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### From Frying Pan Into Fire

BY HALITVACK



He came young to this country, and he was romantic. First, because he was so very young, no more than eighteen, and second, because the Russian-born mind most always is romantic.

It is just about that age when the youth of that country begin to dream of *Shiduchim*. And he was dreaming very hard of the *Shiduch* he was going to "do."

You never can give back in plain black ink all the colors in which his mind was painting *her*. She was to be dazzling of sight, and angelic of heart. There should be no other like unto her, and there never must have been one. That was a settled question with him. His worry was about the father of *her*. It would be necessary to impress the old man, when the *shadchan* came to him.

It took him a little while to find out that in this country a young man had need to do something else before doing a *Shiduch*. It was necessary before all things to do something towards making a living.

Of course, *she* would be the daughter of a rich man, for her own sake, in the first instance. His dreams of *her* were of a delicate flower, reared under hothouse care, and she could not be that unless the father was wealthy. Girls of poor parentage looked to him as so many wayside weeds. She should have a splendid dowry, of course, and in addition, her father would take him in as a partner in the business. That would come all right. But before it came, he had to live somehow. But, what to do? He was trained to nothing in particular.

Some of his friends advised him to go out and learn how to be a *Schochet*. He was just the type of young man for that. It would not take him over long to acquire the necessary knowledge and skill for taking the lives of chickens and ducks, and then a place could easily be found for him in some little country community.

It sounded good, so far as it went for himself. But then, his romantic imagination began picturing to himself, how would it be when they came to "talk" him a *Shiduch*? What would her rich father say? He could see the man of wealth turn up his proud head, and he could hear him mutter with disgust: "The idea! A little *Schochet* in a little country!" No, that would never do.

Still, he could not go on fasting all the days and sleeping all the nights on the benches in Seward Park, till that happy day came. He must live

months had gone by and he had accumulated a few dollars. His friends again tried to induce him to go away into some small country town and

ning small and working themselves up to competency.

He thought over the matter. With all the latitude his imagination could

came to impressing *her* father.

"The idea," he could hear clearly the old man's words. "A little storekeeper in a little country!"

It would never work. He will stay on in town above all things. He peddled on. He worked hard during the day with his basket and pack, and in the evening he attended school. He had a brain for learning. That he always had. It was his birthright as a Russian Jew. And now he began to wonder, had he not better go on learning until he had learned something?

The idea was good. He would try to attain to some profession. A doctor—ha? Well, that would take too long, and would cost much money. Well, a lawyer, then. And he really thought he would be interested in the study of law.

But then, again, the eternal question came to his mind. What if he had put in his years and became a full-fledged lawyer?—What would *her* father say when the *Shadchan* came?

"The idea, a little lawyer!"

It was no use. He would not be a lawyer. He gave up his night school. There was but one thing for him to do. To work hard in business and grow rich. That was the proper and only way to come to *her* father. Did anybody ever say contemptuously, "little rich man!"?

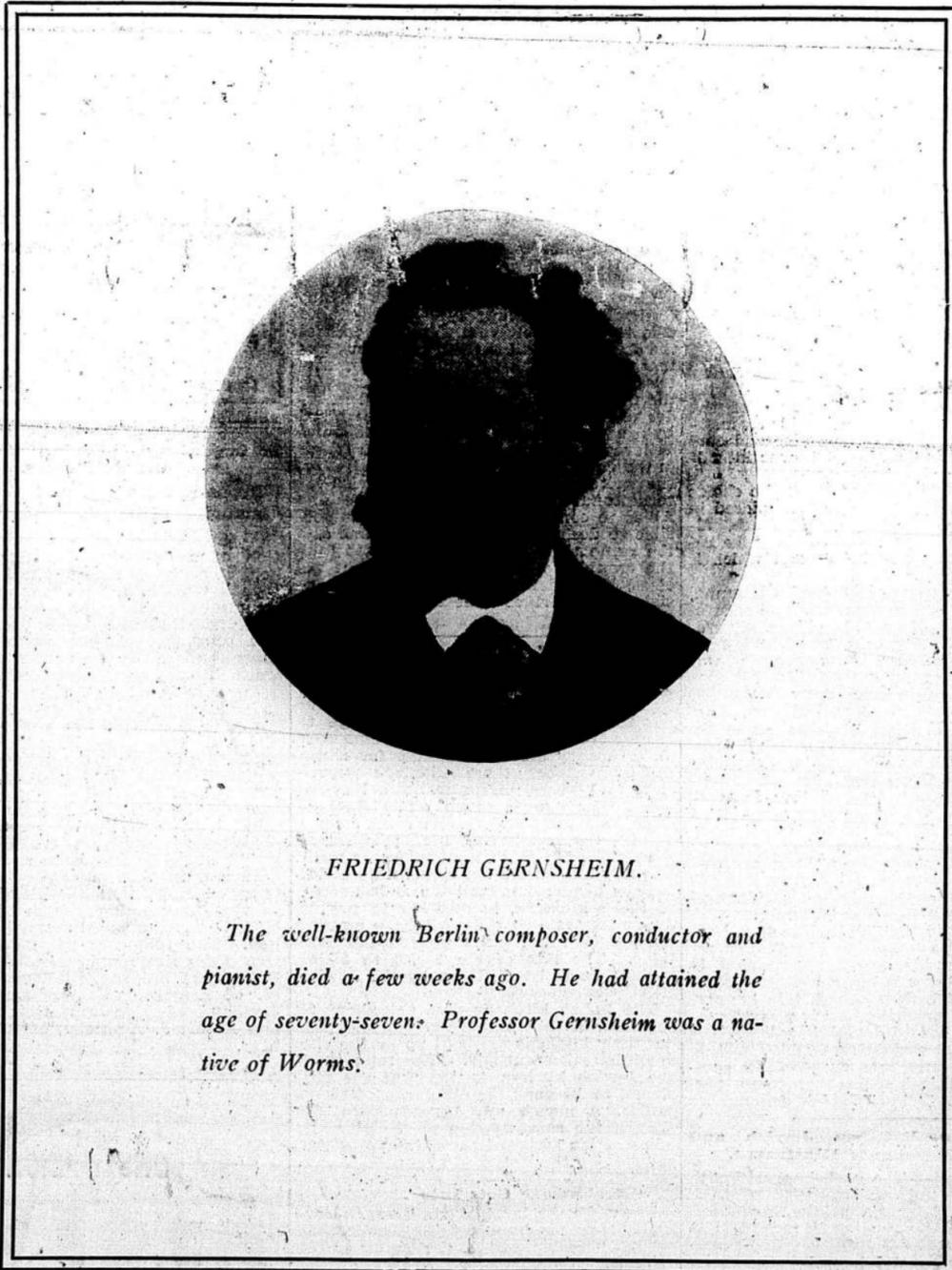
He gave himself over heart and soul to business. He worked hard and grew fast. Before long he owned a loft on Walker street, and kept six girls and one man making shirtwaists.

Still the time had not come yet. *Her* father again would say, "The idea, a little shirtwaist maker!" He forged ahead, not counting the months and the years as they kept speeding on. He was bent on a grand errand, to subdue *her* father and inspire him with a decent respect for him.

At last he had grown rich, and very rich. He owned a large department store in the heart of the city, and people universally adjudged him a millionaire.

Now was the time. And the *Shadchanim* set out to work everywhere, in the right places. And the fathers were much delighted and greatly flattered. And the girls, one after the other, said, with wry face, turning away as from a stale her-ring:

"The idea! An old bachelor!"



FRIEDRICH GERNSHEIM.

The well-known Berlin composer, conductor and pianist, died a few weeks ago. He had attained the age of seventy-seven. Professor Gernsheim was a native of Worms.

in the meantime. And so he started in peddling.

He was getting on a bit. Twelve

open a little store. They quoted many living examples to him, of young men doing the same, begin-

allow him for his expansion as a country storekeeper, he still could see only the same results when it

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### JEWES IN TRIPOLI.

**Autocratic Community Leaders Retard Progress.**

(Special Correspondence.)

Rome.—At the time of the Italian campaign in Tripoli, five years ago, it was estimated that there were about 15,000 Jews on that part of the African coast. Their language was Arabic, and although in spirit they were thoroughly Jewish, their habits and mode of living were distinctly Arabian. Five Dayonim, for instance, comprised their court of justice, which met twice weekly, while the Hacham Bashi had the right to impose the punishment of a fine or malkes (lashes). A miniature jail would occasionally prove the confinement chamber of some culprit. It is true, they had synagogues, Talmud Torahs and sundry organizations, but they were certainly very far from the recognized forms of European culture.

The changes wrought by five years of Italian rule are not very marked, yet much that was significant of distinct Jewish autonomous life has disappeared.

The local Jewish community, which stands ever ready to assist in all possible ways their Tripoli brethren, would undoubtedly have effected great educational improvements were it not for the interfering influences exercised by their leaders, who, in their fear of having their power diminished, blocked every attempt at reform initiated by Italian Jews.

The Kehillah council of the Tripoli Jewish community has only seven members. Meborah Hassan is president, the other members being Isaac Nahum, Eugenio Nahum, Simone Haggig, Hatfala Nahum, Mair Levy and Ruben Nahum. Two of the seven members—the secretary and treasurer—do not possess the right to vote. That practically means that a community of over 15,000 is being led by five individuals, while the Rome Kehillah, looking after the affairs of a community less than half in number of the Tripoli Jewish population, is composed of no less than forty-two members.

The committee of five rules in the most absolute manner. No reports are made and no accounts rendered to the public, year in and year out. It is the claim of the Tripoli Kehillah members that the government controls their accounts, but that is not true. The government occasionally exerts its right to check a contemplated move on their part in so far as it has such a right, but it has no direct control, and no one has any idea of how moneys which are freely collected under all pretexts are disposed of.

At the time Italy took charge of Tripoli the government called together a commission of Italian Jews to work out regulating statutes for the guidance of the Jewish Kehillah in the newly acquired territory. The commission consisted of Advocate Sereni, president of the Rome Kehillah; Jacur Romanin, a member of Parliament, and Professor Secaduto. These eminent leaders of Italian Jewry were, however, totally unacquainted with the true nature and conditions of the Tripoli Jews, and their conceived constitution has thus proven inadequate and entirely unsuited for those it was intended to serve.

The rabbi in Tripoli was not the choice of the Kehillah, he having been placed in office against their wishes; hence, although he draws a regular salary, he reports to all forms of Schnorerel which is distinctly illegal.

The whole management of communal affairs, lying, as it does, in the hands of the one family, Nahum, has gradually created for itself a great deal of hostile feeling, and recently an opposition was formed and a protest signed by 300 men of the community, including such leading names as Racah Chamus, Enhassa, Blam Buerbis and Halafra, was handed to the Italian Governor-General Guioanni Ameglio. Satisfactory changes are expected as a result of this action.

In the present conflict the Jews of Tripoli have amply demonstrated their loyalty to the Italian crown. Great numbers of their youths are serving as volunteers in the Italian army, while no Jews have in any way been implicated in the difficulties experienced by our administration with the Arabians of Tripoli.

Very recently the Zionist idea found expression in the formation of a Zionist organization, and a forceful movement in behalf of Hebrew is being launched. The national Jewish elements of Italy are giving this new movement their utmost support, and it is hoped that it will develop into a distinct social force which will do away—or at any rate successfully combat—the political evils at present prevailing in the Tripoli Jewish community.

**Relationship Between Jewish and Polish Merchants Illustrated.**

The Hague.—The well-known Polish anti-Semitic publication, *Dzica Grosha*, appearing in Warsaw, prints the following letter written by the Jewish firm S. Rubinstein to the Polish firm L. Vruval: "At this moment I have become aware that you very worthy sir, did not permit our execution of the order given to me by the Warsaw Windowpane Insurance Association, owing to the fact that mine is a Jewish firm. According to your feelings all due respect, and being in complete agreement with your formula of 'each for his own' (the formula which has been the guiding rule of the Polish boycott instigators), I have decided to follow your ex-

ample, and have this day dispensed with the services of eight of my Gentile workers, who had been with me for a great number of years, having derived a very fine livelihood from me, a Jew. I believe that my act will receive no less respect and recognition than yours. I, however, consider it my duty to acquaint you with the existing conditions of our line of business. The only firms importing glass and glassware direct from abroad to Poland are Jewish, and their names all end with 'berg' and 'stein.' The non-Jewish firms—not excluding also those whose names end with 'el'—who engage on the local market, are, therefore, compelled to purchase from the 'bergs' and 'steins.' That this is actually so I can easily prove to you with documents, which would convince you that your last step was, to say the least, foolish. Yours very truly, S. Rubenstein."

This letter is fully illustrative of the bitter relationship existing between the Polish and Jewish communities.

**First Hadassah Society in Canada Aids War Sufferers.**

Toronto, Canada.—The Hadassah Chapter of Toronto, which was recently organized, being the first of its kind in Canada, undertook to raise funds to alleviate the sufferings of our sick, homeless, hungry sisters and brethren in Alexandria, Egypt, who are receiving assistance from the Hadassah Chapters in the United States. For this purpose a campaign was organized and the city divided into sections which were given over to captains and co-workers. Unfortunately the day of the campaign greeted the captains and their workers with weather registering below zero and a terrible snowstorm raging, but being undaunted the young women braved the storm and started from house to house for the purpose of asking our co-religionists to deny themselves some little thing which would not impair their life, but in turn save a life. As a result of this campaign \$550 was raised for Alexandria, Egypt. The work was carried on by the following ladies: Mrs. J. Selick, president; Mrs. A. Willinsky, secretary; Mrs. H. Palter, treasurer, and the following captains: Mrs. S. M. Geldzaeler, Mrs. B. Garfinkel, Mrs. S. M. Hansher, Mrs. L. Greisman, Mrs. S. Harris, Mrs. M. Kates, Mrs. E. I. Kennon, Mrs. S. Kronick, Mrs. D. Levine, Mrs. M. Munson, Mrs. M. Pollock, Mrs. L. J. Soloway, Mrs. I. H. Siegel, Mrs. B. Spiers, Mrs. M. L. Willinsky, Mrs. G. Rycus, Mrs. M. Eslick and the trustees for this fund are M. B. Stone, Esq. and M. S. Kronick, Esq.

**Noted Italian Journalist Attacks Mr. Jacob H. Schiff—Condemns His Peace Suggestions.**

Naples.—The local influential publication, *Mattino*, has come out with some very striking utterances against Jewish influences in the present war. The main attack comes from the well-known journalist "Kim," better known to us under his proper name of Scarfoglio, and is directed against the banker, Jacob H. Schiff, for his activities in the League to Enforce Peace.

To lend color to his plaintive remarks, the writer undug that rusty old story of an international Jewish organization led by such Jewish bankers as Schiff, Rothschild, Warburg and Speyer, and who through their vast influence control the destinies of all earthly kingdoms, unseating monarchs and changing ministries by a mere nod. The present war, the writer continues, was initiated in order to see a free flow of Christian blood by way of revenge for what the Jews believe Christians inflicted upon them in the course of the centuries. And, now, the writer tells us, this same Jewish international kingdom would force the Allies to conclude peace. How it is possible to desire war and peace at one and the same time the writer does not take the trouble to explain. Like all of his class, he evidently thinks, logic or consistency are trifles undeserving of attention.

**The Work of the Soup Kitchens in Warsaw.**

The Hague.—Warsaw has now twenty-four soup kitchens, some of which give out meals absolutely free of charge to those needing them, while the remainder make a very moderate charge for same. During October these kitchens served close to 1,000,000 meals, while in November 1,035,000 were given out. Of these some 50 per cent. were given out free of charge, the rest having been paid for at the rate of five and six pennings per meal. The city administration contributes 50,000 roubles a month toward the maintenance of these kitchens, in addition to paying for such meals as these kitchens distribute through the cities distributing stations. The rest of the 30,000 to 35,000 rouble has to be made up by the Jewish Relief Commission.

The Polish kitchens give out about 90 per cent. of their meals without any pay, but their kitchens are kept up by the city administration entirely. The request of the Jewish kitchen section that the city should make good the difference of 30,000 roubles a month was turned down, although the same session of the city administration assigned an additional 500,000 roubles for the Polish kitchens.

