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# THE HEBREW STANDARD

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### "THE GREAT MATCH"

FROM THE YIDDISH OF S. VENDROFF

Translated by - - - HANNAH BERMAN



Miron Girasimovitch, the millionaire and manufacturer, thought frequently that he would gladly give away a part of his millions to be able to boast of a little learning or good family.

But Miron was sadly lacking in these two things. Even if he did happen to have a relative of importance, he was unaware of it. He had been stolen when a child by the body-snatchers, some fifty years ago, long enough for him to forget his origin, or, if ever he had a father and mother.

"Money is all right—a good thing; but learning and good family are of great importance."

While his children were still young, he hoped they would make up for his deficiencies. But, it turned out differently. The sons were heathens, real heathens. They neither knew nor wished to know anything of Judaism.

"The devil take it all," they said, and grinned stupidly.

And Miron gave up his sons as hopeless. He placed all his faith in his daughters. That he should marry off his daughters well was his greatest ambition, in order that he might, at least, have grand relatives-in-law to boast of.

And when Chayim Lipschitz, the famous matchmaker, came for the first time to speak of a match for his eldest daughter, Miron Girasimovitch caught hold of him by the lapel of his coat.

"Listen here, friend; if you have a match of the first order in your view, then speak of it. But, if the goods are second rate they are not for me. Comprehend?"

"I should say I do. What do you take me for a fool, or one of those matchmakers that go from house to house, draggie-tailed?" replied the famous matchmaker, in an offended tone. "I have no second rate goods. I never had any but the best on my lists."

"Yes, but don't you see, it must be the very best that is to be found." "Ah, what are you talking about,

Mr. Girasimovitch? Do I not know what would suit you? Thank God, it is not the first time I do business.

baron's children? I think that—er! "Well, well, don't fly," Miron in-

terposed. "Polyakoff is not I, and I am not Polyakoff. Polyakoff wants one thing and I want another."

daughters, like horses to oats. See?" "That is, you want a very wealthy man?" "Me? Just a trifle—just a first-

"What do I want a wealthy man for? I wouldn't give anything for your man of wealth. Tfu! That's how much. I am wealthy myself. I want the young man to have a good knowledge of Jewish matters—to be a scholar. And his people should be first-class people—people of importance. That's what I want."

"But this will cost a lot of money," said the matchmaker, speaking in a sing-song voice.

"Why do you mention money to me, fool? I spit on money. I would not think of sparing another few thousand rubles. But, bring me something I can be proud of."

And there began the business of matchmaking.

The famous matchmaker brought forward all sorts—impoverished persons who had once been wealthy, fine house-holders and sons of rabbis. But no one seemed to suit Miron. He kept finding fault with each one. When the young man's father was a good Jew, the young man himself had no knowledge of Judaism. When the young man was all right, his father was an ignoramus. When both father and son were all right, Miron found a boot-maker or a tailor in the family; and he would not have it.

"For my money I want someone without faults," he said. "And he succeeded in getting what he wanted."

True, it took some trouble to arrange the business, but it was worth while.

The young man's father, of Sklov, was not rich, but was of the most important family. He was stupid in scholarship. His step-brother was a Rav; his brothers-in-law, Dayanim; his uncles, Shochetim; his cousins, Chazonim.

In a word, whichever way one turned one found only great men and respected householders. There wasn't a single working man in the whole family. The bridegroom-elect



LEO GRAETZ.

A few weeks ago Munich celebrated the sixtieth birthday of one of its eminent teachers of science, Professor Dr. Leo Graetz. Born in the city of Breslau in 1856, he studied physics and mathematics in the university of his native city as well as in Berlin. Graduating in 1879, he became assistant at the Physicalioche Institut of Strassbourg. Four years later he became privatdozent in Munich, and in 1907 full professor of the physical sciences at the university of the city. His writings include a book on "Electricity and Its Applications," of which seventeen editions (over 100,000 copies) have been issued and which has been translated into almost every modern language. Professor Graetz is a son of the eminent historian of Judaism, Heinrich Graetz. The teachers having the greatest influence upon his career were Mand, Kundt, Helmholtz and Kirschhoff.

with the richest of the rich. Who married off Polyakoff's children? Who was it made matches for the

one thing and I want another."

the people will run after my other

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himself was a man of the world, a merchant and a fine Hebraist, too. And he was willing to marry the girl.

"But he is crude and ignorant and liberally covered with gold. Surely Miron was coming into such an important family!"

Miron Girasimovitch was not frightened at the demand. He put down another few thousand rubles, and, thank God, they arranged to meet.

But the young man's mother was stubborn. She was not going to have herself blackened for the sake of money. It was a shame for her family to have anything to do with such an ignominious as Miron Girasimovitch.

"He is a man of great wealth," explained her husband.

"But his crude and ignorant and ill-mannered," she replied. "Did you ever hear of a respectable Jew to sit without a hat?"

"But they know no better," he explained. "Otherwise they are honest people."

"An honest Jew does not shake hands with a woman," she pleaded.

"That's how the world lives," put in the worldly bridegroom-elect, smiling.

"Perhaps in the world yes. But in our family, we have never known of such things, so far, thank God! And may we never know of them!"

"Oh, mother, you do not know," said the young man, impatiently. "Do you think everyone is as narrow-minded as your people? Aren't you told that it is the fashion today? And why should you care about him, anyway? I am going to marry the daughter, not the father."

"And what is the daughter? She is just like a peasant girl. Did you ever see a Jewish girl that had such red cheeks?"

"A fault—the bride-elect is too handsome! There will be no doctor's bills."

"She'll get none of your money for chocolates and cutlets."

"What is all this about? Let there be an end of it. The match is a good one," put in the father, angrily.

To make a long story short, the young man's family was agreeable at last, and the marriage contract was drawn up.

But his mother was not altogether satisfied.

"She is as familiar with him before everybody as if they had been married a year. And her face burns off her," she said of the bride-elect.

"What do you want of her? She is a young goat," said the bridegroom-elect's father, defending her.

"A young goat? A young insolence! I was also a young girl once; nevertheless, I was ashamed to look in your eyes a whole month after we were married. Woe is me! What sort of rubbish-heap are we getting into?" she moaned.

"Well, well! It's too late now. Let it only be in a fortunate hour," he replied.

The wedding took place on the Sabbath of Comfort.

The wedding was a princely affair. The bridegroom came with all his relatives—the whole golden family. Miron Girasimovitch had no relatives. But he wished his eldest daughter's marriage to come off with a furor. And he invited every one he knew, including even the governor of his district. And the people he did business with, he also invited.

The bridegroom's mother did not like this. The father also felt uncomfortable to see a Gentile sitting at the table at a Jewish wedding. But he said nothing. The other was making the wedding and could do as he liked.

When the supper was ended and every one was feeling lively, the Governor stood up—a man with a half-swollen face and a big nose—and began a speech, his drunken tongue becoming entangled in the words:

"Ladies and Gentlemen—Allow me to say a few words to the young couple. It is good to be young. I will never be—never be young again. No; my time is gone. I drink—I drink—drink to the health of the young bride, Marya, Mirona! I carried her in my arms. And the bridegroom—what's his name? Gospodin—Gospodin Nathanson? Moische Abramovitz Nathanson? Dear me! My family! I am Nathanson. Yes, yes; I am Nathanson—I. No one knows it. They think I am a German. No such thing. I am a Jew. What's there to be ashamed of? One faith, one God. I remember well. I was little. Not a Governor, a small boy. Belonged to the town of Sklov. Sklov it's called. Stolen, like Miron Girasimovitch. A Cantonist. I was flogged. How I was flogged! Became a Christian. No matter, let it be Christian. Hated floggings. Ah, yes; I remember. I had no father—no father." And he began to wail in his drunken voice. "I had a mother, Zibulya; No—eh—eh! Zivah. Mendal—a brother. He had a film on his eye—on his left eye. Yes, I remember. No mother. No brother. Oh! oh! oh!"

The Governor flopped down into his chair. His head dropped onto the table and he was soon snoring.

At the beginning of the Governor's speech the bridegroom's mother shrugged her shoulders and winked to her husband. Later, the guests began to laugh; and the bridegroom's father laughed also. But, when the Governor began to speak of his family, the guests began to exchange glances; and Miron Girasimovitch searched the eyes of the bridegroom and his father. They were like dead. They did not know where to hide themselves for shame.

Miron Girasimovitch was the first to recover himself.

"Tell me, merchant," he said, turning a face white with anger on the bridegroom's father. "Tell me, does it not happen that the drunken apostate is your brother—eh? Abraham Nathanson of Sklov, with a film over his left eye. After all, you did not know? Filthy creature! What? Do you think I will be related to an apostate? No, brother! I myself suffered for my religion. I did not become an apostate. And I will not be allied with an apostate. Oh, you lying intriguers! Come, daughter, we will go home. We have no business with new Christians. We are Jews. If it costs me twenty thousand rubles—forty, he will not have you for a wife, the dirty swindler!"

Miron Girasimovitch took the weeping bride by the hand and flew out of the room.

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**A Record for Domestic Service.**

Our advertisement columns, says the London Jewish Chronicle, last week announced the passing away on the 25th ult., at the ripe age of eighty-eight, of a widely known and highly respected old family servant, Mary Ann Ryder, better known as "Grandnurse Franklin," for fifty-five years nurse in the family of the late Mr. and Mrs. Ellis A. Franklin, and an honored and greatly beloved friend of three generations of their descendants.

All her life she had been in close association with Jews; in her early days she had lived with the Almosnino, Lindo and other Anglo-Jewish families, and her knowledge of Jewish customs and traditions was extraordinary in one not a member of the community.

One who was well acquainted with the deceased lady writes:—"She knew all the older Jewish families—Sephardic and Ashkenazic—and all about them, and was quite an authority on Jewish ceremonies and customs, not only as they are now kept but as they were kept in the 'Four Streets' in the fifties and sixties. She read her Chronicle regularly, and was very outspoken in her criticism of changes from the 'old ways.'"

In accordance with her expressed wish, she was buried on Friday last in the Willesden General Cemetery, at a point which is contiguous to the Willesden cemetery of the United Synagogue—the last resting-place of her beloved master and mistress.

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# NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

**Lord Douglas Compton to Wed Jewish Bride—An Old Master Controversy—Death of Count Benckendorff—Further "Shops-Must-Close-on-Sundays" Agitation—Manchester Appoints Jewish Judge—Impressive Memorial Service to A. H. Jessel, K. C.—British Zionist Convention Coming—Memories of a Great Quack.**

London, Jan. 19, 1917.

Lord Douglas James Cecil Compton, the only surviving son of the fourth Marquis of Northampton, is going to marry Dollie, daughter of Mr. and Mrs. M. Woolf, well-known members of the London community. The marriage will take place by special license, and has been arranged to fit in with the leave which Lord Douglas has temporarily obtained from his military duties. Lord Douglas is the uncle of the present Marquis of Northampton, who is the sixth of his line, and was born in 1885. This young man also holds a commission in the army. Lord Douglas was born in 1865, and served with credit in the Boer War. This family starts with Sir Henry Compton, who was created Baron Compton in 1572. His son became the first Earl of Northampton. The barony, being open to female succession, passed, by the marriage of the fifth Earl's daughter, into the Townshend Marquisate. In 1855 it fell into abeyance. The second Earl of Northampton died fighting, on the Royalist side, against Cromwell at Hampton Heath. His successor was equally zealous for the Royalist cause, and was among the peers expelled as Straffordians for having, when Member of Parliament, voted against the attainting of the Earl of Strafford. The Marquisate of Northampton was conferred upon the ninth earl. The third Marquis assumed the additional name of Douglas and the fourth that of Maclean, but the name is conventionally Compton only.

The purchase of Sir Audley Neeld's picture by Rembrandt by John McCormack for his home on your side of the Atlantic has awakened considerable attention here. For one thing, this picture was lately styled "The Rabbi," and was at one time known as "The Portrait of a Jew." Its original title was "The Burgomaster," and that is the one by which it is most generally known now in this country. It is a signed portrait, and belongs to the period of 1645. It was exhibited at Burlington House, London, at the great Rembrandt exhibition in 1899, and measures fifteen inches by twelve inches. The man is depicted in a black costume and wears a broad-brimmed hat. There is no particular reason for supposing that he was a Jew.

Count Benckendorff, who died here last week, seems to have been on friendly terms with large numbers of British Jews and to have expressed kindly feelings toward the Jews on his estates in Russia. Naturally, however, he was a Russian first and foremost, and when it came to a weighing up of things Russia stood first, while Jewish questions were among the "also rans." Still, he appears to have been a very decent, broad-minded man, and his death will be regretted.

The Sunday opening of shops keeps on threatening to extend in this country owing very largely to the fact that the hours which shops may remain open on weekdays are strictly limited. All retail stores are compelled to close at 8 o'clock in the evening nowadays, which is knocking frequently a couple of hours off their trading time each day. That many shopkeepers endeavor to make up the lost time by opening on Sunday is not to be wondered at. Along with this increased tendency toward opening there is an increased agitation for Sunday closing on the part of other people, and this is a thing that is affecting Jewish shopkeepers in various parts of the country. In Manchester, where it was thought the trouble had died down, there has been a recrudescence of it, and the matter of forcing Sunday closing of shops is again being considered. This Sunday closing, however, would not affect milk dealers, tobacconists, news agents, confectioners and chemists, but would refer to drapers, milliners, clothiers, hatters, tailors, fruit and vegetable dealers, grocers, fishmongers, butchers and hairdressers.

Talking about Manchester reminds me that Nathan Laski has been appointed deputy chairman of the Manchester Magistracy. His appointment is one of great honor, and the Jewish community in Cottonopolis feels correspondingly pleased.

The Jewish Historical Society of England held its twenty-fourth annual general meeting last Monday, January 15. Mention was made at the meeting of the successful foundation of the Society for Hebrew Studies and the University Extension lectures on Jewish history. A very interesting paper was read by Mrs. Radcliffe Salaman on the "Poems of Ephraim Luzzatto," who was active as a physician at the Beth Holim, in London, in the eighteenth century.

President Solomon Ullman, of the Western Synagogue, has just died in his eighty-seventh year. For forty-six years he had been associated with the syna-

agogue. He came of an old Russian Jewish family, and settled at Plymouth, England, in 1848.

The memorial service to the late A. H. Jessel, K. C., at the Bayswater Synagogue was a most impressive and memorable function. Among those present were the Lord Chief Justice (Viscount Reading), Lord Justice Warrington, Justice Bankes, Sir Marcus Samuel, David Alexander, K. C., and Isidore Salmon. The service was conducted by the Rev. D. Klein, assisted by the Rev. Dr. Gollancz. The Chief Rabbi, in the course of an address, said the death of Mr. Jessel was a distinct loss to Anglo-Judaism. His early religious training laid the foundation of that pure idealism which lent such dignity to his life, his strivings and undertakings. He bitterly lamented the many obstacles that stood in the way of a United Synagogue of a United Kingdom, and up to the last urged the necessity of linking up the synagogue with the life of the people. He took a great interest in the problems of Jewish education, and the Jewish war service of this country had his most active support. At the close of the service the organist played the Dead March in "Saul."

The annual convention of the English Zionist Federation takes place on February 11. The payment of dues amounting to \$12.50 entitles a local society to one delegate, while each additional \$25 carries with it the right to send a further delegate.

The Rev. A. A. Green, who was for many years a Sheffield rabbi, delivered a very interesting address at an Intercession Service in that city last week. Speaking of Jews and the war, he said: "The end of the war would mean the end of many things; it would mean the end of intolerance and the narrowness of religion as it had been known of old. When Jewish soldiers had fallen in the fight and no Jewish chaplain was available, they had heard how a Christian chaplain had gone, had taken the small khaki-bound tefilla from the poor lad's bosom and read the Jewish prayers and service over the body as best he could. Future intolerance was impossible in face of such things as that. If England was to be built up after the war it would not be by money or armies or by munitions, but by the character of its people."

The *Liverpool Post* recalls the history of a famous Liverpool Jew, Dr. Samuel Solomon. He ran a quack medicine that was very popular about the date of the battle of Waterloo and the surrounding years called Solomon's Balm of Gilead. He made a big fortune and built a part of Liverpool, naming the thoroughfares he put up, respectively, Solomon street, Balm street and Gilead street. He also built for himself a mansion, laid out with grounds, and showed every sign of wealth and success. In those days, we are told, no ship left Liverpool without a stock of Dr. Samuel Solomon's specific on board.

### Italian Jewish Deputy on Disposal of Jerusalem.

Rome.—After the question of Germany's proposed peace had been disposed of by the government, the Italian Parliament indulged in some debates on the subject. Foremost among the debaters were the Jewish Deputies, Honorable Emanuele Modigliani and the Honorable Claudio Treves.

The former spoke calmly and rather moderately, but the Socialist leader delivered a fiery tirade against the war, and spoke in the most condemning terms of Italy's alliance with Russia. Deputy Treves was subjected to much interruption throughout his speech, and often had to wait for the president to bring the Chamber to order before he could proceed. The climax of the sitting was reached when one of the Deputies shouted across to the speaker: "Deputy Treves, to whom would you give Jerusalem?" This raised quite an uproar, and the Jewish Deputy, who had been speaking of the coming European settlement, continued in a very moved manner: "To whom would I give Jerusalem? Jerusalem will not be given; it will be taken. Palestine will belong to those who will occupy it. If the Jewish people will choose Palestine for their home, Palestine will assuredly be theirs."

This is the first time in the history of the Italian Parliament that a Jewish Deputy should be slightly reminded of the fact that he is a Jew.

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### Historical Jewish Tombstones in Toledo.

The ancient Jewish cemetery at Toledo, which had been in use for several centuries and was rich in memories and monuments, was naturally abandoned after the expulsion of the Jews from Spain in 1492. It ceased to be mentioned about the middle of the seventeenth century. Eight of its tombstones, some of them with large and important inscriptions, had been saved from destruction and were till recently preserved in the Archaeological Museum of the old capital of Castile.

In the former synagogue of Samuel Levy, at present known as "El Transito," a room has been arranged where objects relating to the history of the Jews in Spain have been deposited and where the Toledan Society for Hebrew Studies holds its meetings. On the suggestion of Professor Yahuda, and of that enthusiastic worker in the field of Hispano-Jewish historical research, Father Fidel Fita, president of the Spanish Academy of History, it was decided to transfer to this room the tombstones now in the Archaeological Museum.

The proposal was taken up with great energy by Count de Cedillo, one of the trustees, or, as the Spaniards term the office, the "padrones," of the Transito and keeper of its collection of Jewish antiquities, and was carried into effect recently with considerable solemnity. The stones were removed from the Museum and carried to the synagogue amidst a great crowd of the inhabitants, whose interest had been awakened by extensive and sympathetic articles in all the local papers. The ceremony was presided over by Count de Cedillo, and took place in the presence of Professor Yahuda (who had come from Madrid to direct the work of transferring the stones and setting them up in the Transito), and of the members of the Academy of Fine Arts of Toledo.

This academy utilized the occasion of Professor Yahuda's visit to offer him a reception. The president announced that Professor Yahuda had been elected a member of the Academy, and thanked him warmly in an eloquent speech for the active interest he had, ever since his arrival in Spain, shown in the preservation of the Jewish antiquities of Toledo.

By a strange and romantic coincidence it happens that Count de Cedillo, a grandee of Castile and one of the wealthiest and most respected members of the Toledan aristocracy, is the lineal descendant of the poet Pedro de Ayala, who, during the reign of King Peter the Cruel, was a bitter enemy and persecutor of the Jews, and who in scurrilous and notorious verses had shamefully attacked the same Samuel Levy, of whose synagogue the Count is now the most devoted protector. More curiously still, a direct maternal ancestor of the Count was Alvaro de Luna, who under King Juan II, acted as a friend and ever ready helper of the Jews. Evidently the influence of the maternal blood in the Count de Cedillo's veins far outweighs that derived from the paternal side.—*Jewish Chronicle*.

### Says German Soldiers Persecuted Polish Jews.

The terrible havoc and starvation that resulted in Russian Poland after the German invasion and the persecution of Jews there by the German soldiers and Poles, was described recently at a meeting held in Boston Mass., under the auspices of the Independent Order Sons of Israel, by Isidore Blecher of Chechnow, Province of Warsaw, who, with his wife and seven children, arrived in this city from Russia the previous day. For weeks Blecher and his children, who are from three to eighteen years of age, lived in the cellar under their hut, while the battle between the Germans and Russians raged above them. During that time their only food was bread and water. Two of the children were lost when the family finally escaped into woods several miles away.

Members of the Blecher family saw soldiers force inhabitants to flee, beheading and mutilating many who were driven mad by terror. It cost \$2,200 for the Blecher family to reach this country and upon their arrival they were almost penniless. Mr. Blecher had been a prominent business man in his native city.

"When the Germans entered Chechnow they ransacked everything," he said. "They immediately laid down a tax of \$40,000 on our village, and prices of food soared to figures that meant absolute starvation to the poor. The residents of the village were unable to obtain flour, as all supplies were in charge of the Germans. Out of a population of 10,000 inhabitants in my village, there were less than 1,000 persons left at the time we departed for this country."

"I have seen mothers driven insane by the roar of the battle and shrieking over the corpses of their babies who died of starvation. Men who were the only support of large families were forced into the army and their children and wives were left to starve."

Miss Sarah Blecher, the eighteen-year-old daughter, said that appalling atrocities were committed on the women and that much ruin was caused by the Zeppelins that flew over the village. She asserted that families were driven from their homes and forced to seek shelter from the shells in nearby woods.

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3d, 1909.....	1,608	13%	25,220	48%
4th, 1910.....	2,079	29%	29,322	15%
5th, 1911.....	2,436	17%	33,928	16%
6th, 1912.....	3,414	40%	40,869	20%
7th, 1913.....	4,023	18%	45,633	12%
8th, 1914.....	4,505	12%	53,143	16%
9th, 1915.....	6,612	47%	81,284	34%
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ITEMS OF INTEREST IN THE JEWISH WORLD

New lodges of the order I. O. B. B. were recently instituted at Sherman and Denison, Tex.

From Vaslavik comes the news that a noted leading Jew and city councillor, Yann Brokman, just passed away in his sixty-seventh year.

A pageant depicting the Jewish Pilgrim Fathers will be given at the Academy of Music, Philadelphia, Pa., on Thursday, April 26.

The Moscow Jewish Art Association is arranging to hold an exhibition during the month of April of this year. A number of noted Jewish painters and sculptors are participating.

Plans have been filed by the Jewish Centre, Inc., for an eight-story building to cost \$250,000. It is to be erected on a plot 74x100.8 feet at 131 to 135 West Eighty-sixth street.

While Rabbi Martin A. Meyer was attending the convention of the Union of American Hebrew Congregations at Baltimore, Md., the members of his congregation voted to increase his salary from \$8,400 to \$10,800 per annum.

The Young Men's Hebrew Association, of Manchester, N. H., with the co-operation of the National Council of the Associated Y. M. H. A.'s of New England, has inaugurated a campaign to raise a building fund of \$20,000.

At a mass meeting held in Philadelphia, Pa., last Sunday night for the benefit of the war sufferers, \$75,000 was pledged of the \$500,000 which Philadelphia will raise for the \$10,000,000 campaign now in progress.

Samuel Gunther, who was prominent in communal and fraternal circles in Providence, R. I., passed away last week, after a brief illness. Mr. Gunther, who lived in Providence for the past twenty-two years, was State District Deputy of the Order B'rith Sholom.

On recommendation of the Administration Board of the Harvard Medical School the following scholarships were awarded for the current academic year to Jewish boys: The George Haven Scholarships to M. Adelman, Eli C. Romberg, H. S. Finkel and S. H. Weiner.

Milton Marks, one of the three young Jewish attorneys recently elected to the California State Legislature, has been appointed chairman of the Assembly Committee on Constitutional Amendments. He is the author of several important measures now before the Legislature.

The election of the Town Council of Lodz, Poland, says an Overseas News Agency announcement, resulted in the choice of twenty-four Jewish candidates, seven Germans, twelve Polish National Democrats, five Polish Central Democrats, two candidates of the United Industrials and two candidates of the Polish Citizens' party. Of the electors, 83 per cent, appeared at the polls. In the neighboring towns of Tomashow, Pabianice and Zgierz there were similar results.

The Beth Israel Hospital, of Roxbury, Mass., was thrown open for the reception of patients on Sunday last.

