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A PRESENT FOR GRANDMA

By E. C. EHRLICH



It was hard for Grandma to realize that her "little boy," as she still called Simeon, was married and had a son of his own. Somehow, she was fonder of her youngest son than her other children who had remained with her in Russia, quiet Herschel and Raisel and Joseph. The two sons were successful business men, while Raisel had married a wealthy merchant; she lived in her son-in-law's beautiful home in Petrograd, with Raisel's three children to keep her busy with her grandmotherly duties; yet she was not entirely happy, and her heart often yearned for the little grandson in America, Simeon's son, Morris, whom she had never seen. To be sure, Simeon sent her pictures of the child from time to time, pictures which showed him to be a sturdy, bright-eyed youngster, remarkably like his father, while occasional letters from America told her of the boy's progress in school and at his music. "He is like his father in that," declared Grandma, with a nod of satisfaction. "You children remember how he used to sing in synagogue even before he was *bar mitzvah*? His father, *Ohav-sholom*, used to hope he would be a great *chazan*, but Simeon went to America—" And the sentence was never ended. Simeon's brother and sister understood. Grandma was afraid that in America her wandering, restless son had grown forgetful of his old home and careless of Jewish things. She had often dreamed that he would grow up a *chazan* and sing the old Hebrew melodies of his fathers; it hurt her when he wrote he had become a concert singer and hoped to sing in grand opera. "He will sing Italian and French," she thought, sadly, "but not Yiddish and Hebrew. Ah, if my Simeon had remained at home and had not forgotten his Jewishness, he would have sung in our synagogue and taught his little Morris to sing the old songs. I wish I could see my little Morris, but it would break my heart if he were not a good Jew."

Although he seemed too busy to write frequently, Simeon never failed to send his mother a present for her birthday. He knew that his

from over the sea. Once it was a rich silk dress which "stood alone," as Grandma proudly told the friends to whom she showed the dress, for

fruit bowl, and once Simeon sent a lace shawl, which Grandma prized more than all her earlier gifts from America, for on the card among the

"He is too young to understand that he has a grandma in Russia," the old lady told Raisel, with tears in her eyes. "But he would know me and come to me for stories if he could see me every day as your children do. If I could only see him! But, perhaps, when he is older his father will bring him to see us."

She wrote to Simeon, thanking him for the shawl, telling him how she longed to see his child. And Simeon, after a long silence, answered her that the boy was still too young and delicate to risk the long journey. Perhaps when he was older; so Grandma tried to wait. Every year the birthday presents came to her from New York, and now they were accompanied by a picture of Morris, pictures over which Grandma cried a little as she told her daughter how much she longed to see her youngest grandchild. But now Simeon wrote that he was far too busy with his music to leave America even for a short time; nor could he permit Morris to visit Grandma even with his mother. "When he is not in school," ran Simeon's letter, "he is hard at work with his singing lessons. I feared that he might lose his voice when it changed, but it has grown richer and stronger than before. His teachers tell me that some day he will be a great opera singer."

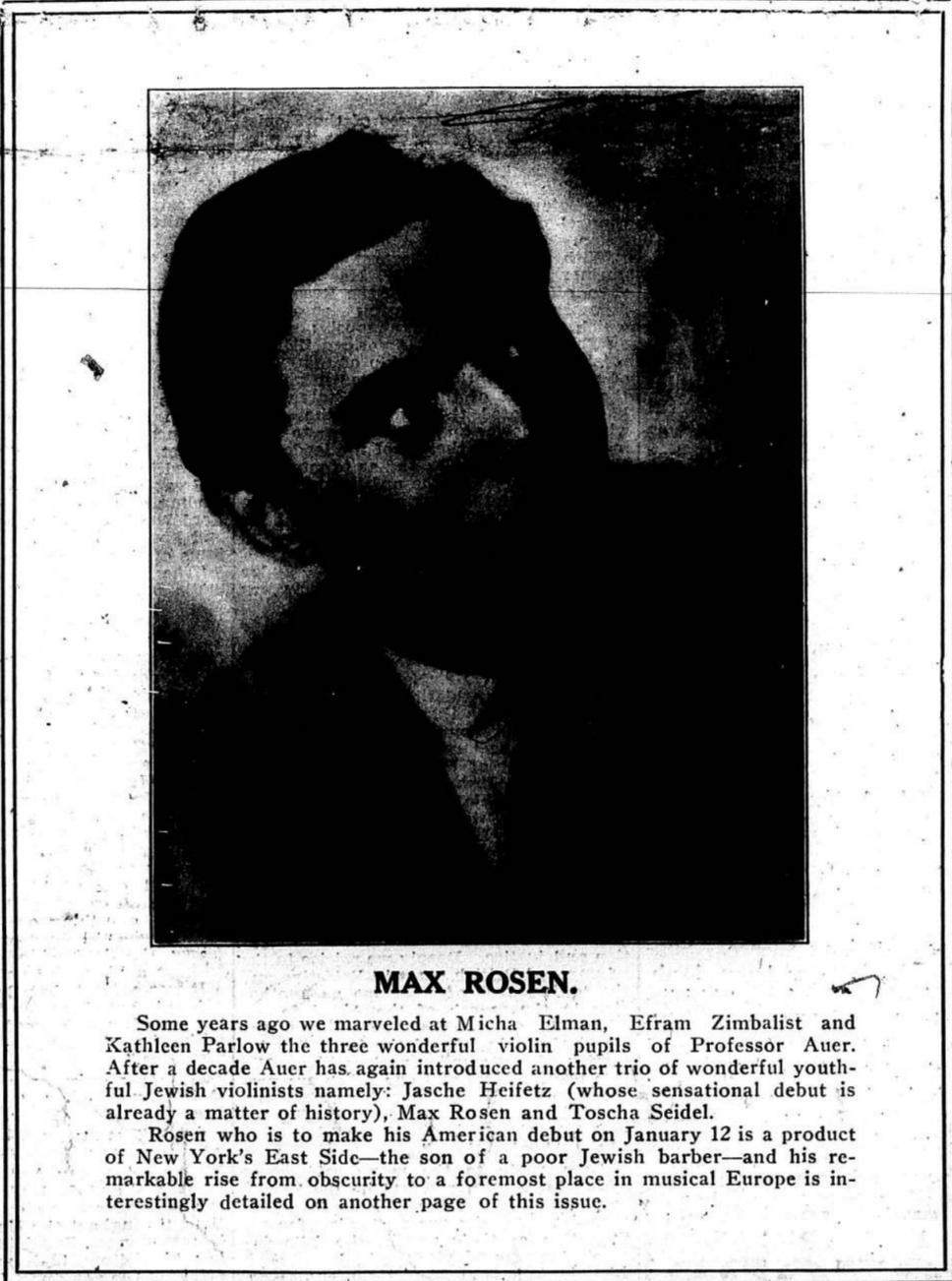
"An opera singer!" cried Grandma, contemptuously. "Did I not tell you what would become of him in America? Here he would have been a great *chazan*—but there he knows no Hebrew and is learning to sing nothing but heathen songs."

Morris must have been about 16 when his father forgot to send Grandma her usual birthday present. The yearly package had come to mean a good deal to the old lady, and the letter in which she reproached Simeon for his neglect was pitiful in its childish grief and disappointment. He felt thoroughly ashamed of himself as he read it, so many miles away in his home in New

brothers and sister bought her everything her heart desired; yet every year brought her some beautiful gift

she valued it too highly to ever wear it; again, the yearly express package from New York contained a silver

soft folds Simeon's wife had written "A happy birthday to dear Grandma from little Morris."



MAX ROSEN.

Some years ago we marveled at Micha Elman, Efram Zimbalist and Kathleen Parlow the three wonderful violin pupils of Professor Auer. After a decade Auer has again introduced another trio of wonderful youthful Jewish violinists namely: Jasche Heifetz (whose sensational debut is already a matter of history), Max Rosen and Toscha Seidel.

Rosen who is to make his American debut on January 12 is a product of New York's East Side—the son of a poor Jewish barber—and his remarkable rise from obscurity to a foremost place in musical Europe is interestingly detailed on another page of this issue.

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York. "I don't see how I could have forgotten her," he told his wife.

"I was pretty busy last month, but I should have remembered. And now it's too late, I'm afraid."

"No; I'd send her something especially nice," suggested his wife.

"Even if it's late she'll forgive you if you send just what she wants."

"I can't send her Morris, and I think she wants to have him more than anything I can buy her with all my money," answered Simeon, doubtfully. Then his face brightened as the front door slammed and he heard his son go humming up the stairs. "Come down a minute, Morris," he called. "I want you."

Several months later a heavy box came to Grandma. Raisal exclaimed, admiringly, when it was opened—for hadn't she always wanted a handsome phonograph for her music room. "It's much nicer than our old-fashioned music box," she declared. "And see all the records Simeon sent—the latest operas sung by the greatest singers, too! We'll have some wonderful concerts, won't we?"

But Grandma did not look happy. "He forgot my birthday," she thought, resentfully, "so he sends me the most expensive present he has ever given me. But what do I care for all these great singers? I am too old-fashioned to understand their new operas and songs."

"There's a card on this little record saying that we must play it first," Raisal went on, as she fitted one of the large black discs into the machine. "It must be a song that you like very much, mamma."

She turned the shining crank, and a familiar melody filled the room. Ever since she could remember Grandma had heard it on the eve of Yom Kippur—a look of pleased surprise flitted over her wrinkled face as she listened to the opening notes of the *Kol Nidre*. The old, tearful melody wailed on. Grandma was just a girl again, sitting beside her mother in the tiny synagogue at home. Then her eyes grew dim as she remembered how she had once dreamed of hearing Simeon chant the *Kol Nidre*, acclaimed far and wide as the greatest *chazan* in Europe. But her Simeon was in America now, singing in heathen opera and teaching his son godless songs. Her lips trembled, and she found it hard to keep back the tears as the last wailing notes died away.

"Did you like that mamma?" asked Raisal, softly. Then, as her mother did not answer: "Simeon wrote me all about it. He had this record made of his son's voice—it was Morris who just sang the *Kol Nidre*."

There was a long silence. Suddenly Grandma's tears burst forth, but now she wept for joy. "My little Morris singing Hebrew songs," she murmured, her wet face pressed against the box from which the precious voice had come. "I might have known he would grow up a good Jew!"

Zionist Conference in Baltimore Adopts Practical Measures for Homeland in Palestine.

Two hundred and twenty leaders of the Zionist organizations of America, including representatives of the Federation of American Zionists, the Federated Zionist Societies of the Middle West, Hadassah, and Order B'nai Zion, as well as members of the Mizrahi, convened here at the Hotel Belvedere, Sunday, December 16, 1917. This was an extraordinary conference, convoked by the Provisional Executive Committee for General Zionist Affairs, for the purpose of discussing and taking action upon the great opportunity which has presented itself for the realization of the ideal of establishing a national Jewish homeland in Palestine by the British declaration in favor of this project made on November 2, and by the capture of Jerusalem by the British armies.

Dr. Stephen S. Wise, the chairman of the Provisional Committee presided over the conference. The appearance of United States Supreme Court Justice Louis D. Brandeis electrified the assembly. Mr. Brandeis received an enthusiastic ovation, as Dr. Wise called upon him for the first address. Brief and statesmanlike were the words of Mr. Brandeis. In the first place, he congratulated the assembly, and Zionists in general, upon the splendid progress that has been made towards the realization of the Zionist ideal. Referring to the work that lay before the Zionists now, he formulated it by saying that for Zionism to be a complete success, it needs now "men, money and discipline." He appealed to the individual Zionists to carry on the work of strengthening the organization.

Mr. Clarence I. de Sola, president of the Canadian Federated Zionist Societies, followed Mr. Brandeis. Mr. de Sola related of his interview with the Honorable Arthur J. Balfour, British Secretary on Foreign Affairs, when the latter was at Ottawa last May. It was indicated by Mr. de Sola that the declaration which was issued on November 2 had been seriously contemplated at that time by the British Cabinet. Mr. de Sola said that when he left Mr. Balfour he was confident that the declaration would be made. The well-known agriculturist, Mr. Aaron Aronson, who had recently come here from Palestine, described the unhappy situation of the Jews in Palestine prior to the arrival of the English armies. He emphasized the fact that despite the terrible suffering, the Jewish colonists in Palestine did not leave the country.

Dr. Schmarya Levine, who followed Mr. Aronson, raised the enthusiasm of the assembly to a high pitch. He emphasized again and again the absolute necessity of maintaining and strengthening the organization.

Following the addresses of the Zionist leaders, Dr. Wise explained that the purpose of the meeting was two-fold: "One, to express the gratitude and joy of the American Zionists at the realization of their aims, and two, to take common counsel on the next step that is to be taken."

With reference to the first part of the business, Judge Julian W. Mack of Chicago, offered, on behalf of the Resolution Committee, the following resolution which was adopted unanimously: "This Conference of American Zionists rejoices that the leadership of the Cause of the Allied Nations is vested in part in the President of the United States. He has formulated the aims of the Allies with such power and nobleness as to command the assent thereto of the leaders of the Associate Peoples and as to move the American people to the unflinching determination that this war shall be waged to a triumphant conclusion on behalf of the fundamental principles of democracy and justice."

Another resolution introduced by Judge Mack, and also adopted unanimously was the following:

"This conference, convened by the Provisional Executive Committee for General Zionist Affairs, offers to Dr. Chaim Weizmann and Mr. Nahum Sokolow its deep-felt congratulations upon the part they have had in those negotiations with the British Government which resulted in the British declaration favoring the re-establishment of Palestine of a national home for the Jewish people, made by the Right Honorable Arthur J. Balfour on behalf of the British Cabinet. We ask our associates in London to convey to His Majesty's Government the expression of the gratitude of the Jewish people for the declaration, which is in consonance with the traditions of the British people and in keeping with the aims of Great Britain and her Allies in this war for liberation and justice. Deeply we rejoice in the triumph of British arms in Palestine and the taking over of Palestine as another step in the march of the Allied forces, which is to establish throughout the world the principle of the inviolable integrity of the smaller nationalities. For this principle we and our Allies are prepared to make every sacrifice of treasure and life until the great war shall have ended in the triumph of the high aims of the Allied nations."

As a reply to the many cablegrams which have been received by the Zionist organization from the various Armenian organizations who are struggling for the liberation of their people, the following resolution was adopted:

"This American Zionist conference acknowledges with grateful appreciation the messages from the Armenian organizations in this country and abroad, touching the declaration of the British Government in favor of a national homeland for the Jewish people in Palestine, and trusts that as a consequence of the war of liberation, the Armenian people may achieve their national aims."

A similar resolution unanimously adopted was addressed to the Arab people and which is as follows:

"This American Zionist conference congratulates the Arab people on the splendid achievement which they have made in the direction of an independent national life, and we offer them the hope that as a result of this war the most oppressed members of their race, the Syrians, may gain their full liberation."

As for the practical work which the organization was to undertake in connection with Palestine, Mr. Louis Lipsky recommended that a general inclusive fund should be established, and that the first instalment of that fund should be \$1,000,000 to be raised within the next sixty days. The recommendation was adopted. A discussion, however, ensued as to the name to be given to that fund, and the matter was referred to a committee to report at the afternoon session.

The million dollar fund and how to raise it was the main topic of discussion at the afternoon session, which lasted about three hours. The chairman, Dr. Wise, explained that at least one-tenth of the million dollars had to be raised at the conference from individual contributions. In less than an hour \$90,000 was raised. Among the contributions was an anonymous gift of \$12,000. Eugene Meyer, Jr., of New York gave \$24,000; Nathan Straus and Mrs. Fels, \$12,000 each. Leon Kamaiky, Louis Robinson of New York, Dr. Harry Friedenwald of Baltimore, S. Rosenbloom of Pittsburgh, S. S. Bloom and A. Waxman of Philadelphia and the Tiphereth Zion Society of Pittsburgh, \$1,000 each.

While the announcement of the contributions was going on, Mr. and Mrs. Nathan Straus came into the hall unexpectedly, and were greeted with stormy applause. The venerable philanthropist was deeply moved by the warm reception which was accorded to him, and made a brief address. He said that he could not miss to attend this historic conference, and he appealed to the Jews of the whole world to unite at this time when the great hopes of the Jewish people to return to their own land were about to be realized.

A cable was read from London stating that it would be possible about the middle of January to transport physicians, nurses and medical supplies to Palestine. That means that the American Medical unit, which the women's Zionist organization, Hadassah, had organized will soon be able to do work in Palestine.

The third and closing session was held in the evening. The committee which was to decide upon a name for the new million dollar fund recommended the name of "Palestine Restoration Fund," in English and "Geulath Eretz Yisroel" in Hebrew.

This committee, of which Mr. E. W. Lewin-Epstein was chairman, also drew up a tentative allotment for each state of the sum that it is to raise. New York is to raise \$329,080, Pennsylvania, \$133,465. The committee also recommended the establishment of a national finance committee, and it proposed a list of names for the commission, as well as the officers of the commission. The latter are Eugene Meyer, Jr., chairman; Louis Robinson, administrative chairman; E. W. Lewin-Epstein, vice-chairman, and Dr. H. Alsburg, secretary.

Dr. Levine called the attention of the assembly to the loss which the Jewish people had just suffered in the death of the famous Jewish writer, Mendele Mocher Sfarim (S. J. Abramowitz). The entire audience arose as a mark of honor and respect to the deceased. Dr. Levine reviewed in brief the greatness of Mendele.

Great enthusiasm was aroused by the reading of the following telegram from Lord Robert Cecil, Minister of Blockade and Parliamentary Under Secretary of State of the British Government:

"The liberation of Jerusalem is a dramatic event of great historic importance. May it presage a new chapter in the history of the Jewish race and help to give a local habitation for that deep national feeling of the Jews which in all ages and in all countries has survived so many vicissitudes."

At the close of the session brief addresses were made by Judge Mack, Rev. H. Z. Masliansky, Mr. Ben-Avi, Dr. Friedenwald, Prof. Richard Gottheil, Judge Hugo Pam and Miss Henrietta Szold. In response to urgent requests from the floor, Dr. Wise made the concluding address. For fully three-quarters of an hour the audience sat spell-bound listening to the words of Dr. Wise, who delivered one of his most magnificent orations. Throughout his speech he emphasized one thing over and over again that it was the duty of every Zionist to follow the leadership of Mr. Brandeis without asking why and wherefore.

It was evident that Dr. Wise had made a deep impression upon the assembly, and the meeting adjourned in high spirits with the singing of "Hatikvah" and "America."

Orthodox Rabbis Convene in New York.