**"Meshumed" Gets Into Trouble.**  
 Kiev.—In the local courts a very interesting process has just been concluded with a "Meshumed" as the center of the trouble. A Jewish assistant of a local advocate recently turned Christian and made immediate application for admission to the bar as an advocate. In the combined acts the court before whom his application came up, saw only a deliberate and selfish motive for conversion, and instead of granting his application punished him by debarring him from further legal practice.

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**To Organize "Sephardic" Congress of  
 Oriental Jews.**

Representative Jews of the Oriental community of New York met in conference on February 11 to discuss the question of a "Sephardic" congress, to be held at an early date in the future. Mr. Joseph Gedalecia, president of the Federation of the Oriental Jews of America, explained that although the greater portion of the community would be represented through the federation, there were a number of unaffiliated individuals who should be organized and made to participate in the congress.

Strong exception was taken to a provisional committee calling itself the Zion Sephardic Congress Committee and having at its head Dr. David de Sola Pool, a native of England. It was explained that on the one hand the Oriental community is with hardly any exceptions non-Zionistic, and on the other hand, it did not desire to have as its spokesman a man born outside of the Orient. It was decided that all delegates elected to the forthcoming Sephardic Congress shall be none other than natives of Turkey. The following permanent Executive Committee was elected: Edward Valensi, of Smyrna, president; Elh Crespi, of Angora, vice-president; Herman Landau, of Constantinople, treasurer, and Albert J. Amateau, of Melas, secretary.

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**The Masonic Career of J. P. Solomon.\*)**

BY ISIDOR J. KRESEL.

I consider it a Masonic privilege and a mark of personal distinction to be the mouthpiece of the lodge in paying tribute to its founder on the fiftieth anniversary of its birth. I could have wished that some one more nearly his contemporary and who knew him more intimately than I did could have been selected to do justice to his character. But such was his life, so varied his activities, and so notable his achievements, that only to briefly review his career is worthy the mettle of any man and will take all the time allotted to me.

J. P. Solomon's early youth was spent in Manchester, England, where he was born. Reared in the enlightened atmosphere of truly orthodox but not bigoted Judaism, he there early imbibed that deep love for the ancient religion of his fathers that stayed with him till his dying day. It was a love of religion, founded first upon faith and in later life, upon philosophical study, which only tended to intensify that faith. Throughout his long life he was a consistent Jew, unswerving in the strict observance of the Sabbath and of Judaism's forms and rituals. Yet he was tolerant of other religions and never sought to intrude his own beliefs upon others. He recognized the right of his neighbor to worship his God in his own way, but never allowed himself to be alienated from the God of his fathers and of his choice.

In his early youth he gave evidence of remarkable mental vigor, with special aptitude for languages. Before he was fifteen he was an accomplished Biblical student, a master of French and German, in addition to his native English, and a thorough Latin scholar. In later life he was a recognized authority on Biblical lore and prided himself upon his ability to quote from memory any part of the Bible and give its chapter and verse number.

Thus equipped, in the year 1853, at the age of fifteen, young Solomon came to America. Those were the days of sailing vessels, when it took weeks to make the trip from the old world to the new. But young Solomon was equal to the task, and resolutely set himself to accomplish it. He was leaving England and her kings, England of the classes and the masses, to seek a home in the western democracy where every citizen was a king and where opportunity knocked loudly at the door of every youth. Can't you picture young Solomon striding the deck of the vessel that was bringing him hither, impatient to reach his goal? His face set toward the western sun, full of wonder, full of hope and full of plans for a great future? And can't you see him proudly walking down the gangplank upon landing here and taking the first deep breath of air of the new world, untainted with tyranny and pregnant with liberty of action and of conscience? What thoughts of the future must have crowded in upon the youthful and impressionable newcomer!

He made his home with relatives in Columbus, Ind., and immediately entered Notre Dame University, a Roman Catholic institution. Here we have a good example of the strength of young Solomon's character. Though he had to live with students who were studying for the priesthood, yet even at that tender age he held fast to the religion of his fathers and so impressed the faculty and students with the sincerity of his religious convictions that, to the credit of that institution of learning be it said, special food was prepared for the young Jewish student in strict conformity with the Jewish dietary laws, and leave was always given to him to freely observe the Sabbath. In the university he soon took his place in the foremost ranks and became the recognized leader of his class. Here, too, he gave first proof of his forensic ability and soon established a reputation as an orator. I wish I had the time to tell you of how this intensely Jewish young immigrant outstripped the Catholic boys in his knowledge of the Roman Catholic liturgy, and how often he prompted them in the recital of their Latin prayers. But I must hurry to a brief review of young Solomon's activities in Masonry.

At the age of twenty-one he joined the local Edinburgh Lodge of Masons, and he was almost immediately appointed senior deacon. And here at the threshold of his Masonic career, let me point out that Masonry attracted J. P. Solomon because to his mind it was the embodiment of the basic principles of life—truth, justice and true religion. All his subsequent activities in Masonry must be judged by those eternal lights, for he was ever on the alert to maintain those principles and always ready to fight for them. With the avidity for learning, which always characterized him, J. P. Solomon applied himself to learning the Masonic ritual. This he mastered so completely that before he was weeks old in Masonry he had memorized all the esoteric work. As senior deacon he showed such

forensic ability that he was selected, at the age of twenty-one, as the orator for the St. John's Day celebration—which in the rural community is the great Masonic event of the year. And as long as he continued to live in Indiana he was annually selected the St. John's Day orator.

But the spirit of J. P. Solomon was restive. He began to feel the confines of the small Western Indiana community. He was ambitious for greater things and greater fields. He yearned for greater opportunities, and what more natural than that he should be attracted by the call of the American metropolis. So, in 1864, at the age of twenty-six, we find young Solomon in New York matriculated as a student in Columbia College Law School, now Columbia University. The law offered him a wider scope for the development of his natural abilities as an advocate and an orator.

But the study of law did not dim his ardor for Masonry. He no sooner settled in New York than he affiliated with Adelphi Lodge No. 23, where his abilities were immediately recognized and he was appointed senior deacon. He tried hard to adapt his conceptions of Masonry to the new surroundings, but the lodge with which he had affiliated did not prove to be fertile ground for the development of his Masonic ideas. He wanted a lodge where first of all he would be the leader and the absolute boss; he wanted a lodge where he could teach Masonry and not just practice it; he wanted a lodge where the entered apprentice would be made to feel that a Masonic lodge is not just a place to satisfy an idle curiosity as to the mysteries of Masonry, but a workshop to fit himself for real life's work; and he wanted a field—an unrestricted field—wherein to exemplify and teach Masonry as in the breadth of his intellect he conceived it. Unable to find a lodge already established that would fit his ideas, he boldly went out and founded a new one dedicated to the development of true Masonic principles, dedicated as a sort of protest against the slipshod, superficial way in which Masonry was taught in other lodges. The very name he selected for his new lodge is an index to the reasons that prompted him to organize it. It was not to be just a Masonic lodge like other lodges he knew; not just a Craftsman's Lodge, it was to be "True Craftsman's Lodge," true to the ideals, true to the traditions and true to the teachings of Masonry.

Such was the cradle of our lodge. In that spirit it was conceived and in that spirit let us hope it has existed and prospered for these fifty years. Fifty years! What thoughts, what recollections of events of world-wide importance does a contemplation of this span of time bring to our mind. The negro was just emerging from slavery when the foundations of our lodge were laid. The rankling sores of civil strife in our land had only then begun to heal. The telegraph was in its infancy, the telephone was unknown. While our lodge was working out its destiny mankind has made wonderful progress in science; we have subjected the elements to our will; we have bridled electricity; we have annihilated space; we have robbed the birds of flight of their monopoly of the air. But through it all Masonry, as taught here by J. P. Solomon and his disciples, has adapted itself to every advance and every change. For how can truth and justice ever be affected by changes that time works in our civilization?

For forty-two out of the fifty years of the life of this lodge J. P. Solomon was its father, its favorite son and its absolute Master. It was the child of his creation, the product of his ideals and the embodiment of his Masonic conception. Hence he watched over it as a father. And, like a father, too, he exercised his prerogative of administering well-deserved chastisement. Whenever he entered the lodge we involuntarily sat up more erect, and we were more careful to dot our Masonic 'i's and cross our Masonic 't's. A communication of this lodge at which J. P. Solomon was present rarely ever closed without a lecture from him upon the duties of Masonry, delivered extemporaneously, but in such an impressive, fatherly way as to make it impossible for us to leave the lodge without carrying that lesson with us into our everyday life.

He was a great stickler for the correct delivery of the Masonic ritual, and constantly criticised officers of the lodge for carelessness in their Masonic work. He was a man with a highly developed sense of humor, which at times assumed the spirit of pure cussedness. J. P. Solomon's was a busy and useful life. He was not only a teacher in Masonry but a teacher in a wider field. He was a great orator, who, though a layman, often occupied the pulpit, from which he preached the same truths as he preached in the lodge room and practiced in his life. He was a brilliant lawyer, but ill-fitted to fight with the weapons with which some lawyers often fight their

cases. And so, in his later years, he became less active in the practice of the law, and devoted himself chiefly to journalism. He was an accomplished journalist, and the weekly paper which he founded and for many years edited was a vehicle for the expression of his teachings. Everything in life was to his mind a manifestation of Divine Providence, and for him life seemed to "Find tongues in trees, books in the running brooks, sermons in stones and good in everything." And so I should conceive these exercises to have been purposeless if we didn't draw for ourselves a deep lesson from J. P. Solomon's life.

As student, orator, religious enthusiast, journalist, lawyer and Masonic crusader, his whole life must be to us a source of inspiration for higher deeds and nobler virtues. The debt which this lodge owes to him can never be repaid. But if in our conduct as a lodge and in our everyday life we but seek to practice the Masonic principles for which he fought and which he sought to instill into our minds the peace of his spirit in heaven will never be disturbed.

He was gathered unto his fathers on his seventy-first birthday. He died as he had lived—like a man. With no regrets and no complaints did he leave this world, but he faced his Maker with a smile, and when he breathed his last *Shemah Yisroel* the recording angel might well have repeated the words of the poet: "So live that when thy summons comes to join The innumerable caravan, that moves To that mysterious realm where each shall take His chamber in the silent halls of death. Thou go not, like the quarry slave at night, Scourged to his dungeon, but, sustained and soothed By an unfaltering trust, approach thy grave Like one who wraps the drapery of his couch About him and lies down to pleasant dreams."

**Noted Speakers at Immigrant Aid Society Meeting.**  
Much interest is being manifested in the annual meeting of the Hebrew sheltering and Immigrant Aid Society of America, which is to be held in Cooper Union February 28, 1917. Besides Judge Leon Sanders, the president of the society, who will deliver a report of the year's work, and who will preside at the meeting, the following will speak: Hon. John D. Benschore, solicitor, Department of Labor; Hon. Alfred Hampton, assistant commissioner general of immigration; Isidore Hershfield, Jacob Massel, Rev. H. Masliansky, Congressman Simeon D. Fess of Ohio, Congressman Isaac Bacharach of New Jersey, Congressman James A. Gallivan of Massachusetts and Congressman Isaac Siegel of New York. Rabbi Herbert S. Goldstein, of Congregation Kehillath Jeshurun, will offer the opening prayer.

**At It Again.**  
It seems that the Jesus cult has broken out again in the Jewish pulpits. Some twenty-odd years ago, when the wave of the individualistic tendency in the synagogue was at its crest, it was a not uncommon thing for the most advanced pulpits to entertain all topics save the Jewish. "Jesus, the Gentle Nazarene," "The Doctrines of Jesus," "Jesus, Our Brother," "Jesus in the Synagogue," etc., were the themes announced almost weekly as the "lectures" topics of Jewish ministers. Few, indeed, were the rabbis who did not succumb to this tempting opportunity to evidence their broadmindedness, and, be it said softly, to become popular with the Gentiles. For was not popularity with the Gentiles the highest testimony of rabbinical fitness?

But the fad passed. The learned "lecturers" sought fresher fields for the spiritual enlightenment and solace of their congregations. It appears that the pendulum is swinging back and Jesus is coming into the synagogue once more. A distinguished rabbi in the East has announced a series of lectures on the doctrines and ethics of Jesus, in order that we Jews can better understand and define our attitude toward them. A distinguished rabbi in the Middle West has issued a number of printed copies of his lectures on "The True Ethics of Jesus," "The True Influence of Jesus" and the "Pauline Theology of Christianity." Noteworthy in this latter case of the distinguished rabbi of the Middle West is the fulsome adulation given to Jesus, his doctrines and his ethics. In one lecture it is stated that even if (sic) divinity is denied him (Jesus, not the rabbi), yet "His doctrines and teachings remain so superlatively grand that His supremacy in the realm of ethics would be undisputed." Furthermore, this rabbinical admirer speaks of Jesus as the "Master" and the "Messiah," with a capital M; also as the "Crucified One," capitalized. The personal pronoun referring to "Him" is capitalized throughout the lecture.

The *Jewish Comment* is an ardent advocate of liberal thought. It stands for a broad and generous interpretation of all religious endeavor. It has no desire to minimize the value of any ethical doctrine or moral influence wherever or by whomever held and taught. But we desire to say, in all frankness, that this is beyond the range of reasonable liberalism in thought or friendliness of spirit. It is perilously near to treason, both to the pulpit which the lecturer occupies and the cause which he serves. It is not less akin to treason because it was doubtless intended to be an evidence of tolerant broadmindedness, whereas, it is, in fact only nauseating sycophancy.—Rev. E. N. Calish (Richmond, Va.), in *Jewish Comment*.

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Year.	New cases.	Gain.	Treatments.	Gain.
1st, 1907.....	1,212	..	9,471	..
2d, 1908.....	1,423	17%	15,963	68%
3d, 1909.....	1,609	13%	18,979	6%
4th, 1910.....	2,073	28%	25,230	48%
5th, 1911.....	2,436	17%	29,322	16%
6th, 1912.....	3,414	40%	33,989	16%
7th, 1913.....	4,023	18%	40,869	20%
8th, 1914.....	4,505	12%	45,633	12%
9th, 1915.....	6,612	47%	53,143	16%
10th, 1916.....	8,473	22%	81,284	34%

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\* An address on "Our Founder," delivered on February 14, to commemorate the fiftieth anniversary of True Craftsman's Lodge No. 651, F. & A. M.

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ITEMS OF INTEREST IN THE JEWISH WORLD

Rabbi Louis D. Gross has been made a director of the Canton (Ohio) Humane Society.

Mrs. Simon Baruch has been elected third vice-president of the New York City Federation of Clubs.

Rabbi Charles J. Freund has been appointed a member of the advisory board of the Big Brothers of Grand Rapids, Mich.

Governor Stanley, of Kentucky, has appointed Mr. David Hirsch, of Louisville, as a member of his staff, with the rank of colonel.

The congregation Shaaray Tefila and the members of the Sisterhood are arranging a Purim dinner and dance, to be held at the Hotel Savoy on Saturday evening, March 10.

Harold Markell, of Fall River, Mass., was recently awarded the distinction of being the strongest man in the entire student body at the Naval Academy at Annapolis, Md.

The Wise Memorial Hospital of Omaha, Neb., last year expended approximately \$2,800 in charity work for the Jewish poor and a like amount for the non-Jewish poor.

The Rev. Dr. D. de Sola Pool addressed the student-body of the State College of Texas at Bryan, Tex., on Thursday, February 15, on "Life Under Law." The meeting was presided over by the president of the college.

George W. Cohen has been elected president of the senior class of the University of California. He was elected to head his class because of his high scholarship and brilliant record made during his entire student career.

In Omaha, Neb., Mr. Jacob Isaacson has been appointed superintendent of public recreation by the members of the city recreation board. Although but twenty-two years of age Mr. Isaacson has been very active in local athletics and recreation work.

On the committee appointed by Governor McCall to ascertain the resources of the State of Massachusetts, and to take other measures for commercial and economic mobilization, are Henry Abrahams, Louis E. Kirstein and Hon. A. C. Ratshesky.

Bernard L. Schwartz, who served the city of St. Louis, Mo., as a member of the House of Delegates and a member of the Board of Aldermen for the Twenty-fifth Ward, is a candidate for renomination for the latter office at the primaries which will take place on March 6 next.

