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Which of the Four Would You Like to Be?

—והגדה לבנך!—

By Rabbi S. Fyne

Passover, the prince of the Jewish festivals, has arrived. The presence of this august visitor is ever hailed by Jewry with joy and delight. It is the festival par excellence, *sans pareil*; no other יום טוב can compete with it, or claim so large a share in the Jew's affection. The wonderful hold it maintains upon Jewish loyalty, all these millenniums, in spite of exile and persecution, is in itself the strongest testimony to the truth of the story of the Exodus it commemorates.

On this festival every nook and corner in the Jewish house bespeaks festivity, and every member of the household, in festive garb and festal humor, is doing his or her level best to give Passover a right royal welcome.

The house of Jerachmiel on Passover Eve presented, of course, no exception. The "yom-tov" air pervaded it from top to basement. The table was fittingly dressed for the "Seder"—the grand celebration, with all the time-honored symbolic objects, with all the ritual requisites, with all the display and magnificence the well-to-do pious Jew will permit himself to indulge in on this great occasion. Everything was in its place, all were already assembled in the spacious dining room awaiting the return of the host from "Shool" to sit down at the "Seder."

Jerachmiel having donned his white surplice and snowy mitre (as is customary on this night of observance), he took his specially prepared cushioned seat at the head of the table. Next to him, on his right, sat his wife, next to her, the daughters, while on his left, close by, sat his only son Saul—a lad just passed his Bar Mitzvah, bright and intelligent to a flaw, with eyes piercing and scrutinizing, whose gaze gave evidence that this youngster was far from being disposed to take everything for granted; on the contrary, that he is one who could argue and would argue a point to a finish. Young as Saul was, he often displayed much critical acumen, such subtle hair-splitting as would have done credit to the experienced lawyer, which his father, however, could not at all times appreciate, since the freedom and levity with which Saul would permit himself occasionally to handle the religious topics that often came up at table for discussion caused his intensely pious father at times much

pain and heartache. Jerachmiel often had to rebuke him for his levity, but being a scholarly and prudent

Having taken his seat Jerachmiel opened a fine specimen of an illuminated sixteenth century "Hagadah"

a father's smile and a twinkle of the eye—as if bent upon cracking a joke—said to him:

looked at the characters before him with the eye of the critic and the penetrating gaze of the physiognomist—the expression on his face was the true index of his thoughts, and it seemed as if he had said somewhat like this:

"This one, marked 'Wise,' seems such a lump of perfection; too much of the saint about him to make his mark on this side of the grave."

"This, denominated 'Wicked' would rather seem to be more the kind of man for this world; but let me wait and see what the others are like."

"This one, marked 'Simple'; well, he is *not* particularly inviting."

"And this one, called the 'Incapable-of Asking,' why, he looks the idiot he is!" And so, summing them all up in his mind, he turned his eyes towards his father and said:

"Well, father, if my choice be restricted to these four, then I can only choose the *second* as my model!"

"What! the 'Wicked'! the רשע the national enemy!" exclaimed Jerachmiel, stung with disappointment. "Is *this* the kind of man you would like to become? What a cruel wicked selection yours is, to be sure!"

"But," protested Saul, "he cannot be quite so bad, the label notwithstanding, since he was placed second on the list, and next to the 'Wise,' too."

"Yes, true as to the position," replied Jerachmiel, "but evidently you are mistaken as to the reason. He was placed 'second' on the list, and 'next' to the 'Wise' not because of his merits, but, paradoxically enough, just because of his demerits! to make the contrast all the more striking; to accentuate the wide moral gulf that separates the two! The 'two' were purposely set in antithesis in order to bring out the moral contrast all the stronger."

"And would the contrast not have been quite as striking, or the antithesis equally as pronounced, had the 'Simple' or the 'Ignorant' been placed next to the 'Wise'?" asked Saul.

"Yes," said Jerachmiel, "from the intellectual standpoint it certainly would; yet—from the moral, it would not; for the 'Simple' and the 'Ignorant,' though intellectually much his inferiors, morally, they may yet be the equal of the 'Wise'!"

"Since the contrast between the



REV. MICHAEL ADLER

The Rev. Michael Adler is now at the front with the British army in France, and is the first Jewish chaplain to see actual service on the field.

Mr. Adler has been for many years past minister of the Central Synagogue, one of London's leading synagogues. He is a preacher of much force, and his annual Chanukah addresses to the military have been noted occasions. He is a graduate of Jews' College and is the author of several works on Hebrew grammar.

man, he did it always with that due admixture of paternal affection and judicious reproof that left no sore behind.

he had recently acquired, and turning up the page on which were depicted the "Four Sons" of Hagadah fame, he turned to the boy, and, with

"Saul, just look at these characters and tell me which of these 'four' would you like to be?"

Saul took up the book in his hand,

(Continued on page 6)

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CHARLIE'S PASSOVER

By Samuel Roth

Whether it was because he had a poor memory for historical matters in general or because, according to his own explanation, this event had no "paste" to it, Charlie caught himself asking his mother, on the eve of every Pesach, the same old questions regarding the origin and meaning of the holiday, always determined that now he would grasp the facts firmly, never to lose them again, but, also, with a vague, troublesome premonition that a year later would find him just as helpless. Mrs. Walinsky was a patient mother, and even understood to some extent the little fellow's struggle to remember the things she told him. She therefore never remarked to him concerning this, feeling that the lad's conscience was giving him punishment sufficient and always repeated the story of the ancient Passover as though her little boy had never heard it from her before.

On the eve of the Pesach of 1905, which came only a month before his Bar Mitzvah, Charlie was thoroughly exasperated with his old-new ignorance of the coming holiday, and decided that he would not ask his mother about it this time, that it

would seem outrageous, and, if necessary, he would eat his matzos and drink his wine this year without it. He decided, however, to make a desperate try in other quarters.

But to whom, alas! could he turn? Certainly Micky, his Irish friend, could not be expected to supply him with the information. As for Bones—Bones could hardly read the alphabet, in fact, *could not* read it, to say nothing of Jewish history. Nor would it do to ask the rabbi. To do that he would have to speak loudly and once his "weak spot" was discovered he could hope for nothing less than the most merciless torments from Pinky and his gang.

Suddenly a brilliant idea entered his head—there was Rivkah, the rabbi's daughter, whom he liked so very much and to whom he was not afraid to confess anything because she was altogether so different from everyone else and, instead of jeering at a body that has failed to learn very quickly, she gave her full sympathy and encouragement.

So that afternoon found Charlie trudging cheerfully toward the cheder, swinging the thin, white Hebrew book jubilantly and whistling a popular air. Suddenly both of his hands were seized, he heard two familiar laughs, and he was gazing into the eyes of Micky and Bones.

"We've been looking for you!" shouted Micky, his blue eyes rolling mischievously. And Bones, one of whose shoes seemed to gaze longingly at the ash-can, nodded.

"What's it all about?" asked Charlie.

"We wanna have a crap game," explained Micky.

"Can't," said Charlie, "I must go to cheder."

"Aw, what if you'll come ten minutes late!"

"Besides, the rabbi doesn't take me to task as soon as I come," thought Charlie, who, like most of the children of the East Side, found a great deal of fun in the innocent rolling of dice. "What'll we shoot?" he asked.

"Miggles," suggested Bones.

"I have none with me," objected Charlie.

"Or buttons," added Bones.

Charlie shook his head. "I've already torn off three suspender-buttons, and pretty soon my clothes will be falling off. None o' that!"

"Tell you what!" burst out Micky.

"What?" from Charlie.

"Have you any pennies?" asked the Irish lad.

"Twelve cents," said Charlie, who was saving to buy his little sister, Leah, some present in return for the beautiful picture-book she had recently given him.

"I have only three pennies," added Bones.

"Then we'll shoot pennies!" Micky cried, excitedly. "I have thirty-two cents with me. Come on, fellows!"

They proceeded into a nearby alley from which, a half hour later, Charlie emerged triumphantly, having won the thirty-two cents that had been Micky's and the three cents belonging to Bones. He felt for the time so absolutely exultant that he did not notice the sadness, in the eyes of his two companions, but hurried off immediately to cheder.

When he entered, Rivkah herself came up to him and said: "Papa has asked me to take charge of some of the boys to-day because he's very busy. So I have picked you out."

"Thank you," breathed Charlie.

At the table, Rivkah suddenly remarked: "You are a half hour late to-day, Charlie. What happened?"

"I—I," Charlie began, endeavoring to frame up some excuse, but suddenly paused. He could not tell Rivkah a lie. The meanness of it would haunt him all his life! "I—I can't tell you!" he blurted out.

Rivkah gazed at him for a moment from out her dark, fascinating eyes, shook her black curls in token of indifference and proceeded with the lesson. When the latter was done with, Charlie remembered the Passover problem and, in a few words, explained to Rivkah the distressing difficulty.

"Tell you what," said Rivkah, smilingly, "we'll make a bargain. I will tell you how to remember Passover, but after that you must tell me why it happened that you came late to-day. Now, will that be fair?"

Charlie thought for a moment and consented.

"You know it happened thousands of years ago, and the Jews at that time lived in Egypt," began Rivkah. "And do you know about Moses?"

Charlie nodded.

"Well, he warned Pharaoh that if he didn't permit the Jews to leave Egypt peacefully something terrible would happen to him, and, since the stupid king would not heed his warning, God sent down the Angel of Death, who was given special orders to pass over the houses where Jews lived, so that the Egyptians should become frightened and do the bidding of Moses. But papa told us something else about Passover. He thinks that the real importance of the event is that, although the Jews knew that beyond the banks of the Red Sea there was a wilderness that promised only hardships and suffering, they dared pass over it because it was escape from tyranny and a low life. And that puts in my mind a scheme by which you might learn to remember your Pesach for always."

"How?" asked Charlie, eagerly.

"Have you any bad habit without which you would be more noble?" asked Rivkah, with inspiration that was reflected in her bright, dark eyes.

Charlie thought a moment. "I suppose I have quite a number of them."

"Well, pick out any single one of them, decide that you will never do that thing again, and, if possible, make some sacrifice to show that you are truly serious about it. That will be making a 'passover' of your own. But, now, you must tell me why you came late."

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"I was shooting crap," admitted Charlie, blushing. "But I won thirty-five cents," he added a moment later, triumphantly, "and I shall buy Leah a better present."

"From whom did you win this money?" asked Rivkah, seriously.

Charlie told her about Micky and Bones.

"And did you ask little Micky whether he, too, was saving up to buy a present for his little sister?" asked Rivkah. Charlie turned his face away. The rabbi's daughter continued: "Poor Bones! You say he is very poor, lives on the stoop and rarely gets a penny. Do you know how long it took him to save up those three cents?" She paused another moment and went on: "Crap is a stupid game. What would you have done if you had lost your own twelve cents? Little Leah would have gotten no present. Besides, do you think she would like it so much if she learned that you bought her doll for the money you won from Micky and Bones?" There was a pause. Rivkah rose imperiously. "Think of those things," she added, and left him.

All the triumph fled from Charlie's soul, and he wandered home shamefaced, afraid to meet any

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one. He even feared to put his hands into any of his pockets lest he touch any of that money. As he neared home, he perceived Micky and Bones on his stoop. A sudden resolution entered his mind, and he quickened his pace.

"Hello, Mick! Hello, Bones!" he exclaimed. "Say, fellows, I wanna give you back that money I won to-day. It's because I don't wanna play crap any more again, and I'll begin right now!" He took out the money and gave each of them his own. Both lads looked upon him with frank amazement. What kid had been known to do such a thing before? "Now, look here, fellows," he added, "you must know that I'm dead sure about not playing again, and that's why I'm returning this money to you—that you should never ask me to again. Do you hear me?"

"We won't ask you again," said Bones, huskily.

When he came to cheder the next day, he told Rivkah of what he had done. "You see, I've already made my own passover," he concluded.

"And, therefore, you will never need to worry about what Passover means," Rivkah added, smiling into his eyes.

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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

News and the European Warfare—Some Further Notes on Britain's Contributions—The Chief Rabbi on Culture—Growing Funds for Jewish Belgian Refugees—Annual Report of United Synagogue—Jew as London's Deputy Municipal Chief—King Albert of Belgium as Godfather to Jewish Child.

London, March 5, 1915.

The tremendous and patriotic part played by Jews of all countries in the present European war has been frequently commented upon and stories from every country show their approval and self-sacrifice. So far as the United Kingdom is concerned a large number of our Jews are of alien birth and consequently unable to bear arms in the British army. In proportion to the general population the Jewish community would be doing its share if some 3,200 responded to the call. But the cause for the British Empire has been so great that no fewer than 10,000 Jews are included in the records of the army and navy. Previous to the war the number of Jews in His Majesty's forces numbered 100 officers and 300 to 400 men.

The Rev. Michael Adler, B. A., Jewish chaplain to His Majesty's forces, is at the front. Mr. Adler's son is serving in the Thirteenth Battalion Royal Fusiliers. Lieutenant Vivian Gaster, son of the Sephardic Chief Rabbi, Dr. Moses Gaster, has joined the new army. The Jews are playing their part with a spirit of devotion and courage which is unsurpassed. In Egypt there are a large number of Jewish officers and men who went there from Australia and New Zealand. A numerous contingent also went to Samoa and New Guinea and took part in the operations there, but there are still many Jewish recruits in Australia. The first non-official description of the fight at Akaba was supplied by a Jewish warrant officer, who was in charge of one of the four landing parties.

The Canadian force now training in this country includes about 300 Jews, a noticeable proportion of whom are sons of Russian and Roumanian Jews who went to Canada and became naturalized. At Aldershot there are about 200 Jews, and all other big centres of training, such as Birmingham, Nottingham, Colchester, Manchester, Liverpool, Leeds, Glasgow and Dublin, have many Jewish soldiers in training. They have won their share of distinction in the field. Three Jewish officers—Major H. S. Sellman, of the Royal Horse Artillery; Staff-Captain E.

H. L. Beddington, Sixteenth Lancers, and Lieutenant Edwin Wyler, R. A. M. C.—have been mentioned in dispatches, with Sergeant M. J. Marks, of the Third Coldstream Guards, and Private M. Wast, R. A. M. C., while Corporal N. Freshwater, R. A. M. C., has won the coveted D. C. M. One of the most famous of English aviators, Lieutenant Marix, is of direct Jewish descent. Among the Jewish officers who have fallen in action are Lieutenant Ronald Q. Henriques, of the Queen's Royal West Surrey Regiment; Lieutenant A. A. Samuel, of the Royal Irish Fusiliers; Lieutenant Baron Alexis de Günsburg, a naturalized Russian Jewish officer, of the distinguished family, and Lieutenant F. A. de Pass, of the Thirty-ninth Poona Horse. The action of this heroic young Jew which procured him the Victoria Cross has already been described in these columns.

In an interview with Mrs. de Pass, a press representative ventured to refer sympathetically to the brevity of a promising career. "It was his first chance," she said simply. "He did his best." The gallant soldier was educated at Rugby, whence he entered Woolwich, having displayed an inclination for a military career. Leaving Woolwich he joined the artillery and went with his regiment to India. He was then transferred to Prince Albert Victor's Own Horse. He comes of an old Sephardic family, whose members have been associated with the Spanish and Portuguese Jews' Congregation for generations. His uncle, the late Mr. Elias de Pass, served as a lieutenant of volunteers throughout the Kaffir war of 1848-9. The family has done much in the past to develop the resources of Cape Colony. All its members are indefatigable workers in the Anglo-Jewish community.

The Chief Rabbi on March 1 delivered the presidential address for the current session of the Union of Jewish Literary Societies at University College. Speaking upon "Renaissance and Culture and Their Jewish Applications," he said that the first step to spiritual rebirth in Jewry was a Jewish declaration of independence from the judgment of an unsympathetic world. The second step toward any resurrection of the Jewish spirit was discovery, the revelation to the Western Jew of the infinite worth and wealth of Jewish thought and ideas enshrined in the Jewish past.

The chairman, Sir Lionel Abrahams, K. C. B., spoke of the deep impression the Chief Rabbi's address had made upon him. If he personally were to single out those parts of the address which had most impressed him, and he believed all the audience generally, he would point to his striking statement about the value of the culture of the small nations, the value and beauty of the spiritual life led by pious Jews, and his remarks about the duty of Jewish self-respect. What he had said on these points would command universal assent and would not soon be forgotten by them. Such general assent could not, he thought, be given to the Chief Rabbi's preference for the type of the Ghetto Jew as contrasted with what might be called "the civic Jew." He strongly commended the Chief Rabbi's remarks on the necessity of better Jewish contributions to the study of the Scriptures, though he held the view that Jewish scholars should throw their contributions to the common stock rather than insist on a specifically Jewish view of Scriptural truth.

More than \$10,000 has up to date been raised by the *Jewish Chronicle* for the funds for the relief of the Belgian Jewish refugees here. This money has been raised mainly in small sums from Jews in all parts of the country, and coming on the top of another \$150,000 already given by Jews for a similar cause is a remarkable enterprise.

Jews play their part in every fund or relief work of this kind as well. For example, there has been a movement inaugurated to provide work for returned disabled British soldiers. Members of Jewish firms have offered to take these men at good wages at work which they can do, and, curiously enough, among the institutions offering to take these men I notice the name of the United Synagogue.

The forty-fifth annual report of the United Synagogue, by the way, has just been presented. Referring to the reconstruction of the Beth Din, this document speaks as follows: "The strengthening of the Beth Din has been sympathetically appreciated by the large mass of our brethren residing in the metropolis—especially those dwelling in the East End of London—while its influence for good will radiate into those provincial centres where Jews mostly congregate. The aim of the Council has been to draw the 'foreign' element into the body politic of the community."

The approaching opening of the New Synagogue at Stamford Hill affords the treasurers an opportunity of referring to the gradual spread of the Jewish community to the outskirts of the metropolis in the following words: "Small communities are scattered here and there—in some instances too small to form a congregation and in others too listless. The council can only render help to these scattered units when sufficient local interest and self-help have been evinced by the residents. But the managers of the constituent synagogues lying on the borders of such localities can do much to awaken such interest and to guide local efforts."

A Jew by birth, A. Harris has been appointed deputy chairman of the London County Council, which is the important body governing the municipal life of the British capital. The new deputy chairman is one of the organizers of the Volunteer Training Corps, was educated at Harrow and Trinity Hall, and is the son of Wolf Harris, of the Jewish Board of Guardians.

A piece of news during the past week has been interesting the community here. It appears to be a traditional custom in Belgium that the King of that country should act as godfather to a seventh son, provided the other six sons are alive and no girls have been born in the meantime. This has happened in the family of J. Speyer, a diamond polisher, of Antwerp, who, with his wife (an Englishwoman) and children, is temporarily staying in London. The newly born baby of Mr. and Mrs. Speyer has been named Albert George, and on behalf of the King of the Belgians a gentleman here acted as godfather. The King's secretary has notified them that on the return of the court to Brussels a souvenir will be sent to the Speyer family.

Nine-Month Report of the Jewish National Fund Bureau for America.

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The New York Chapter of Hadassah, a women's Zionist organization, has set on foot a movement that ought to interest all Jews, whether they be Zionists or not, namely, a project whereby with very little expense flowers may be brought into every Jewish home at Shabuoth. According to a circular letter which has been sent out by Hadassah, the plan reads as follows:
Twenty thousand attractive little packages of nasturtium seeds, in envelopes decorated with a symbolic picture and bearing an appropriate verse, have been prepared for immediate sale by the New York Chapter of Hadassah. These seeds, if planted now, are due to blossom in from six to eight weeks—that is, in time for Shabuoth, when we hope that Jews all over the country will display them at their windows. The price per package is 10 cents. The proceeds will go to the Jewish National Fund. Directions for planting will be found in each envelope.
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ITEMS OF INTEREST IN THE JEWISH WORLD

A congregation has been organized at Fort Scott, Kan.

A Tag Day recently held by Cleveland (O.) Zionists netted \$2,500.

The new Hebrew Institute at Fort Worth, Tex., has had its formal opening.

Rabbi Jonah B. Wise has been elected first vice-president of the Portland (O.) Drama League.

A Jewish Student's Fraternity has been organized at the George Washington University, Washington, D. C.

The Portland (O.) Council has appointed Mr. David Robinson as public defender in the municipal court.

Mr. Samuel H. Straus, of Louisville, Ky., who is a junior at the Yale Law School, has been appointed a member of the Yale Law Review by the faculty of the college.

The Hebrew Sheltering Association of Los Angeles, Cal., is now in a position to commence building operations, and a mass meeting has been called to consider the question of a site.

The Odessa Pharmaceutical Society has received an affirmative reply to its petition to Prince Oldenburg to permit Jewish apothecaries serving in the army to join the Medical Corps.

During his stay at Ekaterinoslav and Poltava the Czar cordially received deputations of the local Jewish communities. At Ekaterinoslav the Jews handed over to the Czar 10,000 roubles.

Hiram Straus, who died at Cleveland, O., last Saturday in his fifty-ninth year, was a pioneer Jewish journalist. Some twenty-five years ago he established The Hebrew Observer in Cleveland.

Governor Rye of Tennessee appointed Rabbi M. Samfield as a delegate to represent Shelby County at the convention of the State Conference of Correction and Charities, held in Nashville last week.

A report is current that as regards the Jewish students of foreign technical schools, it has been finally decided to exempt them from all restrictions in view of the scarcity of technical authorities in Russia.

The Turkish Government still persists in its efforts to induce the Palestinian Jews to become Ottoman subjects. It promised to exempt them from military service and to reduce their taxes for the first year.

The success of the new Moscow Judicial Institute has prompted the professors at Petrograd, Kieff and Odessa to formulate schemes for the opening of similar private faculties without restrictions for Jews.

Miss Lillian Hadassah Rosenblum, of Manchester, N. H., was elected to the Phi Beta Kappa at Radcliffe. The choice was made on the basis of the highest scholarship, and proves Miss Rosenblum to be the leader of her class.

The Jewish boys, Elijah Ginzburg, aged 14, and Rudski, aged 15, have won the Order of St. George. The former, who was wounded, was also promoted to the rank of sergeant. The two youths joined the Russian army as volunteers.

In 1905 M. Cohen, of Petrograd, was appointed assistant manager of the local railways. Now, ten years later, it has been discovered that Jews are not allowed to hold posts of this nature; consequently M. Cohen has been dismissed.

The orthodox community of Roxbury, Mass., is mourning the loss of Mr. Isaac Shore who died at his home last week at the age of 63. Mr. Shore established many Talmud Torahs and was one of the founders of the Home for Destitute Jewish Children.

Another batch of forty Russian Jewish soldiers have received the Order of St. George. The total number of Jews thus honored is now 205. A Jew, Helfman, has been promoted to be lieutenant and has been granted the orders of St. George and St. Stanislaw.

M. Ignatieff, the Russian Minister of Education, has requested the Minister of the Interior to permit the residence outside the Pale of Jewish students at foreign universities who have been admitted to the examinations in non-Pale educational institutions.

The Moscow Real Russians of the wine dominated by M. Purishkevitch recently sent their chairman, M. Orloff, to Poland to report on the Polish anti-Jewish libels. On his return he announced that he had found that the Jews were more loyal to Russia than the Poles.

The Warsaw Jews have dispatched a deputation to Petrograd to plead for mercy for the Jewish exiles. The local Jewish advocates have also obtained permission to visit the townlets with a view to saving the property of the Jews that had been abandoned there.

Representatives of various organizations in Toronto, Ont., have organized the Toronto Hebrew Athletic Association.

A branch of the Hal Resh fraternity is being organized in Memphis, Tenn., and application has been made for a charter.

An effort is being made to organize the various orthodox congregations of Montreal, Canada, into a Union of Orthodox Congregations.

The orthodox congregations of Utica, N. Y., have elected Rabbi Solomon Levin, formerly of Rochester, N. Y., to be their spiritual leader.

May 1 has been set as the date for the dedication of the new Home for the Aged, established at Buffalo, N. Y., by the Daughters of Israel.

A movement has been started for the erection of a synagogue by Jewish residents of Covington, Newport and other neighboring Kentucky cities.

Ground has been broken for the new building to be erected for the Scranton (Pa.) Young Men's Hebrew Association. The structure will be completed by August 15.

The Russian Government has permitted Jewish merchants to attend the fair at Kieff. The Minister of the Interior has also agreed to the request of the Minister of Education to allow Jewish candidates for examinations at institutions outside the Pale to reside there temporarily.

Rabbi David Freedman, of Pinsk, better known as "David Karliner," has died at the age of ninety. He was one of the greatest of Russian rabbis, a profound Talmudical scholar, author of rabbinical works and a member of the memorable Chovevi Zion Conference at Kattowitz.

Rabbi Herman M. Cohen, of Brooklyn, N. Y., has received a call to the pulpit of Congregation Tifereth Israel of Des Moines, Ia. Rabbi Cohen is a graduate of the Jewish Theological Seminary of America, class of 1913. He has accepted the position and will take up his work in Des Moines at once.

Assistant Corporation Counsel Herman Stiefel, who has been in the New York City Law Department for the past thirty-four years, has been retired on an annuity of \$2,100. For the past fifteen years Mr. Stiefel has been at the head of the Bureau for the Collection of Penalties and Arrears.

The Samuel Kohn Memorial Building has been added to the group of buildings of the Philadelphia (Pa.) Jewish Hospital. Mr. Kohn in his will left \$50,000 for the purpose and his brother, Mr. Simon Kohn, has since increased the amount by \$15,000 and an additional \$5,000 for equipment.

Mr. Max M. Korshak, at present Assistant Corporation Counsel for the City of Chicago, has resigned and will resume private practice. Mr. Korshak is at present traction counsel and prepared many important ordinances and opinions on matters pertaining to street and elevated lines of railway.

There was a Zionist mass-meeting held at Los Angeles, Cal., on March 7, at which Nathan Straus presided and Oscar S. Straus delivered an address. In introducing his brother, Mr. Nathan Straus stated that it was the first occasion on which two brothers ever spoke on the same platform.

The colonel commanding the French troops in a re-conquered part of Alsace in his orders respecting the distribution of provisions among the inhabitants, recommended that the requirements of their religious conscience should be taken into consideration. Accordingly, the Jews are receiving kosher meat.

The distressing conditions resulting from the war in Poland caused a wonderful religious revival among the Jews there. Thousands of Jews who had separated themselves from the synagogue and had for years kept aloof from all Jewish interests, are coming back and taking part in all religious work.

The priest Rozmainsky recently delivered a speech at the Jewish Military Hospital in Wilna, in the course of which he expressed strong philo-Jewish sentiments. His friendliness to the Jews has brought on him a reprimand from the authorities, which he has answered by announcing his intention to resign his position.

The dedication of the new Julius Rosenwald Hall in connection with the ninety-fourth convocation of the University of Chicago was held on the morning of March 16. The new hall, a gift of Mr. Julius Rosenwald, a widely known citizen of Chicago and trustee of the university, is devoted to the work of the departments of geology and geography, as equipped with specially devised apparatus for research in movements of the earth, rock structure and meteorology, and affords remarkable opportunities for both graduate and undergraduate work in the various departments of the earth sciences. The new building has cost approximately \$260,000.

In an official communication M. Jacques Bigart, secretary of the Alliance Israelite Universelle, states that all its schools in Turkey, even those in Palestine and Syria, are continuing their work fairly satisfactorily. The many expulsions of non-Ottoman Jews from Palestine have not appreciably affected the situation of the schools.

The Dorothy Drew Sommers Memorial will be the name of the principal building of the \$40,000 Jewish Shelter Home of St. Louis, Mo. David Sommers and Leo Drey are the principal donors of the new structure, which is named after Mr. Sommers' five-year-old daughter, who was accidentally killed a few years ago.

The cornerstone of the Theodore Herzl School was laid in Chicago, Ill., last week. The building, which represents an outlay of about \$350,000, will be one of the finest public school edifices in Chicago. The school is in the heart of a Jewish district, and in naming it after the dead Zionist leader Chicago recognizes the composite makeup of her population.

Harry E. Lewis has been appointed by Governor Whitman as an additional county judge of Kings County. He was active in Jewish communal affairs in that borough for some time past, having been president of the Hebrew Education Society. Mr. Lewis is thirty-six years of age, and was until recently a member of the Character Committee for Admission to the Bar.

A pamphlet in Arabic has been published in Palestine and distributed broadcast among the Arab population. The pamphlet incites every Mohammedan to massacre at least three Jews and Christians, and promises them that thereby they will inherit the world to come. "Your enemies must be exterminated by every means possible," says the pamphlet. The Jewish population are in fear of their lives.

Dr. Eisenstadt, crown rabbi of Petrograd, has taken the initiative in inviting all rabbis to contribute a part of their salary towards a fund for the alleviation of the great distress of the rabbis in the war zone, whose communities have practically disappeared. The rabbis at Wilna have already consented. A few Russian rabbis favor the idea of appointing rabbis as chaplains to the Jewish soldiers at the front.

The anti-Semites at Vienna are urging the authorities not to allow any more Galician Jewish refugees to enter Vienna lest it should be turned into a Jewish city. As regards the 150,000 Jewish refugees who are already there, the anti-Semites are doing all in their power to empty their pockets in the shortest possible time. Prices were specially raised for the refugees, although many of them arrived almost in a starving condition.

Leopold Caspari, head of a large mercantile establishment at Natchitoches, La., died last week at the age of 85. Mr. Caspari was a public spirited citizen, president of the Natchitoches and Red River Valley Railroad, of which he was one of the founders, and served the State in its Legislature for many years, and since 1884 in the Senate, of which he was the dean at his death. He served his State in the armies of the Confederacy throughout the Civil War, and was one of the most prominent and highly respected veterans.

Russian Jewry lost an important and unique personality in the death of Rabbi David Friedman, better known as Reb David Karliner, who died in Karlin, near Pinsk, at the age of eighty-seven. He was the most learned and the most devoted student of the Talmud among the rabbis of Russia. During his long life he occupied only one rabbinical position, where he was more than half a century rabbi. His great scholarship has been recognized everywhere in Russia, and all rabbis would turn to him with difficult questions of law.

The Fairmount Park Commission of Philadelphia, Pa., at a recent meeting formally approved the general plan of the Fairmount Park Art Association for the erection of a chronological series of statues along the embankment of the East River drive between the Beacon light at head of the boathouses and Girard avenue bridge, under the bequest of possibly \$750,000 in the will of Mrs. Ellen Phillips Samuel. The bequest is subject to a life interest, and upon the death of the beneficiary is to be devoted to beautifying Fairmount Park.