The Jewish Ministers' Association of America held its first convention in New York on Tuesday and Wednesday, December 4 and 5, 1917. More than 150 rabbis, representing orthodox congregations throughout the United States, were in attendance. In addition a large number of visitors, both men and women, attended the sessions. The greatest part of the convention was devoted to the consideration of the question of Zionism in the light of the recent declaration by the British Government, favoring a Jewish home in Palestine. After some discussion a resolution calling upon all orthodox Jews to join the Zionist movement was adopted amid great enthusiasm.

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After the resolution had been adopted the venerable philanthropist, Mr. Nathan Straus, arrived unexpectedly and after receiving an ovation, addressed the convention. He took the position, that the convention ought to have followed more caution before acting on the Palestine question.

"I regret," said Mr. Straus, "that I was not present here today before the conference committed itself to the resolution which advocated the immediate possession of Palestine, or the turning over of that historic land to the Jews, in accordance with the sentiments expressed by our ally, Great Britain. I would like to have preached the wisdom of waiting until the present great crisis has been decided. The Jews of the world have suffered greatly and still are suffering, but in view of the fact that Turkey has expressed an inclination to act fairly, so far as the Jews in Palestine are concerned, I was of a mind to suggest that we refrain from becoming too militant until such a time as there was a prospect of our deliverance."

Rev. H. Masliansky spoke after Mr. Straus, and upheld the action of the convention in passing the resolution.

Dr. Stephen S. Wise, who addressed the rabbis on Wednesday, made a profound impression upon his audience. He congratulated the leaders of orthodox Jewry assembled in this convention upon the attitude they have taken with respect to the Zionist movement. He said that for the first time the orthodox rabbis have sounded a note of leadership in Israel, and he also expressed the wish that the reform rabbis had had the same sense of statesmanship. "You spoke and acted like Jews," he said to the rabbis. "All Jews now must be Zionists. Without Zionism there will be no orthodoxy and no reform."

Referring to the remarks of Mr. Straus on the Palestine resolution, he said that there was no need now of being patient. The English armies are bringing blessings wherever they go, and no damage will come to Palestine by reason of the English invasion. "As far as the American people are concerned, Dr. Wise said, that he was in a position to know the attitude of America to the Zionist movement, and that there was no reason to fear the temper of the American people. "When the day comes," he said, "our plan will find no warmer supporter than President Wilson."

Messages of good-will and greetings for success were received by the convention from ex-President William H. Taft, Speaker Champ Clark, Arthur Brisbane, editor of the New York *Evening Journal*; Mr. Jacob H. Schiff, as well as from a number of prominent orthodox rabbis who were unable to attend the convention, and from many prominent Gentiles.

In his message Mr. Clark stated that he was always in full accord with the aspirations of the Jews for a Jewish homeland in Palestine. Mr. Brisbane wrote that he was of the opinion that America will exert its entire influence that Palestine should be restored to the Jewish people after the war.

In addition to the resolution in Palestine, a resolution of loyalty to America was adopted, as well as a prayer offered for the welfare of the United States.

Rabbi Aaron Yudelowitz of Boston was elected president of the convention and Rabbi S. H. Orliansky, M. A. Kaplan, and S. Buchler were elected vice-chairmen. Dr. Buchler presided at the sessions.

A number of mass meetings were held in various synagogues which were addressed by Rev. Dr. B. Drachman, Dr. Buchler, Dr. de Sola Pool, Dr. H. Hyamson, former chief rabbi of London; Rabbi B. Z. Pearl, Rabbi M. A. Kaplan, Rabbi M. Z. Rabinowitz, Rabbi S. L. Hurowitz, Rabbi Z. H. Orliansky, and Rabbi B. Fleischer.

The convention adjourned Wednesday night with a banquet tendered by the directors of the Salanter Talmud Torah. The newly elected officers are: Rabbi Yudelowitz of Boston, President; Dr. Hyamson, Dr. Drachman, Rabbi Kaplan, vice-presidents; Rabbi S. L. Hurowitz, secretary, and Dr. S. Buchler, chairman of the Executive.



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The Romantic History of Max Rosen.

Young American Lad Who Has Traversed the Distance from New York Slums to the Top Rank of World's Violinists.

By BLANCHE FREEDMAN

It is such a trite old saying—the one which tells us that truth is stranger than fiction—and yet, now and again we come upon a story from life which suddenly makes the time-worn platitude become vital and significant.

Such a story is that of Max Rosen, the seventeen-year-old American boy, who, in five short years, has risen from the obscurity and abject poverty of his father's East Side barber shop to a position in musical Europe where he challenges comparison with the very greatest of the world's violinists. And now this wonderful boy is coming back to his own country, to reveal his promise fulfilled, and to prove once again that genius is no respecter of rank or station and that a great talent thrives despite obstacles.

Certainly there were plenty of such obstacles in the case of little Max, though it must be admitted that the boy's wonderful knack of making friends with whomever he came in contact helped him to the more speedy fruition of a gift which must have triumphed in any event.

As has been stated, Benjamin Rosen, the father of Max, kept a small barber shop on the corner of Forsyth and Rivington streets, in the heart of New York's East Side, a location where barber shops do not exactly flourish. He had come to this country from his native Roumania when Max was a baby of eight months. Though not a man of education, Mr. Rosen had an inborn love for music and had picked up a slight knowledge of the violin, a knowledge which he determined to transfer to his little son at the earliest possible moment.

So, as soon as the child was old enough to go to school, Papa Rosen bought him a little fiddle and tried to give him the benefit of his own meagre knowledge. Contrary to all stories of genius-in embryo—little Max did not take to this instruction the way his father wished. For his part, he much preferred to play marbles and get into mischief with the other little gamins of the neighborhood.

But it was evident, nevertheless, to Mr. Solomon Diamond, journalist and music-lover and a patron of the Rosen barber shop, that the boy had a born violin talent and that his lack of desire to study was due simply to the fact that he mastered things so quickly that there was no need to work them out. This gentleman was the boy's first friend, and it was through his interest and understanding of the child that he was launched on his destined career.

For his first real violin instruction Max was taken, at the suggestion of Mr. Diamond, to David Mannes and the Music School Settlement, and here he remained for over a year, astounding every one connected with the school by his quick mastery of all that was taught him, but, at the same time, trying their patience by this very quickness. It was natural and proper that a child should study and practice conscientiously in order to master his lessons, and when Max did not, and yet mastered them, it upset their sense of the fitness of things. However, Mr. Mannes personally recognized the child's remarkable talent and took a great interest in him, befriending him in many ways.

It was while he was at the Music School Settlement that Miss Rose Lubarsky, social worker and a young woman of unusual musical judgment, was induced to hear little Max play. Miss Lubarsky had just succeeded, through her interest and influence, in raising a sum of money for the musical education of Mischa Levitzki, who, at that time, was attracting attention all through the East Side by his remarkable piano talent, and it was hoped by Max's friends that she would take a like interest in him. This hope was not in vain, for the moment she heard him Miss Lubarsky realized the boy's inherent genius, despite exaggerations and technical imperfections in his playing, and determined that he must have every advantage to develop this God-given gift.

Thus, despite the fact that she had just completed a campaign for funds in behalf of her little pianist prodigy, and that she would have to go to many of the same people again, she started at once on her difficult mission, which was to send little Max to Europe and to Professor Auer as quickly as possible. For this purpose, her first step after getting the child properly clothed—for when she found him he was literally in rags—was to take him to play for various influential people and prominent musicians. In taking him about Miss Lubarsky says she was greatly aided by the boy's natural attractiveness, which won every one instantly before he even played a note.

Among the first to hear Max at this time was James Goldmark, brother of Rubin Goldmark, the composer, and Mrs. Goldmark, who happened to be a member of the advisory board of the MacDowell Club. Recognizing, as had his other benefactors, Mr. Diamond and Miss Lubarsky, the unmistakable talent of the boy, they arranged for him to play for the MacDowell Club scholarship. This he did, and it was offered

him without a dissenting vote, but on serious consideration his benefactors decided that the sum was not sufficient to give the boy the necessary period of time abroad; so the offer was rejected.

In the meantime, Max had been brought to play for Kathleen Parlow, and after she pronounced him "one of the greatest violin talents she had ever known," she immediately wrote a letter to Leopold Auer, recommending that he accept him as a pupil. Acting upon her enthusiastic recommendation, Auer wrote back, consenting, and efforts were then redoubled to raise the necessary funds.

It was finally that generous patron of music and art, the late Edward de Coppe, who, after hearing the child play at his home one Sunday afternoon in the presence of the members of the Flonzaley Quartet and several other noted musicians, announced that he considered his talent worthy of every opportunity for development and that he would provide the necessary money for several years' study with Auer.

During this time, while he was going around and playing for all these people, Max was still pursuing his studies, first with Alois Trnka after his departure from the Mannes School, and then with Bernard Sinsheimer. It was in this period that Maud Powell and Zimbalist each heard the youth, and added their enthusiastic predictions of his sensational talent to all the others.

Therefore, in January, 1912, when Max was twelve years old, he and his father sailed for Europe, the first step toward the longed-for goal. Just before sailing the boy gave a concert in Cooper Union, at which the entire East Side turned out en masse to give him a rousing send-off.

Upon his arrival in Europe he went straight to Dresden, where Auer was at that time, and there he remained with the great master until his departure for Petrograd. Here came Max's great disappointment, for when all plans were made for him to accompany the professor the Russian authorities stepped in and refused him admittance into the country because of his Jewish faith. Though Professor Auer made every effort to have the ban lifted in this case, it was of no avail, and Max and his father were left behind in Berlin.

Here he continued his studies with Willy Hess, who took a great interest in the boy's career and who made arrangements for the furthering of his general education, as well as his musical advancement. Thus Max was enrolled at the Hochschule, where he studied languages and showed the same remarkable proficiency in his mastery of these that he did in his music. It was not long before he began to appear publicly with orchestra and in recital in Berlin and other German cities, and everywhere the boy's wonderful talent was recognized and acclaimed.

At the outbreak of the war, when Professor Auer moved his home from Petrograd to Christiania, Max accompanied him, and for the past three years he has been continuously with the great master.

From Miss Anna Della Winslow, daughter of the American Consul at Copenhagen, who just recently returned to this country, comes the latest news of Max Rosen's ripened talent. It was last March that Miss Winslow, at the request of her father, and under protest, went to Max's first concert in Copenhagen. "I want you to go and hear a young American boy play," said Mr. Winslow, who was unable to attend himself, "for I hear that he has a very remarkable talent."

Very much bored at the prospect, for she had heard many of those so-called "remarkable" youngsters throughout the capitals of Europe, Miss Winslow consented, at the same time wishing that this prodigy had found some other time for the concert than just then when she was very tired and occupied with other matters.

"But," to quote Miss Winslow's own words, "the moment Max stepped out on the stage, with his bright animated face and magnetic manner, I was interested, and after his first few tones my interest changed to amazement and then to rapture. Where could I have been that I never heard this remarkable boy before, I thought to myself. After the concert I realized, as did the audience and the newspapers the next day, that Max Rosen was a great violinist—one worthy to take his place among the first of those other world-famous artists who Professor Auer has introduced."

After three concerts in Copenhagen, the American youth appeared in all of the other prominent cities of Scandinavia, including Stockholm and Christiania. Everywhere he created a sensation.

"One bows in respect to this youth, who already is capable of the impossible, and who surely will stand among the foremost and greatest artists," says the critic of the Stockholm Morgenbladet. "It is certain that Max Rosen is a new wonder, a born genius as a musician and executant," says the Christiania Morgenbladet.

Will America echo these verdicts, and give credit to a talent which has sprung from its own soil? The question is open to conjecture; but, in any event, the answer will not be long in coming. It will be given at Carnegie Hall on the evening of January 12, when Max Rosen makes his American debut with the Philharmonic Orchestra.

Ready to Clothe the Naked in Palestine

As soon as the necessary red tape is either unraveled or cut, not less than 5,000 garments for the women and children of Jerusalem will be forwarded by Hadassah, the women's Zionist organization of America, to clothe the suffering children and women of the Holy City. They will go in the custody of the nurse whom Hadassah will dispatch to resume the remarkable work of that organization in that city, which was carried on by heroic Rose Kaplan until she accompanied the refugees who fled to Alexandria to escape Turkish wrath.

Practically every one of these garments have been sewed or knitted by the hundreds of Jewish women who since last March, and some even longer, have been giving themselves devotedly to this humane task in the fifty-nine sewing circles organized throughout the United States by the forty-five chapters of Hadassah. Every one of these circles has its own beautiful story to tell of unflagging, indeed of ever-increasing, interest in this self-appointed duty, which has been directed by an efficient committee at the New York office, which has furnished the patterns and lists of the desired garments. This committee, of which Mrs. A. H. Fromenson is the chairman, has had before it constantly the appeal of Rose Kaplan and Drs. Ticho and Kagan, whose descriptions of the needs of the women and children of Jerusalem have been the spur and inspiration for this work.

An inkling of the terrible conditions with which Hadassah intends to cope may be had from the fact that Jewish women have become mothers with only coarse sacking between them and hard earthen floors while they were in the throes of the great agony. Hundreds of bolts of bed linen and toweling will be part of the three-ton cargo which Hadassah expects to send to Palestine shortly, and Jewish women will be engaged to do the necessary sewing. These bolts of bed linen and toweling are being contributed by all to whom this dreadful state of affairs has been explained, and the Sewing Circle Committee will be glad to receive further similar contributions from any source. Everything else that Hadassah is sending is the product of its sewing circles.

The office of Hadassah, to which every train, practically, brings another consignment of finished work from all over the country, resembles a miniature wholesale house. Piled high are hundreds of children's dresses, blouses, rompers, petticoats, aprons, infants' kimonos, blankets, stockings, pinning blankets, underwear, boys' suits, trousers, caps, sweaters, women's skirts, waists, gowns and jackets. Four thousand such garments have already been received and over a thousand are in the course of transit from such far-off points as San Francisco and St. Paul.

The Sewing Circle Committee announces that it is prepared to receive donations of worn articles, whether for children or men and women, provided these articles, before being sent to Hadassah, at its headquarters, 44 East Twenty-third street, New York city, have been put into good repair and thoroughly fumigated. It will also be glad to receive donations from merchants of shop-worn goods.

Congressman Kahn Addresses New York Section.

On Tuesday, December 18, a patriotic meeting of the New York section of the Council of Jewish Women was held in Temple Rodeph Sholem. In the absence of Rabbi Grossman, the president of the Women's Auxiliary of the temple, Mrs. Edward Wessel, delivered the prayer and greeting. Mrs. William D. Sporborg, president of the New York section, presided with her usual tact and grace. Congressman Julius Kahn made an eloquent patriotic address, stirring the hearts of all those present and stimulating them to even greater effort in helping our country. Mr. Kahn is known as the "Father of the Conscription Bill," and he was an inspiration, indeed. He spoke of the great privilege our sons now have of serving our country. He urged all mothers to encourage their sons by being brave themselves. He said there was room for only one kind of people in America, and "let those who are not, get out!" He favors the training of boys for service, and in explanation told that out of every ten men examined six are rejected as physically unfit! As Jews, he recounted our history in this country, the freedom we have enjoyed, the opportunities we have been given, and called upon all to show their appreciation by giving of ourselves, of our goods and of our boys, cheerfully, loyally and willingly.

At the conclusion of his address the entire audience of over 1,200 women spontaneously arose to do him honor. It was a wonderful tribute, deserved and soul stirring.

Mr. James W. Gerard, former Ambassador to Germany, followed Mr. Kahn. Mr. Gerard told of the unlimited strength of Germany's army, and cautioned the audience against thinking that it was weakening. He also spoke of the prejudice of the Germans against the Jews.

Mrs. Sporborg supplemented his remarks by stating that we are helping the government, and our boys are fighting at the front as Americans and not as Jews. Captain Williams' statement, "Lukewarm loyalty is disloyalty," won all hearts. He delivered a thoughtful address on the viewpoint of the soldier in this world conflict.

The ladies of the Women's Auxiliary of the synagogue, with Mrs. Wessel as their leader, acted as hostesses for the afternoon. The arrangements were perfect, and over 1,000 cups of tea were served.

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By DR. FRANK CRANE (The New York Globe)

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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. BURLESON,
Postmaster General.

A Young Men's Hebrew Association was recently organized at Lansford, Pa.

The Maimonides Kosher Hospital at Chicago, Ill., is soon to reopen as the Mount Sinai Hospital.

A certificate of incorporation has been filed by the Jersey City Hebrew Aid and Progressive Association.

M. Clemenceau, the new Prime Minister of France, has appointed M. Georges Mandel as his principal private secretary.

A new teachers' organization, Hamorish, which is composed of orthodox teachers, has been formed recently in New York.

The annual debate of the Young Men's Hebrew Associations of Buffalo, and Rochester, N. Y., held in Buffalo last week, was won by the former team.

Signor Morpurgo is Under Secretary of State for Industry and Commerce, and Signor Regio is Under Secretary of State for Transports in the recently formed Italian Ministry.

Rabbi Isaac Bloom, in charge of the local synagogue at Shamokin, Pa., for five years, has tendered his resignation to accept charge of the Ohav Shalom Synagogue at Brooklyn.

M. Edouard Ignace, a member for Paris in the Chamber of Deputies, has been appointed Under Secretary of State for War. He is a lawyer by profession and practices in the Court of Appeals.

A movement is on foot among the Jewish labor leaders at The Hague to convene a universal congress of Jewish workmen in that city, as the coming peace congress will probably meet there.

The French Academy of Sciences has awarded the Tchekadchiff prize of 3,000 francs to Sir Marc Aurel Stein, C. I. E., inspector of the Indian archaeological survey, for his explorations in Central Asia.

In his will the late Simon Florsheim, of Chicago, Ill., leaves \$2,000 to the Michael Reese Hospital, \$1,000 each to the Chicago Jewish Orphan Asylum, the Jewish Training School of Chicago and the Home for Aged Jews.

At the sixty-seventh semi-annual meeting of the Grand Lodge of the Independent Order of True Sisters, held in this city on December 4, the membership of the order was reported as 5,991. The total capital of the lodges is \$129,706. Since May, 1871, the order has paid out \$289,131 to 1,367 widows.

One of the results of the election for the National Council has been the return of M. M. Goetschel, a lawyer at Delémont. He is the first Jew in Switzerland who has attained the highest Parliamentary honor. M. Goetschel belongs to an old Alsatian family, which migrated into that country in the early part of the last century. The significance of the election lies in the fact that fifty-one years had passed since the emancipation of the Jews before one of their number obtained a seat in Parliament.

The election of a Jewish Communal Council at Moscow was held recently on the proportional vote system. The following were elected: Nineteen Zionists, six Progressives, seven Orthodox Representatives, five United Democrats, five Bundists, and three Union Socialists.