Dr. George J. Meyers, a well-known physician of this city, died suddenly at his home last Friday at the age of 56. He was graduated from the College of Physicians and Surgeons in 1886 and has practiced here ever since. At the time of his death he was visiting physician of the Hospital for Deformities and Joint Diseases.

Rev. Dr. Elkan Voorsangr has resigned as minister of Congregation Shaare Emeth of St. Louis, Mo.

Mr. Oscar Sachs has been elected one of the directors of the German Hospital Association of St. Louis, Mo.

The Los Angeles (Cal.) Section Council of Jewish Women are setting aside a fund with which to establish scholarships for needy girls.

Miss Eva Leon, who is touring the South in the interests of the Hadassah movement, reports the organization of a chapter at New Orleans, La.

A congregation has been formed in Lansing, Mich., by Rabbi Chares J. Freund, of Grand Rapids. A religious school is also maintained in connection with the congregation.

"To bring about a revival of Jewish music," a great choral society is being formed in San Francisco, Cal., under the auspices of Rev. Reuben R. Rinder, cantor of Temple Emanu-El.

The Jewish community center recently established in North Philadelphia, Pa., is meeting with marked success. During the first month of its activity 1,021 people attended. This was increased to 1,153 by the second month.

The mother of the famous Jewish Italian author, D'Annunzio, just died at Rome at the age of 77. The mother's name was Louisa Rafagneto, the brilliant poet and novelist having adopted D'Annunzio as his pen name.

The annual report of the St. Louis (Mo.) Jewish Hospital shows that 617 free patients were treated during the year. In the dispensary 29,390 treatments were given and 23,380 prescriptions filled. The total expenditures were \$24,199.

Mattoon, Ill., now has a congregation and a religious school. They were organized by Rabbi Isaac E. Marcuson, of Terre Haute, who conducts the services and supervises the religious school during the fortnightly visits which he makes to Mattoon.

The eighty-five newsboys of Canton, Ohio, the majority of whom are Jewish, have formed an organization for their mutual betterment. Rabbi Louis D. Gross is in charge. Meetings are held weekly and the boys are fed, given an entertainment and advice.

A convention of all the Zionist societies of Tennessee will be held at Nashville on March 11. Dr. Ben Zion Mossinsohn and Mr. Jacob de Haas, secretary of the Provisional Executive Committee for General Zionist Affairs, will participate in the deliberations.

Al Hayman, the noted theatrical manager, who died in this city last week, left an estate valued at over \$500,000. The bulk is left to his widow in trust, and upon her death a number of charities will benefit. Among them are the United Hebrew Charities and the Montefiore Home, each of which will receive \$25,000.

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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A branch of the Hebrew Immigrant and Aid Society has been incorporated at St. Johns, N. B., Canada.

A number of ladies in Los Angeles, Cal., have set a movement on foot to build a Jewish community center.

Mrs. William Einstein has been appointed chairman of the Committee on Philanthropy of the New York City Federation of Women's Clubs.

Ignatz Steinhardt has offered to donate a \$100,000 aquarium to the city of San Francisco, and has decided upon Golden Gate Park as the proper site.

The Holy Synod of Russia has made a public declaration, in which it states that Jews have no right to deal in articles fashioned after the shape of any of the Russian Holy orders.

Alfred Bettman has been retained by the Cincinnati (Ohio) Bureau of Municipal Research as its expert in rapid transit matters. He has resigned as chairman of the Public Utilities Committee of the City Club, and in his place Leonard Freiberg has been appointed.

A Young Women's Hebrew Association has been organized in Waco, Tex., under the leadership of Mrs. Alfred T. Godshaw. Her husband was at one time a rabbi in charge of the extension work of the Union of American Hebrew Congregations. He resigned a few years ago to enter business.

The Covenant Club of Chicago, Ill., composed of members of the Independent Order of B'nai B'rith, have leased quarters at Nos. 10-20 Dearborn street for a period of ten years at an aggregate rental of \$90,000. The premises will be remodeled for club purposes at a cost of about \$40,000.

Figures collected by Mr. Philip Haber, of the City Welfare Department of Cleveland, Ohio, show that during 1916 a total of 4,735 prisoners at the workhouse included sixty-one Jews. In 1916 there was a total of 6,024, including fifty-six Jews. In proportion to the population the number of prisoners should have been 676 in 1915 and 860 in 1916.

The New York State Board of Charities at a hearing held last week reported adversely on the application of the Jewish Recreation Home Society of South Brooklyn. The representatives of the society were unable to show sufficient reasons for the establishment of such a charity and admitted that they had no funds available.

The annual session of the Grand Lodge of Judaic Union was held in Philadelphia, Pa., on the 11th inst. The annual report showed that the reserve fund which is held exclusively for the purpose of paying funeral benefits, now amounts to \$37,900, while the fund accumulated for paying general expenses, sick benefits, etc., amounts to over \$42,000.

At the closing session of the English Zionist convention, on February 12, the chairman, Prof. Chaim Weitzman, and Mr. Nahum Sokoloff, who is a member of the Inner Actions Committee, both expressed confidence that the peace conference which it is expected will ensue at the close of the war, will make possible the realization of certain parts of the Zionist program.

Miss Eva Evelyn Shamburg has graduated from the Schenley High School, Pittsburgh, Pa., with first honors and has been awarded the four-year scholarship prize. Miss Schamburg, who is less than fifteen years of age, has made a remarkable scholastic record. She graduated with highest honors from public school and is also a graduate of the Pittsburgh Musical Institute.

A conference of Galician rabbis recently took place in Vienna at which it was decided to form a permanent organization, which shall assist in the rebuilding of Galician Jewish communities and generally watch over the religious interests of the community. A committee of twelve prominent rabbis was elected and will work out the constitutional basis upon which the new organization is to be founded.

For some time past the two existing Jewish trade shops had instituted practical courses in various trades, of which a number of Jews took advantage. Owing, however, to material difficulties, the courses very recently had to be suspended. At this moment the organization attempting to spread and interest Jews in agricultural and trade pursuits is about to take up the work, while the Warsaw Relief Committee is also making efforts in the same direction.

The Beth Israel Sisterhood of Plattsburg, N. Y., has joined the National Federation of Temple Sisterhoods.

The Chelsea (Mass.) Y. M. H. A. has entered upon an active canvass to raise its membership to the 1,000 mark.

Articles incorporating the Ladies' Aid Society of Woodbine, N. J., have been filed with the proper authorities. The object is to afford relief to the indigent.

The Jewish residents of Marlin, Tex., at a recent meeting organized a permanent congregation and appointed a committee to select a site and make plans for the building of a synagogue.

Mr. and Mrs. Max Epstein of Chicago, Ill., have contributed \$100,000 to the medical school of Chicago University to erect and furnish the equipment for a university dispensary. Mrs. Epstein is at present a student at the university.

The oratorical contest held at Ada, Ohio, on February 9 was for the state championship in oratory was won by Irving T. Reichert of the Hebrew Union College and University of Cincinnati. Mr. Reichert is a son of Rabbi and Mrs. I. Reichert of New York City.

Mr. Victor Rosewater has purchased the interest of his brother, Charles C. Rosewater, in the Omaha Bee, and has obtained majority stock control. Charles C. Rosewater, who has been connected with the Bee for the last twenty years, has assumed the management of the Los Angeles Express and Tribune.

The death is announced at Baltimore, Md., of Mr. Max Rombro, a noted communal and charity worker, who passed away at the age of sixty-two. He was a victim of a pogrom in Russia twenty-three years ago, and came to America. He was the president of the Shomrei Hadath Synagogue, and devoted much of his time to personal service work.

A plan is being drafted by Mr. Bernard A. Rosenblatt, chairman of the Palestine Bureau, for the union of all Achoozahs and the Zion Commonwealth into one large organization. If this plan is carried out the Palestine Bureau would have an immediate capital of nearly \$200,000 and excellent opportunities for extraordinary growth immediately after the war.

At their last annual meeting the Advocates of Saratov decided to send a petition to the government calling upon it to do away with the per cent. norm restrictions imposed upon Jews in connection with their profession. It was also decided to send a copy of this request to all organizations in the profession, inviting them to take similar action.

The Shaar Hashomayim Synagogue on McGill College avenue, Montreal, Canada, which was built thirty years ago, has been sold for \$50,000 to the Federal Properties, Ltd. The price paid for the property in 1887 was \$4,407. The building will remain standing for two years while the congregation finds a new site, preferably in the Westmount district, and erects a new synagogue.

The plan to reopen the Maimonides Koshur Hospital at Chicago, Ill., took concrete shape last week when a number of men and women pledged themselves to further the movement until a Jewish hospital in Chicago is put on a firm, self-sustaining basis. The hospital has been pledged the unremitting support of Abraham Slimmer, the noted philanthropist of Dubuque, Ia.

The Ranoye Utra states that the Petrograd Committee for the Relief of Jewish War Sufferers received a telegram from Nijni Novgorod describing the terrible conditions prevailing in the camps of refugees. Owing to lack of accommodations refugees are herded in the cold sheds of the public markets, while more than 1,000 persons are crowded together in open sheds of the railroad station.

Martin Lehman, of Kansas City, Mo., died last week in Los Angeles, Cal., at the age of 65. He was one of the organizers of the famous Orpheum circuit of vaudeville theatres and was manager of the Kansas City house at the time of his death. In his earlier days Mr. Lehman was an actor, making his professional debut in James O'Neil's "True to the Core" at the Baldwin Theatre, San Francisco, Cal.

The Warsaw Committee of Rabbis issued a call in Hebrew and Yiddish to all Jewish war sufferers to register their losses with the official Valuation Commission. In the case of villages and small towns this is to be done through the local land commissions, while in the larger cities it is to be done through the special commissions appointed for the purpose. The call is also directed to those who have sustained losses, but have since been compelled to leave the territory in which the Valuation Commission is operating.

There was a dual celebration in Roxbury, Mass., last week when Mr. and Mrs. Abraham H. Rudnick celebrated their golden wedding and their son, Joseph Rudnick, celebrated his silver wedding. To commemorate the event \$10,000 was donated by the Rudnick family, to be known as the Rudnick foundation. The interest will be allowed to accumulate for five years, and then will be used for charity. The elder Rudnick is active in charities, particularly in the Home for Aged and the Home for Jewish Children. His son is president of the Hebrew Sheltering Home and vice-president of the Adath Jeshurum Congregation.

The German authorities in occupied Poland granted special permission to the organization for the relief of Jewish war sufferers to hold a conference in Warsaw in the early part of January of representatives of all the different relief organizations operating in occupied Poland. The objects of the conference were to establish closer relationship between the provincial relief committees and the Warsaw organization. Representatives of the various official bodies connected with relief work were invited to attend the conference.

"The Aid for Children" section of the Warsaw Relief Commission for Jewish war sufferers expended 72,000 roubles on clothing for children. The section made a thorough investigation of the number of children in schools, Talmud Torahs and homes; who needed aid in this direction, and it appeared that over 24,000 youngsters were in absolute want of garments. Owing to the scarcity of funds only 25 per cent. of the needy ones were accommodated with protective clothing. For the same reason the light breakfasts, consisting of a slice of bread and a cup of tea, which the section used to provide for the school children, had to be discontinued.

A pamphlet entitled "Immigration Facts and Figures," issued by Hon. W. J. Roche, Minister of the Interior, gives some interesting light on Jewish migration to Canada. From July 1, 1900, to March 31, 1916, 75,808 Jews were admitted to Canada. Year by year the numbers are given as follows: Year ending June 30, 1901, 2,765; 1902, 1,015; 1903, 2,066; 1904, 3,727; 1905, 7,715; 1906, 7,127; 1907, 6,584 (nine months); to March 31, 1908, 7,712; 1909, 1,636; 1910, 3,182; 1911, 5,146; 1912, 5,322; 1913, 7,387; 1914, 11,252; 1915, 3,107; 1916, 65. The rejections for the whole period numbered only 752, of which 672 were from Russia. The deportations after admission were 159, of which 81 were Russian.

The death has occurred last week of the famous Jewish orientalist and biblical student, Joseph Halevy, in his ninetieth year. Born in Adrianople in 1827, Halevy was first a teacher in his native town and later in Bucharest. In 1868 he was sent by the Alliance Israelite to Abyssinia to study the conditions of the Falashas, and his report of that mission attracted a great deal of attention, so that he was later sent to Yemen to study the Sabeen inscriptions there. Since 1879 Halevy has been professor of Ethiopic in the Ecoles de Hautes Etudes, of Paris, and librarian of the Societe Asiatique. Halevy was a most extensive writer on Assyrian and biblical subjects. He also wrote Hebrew in a very fluent and attractive style.

Hebraic circles, which were preparing to celebrate his seventieth birthday, were shocked to learn of the death of Judah Loeb Katzenelson, the famous Hebrew writer, better known under the pseudonym of "Bukki ben Jagil." Born in 1846 in the Lithuanian city of Bobroisk, Dr. Katzenelson studied in the rabbinical school of Jitomir and in the Imperial Medico-Surgical Academy of Petrograd, from which he was graduated in 1877. He participated in the war against Turkey, and was twice decorated by the Czar. After serving time in the clinical hospital attached to the Vovenna Akademia, he was appointed physician in ordinary to the Alexandrowsky Hospital of Petrograd. He was hailed everywhere as the founder of the Hebrew scientific literature, and as the foremost Maskil.

Good Work in Harlem.

The Hebrew Sheltering Society of Harlem, now in its second year of activity, is proud of its achievements in the period mentioned, and is getting ready for even more strenuous work for the future, when it is expected that greater demands will be made upon it as a direct result of the world war.

This society has sheltered 1,500 persons and provided meals for 3,000, besides giving every other possible assistance during the last year, according to a report made by Mr. Harry Socolow, of No. 1440 Madison avenue, president.

A ladies' auxiliary has been formed to give all assistance possible to the officers of the institution located at 69 East 105th street.

The names of the ladies forming the auxiliary are: Mrs. Sam Gordon, treasurer; Mrs. Ida Levy, Mrs. Harry Socolow, Mrs. Steinberg, Mrs. Bachrach, Mrs. Soukin, Mrs. Borgenicht, Mrs. Shapiro, Mrs. Tannenbaum, Mrs. Cohn and Mrs. Strahlin.

The society is urgently in need of funds to carry on its excellent work, and appeals to the public for support. There can be no more deserving charity than that extended to the helpless immigrant and those in need of immediate food and lodging, which the Hebrew Sheltering Society of Harlem gives applicants.

Following is a list of officers and directors of the society: President, Harry Socolow; vice-president, Louis I. Goldstein; treasurer, J. M. Drosin; secretary, M. Markowitz; honorary president, Sam Gordon; honorary vice-president, Sam Lubelsky; Advisory Board, Rabbi Kovalsky, Wolf Epner, Hon. Congressman Segal; Board of Directors: Rabbi Kovalsky, Wolf Epner, J. Zachs, D. Tenenbaum, Sam Gordon, Harry Socolow, M. Lubelsky, Julius Drosin, N. Yanet, L. Levin and B. Leuin. Actively engaged Hirshowitz, L. Sherman, J. Singer, J. Drosin, Louis I. Goldstein, M. Michaels, M. Leudern, A. Gildie, M. Segal, R. Cohon, S. Steinberg, J. Koenigsberg, E. in the efforts of relieving the distressed are Rabbis Kovalsky and Kaplan.



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ENGAGEMENTS.

BERLIN-SMITH.—Mr. and Mrs. K. Smith, of 855 Hunts Point avenue, announce the engagement of their daughter Rebecca to David A. Berlin. No cards.

BORENSTEIN-WHITESTONE.—Mr. and Mrs. L. Whitestone announce the engagement of their daughter Estelle to Mr. Alexander Borenstein.

CHOCK-SEIDEMAN.—Mr. and Mrs. W. Seideman, of 75 Fort Washington avenue, announce the betrothal of their daughter Hannah to Mr. Leon L. Chock. Reception Sunday, March 4, from 3 to 6 p. m., at Delmonico's.

GARLICK-SOLOMON.—Mr. and Mrs. Morris Solomon, of 1990 Seventh avenue, announce the engagement of their daughter Eva to Mr. Albert Garlick, son of Mr. and Mrs. Michael Garlick, of 565 West 144th street.