The Synagogue of the Congregation Sharei Zedek, at Tunis, over 600 years old, has been destroyed by fire. All the Sefer Torahs were saved.

The New England branch of the American Jewish Relief Committee, up to February 1, has collected a total of \$155,721.80 for Jewish war sufferers.

To save orthodox Jews from losing their vote a bill will be introduced at once into the Pennsylvania Legislature, changing the date of September primaries originally set for Rosh Hashanah.

During 1916 the Jewish Educational and Charitable Association of St. Louis, Mo., served, exclusive of its educational departments, 4,110 individuals. The total amount expended during the year was \$32,031.

The proposed amalgamation of the Jewish Sheltering Home and the Jewish Orphan Asylum at Rochester, N. Y., has been abandoned. The former is maintained by the orthodox community and the latter by the reformed.

Elmer Reizenstein, whose successful play, "On Trial," was written when the author was but twenty-one, has turned out another drama entitled, "The Iron Cross," which is soon to be produced by the Morningside Players.

Rabbi Kontorschik, in Uman, the province of Kiev, and Kripvitzky, in Vinitze, the province of Padovya, have received permission to open Jewish intermediate schools. In Odessa the same right was extended to Professor Kahn.

Golden Gate Lodge of the Order B'rith Abraham, one of the oldest lodges of that institution on the coast, has seceded from the parent body and is continuing its activities as a separate organization. A new Golden Gate lodge of the O. B. A. has been organized to take the place of the seceding body.

Rev. Jeruchim Spivack died at his home, Boston, Mass., last month at the age of sixty-five. Rev. Spivack was a well-known cantor in Russia prior to his coming to America. Two of his sons are cantors—namely, Rev. Samuel Spivack, of Hartford, Conn., and Ephriam Spivack, of Lynn, Mass.

All Jews in the neighborhood of Amur have been denied the right of residence, and have been expelled accordingly. These Jews had been granted special rights by Premier Scherbatov while he was in office. Among those expelled is a rabbi who had special permission from the government to make his residence there.

Two Russian Cabinet ministers have come out in favor of rights for the Jews—Minister of Justice Dobrovolsky and Minister of Education Kultshizky. They believe, however, that everything depends upon the Cabinet, and the Cabinet, through Premier Goltz, has already declared that it has no time at present for reform.

ALFRED W. McCANN, the noted Pure Food Exponent, writes in the New York Globe, "The best Fermented Milk Preparation in America is:—

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Rabbi Leo M. Franklin has assumed the contributing editor's chair of the Jewish Chronicle, of Detroit, Mich.

A branch of Young Judaea has been inaugurated at Montreal, Canada. It will be known as the Wolfsohn Girls.

The Cincinnati (Ohio) Orthodox Home for Aged Jews has appointed a committee to create a fund for the establishment of a drug dispensary.

Archbishop Glennon was among the noted speakers who addressed a meeting at St. Louis, Mo., on the 1st inst. to raise funds for the Jewish war sufferers.

Joseph Shiffman has just been appointed city electrician of Cleveland, Ohio, by Mayor Harry L. Davis. Mr. Shiffman has had years' experience in electrical work, and is well fitted for the position.

The Chicago (Ill.) Commissioner of Health has appointed Dr. Isaac J. Friscu as chief physician to Chicago's new \$2,000,000 municipal Hospital for Contagious Diseases, considered one of the finest and largest institutions of its kind.

The Zion Association of Greater Boston will hold a banquet on the 14th inst. to celebrate the completion of its successful campaign for 1,000 members. The Zion Association was organized in 1913 during the visit of Nahum Socolow, and has carried on continuous propaganda in behalf of the Zionists of Boston.

Advocate Dr. Jacob Diamond, one of the leading Jews of Lemberg, who had been carried off as a Russian prisoner of war, just managed to reach Austria, after sixteen months of internment. Vienna friends of Dr. Diamond gave him a royal reception, some of the most prominent Lemberg citizens being present.

Commercial Councillor Norbert Levy, of Berthold Auerbach Lodge, I. O. B. B., Berlin, Germany, has forwarded to the German Grand Lodge 10,000 marks in war loan certificates for the purpose of establishing a foundation. The seat is to be in Berlin, and its aim is to furnish relief to those who were injured in the war or to their relatives.

Simon Fische, president of the Euclid Avenue Temple, Cleveland, Ohio, passed away last week at the age of seventy. He was always active in Jewish affairs and charities, and was a director of the Montefiore Home and the Infant Orphans' Home, and it was through his instrumentality that the handsome Euclid Avenue Temple was built.

At a special meeting of the subscribers of the Beheth Israel Sheltering Home, held last Sunday at the Adah Jeshurun Synagogue, Roxbury, Mass., it was voted that a site for a home be secured in the Grove Hall district. For a number of years the institution was on Stillman street, North End, but the organization outgrew these quarters some time ago.

The Philadelphia (Pa.) Jewish Community was shocked last week to learn of the sudden death of Edward Wolf, long a leader in communal activities. Mr. Wolf was president of the Hebrew Education Society, president of the Max and Sara Ramberger Home, a trustee of the Sanatorium for Consumptives at Eagleville and a trustee of the National Stomach Hospital.

During the month of January the transfer department of the Provisional Executive Committee for General Zionist Affairs transmitted to individuals in all belligerent countries \$42,208.89. This total does not include any moneys intended for Zionist purposes. It means that for 1,532 individuals desiring to send aid to relatives or friends the transfer department acted as agent.

The Jewish papers of Warsaw report that the previous week the Press Committee of the City Council apportioned special accommodations for press representatives. The press gallery of the Council will be in charge of representatives of the Polish press, while Jewish press representatives were not even invited to the sitting at which the privilege to the press was made known.

Of the five scholarships awarded by the St. Louis (Mo.) public schools two were won by Jewish boys, Israel Treiman and Walter Goldman. Goldman, the winner of the scholarship at the Yeatman High School, is the third son of Louis Goldman to win this scholarship. The scholarships, one to each high school, are awarded to the pupils maintaining the highest average in studies for the four-year course, and the winners are entitled to free attendance at Washington University for four years.

Mr. Charles E. Bloch, who has been secretary of the Free Synagogue since its inception ten years ago, has been elected to the post of Honorary Secretary, and Mr. Frederick L. Guggenheimer, a member of the New York bar, has been chosen for the newly created post of Executive Secretary.

A census of Jewish children of the Bronx recently taken by the Department of Synagogue and School Extension of the Union of American Hebrew Congregations, shows that of the 51,369 children attending the public schools, only 6,108 were receiving religious instruction of any kind.

The Association for the Promotion of Sabbath Observance, of New York city, was incorporated last week in the Supreme Court. Its purpose is "to promote the observance of the Sabbath as a Jewish orthodox custom and to develop among its members and others a clear conception and understanding of orthodox Jewry."

The last conference of the Relief Committee, which took place at Lemberg on December 10, 1916, was especially devoted to the problem of finances. The president, Professor Bomberg, reported that the monthly budget of the committee amounts to 22,000 kronen. The committee is receiving 11,000 kronen from the American relief funds, while the other 11,000 has to be raised by Lemberg Jewry.

Assistant Attorney C. M. Antokolski has recently returned to Moscow from a business trip to Copenhagen, and reported about the extremely sad condition of the Jewish population in the localities occupied by the enemy. The population is systematically starving, in view of the almost total absence of products of prime necessity, which cannot be obtained there even for money.

The Jewish Baron Enrico Levi, who had been sentenced by the tribunal of Florence to two years' imprisonment, has had his sentence reversed by the Supreme Court, and has been freed accordingly. Baron Levi had been accused of having been connected with a certain Stoppi, who had been found guilty of false dealings with the Italian Government. The higher court found the alleged connection to be unproved.

Plans and specifications are being prepared for the chapel and social hall for the Eagleville (Pa.) Sanatorium, and it is expected that work will be started on this structure early in the spring. The State Board of Charities recommended to the State Legislature \$40,000 for Eagleville Sanatorium for the coming two years. This was all that the management asked, and is \$16,000 more than was appropriated by the last Legislature.

One of the local associations of Petrograd, having for its object the study of Talmud, had a "Siyom" (the completion of the study of the entire set) celebration, the members having taken twelve years in their study of the "Shath." At this celebration addresses were delivered by Rabbiner Dr. M. Eisenstadt, Rabbi D. T. Katzenelbogen and Rabbi Rosen, of Dvinsk. At the appeal of Dr. Eisenstadt 1,300 rubles were collected for the purpose of buying holy books for refugees.

The Young Judaea movement is now spreading rapidly among the small communities in the South and West. During the past six months seventy-four new clubs have joined, with a total membership of 9,700, not including new groups affiliated with centers which have not yet joined the national organization, which now has state organizations in New York, Pennsylvania, Connecticut, Massachusetts and New Jersey, and a city organization in New York city.

Mr. Abraham Oseroff has been elected executive director of the United Hebrew Charities of New York to succeed Mr. Morris D. Waldman, who recently assumed a similar post in Boston, Mass. Mr. Oseroff, who will begin his new duties on February 15, was formerly executive secretary of the Public Charities Association of Pennsylvania, and at present is director of the Bureau of Philanthropic Research. He is twenty-eight years of age, and has received degrees from the University of Pennsylvania and the University of Pittsburgh.

A report from Yekaterinoslav states that the Governor of that province telegraphically requested the Minister of the Interior not to send any Jewish refugees to his province nor to allow any of the Roumanian Jewish refugees to pass through his territory. It is the excuse of the Governor that these refugees might in some cases remain in this province, and thus require some support, and this he was not prepared to render, owing to the fact that Yekaterinoslav already had a number of non-Jewish refugees.

Touro Infirmary, of New Orleans, La., has received another gift of \$50,000, to be devoted to the erection of a model three-story building as a hospital for the poor. The donor is Eugene W. Mente, head of the bag manufacturing company, of which E. V. Benjamin, president of the Touro Infirmary, is also a member. They have been more than associates for a generation, and since Mr. Benjamin has been the able and zealous executive of the great charity, Mr. Mente has also been interested, and has received large insight into the immense good accomplished for suffering humanity, regardless of creed or condition. Mr. Mente is not of the Jewish faith, and his tribute is, therefore, all the more appreciated by the organization, which has never permitted faith to limit helpfulness.

Rabbis of Austria and Hungary have issued an appeal to the orthodox Jews requesting them not to light candles in their homes on the Sabbath and holidays. In the synagogues the candles are to be replaced by petroleum lamps or electric lights. The rabbis state that the candles are needed for the soldiers in the trenches, and exhort the Jewish population to demonstrate its patriotism by sacrifice.

The Women's Proclamation Committee, the national women's organization for Jewish war relief, 203 Broadway, announces through its treasurer, Mrs. Alfred Blumenthal, receipt of recent contributions amounting to \$1,141.96. During the past month ten new branches were established in the States of Alabama, Pennsylvania, New York, Montana, Illinois, Connecticut, Mississippi and Indiana.

There is a wholesomeness and clarity of theme in Mrs. Rida Johnson Young's very entertaining comedy, "Captain Kidd Jr.," now current at the Cohan & Harris Theatre, that makes it one of the most delightful plays of the season. Its characters, too, are quaint and appealing, and the twin love interests that thread its three acts lend additional charm to this very enjoyable comedy of youth, love and adventure.

Mr. Joseph Feil, who was a noted chemist, passed away last month at Cleveland, Ohio, where he was born sixty-two years ago. He was a member of the American Chemical Association, and was considered one of the finest pharmaceutical chemists in the country. He was for twenty-nine years teacher of chemistry at Central High School. He also taught chemistry at the Medical College at Wooster. Mr. Feil was the founder of the Cleveland School of Pharmacy, and was its dean for fifteen years.

Jews of Lublin in Terrible Plight.

The Joint Distribution Committee has received the following appeal from the local committee distributing relief money to the Jews in the city of Lublin, Poland: "Brethren: We must appeal today to you, to your benevolence and to your hearts! The need of our tortured people is terrible. Without homes, without clothing, without shoes, deprived of every opportunity to work for a living, almost hopeless, there are still 100,000 Jewish souls in Poland dragging out an existence. Every attempt to alleviate their condition is brought to naught, through the number of the sufferers. Our own means are exhausted and help from private sources is at an end.

"The Juedische Hilfscomite, in Lublin, supports and clothes about 1,500 families, representing about 10,000 people, comprising the poor in the town and the refugees. Besides this, it supports and organizes the relief work in thirty nearby towns and villages, containing about 500 inhabitants. It gives 400 families, Armenian refugees, daily bread—enough to keep them alive. It supports the wives of the Jewish reservists, who, through the war, are poverty stricken, but who are not willing to beg. In doing this work it is governed by the claims of the various groups and parties.

"But all this helps very little. The need increases. The number of applicants for help grows larger from day to day. Winter is at hand, and our poor people have neither shoes nor clothes, nor is there any hope of food within their sight.

"You are the fortunate dwellers in happy America. You have not learned the bitterness of war. And you have at least the good fortune to be allowed to work and to earn your bread. You feel no hunger, no frost, no anxiety for tomorrow's food. Be thankful, therefore, but forget not us, the poorest of the poor. While you are amusing yourselves at your festive gatherings, think of the fearful misery that other people are suffering! Think of those who are driven from place to place! Think of the women whose husbands are on the firing line! Think of the children who, when the cold is between 15 and 20 degrees below zero, are barefoot and hungry and must remain in rooms in which there is not the slightest warmth! Think of those, and be thankful for your lot!

"Organize yourselves, make collections, make propaganda in aid of the poorest of the poor. Every dollar, every cent, will help in this terrible suffering—will bring a bite of bread to the hungry, will bring light and warmth into the cold rooms, will give a bit of clothing—everything, anything, will be accepted with the heartiest thanks and blessings.

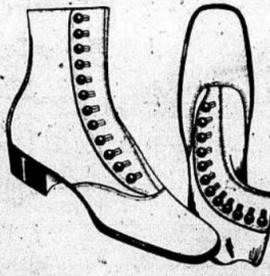
"JUEDISCHE HILFSCOMITE OF LUBLIN."

The Problem of American Judaism.

In a very thoughtful discussion of "The Problem of American Judaism," in the February number of the Atlantic Monthly, Ralph Philip Boas indicates that at some time or other there comes to every thinking Jew the ringing question, "How can I justify my existence?"

"That question they are eager and willing to answer," continues the writer. "They understand that their only rational justification lies in their ability to show what there is now in Judaism which demands respect, and to demonstrate what Judaism is doing, either for the world or itself, that it should maintain its integrity.

"At this point," says Mr. Boas, "one immediately thinks of Zionism. This is a concrete movement impelled by a genuine idealism. It knows what it wants to do; it has an organization; it is achieving definite results; and it is actuated by a spirit of helpfulness and by an ideal of racial unity."



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ENGAGEMENTS.

ADELSTEIN-GOLDE.—Mr. and Mrs. Morris Golde, of 35 West Eighty-seventh street, have announced the engagement of their daughter, Miss Viola Golde, to Mr. Michael Adelstein, son of Mr. and Mrs. Hyman Adelstein. At home Sunday, February 11, from 3 to 6.

MARRIAGES.

EISENBERG-ASH.—Mr. Charles K. Ash, of 509 Twelfth street, Brooklyn, announces the marriage of his daughter Jean P. to Mr. Isadore P. Eisenberg by the Rev. Dr. Alexander Lyons, on Thursday, February 1, 1917. At home after February 10.

FOR THE BRIDE-TO-BE

Before placing your order for wedding invitations or announcements, why not consult the engraver direct? Our prices will mean a great saving.

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enth avenue, announce the marriage of their daughter Gretchen to George Gutterman on Thursday afternoon, February 8, 1917, at the home of the officiating minister, Rabbi Aaron Eiseman, 175 East Seventy-ninth street.

BIRTHS.

GOLDSTEIN.—Mr. and Mrs. Joseph Goldstein, of 1359 Forty-eighth street Brooklyn, announce the birth of a son on Sunday, February 4, 1917.

BAR MITZVAH.

KAHN.—Mr. and Mrs. Jacob M. Kahn, of 200 West 113th street, announce the Bar Mitzvah of their son Bernard Samuel, grandson of Mr. and Mrs. Morris Simiansky, at the Uptown Talmud Torah, 132 East 111th street, on Saturday, February 10, 1917. No cards.

IN THE SYNAGOGUES.

ADATH ISRAEL (East 169th street).—Rabbi Mayer Kopfshtein will preach this evening on "The Religion of Science."

B'NAI JESHURUN (Leslie Hall, Eighty-second street and Broadway).—Rabbi Joel Blau preaches Sabbath morning.

EDUCATIONAL ALLIANCE (East Broadway and Jefferson street).—Mr. Philip Lang will be the speaker at the services this evening.

EMANU-EL (Forty-third street and Fifth avenue).—Dr. Joseph Silverman will lecture Sunday morning at 11.15 on "The Truth versus Popular Errors About the Jews."

EMANU-EL BROTHERHOOD (Second avenue and Fifteenth street).—Rev. Joseph Silverman will be the speaker at the services this evening.

EZ CHAIM (107 East Ninety-second street).—Rabbi David Davidson preaches Sabbath morning on "The Mountain of God."

FREE SYNAGOGUE (Carnegie Hall).—Dr. Stephen S. Wise will lecture Sunday morning at 11.30 on "America's Lincoln and Wilson's America"—A Lincoln anniversary sermon.

FREE SYNAGOGUE (155 Clinton street).—Dr. Stephen S. Wise will speak this evening.

FREE SYNAGOGUE (163d street and Southern Boulevard).—The address will be delivered this evening by Dr. Sidney E. Goldstein.

ISRAEL (120th street and Lenox avenue).—Rev. J. Heller, of Philadelphia, will preach this evening. Sabbath morning Dr. M. H. Harris, on "Gershom and Eliezer."

ISRAEL OF BROOKLYN (Bedford and Lafayette avenues).—Judge Alexander Geisner will preach this evening on "Aspects of the Chief Problem." Sabbath morning Dr. Barnett A. Elzas will occupy the pulpit.

JUDAH HALEVI (166th street and Morris avenue).—Rabbi Jesse Bienefeld will preach this evening and on Sabbath morning.

MONTEFIORE (Hewitt and Macy place, Bronx).—Rabbi Alexander Basel will preach Sabbath morning.

MT. ZION (37 West 119th street).—Rabbi B. A. Tintner will preach this evening and Sabbath morning.

ORACH CHAIM (1463 Lexington avenue).—Rev. Dr. Moses Hyamson preaches Sabbath morning on the portion of the week.

PENI EL (147th street and Broadway).—Rabbi Aaron Eiseman will preach this evening on "Abraham Lincoln and America's Present Crisis." Sabbath morning on "The Greatest Sermon Ever Preached."

PETACH TIKVAH (Brooklyn).—Dr. Israel H. Levinthal will preach this evening on "Religious Education." Sabbath morning on the portion of the Law.

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### What Is to Become of the Polish Jews?

The *Judische Rundschau* (issue No. 46) is devoting a special editorial to the needs of the Polish Jews under the caption, "What Is to Become of the Polish Jews?" The paper points out that at the beginning of the war lofty promises were made to the Polish Jews, but states that what the German authorities in the occupied territory have done in behalf of the Polish Jews and what they have left undone gives ample reason for protest.

A feeling of utmost uneasiness took hold of the Jews when, after the proclamation of the Polish autonomy, the General Governor published the first most important measures connected with it, viz.: the establishment of a State Council (Staatsrat) and a United Diet (Verreinigter Landtag). This decision, although promising the Poles self-government to a certain degree, seems to exclude the Jews from taking active part in the new government affairs. The proportional vote was introduced for Warsaw, Lodz and ten other districts only. Thus, at best, but one-third of the one and a half million Jews of the Warsaw district will be represented in the Landtag. According to existing conditions it is impossible for a Jew to secure a seat in the State Council, which consists of twelve members. Therefore only the General Governor can select one Jew out of the four members he is to appoint himself. "No body will say," writes the paper, "that such prospects reflect a proper state of affairs, but every one familiar with the situation must admit that, under these circumstances, the position of the Jews in Poland is soon bound to become intolerable."

The last events in the Warsaw Town Council, considered by the Poles as a sort of temporary Polish Reichstag in session until the election of a general parliamentary body, might be looked at as a characteristic prelude. The best efforts of this institution in such a fateful hour are devoted to the invention of new laws against Jews which are as stupid as they are shameful and degrading. The right to sell salt is to be taken away from the Jewish dealers; in the market halls the Jewish dealers are cut off from their Christian neighbors and put into the back rows of the market hall, into a kind of new ghetto; the mediaeval forms of the modern boycott. Such humiliating measures are numberless. The Polish speakers of the Town Council are showing a most brutal contempt for the Jews, a contempt hitherto found only in pogrom proclamations.

The Poles are behaving as though the most urgent task of the hour was the fighting out of the Polish-Jewish issue at once. Hygienic and social conditions of Warsaw, its finances as well as the question of food supply, are neglected. The Town Council has on its mind instead the matter of keeping the Jewish people within bounds and of causing them injury and harm. That is the problem to be solved immediately.

"It is clear," goes on the paper, "that the Poles have set out to crush the Jewish people. It seems incompatible with



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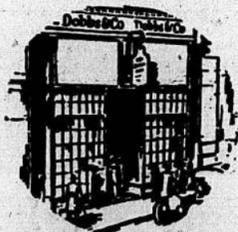
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**ASPECTS OF JEWISH CHILD EDUCATION ACCORDING TO THE TALMUD.**

By Rev. Dr. Julius J. Price, Toronto, Can.

It has been well said that "those who intend ever to govern their children should begin it whilst they are very little and look to it that they perfectly comply with the will of their (1) parents." The little or almost insensible impressions on children of tender years have very important and lasting consequences. The Jewish people early realized that the training of the child determined the calibre of the nation, and so the education of the Jewish child was and is a vital Jewish problem.

At almost every moment of its life the Jewish child (2) is taught to consider life a discipline in which it is to learn to give up some of its selfish inclinations for the sake of a principle.

Before we discuss some aspects of child education in the Talmud, let us briefly review the supposed general course of Jewish child training: Let us suppose this period to have arrived when the babe was capable of uttering words. The first sentence which the infant was taught to pronounce was from the Scripture, as, for instance, "Hear O (3) Israel and the Lord our God, the Lord is one," or the law which Moses commanded is an inheritance of the assembly of Jacob, or "Hear my son the instruction of thy father and forsake not the doctrine of thy (4) mother." These were taught in Hebrew to the young charge, and they served, together with some short appropriate prayer, for the morning devotion, which was recited immediately after awakening from sleep and before breakfast.

At the age of four, and sometimes before that period, the Jewish children were taught their letters, and one of the common devices for stimulating them to proficiency (5) was to let fall from above their heads on the primer a penny or two as often as they succeeded in making out a letter, telling them at the same time it was a present from an angel, expressive of his approbation of their progress. Foremost in these laudable efforts were the women (6), who considered the looking after the little ones, equipping them for school, and attending them to school, as one of their chief duties. The rabbis did not fail to inculcate this duty in allegorical and most forcible language by declaring that "the world only subsists through the breath of the little ones in the house (7) of the teacher," and that woman became deserving of the world to come by taking their children to the house of study. The instructions, however, which was laid down for the guidance of teachers, does not yield in excellence to any given in modern well regulated schools. It is not, however, the language and literature of their country (the reader must remember we are speaking of a bygone age) (8) that were studied. No, it was Hebrew, and exclusively Hebrew, that was taught. At first it was the Bible in the original language (9), with some Hebrew commentary, and subsequently the Talmud with its subtle interpretations which were the only (10) branches of knowledge supposed to be worthy of the (11) attention of the student (12). In the opinion of the Orthodox Jew the study of the law was the most meritorious occupation to which he could devote his life, and one which surely would not fail to procure for him a portion in the world to come. In his opinion everything that was worthy to be (13) known was contained in the Talmud, and to indulge in the popular studies of the day was considered by these Jews a loss of time. To the study of the Talmud, therefore, that class of people devoted the whole day and a portion of the night; for in order to study the Talmud, academics were established to which (14) thousands of young men resorted, and under the guidance of a celebrated rabbi they spent in the exposition of this priceless work the best years of their lives (15).

