10, 1917.

SCHINDLER. - Mr. and Mrs. Louis B. Schindler (nee Sarah Salt), of No. 170 Parkside avenue, Brooklyn, announce the birth of their son Sylvan on December 4, 1917.

WEIL. - Mr. and Mrs. Louis Weil (nee Frances Geiger), 6118 19th avenue, Brooklyn, announce the birth of a daughter on December 18, 1917.

FOR THE BRIDE-TO-BE

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BAR MITZVAH.

COHAN. - Mr. and Mrs. Nathan H. Cohan, of No. 217 West 110th street, announce the Bar Mitzvah of their son Leo on Saturday morning, December 22, at the Congregation Kol Israel Anshe Poland, No. 24-28 West 114th street.

RESOLUTIONS.

KAMAIKY. - Whereas, The Board of Directors of the Central Committee for the Relief of Jews Suffering Through the War, have heard of the death of Rabbi David Baer Kamaiky, the father of the worthy president of the Central Committee, Mr. Leon Kamaiky; be it Resolved, That the Board of Directors place on record their heartfelt sympathy at the loss which Mr. Kamaiky has sustained; be it further Resolved, That a copy of this resolution be sent to Mr. Leon Kamaiky and be published in the Jewish press.

SOCIAL NOTES.

Among the New Yorkers registered at the Breakers, Atlantic City, N. J., are Mr. and Mrs. Arthur Leffler, Mr. H. Hollander, Mr. Harry Blasberg, Mrs. L. Pinto, Mrs. D. C. Goodman, John A. Harris, H. Hollander, H. Schoenfeld, Mr. and Mrs. Samuel Brill and Mr. and Mrs. S. Proiser.

The Jewish women working with Mrs. Samuel Elkeles, Division Chairman in the Red Cross membership campaign, are both chairmen - Mesdames Emil Popper, Albert Lucas, John Bergman, M. L. Phillips, C. Antler, Victor Levor, Hugo Rogers, Isaac Stern, J. Morris, The Misses Bertha Lowenstein, Sylvia Toblas, Amy and Helen Stern.

The Bar-Mitzvah of Master Sidney Jacobson, son of Mr. and Mrs. Louis Jacobson, of 611 West 141st street, took place last Sabbath at Temple Peni-El, 525 West 147th street. The boy read the "Torah" and the "Haphtorah" and delivered an address and acquitted himself very creditably. A dinner was held in the evening at the home. Among those present were: Judge Otto Rosalsky, Hon. and Mrs. Samuel S. Koenig, Rabbi Aaron Eisenman, Mr. and Mrs. Joseph Schulman, Mr. and Mrs. Sepsowitz, Mr. and Mrs. H. Burger, Dr. and Mrs. Schlesinger, Dr. and Mrs. Blum, Dr. Decker, Mr. and Mrs. Zweibel, Mr. and Mrs. Louis Jacobson, Master Sidney Jacobson and Miss Edith Jacobson. A reception was also held on Sunday afternoon from 3 to 6 o'clock.

IN THE SYNAGOGUES.

ADATH ISRAEL (Bronx). - Judge Louis J. Gibbs will speak this evening.

AGUDATH JESHORIM (117 E. 86th St.). - Friday evening Rabbi G. Lipkind preaches on "The Silence of God." Sabbath morning on the portion of the week.

AHWATH CHESED SHAAR HASOMAYIM (55th St. and Lexington Ave.). - Rev. Dr. I. S. Moses preaches Sabbath morning.

ANSCHER CHESED (114th St. and 7th Ave.). - Rev. Jacob Kohn lectures this evening on "The Method of Judaism." Sabbath morning Rabbi Jacob Kohn preaches on the weekly portion.

BETH-EL (5th Ave. and 76th St.). - Rev. Dr. Samuel Schulman preaches Sabbath morning at 10.30. Sunday at 11 Dr. Schulman lectures on "The Jewish Soul on Trial."

BETH ELOHIM (961 Southern Boulevard). - Sabbath morning Rabbi Louis J. Goetz will preach.

BETH ISRAEL (262 W. 99th St.). - Services this evening at 8.15. Dr. Gustav N. Hausmann will speak on "Our Future." Sabbath morning on the portion of the week.

BETH JEHUDA (904 Bedford Ave., Brooklyn). - Sabbath morning Rabbi Samuel Buchler will preach on the portion of the week.

B'NAI ISRAEL (635 W. 148th St.). - Rev. Dr. Isidor Reichert will preach this evening on "Paradise Lost." Sabbath morning, "Joseph and Zion."

BOROUGH PARK TEMPLE (14th avenue and 49th street, Brooklyn). - This evening at 8.30 Dr. David Levine will lecture on "The Richer Life." Sabbath morning on the portion of the week. Wednesday evening forum, "In Arrest of God."

EMANU-EL (5th avenue and 43d street). - Sabbath morning Rev. Dr. Joseph Silverman will preach on "The Renaissance of Judaism." Sunday at 11.15 Dr. Silverman will lecture on "Egoism and Altruism."

EMANU-EL BROTHERHOOD (15th street and Second avenue). - Rev. Dr. H. G. Enelow will speak tonight.

EZ CHAIM (107 East 92d street). - Dr. David Davidson preaches Sabbath morning on "Institutional Charities."

FREE SYNAGOGUE (Carnegie Hall). - Sunday morning at 10.30 o'clock a special service will be held at which the Stephen S. Wise Fellowship Fund will be presented to Dr. Wise as a tenth anniversary tribute to him. Hon. Henry Morgenthau will preside, and Dr. Wise, Rabbi Louis J. Grossman and Hon. Abram I. Elkus will speak.

FREE SYNAGOGUE (Bronx Branch, 162d street and Southern Boulevard). - Dr. Stephen S. Wise will speak tonight.

FREE SYNAGOGUE (Washington Heights Branch, Broadway and 157th street). - This evening Dr. Sidney E. Goldstein will deliver an address.

GATE OF HOPE OF FORT WASHINGTON HEIGHTS (1405 St. Nicholas avenue). - Rev. H. L. Martin preaches this evening and on Sabbath morning.

INSTITUTIONAL SYNAGOGUE (112

West 116th street). - Sabbath morning sermon by Mr. B. R. Wellerstein. Sunday morning at 10.30 at Mt. Morris Theatre, 116th street and Fifth avenue, Hon. Frederick C. Hicks will speak on "The Real Conditions of the Front in Europe." ISALAH (127 West 89th street). - Rabbi Samuel Greenfield lectures this evening on "The Day of Good Will." Sabbath morning, "Judah Stepping Forward." ISRAEL (120th street and Lenox avenue). - This evening Mr. Herman Bernstein lectures on "Conditions in Russia." Sabbath morning, Rev. Dr. M. H. Harris preaches on "Jerusalem's Future and Zionism."

JEWISH THEOLOGICAL SEMINARY (531 West 123d street). - Sabbath morning Mr. Nahum B. Krueger will preach.

JUDAH HALEVI (116th street and Morris avenue). - Rabbi Jesse L. Bienfeld lectures this evening. Sabbath morning on the portion of the Law.

MONTEFIORE (Hewitt and Macy Places, Bronx). - Rabbi Alexander Basel preaches Sabbath morning at 10 o'clock.

MOUNT SINAI ANSHE EMETH (600 West 181st street). - Rev. Dr. L. Zinsler will preach this evening on "Self-Emancipation." Sabbath morning on "Living and Existing."

MT. ZION (45 West 119th street). - Rabbi B. A. Tintner lectures this evening. Sabbath morning Rabbi Tintner preaches on the weekly portion.

OHAB ZEDEK (18 West 116th street). - Rev. Dr. Bernard Drachman preaches Sabbath morning on "Chanukah Lessons after Chanukah."

ORACH CHAIM (95th street and Lexington avenue). - Rev. Dr. Moses Hyamson preaches Sabbath morning.

PENI-EL (525 West 147th street). - Rabbi Aaron Eisenman will preach this evening on "Peace, Peace, but There Is No Peace." Sabbath morning, "The Song of Hate and the Song of Forgiveness."

PINCUS ELIJAH (118 West 95th street). - Sabbath morning Rev. Dr. Jacob S. Minkin preaches on the portion of the Law.

RODEPH SHOLOM (63d street and Lexington avenue). - Rev. Dr. Rudolph Grossman preaches Sabbath morning.

SHAARI ZEDEK (Putnam avenue, Brooklyn). - Dr. Max Raisin will preach this evening and on Sabbath morning.

SINAI (Stebbins avenue and 163d street). - This evening Mr. Lionel Simmonds of the Hebrew Orphan Asylum will speak on "Society and the Dependent Child." Saturday morning Rabbi Max Reichler will speak on "Conscience."

SINAI (Mt. Vernon). - Dr. Joseph I. Gorfinkle lectures this evening on "A Harmony of Religions." Sabbath morning on "The Ancient Hebrew Democracy."

TEMPLE OF THE COVENANT (562 West 181st street). - Services this evening at 8.20. Rabbi Frederick Braun lectures.

TIFERETH ISRAEL (Kensington, Brooklyn). - This evening Rabbi Jacob Katz will preach on "One of Our Gifts to England." Sabbath morning on the weekly portion.

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

YOUNG ISRAEL. - Dr. Minkin will speak on "Zionism" at the Pike Street Synagogue this evening.

Y. W. H. A. (31 West 110th street). - Friday evening services at 8.15. A prominent speaker will address the congregation on some vital Jewish subject. Sabbath morning services at 8.15. Mr. Mortimer J. Cohen, religious director, on the sedrah of the week.

Mendelev Mocher Sforim Dead.

Last Friday S. J. Abramowitz, better known by his literary name, Mendelev Mocher Sforim, died at the age of 82. The sad news spread quickly to every city and town in Russia, and caused great mourning.

S. J. Abramowitz was born on the 20th of December, 1835, at Kapulie, Province of Minsk. His father, who was one of the most noted residents in the city, gave him a religious Jewish education, but at the same time also had him learn Hebrew literature, which was at the time forbidden for pious parents to do.

When Mendelev Mocher Sforim was fourteen years old his father died, and his relatives sent him to Slutsk to learn. He also attended the famous Yeshivos in Vilna. Meantime his mother got married and he settled on a farm in a village near his birthplace. Mendelev lived together with his mother, and there taught his stepfather's boys.

"In that solitary and desolate corner," writes Mendelev, "my muse appeared to me. She lured me to follow her into the woods under a green tree, where it was quiet and peaceful. A bond she made between me and the trees of the forest and birds of the sky and taught me the languages."

This love of nature permeates all his works. During his stay with his stepfather he began to write. Later he began to roam about in various cities, and at last came to Kananetz-Padoisk. There he made acquaintance with a number of Hebrew and Yiddish writers and acquired a knowledge of Russian. In 1856 he became a teacher in the Jewish government school.

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Rodeph Sholom's Diamond Jubilee.

Last Friday marked the seventy-fifth anniversary of Congregation Rodeph Sholom and in honor of the event a series of special services were held beginning on that evening, when addresses were delivered by Mr. Benjamin Blumenthal, the president; and Rev. Dr. Joseph Silverman, Hon. Henry M. Goldfogle, Rev. Dr. Louis Grossman, Dr. Stephen S. Wise and Rev. Dr. Rudolph Grossman. Rev. Dr. I. S. Moses delivered the closing prayer.

Sabbath morning, in addition to the anniversary sermon by Dr. Grossman and a prayer by Rev. Dr. F. de Sola Mendes, Mr. Jacob H. Schiff delivered an address.

The exercises were concluded on Sunday afternoon with addresses by Rev. Dr. M. H. Harris, Hon. Samson Lachman, Mrs. E. S. Goldstein on behalf of the Rodeph Sholom Sisterhood, Mrs. Edward Wessel on behalf of the Rodeph Sholom Women's Association, Mr. Felix M. Rosenstock on behalf of the Young People's Society and Miss Marion Berg who offered a floral tribute on behalf of the Religious School and Juniors. A pageant showing "Seventy-five Years of American Jewish History," was given by the children of the Religious School. Musical selections under the direction of Cantor Nathan G. Meltzoff were interspersed throughout the several services, and an anniversary hymn especially composed for the occasion by Miss Annette Kohn was sung on Friday night to the tune of Mo-oz Tsur.

The officers of the Congregation Rodeph Sholom are: Benjamin Blumenthal, president; Hon. Henry M. Goldfogle, vice-president; William B. Ast, treasurer; Charles Seligman, Charles S. Goldsmith, Moses J. Freund, Maier Berliner, Alfred D. Lind, Moses Zimmermann and Charles F. Bloch, secretary. The committee in charge of the arrangements included: Hon. Henry M. Goldfogle, chairman; Alfred D. Lind, honorary secretary; Hon. Samson Lachman, Hon. Maurice B. Blumenthal, Hon. David L. Weil, Hon. Herman Joseph, Jacob J. Oestreicher, Simon Ellinger, Ernest J. Weil, Abraham Abraham, Joel Krone, Leopold Zimmermann, Joseph Kahn, Henry Gutenstein, Gabriel Brenauer, Sieg. Rosenbaum, Seligman Manheimer, Simon Schlesinger, Abraham Wolf, Sol Marx, Jesse Wasserman, William E. Jacobs, Nathan Cahn, Isaac Loenfeld, Ellis Levinson and Mortimer Millhausen.