HAMBURGER-BLOCH.—The engagement is announced of Bella Bloch and Max Hamburger, of New York. At home, 75 West 128th street, on Sunday, March 11, 3 to 6 p. m.

HECHT-MARQUIS.—Mrs. Carrie Marquis, of 132 West Ninety-third street, announces the engagement of her daughter Gladys B. to Mr. Edgar J. Hecht, of Norfolk, Va.

KOSZYNSKI-LICHTENSTEIN.—Miss Henrietta Lichtenstein, of 200 West 137th street, announces her engagement to Mr. Joseph Koszynski.

LYONS-SCHWAB.—Mr. and Mrs. Leopold Schwab, of 53 Hamilton terrace, announce the engagement of their daughter Ruth to Mr. Burton Lyons.

MARKS-WEINBERG.—Mrs. Jeanette Weinberg, of 1050 Lowell street, Bronx, announces the engagement of her daughter Evelyn Ruth to Samuel Marks. Reception at the Vienna, 133 East Fifty-eighth street, on Sunday, February 25, at 8 p. m. No cards.

NOREK-SHAPIRO.—Mr. and Mrs. David Shapiro, of No. 1205 Eastern parkway, Brooklyn, announce the engagement reception of their daughter, Lillian B., to Mr. Alfred W. Norek, at the Hotel Savoy, Fifth avenue and 59th street, Manhattan, on Sunday, March 4, from 3 to 6 p. m. No cards.

PEYSER-MEDNICK.—Mr. and Mrs. Frank Mednick, of 254 East 134th street, announce the engagement of their daughter Leonore to Mr. Alfred E. Peyser. Reception on Sunday, February 25, at the Wallace, 448 West 152d street, at 8 p. m.

PINCUS-MICHEL.—Mrs. Flora Michel, of 518 West 151st street, announces the engagement of her daughter Stella to Mr. Josiah T. Pincus. Reception February 25, Savigny, 229 Lenox avenue, after 8 p. m.

POLLACHEK-FREEDMAN.—Mr. and Mrs. I. Freedman, of 63 West 117th street, wish to announce the betrothal of their daughter Lulu to Mr. Joseph Pollacheck.

SALBERG-ROSENTHAL.—Mr. and Mrs. David Rosenthal, of 249 West 107th street, announce the betrothal of their daughter Ada J. to Mr. Hermin S. Saalberg.

SEMME-WOLF.—Mr. and Mrs. Louis Wolf, of 180 St. Nicholas avenue, announce the engagement of their daughter Augusta to Mr. Paul Semmel. At home, March 4, evening.

SUKOLOV-TURKELTAUB.—Mr. and Mrs. Max Turkeltaub, of 1211 Madison avenue, announce the betrothal of their daughter, Dorothy, to Mr. Harry J. Sokolov, of Brooklyn. Reception notice later.

FOR THE BRIDE-TO-BE

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MARRIAGES.

BECHHOFFER-MEYER.—Mr. and Mrs. Max Meyer announce the marriage of their daughter Lillian to Mr. Julius Bechhofer on February 11, 1917.

BELLIN-SILVERMAN.—On Sunday, February 18, 1917, at the Tuxedo, Miss Edna May Silverman of Escanaba, Mich., to Dr. Morris Bellin, of Albany, N. Y. Rabbi Aaron Eiseman performed the ceremony.

BUXBAUM-BLUN.—Mr. and Mrs. Sol Blun announce the marriage of their daughter Viola to Mr. Joseph Buxbaum, on February 12.

COHN-JONES.—Mr. and Mrs. Nathaniel Jones announce the marriage of their daughter Isabel to Mr. Adolph Cohn, of Bayonne, N. J., on February 11, 1917.

EPSTEIN-KASSELL.—Mrs. Anna Kassel, of 857 Ninth avenue, announces the marriage of her daughter Lena to Arthur Epstein on Sunday, February 18, 1917, at the Westminster Hall. Rabbi Aaron Eiseman performed the ceremony.

GEISER-HARRIS.—Mrs. Hannah Harris, of 863 Kelly street, announces the marriage of her daughter Jennie to Mr. Samuel Geiser on Sunday, February 11, 1917.

INFELD-BARTMAN.—Mr. Raphael Bartman, of 2441 Seventh avenue, announces the marriage of his daughter Harriet to Louis Infeld, son of Mr. and Mrs. William Infeld, of 306 East Seventy-second street, on Thursday, February 22, 1917, at the Hotel Bon Ray. Rabbi Aaron Eiseman performed the ceremony.

KAHN-WAGNER.—On Wednesday, February 7, 1917, Miss Charlotte Wagner to Mr. Simon D. Kahn. Rev. Dr. Adolph Spiegel officiated.

KATZ-SILVERBERG.—Mrs. D. Silverberg, of Toronto, Ont., formerly of London, Eng., announces the marriage of her daughter Eve to Mr. Abraham Abba Katz, of Cleveland, Ohio, on Wednesday evening, February 28, at 408 Bathurst street, Toronto.

KRUMBEIN-MILBERG.—Mr. and Mrs. Benjamin Milberg, of Brooklyn, announce the marriage of their sister Sarah to Mr. Abraham Krumbein, son of Mr. and Mrs. Aaron Krumbein, of Manhattan, on Sunday, February 11, at the Knapp Mansion, Bedford avenue, Brooklyn. Rev. Dr. Elias L. Solomon and Rev. I. Landau officiated.

MYERS-GANSBERG.—On Sunday, February 18, 1917, by Rev. Dr. Adolph Spiegel, Miss Helen Gansberg to Mr. William D. Myers.

SCHAPIRO-KRAMER.—Mrs. Samuel Kramer announces the marriage of her daughter Stella to Harry Schapiro on Sunday, February 11, at the Hotel Marcellus.

TECKLIN-DITTENHEIMER.—Mrs. H. B. Dittenheimer, of 523 West 134th street, announces the marriage of her daughter Carolyn to Mr. Max E. Tecklin on February 10, 1917, by Rev. Dr. M. Krauskopf.

WARSHAWSKY-GOLDBERG.—Mr. and Mrs. David Goldberg, of 827 Union avenue, the Bronx, announce the marriage of their daughter Sadye S. to Mr. Philip J. Warshawsky, of Newark, N. J., by Rev. Dr. B. A. Tintner on February 11, 1917.

WINKLER-FREIRICH.—On Wednesday, February 7, 1917, Miss Lena Freirich to Mr. Max Winkler by Rev. Dr. Adolph Spiegel.

BIRTHS.

GOLDBERGER.—Mr. and Mrs. Nathan Goldberger, of 1054 Faile street, announce the birth of a daughter on Saturday, February 17, 1917.

HERZOG.—Mr. and Mrs. Harry Herzog (nee Sadye Sturtz), of 45 West 110th street, New York city, announce the birth of a girl on February 19, 1917.

MANDELBAUM.—To Mr. and Mrs. A. L. Mandelbaum, a daughter, February 13, 1917.

WEISS.—Mr. and Mrs. Henry Weiss, of 600 West 169th street, announce the birth of a daughter on Saturday, February 17.

BAR MITZVAH.

ALEXANDER.—Mr. and Mrs. George Alexander announce the Bar Mitzvah of their son Hyman J. on Saturday, February 24, at Sinai Temple, 163d street and Stebbins avenue, at 10.45 a. m. At home Sunday, February 25, 3 to 6 p. m., 851 Fox street.

DORMAN.—Mr. and Mrs. B. Dorman announce the Bar Mitzvah of their son Stanley on February 24, at 10.30 a. m., at the Temple of the Covenant, 552 West 181st street. At home Sunday from 3 to 6 p. m., 854 West 180th street.

GALLEN.—Mr. and Mrs. Henri Gallen, of 238 West 106th street, announce the Bar Mitzvah of their son Edgar J. Rosenberg on Saturday, February 24, at West End Synagogue, 156 West Eighty-second street.

HORWITZ.—Mr. and Mrs. B. Horwitz, 534 West 147th street, announce the Bar Mitzvah of their son Seymour at Temp'e Peni-El, 525 West 147th street, on Saturday, February 24.

IN THE SYNAGOGUES.

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

AGUDATH JESHORIM (115 East Eighty-sixth street).—Rabbi G. Lipkind will preach this evening on "Health and Sanitation," and on Sabbath morning on the portion of the week.

AHAWATH CHESED SHAAR HASHOMAYIM (Fifty-fifth street and

Lexington avenue).—Rabbi Isaac S. Moses preaches Sabbath morning on "The Pattern on the Mountain."

ANSHE EMETH 448 West 152d street).—Rabbi L. Zinsler will preach Sabbath morning on "The Power of Intellectuality."

BETH-EL (Seventy-sixth street and Fifth avenue).—Dr. Samuel Schulman will preach Sabbath morning. Sunday at 11, "The Jew's Service to the World."

BETH ELOHIM (961 Southern Boulevard).—Dr. J. D. Spear will preach this evening and Sabbath morning. BETH YEHUDA (Brooklyn).—Rabbi Samuel Buchler preaches this evening and Sabbath morning on the portion of the week.

B'NAI ISRAEL (535 West 148th street).—Rev. Dr. Isidor Reichert preaches this evening on "Moses and Washington." Sabbath morning on "Giving—A Good Investment."

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

EDUCATIONAL ALLIANCE (185 East Broadway).—Mr. Alexander Rosen 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 Patriotism of the Jews."

EZ CHAIM (107 East Ninety-second street).—Rabbi David Davidson preaches Sabbath morning on "Builders and Destroyers."

FREE SYNAGOGUE (Carnegie Hall).—Dr. Stephen S. Wise will lecture Sunday morning at 11.30 on "Marriage Ideals, True and False."

FREE SYNAGOGUE (155 Clinton street).—Mr. Louis I. Newman will lecture this evening on "Jewish Solidarity."

FREE SYNAGOGUE (163d street and Southern Boulevard).—The address will be delivered this evening by Dr. Stephen S. Wise.

ISRAEL (120th street and Lenox avenue).—Dr. M. H. Harris will preach this evening on "Heroes Today." Sabbath morning, "Maintaining the Sanctuary."

ISRAEL OF BROOKLYN (Bedford and Lafayette avenues).—Rabbi Nathan Krass will preach this evening on "The Jew and Prohibition." Sabbath morning, "Grumblers, Now and Then."

JUDAH HALEVI (166th street and Morris avenue).—Rabbi Jesse Bienenfeld will preach this evening on "Washington as an Exponent of Jewish Ideals," and Sabbath morning on the portion of the week.

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

MT. ZION (37 West 119th street).—Dr. B. A. Tintner will preach this evening on "Selfdom." Sabbath morning on the weekly portion.

OHAB ZEDEK (18 West 116th street).—Rev. Dr. Bernard Drachman preaches Sabbath morning on "America's Duties to the World."

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 "Blessed Are the Laugh-Makers." Sabbath morning, "The Unconquerable Goodness in Every Man."

PETACH TIKVAH (Brooklyn).—Dr. Abraham Cronbach will occupy the pulpit this evening.

RODEPH SHOLOM (Sixty-third street and Lexington avenue).—Rev. Dr. Rudolph Grossman will preach Sabbath morning.

SHAARI ZEDEK (25 West 118th street).—Rabbi P. Chertoff will preach Sabbath morning on the portion of the week.

SHAARI ZEDEK (Brooklyn).—Dr. Max Raisin preaches this evening on "The War for the World," the third in a series on "Books and Dramas Worth Speaking About."

SHEARITH B'NAI ISRAEL (22 East 113th street).—Rabbi Jacob A. Dolgenas will preach Sabbath morning.

SHEARITH ISRAEL (Central Park West and Seventieth street).—Sabbath morning Rev. Dr. H. Pereira Mendes will preach, the occasion marking the fortieth anniversary of his first sermon before the congregation.

SINAI (Stebbins avenue and 163d street).—Rabbi Max Reichler will preach this evening on "The Genesis of Genius." Sabbath morning, "A Burdensome Crown."

SINAI (Mt. Vernon).—Dr. Joseph I. Gorfinkel will preach this evening and Sabbath morning.

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TIFERETH ISRAEL OF KENSINGTON (Brooklyn).—Rabbi Jacob Katz will preach this evening and Sabbath morning. TEMPLE OF THE COVENANT (552 West 181st street).—Rev. H. L. Martin lectures this evening and will preach Sabbath morning. WASHINGTON HEIGHTS CONGREGATION (510 West 161st street).—Rabbi Moses Rosenthal preaches Sabbath morning on the portion of the Law. YOUNG MEN'S HEBREW ASSOCIATION (Ninety-second street and Lexington avenue).—Mr. David Bressler will be the speaker at the service this evening. YOUNG WOMEN'S HEBREW ASSOCIATION OF THE BRONX (890 Cauldwell avenue).—Mr. Samuel O. Kuhn will be the speaker at the service this evening.

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### Eleventh Annual Convention of Local Zionists.

Delegates of forty organizations affiliated with the Zionist Council of Greater New York met at a convention which opened last Saturday night and continued throughout Sunday.

Matters of a local nature were mainly dealt with, and an exhaustive report by President Morris Rothenberg showed that the council had done much more practical work during the past two years than at any previous time in the ten years of its existence. This was evidenced by the fact that the council had become a force to which individual organizations in Greater New York looked for active aid and guidance in a variety of ways. Due chiefly to the fact that all the executive departments of the movement are located in the city, this had not been the case in the past. To further the work of the council the convention decided to have five district committees formed in Greater New York. These committees will be created by the organizations of the district, and will be directed by the council, the chairman being on the executive of the council. Special committees composed of delegates to the council will also be appointed for the Emergency Fund, the National Fund, Shekolim, Propaganda, Education, etc. It was decided to organize a committee of twenty-five Zionists, who should work out ways and means of creating a Zionist Center. A resolution was also adopted that at future conventions all committees should be chosen by the convention instead of being appointed by the chairman. Appreciation of the president's work was expressed not only in his re-election, but by the decision of the convention to have his name inscribed in the Golden Book, the money for which purpose was contributed by the delegates present.

At the first session of the convention a profound address on the deeper meaning of the Zionist idea was delivered by Dr. Schmarya Levin, while other speakers included Rabbi Z. W. Gold, representing the Mizrahi; Professor Richard Gotheil, A. H. Fromenson and Dr. M. Sheinkin, who spoke on "Preparedness in Zionism." The president received the following greeting from the Hon. Justice Louis D. Brandeis, "My Dear Mr. Rothenberg: Please extend my greetings to your council at its annual meeting, and tell them that they can prove themselves good Zionists only by producing members, money and discipline. With best wishes, Louis D. Brandeis."

The convention was characterized throughout by a lively interest on the part of nearly all delegates as well as a number of Zionists present in the capacity of guests. The following were elected to serve in office for the coming year: Morris Rothenberg, president; Dr. S. M. Melamed, vice-president, and I. Carmel, S. Blitz, E. Spigel, A. Spiechandler, S. Wesen, Leo Wolfson, A. Abarbanel and S. Goldenberg, executive.



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### A Medical Unit for Palestine.

The utter lack of physicians, nurses, drugs and medical supplies in Palestine is spurring Hadassah on to renewed activity on behalf of the medical unit which it plans to send to that country as speedily as possible.

There are only five physicians in Jerusalem to care for a population of over 50,000, and Jaffa, with a population of 40,000, has only four. Before the outbreak of hostilities there were twenty physicians in Jaffa and an even larger number in Jerusalem. When the war broke out the Jewish physicians were, for the most part, summoned to military service by their respective countries, and of the few who were able to remain in Palestine some have fled.

The effort to raise the needed \$100,000, for equipping a unit consisting of at least ten physicians and ten nurses and an adequate supply of medicines and drugs is being pressed with especial vigor because of a telegram dated January 18 from the Hadassah in Jerusalem, received through the American Ambassador at Constantinople, to the effect that sickness is increasing alarmingly, in the face of a dangerous scarcity of medicine and food supplies.

Earlier reports from Palestine indicated normal health conditions in Palestine and Syria, but even as far back as last December Dr. Ruppim, of the Palestine Bureau, expressed forebodings for the winter. The cablegram to Hadassah bears out the fears of Hadassah, and makes the early dispatch of the unit of the utmost importance.