The application to the study of so obtruse a work as the Talmud gave the half developed child a sallow appearance, and forced to stoop over the large-sized folio in which that work, and especially its commentaries, are printed, the small body took on a stooped appearance. Furthermore, the Talmud was read with an intonation of voice quite peculiar to itself. In fact, it may be said, it is rather sung than read (16), so that a person acquainted with the intonation without understanding the subject could very easily understand whether the part just recited was a question, a reply, a narrative, or a syllogism.

This habit may develop at an early period in the Jewish youth the musical talent, if he possesses any, and thus account, in some measure, for the unusual fondness of the Jew for vocal and instrumental music, as well as, perhaps, for the large number of Jewish composers (17).

Still greater was the influence exercised on the minds of the Jewish youth by the general and habitual study of the Talmud (18). The ingenuity which its exposition requires, the spirit of subtlety and the hair splitting with which it treats its subject; the abrupt and enigmatic style in which it is written; and lastly, the miscellaneous and rhapsodical character which it presents greatly sharpened the intellect of the

student. It enables him, as it were, intuitively to seize on the right point at a glance (19). It gives him uncommon zest for argument and debate and a "keen relish" for all sorts of witticisms and *bon mots*, and an extraordinary versatility of mind. "Although we have been chiefly concerned with the intellect, it must not be forgotten that the morals of the Jewish youth (20) received their due attention (21). It was not by word of mouth but by practice that morality was inculcated. No scholar of those Jewish seminaries could give a methodically arranged account of his duties, for he had never been taught thus; but his whole day was passed in the performance of what he was taught to regard as meritorious acts. In his earliest infancy it was the Scriptural precept—"the beginning of wisdom is the (23) fear of God"—which was enjoined on him. Reverence for (24) his parents and teachers (25) were represented as most sacred duties; and thus the behests of the parents were received with submission and implicitly obeyed. Prudence, economy, abstemiousness, control of (26) temper, modesty (27) and chastity were virtues which the child acquired merely from seeing them habitually exercised by those around him (28).

Our infant is now grown to manhood, duly initiated into the intricacies of the Talmud, merrily gesticulating and singing over his contents, reciting his prayers in due order and following a vocation that his general ability and education have imposed upon him.

Childhood is proverbial for its happiness; but alas for the Jewish child of that early date, there was no laughing childhood. They were children in body but not in mind; The stern earnest of life around them (29), the habitual sight of misery and of the hard struggles of those nearest to them in order to make a scanty living made them men and women the moment they cease to be infants. It was not merry nursery rhymes and frolicsome songs which were the first reigns that delighted the years of the infant and gave it a cheerful turn of mind; it was the recital of some bygone woe or pending libel (false accusation) (30) which sadly struck the ears of the child and overcast its mind with a gloomy shadow for life. But enough of this unhappy childhood and youth, let us now revert to the subject in question, viz., the education of the Jewish youth according to the Talmud.

Since the Talmud has played such an important part in the intellectual life of the Jew, it would be well to observe several of the laws in the book of our sages regarding the education of the Jewish youth.

The rabbis have employed allegorical but most forcible language (31) to impress on the minds of parents the necessity for educating their children. In one passage of the Talmud we read "that the world only (32) subsists through the breath of the mouths of the little ones" in the house of their teacher; and again, desirous of inculcating the importance of learning, the rabbis state that "Jerusalem was (33) destroyed when schools and school children ceased to be there." We read further that a city harboring (34) no school children and possessing no schools should be abolished, and the Jews admonished not to settle in any district where there is no school (35) or teacher.

It is related that a rabbi sent (36a) several learned men from Palestine to distant provinces, with the request that they found schools and promote schools wherever they would deem it necessary. It so happened that they journey to a city where they found no trace of a school. Meeting certain members of the community they requested that they be shown the protectors of the city, and immediately the magistrates and the city officials appeared. The rabbis contended that these officials were not the protectors of the city, and they requested to be told to whom this (36) honor belonged. This brought forth the astonishing reply, "The protectors of the town are the school children."

To illustrate the lofty and most honored position of the teacher we might quote the words of the sages: "The schoolmaster forms the most beautiful ornament of mankind, and, like a costly coronet of pearls intended for the adornment of queens and princesses, they are worthy of occupying the foremost place in society" (37). But, not content with giving the schoolmaster the foremost place in earthly ranks, the sages have compared him to a prophet (38), whose prayers and entreaties are answered by the Almighty God. Like a stream which gives nurture to a blooming garden, and like the sun, which infuses the golden booms with life, the schoolmaster gives life, warmth and nurture to the little human flower (39).

The Talmud, however, is careful to distinguish between a bad and good teacher, and insists that one should be taught by a competent instructor; for, as Rabbi Akiba has well said: "If thou wishest to hang thyself, select a lofty tree." Rash, commenting upon this phrase, has interpreted it to mean that one should always receive instructions from a competent and worthy instructor (40). The rabbis further insist that each and every man put himself under the tutelage of an instructor (41), for in great measure this is the most secure road to knowledge. Teacher and pupil were inseparable (42). The fate of the instructor was the fate of the pupil (43), and joy and sorrow were equally shared by these people, whose lives seemed so closely bound.

It may be truly said that a Josephus (44) echoed the words of the sages when he said "The principal care of all is to educate the Jewish children well." How well the rabbis realize this the following phrases will suffice to show: Knowledge, they said, cannot be gained by inheritance (45), and it is therefore the duty of the father to instruct his son (46). The instruction must not be disregarded until the child has reached a mature age, but it is the duty of parents to instruct their children while yet infants of tender years (47). It is incumbent upon the father to acquaint his children with the history of their ancestors (48). Many little Jewish hearts are horror struck at the recital of the miseries of those co-religionists who incurred *modernism* so that their religion might live. The rabbis (49) have further said: "That he who teaches the sacred law to his children is as meritorious as if he himself had received it on Mount Horeb." And, again: He who keeps the son to the study of the law (50) will inherit the world to come. That man who failed to give his children the necessary enlightenment and knowledge was regarded as an *am-ha-arets* (51). It is assumed by the rabbis that those who studied the law in their youth will not neglect the study of the law in their old age, and also that those who teach in their youth will teach in their old age (52).

It is interesting to know several of the illusions in the Talmud with regard to the school, for in that way are we able to gain some knowledge of the school system of that early date. By an ordinance of Rabbi Joshua (63) every town, village and hamlet was compelled to maintain schools and sufficient teachers to instruct the children of the district. It was Rav who said that to (54) Joshua Ben Gamla was due the credit for furthering knowledge by compelling children to attend the district schools. We are told that in (55) Bethur there were 400 schools, 400 teachers in each school and 400 pupils under the care of each instructor. No doubt these figures are greatly exaggerated, and are used simply as round numbers, yet they serve their purpose if they only convey to us an idea of the extensive school system of that day.

The father of Rabbi Gamliel, according to the words of that (56) honored sage, had as many as 1,000 pupils in his home. The rabbis, like the Greek philosophers, taught in the open air until the time of Jehuda Hanasi. Great stress was laid on the cultivation of the memory (57) as well as of the intellect (58). The rabbis urged that parents send their children to school after their sixth year, for sending a younger child to school was like running after him but failing to (59) overtake him. To show the zeal of parents with regard to the education (60) of their children several examples might be cited. A man would not sit down to his morning meal before compelling his child to recite his lessons (61) of the previous day. A man half clad (62) was once seen running with a child, and asked the reason of his haste, he answered: "The duty of taking the child to his study is prior to everything." The rabbis urged not only education for the son, but requested that the daughters (63) of the house share in the instruction of their brothers.

On the other hand, several incidents from the Talmud will suffice to illustrate the zeal of the schoolmaster. It is recorded that Rabbi Samuel was so engrossed (64) in matters concerning his pupils that he failed to hear Rav when he addressed him. As another example, we might cite the story of Rabbi Akiba. Rabbi Akiba, while in prison, was requested by Rabbi Simon to instruct him in the law. But, forbidden to do so by the Romans, he answered: "My son, more than the calf wishes to suck, the cow (65) wishes to suckle."

It is to Rabbi Joshanan's (66) credit that he spent one-third of his life instructing others, and we can fully realize the significance of this after reading the following quotations: "He who (67) studies and teaches others, said the rabbi, possesses treasures and riches, and he who studies that he may (68) be able to teach others will have the merit of being able to learn and to teach. On the other hand, the few quotations below will suffice to illustrate the utter contempt with which the one who withheld instruction was regarded; for, as the rabbis have said: "He who studies and does not give (69) others is like a myrtle in the desert, and he who withholds instruction (70) from a scholar robs him of it." And, again, "He that withholds an Halacha (71) from a disciple is cursed by even the unborn infant."

Men should not wait for leisure time in order (72) to study, for often leisure hours are few and far between, and knowledge, the rabbis assure us, is not acquired without pain (73). Knowledge is not without its reward, for a man shall be blessed to his learning (74).

**Protopopov and the Jews.**

Mr. Protopopov, the new Russian Minister of the Interior, by his policy of Jewish persecution, is trying to outdo his predecessor, who could not be suspected of pro-Jewish sympathies. Not content with the existing restrictions, he searches the files of his department and revokes any orders which tended to show lenience to the much-oppressed Jews.

The *Yevreiskaya Nedelia*, of Moscow (November 20-December 3), publishes the following "news" item:

"The president of the Moscow Jewish Society for the Relief of Victims of the War has received from the office of the Moscow Gradonachalnik the following

communication of November 9, 1916, No. 156936:

"The office, by order of the Gradonachalnik, informs you, dear sir, for your information and due instructions, that, in accordance with the communication of the Department of General Affairs of the Ministry of the Interior, dated November 2, 1916, No. 27081, the right to submit individual requests for permission for Jewish refugees who are employed in factories, mills or other enterprises which are manufacturing articles of military equipment, to reside in Moscow, which right was granted to the Jewish Society by the order of the above department, dated September 16, 1916, No. 30274, has now been abolished."

"To this is added that the occupations of the Jewish refugees who are employed in mills and factories in the capacity of workmen, foremen or specialists will be verified, and those of them who do not actually perform the work will be immediately removed from this capital."

A similar communication from the office of the Gradonachalnik has been received by the Moscow branch of the Society of Industrial Labor.

Taking the cue from their chief, the local administrators are adopting the same policy.

According to the *Yevreiskaya Zhizn*, of Moscow (November 27-December 10):

"By order of the administration the Jewish students of the Veterinary Institute at Novocherkassk have been requested to leave the city, as they have no right to reside there. There are scores of Jewish students at Novocherkassk.

"A group of Jewish students sent to the Cossack Chief a request to revoke the order. It was explained to them that the revocation of the order of expulsion would be against the law."

A report similar in character comes from remote Siberia. We read in the *Yevreiskaya Nedelia* (November 27-December 10):

"By order of the local authorities the leather factory of E. Mariupolski, at Petropavlovsk, territory of Akmolinsk, must liquidate its affairs. The ground for this order is that Mr. Mariupolski is of the Jewish faith."

**The Condition of the Refugees.**

According to the information received by the Kiev Jewish Committee for the Relief of Victims of the War the number of refugees in Lutsk has grown considerably of late. The influx of refugees from the neighboring villages does not cease, notwithstanding the cold, rainy season. (Several lines deleted by censor.) With the growth of the number of refugees their grave condition is growing still worse. The number of houses allotted to the peaceful population is being reduced more and more, and the refugees have to live in unbelievable congestion. Not infrequently several families live in one room.

The greatest misfortune of the Lutsk refugees is the high cost of living, which reaches proportions bordering almost on famine. A pound of black bread costs 20 kopecks; meat, 1 rouble; sugar, 80 kopecks; potatoes, 4 kopecks a pound; kerosene, 1 rouble and 30 kopecks a pint, and wood, 1 rouble a pood (about thirty-seven pounds). The number of able-bodied male population is gradually decreasing, and there remain only old men and women, burdened with large families (deleted by censor).

**Tragic Death of Jewish Doctor.**

Copenhagen.—The news comes from Slutsk that Dr. Morochovsky, who had been arrested here for practicing under a false certificate and had been transferred to the Minsk prison, committed suicide while in prison.

The arrest of Dr. Morochovsky proved somewhat of a mystery at this time, but this has now been cleared up.

It appears that Morochovsky was really a son of a well-known South Russian rabbi by the name of Elkin. At the Berne University E'kin studied medicine, together with a certain Morochovsky. Morochovsky passed his examinations and obtained his doctor's certificate, while young Elkin failed in both. At a later date Morochovsky decided to leave for America, and suggested to his friend Elkin that he use his official papers for the practice of medicine. Elkin, who was a very devoted student of his chosen profession, decided to take advantage of his friend's absence, and making his way to Slutsk, settled down to the practice of medicine under the name of Morochovsky. In this manner he lived and prospered for a number of years until a mischance revealed his identity.

**Judaism a Layman's Religion.**

If there is one thing true of the Jewish religion it is that in the main it has been a layman's religion. It has not been a religion founded or promoted by a priestly caste or by an official class or by a group of special dignitaries set apart from or superior to the rest of the people. It is significant that the first Jew was Abraham, a plain man, a herdsman by occupation; the first prophet was Moses, a shepherd, and all the other prophets were men of the people, who were charged with a message to the people and a flame with concern for God's word and the common welfare. It is by such men that Israel's spiritual work was carried on and evolved from age to age, and the great institutions of Israel were founded and preserved. Israel's religion, in all its various stages of development, was essentially a people's religion and not the religion of a class or of some few specially chosen and trained individuals.—Rabbi H. G. Enelow.

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The Kiev Jewish Committee for the Relief of Victims of the War has compiled a statistical table which shows the distribution of the refugees, their former residences and the places of their present settlement. Toward the end of September the committee had under its care more than 20,000 refugees from the provinces of the Polish Kingdom, the northwestern and southwestern regions.

The greatest number of refugees are from the Volhynia Government, from 210 places. Next comes Kovno Government, with 95 places. The mass of refugees is distributed in four governments, which constitute the sphere of activities of the Kiev committees—Kieve, Charnigov, Podolia and Volhynia. In the Kiev Government have settled 3,762 refugees; of them 1,222 (32.5 per cent.) are men, 1,382 (34 per cent.) women and 1,158 (33.5 per cent.) children. In the Charnigov Government have settled 2,002 refugees; of them 529 (26.5 per cent.) are men, 899 (38.3 per cent.) women and 825 (33.2 per cent.) children. In the Podolia Government the number of refugees reaches 2,347; of them 623 (26.5 per cent.) are men, 899 (38.3 per cent.) women and 825 (33.2 per cent.) children. In the Volhynia Government the number of refugees is reckoned at 11,947; of them 2,798 (23.4 per cent.) are men, 4,548 (38 per cent.) women and 4,671 (38.6 per cent.) children.

Altogether in the four governments, according to the latest data, 26,000 refugees have found refuge, of whom 5,227 are men, 10,074 women and 10,700 children. Thus the number of children and women, taken together, constitutes about 75 per cent. of the whole number of refugees.—*Novy Put*, November 20 (December 3).

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Ex-President Taft, Adolphe Stern, of Bucharest, for many years a steady and conscientious battler for the right on behalf of the Jews of Roumania, and Ex-Ambassador Henry Morgenthau are the holders of the B'nai B'rith gold medal for meritorious and humanitarian services in the name of Judaism and the Jewish people. Suggestions for further bestowals of this great distinction are now in order, perhaps!

If *The American Jewish Chronicle* is correct in declaring that the burden of Rabbi David Philipson's sermon at the Baltimore session of the Union of American Hebrew Congregations was that Israel is an international people and that we Jews are the highpriests of internationalism, then the Rabbi who uttered such "doctrine," the congregation that heard it and by its silence acquiesced therein, and the representatives of Reform who did not condemn the declaration are anti-Semites of the dye of a Hilaire Belloc.

In commenting recently on the developments of the investigation by our local authorities into the connection of the "great and glorious" Kehillah with the kosher poultry trust, *The American Israelite* announced that District Attorney Edward Swann has been "indicted for what may be termed malfeasance in office." Which is only putting the charges that have been laid at Judge Swann's door in matters entirely foreign to the affairs of the "great and glorious" Kehillah a little more bluntly and crassly! Perhaps the Cincinnati organ was "inspired" to utter its illuminating (?) comment about New York conditions by one or more with whom the wish was father to the thought?

Zangwill, the phrasemaker, reminds us, because he is so different, of that Jewish phrasemaker *par excellence*, Benjamin Disraeli, Earl of Beaconsfield. In his long and active political life Disraeli had occasion to utter words, which, in their colloquation, have passed into the general vocabulary. Even his famous declaration to a Jewish lad who visited him in old age at Hughenden, "You and I belong to a race which can do anything but fail," is a fine sentiment of the great man who uttered it. By the way, the statement reposes on the authority of George W. E. Russell, the writer. But Zangwill's phrases are the barbed shafts of one without Judaism, who yet appears to be within the fold, and who caricatures that which he should ever revere.

In the final analysis fame may be bound up with the general knowledge of the activity of a particular person by the majority of the people. But his effectiveness as a pathfinder certainly is not. That is, a man may profoundly impress, influence or alter the character of a movement, and, when he is dead and gone, those who are not interested in the movement with which he was associated know nothing, or next to nothing, about him. Hence, this sort of knowledge is not a criterion by which fame is to be determined. After all, how many men stand out in the history of the universe as those whose names are known by every schoolboy in every land? Apply these representations to Judaism, to Jewry in America or any other country, and what is the result? Let the reader answer the questions as best he may!

So the Central Conference of American Rabbis was originally responsible for the new Jewish translation of the Bible which the Jewish Publication Society is about to publish! The claim is advanced by one writing editorially over the initials, "W. R.," in *Jewish Comment*, and we feel reasonably safe in identifying him with Rabbi William Rosenau, the present head of the "annual picnic." Hence, our surprise! The Central Conference of American Rabbis did not have enough energy, scholarship and executive leadership among its members to produce such a work without the aid of outside organizations? Perhaps "W. R." will explain how the original idea became side-tracked, how it afterwards turned up anew, as it were, in the Philadelphia body, and how the "annual picnic" was willing to exercise sufficient self-abnegation to act as the supporter of an enterprise which it had called into life?

## PRESIDENT WILSON'S VETO

FOR the fourth time in our history, and for the second time in his own administration, President Wilson has vetoed a bill, generally amending our immigration laws, because it contained as an outstanding feature thereof a literacy test. His objection to the measure is eminently sensible and deliberately thoroughgoing. A literacy test is one of opportunity: it does not determine fitness as to the character, the quality or the person of the arriving alien seeking admission to our shores: it simply revolves about his ability to acquire the rudiments of an education in the land of his origin. This, stripped of all unnecessary verbiage, is the index of such a test, and with Mr. Wilson's caustic and convincing description of it all good Americans, and especially the members of the United States Congress, should, as they in obedience to the inexorable rules of logic must, agree.

The splendid veto message of the President deserves to be pondered by all our citizens, but especially by those who favor this unqualified restriction of alien immigration. Mr. Wilson is a trained educator, and in the domain of education, which necessarily embraces a literacy qualification, he speaks as an expert and with the voice of authority. If Mr. Wilson suggests that such a test will defeat its chosen object, that it will keep out the able-bodied, brawny sons of toil, needed by every land, but particularly by this, while it facilitates the admission of the lazy, the parasite, the unworthy, surely such a consideration should be weighed with care. Our citizens and our lawmakers in Congress, since they have acted to the contrary already, should not have surrendered their individual ability to think for themselves to the representatives of organized labor, who, whatever their patriotism, disinterestedness and capacity, are first and foremost types of their class, and whose patriotism, disinterestedness and capacity proceed from what their class regards as such.

The American Jew owes Mr. Wilson a new debt of gratitude for his renewed evidence of a willingness to preserve intact the traditional American policy of equal opportunity for all. Pre-emption, prerogative and privilege should have no sway in this country of ours, and a literacy test is a devoted instrument to bring out within the United States all the degrading influences of this nature, besides irreparably injuring the future well-being of its inhabitants and the ability of the United States to enhance the general happiness and prosperity of the world.

In Poland the Jews suffer, no matter who is the master of the situation. In former times the Russians were responsible for much of the misery then prevailing, for, assuredly, they governed the country. Then, the Poles rightly came in for a liberal share of Jewish condemnation, since they formed the majority of the population and acted toward our Polish co-religionists in any but a proper spirit. Now, we read harrowing tales of the frightful plight of the Jews of Poland, due to the German occupation, and that the Germans, who have done so much to bring order out of chaos in Poland, are mainly responsible for the oppression alleged to exist. What shall we say when the only evidence for this statement is a newspaper report? Better it is to wait for the needed verification.

The New York branch of the peculiar religious work which is identified with Cincinnati has issued an annual report dealing with Jewish religious education in the Bronx. The Jews in the Bronx have their own problems concerning religious education and therefore, any agency which helps them in their solution is performing a useful function. These remarks apply, of course, to the Department of Synagogue and School Extension, responsible for the appearance of the present booklet. Two of the illustrations in this struck us forcibly: Why should the children, receiving instruction in a Reform Jewish religious school, wear their hats as depicted, and why should they be shown in the act of learning what are the ceremonials of Jewish faith and practice? As for the former Reform has spoken loudly and long; as for the latter, Have not the great "lights" of Reform solemnly advised us that they are out of date, obsolete and altogether valueless? Who said "consistency"?

Because his "War for the World" has, at last, entered upon a second edition, some London friends and admirers tendered Israel Zangwill a "banquet" in war-time recently. We rather suspect the guest of honor welcomed the proffer, for it gave him the opportunity to secure a wide audience for his views about Zionism and the Anglo-Jewish problems of the moment. The latter do not specifically concern us, and have considerably excited the editors of the Anglo-Jewish press in addition. His opinion of Zionism is well known, and his utterances at this "dinner" have not helped forward any rapprochement which may one day take place between the nationalists in Jewry and the microscopic section of the Jewish people, which pins its faith to Israel Zangwill's capacity as a Jewish statesman. His thrust, that the mission of Israel is submission, except in so far as Zangwill will be able to play the part of a new Moses, is about as correct as any of the numbrless *bon mots* with which he has aroused our laughter and our resentment at his *chutzpah!* Yet the "dinner" yielded a new and a good *bon mot*: Zangwill compared the "lean" meals of war-time with the bounteous repasts of *olov ha-sholom* times!

## THE COMMON CLAY

"An altar of earth shalt thou make unto me: in all the places where I record my name I will come unto thee and I will bless thee." —(Ex. xx, 24.)

GOD'S altar was to be made of earth—just of common clay. Not of man-made artificialities, but of God-fashioned simplicities. Stone altars were permitted, but not preferred; yet, even these were not to bear the imprint of human hands over much: they were not to be hewn cunningly with tools of steel and iron, symbols not alone, but instruments of man's inhumanity to man. Not in any fashion was man's self-exaltation to be tolerated by the altar-side; therefore, no steps were to be built leading up to the altar. Steps would but serve man's pride, but that pride is, in reality, man's shame: "Thou shalt not go up by steps unto mine altar"—Scripture says—"that thy shame be not discovered thereon." True greatness lies in humility: go not up to God's altar: rather go down—descend! Descend to the common clay, come down on the holy earth!

You may not find God in the school-houses, in what Browning aptly calls "the exhausted air-bell of the Critic." Nothing is so unreasonable as *Pride of Reason*. Reason's first duty is to recognise its own limitations. If the business of reason is to know, let it know that it is but one of the many streams that flow into the vaster reservoir of human consciousness. To say that the limits of human consciousness are co-extensive with the limits of reason is to state man's littleness in conceit: it is to expose the shame of arrogance; while to avow the insufficiency of reason is to state man's greatness in humility.—for the moment you allow reason's littleness you open up immeasurable vistas of dreams and visions for the human spirit. Science builds steps out of human pride and human arrogance; hence, it never reaches God's altar. And then, Science does not build the divine altar of earth: to Science earth is not the altar of God; it is God. If Science but knew how to come down to the common clay rather than go up to it!

You may not find God in the houses of prayer. Alongside of *Pride of Reason* there is another and more pernicious kind of human pride. It is what Pope calls "*Pride of Prayer*." There are houses of worship wherein God is but an official and on the whole entirely negligible appurtenance to an artificial, mechanical and soulless ritualism. Such a ritualism is self-contained and self-sufficient: it knows not of the passionate, forward impulse that drives human souls, through joy and sorrow, to the Heavenly Father: it knows only of the routine-like movement of the prayer-wheel. Its essence is pride—the arrogant conceit that God may be appropriated for human uses by certain set methods, pet formulas and conventional platitudes. As if it were not the duty of every individual to sally forth strenuously on the high mortal errand to find God for himself! As if a hard, level Way were smoothed for every one alike! As if it were not true that, according to the infinitude of God, and in keeping with the inexhaustible richness of human nature, are the richly-varied paths that through the multifarious experiences of life lead to God! Religion, too, like unto Science, may build steps of pride and vanity, and often fail more lamentably than Science to reach down to the central meaning of things. Religion must come down to the common clay, and worship God at the simple earthen altar.