The problem of the Jewish exiles from the Polish townlets in the war area has become acute. As a result of the Polish libels, whole communities were obliged during the past fortnight to abandon everything and leave their homes within twelve hours. Not only Warsaw, but Radom, Kielce and other towns are crowded with them. The Warsaw Jews had to appeal to the large communities at Wilna, Minsk, etc., to undertake the care of a few thousand refugees, who readily found accommodation for them. As the vast majority had to walk to Warsaw, many arrived in a state of exhaustion.

Soldiers and Sailors at B'nai Jeshurun Arrangements have been made for the soldiers and sailors who will be guests at the Public Seder to be given at the Tuxedo to hold services at the B'nai Jeshurun Synagogue, Madison avenue and Sixty-fifth street. A section of the synagogue will be set aside for their use on both evenings, and also for the morning service.

For the War Sufferers.
The American Jewish Relief Committee, the Central Committee and the Provisional Executive Committee for General Zionist Affairs, all of which are actively engaged in collecting funds for the benefit of the European war sufferers, have issued the following joint appeal:
REMEMBER.

Passover, 1915, in the history of the Jews, will be connected with the Passovers of the fifteenth century, the time of the Spanish Inquisition, and with the Passovers of all the epochs of suffering and martyrdom.

Again we contemplate the past; and again we celebrate that first deliverance from the bondage in Egypt.

But this year our thoughts must be devoted to something of far greater significance than historical retrospect.

For athis year the Seder service is the shadow of that profound suffering of our people in Europe and Palestine.

Let us therefore meditate upon them and let our celebration be ennobled by helping to feed and clothe the needy.

"Let all who are hungry come and eat," says the Hagadah. "Let all that are needy come and celebrate the Passover."

Bethink yourselves that millions of our people wait upon us this Passover, that they in their mind's eye see you at the Seder service, that they see the wines and the foods and the holiday plenty.

And let your answer be: "Let all who are hungry come and eat."

Do not be dismayed by the volume of the suffering; conceive that one woman and one child stand at your Seder door. For of those millions who suffer, each man, each woman, each child, is a living entity and a complete personality.

Before us this Seder night passes an endless procession of such as these—the hungry, the homeless, the sick and the little ones who suffer without comprehending.

Therefore we ask that you celebrate this Passover by giving freely and without stint to those who anxiously are waiting for your help.

We ask it in their name and in pursuance of the Seder call: "Let all who are hungry come and eat."

Young Judaea Passover Celebrations.

Children delight in moving pictures. Therefore they will be offered Jewish moving pictures by Young Judaea at its Passover celebrations. A lecture descriptive of the festival is given, illustrated with lantern slides to make it more interesting. An address is given to the children by a public speaker, and another address in Yiddish for the parents. The parents are invited with the children and many of them attend. The co-operation of parents is thereby secured.

The children also participate in the program with musical selections, dialogues and declamations and short sketches bearip on the festival. The local councils and circles are prepared for just such participation, and after the entertainment many of those that attended are eager to become members of Jewish clubs, of a Young Judaea circle.

The celebration in the Bronx will be held at the McKinley Square Theatre, 167th street and Boston road. The principal meeting will be held at the National Theatre, Houston street and Second avenue. The address on that occasion will be delivered by Dr. Stephen S. Wise; Mr. Joseph Barondess will address the parents, and Rabbi Nathan Blechman will deliver the illustrated lecture. At the Hamilton Theatre, 146th street and Broadway, Rabbi Elias Margolis will preside, and Rabbi Moses Rosenthal will deliver the illustrated lecture on the festival. Rabbi Aaron Robinson will speak at the Star Theatre, 107th street and Lexington avenue, and Hon. N. Taylor Phillips at the Lenox Theatre, 111th street and Lenox avenue. Dr. Schmarva Levin will speak at the Jefferson Theatre, at Fourteenth street near Third avenue. Three meetings will be held in Brooklyn—at the Folly Theatre, Graham avenue and Debevoise street, where the Hon. Jacob Strahl will preside; Rabbi Wolf Gold will speak at the Comedy Theatre, No. 394 Grand street, and Assemblyman Nathan Finkelstein will preside at the Brownsville Theatre, Hopkinson and Pitkin avenues.

The Jewish Deaf Mutes.

The children of the Jewish Institution for Improved Instruction of Deaf Mutes recently had a memorable week because marked by two celebrations, one delighting them with moving pictures, the other with conjuring, both being supplemented with ice cream, cakes or other refreshments. The first was the usual Purim festival and the second was given by Mr. Paul Gotthel in honor of his daughter's wedding. Needless to say, the children, whose opportunities for enjoyment are sadly handicapped, enjoyed them immensely.

Passover at Jewish Institutions.

Rev. A. Blum, chaplain, has arranged for Matzo to be delivered to Jewish patients in the following hospitals during Passover week: Manhattan State Hospital, Central Islip State Hospital, Kings Park State Hospital, Long Island State Hospital, Hudson River State Hospital, Binghamton State Hospital, Utica State Hospital, Willard State Hospital, St. Lawrence State Hospital, Rome Custodial Asylum, Craig Colony for Epileptics and the Otisville Sanitarium for Tuberculosis.

From its Kosher kitchen the City Hospital on Blackwell's Island will supply three meals each day for the 260 patients in the City Home and Metropolitan Hospital during Passover week.

A special Passover service will be held at the Manhattan State Hospital on the second day Passover. Rev. Mr. Schleger will assist Chaplain Blum.

ALFRED W. McCANN, the noted Pure Food Chemist, writes in the New York Globe, "The best Fermented Milk Preparation in America is—
DR. DADIRRIAN'S Original Genuine ZOO LAK
Purest, Richest, Most Beneficial. At Fountains, Drug Stores, Hotels and Clubs.

Educational Alliance's Silver Anniversary.

The Educational Alliance's twenty-fifth anniversary, celebrated Sunday, brought large crowds to the building to look at exhibits of the children.

Following exercises in the morning and afternoon there was a program of speeches and music in the evening in the Straus auditorium.

Among the speakers were Mayor Mitchel, Dr. Finley, State Commissioner of Education; Justice Greenbaum, Borough President Marks, Miss Lillian D. Wald, president of the Henry Street Settlement, and Justice Cardozo.

Justice Greenbaum, who presided, traced the history of the Alliance and spoke of its aims and purposes. He said: "The Jewish people are peculiarly prepared for a clear comprehension of our scheme of government. It has been said that the original New England Confederacy was modeled after the form of government set up over twelve tribes of Israel under the great lawgiver, Moses.

"There can be little doubt that the spirit of the Hebrew commonwealth was a potent influence in shaping the great and blessed democratic government under which we live. The Hebrew people are, therefore, in natural accord with the doctrines and ideas which produced that remarkable charter of our liberty and rights, the Constitution of the United States.

"The Alliance building," he said, "has an average daily attendance of 7,000 persons or more, and is in use every day and evening of the year.

"We expend," he said, "upward of \$110,000 a year, and we find that sum wholly inadequate to meet our ends."

Mayor Mitchel said he felt proud of the influences in the city which made possible the growth of such an institution as the Educational Alliance. The work done by those in charge, he declared, was not only a source of great satisfaction to the city government and all those with the interests of the city at heart, but was an inspiration.

Dr. John H. Finley said he attended this meeting "in a sense to represent the State." He said he had a peculiar interest in the work of the Alliance among foreigners, in the education of whom he was deeply interested. Speaking of the welfare of immigrants generally, the Commissioner, whose office is only a short distance from the Governor's office in Albany, mentioned the birth of the Governor's son a few days ago.

"Like everybody else at the Capitol," said Dr. Finley, "I sent congratulations to the Governor. Even the Assembly paused a moment in recognition of the event. After thinking the matter over a moment I decided to congratulate him also on the fact that there was no literacy test required to have the little newcomer admitted."

Federation of American Zionists.

The Zionists are to hold two mass meetings on Saturday evening, March 27, in connection with their shekel propaganda in Greater New York. These meetings are to be held at the Young Men's Hebrew Association, Ninety-second street and Lexington avenue, and the Young Women's Hebrew Association, 31 West 110th street.

The Y. M. H. A. meeting will be addressed by Dr. Henry Hurwitz, Dr. D. de Sola Pool and Dr. Joel Blau. The Y. W. H. A. meeting will be addressed by Dr. Schmarva Levin and Louis Lipsky.

On Wednesday evening, March 31, there will also be two meetings. At the new Era Club, 274 East Broadway, Charles Cowen and Louis Lipsky will speak. At the University Settlement, Rivington and Eldridge streets, Joseph Seff, Max Perlman and others will speak.

The campaign will close on Thursday evening, April 1, with a large mass meeting at Cooper Union. At this meeting a small admission fee will be charged. The speakers are to be Dr. Schmarva Levin, Dr. J. L. Manges, the Rev. H. Masliansky, Joseph Barondess, Abram Goldberg and Joseph Seff. Max Perlman will preside.

The same evening (Thursday) a free meeting will be held at the Hebrew Education Society Building, Hopkinson and Sutter avenues, Brownsville, where the speakers are to be Abram Goldberg and Dr. B. Epstein. Nathan B. Finkelstein will preside.

Sunday, April 4, will be Shekel Day, when numerous committees will make a house-to-house canvass for the shekel enrollment.

All these meetings are under the auspices of the Zionist Council of Greater New York.

Rabbi Noot Re-elected.
WILLIAMSPORT, Pa.—Rabbi M. Noot, of the Beth Hasholom Temple, has been unanimously re-elected rabbi to serve until April, 1916.

ENGAGEMENTS.

BRALOWER — GOLDSTEIN. — Mr. and Mrs. M. A. Goldstein, of No. 1855 Seventh avenue, announce the engagement of their daughter Dorothea to Mr. Henry G. Bralower, of this city. Date of reception will be announced later.

ELLINS—LINDENBERGER.—Mrs. H. Lindenberg, of 510 West 170th street, announces the betrothal of her daughter Myrna to Joseph L. Ellins.

GROSSMAN — FRIEDENBERG.—Mr. and Mrs. Jacob Friedenbergr announce the engagement of their daughter Gertrude to Morris Grossman, of Yonkers, N. Y.

HEIM — HEIDELBERGER.—Mr. and Mrs. Isaac Heidelberg, of 300 West 109th street, announce the engagement of their daughter Lydia to Mr. Siegfried W. Heim.

KURZ—GOOD.—Mr. and Mrs. Gustave D. Good, 52 Cathedral Parkway, announce the engagement of their daughter Elsie to Mr. George M. Kurz.

LESSER — LEWIS.—Mr. and Mrs. Louis Lewis, of 940 Simpson street, announce the engagement of their daughter Etta to Mr. Jules Lesser, of this city.

LEWENTHAL — LONDON.—Mr. and Mrs. Jacob London, of 28 Beekman place, announce the engagement of their daughter Gertrude Ruth to Myron Monroe Lewenthal. Reception Sunday, March 28, at Hotel Savoy, after 8 p. m.

PEYSER—COHN.—Mr. and Mrs. Simon Cohn, 66 East Ninety-sixth street, announce the betrothal of their daughter Pauline to Mr. Phillip Peyser, Jr. Reception March 28, 8 p. m., at the Savigny, 229 Lenox avenue.

MARGARETEN — LEVY. — Mr. and Mrs. Benj. Levy, of Scranton, Pa., wish to announce the engagement of their daughter, Mary, to Mr. Frederick Margareten, of this city.

SIEGEL—MORGENSTERN.—Mr. and Mrs. Frank Siegel, of 20 East Ninety-seventh street, announce the engagement of their daughter Sadie B. to Mr. Morris Morgenstern. Reception Hotel Astor, April 11, from 3 to 6 p. m.

SIMPSON — ROSENBERG.—Mrs. E. Rosenberg, of 1325 Prospect avenue, Bronx, announces the engagement of her daughter Lillian to Mr. William H. Simpson.

MARRIAGES.

GOLDBERG—GALITZKA.—Mr. and Mrs. Herman Galitzka announce the marriage of their daughter Sadye Zelda to Mr. Samuel Isalah Goldberg, on Thursday, March 18, 1915, at noon, at the home of the bride's parents. Rabbi Aaron Eise-man performed the ceremony.

GOLDMAN—WISHINGROD.—On Sunday, March 14, 1915, by Rev. Dr. Adolph Spiegel, Miss Bertrude Wishingrod to Mr. Isador Goldman.

HARLIB—SAMUELSON.—On Wednesday, March 17, 1915, Miss Essie Samuelson to Mr. Isidor Harlib. Rev. Dr. Adolph Spiegel officiated.

HOROWITZ—SCHLESSEL.—Mr. and Mrs. Nathan Schlessel, Brooklyn, announce the marriage of their daughter Cecelia Molla to Mr. Max Horowitz, on Sunday evening, March 21, 1915, at the Hopkinson Mansion, Brooklyn. Rabbi Aaron Eise-man officiated.

LEVY—NORTH.—Mr. and Mrs. Morris North, of 996 Tiffany street, announce the marriage of their daughter Edith to Dr. Ellis Levy, of Philadelphia, on Tuesday, March 16, 1915, by the Rev. B. A. Tintner.

ROGERS — KRAUS. — On Sunday, March 21, 1915, Miss Anna Kraus to Mr. Lewis Rogers. Rev. Joseph Segal officiated.

ROSENFELD—HARR.—Mr. and Mrs. Louis Harr, of 102 East Ninety-sixth street, announce the marriage of their

FOR THE EASTER BRIDE

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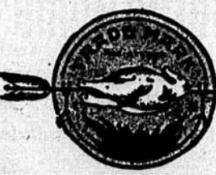
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daughter Rose to Mr. Herman S. Rosenfeld, Sunday, March 14, 1915.

BIRTHS.

GOLDSMITH.—Mr. and Mrs. Arthur Goldsmith (nee Elizabeth Kohn), 120 Convent avenue, announce the birth of a son, March 15.

GORDON.—Mr. and Mrs. David Gordon (nee Ida R. Bernstein) announce the birth of a son on Thursday, March 18, 1915, at their residence, 76 West 113th street.

KLEIN.—Mr. and Mrs. Joseph K. Klein, of 10 Manhattan avenue, city, announce the birth of a son, March 14.

BAR MITZVAH.

HEIN.—Mr. and Mrs. Harry Hein, of 201 West 117th street, announce the Bar Mitzvah of their son Sanford Julien, on Saturday morning, March 27, at Temple Anshe Chesed, 114th street and Seventh avenue, 10 a. m.

WERNER.—Mr. and Mrs. Samuel Werner announce the Bar Mitzvah of their son Jerome, on Saturday, March 27, at Temple Rodeph Shalom, Sixty-third street and Lexington avenue.

OBITUARY.

SABSOVICH.—Prof. H. L. Sabsovich, general agent of the Baron De Hirsch Fund, first Mayor of the Jewish Agricultural Colony, Woodbine, N. J., and well known in Jewish social work in this city, died late on Monday night at his home, No. 152 East Twenty-second street. Before coming to this country in 1888 Professor Sabsovich had gained a reputation in Russia as a chemist and manager of estates. He organized the first Committee of Safety in that empire during the pogrom of 1881, and in 1882 he was one of the founders of the Society of Am-Olam.

Professor Sabsovich was born in Berdiansk, the Province of Taurida, Russia, on February 25, 1860. He studied at the Classical Gymnasium of the Odessa University and at the Polytechnicum of Agriculture, Zurich, Switzerland.

Upon his arrival in this country in 1888 Professor Sabsovich became agricultural chemist at the Colorado State Agricultural College. In 1891 he was made superintendent of the Woodbine colony, and founded there an agricultural school. Later, when the colony was incorporated, he became its first Mayor. He had been the general agent of the Baron De Hirsch Fund since 1905.

He was ex-president of the Jewish Social Workers' Society of Greater New York, and he had been instrumental in establishing agricultural colonies in Kansas and Arkansas. A widow and four daughters survive him. Professor Sabsovich was buried in Woodbine, N. J., yesterday.

IN THE SYNAGOGUES.

ADATH ISRAEL (Bronx).—Rabbi Mayer Kopfstein will preach first day of Passover on "The Jewish Soul."

ADATH ISRAEL (Coney Island).—Rabbi Samuel Buchler preaches this evening on a "Good Heart." First day Passover, "The Pharaoh's of Today." Second day, "Egypt as an English Territory."

AHAWATH CHESED SHAAH HASHOMAYIM.—Rabbi Isaac S. Moses preaches Sabbath morning. First day Passover, "A Story in Symbols."

ANSHE EMETH.—Rev. Dr. Leopold Zinsler will preach first day Passover on "A Nation Born in One Day."

BETH-EL.—Dr. Samuel Schulman preaches Sabbath morning. Sunday, at 11, Dr. Schulman will lecture on "The Jewish Genius at Home." Dr. Schulman will also preach first day of Passover.

BETH ISRAEL BIKUR CHOLIM.—Rabbi Aaron Eise-man preaches Sabbath morning on "Preparing for the Passover." First day Passover, "America, the Hope of Humanity."

B'NAI JESHURUN.—Rabbi Joel Blau preaches Sabbath morning on "Themes Fit for Jewish Preaching." First day Passover: "The Romance of Religion."

EDUCATIONAL ALLIANCE.—Rabbi Jacob B. Grossman will preach this evening on "Passover—Its Symbolism."

RIGHTY-SIXTH STREET TEMPLE.—Rabbi G. Lipkind will preach this evening on "The Open Door." Sabbath morning on the portion of the week. Rabbi Lipkind will preach the first day Pass-over.

EMANU-EL.—Rev. Dr. Joseph Silverman will preach Sabbath morning on the "Centenary of Isaac M. Wise" (in anticipation). Sunday, at 11.15, will be B'nai Brith day when Dr. Silverman preaches on "Brotherhood in Israel."

EMANU-EL BROTHERHOOD.—Rabbi Leo Mannheim will be the speaker at services this evening.

ISIAH.—Rabbi Samuel Greenfield lectures tonight on "Man's Inhumanity to Man." Sabbath morning, "The Seder." First day Passover, "Springtime and Freedom."

ISRAEL.—Rabbi Max Reichler will occupy the pulpit this evening. Sabbath morning Rev. Dr. M. H. Harris preaches.

MONTEFIORE.—Rabbi Alexander Basel will preach first day Passover on "Temporary and Permanent Freedom." Second day, "Moses, the Builder of the Jewish Nation."

MT. ZION.—Rabbi B. A. Tintner will preach Friday evening and Sabbath morning. First day Passover on "Pass-over." A public Seder will be given in the vestry rooms on Tuesday evening, at 7 p. m.

OHAB ZEDEK.—Rev. Dr. Bernard Drachman preaches first day Passover on "World-Redeeming Thoughts."

ORACH CHAIM.—Rev. Dr. Moses Hyamson preaches Sabbath morning and first day of Passover.

PENI-EL.—Rabbi Isidor Reichert lectures this evening on "To What Advantage Has the Jew Been Preaching?" Sabbath morning: "The Altar of Perpetual Fire." First day Passover: "The Four Sentiments." Second day: "From Bondage to Freedom."

PINCUS ELIJAH (West Ninety-fifth street).—By special invitation Rev. Henry S. Morais will preach Sabbath morning and first day Passover.

SHAARI ZEDEK.—Rev. Dr. Adolph Spiegel preaches Sabbath morning on

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SHAARI ZEDEK (Brooklyn).—Dr. Max Ra'sin will preach this evening on "The Rising Spectre of a New Russian Treaty." First day Passover, "True Liberty," second day, "Wherein We Are Still Slaves."

SINAI (Bronx).—Rev. Dr. Maurice H. Harris exchanges pulpits with Rabbi Reichler this evening. Sabbath morning Rabbi Reichler preaches on "Who Knows One?" First day Passover: "When Thy Son Asks."

SINAI (Mt. Vernon).—Dr. J. I. Gorfinkle preaches this evening on "Religion and Taxes." Sabbath morning, "The Great Sabbath." First day Passover, "Passover Sentiments." A public Seder will be held in the temple on Tuesday at 6.30 p. m.

YOUNG ISRAEL (205 East Broadway).—Rabbi Alfred H. Kahn preaches this evening on "The Right Book in the Wrong Place."

YOUNG MEN'S HEBREW ASSOCIATION.—Rabbi Robinson will be the speaker at the services this evening.

YOUNG WOMEN'S HEBREW ASSOCIATION.—Rabbi Nathan Blechman will speak to-night. Rabbi H. G. Enelow will speak at the forum on Saturday afternoon on "Was the Exodus Worth While?"

ZICHRON EPHRAIM.—Rev. Dr. Bernard Drachman preaches Sabbath morning on "Israel—the Paschal Lamb." Dr. Drachman will deliver a Talmudical discourse in the afternoon.

Temple Beth-El

5th Avenue and 76th Street

Saturday morning services begin at 10.30. Dr. Samuel Schulman preaches. Sunday morning, March 28, Dr. Schulman will lecture on "THE JEWISH GENIUS AT HOME." Services begin at 11 o'clock. All are welcome.

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THE HEBREW STANDARD unhesitatingly endorses every advertisement appearing under this heading. Every advertisement is thoroughly investigated and accepted only when sound to be unquestionable in every manner, scope and form.

Which of the Four Would You Like to Be?

Continued from First page

'Wise' and the 'Wicked' is, a you say, only moral, am I then to infer that intellectually the two might be equal?"

"Oh, yes; intellectually the two might be on a par," said Jerachemiel. "The 'Wicked'—son the Hagadah speaks of, unquestionably belongs to the intelligent class."

"Well, then, father," said Saul gleefully (thinking he had cornered him), "since (according to your own admission) there is an intellectual affinity between the 'Wise' and the 'Wicked,' as well as a moral contrast, which way then can you prove that it was the moral contrast and not the intellectual affinity that decided the placing of the 'Wicked' next to the wise? Besides, what moral contrast is there between the last two—between the 'Simple' and the 'Ignorant'—that they were put next to one another?"

"Which way can I prove? you ask," answered Jerachemiel. "This way, my son. That God and society lay greater stress, set a higher value upon conduct than upon intellectual attainments. Not to be intellectual is a pity, a loss; but not to be moral is a crime! No man was ever arranged before a court of justice for not being intellectual, but was and is for not being moral! Many intellectual men and women are found among the criminals of every State, but none of the moral! Intellectuality is only then serviceable when it is grounded upon morality; otherwise, it is no real gain to the individual himself, and no blessing to humanity at large. The 'Clever Devil' is the greatest curse of society!"

"And in the case before us, where the point at issue is the observance of God's commandments, here, unquestionably, it is morality that counts—the morality of obedience to the voice of authority, the voice of God, and not the intellectuality, as divorced from morality, that can but carp, raise quibbles, pick flaws, ask captious questions, and find all manner of excuse for disobedience.

"And as for putting the 'Simple' and the 'Ignorant' next to one another, you, my dear, seem to overlook the point that the 'Simple' was placed next to the 'Wicked' for the same reason that the latter was placed next to the 'Wise,' namely, to accentuate their moral contrast, for the 'Simple' man is, as a rule, a moral man! Here, again, therefore, it is morality that counts! In the case of the 'Ignorant,' however, I admit that there is no moral contrast between him and the 'Simple'; possibly, none was intended, though there might yet be a shade of difference—a difference of degree; for inasmuch as the 'Ignorant' stands much below the level of the 'Simple' intellectually, his moral level may also be somewhat lower. Be this, however, as it may, the 'Ignorant' had to be placed somewhere; and being, in one respect or another, the inferior of them all, he was placed last."

GUSTAV STICKLEY—THE CRAFTSMAN

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"The Clever Devil," you said, is the greatest curse of society," observed Saul. "Granted, for argument's sake; yet is it not a fact that society likes him for all that? Why, if he be only a bit fascinating and

successful and clever enough to keep clear of the meshes of the law, society will conveniently forget all his immorality and flock around him as

Continued on next page.

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Which of the Four Would You Like to Be?

Continued from page 6

flies around a bit of sugar. Society will laud him, feast him, toast him, dance around him, like Israel round the golden calf; even the 'Wise,' the Sage, will not disdain his company; and here is the proof of it. Here, in this very 'Hagadah,' the 'Wise,' the Sage, stands next to the 'Wicked'! not objecting to his company in the least, as if he were to say, 'I rather associate with the "Clever Devil" than with the pious idiot!'

"You, my son," said Jerachemiel, with his winning smile, "you speak of the 'Wise,' the Sage, of the Hagadah, as if he were a concious being, standing here in person, and had a voice in the choice of his companions. You know, of course, that such is not the case. The 'Wise,' as the other three, stand here but as figures, as types, as characters, representing a class! And were the 'Sage' even to stand here in person it would still fail to prove your assertion that the 'Sage' would rather associate with the intelligent, though wicked, than with the pious idiot, since it was not the 'Sage' that approached the 'Wicked,' the 'Wicked' it was that approached the 'Sage'! The Sage stood there first! All that you can say is that the Sage did not move away when the wicked came near him, but that is exactly what is expected from a Sage, i. e., to stand his ground! not to run away when the wicked come near him, but to remain where he stood and afford the wicked the opportunity of being influenced by him. And this is perhaps one more reason why the rabbis—responsible for the arrangement, had placed the 'Wicked' next to the 'Wise,' to give the 'Wise' a hint, at the same time, as how to act when approached by the wicked, namely, to stand his ground, and try to influence him by his living example."

"And did the rabbis (responsible for the arrangement) expect that the 'Wicked' would be influenced by the living example of the 'Wise'?" asked Saul.

"Certainly, they did," answered Jerachemiel.

"Well, if these characters are true to life, then the rabbis would be woefully disappointed—were they still alive," rejoined Saul, "since the רשע is still as wicked as ever, for all the living example of the 'Wise'!"

"Not at all," replied Jerachemiel. "They did not expect that his regeneration would come about quite so soon."

"Quite so soon," you said. "How long, pray, are these two standing side by side?"

"Only for about 2,000 years," said Jerachemiel, with a smile.

"Two thousand years!" ejaculated Saul, "and you call this 'so soon'!"

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"Yes," said Jerachemiel. "In the life of an everlasting nation, such as ours, who is as immortal as the God whose chosen people we are—in the national life of our everlasting nation a thousand years is but one day, and the 'Wicked' of to-day may yet become the 'Wise' of to-morrow!"

"Even in the short span of life of the individual, it often takes the 'Wicked' scores of years before he opens his eyes to see his errors; with the wicked of a nation the process of regeneration must, of necessity, proceed even so much slower. With the 'Wicked' of a special kind—with the rebellious Jew—in a nation like ours,

which has been under distracting, dominating foreign influence ever since the Babylonian captivity, which again has been living in a strange environment, nay, in an asphyxiating pagan atmosphere, for close upon two millenniums—the regeneration of the rebellious sons of such a nation can only be brought about by a very

(Continued on page 18)

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Friday, March 26th, 1915 : : : : Nissan 11th, 5675.

צו שבת הגדול

In order to insure the insertion of communications in the current issue of THE HEBREW STANDARD they must be in this office not later than Wednesday 10 a. m. of the week in which they are to appear.

Don't stint yourself in your consumption of Matzoth!

A Pesach without Matzoth is like "Hamlet" minus the melancholy Dane.

The Matzoth, being a visible memento of our glorious festival, we hope that they will taste good to you, gentle reader!

If this propaganda is maintained the New York community will soon have more orphanages than there are Jewish orphans to be provided for!

April is one of the most important (?) months of the year for this community; for within this period falls the annual convention of the "great and glorious" Kehillah.

Apparently *The Jewish World* imagines that the New York Stock Exchange lies somewhere between Twentieth and Thirtieth streets. Such surprising ignorance is truly British!

Some of our uninformed contemporaries are recording the fact that Mrs. S. Stanwood Menken was recently decorated by the Shah of Persia. They do not know, apparently, that this lady happens not to be a Jewess.

The president of the Jewish Board of Guardians of London says that the financial condition of his organization is not as bad as was to be reasonably anticipated in a time like the present. Which shows that Jews, the premier philanthropists, know how "to run" their charities!

The American Hebrew, our local contemporary, in its issue for last week, printed an excellent portrait of the late S. Hamburger, who was for many years the secretary of District Grand Lodge, No. 1, Independent Order of B'nai B'rith, above the legend "Isidor Straus, First President Educational Alliance." Mistakes are bound to happen, no matter how careful one may endeavor to be.

The eighth annual report of the American Jewish Committee, which has just appeared, is in some respects a considerable improvement on earlier issues. We are offered a tolerably full account of the receipts and disbursements of the body for the year. We note, too, a tendency toward greater detail in describing the work in hand—on the whole, a wise move in the direction of that democratization which the committee needs.

In a recent issue *The American Israelite* delivered itself of the following oracular utterance: "The English sermon (in Orthodox congregations) marks a break with Orthodoxy." It is unnecessary to ask our contemporary what authority it has for making such a statement, for it cannot adduce any to the point. Perhaps it could refer to the experience of the German Jews in this country fifty, sixty or even seventy years ago, but this would prove nothing, since the German Jews then were already predisposed to Reform. But we wish to argue the question upon its merits: The English sermon not only does not mark a break with Orthodoxy, it, as a matter of fact, strengthens and reinforces Orthodoxy. By using the vernacular the rabbi of such a congregation places himself and his people in that division of the service which most closely responds to their needs, in full touch with the activities and aspirations of the land in which they live. The English sermon, then, is not "the entering wedge," but the appropriate indication that Orthodox Jews live in an English-speaking country, of whose government they are good citizens. To look upon the English sermon as the forerunner of "deformities" in the traditional service of the synagogue is to credit Orthodox Jews in America with little constancy and idealism. We think, however, we have said quite enough to show our contemporary where its "cocksure" statement has led it into an egregious blunder.

PESACH

PASSOVER, our annual festival of freedom, is celebrated by the Jews of the world this year under rather strange conditions. The preponderant majority of our people is probably looking with longing eyes to relief from their cruel taskmasters of the modern *Mizraim*, for these are the contending armies that utilize the Jews in their paths as shuttlecocks for their own gigantic manoeuvres.