### Cheap Comedy of Rome Publication — Sees Fun in Jew Meeting Jew on Battlefield.

Rome.—The *Piccolo*, a very cheap local publication, seeking for humor in the debris of devastated Europe, picked upon the tragic and cruel feature of Jew killing Jew, each fighting an enemy and succeeding in killing but a brother. It might have been thought that such a situation would be respected if not appreciated, but here is the light in which it is interpreted by our local small (*Piccolo* means small) rag.

A Jewish soldier of Rome desires to obtain a medal. He knows that he can get it only if he captures an Austrian flag. What does the brave Jew do? As soon as it gets dark he crawls over to the Austrian trenches and meets Blumenthal, a Jew from Vienna. A most interesting dialogue ensues, and finally Blumenthal agrees to sell an Austrian flag for 175 lire, for which our friend from Rome gets a medal and 500 lire to boot. Can anything more outrageous and vulgar be imagined?

Sir Mortimer Davis, of Montreal, Que., who has just been knighted by King George, is the first Canadian Jew to receive this honor. Sir Mortimer has been a noted communal worker, and the Baron de Hirsch Institute and the Mount Sinai Sanatorium, the two leading Jewish institutions of Canada, are vitally indebted to his generosity.

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### Columbia University Menorah Society.

The Menorah Society of Columbia University will hold its first open meeting of the semester on February 27, Tuesday evening, at Earl Hall, on the Columbia campus, at 8:15 o'clock. Rabbi Samuel Schulman of Temple Beth-El will speak on "The Problem of American Judaism" in the light of an essay on the subject, which appeared in the *Atlantic Monthly* for February. A program consisting of several Jewish melodies and a report of the representative of Columbia at the recent Intercollegiate Menorah Convention at Minneapolis will be given. Visitors are welcome.

The Columbia Menorah was reorganized recently for the purpose of bringing into its membership a representative percentage of the 1,200 students who are Jews on the campus. The various clubs and societies are now banded together in order to win for Menorah its rightful place in the university and the community. Under the leadership of President Sherman M. Bijur, a membership and publicity campaign is being waged. The Menorah holds various Study Circles on phases of Jewish cultural work in addition to its general meetings and forums.

On February 18, at Hunter College auditorium, Prof. Mordecai M. Kaplan of the Jewish Theological Seminary held a brilliantly successful forum on "Ethical Culture or Judaism—Which?" Several hundred members of the University Menorah Association of New York, consisting of the six local branches, were present. Arguments for both sides were presented, discussion from the floor followed, and then Prof. Kaplan summed up and gave his viewpoint. He demonstrated that Ethical Culture was a denial of Jewish solidarity, a movement fostering disloyalty, ill-founded psychologically, and destined to no permanent place in thought. Prof. Kaplan is one of the foremost Menorah lecturers, and is the author of a series of articles on "What Is Judaism?" which appeared in the *Menorah Journal* recently.

### Relief Funds Go Forward.

The diplomatic situation is not interfering with the prompt dispatch of money for individuals and institutions in Palestine and the occupied territories in Europe, according to an announcement of the transfer department of the Provisional Zionist Committee.

Within a few hours after the rupture of diplomatic relations instructions were cabled to the foreign correspondents of the Provisional Zionist Committee at

Copenhagen, to keep communications open at all costs, and arrange for the transmission of relief funds through neutral countries and acceptable to all the governments. These instructions, the Provisional Committee is now advised, have been carried out and have the approval of the Danish Government and the sympathetic support of Ambassador Egan. The committee of Danish Jews which has taken the matter in charge has placed its services at the disposal of the Joint Distribution Committee, and to distribute relief in Palestine, Poland and Lithuania.

The services of the transfer department of the Provisional Zionist Committee, whose offices are at 44 East Twenty-third street, New York city, are absolute without cost to either remitter or recipient, without distinction as to race or creed. Since the outbreak of the war the transfer department has transmitted over \$1,000,000 in 75,000 different items. The cost of this service is met entirely from the emergency funds of the Zionist movement.

### Graduates Take Sabbath Pledge.

The twenty-two youngsters who graduated last Sunday in the elementary course of the Downtown Talmud Torah took a solemn pledge to observe the Sabbath, and were promised in turn that those who will be compelled to go to work after their graduation will be given positions with firms that keep their factories and offices closed on the day of rest. This mutual promise was the result of the earnest and eloquent plea of the president of the institution, Mr. William Fischman, who addressed the graduates while giving them their diplomas. Mr. Bernard Semel, the principal speaker of the day, advocated the formation of a committee from the Board of Directors to help the boys find work with Sabbath-observing firms, and this suggestion was enthusiastically received by the great throng that crowded the big auditorium.

The first prize, a gold watch, was awarded to Alexander Rosenberg. The other prize winners were Sidney Haber, Benjamin Bergman and Louis Glazer. The prizes were distributed by the treasurer, Mr. J. M. Wachmann.

The graduates are: Louis Berger, Rudolph Eisenberg, Isaiah Iger, Benjamin Bergman, Aaron Kempler, Israel David Orlovsky, Henry Weitzner, Nathan Wagner, Nathan Weissman, Bernard Wachs, William Stechenberg, Isidore Ungorten, Jonah Krieg, Harry Lefkowitz, Alexander Rosenberg, Sidney Haber, Morris Goldberg, Samuel Grill, Louis Glazer, Abraham Mestetzky, William Semmel and Harry Friedman.

### SOCIAL NOTES.

Mrs. Bernard Ratkowsky and family, of 50 West 120th street, have gone to Atlantic City for a two weeks' stay.

Mr. and Mrs. Carl Porges, of No. 545 West 111th street, New York city, will celebrate their twenty-fifth wedding anniversary on Wednesday, February 28.

A charity whist for the benefit of the Temple Peni-El Sisterhood, under the auspices of Mrs. Henry Grant, will be held on Wednesday afternoon, February 28, at 2 o'clock.

Dr. Julius Broder will be tendered a dinner by the citizens of the East Side, in recognition of his services for the welfare of that part of the community, at the Mansion, 57 St. Marks place, on Wednesday evening, February 28.

In order to raise a fund for a Jewish settlement, Chapter No. 1, Daughters of the B'nai B'rith, will give a reception and dance at the Hotel Majestic, Seventy-second street and Central Park West, on Saturday night.

Mr. and Mrs. Morris S. Clark, of 16 East Ninety-third street, will leave Sunday for Tampa, Fla., where they will remain a short time, later sojourning at St. Augustine, Palm Beach and Florida. They will spend the Passover holidays with their son, Mr. Alfred Clark, at Tulsa, Okla.

Miss Edith Harris, daughter of Mr. and Mrs. Isaac Harris, and Mr. Richman Proskauer, of this city and New Rochelle, were married Tuesday at the Hotel Gotham by the Rev. Dr. Maurice H. Harris. Mrs. David A. Schulte was matron of honor.

Mr. and Mrs. Bernard Alexander, now living at 700 Diamond street, Woodhaven, L. I., announce the Bar Mitzvah of their oldest son, Mordecai, which took place on Saturday, February 10. Owing to the death of Mr. Alexander's mother and Mrs. Alexander's father in the last six weeks there was no formal celebration of the event.

The Social Welfare Circle announces a Purim entertainment and dance, to be held at the Central Jewish Institute, 125 East Eighty-fifth street, on Saturday evening, March 10, 1917. The principal feature of the entertainment will be a performance of "The Stranger," the one-act play, recently given with such great success in New York.

Mr. and Mrs. Henry Prince gave a dinner, reception and dance at the Hotel Bon Ray on Sunday, February 18, in honor of their daughter Lillian, whose betrothal to Mr. Bert Muller has just been announced. There were 500 guests. The toastmaster, Mr. Irving Prince, entertained with operatic selections on the violin, and among the speakers were Mrs. Samuel Elkeles, Mr. Albert Lucas, Dr. L. S. Sobel and Mr. Al Goldberg. Miss Prince is a very active worker for the Women's Proclamation Committee and the National Women's Organization for Jewish War Relief.

On Tuesday evening, February 20, Mr. Jack Davidowitz was married to Miss Helen Friedman, daughter of Mr. and Mrs. Emil Friedman, of 146 West 118th street. The ceremony, which took place at Hotel Savoy, Fifth avenue and 59th street, was solemnized by the Rev. Drs. Philip Klein, Bernard Drachman and Leopold Zinsler, assisted by the Rev. Joseph Rosenblatt. A dinner, at which were present 250 guests, followed the ceremony. The bride and groom, following the wedding reception, left for an extended tour of the South and on their return will reside on the upper West Side. On Sunday morning Mrs. Friedman, mother of the bride, will entertain the children of the Chab Zedek Talmud Torah, of which she is a director, in honor of her daughter's marriage.

### Miss Augusta Wolf Engaged.

The engagement of Miss Augusta Wolf to Mr. Paul Semmel has created quite a stir in the many circles of young people among which she moves. Her recent address at the fifteenth annual dinner of the Young Women's Hebrew Association, and the addresses that she had previously delivered at public meetings of that organization, have brought her name prominently before the public as a staunch defender of Judaism. She is a born leader, and the Esther J. Ruskay Circle owes not a little of its influence in the Young Women's Hebrew Association to Miss Wolf.

Her work as directress of the Lehman House, at Big Indian, conducted by the Jewish Working Girls Vacation Society, carried her name and her influence into hundreds of homes. Besides conducting an entirely kosher institution, the religious services which she herself conducted Friday evenings and Sabbath mornings brought hundreds of visitors to the Lehman House. This work only added, among an older generation, to the influence which she has spread throughout the lower East Side as principal of the Albert Lucas Religious Classes, in the Rivington Street Synagogue. The Emanuel Sisterhood has had the advantage of this splendid young woman's forceful character, staunch Jewishness and ability.

### NEW YORK SECTION'S LUNCHEON

A most representative gathering of women attended the annual luncheon of the New York section of the Council of Jewish Women at the Hotel Astor on Wednesday, February 14. Never before has there been such a large and splendid gathering of Jewish women at one time. Tables were occupied by groups representing organizations and Sisterhoods, and family groups were quite the order of the day. Over 1,000 women partook of the luncheon and enjoyed the delightful musical program and the splendid speeches. A spirit of harmony, enthusiasm and good fellowship prevailed.

The president of the New York section, Mrs. William D. Sporborg, to whose inspiration much of the success is due, delivered a rousing address of welcome which immediately made every guest feel welcome and at ease. She touched upon the work being done and referred to a germ which now seemed to dominate the city. She called the germ "Councilitis," and warned all those present that it was contagious and that they would surely "catch" it. Other speakers were Mrs. Henry Meyers, chairman of the luncheon; Dr. Emanuel Baruch, well known in medical, musical and diplomatic circles; Mrs. August Belmont, who is interested in the war relief work; Mrs. William Einstein, a member of the Child Welfare Board; Mrs. Joseph Fels, of single tax fame; Major General O'Ryan, Miss Eleanor Gates, author of the "Poor Little Rich Girl"; Dr. Yamei Kin, who brought a message from her Chinese sisters; Mrs. Alexander Kehut, the first president of the New York section, who struck a responsive chord in the audience when she said: "Let us go on from strength to strength for God and our country"; Miss Ann Morgan, Miss Grace Parker, of the National League for Women's Service; Miss Georgina Roberts and Miss Mary Garret Hay, of the Federation of Women's Clubs.

The music was furnished by the following artists: Mme. Eleonora de Cisneros, Germaine Schnitzer, Samuel Gardner, Mr. Neumann, accompanist; Signor Leone Zinovieff, Miss Baker, accompanist; Mme. Eugenie Fomariova, Mrs. Milton Goldsmith, Mr. Max Liebling, accompanist.

In addition to Mrs. Henry Meyers, chairman, and Miss Sara X. Schottenfels, secretary, those helping to make the luncheon a success were: Mrs. Emil Klein, Mrs. I. M. Appel, Mrs. Philip N. Aronson, Mrs. J. M. Asher, Mrs. S. Bijur, Mrs. May V. Fisher, Mrs. Hyman Gips, Mrs. I. E. Goldwasser, Mrs. Max L. Levenson, Mrs. Julius Levy, Mrs. Frederick F. Lowenfels, Mrs. Marcus M. Marks, Mrs. L. Oppenheim, Mrs. C. Reizenstein, Mrs. D. Rothschild, Mrs. C. E. Seligman, Mrs. William C. Solomon and Mrs. Charles E. Stein.

At the guest table were seated Dr. Emanuel Baruch, Mrs. August Belmont, Mrs. William Grant Brown, Mrs. A. N. Cohen, Mrs. William Einstein, Mrs. Joseph Fels, Dr. John H. Finley, Miss Eleanor Gates, Mrs. Nathan Glauber, Mrs. Nathaniel E. Harris, Dr. Yamei Kin, Mrs. Alexander Kohut, Mrs. Emil Klein, Mrs. Henry Meyers, Miss Anne Morgan, Mrs. Frederick Nathan, Miss Grace Parker, Mrs. N. Taylor Phillips, Miss Georgina Roberts, Mrs. Jacob H. Schiff, Miss Sara X. Schottenfels, Mrs. William Singer, Mrs. William D. Sporborg, Mrs. Cyrus L. Sulzberger, Mrs. Robert Weil and Mrs. Henry Clarke Cote.

The luncheon was served in strict accordance with the Jewish dietary regulations, and this fact elicited much favorable comment. The following letter received from Dr. Mendes explains itself: "Lakewood, N. J., Feb. 14, 1917. Mrs. William D. Sporborg, president New York Section of the Council of Jewish Women.

"My Dear Mrs. Sporborg: My wife went to New York to attend the luncheon today, and has returned with glowing accounts of its great success in every way. "I heartily congratulate you, your admirable chairman, and all the ladies who worked with you, because you have thus helped to foster loyalty to our beloved religion, in whose interests the council was founded and established; for the luncheon itself was but a means to an end, and that end, was the strengthening of the spirit of unity and the spirit of devotion to all that makes our religion beautiful and holy.

"I wish, also, as perhaps the oldest New York Jewish minister of the oldest school of Judaism, to express my deep appreciation of the consideration shown by having the repast prepared so as to meet the religious requirements of that school to which so many of your guests belong. All were, therefore, at perfect ease; all could and did participate; all felt the spirit of union and of true sisterhood, or, let me say, of true daughterhood, of the Father.

"With cordial personal regards, I am, faithfully yours,  
"H. PEREIRA MENDES."

### 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 25, at 10:30 A. M., when Prof. Isaac A. Hourwich will speak on "Jewish Migration." On the musical program will appear: Miss Estelle Robinson, soprano; Mrs. Lena Saeno, at the piano, and Miss Sophie Greenblatt, piano solo. The public is invited. Admission is free.

### Federation of Sisterhoods Hold Meeting.

Mrs. Samuel Elkeles presided at a meeting of the Federation of Sisterhoods on Wednesday, February 21, at Temple Emanu-El. Among the other officers present were: Mrs. William Einstein, Mrs. M. L. Levenson, Mrs. William Scheuer, Mrs. Henry Bodenheimer and Mrs. Harry Kraft. There were over 100 delegates who represented the thirty-two constituent societies of the federation. Among the new organizations welcomed were the Jewish Women's Relief Society, of which Mrs. H. W. Honor is the president, and Philanthropia, of which Mrs. Sophia Lobinger is president and Mrs. Max Loeb the delegate. Among those present were: Mrs. Leon Kamaiky, Mrs. Benjamin Leerbarger, Mrs. Lazarus Kohns, Mrs. W. C. Salomon, Mrs. Bessie Oppenheimer, Mrs. Edward Lisman, Miss Carrie G. Tekulski, Mrs. L. Block, Mrs. Leopold Plaut, Miss Carrie Wise, Mrs. V. Levor, Mrs. D. E. Goldfarb, Mrs. Samuel Shulman, Mrs. Rudolph Grossman, Mrs. F. Shanholt, Mrs. J. Goldey, Mrs. A. Deiches, Mrs. S. Gropper, Mrs. Moses Hyamson, Mrs. Joseph Mayor Asher, Miss C. Bettelheim, Mrs. Edward Goodman, Mrs. Mortimer M. Menken, Mrs. Edwin Kaufman, Miss Elvira Solis, Mrs. A. F. Anspacher, Mrs. L. Henryson, Mrs. O. Kopel, Mrs. Arthur Lederer and Mrs. A. Raudnitz.