Groups of Jewish soldiers at the Russian front have published appeals to the Christians not to permit the pogrom movement to grow, and to begin a new era of real brotherhood. They express the hope that free Russia will not dishearten them again in the trenches by news of fresh anti-Jewish pogroms.

Boston is soon to have its own daily Yiddish paper. This paper will be edited by Mr. Ezekiel Leavitt, the well-known Jewish poet and writer. It will bear the name of *Die Zeit*. It will have a weekly English page as well as a Hebrew page from time to time. *Die Zeit* will succeed the *Boston Jewish Voice*, which has recently ceased publication.

The death is announced of M. Emile Durkheim, professor at the Sorbonne (Paris), where he occupied the chair of pedagogics and sociology, which was specially created for him. He was one of the greatest authorities on contemporary philosophy. He recently accepted the presidency of the Historical Committee for research into the role played by French Jews during the war.

Alderman Barnett Marks, who held the office of Mayor of Hove, England, for three years before the war, has been unanimously elected chairman of the Hove Education Committee. He has also been unanimously elected chairman of the Finance Committee of the corporation. Alderman Marks has also been re-elected chairman of the Overseers and Old Age Pensions Committees.

The third annual convention of the Southeastern Jewish Religious School Union (Georgia, Florida and South Carolina), will be held in Jacksonville, Fla., December 28 to 30, inclusive. Sixteen religious schools will be represented at this meeting. These schools are located at Augusta, Ga., Atlanta, Ga., Darlington, S. C., Jacksonville, Fla., Gainesville, Fla., Macon, Ga., Rome, Ga., Savannah, Ga., and Waynesboro, Ga.

Mr. Zeffert, who died recently in London, England, was one of the founders and for a number of years warden of the En Yakov Synagogue, in connection with which he formed a Chevra Tehillim. He also helped to establish the New Dalston Synagogue, where on high festivals he acted as Baal Shachrit in an honorary capacity, and was the founder of the North London Chevra Bikkur Cholim and Linath Ha-Zedek. Although the deceased was not a man in affluent circumstances, his charitable deeds were many.

The Jews of Bieltzi were the victims of a three-day pogrom last month. Nearly all the shops of Jews were looted by a gang of 2,000 Bolshevik troops, deserters and Black Hundreds. At Ostrog, a similar gang in a state of intoxication carried out searches and looting in a large number of houses and business places occupied by Jews. The rioters ended by setting fire to a number of houses. At Kieff last week anti-rioters murdered the sugar factory owner, M. Liberman, and his wife, and looted their property. The damage amounted to 800,000 roubles.

A Reuter telegram from Zurich states: The Budapest *Allgemeine Juedische Zeitung* of November 14 reports that after a short cessation the persecution of Jewish fugitives in Budapest has begun again. A number of Galician fugitives were, the journal says, hunted through the streets by a mob, aided by military and police. Jews were dragged out of the synagogues on the Sabbath, with their praying shawls and phylacteries. The police also searched their homes. In order to prevent the escape of fugitives, the streets were closed by Bosnian military patrols.

The administrators of Poland have appointed a number of Jews to fill judicial posts in connection with the establishment of the new Courts of Justice. All were chosen from among the Assimilators; the Zionists and Nationalists were ignored by the authorities. Among those appointed are MM. Poznarsky and Rundstein to be Judges of the Court of Cassation; MM. Mandzin and Dickstein, Assistant Public Prosecutors; MM. Per, Sterling, and Lichtenfeld, Judges at Warsaw; MM. Cohen and Kempner, Judges at Lodz; MM. Bekerman, Hilsberg, and Kahan, Justices at Radom, Lublin, and Petrokoff, respectively. A number of Jews were also appointed secretaries and assistant secretaries of Courts of Justice.

According to advices to hand from Bagdad, General Sir Stanley Maude, accompanied by General G. Hanke and others, visited the Laura Kadoorie School last summer and expressed their sincere and warm appreciation of the magnificent building and the arrangement made for the accommodation of the school girls. Since the evacuation of Bagdad by the Turks, the school had been reopened with a very strong list of children numbering over 1,300, the English language naturally becoming the principal in the list of the school's curriculum. This school, which is now the pride of Bagdad Jewry, is one of the three finest structures that adorn the famous city.

NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Still More Honors for Lord Reading
—Jewish Editor Addresses Striking Letter to London Daily Newspaper, Correcting Mistaken Views—Palestinian or Jew—Venezelos on Position of Jews in Greece and Salonika—Herbert Samuel Votes Against Proposal to Disfranchise Conscientious Objectors to Military Service—Good News for Rumanian Jews—Great Jewish Firm Designs Royal Christmas Cards.

London, Nov. 30, 1917.

The elevation of Lord Reading to an Earldom is only another example of the marvelous way in which a capable Jew can rise to honor after honor in this country. It is not so many years since Lord Reading was known to most people in this country as Rufus Isaacs, a barrister and pleader of great distinction. Earlier he had forsaken stockbroking for law, and therein found his true metier. Successive elevations in rank made him Attorney-General and then Lord Chief Justice, and he was in each case the first Jew to hold those positions in this country. Later he was created Viscount Reading and now he becomes Earl, and again in both these cases he is the first Jew to be so created. A brilliant career is suitable ground for the bestowal of such distinctions. Furthermore, he has long been entitled to prefix "Right Honorable" to his name and to add after it the initials G. C. B. and G. C. V. O., standing, respectively, for Knight Grand Cross, the Most Honorable Order of the Bath and Knight Grand Cross of Royal Victorian Order.

He still holds his Lord Chief Justiceship, but that has become rather a nominal function for the time being owing to his being compelled to put in valuable work in connection with war finance, and especially, as readers of the Hebrew Standard will remember, in America. Every one agrees that his distinctions have been honorable ones all through, and the Jewish community here also feels itself honored in the honoring of Lord Reading.

At the request of the Prime Minister and the Chancellor of the Exchequer, Earl Reading has accompanied the members of the British Government on their visit to Paris in connection with the impending meeting of the Supreme War Council.

L. J. Greenberg, editor of the Jewish Chronicle and Jewish World here, has written a very proper letter to the *London Times* regarding the charges concerning the Bolsheviks with the Russian Jews. The *Times* is a newspaper of particularly prominent standing in this country, and whatever it says carries great weight. Several times it has shown a tendency to insert news that indicated an anti-Semitic bias, although upon other occasions more fairness has been exhibited. Still, Greenberg's letter to the *Times*, which appeared on November 28, will explain this and is interesting in itself. Addressing the editor of the *Times*, he said:

In the course of a leading article that appeared in your columns on Friday last you described Lenine and several of his confederates as "adventurers of German Jewish blood and in German pay." I have no doubt that, with the conspicuous fairness which always characterized your columns, you will permit me very respectfully to repudiate the implication conveyed by your words either that Lenine is a Jew or that any large proportion of the Bolsheviks are of the Jewish race. There has just come to hand a statement upon the point by M. H. Sliosberg, the well-known Russian Jewish leader, who, referring to the identity of Jews with the Bolsheviks, said:

What do I think of Trotsky, Nachamkes and the other Bolsheviks? I think of them what most of the people of Russia think of them. I cannot understand, however, why the activities of these individuals should be charged against the Jewish people. There are five million Jews who are striving to help maintain law and order in Russia. There are ten or twelve Maximalists who descended from Jews, but who do not consider themselves Jews. It is more than unreasonable to hold the Jewish people responsible for the activities of these few. The Jews of Russia are ashamed of them. The anti-Semites are working freely and boldly under the flag of Maximalism. This fact alone should convince everybody that the attitude of the Jews toward the Bolsheviks cannot be anything else than negative. I am not a Socialist, but I must give due credit to the Jewish Socialists in Russia. They are playing in the revolutionary movement a role of restraint, and many of them have repeatedly rendered most valuable services to the provisional government. The dark forces take advantage of the few Jewish names among the Maximalists to conduct a campaign of slander against the entire Jewish people of Russia.

I hope, concluded Mr. Greenberg, that you will, notwithstanding the demands upon your space in present circumstances, be so good as to publish this. Because, particularly now, when the hearts of our people are bounding in thankfulness at the declaration recently made by Mr. Balfour on behalf of the British Government as to the future of Palestine as a Jewish national home, it

is particularly hard that we shall, as a race, in any way be identified with these extremists in Russia, whose enmity toward the Allies is notorious.

The tremendous boom given to the idea of a Jewish state in Palestine is producing comment, criticism, praise, blame and forty other things from different quarters. One thing it is doing definitely, however, is to give a fixed status to the term Palestinian as the name of an inhabitant of Palestine. This apparently is in deference to some meticulously argumentative people who are concerned about the non-Jewish inhabitants of the country, and who are afraid lest Mohammedans, Christians and others living there would have to be termed Jews in the event of a Jewish state being formed.

The visit of the Greek Premier, Venezelos, to this country was seized by the Board of Deputies as an opportunity for questioning him on the position of Jews in Greece, and more particularly in Salonika. His statements were reassuring. He was able to clear away many disconcerting rumors with regard to the treatment of Jews in Salonika, while as to Greek Jews generally, he spoke most cordially.

The Foreign Affairs Committee of the Anglo-Jewish Association also interviewed Venezelos, getting practically similar statements.

In the British House of Commons a regulation has been put through recently disfranchising conscientious objectors to military service. One Jewish member, Herbert Samuel, voted against this. The matter is certainly a very mixed-up one. Unfortunately, the original military service act in this country legalized the objection of conscientious objectors to military service over several clauses, so that large numbers of the members of the House of Commons claim that it is inconsistent to deprive these same men of the Parliamentary vote. The trouble, of course, is that for one genuine conscientious objector to military service there are twenty humbugs seizing this as a means to escape the duties of citizenship.

The Paris correspondent of the Morning Post of London has sent his journal the following very interesting cable: "I learn from Jassy that as regards the Jewish question in Roumania, the Ministerial Council has decided that all Jewish non-commissioned officers fighting in the Roumanian army shall henceforth be regarded as Roumanian citizens, having full political rights. As the result of this decree 200 Jewish non-commissioned officers have been made sub-lieutenants."

Holland-Scandinavian Socialist Committee for Zionism.

The Central Bureau of the Poale Zion has received a cable from Stockholm that the Holland-Scandinavian Socialist Committee has proclaimed in its peace-manifesto the chief demands of the Poale Zion Party, namely, that the Jewish national problem should be solved on an international basis—personal autonomy. For the Jews in Russia, Austria, Rumania and Poland where the Jews form their own centres, and guarantees for Jewish colonization in Palestine. "Personal autonomy means that Jewish autonomy will be granted to all those Jews who personally declare their adhesion to the Jewish people. It is distinguished from the cultural autonomy proposed by the Bund in that it includes, besides the purely cultural needs of the Jewish population, also political and agricultural interests.—Editor."

Kosher Food in Jewish Hospital.

A Cleveland rabbi attacks the Mount Sinai Hospital of that city for its indifference to the dietary laws. It is not astonishing that this man should declare the dietary laws a vital institution of Judaism, "cest son metier." He goes even farther and maintains that the only reason for establishing Jewish hospitals is the provision for kosher food for patients requiring hospital treatment. That is a matter of opinion. The principal reason for maintaining Jewish hospitals, in our opinion, is the sentiment of Jewish charity. The rabbi claims that the orthodox community of Cleveland was promised that provision would be made for kosher food, and in this way was induced to assist the institution financially. He quotes Mr. Paul Feiss, the president of the hospital association, as saying that the orthodox community does not support the hospital and that very few patients demand kosher food. The latter is undeniable, as was shown at the Maimonides kosher hospital in Chicago, which had to be closed for lack of funds. The financial support given by the orthodox communities does not seem to us to be a factor for consideration. A hospital is open to all who need treatment, and to the poor who require treatment in cases when well-to-do people might receive it at home, most of all. While denying the assertion that the existence of a kosher hospital is based upon the need to provide kosher food, it would seem undeniable that Jews who have serious scruples on dietary laws have the claim on Jewish institutions that they provide for them as far as possible.—*The American Israelite*.

The Will to Win

FAIR-weather patriots are revealed by every national emergency.

Now exalted, now hopeless, their wavering moods give daily aid and comfort to the enemy.

After the battle of Bull Run there were those who urged concluding peace at once on any terms. They could not look beyond the first skirmish to the only peace that our cause would permit. They were downcast after their over-confidence.

One morning in Hampton Roads the "Merrimac" sunk the "Cumberland" and put the Union fleet out of action. Through the north panic flew from home to home. Would she come north and shell New York? Did this end our blockade of southern ports?

It seemed that we were not doing our utmost. We were failing. Faint-heartedness was uncovered just beneath the surface.

The next day, without flourish, the "Monitor," an untried device, retired the "Merrimac" in a stoutly fought "give-and-take" action. The Union took new heart.

The Peninsular Campaign under the leadership of McClellan began with high hopes. Richmond was soon to be occupied. Peace was in sight.

But nothing came of it all. A good beginning was made. Then days were wasted in waiting for more men. The delay meant failure and after several engagements the Union army withdrew. It was a time of bitter disappointment.

To many it seemed that nothing could stop Lee in his invasion of Maryland. Surely the city of Washington would fall. The doubt behind the lines was reflected in the weakened striking power of our army in that crisis.

This uncertain citizen morale prolonged the Civil War by years.

The war we wage today can end only one way. Our morale here at home will decide the length of the struggle. The strength of our will to win shall determine the fighting spirit of our armies in the field. Our determination must remain unshaken through the stress of seeming set-backs and weaknesses.

Our faith must be constant. Though our resolve be spoken in fire and iron by a hundred guns to every gun emplaced against us a united, dominant zeal is needed behind every blow. Let doubters stand aside and be silent.

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ENGAGEMENTS.

COHN-LEVIN.—Mr. and Mrs. Harry Levin, of 229 West 113th street, announce the engagement of their daughter Anna to Mr. Milton Cohn. Reception Hotel Majestic, Sunday evening, January 6, at 8 o'clock.

DREIFUS-LEFKOWITZ.—Mr. and Mrs. E. Lefkowitz, of 530 West 174th street, announce the engagement of their daughter Frances to Mr. William Dreifus.

FRIEDMAN-GROSHUT.—Mr. and Mrs. I. Groshut, of 72 West 113th street, announce the engagement of their daughter Frances to Mr. Abe Friedman. At home, Sunday, December 30, 1917, from 3 to 6 o'clock.

HESS-GUMPURT.—Mr. and Mrs. Julius Gumpert, of 1476 Lexington avenue, announce the engagement of their daughter Pearl to Mr. Sydney H. Hess. Reception, Sunday, December 30, at the Harlem Palace, 27 West 115th street, from 2 to 6 o'clock.

LINDNER-HIRSCH.—Mr. and Mrs. Charles Hirsch, of 240 Audubon avenue, announce the engagement of their daughter Ruth to Lawrence Lindner.

SALOMON-ELLISBERG.—Mrs. A. Ellisberg, of 1034 Lowell street, announces the engagement of her daughter Julia to Mr. Emanuel Salomon. Reception at the Hollywood, 41 West 124th street, January 1, 1918, from 2 to 6.

SHANDEL-NUSSBAUM.—Mr. and Mrs. Otto Nussbaum announce the betrothal of their daughter Rae to Mr. Albert Shandel. Reception, Sunday, December 30, at Lenox Hall.

TOPPER-BAUMANN.—Mr. Robert Baumann, of 2253 Valentine avenue, announces the engagement of his daughter Mildred to Martin Topper.

MARRIAGES.

ARNOFF-GREEN.—Mrs. Sarah Green, of 72 Second place, Brooklyn, announces the marriage of her daughter Bertha to Jacob Arnoff, on Thursday, December 20, 1917, at the home of the bride's mother. Rabbi Aaron Eisenman performed the ceremony.

BROWN-WEISS.—Mr. and Mrs. Nathan Weiss, of 1222 Madison avenue, announce the marriage of their daughter Mildred to Mr. Joseph Brown, of Scranton, Pa., on Sunday evening, December 23, 1917, at Temple Beth Israel, 72d street and Lexington avenue. Rev. Solomon Faum, assisted by Rev. Joseph Taubenhau, performed the ceremony.

COHEN-MEYERS.—David Cohen and Anna Meyers by Rev. Dr. Adolph Spiegel at his residence, 47 West 119th street, on December 9, 1917.

GERBER-KALLET.—Mr. and Mrs. Jacob Kallet announce the marriage of their daughter Jeannette to Mr. Samuel Gerber, on Tuesday, December 25, 1917, at the bride's residence, 9 East 98th street. Rev. S. Seidman performed the ceremony.

GOLDBERG-RIEGLER.—Mr. and Mrs. Samuel Riegler, of 736 Riverside drive, announce the marriage of their daughter Sadye to Dr. Julius Goldberg on Sunday, December 23, at Temple Peni-El, 525 West 147th street. Rabbi Aaron Eisenman officiated, assisted by Rev. I. Kleinert.

HERTZ-HEILBRONER.—On Saturday, December 22, 1917, Miss Ray Jeanette Heilbronner, daughter of Mr. and Mrs. Louis Heilbronner, was married to Harry Howard Hertz, of Brooklyn, N. Y., at the Gotham Hotel, by Rev. Dr. Max Reichler.

HIRSCH-BARTH.—Mr. and Mrs. Joseph Barth, of 1890 Seventh avenue, announce the marriage of their daughter Adele to Robert Samuel Hirsch on Sunday, December 23, 1917, at their home. Rabbi Aaron Eisenman performed the ceremony.

HIRSCH-KEPPLER.—Mrs. Henrietta Hirsch, of 313 East 57th street, announces the marriage of her daughter Blanche H. to Michael Keppler, Tuesday, December 25, at the Hotel McAlpin.

HOFFMAN-LOEWENTHAL.—Mrs. Rae Loewenthal, of 367 Wadsworth avenue, announces the marriage of her daughter, Sadye, to Mr. Joseph Hoffman on Monday, December 24, at Hotel Bon Ray.

KALINSKY-RUBINSON.—Mr. and Mrs. Isaac Rubinson announce the marriage of their daughter Bertha to Mr.

Harry Kalinsky, on Tuesday, December 25, 1917. The ceremony was performed by Rev. S. Seidman.

MORRIS-SCHNEIDERMAN.—Mr. and Mrs. Morris Schneiderman announce the marriage of their daughter Rose to Mr. Benj. Morris, on Saturday, December 22, 1917. Rev. S. Seidman performed the ceremony.

PALMER-GOLUBE.—Mr. and Mrs. Abraham Golube announce the marriage of their daughter Helen E. to Mr. Abraham H. Palmer, of Hartford, Conn., on Sunday, December 23, 1917, at the home of the bride, 19 East 98th street. Rev. S. Seidman performed the ceremony.