Will some Moses now arise to lead his brethren-in-faith, with the help of God, into the Promised Land? The question is of vast importance for the Jews of Eastern Europe and Western Asia, for their present position may well be compared with that of their ancestors in the Egypt of the Pharaohs. Yet the subsidiary query, To which Promised Land shall they be led? is of equal moment. Palestine, with the Turkish Empire involved in a life and death struggle at this time, is scarcely a safe or a desirable haven of refuge for the Jews. Economic conditions in that country leave much, very much, to be desired. The Jewish world, then, looks to America as the blessed land which holds out hope of liberty in this Pass-over season to them.

America is the great hope of the stressed Jews of Eastern Europe and Western Asia, and yet such is the irony of Jewish existence too much pressure cannot be brought to bear upon it on behalf of our oppressed co-religionists; for already the cry of the restrictionist has been heard, and the arrival of a vast multitude of Jews, even fleeing from racial and religious persecution of the most dire and distressful nature, would assuredly strain the warmth of the hospitality of this country to the breaking point.

Indeed, this is a sad *Pesach* for ever so many of the Jews of the universe. We can but hope that their lot may take a turn for the better; that the war which has all but engulfed them will soon cease. But we are by our nature a people of strong optimistic turn. We hold that God indeed rules His world according to His divine will, and so freely trust and pray that His mercy will be plenteously extended even to the meanest and the most harassed of His creatures.

In this spirit, then, let us observe *Pesach*. Let us, moreover, dwellers in a land of peace, celebrate it soberly with a new sense of our responsibilities to the Jewries of the world.

THE REVISED HAGGADAH

(Continued from last *Pesach*; to be continued a year hence.)

IF the war in Europe had not broken out and the nations of the world continued to dwell in peace, *Dayenoo*.

If the English Jews had refrained from organizing their own unit and had enlisted in the British army as individuals, *Dayenoo*.

If the Palestinian Jews had not been troubled by the scourge of war and no oranges from the colonies had come hither, *Dayenoo*.

If President Wilson had not accorded a hearing on the Burnett immigration bill and had vetoed the measure, nevertheless, *Dayenoo*.

If our State Legislature were not to act on the bill providing for the compulsory reading daily of the Bible in the schools and would endeavor to safeguard the *Kashrus* of articles purveyed to the Jewish inhabitants of New York, *Dayenoo*.

If our charity workers would labor with a singleness of purpose that is heroic and not have their eyes perpetually cast upon the "main chance," *Dayenoo*.

If some of our communal organizations could be subjected to the supervision of a body like the Public Service Commission and not be at liberty to wreak their own "sweet" will on our charitable public, *Dayenoo*.

But for all the manifold blessings which the Holy One, blessed be He, has vouchsafed to us since last *Pesach*—and we of America should utter this prayer with a heart filled with gratitude—we bless, magnify, sanctify and glorify His holy name forever!

We have carefully perused the sixth annual report for 1914 of the Hebrew Sheltering and Immigrant Aid Society of America, and noted the full published details of the splendid work which it is accomplishing. The society is carrying on an important and unselfish labor for the immigrant Jews and the people of the United States, Jewish and non-Jewish, and deserves an unstinted measure of support from all. We note with undisguised satisfaction that the resources of the society are perceptibly increasing, yet feel warranted in calling on the community to redouble the aid which is being offered. President Leon Sanders and his co-workers are fully entitled to the gratitude of the Jews of America for their disinterested activity.

Chief Rabbi Hertz's recent address on "Culture" and Judaism, as president of the Union of Jewish Literary Societies in London, struck a sincere note. For American readers, perhaps, it contained nothing novel, because we have had pointed out to us heretofore by eminent speakers that it is the bounden duty at this hour of our scholars to help in the popular presentation of the undying truths of our holy religion, instead of devoting themselves to the elucidation of archaeological minutiae which enlist the sympathy and intelligence only of the dry-as-dust investigator. Judaism spells life, and life in its simplest and most elemental forms. Rabbis—and here we were glad to find the chief rabbi "taking a fall" out of some of our Reform *lamdonim*—should study the Bible and the Talmud and leave the kings of Babylonia and Assyria to some scientist whose point of contact with life and the living is attenuated and infinitesimal.

THE HERALD

מהנאו עליההרם רגלי מכשר משמ'ע שלום

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth."—(Isa. lli., 7.)

BEAUTIFUL upon the mountains are the feet of God's messenger! Silently, slowly, yet steadily he, God's herald, God's tidings-bearer, approaches the earth and all that is therein. Whence cometh he? Where was his dwelling-place during the grim wintry months? Did not the entreaty of men who were impatiently waiting for his coming hasten his fairy-steps? Did not something of this impatience lend him wings? Or was he, creature of warmth and light, afraid of the chill blasts that swept over the shivering skies, and did he have to contain his eagerness, did he have to wait, even as the earthborn had to wait, for the opportune moment, the God-assigned moment?

The moment came. Springtime, glorious springtime!...

And when that moment came God's messenger of beauty and peace set forth on his redeeming errand. How lightly did he skip over the mountain-tops, placing one foot on this towering peak and the other on that cloud-capped crest, regarding the vast valleys and yawning precipices between them as a child, romping over the fields, might regard the shallow ditches and puddles athwart his way. Thus on and on he went, skipping and dancing through the world, until his wondrous fairy-feet touched every crest and crag, until his trailing garments caressed in passing every nook and corner of God's creation.

And as his gauzy garments trailed through space and fell in ample folds upon the fields and meadows, light, golden light, spread from them far and wide in glittering, glistening beams, until the very waves of the ocean seemed to laugh with joy. And as the light was scattered in riotous abundance over the frost-gripped ground a thrill of aching gladness shook the crusty old globe—a creative thrill! And this thrill, sharp and voluptuous, was conveyed by way of the roots and rootlets up to the cells of ancient trees, and strange were the stirrings within the awakening cells! What memories awoke in the hardened trunks of past springtides and bygone summers; what dreams of renewed youth in those gnarled branches! And the little seeds, too, felt that thrill, and, sharing in it, began to push aside the husks and clods, stretching upward to find a place for the little blades whose birth meant so much for them!...

Life to the tiny blades, youth to the giant trees, light to the dark skies, beauty to the spoliated earth and peace to storm-racked nature emanate from his perfumed presence. Do you not perceive his presence? Do you not mark his advance? Buds and blossoms spring up in his wake and flowers scent the spot where his foot has fallen. Do you not hear his silent footfall? The very birds of the air sing to him:

"How beautiful upon the mountains are the feet of him that bringeth good tidings!"

As his feet, the feet of God's tidings-bringer, advance through wold and valley, a warmth spreads from him abroad which wakes the breezes of yesteryear. And as these breezes that have blown over these parts ere yet man was caress treetops and hill-tops, the snow melts before them apace, as if a white shroud, were cautiously lifted by a timid hand to uncover the face of a beloved dead....

Heavens! Not a mere fancy this! But a grim reality!...

Not one face is uncovered down there in the valley and up here on the slope, but thousands of faces.... Who can count them?...

There they fell, these prostrate forms, in the deadly rage of the battle, slain without reason by the hand of brothers, after they, too, with no more reason had slain other brothers created in the same image after the same divine pattern! And during the prolonged wintry season, the virgin snow spread over them her merciful sheet that they might find burial in her white bosom. These victims of their own and other's hatred received here the last cold kiss of the frozen flakes, kinder than warm-hearted man....

But now, as glorious springtime is removing their unstable winding-sheet, they lie here uncovered, with faces upturned toward the blue vault. What a ghastly array of the dead! How do these rigid frames mock the dazzling lights, the far-spreading life! What an inscrutable expression of stupefaction, what a dumb query of despair, mark these upturned faces! Turned heavenward, what do these livid faces ask of God? Of God's Tidings-Bringer?

Has He no pity? Has He no message to these dead, and to the living that mourn for them? The faces stare and inquire, while in the air above black ravens, drawn by the carrion smell, circle and croak with awful mockery:

"How beautiful upon the mountains are the feet of him that bringeth good tidings!"

Meantime Israel, the martyr-nation, the people that is willingly giving up its life in a quarrel not its own, celebrates the festival of freedom. The people that knows no freedom in its life, only in its heart, harks back to the time when God sent His messenger and herald, His bringer of good tidings, to the hard-beset serfs of Egypt. What gives this enigmatic people the strength to celebrate at such a time as this? What but the power of prophetic vision! Even to-day we see the steps of the Herald advancing above the battlefields! We know that at the right moment the glorious springtime of nations, the era of universal peace, will come—when all the peoples of the earth will sing together:

"How beautiful upon the mountains are the feet of him that bringeth good tidings!"

JOEL BLAU.



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It would seem from the Washington press dispatches to the daily press that the time has drawn round when new treaty relations may be made between this country and Russia. Especially is the present, with the loss of her Russian trade to Germany as a consequence of the war, deemed an appropriate hour when Americans may reasonably endeavor to secure much, if not all, of the lucrative commerce of Russia for their own markets. Whether this commerce is lucrative or the reverse is another question, but, for the purpose in view, it is depicted with *couleur de rose*, and the so-called "dollar diplomacy" and altogether commercialized sense of the United States (to adopt Russian estimates, for the nonce) appealed to, so that the plan may be successfully consummated. The cloven hoof of the wily Muscovite is disclosed by that portion of the scheme which would have commercial relations form one, independent subject of negotiation, and the passport problem another, quite unrelated. For our purpose it seems to us that the administration cannot entertain such a notion. The old treaty was abrogated because Russia had persistently violated her agreement to recognize the American passport. surely a matter of moment in any discussion bearing upon commerce. The treaty which is to replace the outworn one of 1832 must and should cover the details carried in the latter. Moreover, the present administration is bound by its ante-election promises and the platform of the Democratic party to insist upon a full and adequate solution of the passport situation. The one is a *sine qua non* of the other. This is the sum of the matter, and no newspaper reports, despite the source of their inspiration, should change our governmental attitude.

When our Baltimore contemporary takes up the position of a critic of the American Jewish Committee, as it did in a recent issue, those who have been loud in their exposure of some of the undoubted shortcomings of this organization may take heart of grace and redouble their efforts to work a change for the better in the make-up of the association.

"Candy."

Dr. Wiley, who was connected with the Pure Food Department of the government at Washington for a long time, has issued a warning against the eating of candy. He particularly urges that the child should be trained against the habit.

* * *

He does not say that candy is bad, but the habit of getting a "sweet tooth," a longing for it, is injurious.

* * *

There can be no doubt that an over-feeding with candy is not good; but the same may be applied to the over-feeding with anything else.

From our grandmothers' days "candy" has been a part of the household dainties, and with young and old, not looking at this confection exactly as a necessity—it has nevertheless almost become so.

* * *

It is doubtful whether any warning or preaching against its use will ever become effective. It has a drawing capacity all of its own, and used in moderation most people will not accept any edict which will bar its use.

L'AIGLON.

THE FOUR CUPS OF WINE.

By RABBI M. S. SIVITZ, OF PITTSBURGH, PA.

"They shall not give him (the poor man) less than four cups of wine, even if they have to obtain it through the free kitchen" (Mishna Pesachim)—the Rashbam declares "if the almoners did not give it to him, the poor man is required even to sell his clothes in order to obtain wines for the four cups."

The question naturally arises if the commandment to drink four cups of wine during the recital of the deliverance from Egypt is so great that one is required even to sell his clothes in order to purchase it, why is this commandment not written plainly in the Torah, why was it left for the Sages of later generations to institute, and why was it especially required that nine cups should commemorate the deliverance? Note that the Shulchan Aruch Orach Chayim, the greater part of the first three cups should be drunk, but the fourth cup must be drained entirely. Why is that?

From the time that we went forth from Egypt until this day, we have celebrated the Feast of Unleavened bread year by year, but we cannot compare the "Nights to be observed" that we celebrated when we went out of Egypt to those we observed when we went out of Jerusalem, it is therefore proper to present the contract of the two scenes.

The First Scene—when we went forth from Egypt. The house is full of light, the beds are overspread with white coverings. A golden candle stick, silver plates and spoons, goblets of gold and silver, bottles of crystal filled with good red wine beautify the table which was set while it was yet day, a fine table cover of the linen of Egypt, white as snow, covers the table, around which are seated the father and his beloved wife as a fruitful vine with their children like olive plants, clad in silk and wool, decked with ornaments of gold and precious stones, their faces radiant with joy, and their eyes centred upon their father, the head of the house who sits at the head of the table and is about to tell them the story of the deliverance from Egypt in order to fulfill the commandment. "In order that thou mayest tell in the ear of thy son" and thus he speaks: "Listen, my children, we were slaves to Pharaoh in Egypt. What was our lot and portion there? Hard labor in mortar and in bricks, they fed us on garlic and onions, in stables did they force us to dwell—but to-day, my children, look around and see how the house is full of light—what gold, silver and jewels we possess—the manna of heaven is our food," the children hearing that are filled with joy and gladness and all together they praise and give thanks to the Lord for all the good that He had bestowed upon them in delivering them from Egypt.

"Listen again, dear children," says the father. "We were slaves to Pharaoh in Egypt and they ruled us with unbounded tyranny, they dealt with us as if we were merchandise, the father they sold to one, the mother to another and the children to a third—the beloved and pleasant companions were separated from each other until the day of their death—the fathers who dared to retain their children at the risk of their lives were beaten cruelly and unmercifully, but now, my children, thank heaven, we are free, we are united forever, the hand of the oppressor cannot touch us; no never will it be raised against us." On hearing these words all of them praise the Lord who brought them out of Egypt.

"Listen, again, my children, we were slaves, how many insults and indignities did the Egyptians heap upon us? When we heard our reproach we were compelled to remain silent, we were so crushed in spirit that every vile wretch could trample upon us, until the name Jew became a reproach, not so now that He has taken us out of Egypt with signs and wonders and an outstretched arm. now we have risen on the heights of glory (as it is said 'I carried you on the wings of the eagles') the Jew is praised by all. Every one honors his name." Again they arise with joy and gladness to praise the Lord who brought them out of the land of Egypt, out of the House of Bondage.

"Now I will tell you, my beloved children, of something that is better than all else. We were slaves in a land of idols, the name of the Lord Eternal we had forgotten, the Torah we did not yet know, even the statutes we had inherited from our ancestors we had forgotten and now the Lord has brought us to Mount Sinai, has given us his Torah, and separated us from the erring; Our Lord is in our midst, His Torah we keep. Arise! my children, arise! Let us sing to the Lord!" and thus did they rejoice with song and praise to the Lord who had brought them out of Egypt.

The Second Scene. When we went forth from Egypt. There, in the great metropolis, in a narrow street, in the Jewish quarter (the ghetto) stands a low and rickety house. The four blackened walls testify to the poverty of its inmate. There sits a father whose tired face betokens that he toiled very hard and bitterly to provide the most meagre food for his family. The appearance of his family denotes the sorrow that deeply oppresses their heart, young as the children are, still they understood what a wretched lot is theirs. The father draws near the empty table together with his wife and children who are wretched in their destitute condition, being half naked and bare-foot. He opens his mouth to fulfill the commandment, "In order that thou mayest tell in the ear of thy son."

"Listen, beloved children, we were slaves to Pharaoh in Egypt, there we labored very hard and after all that we suffered from hunger, and for our hard work we were fed with garlic, onions and bread." Here the wise son asks, "In what way are we better off to-day?"

There is no reply forthcoming, for to-day he also labors very hard; up the hill and down the dale he goes with two heavy packs on both shoulders and after all his exertions he does not earn enough to satisfy his family and appease their hunger. A tremor seizes him and he weeps inwardly, and he quickly begins the second phase of the event. "We were slaves to Pharaoh in Egypt, parents were separated from their children, the little property they had

THE HYMNS OF PEACE.

(Written for the HEBREW STANDARD.)

*And when the sodden trenches sound no more with shrieking shell,
And when the trampled highways cease to roar with Battle's Hell,
When in the sombre twilight Men play Truce a little while,
And the mud-bespattered soldier looks to Westward with a smile;
At this calm hour of Judgment from th' hills o' far-away
The South Wind comes, awandering, to purge the wicked day.*

*You'll hear its Benediction as it whispers to the clod,
And who shall say these voices are not little prayers from God?
They stir the topmost branches, and they purify the soil,
Or fan the chap slain yonder who turned tyrant from his toil.
Each soft breath, in its coming, as it ripples up the grain,
Sweeps low to waft a flower to the red breast of the slain.*

*At dawn the hosts were fighting and the hills were black with Hate,
The roads and sun-swept pastures saw dread menace at their gate.
But now—at dusk, the dying lie scattered in ranks and dim,
While night rolls forth her anthem from the organ-lofts of Him.*

*The reeds and pipes o' twilight sound a sweeter, martial strain
Than all the marching columns War may echo from its pain.*

*Look down on all this horror and its loss of Soul and Men.
Will blood bring back the laughter of that mother's boy again?
The Darkness spreads gray sable and the damp wisp of a cloud
Bends down across the silence as a sort o' mystic shroud,
While over field and farmhouse, as the red-mailed rifles cease,
The South Wind's benediction purrs an evenin' prayer o' Peace.*

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(Continued on page 10.)



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THE FOUR CUPS OF WINE.

(Continued from page 9.)

was stolen from them, they were trodden under foot!" He again became silent. "Father, tell us some more!" Oh, how fearful are now his thoughts, for he is just reminded that to-morrow he too will be compelled to depart from his land and his birthplace, and separate himself from his dear children to cross the Atlantic ocean, on account of the terrible persecution to which he is subjected. The hooligans have robbed him of his possessions, and from every side his ears are assailed with the cries, "Get out of here, you Jew!" Therefore the father raises his voice in weeping, embraces his children and says, "My precious children, let us not talk about this for the present. I will tell you another and better part of the story."

"We were slaves to Pharaoh in Egypt, every vile wretch degraded the spirit of the Hebrew even to the dust, no insult was too great to heap upon even the greatest of us. It was an abomination for the Egyptians to eat with the Hebrews. Even Joseph, who was the greatest of them, had to eat at a separate table." He wishes to continue the narrative, but he is overcome by his emotions when he thinks that even now the Jew is kept far from high positions, is excluded from the clubs, and even now every vile wretch insults the Jew. Cold beads of perspiration stood upon his forehead, and he said to his children: "I will rest awhile and then I will continue, dear children!"

His agitation subsiding, the father resumed the narrative, and showed them a new phase of the great event: "Listen, my children. We were slaves to Pharaoh in Egypt, a place where idols were worshipped. We did not know the Lord, nor did we yet inherit His Torah. The Sabbath we did not yet observe. Concerning the dietary laws we were not yet commanded; the laws of purity, although we had inherited them from our forefathers, we had almost forgotten; for the purity of our race we must thank only our wives; were it not for them the name of Israel would long since have been forgotten." His eyes filled with tears and he said, "Alas! Even to-day we have turned away from the Lord, His Torah have we abandoned, the Sabbath is profaned, forbidden food is partaken of. In Egypt, at least, there was the tribe of Levi, who observed the way of the Lord, and now, alas! as the people so the priest and so the Levite, all rebel against their Lord, the King of the Universe. Then, there were pious women, but now even they add to the evil by preventing their husbands from going in the way of the Lord. Their ways they do not observe, and they entice them to profane all that is holy and all that in order to furnish them with the latest dictates of fashion and other luxuries." Therefore is the joy of the family turned to mourning, and those who sit around the table sit in sorrow. Consequently, how can one fulfill the commandment: "Thou shalt rejoice upon thy festival," together with the commandment "to tell of the going out of Egypt," one being so opposed to the other? Therefore the Sages came and fell upon the plan of causing both commandments to be fulfilled through cups of wine, which causes the heart of man to rejoice.

Dear Brothers—The sorrows of poverty, the distress caused by hard labor, the pain caused by insults and indignities, these three may be relieved by drinking the greater part of the wine cup and not all, but the overwhelming sorrow of being fallen and degraded in that which pertains to the worship of the Lord and the keeping of His Torah—this sorrow is so great and terrible that we must drain an entire cup, and would that this could afford us relief.

"THE FOLLIES OF MANKIND."

By DR. M. H. HARRIS.

A rabbinic parable runs that a man, fleeing from a lion climbed a tree. As he advanced higher, he saw a serpent crouching in its upper branches. Suddenly, his eye discerned some ripe fruit on a bough at hand. Then, forgetful alike of the danger above and below, he gave himself to the enjoyment of the luscious fruit. Is this not the picture of the average man? Regardless alike of the tremendous responsibilities devolving upon him and of the unknown future awaiting him, he abandons himself to the pleasure of the hour. This is a good illustration of the folly of the average man. We might well indorse the words of Puck in Shakespeare's "Midsummer Night's Dream": "what fools these mortals be."

The earliest examples of the folly of man are in his childish conceptions of the universe about him and his theory of religion and of the powers that be. The Second Isaiah expends his fine satire on the idolator who cutteth down a tree, using half for a fire and half for an idol abomination. The Midrash tells many stories of the attempt of Abraham to reveal to his age the follies of their idolatry. He would enter an idol maker's shop, ask the seller's age, and learning, say that it was fifty, he would retort: "Woe to the man of such an age who adores a god younger than himself."

The further we go back to the childhood of man, the more crass and stupid are his notions of things and forces. We see him at the mercy of vain imaginings—his theory of taboo, his fetichism and the indwelling spirits in tree and stream. Unfortunately, these primitive notions led to abortive practices. Ignorance and sin go often hand in hand. Behold the Moloch worship, so severely condemned by the Mosaic Law, feeding an imaginary monster with the lives of tender children, sacrificing the nearest and dearest to propitiate imaginary divinities and slaying the slaves of the dead in the expectation that they could thus accompany their masters in the realm beyond the grave.

Here we discern the close relation between folly and sin. In the Hebrew scriptures, they are synonyms. To commit folly in Israel was applied to immorality. In the same way, the Hebrew and the Greek alike identified wisdom and virtue. And in the final summary, is not sin folly? "Verily, the way of the transgressor is hard." Here is a clerk who falsifies his employer's books, that he might abstract cash to gamble on the race course. He has surely enough experience to know that the day of reckoning is at hand. Here is a man comfortably circumstanced, his business profitable and secure. Not content with that, he sees an opportunity of increasing his fortune by unscrupulous means. From that hour, the day of his ease is over. The guilty conscience surrounds him with fears and he imagines betrayers in many an unconscious acquaintance, this mental and emotional disturbance, apart from the ultimate exposure that may arrive. Here is another—both fool and knave—who becomes a counterfeiter, utilizing his ingenuity and skill for acts lawless and dishonest, which might be as profitably applied in a legitimate calling that would help his fellowmen. He passes his days in constant trepidation, for every passer-by may be the detective awaiting him.

Not all agree as to the definition of a fool. An old proverb has it: "It takes a wise man to be a fool." That, however, applied to the jester. But many a one is called a fool because he decides to remain on the narrow path of virtue. A youth is made to appear ridiculous by the companions that would tempt him,

(Continued on page 19.)

The Coward Shoe

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PASSOVER RECIPES.

In response to a popular demand we are repeating our annual custom of printing a number of recipes for the Passover. These recipes appeared in our columns some years ago and they have since been adapted as standard in a large number of Jewish households.

Almond Cake.

One pound almonds, pounded; one pound sugar, one or two eggs and enough cinnamon to give a strong flavor.

Bake in a shallow pan and while still hot cut into small sections.

Matzoth Kleis.

Soak four matzoth in cold water, and after they are thoroughly saturated (if not well soaked they become tough and leathery) press out the water. Add pepper, salt, a pinch of ginger, chopped parsley and half an onion, chopped fine and browned in a tablespoonful of dripping. Beat four eggs, yolks and whites together, and add them to the other ingredients. Then put in enough matzoth meal to make the mixture of sufficient consistency to be formed into balls. The less meal used the lighter the kleis.

Put the balls into the soup twenty minutes before serving. This recipe can also be used for filling poultry.

Cocoonut Pudding.

One grated cocoonut, six eggs, six apples, grated rind of a lemon, the juice of one orange and one cup of sugar.

Beat the eggs together until light, and gradually add the other ingredients. Stir until thoroughly mixed, and bake in a moderate oven for about half an hour. Serve cold.

Matzoth Shalet—I.

Three soaked matzoths, eight eggs, two cups of sugar, two grated apples, one and a half cups seeded raisins, one tablespoonful cinnamon, grated rind of an orange and a lemon, a few pounded

almonds and one and a half pounds of suet or rendered fat.

Beat the eggs, sugar and cinnamon until light. Then add the raisins, apples, almonds and rind and mix well. Drain the matzoth, gradually add them to the mixture and beat until very light.

Melt the fat in the dish in which the Shalet is to be cooked, and then pour in the mixture. Bake in a moderately hot oven for one and a half to two hours and serve hot. Slower and longer cooking is required for suet than for rendered fat.

Matzoth Shalet—II.

Soak four matzoth in cold water and then squeeze them dry as possible. To ten well-beaten eggs add plenty of brown sugar, a little salt and a tablespoonful of cinnamon, a cup of seeded raisins, a sliced apple, the grated rind of a lemon, a few pounded almonds, a cupful of suet, rendered fat or butter, and a half gill of rum.

Mix these ingredients with the soaked matzoth and bake for about two hours. If suet or rendered fat is used serve hot; if butter, either hot or cold.

Matzoth Shalet—III.

Four soaked matzoth, eight eggs, one cup granulated sugar, one cup seeded raisins, one tablespoonful cinnamon, grated fine and juice of one lemon, a few pounded almonds and one-quarter pound rendered fat.

Beat the yolks of the eggs, the sugar and the cinnamon together until very light. Then add the raisins, almonds, lemons and drained matzoth and finally the whites of the eggs, beaten stiff.

Melt the rendered fat in the dish in which the pudding is to be cooked. Then pour one-half of it to the mixture and return the whole mass of ingredients to the dish. Bake from one and a half to two hours. Serve hot with lemon sauce.

Charoseth—I.

One-quarter pound almonds, with a few walnuts, filberts, cream nuts, etc.,

all pounded together; two tablespoonfuls small balls if desired.

Charoseth—II.

One-quarter pound almonds, pounded fine; three grated apples, three tablespoonfuls granulated sugar, one scant tablespoonful cinnamon. Mix the ingredients thoroughly together and form into the water has evaporated. A few tablespoonfuls of sugar and a handful of stick cinnamon can be added if additional sweetness and flavoring are wished. When cold strain through a fine cloth. The strength of the wine depends largely upon the quality of the raisins.

Raisin Wine.

To two pounds of raisins (cut in half if desired) add three quarts of cold water. Either place the mixture on a corner of the range and let it simmer for two or three days or boil it until one-third of grated cinnamon, one-half pound seeded raisins cut into very small pieces, two grated apples, two tablespoonfuls brown sugar.

Mix the nuts, cinnamon, sugar and raisins together thoroughly; then gradually add enough of the grated apple to make the mixture of a consistency to be formed into small balls. More or less than two apples may be used, according to their size. The charoseth can be used in one mass or can be made into small balls rolled in cinnamon.

Grated Apple Pudding.

Four to six grated tart apples, eight eggs, eight tablespoonfuls granulated sugar, juice and rind of one lemon, a handful of chopped almonds and a level teaspoonful of cinnamon. Beat the yolks of the eggs and the sugar to a thick cream. Add the cinnamon, lemon and almonds. Then put in the apples and the matzoth meal and mix well. Last of all add the whites of the eggs, beaten to a stiff froth. Bake in a spring-form moderately quick oven.

Almond Pudding.

One pound blanched almonds, one pound sugar, six or eight eggs and cinnamon to taste. Beat the eggs and sugar together until light, then add the almonds and cinnamon. Bake in a shallow pan and serve cold.

Lemon Cream.

Put on to boil the yolks of five eggs one-half cup granulated sugar, the juice of three lemons and grated rind of one and about a brandy glass of water. Stir constantly so as to prevent curdling. When it has thickened and come to a boil take it from the range and add the beaten whites of eggs.

Sponge Cake—I.

Eight eggs, one pound granulated sugar, grated rind of a lemon and six ounces of fine matzoth meal.

Beat the sugar, eggs and lemon rind together until very light, when they will be almost of the consistency of custard. Then add the meal, gently stirring it in without much heating. Bake in a moderately quick oven.

Sponge Cake—II.

Eight eggs, one and a half cups granulated sugar, one cup mixed matzoth meal and potato flour and flavoring to taste.

Beat the yolks of the eggs and sugar together until very light. Then add the flavoring, matzoth meal and potato flour and last of all the whites of the eggs beaten to a stiff froth. Stir lightly and bake in a moderately quick oven.

Potato Pudding.

Eight tablespoonfuls of grated, mealy boiled potatoes (those left from the day before are best), eight eggs, eight tablespoonfuls of sugar and the juice of one and a half lemons.

Beat the yolks of the eggs with the sugar until very light. Then add the potato and the lemon juice. Mix well and add the whites of the eggs, beaten to a stiff froth. Serve with lemon juice.

Gremslitch.

One quart matzoth meal, one large tablespoonful rendered fat, and one-half teaspoonful salt.

Mix the ingredients together and pour over them enough boiling water to moisten all the matzoth meal, but not to thin it. Then put in a few seeded raisins, and when cold add four beaten eggs.

Form the mixture, with the hands, into circular sections about four inches in diameter and one-half inch thick.

Filling.

This is made of unblanched, pounded almonds, grated apples, chopped raisins, brown sugar, plenty of cinnamon and the grated rind of a lemon.

Mix the ingredients together and fill the hollowed out centre of the gremslitch with them. Then place one gremslitch upon another, being careful not to let the filling escape from its hollow, and fasten the edges securely together with the fingers, keeping the rounded shape uninjured.

Fry them in boiling fat, turning them from one side to the other until a dark brown. Serve hot with sugar syrup.

Bolus.

Take six eggs and beat them together until very light. Add a little fine matzoth meal as soon as possible, just enough to give a slight consistency to the mixture. Drop this in small portions from the point of a spoon into boiling olive oil or dripping. When a light brown take out and drain.

Date Cake.

Eight eggs, one and one-quarter cups pulverized sugar, one tablespoonful ground cinnamon and cloves mixed, one cup matzoth meal, one-half pound seed-

ed dates cut fine, and the juice of half a lemon.

Beat the yolks of the eggs and the sugar together until very light, add the matzoth meal, spices, dates and lemon, and finally put in the whites of the eggs, beaten to a stiff froth. Bake in a moderate oven.

We also append a number of recipes for Passover which were specially prepared by an English woman now sojourning in this country.

Matza Plum Pudding.