1,200 New Members for the Institutional Synagogue.

The campaign for a thousand new members undertaken by the Institutional Synagogue membership committee from Thanksgiving to Sunday of Chanukah, December 16, proved to be overwhelmingly successful. One thousand two hundred new members, in addition to the 650 before the campaign, were added to the Institutional Synagogue. This will make about 2,000 young men and women active in Jewish pursuits in Harlem. Great joy was evident among the young men and women of the synagogue as the campaign closed, which proves a revival of the religious spirit among our young.

On Sunday morning, December 23, at 10.30 a. m. the Honorable Frederick Hicks, who just returned from abroad, will speak at the Mount Morris Theatre on "The Real War Conditions at the Front in Europe." This will be his first public message to the American people



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as to the actual conditions as he found them in the war zone. Congressman Isaac Siegel will preside. Mr. Arnold Newton will play a piano solo, "Ber-
cuese," by Grieg, and also a waltz in E minor scale by Chopin. Mr. Joseph Klang, tenor, will sing "My Dreams," by Tosti.

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Edited by J. P. Solomon, 1882-1909.

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Issued Every Friday at 87 NASSAU STREET, NEW YORK.

By WILLIAM J. SOLOMON.

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Sabbath begins 4.21 P. M.

יג"א

Almost every sermon, address or lecture on the Jews of the small and rural communities in the United States insists upon the importance for these rural, scattered Jews of a due observance of our Sabbath and holy days and of our hallowed ceremonial practices. This emphasis is, undoubtedly, altogether correct. But why should all this loud pedalling obtain in the case of the country Jew? The Jew who dwells in great urban communities of his co-religionists needs to be told these things just as much. He, too, should be continuously admonished to lead a Jewish life and our rabbis should see to it that he practices what they preach.

So long as a movement depends in some measure for its wide acceptance upon whether this or that man of light and leading, naming him living or dead, supported its principles, it has not yet emerged from its embryonic stage. When a movement stands or falls by its certain, immutable ideals and ultimate objects it has the right to be reckoned with, and all are under a duty so to do. These considerations apply forcefully to Zionism. What difference does it make if the late J. Leonard Levy was a Zionist? Or an assimilationist? Zionism should be able to live and move regardless of what this man or that thinks or thought of it.

If the American Jewish Committee was the child of the anti-Jewish pogroms in Russia of the first few years of this century, the American Jewish Congress was born as the result of the great war now raging throughout the world. This being the case the postponement of the sessions of the Congress inevitably depended upon the exigencies of the contest. If the members of our community imagine, however, that the Congress would have fulfilled the purposes of its creation by adopting a resounding declaration of loyalty to our country and government at the outset of its deliberations, theirs is the error. The many resolutions of this nature, solemnly passed by numerous national Jewish organizations since our entrance upon the war, have not sufficed to silence those who wish to attack us on the score of our patriotism, however mistaken their attitude and agitation are. Nor, unfortunately, has the splendid example or nearly every American Jew prevailed with the radicals in our midst, the Socialists and the pacifists, whose attitude may be conveniently summed up in the remark of a representative of this class: "I shall not subscribe to any Liberty Loan." But, fortunately, American Jewry is not measured by any standard save that of its normal members.

The fashionable Jews of Berlin, Westend, have recently passed through another of the many tragedies which mark their gradual but decided lapse from the life laid down for them by the synagogue. The scion of the house of Wertheim, the well-known firm of Berlin department-store merchants, who attacked and slightly wounded a *Junker*, member of the higher Old Russian "nobility" and then blew out his own brains because his wife had been guilty of a *liaison* with the "gallant *salon-officer*," simply reproduced for our day and generation the conditions which prevailed upwards of a century ago in the same community. At that time, within a few years after Moses Mendelssohn had lived and worked in and for Jewry, the Jews of Berlin became "distinguished" for their backsliding, and the result was that many of the most prominent and influential families of the community were "extinguished" as Jews. At that time, Protestant Christianity played a great part in hastening the disintegration, although the demands of fashionable life hastened the end, too. It is curious to find Jewish history thus repeating itself. The sole difference is that nowadays the "Jews" who "sparkle" in these high-lights of news were not even trained up, as were their predecessors, in the ways of the synagogue, and thus with them the shift is greatly facilitated.

THE CAPTURE OF JERUSALEM

THE Holy City fell to the attacking British forces under General Allenby on the 10th of this month, a result that was inevitable from the prior military operations of this successful belligerent in that portion of the civilized world fondly called by us *Eretz Yisrael*. The capture of the place has a vast sentimental significance, the holy places of the Jews and the Christians, having been almost uninterruptedly in Mohammedan hands for upwards of twelve centuries.

The fall of Jerusalem, however, has an incontestable military and political value. Since Jerusalem, and much of Palestine and Mesopotamia, are no longer within Turkish control, the German dream of the great Berlin-to-Bagdad route through the dominions of that hideous vassal of Germany, the Ottoman Empire, is rudely shattered, and all attempts which made for an early realization of this important strategical thoroughfare are dissipated into thin air.

While the capture of Jerusalem has an undoubted interest to us Jews, our leaders will have observed that thus far in these remarks we have studiously eschewed the contemplation of the matter from the Jewish angle. Indeed, we feel we are well-advised in this course. No sooner had Jerusalem fallen to the British than large numbers of our Zionist friends, with that unstatesmanlike unwisdom which characterizes their political machinations, rushed to secure publicity for their view of the situation, especially by reason of the recent epoch-making announcement of Foreign Secretary Balfour of Great Britain. Others, within and without our community who may be looked upon as sympathetic toward the Zionist ideal, joined in these comments, but made reservations which the avowed Zionists among us may not have relished very much, if at all. All these outbursts, while interesting and even entertaining, are premature; the business in hand for Great Britain, and the other allies of the *entente*, is to win this war, and the Jewish future of Jerusalem, if it is to have such a future, must await the eventual peace-congress for its definitive determination.

The Zionists must not gather from the foregoing words that we oppose the prompt realization of their aspirations, nor that we seek to ascertain if American Jews are more or less than 100 per cent. Americans. Neither of these quests commands our attention now. Neither contingency presents itself now for adoption.

It cannot be too widely proclaimed that much of the effective character of the support extended to our government in our present crisis by the forces of organized labor in this country is due to the yeoman service of Samuel Gompers, the president of the American Federation of Labor, and that he is a Jew.

Mr. Balfour's declaration with respect to Palestine as a future Jewish state contained the important reservation that it is clearly understood "that nothing (in the furtherance of the objects sought to be attained thereby) shall be done which may prejudice the rights and political status enjoyed by Jews in any other country than Palestine." So, the pronouncement may well stand as simply and solely made in respect of the future of Palestine, the country with which it is inextricably intertwined, and has nothing whatever to do with the position of Jews in the rest of the world. We state this for the sake of the truth, to quiet the fears of the anti-Zionists in this and other countries, and at the same time to enter our caveat against the practice of some of our esteemed contemporaries both here and abroad of measuring all the facts of present-day Jewish history and development by the standards of this declaration itself. The declaration, we repeat, is now only the expression of a pious intention and it has not yet been realized or changed the order of the world.

In spite of the ravages of war and the ever-present danger of visits from enemy air-craft, the London community does not forget its duty to keep the lamp of Jewish learning lit at the present time. A notable indication of its activity in the cause of Jewish learning is afforded by the course of Toynbee lectures on Jewish historians, their lives, methods and results, of which four lectures out of nine have been already delivered. The introductory lecture to the course was delivered at the beginning of last month by Rev. Solomon Levy, the minister of the New Synagogue of London, and surveyed the history of Jewish history. The lectures deal with the historians of the Greek, Roman, Talmudic, Gaonic, Mediaeval, Piyutic, Modern and Recent periods, and with the work of Jewish historical societies in various countries of the past few decades. Among the speakers are Mrs. Redcliffe N. Salaman, Drs. Israel Abrahams, J. Abelson and A. Marmorstein, and Elkan N. Adler and Lucien Wolf. It is apparent, therefore, that here we are presented with a most interesting survey of the field of Jewish history by competent authorities. We suggest that the authorities of Toynbee Hall arrange for the publication in volume-form of this valuable series of discourses so that students of Jewish history in all countries may derive a benefit therefrom.

HUMAN INTEREST

מה מעשיכם :

"And Pharaoh said unto his brethren, What is your occupation?" Gen. xlvii. 3.)

WHAT is your occupation?" Assuming this to be not the official question put by the ruler to the immigrants, but the human question put by the host to his guests—and the whole tenor of the narrative tends to confirm this latter interpretation—Pharaoh's words show a certain pleasing human interest. They seem to be an expression of his eagerness to know the new-comers, to take their measure as it were. He might have been much more formal in his address; but, instead, he meets them on the common human level. He sends out the feelers of his spirit, one might say, after their spirit, to learn just what is their being and behavior; just what place they occupy in the general scheme of human living. A humdrum, conversational question it would appear he is putting to them; but this ordinary quality heightens its human meaning, sharpens its delicious human tang, and lends it an altogether human charm.

Is this too much, one might ask, to hang on such a peg? My answer is that Biblical texts must be judged from the whole narrative, and the subtle atmosphere surrounding them, rather than from mere translation. Pharaoh's question appears mere small-talk, yet considered from the circumstance of this first meeting between him and them, it impresses one as a sort of groping after a better knowledge of the character of these strangers. Small-talk too has its well-appointed use in the economy of life. It may represent conversational helplessness, when two people are thrown together that somehow cannot find a common ground. It may represent a polite covering for hidden malice, ill-feeling and affront, when the parties to the meeting disclaim to entertain one another on high ground. But when it represents genuine human interest between folk that meet one another perchance for the first time and are at once attracted to the wild human fascination of alien lives, then it is of infinite significance. Then a bare remark about the weather, or a chance observation about the thousand and one trivialities of daily living, becomes a tendril, green and fresh and clinging, sent forth to get hold of a living soul. Only a bore would quiz people on the occasion of a first meeting concerning their views on more momentous things. And, I ask, in our own time, in spite of all our conventional reserve, what is more natural than to put to people the question contained in our text? "What is your business?" is probably one of the first things we ask of people, in order to signify that we have a very serious business with them—that of the meeting between soul and soul.

Let us then be interested in human beings, in one another. Are we sufficiently, let alone keenly, interested in our kind? The old saying about half the world not knowing how the other half lives is mathematically not over-exact, for three-quarters of the world do not know how the remaining quarter lives—and the three-fourths are we: just Number-One. How we are in the habit of bunching almost the whole world into the smallest parcel, while we are puffing ourselves, our lives, our circumscribed interests, into a package the size of the globe! We cannot see beyond our own selves. We do not care. We are self-contained and self-sufficient. Our next-door neighbor lives on a planet million miles away—how can we journey that far? We live in compartments, compartments that are sympathy-proof and love-tight.

Yet, there can be no object of greater interest for man than just man. Just folks and faces. Their endless variety and infinite shadings of contour and conduct. The big things about men and the little things. The things that are wise and those not wise. The fair and the ill-favored; the beautiful and the unbeautiful; the generous and the mean; the loving and the unloving. Here a peculiar tilt of the head, there a queer bias of the mind; here a curve of form or face, there a lurch of the spirit or warp of the intellect. Their hungry eyes; their skins smooth or wrinkled, with lines that record the passion and pain of living. Here a hint of the divine, there an intimation of the stalking beast: infinite yearning for the unfulfilled promise of life, or greed for immediate satisfactions—what if it be the latter? I ask for the whole divine medley of humanity's music; I hunger for the echoes of the whole gamut of human experience; I ache just for folks and faces, warm, living, foolish, just as you and I!

How varied is God's world in all its parts. The embroidery of the seasons in field and forest, the curtained glories of the night, and the shapes of mountains resembling solid waves that mimic the ever-changing form of the breakers of the sea; manifold shapes of grace and strength; shifting clouds that play at the infinite game of change; lastly, the chance and circumstance of my own daily doings—all these engage my interest and fill many a moment with the sense of unceasing enchantment. Still, I may weary of all these. But oh, the miracle of man! I can never, never, never, weary of beholding this in its kaleidoscopic diversity! And when I weary of all other sights that are flashed upon my vision by Infinitude, and when I tire of all other sounds that reach my ear from the world-lyre, and when my own days have caught me in a stale round of profitless routine, then would I open my eyes to the wonder of men, women and children, then would I open my hearts to the wayward music of human life, then would I drink of this ever-bubbling fountain of interest—humanity! And should some brother-soul ask of me in such a moment, "What is your occupation?" I should answer: My business is with You—to clasp your eternal soul in the embrace of my spirit!