PHILLIPS-RAPHIEL.—Mr. and Mrs. Louis Raphiel, 535 West 151st street, announce the marriage of their daughter, Blanche, to Mr. Robert Phillips, December 23.

POLLACK-BAUMGARTEN.—On Sunday, December 23, 1917, Mr. Alfred Pollack to Miss Hermine Baumgarten, of 318 East 69th street. Rev. Joseph Salzmann performed the ceremony.

REITER-BERGER.—Herman Reiter and Dorothy Berger at Synagogue Kol Israel Anshei Polen, West 144th street, on December 23, 1917.

ROSENBLUM-SIFF.—Mr. Morris Rosenblum to Miss Esther Siff, on Tuesday, December 25, 1917, at the home of the officiating, Rev. S. Seidman, 1431 Madison avenue.

SCHULMAN-STALLOW.—Miss Sadie Stallow to Mr. Morris Schulman, on Sunday, December 23, 1917. Rev. S. Seidman officiated.

SEGEL-LATZ.—Mrs. Frances Latz, of 565 West 144th street, announces the marriage of her daughter Sadie to David Siegel, U. S. N., on Sunday, December 23, 1917, at the Hotel Ansonia. Rabbi Aaron Eisenman performed the ceremony.

VINER-KATZ.—Mr. and Mrs. Jacob Katz, of 315 West Ninety-ninth street, announce the marriage of their daughter Charlotte to Dr. Norman Viner, of Montreal, Canada, on Sunday, December 23, 1917, at the Hotel Astor. Rabbi Aaron Eisenman performed the ceremony.

WEIL-KNOLLER.—Miss Anna Knoller, daughter of Mr. and Mrs. Meyer Knoller, of 836 East 172d street, was married to Henry Weil, of 878 Kelly street, by Rabbi Max Reichler, at the home of the bride's parents.

BIRTHS.

BRINN.—Mr. and Mrs. Solomon Brinn (nee Mildred Levy), of 638 West 160th street, announce the birth of a son, December 20, 1917.

FRIEDER.—Mr. and Mrs. Joseph L. Frieder (nee Hannah Feldstein), announce the birth of a son on December 22.

HELLER.—Mr. and Mrs. Murray J. Heller (nee Marion Rosenzweig), announce the birth of a daughter on December 22, at the Lying-in Hospital.

SCHLOSSER.—Mr. and Mrs. Morris Schlosser (nee Frances Simon), announce the birth of a daughter, Friday, December 14.

BAR MITZVAH.

COHN.—Mr. and Mrs. Samuel Cohn announce the Bar Mitzvah of their son, Mortimer, on Saturday, December 29, at the Tremont Temple. Reception at their home, 1942 Grand Concourse, on Sunday, December 30, from 3 to 6 p. m.

KANTROWICH.—Mr. and Mrs. Michael Kantrowich announce the Bar Mitzvah of their son, Sam, Saturday, December 29, at Temple Mt. Zion, 27 West 119th street.

WEIXELBAUM.—Mr. and Mrs. Weixelbaum announce the Bar Mitzvah of their son, Jesse, Saturday, December 29, at Temple Ez Chaim, 107 East 92d street. At home, 52 East 92d street, Sunday, December 30.

IN THE SYNAGOGUES.

ADATH ISRAEL (Bronx).—Rev. Mayer Kopstein will speak this evening on "Woman Suffrage."

AGUDATH JESHORIM (117 E. 86th St.).—Friday evening Rabbi G. Lipkind preaches on "Vicissitudes of the New Year." Sabbath morning on the portion of the week.

AHAWATH CHESED SHAAR HASOMAYIM (55th St. and Lexington Ave.).—Rev. Dr. I. S. Moses preaches Sabbath morning on "Life Values."

ANSCHER CHESED (114th St. and 7th Ave.).—Rev. Jacob Kohn lectures this evening on "Does God Rule?" Sabbath morning Rabbi 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 "Losses and Gains of 1917."

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 "How to Live." Sabbath morning Rabbi Hausmann preaches 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 (535 W. 148th St.).—Rev. Dr. Isidor Reichert will preach this evening and Sabbath morning.

BOROUGH PARK TEMPLE (14th Ave. and 49th St., Brooklyn).—This evening at 8.30 Dr. David Levine will lecture on "The Modern Man in the Modern

World." Sabbath morning on the portion of the week. Wednesday evening forum, "Saadia, Bachya and Maimonides."

EMANU-EL (5th Ave. and 43d St.).—Sunday at 11.15 Dr. Alexander Lyon, of Brooklyn, will lecture on "Can We Still Believe?"

EZ CHAIM (107 E. 92d St.).—Dr. David Davidson preaches Sabbath morning on "Living Words from Living Lips."

FREE SYNAGOGUE (Carnegie Hall).—Sunday morning at 10.30 Dr. Wise will lecture on "Why Am I a Zionist, and Must All Jews Be Zionists?"

FREE SYNAGOGUE (Bronx Branch, 163d St. and Southern Boulevard).—Mr. Louis I. Newman will speak tonight.

FREE SYNAGOGUE (Washington Heights Branch, Broadway and 157th St.).—This evening Dr. Wise will lecture on "What Is Greatness and Who Are the Great?"

GATE OF HOPE OF FORT WASHINGTON HEIGHTS (1409 St. Nicholas Ave.).—Rev. H. L. Martin preaches this evening and on Sabbath morning.

INSTITUTIONAL SYNAGOGUE (112 W. 116th St.).—Sabbath morning sermon by Rabbi Herbert S. Goldstein. Sunday morning at the Mt. Morris Theatre, 116th street and Fifth avenue, the Hon. Daniel Griffin will speak on "What 1918 Will Produce in the War," at 10.30 a. m.

ISAIAH (127 West 89th street).—Rabbi Samuel Greenfield lectures this evening and on Sabbath morning.

JEWISH THEOLOGICAL SEMINARY (531 West 123d street).—Sabbath morning Mr. David Aronson will preach.

JUDAH HALEVI (166th 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 EMMETH (600 West 181st street).—Rev. Dr. L. Zinsler will preach this evening and on Sabbath morning.

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

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 "The Dawn of a New Era." Sabbath morning, "And He Lived."

PETACH TIKVAH (Rochester avenue and Lincoln place, Brooklyn).—Rev. Dr. Israel H. Levinthal preaches tonight on "Can We, and Shall We, Have a United Jewry?" Sabbath morning on the portion of the Law.

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 Ralsin will preach this evening and on Sabbath morning.

SHEARITH ISRAEL (70th street and Central Park West).—Rev. Dr. D. de Sola Pool will speak on Sabbath morning.

SINAI (Stebbins avenue and 163d street).—This evening Rabbi Max Reichler will speak on "Family Traditions." Saturday morning on "The Value of Rest."

SINAI (Mt. Vernon).—Dr. Joseph I. Gorfinkle lectures this evening and Sabbath morning.

TEMPLE OF THE COVENANT (552 West 181st street).—Services this evening at 8.20. Rabbi Frederic Braun lectures.

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. M. H. A. (92d street and Lexington avenue).—Rev. J. Minkin will preach tonight.

Y. M. 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.

ZIHRON EPHRAIM (165 East 67th street).—Rev. Dr. Bernard Drachman preaches Sabbath morning on "The New Jerusalem."

The Junior Auxiliary.

The Junior Auxiliary of the New York Section of the Council of Jewish Women though only six months in existence, has made big strides in its development. From a membership of thirty at its inception it has grown to over two hundred.

A large class of juniors meets at the Free Synagogue House, 36 West 68th street on Wednesdays at 4 p. m., and under the leadership of Dr. Sidney Goldstein is making ready for social service.

At 71 St. Mark's place, the headquarters of the Section, several of the juniors are taking groups of children from the neighborhood and teaching them to sew and knit.

The juniors are co-operating with the Jewish Big Sisters, Playground Association, Patriotic Service League and the

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Jews Honor Dr. and Mrs. Glazebrook.

What was declared to be one of the most remarkable receptions ever given a Christian by Jews took place Sunday afternoon, when representatives of the leading Jewish relief committees presented a solid silver tea and coffee service to Dr. Orls A. and Mrs. Glazebrook at the home of Mr. and Mrs. Henry Morgenthau, 30 W. Seventy-second street. All classes of American Jewry were represented at the gathering—poor men rubbed elbows with multi-millionaires. Those present included philanthropists, special workers, rabbis, lawyers, physicians, bankers and plain employes. The reception was in recognition of the self-sacrifice and devotion of Dr. and Mrs. Glazebrook, by which the funds sent from America for the relief of the Jews in Palestine were distributed throughout the Holy Land during the time that Dr. Glazebrook was United States Consul to Jerusalem.

The speakers were Henry Morgenthau, who presided; Abram I. Elkus, Mrs. Samuel Elkeles, president of the Women's Proclamation Committee; Dr. Stephen S. Wise, Albert Lucas, secretary of the Joint Distribution Committee; Felix M. Warburg, who made the presentation address, and Jacob H. Schiff.

The testimonial was presented to Dr. and Mrs. Glazebrook by delegates of the Joint Distribution Committee of the American Funds for Jewish War Sufferers, the American Jewish Relief Committee, the Central Jewish Relief Committee, the Jewish People's Relief Committee, the Provisional Zionist Executive Committee and the Jewish Women's Proclamation Committee.

Mr. Morgenthau, before presenting the speakers, dwelt briefly on what Dr. and Mrs. Glazebrook had done at Jerusalem. He stated that he had never heard a complaint regarding the work of the couple. The present war is bringing the whole world closer together, he continued. Discussing the gift made to the guests of honor, he said that their memories would exist long after the silver.

Mrs. Samuel Elkeles said that Dr. and Mrs. Glazebrook had dedicated their lives to working for their fellow people, and she wanted to express the appreciation which the Jewish women of America feel.

Dr. Wise said, in part: "Not only was it the great good fortune of the American people to come under the leadership of President Wilson, earth's foremost statesman today, but in addition it came to pass—and I do not believe by accident—that our representatives at one of the critical centers of the world's unrest were two men who were eager and ardent lovers of our people and all people. Messrs. Morgenthau and Elkus. Centuries from today the name of Arthur James Balfour will be bound up with the prayers and thanksgiving of Israel. The world will little forget, and will in triumph long remember the immortal services of President Wilson for freedom and democracy, and he will be remembered longest and most carefully by my people, who know what kindness and friendliness and helpfulness are."

Albert Lucas said that into that region among the most awful suffering the world has ever known there entered a man and woman—referring to Dr. and Mrs. Glazebrook—who labored day and night in order that the poor might be fed. The honored guests gave not only of their money, but of their lives, their hearts and themselves.

Mr. Warburg said: "Dr. Glazebrook has taught us a lesson



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which I shall not forget. When it was first suggested that the Consul should take charge of the distribution, together with the many committees which were still in existence and which did not cooperate, I felt we had absolutely no right to make such a demand upon any official. I have read the reports sent to Mr. Lucas from your office. When I saw the many shades and many villages that you have houses and many villages that you have visited, I was amazed at the manner in which you did justice to everybody concerned. We will continue to have you there, I understand, and I must give you the assurance that since I have had the pleasure of seeing you and listening to you we will not be backward in asking you to serve us whenever we are in trouble. We will not be backward, because we will be sure that you will do as we would do. We will work absolutely in agreement, feeling that we have a representative who understands us and whom we have the pleasure of understanding. We hope that for many years you will enjoy good health and the work there. I want to present to you this token of love and esteem on behalf of this gathering. I hope that, whenever you see this gift, it will remind you of the love and affection that many thousands feel for you."

Mr. Schiff said: "Since the very first time that I met Dr. Glazebrook I took a great liking to him. I was immediately convinced that he was an earnest and true man—a man upon whom all could rely. I felt we could have no one on whom we could rely more. It is indeed good fortune that Palestine and Jerusalem are securing a new era through the efforts of our British allies. It is indeed fortunate that Dr. Glazebrook is preparing to return to his post. It is a good omen for everything we expect from Palestine, and we expect so much. It is a good beginning, and all we can rest sure of. We can now appreciate that what should be done will be done, because Dr. Glazebrook will be at his post and will protect our unfortunate co-religionists. I hope that those who

have been forced out through the cruel rule of our enemies will return. Dr. Glazebrook is the first messenger to be sent to Palestine to bring a message from Israel that Israel will not forget Palestine."

In responding, Dr. Glazebrook said he could not find words to express his appreciation of the kind words and the beautiful gift.

Montefiore Congregation Notes.

Lustre was shed on the name of the Montefiore Junior Congregation by the services conducted last Saturday morning under its auspices in the main auditorium of the Montefiore Temple, Hewitt and Macy places. It is certain that all present joined in appreciation of the musical talent of the Junior Congregation's youthful "Chazan," Master Leon Schwartz, who gave the older worshippers an exhibition of his capability practiced at the children's services in the vestry rooms every Saturday morning.

In an address delivered in the course of the service, Rabbi Basel outlined the purpose of this joint services, the first of its kind, as being a means of establishing a closer bond of union between the younger and older element of worshippers and he deplored the fact that there are still many congregations who do not live up to their duty of caring for the youth of their respective neighborhoods.

Master Isadore Stern, president of the organization, spoke a few words of glowing praise of the originator of the Junior Congregation, Rabbi Basel, and expressed the hope that, as the movement is still in its infancy, steady improvement will be attained. He also urged that all boys and girls of thirteen years and over who were present affiliate themselves with this worthy organization and actively participate in the meetings which are held every Tuesday evening in the vestry rooms of the Temple, Hewitt and Macy places, Bronx, N. Y.

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BROOKLYN NOTES.

Congregation Ahavas Chessed. The Chanukah celebration of the Congregation Ahavas Chessed Sunday School took place in the synagogue, 742 Jefferson Avenue, Brooklyn, Sunday morning, December 16.

In the pleasure of Chanukah our unfortunate Jewish war sufferers were not forgotten. Mr. Sam Rottenberg, whose team led all others in Brooklyn in the recent \$500,000 drive, spoke and read the list of contributions received from the members of the congregation.

Hebrew Educational Society. The annual oration and declamation contest between the Hebrew Educational Society and the South Brooklyn Young Men's Hebrew Association will take place on Sunday evening, December 30 in the auditorium of the Hebrew Educational Society, Hopkinson and Sutter avenues.

The Hebrew Educational Society has been giving educational moving pictures to groups of children that come to this building. The character of the pictures shown is indicated by the following titles: "Story of a Grain of Wheat," "Story of the Typewriting Machine," "Petrified Forests of Arizona," "Trip to Santa Fe," and "Trip to Royal Gorge."

Temple Petach Tikvah. Temple Petach Tikvah is gathering data of the young men of the congregation who are now in the service of the government, and a committee has been appointed to raise a service flag at the temple as soon as all this data has been gathered.

It is interesting to note that in the recent campaign for half a million dollars in Brooklyn for the Jewish war sufferers, the team composed of Petach Tikvah members came out first in the drive, having secured over \$35,000. The temple itself contributed \$4,000 in addition to another \$4,000 recently sent to the New York committee.

The attraction at the Star Theatre next week will be the "Jolly Girls" company. This is one of the season's new organizations and is heralded an unusually strong one. The book consists of two musical burlettas entitled "Sapho" and "A Night in Chinatown" and both are said to contain many very funny situations.

Increase in Strength of Mizrahi. The Young Men's Hebrew League of Manhattan (Adas Bnei Yisrael), with a membership of 150, and the Hebrew League of Chicago, with a membership of 250, have recently become members of the Mizrahi.

The Congregation Chachmas Adam, of 65 Third Street, with a membership of 200, has unanimously decided to join the Mizrahi and pay the shekel for each member of the congregation. This action of the congregation Chachmas Adam is a result of effective efforts on the part of their rabbi, I. J. Estherson.

The Harlem Forum.

An extraordinary musical and literary program has been arranged by the Harlem Forum for its regular monthly musicale, which will take place on Sunday evening, December 30, 1917, at 8.15 sharp, at the Wadleigh High School, 115th Street and Seventh Avenue.

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י"ז

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We regret to note that many of our so-called Jewish homes were illuminated with Christmas tree during the current week. It certainly is an irreligious practice which should be definitely abandoned.

The Zimrei Yoh Society, which announces a concert at Aeolian Hall next Thursday, deserves the encouragement of the Jewish public. The society, under the direction of Cantor Bernard Steinberg, numbers 60 artists and they promise a revival of Hebrew music on a scale never attempted before. Everything augers well for the success of this society.

"This Judaism of mine rejects every Christian dogma. It is rooted in the conviction that the Jew is the historic guardian and should be the ardent exponent of certain high ideas and ideals which genuine humanity cannot do without. I believe that for these ideas the Jew bears the historic responsibility." Thus writes Rabbi Emil G. Hirsch in *The Reform Advocate*, again proving beyond the shadow of a doubt that his Judaism at bottom is pure and undefiled. Of course, the Zionists will not be content with this further remark of the learned Chicagoan: "A Jewish nation in Palestine will not be my nation. I am somewhat skeptic about the new culture which in Hebrew garb and tongue is promised."

The Intercollegiate Menorah Association, now holding its quinquennial convention in this city, gave considerable prominence to its invitation to Israel Zangwill to attend this function and to his expressed inability to comply therewith. The Menorah can, of course, hold its meeting without the inestimable advantage Israel Zangwill's presence would have conferred thereon. But the reason for our approving of the action of the publicity agents of the organization in this connection is, that it shows what a force this movement has become in Jewish life in this country, and what a share these young men and women are bound to have in shaping the future destinies of our people.

Count zu Reventlow's circumstantial tale of the great and secret fund, now in course of gathering, for the purpose of propagating and fomenting anti-Semitic agitation in the Fatherland once the war will have ended, is believable. From what we know of the Germans, we realize that theirs is the land from which the anti-Semites will continue to draw their chief inspiration and where their most effective weapons will be forged in times to come, as in times past. Modern anti-Semitism, whether it possesses a French, a Russian, a British or an American veneer, was "born in Germany" as well as "made in Germany," and the diabolic efficiency which characterizes the Germans in their every act has even been applied to this instrument of soul-torture.

The patriotic meeting recently held by the New York Section was a memorable one. Its program was full and dignified. Congressman Kahn appealed to the very highest in human nature, and his appeal was met with a rousing response. Our ex-Ambassador to Germany, Mr. James Gerard, was rather out of tune with his audience, or perhaps he did not fully understand that he had before him a band of self-respecting educated, cultured Jewish Americans. His endeavor to inflame his audience against Germany through dwelling upon Germany anti-Semitism fell on flat ground. It was, therefore, like a ray of sunshine upon which the whole audience was borne upward when Mrs. William D. Sporborg, at the conclusion of Mr. Gerard's address, said, "we Jews have always been loyal to the United States, not as American Jews, but as Jewish Americans."