One pound suet, chopped fine, one pound seeded raisins, one pound currants, one-half pound brown sugar, two ounces almonds, chopped fine, three matzoth soaked and squeezed out of cold water, one-half pound of matzoth meal, the rind of a fresh lemon chopped fine and quarter ounce of mixed spice. Beat eight eggs and add to the mixture. Boil in a shape or cloth for four or five hours and serve with rum sauce.

Rum Sauce.

Beat two eggs with a tablespoon of sugar, a small cup of cold water, a wineglass of rum and the juice of a lemon.

Almond Pudding.

Sixteen eggs (leave out eight whites), fourteen ounces of sweet almonds and two ounces of bitter almonds, pounded fine, one pound of powdered sugar, a wineglass of orange flower water (about 5 cents' worth); beat the eggs well with the orange water, then add the sugar and almonds gradually; beat all for one hour or until it bubbles; then grease deep pie dishes with olive oil and pour in the mixture. They must be baked in a rather moderate oven. When the mixture is set and browned place over them a paper greased with olive oil to prevent them getting dark. Serve cold.

If you wish to have them very rich boil one-half pound of sugar with one-half pint of water until it thickens; cool and pour over the puddings when you take them from the oven.

German Puffs.

Into one-half pint of water put a quarter pound melted fat; when boiling add a quarter pound of meal, finely sifted; it will form a thick paste. Beat up four eggs; remove the mixture from the fire and stir in the eggs. Grease some cups and put a spoonful in each; bake in a quick oven. When done sprinkle with cinnamon and cover with clarified sugar.

Apple Pudding.

Soak three matzoth and squeeze the water out well; put them in a bowl with three good-sized apples cut in small thick pieces; add a quarter pound of currants, quarter pound of raisins, a little cinnamon, some rind of lemon cut thin, a quarter pound of brown sugar and two ounces of melted fat; mix all well together with six beaten eggs; pour in a greased dish and bake in a moderate oven. This pudding can be boiled if preferred. Serve with rum sauce.

Almond Macaroons.

One pound of almonds, ground fine, one and one-half pounds of powdered sugar, the whites of five eggs and the grated rind of two lemons. Beat the whites of eggs to a snow, add the sugar and the grated lemon rind and almonds; mix it well together. Grease a very thin paper with olive oil, sprinkle some powdered sugar over it, place on a tin. Form the cakes and place them a little distance from each other and bake in a very moderate oven. When done let them cool before you touch them.

Beefsteak Pie.

Cut up two pounds of chuck steak; put it on to stew with salt, pepper and a little nutmeg and the juice of a lemon. Cook a few forcemeat balls made very small and a few potatoes cut in small pieces. Make ready a crust as follows: Boil four or five large floury potatoes; when done, strain and mash with salt

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and pepper, a little chopped parsley and a little melted fat; mix it with two well-beaten eggs; then put a layer of it around the bottom and sides of a deep pie dish; lay in the stew, cover with the balance of the potato; brush it over with the yolk of an egg and bake in a quick oven till brown.

Cocoonut Pudding.

One grated cocoonut, six eggs, grated rind and juice of two lemons, one cupful of granulated sugar and the milk of the cocoonut; beat the yolks of the eggs with the sugar and the grated rind of lemon until light and creamy; add gradually the cocoonut and the beaten whites of the eggs, and lastly put in the milk of the cocoonut, to which has been added the juice of the lemons. Bake in a moderate oven for half an hour and serve quite cold.

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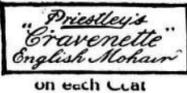
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THE FOLLIES OF MANKIND.

(Continued from page 10.)

and obedience to the wishes of his mother is made to look like an act silly and contemptible. "Behold the milk-sop, tied to his mother's apron-strings!" Very often that kind of ridicule induces the weak-minded to stray into the downward path so fatally easy. He has been led to believe that sobriety is childish and indulgence manly. Akabiah, a learned rabbi in the law, was called a fool because he did not yield to a procedure that would have brought him advancement. To such tempters he flashed out the reply: "I'd rather be a fool all my life than a rogue for one hour."

Yes, it is often hard to draw the line between folly and sin. The promoters of the Spanish inquisition, in the name of religion, violated its most humane precepts. Mediaeval Christians, in the name of one Jew whom they worshipped, persecuted the rest. The hermit ascetic who escapes to the wilderness to save his soul from the sins of the world does not see that the very act is a sin in itself, a sin of selfishness in abandoning his fellow men to their fate. Every prophet, in turn, pointed out to Israel both the folly and the sin of obeying the letter of the law and violating its spirit. Isaiah exposes those who observe the New Moon and Sabbath, but whose hands are stained with blood. Jeremiah censures those who seek salvation in the Temple of the Lord while breaking

some of the Commandments. And Amos and Micah scourge those of their generations so careful to bring the requisite sacrifices while giving short weight and grinding the faces of the poor.

II.

The story of man is a progress from darkness to light, from ignorance to knowledge. Slowly he has discovered by experience and experiment that he lives in a realm of law and that the supernatural is the impossible. Gradually he has learned how to break things into their component elements and thus discover the nature of matter. In process of the ages, through exploration and inventive devices, he has come to discover the character of earth and heaven, the place of our globe in infinite space and man's relation to it. But we must discriminate between knowledge and wisdom, and likewise between ignorance and folly. Children are not foolish, but they are ignorant. Many a scholar appears foolish in his ignorance of the world, so that a very tyro can deceive him. The students play pranks upon the professor who knows books, but not men. The ancients were ignorant rather than foolish when they interpreted an eclipse as the moon bitten by dogs. But we would be foolish, indeed, who, now that the spectrum analysis has shown that the stars have not souls, if we turn to astrologers to read our fate in the constellation of the heavens. Yet many do. The ancients were ignorant, but not nec-

essarily foolish, who turned to augurs to read destiny in the entrails of birds. But we would be both who resort to palmists to tell our fortunes in the lines of the hands, and are blind, indeed, who seek light in clairvoyants, crediting them with second sight. We surely are fools who foster superstitions as to spilled salt and crossed knives, now that we know that the world is governed by law and not by arbitrary caprice.

Surely those Puritans were foolish who, having fled from persecution to the American wilderness, then turned and persecuted others. Although a Dickens gave circulation to Mrs. Jellaby, that foolish type of woman who sought to clothe savages at a distance while neglecting the needs at her own door, yet, in spite of the warning, that folly is repeated today. We laugh at the ancient conception of disease, as seized by spirits, still surviving in the names of catalepsy and epilepsy. If the ancients tried to cure the leprosy by prayer, thinking the contagion was punishment to be cured by the casting out of devils, at least they made use of the best of the knowledge available in that dark and distant age. What shall we say of those Christian Scientists who, ignoring the knowledge of the human frame and its treatment, still endeavor to cure the diseased by petition, by the methods used by the races of men before the sciences of anatomy, physiology and chemistry were promulgated. Although men now know that alcohol is a poison and not a stimulant, that its habitual use steadily saps the vitalities and stupefies the brain, they still indulge in it to their own undoing and to that of their offspring. In the full knowledge of the speedy ruin wrought by the smoking of opium, men and women still yield to the indulgence that is immediately followed by misery when the effect is spent, and it ultimately means a slow suicide. Yes, so many walk with open eyes to their own downfall in the face of accumulated knowledge and choose that which they are fully aware will mean their own undoing.

With all the accumulated experience of the ages as our precious inheritance, we still seize the shadow and lose the substance; still "strain at gnats and swallow camels." Many yet encourage the sophistry that he who early "sows wild oats" is likely to turn out steady and respectable, in defiance of the laws of spiritual harvest that, "as we sow, so must we reap." So many parents try to teach their children by word to avoid certain faults they themselves exhibit by deed.

III.

A sage once gave this parting word to his son: "Go forth, my son, and see with what little wisdom this world is governed." Thomas Carlyle once stood at the gates of Hyde Park watching the passing throng. "Behold," he said, "a city of five million inhabitants, most of them fools." How many kings and governments have kept their subjects fettered and ignorant, not realizing that they were thus undermining that which would best insure the endurance and prosperity of the State. It is equivalent to one's vitiating his own capital. Read the histories of governments in past ages and you will find that gold was more prized than men. They did not then know that the real wealth of a land is in its living human product upon the earth rather than in the precious metals beneath it. Here is a despot who by his tyranny creates traitors and invites assassination where liberality might have fostered loyalty and won for him ten thousand defenders in his hour of danger. When we see the way in which Charles I. foolishly provoked his nation until he goaded it to civil war, ending by his own

execution, and his brother, James II., tried to force upon it a religion the people could not accept, leading to his abdication, well may we say in both these instances, "Whom the gods wish to destroy they first make mad." See the nation of Spain, banishing the Jews and the Arabs and thereby depriving the land of the ablest and most industrious citizens and sowing the seeds of future decay. See Louis XIV., who foolishly allowed his prejudice to exile the Huguenots, and to that extent impoverish his country by the loss of their industry. See the German emperors of the past neglecting the opportunity of building up a strong nation at hand by seeking a phantom of a Roman empire abroad. See Israel, in the last years of its national life, ignoring the principle that unity is strength, weakening their ranks by conflict and thereby hastening the overthrow that led to their dispersion. When Napoleon abandoned his crusade for republicanism, in his lust to become an emperor, he was a traitor as well as a fool. History is full of the crazes of whole populations daft on a passing mania, whether it was the passion for tulips by the Dutch or the South Sea bubble that induced thousands of English and French to throw good money after bad.

Why talk of the follies of the past when we are guilty of so many in the present? Behold the woman today who smears her face with cosmetics, oblivious of the fact that the artificial complexion is revealed to all, thus defeating its purpose. It marks a decline in our age that the "painted lady" should have become respectable. Is it not a mark of something worse than folly to expend the best means and energies in richly clothing the body while neglecting the soul, or in feeding the body and starving the soul? How shall we apostrophize the folly of the spendthrift who scatters his principal to-day and is a beggar to-morrow, when the interest alone would have amply sustained him? How shall we describe the folly of the miser who imposes upon himself privation and penury so that he might hoard gold, when the only purpose of that gold is to save him from such penury and privation? Are not we all guilty of the folly of who, in gathering the means to live, lose the purpose of living? Are not we all inclined to set more store on what we have than in what we are, so that many become great in their possessions and small in themselves?

IV.

Perhaps the greatest folly of our age—yes, too, that folly that is interwoven with sin—is the survival of war, in the overwhelming evidence of the ravage it inflicts, revealed by the experience of the ages. Here is science laboring daily in its laboratories, learning to transfuse blood and transfer tissue from one being to another, discovering by dangerous experiment some serum that will ward off typhoid or unlock the ravage of tetanus in order to save here and there a single life, while at the same time, in other laboratories, here is a scientist at work to construct some murderous device, either in the air above the earth or in the waters beneath it, that will kill hundreds of human beings at a blow whom other scientists are striving to save one by one. Here, through agricultural research, men are endeavoring to make two blades of grass grow where one grew before, only that the devastation of war would ravage at one sweep the harvest of a nation. While men have invented in the last century labor-saving machines that would multiply product with a minimum amount of labor in time of peace, in time of war they will deliberately destroy these plants of in-

(Continued on page 12.)

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County of New York, notice is hereby given all persons having claims against Max Schack, late of the County of New York, deceased, to present the same with vouchers therefor, to the subscriber at his place of transacting business, at No. 299 Broadway, in the City of New York, on or before the 1st day of October, next.

Dated, New York, March 22, 1915.
HARRY SCHACK, Executor.
JOSEPH LICHTENBERG, Attorney for Executor, 299 Broadway, New York City.

WEINGART, SAMUEL.—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 Samuel Weingart, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers, at their place of transacting business, No. 48 Edgecombe Avenue, in the City of New York, on or before the 1st day of June next.

Dated New York, the 17th day of November, 1914.
LEVA B. WEINGART, HENRY SCHOTENFRIED, ROBERT SCHWARZ, Executors

HAMMERSTEIN, WILLIAM.—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 William Hammerstein, late of the County of New York, deceased, to present the same, with vouchers therefor, to the subscriber, at her place of transacting business, at the office of Blumenstiel & Blumenstiel, No. 27 Cedar Street, Borough of Manhattan, City of New York, on or before the 20th day of April, 1915.

Dated, New York, October 9, 1914.
ANNA HAMMERSTEIN, Executrix.
Blumenstiel & Blumenstiel, Attorneys for Executrix, 27 Cedar Street, New York City.

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SOCIAL NOTES.

Mr. and Mrs. Jacob H. Schiff are at present sojourning at Pasadena, Cal.

Mr. and Mrs. Samuel Lazarus and daughter Alice are visiting relatives in Los Angeles, Cal.

Rabbi Joel Blau has been resting at the Lakewood Hotel, Lakewood, N. J., during the past week.

Mrs. Dr. G. G. Fischlowitz has returned from Lakewood, N. J., where she was a guest at the Blythewood Hotel.

Dr. and Mrs. S. J. Sheckter, of No. 1849 Seventh Avenue, will have been married twenty-five years next Sunday, and will celebrate the event at Carlton Hall, No. 108 West 127th Street.

In honor of the twenty-fifth anniversary of their marriage Mr. and Mrs. Abraham Levy will be at home to their friends next Sunday evening at No. 581 West 161st Street.

The annual theatre party of the Orach Chaim Sisterhood was held last Monday evening at the Longacre Theatre, when "Inside the Lines" was presented. The members and their friends occupied the entire auditorium.

The Ohab Zedek League held their first annual theatre party at the Colonial on Tuesday evening last. The entire house was sold out and the affair proved successful. The proceeds will go towards the maintenance of the Talmud Torah of the Congregation on West 116th Street.

On Wednesday evening, March 17, 1915, the Orach Chaim League held its regular monthly meeting at the Hotel Bon Ray, Ninety-second Street and Madison Avenue. A large gathering was present. At the conclusion of the meeting a mock trial, written by Mr. Ed. C. Tarler, was held by the members. A dance followed.

Mr. and Mrs. Bernard Ratkowsky, of No. 50 West 120th Street, tendered a reception to their relatives and friends at their home on Sunday evening, March 14, 1915, in honor of the betrothal of their daughter, Stella, to Mr. Samuel Mitchell, of New York City. On the same afternoon Mr. and Mrs. Ratkowsky gave a dinner for the inmates of the home of the Daughters of Jacob, which was heartily enjoyed by over two hundred of the old people.

The thirty-eighth anniversary of the Vereinigte Schwestern of Yorkville was celebrated with a banquet and ball at the Academy, Seventy-ninth Street and Columbus Avenue, last Sunday evening. Mrs. Emil Lederer was chairlady of the committee in charge, and much of the success of the affair was due to her ef-

forts and those of her associates. Mrs. Lederer delivered an able address of welcome, and Mr. Carl Hauser, the humorist, entertained with some of his witticisms. The guests were also regaled with some excellent vocal selections. Dancing followed and an enjoyable time was had by all.

Ex-Alderman Moritz Tolk and his wife celebrated their silver wedding on March 9, 1915, at their residence, No. 97 Forsyth Street, where an enjoyable family gathering took place. Among their guests were Congressmen Goldfogle and Loft, Senator Sullivan, Alderman Levine, Assemblyman Sidney Scharlin, Mr. and Mrs. Harry Cohen, of Bayonne; Mr. and Mrs. Abe Tratner, of York, Pa.; Mr. and Mrs. Harry Tratner, of Baltimore; Mr. and Mrs. J. Bernstein, Mr. and Mrs. Nathan Tolk, Mr. and Mrs. David Tolk, Mr. and Mrs. Meyer Katz, of Brooklyn; Mr. and Mrs. Louis Dossack and Mr. B. Tolk, the venerable father of Mr. Tolk.

Miss Dorothy Juskowitz, daughter of Mr. and Mrs. Joseph Juskowitz, of 86 Avenue D, was married to Samuel L. Wallerstein at the Ohab Zedek Synagogue, West 116th Street, on Sunday, March 14, 1915, at 5 p. m. The Rev. Dr. Bernard Drachman, assisted by Cantor Rev. Joseph Rosenblatt, officiated at the ceremony, which was followed by a reception at Laurel Garden. Among the guests present were Judge Gustave Hartman, Assemblyman Nathan Perlman, Mr. William Weiss, Dr. and Mrs. A. H. Chaiken, Mr. and Mrs. Henry Weinberger, Judge and Mrs. Samuel Weinberger, Dr. Joseph J. Weinberger, Mr. Harry H. Weinberger and Miss Lillian Weinberger, of Passaic, N. J.

A successful benefit performance was given by the various societies affiliated with Isalah Temple at the Lyric Theatre last Sunday night. The program included orchestral selections under the direction of Mr. Maurice Levi, "Esther," a Purim play, presented by the children of the religious school, and an excellent array of vaudeville talent, including Bernard Granville, Florence Bromberg, Ward and Schubert, Thurston Hall, Louie Ducey, L. Wolfe Gilbert and Edgar Foreman and company. The chairladies of the committees were Mesdames G. E. Marcus, S. Seinger, H. L. Trier and L. Henle. They were assisted by the Mesdames L. L. Dulberger, T. Pechner, S. R. Halley, I. Adelsberger, S. Greenfield and H. Seliger, and the Misses Mina Levi, Hortense Jones, Sadye Kantro, Birdie Solomon and E. Hirschman.

Spanish and Portuguese Congregation.

Saturday night was a busy night for the young people of the congregation. In the auditorium of the school the Alumni and friends had a most enjoyable evening through the pianologues of Miss Virginia Powell, a gifted professional artist, a reading by Miss Florence Rosenstein, songs by Miss Miriam Rheinhardt and Miss M. Ruth Iloway, all rendered by these artistes with much effect. Dr. Mehdies and Dr. Pool also addressed the audience, outlining the new work of the association and its affiliations with the synagogue.

The same evening the Junior League gave its second dance, this time at the residence of Miss Mabel Unterberg. It was a great success and all are looking forward to the third and last dance approaching.

The Junior League have organized a young men's club, with five or six groups, for young men of the neighborhood for economics, chemistry, history, orchestral music, topics of current interest, and the young ladies are opening four for girls of the neighborhood.

The Study Circle for Bible and Religion assembled as usual on Sunday morning at 10.30, when Dr. Mendes lectured on the deeper thoughts of the Hagada. Dr. Pool will lecture next week on proverbs.

A very interesting lecture by Mr. Hudson Maxim, the famous inventor of war appliances, will be given under the auspices of the Junior League in the rooms of the Spanish and Portuguese Synagogue, Seventieth Street and Central Park West, Wednesday next, 8.30 p. m. His subject will be "The Prevention of War."

Young Women's Hebrew Association.

Through the invitation of the Board of Directors of the Young Women's Hebrew Association the New York Section of the Council of Jewish Women held its monthly meeting at the association building on Tuesday afternoon, March 16, 1915.

Among the speakers were Miss Sadie American, president of the New York Section; Mrs. A. N. Cohen, honorary vice-president; Mrs. Dottenheim, vice-president, and Miss Minnie Obermeyer, assistant principal in Public School No. 62.

Mrs. Israel Unterberg, president of the Young Women's Hebrew Association, in greeting the Council, impressed upon the ladies that "one of the main objects of the Y. W. H. A. is co-operation with the Council and with all other organizations that have the interest of the Jewish community at heart."

She laid stress upon the fact that "though we are each working in distinctively fields of activities, yet we are all closely associated in purpose, having for our fundamental principle the general betterment of our people."

Mrs. Unterberg expressed the hope that besides the twelve outside clubs and associations that are making use of the building, as many Jewish women's organizations as possible should look upon this building as a centre for women's work in the Jewish community, and that this meeting of the New York Section of the

Council of Jewish Women would prove one of many similar occasions and would tend to increase the mutual interest in the respective activities.

The Board of Directors entertained the Council at tea after the meeting, and the various activities throughout the building were visited.

Two Seder services and dinners will be held at the Y. W. H. A. for about two hundred people each night.

On Monday evening, March 29, Rabbi Nathan Blechman, rabbi of the association, will conduct the service, and on Tuesday evening, March 30, Rabbi Elias Margolies and Rabbi H. G. Enelow will officiate.

It is very gratifying to note that the synagogue of the Young Women's Hebrew Association is taxed to its utmost capacity at every Friday evening service, a great many being turned away on account of lack of room. To accommodate more people camp chairs have been placed in the rear of the synagogue.

On Saturday evening, March 27, Rabbi Nathan Blechman will give a talk illustrated by stereopticon views on "Egypt, Exodus and Passover." The public is cordially invited to attend.

On Saturday evening, March 20, a presentation of "Twelfth Night" by Art and Artifice, the dramatic club of the residents of the house, coached by Miss Lucille Bunzl and Miss Amy Vorhaus, was most successful. The play was followed by dancing in the gymnasium.

Owing to her departure for Europe, the lecture by Miss Fanny Hurst will not be given on Sunday evening, the 28th.

The Emanu-El Brotherhood.

A new organization known as the Senior Auxiliary of the Emanu-El Brotherhood has been formed by a number of young men and women who regularly attend the Friday evening services, and has for its distinct purpose the advancement of these services religiously, and co-operates financially towards the support of this activity. At present there are eighty enrolled members in this organization. Meetings are held regularly every Monday evening.

A popular subscription fund was started in the social house to provide Matzoth for many needy families in the neighborhood.

Boys' Congregation of the Down Town Talmud Torah.

Prof. Israel Davidson, of the Jewish Theological Seminary, was the guest of the evening, at last Friday evening's services of the Boys' Congregation of the Down Town Talmud Torah.

On Saturday afternoon, Mr. Samuel Sachs delivered a very interesting lecture to a very large gathering of boys. The lecture was followed by a general discussion.

On Saturday evening the congregation held its monthly literary meeting. The program consisted of some very beautiful Yiddish and Hebrew songs and some very interesting recitations. The speaker of the evening was Mr. Abraham Krumbain, who was very enthusiastically received by the members of the congregation.

The Jewish Religious School Union.

A splendid meeting was held at Temple Emanu-El on Monday night last. Rabbi Fichman gave a survey of the post-exilic period. This was preceded by an outline of the time of the exile by Dr. Harris, who presided. The Model Lesson was given by Mr. B. B. Greenberg, M. A. A spirited discussion followed, led by Mr. Benjamin Weiss, on the question of intermarriage, brought up in the lesson.

At the last meeting a fortnight ago the historic survey on the prophets was given by Dr. Grossman, the Model Lesson by Miss Bildersee.

A particularly interesting programme is offered for the next meeting, Monday night, April 5, on "How to Teach Bible Stories." Dr. I. E. Goldwasser will give one aspect of the case and Mrs. Sarah F. Geismar, of the Brooklyn Orphan Asylum, another. All interested are welcome and are invited to take part in the discussion that follows.

Harlem Hebrew Educational Institute.

Next Saturday the annual dance of the "Kroywens" will be held in the gymnasium.

The Representative, the magazine issued by the clubs of the institution, will appear right after Passover.

Passover Services in Bronx County Jail.

Rabbi Alexander Basel will conduct services during Passover for those detained in the Bronx County Jail. Matzoth and other Passover food will be supplied to the inmates by the members of the Montefiore Congregation.

Poetry, Not Page Fillers.

Poetry is not slighted in the April number of *The Century*. Quite a number of the younger poets of America are represented with pointed and artistic lyrics or longer poems. Nowhere is the abhorred "page filler" in evidence, as even the shorter lyrics seem to have taken place by reason of their true poetic quality. The names of Louis Untermeyer, Amella J. Burr, John Hall Wheelock, Helen Coale Crew, Cale Young Rice and others are familiar to the reader of this magazine and stand for finished workmanship and forceful expression. And in almost every number some one or more of the poems is finely illustrated or decorated. Encouragement of the new poets as well as of the new fiction writers gives *The Century* an enviable spirit of youth, without detracting from its high literary reputation.

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The illustration shows a roll of coffee spoons somewhat reduced in size, also an actual size coffee spoon and a chipped beef fork in the much admired Old Colony design. This pattern is one of marked individuality and you should be sure to see it at your dealer's.

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Read What CHIEF RABBI JAFFE Says:

SAWTAY is כשר and Parveh. You can use it for either meat or milk dishes—for frying, cooking, baking and all other purposes where butter fat, oils, etc. are used. SAWTAY is healthier than butter, fat or oil and it has no equal.

"I hereby proclaim to all the Jews in America, butter which is made from nuts and called SAWTAY and is made by the firm "Saute Products Corporation, Chicago, Ill., is כשר for all Jews and may be used for eating, frying or cooking with meat or milk and contains nothing that conflicts with the most rigid orthodox requirements. The utensils in which SAWTAY is made are all new and כשר making it permissible for פסח. For this reason it is recommended to the most pious and observing Jews as כשר"



(Signed) SOLOMON ELCHANON HALVEY JAFFE, Chief Rabbi



Science Wrests from Nature SAWTAY

A Wonderful New Butter-of-Nuts for Frying, Baking, Shortening

Wonderful, wholesome, economical. And for this reason:—keep in mind the finest creamery butter you have ever used; deprive it of its bacteria (tubercular, foot-and-mouth) and the one-fifth salt-and-water which it contains. Then you have the character of Sawtay, 100% pure butter-of-nuts, odorless, tasteless and as white as the driven snow.

Indigestion and dyspepsia are due to and caused, by not merely the foods themselves, but, mainly and often wholly, by the fat in which they are cooked, baked or fried. If the fat melt at a higher temperature than the temperature of the stomach, it stays a solid mass. If it melt and the stomach fail to assimilate it, the fat becomes an irritant.

Now, then, the scientists have, over their signatures, attested that the finest creamery butter manifests a digestibility of 95.8% and that Sawtay will digest to 98%. You can determine, from your experience, the digestibility of hog-fat and the various oils. So much for digestibility.

Food is food. Whatever you use to prepare it adds to or robs it of its value as a food. Fasten this in your mind: Sawtay is a food. One pound of Sawtay is equal to 2 1/4 times the albumen value of the white of egg or raw meat and 2 1/4 times the carbohydrate value of sugar, starch, et cetera.

And one pound of Sawtay is equal to the nutritive value of more than nine pounds of rich milk!

One pound of Sawtay produces 9,300 calories while a pound of butter can boast of but 7,700 calories! With Sawtay, you increase the food-value of food—with lard, hog-fat and even butter, you rob the food of its inherent value!

Nor will Sawtay absorb a flavor or odor—you can use the same portion over and over—fry fish, then onions, strain, and use the same portion in baking pie or a delicate cake. All of which proves beyond contention that:

Sawtay Is the Most Efficient, the Most Economical, and the Most Healthful Butter You Can Use for Frying, Baking and Shortening

Since it is not a compound, concoction or mixture, but wholly and solely the pure butter-of-nuts, Sawtay will not turn rancid even though the jar be left open and exposed to various temperatures. Do you realize what this phase alone means to you? Just this: Cakes, biscuits, pies, doughnuts, pastry,

et cetera, made with Sawtay will be without the greasy odor, taste and look, and will stay fresh and sweet much longer than if you used lard or cow butter. Even chronic dyspeptics can eat heartily of food made with Sawtay—and with never a groan.

WHAT THE SCIENTISTS AND FOOD EXPERTS HAVE SAID OF SAWTAY

Alfred W. McCann, Pure Food Expert, New York Evening Globe, says:

I have just completed an inspection of your plant where Sawtay is manufactured. I went through the process from top to toe. . . The uses to which Sawtay can be put legitimately are so numerous and their significance so profound that I cannot over-estimate the virtues of your product. It is really a wonderful foodstuff. . . I congratulate you on having so much that is good, wholesome and interesting in your possession and I am sure you will safeguard its virtues with jealousy and honor.
(Signed) ALFRED W. McCANN.

Prof. Lewis B. Allyn, Chemist, Dept. of Public Health, Westfield, Mass., says:

We find no indication of any adulteration of any nature and believe Sawtay to be a product of merit. Sawtay gives a good account of itself. The analysis shows no artificial vegetable colors, no crude fibre, no preservatives, no adulteration, and the quality is excellent.

(Signed) LEWIS B. ALLYN, Analyst.

Good Housekeeping Bureau of Foods, Sanitation and Health.

Dr. Harvey W. Wiley, M. D., Director.

The product Sawtay has been analyzed and tested by the Good Housekeeping Bureau of Foods, Sanitation and Health, Washington, D. C., with the result that it has been given the Star Rating.

We believe that this information will be of interest and very practical service.

Respectfully yours,
Good Housekeeping Magazine.

Dr. Edward S. Hodgskin, Food Expert, says:

Besides my own experience, I have the experience of seven practical house-wives from which to give you a most unqualified endorsement of Sawtay. In addition to this, the International Mutual Cooks and Pastry Cooks Association has also given its unqualified endorsement.

(Signed) EDW. S. HODGSKIN.

Chief Rabbi Solomon Jaffe, says: Sawtay is Kosher and Parveh. You can use it for either meat or milk dishes—frying, cooking, baking and all other purposes where butter, fat, oils, etc., are used. . . . Sawtay is healthier than butter, fat or oil, and it has no equal.

RABBI'S CERTIFICATE
I hereby proclaim to all the Jews in America, butter which is made from nuts and is called Sawtay, and is made by the firm "Saute Products Corporation, Chicago, Ill." It is Kosher for all Jews and may be used for eating, frying and cooking with meat or milk, and contains nothing that conflicts with the most rigid orthodox requirements. The utensils in which Sawtay is made are all new and Kosher, making it permissible for Passover. For this reason it is recommended to the most pious and observing Jews as Kosher.



THE SUPREME TEST—Make Icing, Hard Sauce, Candy and Layer Cake with Sawtay

BISCUIT FILLER OR SOFT ICING

1/4 cup Sawtay, 1 cup powdered sugar, white of one egg, 1 teaspoonful vanilla extract, 1/8 teaspoonful grated nutmeg. Cream the Sawtay and sugar in a beater, add white of egg, nutmeg, and the vanilla, beat together thoroughly. Sprinkle grated nutmeg over the top and keep in a cool place until served.
The varying degree of hardness will be determined by the quantity of egg white that is used. The vanilla may be varied with a small quantity of lemon juice, if that flavor be preferred.

HARD SAUCE

1/4 cupful of Sawtay, 1 cupful powdered sugar, white of one egg, 1 teaspoon vanilla extract, 1/8 teaspoon grated nutmeg or 1/8 of a nutmeg.
Cream Sawtay and sugar, add white of egg unbeaten, and the vanilla, beat together thoroughly. Heap in a small dish, sprinkle or grate nutmeg over the top. Keep in a cool place until served.