JOEL BLAU.

CORRESPONDENCE.

A \$100,000,000 Loan for Palestine.
Editor HEBREW STANDARD:

The news covering the success of the English army in capturing Jerusalem and practically all of Judea, and the declaration that a Jewish state in Palestine is much favored, has naturally filled me with pride and satisfaction.

This is not an ordinary incident, and it carries with it the finger of God. The event having taken place on the first day of Chanukah makes it particularly significant, because on that day, nearly two thousand years ago, the Maccabees entered the temple.

Every Jew, proud of his tradition, must raise the question, What should be the next step? How should this historical event be celebrated? Shall it be by simply rejoicing in the same way as we have till now mourned the loss of Palestine? No progress was ever made merely with tears, therefore no progress will be obtained by simply rejoicing. It is our duty to do something practical and in a concrete form, to assure the proper development of this wonderful country of our forefathers, which was known to be "flowing with milk and honey." Something will have to be done quickly in order to change the entire status of that country, as thousands upon thousands of people will be glad and eager to go there. Till now, for the main part, many of our people went there to die; few went there to live. Today the reverse must be the case; they must go there to live, and do their best for the development of that country.

I had the privilege of visiting a good portion of Palestine a few years ago. I came back enthused with the possibilities that our Holy Land affords for the development of the industrial and commercial enterprises, to say nothing about the agricultural promise that it held out at that time, and which has naturally increased. The country has a vast amount of natural resources, and therefore permits not alone of the exploitation of these resources, but also the establishment of factories, using as a basis, copper, brass, coal, petroleum, asphalt and quite a number of chemicals that may be utilized for medicines, also a number of places have the permit of being turned into curative resorts. In short, everything that was done in the colonies under the British domain, like Canada, Brazil, Australia and later on in Egypt, is possible to expect of Palestine. The stimulation of business, the

construction of buildings, the overhauling and reconstruction of towns, entails not alone a vast fortune, but requires a fund stupendous and yet easily obtainable.

Now that everybody is hopeful that a Jewish state in Palestine is no longer a dream, it is well "to make hay while the sun shines." Nothing can be done unless financial backing is secured, and every one should be willing to give his share.

I am of the opinion that the time has come when a \$100,000,000 Jewish Liberty Loan can be floated and easily subscribed by the Jews of America, and that such a loan should be underwritten by our leading Jewish bankers. In order to induce subscribers to make their subscriptions as large as possible, I would suggest that these subscriptions be payable in five years in installments of 20 per cent. each year, because it would take fully that time before all the money subscribed would be actually required.

I feel that it is a great privilege to start this subscription with my pledge of a large sum on the plan above mentioned. I have every reason to believe that while the enthusiasm is great among all Jews throughout the United States, it is worth while "to strike while the iron is hot," and let each one show his enthusiasm by the amount of bonds he is willing to subscribe, and in this way many sympathizers will follow my suggestion, and I have no doubt this loan of \$100,000,000, if properly handled, will be oversubscribed in a very short time.

Very truly yours,

HARRY FISCHEL,

Treasurer, Central Relief Committee.

Additional Appropriations by Joint Distribution Committee.

The first meeting of the Joint Distribution Committee of the American Funds for Jewish War Sufferers, since the completion of the \$5,000,000 campaign in this city and of the \$10,000,000 campaign in the nation, was held Tuesday afternoon at 52 William street, with Felix M. Warburg, chairman, presiding.

The Joint Distribution Committee is to disburse the entire sum raised in the nation for the relief of the Jewish war sufferers and a motion was passed calling upon the treasurers of the branches throughout the United States of the constituent committees, American Jewish Relief Committee, the Central Relief Committee and the Jewish People's Relief Committee, to at once transmit to their national treasurers all sums on hand in order that the entire sum of \$10,000,000 be received by December 31, the date on which Julius Rosenwald's offer of \$1,000,000 or 10 per cent. of the fund raised in the nation expires.



A TRIBUTE TO JUDGE A. J. DITTENHOEFER

It is not what life has brought you
In the hey-day of your prime;
Nor what the world has wrought you
From the treasure-trove of time.
It is not what fate has willed you
Thru' your mastership of men—
Nor the sense of power that thrilled you
When you live in the past again.

It is when, alone, you scan the scroll.
In the dusk of your drooping days,
And seek to glean and take the toll
Of what survives that grips the soul
Ere the parting of the ways.
So gauge the worth of material things,
Discount the cost of fleeting fame,
And grasp the gain unperishing—
The gift divine; an honored name.

God molded from the deathless deeds
Unselfish done; in voiceless ruth
As you have done, nor race nor creeds
To mar your vision of the truth;
Thru' conquest of ourselves we rise
To heights unseen by other eyes,
Save by the destined few
Who solve alone through sacrifice
The secret of eternal youth
Idealized in you.

—Crett Cuffe.

December 24, 1917.

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ESTABLISHED 1840

THIS house was founded by two young men, Joseph Park and John M. Tilford, in the year 1840.

Their capital was small, but they had a firm belief that sterling honesty in both merchandise and methods would win them success.

The policy they so successfully initiated has continuously animated the establishment they founded, and it is my proud privilege, as their successor and sole owner of this corporation, still further to advance it.

This house must continue to stand preeminent in its field. The spirit of the times must continue to be interpreted by a constant betterment of its service, superior though that may already be. And above all else, there will be no deviation from the tradition handed down to me by Joseph Park and my father.

As a fruition of these governing principles of the Park & Tilford establishment, we offer in our stores the widest variety of choice viands to be found anywhere.

Quality for price, we solicit comparison.



Mail and phone orders promptly and carefully filled.

On all \$5 assorted orders, we pay delivery charges thruout the fifteen states nearest New York.

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- Broadway and 87th Street
- Lenox Ave. and 126th St.
- Broadway and 101st Street
- Broadway and 112th Street
- Broadway and 146th Street
- Columbus Ave. and 72nd St.

The committee took the important action of appropriating, subject to the consent of the War Trade Board, \$200,000 additional for the occupied portions of Poland and Lithuania, making a total of \$800,000 appropriated within the last few weeks.

Besides this, \$300,000 additional was appropriated for Palestine, of which \$100,000 is to be used for general relief and \$100,000 for the eleemosynary institutions, the remaining \$100,000 is to supply a medical unit consisting of ambulances, doctors, nurses, medicines, etc., to be sent as soon as possible.

There also was appropriated \$100,000 for relief in Roumania and \$50,000 for Salonica, where thousands of Jewish refugees from Serbia, Roumania and adjoining territories are gathered.

For Turkey, outside of Palestine, \$25,000 was appropriated for the continuance of soup kitchens and \$3,500 was appropriated to enable the local committee in Alexandria to purchase wheat with which to make Matzoths in time for the Passover season for distribution among the refugees. An increase of \$2,000 in the monthly appropriation for the subsistence of these refugees in Alexandria was also authorized.

An ovation was tendered to Jacob H. Schiff on his entry into the meeting as a result of the success of the \$5,000,000 New York City drive of which Mr. Schiff was the chairman.

Talmud Torah of Washington Heights Congregation.

All activities are now in full swing. The registration for the daily and the Sunday school has broken all previous records.

Sunday, December 9, was a great day for the children. In the morning two-and-a-half dollar gold pieces were awarded to the following pupils for general excellence last year: Harry Fischer, Max Marcus, Daniel Barnhard, Alfred Samuels, Henry Koslosky, Abraham Portnoy, Sarah Pisetzky, Bella Manchky, Harold Littenberg and Abraham Parnas. At the end of the exercises every child got a box of Chanukah candy, donated by Mr. Abraham Oberstein and Mr. Moses N. Schleider.

The annual Chanukah entertainment was given for the benefit of the Y. M. H. A. of Washington Heights and was the chief attraction of the bazaar on December 9, in the afternoon. There were dances, a salute to the Jewish and American flags, kindling of the lights and the presentation of a Chanukah farce-comedy, "What's To-Night?"

The children of the Talmud Torah contributed \$33.14 to the Jewish War Relief and Welfare Work Fund this week. Especially noteworthy is the action of Daniel Barnhard, Henry Koslosky, Bella Manchky, Harold Littenberg and Alfred Samuels, who donated their gold pieces to the fund.

The Confirmation Class meets with Rabbi Rosenthal every Tuesday afternoon. The girls are organizing a Red Cross circle.

Young Women's Hebrew Association.

Chanukah was celebrated by both young and old at the Young Women's Hebrew Association, 31 West 110th street, all the week long. Festivities started last Sunday night, when the Council of Clubs meeting in the building gave a Chanukah entertainment and dance, and continued every night. Chanukah parties were held by the Emanon Club, the Reussir and the Daughters of Zion.

The Immigrant Aid Society had a wonderful celebration on Saturday evening, December 15. The program consisted of vocal selections, piano and violin solos and Russian dances. Mrs. Ernst, who is in charge of this organization; is to be congratulated on the rapid growth of this club. There were more than 150 people present at this meeting.

The Y. W. H. A. took a very active part in this week's drive for Jewish war relief, and were able to turn in over \$700.

The Sunday morning dance class gave a dansant for Jewish war relief. Sunday evening the campaign for war relief closed with a very fine concert by Miss Tillie Zacharias, soprano, and Mr. Morris Seifstein, tenor.

There are active plans being made for the Red Cross membership drive next week. Mrs. Albert Stern is to be in charge of the booth to be stationed in the lobby of the building.

Young Men's Hebrew Association.

The Young Men's Hebrew Association, 92d street and Lexington avenue, has been very busy during the past two weeks, raising funds for the Jewish Relief Campaign. Up to date, over \$300 has been raised and about \$200 more is promised.

This Sunday evening, the Myriad Club, one of the constituent organizations of the Y. M. H. A., will give a minstrel show and dance, the proceeds of which will go towards the fund.

Plans are being formulated to continue this work during the duration of the war. Practically every group in the building is organized, so that a steady stream of funds will find its way into the treasury of the Relief Committee.

Roumanian Aid Society.

Mrs. Samuel Elkeles addressed the Roumanian Aid Society at its 20th anniversary luncheon held at the Hotel Brunswick on December 17. Mrs. Pauline J. Schein, founder, gave a brief history of the organization since its inception, and Mrs. Samuel Goldberg, the retiring president, furnished a resume of the philanthropic work and emphasized the fact that every dependent sick and destitute family in their charge was personally looked after by one of the directors.

Mrs. Samuel Gropper, the newly elected president and toastmaster of the occasion, made an eloquent presentation speech when she handed Mrs. Goldberg a sterling silver cake dish, the gift and loving tribute from the directors.

There were several hundred women in attendance and card games followed the luncheon. The Hoover menu was in conformity with food conservation and substitutes eliminating meat, wheat, fats and sugar.

Chanukah Festival of the Mizrahi Council.

A Chanukah festival was held on Saturday evening at the auditorium of the Mizrahi Building, at 86 Orchard street. Dr. Meyer Waxman, chairman of the council, opened the festival with a speech emphasizing the importance of the present moment for the Zionist movement. There were about 300 Mizrahi members present.

A number of speeches were made by prominent men, among them Mr. Littman Rosenthal, Prof. N. Sloushtz, Rabbi Fishman and Rabbi Berlin. Dr. Bluestone read a number of his Hebrew poems.

The Harlem Forum.

On Sunday morning, December 23, 1917, the National Leaders' Association of Young Judea will hold its public session under the auspices of the Harlem Forum at which Wadleigh High School 115th street near Seventh avenue, at 10:30 a. m. sharp. The speakers will be Prof. S. T. H. Hurwitz, Dr. David De Sola Pool, Mr. Louis Lipsky and Mr. Bernard Rosenblatt. The musical program will be given by Miss Blanche Suskind, pianist, and Miss Rose Dreebant, soprano.

The Jewish hotel proprietors of Lakewood, N. J., are accommodating 100 soldiers, regardless of race or creed, every week-end free of any cost whatsoever.

THE MANHATTAN SAVINGS INSTITUTION

641-646 Broadway, cor. Bleecker St., N. Y.
133D SEMI-ANNUAL DIVIDEND.

December 12th, 1917.

The Trustees of this institution have declared interest (by the rules entitled thereto) at the rate of

THREE AND ONE-HALF PER CENT.

PER ANNUM on all sums not exceeding \$3,000 remaining on deposit during the three or six months ending on the 31st inst., payable on and after January 15th, 1918.

Deposits made on or before January 10, 1918, will draw interest from January 1st, 1918.

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CONSTANT M. BIRD, Secretary.
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IN THE CITY OF NEW YORK.
280 Fourth Avenue, Dec. 12, 1917.

19TH SEMI-ANNUAL DIVIDEND.

The Board of Trustees has declared an interest dividend for the six months ending December 31, 1917, at the rate of **THREE AND ONE-HALF PER CENT.** per annum on all sums of \$5.00 and upward entitled thereto, and payable on and after January 21st, 1918. The dividend will be credited to depositors as of principal January 1st, 1918. Deposits made on or before January 10th, 1918, will draw interest from January 1st, 1918.