TWO BOOKMEN

WITHIN the past two weeks two Jews have passed to that bourn whence no traveler has ever returned who touched Jewish life by identical means, but made altogether different impressions on their co-religionists. One was Salomon Jacob Abramowitsch, better known by his *nom de plume* of Mendele Mocher Sforim; the other, Dr. Adolph Kohut, of Berlin. Mendele Mocher Sforim was a Yiddish and Hebrew writer; in fact, a pioneer among the Jewish craftsmen employing the Yiddish as a medium of expression. Dr. Kohut was what the Germans call *ein schoener Geist*, with a portentous array of volumes to his credit, whose works evince a journeyman spirit of research and present pleasant literary pabulum.

Undoubtedly, Abramowitsch will be long remembered after Kohut's name will have ceased to be recalled. In the nature of the work performed by these two men this is inevitable. Kohut, although he had embarked upon the preparation for a rabbinical career, did not write in Hebrew, and, amid his strictly German-Jewish environment, any fidelity to Yiddish which he may have sustained was bound to be suppressed through the fear of being misunderstood.

Abramowitsch, on the other hand, was in his books the *vade mecum* of the dweller in the ghettos of half-Asia. He, through his works, unlocked for his reader the world of romance and the facts of the history of our people in novel form. His *nom de plume* characterized the man, the darling of the Jewish readers in all their myriads in the east of Europe.

Kohut was another sort of Jew, one who was proud of his heritage and at the same time completely endowed with the advantages of Occidental training and culture. He wrote to inform and to teach, and, because he had to write for a livelihood, he wrote much and often. This explains why his work, however useful and interesting it was, was neither permanent nor unique—why he is now remembered and will soon be forgotten.

Thus do these two bookmen represent in their careers the two extremes of Jewish life on the same continent and at the same period of time—East and West. The East has different ideals, views and attitudes from the West, yet both are united through their Judaism and the heritage of our faith. Thus a lesson may be drawn from these two lives, for the two men worked, according to the lights of each, for the good of our people.

Probably because this community was so busily engaged with its campaign for Jewish war relief moneys, and because the world is in the throes of a great conflict, at all events not much attention was paid to the recent ninth annual convention of the Federation of Jewish Farmers of America in this city, except by the participants therein themselves. And yet the general Jewish public should have paid heed to the deliberations of this important and valuable organization. With the increased prosperity of the Jewish farmers, due to the bountiful harvests they have enjoyed, and the enhanced prices they have obtained for their products, the influence of their federated organization and of its subsidiaries has grown by leaps and bounds. The farmers of our faith are performing an important service to the nation and to their own community at this juncture. Their value to the government is demonstrated; their usefulness to Jewry is represented by the pioneer nature of their work and the quality of their existence as Jewish farmers.

It seems to us as if the Anglo-Jewish communal press attaches too great an importance to the circumstance that nearly all the secular and non-Jewish publications throughout Great Britain, as well as many eminent Christians, have expressed themselves in favorable terms anent the Balfour declaration with respect to the future of Palestine, while the only adversaries thereof are members of the Anglo-Jewish community whose opposition to Zionism is complete. We say this because it was to have been anticipated that Christian Englishmen, with their innate love of the Book of books, and their fondness theoretically for the people of that Book, would act in this manner. Our contemporaries "over there," however, attach too great an importance to this interesting situation, because they employ this chorus of Christian opinion to drown the Jewish "objectors," forgetting that the latter, as among those most vitally concerned in this *denouement* of Jewish aspirations toward the setting up of a Jewish state, have an unqualified right to be heard and to voice their sentiments about the question. Indeed, splendid as the British declaration is, and valuable as it may be for the future weal of Jewry, we think our Zionist friends across the water and here have made a curious blunder in their treatment of the situation. They have pitted advocates against opponents, and forgotten that the Jews themselves should be united on the subject as a prerequisite to any further action or realization that is to come. "Come, let us reason together," seems to be quite absent from the Zionist book.

TWO BURDENS

יששכר חמר גרם רכין בין המשפטים

"Issachar is a sturdy ass couching between two burdens." (Gen. xlix. 14.)

THE figure is borrowed from a beast of burden that has its load distributed upon both flanks in order to give it proper balance. It is, of course, easier for both men and beast to carry a given weight thus halved than to have it pull down one side of the bearer; nay, even a double burden is much more easily carried in this manner, than a single burden on one side. Burdens that balance one another ease each other's weight. Has this physical fact not its moral and spiritual counterpart? Do we not have to strive for the proper balance of our lives lest we become one-sided? The matter certainly deserves earnest consideration.

Two burdens: The body and the spirit. When these balance one another completely, they make for a harmony of living that is fairer than the fair face of flowers. When we place the strain and stress of living on either of these two exclusively, our life is bound to end in incompleteness and dismal failure. There is scarcely any need to warn against excessive bodily indulgence: such excess carries its own warning and vengeance. But even the ordinary care and concern for the body becomes oft an irksome burden, filling us with a loathsome sense of our material composition. There are moments when the insistent daily needs of the body: food, sleep, raiment, drive home to us a realization of the sordid nature of much of our living. In a thousand and one ways our native constitution shames us into the knowledge that we are but dust, unclean, helpless and concupiscent. This, to finer natures, is the burden of the body. And this burden is borne only when balanced by the spirit. A spiritual life of higher strivings and loftier aspirations reduces the insistencies and brute immediacies of the body to their true place in the economy of living. In such a life they do not, cannot, degrade the Self, rather does the Self, recognizing them to be inevitable, shed its own nobility upon them. From apparent hindrances they become helps to the higher life, for the spirit has balanced the body.

And then sometimes the case is reversed, and the need is for the balancing of the spirit by the body. It is true that there is very little danger of asceticism in our days, and particularly among us Jews, still the spirit may become an excessive burden when idealism is carried too far and the needs of our human living are lost sight of, if not wholly forgotten. Dreamers there are even among us and in this day, who are altogether out of touch with the realities of life as daily lived by the teeming multitudes. Such impractical idealists usually court failure for themselves and often endanger the cause for which they in their futile way pretend to fight. Now a touch of humanity is a good thing to call such amiable visionaries sharply back to the common life. Dust is dust, but it is the only stuff on which it is safe to stand. We ride the air and we walk on the waves nowadays more miraculously than the heroes of myths in ancient times, but it is dust that helps us to do all these things, and our very wings are made of the common material from which the universe is built. We need matter, we need dust, we need our poor humanity, blind, opaque and rebellious as it is, for on it—on this our poor mortal being—does the spirit perform its mighty work. And have we ever thought in this connection, what wonderful protection our humanity affords us? We think of our humanity, our flesh-and-blood being, usually as a snare and a delusion, a perennial source of ills and temptations. But is it not far truer that this which seemingly imperils us, this covering of quivering flesh and finely strung nerves and responsive fibres, really affords us warm human protection, keeps us, for one thing—human? Whenever we are in the greater danger of falling a victim to the cold austerities of the spirit, a warning throb of our heart of flesh restores our balance and we find ease in couching between the twin-burdens of body and spirit.

Two burdens: Thought and action. These, in a way, are but concrete expressions of the twin-burden of body and spirit already described. The greatest modern heresy is that we live in and by action. Our life hangs on our finger-tips. This is not true. Behind our deeds there must be the terrible dynamic play of some ruling motive. The pressure of the ocean is behind the breakers that dash upon the surf. Life is thought, life is emotion, but it is thought and emotion passing off into action. Action without a spiritual background is mechanical, even as spiritual motive force without resultant action is barren. We are bearers of a twin-burden: Thought and Action. The tendency to rush into action in order to shirk the responsibility of thought is typically modern. It makes for such of our ill-poised, busy-body civilization. The ideal, however, lies in the mutual balancing of Thought and Action.

Two burdens: I and You. That is, the Self and the not-Self. A much vexed question. It is true that wholesome interest in oneself, which never degenerates into morbid introspection, an eager concern for the development of our utmost capacities and latent energies, is undoubtedly the foundation of all ethical living. Much of our so-called Altruism is an ill-considered squeamish sentimentality. Yet, this concern for the Self, central though it is to our life, may easily result in narrowness and selfish bigotry. The Self must be balanced by the not-Self. Interest in the inner life must never obliterate the sight of the wide-flowing currents of life round about oneself. This balance between the claims of the "I" and the "You" is the first condition of happiness and progress.

The list of Life's twin-burdens might be long drawn out, never fully drawn up. Let this suffice: We bear two burdens, while God weighs them one against the other in His heavenly scales.

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CORRESPONDENCE.

Treason Against a Sacred Cause.

Editor HEBREW STANDARD:

These are momentous times through which the Jewish nation is passing. The wrongs our people have endured for centuries are about to be righted; the hopes of our brethren in the lands of oppression were never before nearer realization. An emancipated Israel everywhere is now the united goal of a united people—the Jews of the world.

It seems inconceivable that men could be found now in our midst so debased and so devoid of all manhood, decency and human traits as to betray Judaism's cause. And yet the inconceivable has happened. An abominable crime—high treason—has been committed against the Jewish cause in general and the cause of the Jews in Roumania in particular.

The American Union of Roumanian Jews, the only national body of Roumanian Jewry in the United States and Canada, has for several months past endeavored to obtain an audience with President Wilson to lay before him the deplorable condition of the Jews in Roumania and to appeal for his friendly intervention with the Roumanian Government in their behalf. No man today is so close to the Roumanian Government as is President Wilson; no people today command in Roumania the influence as do the American people. An emancipated Jewry in Roumania obtained through the friendly offices of our government is by far more desirable than a solution of their problem through the compulsory mandate of a peace conference. This should be apparent not only to the student of the Jewish question in Roumania, but also to every man of average intelligence.

Notwithstanding the many perplexities of our government at this time, President Wilson has deemed the cause of the Jews in Roumania of sufficient importance to grant the union a hearing. On December 11 he received at the White House a delegation of seven, comprising the chief executive officers of the union. A half

hour was consumed in relating the story of the persecution of our people and answers to questions put by the President. The delegation left the White House with smiles on their faces and high hopes in their hearts.

It has now come to light, to the amazement and stupefaction of all in possession of this information, that while the conference was in progress, a few irresponsible individuals in New York, masquerading under the empty, but pretentious and misleading, title of "Federation of the Roumanian Jews of America," and the meaningless "Committee of 30," sent a number of telegrams to Secretary Tumulty, the Department of State and Congressman Chandler, that the delegation be not received and the conference be stopped. Fortunately, these messages never reached President Wilson, nor were they taken seriously by those to whom they were addressed; but this does not mitigate the offense.

Blinded by jealousy because of the recognition accorded by the President to the American Union of Roumanian Jews, these men—the Juda Iscariots of our race—have dared betray a cause in whose holy name they manage to get their names into print every other day. Words fail to express the enormity of this offense. The crime is so dastardly, so cowardly, that it cries out to Heaven for punishment. Unfortunately, the law cannot reach them; but an outraged public opinion can.

It is high time that these irresponsible persons be exposed. It is time that the world know the truth about them; who they are, and whom they represent, so that their pernicious activities to the injury and detriment of the cause of the Jews in Roumania come once for all to an end.

"The Federation of the Roumanian Jews of America" is an organization strictly confined to New York city. Its pompous title implying it is national in character is a sham and a farce. At no time in the past, nor at this present date, has it one single organization outside of New York city affiliated with it. At one time the organization numbered among its members the most prominent Roumanian Jews of New York. But, due to the "little men," whose only object in interesting themselves in any movement is to become "big," these prominent and truly able men have gradually abandoned the Federation; so that today that organization is merely a skeleton of its former self. It has no leaders, and those who are making all the noise are the very ones who have so vainly striven to become "big." The New York Federation as it stands today does not represent a tenth part of the Roumanian Jewry of New York city, and again, not one single Roumanian Jewish organization outside of New York. True, they are striving to maintain a Home for Convalescents, on the Hudson, and for this they are deserving all the thanks and financial support from every Roumanian Jew everywhere. But by "they" it is not meant the so-called "leaders." The thanks are due to the few organizations in New York who are contributing their mite that this home might become a reality.

On the other hand, the American Union of Roumanian Jews, of which the Federation of Roumanian Jews of Philadelphia is a constituent body, is the only and truly national organization, having as it does branches in almost every State in the Union as well as Canada and Cuba.

All the Roumanian Jews of America

and Canada have rallied around the standard of this Union; only a few New York individuals, the noisemakers of old, have refused to join. They stand alone; but are, nevertheless, a danger and a menace to our cause. They stop at no mischief to hinder the progress of the Union. Hiding under the cloak of a name that is as preposterous as it is misleading, they are able to shout and create disturbances that can only redound to the detriment of the cause of the Jews of Roumania. That they are absolutely devoid of a clear understanding of the proper methods of handling so delicate a subject as the Roumanian Jewish question, which quite amply demonstrates their incompetence as leaders, is found in the fact that they are now planning a series of mass-meetings of protest against the Roumanian government. Such a step is not only unpatriotic from our standpoint as American citizens, but is highly dangerous to our brethren in Roumania at this. So long as Roumania continues an ally of our government, any such meetings are very displeasing to President Wilson, in whom the hopes of the Jews in Roumania are now centered, and are, to say the least, a stupid and unpardonable blunder.

A. B. GOLDENBERG.
 Philadelphia, Pa.

Mr. Schiff's Thanks.

Editor HEBREW STANDARD:

The HEBREW STANDARD has been so very sympathetic in the co-operation it has given us in the \$5,000,000 campaign for the Jewish War Relief and Soldiers Welfare Work Fund, which is just ended. I hasten to say to you how deeply my associates and I feel that to this co-operation was in a large degree due the great success we have achieved in gathering this considerable sum.

Had not the press in general and the HEBREW STANDARD in particular given our work such generous publicity and thus made the proper atmosphere for the movement, we should likely not have been able to attain the success which, to our deep gratification, has resulted. We are warmly thankful to you.

JACOB H. SCHIFF.

Addresses Wanted.

Editor HEBREW STANDARD:

The Educational Alliance located at 197 East Broadway, New York city, and at 36 Stuyvesant street, New York city, is attempting to get in touch with all its former workers and club members who have gone into the military and naval service of the United States.

If this notice comes to the attention of any man who is in the service or of any person who knows that a member is in the service, will he kindly send to 197 East Broadway, New York city, the name, the grade and regimental number of the enlisted or drafted person?

NATHAN PEYSER,
 Executive Director.

A Correction.

Editor HEBREW STANDARD:

Will you kindly make the following correction in your notice of activities of Congregation Pincus Elijah?

You stated that subscriptions ranged from \$5 to \$500, the latter from Mr. A. E. Rothstein. This is somewhat incorrect. There were two donations of \$500, from Mr. Bernard Reich and Mr. Meyer Vesell.

Very truly yours,
 A. E. ROTHSTEIN.

Roumanian Jews in Convention.

The second annual convention of the American Union of Roumanian Jews will take place on the 30th of this month at the Park Avenue Hotel, Fourth avenue and Thirty-second street, New York.

The brief existence of this organization has been replete with events which will go down in history as the most trying time which the Jews of Roumania have experienced.

The report that will be rendered by the president of the organization to the convention will be full of interesting matter that will attract the attention not only of Roumanian Jews, but of all Jews of the world.

The greater part of the report will be taken up with important documents sent to the union by Roumanian Jewish organizations abroad. They are of such character that the convention will have to give them serious consideration.

The results accomplished by the committee of the union that visited President Wilson at the White House will be embodied in the report.

It is understood that while the committee was not at liberty to give publicity as to what transpired at the White House, a full report will, however, be given at the convention and every detail consistent with present conditions and due regard to the dignity of the Chief Magistrate will be conveyed to the delegates of the several organizations affiliated with the union.

That the Roumanian Jews are anxious to learn what was transacted at the White House is evidenced by the fact of the great number of delegates which are being sent from every part of the country to the convention, for which purpose they have already sent in their credentials.

Having been advised that the Roumanian Ambassador is expected to shortly arrive in the United States, the convention will have to decide as to the manner of approaching the Ambassador and the relations to be established with the Embassy.

While the question of relief will not be considered as a separate measure for the union to deal with, nevertheless, considerable attention will be given to the proposition, inasmuch as the union is strongly opposed to the separate class

system, or the Landsmanschaft propaganda.

A strong appeal will be made to the organization through the delegates not to collect money for separate relief and that all money collected for relief shall be sent to the Joint Distribution Committee.

Three famous Roumanian Jewish journalists are coming to the United States, and they will address the convention.

As a national organization, not only the Roumanian Jews, but all American and European Jewry, are looking to it to carry further its useful and splendid work which it has in its short existence so magnificently done.

If the American Union of Roumanian Jews came into existence only for the purpose of bringing to the attention of our government the condition of the Jews of Roumania, it might rightfully be said that this national body has already fulfilled its mission, but there still a great deal of work to be done, and that work which deals with the Jews of Roumania exclusively. The American and European Jewry are looking to it to carry further its useful and splendid work which it has in its short existence so magnificently done.

The Jews of Roumania must be emancipated; Roumania is our ally. We are fighting for democracy. Our ally will have to show that she is a fit ally to Uncle Sam.

The American Union at its convention will also appoint the men who are to constitute the commission to be sent to Roumania to bring the necessary relief which the joint distribution committee is sending, also to investigate the conditions there and report.

SOCIAL NOTES.

Mr. and Mrs. Emanuel Scheffer, of 911 Southern Boulevard, celebrated their twenty-fifth anniversary on Tuesday last.

Mrs. Solomon Schechter and daughter Miss Amy Schechter, are spending the winter months at the home of Mr. and Mrs. Joseph Eisenberg at 268 West 94th street, Manhattan.

Mr. and Mrs. Henry Scheib gave a reception to their relatives and friends last Tuesday evening at their residence, 941 Intervale avenue, in honor of their silver wedding anniversary.

Mr. F. Zadek, Mr. and Mrs. A. E. Booth, Mrs. Herbert J. Carr, Mrs. Harriet Simon and Miss Stella Kahn are enjoying the holiday period at The Breakers, Atlantic City, N. J.

On December 23, 1917, the wedding of Mr. and Mrs. Benjamin Ehrlich took place at Chalf's, 163 W. 57th street. Rev. B. A. Thirner officiated. There were present at dinner Judge Otto A. Rosalsky, Dr. H. Freeman, Attorney's Gustave Postner and James Rosthal, Mr. Joe Schulman and others. Mr. Max Ehrlich acted as toastmaster. A collection for the Red Cross was taken, amounting to \$51.00.