CHOCOLATE FUDGE

2 cupfuls sugar, 1 cupful milk, 2 ounces chocolate, 1 tablespoon Sawtay, 1 teaspoon vanilla extract, pinch of salt.
Put all the ingredients except the extract into a saucepan and stir and boil until it forms a soft ball when tested in cold water. Remove from fire, add extract, allow to stand a minute, then beat, until creamy. Pour into Sawtayed pan and mark into squares.

ICE CREAM LAYER CAKE WITH FILLING AND ICING

1/2 cup Sawtay, 1 cup sugar, 3 eggs, 1/2 cup milk, 1/2 cup cornstarch, 1 cup flour, 1 teaspoonful baking powder, 1/2 teaspoon vanilla. Sift flour, baking powder and cornstarch together three times. Separate whites from yolks of eggs, beat yolks and add milk. Beat whites until stiff. Cream the Sawtay, add the sugar gradually, add the milk and yolks, then flour, then vanilla. Stir and beat well. Fold in the beaten whites. Fill Sawtayed cake pans, one-half inch thick in layer. Bake from ten to fifteen minutes. This quantity is sufficient for three layers.

Filling and Icing: 2 cups sugar, 1/2 cup water, 1/8 teaspoonful Cream of Tartar, whites of two eggs, 1/2 tablespoonful lemon juice. Beat whites until stiff. Boil sugar, water and cream of tartar together about five minutes, until it threads slightly when dropped from spoon and forms a soft ball when a little is dropped in a bowl of cold water. Add the lemon juice to the whites and stir slowly, beating it in. Continue beating until stiff enough to hold and not run off when poured on cake. Cover one layer, add another layer, cover, add the last layer, and pour the rest of the icing on top. It may be decorated with candied cherries and bits of citron.

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THE SEDER

The frenzied, frowning, fumbling winter's fled;
The sunny, showery, singing spring is here;
And youth and hope to love and dream are wed,
And song and flowers, sweet as joy, appear.

And meadows lush there be where fragrant grass
And daffodils and violets increase;
And golden-bottomed brooks with warblings pass,
And healing heavens hold a dream of peace.

The God-kissed country 'tis where hoyden Spring
Comes garbed and graced with garlands like a queen;
But in the towered maelstrom town, her wing
Is drooping, for she comes with beggar-mien.

Ah, there in fields and meads by waters still,
She wears her virgin angel-smile demure;
A dreaming maiden, she, with love a-thrill,
Upon whose lips yet dream the kisses pure.

But here in streets of steel, the iron pales,
Where greed and envy peer with myriad eyes;
Like vagabond, she comes with tongue that rails,
Like bawdy woman decked with dazzling lies.

But lo, oases blest are smiling here
Where spring appears with orient lure and charm,
With flower, nightingale and joyous tear,
With youth and hope and love's divine alarm.

The home of peace is this oasis kind;
A palace this of joy and love and law;
The castle of the heart, the soul and mind,
Where honest toll, holy habit saw.

This is the Hebrew's home where children play,
And wife and husband reign as queen and king—
A Holy of Holies, where the heart may pray;
The children seraphs, fit in heaven to sing.

A flower of Eden's peace and heavenly glee
Is blooming in this blissful home to-night;
This is the Passover, the Jubilee
Of liberty, the festival of light.

As Israel courted God full many a day,
Before they came to Sinai's holy height,
Where God in awe and love revealed His way,
And gave the law that lit the world with light.

So now, they decked their home, and sanctified
With white as if it were a bridal-bower;
As heirs of kings array for crowning-tide,
For Seder's Israel's coronation hour.

Behold the enchanted king enthroned, reclined
High on his pillowed coronation chair;
A shroud above his festal robes is twined;
A sign that joy with sorrow life must share.

And by his right, her majesty the queen
Lofly sits; a glory in her heart
Is glowing, as she scans with regal mien
The Seder-board, the crowning of her art.

Upon the altar, prime in honor, lo,
Three Matzohs wrapped apart and wrapped in one;

So mystically hid in cloth of snow,
Lay on a silver platter, sun on sun.

And gold on gold as shone the shew-bred. Here,
Sarcastic bitter herbs, a satire of spice,
There, purgatorial shankbones scorched and sere
And eggs as pale as fear, and other symbols, nice.

Signs of the Paschal lamb, and of the loss
Of Israel's shrine destroyed by Titus' flame;
And watercrosses there that taste like moss,
Haroseth, too, the deviled dish of fame.

And there an irony of brine appears,
A souvenir of Egypt's taint and tear;
Each epic dish, this liliad of the years,
The Seder ranged on platters small, is here.

For each of our exalted company,
A beaming, brimming beaker blushes bright;
For queen and king, and queen and king to be,
And princes five, a gallant royal sight.

One golden goblet glows for prince-to-come,
A little cherub, sweet as May and love;
Two silver cups for those who flew from home
To sing the Seder songs in heaven above.

Rises the high-priest father, saintly, wise,
And brims a beaker for the seer great;
The angel coming in a plain man's guise,
Elijah, who divines Messiah's fate.

He consecrates the wine, he quaffs, then laves
His hands; then parts a Matzoh, mystic-grown,
The Afikomen, which for grace he saves,
Then calls the poor to make his board their own.

The invocation and the prelude o'er,
The youngest son who now the crown prince plays,
With artless art, and innocent pride of lore,
Propounds the questions four, and answer prays.

"Oh, wherefore, father, is this night so strange,
So runic and so mystic with its wine?
Why must we eat unleavened bread?
Why change Our sweets for bitter herbs? And why recline?"

The sire, beaming joy, one answer reads:
"Mean slaves we were in Egypt once;
With blood and tears we reared the proudest Pyramids,
Our babes, the tyrant drowned in stream and flood.

But God had seen our heart-break, heard
Our crying from the depths of misery
And sent us Moses with his rod and word,
To say to Pharaoh, 'Make my people free.'"

For tyranny is suicide. Behold,
A hardened conscience digs itself a grave;
"Ten plagues I'll send on every tyrant bold,
For man may be but God's and virtue's slave."

The meekest man our Saviour was. He freed
From Pharaoh's fetters, Israel's heart and hand;
And fed with heavenly bread, the evil breed
That danced about the golden calf, they planned.

And dry-shod led He through the oceans, red,
The slaves who sought to stone him, and by law,
The soul of man to God and heaven he wed;
Our promised land from Pisgah heights he saw.

Enough, enough were any single deed
Of wonder we beheld our Prophet do,
Enough, enough for men of lesser breed,
The chosen people, greater marvels knew.

And age succeeding age, a vow must seal,
With Egypt's wiles a lasting war to wage;
And blessed be they who publish and reveal
This thrilling chronicle, this golden page.

The answer said, all lave their hands again,
As if to cleanse themselves from Egypt's taint;
The blessing o'er, the house respond, Amen,
And break the Matzohs, and make a sandwich quaint.

Of horseradish, and murmuringly smile
And spurn it, then nibblingly they bite
The bitter herbs till tears their cheeks beguile,
And graver face more solemn makes the rite.

The daughter yet in blooming teens, whose hand
And heart were pledged with joy to love ere long
Arises from her lover's side, as planned,
To help her mother serve the court.
The tongue

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In the interim is loosed, and wine of praise
The father showers on his peerless boy:
"Well done, my son, aye walk in virtue's ways,
And love the Torah, Israel's only joy.

And love our martyr-people, Israel;
The Gulf stream we, and leaven of the earth;
Time's glory and its sorrow, sneer and spell,
The nightingale of God His rose of worth.

Earth's orphan and the heir of heaven, we,
The heart of nations crucified by all;
O, love us, son, when brightly shines our star,
Or when upon it lies a cloudy pall.

When mind and heart in law and lore abide,
And God and virtue be your pride and fame;
The crown of crowns you wear, the prize and pride
Of God and man—a saintly rabbi's name."

The Matzoh-balls, the famous dish is served;
The mother sits her down beside her lord,
And delegates her princess—so her wish—
To serve the residue, and clear the board.

Meanwhile the mother descants on the art,
And womanly graces of her princess, fair;
"What golden hand she has, what golden heart,
All heaven's in the house, when she is there.

How she crocheted the countless yards of lace
For all the festal raiments, crocheted
The curtains new, embroidering with grace
The Matzoh-cover, and table cloth, and made

The kitchen floor as smooth as wax, and clean,
And polished like a skating rink or glass;
The golden Matzoh-balls her work has been,
And none my child as housewife can surpass."

So many books her little head contains,
For all her days in work and study sped;
She does all household tasks, and ne'er complains;
She reads the Bible, and bakes the finest bread."

The modest lass o'erhears the eulogy,
Nigh drops the pyramid of platters, high,
And darts reproving looks with inward glee;
The lovers' faces then in blushes vie.

But hark! What cries of "Catch the thief" resound!
"The Afikomen gone!" the princeling's caught,
And see, the thief is bold, is cheered all round;
The theft with pledge of golden gift is bought.

A golden watch and chain the sire must plight
As ransom. The son restores the theft.
The dear desert's divided for each wight,
And some is eaten, more thereof is left.

The feasting o'er, three cups of wine all drained,
"O let us bless the Lord whose meat we ate."
The sire begins the grace: "The Lord who deigns
Provide for all according to their state."

The heart, and not the art of son and sire pray,
That God to each His best bounties give;
Contented keep them to the end of days,
And in their love and God forever live.

For e'er! for love and God and song ne'er die,
But make eternal heaven where'er they be;
So sure are they that in the final sky
They still will be God's holy family.

Next year in Holy Land, A dream is dawning in the eyes of all that chant;
And golden hopes with glowing rain-bows gleam
That Zion's rose again the Lord will plant.

"And bliss we'll suck like milk and honey-dew,
And thousand angel-harps will thrill and play,
A thousand rapt enchanted songs anew,
And we will live, will live with God for aye."

The last cup quaffed, the hearts and doors unfold,
All rise and hail Elijah, though none sees
The violent seer with the heart of gold,
Who brings Messiah's rosy prophecies.

The song and wine begin to wind their charm,
How beautiful in holiness and worth;
Life's lost Atlantis, and its golden fleece,
Our only real dream, our heaven on earth.

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J. O. LOVELL, Prop.

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O may your glory never, ne'er decline,
Your manhood ever be your dearest prize;
For what is life, unless it be divine,
What were the earth without the dream of skies?

Through law and love immortal, you the song,
The paean and prophecy of bards sublime,
Messiah nation through the hate of wrong,
The epic and lyric poesy of Time.

Herald of dawn, you are a heavenly rhyme
God's Golden book you are, and Gold, each page,
The Master Builder of each golden clime,
And you the gold of every Golden Age.

Who wrote their names in mist, like mist will go,
As Nineveh, and Babylon and Rome;
Your hope and glory grew like dawn, and grow,
Because you built, and build with God, your home.

Oh, nation of my heart, my mind, and soul,
Enchanted people of enchanted land,
Scions of saints, and seers who touched the goal,
Oh, may you ever in your morning stand.

Make worth, your wealth, and God, your joy and fame;
And love, your lyre, and you will smile like day;
Though Kings and Kingdoms flare and fae in flame,

You and your hope will blossom ay like May.

Fatigued and warmed, the queen doth nod and drowse,
The Crown Prince bolstered on his lazy arm
Upon the altar's horn, despite his vows,

To wake and chant, drops down his heavy head,
The little Princes all their vows forsake,
And all to peaceful sleep, and happy dreams are fled,
Only the lovers and the King yet wake.

They eye each other smilingly, and chant
"Dayenu, Dayenu, enough, enough," and lo,
Strange magic weaves the King a fairy Spring,
Childlike and innocent his gray years grow.

And drowsily he chanteth, as in dream,
A childlike rhyme, "Chad, Gadya, a kid, a kid,"
The Queen looks up, and on her King doth beam,
The lovers in a dream of dawning bliss have slid.

And silver laughter ripples in the room
As King and Queen and lovers sing as one,
"The Angel of Death from God has met his doom,
Chad, Gadya, Chad, Gadya! Behold the Seder's done."

Oh, Jewish home of virtue, love and peace,

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THE FOLLIES OF MANKIND.

(Continued from page 12.)

düstry and to that extent impoverish the world.

Behold the priests of religion giving sanction to war and blessing troops, while knowing that war sets at defiance the ethics and humanities religion would inculcate! Behold the clergy of the creeds praying to God for the success of their arms, which only means the slaughter of His own children! What a grim jest is that palace of peace whose dedication was participated in by representatives of the nations while increasing their armaments for the furtherance of war. Shall we call fools or knaves those signatories to The Hague Tribunal who violated their pledged words before the ink was dry? Let us not point only at the folly of Europe when the only lesson that many seem to have learned by the savage conflict abroad, largely precipitated by the tremendous armaments maintained by the belligerents, is that the United States should build up similar armaments, forsooth in the interests of peace!

V.

Let us turn to ourselves. What shall we say of those Jews who expose the presumed foibles of their people on the stage, who in daily converse are their own detractors, and who then become righteously indignant when the world charges the Jew with that sordidness and unscrupulousness that they themselves had voiced? Have we a right to blame our neighbors for taking us at our own valuation because we were foolish enough to lack esprit de corps?

There are many, in our ranks and outside of them, who say that the Jews are fools for maintaining a distinctiveness in religion and conduct that has singled them out for persecution and disability. Why foster through inherited institutions a Jewish individuality that so often handicaps us in life? And do we not see, say some, that the Jews at best are fighting a losing game?

Doubtless it would be easier to follow the advice given by Abram Mendelssohn to his son Felix to become a Christian in order that he might conform to the majority, and by changing his name to Bartholdy save himself from association with the Jewish people that might delay his artistic success. Many an apostate has followed that theory from Pfefferkorn to Heine. What shall we say, but the man that accepts it has erased the word idealism from his vocabulary and has returned to the flesh-pots of Egypt.

Further, as to the warning of some that the Jew is engaged in a losing fight, we might answer that the world is well lost if the world is wrong. But if we wish, we can read history in a more optimistic spirit. If the Jew has maintained his faith in an age of darkness and persecution, ought he not be able to preserve it in an era of toleration and liberty? "In the bright dictionary of youth there is no such word as fail," said ing are, we, too, can exchange the Richelieu. If the Jew is not decrepit and decadent, but, like nature, can renew his youth with each succeeding word failure on our programme for the phrase *nil desperandum*. We need not fear to be in a minority, if we are in a minority in fidelity to a principle. No man fails until he feels that he has failed. Failure is subjective. So often in our history victory has been snatched from the mouth of defeat. Let us not be afraid to be called fools, but only fear deserving to be called rogues. If mankind has learned anything, it has surely acquired the lesson that the noblest course of conduct is ultimately the wisest, even as it is ever the best.

Jewish Institute Activities.

The Junior League of the Jewish Institute will be the name of the new young people's auxiliary that was organized last Saturday night at the headquarters of the Jewish Institute, No. 108 Second Avenue. Plans are being made for a neighborhood campaign to interest the young people of the section to become members. The purpose of the new organization will be to aid the Jewish Institute with its work among the children and to promote a spirit of fellowship among the boys that join it. The organizers, who are mostly all high-school students, are D. Diamond, I. Dube, H. Rosenberg, L. Aaron, G. Tobias, J. Baylis, A. Hirsch, M. Meltzer, S. Diamond, H. Intzky, J. Black, R. Epstein, J. Menzer, M. Rabinowitz and S. Nelson. The league is under the direction of J. B. Hirsch.

About 1,500 children were entertained at the story hour, illustrated with moving pictures of Jewish history, which was given for the first time by the Jewish Institute in the large auditorium of Public School 63, Fourth Street and First Avenue. The girls and boys were delighted with the moving pictures illustrating the stories of "Mordecai and Esther," "The Jews in Egypt," and of the "Birth of Moses," and they repeated with cheers the pictures as well as the music and addresses. The talk on Pesach was delivered by Max Leischman, a club leader at the Y. M. H. A. Piano selections of Jewish music were played by Miss Rose Eisen. The director of the society, Bernard G. Richards, presided.

The members of the newly formed Junior League of the Jewish Institute, under the leadership of J. B. Hirsch, acted as ushers and saw to it that the children conducted themselves in the most orderly manner.

The success with which this entertainment has met shows that this new activity of the Jewish Institute is in every way worth while continuing, and arrangements are being made to hold other entertainments shortly.

At the Kessler Theatre, last Sunday morning, Prof. Mordecai M. Kaplan delivered an excellent lecture on "The Hebrew Language and Jewish Culture," giving a most scholarly exposition of the content and meaning of Jewish culture, and emphasizing the importance of the Hebrew language in the preservation and the furtherance of that culture.

Next Sunday morning Rabbi Nathan Krass will speak on Lessing's "Nathan der Weise."

The Harlem Jewish League.

Jewish young men and women of Harlem are extended a cordial invitation to join in the activities of the Harlem Jewish League, which was recently organized to study the works of Jewish authors, to participate in civic activities and to promote social welfare. The society is meeting with success, and hopes to be in a position to occupy their own quarters by the fall.

Full information may be had by addressing the chairlady of the Membership Committee, Miss Clara D. Zimmerman, No. 1 East 101st Street.

Columbia Religious and Industrial School for Jewish Girls.

At the meeting of the board of managers, held Thursday, March 18, resolutions expressing sympathy with the family of the late President Mrs. Pauline Sternberger were adopted and directed to be sent to the sorrowing household. It was also resolved to establish a memorial in Mrs. Sternberger's name, that shall ever testify to the love and esteem in which she was held by the members of the board and the pupils of the school, which were so much to her.

The New Orthodoxy.

Orthodoxy in America will not be a breaking away from the past, but a development of it. Grounded upon Jewish learning, mindful of the history of Israel and of Israel's Law, compact of grand memories and cherishing grander hopes, it will transmit a tradition as unbroken as it is heroic. Hellenists, Sadducees, Karaites have passed, the fallen leaves of a great tree; traditional Judaism survives. And it survives not because, like those schisms, it adapted itself to ephemeral conditions of Greek influences, Palestinian politics and Islamic culture, but because it has ever measured the world and all about it in terms of its teachings. Traditional Judaism is the religion of the most ancient of peoples, a long-experienced, severely tried, far-seeing people. Such a people judge time by eternity. And they sow not that they may reap, but that their children and children's children and the remote, untold generations succeeding them may reap and be satisfied.

They must, therefore, sow well and with seeds that are potent in life-giving continuity. This life-giving continuity is in the Torah and its historical exposition; in the prophets; in the Talmud; in the traditional observances and the traditional liturgy; in the traditional Hebrew and the traditional scholarship; in the traditional Sabbath and the traditional home life. Emphasis will be laid less upon ritualistic minutiae and more upon Hebraic culture and ideals; less upon approaching the modes and manners in worship of our neighbors and more upon purifying and ennobling our own.

If it be said that this course will intensify the separatist aspects of the Jewish people and that the religions of the future will not be tribal, traditional Judaism points to the fact that it made its loftiest contributions to the religious thought of humanity when the Jews were a separatist people. If it is argued that in America a generation of children is arising that know not Moses, traditional Judaism declares that they should be made to know him. If it is retorted that the way to that knowledge is hard, traditional Judaism inquires when has the way of the Jew been easy? The test of traditional Judaism through a history such as, in endurance for the sake of principle, stands unparalleled in the experience of mankind, has never been and is not. "Is it difficult?" but "Is it worth while?"

If the Jews are the Puritans of the world, the traditional Orthodox are the Puritans of the Jews. They stand upon the shores of this great democracy—as with Jehuda Halevy, memories of the East in their hearts; but the light of Western hope in their eyes. They pray that their sons may grow up as Jewish gentlemen, schooled in the Hebrew classics, strengthened by Jewish discipline, inspired by the ever-mounting line of imperishable Jewish dreams and aspirations. Such sons will be infinitely better Americans as their inner lives will be infinitely richer and more fruitful. For traditional Judaism is more than a belief: it is a system of life. It is more than a religion: it is a brotherhood.—*Jewish Criterion*.

Support the Jewish Press.

The Jewish press receives but little support from the various Jewish organizations, they are the most persistent in their demands, congregations, societies, etc. In demands of something for nothing from the Jewish publishers. They expect all their doings to be chronicled, their notices to be published and all other publicity to be given them without charge, and free copies of the paper in addition. Their parsimoniousness in this respect is not productive of the best results.—*American Israelite*.

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E. M. Newman, the traveltalk man, continues his delightful course of traveltalks at Carnegie Hall, Sunday evening, with a photographic journey of extreme timely interest, entitled, "The Holy Land." The delightful pictures in color and motion, which he took during his pilgrimage last summer, will visualize for his hearers the scenes of the most impressive incidents of the Bible, thus giving a clearer idea of those events that have so influenced the civilized world. The first part of the evening will be devoted, for the most part, to the Holy Land of the Old Testament, from Mount Sinai to the Promised Land, and the second part to the Holy Land of the New Testament, including the city of Jerusalem, Galilee, Syria and most of the hallowed places visited by thousands of pilgrims annually. A striking feature of the traveltalk are the pictures of Petra, the wonderful lost city of pink rock in the Arabian desert, to reach which, Mr. Newman organized a caravan of twenty men and twenty-eight horses and camels. "Egypt," the concluding subject in Mr. Newman's regular series, will be presented at the New Amsterdam Theatre, Thursday afternoon, at 8, and next Sunday at Carnegie Hall, at 8.

One day at a time. It's a wholesome rhyme; A good one to live by, a day at a time. H. H. Jackson.

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KATIE NEWMAN Administratrix.

BORDEN'S CONDENSED MILK CO.

We beg to announce to all our customers and to all the Jews in Greater New York, Westchester, Albany, Troy and New Jersey, that for this coming Passover, we will deliver KOSHER PASSOVER MILK. We have made all the necessary arrangements so that the milk will be bottled and the cows milked under the supervision of inspectors, with the certificate from Chief Rabbi SOLOMON E. JAFFE. He will strictly enforce that the bottling and the milking shall be strictly in accordance with the Jewish dietary laws.

The inspectors will be at the Borden's plant the whole week of Passover, at all the Borden's plants from which the Kosher Milk will be shipped. Each inspector will be present at the washing of the utensils and at the milking and the bottling. He must seal the bottles of milk. By so doing the milk is strictly Kosher, so that the most pious Jew may use it for Passover. All the utensils such as bottles, cans, etc., which are used for the Passover, are absolutely new.

Send your order to BORDEN'S CONDENSED MILK COMPANY, or order your Passover milk from a BORDEN'S DRIVER. Write a postal card or telephone 5350 Franklin or any BORDEN'S Station. Remember, BORDEN'S KOSHER PASSOVER MILK costs no more than their regular bottled milk.

We have arranged this year for the distribution of MILK which is KOSHER for PASSOVER from the following stations:

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The Certificate of Chief Rabbi SOLOMON E. JAFFE

I do proclaim to all Jews, and to the most particular and pious, that the Borden's bottled milk, with a certificate on every bottle of milk, is kosher for Passover, because I have installed inspectors, most pious and God-fearing Jews, on all Borden's farms from where kosher milk is to be shipped, so that they shall supervise at the milking of cows, bottling of the milk and washing of all the utensils; so that there is no doubt that the milk so produced under my certificate, is kosher, and that Borden's milk is kosher for Passover, for all the most pious Jews.

SOLOMON ELCHANAN HALEVY JAFFE, of New York.

Dated, the 1st day of Adar, 5675-1915.

BORDEN'S CONDENSED MILK COMPANY, NEW YORK



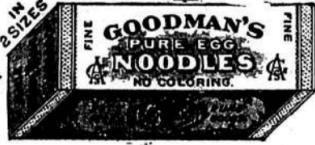
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THE JEW IS PATRIOTIC.

At the recent convention of District Grand Lodge, No. 1, I. O. B. B., Governor David I. Walsh of Massachusetts addressed the delegates and expressed his admiration for the patriotism of the Jews in unmeasured terms. Among other things the Governor said:

"For forty years I have lived here in this county and during those forty years I have witnessed the struggles, labors, sacrifices and tolls of your people. I have seen them come here and take the lowliest of low positions in the cities of this Commonwealth. At the close of these forty years I see the members of this same race among the leading men in the learned professions, with representatives in the foremost ranks in all the walks of life, and a body gathered here that is second to none.

"I am proud of my Commonwealth and my country because of what I have seen here to-night. I am proud because I know the reason is that that flag on the wall that faces each of us has given you the opportunity and the freedom to exercise your ability for your happiness and prosperity within this State.

"No people in the world have suffered more than your race has suffered. Laws of almost every country in the world have deprived you of your money, of your property, almost of your manhood and your womanhood. Yet you have refused to be conquered, and here under this government you are reaching your greatest state of perfection and success.

"What does all of this mean? It means that we should have the greater love and affection for the country that gave such an opportunity. And I sometimes feel that if we could divine the human mind we would see that those that come here the lowliest of the low, do have a greater love and affection for that land than many of us that have always been here and do not know what it is not always to have that opportunity.

"What is it about that flag that makes us love it? Is it its color? Is it the red, the white and the blue? Is it its beauty?

"No. It is what that flag stands for. It is for the government that flag stands for, for the equality of opportunity that flag stands for.

"It is true that other peoples have flags. It is also true that other peoples love their flags. In the war trenches in Europe thousands and hundreds of thousands of Germans, of Russians, of Frenchmen, of Englishmen and of Austrians are making great sacrifices and giving their lives for their flags.

"But their love of country and flag is different from ours. They love their flag because to them it means home; because their flag stands for the beloved hills and valleys that surround their birthplace and for the generations of ancestors that have looked upon those same hills and valleys.

"That flag of ours to us does not mean home, for most of us have only been here for a generation or so. It does not and find this great land of opportunity, stand for generations of ancestors, for ours is a young republic.

"But that flag of ours tells a story no other flag tells. It brings to our mind that April 19, 1775, when those Middlesex farmers with their rude muskets gathered at Concord bridge and then and there fired the shot that was heard around the world. It calls to our mind that the firing of that shot gave birth to a new idea of freedom, enunciated in our Constitution when the fathers wrote into it the words that this government was originated to advance the well being and prosperity of all the people living under that government. Unlike any other government, this government undertook the work of promoting the happiness, well being and prosperity of the individual.

"But, my friends, need I tell you the reason we love this flag? Need I tell you that the reason we are willing to suffer for it, to die for it if necessary, is because the Stars and Stripes give more promise of true happiness and prosperity than any other flag in the world? The proof is not in my words. Why did your fathers and mothers come here? They came here because this flag gave equality of opportunity, because it gave more promise of progress than their own flag or the flag of any other country in the world.

"Here, where the business of the government is to promote the happiness and well being of the individual, this society, with its high aims, co-operates with the government. For what was your order originated? To promote the happiness and prosperity of members of your race that need prosperity and happiness. So it is fitting that you should be welcomed by the government.

"And I would be ashamed of my Commonwealth if it did not send its chief executive here to welcome you.

"I bring you the message the flag speaks to you, the message the flag speaks to your race, the message the flag speaks to all the races that make up our population. That message is that you will be no less loyal to the flag by being at the same time loyal to your race.

"Service of the flag does not require one iota of apology for the blood that flows through the veins of any man. It does not require one iota of apology from any man for the shrine at which he chooses to worship.

"Service of that flag requires appreciation of the blessings that are ours. It requires that we so broaden our mind and expand that when we are gone those of all races and creeds will thank God that we lived and bless our memory, even as we bless the memory of Washington and Lincoln and the founders of this great country."

LITERARY NOTES.

UNION HYMNAL FOR JEWISH WORSHIP. Published by The Central Conference of American Rabbis. Sold by the Bloch Publishing Company, New York

The long-awaited new Union Hymnal has come at last; and a splendid compilation it is of songs for Jewish worship. Many new and beautiful musical settings have been included and which have been made accessible only by unsparing expense on the part of the Central Conference, whose committee is entitled to unstinted praise for its work. It will take some time, however, before the congregations that have used the old hymnal get accustomed to the new tunes which, in several instances, are by no means an improvement on the old. But this, perhaps, is a matter of taste.

In view of the magnitude of the task accomplished so admirably and published in such beautiful form, it may seem ungracious to find fault with any part of the work, and it is not in a spirit of carping criticism that we call attention to a few things where the compilation might be considerably improved.

In the use of traditional melodies, for example, the compilers have not always been happy in their selection. To give a few examples of many that might be chosen: The tune of "El Norah" adapted to the hymn "Why Art Thou Cast Down?" No. 186, and the same tune to No. 202, "Lord What Offering Shall We Bring?" is most unattractive. So is the tune of "Omnon Ken," adapted to the hymn "The Sun Goes Down," No. 185. Likewise the adaptation of the Sephardic Hallel tune to the hymn, "There Is a Mystic Tie," No. 138. These selections will hardly find favor with those familiar with the music of the synagogue.

The collecting of Hymn Texts is a notable one. It is a pity, however, that the editors saw fit to tamper with the wording of one of the finest hymns ever written by a Jewish pen—we refer to No. 98—Penina Moise's well known "God Supreme." It is here "revised" by Dr. Edward N. Calisch, and in place of the majestic original we have religious doggerel. It is not fair to the author, whose religious genius and inspiration have been so extensively used in this collection. In the texts of Anthems we miss the name of the greatest composition of this class ever written by a Jew—Charles K. Salomon's "How Lovely Are Thy Habitations," published by Novello.

In the "Hebrew Hymns and Responses" more attention should have been paid to the Hebrew accentuation. The editors had a fine opportunity of correcting the slipshod work of former compilers in this line in this country, but failed to take advantage of it. There is not the slightest reason why the Hebrew language should be murdered even when put to music. Perhaps when a new edition appears this important consideration will not be overlooked.

The collection of children's services will be heartily welcomed by hundreds of Sunday schools.

Taking it all in all, the new Union Hymnal is a notable production and will prove a powerful factor in the beautifying of Jewish worship whenever it is used.

Echoes of the Literary Bill.

Quite a little publicity has been given to the speech of Hon. Thomas A. Reed, the Senator from Missouri, on the veto measure of President Wilson. The Senator's speech is not only replete with facts and interesting comparisons, but is informed throughout with a fine idealism.