There, in the common clay; there, on the holy earth, you will always find God. The earth is holy everywhere. Everywhere God's name rests upon the holy earth like a benediction. In the embroidered pattern of meadows, as in the dun fallows of the fields, in the trackless wilderness, as in the dusty highroads of human existence, God's name is spelt out visibly to the eye. Where the birds twitter and the sparrows chirp; where the vast spaces are alive with the busy silence of the universal mystery; where human feet and human voices blend into the wild rhythm of pathetic, human effort, God's blessing is heard beneath all noises and silences, conferring an ineffable dignity and sacredness upon this common venture in which stars and stones, planets and plants, men and beasts, have an equal share. This common clay of existence, of which we, together with all things beneath the heavens, are kneaded, is also the material which we must build into the altar at which we would worship: religion is the discovery of the sanctities and simplicities that reside in the heart of the universe. A religion built on any artificial scheme of individual and social salvation fails and falls by its very pretentiousness. Religion's task is simple: to bring home to man that the earth is God's altar, to fill him with a sense of the Divinity in the Dust.

Moreover, there is the common clay of human nature, which is to be built into God's altar. We are never to admit that religious experience is in any way extraordinary, not intended for the common man or the average woman. True, there are strange exaltations in the human soul, frequently met with in exceptional individuals; but even such mystic exaltations are not wholly absent from lesser natures. But, on the whole, religion's web is woven of the strands of the common human experience: of joy and sorrow, of hope and despair, of love and devotion, of desire and achievement. Only, in the religious experience these things become intensified and invested, as it were, with the butterfly-bloom of sublimity: religion is the discovery of the sanctities and simplicities that reside in the heart of man. Nay, more: The Divinity in man calling to the Divinity in matter, expressing the divine one-ness of all things in and through God—that is religion.

Therefore, at the earthen altar of this material universe God and man meet. Already made holy by the touch of God, this altar is made still holier by the worship and the wonder, the sacrifice and the sublimity of the Soul. Beneath the Divine Hands that are stretched out in blessing over the All, man brings his sacrifices—and what can there be more beautiful than this mysterious meeting of hands: the hands that bless and the hands that sacrifice?

JOEL BLAU.

**CORRESPONDENCE.**

**The Work of the Bureau of Education of the Jewish Community.**

Editor HEBREW STANDARD:

When the bureau was established, in 1909, it was considered an epoch-making event in the history of Jewish education. The bureau, backed by educational authorities and vast financial resources, was expected to bring about a complete modernization of the Hebrew elementary schools—a sort of a revival of Jewish learning under a modern uniform system, with the bureau as the center.

The reorganization was to assume a definite character. Modern Hebrew schools were to be built throughout the city. Expert Hebrew teachers, who are endowed with the power to attract the young American child were to replace the old Melamed who turned to teaching merely because all other avenues to earn a living were closed for him. A uniform curriculum was to be introduced throughout the Hebrew schools of the city, whose product would be enthusiastic Jews and Jewesses.

Moreover, the bureau was also to embrace other phases of Jewish education. Lectures for adults in Jewish history and modern Jewish topics were to be arranged in all available places.

The bureau was to become an avenue of dissemination of Hebrew education in the country. It was to take the lead in the Hebrew movement and spiritual reconstruction. The public, on the other hand, was to look up to the bureau for guidance, direction and help in matters of education.

However, from intelligent reading of the reports issued annually by the bureau it is obvious that notwithstanding the opportunity thus presented to the leaders to prove their capacity for action and their ability to systematize Jewish education, adequate organization in elementary Hebrew schools is still wanting.

After seven years of the existence of the bureau with an expenditure of tens of thousand dollars annually, chaos and demoralization still prevail throughout the Hebrew schools of the city.

We may confess to a feeling of amazement and have a right to question the soundness of the theories that the leaders of the bureau have applied in dealing with the problems of Jewish elementary schools.

An analysis of the working of the bureau may reveal two main causes for the utter failure of the bureau to bring about the necessary reform in the Hebrew schools.

Firstly, the failure of the bureau to become a public institution; and secondly, the novel way which the bureau adopted to obtain teachers and leaders for the movement.

The initial program of the bureau at its early stage of existence paid little attention to religion, a fact which discouraged the orthodox element of the community to recognize the authority or to entrust the education of their children in the hands of its leaders. The reform element of the community, on the other hand, rejected the program as too extensive and entirely out of accord with the subjects taught in their schools. Thus the bureau failed to become a communal institution.

Another fact which served to undermine greatly the prestige of the bureau before the public was the utter ignorance of the Hebrew language and Judaism on the part of the early teachers and representatives of the bureau.

These teachers were engaged under a novel plan which was as follows:

Fifty young college students were accepted at random by the bureau to prepare themselves to become the pioneers of the movement advocated by the bureau, and in the same time they were to learn and teach Hebrew. Now, when these representatives of the bureau came in contact with the public they not only failed to gain its respect and confidence, but actually created by their non-Jewish conduct and ignorance an antagonistic element in the community against the bureau.

However, in order that the bureau may not be eliminated from the field of Jewish education entirely, it established a few schools for girls, with the prospect that in time these young ladies will keep up Jewish homes and bring up their children under a Jewish atmosphere. Thus the little work the bureau undertook to do will become effective, if at all, in the next generation.

The bureau also established a textbook department. New school books were written and issued under the auspices of the bureau to be used in the Hebrew schools throughout the city. Suffice it to say with regard to textbooks that the bureau failed utterly in this undertaking, as well as in other numerous minor ventures. Only recently the bureau engaged men of knowledge to rewrite all textbooks so far issued by the bureau, as their impracticability was proven beyond the shadow of a doubt. It is therefore quite impossible to point out what the bureau has actually accomplished during the seven years of its existence.

It deteriorated into an institution which is satisfied with a do-nothing policy.

There is only one way out of this situation—it is the reorganization of the forces of the bureau for efficient work.

Experts—not students in the embryonic stages of learning—should be engaged for every branch of the bureau. Leaders of great power should launch, under the auspices of the bureau, an extensive Hebrew propaganda throughout the city. The bureau should also include among its leaders a few representatives of the

orthodox element, in order that the bureau may gain the confidence of the orthodox Jews in the community, whose children are the ones, after all, to attend the Hebrew schools.

The bureau should also exert all its influence and power to gain the permission to introduce Hebrew and Jewish history as elective subjects in the city secondary schools, as well as in the College of the City of New York, where the greater majority of students are Hebrews.

Such an innovation would at once mark an impetus desired for the study of Hebrew. It would create a tremendous interest in Jewish subjects throughout the community.

The bureau should justify its existence on the record of work it accomplishes in the field of Jewish education.

WM. LEVENTHAL.

**Mr. Goldwasser's Qualifications.**

Editor HEBREW STANDARD:

Contrary to the assertions made in certain quarters, the recent appointment of I. Edwin Goldwasser as executive director of the Federation of Jewish Philanthropic Societies of this city, has not been received with much satisfaction, and has on the contrary occasioned a great deal of surprise in many quarters.

In the first place, it had been expected that the man who would be placed in charge of the new Federation, the largest of its kind in this country, would be one who has attained expert knowledge in philanthropic and charitable work, and that the person to be singled out would be from among a number of well-known social workers, who have distinguished themselves in this kind of work, and some of whom have risen to the very height of the profession in this very city. In other words, it was expected that the person promoted to this exceptional position, would be one who has earned it through notable services, not through merely having the friendship of those in high places.

In the second place, it was thought that the man to be called to this position would be one who has identified himself with distinct Jewish activities and who has taken a positive and firm position on Jewish questions.

I. Edwin Goldwasser has never come out for anything definitely Jewish, and on the other hand, he has been known to oppose Jewish national aspirations, and at the last convention of the National Association of Social Workers he bitterly attacked the position taken by Prof. Israel Friedlander, who, at that gathering, read a paper in favor of introducing Jewish national ideals into the settlement.

It is furthermore known that I. Edwin Goldwasser has condoned the holding of Christmas celebrations, the putting up of Christmas trees in the public schools, such as Nos. 34 and 62, of which he was at different times, the principal. As to the holding of these celebrations, Mr. Albert Lucas could furnish a great deal of information. Mr. Lucas for many years made it a point to agitate against the holding of such Christmas celebrations in schools largely or mainly attended by Jewish children, and he knows that he met with little or no response on the part of Mr. Goldwasser.

Undoubtedly Mr. Lucas, who has always felt so strongly on the question of protecting our children from Christian influences, will come forward with all the facts that are in his possession.

Of course, Mr. Goldwasser has been very successful in cultivating friendship among people of great wealth, but how about the necessary ability, the experience, the sympathy with the masses of the people, the expert knowledge which comes from many years of labor in the field and which is absolutely necessary to fulfill the important duties which are connected with the work to be done by the new Federation? If the Federation belongs to all the people its directorship should have been given to a man who enjoys the confidence of all the people.

Yours respectfully,

DAVID BERGMAN.

1650 Washington avenue, New York.

**An Open Letter to William Jennings Bryan.**

Dear Mr. Bryan: I carefully read your recent address to the American people expressing a protest against our entering the European war, and suggesting several alternatives. You suggest, for instance that our troubles with the Kaiser should be postponed until after the war, or to keep American citizens off the high seas or off belligerent ships, as you put it, etc. I beg to disagree with all your arguments and suggestions, and to express my conviction that but very few Americans will be found to share your views. There is only one way, as far as I can see, to prevent the United States from being dragged into this European conflict, and that is to assist the warring nations in making peace with each other.

In case you wish to use your energies and your talents in this direction, I call your attention to my suggestions for an early peace printed in the February 2 issue of the HEBREW STANDARD. The suggestions in question are just and reasonable to all the warring nations, and are adapted, if accepted by the belligerents, to prevent a repetition of great wars for a long time to come.

Very truly yours,  
ISRAEL N. PRENOVICH.

**Hebrew Free Loan's Quarter Century.**

The twenty-fifth annual meeting of the Hebrew Free Loan Association will take place at the society's building, 108 Second avenue, on Sunday afternoon, February 11, at 3 o'clock. Mr. Julius J. Dukas, the president, will read his annual report, and a number of prominent speakers will deliver addresses. The public is invited to attend.

**Matzos and War Flour.**

A matter of considerable difficulty is likely to arise in connection with the new flour regulations which have recently been issued," says the London (Eng.) Jewish Chronicle. "Shortly put, it amounts to this, that the new national or standard flour may prove unsuitable for the manufacture of matzos, and the community may therefore be driven either to procure exemption from the regulation ad hoc, or to abrogate the religious ordinance as to the eating of unleavened bread. We presume that there are already large stocks of matzos in hand, but that fact will not remove the main difficulty as to their sale and consumption under the government food regulations. We all of us appreciate the national difficulty, and there is not a Jew in the country who is not extremely anxious to do all his duty, and more than his duty, in the interests of the adequate rationing of the people. But in the present instance the community would not be making an unreasonable request if it asked, in case of necessity, for exemption during the eight days of Passover in order that a religious ordinance that is very sacred to them may be preserved. In Austria, we believe, the difficulty was settled in a contrary spirit last year; but there can be no comparison between the economic straits to which the Dual Empire is reduced and the food troubles which, unfortunately, this country is undoubtedly enduring. The Chief Rabbi and the Beth Din have, we understand, had the matter before them for consideration, but we have no information as to the steps they propose should be taken in the circumstances. It may be, of course, that the Board of Deputies will be called upon to make representations in the right quarters, and there is little doubt that the government will accede to their plea if the conditions at all permit."

The following resolution was recently adopted by the Polish Club of the Austrian Reichsrath, which comprises all the Polish members for Galicia: "While it is far from the intention of the Polish Club to suggest an anti-Semitic policy to the Austrian Government, it is, however, of the opinion that no change of the present order for the Jews as created by Russia should be introduced in Poland. The Polish population, which is accustomed to the cruel treatment of the Jews, would consider a change of present conditions as

a friendly act toward the Jews, and thus, when making a comparison with former conditions, would consider Austrian rule unfriendly. And this could be used by the anti-Semites as a pretext for instigating pogroms."

At a special meeting of the Board of Managers of the New York Section, Council of Jewish Women, held on Tuesday, February 6, it was resolved to co-operate with the National League for Women's Service and the Council offered its active service and support in any emergency.

**Gave Her Fortune to Charity—Now in Home for Aged.**

Mrs. Marks Nathan, widow of the founder of the orphan home which bears this name, is herself an object of charity, being at present an inmate of the B. M. Z. Old People's Home, which in the years of her affluence had received a large share of her philanthropy.

Mrs. Nathan was born in the little village of Chudok, in the province of Minsk, Russia, almost eighty years ago. She and her husband came to this country when he was nineteen and she seventeen. Becoming wealthy, Mrs. Nathan began to study conditions, shedding tears out of sheer sympathy for the wretched and indigent, the old and the feeble, the widows and the orphans, and her philanthropies became many.

Lacking children of their own, the Nathans instituted an orphan home, a refuge for little ones who lacked paternal care and maternal devotion. It came to pass, the Marks Nathan Jewish Orphan Home, financed by the Nathans, appeared in Chicago's life, surpassing other institutions of its kind, the Nathans becoming father and mother to numberless children. Losing her husband, Mrs. Nathan had but one ideal, the home and its charges and her other numerous philanthropies, her charity being elastic. She gave money to needy families in Palestine and Russia, as well as institutions in this country. Her financial affairs were so arranged that she had enough to live on for the rest of her life, but the failure of the bank in which her money was deposited caused her to lose \$5,000. Still later she gave to Louis Nathan, an orphan she had adopted, \$13,000 to start in business. Louis married and moved to Detroit.

With nothing left she was forced to take up her abode among the old people in the B. M. Z. Home.—The Sentinel, Chicago, Ill.

A local branch of the American Jewish Congress movement was organized in Harrisburg, Pa., last week.

Yours respectfully,  
DAVID BERGMAN.

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## DISTINGUISHED JEWS OF AMERICA

### MARCUS M. MARKS.

*President Borough of Manhattan, a Conspicuous Communal Figure in the Social and Political Life of the Greater City.*

Marcus M. Marks has been for years a most active and energetic worker in movements for civic betterment, and for broader and more popular education. He has frequently expressed the sentiment: "The greatest hope for the future welfare of our people lies in the spread of popular education everywhere." This statement proves that Mr. Marks has a deep understanding of our social structure. He, like many others of our foremost educators, realizes that the remedy for many of our social ills lies in the enlightenment of the masses. Toward this end he has worked and will continue to work.



Marcus M. Marks, son of David and Leontine Marks, was born at Schenectady, N. Y., March 18, 1858. He was educated in the public schools of New York and the College of the City of New York, from which he graduated in 1877. The same year he organized with his father the clothing firm of David Marks & Sons. In 1903 the firm was incorporated and Mr. Marcus M. Marks was its president until he retired, several years ago, so that he may devote himself to civic life exclusively.

Although an employer of labor, Mr. Marks, endowed with a keen sense of justice, has never failed to recognize during industrial upheavals the cause of labor. This attitude of mind has gained for him the respect and confidence of the workers; and whenever industrial disputes have sprung up, he was invariably asked to serve as arbitrator. He served as mediator in industrial disputes involving hundreds of thousands of workers, including coal, truckmen, taxi, express, textile, boiler makers, hat, and recently in the great garment strike and conductors' and trainmen's dispute. Mr. Marks is a writer for magazines and a public speaker on questions of labor, business, ethics, philanthropy. He was a member of the Committee of One Hundred that nominated Seth Low and other Fusion candidates of New York city. In 1908 he was appointed by Governor Hughes in the Commission of Immigration. He is a member of numerous societies for the study of political economy and civics, member ex-President Roosevelt's Noble Prize Committee of Nine on Industrial Peace, which included such notable men as Archbishop Ireland, Seth Low, John Mitchel and others. Organizer and ex-president National Association of Clothiers, member Executive Committee National Civic Federation, member Chamber of Commerce, one of incorporating directors of Merchants' Association and of Educational Alliance, president Tuberculosis Preventorium for Children, member of City and Republican clubs.

Since Mr. Marks has taken hold of the reins of the Borough of Manhattan the improvements he has effected pertaining to public welfare are varied and numerous. The reconstruction of Washington and Jefferson markets are most praiseworthy. It includes the most modern and desirable features in the way of convenience and sanitation. Fulton Market, which a few years ago was abandoned, is also about to be rebuilt. Despite a good deal of opposition, he has secured appropriation for two additional floating baths, making a total of eight in operation during 1917. According to an estimate, there will be a patronage of over 2,000,000 bathers. New street signs, the removal of encumbrances of the highway and sidewalks, the building of a sewage screening plant in Dyckman street to prevent further pollution of the Hudson, and numerous other improvements have been inaugurated and effected under President Marks' administration.

Mr. Marks has endeavored to develop as far as possible personal relationship and co-operation among the employes and also between the administration and the employes. In 1914 he established a welfare committee for the purpose of fostering good will, increasing the happiness and promoting the co-operation and efficiency of the employes of the various departments and offices under his jurisdiction. The committee has arranged outings, festivals, balls, entertainments, the net proceeds of which have been devoted to the relief of needy employes or their families. He has also inaugurated a new system of Joint Trial Board, to hear charges against Civil Service employes. The trial board is composed of two officials, representing the administration, and two fellow employes of the one under charges, selected by lot. In the recommendations of the Joint Trial Board, which have in every instance been unanimous, the employes have the utmost confidence.

Needless to say that Mr. Marks has gained the admiration, confidence and respect of his employes and coworkers. The Department of Public Works, of which he is the head, runs without a hitch; there is no lost motion, no friction. Every one looks up to him for guidance, for counsel, and always finds a genial response. His magnetic personality, his catholic views, his natural optimism, his affability, his understanding of human nature, have inspired confidence in his employes, who have helped make his administration a success, which has redounded to the benefit of the people who have entrusted him with the office.

Mr. Marks married Esther Friedman in New York city, May 21, 1890. The Markses have five children: Bernice, born in 1891; Alan, born 1895; Eric, born 1896; Warren, born 1899, and Doris, in 1903.

### SAMUEL I. HYMAN.

#### Orthodox, Idealist, Strong Believer in Federation.

It is the nature of man to idealize and to aspire to higher and finer things in life, but very few, indeed, ever realize even a fractional part of their hopes. Samuel I. Hyman, of the firm of S. I. Hyman & Bro., 52



East Tenth street, is among the fortunate few whose dreams have materialized, in part at least. The one great hope in the heart of Mr. Hyman has been to found an institution that would give to the modern Jewish boy and girl an opportunity to imbibe the beauties of traditional, orthodox Judaism—an institution that, in its influence, would be wholesome physically, morally and socially, as well as religiously—an institution that would be attractive in its physical appearance as well as in its teachings. In this Mr. Hyman has well succeeded, for there is no building of its kind so beautiful and so practically laid out as the Central Jewish Institute. Although open only a few months, there are already over 450 children enrolled in the afternoon Talmud Torah classes; there are twenty-six clubs for young men and women meeting evenings, and the many other activities include adult classes in Hebrew and English literature, modern languages, kindergarten, open-air nursery, stereopticon talks and public speaking clubs.

Mr. Hyman deplors the fact that, although there are over a million and a quarter Jews in New York who believe in traditional Judaism, yet there is no school for Jewish children in which the secular training compares with the work being done in some of the private schools. There are now thousands of Jewish children attending the Ethical Culture School, Sachs' School, Horace Mann School, etc., paying from \$200 to \$500 per year, and for these children Mr. Hyman hopes soon to open the Central Jewish Institute from 8.30 a. m. to 2 p. m. for both religious and secular instruction. According to Mr. Hyman's present plans, the children would assemble in the auditorium for the opening exercises, which would include readings from the portion of the week, would then get their instruction in Hebrew and religion, and would then continue in their academic work as in any private school. In this way Mr. Hyman hopes to mold a Jew better versed in his religious ideals, and better fitted for American citizenship.

But yet all this will be only the means of accomplishing a grander purpose. Mr. Hyman hopes through an institution of this type to unify the many existing forms of Judaism. Neither the Reformed Jew nor the Orthodox Jew could complain against the product that such institution would eventually bring forth. Mr. Hyman deplors the fact that in the past Judaism has had so many forms and sects; he feels that such conditions make for a weaker race. He believes in federation and unification in religious forms, religious training, religious ideals and everything else connected with Jewish life. Mr. Hyman is a typical example of the Orthodox spirit developing in the soil of American liberalism, and his present ideas are the fruits of his life's experiences.

Samuel I. Hyman was born May 27, 1870, in the old Seventh Ward. His father, Gerson, who was a well-known Talmudist and scholar, emigrated to this country in 1869 from Wirballen, Russian Poland, but he died before he was thirty, and Mr. Hyman has been fighting his own life's battles since he was nine years old. Samuel I. Hyman attended the old Allen Street School, and then entered C. C. N. Y., where he remained two years. His first job was that of errand boy, at \$3 per week, but he steadily advanced until, in 1896, he persuaded a millionaire concern abroad to extend their business interests in this country. In 1902 Mr. Hyman went into business himself, and today he is one of the best known merchants in his line in the country. Mr. Hyman's business calling has made him travel over every continent. He has strictly observed the Sabbath and, has religiously adhered to the dietary laws.

Mr. Hyman has been a prominent figure in Jewish communal work for the last twenty years, and he has been the leading spirit of many Jewish organizations. Fourteen years ago he helped build the Eighty-fifth Street Synagogue; together with Israel Unterberg he built the Arverne Congregation, of which he was later secretary and treasurer. He also helped build the Far Rockaway Synagogue. He is a member of the Executive Committee of the Kahilla, delegate to the Jewish Congress, and was selected as one of the committee of five on the Distribution Committee of the Federation of Jewish Philanthropies, of which institution he is also a trustee at large. It might here be added that Mr. Hyman expects soon to bring about an understanding with the leading moving picture producers, who are mostly Jews, with the object of having them produce pictures of Jewish life and Jewish Biblical stories. He feels that such productions would visualize and stimulate new interest in the teaching of Biblical history.

Mr. Hyman married Miss Tillie Endel, February 14, 1899. At that time Mrs. Hyman was secretary of the Madison Avenue Synagogue Sisterhood, and since then has, with her husband, been connected with many charitable institutions of the city. She is now honorary secretary of the Y. W. H. A., for which institution she is an enthusiastic worker. They are the proud parents of Norma, aged 9, and George M., 16, who attends C. C. N. Y. and is one of the junior editors of the *Campus*. He speaks his Hebrew as fluently as his French or English.

Mr. Hyman is of the firm opinion that in this blessed land of the U. S. A. the future of Judaism lies; and he feels that this is the country where the finest type of Jew can be developed. "If the Jewish boy would take heed of the lessons to be imbibed from the traditional Judaism," Mr. Hyman said, "and would combine this with the ideals inculcated in the public schools, he could never go wrong." Mr. Hyman also impressed the writer with the fact that material success alone does not satisfy the real man; for, after his daily toils are over, the real man must relax mentally and spiritually; and Mr. Hyman feels that the religious ideal is the greatest stimulus to a man's happiness. A favorite maxim of Mr. Hyman's is that in the synagogue, in the home and in private life, a Jew should live the life of a Jew, treasuring all the traditions and ideals of Judaism, while in his daily contact with the outside world he should add to that the highest ideals of American citizenship, working shoulder to shoulder with his fellow man for the uplift and betterment of humanity in general without regard to race or creed. It is undoubtedly this philosophy that has given Mr. Hyman the unique place that he occupies in the Jewish community.

**ISAAC LEVIN.**

**Wealthy and Charitable Communal Worker.**

The Borough of Brooklyn harbors many very prominent Jews, who are a pride to American Jewry, and one particularly prominent is Mr. Isaac Levin, of the Ellanam Adjustable Dress Form Company, of No. 378 Throop avenue. Mr. Levin is of importance not only because he is one of the wealthiest Russian Jewish immigrants in that borough, but because he is a true Jew, in the real sense of the word. He is a former Yeshiba Bochor, and is still interested in Jewish literature. He is charitable and a zealous communal worker.