An event of unusual occurrence will take place on Tuesday, January 1, at the Savigny, 229 Lenox avenue, when two brothers and their wives, Mr. and Mrs. Morris Glucksman and Mr. and Mrs. Henry Glucksman, will celebrate their golden wedding anniversary. Both married in the year 1865 and have children and grandchildren and great grandchildren who will participate. A dinner will be served for the family at 6 o'clock and a reception for friends at 8.30 o'clock. Rabbi Aaron Eiseman will officiate at the ceremony.

President Wilson Congratulates Mr. Schiff.

THE WHITE HOUSE, WASHINGTON.

My Dear Mr. Schiff:

I congratulate you with all my heart on the fine completion of the campaign to obtain \$5,000,000 for the increase of the Jewish War Relief Fund and for welfare work among the Jewish men in the army and navy. It was certainly a brilliant achievement for the most worthy object.

Cordially and sincerely yours,
 (Signed) WOODROW WILSON.

Mr. Jacob H. Schiff, 965 Fifth avenue, New York City.

A Well-Merited Tribute.

Ezekiel Leavitt, the polyglot poet and scholar, with whose contributions the readers of this journal are familiar, has been hailed lately by the famous American poet and critic, Nathan Haskell Dole, as a modern Psalmist. And now Mr. Leavitt is in receipt of a letter from the gifted poet and critic, John C. Wright, author of "Northern Breezes" and "The Crooked Tree," which reads as follows:

Harbor Springs, Mich., Dec. 15, 1917.

Dear Mr. Leavitt:

Your book, "Songs of Grief and Gladness," received, and I desire to congratulate you on your splendid work. It is inspired and inspiring. The Jewish race certainly owes you a debt of gratitude and the world will be richer for your melody. With best wishes, I am,

Ever your friend,
 (Signed) JOHN C. WRIGHT.

Dr. Moses Heads Jewish Ministers.

At the annual election of the Board of Jewish Ministers, held last week, Dr. Isaac S. Moses, who becomes rabbi emeritus of the Congregation Ahawath Chesed Shaar Hashomayim on January 1, was elected president for the ensuing year. Rev. Dr. Moses Hyamson was elected vice-president and Rev. Dr. Nathan Stern secretary.

The Bowery Savings Bank

128 and 130 BOWERY.
 NEW YORK, December 10, 1917.

A semi-annual dividend at the rate of **THREE and ONE-HALF Per Cent.** per annum has been declared and will be credited to depositors on all sums of \$5.00 and upward and not exceeding \$5,000 which shall have been deposited at least three months on the first day of January next, and will be payable on and after Monday, January 21, 1918.

Money deposited on or before January 10 will draw interest from January 1, 1918.

HENRY A. SCHENCK, President.
 WILLIAM E. KNOWN, Comptroller.
 JOSEPH G. LIDDLE, Secretary.

HARLEM SAVINGS BANK

125TH ST. AND LEXINGTON AV.

The Trustees have declared a semi-annual dividend at the rate of **3 1/2 Per Cent. Per Annum** on all deposits entitled thereto according to the by-laws, from \$5 up to \$5,000, payable on and after Monday, Jan. 21st, 1918. Money deposited on or before Jan. 10th, 1918, will draw interest from Jan. 1st, 1918.

WILLIAM E. ROTTER, President.
 THOMAS R. EBERT, Secretary.

THE MANHATTAN SAVINGS INSTITUTION

641-646 Broadway, cor. Bleecker St., N. Y.
 133D SEMI-ANNUAL DIVIDEND.
 December 11th, 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 or after January 21st, 1918.

Deposits made on or before January 10, 1918, will draw interest from January 1st, 1918. Open Mondays from 10 A. M. to 6.30 P. M. Society accounts accepted.

CONSTANT M. BIRD, President.
 BENJAMIN GRIFFEN, Vice-President.
 ARTHUR STILES, Secretary.

THE BANK FOR SAVINGS

IN THE CITY OF NEW YORK.
 250 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 principal January 1st, 1918. Deposits made on or before January 10th, 1918, will draw interest from January 1st, 1918.

WALTER TRIMBLE, President.
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Har Sinai Congregation, of Baltimore, Md., the oldest reform congregation in the country in point of continuous and unbroken activity, has reached the seventy-fifth milestone in its history. The congregation was not chartered until December, 1843, and next year will celebrate the seventy-fifth year of its corporate existence in a befitting manner.

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

Among the Jewish citizens of St. Louis, Mo., mention must be made of Mr. David Treichlinger, of the Rosen Reichardt Brokerage Company, 425 South 7th street. Not only is Mr. Treichlinger a well-known communal and social figure, but he is foremost whenever Jewish affairs are in the limelight, and his advice is eagerly sought by people of all conditions in life. In fact, his name has become a by-word for all that is good and noble, and the love and reverence of his community have endeared him to hundreds.

Born in Strakonitz, Bohemia, on the 18th of December, 1852, he is the son of Herman and Anna (Bloch) Treichlinger, who both died in this country. December 18 proved an important date in Mr. Treichlinger's life, as it was also on that day, in 1869, that the young man found himself in a new country. The 17-year-old boy became a resident

Having come to America all the way down from Bohemia to the United States, he at first had difficulty in finding employment until he became connected with the firm of Jacob Furth, where he stayed for several years. In 1880 he became a partner of the firm and its name was changed to Jacob Furth & Co. For five years the partnership was in existence, until, in 1885, Mr. Treichlinger decided to go into business for himself, and he opened a brokerage office, dealing in groceries, and became a commission merchant. In due time it became known as the Rosen Reichardt Brokerage Company, and it is among the best known in its line.

Having thus established a business, Mr. Treichlinger turned to the needs of those "more unfortunate than ourselves," and became an active force in Jewish social, communal and charity life. He became President of the Jewish Educational Alliance, Temple Israel, and is now Vice-President of the Jewish Charitable and Educational Association and a director of the Mount Sinai Cemetery Association. But this list does not exhaust the extent of Mr. Treichlinger's charitable interests, and he contributes freely whenever his purse is appealed to.

Mr. Treichlinger has served as President of Ibn Ezra Lodge, of the B'nai B'rith, and he is a member of Cornerstone Masonic Lodge of St. Louis. He is also a member of the Westwood and Mercantile Clubs and of the Hospital Saturday and Sunday Association. In religion, Mr. Treichlinger is a Reformer. He received a good Jewish education and is the son of Orthodox parents.

On January 14, 1880, Mr. Treichlinger was married to Miss Bertha Frensdorf, of Hudson, Mich. Mrs. Treichlinger became interested in all of her husband's social activities and for years has been connected with the Hospital Saturday and Sunday Association. She is also Vice-President of the Gertrude Society and the Treasurer of the Ladies' Auxiliary of Temple Israel.

Mr. and Mrs. Treichlinger are the parents of one daughter, who is now Mrs. Florence Salinger, of St. Louis. She is the mother of two children, David and Herman, aged, respectively, 14 and 12.

"Push and energy" is Mr. Treichlinger's motto. It was boundless and limitless energy which would never stop short of its goal that brought him success, and it is this quality which so effectually asserted itself in all of his dealings.

The past week in Washington has been a notable one for the Jewish community. On the one hand, the eminent delegation that conferred with the State Department and obtained permission to send messengers directly to the occupied parts of Palestine, caused a buzz of excitement. On the other hand, came the well authenticated rumor that significantly, if unofficially, the American government had spoken out in favor of the Jewish national program. There were well elaborations of this—none of them sponsored by responsible Jewish authorities. Some of the correspondents in the daily papers, whose signed articles are syndicated all over the country, went unparadoxically astray in their accounts of exactly what the American government had done and would do, but those writers whose sanity and fairness have brought them into near relations with Washington officials were very close to the mark. There is every reason to believe that not more than five or six weeks ago—perhaps within less time than that—an informal statement of sympathy with the proposed British declaration was made. And there is hope, based upon the soundest foundations, that the man who has best expressed the aims of America and of the nations, with whom America is co-operating in this war will soon for the whole civilized world enunciate the claims of Judea.

While reporters were bombarding the State Department and being told that it was impossible for any statement respecting Palestine to have been made, as we were not allies of the entente powers, but only co-operating with them and could therefore express no opinions as to the disposition of territory, an important guest in Washington was being entertained. Aaron Aaronsohn of the American Agricultural Experiment Station in Palestine has reached America after experiences of the most distressing and harrowing nature. His presence in the capital was the opportunity for the Washington Zionist Circle to hear him in the evening and for a distinguished company of men to have lunch with him at the University Club, as the guests of Mr. Julius I. Peysner. Present were: Julius Rosenwald, Eugene Meyer, Jr., Simon Wolf, Dr. Abram Simon, Judge Milton Strasburger, Dr. Israel Schapiro, Hon. Julius Van der Wielen, and other prominent visitors and residents of Washington.

MUSIC NOTES.

Mme. Yolanda Mero will be heard in her second piano recital at Aeolian Hall on the afternoon of January 14. Mme. Mero has just returned from a tour that embraced several Texas cities, and within a week after her coming concert, she will leave for a series of recitals in Cuba.

Jacques Thibaud, the French violinist, and his compatriot, Robert Lortat, pianist, will give the second of their sonata recitals in Aeolian Hall Saturday afternoon, January 5. Their program will include the Schumann Sonata No. 1 and sonatas by Gustave Samazeulh and Cesar Franck.

For his recital in Aeolian Hall Saturday afternoon, January 12, Ossip Gabrilowitsch has chosen a Chopin and Schumann program, including the Schumann Phantasie in C major, op. 17, and Sonata in G minor, op. 22, Chopin Fantasia, Impromptu, Mazurka in A flat major, Mazurka in A minor, Ballada op. 48, Nocturne in E major, Prelude in F major, op. 28, No. 11, and Etude in C minor, op. 25, No. 10.

As a result of the success of his historical series in the Hotel Astor, Joseph Bonnet, the French organ virtuoso, will give a request recital in Aeolian Hall, Monday evening, January 7. Mr. Bonnet has prepared a program containing numbers that have proved particularly popular, and has chosen an evening in response to numbers of requests from persons who were unable to attend his afternoon concerts.

Jascha Heifetz, the Russian violinist, makes his third recital appearance in Carnegie Hall on New Year's Day afternoon. This will be the violinist's ninth concert appearance in New York since his sensational debut on October 27. Arrangements have been made to accommodate two or three hundred people on the stage as was done at his second recital last month.

A recitation of the Belgian poem "Carillon" by Miss Frances Starr, the well known actress, is a feature of the last Sunday afternoon concert of 1917, to be given by the Symphony Society of New York, Walter Damrosch, conductor, in Aeolian Hall on December 30. The poem is by Emile Cammaerts, the orchestral accompaniment by Sir Edward Elgar. Miss Starr appears through the courtesy of Mr. Belasco. The numbers for the orchestra are Beethoven's "Eroica" Symphony and the Symphonic Variations "Istar," by d'Indy.

A Brahms program is scheduled for the concerts of the Symphony Society, in Carnegie Hall, on Thursday afternoon, January 3, and Saturday evening, January 5. Ossip Gabrilowitsch, the distinguished pianist, is the soloist for both concerts, playing the Concerto for piano with orchestra in B flat. The other Brahms number, for the orchestra alone, is the Symphony No. 3 in F.

The Symphony Society of New York, announces a subscription of a second series of eight Sunday afternoon concerts to be given in Aeolian Hall, on January 6, 13, 27; February 3, 17, 24; and March 10 and 17. The soloists thus far engaged are Efrem Zimbalist,

Claudia Muzio, Ethel Leginska, Emma Roberts, Guiomar Novaes and Josef Hofmann. Subscriptions will be received in the office of the Society, 33 West 42d street, Room 1202.

The prospectus for the Eastern visit of the Chicago Opera Association has been issued by Cleofonte Campanini, covering four weeks at the Lexington Theatre, New York city, beginning Tuesday, January 22, and two weeks at the Boston Opera House, beginning February 18.

This organization is now having its most successful season in Chicago, where thirty-two operas are being presented in the series of ten weeks. This repertoire is listed completely in the prospectus being distributed in this city, although the entire number cannot be compassed in the engagement here. The complete list is named because at this length of time in advance the definite schedule cannot be determined, but it is accompanied by the statement that from this repertoire the offerings here will be chosen. Announcement of the presentations of the first week is promised for a fortnight in advance of the initial performance, and later selections will be given out from week to week.

The casts which Mr. Campanini has marshalled for this season are particularly interesting because of the array of artists who have won fame elsewhere, but have never appeared here, or whose hearings before New York audiences have been very limited. We have heard much from Chicago and Buenos Aires of Amelita Galli-Curci, the Italian coloratura, and of Rosa Raisa, the Polish dramatic soprano. Genevieve Vix, the French lyric soprano, recently arrived from Paris, has also won the recommendation of the second to the first metropolis, as has Giulio Crimi, tenor; Alfred Maguenat and Giacomo Rimini, baritones. Lucien Muratore, whom Chicago critics declare the greatest of French tenors, has been heard in but one performance in New York, and that not in a role which displays his artistry as completely as many others in his large repertoire. Riccardo Stracciari, baritone, is another new to this city in his present artistic estate, although he appeared here early in his career. The stars who return to our audiences after long absences include Nellie Melba, Mary Garden, Louise Berat, Charles Dalmores, Hector Dufranne, Marco Journet, Gustave Huberdeau and Vittorio Arimondi. Other important members are George Bakianoff, baritone; Anna Fitzu, soprano; Jeska Swartz, mezzo-soprano; Forrest Lamont, tenor; Francesca Peralta, Myrna Sharlow and Margaret Romaine, sopranos; Maria Claessens, Carolina Lazzari and Cyrena van Gordon, contraltos, and Marcel Charlier, Arnaldo Conti and Giuseppe Sturani, conductors.

The operas entirely new to New York include Massenet's "Cleopatre," Lazzari's "Le Sauteriot," Leroux's "Le Chemineau," Mascagni's "Isabeau," Hadley's "Azora" and Nevin's "A Daughter of the Forest." Works that have been heard but little here are Massenet's "Sapho," "Griseldis," "Don Quichotte" and "Le Jongleur de Notre Dame," Debussy's "Pelleas et Melisande," Fevrier's "Monna Vanna," Charpentier's "Louise," Zandonai's "Francesca da Rimini" and Wolf-Ferrari's "The Jewels of the Madonna." Attractive revivals listed are Verdi's "Ernani," Meyerbeer's "Dinorah" and "L'Africaine" and Ricci's "Crispino e la Comare." More familiar compositions are Delibes' "Lakme," Massenet's "Thais" and "Manon," Verdi's "Traviata," "Rigoletto," "Aida" and "Falstaff," Gounod's "Faust," Bizet's "Carmen," Puccini's "Boheme," Rossini's "Barbiere di Siviglia" and Donizetti's "Lucia di Lammermoor."

One of the greatest scenes in Eugene Walter's dramatization of "The Trail of the Lonesome Pine" is laid in Judd Tolliver's cabin. Young Dave, June's own cousin, who is in love with her, is a fugitive accused of shooting Berkley, Jack's chum and partner. June hides him in her bedroom. Her father carries in her lover's wounded comrade, while Jack, who follows him, demands from June the surrender of the fugitive. June refuses, and Mr. Walter has devised a heart-gripping scene between the primitive mountain girl and the educated man wherein love and duty battle. It is the story of the law of the family and the law of the land. With Louise Price in the role of June, and a New York company, the drama comes here next week at the Lexington Theatre.

Want Column

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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.

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"Going Up"

Washington Notes—Palestine Resolution on Congress.

By H. A. SRAGAN.
The hero probably knows when he is making history, but usually no one else at the time does. Any one who has searched the mediaeval chronicles for light on some blazing event that has changed the fibre of the world's life knows how casually a reference to such an event may be made in the midst of parochial gossip or of accounts of a monastery's financial difficulties. Some scholar in the future may likewise search for a long time in the newspapers of today to find a word of things that in these days will be regarded as epoch-making. Our hypothetical scholar will read without very much interest that a woman went out riding with her confidential adviser and somehow got shot before she returned, and then—who knows?—he will spend much time over a small item headed "Lunn resolution referred to Committee on Foreign Affairs."
Even the infallible correspondent—and a correspondent is to an editor in infallibility what the editor is to the ordinary man—is not sure what step this marks in the restoration of the Jewish people to their place among the nations. But the flood of news in the papers of last week has concealed altogether from the general public the fact that a Congressman has introduced in the House of Representatives a most significant resolution. George R. Lunn, of Schenectady, has moved that the British Government be congratulated on its conquest of Palestine and on its declaration in favor of the Holy Land as a national centre for Jewish people. Now, there are two institutions that speak for the American people. One is the Congress, the other the President. Mr. Lunn may have settled it that Congress shall speak first on the question which, after 2,000 years, is about to be answered. He may have, by his resolution, only induced the President to speak sooner than he had expected to. In either case one of America's spokesmen is about to lend its mighty impetus to the claims of the Jew, and no paper in the country thinks it worth as much space as is given to the announcement of the monthly meeting of the school janitors' league.

The resolution emphasizes the fact that the conquest of Jerusalem was effected without damage to the holy places, and is stated in the most dignified language. The chairman of the Foreign Affairs Committee of the House of Representatives is heartily in favor of it, and knows of no reason why it should not pass. The Jewish member of the committee, Mr. Sabath, will lend his most energetic support.
Now, to consider Mr. Lunn. He is, first of all, a preacher, a doctor of divinity. He was pastor of a fashionable church in Schenectady until he resigned to found the People's Church. He was the first Socialist Mayor of a large city in the United States. And, by the way, he had as private secretary Walter Lippmann. He was again elected, after an interval—and Socialist Mayors do not often receive second terms. While he was Mayor of Schenectady there occurred a strike at Little Falls, during which the principles of free speech were conveniently forgotten by the Sheriff and local officials. Mr. Lunn went over to Little Falls and made a speech. The local officials, if illegally acting, were at least impartial, and saw no reason to treat a Mayor differently than an ordinary man, and arrested him. I have very few friends from Russia who have not been in jail. Mr. Lunn would pass the first test.
There is no new man in Congress, in either house, of whom more is expected than the representative of the Schenectady district. Experienced correspondents of the metropolitan journals are keeping their eyes on him. It is, therefore, by no means strange that such a man with such a record for courageous championing of righteousness in public life, should have recognized the merits of the Jewish national platform and should have become the first national legislator to give expression to the Jewish hope.
It may be added that Mr. Lunn had discussed this matter with eminent Jewish friends and had actually intended to bring up his resolution before the capture of Jerusalem. He would have had a joint resolution brought in simultaneously in the House and Senate, but that would have entailed some delay.