For Senator Reed the vital question is, "Are the children of immigrants the equals of our native population in education, intelligence and patriotism? If the foregoing question can be answered in the affirmative, then restrictive legislation is not only unnecessary, but a serious mistake." Thereupon the Senator presents carefully collated statistics which answer his question in the affirmative.

He then goes on to prove that the literacy of children of immigrants is higher than the general average of the United States. Furthermore, the States having the lowest percentage of immigration population are lowest in literacy.

The most brilliant portion of the Senator's speech is that devoted to a consideration of the mentality, idealism and achievements of our immigrant races. His eulogy of the Jew reaches a rhapsodic height. But he speaks almost as highly of the Pole, the Italian, the Bohemian and the Greek. He concludes his speech with an interesting historical analogy: "The peoples who have prohibited or discouraged immigration have degenerated or disappeared from the face of the earth—China, Java, Hindoostan, Turkey—back of these, Egypt, Persia, Media. The countries which have progressed most rapidly have generously opened their doors and invited foreign blood or have had it forced upon them by arms."

He sums up immigrants in this beautiful characterization:

"Fused in her candid light,
To one strong race all races here unite.
Tongues melt in hers; hereditary foe-men
Forget their swords and slogan, kith and clan,
'Twas glory, once, to be a Roman;
She makes it glory now to be a man."

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Young Men's Hebrew Association.

Sunday evening, March 28, the Young Men's Hebrew Association will present a concert of Jewish music under the direction of Prof. Lebn Kramer. The Halevy Singing Society will render a large part of the program, and will be assisted by Miss Gertrude Eisenberg, Mr. S. Laubman, Mr. L. Kuscheloff, and Mr. Sascha Jacobson.

The Federation of American Zionists has arranged a mass meeting to take place in the auditorium on Saturday evening, the 27th. Rev. Dr. D. de Sola Pool, Rev. Dr. Joel Blau and Dr. Henry Horowitz will be the speakers.

Passover will be celebrated in the association by a large Seder for the members and the general public. The Seder is scheduled for 7 p. m.

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Sabbath Chanukah Among Russian Prisoners.

By S. KANSTEIN, CANTOR, ZERRST.

It is a chilly, damp, December morning, this Sabbath. After considerable efforts at the office of the commanding general we were permitted to hold services in our prisoners' camp, for the present, only once in four weeks, because there are 12,000 prisoners interned, of whom there are Greek Orthodox Russians, Frenchmen mostly Catholics, Mohammedans, and God knows how many different types of nationalities and churches, all of whom demand that their religious needs be attended to. I have to state from the start that the number of Jewish prisoners has been doubled since I visited the camp last time; there may be now nearly 1,000 of them. Entering the hall assigned to us I found a large congregation already assembled. We are greeted with "Gut Shabbes!" from all sides, which sounds so homelike and quite matter of course. Inasmuch as all of those who participate in the services cannot be accommodated at one time in any of the barracks that are placed at our disposal, we had to hold our service this time in the open air. The prisoners' transport of the last weeks brought us a brilliant professional Hazan, and through this fortunate incident our services received an inspiring force. As soon as the immense congregation had quieted down I began to preach to these pitiable victims of Russian barbarism the words of our Holy Torah, whose inspiring thoughts have been familiar to them from their earliest youth. It is touching to see how attentive they are, for every word is like balm on their quivering hearts. The Hazan began the regular service with the

Schochen Ad, and he made a wonderful impression on the large audience.

I felt deeply moved while listening to this youth of twenty-two, dressed in the uniform of the Russian infantry, who prayed with a wonderful voice, and to whom his fellow sufferers looked up with proud emotion. You could hear in his chant a contrite heart and a depressed spirit. You know that at this moment he feels himself transported back to his home people of whom he knows nothing except that they are trembling for his safety. Every word is a wall, every tone an invisible tear, and yet all sounds like a harmonious chime. I learned afterward that he had to accompany the regiment of Russian infantry as cornet player, and so was made a prisoner. Then came Hallel, and every one was swayed when the Hazan intoned with his wonderful voice, "O Lord, save us." It was a combination of supplication and hope. Reading of the Torah, Mussaf and the closing prayer followed.—*American Israelite.*

Army and Navy Young Men's Hebrew Association.

The Seder services for 300 Jewish soldiers and sailors will be held on Monday evening, March 29, at the Tuxedo Hall, Fifty-ninth street and Madison avenue, at 7.30 o'clock. Rabbi Eiseman will conduct the services.

On Tuesday morning, the first day of Passover, the men will attend divine services at the Beth Israel Synagogue, Seventy-second street and Lexington avenue. Rabbi Aaron Eiseman will preach the sermon on the topic: "America, the Hope of Humanity."



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THE WISDOM THAT WILL ENDURE.

By Rabbi Israel H. Levinthal.

The more we read and study the writings of our ancient rabbis the more must we marvel at their wonderful wisdom, the more must we appreciate their deep insight into human nature, their great knowledge of the powers and failings of man. What makes their teachings so valuable and so precious is the fact that they emphasize truths that hold good not only for one age or for one generation, but for all ages and for all mankind. No teaching is truer than this contained in the words of our text. And no teaching is more applicable to our own age than this—enunciated by Rabbi Chanina more than eighteen centuries ago.

This is primarily an age of knowledge. Parents are making the greatest sacrifices in order to be able to give their children a good education. Children are even compelled to attend the public schools. New school buildings are constantly being built and equipped to meet the increasing demands of that great army of wisdom seekers. Never have the facilities for higher education been better than they are to-day. Poverty is no longer an excuse for ignorance in a boy or girl who really wants to learn. And yet, despite the fact that the number of "educated" people are constantly increasing, we cannot say that the moral qualities of the people have been greatly enhanced. Education has not succeeded in increasing the power of justice and righteousness, nor has it eliminated injustice, vice, hatred and oppression.

The one aim of those who seek wisdom seems to be that it may bring them material success, that through it they may rise higher in the social standing of society, and not that it may enable them to live better, purer, nobler lives—not that they may get a better appreciation of the meaning and sanctity of life. The "fear of sin" no longer comes before wisdom! Moral and religious instruction by the parents is entirely neglected. The child is permitted to grow up in ignorance of the great principles of life—honor, courage, truth and sympathy—the principles that govern and actuate the child's moral and spiritual life.

Many thinking people, who realize the great danger of such a system of education, advocate the introduction of Bible reading and moral instruction in the public schools. Believing in the great principle of the separation of religion—no matter in what form it be presented—and the public schools, I would strongly oppose such an innovation. I believe that the moral and religious education of the child should be received in the church or synagogue and in the home. Parents must be taught the truth—emphasized by the greatest of educators—that the principal aim of education must be ethical. "The one and the whole work of education may be summed up in the concept—morality," is the opening sentence of Herbert's "Aesthetic Presentation." Again, "The term 'virtue' expresses the whole purpose of education," is a statement in his Educational Doctrine. The work of education must be to form character, "which in the battle of life shall stand unmoved, not through the strength of its external action, but on the firm and enduring foundation of its moral insight and enlightened will."

In the old system of Jewish education when the child was first brought to the "Cheder" he was immediately made acquainted with the contents of the Book of Leviticus. The first bit of wisdom that he acquired was: "Thus shalt thou do!" and "Thus shalt thou not do!" The fear of sin was inculcated into the child's heart before his mind had a chance to acquire worldly wisdom. That is the reason that the moral fibre of our people was so strong that they were able to resist all temptations and cleave to the Torah of their God. That is the secret of the success of the old Jewish education, despite the fact that physical surroundings of the Cheder were not as luxurious and convenient as are those of the modern school.

The adequate preparation for a true Jewish life is found in an education that teaches the child not only what to think, but how to live.

"The aim of education," according to our sages, "must be to mend our ways and to do the right." (Berachoth 17a.)

To-day, however, the child has to learn the most sacred things of his life in a coarse way out on the street. "The child does not have to learn religion and morality," the parents will tell you, "he will have time to inquire into it when he grows up." Suppose a father would refuse to teach his child the principles of arithmetic, grammar, history and spelling, saying, "when the boy is old enough he can learn for himself," how quickly would he be condemned for his attitude, the child taken from him and taught that which every child should have instilled into his mind, while he is young. If these things are a necessity to a boy passing up into manhood, how much more so are those principles upon which all his future actions are to be based?

Of an English deist it is said that one day, calling upon Coleridge, he inveighed bitterly against the rigid instruction of religion in the home, saying: "Consider the helplessness of a little child. Before it has wisdom or judgment to decide for itself it is prejudiced in favor of its parents' religion."

"How selfish is the parent who stamps his religious ideas into a child's receptive nature, as a molder stamps the hot iron with his model. I shall prejudice my children neither for Christianity, nor for Buddhism, nor for atheism, but allow them to wait for their maturer years. Then they can open the question and decide for themselves."

The argument made by the deist, then, is made in many directions to-day.

But notice how Coleridge answered the argument. The poet led his friend into the garden. Suddenly he exclaimed: "How selfish is the gardener who ruthlessly stamps his prejudice in favor of violets and roses and strawberries into a receptive garden bed. The time was when in April I pulled up the young weeds, the parsley and the thistles and planted the garden beds with vegetables and flowers. Now I have decided to permit the garden to go until September. Then the black clouds can choose for themselves between cockleburrs and currants and strawberries."

That conversation states most eloquently the whole principle. The father who neglects the religious education of his child does it at the peril of the child's present and future happiness and welfare. All the wisdom that he will acquire will avail him nothing, unless he acquire that higher knowledge, of which the fear of the Lord is the beginning—the knowledge which will teach him how to live so that he may fulfill the purpose for which he has been placed on earth.

Man should aspire to gain wisdom, for truly that is the most precious of all boons. But the only wisdom that will endure, that will bring lasting joy and blessings to its possessor, is the wisdom that is based on a firm faith in God. For, as our rabbi tells us: "Without the fear of God there can be no wisdom!"

Harlem's Federation Settlement.

Never has this settlement been so active as it is now. Hitherto it was only open in the morning for the kindergarten. It is now open both morning and afternoon as a workshop for the unemployed Jewish men and women of Harlem. There are seventy at present engaged there. Their wages are paid by the committee headed by Mrs. Alexander Kohut, of which Mrs. Bamberger is treasurer.

The generosity of Mrs. Mark Ash has provided a sewing teacher for the women's workroom. Temple Israel Sisterhood is providing the material. Dr. Harris is collecting money in order to give the workers a mid-day meal.

Ladies' League for Jewish Orphanage.

A ladies' league has been organized in connection with the Hebrew National Orphans' Home at No. 57 Seventh street, this city. The officers are Mrs. M. Blanck, president; Mrs. A. H. Levy, vice-president; Mrs. A. M. Levy, second vice-president; Mrs. P. Hirsch, recording secretary; Mrs. I. Goldner, financial secretary, and Mrs. B. Harris, treasurer. The aim of this league is to raise a fund which will enable the institution to provide a summer home for the orphans under its care, and also means for the erection of a larger institution in the upper part of the city.

The league will interest itself also in the providing of technical training for the orphans, and will carry on social service work in the home of the mothers whose children are in the care of the institution.

Sinai of the Bronx.

On Tuesday evening the children of Sinai Schools will give a public Seder. The reading and the singing of the responses and the hymns will be in charge of the children themselves. The ladies of Sinai Sisterhood will supply and serve the refreshments.

A minstrel show and dance will be given by the Camp Harlee Boys, under the direction of Mr. and Mrs. William Mitchell, for the benefit of the building fund of Sinai Congregation. The entertainment and dance will be held in the large hall of the Burland Casino, No. 809 Westchester avenue, on Sunday evening, April 11th. The girls of Sinai Junior Circle will also participate.

Rodeph Shalom Sisterhood.

Rabbi David Fichman, of the Free Synagogue, and S. S. Grossman delivered addresses to the members of the Rodeph Shalom Sisterhood at their monthly meeting, Monday afternoon, at the synagogue, Sixty-third street and Lexington avenue. Rabbi Fichman spoke on "The Passover in the Home" and an illustrated lecture on "A Trip Through Palestine" was given by Mr. Grossman.

Roumanian Jews Discuss Problems.

The Federation of Roumanian Jews of America gave a dinner on Sunday, March 21, at the Broadway Central Hotel, Broadway and Bond street, at which occasion prominent men, discussed the question of the establishment of the Home for Convalescents, as well as other great problems which at this time confront the Jews in Roumania.

John Cort, by arrangement with Messrs. Leffler and Bratton, will present a new three-act drama entitled, "The Natural Law," at the Republic Theatre, on Saturday night, next. The author, Charles Sumner, assumes that the "natural law" is that which governs the magnetism of youth in sex relations; furthermore, that this law of nature is so strong that those who obey it in defiance of the law of man are more deserving of sympathy than of condemnation. The scenes of the play are laid in New York. The cast will include Howard Hall, Otto Kruger, Carl Eckstrom, Austin Webb, Helen Holmes, Teresa Maxwell Conover and Maggie Hollowell Fisher.

"Under Cover," Selwyn & Co.'s production of Roi Cooper Megrue's melodramatic mystery play, having passed its two hundred and fiftieth consecutive performance at the Cort Theatre, will enter upon the thirty-second week of its engagement at that playhouse Monday night.

THE VALUE OF MILK AS A FOOD.

Milk and milk products form one-sixth of the food supply of the average American household. The value of this important food is not appreciated by a great many Jewish housewives. They should learn more about milk and its value and the many uses that it has in the home. One quart of milk is equivalent in food value to any of the following foods: Two pounds of salt codfish, 3 pounds of fresh codfish, 4 pounds of beets, 2 pounds of chicken, one-third pound of cheese, 4 pounds of cabbage, 7 pounds of lettuce, 6 pounds of spinach, 2 pounds of potatoes, 8 eggs, three-quarters pound of round steak, 5 pounds of turnips; and, figuring the value of milk by the glass, an average glass of milk would be equivalent in food value to any of the following: Two large eggs, a large serving of lean meat, 2 slices of bread cut thick, 5 tablespoonfuls of cooked cereal, 2 good-sized potatoes or three tablespoonfuls of boiled rice.

A careful attention to this comparison reveals the great food value as well as the cheapness of milk as a food.

For the Passover and the entire year's use the Borden's Condensed Milk Company have arranged to place their Norwich, N. Y. plant under the personal supervision of Rabbi Solomon Elchanon Jaffe's own Mashgiachim, and the three brands of their goods which come from this factory under a Kosher label, and under the name of BORDEN'S KOSHER EAGLE BRAND AND MAGNOLIA BRAND CONDENSED MILK AND BORDEN'S KOSHER EVAPORATED MILK, comply to the letter with the most exacting requirements of Kashruth. Buy a can today. Take it home and look for Chief Rabbi Jaffe's certificate upon every can. Try it for making puddings, cornstarches and custards, as well as general household use. It is a healthy, nourishing and palatable food, costing no more than other brands that are not sold under a Kosher label. Save the labels and get FREE valuable presents for your home.—Adv.

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FEDERATION AN ADVANCED STEP IN PHILANTHROPY.

By Max Abelman.

Recently I read with considerable interest an article by Mrs. William Grant Brown, entitled "Why Private Charities Should Be Overhauled." While I concur in some of the statements contained in said article, I think it hardly conceivable that out of a total collection of some \$20,000,000, \$19,400,000 should have been spent for salaries, investigations, publications and other administrative expenses.

Mrs. Brown says in her article, among other things:

When we turn to a consideration of the use of the \$20,000,000 raised by the private societies from the charitably inclined public, a very surprising situation is disclosed. Only about \$600,000 of the tremendous sum is available in the course of the year for the work of material relief—rents, groceries, coal and clothing—of the afflicted. This is an estimate made by the former editor of the New York Charities Directory, Mr. Seba Eldridge. On the other hand, the balance of this vast sum, of \$19,400,000, goes for salaries, investigations, publications and other expenses of the private charitable societies.

While this may possibly be applicable in places or in communities where there is no such thing as federation, it hardly seems possible under any circumstances. The more thought I devote to this statement, the more I am convinced that the one and only practical solution and remedy for the present for this problem is federation, in view of the fact that a charity tax is a thought of the future. What is federation? It is the concentration of an entire community in an organized effort for charitable and philanthropic endeavor for the general good and benefit of all, doing away with duplications of charity the full measure of the community's support.

Let us see what are federation's advantages. Firstly, instead of many organizations competing with each other for patrons and clients, wearing out the resources of a community with indifferent results, the application of sound business principles establishes a sound working body, assessing upon the community the cost of its social burdens with directness and economy, husbanding the resources thus obtained, and exercising in the name of the collective interests a rational control over the individual efforts in a manner that means guidance without interference. Federation affords a permanent, efficient and practical mode of collecting and distributing contributions given for charitable or philanthropic purposes. It discourages the obnoxious practice of selling tickets for the benefit of institutions. It does away with conflict in soliciting membership and contributions thus doing away with overlapping. It enables the whole population of a city to gradually affiliate in one central collective organization and work unitedly for one purpose for the general good. It relieves the management of each society of financial collection, leaving the directors and trustees free to use all their time for the carrying on of the internal and executive work of each institution. It effects economy in collections and otherwise, and prevents duplication of work. It enables contributors to decide how much they can afford to pay or may be willing to pay toward the support of all the charities of the city, and to pay the same in one sum for the benefit of all instead of to preferred individual societies.

Permit me to quote here from an address of Dr. William H. Allen, director and founder of the New York Bureau of Municipal Research, and director and founder of the New York School of Public Service, as follows: "Federation is the greatest step the generation has seen in civic and philanthropic effort."

The work done by the Brooklyn Federation of Jewish Charities is a good example of what can be accomplished by the formation of a federation. Prior to the formation of the federation the amount spent annually in Brooklyn for relief work was a total of only \$4,000, whereas at the present time the amount spent is \$36,000, which is allotted to the relief department of the federation. However, even in Brooklyn, the collections are not as large as they might be, due to the fact that Brooklyn is laboring under considerable difficulties by reason of its proximity to Manhattan. Brooklyn's number of wealthy citizens is comparatively small, as the larger percentage of the population is employed by others, and it is a wage-earning community. Again, Brooklyn is handicapped by the fact that people who live here and have their business in Manhattan shirk their charitable responsibilities in this borough, and Brooklyn is often termed the "bedroom" for the New York business man.

The following figures of collections and expense of administration of our federation should prove conclusively to the most confirmed skeptic the advantages of this mode of collecting charitable contributions. In the year 1910 the federation collected from 3,767 subscribers \$90,901, against which the cost of collecting for same was \$7,434, or 8.11 per cent.; in 1911, from 4,014 subscribers \$101,741, expense \$9,246, or 9.07 per cent.; in 1912, from 5,248 subscribers \$132,424, expense \$10,607, or 8.007 per cent.; in 1913, from 6,885 subscribers \$160,000, expense \$11,892, or 7.43 per cent., and in 1914, \$135,906, expense \$7,624.47, or 5.6 per cent.

It is quite certain that if the New York charitable institutions were to federate there would be a very considerable saving in administrative expenses, and overlapping and duplication of work would be gradually done away with.

CORRESPONDENCE.

Minchah G'Dolah at Temple Emanu-El Editor, HEBREW STANDARD:—

Absenting himself from the metropolis for quite a while, your correspondent chanced to walk along Fifth Avenue one bright morning, some few weeks ago, and passing the corner of Forty-third street, where Temple Emanu-El is located, he was startled to behold a massive sign with the inscription of "Welcome" on its white surface. Mechanically, I went into the synagogue and was somewhat astonished and amazed at the same time to see a goodly number of worshippers, men and women, prayer books in hand, solemnly and decorously chanting the liturgy and responding to the ministerial recitations. The sexton, having noticed both, my clerical garb and intense surprise, pointed to a seat in the first row and handed me a Union Prayer Book. Settled in the assigned pew, I was delighted and pleased to observe the devotional women and meditating men, following deeply and sincerely the officiating minister, Rabbi Dr. Joseph Silverman, with bowed faces and eyes bent on the books before them, omitting no word and losing no syllable, the prayer, indeed, proving effective and psychological, forceful for themselves and worthy of emulation for others.

The writer has witnessed and participated in three other kinds of Minchahs of all shades and tendencies, and frankly admits that a Minchah of this Silverman type reminds one, indeed, of the Minchah G'Dolah of Jerusalem, Palestine, Wilna, Russia, and Lemberg, Galicia. Moses J. Gries, rabbi of Tiphereth Israel Temple, Cleveland, Ohio, visits his place of worship daily. In the afternoon, where a considerable gathering awaits him, but then, this is but a social assemblage, a meeting without any prayer or meditation. The Miriam

Barnert Synagogue, at Paterson, N. J., conducts daily as well as Sabbath prayers, but then the worshippers are paid by the charitable and philanthropic Mr. Barnert, for forming the Minyan and filling the quorum. The orthodox synagogues throughout the land are full of worshippers, time and again, morning and evening, but then, the participants are but foreigners of the male sex, women, the native born failing to participate or fall in line, for lack of the knowledge of Hebrew and want of comprehension of the medium of the prayers that the synagogue, prayer book and rabbi flourish of, abundantly. Temple Emanu-El, located in the immediate neighborhood of the Grand Central Depot, the very midst of New York's prosaic gain and the metropolitan materialistic benefits, Temple Emanu-El succeeds, nevertheless, to check financial spell, impede with worldly affairs and baffle earthly riches, proving the establishment of the celestial government, the greatness of Heavenly Power and the supremacy of the spiritual force over the physical inclinations. And Dr. Silverman, having inaugurated this form of services, this daily prayer, this Mincha G'Dolah, may be hailed with plous joy and religious gladness by men of the cloth, reform, conservative and orthodox, there being many ways leading to Jerusalem, and an English meditation may be acceptable to God as well as the Hebrew and Aramaic. Leading, as Temple Emanu-El does, the synagogal life and existence of the land, may the return of Dr. Joseph Silverman to ancient, traditional, historic and tristic Judaism serve as a model for copy and example for emulation by smaller congregations, younger rabbis and inferior tabernacles, bringing about the rejuvenation and regeneration of Judaism among the clergy and the laity, the classes and the masses, the humble and the wealthy, ad maiorem Dei gloriam! NACHMAN HELLER. Hartford, Conn., Purim, 5675, Anno Mundi.

The Hebrew Sheltering and Immigrant Aid Society is at present harboring Nathan Cohen, who for the past three years has been endeavoring to land in New York. He was formerly a storekeeper in Philadelphia and later went to Buenos Aires, and a year ago when he attempted to land in this country was refused admission on account of some mental trouble. Since then the South American authorities have also refused him admission, and he has traveled back and forth on the Lampert and Holt liner for 33,740 miles. The doctors claim the sea trips have cured his malady.

"Only your restless heart keep still, And wait in cheerful hope, content To take whatever His gracious will— His all-discerning love, hath sent; Nor doubt our inmost wants are known To Him who chose us for His own."

At the Standard Theatre, Broadway at Ninetieth street, "The Trail of the Lonesome Pine" will be the attraction for the week beginning Monday night. The play is a four-act dramatization by Eugene Walter, of John Fox, Jr.'s well-known novel of the same name. The cast will include Isabelle Lowe, James Heron, Jack Penleton, Noah Beery, C. Paul Schwager, John W. Rennie, Marie Scott, Marguerite Abbott and Adrian Morgan. The usual Tuesday, Thursday and Saturday matinees will be given.

John Powell, the young American pianist, who has won recognition as a composer as well as executant, will give a recital in Aeolian Hall Friday afternoon, April 9. Mr. Powell has been heard in New York on several occasions, notably two years ago in joint recital with Efreim Zimballist, an occasion on which the violinist played several of the pianist's compositions. At his Aeolian Hall recital Mr. Powell will play the Beethoven Sonata in A major, the Liszt Sonata in B minor, the Schumann Etudes Symphoniques, and the Busoni-Liszt Mephisto Waltzes.



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An exceptional programme of two-day top liners is the offering at B. F. Keth's Royal Theatre this week, with Lillian Shaw, the Long Tack Sam Troupe, the Misses Campbell and Laddie Cliff sharing headline honors. Bert Leslie and his company are seen in the latest of the Hogan series, entitled "Hogan in London"; the Five Statues, in their beautiful posing and marvelous feats of strength; Beaumonte and Arnold, present "The Doctorine," a musical melange of pills and puns; the Four Melodious Chaps, the somewhat different quartette, and Louis Stone, "the up-side-down man," also appear. The concerts will be given on Sunday as usual, matinee and evening.

CRACKING EASTER SALE

Advertisement for Ritchie & Cornell Tailors. Features a central illustration of a man in a suit and a rabbit. Text includes: 'WATCH US GROW! Store Hours will open here on or about March 1st RITCHIE & CORNELL Tailors'. Below the illustration: 'ORDER YOUR EASTER SUIT NOW 1387 BROADWAY, NEAR 38TH ST. We don't like to cackle about it, but our tremendous stock of new Spring absolutely pure foreign and domestic wools are the price—\$14.75 made to measure. The average tailor purchases for the needs of his one or two shops. We purchase for 15 R. & C. Stores direct from the mills, cutting out jobbers and middlemen. You can buy coal at a better price by the ton than by the bushel, we buy 10,000 yards to the single tailor's 100 yards—that's one of the reasons why we give actual \$25 to \$40 value for \$14.75.'

MAIL ORDERS FILLED Buy by mail from the largest custom tailoring house in the world. We sell to thousands of satisfied customers throughout the U. S. Save money and buy from R. & C. We guarantee satisfaction or money refunded. Get an R. & C. \$25 to \$40 value suit or overcoat for \$14.75. The secret of our success is large sales, highest quality, lowest prices. Write for samples and self-measurement blank. Address Mail Order Dept., 149 West 36th St., New York.

ONLY ONE WEEK MORE Get in line for your Easter Suit. Stir yourself; decide to-day; it's only one week off. Only a small deposit required; we'll deliver your suit when wanted. Will you buy now? Remember, you save \$10 to \$25 on an R. & C. Suit or Overcoat, and we guarantee absolute satisfaction

800 Patterns to Select From Blue Serge, Gray Serge, Black Serge, Tartan Checks, Shepherd Plaids, Blue and White Pin and Fencil Stripes, Fancy Worsted and Mixed Cassimeres and a wide range of imported and Domestic Novelty Designs and Fabrics—40,000 Yards—Over 800 Patterns.

ALL GOODS MARKED IN PLAIN FIGURES. SAMPLES CHEERFULLY GIVEN FOR COMPARISON

Ritchie & Cornell

"THE WORLD'S LARGEST TAILORS. WATCH US GROW."



JOHN W. RITCHIE

1347 Broadway, Between 35th and 36th Sts. 1387 Broadway, bet. 37th & 38th Sts. 251 Eighth Avenue, Near 23d Street 408 E. 149th Street, Near 3d Avenue 2258 Third Avenue, Near 123d Street 104 Flatbush Av., Near Atlantic Av. Sta., Bklyn 5106 Fifth Avenue, Near 51st Street, Brooklyn 831 Manhattan Ave., Near 10th St., Brooklyn All Stores Open Even. Until 9 P.M. 10 o'Clock.

15 BIG STORES

691 Eighth Avenue, Between 43d & 44th Sts. 2331 Eighth Av., 1 Door Above 125th St. 155 William Street, Corner Ann Street 1514 Third Avenue, Near 85th Street 1370 Broadway, Near Gates Av., Brooklyn 700 Broadway, 1 Block from Flushing Ave, Brooklyn 149 West 36th St., N. Y. Mail Order Dept. See Ads. Displayed in All Our Store Windows



DANIEL B. CORNELL

1865 OUR 50th YEAR IN BUSINESS 1915 Largest Matzoth Bakery in the World We Do Not Sell at Retail in Greater New York



WRITE FOR PRICE LIST

NOT GENUINE UNLESS OUR NAME APPEARS ON PACKAGE

NOODLES SHEL PESACH

Out of Town Mail Orders Promptly Attended To

Sole Manufacturers of the

BERLINER TEA MATZOTHS

Halls, Catering Establishments and Restaurants

The Harlem Palace Formerly the Herrnsstadt 27-29 West 115th Street Weddings--Banquets--Receptions

The Leslie H. LIFIN & SON, Managers For Weddings, Banquets and Receptions. 260 WEST 83D STREET.

THE WEST END 226-228 WEST 125th STREET ALBERT MUNDORFF, PROP. Banquet Halls, Meeting and Lodge Rooms.

Lake's Restaurant VISIT LAKE'S RESTAURANT. Thoroughly Remodeled. The unique place after the ball at Terrace Garden.

MORRIS BERGIDA 80 @ 82 East 92d Street Elegant furnished rooms. All modern improvements.

The Only Strictly Kosher Restaurant in the New Business District. ENGEL'S Strictly Kosher Dining Rooms.

CLINTON HALL 151 CLINTON STREET For weddings, banquets, engagements, receptions and all other social functions.

PERELZWEIG'S Strictly Kosher Private Restaurants 16 West 50th Street

Hunt's Point Palace CENTRALLY LOCATED STRICTLY FIREPROOF SOUTHERN BOULEVARD AND 163D STREET

Real Southern Grill 136 W. 42d St. Near Broadway FAMOUS CREOLE SPECIALTIES PREPARED BY OUR RENOWNED NEW ORLEANS CHEF.

THE SAVIGNY 229 LENOX AVENUE, Between 121st and 123d St. M. BERTUCH, Caterer.

BELVEDERE HALL 71 WEST 119TH STREET, Near Lenox Avenue. HENRY BERTUCH, Caterer.

LENOX HALL 227 LENOX AVENUE Mrs. D. Pollack & Son Strictly Kosher Catering under Supervision of Rev. Dr. Philip Klein

Caterer Mr. Anton Kohn, of 1843 South Ave. takes pleasure to inform his friends and the general public that he takes full charge of weddings, engagements and other affairs at your home or at any public hall.

Harry Socolow Wines, Brandies, Shlivowitz יין גפן ויין שרף של פסח 1440 Madison Avenue N. W. cor. 90th St. New York.

The Bessmore Catering for Weddings, Parties, Banquets, etc. 25 WEST 110th STREET NEW YORK

FREE SONS OF ISRAEL, Office of the Grand Lodge of the United States and District Grand Lodge No. 1, 21 W. 124th St.

OFFICERS: M. S. STERN, Grand Master; ISAAC BAER, Dep. Gr. Master; HENRY JACOBS, Second Dep. G. M.; ADOLPH PIKE, Third Dep. G. M.; ABRAHAM HAFER, Grand Sec'y; L. FRANKENTHALER, Gr. Treas.; HENRY LICHTIG, Ch. Committee Death Benefit Claims.