In recording the life stories of Jews who have reached eminence, under no circumstances can one omit Mr. Levin, for he is one of those who has helped to make Jewish history in this country. He was born in the year 1872, in Trep, near Wilna, where he was brought up. His grandfather, Rabbi Moshe, was the government-appointed Rabbi of Wilna and one of the leading Jews of his time, his entire life being devoted to the interests of Judaism. He succeeded, through his entire career, in keeping his flock out of military service, but in his later years the government discovered a clew to his scheme and he was in jeopardy. He immediately left for Palestine, where he died a year later.

He was a sublime character, and he is still revered by thousands of Jews all over the world, and by Mr. Isaac Levin in particular. Inspired by the memory of his grandfather, Mr. Levin became a communal worker, and he takes advantage of every opportunity to perpetuate the name of his revered grandfather. In Brooklyn there is now being erected a great kosher hospital, to be known as the Beth Moshe Hospital, of which Mr. Levin is the president and prime mover, and this hospital is named after his grandfather. Mr. Levin is the president and one of the founders of the great Congregation Ohel Moshe Chevra Thillim, and here also the name of the late rabbi is perpetuated.

Mr. Levin came to America in 1886, when he was a boy of fifteen. He settled in Brooklyn and began his mercantile career by peddling writing paper. A short time afterwards he went to New Haven, Conn., to continue his peddling, and that proved a step which later led him to his ultimate success. In New Haven he had an American for a customer who took a fancy to him and advised him to give up peddling and offered him a position in his office. Mr. Levin took advantage of the opportunity and soon learned the business. Later the firm moved to Brooklyn, bringing Mr. Levin back to the place where he first settled on his arrival in America and where later he was to become such a leading figure. A short time after the firm failed and Mr. Levin went out for himself in the same line of business—that of making forms for ladies' tailors. He had no capital, and used his home for a manufactory, and little by little he climbed up high on the ladder of success—on which the climbing is often so extremely difficult. During this period there were granted to him eighteen patents in his line of business, which materially assisted him to his fortune. At the San Francisco exposition Mr. Levin was awarded a medal of honor for his products. The Ellanam Company have offices in various parts of the country, also conducting large advertising campaigns, and Mr. Levin today is one of the wealthiest Russian Jewish immigrants in New York.

But the thing of most importance anent Mr. Levin is his communal work and his real Jewish heart. He is a director of the Brooklyn Jewish Aid Society of the Brooklyn Federation of Jewish Charities. He formerly was a director of the Brooklyn Chesed Shel Emeth, of the Yeshibeth Reb Yankev Joseph, and now he devotes his entire leisure time and attention to the Beth Moshe Hospital and the Congregation Ohel Moshe Chevra Thillim.

On December 27, 1891, Mr. Levin married Miss Ida Meisel, and on December 30, 1916, they celebrated their silver wedding anniversary with an elaborate affair at Regina Mansion, where over 300 of the most prominent members of the Greater New York Jewish community assembled to do them honor. Their marriage has brought into this world seven children, five sons and two daughters. Two of the sons are associated in the business, in charge of branch offices of the firm, and one of the daughters recently won a scholarship at Cornell University, where she is at present attending. All the children have received a thorough Jewish education and all follow the footsteps of their father, who is a strict Sabbath observer.

Mr. Levin is doing his share for Judaism and mankind in general, and in his circles it is well known that he is a supporter of many indigent members of both his and his wife's family, and throughout Greater New York it is an axiom that he is always willing to enlist for any good cause.

**ISAAC MEISTER.**

**Prominent Real Estate Operator—A Religious Jew.**

Friendless and penniless, with no one to receive him, Isaac Meister reached the shores of America twenty-four years ago. Today his friends are legion and his fortune is written in six figures. His first night in the New Land he passed under the roof of "Hachnosas Orchim," at 210 Madison street. Many strangers have since found shelter and hospitality under the roof of his own home.

Born in Tephek, Russia, forty-two years ago, he was drafted into the army at the age of 18. Young Meister, however, found army life uninteresting, and he took French leave of it. With 60 kopecks in his pocket, he left for the border, stole across it, and then spent eight months in travel until he reached the United States. His first position, as button-hole maker, netted him \$6 a week. Shortly thereafter he found employment at \$7 a week in a French steam laundry. There, among Italian workers, he acquired their language, an accomplishment that has stood him in good stead in his real estate development. After eight months he saved a few dollars, bought several steamship tickets on installment and sent for his parents. Soon as his folks came, finding that his earnings were insufficient to support them, he began to look around for a field of activity more remunerative. He finally took a position as a real estate broker with E. V. Pescia & Co., an Italian firm, which he subsequently bought out. At present Mr. Meister is the head of five different real estate developing corporations.

In 1899 Mr. Meister married Fanny Davidson, daughter of Rabbi Moshe Davidson. They have three sons and one daughter. David, the oldest, is at high school; the others are attending public school.

Mr. Meister's home is kept strictly kosher and the children receive a thorough Hebraic training. He is also a strict observer of the Sabbath—an observation that he keeps up at a sacrifice.

**THE MISSION OF AMERICA.\***

By IRVING FREDERICK REICHERT.

Youth has visions of glorious tomorrows; Age has dreams of the splendors of yesterday. Youth is fired with creative hope; Age finds solace in reminiscent thought. Youth patterns his ideals and fashions his standards at the forge of Ambition; Age lays aside his burden and throws himself down by the hearth of Stagnation. This is the universal law. It is the havoc wrought by Time upon all things cosmic. The bud of today will be the flower of tomorrow, but to become the ashes of yesterday. A weathered heap of rock now marks the greatness of the Pharaohs; a few ghost-like columns alone stand to mourn over the departed glories of Greece; a handful of battered coins remains of the mighty empire of the Caesars. "The old order changeth, yielding place to new;" decay and atrophy are the foundations upon which Evolution rears her loftier structures, and the wisdom wrung from all the ages does she lavish upon her latest child.

America is today that latest child of Evolution. Today America stands resplendent with Idealism, strong in courage, quivering with enthusiasm; and from her peaceful dwelling looks out upon a world gone mad. From across the ocean are wafted to her ears the sounds of toppling turrets and crumbling institutions, fondly reared as monuments unto eternity. Time, once again, is laughing at puny man! Europe is stagnating; her muscles are weary with the old load. Her day of vision is vanished; her night of dreams is come. Youthful America, the land of creative genius, the land of vision, is the burning mountain in whose entrails the living fire yet glows while all the peaks around are smitten into ice. The privilege is ours of perpetuating this fire, but the privilege involves a duty and a problem. How can America best accomplish the mission of humanity?

If the mission of humanity is the fostering of a bigoted nationalism, the perpetuation of racial animosities, the emphasizing of absolute boundary lines, then it becomes our duty to take the nations of Europe for our prototypes and to outdo them in their jealous policy of exclusion. But if the goal toward which the face of man has been upturned for all these weary centuries is the achievement of a world-international, a world not of mechanically manufactured nations, but of spiritually sympathetic organisms; a world where narrow racial and political ties are forgotten in the greater fraternity of mankind—if this be the ultimate achievement of humanity, then America must learn from the tragic experience of her Fatherlands to diligently avoid all belligerent, exclusive, inbreeding and narrow national confines.

The federated ideal should be the watchword of America. In a world to which internationalism has been but a far-off dream, we must continue as we have begun in the past our building up of the first great international nation. "The voices which cried out for a tight and jealous nationalism of the European type are falling," we are brought to one purpose by the common realization of the price of such a policy. What we are achieving is rather a cosmopolitan federation of national colonies of foreign culture, from whom the sting of devastating competition has been removed. "America," says Randolph Bourne, "is already the world federation in miniature, the continent where for the first time in history has been achieved that miracle of hope, the peaceful living side by side with character substantially preserved of the most heterogeneous people under the sun."

The accomplishment of this federated ideal does not carry with it the destruction of that greater homogeneity which is so uniquely characteristic of all Americans. Unity is not based upon uniformity. It can never be. We do not apply standards of weight and measurement to patriotism and loyalty; and it matters less where one's body was born than where one's ideals were born. What undermined the foundations of ancient Greece but her insistent attempts to Hellenize a world to which her customs were odious and repulsive? Witness Russia today, laboring under the spell of her delusion that a Russian nation can exist only if there be racial, religious and linguistic unity within her confines. The statesmanship which posits for its standard the fatal and fallacious doctrine that national unity can only be based upon rigid conformance to measured standards is a reactionary statesmanship of the most dangerous and virulent type. Time and again have oceans of blood and rivers of tears testified to the fact that a nation is not a mechanically manufactured thing, but a spiritual unity of a complexity of physical force.

If the lessons of the past hold any meaning for us we shall broaden our horizon and greet the dawn of a happier day with liberty and tolerance for all men. Our intellectual internationalism will thus make us the clearing house for the noblest impulses of humanity. To these blessed shores will come the German with his ingenuity, the Scandinavian with his thrift, the Irishman with his loyalty, the

\*This essay was awarded first prize at the first annual oratorical contest at the University of Cincinnati, January 8, 1917, where Mr. Reichert is now a third-year student. Mr. Reichert, who is a son of Rabbi and Mrs. I. Reichert, of New York City, is also attending the Hebrew Union College.

Slav with his industry, the Jew with his spirituality, the Italian with his zeal. Patriots already long before they have touched this land, contact with our institutions and customs will curb their unseemly qualities and draw forth from the bosom of each his greatest contribution toward our common end.

Mary Antin has well remarked that our foreign-born are the people who missed the Mayflower and came over on the first boat they could find. Actuated by the same impulses as were the Pilgrim Fathers, in search of the same blessed liberty to worship God and live with man according to the dictates of their conscience, the history of an earlier epoch finds itself repeated in them. And where would the Anglo-Saxon be today but for these foreigners? Look about you and ascertain, if you will, the parentage of your highest statesmen, your influential bankers and men of affairs, your renowned educators and scientists. Wherever the immigrant has come, his has been an influence for good. In him the legend of Midas finds its realization, for whatever he has touched he has converted into purest gold. He has built the walls of a thousand cities; his progeny shall inhabit and govern them. He has dug up great treasure from the bowels of the earth; his children shall possess it. With his coming barren wastes have been turned to smiling fields of plenty; he has harnessed the mighty cataract and chained the fierce lightning. Wherever he has come he has struggled with Nature, nor released her until she had blessed him. Witness the retrogressive complacency of the South, of the backwoods of Kentucky, where your Anglo-Saxon has enjoyed unopposed reign; then turn to the fair Northland of Minnesota and Wisconsin and the Dakotas, teeming with healthy activity, radiating prosperity and throbbing with the vigorous lifeblood that has been suffused into them by these strong hearts from across the sea!

To slam our gates in the teeth of these, weary with bitter strife and persecution and eager for service to an ideal, would be to betray our sacred trust. We err to presume that our ideal is diminished by universal participation, for of an ideal can be said that it multiplies by division, the more numerous its exponents, the greater its actuality. We should be zealous for our ideal, not jealous of it. We should extend the hand of helpfulness and comradeship to those who come "to eat of the fruit of the tree of our garden and become as one of us." It is a contemptible and unappreciative citizen, unworthy of the greatness of his country, who seeks to bar forever from our gates those who hail from foreign shores, from lands where, very frequently, he first saw the light of day. In open debate in Congress a gentleman from Ohio angrily exclaimed, "We don't want you to send none of them yellow worms from Southern Europe to our State; we got too many of them now." An equally illustrious colleague from Rhode Island volunteered the statement, "We don't want no more uv them dirty furriners in this grand and glorious country of ours." In hostile spirits such as these lie our greatest possibilities for self-injury. When voices like these gain the ascendancy the problem threatens to change its aspect, and we must pause to inquire whether we have sufficient virility and stamina to maintain ourselves against these new sons who have come to share our heritage.

Let us not furtively seize upon the immigrant as the most convenient scapegoat for all our social anomalies and abuses. If the slum and the ghetto are the appurtenances of these foreign colonials, then what shall we say of the native American who fattens himself in smug complacency upon the exorbitant revenues derived from these wretched houses? If the babe of the immigrant is occasionally seen in its honest tatters, with far greater resentment might we point to the shameless nakedness of the daughters of our own nativity, in whose gilded licentiousness lies the real menace to American ideals.

Not until the voices prejudiced by ignorance and calumny shall have been hushed; not until those who cry out for the very despotism they would dethrone, awaken to a clearer understanding of the true mission of America, will we be on the high road with our faces turned toward the far-away land of promise. But ere we take up the burden of humanity which old Europe no longer can carry, we must pause to get our bearings. The bodys which were our guiding poles have shifted, and we must needs ascertain where we are. Old codes need re-evaluation; old standards, re-adaptation. If we are to go forward toward that dawn of a newer intellectual internationalism and sympathy, we have no place in our midst for a tight exclusiveness and jealous nationalism. To be true to our noblest impulses we must break down forever the forbidding walls of bigotry and prejudice, and with welcome hand hail the stranger who knocks at our gates, for we, too, have been strangers in the land. Co-operation and democracy have been glorified too long; let us proceed to actualize them. With arms stretched forth across the great expanse, how shall we then rejoice at the sight of this miracle of achievement, as from a hundred frozen plains and a thousand sun-kissed valleys is re-echoed to our ears the marching tread of a mighty host, coming, not to conquer, but to be conquered. With what joy do they come! How anticipation lights up each wistful face with its shining ray, as

"Shoulder to shoulder they come, from the loins of a thousand lands, The men with the New World brains and the men with the Old World hands, And the vision is bright on the sky of the city to be, And the joy of the morning is there, and the thrill of the sea."

Yours, America, is the glorious task of realizing the kingdom of God! To you, America, a thousand million voices cry for guidance! To you, America, a thousand million eyes are strained in tearful hope! On your blessed shores will all humanity at last enlist itself in a voluntary universal service, universal service to those noble ideas of a whole world federation. From your loins shall spring forth the supermen of all creation, whose glory shall lie not in might nor yet in brute strength, but in the spirit of Him who guideth the destinies of all things.

**Washington Heights Congregation Celebrates.**

Last Sunday morning a public examination of the children of the Talmud Torah was conducted by officers of the Congregation, Sisterhood and School Board, who were agreeably surprised at the extraordinary progress made during the past three months.

In the afternoon the big synagogue was crowded with parents and friends who were invited by the School Board and Sisterhood to the first parents' meeting of the year and Chamisho Osor B'Shebat celebration.

Rabbi Moses Rosenthal read from the Book of Proverbs and explained the object of the meeting and the nature of the holiday. A very impressive salute to the American and Jewish flags was given by the entire Andrew Jackson troop of United States Boy Scouts of the Twenty-second Regiment, Major L. W. Harrington commanding, assisted by First Lieutenant W. C. Moore and Second Lieutenant Arnold Goldstein and Commissioners A. B. Alexander, J. K. Kaplan and Leo Rubin. Recitations were given by children of the school and after a vocal solo by Rev. Samuel Kantor, an address was delivered by the president, Mr. Emanuel Hertz, on "The Jew as a Good Citizen" and he extolled the management of the school and the remarkable progress made. A Chamisho Osor B'Shebat playlet, called "The Lonely Trees" was then given, in which the following children carried off the honors: Edith Berencho, Thelma Herbst, Rena Fast, Goldie Spiro, Ida Weinhouse, Bertha Manchik, Dofa Wurzel, Libbie Hirschfeld, Hannah Ragovin, Dorothy Herbst and Anna Winter. Mr. Ely Rosenberg, chairman of the School Board and secretary of the Y. M. H. A. of Washington Heights, spoke on "The Training of Jewish Children," and paid a glowing tribute to the able work of Rabbi Rosenthal as principal of the Talmud Torah and thanked Mrs. Rosenthal, Mrs. Spicandler and Mrs. Schultz for their kind co-operation. Books were presented to pupils who distinguished themselves during the past term. Morris Miller, a pupil of the highest class, "daved" Mineah, after which a one-act comedy, "Abraham's Bar Mitzah Speech," was presented by Jack Banov, Sophie Ferber, Jesse Friedman, Harald Littenberg, David Konheim, Eugene Greenwald, Ellis Lichtenstein and three-year-old "Buster" Turkeltaub. The president of the Sisterhood, Mrs. Nathan R. Schultz, distributed certificates of honor and bags of Chamisho Osor fruit were given out to all present. On behalf of the children who took part in the program Miss Bertha Altstedter presented to Mrs. Rosenthal a beautiful plant. The meeting was concluded with the singing of "America."

**Temple Pent-EI Activities.**

The installation services of Rabbi Eise-man will take place on Friday evening, February 16, at 8 o'clock. Dr. Cyrus Adler, president of the Jewish Theological Seminary, will deliver the installation address. Prof. Richard Gottheil, Mrs. Samuel Elkeles and Rabbi B. A. Tintner will also participate. Rabbi Eise-man will preach the installation sermon. Mr. Emanuel Friedman, president of the congregation, will preside. There will be special music under the auspices of Rev. H. Kleinert and Mr. Geller, the organist, and choir.

The installation exercises of the officers of the Sisterhood took place on Monday evening in the presence of a large attendance. Rabbi Eise-man installed the officers: Mrs. Rose Josephs, president; Mrs. N. Hirsh, Mrs. S. Marten, Mrs. E. Friedman and Mrs. Samuel Barkin, vice-presidents; Mrs. S. Grant, treasurer; Mrs. Louise Brotman, secretary.

The Sisterhood has planned a number of events. "A Country Store" was held on Wednesday night at which many prizes were awarded. A musicale is being planned, and a theatre party will be held on Monday evening, March 19.

**The Emanu-El Brotherhood.**

On Saturday evening, February 3, a very interesting lecture on "Peace," by Mr. Edward Thomas, of the Religious Society of Friends, was given at the Social House. Following the lecture, interesting discussions ensued.

On Sunday evening, February 11, the general organization will hold an informal reception and dance, at which time a number of selections appropriate to Lincoln's Birthday will be rendered.

During the past week about 125 boys and girls were admitted to the Hebrew School classes, thus bringing the total register of the school well over the 450 mark.

The Athletic Association held the second of their "hikes," the walk being from Dyckman street to Getty Square, Yonkers, and return. About twenty participated in this event.

T. Cary Friedlander, for over thirty years secretary of the Merchants' Exchange, at San Francisco, Cal., died suddenly last month. He was born in San Francisco fifty-nine years ago, and took an active interest in financial affairs.

THE POSITION OF JEWS IN THE NEW POLAND.

By PROFESSOR D. SIMONSEN.

The Polish question has now become a burning one. I wish to seize the opportunity of giving a purely objective statement, in so far as the position of the Jews is affected by the rearrangement of the political situation of Poland, on the one hand by the manifesto of the Grand Duke Nicholas on the autonomy of Poland, and, on the other, by the proclamation of the Central Powers on the restoration of the Kingdom of Poland.

It is well known that the relations between Poles and Jews in Russia Poland have been highly intensified during the last year. About four years ago the Jewish population of Warsaw refused to vote for the Polish candidate for the Duma on the ground that he was an adversary of equal rights for Jews, and instead sent a Polish Socialist to the Duma as a representative for the city of Warsaw.

In many European circles it was supposed that it was the Russian Government which supported the reactionary and anti-Semitic policy of the Poles in order to weaken both parties. I shall not mention here the sufferings of the small Jewish communities during these struggles. But upon the behavior of the Poles toward the Jewish population the recent events in the Kingdom of Poland throw light of great importance.

In the entire Polish press reports are found of the stormy sitting of the Town Council during the first part of November, only a few days before the historic proclamations. This sitting, too, is justly called historic by leading circles in Poland.

Of very great interest were the speeches of the Jewish spokesmen. All friends of Poland will read them with the greatest sorrow, for they contained strong accusations against the Polish rule. All the Jewish representatives arose and declared that the restoration of a free, independent Poland forms the political aim most eagerly desired by the Jewish population.

Already at the elections for the Town Council of Warsaw the Jews had substantiated their patriotic assertion; they voluntarily relinquished their claim to the full number of representatives in the Council. The Jews constitute about 40 per cent. of the population of Warsaw.

According to this they would have been able to obtain about thirty-six of the ninety seats. But the Jews wished to emphasize that they—at the moment when the first steps toward an independent Poland were being taken—acknowledged the leading position of the Polish nation, and therefore contented themselves with nineteen representatives in the Council.

The severe accusations of the Jewish representatives against the Polish police (militia) gave us the information needed for the treatment of Jews, innumerable baseless arrests of Jews, even corporal punishment of Jewish wives and children are of everyday occurrence. The magistracy excludes the Jews almost entirely in the distribution of municipal employment.

To excuse this manner of proceeding the curious untruth has been invented that the Jews, in the year 1906, began to boycott the Poles. That reminds one of the assertion of Russian pogrom leaders that the Jews in the towns in question had begun to fire upon themselves.

the distribution to the press of official communications from the magistracy. Even the free exercise of religion, never assailed by the Russian Government, seems not to be secured to Jews in the new Poland. The town militia prohibited the Jews from erecting in the yards the bowers ordained by the religious law ("Succoth"), demanding that applications be filed with the magistracy, with an advance payment of two rubles for the application stamp.

A stern accusation was also made by the leader of the Zionist party, Mr. Farbstein, who said: "The Jewish community of Warsaw received during a long period considerable amounts for the relief of the poor, especially from Russia and America. When these remittances had ceased the community sent in an application to the magistracy and requested it to grant 30,000 rubles a month to support the Jewish people's kitchens. The magistracy refused the application. Was this due to scarcity of means? At the same sitting the magistracy granted one-half million rubles to other kitchens. Now we must refuse to give thousands of Jewish families their single warm dish. But that does not concern the magistrate. They are only Jews, of course!"

Especially stormy were the debates on the occasion of a resolution of the Town Council of Warsaw against the Jews, during which it was revealed that the Jewish and Christian merchants were separated from each other in the market hall, the rear places being allotted to the Jews, while the Poles were given the front rows. This resolution is an example of the return to a medieval state of things—the Jews artificially separated from Christian society behind the walls of the ghetto.

The debate on the Jewish question in the Town Council of Warsaw did not, consequently, hold out bright prospects. The same Jewish representatives who three months before had relinquished their claim to half the number of seats they were entitled to now refused to vote for the budget. This is an earnest protest which must attract attention far beyond the frontiers of the Kingdom of Poland.

The war must come to an end some time. But if the war is to be followed by a lasting peace the rights of the small nationalities in the different countries must be acknowledged and, so far as it is in human power, secured.

SOCIAL NOTES.

Mr. and Mrs. Nathan Heilburg, of 408 Manhattan avenue, celebrated their golden wedding last Wednesday night by giving a dinner and reception at the Juliette, 103 W. 117th street.

To celebrate the twenty-fifth anniversary of their marriage, Mr. and Mrs. Albert H. Wolf, of 1033 Boston Road, will be at home to their friends on Sunday, February 11, after 7 p. m.

Mrs. Harry Fischel is giving a dance for her daughter, Miss Bertha Marion Fischel, on Sunday evening, February 11, at her home, 118 East Ninety-third street. Invitations have been issued to fifty young folks.

Mrs. J. Eisenberg is at present at Galen Hall, Wernersville, Pa., and after resting some time will go to Atlantic City and the Southern resorts, later returning to Wave Crest Manor, Far Rockaway, N. Y., in time to open that popular hostelry for the Passover holidays. With Mrs. Eisenberg are Mrs. A. E. Kornfeld, Mrs. G. Hyman and Mr. Jos. Hyman.

The wedding of Miss Tamar Hirschenson to Rev. Dr. D. de Sola Pool was celebrated on Tuesday afternoon, February 6 at the synagogue of the Spanish and Portuguese Congregation Shearith Israel Seventieth street and Central Park West in the presence of a gathering which completely filled the synagogue. The ceremony was performed by Rabbi C. Hirschenson, of Hoboken, N. J., the father of the bride, and the Rev. H. Pereira Mendes. The ceremony was followed by the choir singing melodies composed by Rev. D. A. de Sola, the great-grandfather of the groom; the Rev. Samuel de Sola, the great-uncle of the groom; a setting to the twenty-third Psalm, by Rev. H. Pereira Mendes, a cousin of the groom, and a Baruch Haba on a setting of the one hundred and twenty-eighth Psalm, composed by the groom especially for the occasion.

Hebrew Technical Institute's Year.