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Fourth Annual Conference of Young Judaea.

The fourth annual conference of the National Leaders' Association of Young Judaea was held at New York city on December 22-24, with headquarters at the Central Jewish Institute. A considerable body of members from Connecticut, New Jersey, Pennsylvania, Maryland, Canada and New York State participated in the several educational and business sessions. The conference showed evidence of its recognition of the present extraordinary situation in the Zionist movement. The social functions were well attended and enjoyed by both the visitors and the New York leaders, who acted as their hosts.

The informal reception to the visitors and friends was held on Saturday evening, December 23, at the Central Jewish Institute. Mrs. Tamar Pool welcomed the gathering with a few pleasing remarks, and Messrs. Samuel J. Borowsky, David Schneeburg, Isaac Rosengarten, Rev. Alfred Kahn and Dr. David de Sola Pool made brief addresses. The registration of delegates took place and the conference committees were announced. Jewish folk songs, refreshments, informal dancing were on the program. The hall was tastefully decorated with Zionist and patriotic emblems and colors, and the entire evening wore a very pleasing and satisfying Zionist aspect.

The public session of the conference was held under the auspices of the Harlem Forum, at the Wadleigh High School auditorium, on Sunday morning, December 24, at 10.30 o'clock. Dr. Henry Keller opened the session and introduced Professor S. T. H. Hurwitz as the chairman of the session. Mr. Bernard Rosenblatt, Rabbi Eugene Kohn, of Baltimore, and Mr. Louis Lipsky were the other speakers.

The musical program was furnished by Miss Susskind, piano soloist, and by the Harps of Zion, a Young Judaea chorus, that sang several Zionist melodies.

The literary sessions of the conference were held on Sunday and Monday afternoon. Mr. Sylvan Kohn, of Newark, presided at the Sunday afternoon session. Rabbi Eugene Kohn, of Baltimore, presented the completely worked out plan of "Minimum Educational Requirements for Young Judaeaans, which had been thoroughly discussed and elaborated by the Educational Committee of Young Judaea. This plan provides for a merit system and for the certification of the conscientious Young Judaeaans in their studies of Jewish history, Zionism, literature and club leadership. It also included a system of tradition, etc. etc.

Rabbi S. M. Cohen, supervising manager of the United Synagogue of America, read a paper on the "Junior Synagogue." Miss Selma Cohen read a paper written by Jessie E. Sampter on the subject, "Setting a Standard for Leadership," in which the system of certification, which was adopted by the Zionist Board of Education was intelligently discussed. Mr. Joseph L. Cohen offered some suggestions on the study of contemporary Jewish life by the club.

Miss Sarah Kussy read a paper on the "Place of the Lecture in the Program," and Mr. David Schneeburg related some interesting experiences in the Young Judaea Farm Camp. Dr. Aaron Schaffer, of Johns Hopkins University, presided. The Sunday morning session was the business session of the conference and was devoted to the consideration of the status of the National Leaders' Association. Mr. Saul J. Cohen discussed the subject and suggested the substitution of sectional conferences for the present National Leaders' Conference. Dr. Pool, in a paper on the "Possibilities of the N. L. A.," advocated that it should be a purely academic body. The result of these discussions was finally embodied in a host of resolutions which were brought in by a special committee on resolutions, to the effect that (1) the National Leaders' Association, as such, should be discontinued; (2) that at least two sessions at the Young Judaea annual convention be devoted to the academic consideration of leadership and educational problems in Young Judaea, and (3) that all leadership work shall be in charge of the leadership department, which shall function as one of the regular departments of Young Judaea.

The leaders and friends were also entertained at a formal reception and ball which was held at the Central Jewish Institute on Sunday evening, and also at a theatre party at Thomashevsky's National Theatre.

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On Sunday night, December 23, the Myriad Club held its minstrel show and dance, which proved to be highly entertaining, and attracted an audience of 500 people. The proceeds of this entertainment have been contributed to the Jewish relief fund.

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Adolph Lorber.
 Mr. Adolph Lorber, the Broadway restaurateur, has attracted the attention of the entire country by dining a regiment of soldiers from Camp Mills on Thanksgiving Day. Mr. Lorber bore the entire expense, including transportation and reception of the 1200 persons who accepted his invitation and hospitality.
 Mr. Lorber has on many occasions impressed his personality on the public by his unique method of donating food, money, and clothing to the deserving poor, and his initiative has not only merited public approbation; his methods have been adopted by many organizations in their "first aid" efforts.



Now that Broadway claims him as its own, he rises to the occasion and broadens his sphere of usefulness by giving his best service to the nation, in his capacity as a restaurant man. As a member of the "send-off" committee his services were so conspicuous in behalf of departing officers and soldiers that the Hotel Men and Restaurateurs' Association recently made him the guest of honor at their annual dinner, and he was there acclaimed the "Delmonico of Broadway" without a dissenting voice.

It is not only a source of pride to be so complimented by his own compatriots, but the satisfaction of having been of service to the nation in its crisis is the happiness that rests with Mr. Lorber, whose name will be heralded wherever the flag waves on the scarred battlefields of Europe.

Reopening of Cafe Hugo.
 The Cafe Hugo, 107-109 West 38th street, between Broadway and Sixth avenue, has been re-opened under new management, after extensive alterations that have greatly enhanced its appearance, and affords a wider view for diners interested in the cabaret and dancing.

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SAMUEL GREENBAUM, PAULINE LEIPZIGER, NATHANIEL LEIPZIGER, Executors.
GREENBAUM, WOLFF & ERNST, Attorneys for Executors, 2 Rector Street, Borough of Manhattan, New York City.

COHN, JACOB.—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 Jacob Cohn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorneys, Bernheim & Loewenthal, No. 35 Nassau Street, Borough of Manhattan, in the City of New York, on or before the 5th day of July, 1918.

MILTON COHN, BETSY COHN, D. EMIL KLEIN, ABRAHAM LEWENGOOD, Executors.
BERNHEIM & LOEWENTHAL, Attorneys for Executors, 35 Nassau Street, Borough of Manhattan, City of New York.

HUTKOFF, NATHAN.—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 Nathan Hutkoff, 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, Lind & Pfeiffer, No. 46 Cedar Street, Borough of Manhattan, New York City, on or before the 30th day of June next.

HARRY FISCHER, ISAAC HUTKOFF, SAMUEL HUTKOFF, B. J. C. H. GOODMAN, Executors.
LIND & PFEIFFER, Attorneys for Executors, 46 Cedar Street, Borough of Manhattan, New York City.

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 subscribers, at place of transacting business, in care of Jonas Lazansky & Neuburger, her attorneys, No. 115 Broadway, in the City of New York, on or before the 1st day of August, next.

SARAH ROSENBERG, Executrix.

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The Cafe Hugo is under exceptionally competent management. Mr. J. H. Wentzel, who is in charge, was formerly manager of the Columbian Club, a prominent Jewish society of St. Louis, Mo., while Mr. Edwards, one of the owners, has been general manager of the Tip Top Inn, Chicago, Ill.
 They have remodelled and re-opened the grill room. They are also serving in the main restaurant an excellent business men's lunch for 35 cents, dinner 75 cents.

A notable meal is a "Saxa Dinner," a truly Swedish function, where you can help yourself to the food you choose—a novelty, yet a nourishing feast.—Adv.

Crystal Carnival Ice Rink Opened.
 The Crystal Carnival Ice Rink and Sunken Galleries, at Broadway and Ninety-fifth street, built by Thomas Healy, who has made such a success of the Golden Glades, at Broadway and Sixty-sixth street, were opened Monday night for ice skaters, and more than 2,000 persons crowded into the new establishment. The skating floor was filled, and those who could not get on it inspected the new restaurant.

The Ice Rink and Sunken Galleries, which formerly were the Astor Market, have been equipped as one of the best skating rinks in the country. The temperature of the ice is gauged by electric thermostats set in it at intervals, and giant fans and studio lights, with special machinery for the purpose, reduce atmospheric dampness and furnish pure dry air.

Exhibitions of skating were given last night by the stars of the Golden Glades, including an Apache dance by the Paulsons. The Marhuss pair skated a waltz, and Katie Smith, Ellen Dallerup, Steele and Winslow and Lora Jean Carlisle were others among the entertainers.

That's Us.
 (From the New York Times, Dec. 16)
 In view of the depression which has overtaken the Broadway theatres lately, it is interesting to note that the houses comprising the subway circuit—in particular the Bronx Opera House—has felt

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the slump hardly at all. Despite the fact that the prices at these houses are just half the Broadway figures (sometimes less than half, in fact), the gross receipts are generally in excess of the amounts reached by the average Broadway house. "The Man Who Came Back" lately played for two weeks at the Bronx Opera House, to approximately \$19,000, and it is a rare attraction which fails to reach \$8,000 a week at this popular playhouse. The management of one of the most popular of the season's plays, a piece which has been in the city since September, is looking forward eagerly to the day when its attraction will quit the glare of the avenue and begin to "get a little real money" in the Bronx.

Jane Cowl's and Jane Murfin's newest play, "Daybreak," which Selwyn & Co. will present at the Bronx-Opera House the week commencing Monday, December 31, with matinees New Year's day, Wednesday and Saturday, is the second play which Miss Cowl has written in collaboration with Jane Murfin, the wife of a Detroit Judge. "Lilac Time," their first adventure in playwriting, showed such promise that it was accepted by the Selwyns for production before the ink was dry on the last act. Its subsequent success on Broadway, with Miss Cowl starring in the part she wrote for herself, established the reputation of the two young women as being among the cleverest dramatists in the country. Selwyn & Co. have exercised special care in assembling an ideal cast, Blanche Yurka was unanimously proclaimed one of the leading emotional actresses of America on the opening of the play. Others in the cast include Nan Crawford, Agnes Findlay, Frederick Truesdell, Frank Goldsmith, Jerome Lawler, John Courtney, William T. Hines and Jack Grey."

New Cunard Port Steward.
 William H. Allison, known to thousands of transatlantic passengers as chief steward on the principal Cunard steamers, lately of the Aquitania and Orinda, has been appointed port steward for the company at New York.

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As a further mark of the utter non-differentiation on the score of religion or race that prevails in this country, the honor conferred upon Lord Reading, who now becomes an Earl, is very gratifying. This is the first instance, indeed, of a Jew having been raised to that dignity. So that Rufus Isaacs bears in himself a quadruple distinction. He is the first Jew who became Attorney-General, the first to be Lord Chief Justice, the first to be made a Viscount, and now the first to be created an Earl. It is a dazzlingly brilliant record that reflects infinite credit on his ability, which alone has won for him these signal marks of honor.—London Jewish World.

Rabbi Saadiah Al-Piyumi

By NACHMAN HELLER

Jews and Judaism made many a stop and formed manifold stations, in the course of their constant travels and in the long run of their continual migrations. Stopping and halting, at one place or another, in ancient, mediaeval and recent times, permanently or temporarily, as the circumstances may warrant, and the conditions would prompt. When rest is accorded, recreation offered and an opportunity extended, the Jewish genius, talent and productiveness would loom to the fore and manifest its abilities for the welfare of mankind and the uplifting of humanity, morally, mentally, intellectually, religiously, physically and financially.

Born, raised, nurtured, reared and trained in Asia, the Jews for a while concentrated and fostered their ideals and ideas in the immediate neighborhood of their own birthplace, homeland and mother country. Thus the Bible, Scriptures, Talmud and Mishnah were created, compiled and collected in Palestine, Babylonia, Persia, Arabia and adjacent countries, sources of knowledge and resources of wisdom for the satisfaction of the hungry souls and the pacification of the thirsty spirits, quenching the wishes of ones and relieving desires of others.

Cramped quarters and confined circles would never gratify the Jewish soul, longing for space, expansion, spheres and atmospheres, as it continually does. Africa turned, for some time, a temporary repose and a timely rest for traveling Israel and his creative tendencies. When Babylonian scholarship and Palestinian learning confronted reactionary forces and antagonistic powers, endangering their missionary spread and threatening the continuous furtherance, there arose a star in Israel with the birth of Saadiah at the city of Piyum, Egypt, known all through the following ages as Saadiah Gaon.

Of his birth, rearing and childhood very little has been left for posterity to ponder and peruse, in which instance Saadiah's biographers emulated and copied the means employed by historians of yore, who left in obscurity and passed in silence the doings and activities of Moses, Elijah, Isaiah, Ezra and other celebrities, in the courses of their respective infancies, childhoods, younger days and adolescences. The reasons being obvious and the causes ostensible, all these men of light and learning never achieved anything tangible and useful before they entered the stages of matured manhood. Saadiah's name appeared on the surface, however, when comparatively a young man, a little over twenty, spreading Talmudic knowledge and furthering Scriptural subtleties in his native town, as well as elsewhere. The ninth century was trying, indeed, for both Jews and Judaism. Friend and foe alike undermined the foundation, threatening thus the entire structure. Mohammed, mingling with Jews, absorbing Jewish doctrines, principles and precepts, and marrying a Jewish woman, deluded thousands of Jews by all methods, fair or foul, to forsake their own religion and adopt his new-fangled creed instead. While Anan and Saul, father and son, dissatisfied with existing conditions and accepted theories, disregarded Talmudical teachings and ignored rabbinic interpretations, introducing instead peculiar ideas and their own notions, at the expense and deterioration of written ordinances and promulgated regulations, the latter's historical authority and universal authenticity, notwithstanding the need of a militant Rabbi and the want of a fighting leader were badly felt, an exponent of Judaism who could arise against the evil doers and who would stand up in defense of Biblical biddings, sagacious wisdom, traditional elucidations and customary promulgations, fearlessly and boldly refute the scoffer and confute the innovator. Saadiah proved, indeed, equal to the task. Mastering to a remarkable degree both Jewish learning and Arabic culture, he certainly prepossessed the material for the battle royal and the weapons for the slaying of the multifarious enemies. Daring in his attacks and fierce in his onslaughts, Saadiah manifested uncompromising tendencies and dynamic forcefulness knowing no lenience and showing no quarters.

In his book against Anan, he mercilessly smashed the arguments and introductions of Anan, the pillar of light in the Karaitic camp, establishing the Talmudic truth and rabbinic truism above all fad and fancies, bag and baggage, dispensation and retrospection. Disputes and discussions followed on all sides and directions, Saadiah turning triumphant and victorious, nevertheless. Knowing that Karaitic scholars concentrated their forces in the Biblical studies, Saadiah ventured both, the translation of the Scriptures into the Arabic tongue and the writing of supplementary comments, checking this wise the false impressions and stopping thus the perverted explanations introduced by the Karaites and their agitators, expounders and propagators. As the pioneer in this respect, Saadiah succeeded in bringing the gulf between philosophy and religion, displaying his wonderful knowledge of the complicated subjects, pointing at the same time towards the colossal work and the gigantic labor that the Talmudic rabbis have done in order to pre-

serve Judaism as a living, vital and everlasting force, the Karaitic creed, on the other hand, representing but fallacious theories and momentary fashions.

Saadiah Al-Piyumi wrote a Hebrew-Arabic dictionary, a translation of the Mishnah into Arabic, a preface to the Babylonian Talmud and several other books on rabbinical topics, some of which reappeared but recently, while other contributions and lucubrations of Saadiah are reposing comfortably in libraries, museums and genizahs.

Al-Piyumi's name spread far and wide, wherever Jews found a resting place, and as Babylon was still the centre for Jews and Judaism, the Jewish viceroy, David Ben Zakai, invited Saadiah to come over to the City of Syria and assume the charge of the Talmudic Academy. This was indeed a record-breaking novelty of a double nature, the offering of the professorship to a stranger, who was but a comparatively young man, almost a little over 30 years, the first of its kind in the history of the academy, since its inception, which dated back fully eight hundred years.

And the exception turned beneficial, indeed. The name of Saadiah was magnetic, shedding lustre upon the institution and casting glory on the student body. From all corners of the world they flocked thither for study and learning, while Rabbis and pundits corresponded with Saadiah frequently, inquiring his opinion as the authoritative and final decision on doubtful passages and unsettled subjects, which discretionary judgment would rank with the laws and rules of Moses, the prophets, sages and rabbis of the Talmud. But then, there came the Satan on the scenic surface and an imbroglia loomed up to the front. The exilarch demonstrated a bad temper and irresponsible conduct, which could not escape Saadiah's notice. Indignant and reluctant, Saadiah remonstrated at the exilarch's impolitic manner, causing friction and disruption in the academic government. There and then flourished a rival institution as the Academy in Pumbeditha, under the direction and supervision of Rabbi Cohen Zedek. The latter, jealous of Saadiah's fame, learning and prestige, joined forces with the antagonistic exilarch and dismissed Saadiah from his services, appointing a Joseph Ben Saiah as his successor. Saadiah, in the meantime, never rested or reposed, but pronounced the anathema against the vicious Exilarch and his hirelings. The quarrel continued, the animosity and the gulf widened, the laity dividing, likewise, some following the deposed Rabbi, while others clung to the wealthy Exilarch. The dissension continuing with intense bitterness and fierce strife, the case came up before the Caliph, arguments being advanced by plaintiff, defendant and witnesses, lasting as they did for two years.

Bribery, as the last resort, was resorted to, the Exilarch furnishing the means, as a matter of course, the results turning favorable for him who gave the money. Saadiah stayed home for fully four years, performing no rabbinical duty and discharging no ecclesiastical functions. Bagdad parading in those days as the Babylonian metropolis, its leading Jews turned the good Samaritans, carried negotiations between the contending parties and prompted peace to be restored in Syria, between Rabbi Saadiah and the Exilarch. Saadiah was given back his former charge, which, however, did not last very long, the quarrels and disagreements effected badly the Rabbi's health, bringing about his untimely death at the age of 50. But then, Rabbi Saadiah, like all the just and the righteous, is still alive through his interesting, instructive and inspiring books, which will remain for ever as monuments and memorial stones on the gifted Rabbi and the talented sage. Haemunoth Vehadoth (Beliefs and Knowledge) made Saadiah immortal, owing to the sagacity and wisdom of Judah Ben Tibon, who translated Saadiah's work into Hebrew, which language is, after all, the means and medium that unite all Israel throughout the civilized world. In Arabic as Saadiah's Haemunoth Vehadoth was originally written, both author and book would have been left in obscurity and passed in oblivion. Translated into Hebrew, it enriches the literature, the science, the culture, philosophy, knowledge and wisdom of the people of the book, restoring, likewise, the bookman to his people, his kith and kin, race and faith, brethren and co-religionists, children of Israel, Kingdom of priests and nation of holiness.

The Irrepressible Congress.

By SAMUEL CAPLAN.