EXECUTIVE COMMITTEE: Arnold Gross, Bernard Hahn, Joseph I. Hartenstein, Louis Hess, Jacob Hirschmann, Ralph Levy, Henry Lipsky, Ignatz S. Lurie, M. S. Meyerhoff, M. D. Rosenbach, Henry E. Stern, Herman Stiefel, Morris A. Weinberg, Isaac Hamburger, Julius Harburger, Samuel Sturtz, Sol Kahn.

President Herman Asher visited Gideon Lodge in Buffalo and stirred up considerable enthusiasm by a very interesting address on the ideals of the order as being identical with those of Judaism.

Rev. Dr. Bernard M. Kaplan, the new secretary of District Grand Lodge No. 1, I. O. B. B., in response to an invitation addressed the Jewish community of Patchogue last Sunday and organized a religious school, which will be under the supervision of the B'nai B'rith Lodge of Patchogue.

Secretary Kaplan also addressed the Jewish community of Stamford, Conn., last Wednesday evening, under the auspices of Jacob B. Ullman Lodge.

Washington Lodge No. 19 will give an elaborate Seder on the second night of Passover to the members and friends of the order. Mr. I. Irving Lipsitch and Dr. M. M. Stark, president of the lodge, have charge of all arrangements.

Hamilton Lodge, O. B. A. Hamilton Lodge, No. 107, held its general meeting on Monday, March 22, with a record-breaking attendance, the largest assemblage in the history of the lodge.

Wedding Bells at Lakewood. Lakewood, N. J., March 16.—Rose Villa was the scene of a pretty wedding Tuesday afternoon, March 16, when Miss Minerva Rifkin, daughter of Mr. and Mrs. A. Rifkin, of Wilkes-Barre, Pa., became the bride of Mr. Samuel Weiss, of Scranton, Pa.

Dr. Nachman Heller's Announcement. Having severed connections with the B'nai Jacob Synagogue, of Charleston, W. Va., it affords me pleasure to notify my friends and admirers of the fact that I have taken permanent quarters in New York, ready and prepared to serve in rabbinical, ministerial, ecclesiastical, educational and social functions, at any time and place, to the fullest satisfaction and the best results.

Cooking Made Ideal. The problem which heretofore often confronted the Jewish housewife whether to bake her cake, pie or other desert mitlichdig or fleishdig will no longer perplex her, for with the introduction of Sawtay, the wonderful new butter of nuts, she can use this shortening for either milk or meat.

The annual convention of District Grand Lodge No. 1 will be held on Sunday morning next, at 9 a. m., at the West End, West 125th street. It is expected that about 200 delegates will be in attendance.

President Herman Asher visited Gideon Lodge in Buffalo and stirred up considerable enthusiasm by a very interesting address on the ideals of the order as being identical with those of Judaism.

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SOHMER A Standard for piano quality--no premium charged for reputation Booklet on "Piano Construction" may be had for the asking. Fifth Avenue at Thirty-Second Street

ing in it which conflicted with the Jewish dietary regulations, and it can be used by all Jews at all times for frying, cooking and baking either with meat or milk.

And now that its Kashruth has been established, it might be well to go further and state what this wonderful, wholesome product is. It is pure butter of nuts, absolutely tasteless and odorless, and is as white as the driven snow.

More cases of indigestion and dyspepsia are caused by the fat in which food is cooked or fried than by the food itself. Scientists over their signature attest that while the finest creamery butter manifests a digestibility of 95.8 per cent, Sawtay will digest to 98 per cent.

It is also well to remember that Sawtay is not a compound, concoction or mixture, but wholly and solely the pure butter of nuts and will not turn rancid, even though the jar be left open and exposed to various temperatures.

Most of our readers are familiar with the pure food movements in this country, and their chief apostles are Alfred W. McCann, who has been carrying on such a remarkable campaign in the New York Globe; Professor Lewis B. Allyn, the noted Westfield (Mass.) expert, and Dr. Harvey W. Wiley, late of the U. S. Bureau of Chemistry, and the man who is generally credited with our present National Food and Drug Law.

And now that Sawtay has the endorsement of the noted food experts, and the ecclesiastical guarantee of Chief Rabbi Jaffe as to its Kashruth, the only question remaining is its economy. It is packed in glass jars, which come in trial size for 15c.; household size, 35c., and 5-pound stone crocks at \$1.15.

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RUPPERT'S Knickerbocker The Beer that Satisfies BOTTLED AT THE BREWERY

Fritz Handrich & Sons Importers of Wines for Family Use Finest Rhine Wines Our Speciality 309 East 56th St. New York

The Academy Ball Room, Inc. Ball Room Suites for Rental Suite A, Ball Room, 40x60 feet. Suite B, Ball Room, 60x80 feet. BRIDGE PARTIES, WEDDINGS, RECEPTIONS, CATERING, PRIVATE AND CLASS LESSONS IN DANCING. 109-115 West 79th St. N.Y. Col. Ave. GEO. S. WEYGANT, Manager

STUYVESANT CASINO 140-142 Second Avenue Menechel Bros. Prop. Ball and Banquet Rooms for Weddings, etc. kosher catering by a Mashgiach under the supervision of Rev. Dr. Philip Klein.

Want Column

LARGE ROOMS, connecting, bath, neatly furnished; strictly kosher table board; convenient to "L" station; strictly kosher for Passover; Seder services both nights. Tel. 4011 Morningside. D. JACOBSON, 247-249 W. 130th st.

WANTED—Houseworker in an institution for girls in Jamaica, Long Island. Apply by letter, giving experience and reference, to MRS. MAX SCHEY, 1395 Dean st., Brooklyn.

CONGREGATION PINCUS ELIJAH of New York city desires to engage the services of a Rabbi. Must be a fluent English speaker and capable of conducting the congregation's religious school. Apply to A. SOKOLSKI, President, No. 801 West End avenue.

THE Ladies Malbish Arumim Society desires a canvasser to solicit and enroll members for their society. Apply to Mrs. J. COHEN, No. 20 East Ninetieth street.

BOOKKEEPER—Competent bookkeeper and typewriter; eight years' experience, conversant with controlling accounts, desires position where Sabbath is observed. Highly recommended by last employer. Address COMPETENT, care Hebrew Standard.

A GRADUATE TRAINED NURSE with best doctors' references, having nicely situated home with garden, has room for a few invalids or aged couples. Good care and home comforts. Strictly kosher. MRS. REBECCA KRAUTER, 1477 Vyse ave. (Freeman St. Station) near 172d st.

REV. SAUL GRAFMAN Cantor and Mohel Wedding Ceremonies Performed with English Lectures. 1507 East Pkway, Brooklyn. Tel. 2266 E. N. Y.

REV. HYMAN MEYER Cantor Arverne Synagogue, Klaw & M'asadyr Keshushin. Certified mohel recommended by physicians. Attends in city as well as South Shore of Long Island. Parents desiring to have their sons Bar Mitzvah at the Arverne synagogue should contact Mr. Meyer in advance to avoid conflicting Sabbaths. Instruction given if desired.

REV. H. BURKANZ Antiseptic Mohel 52 EAST 116th ST. Tel. Harlem 690

NEW AMSTERDAM WEST 42nd STREET Klaw & Erlanger, Mgr. CHARLES DILLINGHAM Presents A Synopacted Musical Show, WATCH YOUR STEP Mr. and Mrs. Vernon Castle, Frank Tinney, And Company of 100. ELIZABETH BRICE SALLIE MURRAY | KING | FISHER

KATZ, SIGMUND.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sigmund Katz, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Arstein & Levy, No. 123 Broadway, in the City of New York, on or before the 31st day of May next.

ELIZABETH KATZ, Executrix. ARNSTEIN & LEVY, Attorneys for Executrix, 123 Broadway, Borough of Manhattan, New York City.

RICE, HENRIETTA.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henrietta Rice, also known as Hattie Miller, also known as Henrietta E. Miller, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 135 Broadway, in the City of New York, on or before the 31st day of August, next.

HORACE NUTTRELL, Administrator de bonis non. EPSTEIN & ROSENBERG, Attorneys for Administrator, 19 Cedar Street, New York City.

JOSEPH, ANNE.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Annie Joseph, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 135 Broadway, in the City of New York, on or before the 10th day of September, next.

LOUIS JOSEPH, IRVING J. JOSEPH, Executors. KALMANOWITZ, MEYER.—In pursuance of an order of Honorable Robert Ludlow Fowler, a surrogate of the County of New York, notice is hereby given to all persons having claims against Meyer Kalmanowitz, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Harry A. Gordon, No. 820 Broadway, in the Borough of Manhattan, the City of New York, on or before the 1st day of May, next.

Where Your Patronage Is Solicited and Appreciated

WHERE EPICURES FEAST
JACK'S FAMOUS
 FOR SEA FOOD etc.
 John Dunston and Son, Proprietors
 759-761-763 Sixth Ave. New York City

Known to All Who Know the Best.
SHANLEY'S Broadway
 Superior Six Course Luncheon 75c. Music
 Cabaret Extraordinaire Twenty Acts
 Every Evening Seven to One
 Attention Also Called to Our Restaurant in the Shopping Zone, Broadway, 29 & 30th Sts.

BROADWAY AT 48th STREET **RECTOR'S** WHERE ONE MEETS EVERYONE
 THE INAUGURATION OF
 DINNER DANCES IN THE FAMOUS BALLROOM LUXE DE
 Continuous Dancing 3:30 P. M. Until Close.
 No Admission Charged for the Ballroom at Any Hour
 The Patronage of the Readers of the HEBREW STANDARD Is Earnestly Solicited

GUFFANTI'S Established 1892
 At Seventh Avenue and Twentieth Sixth Street No Branches
 LUNCH 11:30 to 3, 50c. DINNER 75c. Served all day

Broadway & 39th St. **Kaiser-Hof** Opp. Metropolitan Opera House
 Service a la Carte German Specialties
 DINNER \$1.00 LUNCH 60c.
 Music by the Imperial Orchestra
 We have always appreciated and solicit a continuance of your valued patronage

"EAT, DRINK, AND BE MERRY"
AT FAUST BROADWAY Between 59th & 60th Sts.
 Luncheon and Dinner Specialties 15 Wonderful Artists 6 P.M. Till Close
 Served at Moderate Prices Try Our After Theatre Supper

HOETZER'S Our dinner at 45c. is unequalled in N. Y., and better than at many restaurants charging twice as much. Unexcelled luncheon a la carte at moderate prices. We have always appreciated your patronage and we cater to your wants.
 46 West 35th Street

42d St., West of Broadway **MURRAY'S** Telephone 4535 Bryant
 Table d'Hote Dinner \$1.25 Lunch 60c.
 AFTERNOON & EVENING DANCING Carnival with Prizes Friday Eve. and Sunday Afternoon
 SERVICE A LA CARTE—ORCHESTRAS GALORE
 Banquets, Weddings, Private Dining Rooms
 Your Esteemed Patronage is Solicited.

WEST 8th STREET Bet. 5th & 6th Aves. **GONFARONE** Lunch 45c Dinner 60c With Wine
 Tel. 3031—Spring
 Dinner Saturday, Sunday and Holidays, 70c. Music and Singing

Kennelly's Restaurant Broadway and 111th Street
 DANCING Prices Right
 HAS ALWAYS CATERED TO AND VALUED YOUR TRADE HIGHLY

MARIA DA PRATO, Proprietress
 128-130 W. 21st St. **ORIGINAL MARIA'S** Formerly of West 12th Street and West 41st Street
 Between 6th & 7th Aves. NO BRANCHES
 For 25 years has catered to your patronage serving you with the best the market affords
 LUNCH 40c With Wine DINNER 60c. MUSIC FINE TRIO SINGING

Which of the Four Would You Like to Be?

(Continued from page 7)

slow process, so slow as to make a millennium count but as one day!"

"A millennium as but one day is rather a long stretch of time," observed Saul. "But even so, what ground have you for expecting that the next day, or the next millennium, will exercise a greater national effect upon the 'Wicked' as to turn him 'Wise'? Do you see its shadow coming ahead of the time?"

"My ground is this," said Jerachmiel. "That assimilation—that panacea the rebellious Jew believed in, as would ultimately cure all his ills, has proved a quack remedy. The cosmopolitan Jew has been taking this medicine for centuries—and paid dearly for this obnoxious concoction with the sacrificing of all his Jewish individuality; he surrendered, in exchange of it, his Jewish loyalty and all his distinctiveness of race and creed, only to find, at the end of the nineteenth and the beginning of the twentieth centuries (the so-called most enlightened age) anti-Jewish feeling rampant in the most cultured states all the world over—accompanied here and there by 'pogroms' and limitation of rights! Assimilation, as a remedy, is played out! Even the most anti-national or irreligious Jew is now convinced of its bankruptcy. The anti-Semitic movement of the last few decades has (happily) disillusioned the rebellious Jew; and this disillusionment is bringing about a change in the conception of the assimilated Jew—to reconsider his attitude towards traditional Judaism and Jewish nationalism. The coming change is already casting its shadow ahead, as can be seen by all who do not wilfully close their eyes. It may yet take time before the change is complete; but come it will. Come it must! Divine forces are at work to bring it about! And so long as the 'Wicked' is still standing near the 'Wise,' so long there is every hope that ultimately the 'Wicked' will be influenced by the living example of the 'Wise.'"

"But," asked Saul, "might not the horse starve while the grass is growing; and die in the waiting? Or, to be plain, is there no fear that ere the 'Wise' will succeed to influence the 'Wicked' for good, the 'Wicked' will influence him for bad? And what about the 'Simple'? Might not the 'Wicked' influence him? I am therefore driven to the conclusion that the so-called 'Wicked' is not really quite so black as he is painted—he suffers but by comparison! He can not be quite so bad, or the Rabbis would have hesitated to place him between the 'Wise' and the 'Simple,' for fear he might corrupt the 'Wise' on the one side and the 'Simple' on the other!"

"Your argument, my dear, is faulty," said Jerachmiel. "If you will insist that the 'Wicked' is not as wicked as per label, then—by the same process of reasoning—the 'Wise' is not as wise, the 'Simple' is not as simple, and the 'Ignorant' is not as ignorant! Then, if nothing in this portraiture is real, we have nothing to argue about; then your objections have lost all their force,

(Continued on next page)



Archambault's
 Broadway at 102d St. N. Y.
 The Up-Town Restaurant De Luxe Where Your Patronage Has Always Been Appreciated.

204 W. 43d St., Near Stern Bros. & Elks' Club

Fine Orchestra.

MONZA DINNER 65c With Wine or Beer LUNCH 30 and 45c
 Our lunches and dinners have been noted for their delicious quality and your patronage has always been valued most highly.

Carlton Terrace Broadway at 100th Street J. F. PIKE, Proprietor
 Ventilation Features A1 French Kitchen
 Dancing Extraordinary Reasonable Prices Cabaret

Unter Den Linden
 Alfred Nickel, Prop.
 Broadway 97th to 98th St., N. Y.
 Catering to the Best Element of All Classes

When Shopping Go To **McDonald's** A NEW KIND OF RESTAURANT
 It Is Different
 In Atmosphere its simplicity is artistic and its elegance is quite in taste. In the Excellence of Its Service; it is as thoroughly specialized as that of the finest hotels, in the Superior Quality of Foods; it is fresh, and is cooked in the delicious home-way. In Prices, for they are exceedingly moderate.
 65-67 West 38th Street 62-64 West 39th Street

42nd St. GRILL We maintain a First Class Ladies and Gentlemen's Restaurant. Gentlemen's Grill. We buy the best. Our prices are reasonable. The Luncheon Headquarters of this section. Dinner and Supper. Good Music.
 42ND ST. & MADISON AVENUE (SUBWAY ENTRANCE)
 Luncheon, Dinner, Supper. Dancing nightly from 6:30 to 1. Wm. F. Healy

PABST HARLEM New York's Greatest Restaurant and Family Resort
 256 & 258 WEST 125th STREET, NEW YORK
 The Finest and Only One of Its Kind
 Since its inception this restaurant has always catered to the readers of this paper.
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 Cafe and Restaurant
 The Elite Family Resort of the Upper West Side

ROMA FOR 30 YEARS THE RENDEZVOUS OF REFINED CONNOISSEURS OF ITALIAN AND FRENCH COOKING.
 50th St. & 6th Ave. V. Caselli & Son
 Lunch 50c.—Dinner (week days), 80c. Holidays and Sundays, \$1.00 Where your patronage is always welcomed.

NO DANCING—NO CABARET—
 but the best in food and service that you can get in New York at reasonable prices.
 Phone 2656 Greeley.

Late Murray's B'way, Cor. 34th St.
HOFFMAN'S
 Where your patronage has always been appreciated.

SPECIAL CATERING TO AFTER THEATRE DINNER PARTIES.
 74 TO 400 BROADWAY AND 34TH ST.
 FINEST ORCHES TRA IN ANY N. Y. RESTAURANT.

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No other mineral water, native or imported can equal **CLYSMIC** in PURITY, DELICACY, LIGHTNESS. It is the favorite water of connoisseurs. The most popular water at Clubs, Cafes and Hotels.

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"THE BALCONADES"
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Most Magnificent Ballroom in N. Y.
Telephone 9900 Col.
THOMAS HEALY
Broadway & 66th St.
MAIN FLOOR DINING ROOM AFTERNOON DANCES
JUNGLE ROOM-LOG HUT-LOG CABIN FINE MUSIC CABARET
For Beefsteak Dinners

ROGERS 45th St. and 6th Ave. Telephone 3070-Bryant
Delicious Food NO CABARET NO DANCING Good Music SIMPLY SERVICE

Madison Sq. Restaurant
"Dorlon's Old Place"
6 East Twenty-third Street
Robertson & Stewart, Managers
For 25 years with Dorlon.
"An Establishment Where Your Patronage Has Always Been Appreciated"

The quaintest place in town is
"Keen's Chop House"
Formerly "The Lambs Club" 36th STREET, near 6th Ave., the rendezvous of professional men about town. New annex for men and women.
The place where you have always been welcomed and served with the very best of everything

BROADWAY-CLAREMONT
RESTAURANT AND BALLROOM
BROADWAY and 135th STREET, Two Blocks from Subway
Riverside Drive Motor Buses Direct to Door.
Most magnificent and spacious Ballroom in the City. Unsurpassed cuisine. Reasonable prices. Dancing under the direction of Miss Elva Wheeler Wilcox.

The St. George Upper Broadway's Family Restaurant
N. E. Corner 102nd St. and Broadway
Catering to a class of people who appreciate the merits of good HOME COOKING
LUNCHEON 35c. Dinner 50c.
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110-112 W. 45th St. Cafe and Restaurant
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Dancing Every Evening
CHARLES LUNCH 50c DINNER 65c
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FRENCH TABLE D'HOTE

SPECIAL DINNER 60c. SUNDAY DINNER 75c.

Cabaret **WEIMANN'S** Music
181st St. and St. Nicholas Avenue, Broadway "Sub"
Dancing Contest Monday and Wednesday Nights
CABARET UNEQUALLED From 8 P.M. Until Closing
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Ward's Old Mill Restaurant
SENSIBLE PRICES 259 WEST 42nd ST. COURTEOUS TREATMENT

FAY'S HARLEM SEA FOOD and CHOP HOUSE
239 West 125th Street New York
The addition of another building to this establishment makes it more inviting than ever before, and attests the popularity of the incomparable Food and Service that are the Keystone of our success. Everybody knows our prices are the most reasonable in the city.

Hotel Longacre 157-163 West 47th St.
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EXCLUSIVELY BACHELOR
150 Rooms, with private bath and shower, at \$1.50
100 Rooms, with private bath and shower, at \$2.00 Per day
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HOTEL EARLINGTON 27th STREET West of Broadway
A step from Broadway. Absolutely fireproof. Quiet as a village at night. Parlor, bedroom and bath, front of house, \$2.50; two people, \$3.50. Single rooms, \$1.00. Service unequalled, and your patronage always appreciated. E. W. Warfield, Manager.

New Victoria Hotel In New York 145 to 155 W. 47th St.
ABSOLUTELY FIREPROOF. 350 ROOMS. 250 PRIVATE BATHS.
EVERY MODERN CONVENIENCE. EUROPEAN PLAN EXCLUSIVELY.
Single rooms, hot and cold water... \$1-\$1.50 Suite, parlor, 2 bedrooms and bath... \$5.00-\$6.00
Single rooms, private bath... \$1.50-\$2.50-\$3.00 Each additional person in same room... \$1.00 extra
Suite, parlor, bedroom and bath... \$4.00-\$5.00 Rooms for Maids and Valets... \$1.00

Hotel Van Cortlandt 142-146 W. 49th St. Near Broadway
Centrally located—Good service—Courteous treatment. A home-like, transient and family hotel of fireproof construction. Restaurant and grill equal to any. Moderate prices. Challenge comparison. Rooms large, light and well furnished. Coolest in City. Rooms with use of bath, \$1.50 and up. Rooms with bath, \$2 and up. Parlor, bedroom and bath, \$3 and up.

HOTEL HERMITAGE
Located at Times Sq. at 42d St. "In the Heart of New York."
Absolutely fireproof fifteen-story hotel, reached from every railroad station without transfer. Faultless cuisine. Restaurant and grill, famous for their specialties, served at very moderate prices. Banquet facilities for private parties from four to one hundred covers. Room with running water with the use of bath, \$1.50 per day. Room with private bath, \$2.00, \$2.50 per day upwards.
WE HAVE ALWAYS CATERED TO THE BEST ELEMENT OF ALL CLASSES.

Which of the Four Would You Like to Be?
(Continued from page 18)

and your choice all its charm. You argue after the insipid manner of the Higher Critics, who will arbitrarily accept the part of the Bible they like and reject what they don't like, which is irrational, logically ridiculous. You can not compromise with history any more than with living facts; either you accept it as a whole or reject it as a whole! For the part you would accept has no greater authority or any more independent evidence than the part you would reject! Similarly here, where a word-picture is presented to us of 'Four' different characters, such as you meet with in Jewry at this very day; either the whole of the picture is real, true to life, every one of them, or none of them is—there is no room for compromise. If the 'Wise' be wise, then the 'Wicked' is wicked; and that he is wicked his own words supply the proof. Mark what he says:

מה העבודה תואה לכם
"What do you want to be bothered with this burdensome Ceremony?" Notice how he belittles the grand Ceremony—the pride of the Jew and the envy of the Gentile—by characterizing it as 'burdensome'! Observe his gratuitous sneer and his lofty tone—as if he were, indeed, intellectually superior to the bulk of the nation who observe the Passover with intense joy and sincere gratitude. 'What do you want all this for?' he asks. 'You,' emphatically. You, not him!—לכם ולא לי.
He keeps it no longer! He had excommunicated himself from the Community, denationalized himself, detached himself from everything Jewish long ago! It is only for our sake that he condescends to speak to us about the observance of Passover; he is only solicitous in our behalf—poor inferiors! whom he would like to raise to his superior (?) level of intelligence! Well, you know that Passover is the Birthday of our nation! our 'Magna Charta'! our 'Statue of Liberty' for all time. It is so much more to the Jew—ever so much more than what the 4th of July is to the American, or the 14th of the same month to the French, since its import is incomparably greater, its Divine message of worldwide signification. For a member of the nation to be so unpatriotic as to scoff and scorn at the nation's loyalty to its flag—not enough that he does not observe the nation's Birthday himself, he would yet sneer at the bulk of the nation for observing it—such a man stamps himself a traitor of the blackest dye! He is an enemy! because he would, if we were so foolish as to listen to him, destroy all our national hopes and aspirations, since he would obliterate every Jewish or national distinctiveness and thus dissolve us into the great majority! He is wicked! because he gratuitously insults God—the Redeemer of Israel—by trying to ridicule His Commandments. And I am quite sure that you, my son, with your strong Judaic sympathies, your fervent Jewish patriotism and nationalistic bent, would not care to emulate him, to turn traitor, become an enemy of your people and be stamped as wicked!

And as for the Rabbis "putting the 'Wise' next to him on the one side and the 'Simple' on the other," trust the Rabbis. They knew what they were doing—they selected just

Continued on Next Page

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Which of the Four Would You Like to Be?

Continued from page 19

the kind of men whom they knew they could trust in his company without any fear—since both are men of strong moral backbone.

And if the "Wise" had failed, up to now, to influence the "Wicked," we have, at least, this consolation, that the "Wicked" had not succeeded, so far, in influencing the "Simple" and the "Ignorant"!

Saul, having made no further rejoinder, the ceremony was proceeded with in real orthodox fashion. Jerachmiel led in the reading of the

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upon the words, "The Torah refers to four sons, viz., the "Wise," the "Wicked," the "Simple" and the "Ignorant,"

Arthur sat on the front doorsteps crying softly. "What is the matter, little boy?"

Lucille was a carefully brought up little girl of five, and she returned in high glee from her first party.

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BROOKLYN NOTES.

Hebrew Education Society.

The speaker this Friday evening, in the course of Friday evening lectures, will be Mr. Maurice P. Davidson. His subject is "The Neutrality of the United States from the Standpoint of the American Jew."

Mr. Aaron W. Levy will talk on "How to Speak in Public" on Sunday evening, March 28, at a gathering of the senior clubs. Following the lecture there will be a debate between the Menorah and Amaranth clubs. The subject is, "Resolved, That it is for the best interests of the United States to maintain a verman will lecture on "Brotherhood in Israel."

Congregation Baitz Israel Anshei Emes.

An unusually large gathering of ladies crowded the assembly hall of the Sunday school building on Harrison, near Court streets, on Wednesday afternoon last, to participate in the charity whist and lotto, arranged by the Sisterhood. Refreshments were served, and many beautiful prizes were awarded to non-players, as well as to players. The affair was a success from every standpoint. The proceeds will be turned over to the Talmud Torah. The Arrangement Committee consisted of Mrs. H. Krug, Mrs. L. Summer, Mrs. M. Salt, Mrs. J. Schnitka, and Mrs. I. Goldfarb.

Rabbi and Wife Celebrate Golden Wedding.

Rabbi and Mrs. H. S. Shohar, of Boston, celebrated their golden wedding on Sunday last. The celebration was at the home of their daughter, Mrs. Philip Reinherz, No. 1416 Forty-ninth street, Brooklyn.

Rabbi Frisch Resigns.

Rabbi Ephraim Frisch, of Temple Israel of Far Rockaway, has tendered his resignation to take effect on September 1. Rabbi Frisch came from Pine Bluff, Ark., two years ago and succeeded Rabbi I. L. Mattuck, who is now at the head of the Liberal Synagogue, of London, Eng.

A producer who has always given the playgoing public what they want is Tom Miner, and this season is no exception to the rule. He has spared no expense in equipping his "Jardin de Paris Girls," which opens at the Star next week, and has engaged as principal comedian that eminently funny comedian, Billy McIntyre, who will be seen in his inimitable role of "that funny kid." The added feature will be the Eight Vassar Girls in a brand-new musical act. The usual Sunday concerts will be given, and on Thursday evening two good wrestling bouts will be staged under the direction of George Bothner.

MUSIC AND DRAMA.

The seventy-third season of the Philharmonic Society, which closes tomorrow with the fourth concert of the Saturday evening series, has been the most successful in the entire history of the society. Eighty-three concerts were given in all, fifty-four of them in New York and Brooklyn, the remainder in twenty cities, nearly all of which are on the yearly visiting list of the orchestra. Next season's plans include twelve Thursday evenings, sixteen Friday afternoons, twelve Sunday afternoons, as well as four Saturday evenings in Carnegie Hall, and two concerts for Young People in Aeolian Hall, also the usual Brooklyn series. As in past seasons, the most distinguished soloists will appear at the society's concerts. In addition to the single soloists, a Bach-Beethoven Festival has been planned, one of the festival programs containing the Bach "Magnificat" and the Beethoven "Ninth Symphony," in conjunction with the Oratorio Society of New York, of which Louis Koemmenich is conductor. A repetition of this concert will be included in the Sunday afternoon series. As already announced, Josef

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WEIL, JACOB.-In pursuance of an order of the Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Weil, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, the office of her attorney, Samuel Newmark, No. 261 Broadway, in the City of New York, on or before the 7th day of August next. Dated, New York, the 30th day of January, 1915. Rose Weil, Administratrix. Samuel Newmark, Attorney for Administratrix, 261 Broadway, Borough of Manhattan, New York City.

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Stransky's engagement a conductor has been extended, his new contract for three more seasons beginning next year. The subscription tickets are now ready for next season, present subscribers having the usual privilege of retaining the seats held by them.

An altogether unusual offering is the annual concert of negro music, given under the auspices of the Music School Settlement for Colored People of New York, Inc., which this year takes place on Monday evening, April 12, at Carnegie Hall. It took several years to bring home to the general public that which was at once conceded by musicians—the claim of these concerts to serious musical consideration. They have established even more than that, however, within the past few years, for which characteristic spontaneity and an almost naive lack of sophistication they have revealed to their constantly growing audiences the peculiar fascination of negro music when performed by negroes. This year again there will be a number of old plantation songs and spirituals, the only real folk music that American ever produced, and which like all other folk music, is the bright flower grown from the soil of repression and suffering. There will be negro soloists, Ethel Richardson, pianist, and Roland T. Hayes, tenor, among them, who will be heard in compositions by such well-known members of their race as Will Marion Cook, Henry T. Burleigh and others. There will be the well-known negro orchestra under James Reese Europe, and lastly, there will be under the directorship of J. Rosemond Johnson, a chorus of 150 voices, which will sing the first part of Coleridge-Taylor's "Hiawatha," which composition stands to date the highest achievement from a negro pen. All proceeds will, as usual, go to the furtherance of the work done by the Settlement School, which places within the reach of the negro that which is above all else, his rightful heritage, a musical education.