WALTER TRIMBLE, President.
LEWIS B. GAWTRY, Secretary.
JOHN HARPER, Comptroller.

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WEEK OF JANUARY 7, CHAUNCEY COTT IN "ONCE UPON A TIME"

WEEK OF JANUARY 14, "POLLY-ANNA" WITH PATRICIA COLLINGE

WEEK OF JANUARY 21, FISKE O'HARA IN "THE MAN FROM WICKLOW"

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MUSIC NOTES.

Ossip Gabrilowitsch is announced for a piano recital in Aeolian Hall, Saturday afternoon, January 12.

The Societe des Instruments Anciens will give another of their unique concerts on Wednesday afternoon, December 26, this time in the Theatre du Vieux Colomier. The entire organization, including the Harpe Luth, as well as the Clavocin, will take part in the concert. A program both light and varied has been arranged.

What promises to be the beginning of a great revival in Jewish music will be the concert to be given under the auspices of the Zimrei Yoh Society at Aeolian Hall on Thursday, January 3, 1918, at 8.30 p. m. This society includes a chorus of 60 numbers under the direction of Rev. Bernard Steinberg, cantor of Temple Beth-El, and for the opening concert will render traditional melodies of the synagogue. As a special feature Eddy Brown, the famous violinist, will appear.

The first of two sonata recitals by Jacques Thibaud, violinist, and Robert Lortat, pianist, will be given in Aeolian Hall Saturday afternoon, December 29, the second being scheduled for Saturday afternoon, January 5. For the first concert the two French artists will have the assistance of a string quartet, which will play the accompaniment to a concerto by E. Chausson. Other features of the program will be a sonata by Guillaume Leken and the Mozart Sonata in B flat, No. 15. Mr. Thibaud and Mr. Lortat have made frequent joint appearances on the continent with marked success. It was through Mr. Thibaud's influence that Mr. Lortat decided to come to America, where he has established himself as a pianist of unusual attainments.

At their Carnegie Hall recital, on Saturday evening, December 29, the Cherniavskys—Leo, violin; Jan, pianist, and Mischel, cellist, will play the following interesting program of solo and trio numbers. Alex Czerny will be the accompanist.

1. Trio for Piano, Violin, Violoncello, Op. 38. Gretchaninow Leo, Jan and Mischel Cherniavsky.
2. Violoncello Solo Variations Symphonique. Mischel Cherniavsky. Leo, Boellman.
3. Piano Solo: a. Fugata and Fugue, D minor. Bach-Taussig b. Two Items, from Reveries D'Automne. W. Rebikov c. Chanson triste, 2. Insouciance. Jan Cherniavsky.
4. Violin Concerto Op. 31, D minor. Vieuxtemps Leo Cherniavsky.
5. Trios for Piano, Violin and Cello a. Romance Orientale. Rimsky-Korsakov b. At the Stream. Botspreffe Leo, Jan and Mischel Cherniavsky.

Sunday afternoon at Carnegie Hall, a concert for the benefit of the Halifax sufferers will be given by The Philharmonic Society of New York. Alma Gluck and Efreim Zimbalist will appear as soloists. Their services and those of Conductor Stransky and the orchestra have been donated for the occasion. Zimbalist will play the Glazounow Concerto for violin and orchestra as the first number of the second half of the program. The aria "Depuis le jour," from Charpentier's "Louise" and four Creole songs, arranged by her husband, will be Alma Gluck's contribution to the benefit. Dvorak's "New World" symphony will be played by the orchestra as the first number of the program. The remaining orchestral numbers selected by Conductor Stransky are Dukas' "The Sorcerer's Apprentice" and the Prelude and Love-Death from "Tristan and Isolde," with

which the concert will conclude. In promoting the sales for this benefit performance the Philharmonic Society has received the helpful co-operation of the National League for Woman's Service. Tickets for the concert can still be purchased to-day at the Philharmonic box office in Carnegie Hall, at prices ranging from 75 cents to \$2.50.

On Wednesday evening, December 26, the orchestra will play at Camp Upton for the soldiers. This is the second camp concert given by the society, the first having been given at Camp Dix on December 4.

Pincus Elijah Activities.

The stirring of new interest and revived activity in all the branches and all the organizations connected with the Congregation "Pincus Elijah" is being felt by its members. To house the children of the Talmud Torah, numbering more than 100, to give them better accommodations, and to provide proper facilities for their comfort and welfare, to give scope and opportunity to the Sisterhood of the congregation, the Junior League, with the co-operation of the congregation and the Sisterhood, has recently purchased the building four doors from the Synagogue, at No. 128 West 95th street, which will be dedicated to the religious, moral and social uplift of the Jewish men and women in the neighborhood. The building was incorporated as the "West Side Community House," with Mr. Max J. Finkelstein as president, Rabbi Jacob S. Minkin honorary president, Mrs. H. Stoll vice-president, Miss Klein and Mrs. Gelb secretaries, and Mr. A. Levinsky treasurer.

An interesting Chanukah entertainment was given Sunday afternoon by the children of the Talmud Torah Pincus Elijah, in the auditorium of the Young Women's Hebrew Association, the feature of the occasion being a Chanukah play by the children, recitations and several musical selections. Mr. Max J. Finkelstein presided, and an address was delivered by Rabbi Minkin. Miss E. Weisberg, who had charge of the play, contributed materially to the success of the affair.

Last Sabbath morning, in answer to a stirring appeal by Rabbi Minkin, \$3,000 was raised for the Jewish war sufferers, the subscriptions ranging from \$5 to \$500, the latter from Mr. A. E. Rothstein.

Late Friday evening services will be inaugurated in the Congregation Pincus Elijah beginning with the first Friday in January. These services will begin at 8 o'clock and will be given in addition to the regular services at sundown. Rabbi Minkin will preach every Friday night.

Receives Service Flag.

Last Friday evening, at the West End Synagogue, 82nd street between Columbus and Amsterdam avenues, a service flag was presented to the congregation. The flag contains 80 stars, representing the members and the members of their immediate households now in the armed service of the United States.

The flag was received on behalf of the congregation by the Boy Scout Troop of the Synagogue. The address of presentation was made by Wm. C. Popper, and the flag was dedicated by Rev. Dr. F. de Sola Mendes and Rev. Dr. Nathan Stern pronounced the benediction.

Temple Israel of Harlem.

The Ladies Auxiliary of Temple Israel are issuing a notice to the congregants for the names of those who are enrolled in the army and navy. They intend to present a service flag to the congregation.

The Circle for the Study of the Bible and Jewish History will next meet on Wednesday evening December 26th, as the day preceding is a holiday.

Mr. Leavitt in New York.

Mr. Ezekiel Leavitt, the well-known Hebrew poet whose contributions have appeared frequently in these columns, is visiting this city in the interests of his new publication, *Die Zeit*, which will soon make its appearance in Boston, Mass., as a Yiddish daily. *Die Zeit* will also have an English page which will be a continuation of the *Boston Jewish Voice* which Mr. Leavitt heretofore edited.

Dr. Roller at Lakewood Hotel.

Years ago there was installed in the Lakewood Hotel the latest system of hydrotherapy baths, which many of the best physicians recommend as essential to good health. Mr. and Mrs. N. Jacobs, the wide-awake owners of the Lakewood, the biggest hotel there, realizing the virtues such treatments possess, have had experts down to put the system in the finest possible condition and already a number of patients have been there from New York and Philadelphia for treatment. A number of Lakewood people have also commenced the treatment.

As another indication of the superior wisdom of Mr. and Mrs. Jacobs, they have secured the services of Dr. B. F. Roller, the American champion wrestler and physician, with Prof. DeBell as his assistant. Dr. Roller, who is a graduate of the University of Pennsylvania, is well known throughout the United States for his physical preparedness ideas as well as his wrestling skill. Recently Dr. Roller gave a very interesting lecture on physical preparedness and how and why the body should be taken care of. One of the strong points the doctor brought out was that if the American people had taken the proper care of their bodies it would not be necessary to do so much training of soldiers to make them fit to fight.

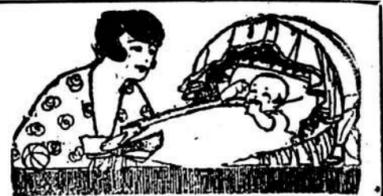
It is the intention of the management of the hotel to have every sore of attraction at the hotel every Saturday night. Here will be several wrestling contests throughout the winter.

John Drew and Margaret Illington will appear at the Bronx Opera House on Monday, December 24, under the management of John D. Williams, in the four-act comedy by Arthur Wing Pinero, "The Gay Lord Quex," with a special Christmas matinee, Tuesday.

The starring combination of Mr. Drew and Miss Illington is easily the most noted event of this season. The intention is that these players shall not only appear together this season, but for several seasons to come. The selection of the Pinero comedy for their first vehicle is a happy one, for not only it is one of the few masterpieces of modern drama, but it also affords both stars equal opportunities for a display of their talents.

Supporting Mr. Drew and Miss Illington in "The Gay Lord Quex" are George Pauncefort, Leonard Willey, Rexford Kendrick, Louise Drew, Irby Marshall and Helen Beaumont. There will be a special holiday matinee on Christmas afternoon, December 25, besides the regular Wednesday and Saturday matinees.

On Tuesday last Charles Dillingham's stupendous pageant of many delights, "Cheer Up!" reached its 200th presentation at the Hippodrome. In passing its second century milestone the current success at the big playhouse established an attendance record of historical interest and one which surpasses that of all its predecessors, for "Cheer Up!" is conceded to be the most popular Hippodrome spectacle ever presented, and its toll of over a million patrons to date has never before been equaled within the same length of time by any other theatrical indoor attraction in the world. The Hippodrome's big public has learned to know that Mr. Dillingham's policy is to give the maximum show for the minimum cost, and the present offering contains a composite and varied assortment of amusement on a huge scale which pleases every taste. It is so large that a full-sized locomotive crosses the stage and a life-like transport filled with soldiers sails out into the bay beyond a representation of the Statue of Liberty, and yet its appeal is also delicate enough to include a charming prima donna or an artistic toy soldier pantomime bit within the self-same scene.



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The Zionists of Texas are to hold their annual convention at Waco, to begin on December 30.

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Temple Pen-El Activities.

The Sisterhood will hold its annual meeting and election of officers on Thursday afternoon at 2.30 o'clock in the temple.

The annual meeting of the congregation took place last Tuesday. President Emanuel Friedman was re-elected; also vice-president, S. Martin; second vice-president, Hymen Cohn; Nathan Hirsh, treasurer; B. Davidson, recording secretary; H. Falinsky, secretary; S. J. Levy Gabbaj and Mr. A. Smith, new trustees. The other trustees, J. Schindler, E. Silverstein, S. Barkin, L. Weinstein, were re-elected. The president's report showed gratifying success and prosperity. The membership in the congregation has increased 100 per cent and the finances have increased over 300 per cent. The treasurer reported that from May 1, 1917, up to December 1, 1917, \$17,000 had been collected. The School Board reported the largest number of children in the history of the congregation, and suggested that it would become necessary to enlarge the facilities to take care of the constant demand for rooms. The Sisterhood of the Temple held a "Country Store" last Wednesday evening, which was crowded to capacity. A large number of beautiful prizes were donated and many were auctioned by M. A. Blity. An entertainment with refreshments followed. About \$250 was realized.

The Chanukah entertainment of the religious school took place last Sunday morning at the Hamilton Theatre before a very large audience. One hundred and fifty children from the Hebrew Orphan Asylum were guests of the school. The Boy Scouts of the temple acted as ushers. The program began with a salute to the flag; then a hymn by the children, a religious service led by Stanley Meyers, kindling of the Chanukah lights by Irving Driesen, recitation by Sylvia Blumberg, "Hannah and Her Seven Sons"; "A Chanukah Puzzle," by nine boys and girls; a recitation by Ethel Salinsky, "Shema Yisroel"; a playlet, "The Greatest Gift," by fifty children of the school; series of motion pictures and "America."

A collection was taken up and a goodly sum was realized, which was divided between the Jewish War Sufferers' Fund and the Red Cross Society. Miss Clara Haas, the principal of the school, was the coach, assisted by Miss Fannie Klayf; Miss Anna Lyons, one of the teachers, was the authoress of the play. The theatre was generously donated by Mr. B. S. Moss, and the motion pictures by Mr. Nathan Hirsh.

Montefiore Congregation Activities.

The week of the Chanukah festival marked a period of unusual activity in the Montefiore Congregation. The festivities were launched on the first day of Chanukah by an entertainment held in the temple last Sunday afternoon, in which the children of the Hebrew school, aided by the members of the Montefiore Junior Congregation, presented a very interesting program, consisting of recitations, songs and a sketch. The Mincha service and the lighting of the first light was carried out by the youthful cantor and the Junior Congregation.