On November 18, 1917, in accordance with the decision of the Executive Committee for an American Jewish Congress, the American Jewish Congress, representing all the Jews of America and having for its purpose the securing of full and equal rights for the Jewish people all over the world, was held, not in the capital of the United States, as previously announced, but in the columns of the secular English press. Stories that the Jewish Congress was in session on the aforesaid date were printed in a large number of English newspapers, including some published in New York.

Was there any necessity, then, for wrangling meeting after meeting as to whether or not the Congress should be postponed? Could not some of our vociferous friends have spared their vocal chords in their attempts to "vide-voce" veto the decision to postpone the Congress? What matters it if some three-score or so members of the Administra-

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tive Committee had decided not to hold the Congress? The United Press decreed that an American Jewish press shall be held on November 18, and lo! and behold it was held!

"The pen is mightier than the vote!" The vote decided that the Jews should not be heard in war time; then pen decided to the contrary. The vote was convinced that the voice of the Jew could not possibly be heard in war time; the pen spoke even though the voice was silent. Gosh, what a demoralizing force it is! Not only does it force upon the Jewish people things which they do not want, but also things which they do want but are afraid to ask for!

The Congress received publicity aplenty, and in spite of the war and in spite of the fact that the elected delegates remained at home. Editorial applause was given in many a country newspaper to the rightful demands of the Jewish people, and much valuable space was devoted in some sixty newspapers to a clarification of exactly what the Jews were demanding at their Congress.

But, then, silver linings usually have their dark clouds. One dark cloud poured a shower of complaints upon the innocent Yiddish press. Constant readers sent letters to their constant news purveyors, registering their violent protests at the failure of their source of information to contain the highly important news that the Congress had convened. Another dark cloud hovered about the heads of the elected Congressman. The heart of many a proud Congressman almost stopped beating when learning of the convening of the Congress through the scoop-making English press. And, forsooth! had they not been duly elected after going through the immense hardships of campaigning, soliciting, vote-getting, and some of them even through the nerve-racking suspense of a long, stretched-out contest? Of course, they were elected, and as evidence thereof they had certificates of election properly signed and sealed by the chairman and secretary of the august General Board of Elections? It was nothing short of highwayman tactics to convene the Congress and let the properly elected delegates sit at home.

The Jewish Congress was not held on November 18. But November was evidently destined to be a red-letter month in the Jewish calendar. Certain people were afraid to sound the name of the Jewish people on November 18; but the Jewish people were called aloud by name on November 3. The voice, instead of coming from Washington, came from London.

Jews and the Crusades.

The first crusade was started by Pope Urban II. He convened a council at Clermont on a glorious afternoon in November, 1095. There, surrounded by all the pomp and glitter of the Roman Catholic Church, and amid the flying banners of the thousands of resplendently clad and mounted noble knights, Urban's masterful speech inflamed the imagination of the assembled multitude. He skillfully appealed to their emotions. He reminded them that they were of God's elect, set apart by a special providence from all other nations for the service of Christ. He flattered their vanity by asking their assistance. He calculated on their love of adventure, and their self-interest. In vivid colors he pictured a magnificent Christian army, marching victoriously into Jerusalem. "March the land from the infidels and subdue it to yourselves; spoil your foes of their wealth, and return home victorious. Valiant knights;—remember your unconquered sires." Thus spoke Urban, and as his voice died away, the vast assemblage united in one tremendous cheer: "Deus Vult! Deus Vult!" ("It is the will of God!")

All parties to the above enterprise were pleased. The Pope wanted money, the nobles wanted land, and the impoverished population was promised both, and heaven into the bargain. Here was a simple way to obtain everything. The last harvest had been a complete failure, and the poor had been forced to feed on herbs and wild roots. But soon there would be food, land, and gold in abundance, for the Turks could easily be defeated. Therefore, all were wildly enthusiastic. Urban immediately directed his priests and monks to proclaim the glad tidings broadcast over Western Europe. Eight months were to elapse before a start could be made, for many preparations were required.

Meanwhile, Urban's tool, Peter the Hermit, a little man who knew how to obey orders, was sent preaching through France. From town to town he passed, followed by all kinds of adventurers, all

were honored everywhere, for were they not God's chosen servants, heroes, who were going to wrest the Holy Sepulchre from the Turks? This religious frenzy gathered head with indescribable rapidity. Then popular excitement (the near kinsman of unreason) turned into madness. The prevailing impression was that a Christian's first service to God should be the destruction of the Jews. This was due to the clergy and the nobles, for in many instances their luxury had involved them in heavy debts to wealthy Jews. In the feverish excitement of the times the unscrupulous men saw their chance to evade paying their lawful debts. The results were pitiful. There followed *pillage, rape and murder*.

At Mayence the Jewish community had purchased the Archbishop's protection and sought safety in his house from the ignorant, bloodthirsty mob who were led by a Count Emicho. Their falsehearted host did not protect them, therefore hundreds of Jewish men, women and children were massacred without mercy. After many Israelites lay weltering in their blood, the remainder in their despair sought death at each others hands. Such outrages were repeated again and again in various cities. Space allows the mention of only another of these horrors. At Cologne, the synagogues were destroyed; the Jews slaughtered, and their houses sacked, amid unmentionable scenes.

Thus, was the population swayed, and thus, they were prepared for their invasion of the Holy Land. Then came the weary marches, privations, diseases. Long before they fought with the enemy they complained bitterly against Urban and their incapable leader, Peter the Hermit. Thousands left him and joined a new leader. Often there was no drinking water, and in their anguish men drank the blood of their horses, or worse. Before the crusaders reached Constantinople thousands of them had been massacred. During the march the infamous Count Emicho, who was one of their generals, left the crusaders to shift for themselves, while he fled into Italy.

All the horrible details of the first crusade would fill volumes. Here it will suffice to say that it was admitted by all Europe to have been a tremendous failure. Of the two hundred thousand men who set out with their fanatical leader one hundred and eighty thousand perished miserably by the way.

Thus was the hand of Jehovah believed to have been against the misguided unfortunate men. For they had sinned in His sight, and slain the Jews, rather for greed of gold, than for justice of God: "Deus Vult! Deus Vult!"

JEWISH CALENDAR.

5678—1917-1918.

Rosh Chodesh Shebat	Monday, Jan. 14
Rosh Chodesh Adar	Wednesday, Feb. 13
Purim	Tuesday, Feb. 26
Rosh Chodesh Nissan	Thursday, March 14
First day Pessach	Thursday, March 28
Seventh day Pessach	Wednesday, April 3
Rosh Chodesh Iyar	Saturday, April 13
Lag b'Omer	Tuesday, April 30
Rosh Chodesh Sivan	Friday, May 17
First day Shabuoth	Friday, May 17
Rosh Chodesh Tammuz	Tuesday, June 11
Fast of Tammuz	Thursday, June 27
Rosh Chodesh Ab	Wednesday, July 10
Fast of Ab	Thursday, July 19
Rosh Chodesh Ellul	Friday, August 9

*Also observed the day previous as Rosh Chodesh.

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1911	2,073	29%	25,290	48%
1912	2,135	3%	29,322	16%
1913	3,111	46%	33,998	16%
1914	4,022	29%	40,869	20%
1915	5,505	37%	45,623	12%
1916	6,582	19%	53,143	16%
1917	8,472	28%	81,284	52%
1918	10,482	24%	117,628	44%

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DAVID BELASCO.

"The wizard of the American theatre," Belasco has been called. We believe in wizards.

Who but a wizard could produce the "Belasco atmosphere," conveying the spell of real living in real places? "Realism!" jeer the hazy in theatre criticism. "Just think, he clutters up his stage with meaningless chattels," they complain, "and he makes his players say and do the thousand and one obvious little things which should be left to our imagination!" To this complaint Belasco would answer: "The theatre demands a transcript of life, not an adaptation. Stage pictures must have the substance and spirit of reality." Should his critics still nag and badger that art is selective, that it must not deal with any old slice of life just as it happens to be cut, he would continue: "The producer of stage pictures is absorbed in the poetic adaptation of nature, and nature on the stage must be the offspring of a healthy imagination, not of a diseased one." We fancy Belasco would have little patience with the plea of art for art's sake. As little would he have for the plea of art for the sake of a purpose—an ulterior purpose—reforming or informing. His own artistic creed would rather be "art for the sake of life."

But what is this "Belasco atmosphere?" Can it be explained? It really and truly is wizardly, something to be felt and adventured, and then to be treasured as a permanent and priceless gain. But what use for us to note its leading attributes, such as genuine conversation, naturalistic acting and realistic acting and realistic mounting? Reducing it to its component elements, assuming we could do this, is not to explain it. Much less is the mere naming of its chief parts an explanation. As well might we try to explain Belasco, the artist, by declaring him to be made up of such and such cells, or of this or that combination of impulses and inhibitions, and so on, to borrow the jargon of pedants. The "Belasco atmosphere" must rather be explained by the amount and quality of its artistic appeal, by the aesthetic emotions it induces in theatre audiences.

There is no mummery about the "Belasco atmosphere," however difficult it may be to analyze. As a producer or builder of plays, Belasco strives to go straight to the unadorned truth. He brushes aside tradition, makeshift and make-believe. "Make your people talk," he tells his authors. Don't just write speeches for them." And to his players he says, "Think and feel as you must. If the lines come naturally, splendid. If they don't we will try to make them jibe with your mood, impulse, and response." To the decorator he says, "Let us have the real saloon, library or orchard." Such then is the "Belasco atmosphere"—truthful, realistic, aesthetic, vital, and it is the "Belasco atmosphere" which makes David Belasco the foremost theatre artist in America.

The thing Belasco is most criticized about, his realism, is precisely the one about which he takes most pride. "I believe in the little things," he says. His boyhood reminiscences fairly bristle with examples of his leading toward realism, a trait which is engrained in his nature and is perhaps most characteristic of him. He says this of himself: "I used often to play truant at school and watch the actors at rehearsals and in timid fashion touch their clothes to see if everything was real." And this: "What excitement there was in preparing my costume for the Indian runner!" I made up my mind that I should have it as real as possible. My father brought me some turkey feathers for my headpiece, and I remember how I was loath to make use of anything less than eagle feathers. Even this early I was attentive to detail. This zest for the real Belasco has carried with him to the present time. "I am absorbing all the time the life as it is spread before me. My book is the people; my lesson of the day the individual." Belasco's hair, once blue-black, is now white, but the same traits still characterize the man as they did the boy. He is still the realist, the enthusiast, still the all-around theatre man.

The glamor of romance and adventure surrounds the birth and early development of Belasco. He is a scion of a family rich in associations of art, the theatre and vagabondia. His father was at one time the most famous Harlequin of London, and his uncle was a prominent actor-manager of the English metropolis. His impressionable parents became infected with the spirit of '49 and sailed to California by way of the Isthmus of Panama, making their way up from the Isthmus to San Francisco by wagon roads and trails. Two days after his parents' arrival at the Golden Gate, David Belasco was born under the humblest conceivable conditions—in a dark cellar flooded with water. Urged on still by the virus of gold, the Belasco family pushed on to Vancouver. There David's father continued his prospecting and traded with the Indians, while David commenced his schooling. Very early he evinced an imagination which ran to theatricals. He was the star reciter of his class and even wrote little plays to be acted by himself and his playmates. And back in those days in the picturesque and frontier atmosphere of California and British Columbia was nurtured America's greatest actor-manager, star-maker, playwright and producer. Here too began the contest of his parents over his career. The English actor-father and orthodox Jew dreamed of him as a Rabbi and David's Hebrew training was carefully superintended. But his Portuguese mother with the blood of

Valesquez in her veins, and something of that artist's gypsy nature too, dreamed of her boy as a theatre artist.

The die was cast when David ran away with a circus to South America, trained for a bare-back rider, and entered the ring as a clown. He was stricken with fever in South America and his father fetched him home. Soon afterwards the family settled in San Francisco and David became call-boy at Baldwin's California Theatre. Before he was twenty he became its stage manager. A year or two later he was engaged to manage the Madison Square Stock Company and then the Lyceum Stock Company, both in New York. All this time he stuck to his play-writing. Some of his plays of that period are still stock favorites of the American theatre. The list includes "Lord Chumley," "The Wife" and "The Charity Ball." But Belasco's conspicuous success in the theatre dates from the production of his "The Heart of Maryland," with Mrs. Leslie Carter as his first star. The first milestone thus attained, he sped past others with amazing rapidity. He presented Mrs. Carter in "Zaza," "Adrea" and "Madame Du Barry" in rapid succession. Blanche Bates was presented also mostly in his plays, including "Madame Butterfly," "The Darling of the Gods" and "The Girl of the Golden West." Frances Starr appeared under his direction in "The Rose of the Rancho" and in "The Easiest Way" and Warfield was starred by him in four plays including the "Music Master," which he is still playing.

So important has this man's influence been on the shaping of the American theatre that another article will be devoted to his life and work.

Not Like the First Man.

In the Philadelphia Press of Sunday, November 11, 1917, was published the first installment of what purports to be Memoirs of Czar Nicholas, wherein the former "autocrat" gives his explanation of the phenomena that preceded and accompanied his retirement from office. A friend of mine, a scholar who knows well Russian political life, expressed a doubt as to its genuineness. One point he granted to be true, however—the fact that, as stated in these memoirs, the Czarina was absolutely innocent of knowledge of Rasputin.

It was indeed a wonderful chapter that I had the pleasure of reading. Having attempted to describe the thoughts of Johanan ben Zaccai as he wrote to his sweetheart eighteen and a half centuries ago (the proof of the article was sent to me by the editor of the HEBREW STANDARD about sixteen months ago, and when returned was mislaid by the office boy)—having, as I say, endeavored to express truthfully the revered sage's love sentiments, I can but admire the knowledge of autocratic and human psychology evinced by the scribe who drafted these confessions and reminiscences of the man who planned for arbitration and world peace, and yet failed to keep peace in his own dominions—the man who tells us that the role of autocrat was distasteful to him; private life with a loving wife and devoted children and a moderate income of \$400,000 a year would have pleased him far better.

The reader of Jewish history recalls Hyrcanus II; the reader of English history recalls Charles I; the reader of French history recalls Louis XVI, who relied on and acted according to the advice of evil counsellors.

One thing stands out clearly in the chapter I refer to (I know not how many installments are to follow). The Czar, like the by-some-sainted Charles I, was and is devoted to his wife. He is different, moreover, from Adam, who said: "The woman which Thou didst put with me, she did give to me, and I ate." His purpose—at least his main purpose—is to show and make clear that the Czarina had nought to do with such policies as made him unpopular. As to his ministers and his Grand Duke relatives he has a great deal to say—he "knew not whom to trust, being so often deceived," though now he does acknowledge that several bits of advice, unrecognizable at the time as oases in the deserts of plots and counterplots and officious interference, were indeed wholesome and dictated by disinterested motives.

How his relatives did make the Czarina's life in Russia miserable from the moment she came into Russian social and political life, and what rumors they spread concerning her, whose main purpose, whose sole delight, was in making her husband happy, who wished to be loved of his subjects, and therefore would learn their language and adopt their customs if only proper and sufficient encouragement were given her!

If my friend, the man who, when I spoke to him, was inclined to treat these memoirs as an imposter, a fabrication of a skillful adapter of modern history to his own genius, grants the untruthfulness of rumors associating the Czarina with Rasputin, the ghastly picture of whom is used as a means of advertising a series of sensational presentations, may there not be many a lie disseminated to besmirch her reputation?

This stands out most clearly for me (I know not how others may feel): Herein is depicted a man who does not, Adam-like, lay the blame on his wife.

A. A. D.
Philadelphia, Pa., Nov. 12, 1917.

Juda in the Making.

The late King Edward of England, who was a wise monarch, once told an opiate Socialist that "We are all Socialists now-a-days." Likewise, it may now be frankly admitted that "We are all Zionists" since the Right Honorable Arthur James Balfour, Great Britain's Minister for Foreign Affairs, conveyed to Lord Rothschild his government's declaration of sympathy with Jewish Zionists' aspirations.

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The "declaration" by the British Government, which is already regarded by enthusiasts as the Zionists' Charter, is a very brief document, consisting as it does of only 66 words, but it contains a cryptic hint, in an otherwise plain stipulation, to the diplomats on the Quai d'Orsay to regard the matter as a case of "Mettre a milord la puce a l'oreille." In plain English the "stipulation" is calculated to give cause for uneasiness and reflection. The British Government will use its best endeavors to facilitate the achievement of the Zionists' object only on the clear understanding "that nothing shall be done which may prejudice the civil and religious rights of non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."—Here is the difficulty hinted at by Mr. Balfour:

Let us suppose that the Mahammedans will be subdued, and that the old treaty between England and Prussia regarding their respective Episcopal rights in Jerusalem will be rearranged satisfactorily at the Peace Congress, the numerous other Christian sects—Greeks, Russians, Latins, Syrians, Copts, Maronites and Armenians will remain a stumbling block to Jewish rule.

To understand the characteristics of the fanatical sects in Jerusalem the pages of Klinglake's "History of the Invasion of the Crimea" may be studied with interest.

The Crimean War—1854-56—was caused by one of the periodical sanguinary conflicts over the possession of the key to the crypt in the so-called "Church of the Holy Sepulchre," and until the other day the church, inside, had to be continuously guarded by Ottoman soldiers. Ever since the capture of Jerusalem by the English, General Almey thinks it prudent to continue the Mahomedan guard, in order that the priests of the several sects should not fly at each other's throats during the polyglot services, which are proceeding simultaneously in the church.

The second stipulation made by the British Government discloses the intention not to grant complete autonomy, otherwise all Jews, the world over, would automatically become citizens of Judea and would thus forfeit their citizenship in other countries.

M. B.

The Risks of a Sergeant.

It is reported that in connection with his harrowingly vivid descriptions of trench life and "No Man's Land," Arthur Guy Empey, one of the few "lucky guys" who are converting their experiences "over there" into competences that before the war they never dreamed of, sandwiches in observations upon Jewish character which indicate that, however great a hero he may have proved himself to be when he went "over the top," if he really ever did, there's a lot of yellow still left in his system. He is reported frequently to animadvert upon "Semetic" cowardice and alertness for the main chance. Empey probably never took time to find out that thousands of Jewish lads in every army in Europe have won honors for courageous deeds that he would have to admit he couldn't duplicate. As to business acumen, we know of no Jewish soldier who has followed Empey's example of commercializing his war experiences. The world would be indebted to one of our boys at Camp Grant who made it a point to interrogate Empey personally regarding his charges and his belief with respect to Jews, and to give him an opportunity to prove whether his greater asset is punch or merely wind.—The Sentinel.

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935 Intervale Ave. nr. Kelly St.
987 E. 162d St. e. cor. Fox St.

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