### Society of the Jewish Institute.

At a joint meeting of members of the Board of Directors and officers of the Social Circle held in the Metropolitan Life Building, it was decided to arrange a new series of lectures dealing with the disabilities of the Jews in the belligerent countries.

These lectures will be held at a downtown theatre every Sunday for a number of weeks. The committee which is to arrange the lectures is made up of the following: Morris Sprayregen, Morris Margulies, Levi Hirshfeld, Samuel Young and B. G. Richards.

Plans are also being made by the society for the holding of a festival of Jewish music during the week of Passover.



Rabbi Joel Blau.

This portrait was painted by Jane Freeman, of Carnegie Hall, this city.

### Y. M. H. A. Purim Celebrations.

In order to properly celebrate Purim, the Religious Committee of the Metropolitan League of Y. M. H. Associations proposes to hold two large rally meetings, one in Manhattan and one in Brooklyn.

The Manhattan meeting will be held in Temple Israel of Harlem, 120th street and Lexington avenue, and will consist of a Mincha service, followed by addresses by Rev. Dr. M. H. Harris and other prominent Jewish ministers and laymen. The date set is Sunday afternoon, March 4, 1917, at 3 o'clock. Members of the various associations in the Metropolitan League as well as the public at large are most cordially invited to be present.

The Brooklyn meeting, which will be of a similar character, will be held in Temple Israel of Brooklyn, Bedford avenue, on Sunday morning, March 18, at 10 o'clock. This assembly will be in charge of Rabbi Nathan Krass of Brooklyn. The committee to act with Rabbi Krass in arranging this affair will consist of Rabbis Lyons, Braun, Landman, Cohen and Messrs. Senior, Moskowitz, Sugarman, Strahl and Wasserman.

### Dinner to Rabbi Dr. B. Revel.

On Thursday, March 1, at the Hotel Savoy, a dinner will be tendered to Rabbi Dr. B. Revel, president of the faculty of the Rabbinical College of America (Yeshibath Rabbi Isaac Elchammon and Yeshivath Eliz Chaim). During the year that Dr. Revel has been at the head of the institution he has effected a complete reorganization, and the Rabbinical College bids fair to win a powerful influence in American Jewry. The Dinner Committee includes: Hon. Otto A. Rosalsky, chairman; E. Lewin-Epstein, treasurer; P. Wiernik, secretary; Rabbi M. S. Margolies, Rabbi S. E. Jaffe, Rabbi Dr. Ph. Klein, Rev. Dr. H. P. Mendes, Rabbi Dr. B. Drachman, Rev. H. Masliansky, Rev. Dr. D. de Sola Pool, Rev. Dr. H. S. Goldstein and Rev. Ph. Jaches.

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Friday, February 23rd, 1917 : : : Adar 1st, 5677

Sabbath begins 5.40 P. M.

הרומה

We suggest that some of the "knightly" *meshummodim* and the anti-Semitic hotel proprietors "get together." They may be able to "do business" with one another.

We are pleased to observe that at the twenty-fifth annual meeting of our Hebrew Free Loan Society, Jacob H. Schiff broke his self-imposed rule of last May as to addresses on communal problems from the public platform. We have not always agreed with Mr. Schiff in his utterances, but there is no doubt that from the rich stores of his experiences he has a potent message, many messages, in fact, for his fellow Jews.

On the eve of publication of the new Jewish version of the Bible in English a number of clever papers have been printed calling attention to the epoch-making character of this work and its value for the future well-being of our faith in English-speaking countries. These essays fulfill an important purpose in that they seek properly to prepare the community to appreciate this great undertaking at its real value. Long have we written of the desirability of possessing such a Jewish version; now that it is here let us make the best and most devoted use of it.

When our rabbis, usually of the Reform wing, persist in discussing the burning topics of the day from their pulpits, curious results occur at times. Now, our latter-day Amoses and Hoseas are discoursing on universal military service in this country—surely a matter for Jews *qua* Jews to speak their minds about!—and we were regaled, therefore, with the spectacle, as of a recent Sunday, of two eminent pulpit-orators maintaining a long-distance debate on the question. We cannot say that this display of rabbinical pyrotechnics contributed anything of value to an understanding of this vital problem.

In *The Jewish Chronicle* "one" of the Children of the Ghetto protests against the overdressing and overadornment with jewels which some of the feminine contingent of the London community indulge in. Time was when a similar condition of affairs prevailed nearer home, although of late we believe we see an improving amendment in this regard hereabouts. For London, of course, the lapse from good taste is, under present conditions, unpardonable. On the other hand, it shows that there even grim war does not serve to dampen the ardor of some of the fair sex to utilize their natural or artificial advantages!

At first blush it would appear that our friends, the Zionists, may take heart of grace for the national character of our race and their movement from the circumstance that recently Jews as such participated in a conference of oppressed and dependent nationalities held in this city. If the Jews constituted a nationality from the point of view of this conference then, surely, the contentions of the Zionists are brilliantly confirmed. But, we rather suspect that upon inquiry the aims of the Zionists are not at one with those of the leaders of the conference in question. The latter motivated their activity more from the results of propaganda like anti-Semitism than from any other cause, and anti-Semitism as a point of departure for Zionism has long ceased to be effectual.

The West London Synagogue of British Jews, which is the Reform congregation of Anglo-Jewry, although here it would pass for a moderately conservative fane, recently advanced beyond the seventy-fifth milestone in its corporate life. The event excited but little interest, for many years have come and gone since the London Reformers fluttered the dovescotes of that staid and orthodox community's self-satisfaction. When the congregation began anathemas innumerable, and even worse imprecations than these, were hurled forth against it. Time brings its revenges with it, and the Reform Synagogue has withstood the ravages of the ages and seen its "innovations" vastly outstripped by the radical iconoclasts in the Jewry of our own land. Best of all, however, the old faith and its practical exemplifications have remained unimpaired here and in England.

## BANQUETS AND DINNERS

WHEN the ground-hog acts in the traditional manner as a sort of weather-prophet, then is the appropriate time to take stock of the "achievements" of a communal season. For the winter of 1916-17 the ground-hog has already performed his mission, and, inasmuch as the animal is quite silent as to the probable future conditions obtaining without communal banquets and dinners, we feel that we may for the nonce assume his modest *role* and attempt some brief remarks about them.

Banquets and dinners are, at one and the same time, the despair and the delight of the American Jewish communal worker. Under the influence of good cheer, but, of course, *only* of a little, communal undertakings of worth and permanent value have been launched. Now and then a great and outstanding figure in the community is honored properly by a formal invitation to break bread amid a company of his friends and admirers. These tributes of esteem and of recognition are appropriate in their place and time, and make communal life with its multiplicity of incidents all the sweeter. Thus far, we have examined our subject from its truly and unalloyedly delightful side:

When we reverse the shield, however, we are confronted by a new situation. Here we find any and all occasions and incidents seized upon as pegs on which to hang dinners, about which no one cares, for the "heroes" of which everybody is equally indifferent, and to the "success" of which nobody will "contribute" with a good grace. In fact, so far has this dinner and banquet habit proceeded, that legitimate expressions thereof inevitably have suffered from the overproduction of *fetes*, "heroes" and bills of fare.

We do not speak of the dinners themselves—these are usually sufficiently Lucullan for the average man. We discuss the practice of dining, of tendering a banquet to one who is not locally deserving of such an "honor," of the speeches which form the inevitable appendix to such wretched "performances." These last deserve a word or two for their own sakes. We need not consider the addresses at banquets delivered by some members of our own community, good or atrociously bad as they can be and are, sometimes! We simply point out those offered by non-Jews of a well-known brand, and in this aspect of the question we say: a plague on all these dinners and banquets!

The meagre reports which have passed the German censor concerning the position of the Jews in the Fatherland in these days of war are by no means reassuring. We have even heard that the anti-Semitic viper has again, already, lifted up his head, in spite of the fervid declarations of all the Jews in Germany, and of many Germans, in the first victorious months of the great struggle. This is a condition, and a profoundly sad one, not a theory confronting us, and proves that *der alte Adam* is no more and no less than his fellow of the same name whom we began to know in the 'seventies of the nineteenth century. We, let us confess it frankly, are not surprised at this development. But what say those of pro-German sentiments and inclinations in this country to the present turn of events?

The *American Jewish Chronicle* seems to think that, after the great war has ended, Jewish immigration to this country will assume very great proportions. Our contemporary has the courage of its opinions and is, of necessity, entitled to express them. But the question of what proportions Jewish immigration to these shores is likely to assume after the war is one on which there may be as many views as there are individuals to cloth their thoughts thereon in words. We, for our part, have always since the 1st of August, 1914, maintained an *ignoramus* attitude on the subject, for none may now with any degree of certainty speak of matters which depend upon future events and the thousand and one delicate filaments composing a fact demonstrable only in course of time.

In *The Maccabean* for February Mary Antin is represented by what she calls "A Confession of Faith," the burden of which is to show how she, in the face of her career of assimilateness and backsliding from the Jewish faith, may still claim to be a Zionist. Her *apologia pro vita sua* offers nothing new, in reality, for her message was wholly contained in her book, "The Promised Land," which is a literary masterpiece that no one but she could possibly have produced. One or two sentences of her article in *The Maccabean*, read in the light of our knowledge of what she has said and done in the last few years in books and magazines, from the lecture-rostrum and in her life, are of interest, however. For the benefit of our readers, we quote them here, as follows:

I believe in the individual freedom of choice that results in the assimilation of individuals of one nation by another. Assimilation of Jews is going on in every land where social equality is guaranteed by law and custom. It is a natural process, as natural as the opposite process of resistance of groups to elimination by force. Natural processes cannot be permanently blocked; they can only be temporarily diverted. The attempt to check the inevitable process of Jewish assimilation, especially in liberal societies, where freedom of intercourse opens up a thousand choices to the individual, is a cruel and unnecessary strain on the moral fibre of our people; but to this strain we must submit until we, too, like other migrant people, have the protection of a home centre behind us. The outcry against assimilation is but another effort to maintain the fence around the Law, to save Israel from being trampled down by the feet of the thronging nations.

## MATERIALS

כבר זהב טהור יעשה את כל הכלים האלה:

"Of a talent of pure gold shall he make it, with all these vessels."—(Ex. xxv, 39.)

OUR text is an example of the scriptural insistence upon the employment of none but the purest materials in the building of the Tabernacle. In so far as the building of this earthly tabernacle was but the symbol of the architecture of the far more sacred heavenly tabernacle, which is in the human heart, whose Deity is the Living Presence of God and whose candelabrum is the Perpetual Lamp of Faith, this insistence upon the purity of materials represents an ideal to be striven after through the maze of human living rather than a ready aim capable of immediate realisation. It is the final goal rather than the starting point. The reason for this qualifying remark is simple: it may have been difficult for those ancient builders of the sanctuary in the wilderness to choose and find the apt materials for their undertaking; but he who would set up his tabernacle in the wilderness of life encounters still greater difficulties in the selection and the employment of the necessary materials.

Oh, life's materials! The aching stuff out of which our inmost soul is woven on a loom not of our making! Who knows its laws and limitations, and who can trace with accuracy the mystic pattern winding in this texture of gloom and gladness? Our tears and our smiles; our hopes and our despairs; our sanctities and silences, as well as our sordidities and vulgarities; our aspirations for which the heavens are none too high, and our base passions for which the fetid swamps of the earth are none too low; our pains, agonies and mean whimperings; our rejoicings, exultings and gleeful self-abandonments; our dreams, visions and unaccountable pulse-beats; our thrills, shivers and uncontrollable surges of feeling; our dreads and fears no less than our confidences and trusts: these are some of the materials we find in ourselves, which go towards the building of life's tabernacle.

And not only the materials we must hew out of the mystic mines of the mind—for there are others to be wrought into our structure. There are the materials we find outside of ourselves. The sights of this world that impinge upon our eye, the sounds of this world that fall softly upon our ear; the varied wonder of this world, which fills our heart with a strange yearning wistfulness that broods in the melancholy heart of the finest summer's day, while it nestles reposefully in the centre of the raging storm: sunsets and sundowns; stars, stones and struggling things in sky and soil; clouds, clods and clustering blossoms; fleet vapors and flitting fragrance—all the haunting fulness of the world that stabs our heart with insubstantial realisations of the Infinite—these outside treasures, too, must be hauled within, made part of ourselves and built into the sanctuary of our lives. And what shall be said of contingencies, such as circumstances, destinies, or fortuitous events? And what shall be said of the commanding immediacies of life, such as ties of blood, inherited loyalties, irresistible affinities? Do these not one and all clamor, such as they are, for a place in our life-tabernacle? Who can count their number? Who can precisely determine their relationship to one another?

Surveying the list of materials out of which we build life's tabernacle, two principles at once occur to the reflecting mind. One is that we cannot select our materials, except to a very limited extent; for we must pretty nearly take our materials as, when and where we find them. Our choice is limited to a restricted number of voluntary actions: sometimes we can choose our friendships, our wives, our associates in work and play; sometimes we are fortunate enough to determine the conditions under which our activities shall take their unswerving course; but more often we must take friends, fortunes and even wives as they are. Our children—some would say, our parents—we certainly are unable to choose, for here we stand over against the secrets of heredity. If the builders of the olden tabernacle could choose at will the materials for building, we decidedly cannot. We must take life as we find it. We must take human nature, our own as well as that of our fellows, as we find it. We must take the full contents of existence as they present themselves to us; not, indeed, in a stolid way—as something inevitable, but in a serene, quietly glad way—as something that is offered us by this great universe in which we live, of which we are part.

And from this follows the second principle. The pure gold of living is not found ready at hand, as in the sanctuary of old, rather much dross goes with the gold: much that is base with what is noble, much that is commonplace with what is heroic, much that is weakly perishing with what is deathlessly enduring. But it is the business, as it is the privilege, of every true child of God, to convert the dross into the gold, the vile into the precious, the demon into the divine. Here is where the true master-builder asserts his power and prerogative: not in the choice but in the refinement and utter transformation of his vital materials. We must take life's materials as we find them, but *we dare not leave them as we find them!*

All things must feel the touch of man's spirit. The human heart is small, but spacious enough as a crucible into which this immeasurable universe is thrown to be ennobled therein. And I thank the good God that He has so fashioned me as to make me the measure of the immeasurable. I sweep sights and sounds, wonders and visions, dust-grains and dream-ghosts, into my being, and there, by the upward pressure of my soul's flame, all things are carried up to God. JOEL BLAU.

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Last week we had something to say about our local contemporaries announcing that their readers were with President Wilson in case of trouble with Germany. The following from the *American Israelite* should be read by these editors. It voices our sentiments and sums up the situation to a nicety:

"Among the *Israelite's* Christian religious exchanges, and it has quite a number, not one has deemed it advisable to assure the President that those affiliated with the sect it represents are loyal to their country. Of course, they are loyal, nobody questions it, and they see no need to assure the world of the fact, just as no one doubts the loyalty of the Jews of America. It is only the editors of a few, a very few Jewish periodicals that have thought it proper to assure President Wilson that he may rely on us, a bit of supererogation and bad taste, due no doubt, to ignorance of American conditions.

One of our local ministers in a sermon preached last Friday night said that we had to be thankful to Germany for the fact that Reform Judaism emanated from that country. Perhaps some of his auditors may have thought this is a good reason for the breaking of diplomatic relations with Germany.

## Young Women's Hebrew Association Celebrates Fifteenth Anniversary.

To commemorate their fifteenth anniversary the members of the Young Women's Hebrew Association gave a dinner last Sunday night to which 300 members and friends of the association sat down.

Mrs. I. Unterberg, the indefatigable president, read her annual report. She stated that the building was self-supporting and was badly in need of additional dormitories. There were 165 girls sleeping in the dormitories at the present time, and there were applications from 1,137 for rooms. The attendance at the Young Women's Hebrew Association during 1916 was 200,000; 52,634 attended the day and evening schools; 28,944 attended the children's school, and 33,431 had applied for advice and information. Mrs. Unterberg said that the \$267,000 debt on the building had all been paid off.