On the following Sunday morning all the children of the school assembled in the vestry rooms of the temple, and from there proceeded to the Prospect Theatre, where they witnessed a very enjoyable display of stereopticon views, motion pictures and dramatic musical talent, arranged by the Young Judaean Clubs, under the auspices of the Montefiore Congregation. A number of addresses delivered by leaders of the Young Judaean movement, expressing delight over the British occupation of Palestine and urging loyalty on the part of all Jews, brought forth the rousing enthusiasm which pervaded the emotions of all present. All the speakers offered their sincere gratitude to the Montefiore Congregation for so generously extending the hospitality of the temple to the clubs, and to Rabbi Basel for lavishly giving them spiritual guidance.

The Montefiore Sisterhood held a meeting last Wednesday afternoon at 2.30. The Circle for Talmudic Study meets every Wednesday evening under the guidance of Rabbi Basel in the vestry rooms of the temple at 8 o'clock.

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BROOKLYN NOTES.

Dedication of a New Synagogue at Coney Island.

At a most appropriate time—on the first Canukah evening—the Sea Gate Sisterhood and Talmud Torah of Coney Island dedicated their newly erected synagogue, or, more strictly speaking, that part of the synagogue which is finished and ready for the use of the Talmud Torah, the upper part not yet being ready.

Besides the principal address of the evening, by Rabbi Rosen of Brownsville, there were other short speeches by Joseph Goldstein, the president of the congregation; Moses Richter, the well-known playwright, chairman of the Talmud Torah. When the key of the building was presented to Joseph Goldstein in recognition of his great services he accepted it only to offer it back to be given to the highest bidder, which was Mr. William Foh, who bought this rare article for \$165.

A pleasing episode of the evening's exercises was the presentation of a beautiful loving cup to Miss Henrietta Foh, in grateful recognition of her efficient services as treasurer of the Bazaar fund. Among the offerings made by the ladies to the synagogue was a highly ornamented Menorah, presented by Mrs. H. Polack, and an elegant Percher by Mrs. Bertha Cohn.

The officers of the Sea Gate Sisterhood and Talmud Torah of Coney Island are: Joseph Goldstein, president; Katharine Schoenberger, vice-president; Sigmund Spitzer, recording and corresponding secretary; Charles Cohn, financial secretary; Anna Schaefer, treasurer; Hyman Brown, Harry Rosenblatt and Molly Vussbaum, trustees; Charles Rosenberg, chairman of the Building Committee, and Moses Richter, chairman of the Board of Directors.

Last but not least among these devoted women of the Sisterhood it is only fitting that there should be mentioned Sophie Spitzer, who five years ago organized the Sisterhood and has been ever since one of its most helpful workers.

Welfare Work for U. S. Army and Navy.

A general meeting of the Brooklyn Women's Branch of the Jewish Board for Welfare Work took place at the Hebrew Educational Institute, No. 374 Seventh street, Brooklyn, on Thursday afternoon, December 20, 1917.

This branch is headed by Mrs. Leon W. Goldrich, wife of the field secretary of the National Organization, and that fact tends to insure a greater efficiency in carrying on the work. Mrs. Adolf Slomka is vice-chairman; Mrs. Joseph Horowitz, treasurer; Mrs. Oswald Schlockow, financial secretary; Mrs. Martin Jacobs, recording secretary; Miss Louise Fromm, corresponding secretary; Mrs. S. N. Berlin, chairman of Ways and Means Committee, with Mrs. S. Marks assisting; Mrs. Maurice Brandt, chairman of Statistics and Publicity, assisted by Mrs. Joseph Horowitz; Mrs. Isaac Bennet, chairman of kits; Mrs. S. Lefkowitz and Mrs. S. Wasserman, assisting; Mrs. B. Wiener, chairman of victrola records, and Mrs. Ruth E. Falk, chairman of books and periodicals; Mrs. Slomka, chairman of games and comforts; Mrs. Alexander Katsky is chairman of membership.

The following societies have already

affiliated: Council of Jewish Women, Brooklyn Branch; Council of Jewish Juniors Benos Zions; Ladies' Society of the Wyona Street Temple; Ladies' Society of the Mt. Zion Hospital; Ladies' Society of Hebrew Educational Institute; Young Women's Hebrew Association; Ladies' Auxillary of the Educational Institute Sons of Israel; Lady Judith Society; eth Scholem of the People's Temple Sisterhood; Consumptives' Aid Society.

Over 100 Chanukah kits containing over 1,000 articles were sent to Camp Upton. Applications for membership, which must be accompanied by 50 cents, may be sent to Mrs. A. Katsky, 340 Ralph avenue, Brooklyn.

Sinai Temple Activities.

At the meeting of the Board of Trustees, on Monday evening, Mr. Max L. Harris, the chairman of the Theatre Party Committee, reported that the theatre party given by Sinai congregation at the Bronx Opera House last Tuesday evening was a perfect success from every point of view. Not a single seat in the entire house was vacant. Rabbi Reichler also reported that \$251 were collected at the theatre in two minutes for Jewish war sufferers.

More than one thousand people attended the Chanukah entertainment given by the children of Sinai Religious School on Sunday afternoon, December 16. The following took part in the entertainment: Ruth Weisblum, Miss G. Fine, Nettie Frischer, Mortimer Miller, Estelle Grollman, Arthur Sandman, Stanley Blum, Ethel Loewenthal, Mabel Cohen, Theresa Oberdorfer, David Warshawsky, Hattie Cohen, Lillian Margulies, Jerome Baehr, Ida Low, Irene Kanpholtz, Kate Teitelbaum, Ray Furst, Fanny Himmelfarb, Estelle Seeman, Fanny Lewis, Ethel Jacobs, Cora Lieberman, Lester Blum, Herbert Vos, Dorothy Jacobs, Jeanette Simons, Milton Mer-

melstein, Blanche Lemle, Dorothy Strauss, Leonard Goldsmith, Clara Goldin, Pearl Schwartz, Caroline Schuman, Estelle Scherer, Jacob Schatzberg, Edna Wolfson, Theodore Jonas, Celia Michaels, Morris Krinsky, Mark Mayer, Arthur Miller, Jeanette Margulies, Samuel Feldman, Theresa Sondheimer, Maurice Furst, Sidney Newman and Class VII.

Hebrew Educational Society.

Chanukah was celebrated at the Hebrew Educational Society, on Sunday, December 16, by the presentation of two plays by children of the Sabbath School. One was a play of the present time in a Jewish home in the United States, entitled "The Night of Light." The other was woven around home conditions in Russia, and was entitled "Light." Music was furnished by the Hebrew Educational Society orchestra. There were violin solos by Sarah Schneider. Pupils of the school participated in dances and recitations. Addresses were made by Solomon Rivlin and E. Charles Sydney, of the Hebrew department. The superintendent, Dr. Charles S. Bernheimer, presided.

A Yiddish play, "The Wild Man," was presented by the United Dramatic Circle on Saturday evening, December 15, under the auspices of the Mothers' Club of the Hebrew Educational Society.

The next Yiddish lecture will take place on Saturday evening, December 22. The lecturer will be B. Hoffman, and his subject, "Jewish Aspiration in America."

Congregation Baith Israel Anshei Emes.

A record-breaking crowd filled the synagogue of Congregation Baith Israel Anshei Emes, Harrison and Court streets, on Sunday evening, December 16, at the joint Chanukah entertainment given by the children of the Sunday School and the Talmud Torah. A fine program, excellently executed, was greatly relished by those present. The features of the program were: a play entitled, "What's Tonight?" a comedietta of Jewish songs by the choir boys, lighting of the Chanukah candles, recitations and music. Addresses were delivered by Superintendent Mr. Ralph Copland, President M. P. Weinberg, Rabbi Israel Goldfarb, and Chairman of the School Board, Mr. A. Danglo. Boxes of candy were distributed among the children and dancing followed in the auditorium of the Sunday School building. The arrangements were in charge of Miss Lillian Novak, Miss Minnie Savelson and Mr. Samuel E. Goldfarb.

Machzike Talmud Torah.

On Sunday evening, December 16, graduation exercises of the pupils of the Machzike Talmud Torah of Borough Park, were held at the school No. 1319 43d street. The principal speakers were Dr. David Levine, of Temple Emanuel, Mr. Sol Friedland, and Mr. Hyman E. Goldin, principal and superintendent of the school. An address was delivered by Mr. Herman Bruner with the annual presentation of his gold medal, which carries with it a scholarship for Columbia University. The winner was Master Benjamin Seid.

A Chanukah play was performed by the children of the Talmud Torah, under the direction of Mrs. Sarah E. Barnett.

FRANK BERNARD.—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 Bernard Frank, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business, at the office of their attorney, Arthur G. Frank, No. 309 Broadway, in the city of New York, or before the first day of July next.

Dated, New York, the seventeenth day of December, 1917. JACOB FRANK, HANNAH FRANK, ISIDORE BEINS, Executors. ARTHUR G. FRANK, Attorney for Executors, 309 Broadway, Manhattan, City of New York.

GOLDEBLATT, SAMUEL.—The People of the State of New York, by the grace of God, free and independent. To Temmie Goldblatt, Hotel Cecil, New York; Leonard Goldblatt, Hotel Cecil, New York; Joseph Goldblatt, Alexandria, Rapides parish, La.; National Surety Co., 115 Broadway, New York, and to all persons interested as creditors, next of kin or otherwise, in the estate of Samuel Goldblatt, deceased, who at the time of his death resided at 50 West 12th street, send greeting:

Upon the petition of Temmie Goldblatt, administratrix, residing at Hotel Cecil, St. Nicholas avenue, and 11th street, you and each of you are hereby cited to show cause before the Surrogates' Court of New York County, held at the Hall of Records, in the County of New York, on the eighteenth day of January, 1918, at half-past 10 o'clock in the forenoon of that day, why the account of Temmie Goldblatt, as administratrix of the goods, chattels and credits of said deceased, should not be judicially settled.

In testimony whereof, we have caused the seal of the Surrogates' Court of the County of New York to be hereunto affixed. Witness, Honorable John P. Cohalan, a Surrogate of our said County, at the County of New York, the thirteenth day of December, in the year of our Lord one thousand nine hundred and seventeen. DANIEL J. DOWDNEY, Clerk of the Surrogates' Court.

RUBENS, ROSA.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosa Rubens, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business, in care of Jonas Lazansky & Newberger, New York, No. 115 Broadway, in the City of New York, on or before the first day of August, next. Dated, New York, the 18th day of December, 1917. SARAH ROSENBERG, Executrix.

To the Public

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

- Rev. B. Bernstein, 77 Essex St. Rev. S. Binder, 1267 Fifth Ave. Rev. P. Buchalter, 36 Pike St. Rev. J. Chervetzki, 96 Cook St., Bklyn. Rev. H. M. Cohen, 18 Rutgers Place, Rev. Victor Cohen, 1991 Washington Ave., Bronx. Rev. Joseph Friedman, 6 Rutgers Place. Rev. Julius Friedland, 29 Bradford St. Rev. B. Geffner, 237 Henry St. Rev. L. Gerber, 18 Norfolk St. Rev. S. Gerstenfeld, 61 Columbia St. Rev. Isaac Gordon, 314 Broome St. Rev. J. Gottlieb, 111 East 114th St. Rev. Isaac Greenberg, 27 Trinity Ave., Bronx. Rev. A. M. Groman, 522 West 146th St. Rev. Michael Hirsch, 59 East 117th St. Rev. Philip Jachs, 66 Lenox Ave. Rev. M. Jacobson, 64 East Ninetieth St. Rev. S. Kaplan, 166 Henry St. Rev. H. Kaufman, 179 Lewis St. Rev. A. M. Kessin, 106 Keap St., Bklyn. Rev. S. Landau, 800 East 160th St. Rev. Barnett Levine, 222 East 102d St. Rev. Hyman Levine, 956 Leggett Ave., Bronx. Rev. Ch. Lewinter, 160 Siegel St., Bklyn. Rev. Hyman Minkov, 613 East Sixth St. Rev. Raphael Minsky, 18 East 106th St. Rev. Alter Newman, 133 Suffolk St. Rev. E. A. Pessin, 139 Monroe St. Rev. H. Platin, 126 No. Fourth St., Bklyn. Rev. Kopel Podvitz, 456 East 171st St., Bronx. Rev. Simon Raphaelowitz, 257 Henry St. Rev. Aaron Roinik, 1 West 114th St. Rev. Perez Rosen, 136 Graham Ave., Bklyn. Rev. Zalel Rosen, 128 Rivington St. Rev. David Schechter, 100 Suffolk St. Rev. I. M. Schiller, 164 Suffolk St. Rev. I. Schutz, 128 Second St. Rev. Joseph Schuler, 151 Orchard St. Rev. Benj. Shapiro, 201 East 104th St. Rev. N. Tannenbaum, 306 East 100th St. Rev. Daniel Wilnin, 1651 Washington Ave. Rev. B. Wald, 8 Attorney St. Rev. Bernard Woolf, 774 Prospect Ave., Bronx.