Songs in French, Italian, German and English will be sung by Clara Gabrilowitsch, contralto, at her recital in the Little Theatre Monday afternoon, March 29. Ossip Gabrilowitsch will play his wife's accompaniments. The program follows:

- Don't talk duolo.....Scarlati
The Rippling Brook.....Guck
O leggiadri occhi belli.....Anonymous
Chi vuol la Zingarella.....Paisiello
Du liebst mich nicht.....Schubert
Die Post.....Schubert
Einsamkeit.....Schubert
Wenn ich früh in den Garten geh.....Schumann
Frühlingsnacht.....Schumann
Ehase.....Dupre
Fleur jete.....Faure
Les Perceaux.....Faure
Toujours.....Faure
British Folk Music Settings.....Grainger
(a) Died for Love.
(b) A Reiver's Neck-Verse.
The Beetle.....Moussorgsky
The Little Fish's Song.....Arensky

The last concert of the Knessel Quartette will be given on Tuesday evening, April 6, at New Aeolian Hall, with Ossip Gabrilowitsch as assisting artist. The programme will consist of the piano quartette in A major, Op. 7, by Daniel Gregory Mason, played for the first time in New York; the trio in C major for piano, violin and cello by Haydn; the Beethoven quartette in A minor, Op. 132, and a repetition of the Schönberg sextette that was heard at the March concert of this organization. It created so much interest at that time that Mr. Knessel has been asked to repeat it. Samuel Gardner and Hyman Eisenberg will again take part in it.

Let your love to life be love to your highest hope; and let your highest hope be the highest thought of life!—Nietzsche.

WHERE TO DINE IN BROOKLYN

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of Brooklyn, announces the opening of his New Gentlemen's Chop House and Cafe, at the Junction of Flatbush Avenue, Fulton and Nevins Streets (Smith-Gray Building), Brooklyn. Exclusively for Gentlemen Closed Sundays

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LOWENBEIN, DAVID.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Lowenbein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at their place of transacting business, at the office of Rose & Paskus, No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of May next. Dated, New York, the 30th day of October, 1914. RALPH LOWENBEIN, EDNA NORDLINGER, Executors. ROSE & PASKUS, Attorneys for Executors, 128 Broadway, Borough of Manhattan, New York City.

LORSCH, GIDEON D.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gideon D. Lorsch, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 266 Lenox avenue, in the City of New York, on or before the 4th day of September next. Dated, New York the 25th day of February, 1914. MOSES S. LORSCH, FANNIE LORSCH, MAX STERN, Executors. C. ELLIOTT MINOR, Attorney for Executors, 64 Wall street, New York City.

ULLMANN, LOUIS.—In pursuance of an order of the Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Ullmann, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Crawford & Tuska, his attorneys, No. 20 Nassau street, in the City of New York, on or before the 2d day of October next. Dated, New York, the 11th day of March, 1915. SIGMUND ULLMANN, Executor. CRAWFORD & TUSKA, Attorneys for Executor, No. 20 Nassau Street, New York City.

GOLDBERG, JOSEPH.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Goldberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business, No. 74 Broadway, in the City of New York, on or before the 10th day of August next. Dated, New York, the 27th day of January, 1915. JULIUS BONNER, Executor. EUGENE COHN, Attorney for Executor, Office and P. O. Address, 74 Broadway, New York.

CHILDREN'S PAGE

OVER AND OVER AGAIN

Dear Children: Is there anything in life that you would like to do over and over again?

There is no doubt but there are many things that a child is fond of doing over and over again; those things, for instance, that are pleasant to the palate, like eating candy or other sweet things, but oft while the palate craves the stomach protests, bitter experience has taught it what overindulgence in sweet stuff has caused it to suffer—but oft the child will not take the lesson to heart—when it has forgotten the terrible cramps the excess of sweets has given it, it will again seek that which tickles its palate and will undergo the sweet and bitter experience of his childish life over and over again.

But there is a certain thing in life that it is good for us to do over and over again—that is to occupy ourselves with the Torah.

Ben Bag Bag said: "Turn it (the Torah) and turn it over again, for everything is in it, and contemplate it and wax gray and old over it, and stir not from it, for thou canst have no better rule than this."

The fourteen ages of man, of which Rabbi Judah Ben Tema has told us, are divided by Ben Bag Bag in five periods, according to the commentary of Rabbi Naphtali Hertz Wesley—each period consisting of twenty years, and in each one of these periods we are taught that we must learn the Torah over and over again.

The first period is from a man's birth until he is twenty years of age, he begins at five with the Holy Scriptures; at ten with the Mishna; at fifteen with the Talmud. From twenty to forty is the second period, when he goes forth to the battle of life with the full vigor of virile manhood. From forty to sixty is the third period—that of wisdom and counsel. The fourth period is from sixty to eighty, the period of old age and the hoary head, and the fifth period from eighty to one hundred is characterized by the weakness of the body and the strength of the soul. Ben Bag Bag tells us if you wish to derive the full benefit and pleasure of life turn your thoughts and the entire occupation of your first twenty years of life to the Torah, that is the time when the heart is carefree and the brain is clear and the Torah can be easily learned and assimilated. Then is your opportunity, do not neglect it.

In the fierce battle of life, from twenty to forty, do not say "I have learned the Torah until I was twenty—when will I provide for my household? Now is the time when I must bend all my energies to provide food for my wife and children." Man crosses oceans, travels through deserts, braves every danger in order to amass a fortune and gain honor—do not forget yourself and say in your heart, "My power and the strength of my hand have gotten me this wealth," but during that period, too, engage in the study of the Torah and remember that "length of days is in her right hand; in her left are riches and honor." Remember also that "Happy is every one that feareth the Lord that walketh in his ways

—when thou eatest the labor of thy hands then wilt thou be happy, and it shall be well with thee." And contemplate it (the Torah) in your third period from forty to sixty; during your age of understanding do not misuse your intelligence, but let your wisdom be derived from the Torah, and your counsels shall prevail and prosper—and when your hair becomes gray and old in your fourth period from sixty to eighty, beware lest you depart from the ways of the Torah—do not say, "I have learned enough, why shall I trouble myself in my old age to study the Torah"—but as our Sages have said in the Talmud, "In the morning sow thy seed, and in the evening let not thy hand rest." If thou hast learned the Torah in thy childhood, learn it also in thy old age, for there is no limit to the wisdom of the Torah—and in your fifth period, from eighty to one hundred—when the physical powers are fading away—it is not for you to say, "Now that my passions are all gone—burned out are the fires of youth—why need I the Torah to quell passions that I need no longer fear?" but let your old age find you ever occupied in the study of the Torah—and stir not from it, even if you have passed beyond the century mark, for there is not a better rule than the rule of the Torah for to follow from the beginning to the end of your life.

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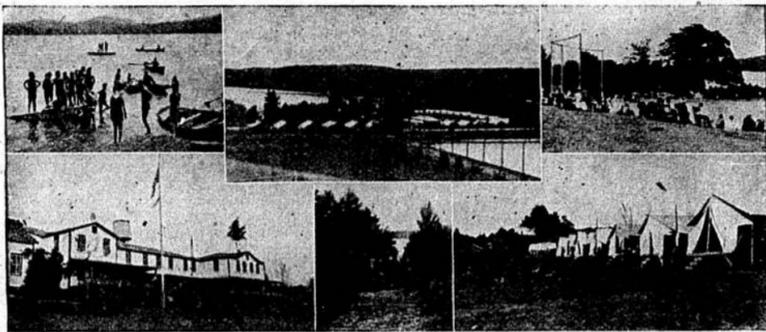
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MANDELBAUM, LUITPOLD.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Luitpold Mandelbaum, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorneys, COHEN & COHEN, No. 74 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of May next.

ELLA MANDELBAUM, BEATRICE STERN, LEASER RUBIN, Executors. COHEN & COHEN, Attorneys for Executors, 74 Broadway, New York City.

KAUFMANN, JOSEPH.—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 Joseph Kaufmann, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Harry C. Adams, No. 220 Broadway, in the Borough of Manhattan, the City of New York, on or before the third day of April next.

OTTO KAUFMANN, Administrator. HARRY C. ADAMS, Attorney for Administrator, 220 Broadway, Borough of Manhattan, New York, N. Y.

LOWENFELD, PINCUS.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Pincus Lowenfeld, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, Room 401, No. 46 Cedar street, in the Borough of Manhattan, New York City, on or before May 1st, 1915.

Dated New York, October 20th, 1914. ISAAC LOWENFELD, ALEXANDER PFEIFFER, WILLIAM PRAGER, Executors. LORENZ D. LIND, Attorney for Executors, 46 Cedar street, New York City.

WOLLSTEIN, LOUIS.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Wollstein, 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 Fleischman & Fox, No. 32 Liberty street, in the City of New York, on or before the 25th day of June next.

Dated New York, the 12th day of December, 1914. MARTHA WOLLSTEIN, SAMUEL FLEISCHMAN, Executors. FLEISCHMAN & FOX, Attorneys for Executors, 32 Liberty Street, Borough of Manhattan, New York City.

WALDMAN, ABE, also known as Abraham Waldman.—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 Abe Waldman, also known as Abraham Waldman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Selig J. Isaacson, No. 489 Fifth avenue, in the City of New York, on or before the 30th day of April next.

Dated, New York, the 23d day of October, 1914. CELIA WALDMAN, Administratrix. SELIG J. ISAACSON, Attorney for Administratrix, 489 Fifth avenue, Manhattan, N. Y.

STIEFEL, ISAAC.—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 Isaac Stiefel, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Lachman & Goldsmith, No. 35 Nassau Street, in the City of New York, on or before the 15th day of September next.

Dated, New York, the 24th day of February, 1915. BELLA STIEFEL, Executrix. LACHMAN & GOLDSMITH, Attorneys for Executrix, No. 35 Nassau Street, New York City.

STRASBURGER, ALVIN LOUIS.—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 Alvin Louis Strasburger, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers at their place of transacting business, the office of Dittenhoefer, Gerber & James, No. 96 Broadway, Borough of Manhattan, New York City, on or before the first day of August next.

Dated New York City January 16, 1915. LENORE STRASBURGER, Executrix; LEONOR A. STRASBURGER, BYRON L. STRASBURGER, Executors. DITTENHOEFER GERBER & JAMES, Attorneys for Executors, 96 Broadway, Borough of Manhattan, New York City, N. Y.

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WERTHEIMER, LOUIS.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Wertheimer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 302 Broadway, in the City of New York, on or before the 30th day of June next.

Dated, New York, the 16th day of December, 1914. RACHEL WERTHEIMER, Executrix. BOUDIN & LIEBMAN, Attorneys for Executrix, 302 Broadway, Manhattan Borough, New York City.

GOLDMANN, ISIDORE.—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 Isidore Goldmann, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber at his place of transacting business at the office of Messrs. Jellenik & Stern, No. 111 Broadway, in the Borough of Manhattan, City of New York, on or before the 3d day of September, next.

Dated, New York, February 26, 1915. HERBERT M. GOLDMANN, Administrator. JELLENIK & STERN, Attorneys for Administrator, 111 Broadway, the City of New York.

FRISCH, WILLIAM.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against WILLIAM FRISCH, 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 EPH. A. KARELSEN, No. 87 Nassau street, in the City of New York, on or before the 26th day of April, 1915.

Dated New York, October 13, 1914. REUBEN ARKUSH and HERMAN B. GOODSTEIN, Administrators. EPH. A. KARELSEN, Attorney for Administrators, 87 Nassau Street, Manhattan, New York City.

ORBACH, MAX.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against MAX ORBACH, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 74 Broadway, in the City of New York, on or before the first day of June next.

Dated New York, the 15th day of November, 1914. MAX L. SCHALLEK and MAME ORBACH, Executors. SAMUEL STRASBOURGER, Attorney for Executors, 74 Broadway, New York City.

RUBENS, SIMON.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Simon Rubens, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Louis W. Osterweis, No. 200 Fifth avenue, Borough of Manhattan, New York City, on or before the 10th day of May, 1915.

Dated New York, the 2d day of November, 1914. ISAAC STARK, Executor. LOUIS W. OSTERWEIS, Attorney for Executor, 200 Fifth avenue, Borough of Manhattan, New York City.

BERNSTEIN, ABRAHAM.—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 Abraham Bernstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 149 Broadway, in the City of New York, on or before the first day of August next.

Dated, New York, the 26th day of January, 1915. RACHEL BERNSTEIN, Administratrix. PHILIP BAUM, Attorney for Administratrix, 149 Broadway, New York City.

FISHER, BELLA.—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 Bella Fisher, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, No. 35 Nassau street, in the City of New York, on or before the 17th day of May, 1915, next.

Dated, New York, the 11th day of November, 1914. ERNA FISHER, HILDA B. STRAUS, EDWARD P. FISHER, Executors. MAURICE B. AND DAN'L W. BLUMENFELD, Attorneys for Executors, 35 Nassau street, Borough of Manhattan, New York City.

MAYER, LEOPOLD.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against the estate of Leopold Mayer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Messrs. Kantrowitz and Esberg, No. 335 Broadway, in the City of New York, on or before the 15th day of April next.

Dated New York the 24th day of September, 1914. WILLIAM GOLDSTONE and CHARLES MAYER, Executors. KANTROWITZ & ESBERG, Attorneys for Executors, No. 335 Broadway, New York City.

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ROTHSCHILD, SAMUEL.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Rothschild, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorneys, Feiner & Maass, No. 100 Broadway, Borough of Manhattan, in the City of New York, on or before the 25th day of June next.

Dated New York the 14th day of December, 1914.
HENRY L. PRAGER, ETHEL R. PRAGER, Administrators.
FEINER & MAASS, Attorneys for Administrators, 100 Broadway, Borough of Manhattan City of New York.

WEIS, SALOME.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Salome Weis, also known as Selma Weis, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business, at the office of Henry E. von Pein, No. 35 Nassau street, in the City of New York, on or before the first day of July next. Dated New York, the 15th day of December, 1914.

FREDERICK WEIS, Executor.
HENRY E. VON PEIN, Attorney for Executor, 35 Nassau Street, Borough of Manhattan New York City

MAYER, JOSEPH.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Mayer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorney, Sigmund Wechsler, No. 233 Broadway, in the City of New York, on or before the 2d day of July next.

Dated, New York, the 13th day of December, 1914.
DAVID MAYER, SARAH MAYER, Executors
SIGMUND WECHSLER, Attorney for Executors, 233 Broadway, Borough of Manhattan City of New York, N. Y.

BITTKER, ISAAC.—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 Isaac BITTKER, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber at her place of transacting business, at the office of Moses H. Rothstein, No. 132 Nassau street, Borough of Manhattan, City of New York, on or before the 31st day of May, next.

Dated, New York, the 20th day of November, 1914.
EVA BITTKER, Executrix.
MOSES H. ROTHSTEIN, Attorney for Executrix, 132 Nassau street, Borough of Manhattan, City of New York.

GUTERMAN, JACOB.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Guterman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorney, Moses R. Rittenberg, No. 135 Broadway, in the City of New York, on or before the 22d day of July next.

Dated, New York, the 11th day of January, 1915.
THEODORE GUTERMAN, DORA GUTERMAN, HARRY GUTERMAN, Executors
MOSES R. RITTENBERG, Attorney for Executors, 135 Broadway, Manhattan, New York City.

STEININGER, SIMON E.—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 Simon E. Steinger, 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 Maurice B. and Dan W. Blumenthal, No. 35 Nassau street, in the City of New York, on or before the 29th day of May next.

Dated New York, the 16th day of November, 1914.
CARRIE STEININGER, ISRAEL DE KEYSER, Executors named in will.
MAURICE B. BLUMENTHAL, DAN W. BLUMENTHAL, Attorneys, etc., 35 Nassau Street, Borough of Manhattan, New York City

COTTEK, MARY.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Mary Cottek, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of their attorneys, Feiner & Maass, No. 100 Broadway, Borough of Manhattan, in the City of New York, on or before the 25th day of June next.

Dated New York the 14th day of December, 1914.
LEB MERTENTIME, Executor.
FEINER & MAASS, Attorneys for Executor, 100 Broadway, Borough of Manhattan, city of New York.

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JOSEPHY, WILLIAM.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against William Josephy, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 44 Cedar street, in the City of New York, on or before the 1st day of July, next.

Dated, New York, the 28th day of December, 1914.
HUGO JOSEPHY, WILLIAM HENRY, CHARLES A. BRODEK, MYER HECHT, Executors.
CHARLES A. BRODEK, Attorney for Executors, 44 Cedar street, Borough of Manhattan.

MYERS, EMILY H.—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 Emily H. Myers, 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 Engelhard & Pollak, No. 111 Broadway, Borough of Manhattan, in the City of New York, on or before the 8th day of June next.

Dated New York, the 24th day of November, 1914.
EDWARD H. MYERS, LAWRENCE MYERS, Executors.
ENGELHARD & POLLAK, Attorneys for Executors, 111 Broadway, Manhattan, New York City.

MILLER, JULIUS G.—In pursuance of an order of the Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius G. Miller, 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 Goldsmith, Cohen, Cole & Weiss, No. 61 Broadway, Borough of Manhattan, in the City of New York on or before the 23d day of July, 1915.

Dated New York January 9, 1915.
ARTHUR G. MILLER, SEIGMAN BERG, LEONARD L. STEIN, Executors.
GOLDSMITH, COHEN, COLE & WEISS, Attorneys for Executors, 61 Broadway, New York City.

STRAUS, MAX H.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max H. Straus, 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 Leventritt, Cook & Nathan, their attorneys, No. 111 Broadway (Manhattan), in the City of New York, on or before the 21st day of June next.

Dated, New York, the 11th day of December, 1914.
ROSIE B. STRAUS, DEWITT B. STRAUS, HUGO S. BRON, Executors.
LEVENTRITT, COOK & NATHAN, Attorneys for Executors, 111 Broadway, Borough of Manhattan, New York City.

NUSSBAUM, BERNHARDT.—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 Bernhard Nussbaum, also known as Bernhard Nussbaum, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business, No. 111 Broadway, Borough of Manhattan, in the City of New York, on or before the 9th day of August next.

Dated, New York, the 27th day of January, 1915.
Nathaniel Cohen, Executor.
Abraham Cohen, Attorney for Executor, 111 Broadway, Borough of Manhattan, New York City.

MICHELMAN, PHILIP I.—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 Philip I. Michelman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, the office of Prince & Nathan, No. 19 Cedar street, in the City of New York, on or before the 5th day of August next.

Dated New York, the 29th day of January, 1915.
PHILIP I. MICHELMAN, Executor.
PRINCE & NATHAN, Attorneys for Executor, 19 Cedar Street, New York City.

HARRIS, FANNIE.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fannie Harris, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Henry Meyer, their attorney, No. 302 Broadway, Borough of Manhattan, in the City of New York, on or before the 14th day of August next.

Dated, New York, the 1st day of February, 1915.
JOSEPH M. HARRIS, MARTHA HOFFMANN, EMMA SAMPSON, MORTIMER I. HARRIS, Executors.
HENRY MEYER, Attorney for Executors, 302 Broadway, Manhattan, New York City.

FRANKENSTEIN, ALEXANDER.—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 Alexander Frankenstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of her attorney, Samuel Sturtz, No. 193 Broadway, in the City of New York, on or before the 1st day of June next.

Dated New York the 24th day of November, 1914.
DORA FRANKENSTEIN, Administratrix.
SAMUEL STURTZ, Attorney for Administratrix, 193 Broadway, New York City.

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LOUCHHEIM, SOPHIA.—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 Sophia Louchheim, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Maurice S. Cohen, his attorney, No. 64 Wall street, Borough of Manhattan, in the City of New York, on or before the 5th day of April next.

Dated New York, the 17th day of September, 1914.
AARON B. SELDNER, Executor.
MAURICE S. COHEN, Attorney for Executor, 64 Wall Street, Borough of Manhattan, New York City.

HARGER, ANNIE C.—In pursuance of an order of Honorable Robert Ludlow Fowler a Surrogate of the County of New York, notice is hereby given to all persons having claims against Annie C. Harger, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at the office of Mayer C. Goldman, No. 6 Beekman street, in the City of New York, on or before the 8th day of May next.

Dated New York, the 24th day of October, 1914.
BENJAMIN O. DAVIS, Administrator.
MAYER C. GOLDMAN, Attorney for Administrator, 6 Beekman Street, New York City.

ADLER, LOUIS.—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 Louis Adler, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of her attorney, J. H. Adams, No. 35 Nassau street, Borough of Manhattan, New York city, on or before the 15th day of April next.

Dated New York, the 30th day of September, 1914.
JENNIE ADLER, Executrix.
BERNHEIM & LOEWENTHAL, Attorneys or Executors, 35 Nassau street, Borough of Manhattan, New York city.

GOLDMAN, MATTHEW.—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 Matthew Goldman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Samuel Greenberg, their attorney, No. 910 Brook avenue, in the City of New York, on or before the 31st day of May, 1915.

Dated New York, the 16th day of November, 1914.
ROSIE GOLDMAN, RAÉ GOLDMAN, Executrices.
SAMUEL GREENBERG, Attorney for Executrices, 910 Brook Avenue, Borough of the Bronx, City of New York.

CARO, LILLIAN.—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 Lillian Caro, also known as Lena Helin, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at their place of transacting business, at the office of their attorneys, Messrs. Lind & Pfeiffer, No. 46 Cedar street, in the City of New York, on or before the 15th day of July next.

Dated New York, the 8th day of January, 1915.
JOSEPHINE ZEMAN, EDITH JAYNE, Executrices.
LIND & PFEIFFER, Attorneys for Executrices, 46 Cedar Street, New York City.

MEIER, EMMA.—In pursuance of an order of the Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emma Meier, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Samuel B. Hamburger, his attorney, No. 2 Rector street, in the Borough of Manhattan, in the City of New York, on or before the 20th day of July next.

Dated New York, January 8, 1915.
DAVID MEIER, Executor.
SAMUEL B. HAMBURGER, Attorney for Executor, 2 Rector Street, New York City.

ETTINGER, JENNIE.—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 Jennie Ettinger, 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, Messrs. Feiner & Maass, 100 Broadway, in the Borough of Manhattan, City, County and State of New York, on or before the 20th day of August next.

Dated, New York, February 13, 1915.
LEONIDAS ETTINGER, SIDNEY P. ETTINGER, LEWIS JACOBS, Executors.
FEINER & MAASS, Attorneys for Executors, 100 Broadway, New York City.

SIDENBERG, GUSTAVUS.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gustavus Sidenberg, 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 Samson Lachman, No. 3b Nassau Street, in the City of New York, on or before the 31st day of August next.

Dated, New York, the 9th day of February, 1915.
HENRY SIDENBERG, RICHARD SIDENBERG, THERESA SIDENBERG, ABRAHAM GOLDSMITH, Executors.
SAMSON LACHMAN, Attorney for Executors, 35 Nassau Street, New York City.

NEUBERGER, BENNO.—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 BENNO NEUBERGER, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at their place of transacting business at the office of Leventritt, Cook & Nathan, No. 111 Broadway, in the Borough of Manhattan, City of New York, on or before the 22nd day of April next.

Dated New York, this 6th day of October 1914.
STELLA M. NEUBERGER, Executrix; EDWIN MAYER and THEODORE WERNER, Executors.
LEVENTRITT, COOK & NATHAN, Attorneys for Executors, 111 Broadway, Borough of Manhattan, New York City, N. Y.

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- Plain and Fancy Scrims—value .23..... **.15**
- Colonial Scrims..... **.25**
- Jacquard Bordered Scrims—Special **.39**
- Imported Curtain Madras—white and ecru—special..... **.24**
- Colored Curtain Madras—white or cream ground—rose, gold, blue and floral tints—special..... **.39**
- Sunfast Draperies—36-inch—madras designs—were .59..... **.44**
- Extraordinary Purchase of Art Taffetas, also Heavy Cretonnes—phenomenal range of designs and colors to meet every decorative demand—also excellent for Summer Slip Coverings—values .35 and .39..... **.25**
- Every desirable color, including rose, old blue, greens and wood tones, also others in Taffeta weaves.

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Imported French Net Curtains—Marie Antoinette designs—white or Arabian—over a dozen styles—value \$7.98..... **5.98**

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An importer who was unable to continue his business under present conditions sold his entire stock to us at quite a reduction from regular—assortment comprises Lacet, Renaissance, Brussels, Irish Point and Point de Paris—immense variety—net measurements 36x72 and 36x54, for transoms, shams, etc.

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- 50 and 54-inch Shepherd Checks—Various sizes, in regulation and novelty checks—close and basket weaves... black and white stripe combinations also included. **.98 .1.19 .1.29 .1.39 to 1.98**

NOTE—All these offerings are exceptionally advantageous, inasmuch as these are prices that were quoted before the advance in prices of wools and dye stuffs.

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- 7.50 Styles in which we are leaders.**
- Genuine horsehair garden and picture shapes—French crepe sailors having sectional facing and top crown of Neapolitan—Other styles are small sailors of Tagal and silk combined....
- Trimnings consist of many kinds of flowers, with and without small fruits in a variety of arrangements... Many of these hats are just right for travel and vacation use.
- 5.00 Models**
- Are too many and too varied to enumerate... Dress, demi-tailored and ready-to-wear styles—Sailors in many modifications, close-fitting turbans, shepherdess and garden shapes... Milans, hemp, split straws, novelty braids and Neapolitans are all included—Trimnings include flowers, ostrich, velvet and other ribbons, quills, novelty feathers... As for colors, you will find what you want and in most approved shades.
- Mourning Millinery**
- Trimmed Hats..... **2.98 to 12.50**
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- Tailored and dressy models in wonderful assortments... Black, many shades of brown, spring colors, new blues, green and others... Hems in all reliable qualities, milan, hand sewed novelty braids and split straws—with and without combinations of silk or satin.
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WEINSTEIN, SIMON.—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 Simon Weinstein, 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, Hillquit & Levene, 30 Church Street, in the City of New York, on or before the 25th day of August next.

Dated, New York, the 15th day of February, 1915.

HARRIS H. URIS, ADOLPH HIRSHFELD, EMANUEL M. KRULEWITZ, Executors.
HILLQUIT & LEVENE, Attorneys for Executors, 30 Church Street, Borough of Manhattan, New York City.

KALISHER, JOSEPH.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Kalisher, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of their attorney, Reuben M. Cohen, No. 37 Liberty Street, in the City of New York, on or before the 25th day of September next.

Dated, New York, the 16th day of March, 1915.

JULIA KALISHER, JOHN J. KALISHER, HYMAN KALISHER, Executors.
REUBEN M. COHEN, Attorney for Executors, No. 37 Liberty Street, Borough of Manhattan, New York City.

ROBERTSON, JULIUS.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Robertson, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, No. 64 Wall Street, in the City of New York, on or before the 23d day of August next.

Dated, New York, the 11th day of February, 1915.

LOUIS J. ROBERTSON, EDWARD F. ROBERTSON and ALBERT ROBERTSON, Executors.
LAWRENCE B. COHEN, Attorney for Executors, 64 Wall Street, New York City.

WEINSTEIN, SIMON.—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 Simon Weinstein, 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, Hillquit & Levene, 30 Church Street, in the City of New York, on or before the 25th day of August next.

Dated, New York, the 15th day of February, 1915.

HARRIS H. URIS, ADOLPH HIRSHFELD, EMANUEL M. KRULEWITZ, Executors.
HILLQUIT & LEVENE, Attorneys for Executors, 30 Church Street, Borough of Manhattan, New York City.

KALISHER, JOSEPH.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Kalisher, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of their attorney, Reuben M. Cohen, No. 37 Liberty Street, in the City of New York, on or before the 25th day of September next.

Dated, New York, the 16th day of March, 1915.

JULIA KALISHER, JOHN J. KALISHER, HYMAN KALISHER, Executors.
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FRANK, ISAAC.—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 Isaac Frank, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Messrs. Kitzman & Frankenhelmer, No. 25 Broad Street, in the City of New York, on or before the 1st day of October next.

Dated, New York, the 12th day of March, 1915.

LUCIA B. FRANK, DAVID FRANK, LOUIS FRANK, Executors.
KITZMAN & FRANKENHEIMER, Attorneys for Executors, 25 Broad Street, Borough of Manhattan, New York City.

GOLDBERG, HELENA.—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 Helena Goldberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 309 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of October next.

Dated, New York, the 15th day of March, 1915.

SOL COHEN, Executor.
MAX SILVERSTEIN, Attorney for Executor, 309 Broadway, Manhattan, N. Y. City.

LEVY, SAMUEL.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Levy, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business, No. 257 Broadway in the City of New York, on or before the 27th day of September next.

Dated, New York, the 17th day of March, 1915.

JACOB RIEGFR, Executor.
ELI S. SCHREIBER, Attorney for Executor, 257 Broadway, Manhattan.

SOLOMON, MEYER.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Meyer Solomon, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Isidore Hershfield, No. 99 Nassau Street, in the City of New York, on or before the 20th day of August next.

Dated, New York, February 5th, 1915.

ROSE SOLOMON, Executrix, MAX W. SOLOMON, Executor.
ISIDORE HERSHFELD, Attorney for Executors, 99 Nassau Street, Borough of Manhattan, New York City.

HORNTHAL, LEWIS M.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, dated the 5th day of October, 1914, notice is hereby given to all persons having claims against LEWIS M. HORNTHAL, 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 Sidney Rossman, No. 149 Broadway, Borough of Manhattan, City of New York, on or before the 20th day of April, 1915.

Dated, New York, the 15th day of October, 1914.

(Sgd.) MILTON J. HORNTHAL, JULIUS M. LOWENSTEIN, Executors.
SIDNEY ROSSMAN, Attorney for Executors, No. 149 Broadway, Borough of Manhattan, City of New York.

DREYFUS, EMMA.—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 Emma Dreyfus, 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 Reilberg & Lewis, 55 Liberty Street, Borough of Manhattan, New York City, on or before the 15th day of September, 1915.

Dated, New York, the 15th day of February, 1915.

WALTER DREYFUS, SIGMUND PAPPENHEIMER, Executors.
REILBERG & LEWIS, Attorneys for Executors, 55 Liberty Street, Borough of Manhattan, New York City.

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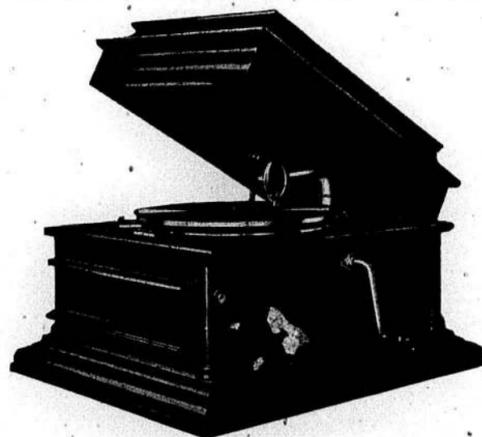
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