Dr. M. P. Mendes, who has been interested in the work of the society since its inception, said:

"I hold in my hand a little leaf. Its value depends upon the viewpoint from which we regard it. The artist admires the gracefulness of its curves. The chemist looks at the medicinal or the commercial value of its essences. The musician hears in it the whisper of the forest anthem. The moralist observes that it grows, it flourishes, it dies—like man. The religionist sees in it the design, the beauty, the providence of the Creator.

So with this Young Women's Hebrew Association. Its value depends on the viewpoint from which we regard it. It has been presented to us on the screen from the physical, the mental, the aesthetic and the spiritual aspects. It is the last that most appeals to us as Jews. For 'Favor is deceitful and beauty is vain' saith the matchless poem or true womanhood, 'but,' it adds, 'the woman who is reverent, she is the one who is to be praised!' Note, however what the first verse declares. 'Who can find a virtuous woman? Her price is far above rubies!' The word 'virtuous' has changed its original meaning. It meant strong, virile, manly or womanly in the sense of sterling strength of character. The woman who is strong to contend for the right, whose character is of sterling standard, reverent and modest, that is the kind of woman this institution was established to educate.

"It is thus that we stand face to face with the eternities. For we educate here the mothers, wives and women of the future, who in turn will educate, with the magic of woman's influence, the children and children's children and they theirs in turn.

"You are doing much for your brothers and sisters. What are you doing for our Father? Are you making the men more reverent? Shall these girls be just helpful and competent wage-earners, physically, mentally and aesthetically equipped by you, or shall they be loyal to the motto we gave this institution for the life-guidance of girls, 'Reverence and modesty'?"

Y. "Reverence and modesty." Reverence and modesty! Let us take the inspiration into our own homes for our own sons and daughters. We need both."

On behalf of the associate members Miss Augusta Wolf said:

"We realize the work which we ourselves must accomplish, if we would have a real Young Women's Hebrew Association here, not only Hebrew in name, but Hebrew in fact. Our new building offers us excellent opportunities, for our mental, moral and physical development. We have all the conveniences and devices necessary to promote our educational, esthetic and social welfare. Neither time, money nor energy has been spared to provide us with the finest building of its kind, and we have taken advantage of it.

"But a magnificent building with the best equipment in the world cannot make a real Young Women's Hebrew Association. We must also have the true Jewish spirit always prevailing here.

"Since our removal our membership has been multiplied many times. In the old building we had about four hundred members; here we have over twenty-five hundred. Our Friday evening services have been continued, with all their traditional beauties, but although the auditorium is filled, I regret to have to remark that they are usually attended by a small number of our own members. Our Hebrew classes are just as good as they were in the old building, but the number of these classes has not increased in proportion to our membership. What is lacking, I do not know; perhaps the influence of a religious leader. We

have festival celebrations, but the auditorium ought to be too small to hold the audiences.

"In the past two years, the membership has increased 600 per cent., but the efforts to permeate the building with the old spirit have not increased in proportion. Let me, therefore, repeat my message, the same which I brought to you at our dedication exercises, and from the same small group, who have the real interest of the Y. W. H. A. at heart. We, the 'Old Guard,' ask for your co-operation to make the Y. W. H. A. of the future again what it was in the past, a model Jewish institution, which shall provide every religious and spiritual need of the Jewish girl. The Jewish girl must here find a home where Jewish traditions are observed, where Jewish customs are cherished. She must find here a school, where Jewish literature is taught, where Jewish culture is acquired. She must find recreation amidst the Jewish spirit of reverence and modesty."

Other speakers were Mrs. James Cushman, Mrs. Felix M. Warburg, Rev. Dr. Samuel Schulman and Judge Irving Lehman.

## Warsaw "Linath Hatzedek" Would Aid Jewish Soldiers in Hospitals.

Copenhagen.—"The Linath Hatzedek Hashlishith" of Warsaw, finding the Jewish soldiers in hospitals are not given any special care, appealed to the authorities of the Jewish community to aid them materially in order to enable them to give these wounded the attention they need. They especially asked that the moneys left over from the one-time Sanitary Committee be handed over to them for this purpose. This, those in charge of the 10,000 roubles left over from this committee, refused to do, claiming that the money would be disposed of only after the war. "The Linath Hatzedek" was thus compelled to appeal to the Jewish community at large in order to aid these wounded soldiers, who should get especial Jewish attention.

## Orthodox Congregation Bars the Singing of "Hatikvah."

Florence, Italy.—For quite a long time past the youthful element of local Zionists had been in the habit of attending service at the Great Orthodox Synagogue could not muster a "Minyan" for these nationalist standardbearers to sing "Hatikvah" every Friday night after the services. It is safe to assert that were it not for this element the great synagogue could not muster a "Minyan" for its services. Owing to the fact that the greater number of these youths are away to the front, the authorities of the synagogue took advantage of their absence and posted up a notice forbidding the singing of the Jewish national hymn. This act is quite characteristic of the attitude of our communal leaders and the manner in which they encourage Jewish national growth.

## Oriental Rabbi for Local Community Will Not Come During War.

The Federation of Oriental Jews of America is in receipt of a letter from the United States Ambassador, Hon. Abraham I. Elkus, in which he informs the federation that Dr. Gallanter, who was due to join the Oriental Jewish community of New York, to take up the position of spiritual leader, refused to come across while the present European conditions prevail.

Dr. Gallanter was graduated from the Rabbinical University of Constantinople, and was for a time the general inspector of schools in the Province of Smyrna. He also edited the Arabian daily *El Hachrach* and the Spanish weekly *Truth*, and is the author of an extensive history of Don Joseph Nassi. At present he holds an important position on the faculty of the Constantinople University.

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## Want Column

**WOODMERE.—FOR SALE.**—Party must sell house on Irving place, Woodmere, L. I.; ten rooms, three baths, all improvements; garage; property 80x180 feet. For further particulars address "WOODMERE," care HEBREW STANDARD, 87 Nassau street, New York.

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Will some generous person donate a used or old piano to the Jehudah Halevi Talmud Torah? Communicate with S. D. REICH, 1066 Morris avenue, Bronx.

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## Distinguished Jews of America

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

Fifty-four years ago there lived in Allen street in the city of New York a devout Jewish couple, Solomon and Yetta Rosalsky. At that time Allen street was still a street open to God's light and sunshine; open to the refreshing showers of heaven which fall alike on the just and the unjust; also shaded on both sides by pleasant and verdant trees, and its houses roomy and comfortable to live in. In one of these houses, No. 26 Allen street, on the 24th of December, 1873, Otto A. Rosalsky was born.

In 1878 the Second avenue "L" was extended to Allen street and young Otto's heart was cut to the core, when he saw the trees of his beloved Allen street go down under the axe and give place to the gloomy posts and pillars of the elevated structure. There were many then who at the flight of the birds from Allen street pulled up stakes and went to live uptown, but the Rosalskys remained and continued their influence for good in darkest Allen street, and there Otto A. Rosalsky lived and struggled throughout all the days of his youth. There was his home, humble indeed and poor, yet rich in manifold blessings which adorn and surround a pious Jewish home. There his beloved mother lit the Sabbath candles every Sabbath eve, bid strangers welcome to the Sabbath meal, and there at the synagogue "Mishkan Israel" she poured out her daily prayers and devotions in behalf of her children that they should grow up in the fear and love of God. As for Otto he was "Mamma's darling," her "good boy" and in him were centered her fondest hopes and dreams.

Did she ever dream that at the age of thirty-three her boy would be sitting in judgment upon his fellow men on the exalted bench of the judiciary? Hardly ever. Truly, life is romantic.

Young Otto's boyhood was very much the same as that of any other boy in like circumstances. He attended public school, took private lessons in Hebrew, in the study of which he became quite proficient, and he did much reading in the Bond street library and Cooper Institute, the only places then available to an East Side boy thirsting for knowledge. There was no Educational Alliance, no literary societies on the East Side at that time. So young Otto organized the Argosy Literary Society and became the moving spirit. He distinguished himself, especially in oratory, and he was frequently called upon to speak on subjects of history and general literature as well as on topics of daily interest, both civic and political.

In the most of these, his activities, there appeared a cloud on young Rosalsky's horizon, threatening to take him away from the city and putting on him the burden of providing for the family. It was in 1891 that his father met with reverses in business, which was that of a Kosher meat butcher. But it was then in the most trying of times that Otto showed what metal he was made of. He took up the study of law in the day time, taught school at night, and every dollar he earned went toward keeping up the house of his beloved parents. The following year he began to interest himself in Republican politics, and was then made president of the Alexander Kalisher Association, which was a Republican club in the old Third Assembly District, now the Eighth Assembly District. His value as an organizer and hard worker was soon recognized and appreciated by Judge Murray, then Police Commissioner, and on his recommendation young Rosalsky was made clerk to Judge Sutherland, who at that time conducted the Lexow investigation. The work prepared by the young clerk materially aided the examination of witnesses before the said committee.

In 1894 he graduated from the New York University Law School and the same year was admitted to practice. From that time young Rosalsky met with great success in his profession. The people of the East Side knew him and trusted him. They knew also that he was in politics, but his politics were clean. He always sided with the better element, and whenever a wave of reform struck his beloved town he was for Reform.

During the year 1893 he moved from Allen street and, with the aid of Frank Moss, he commenced an attack on the vicious elements on that street, and succeeded in driving them out for good. In 1896 he was appointed Assistant District Attorney, in which office he became the associate of James W. Osborne, and under his supervision young Rosalsky distinguished himself greatly, and became a terror to the evildoers. He prepared and prosecuted many murder trials, famous among which was the trial of Martin Thorne and Augusta Nack for the murder of William Guldensuppe. From 1898 to 1905, as a result of his untiring energy and industry, he succeeded in winning the respect and confidence of his associates at the bar, and of the judges of New York county. Young as he was, he had already been considered a leader at the criminal bar.

He was appointed a judge of the Court of General Sessions to fill a vacancy, and so satisfactory were his services that in the fall of 1906 he was nominated for a full fourteen-year term. He was endorsed by the Independence League and was elected by a handsome majority. His term will expire in 1920.

And so we have briefly sketched Judge Rosalsky's civic career. How to enumerate his activities on behalf of the Jewish community is beyond the capacity of the writer, especially with the limited space at his disposal. To state the good causes to which he gives his time and his influence would simply mean the publication of the entire list of Jewish charities and communal bodies in Greater New York, for we have yet to hear of one that Judge Rosalsky has turned down when a request for material or moral aid was asked.



Morris Levinson and Solomon Shapiro are only business partners, but their life is so closely allied that the writer had to admit that Mr. Levinson was correct when at the outset he stated "we have no separate stories. We are partners in business, landsleute, and if our story is at all important for your purpose it has to be one story and not two separate ones."

Levinson & Shapiro is the name of one of the oldest wholesale dry goods firms on Canal street. It consists of the two aforementioned gentlemen, who began in 1890, and since which time the firm has worked up to a very high position and enjoys a great reputation. When you speak of Levinson & Shapiro in the business world it spells integrity and reliability.

Morris Levinson was born in March, 1867, in Zosli, Province of Wilna. He came to this country in 1884, and as is the usual case, started by peddling. Later he gave up this calling and worked as a cigar maker, but his business spirit precluded his remaining very long at this occupation. He resumed peddling, and this gradually led him to establishing his business in conjunction with Mr. Shapiro.

In 1898 Mr. Levinson married Miss Minnie Levy, and they have three sons and a daughter.

Solomon Shapiro was born in the same year as his partner, in the same town, came to America at the same time and went through a similar experience, the only difference being that when Mr. Shapiro, tired of peddling, he worked as a furrier instead of at cigarmaking. In 1900 he, Mr. Shapiro, married Miss Dora Mannes.

Both partners contribute with a free hand and a willing heart to every good Jewish enterprise. It is difficult to find a Jewish institution to which they do not contribute and it is hard to find a man who has met with a negative answer if what he applies for is for a deserving cause. Both partners are orthodox and strict Sabbath observers, always keeping their place of business tightly shut on Sabbaths and holidays. Their remarkably harmonious copartnership stands out as an example worthy of emulation. Both are recognized as quiet, modest and thoroughly honest gentlemen, and this is the consensus of opinion of all who know them.

Mr. Louis Singer is one of the most successful young men on the East Side. He is a real East Sider, having been brought up in that section. He has participated in every movement for the benefit of that locality and it is really a difficult matter to find an East Sider who does not know him.

## LOUIS SINGER

Mr. Singer's office, at No. 8 Rutgers street, is a sort of East Side clearing house. It has an open door, and from early morn to almost midnight it fairly hums with life and activity. Should you chance to come into Mr. Singer's office you will not be stopped and questioned as to your business, no more than any one would question you were you in your own home. It is taken for granted that people must come in and they come there in great numbers.

Mr. Singer is interested in various enterprises. For many years he was an insurance man and a notary public, and despite the fact that he has since developed a very large business, he still follows these earlier callings to this day. He is the president and principal owner of the Mount Lebanon Cemetery; he is the president of the S. & B. Tobacco Company; he is the vice-president of the Florasinth Laboratories, and is interested in many other enterprises. Mr. Singer is a trustee of the Hebrew Kindergarten and Day Nursery, and is an ex-president and the founder of the Parents' Association of Intermediate No. 62, which is the largest in the world. These various business enterprises and communal interests continually bring great numbers of East Siders to his office. In addition, his office is frequented by a great number of people who come to ask Mr. Singer to finance or to get financial backing for their various enterprises. Many come to ask advice or seek favors and so the Singer house reminds one of the house of the old-type of the town Baal Habayis of the old European Jewish centres. Every one who enters the portals is made to feel at home. It matters not whether the mission will bring Mr. Singer profit or merely take up his time, the caller is always made to feel thoroughly welcome. Mr. Singer, under all circumstances, will greet you with his perennial smile and sincere friendly countenance, which has attracted so many people towards him and made him so popular and successful.

Mr. Singer was born in Kieff, Russia. When he was an infant his father died. The family was at that time banished from Kieff, and his father, then but 32 years of age, was so tormented and tortured by the Russian officials that he died a few days later. When Louis was five and a half years old, he was brought to America by his mother. Before he reached the age of 12 he twice returned to Russia with his mother, who could not adapt herself to American conditions and hoped to settle in Europe again, but returned each time after a few months' stay there. Louis attended public school, and when he was ten years old obtained employment at \$1 per week to help support his mother. Later he worked as a maker of shirts, wrappers and then cloaks, but his business spirit prevailed upon him to start in the jewelry business at the age of 16, despite the fact that he was then an enthusiastic Socialist and fought against the system that makes business a necessity. But he did not remain long in this business. His extreme enthusiasm for the future of society reached such heights at that time that he saw the near approach of a social revolution and he wanted to be prepared with a vocation which even a Socialist government would recognize. He passed a civil service examination and received a post-office appointment, but did not avail himself of the opportunity and switched over to the insurance business. In 1908 he became the manager of the Montefiore Cemetery, and in 1912 interested himself in the Mt. Judah Cemetery, and today is probably the only Russian Jew in America who owns a cemetery.

Mr. Singer is not only a good business man, but at the same time remains an idealist. To the present day he is an enthusiastic Social Democrat and at the same time contributes to every good Jewish cause. He has also taken the higher degrees in Free Masonry. Mr. Singer is also a Jewish nationalist in the modern conception of the term. But the most interesting feature of Mr. Singer is probably

the fact that he is a very generous man and a gentleman liked by everybody and in whom all have the highest confidence.

On April 30, 1900, Mr. Singer married Miss Tillie Wolinski, and three sons and a daughter, have brought happiness to their marital union. Mr. Singer's father-in-law, Mr. Barnett Wolinski, a resident of Brownsville, is, perhaps, the oldest Jew in Greater New York. He is 110 years of age and heads the largest Jewish family, his grandchildren numbering exactly 110.

One of the advantages of partnership in business is that the policy of the firm is outlined by a combination of temperaments and each member offers his best qualities for the improvement and success of the business. Mr. Isidore Silberberg and Barnet Tannenbaum, owners of the Eagle Swiss Embroidery Manufacturing Company, at 84 Green street, are a splendid example of

variety of temperaments working harmoniously toward one goal. Mr. Isidore Silberberg has helped to build up the business through his kindly nature and generosity. Among his friends and associates he is recognized as a big, good-hearted fellow, whose word can always be relied upon, and who is always ready to do a kind deed. This happy faculty, combined with his assiduous application to duty, has made him a valuable asset to the firm, which in the course of the last ten years has taken its place among the leaders of the embroidery trade. However, Mr. Silberberg can still look back to days when fortune did not smile upon him as she does today, for the first few years of his stay in America were years of trouble and suffering.