Mohelim desirous of being certified by the Milah Board are to apply to REV. DR. M. HYAMSON, Chairman, 356 SECOND AVE. CITY

MOUNT CARMEL CEMETERY ASSOCIATION.

NEW YORK, Dec. 21, 1917. Notice is hereby given that the annual meeting of the Mount Carmel Cemetery Association will be held at the office of the Association, No. 35 Nassau Street, in the Borough of Manhattan, City of New York, on the 31st day of December, 1917, at 2 P. M. sharp, for the purpose of electing directors and the transaction of such other business as may be brought before the meeting. MAURICE B. BLUMENTHAL, Secretary. Dated Dec. 21, 1917.

The Brooklyn Civic Forum.

"Peace on Earth, Good Will to Men," will be the subject of the address to be delivered by the Rev. Dr. Norman M. Thomas, one of the most inspiring speakers of the present day, on Sunday evening, 8 o'clock, in the Assembly Hall of Public School 84, Glenmore and Stone avenue, Brooklyn, under the auspices of the Brooklyn Civic Forum. A musical program will be rendered by the well-known tenor, Mr. B. De Corabi. Rabbi Israel Herbert Levinthal of Petach Tikvah Temple will preside. The public is cordially invited.

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New York Zionists to Thank England

A great demonstration of gratitude to England for declaring itself in favor of the establishment of a national Jewish homeland in Palestine and pledging its best efforts for the accomplishment of this purpose, is being arranged by the Zionists of Greater New York.

This demonstration will take place on Sunday evening, December 23, at Carnegie Hall, Fifty-seventh street and Seventh avenue, and will be presided over by Dr. Stephen S. Wise, chairman of the Zionist Provisional Committee. A notable array of speakers, including Abram I. Elkus, United States Ambassador to Turkey; Dr. Otis A. Glazebrook, American Consul-General at Jerusalem, have been invited to address this meeting, which will be held under the auspices of the Zionist Council of Greater New York.

In connection with this meeting, organized Zionists are planning a number of spectacular features, which will be announced later.

"Why Go to Synagogue?"

By Rev. DR. ISRAEL HERBERT LEVINTHAL, Rabbi, Temple Petach Tikvah, Brooklyn, N. Y.

"Lord, I have loved the habitation of Thy house, and the place where Thine honor dwelleth." Ps. xxvi. 8.

These words of our text are known to you all, because they form a part of the introductory service that we hear every time we come to the synagogue. These words were uttered by the pious Jew whenever he entered a House of God. Full of interest and meaning, though they are, we cannot find a full appreciation of their value unless we read the entire Psalm of which these words form the central theme. The Psalmist speaks of his great trust in God—"I have trusted in the Lord, therefore I shall not slide." He tells of his efforts to perform deeds of loving kindness and truth. He walks in his integrity. He hates the congregation of evildoers; he will not sit with the wicked. Gods love and truth permeate his whole life. Why? "Lord," he cries out, "I have loved the habitation of Thy house, and the place where Thine honor dwelleth." Here is the answer. The habitation of God's house has been unto him the fount of all these beneficent influences. Loving God's house, he possessed a continual fountain head of spiritual and moral fortification.

And that which the Psalmist experienced has also been experienced by our fathers throughout all these centuries. The synagogue was the source from which they derived their strength, their solace, their comfort, their idealism, their trust and hope in God. It was because the Jew loved the House of God, it was because he frequently visited the place where God's honor dwelleth, that he was ever inspired to live nobly, to act heroically, to think reverently and to feel Godly.

And if we want to know why Israel is not today what he ought to be, religiously, if we want to understand the underlying reason why the Jew to-day is departing from the path of our religion and from God, we find it in his attitude toward the synagogue. He no longer loves God's house and therefore no longer reveres God's law. See, our enemies have long ago realized this. When Balaam of old cried out: "How beautiful are thy tents, O Jacob, thy tabernacles, O Israel"—the rabbis say that Balaam in reality had a curse in his mind—that their synagogues should be destroyed, for then God's presence would no longer rest upon them. Balaam told Balak, according to the rabbis, that as long as Israel has his synagogues, no effort to destroy him will prevail (Sanh. 105b).

It seems strange, therefore, nay, it is tragic, that to-day we must ask ourselves the question, "Why Go to Synagogue?" Our fathers never asked this question. They went to the synagogue. They loved the synagogue. They instinctively felt that the synagogue was their very life, their very strength, their all.

But we are different from our fathers. We want to know the why and the wherefore of everything. We judge everything by our own standards, our own values. And so we ask ourselves: Why should we go to the synagogue? What will it give to us; what will it bring unto us? Let us see if we can answer these questions.

The synagogue, I claim, will, first of all, bring idealism into our lives.

We cannot deny that we are living in an age of gross materialism. All our thoughts, all our acts, our whole life is wrapped up in material things. We are busy with business. It engrosses our thoughts from the moment we awaken to the moment we fall asleep. We have no time to think of anything else. We have transformed ourselves into mere machines, into living automatons. Can a man go through life in such a fashion and yet be contented? Coming to the synagogue, he will learn the answer—No! Coming to the synagogue, he will hear God's voice speaking unto him through our time honored liturgy, that man has a holy mission in life, that man has a mind to be cultivated, that he has a soul to be developed, that he has a heart that must be attuned to God's law. Coming to the synagogue, he will learn that life means service, that life means kindling sparks of happiness in the life of fellow-beings—that life means walking with God, according to God's law. In commenting upon the words spoken by Abraham of old: "The God of Heaven and the God of Earth"—the rabbis say: Araham's life task was to bring the Godhead, believed to be enthroned only in the heaven above, down to the hearts of men on earth. This is indeed the task of the synagogue. It brings the God of Heaven into the lives of those who love it. It instills into them a love for truth, and a passion for righteousness. It inspires them to look upward with faith and confidence in all loving and all merciful Father.

"As the streams they are spread out," Balaam cried out when he gazed upon the synagogue of Israel. And our rabbis ask: "Why are the synagogues compared to streams?" "To teach us," is the answer. "That just as the stream makes of the unclean clean, so the sanctuary transforms man and lifts him from the sordid into the realm of the ideal." (Ber. 16a).

The synagogue, furthermore, I claim, brings Reverence into the life of those who frequent it. No sight—you will agree with me—is more horrible than the sight of a man or woman who has lost the sense of reverence, to whom there is no distinction between holy and unholy, between pure and impure. As a great Jewish scholar so will put it, "Amidst the three Rs that dominate the life and learning of man today, we need

as the fourth and most essential R—reverence—"the holy awe"—which Goethe says, "is the best in man." We must learn Respect, and that can best be achieved by synagogue attendance, where we are made to feel our dependence upon God, our reliance upon our Creator. The Jew who attends the House of God will reverence God's law, and revering God's law, he will respect man-made law, and doing that he will make a useful citizen, a devoted son, a faithful husband, an honorable friend, a good neighbor.

The great American, Dr. Oliver Wendell Holmes, went regularly to services at the King's Chapel of Boston, and once when asked for the reason, said: "There is a little plant called Reverence in the corner of my soul's garden which I love to have watered about once a week." And many another might be cited who confessed his need of the House of God, the need of lifting himself within it into higher plains and purer atmosphere so as to be enabled to live his best life and to do his best work.

If we want the child to grow up with respect for his parents, if we want man to respect womanhood, if we want women to respect themselves, if we want the citizen to respect his flag, his country and his laws, then teach them first to respect God, and all else will follow. Let them go to the House of God, and there their souls will be attuned to all that is beautiful, and noble in life. That is what the sage, Hillel the Elder, meant when he said, "God says to Israel, 'If you will come to My House, then I will enter your house.'" (Succa 53-a)—if you will go to the House of God, then God's spirit will enter your lives and your homes, transforming them into gardens of bliss and happiness.

The synagogue, again, must prove a bulwark of strength to you in every hour of trial and temptation. It will keep you from the path of evil, from the road of wrong-doing. A wise rabbi remarked: "When the Yezer Hara—the evil inclination—wrestles with you and strives to overpower you, then drag him to the synagogue, and there you will master him." That rabbi fully appreciated the value of synagogue attendance. You may speak of being good without the aid of religion, but I say to you that you cannot stand on a ladder and yet hold it in the air. We need the synagogue, we need God, we need a stronger arm than ours to sustain us, to shelter us from life's tempests and storms.

You often meet a type of man or woman who boasts: "I do not go to the synagogue; I do not need the synagogue; I have outgrown the synagogue; the synagogue can do nothing for me. How little they know themselves who speak thus. Oh, if they would but see themselves as others, as cultured people see them. They who speak thus usually reveal the grossness and coarseness of their spirit, the mental and moral abysses into which they have sunk, their ignorance and their lack of good breeding, the urgent need they have not of one but of several services in the week for moral and spiritual regeneration.

Contrast those who speak in such a fashion with a man like Gladstone, who took pride in the fact that from his early childhood to past his eightieth year of life he missed but one or two services on Sundays. Contrast such people with a Jew like Jacob H. Schiff, a man who stands supreme in the financial world, in the world of philanthropy, who enjoys the esteem of all peoples. Never a Sabbath when in a town where Jewish services are conducted but that he is in attendance upon them. Or compare them with a man like Louis Marshall, who stands distinguished among the eminent jurists of our land, and yet, though very busy and though very great, is never so busy but that he finds time for attending upon divine services; never thinks himself so great as not to feel the necessity of humbling himself before his God.

Yes, the greater you are, the more cultured you are, the more you realize the need of God, and the need of the spiritual benefits derived from the House of God.

But there are yet further reasons why the Jew especially ought to go to the synagogue. The average Jew of today has no time to keep himself informed of what is going on in Jewish life, he has not the time or inclination to study the messages of his literature or the interesting appeals of his history. The synagogue today, especially the modern synagogue, through the sermon that is preached, is the one institution that can give such information to the Jews who seek it. In the synagogue the worshiper is kept informed of the marvels of his past, the martyrdom and the heroism of his people, the achievements of his co-religionists in the past, and their hopes for the future. By going to the synagogue, you thus set aside one day in the week for true "Talmud Torah," for true study of God's law.

And finally a Jew is in duty bound to go to the synagogue, because that is the strongest and best proof of his Judaism. The synagogue has kept Judaism alive in the past, and it is the one institution that can keep Judaism alive today. And if we want Judaism to live, then we must help the synagogue to perform its holy work. Lodges and societies, charities and clubs are all good and serve their purpose. But Judaism cannot live through them alone. Only by aligning ourselves with the synagogue do we help the cause of our Torah to prosper. That is why the rabbis tell us: "Whoever lives in a place where there is a synagogue and fails to enter it, prolongs the exile for himself and

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children." Yea, because he helps to destroy the very hope of the Jewish people. And another rabbi says that such a man makes a bad neighbor (Berachot 8a). The truth spoke the Rabbi—for such a man shows by his deeds that he cares not for the common cause of Israel. Go then to the House of God and take your children with you, if you would promote the peace and happiness of your home. Go to the House of God if you would be taught the true value and the true happiness of life. Go to the synagogue, learn to love the synagogue, and it will be for you what it was to the Psalmist of old, what it has been to the whole Jewish people—a source of spiritual beauty and power, a fountain of Jewish feeling and consecration, an inspiration for noble living and lofty aspiration—a blessing to you and to all Israel. Amen.

Is Yiddish a National Language?

By ISRAEL N. PRENOVICH. Is "Yiddish," which is, of course, nothing else than a corrupted German, spelled with letters of the Hebrew alphabet, a literary language, and can it generally be considered as a national language of the Jews? These are questions many Jews are asking themselves in view of the great effort some Yiddish newspaper men have been making lately to have Yiddish appear as the Jewish national literary language, or, at least, as a Jewish language on equal footing with Hebrew.

The matter of the Jewish national language is evidently very important for us Jews at the present time on account of the fact that our old hopes on getting Palestine as a free Jewish Republic is on the eve of being fulfilled through the good intentions of the British Government toward our just cause. (Let us Jews pray to the Almighty to consider the generosity of the present English people vis a vis the Jews, as a full atonement for the great wrongs committed against the Jews by the ancestors of the present English during the ages of ignorance and bigotry, especially in the year 1290). The millions of Jews who may soon permanently settle in Palestine, must under no circumstances be entirely separated from those millions of our brethren who will necessarily remain in the respective countries of their birth. We have to teach our children a certain Jewish national language in order to provide an efficient means for tying together our brethren of the different countries of the globe, and the point we have to decide is, whether "Yiddish" or "Hebrew" is more adapted for the purpose?

It seems to me that Yiddish cannot in its present state of development be considered as a literary language, in spite of the many valuable works produced during the last two decades by several talented writers, and it seems to me further that Yiddish could not have been chosen by us as the Jewish language even if it was literary in character.