The annual meeting of the members of the Hebrew Technical Institute was held last Sunday at the institute, Stuyvesant and Ninth streets. The president, Mr. Joseph L. Buttenwieser, in reviewing the work of the past year, stated that the enrollment had fallen off somewhat and was only 260, but the condition was not contemplated with serious concern, as it was doubtless due to the unusual prosperity which the country is enjoying and which attracts the graduate from the public school to the high remuneration offered by all employers of labor.

"As in previous years, we continue to conduct evening classes in instrument making, tool making, pattern making, on Mondays, Tuesdays and Thursdays, from September till May. The pupils of the evening school likewise receive instruction in mathematics and mechanical drawing. The average attendance is 41. The number graduated last year was 10. The number of living graduates of the evening school is 140.

"Of much educational value, but of greater benefit to their physical health, and I might safely add, an inspiring stimulus to their moral growth in the awakening of a love of nature, are the summer walking trips. The expense of these trips is paid out of the interest from the Lazarus Fund and the Leonard Lewisohn Fund, and from the generous contributions which our treasurer, Mr. Mortimer L. Schiff, again secured for us from the New York Foundation.

"I have already made mention of the generous gift secured through our friend and co-director, Mr. Edward A. Steinman from Mr. Alfred M. Heinsheimer in memory of his mother, for the equipment of our gymnasium in the new building. Another of our directors, Mr. Morton M. L. Meinhard, in donating \$5,000 to establish "The Louis Seeliger Scholarship," sets a fine example to others who would give expression to the affection and reverence they bear toward a loved one who is gone.

"The nation is properly crying out for preparedness, but what we need is not only preparedness for the possible combat of war, but for the intense struggles of peace, that are sure to follow the cessation of war. In that unending conflict, that nation will in the end survive and prevail whose citizenry is trained alike for the practical and the ideal purpose in life. If the Hebrew Technical Institute's instruction has accomplished anything of real value, it is that it has furnished to the country, throughout the years of its existence, young men who have contributed to the material advancement of the country, to higher conception of the relation of labor to capital, and who, in their own lives, have proved what is most important—that a technical training develops a strong and fine character.

The financial statement for the year was as follows: RECEIPTS. Membership dues \$28,743.82 Contributing societies 2,850.00 Donations 8,982.62 Lucas A. Steinman Fund 2,632.60 Interest on investments 11,487.03 Educational Alliance (for care of rooms) 1,500.00 Sundries 2,248.65 Total \$58,444.72

EXPENDITURES. Day School \$37,336.45 Evening School 3,733.43 House maintenance 8,555.18 Power, heat and light 5,677.20 Administration 4,575.63 Expenses for luncheon 4,133.75 Insurance and interest on mortgage 2,493.01 Sundries 345.90 Total \$66,850.55

True Craftsman's Golden Jubilee, True Craftsman's Lodge No. 651, F. & A. M., will celebrate its fiftieth anniversary on Wednesday evening, February 14, at the lodge rooms, Pabst Grand Circle. There will be interesting exercises, and during the evening Wor. Brother Isidor J. Kressel will deliver a eulogy on the late R. W. Bro. J. P. Solomon, the founder of the lodge. All Master Masons are invited to be present. To commemorate the event a large amount will be distributed among Jewish and Masonic charities.

The social side will be taken care of by means of a dinner and dance to be given at the Hotel Savoy, Fifty-ninth street and Fifth avenue, on Thursday, February 22.

Home Visitation at Sinai.

"Home Visitation Day" headquarters were at Sinai Temple (163d street and Stebbins avenue), under the leadership of Mr. M. Finklestone, assisted by Mr. A. Fischlowitz and Mr. Mark Weil. The following workers participated: Messrs. Sandman, Wolk, Gordon, Mayer, Mendelson, Goldstein, and the Misses Sommerfeld, Greenwald, Sussman, Auerbach and Sandal, as well as Boy Scouts Wolfson, Flaum, Goodstein, Herman, King, Tarr, Kahn and Sideman.

Rabbi Max Reichler spoke at the graduation exercises of Public School 10, Public School 20, Public School 27, and Public School 39 of the Bronx.

"Zionism" will be the subject for discussion at the next regular meeting of the Sinai Literary Club, Sunday afternoon, February 11. Miss C. Sandal is the efficient leader of this club, Mr. Jules Mayer is president and Mr. Max Grossman is secretary and treasurer.

The report of the Finance Committee, consisting of Emil Fleischl, chairman; Alexander Furst, Paul Goldstein, David Kornfeld and Rabbi Reichler, was prepared and read by Mr. Kornfeld, and was very favorably received. The report showed the assets of the congregation to be \$62,637, and the liabilities \$24,636; thus making the net worth of Sinai congregation \$38,001.

Young Judaea Day.

For several years it has been the custom of Young Judaea to observe its anniversary on Chamisho Osor B'Shabat, the new year for the trees. This year Young Judaea will celebrate the eighth year of its existence on Sunday, February 11. Special programs have been arranged by Young Judaea councils and clubs throughout the country, and special sermons will be delivered by rabbis in sympathy with the organization on the Sabbath preceding.

IN MEMORIAM.

'Twas just fifteen short years we had you with us, Then the great God claimed his treasure again. What a day of sorrow and tribulations was your parting— You who smiled even when in pain

When at night we weep unseen tears O'er the grave of memory where you sleep— You, the joy of fifteen short years, Whom we did love, cherish and want to keep.

In sad and everlasting memory of Carrie Levy, who departed this life for endless repose February 3, 1911. Thoughts of you will always be with your friend. FRIEDA MORITZ.

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### HOUSEHOLD HINTS.

#### Washington Pie.

Beat the yolks of 2 eggs with 1 cup of sugar and add 3 tablespoons of milk and 1 cup of flour. Beat well and add the whites of two eggs beaten stiff, then 2 level teaspoons of Royal baking powder and a pinch of salt. Beat again and pour into two well-greased jelly cake pans. Bake in quick oven 12 minutes. When cooked remove and let the layers stand in the tins 2 minutes, then turn them out, and when cold spread sweetened whipped cream over one of the cakes. Put the second layer on this and spread the top with cream icing made with one cup of powdered sugar and enough milk to form a paste. Lemon juice and water may be substituted for the milk.

#### Eggs with Spaghetti.

Boil 3 eggs hard. Break 2 cupfuls of spaghetti into inch lengths, lay it in boiling, salted water and cook until tender. Drain the water off, pour cold water over the spaghetti, as it lies in the colander, shake as dry as possible and put the spaghetti on a very hot platter. Set in the oven for 5 minutes. Make a white sauce by cooking together a tablespoonful each of butter and flour and one cupful of milk, stir into this the whites of the boiled

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eggs chopped coarsely, pour upon the spaghetti, strew over this the yolks of the eggs pressed through a sieve, sprinkle with salt and pepper and stand in the oven for 3 minutes before serving; a tablespoonful of grated cheese in a pleasing addition, stirred into the white sauce before putting in the egg whites.

#### Citron Buns.

One yeast cake, 6 tablespoonfuls sugar, ¼ cupful butter, ½ cupful raisins, ¼ cupful chopped citron peel, 1 teaspoonful lemon extract, 1 cupful scalded milk, 1 egg, 5½ cupfuls flour, ¼ cupful lukewarm water, 1 teaspoonful salt. Scald milk, add half of sugar and salt; when lukewarm add yeast dissolved in water and 1½ cupfuls flour. Mix, cover, and let rise till light; then add butter, remainder of sugar and flour, raisins, peel and extract. Knead lightly, cover, and let rise. Divide into small pieces, let rise on greased tins, brush over with beaten egg and bake in hot oven 20 minutes.

#### Orange Egg Shake.

Put into a shaker the juice of 1 large orange, a fresh egg, 2 teaspoonfuls of sugar and a small piece of ice; mix very thoroughly; pour into a glass, and serve as soon as possible.

Rub enamel cooking utensils with damp soda to remove any and all stains left by either fruit or vegetables.

When the ceiling above the gas jet has become blackened, apply a layer of starch and water to it with a clean flannel. Let it dry, then brush it off lightly with a brush, and no marks will remain.

A good way to clean a carpet sweeper is to remove the brush and after rubbing off all the hairs and lint rub it well with kerosene. Let the brush remain in the air until all the odor has evaporated. The sweeper will leave the carpets and rugs looking much brighter after this treatment.

Clean your sewing machine frequently if you would have good service. Kerosene oil and absorbent cotton are admirable for the purpose; follow with a good lubricator.

Save washing dusters by using old newspapers for cleaning. They are excellent for window polishers, first rate for scouring tinware and are as good as a brush for polishing a stove.

To protect the plate shelves on either side of the gas range from grease and other soilure lay over each a thin strip of board of the same size. These are scrubbed when washing the dishes. If the gas stove is rubbed over after every meal with a wad of newspaper it requires no other cleaning.

When necessary to boil a cracked egg add a little vinegar to the water; this will prevent the white from boiling out.

One and a half teaspoonfuls of baking powder to one pint of sifted flour is a good rule to follow for biscuits and short-cakes.

Do not take time to grate chocolate; put the bars in a saucepan and place over the top of the kettle until melted.

Bread crumbs are better to use for covering food than cracker crumbs, as the cracker crumbs absorb the grease.

Dry fruit requires the addition of a little liquid to prevent its burning, and for this either water, rhubarb or currant juice may be added.

If you are troubled with lumpy salt, buy some magnesium carbonate at the drug store and mix it with salt in the proportion of one ounce to four pounds of salt. Stir thoroughly before putting away for use.

Very often we wish we had a handy man about the house, for there are little things which require fixing and, for want of being able to repair them properly, we often relinquish them. But the next best thing to having a handy man about the house is to have a handy man come to the house, and for this purpose we recommend Mr. E. G. Zelner, who conducts a general repair shop at 2415 Broadway. Mr. Zelner, who was formerly with Gimbel Brothers, repairs anything and everything, including trunks, bags, umbrellas, electric lamps, bric-a-brac, etc. He retires and paints baby carriages, does electrical work of all descriptions, is a practical locksmith—in fact, there is nothing worth while that he can't fix or refurbish, and it is worth your while to give him a trial.

The main requisite for those giving out jewelry for repair is to have confidence in the integrity and ability of the jeweler, and Mr. A. Harris, of 278 Amsterdam avenue, is one who can be vouched for in both directions. For sixteen years Mr. Harris was located at 1947 Broadway, and his reputation as an expert watchmaker and jeweler is now firmly established. There is nothing in the way of expert repairing of jewelry, watches and clocks that Mr. Harris cannot do, and his prices are extremely moderate. Mr. Harris makes a specialty of repairing French clocks, and will call for and deliver all clocks entrusted to his care, and guarantee his work.

Many auto owners are handicapped through being unable to make their purchases in the daytime; but to obviate this Mr. Louis Burghardt, dealer in autos and accessories at 600 Amsterdam avenue, keeps open evenings and Sundays, enabling busy people to do their purchasing at their convenience. Mr. Burghardt carries a complete line of automobile supplies and accessories, as well as a fine assortment of tools and hardware. He makes a specialty of repairing magnetos of all makes and descriptions. He also repairs and vulcanizes tires and tubes; recharges storage batteries, and carries a complete line of new and used tires and tubes in stock at all times. Mr. Burghardt is a believer in moderate charges and a consequent retention of his customers, and his rapidly growing business is an attestation of the soundness of his theories.

The Herald Square Hotel keeps abreast of the times, as evidenced by the new musical revue which is given there each evening. This revue is by Len Herrieks, who has evidenced a positive genius for producing works of this character, and, judging by the favor with which it is received by the Herald Square patrons each evening, it is fully equal to any of his former efforts. The Herald Square Hotel is conveniently located at 114-120 West Thirty-fourth street, just around the corner from the Hudson tubes, a block away from the Pennsylvania depot and within easy walking distance of almost all of our theatres. It makes a specialty of good food, well cooked and at prices which are in keeping with moderate pocketbooks. Drop in some evening, dine, dance, be amused, and convince yourself.

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N. Y. Section Council of Jewish Women.

The next regular monthly meeting of the New York Section Council of Jewish Women will be held on Tuesday afternoon, February 20, at the Young Women's Hebrew Association, 31 West 140th street at 2.15 sharp. Dr. Stephen S. Wise will lecture on "Parents and Children: A Lesson in Moral Responsibility." There will be an exhibit from the National Child Labor Committee, tea will be served and there will be a social hour after the address.

The annual luncheon will take place on Wednesday, February 14, in the grand ball room of the Hotel Astor. There will be a reception at 11.30 a. m. a musicale at 12 and luncheon at 1. Among the guests of honor will be: Mr. Irvin S. Cobb, Dr. John H. Finley, State Commissioner of Education; Mrs. August Belmont, Miss Anne Morgan, Mrs. Georgina Roberts, Mrs. Alexander Kohut, first president of the New York section; Mrs. Joseph Fels, Mrs. William Einstein, of the Child Welfare Board; Miss Eleanor Gates, author of "The Poor Little Rich Girl"; Mrs. William Grant Brown, president of the State Federation of Women's Clubs, and Miss Alicia Ramsay de Cordova, of the Lyceum Club of London.

Large Immigration Meeting This Month.

The annual meeting of the Hebrew Sheltering and Immigrant Aid Society of America will be held this year in Cooper Union on Wednesday evening, February 23. Because of the large number of persons who usually attend the meetings of the society, it was deemed advisable this year to engage a large place for the meeting.

The meeting will be attended by thousands of members of the society, not only from Greater New York, but from all over the country. Some of the most prominent speakers of the United States will address the meeting. Their names will be announced later.

Judge Leon Sanders, the president of the society, will give a report for the year's work for Jewish immigrants in the United States, and will also tell what the organization has done for thousands of Jews in the war zones and their relatives in America. Much interest is being manifested in the report, which is always one of the best put forth by any philanthropic institution in the United States. Because of the war and because of the progress of the restrictive immigration bill, the annual meeting of the Hebrew Sheltering and Immigrant Aid Society of America will be the center of interest this year.

Free Synagogue.

"America's Lincoln and Wilson's America" will be the subject of the address to be given by Dr. Wise before the Free Synagogue on Sunday morning, February 11, at Carnegie Hall, at 10.45.

At the Sunday Evening Forum, at the Synagogue House, 36 West Sixty-eighth street, at 8.15, on February 11, the subject to be discussed will be "Birth Control" and the speakers will be Dr. F. A. Blossom and Mrs. Margaret Sanger. Dr. Goldstein will preside at the meeting.

Downtown Branch Free Synagogue.

On Friday evenings, February 9 and 16, Dr. Wise will speak at Clinton Hall, 151 Clinton street. The services begin at 8.30, preceding which there is a fifteen-minute recital of sacred music. After the services an informal gathering will be held at the synagogue house next door, where all are invited to attend and join in discussion.

The following are the activities scheduled for the coming week.

Monday, February 12, 9 p. m., class in Jewish History; Wednesday, February 14, 8.30 p. m., class in Jewish History; Sunday, February 11, 3.30 p. m., class in music and elocution; Sunday, February 25, 3.30 p. m., class in music and elocution; Sunday, February 11, 8.15 p. m., Forum meeting, subject: "Efficiency," by Mrs. Alexander Kohut; Sunday, February 18, 8.15 p. m., Forum meeting, subject: "Intensive Health District Work," by Dr. Simon Tannenbaum.

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### Zionists Take Steps to Relieve Palestine.

The Provisional Executive Committee for General Zionist Affairs announces that it took steps last week whereby the financial needs of the institutions in Palestine have been provided for for some time to come, even should, unfortunately, all means of communication with the Near East cease shortly. The responsible officials in Palestine have been placed in a position whereby they will be able to make financial provision at least for emergencies. To these charges the Provisional Committee may have to add considerably for other purposes, in order to maintain and meet various international duties. It was, therefore, decided to make it known that the committee will continue its operations as heretofore and that it is desirable as far as practicable to convert all pledges into cash, so as to enable them to meet all emergencies and to redouble every effort so that they may meet every changing crisis with courage, dignity and resources.

### Young Men's Hebrew Association.

This Sunday evening, February 11, the annual minstrel show of the association will be given, under the auspices of the gymnasium classes. Practically the whole house has been sold out in advance, and demands are being made for a second performance. Members of the gymnasium and some of the social clubs are participating in the show, and one of the best performances in the history of the association is confidently expected.

At the Y. M. H. A. last Sunday afternoon Sergeant Wunche, of the New York Police Department, gave a very interesting talk on some of the work of the New York police. He also exhibited two reels of motion pictures.

This Sunday afternoon Mr. Henry M. Toch will be the speaker at the Forum.

### Young Women's Hebrew Association.

The public is cordially invited to the following talks:

Civil Service Commissioner Dr. Henry Moskowitz will speak on Lincoln, on February 12, at 8 p. m.

On February 20, at 8 p. m., Mr. J. H. Monahan, of the New York Telephone Company, will speak on "The History of Communication," and on the 27th, on "The Story of the Telephone."

Dr. Louis S. Friedland will lecture on "Gorky" on Wednesday evening, February 14, under the auspices of the Department of Education. His previous talks on "Russia and the Russians," "Tougeniev," "Tolstoy," "Dostoiévski," and "Chekhov" were excellent.

The residents and club members are happily rehearsing the old-fashioned minuet for the Colonial dance, to be given here on February 22.

Two very progressive senior clubs have renamed themselves in memory of Mrs. Florence Marshall and Mrs. Emma Lewisohn.

There are exciting rumors everywhere about plans for "Purim" entertainments.

Max Pam, of Chicago, and Borough President Marks, of Manhattan, are among the prominent men who will take part in the program of the Lincoln celebration and twentieth anniversary of the founding of Lincoln Memorial University, at Cumberland Gap, Tenn., February 10-12.

Following the discovery by the police of twelve scrolls of the Law at Odessa, the police of Kieff laid their hands on six more scrolls which ruffians sought to sell. The person to whom they offered to sell them gave information, though the miscreants escaped. The police handed the scrolls to the local rabbinate.

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**BROOKLYN NOTES.**

**Hebrew Educational Society.**  
Dr. Edgar S. Barney, director of the Hebrew Technical Institute, spoke in the vocational guidance course to boys and girls of the higher grades of public school of the "Value of Trade and Technical Instruction."

The Young Literary Circle gave a dramatic entertainment on Saturday evening, February 3, which included two plays, "The Conspirators" and "A Day and a Night" and musical selections by the H. E. S. Orchestra. The program was under the direction of Henry M. Rose. Miss Rae Kornbloom is leader of the club.

The events of the forthcoming week are: Friday evening, February 9, Young People's Synagogue; Saturday evening, February 10, Washington-Lincoln celebration of the intermediate clubs and a Yiddish lecture on "Vocational Guidance," by J. M. Gedalia; Sunday afternoon, February 11, debate between two intermediate clubs, girls' junior declamation contest; Sunday evening, February 11, rustic dance, under the auspices of the Neighborhood Educational Theatre; Wednesday, February 14, at 4 o'clock, lecture by Miss Gertrude R. Stein on "Opportunities in Employment."

**Bessie Posner Pavilion Dedicated.**  
The dedication exercises of the Bessie Posner Pavilion for Consumptives, at Medford, L. I., were held Sunday afternoon in the Synagogue B'nai Israel, at Bedford avenue and Hewes street. Among the speakers were the Rev. Alexander Lyons, Rabbi Gold, Edward Lazansky, former Secretary of State; James Jenkins, Jr., of the Bureau of Charities, and Dr. Bertram H. Waters, acting director of the Bureau of Preventable Diseases. Present also were the officers of the Bessie Posner Memorial Society, headed by President Louis Horowitz; superintendent of the Medford home, Clara B. Case; two nurses from the home, the Misses Mary Anderson and Lillian Fearn; Henry and Herbert Posner, brothers of Bessie; Mrs. Frances Frey and the Misses Sadie and Irene Posner, sisters, and Dr. Abraham Posner, her father.

**Congregation Petach Tikvah.**  
As a result of an appeal which Rabbi Leventhal made from the pulpit a week ago in behalf of the Jewish war sufferers over \$400 was contributed by the members of the Temple Petach Tikvah last Sunday morning. Many of the contributors, in addition to their donations, have also pledged themselves to give monthly sums for the war sufferers. The services in the temple will be conducted by the children of the Hebrew School. The sermon will be preached in Hebrew by the president of the Children's Congregation, Jacob Mintz; Master Abraham Israel will read the Torah; Ezekiel Wolfow will read the Maphthir, and Harold Shapiro, Herman Kasnowitz and Aaron Lefkowitz will chant the services. This Tuesday evening, February 13, the Junior Congregation will meet, and the Dramatic Committee will present a play, "The Finger of God," by Oscar Wilde. An excellent musical program will also be rendered.

**Dr. Krass' Tour.**  
Dr. Nathan Krass, rabbi of Temple Israel, is out West visiting relatives in Chicago, Ill. During the current week he will speak before the Advertisers' Club of Cleveland, Ohio; at Oberlin, College, and at Isaiah Temple, Chicago, Ill.

"The Pace Makers," the big variety show that is scheduled to fill a week's engagement at the Star Theatre, beginning with the Monday matinee, is considered one of the best attractions of the season. There is an abundance of mirth and melody in the two acts of the offering, which are called "Running to Form" and "In the Stretch." These burlettas are replete with clever novelties and bright comedy, while the musical selections are original and very tuneful. The large cast is headed by such well-known entertainers as Frances Farr, Manny King, Frank Damsel, Lillian Smalley, Jack Pearl, Nellie Montrose and Jack McCabe. On Thursday evening two good wrestling bouts will be staged, under the personal direction of George Bothner.

**Anti-Semitic Socialist Apologizes.**  
Buenos Aires.—Santiago, a small city composed of a mixed population of Arabs, Italians, Frenchmen, Germans and Jews, has a Socialist party exercising distinct influence. The Jewish population is, with hardly any exception, Socialistically inclined.

However, anti-Semitism is even there not unknown, and recently the Socialist party put forward as its municipal candidate a man who had been known to air unfattering remarks about Jews. Thereupon the entire Jewish community sent the party an ultimatum, stating that they withdraw their solid support if some one else were not substituted for the main candidate. The candidate did not withdraw, but tendered his apologies, and disclaimed having intended any slur on the Jews. This was, of course, a compromise on the part of the party, and it is not yet known whether the Jews, a most necessary force in the Socialist ranks, were thus reconciled or not.

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 When finished is my daily work  
 And everything is done—  
 I wonder if my Master, then  
 Will tell me "Rest, my son!"  
 When I have done a day's good acts  
 With heart and soul and might—  
 I wonder if my God will then  
 Call me to sit at His side!  
 When I have lived my earthly life  
 Like one long blessed day!  
 I wonder if my Lord will say:  
 "Now, come, enjoy your pay!"  
 I do not doubt about His way,  
 I only like to know!  
 I do not serve for any pay,  
 But I hope it may be so  
 D. HOEXTER.

Miss Fligelmann of Montana.  
 The Helent (Mont.) Chinook Opinion devotes a couple of columns of its space to singing the praises of Miss Belle Fligelmann, a young Jewish girl of that city. Miss Fligelmann, who is a 1913 graduate of the University of Wisconsin, twenty-four years of age, weighs something over eighty and under one hundred pounds, is the personage who attended to getting the necessary publicity for Miss Jeanette Rankin, of Missoula, Mont., Congresswoman-elect, the first to reach that height. Miss Fligelmann is a suffragette and newspaper woman who prefers work to leisure. Her father is the wealthiest merchant in Helena, and Miss Fligelmann could live in ease if she chose; but she is too energetic for such a life, and went to work as a reporter on a Helena daily. Her father objected in vain, and the Opinion goes on to say:  
 "But the future digger, the future maker of women candidates in Montana, was Pop's girl. Grit raised Merchant Fligelmann from a poor boy to a near-millionaire. Grit enabled his daughter to defy him. She went right on reporting. Worse. When the editorship of the Montana Progressive fell vacant she applied for the place—and landed it. The Progressive was near-Socialistic in those days, and the way the girl editor lambasted and basted again and tore into and tore the lining out of predatory wealth, the privileged classes, the unearned increment, and all that old stuff, literally made the conservatives of Montana sit up and groan. Some even went so far as to expostulate with papa, rumor has it. Which did them and him a who's lot of good—not!"  
 Miss Fligelmann was the first one to pick Miss Rankin, already a suffrage leader of national repute, as a possible Congressman—or, shall we say, woman? It concludes the article thus:  
 "When they invade Washington, Miss Rankin as the Congresswoman and Miss Fligelmann as the "digger," the capital will hear about equally of both. And we predict busy work for Cupid in Washington newspaper offices when Miss Belle of the demure gray eye flashes in with a ream or two of press stuff anent her chief—as she will be sure to do about twice daily.  
 "Jim Ham Lewis will have to dye his whiskers green if he wants to keep on the front page after Belle gets to work. For as a press agent she has T. R. backed off the map."  
 During the year 1916 the Hebrew Free Loan Association of Boston, Mass., made 937 loans, aggregating \$80,980. The capital of the society is \$38,723.