Yiddish has no grammar yet, and a good many of its expressions have no definite meanings. Each of the Yiddish writers seems to have his or her own ideas about the wording of the phrases, and about the best way of expressing their thoughts. Some writers in Yiddish are using German words in the hope of improving their writings by so doing, while other writers are making a liberal use of Russian, English or Hebrew words for the purpose of getting a better Yiddish, as they evidently think. The history of Yiddish does not date back more than a few hundred years. It was during the 15th and the first half of the 16th centuries when Jewish life in the different provinces of the present Germany and Austria was made so much miserable by the bigots of Christendom of that time, that nearly all Jews of the mentioned German provinces had to leave the respective countries of their birth and march to wherever they could find a temporary or permanent resting place. Most of those unfortunate brethren of ours went to Poland, where several noble and good-hearted kings, especially Casimir IV and his son, Sigismund I (1507-1548), were affording the Jews proper protection against the machinations of the Polish clergy. The German Jews, when settled in Poland, continued to use their mother tongue, German, but having no proper opportunities for studying and developing the language, the latter was in time corrupted beyond recognition and the German gradually became a rough jargon and later a Yiddish, by the addition of Polish and Hebrew words, and by entirely eliminating the German alphabet and substituting the Hebrew

alphabet instead. We can well see from the above that Yiddish, besides the Hebrew alphabet, which is used in connection with it, has nothing Jewish in its construction or its history, and could be never adapted for us even if it was a literary language. We can also easily see that Hebrew, the language of our patriarchs, the language in which the ten commandments and the ancient Jewish history were written, must be the language used in connection with the renaissance of the Jews as a nation, which renaissance started at the advent of Zionism, and is being continued ever since.

Jewish Farmers Hold Convention.

The Federation of Jewish Farmers held its ninth annual convention at the Educational Alliance, East Broadway and Jefferson street, on December 9 to 12. Sixty-two delegates, representing forty organizations in five States, with a total membership of about 1,000, attended the convention.

At the first session on Sunday addresses were delivered by Mr. J. J. Dillon, New York State Commissioner of Foods and Markets, and Mr. John Mitchell, chairman of the New York State Food Commission.

Among the important matters which the delegates considered were the questions of increasing crop production, establishing co-operative organizations and farm loan associations. A number of such organizations have already responded.

The convention adopted a resolution favoring the assumption of railroads by the government. Other important decisions were:

- 1. All co-operative undertakings must belong to the federation.
2. To support the Jewish war relief.
3. To join the Non-Partisan League which in time of election supports the candidates not on the ground of their political beliefs, but such candidates as support the interests of the farmers.
4. To bring the farmers in direct communication with the purchasers, which means the abolishment of the middlemen.
5. The federation should supply the Jewish farmers this year with seed and fertilizers.
The last decision is very important to the farmer, because, on account of the war, seed and fertilizers advanced so high in cost that the individual farmer is unable to buy them.
A banquet on Wednesday night concluded the convention.

JEWISH CALENDAR.

Table with 2 columns: Date and Jewish Holiday. Includes: Fast of Tebeth (Tuesday, Dec. 25, 1918), Rosh Chodesh Shebat (Monday, Jan. 14), Rosh Chodesh Adar (Wednesday, Feb. 13), Purim (Tuesday, Feb. 26), Rosh Chodesh Nisan (Thursday, March 11), First day Pessach (Friday, March 15), 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 Shabuoth (Friday, May 17), Rosh Chodesh Tammuz (Tuesday, June 11), Fast of Tammuz (Thursday, March 25), Rosh Chodesh Ab (Wednesday, July 10), Fast of Ab (Thursday, July 18), Rosh Chodesh Elul (Friday, August 9).

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2d, 1908	1,425	15,963	87%
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4th, 1910	2,079	25,290	48%
5th, 1911	2,436	29,322	16%
6th, 1912	3,414	33,998	16%
7th, 1913	4,023	40,868	20%
8th, 1914	4,505	45,033	12%
9th, 1915	6,812	53,143	16%
10th, 1916	8,473	81,284	53%
11th, 1917	10,682	117,628	44%

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THE MAN OF DREAMS.

Dear Children:
 Nothing so clearly demonstrates Joseph's virtuous intentions in bringing the reports of what he honestly, although mistakenly, considered his brothers' evil doings to his father that they might be reprov'd and corrected, than the fact that he told his brothers his dreams: his father, however, perceived that his guileless recital of dreams that betokened his glorious future were likely to arouse their jealousy and he rebuked him for it, at the same time as he interpreted it in exactly the same manner that it was destined they should be fulfilled, and he said to him, "What is this dream that thou hast dreamed? Shall we indeed come, I and thy mother, and thy brothers, to bow down ourselves to thee to the earth? How can that be since thy mother is dead?" "But," says Rashi, quoting the Medrash, "he did not know that it applied to Bilhah, who brought him up as though she was his mother." The Rabbins also say thence it is inferred that there is no dream without idle words, and Jacob laid stress upon what seemed impossible of realization in order that his sons should not be impressed by the dream of the sun and the moon and eleven stars making obeisance to Joseph, that they may not be jealous of him, and he said to him: "Just as it is impossible for your mother to come, so the rest of the dream is not true," despite that his brothers envied him, but his father noted the matter in his mind, looking forward expectantly to the time of its fulfillment. And his brothers went "aroeth eth tzone avihem" to feed their father's flocks in Shechem. There are dots on the "eth" which indicates, says the Medrash, that they only went to feed themselves, and Israel said unto Joseph: "Do not thy brothers feed the flocks in Shechem? Come and I will send thee unto them." And he said to him, "Himeni!" "Here am I!" with humility and diligence, eager to obey his father, although he knew that his brothers hated him. And he said to him: "Go, I pray thee. See whether it be well with thy brothers and well with the flocks, and bring me word again. So he sent him "Me Emek Hebron" from the vale of Hebron. The vale of Hebron, queries the Medrash, was not Hebron upon a mountain? As it is said in Numbers 13-22, "and they ascended on the south side and came unto Hebron," but it means "Me Etza Amuka," from the deep design of that righteous man who was buried in Hebron to fulfill what was said to Abraham in the covenant between the parts, "thy seed shall be a stranger in a land which is not theirs," and he came to Shechem, a place destined for punishment. There the tribes sinned; there Dinah was abducted; there the kingdom of David was divided, as it is related in Kings I, ch. 12, "and Rehoboam went to Shechem, and a certain man found Joseph wandering astray in the field." This was the angel Gabriel, says the Medrash Tanchma, and the man asked him, saying, "What seekest thou?" And he said, "I seek my brothers. Tell me, I pray thee, where they are feeding their flocks." And the man said, "Nosu mizah." They are departed hence. They have withdrawn from the brotherhood ("zah" equals twelve)

for I heard them say, "Let us go to Dothan." Dothan is significant of the word Dathos, "laws," to seek laws to convict you and slay you. This is the Medrash, says Rashi, but the real meaning is the name of a place, and no verse of Scripture loses its real meaning. And Joseph went after his brothers and found them in Dothan, and when they saw him afar off, even before he came near unto them, they conspired against him to slay him, and they said one to another, "Behold! Here comes the man of dreams, and now come and let us slay him and cast him into one of the pits and we will say some evil beast hath devoured him, and we shall see what will become of his dreams." Rabbi Itzhak says this verse demands elucidation. The Holy Spirit says this the brothers said: "Let us slay him," and the Holy Scripture answers, "and we shall see what will become of his dreams." Whose words will be fulfilled, yours or mine?

נו אהרן
 The Master—You look worried. What's the matter?
 The Housekeeper—The nurse has just left and there is nobody to wash the baby.
 The Master—Have the chauffeur do it. There isn't as much mechanism about a baby as there is about a car, anyway.

"What's the difference between a drama and a melodrama?"
 "Well, in a drama the heroine merely throws the villain over. In a melodrama she throws him over a cliff."—Judge.

The kindergarten had been studying the wind all week—its power, effects, etc.—until the subject had been pretty well exhausted. To stimulate interest, the kindergartner said, in her most enthusiastic manner:
 "Children, as I came to school today in the trolley car, the door opened and something came softly in and kissed me on the cheek. What do you think it was?"
 And the children joyfully answered, "The conductor!"—Harper's Magazine.

CONUNDRUMS.
 Why is a hen immortal
 Because her son never sets.
 Why does a miller wear a white hat?
 To cover his head.
 Why need you never starve in the Sahara Desert?
 Because of the sand which is there.

NIGHT.
 Now the night is falling
 And the day is done,
 Shadows hastening onward,
 Toward the setting sun.
 Birds and beasts and flowers
 All are going to rest,
 Hear the little birdies
 Chirp in their little nest.
 Soon the sky bedecked will be
 With the many stars,
 Venus, Saturn, Jupiter,
 And the warlike Mars.
 All the little children
 Nod their curly heads,
 On the linen pillow
 Of their trundle beds.
 (Written by Miriam Siegelstein,
 aged 12 years, Franklin avenue, Far Rockaway, N. Y.)

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Deductions Concerning Jews Are Absurd.

That Jews are always referred to as Jews when they commit a wrong act, but are not identified as Jews when they do commendable things, can be noted by any reader of the daily newspapers. Publications, throughout the country, stressed the fact that 80,000 Jews voted for the Socialist Morris Hillquit, but forgot to mention that a much larger portion of New York Jews subscribed for the two Liberty Loans. In this way, absurdly false deductions concerning the Jewish people arise.
 Thus when a violinist like Jascha Heifetz instantaneously creates an extraordinary sensation in music circles, his nationality is given as that of a Russian—a Slav, throughout the length and breadth of the land. When an interview with him is printed in a local newspaper, with his mother hovering about him, the newspaper never affirms that she is a Jewess, as would have been done had the son been arrested for a murder or a theft. Then the interviewer would have revelled and splurged in providing a riotous, ghettoesque background, with the mother wringing her hands and spluttering Yiddish phrases. In this interview, however, the mother is made to vanish at a nod, lest a Yiddish accent betray her nationality, and the world may know that the foremost violin virtuoso is a Jew.
 As someone once remarked, "I want peace at any price even if that price were war." So the newspapers at any price, drag in the Jewish genealogy of any fire bug, fraudulent bankrupt, a gunman or rioter, but as an antidote to the jaundiced mind of the public, it is never mentioned that the Jews have produced a Mischa Elman, Mischa Levitzka, Leopold Godowsky, Efram Zimbalist, Ossip Gabrilowitz, Eddie Brown, Fanny Bloomfield-Zeisler, Rosa Raisa, Alma Gluck, Rosa Olitzka, etc. The list is endless, but the musical critics continually seem to prefer to twang their lyric harps about the "Slav," "Russian" and "Polish" temperaments of these individuals. Notable among the Jews who invariably get ready mention for their Jewish antecedents are Emma Goldman, Alexander Berkman, "Leftie Louie," and Ike Bloom, etc.—in fact, any Jewish radical, Socialist or reactionary, et al., has his nationality ostentatiously highlighted in the public prints.
 Trotzky, of Russia, has been set down as a Jew in bold type in every paper, but when Kerensky endeavored to reconstruct the social fabric of a nation, and raise a stricken Russia to the zenith of democracy, he is a pure Russian—never the Jew. Even the fact of his having a Jewish mother is clouded.
 Some great lawyer once made the statement: "You cannot indict a whole people," but the Jew has proved an exception. The peculiarities of the individual Jew are an indictment of a race. There is no way of plumbng the peculiar reason for this.—Chicago Israelite.
Discarding Jewish Names.
 So many Jewish soldiers, officers and privates have discarded their foreign or ultra Jewish sounding names and adopted more euphonious ones that any list of them will necessarily be far from complete. It is a pity that such is the case, as it robs the Jews of some of the credit that is due them for the exceptionally large number of enlistments of their young men in the army and navy.—American Israelite.