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MUSIC NOTES.

Max Reger's sonata in A for violin alone will be the feature of the recital which Efram Zimbalist gives tomorrow

Joseph Bonnet, who recently made his first American appearance in the great hall of City College, will give his second organ recital in Aeolian Hall on Tuesday

William Beck, baritone of the Chicago Opera Company, will give his first New York recital in Aeolian Hall on Monday

Harold Bauer and Pablo Casa's will give their second joint recital of the season in Aeolian Hall on Saturday

Sam Franko's second orchestral concert of old music will be given in Aeolian Hall on Friday evening, February 16.

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chorus. The program follows: Sinfonia da Camera.....Porpora Stabat Mater.....Pergolesi

The orchestra of the Symphony Society of New York, Walter Damrosch, conductor, will play in London, Ontario, on Lincoln's Birthday, after which it will return to New York for the concerts of next Friday and Sunday

We can say without fear of contradiction that no song recital given last season afforded such unbounded pleasure to the auditors as did Frieda Hempel's.

Amerila Galloway gives a violin recital at Aeolian Hall on Saturday evening, February 17.

A patriotic all-American bill will be presented at the Strand Theatre. Manager Edel announces that the performance will commence with "Home, Sweet Home, As Played the World Over,"

Dr. Henry Keller, president of the Harlem Mizrahi, will lecture under the auspices of the Young Men's Hebrew Orthodox League, Friday, February 9,

Agriculture for Immigrants. An important activity, which promises to be very useful, has been added to those of the Hebrew Sheltering and Immigrant Aid Society of America.

The work is directed from the main office of the society, 229 East Broadway, and is under the supervision of Judge Leon Sanders, the president of the society, and Mr. B. Shelvin, chairman of the Agricultural Committee.

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The D. S. O. and military cross have been conferred upon Captain George A. Parker, Northampton Regiment, and R. F. C., for conspicuous gallantry in action.

LAUTERBACH, FRANCES ROTHSCHILD.—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 Frances Rothschild Lauterbach, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber at his place of transacting business, at the office of his attorney, Clifford Seasongood, No. 32 Nassau Street, Borough of Manhattan, in the City of New York, on or before the seventeenth day of August, next.

AARON LAUTERBACH, Administrator. CLIFFORD SEASONGOOD, Attorney for Administrator, No. 32 Nassau Street, Manhattan, New York City.

TYNBERG, MORRIS A.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, dated January 6, 1917, notice is hereby given to all persons having claims against Morris A. Tynberg, 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 Arthur B. Spingarn, No. 55 Liberty Street, in the City of New York, on or before the 15th day of August, next.

SIEG. TYNBERG, JR., MARTHA ANNIE KOHN and ARTHUR B. SPINGARN, Executors. ARTHUR B. SPINGARN, Attorney for Executors, 55 Liberty Street, New York City.

MARRUS, MOSES L.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, dated January 6, 1917, notice is hereby given to all persons having claims against Moses L. Marrus, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business, at the office of their attorney, Herman S. Fried, No. 299 Broadway, in the City of New York, on or before the 1st day of August, next.

JACOB RICHMAN, ANNIE MARRUS, Executors. HERMAN S. FRIED, Attorney for Executors, 299 Broadway, New York City.

LAUCHEIMER, KAROLINE.—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 Karoline Lauchheimer, 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 Menken Brothers, No. 87, Nassau Street, in the City of New York, on or before the 25th day of March, next.

MATHILDE LAUCHEIMER, Administratrix. MENKEN BROTHERS, Attorneys for Administratrix, 87 Nassau Street, New York City.

LEHMAIER, RACHEL.—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 Rachel Lehmaier, 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, Hollander & Bernheimer, No. 44 Wall Street, Borough of Manhattan, in the City of New York, on or before the 10th day of March, next.

JOHN TROUNSTINE, LOUIS A. LEHMAIER, JAMES M. LEHMAIER, Executors. HOLLANDER & BERNHEIMER, Attorneys for Executors, 44 Wall Street, Manhattan, New York City.

LOEWENSTEIN, MAX.—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 Max Loewenstein, 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, William Ferguson, No. 27 Cedar Street, in the City of New York, on or before the 6th day of August, next.

HATTIE LOEWENSTEIN, LOUIS C. COHN, Executors. WILLIAM FERGUSON, Attorneys for Executors, 27 Cedar Street, Borough of Manhattan, City of New York.

HESS, JONAS.—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 Jonas Hess, late of the County of New York, Borough of Manhattan, deceased, to present the same, with vouchers thereof, to the subscribers, at the office of Hirsch, Scheuerman & Limburg, their attorneys, at their place of transacting business, No. 160 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of August, next.

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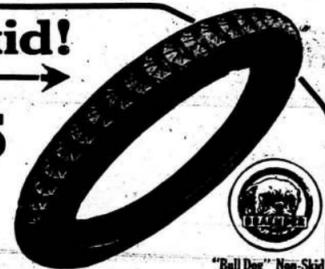
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**The Central Jewish Institute.**

A lecture on "Isalah" will be given on Sunday morning, February 11, at 11 o'clock by the Rev. Professor Moses Hyamson at the Central Jewish Institute.

There will also be a lecture on Wednesday evening, February 14, on "Jane Austen" by Dr. William B. Otis, of the College of the City of New York.

A lecture on "Hygiene of the Mouth" will be given Thursday evening, February 15, by Dr. Max Elowitch.

The many activities of the institute are now in full swing. The kindergarten opened on February 6 with a good enrollment. Children's Friday evening services are held at sunset and at the inaugural service last Friday evening 125 children were present. At the Sabbath Mincha service, which the children conduct themselves, the attendance numbered from 300 to 400.

**The Harlem Forum.**

The next meeting of the Harlem Forum will be held in the auditorium of the Wadleigh High School, 115th street, near Seventh avenue, on Sunday morning, February 11, at 10.30 o'clock, when Mr. Israel N. Thurman will speak on "The Jewish Awakening." On the musical program will appear: Mr. George Goldberine, baritone; Mr. Jacob Rabirow, violinist, and Miss Blanche Susskind at the piano. The public is invited. Admission is free; no collections are made.

**Senate Protest on Literacy Test.**

Senator Robert L. Wagner has arranged for a public hearing to be given on the Brown literacy test proposal before the Judiciary Committee of the Senate, to be held on the afternoon of February 21, at 2 o'clock, in the Senate Chamber at Albany. The protest against this measure should be made as emphatic as possible, and all organizations interested in the subject should be represented.

**Friday Night Forum.**

At the Friday night forum conducted by Young Judaea at the Recreation Rooms, 186 Chrystie street, Mr. Jacob De Haas will lecture on "When I First Became a Zionist." Senior Young Judaeans and other young people are cordially invited. The lecture begins promptly at 8.30.

**Instructor at Museum School.**

Three years ago, while working for a small engraving house, Daniel F. Fox made up his mind that he would be a "real artist." He entered the Museum School and worked after school for an engraver. It was a hard struggle working about ten hours a day, but he said: "If I am to be an artist, I want to be one of the best."

As Mr. Fox improved in his school studies he kept improving as a commercial artist. It was hard work, but he was rewarded for his labor. During his three years at school he has won several prizes and a full year's scholarship, and two months ago he was appointed instructor in anatomy at the Museum of Fine Arts School.

He is still keeping up his ideals, and hopes some day to be among the best artists in the country. Next summer he expects to teach in the art colony in Maine.

He takes great pride in the fact that every cent he spent on art education he earned himself.—*Jewish Advocate.*

**"Picking on the Jews."**

One or two Toronto newspapers have turned to the fascinating pastime of "picking on" the Jews for any and every unwelcome incident. Five thousand Dukhobors went to Ottawa to petition for exemption from a very popular, "conscriptio" in "Canada. Immediately, the provincial imagination of the Canadian jingoos conceived and promulgated that a few thousand Jewish farmers in a place where there is hardly a single Jewish settler had "declared themselves" against national service! We are sorry that Canadian newspapers can show such ignorance of their own country as to talk of thousands of Jewish farmers in any one spot in Canada. This is poor advertisement in the eyes of the outsider. Neither is it pleasing to think that Canadian "journalists" can confound the Dukhobor and the Jew, the former knowing and caring nothing for anything but his own stomach and the Jew being mankind's supreme idealist. There is as much difference between the two types as the Chinese differs from an Irishman or the Frenchman from a Hottentot. But where crazed patriotism shrieks unrestrained, one might expect anything. We think the press of Toronto could render better service to the empire than by forcing on the community a boorish, provincial mock Imperialism injurious to Canadian unity and insulting to the intelligence of sober-minded Englishmen.—*Canadian Jewish Times.*

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**THE AMERICAN JEWS.**

Some of the Qualities That Make Them Almost Too Successful in Their Adaptation to Conditions in This Country.

One of the most striking qualities of the Jews is their fondness for reality. It gives them a directness that is often made by those who are against them an excuse for criticism. It helps them in business and in dealing with the many complications that come up in their lives as a result of their peculiar situation. It is also a strong force in the achieving of their ambitions. They know what they want and they go after it with might and main. It is related to their desire for education, which passes from generation to generation, parents instilling it in the minds of children, and to those fighting qualities developed by the obstacles they have had to meet. Unquestionably much of the strength of the Jews has come out of the strength of Gentile prejudice.

One manifestation of Jewish directness is so familiar that it has become a joke. When you do something for a Jew he usually wants to do something in return, quite frankly. The Gentile has a way that is much less frank and much more subtle. He lets an interval elapse before he does anything. But the principle in the two cases is identically the same. In the case of the Jew there is a quality that has in it something childlike and attractive, even while, from the conventional point of view, it remains amusing.

In the schools the young Jews have a chance to show their qualities. Their pride makes them feel that they must not only keep up but keep ahead. The instinct for competition sharpens their wits! They know that education is the most powerful weapon they can have for going ahead themselves and for giving their race prestige. The older Jews show another kind of pride in their concern for the less fortunate among their people. It is almost unheard of for Jews to ask Gentiles to help in the support of Jewish hospitals and asylums, even where those institutions, as they often do, give free aid to Gentiles as well as to Jews. In this regard the war has been the occasion of a remarkable change for the reason that the plight of the Jewish sufferers has been so overwhelming and so widespread. But it is not likely that the Jews will ever make a practice of appealing to Gentiles for financial help. Their pride is too great. And yet they are continually responding to such appeals from Gentiles. It is well known that rich Jews are among the most generous contributors to good causes that they have no special relation to.

But the pride of the Jews is not in all ways admirable. It often manifests as snobbishness. There the Jews who can be as ruthless as the Gentiles. They are never so unattractive as when they make such distinctions against members of their own race. Here they are likely to show the effect of those economic advantages that so often seem to make the rich feel as if there were no human ties between themselves and the poor, as if, indeed, the poor were made of another kind of clay. Then there are those Jews so proud and so concerned about themselves that they do not care to have anything to do with Gentiles. They shrink from the risk of being humiliated or slighted. There is not a really fine attitude. Among other things, it shows an unhealthy self-consciousness and sensitiveness and, besides, a lack of humor.

The successful Jewish women are accused of overdressing. They often do overdress startlingly. But among them there are many who never offend in this way. The more cultivated Jewish women are extremely reserved in their dressing. Here is a subject, however, by no means peculiarly related to the Jews. There are many Gentile women whose dress is extravagant and who nevertheless do not cause the Gentiles, as such to be arraigned. But the Jews, through being kept on the defensive, have their Jewishness constantly emphasized. No wonder they are bored by it and irritated. The instant the average Gentile feels resentful against a man who happens to be a Jew, he is ready to attribute the cause to qualities that are peculiarly Jewish, though the cause may be human and may really lie in himself alone.

It is this habit of speaking of the Jews as distinctive and apart that many Jews find particularly heard to bear. "Why should I be classed with a lot of unwashed, ignorant people because I happen to be of Jewish blood?" I once heard a Jewish woman say. It was easy enough to understand how she felt. In her place we should all feel in the same way. But a readiness to be classed with the lowly of one's race is in itself a good quality. It would keep many high-minded Jews from being sensitive and it would make them see that they could change a disadvantage into an advantage. To be a Jew and not want to be a Jew must be a misery; but to be a Jew and to feel a relation to all that the Jews had been and all they had suffered and all they could be in the future opening out to them, that would surely be worth living for.

A Jewish friend who is often mistaken for a Gentile takes a certain humorous relish in some of the things that are occasionally said to him as compliments. They include such remarks as, "You don't look Jewish," "Why, I'd never have known you were a Jew," and "You could pass for a Christian." In his place many Jews would be offended, quite properly per-

haps. But his way is much better. It shows that he is a philosopher.

There are many philosophers among the Jews. They know that the prejudice they have to face is related to qualities that are universal and that they themselves are bound to share. They realize that it has grown up through centuries and that it is not a matter to be met with personal resentment. It is like a widespread disease that can be successfully dealt with in ways that are more or less scientific. Those Jews who make themselves good members of society are dealing with it. Every day of their lives they are weakening the prejudice in the minds of those they meet. In all of our larger American cities there are groups of influential Jews whose ways of living are a contradiction of the absurd charges that even now are made to discredit their people. In their demeanor, in their social activities, in their private and public work, they represent the very best in American civilization. The danger is that, through being Americanized, they may lose some of those brilliant and picturesque qualities that have made the Jews distinctive in the past. Some of them are altogether too eager to resign what they have in the way of tradition, ready to turn from the long line of culture that gives them spiritual depth and a richness of coloring associated with the thought and feeling of the Orient.

One means of saving the Jews from this disaster may be their increasing interest in Zionism. It is reminding them of what they possess in the way of a language peculiar to themselves and a literature that links them with an ancient civilization. Even while they are producing some of the most radical minds in modern life they are producing scholars and champions who keep reminding them of the relation between the present and the past through their great inheritance.—John D. Barry in San Francisco Chronicle.

**Beware of Jewish Nationalism.**

We hear today very much of the rights of little nations. No voice is raised in behalf of Israel. Six millions of Jews are living in lands where they are oppressed, exploited, crushed and robbed of every inalienable human right. The world does not recognize the Jews as an ordinary nation, in the sense in which it talks of the nationality of various peoples.

It is not by emphasizing Jewish nationality that the Jew will ever obtain his rights—political, civic and religious—in the world. His business is to be the everlasting protagonist, on behalf of the thought of humanity as against the exclusiveness of race. He is the representative of the international spiritual people. The business of the Jew is to throw into the background his race and so-called nationality and emphasize exclusively his religious character. He must organize himself as a religious community and as nothing else. If he wants to borrow trouble in this country, if he wants to make his position hard, if he wants to intensify the prejudice against him, if he wants to provide weapons for the hands of his enemies, then he will, in the spirit of madness, be his history, seek to run away from his mission, and talk of himself as a distinct community or nation in this country.—Rev. Dr. Samuel Schuman, New York.

**Two Jewish Governors.**

Idaho and Utah have each elected a Jew for governor. No other State ever had a governor of this faith. Those two men came from Missouri, and each was in the clothing business, one in Chillicothe, the other in Pleasant Hill.

Moses Alexander was clerk in a clothing store in Chillicothe and afterward became partner and then owner. He went to Idaho for his health, went into the clothing business, got to own a chain of stores, was twice mayor of Boise, and was such a good mayor that they elected him governor two years ago and re-elected him last fall.

Simon Bamberger had a clothing store in Pleasant Hill. He went to Utah and became a millionaire railroad and mine owner. He was elected governor last fall by the Progressives and Democrats, who wanted an honest governor who would sign a prohibition bill and make the State dry. He is the first governor of Utah not a Mormon.

Both of these men, beginning life in small businesses, arose to riches and honor because their business and public life was builded on honesty, integrity, cleanness of purpose, conviction and courage.—Kansas City (Mo.) Star.

**Anti-Semitism in the Schools of Argentina.**

Buenos Aires.—The League of Dr Herzl, at Rosaria, had a special meeting, at which it was decided to have a shkel day, when all Jewish inhabitants of Rosario will be visited. A great deal of time was spent in a discussion of the methods to be adopted for combating anti-Semitism in the public schools.

The meeting empowered the committee to issue a declaration to the press protesting against the distinct introduction and furtherance of anti-Semitism in the schools, and that this protest should reach all government and educational circles. At the same time the committee should draw the attention of the liberal parties and their organs to the spread of Jesuit influence and to the necessity of checking same. The article of Dr. Rudolph Rivarolo, written in reply to the anti-Semitic attack of Francesca Stoch, should be issued in brochure form and circulated broadcast. At the elections the following officers were chosen: President, Manuel Wax; vice-president, M. Mirkin; treasurer, G. Shinoff, and secretaries, A. Mirkin and S. Rubin.

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**Why Jews Never Hit the Trail.**

By REV. DR. EMIL G. HIRSCH.

Religion, like health, must be without these eruptions of fever. No Jew has ever been urged by priest or prophet to "hit the trail" because Judaism never taught there was one narrow trail leading from the corruption of earth to the consecration of heaven.

The Jew is not indifferent to the fate of his fellowmen; his faith in them is sublime. But Judaism is not a religion of salvation. Not "this" trail, but every trail traversed by human steps in quest of higher things leads to God. The Jew does not pray for exemption from sin in this world, for glory in the next, but prays for victory—for the triumph of justice over injustice, of peace over bloody war.

We do not ask redemption from sin because we do not believe sin holds us in its clutches, the speaker remarked. We have not believed that because Adam fell his descendants are steeped in the shame of a dark and wilful act of disobedience to God.

Judaism is not in imitation of Christ, but of God Himself, and the Jew's conception of God is a God of action, not an abstraction of metaphysics.

Man is made in God's image and each man is empowered to imitate God. That is why the Jew has never asked to save another, has never clamored to save himself. The Jew has the conviction that he is to be the teacher of the human race. It is a life we have to lead, not a doctrine to declare. The Jew must be an example to others that they may rise to live in imitation of God.

If you have not your God by your side in your counting room, if He is not with you and your family at home, if He is not the inspiration and motive of all your undertakings, you will not find Him here in this temple."

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**WURMSER, ZIPORA.**—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 Zipora Wurmsier, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at the office of their attorney, their place of transacting business, No. 261 Broadway, in the City of New York, on or before the 28th day of April next.

Dated New York, the 20th day of October, 1916.  
MAX JACOBY, MAX STRAUSS, Executors.  
ABRAHAM BECK, Attorney for Executors,  
261 Broadway, New York City.

**MAYER, MONTIE J.**—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 Montie J. Mayer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at the office of his attorneys, his place of transacting business, to wit: No. 100 Broadway, in the Borough of Manhattan, City of New York, on or before the 15th day of May, 1917, next.

Dated New York November 2, 1916.  
JULIAN T. MAYER, Administrator.  
WEINER & MAASS, Attorneys for Administrator, 100 Broadway, New York City.

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# CHILDREN'S PAGE

## UR OF THE CHALDEES.

Dear Children:

The time came when all the dark clouds which covered the beautiful sun were to disappear. Light, the light which all human beings love, was now to make its appearance, never again to be hidden from the eyes of man. How we love the light! From our earliest infancy we turn to it, and from the earliest infancy of the world the human beings turned to it. But in the time of Nimrod they were cruelly deceived. Nimrod—he who first began to be a mighty man on the earth—mighty to set the world in rebellion against their Creator, knowing how human beings love the light, misled the entire world by the worship of the sun and fire. He had a perpetual fire, which is called Ur, burning in a valley which is also called Ur—in the land of the Chaldees. Such a remarkable hold did he have upon the masses of the entire world that, in spite of the fact that through his evil counsel concerning the Tower of Babel, the people were scattered all over the world and their language was confounded, still he was able to maintain himself as the tyrannical autocrat of the entire world. Such a baneful influence did he exert over the entire world, so great was the dread of him among the poor, deluded fools, his followers, that it happened one day that when a certain lad by the name of Abram, becoming sick at heart at witnessing daily the idiotic idol-worship of his father, Terach, broke his father's idols. The latter took his son to Nimrod for judgment. Abram was sentenced to be thrown in the fiery furnace of the Chaldees—Ur Chasdim.

This lad Abram, he who drove away the dark clouds of idolatry and superstition from the sun of the true religion, which was thence to shine upon the earth, never again to be obscured, told the wretched tyrant, Nimrod, what a foolish thing his idol worship was. Abram had a brother by the name of Haran. He was one of those crafty fellows, who always cast their lot with the strongest. He listened to the debate between Abram and Nimrod, and was undecided in whose religion to believe. At last, like all tyrants from the beginning to the present day, Nimrod, by the tyrannical rule that might is right, ended the debate, by ordering that Abram be cast in the fiery furnace. Haran was thinking, "If Abram will win by being saved from the fiery furnace, I will believe in his religion; if Nimrod will win by Abram being burned, I will believe in Nimrod's religion." When Abram emerged from the fiery furnace entirely unscathed, Nimrod asked Haran: "In whose religion do you believe?" "I believe in Abram's religion," answered Haran. "Cast him into the fiery furnace," commanded Nimrod. Haran was thrown into the fire and burned to death. Therefore the Torah tells us "And Haran died before his father (on account of his father), Terach, in the land of his nativity, in Ur of the Chaldees."

Then Abram, the Torah tells us, took a wife, whose name was Sarai. Rashi tells us that Yiscah, whom the Torah mentions in the paragraph following, was also the name of Sarai or Sarah, and was so called because she was gifted with the spirit of prophecy, also because she was so beautiful, that every one looked at her, as "Socah," means to look; Yiscah, like Sarah, also means "Princess."

Terach did not feel safe in the

same country with Nimrod and he took Abram, his son, and his grandson, Lot, and Sarai, Abram's wife, and they left Ur of the Chaldees and came to Charan. "And the days of Terach were two hundred and five years; and Terach died in Charan." Rashi here calls our attention to the fact that Terach did not die previous to Abram, leaving Charan to go into the land of Canaan, as would appear from the context in the Torah. This he proves by the fact that Abram was 75 years old when he left Charan and went to Canaan, where he remained over 60 years, and Terach was 70 years old when Abram was born; so that the age of Terach at the time Abram left Charan was 145 years, so there were yet many years of Terach's life. Why, therefore, did the Torah precede the relation of Terach's death to the emigration of Abram? In order that it shall not be stated that Abram did not fulfill the commandment of honoring his father by leaving him in his old age, and going away by himself. Therefore, the Torah calls him "dead"; also because the wicked, even when they live, are called dead, whilst the righteous, even in death, are called alive. "And Terach died in Charan." In the Sefer Torah the "Nun" of the word "Charan" is written in an inverted manner, to teach us that up to the advent of Abram, there was the "Charan at"—(the anger of the Lord, kindled against a sinful world).

## CONUNDRUMS.

How many sides has a pitcher?  
Two, inside and outside.

Where did Noah strike the first nail in the ark?  
On its head.

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OPPENHEIM, ANSEL.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, dated January 2nd, 1917, notice is hereby given to all persons having claims against Ansel Oppenheim, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribed, at place of transacting business, the office of Arnon L. Squiers, their attorney, No. 34 Nassau Street, in the City of New York, on or before the 16th day of July, next.

Dated, New York, the 4th day of January, 1917.  
LUCIUS OPPENHEIM, GREVE OPPENHEIM, Executors.

ARNON L. SQUIERS, Attorney for Executors, 34 Nassau Street, New York City.

OPPENHEIM, ALBERT D.—The People of the State of New York, by the Grace of God, Free and Independent, to Albert Saxe, Sadie Saxe, Henrietta Cohen, Mathilde Caro, Caroline Fould, Florence Levin, Paul Markwald, Anna Fassig, the Montefiore Home and Hospital for Chronic Diseases, and Orphan Asylum in New York, or corporation having a similar name whose identity or post office address are unknown and cannot be ascertained by your petitioner, and all persons interested as, or claiming to be, beneficiaries under the Last Will and Testament of Albert D. Oppenheim, late of the County of New York, deceased, Send Greeting:

Upon the petition of The Farmers' Loan and Trust Company, whose principal office and place of business is at No. 22 William Street, in the Borough of Manhattan, City of New York, you and each of you are hereby cited to show cause before the Surrogate's Court of our County of New York at the Hall of Records in the County of New York on the 13th day of February, 1917, at half past 10 o'clock in the forenoon of that day, why the application of The Farmers' Loan and Trust Company for Letters Testamentary and for its appointment as Co-Trustee in conjunction with Albert Saxe under the Last Will and Testament of Albert D. Oppenheim, who was at the time of his death a resident of the County of New York, deceased, should not be granted.

In Witness Whereof, we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed.

[L. S.]  
Witness, Honorable John P. Cohalan, a Surrogate of our said County of New York at said County, the 3d day of January, in the year 1917.

DANIEL J. DOWDNEY,  
Clerk of the Surrogate's Court.  
ENGELHARD, POLLAK, PITCHER & STERN, Attorneys for Petitioner, 111 Broadway, Manhattan, New York City.

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ISKOWITZ, HENRI.—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 Henri Iskwowitz, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribed, at place of transacting business, at the office of her attorney, Alexander Karlin, No. 320 Broadway, in the City of New York, on or before the 15th day of June, next.  
Dated, New York, the 6th day of December, 1916.  
HELEN ISKOWITZ, Administratrix  
ALEXANDER KARLIN, Attorney for Administratrix, 320 Broadway, New York City.

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MAYER, MAX J.—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 Max J. Mayer, 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, Edward A. Alexander, No. 165 Broadway, Borough of Manhattan, in the City of New York, on or before the 25th day of May, 1917.

Dated New York, the 16th day of November, 1916.

FLORENCE J. MAYER, Executrix, EDWARD A. ALEXANDER, Attorney for Executrix, No. 165 Broadway, Borough of Manhattan, New York City.

LADENBURGER, JULIUS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, dated the 14th day of November, 1916, notice is hereby given to all persons having claims against Julius Ladenburger, 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 Hays, Kaufmann & Lindheim, No. 60 Wall Street, in the Borough of Manhattan, City of New York, on or before the 1st day of June next.

Dated New York, November 17, 1916.

THEODOR ADENBURGER, Administrator. HAYS, KAUFMANN & LINDHEIM, Attorneys for Administrator, 60 Wall Street, City of New York.

MIDDLE, JOSEPH 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 Joseph E. Middle, 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, Arthur G. Frank, No. 309 Broadway, Borough of Manhattan, in the City of New York, on or before the 25th day of March next.

Dated, New York, the sixth day of September, 1916.

BERNARD FRANK, SIMON N. MIDDLE, ARTHUR G. FRANK, Attorney for Executors, No. 309 Broadway, New York City.

WOLFF, HARRIS.—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 Harris Wolff, 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, William Grossman, Room 901, No. 115 Broadway, in the City of New York, on or before the 18th day of May, next.

Dated, New York, the 25th day of October, 1916.

LOUIS J. VORHAUS, SOLIS COHEN, Executors. WILLIAM GROSSMAN, Attorney for Executors, 115 Broadway, New York City.

WACHTEL, BARBARA.—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 Barbara Wachtel, 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, Edward Kaufmann, Room 901, No. 115 Broadway, in the City of New York, on or before the 11th day of May next.

Dated, New York, the 1st day of November, 1916.

FREDERICK WACHTEL, JOSEPH KAUFMANN, Executors. EDWARD KAUFMANN, ESQ., Attorney for Executors, 115 Broadway, N. Y. City.

SCHUCHMAN, JOHN PETER.—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 John Peter Schuchman, 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, Edward Kaufmann, Room 901, No. 115 Broadway, in the City of New York, on or before the 19th day of May next.

Dated, New York, the 2d day of November, 1916.

MARIE C. HEINE, HARRY H. HOLBERT and LAWRENCE B. COHEN, Administrators with the will annexed. SAMUEL C. COHEN, Attorney for Administrators, c. t. a., 64 Wall Street, New York City.

LOWENTHAL, 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 Loewenthal, 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, Max Schlimmer, No. 119 Nassau Street, in the City of New York, on or before the 1st day of August, next.

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

RACHEL LOEWENTHAL, ADOLPH WALD, Executors. MAX SCHLIMMER, Attorneys for Executors, 119 Nassau Street, New York City.

STERNAU, SIGMUND.—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 Sigmund Sternau, 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, Meighan & Neusselmer, her attorneys, at No. 120 Broadway, Borough of Manhattan, in the City of New York, on or before the 30th day of July, next.

Dated, New York, the 18th day of January, 1917.

LILLIE E. STERNAU, Executrix. MEIGHAN & NEUSSELMER, Attorneys for Executrix, 120 Broadway, Borough of Manhattan, New York City.

SOLINGER, LEOPOLD.—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 Leopold Solinger, 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. Solinger & Buskauer, No. 179 Broadway, Borough of Manhattan, in the City of New York, on or before the 25th day of May, 1917, next.

Dated New York the 8th day of November, 1916.

BIRDIE SOLINGER, Executrix; WALTER B. SOLINGER, Executor. JULIUS J. FRANKLIN, Attorney for Executrix, 179 Broadway, Borough of Manhattan, New York City.

FALKENAU, MORITZ.—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 Moritz Falkenau, 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. Gleason & Proskauer, No. 111 office of Elkus, Gleason & Proskauer, No. 111 Broadway, in the City of New York, on or before the 21st day of May next.

Dated New York the 10th day of November, 1916.

BERNARD SCHIMMEL, CHARLES S. LYONS, Executors. ELKUS, GLEASON & PROSKAUER, Attorneys for Executors, 111 Broadway, New York City.

AUERBACH, 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 Auerbach, 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 Hays, Hershfield & Wolf, No. 115 Broadway, in the Borough of Manhattan, City of New York, on or before the 15th day of March next.

Dated, New York, the 25th day of August, 1916.

PAULINE AUERBACH, IRVIN H. AUERBACH, HARRY HEILBRUN, Executors. HAYS, HERSHFELD & WOLF, Attorneys for Executors, No. 115 Broadway, Borough of Manhattan, New York City.

GOODKIND, HENRY.—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 Henry Goodkind, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Messrs. Kurzman, Frankenhimer & Gutman, their attorneys, at their place of transacting business, No. 25 Broad Street, in the City of New York, on or before the 10th day of May next.

Dated New York, the 27th day of October, 1916.

ROSA GOODKIND, MARTIN H. GOODKIND, Executors. KURZMAN, FRANKENHEIMER & GUTMAN, Attorneys for Executors, 25 Broad Street, New York City.

ROTHSCHILD, REGINA.—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 Regina 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 Messrs. Rose & Paskus, No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 20th day of April next.

Dated, New York, the 5th day of October, 1916.

WILLIAM E. ROSE, ABRAHAM ROTH-SCHILD, Executors. ROSE & PASKUS, Attorneys for Executors, 128 Broadway, Borough of Manhattan, New York City.

OETTINGER, SAMUEL 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 Samuel Joseph Oettinger, 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, Morris Blau, 154 Nassau Street, Borough of Manhattan, in the City of New York, on or before the 1st day of June next.

Dated, New York, the 10th day of November, 1916.

BERNARD J. OETTINGER, MARY SPRINGER, PHILIP JOSEPH OETTINGER, Executors. MORRIS BLAU, Attorney for Executors, 154 Nassau Street, Manhattan, New York City.

SPIEGELBERG, JEROME S.—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 Jerome S. Spiegelberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of his attorneys, Wise & Seligsberg, No. 15 William Street, Borough of Manhattan, in the City of New York, on or before the twenty-first day of July, next.

Dated, New York, the 4th day of January, 1917.

CHARLES E. SPIEGELBERG, Executor. WISE & SELIGSBURG, Attorneys for Executor, No. 15 William Street, Borough of Manhattan, New York City.

HOCHSCHILD, TILLIE.—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 Tillie Hochschild, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of his attorneys, Blumenthal & Levy, No. 232 Broadway, in the City of New York, on or before the 21st day of March next.

Dated, New York, the 7th day of September, 1916.

BERTHOLD HOCHSCHILD, Administrator. BLUMENTHAL & LEVY, Attorneys for Administrator, No. 232 Broadway, Borough of Manhattan, New York City.

KATZ, LAVINIA.—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 Lavinia Katz, 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 Charles Ginsburg, No. 74 Broadway, Borough of Manhattan, in the City of New York, on or before the 23rd day of April next.

Dated, New York, the 16th day of October, 1916.

ALMA NEWBURGER, IRENE STRAUSS, Executrices.

GOLDSMITH, WALTER 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 Walter D. Goldsmith, 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 Jacob Maran, her attorney, No. 132 Nassau Street, in the City of New York, on or before the 11th day of June, next.

Dated, New York, the 6th day of December, 1916.

ROSIE GOLDSMITH, Administratrix. JACOB MARAN, Attorney for Administratrix, 132 Nassau Street, New York City.

WEINER, JACOB K.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob K. Weiner, 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, Arnold Lichtig, No. 115 Broadway, Borough of Manhattan, in the City of New York, on or before the 18th day of June next.

Dated New York, the 7th day of December, 1916.

REBECCA WEINER, Administratrix. ARNOLD LICHTIG, Attorney for Administratrix, 115 Broadway, New York City.

SAMSTAG, YETTA.—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 Yetta Samstag, 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 Elisman, Levy, Corn & Lewine, No. 181 Broadway, in the City of New York, on or before the first day of June next.

Dated New York the 8th day of November, 1916.

HENRY H. KAUFMAN, ALBERT M. HERSHFELD, Executors. ELISMAN, LEVY, CORN & LEWINE, Attorneys for Executors, 181 Broadway, Borough of Manhattan, City of New York.

GOLDMANN, PHILIPP.—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 Philipp Goldmann, 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 Charles Putzel, their attorney, No. 233 Broadway, in the City of New York, on or before the 1st day of June next.

Dated, New York, the 24th day of November, 1916.

LUDOLPH H. ABRAHAM, CHARLES SIDENBERG, Executors. CHARLES PUTZEL, Attorney for Executors, 233 Broadway, New York City.

EISEN, NATHAN.—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 Nathan Eisen, 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. Raphael, No. 230 Broadway, in the City of New York, on or before the 1st day of March, 1917.

Dated, New York, the 4th day of August, 1916.

EDMUND J. LEVINE, KATHERINE EISEN, Executors. RALPH H. RAPHAEL, Attorneys for Executors, 230 Broadway, Borough of Manhattan, City of New York.

LEWISOHN, EMMA M.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emma M. Lewisohn, 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. Simpson, Thacher & Bartlett, 62 Cedar Street, Borough of Manhattan, City of New York, on or before the 26th day of July, 1917.

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

ADOLPH LEWISOHN, SAM A. LEWISOHN, Executors. SIMPSON, THACHER & BARTLETT, Attorneys for the Executors, 62 Cedar Street, Borough of Manhattan, New York, N. Y.

MOSSLER, ISADOR L.—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 Isador L. Mossler, 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 Victor Deutch, No. 63 Park Row, in the City of New York, on or before the 30th day of November, 1917.

Dated, New York, the 21st day of September, 1916.

JESSE J. MOSSLER, Executor. VICTOR DEUTSCH, Attorney for Executor, 63 Park Row, New York City.

COLEMAN, 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 Coleman, 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. Myers & Sherwin, No. 299 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 18th day of June next.

Dated, New York, the 8th day of December, 1916.

AARON COLEMAN, JACOB COLEMAN, NATHAN COLEMAN, Executors. MYERS & SHERWIN, Attorneys for Executors, No. 299 Broadway, Manhattan, New York City.

SALOMON, LOUIS A.—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 A. Salomon, 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. Kurzman, Frankenhimer & Gutman, No. 25 Broad Street, in the City of New York, on or before the 15th day of February, next.

Dated, New York, the 7th day of August, 1916.

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

NAFTAL, MORITZ.—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 Moritz Naftal, 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 William C. Rittenberg, No. 233 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of June next.

Dated, New York, the 2d day of December, 1916.

HENRY NAFTAL, MICHAEL NAFTAL, Executors. WILLIAM C. RITTENBERG, Attorney for Executors, 233 Broadway, New York City.

WEGLEIN, DAVID C.—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 David C. Weglein, 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 Thomas & Friedman, his attorneys, No. 2 Rector Street, Borough of Manhattan, New York City, on or before the 15th day of June next.

Dated, New York, November 27, 1916.

EDWARD FROWENFELD, Executor. THOMAS & FRIEDMAN, Attorneys for Executor, 2 Rector Street, New York City.

DATESGOLD, ARON.—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 Aron Datesgold, 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. Flugelman & Trosk, No. 299 Broadway, Borough of Manhattan, in the City of New York, on or before the 8th day of July next.

Dated New York, the 23d day of December, 1916.

REBECCA DATESGOLD, Administratrix. FLUGELMAN & TROSK, Attorneys for Administratrix, 299 Broadway, Borough of Manhattan, New York City.

STRAUSS, HENRY.—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 Henry Strauss, 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. Wise & Seligsberg, No. 15 William Street, Borough of Manhattan, in the City of New York, on or before the thirty-first day of March next.

Dated New York the 26th day of September, 1916.

BERTHOLD LEVI, Executor. WISE & SELIGSBURG, Attorneys for Executor, 15 William Street, Manhattan, New York City.

STEINHARDT, 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 Steinhardt, 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 Steinhardt & Goldman, their attorneys, No. 111 Broadway, New York City, on or before the 1st day of July next.

Dated, New York, December 6, 1916.

CARRIE STEINHARDT, EUGENE S. BENJAMIN, JULIUS GOLDMAN, Executors. STEINHARDT & GOLDMAN, Attorneys for Executors, 111 Broadway, New York City.

EHRENREICH, MOSES.—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 Moses Ehrenreich, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of their attorney, No. 51 Chambers Street, Borough of Manhattan, in the City of New York, on or before the 5th day of June, 1917.

Dated, New York, the 21st day of November, 1916.

HANNAH EHRENREICH, JACOB LEWEN-GOOD, ARTHUR HAAS, EDWIN M. EHRENREICH, Executors. ADAM WIENER, Attorney for Executors, 51 Chambers Street, Borough of Manhattan, New York City.

LEWIS, MORRIS L.—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 Morris L. Lewis, 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. 149 Broadway, in the City of New York, on or before the 5th day of February next.

Dated, New York, the 10th day of August, 1916.

BECK LEWIS, Administratrix. POWERS & KAPLAN, Attorneys for Administratrix, 149 Broadway, Manhattan Borough, New York City.

FALK, MILTON J.—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 Milton J. Falk, 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, Wise & Seligsberg, No. 15 William Street, in the City of New York, on or before the 10th day of July, next.

Dated, New York, the 6th day of January, 1917.

EDMOND E. WISE, EDWARD PLAUT, Executors. WISE & SELIGSBURG, Attorneys for Executors, 15 William Street, New York City.

MARKS, HARRY A.—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 Harry A. Marks, 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. Cohen Brothers, No. 64 Wall Street, in the City of New York, on or before the 15th day of June next.

Dated, New York, the 27th day of November, 1916.

SELMA FROELICH MARKS, Executrix. COHEN BROTHERS, Attorneys for Executrix, No. 64 Wall Street, Borough of Manhattan, City of New York, N. Y.

FIEUX, ADEHEMAR.—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 Adehemar Fieux, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at his place of transacting business, at the office of Charles O. Maas, No. 87 Nassau Street, in the City of New York, on or before the 30th day of June, next.

Dated, New York, the 23d day of December, 1916.

MAURICE FIEUX, Administrator. CHARLES O. MAAS, Attorney for Administrator, 87 Nassau Street, New York City.

BOROSCHEK, WOLF.—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 Wolf Boroschek, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Messrs. Kantrowitz & Esberg, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of April next.

Dated, New York, the 15th day of September, 1916.

HENRY BOROSCHEK, HENRIETTA BOROSCHEK and LEOPOLD BOROSCHEK, Executors. KANTROWITZ & ESBERG, Attorneys for Executors, No. 320 Broadway, New York City.

KERN, ADOLPH.—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 Adolph Kern, 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. Flugelman & Trosk, their attorneys, No. 32 Liberty Street, in the City of New York, on or before the 28th day of March next.

Dated, New York, the 15th day of September, 1916.

CLARA KERN, HENRY KERN, Executors. FLUGELMAN & TROSK, Attorneys for Executors, 32 Liberty Street, City of New York, Borough of Manhattan.

WALTER HEIMAN N.—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 Herman N. Walter, 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 Walter, No. 100 Broadway, Manhattan, in the City of New York, on or before April 14th, 1917.

Dated, New York, the 19th day of September, 1916.

OLARENCE R. WALTER, MORITZ WALTER, ISAAC N. WALTER, MOSES HELLER, Executors. HENRY WALTER, Attorney for Executors, 100 Broadway, New York City.

GOLDMAN, ALBERT.—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 Albert 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 Messrs. Hershfield & Wolf, their attorneys, No. 115 Broadway, Borough of Manhattan, in the City of New York, on or before the first day of August, next.

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

BENJAMIN GOLDMAN, WILLIAM GOLDMAN, Executors. HAYS, HERSHFELD & WOLF, Attorneys for Executors, No. 115 Broadway, Borough of Manhattan, New York City.

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JACOBS, ROSE.—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 Rose Jacobs, 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 Messrs. Kantrowitz & Esberg, No. 320 Broadway, in the City of New York, on or before the 10th day of August next.

Dated the 24th day of January, 1917.

MEYER C. JACOBS and JOEL JACOBS, Executors. KANTROWITZ & ESBERG, Attorneys for Executors, No. 320 Broadway, New York City.

ABRAHAMS, MORRIS.—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 Morris Abrahams, 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 Lind & Pfeiffer, No. 46 Cedar Street, Borough of

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Silks  
Dress Goods  
Linings, Trimmings  
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Ribbons  
Notions  
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Black and White—Dozen, .44  
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Basting Cotton—doz.	.54	.42
Sewing Silk—Black—300-yd. spools—each	.21	.15
Black—100-yd. spools—doz.	.65	.47
Sewing Silk—Black and Colors 50-yd. spools—doz.	.38	.25
Hooks with Invisible Eyes—gross	.20	.15
Seam Binding—piece	.15	.12
Dress Shields—double covered and Silk	.15	.10
Adjustable Garment Shields	.24	.20
Dressmakers' Pins	.15	.12
Wide Roll Tape—24-yd. pc.	.14	.09
Inside Dress Belting—1½ to 2½-in., 10-yd. pcs.	.50	.41

#### SILKS

Values for Dressmakers' Sale

40-inch Crepe Meteor—\$1.69 quality	Sale 1.32
Dull finish—drapes softly and gracefully—good assortment of light and dark colors.	
35-inch Black Taffetas—98 cent quality	Sale .77
Chiffon finish—rich lustre—deep black—serviceable quality.	
40-inch Crepe de Chines—\$1.25 quality	.94
Lustrous, strong, crepe weave—white, ivory, cream and light and dark shades—ideal for the new Spring blouses and frocks.	
35-inch Black Satins—\$1.25 quality	Sale 1.00
Good weight—excellent black—for dresses and outer apparel.	
40-inch Charmeuse—\$1.85 quality	Sale 1.37
Specially soft—fine satin face—street and evening colors—new vogue predicted for these silks.	

#### DRESS GOODS

Values for Dressmakers' Sale.

54-inch All Wool Velour—soft, close, raised nap—season's newest fabric—char-treuse, old rose, salmon, emerald, gray, bluebell, Copenhagen, African brown, myrtle, Bungundy, navy and black—reg. \$2.49	Sale 1.87
All Wool Cream Serges—50-inch—storm weave—our reg. .98	.84
Soleils and Prunellas—40-inch—all wool—soft, lustrous fabrics in following attractive color assortment—Taupe, Cadet, Seal, Tan, Belgian blue, Myrtle, Castor, Havana, Navy, Black	.84
Regularly \$1.09	Sale
40-inch All Wool Poplins—small, raised, corded weave—most desirable for the new Spring dresses—tan, taupe, mouse, leaf green, rose, Copenhagen, hussar blue, brown, burgundy, wistaria, plum, garnet, navy, black—our reg. \$1.19	Sale .92
48-inch All Wool Checks—Plain and novelty styles—stripes, checks, plaids—black and white and gr. and white—newest weaves for separate skirts or suits—our reg. \$1.39	Sale 1.05
All Wool Gabardines—48-inch—small raised diagonal weave—taupe, Copenhagen, Belgian blue, brown, garnet, myrtle, navy and black—our reg. \$1.69	Sale 1.27
All Wool Challies—stripes, polka dots, buds, borders, floral effects—light and dark grounds—our reg. .55	Sale .44
48-inch All Wool Broadcloths—chiffon weight, sponged and shrunk—silver, taupe, delft, prune, hussar, navy, oak leaf, wistaria, cement, elephant, leather, black, olive, myrtle, brown	1.42
54-inch French Serges—All wool novelty stripes—navy ground with small color combinations of green with blue or brown—our reg. \$1.89 quality	Sale 1.11

#### NOVELTY COTTONS, Etc.

Values for Dressmakers' Sale.

Silk Mixed Pongees—35-inch—value .39	Sale .31
Fine, lustrous quality, in smartest shades for day or evening—also black—exceptionally wide variety.	
36 and 38 Inch Floral Voiles—reg. .24 and .27	.20
Attractive Allovers in floral designs, as well as Japanese patterns, stripes, checks and wide variety of color combinations.	
35-Inch Silk Mixed Novelties—44 and 49 ct. qualities	Sale .34
Street and evening shades in exhaustive variety, all with brocade designs in self tonings—large and small effects.	
Silk Mixed Marquisette—49 ct. quality	Sale .30
Prettiest designs imaginable—most distinctive florals, plaids, stripes, bars, etc.—35 inches wide—make up into most charming summer frocks.	
Fine Chiffon Voiles—36 and 38-inch—reg. .29	Sale .21
Unusual assortment of leading shades—fine, soft texture—wonderfully attractive fabrics for frocks of all kinds for women and misses.	
Silk Mixed Sport Fabrics—our reg. 59 and 69 cts.	Sale .47
35 and 36 inches—Copen, navy, tan or white grounds with vari-tinted rings, dots, squares, etc.—these fabrics are sure to enjoy unbounded popularity.	
Silk Mixed Crepe de Chines—our reg. .49	Sale .34
Soft, silky texture, in pink, myrtle, maise, cream, Bois de Rose, orange, light blue, cadet, coral, Copenhagen, hello, black, Nile, gray, reseda, navy.	
New Corded Tissues—32 inch—usually .19	Sale .14
Variety of stripes, close or widely spaced, showing white ground—also attractive gray stripes—fine for blouses and women's dresses.	
New Floral Voiles—White and tinted grounds—all over florals or stripes—fancy or natural tints.	Sale .11

#### LININGS

Values for Dressmaker's Sale.

36-inch Percalines—good assortment of all desirable shades, also white and black	Sale .15
Yard wide Moire Percalines—silk finish—black, white and fine assortment of best shades—our reg. .29	Sale .24
Mercerized Lining Sateens—satin lustre—staple and smart Spring shades for linings and petticoats—our reg. .32	Sale .25
Yard wide Lining Satins—Spring weight—extra fine—ivory, Copenhagen, green, rose, amethyst, gold, tan, various grays and black—our reg. \$1.19	Sale .84

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For Dressmakers' Sale.

SILK DRESS TULLE—72 inches wide—an unusual color range and white and black—very much in demand for street and evening wear for dresses, tunics and most desirable for scarfs—our reg. \$1.49	Sale 1.17
40-INCH CHIFFON CLOTH—Street and evening shades in wide range of choice colors for gowns, tunics, trimmings, etc.—our reg. .98	Sale .74

Dressmakers' Sale Prices

—ON—

#### WHITE DRESS FABRICS

Fine Organdies—dainty Voiles—Batiste—Poplins, etc., the necessary materials for Spring and Summer sewing.	
45-inch Organdies—for blouses or frocks—reg. .39	Sale .34
Plain and Embroidered Voiles 69 ct. quality	Sale .57
36-inch Mercerized Poplins—usually .39	Sale .32
45-inch Imported Lingerie Batistes—reg. .69	Sale .50
40-inch Skirting Gabardines—reg. .59	Sale .47

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