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ABRAHAMS, SIAMON.—The People of the State of New York, by the grace of God free and independent, to Ophelia Spero, 396 St. Nicholas Avenue, Manhattan, New York City; Rose Levy, 545 East Fifty-eighth Street, Manhattan, New York City; Bella Sobel, 300 Avenue C, Bayonne, New Jersey; Regina Ehrlich, 164 Franklin Avenue, Brooklyn, New York; Samuel Goldberg, also known as Marcus Goldberg, Lodz, Poland; Ray Nelkin, 2790 Broadway, Manhattan, New York City; Herman Abrahams, 318 Commercial Road, London, England; Jacob Abrahams, 14 East Seventeenth Street, Manhattan, New York City; Meyer Abrahams, 1057 Hoe Avenue, Bronx, New York City; Rebecca Ginsberg, 1057 Hoe Avenue, Bronx, New York City; Samuel Weinbaum, 63 Great Fitchfield Street, London, England; Isaac Weinbaum, 63 Great Fitchfield Street, London, England; Schme Weinbaum, 63 Great Fitchfield Street, London, England; Annie Weinbaum, 63 Great Fitchfield Street, London, England; Rosie Pottinger, 63 Great Fitchfield Street, London, England; Esther Jacobs, 63 Great Fitchfield Street, London, England; Gertie Brown, 63 Great Fitchfield Street, London, England; Sarah Neiman, Leeds, England; Jack Abrahams, Huguenot Street, New Rochelle, New York; David Abrahams, Montgomery, Alabama; Harry Abrahams, Montgomery, Alabama; Sam Bernard, Great Howard Street, Liverpool, England; Abraham Bernard, Great Howard Street, Liverpool, England; Laura Black, Crescent Villa, Groom Hall Park, Sheffield, England; Louisa Hyams, 72 Short Street, Liverpool, England; Gertrude Graham, care Laura Black, Crescent Villa, Groom Hall Park, Sheffield, England; David Abramski, Wlotzlawek, Russian Poland; Bernard Abramski, Wlotzlawek, Russian Poland; Ludwig Abramski, Wlotzlawek, Russian Poland; Rose Abramski, Wlotzlawek, Russian Poland; Abram Abramski, Wlotzlawek, Russian Poland; Moses Abramski, Wlotzlawek, Russian Poland; Ludwicz Abramski, Wlotzlawek, Russian Poland; Herman Abramski, Wlotzlawek, Russian Poland; Meyer Abramski, Wlotzlawek, Russian Poland; Rose Abramski, Wlotzlawek, Russian Poland; Esther Bollnoski, Brzesc, Kuyawaski, Russian Poland; Dora Zoehlnski, Brzesc, Kuyawaski, Russian Poland; Abraham Zoehlnski, Brzesc, Kuyawaski, Russian Poland; Elju Hersh Zoehlnski, Wlotzlawek, Russian Poland; Sarah Zoehlnski, Wlotzlawek, Russian Poland; Moritz Radzinski, Neshawa, Russian Poland; Max Radzinski, Neshawa, Russian Poland; Isaac Radzinski, if living, and if the said Isaac Radzinski be dead, the widow, if any there be, the executors, administrators or other legal representatives and next of kin and heirs at law of said Isaac Radzinski, whose names and places of residence are unknown and cannot after diligent inquiry be ascertained by the petitioner herein, addresses unknown; Theresa Lubawer, if living, and if the said Theresa Lubawer be dead, the executors, administrators or other legal representatives and next of kin and heirs at law of said Theresa Lubawer, whose names and places of residence are unknown and cannot after diligent inquiry be ascertained by the petitioner herein, addresses unknown; all other persons, if any there be, whose names and places of residence are unknown and cannot after due diligence and diligent inquiry be ascertained by the petitioner herein, interested as heirs at law, next of kin or otherwise in the estate of Siamon Abrahams, deceased, the heirs and next of kin of Siamon Abrahams, deceased, and all other persons, interested as such.

Whereas Henrietta Abrahams, who resides at 65 Hamilton Terrace, the City of New York, has lately applied to the Surrogates' Court of our County of New York to have a certain instrument in writing, relating to both real and personal property, duly proved as the last will and testament of Siamon Abrahams, who was at the time of his death a resident of the County of New York, deceased;

Therefore you and each of you are cited to show cause, before the Surrogates' Court of our County of New York, at the Hall of Records, in the County of New York, on the 8th day of January, one thousand nine hundred and eighteen, at half past one o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property.

In testimony whereof, we have caused the seal of the Surrogates' Court of the said County of New York to be hereunto affixed.

[Seal] Witness: Honorable Robert Ludlow Fowler, Surrogate of our said County of New York, at said county, the 14th day of November, in the year of our Lord one thousand nine hundred and seventeen.

DANIEL J. DOWDNEY, Clerk of the Surrogates' Court.

UNGER & UNGER, Attorneys for Petitioner, 37 Liberty Street, New York.

GOODKIND, ROSA.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosa Goodkind, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of their attorneys, Kurzman, Frankenhaimer & Gutman, No. 25 Broad Street, Borough of Manhattan, City of New York, on or before the 17th day of January, 1917, next.

Dated New York the 5th day of July, 1917.

MARTIN H. GOODKIND and LESTER H. GOODKIND, Executors.

KURZMAN, FRANKENHEIMER & GUTMAN, Attorneys for Executors, 25 Broad Street, Borough of Manhattan, New York City.

FINKELSTONE, JACOB.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Finkelstone, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Messrs. S. & C. Isaacs, No. 52 William Street, in the Borough of Manhattan, City of New York, on or before the 1st day of January next.

Dated New York, the 14th day of June, 1917.

SARAH FINKELSTONE, Executrix.

M. S. & C. ISAACS, Attorneys for Executrix, 52 William Street, Borough of Manhattan, New York City.

ARNHEIM, FANNIE.—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 Fannie Arnheim, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business at the office of their attorneys, Hays, Kaufmann & Lindheim, No. 60 Wall Street, in the City of New York, on or before the 30th day of January next.

Dated New York, the 25th day of July, 1917.

SAMUEL W. ARNHEIM and HENRY OLLESHEIMER, Executors.

HAYS, KAUFMANN & LINDHEIM, Attorneys for Executors, 60 Wall Street, New York City.

BURGER, LOUIS.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Burger, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business, at the office of Messrs. Kantrowitz and Esberg, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the first day of June, next.

Dated New York, the 7th day of November, 1917.

ALICE BURGER, Executrix.

KANTROWITZ & ESBERG, Attorneys for Executrix, No. 320 Broadway, Borough of Manhattan, New York.

ELETZ, SAMUEL.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Eletz, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at her place of transacting business, at the office of her attorneys, Houte, Grossman & Vork, No. 309 Broadway, Borough of Manhattan, in the City of New York, on or before the sixth day of March next.

Dated New York, the 20th day of August, 1917.

SOPHIE ELETZ, Administratrix.

ABRAHAM H. SARASOHN, Attorney for Administratrix, 309 Broadway, New York City.

ROTH, MAX.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Roth, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Leon Laski, Esq., No. 160 Broadway, in the City of New York, on or before the 12th day of April next.

Dated, New York, the 2d day of October, 1917.

ANNIE ROTH, LEON LASKI, Executors.

SILBERNAGEL, ALBERT M.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Albert M. Silbernagel, 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, Bullock & Bullowa, No. 32 Broadway, Borough of Manhattan, in the City of New York, on or before the 7th day of June, 1918, next.

Dated New York, the 28th day of November, 1917.

MINNA SILBERNAGEL, Executrix.

BULLOWA & BULLOWA, Attorneys for Executrix, 32 Broadway, Borough of Manhattan, New York City.

HOENIGSBERGER, HENRY.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Hoenigsberger, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of Edward A. Alexander, No. 165 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of June next.

Dated New York, the 1st day of December, 1917.

ROSITA F. HOENIGSBERGER, ANTON HOENIGSBERGER and IGNATZ H. FREUND, Executors.

EDWARD A. ALEXANDER, Attorney for Executors, No. 165 Broadway, New York City.

HYMAN, SAMUEL I.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel I. Hyman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Max L. Schallek, No. 74 Broadway, in the City of New York, on or before the 12th day of June next.

Dated, New York, the 14th day of November, 1917.

SALLY SHIMAN and DAVID SHIMAN, Executors.

MAX L. SCHALLEK, Attorney for Executors, 74 Broadway, New York City.

MARKWELL, NATHAN M.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nathan M. Markwell, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at place of transacting business, at the office of Feiner & Maass, her attorneys, No. 100 Broadway, Borough of Manhattan, in the City of New York, on or before the 24th day of March next.

Dated New York the 7th day of September, 1917.

FANNIE P. MARKWELL, Executrix.

ADELSON, PHILIP.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Philip Adelson, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at place of transacting business at the office of Feiner & Maass, their attorneys, No. 100 Broadway, Borough of Manhattan, in the City of New York, on or before the 24th day of March next.

Dated New York the 7th day of September, 1917.

BENJAMIN F. FEINER and RICHARD SENTER, Executors.

MINTZER, MARCUS M.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Marcus M. Mintzer, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business at the office of their attorneys, Houte, Grossman & Vork, No. 115 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of January next.

Dated New York, the 25th day of June, 1917.

SADIE V. MINTZER and LAURENCE G. MINTZER, Executors.

ROUSE, GROSSMAN & VORHAUS, Attorneys for Executors, 115 Broadway, New York City.

BERLINER, SOLOMON.—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 Solomon Berliner, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of their attorneys, San & Eisner, No. 149 Broadway, in the City of New York, on or before the 18th day of January next.

Dated New York the 5th day of July, 1917.

JACOB S. BERLINER, HATTIE BERLINER, MAIER BERLINER, FEIST BERLINER and ERNEST J. WILE, Executors.

SAN & EISNER, Attorneys for Executors, 149 Broadway, New York City.

HESSLER, ROSALIE.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosalie Hessler, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of Kurzman, Frankenhaimer & Gutman, No. 25 Broad Street, in the City of New York, on or before the 1st day of March next.

Dated New York the 1st day of August, 1917.

CHARLES S. HIRSCH, BERNARD L. TIM, EDGAR J. HESSLER and GERTRUDE BLOCH, Executors.

KURZMAN, FRANKENHEIMER & GUTMAN, Attorneys for Executors, 25 Broad Street, New York City.

ROTHSCHILD, JOSEPHINE.—In pursuance of an order of the Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Josephine Rothschild, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of her attorneys, Houte, Grossman & Vork, No. 125 Broadway, in the City of New York, on or before the first day of March next.

Dated, New York, the 27th day of August, 1917.

ISAAC S. LONG, Executor.

EISMAN, LEVY, CORN & LEWINE, Attorneys for Executor, No. 125 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.

HOFFMAN, GESCHE.—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 Gesche Hoffman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business, at the office of his attorney, Benjamin Eisler, No. 35 Nassau Street, in the City of New York, on or before the 26th day of April next.

Dated, New York, the 19th day of October, 1917.

ALFRED FRANKENTHALER, Executor.

BENJAMIN EISLER, Attorney for Executor, 35 Nassau Street, Manhattan Borough, New York City.

GUNTZBURGER, ISIDOR.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isidor Guntzburger, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, No. 9 John Street, Borough of Manhattan, in the City of New York, on or before the 21st day of January, 1918.

Dated New York, the 20th day of July, 1917.

ROSE GUNTZBURGER, JOSEPH GUNTZBURGER, Executors.

ALBERT T. SCHARPS, Attorney for Executors, 170 Broadway, Borough of Manhattan, City of New York.

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 subscribers at their 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.

SOLOMON, MAX.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Solomon, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, the office of Henry L. Franklin, Attorney, No. 220 Broadway, Borough of Manhattan, in the City of New York, on or before the 24th day of December, next.

Dated, New York, the 20th day of June, 1917.

LEAH SOLOMON, Executrix, and HENRY L. FRANKLIN, Executor.

HENRY L. FRANKLIN, Esq., Attorney for Executors, 220 Broadway, Manhattan, New York City.

BERNHEIM, ALINE.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Aline Bernheim, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of Kurzman, Frankenhaimer & Gutman, No. 25 Broad Street, in the City of New York, on or before the 3d day of June next.

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

GEORGE B. BERNHEIM and ALFRED L. BERNHEIM, Executors.

KURZMAN, FRANKENHEIMER & GUTMAN, Attorneys for Executors, No. 25 Broad Street, New York City.

BELLER, WOLF.—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 Wolf Beller, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at the office of his attorney, Isadore Apple, No. 290 Broadway, in the City of New York, on or before the 29th day of April next.

Dated, New York the 25th day of October 1917.

ABRAHAM J. BELLER, Executor; ANNIE FELDMAN, Executrix.

ISADORE APPLE, ESQ., Attorney, 290 Broadway, New York City.

HYMAN, BEAUMONT.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Beaumont Hyman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business, No. 355 Broadway, Manhattan, in the City of New York, on or before the 26th day of May, next.

Dated, New York, the 19th day of November, 1917.

SAML. D. LASKY, Attorney for Executors, 115 Broadway, New York City.

COHN, MAX D.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max D. Cohn, late of the County of Hampden, State of Massachusetts, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of James Garfield Moses, his attorney, No. 52 William Street, in the City of New York, on or before the 15th day of January next.

Dated, New York the 10th day of July, 1917.

MORRIS VOSS, Executor.

JAMES GARFIELD MOSES, Attorney for Executor, 52 William Street, Manhattan, New York City.

BEHR, PAULINE.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Pauline Behr, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of her attorneys, Eisman, Levy, Corn & Lewine, No. 125 Broadway, in the City of New York, on or before the first day of March next.

Dated, New York, the 27th day of August, 1917.

ISAAC S. LONG, Executor.

EISMAN, LEVY, CORN & LEWINE, Attorneys for Executor, No. 125 Broadway, Borough of Manhattan, New York City.

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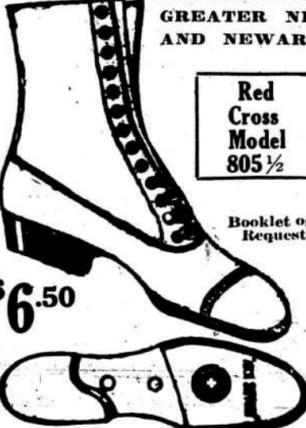
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