Mr. Isidore Silberberg was born March 18, 1873, in Plinsk, Russia. His father, Gerson, was a merchant in the city and respected for his piety. His mother, Dora, is also known for her deep religious spirit. Mr. Silberberg came to this country in May, 1890, and during his first few years in America he encountered all the hardships that an untrained foreign boy must endure. He first took to peddling, then learned tailoring, and when this did not agree with him, he opened a grocery store. But it was only after he entered into a partnership with his brother-in-law, Mr. Tannenbaum, that he finally found himself. Mr. Silberberg is very proud of the fact that even though he is conducting a large business and even though he employs scores of Christian help, he, nevertheless, closes his place of business on Saturdays and holy days.

On February 2, 1897, Mr. Silberberg was married to Miss Tillie Harris, who is connected with many Brooklyn charities. She was one of the founders of the Home for Aged, and contributes to almost every charitable institution. They are the proud parents of seven children. Esther, 19, who is accomplished in many ways, is a graduate of Girls' High School. The others are Mary, Louis, Larry, Florence, George and baby Leonard.

Mr. Silberberg feels that in order to succeed, a young man must live according to the law of Moses; he must be honest, and must not expect to get something for nothing. He also believes that no man should go into business unless he has money of his own to invest.

Mr. Barnet Tannenbaum, part owner of the Eagle Swiss Embroidery Manufacturing Company, has won the respect and admiration of his friends and business associates because of his vigor, vitality, untiring energy and wonderful business insight. He is one of a thousand who can truly say that he has been successful in almost every business venture that he has entered into.

The Eagle Swiss Embroidery Manufacturing Company is the last of many business enterprises that Mr. Tannenbaum organized. Whenever he felt that the business he was in was not large enough for his vigorous nature he withdrew his capital and invested elsewhere, but it must be added that in each case the firm that he left was so well established that it has held its place in the business world to the present time. The story of Mr. Tannenbaum's business growth is an interesting one, indeed, and shows how much an enterprising and daring individual may accomplish provided he has a little pluck and brains. When Mr. Tannenbaum came here he earned his living as a paper-box cutter. After a number of months he began the manufacture of paper boxes himself in partnership with a number of other boy friends. The Favorite Paper Box Company, which he started then, is still doing a prosperous business. He withdrew from this firm with a thousand dollars, which at the time looked like a million to him, and advertised for another partner, and after a short while entered into partnership under the name of Empire Card and Paper Company. He not only put all his efforts into the work, but by his own example stimulated his partner to harder work, and after four years, the business was an established success. It was at this time that he placed his brother-in-law and cousin into the embroidery business, for Mr. Tannenbaum knew something about this line from Europe. His brother-in-law and cousin had a falling out, and it was then that Mr. Tannenbaum took matters into his own hand, and with his brother-in-law, Mr. Silberberg, organized the Eagle Swiss Embroidery Manufacturing Company, which today runs three or four factories and employs over 400 hands.

Mr. Tannenbaum was born August 28, 1880, in Warsaw. His father, Nathan, was a well-known Hebrew scholar and was respected in the community. Mr. Tannenbaum came to this country in 1900, and although he had his troubles at first, he has, together with Mr. Silberberg, built up a business that they may both be proud of. Mr. Tannenbaum is strictly orthodox and is connected with almost every Jewish



charitable organization in Brooklyn. He is a member of the Brooklyn Gemilath Chasodim, member of the Hebrew Home for the Aged, director of Stockton Street Talmud Torah, trustee of the Willoughby Avenue Congregation, member of the Montefiore Home and a member of the Consumptive Camp.

Mr. Tannenbaum married Miss Ray Harris, who is also connected with charity work in Brooklyn. She is a contributor to the Home for the Aged, Malbish Arumim and the Maternity Hospital. Mr. and Mrs. Tannenbaum are the parents of four children, Lawrence, Esther, David and Sylvia.

Mr. Tannenbaum thinks that if young men would take advantage of every opportunity, and act quickly, there would be many more successful. He does not believe in too much conservatism, and he favors plunging when the moment warrants it.

In the present era, man rarely attains success in any field of human endeavor at a very early age. Success, if it comes at all, usually comes knocking at one's door when one can no longer be thrilled by it. Mr. Solomon, however, is one of the fortunate few who has experienced the thrill of success at the age when the heart responds fully to its tingle. Only twenty-nine years old, he is the head and sole owner of the firm of Mannie Solomon, Inc., makers of gowns, located at 31 East Thirty-first street.

Born in New York city on October 18, 1887, Mr. Solomon received his education in the public schools and high school. He graduated from Public School No. 10, and attended the High School of Commerce for three years. His father, Ellis Solomon, came to America at the age of three, forty-nine years ago.

In 1904 young Solomon entered the employ of Henry Glass & Co., a linen house. His initial salary was \$4 a week. Fourteen months later he left this firm to take a position with his uncle, Max Solomon, the well-known manufacturer of skirts. Here, after several years of close application and hard grind to the business, he was put in charge of the piece goods department, a duty which entailed all the purchasing for the firm. He held down this position for seven years. Realizing, however, that one cannot accumulate a fortune while working for anybody else, he resigned from his post and ventured into business for himself.

What line to go into? That was the critical question confronting him at the time. He looked about him for a while and discovered that there was a big future in the field that eliminated the dressmaker. Naturally, this discovery solved the problem for him. He has ventured into it and has succeeded. The training he received at Max Solomon's, coupled with a keen foresight, have put Mr. Mannie Solomon, young man that he is, in a secure position in the business world.

In January, 1907, Mr. Solomon married Rosalina Kaufman, daughter of Edward Kaufman, ex-Tax Commissioner and ex-County Clerk of Brooklyn. The Solomons have two daughters, Fay, aged seven, and Eleanor, ten months old. They reside in Far Rockaway.

The fear so often expressed that the native American Jews are turning from Judaism seems to be unwarranted in the case of Mr. Solomon. In his father's home he was brought up in the orthodox faith and today in his own family the fundamental principles of Judaism are adhered to. He takes an interest in matters pertaining to Judaism. He is a member of the temple in Far Rockaway, of the Hebrew Orphan Asylum and the Federation of Charities.

The ukase issued by Alexander the Third of Russia in 1890, prohibiting Jews to reside in Moscow and other large cities in the Russian Empire, brought an unprecedented wave of immigration to the shores of America. The class of Jews swept in by this wave was entirely different from the class brought at other times—those seeking a livelihood. The majority of this class had been established in business. Solomon Munves, only a youth of 18, was already a prosperous man in Moscow at the time. He was forced to abandon his business and came to America in 1890 with several thousand rubles in his pocket.

Solomon Munves was born in Minsk. He received his education in the government school and in the cheder. At the age of 13 he left his native town and went to Moscow, where he remained for seven years, until the nefarious ukase of 1890.

With the money he had brought, Mr. Munves, on landing here, ventured into business. Inexperienced and unaccustomed to the business methods of the land he soon lost his capital. This setback, however, left him undaunted. He realized that to make a success in any line of business one must study it from A to Z. He lost no time and took to the cutting trade. After seven years, he learned the clothing line and ventured once more in business for himself. A few years later, in 1912, he formed the partnership of Munves & Berlin, which is still in existence and doing a thriving business at 725 Broadway.

In 1899, Mr. Munves married Lizzie Bakst. They have two children, a daughter and son. Edith, who is 18, is a graduate of Adelphi College, and is studying languages at the Berlitz School, specializing in French and German. Hyman, aged 13, is about to graduate from public school. Next Sunday his Bar Mitzvah will be celebrated at the Ritz-Carlton.

Mr. Munves was for thirteen years treasurer of the Minsker B. B. A. Recently, owing to ill health, he resigned. In 1913 the society tendered him a banquet and presented him with a gold watch for the faithful services he had rendered.

Mr. Munves is a strong nationalist. He deplores the fact that the Jews in America do not stick together. "The Jews," observed Mr. Munves, "would accomplish considerably more effective results in social and charitable work if there was more harmony in the camp. There is too much strife among the various organizations. Too much charity is being done for the sake of charity alone. Many of the charitable organizations may be dispensed with without injuring the work. A good many charitable organizations have been established by ambitious persons who like to keep in the limelight."

Mr. Munves, however, pins great faith in the Federation. He believes that in course of time the Federation will eliminate many of

Homes Wanted for Jewish Children.

The Children's Home Bureau of the Department of Public Charities, 327 Schermerhorn street, Brooklyn, N. Y., under the direction of Mr. John Daniels, is doing splendid work in placing out dependent children in foster homes. While the work of the bureau is growing and developing rapidly, they have found considerable difficulty in finding Jewish homes to supply the large demand of Jewish children on hand. The work of the bureau has been extended, and Mrs. Esther Hoffman has been assigned specially to find good Jewish homes for the Jewish children.

Homes selected must measure up to high standards, as regards the character and intelligence of the family, the qualifications of the mother for rearing children and the sanitary and moral conditions. Children are placed only in families of their own religious faith. While the bureau desires to secure many free homes, payments are made at the rate of \$13 a month per child. The children are between the ages of two to seven years. The bureau is especially desirous of receiving at once applications from good Jewish families who are willing to take children. Please send all communications to Mrs. Hoffman, of above mentioned address, who will gladly visit the homes and give detailed information.

Loyal Jews No Less Than Loyal Soldiers.

Petrograd.—Duma Deputy Friedman is in possession of a letter recently received from the commandant of one of the Russian Hussar regiments in which he says:

"In the ranks of the Fourth Squadron were two Jews, both of whom distinguished themselves by their fine behavior and high courage. The two, who were named Toporovsky and Oshtin, fell bravely while fulfilling their military duties. Owing to the absence of any clergyman they were buried without the usual religious service, and I therefore beg you to institute a service for them in the synagogue in accordance with the requirements of your religion in my name. Let prayer be offered for their brave souls in conformity with the religious customs of their forefathers, to whom they remained throughout no less loyal than to their military oath."

Reorganizing the Jewish Communities in Poland.

The Hague.—According to an official report issued by the German administration in occupied Poland, the reorganization of Jewish Kehillahs in that territory on the basis of religious autonomy as formulated in the well-known ordinance issued some time ago, will be effected some time during this winter and just as soon as the city elections will be over.

The elections for purposes of reorganization will presumably take place in the smaller towns first, there where the existing Kehillahs have no modern system of administration and offices, while supposed to be filled in accordance with the recognized and merited principles of present day elections are in reality handed down as a matter of course from one generation to the other by those holding such offices.

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the so-called superfluous charitable institutions and concentrate its attention on the institutions which are necessary for our social welfare.

Although a successful business man himself, it is noteworthy that Mr. Munves does not revere monetary success to the exclusion of all else in life. He respects the honest man above all. "Unless one can achieve success honestly," remarked Mr. Munves, "it isn't worth while battling for it. To achieve success at the expense of honesty is too great a sacrifice. It is regrettable that in this commercial age of ours we make so light of the fundamental principles of life."

There are many different elements in New York's Jewry—radicals, reformers, agnostics, etc.—but there is one element which consists of limited numbers. This wing makes no noise and is unpretentious, but its components are doing noble work through their own example and their deep sincerity. We are alluding to a group of young men, strictly orthodox, who exert a great influence, both on the old and the young generation, and one of the most prominent in that circle is Mr. Isidore L. Marrow.

#### ISIDORE L. MARROW

Mr. Marrow is a Lamdan and devotes some of his time to the study of Talmud, having organized a "shier" in the Borough Park section. He is a strict Shomar Shabbas and orthodox in the highest conception of this term, being an idealist despite the materialistic environment under which we are dwelling today.

Mr. Marrow was born on November 26, 1874, in Sidark, in the Province of Suwalk. He was reared in Germany and came to America at the age of 11. He peddled and had a bitter struggle for existence, but at no time did he permit circumstances to undermine or weaken his religious convictions, and this never stood in his way to success. He is now a prominent factor in the underwear industry. Mr. Marrow has never sought office, but is a director of the Borough Park Talmud Torah and ex-president of the Congregation Beth-El, of Borough Park. On May 5, 1899, he married Miss Rebecca Green. They have four daughters and two sons, who are brought up in strict accordance with Jewish traditions, and it is the sincere hope of the pious father that his children will follow in his religious footsteps.

Mr. Aaron B. Levinsky, senior member of the firm of S. Levinsky & Sons, jobbers in underwear and general dry goods, at Nos. 80-84 Canal street, is a good example as to what extent parents and a good bringing up can influence children. Mr. Levinsky was born in America, but it is difficult to find a Jew who is as thoroughly imbued with the real love for his ancestral faith

#### AARON B. LEVINSKY

as is Mr. Levinsky.

When he was a boy he was well developed physically, and on many occasions he fought for the honor of elderly Jews, and today this exponent of muscular Judaism has some scars on his head which serve as medals won in defending the cause of his people. Now that he has attained the estate of manhood he continues to do his best in the interest of the ideals of Judaism. He helps to support every Talmud Torah because he believes in Jewish education. He contributes to every Jewish institution, and particularly those for the relief of Jewish war sufferers.

Mr. Levinsky was born on April 7, 1877, at No. 57 Orchard street, this city. His father, Mr. S. Levinsky, is one of the most prominent old Jewish immigrants in this city. Aaron B. attended the Norfolk Street School and then entered his father's business, materially aiding in the success of the firm. He was vice-president and is at present a trustee of the Congregation Pincus Elijah, of No. 110 West Ninety-fifth street. He is a strict Sabbath observer, is a lover of Jewish literature and interested in everything that is Jewish.

He believes that the surest road to success is via education and honesty. Discussing the question of the Federation of Jewish Philanthropies, Mr. Levinsky expressed doubt as to the ultimate success of the movement, because the system of the organization must necessarily lead to a majority of our communal workers playing a minor role, which is not to their liking.

His wife (nee Ida H. Goldsten) is a famous singer, and she sings for charity only. Mrs. Levinsky is also very active in various communal causes.

Mr. William Weiss, practicing attorney, at No. 320 Broadway, is one of the few Jewish young men in New York who, judging by their present activities, promise a great future for themselves. Mr. Weiss is known to almost all New York, and when one considers his many accomplishments and wide field of activities and finds that he is only 30 years of age (having been

#### WILLIAM WEISS

born on July 10, 1887), one can readily see that there is a great future in store for him.

Mr. Weiss was born in the Province of Bereg, Hungary, and came to America when but 9 years old. He went to public and high school, at the same time selling newspapers and making cigars in order to earn a livelihood. But this was not a stumbling block to his reaching his goal, and in 1909 he received from the New York Law School the title of Master of Laws and was admitted to the bar during the same year.

In 1904 Mr. Weiss took a position in the Educational Alliance, working under the direction of the late Dr. David Blaustein, during which period he learned much concerning the problems of immigration, charity and other civic problems, which aided him very much in later years in the splendid career which he has carved out for himself.

Mr. Weiss has already achieved considerable fame in politics. In 1914 he was nominated for State Senator, but withdrew in order to encourage Fusion in the interests of his friend, Judge Gustave Hartman. In 1916 he was again nominated for the office and came within a few votes of election—in fact, for over 24 hours after the closing of the polls he was thought elected, but later on was beaten by a very few votes, cast from the Bowery section.

In the beginning of 1917 he was for the second time appointed by Borough President Marcus M. Marks as a member of the local school board in his district. Mr. Weiss is also prominently affiliated with many Jewish organizations. December 17, 1916, Mr. Weiss was

united in marriage to Miss Mildred Roth, daughter of the well-known communal worker, Mr. Ignatz Roth. Mr. Weiss is orthodox and a Sabbath observer.

Mr. Bernard Rothblatt is the president of one of New York's most prominent Jewish congregations and as one looks through the list of membership of the congregation Pincus Elijah, which has selected Mr. Rothblatt as their leader, one sees the importance of Mr. Rothblatt as a communal factor.

#### BERNARD ROTHBLATT

Born in 1862 in Peinemen, Province of Suwalk, he came to this land in 1881. After working as a tailor for two and one-half years he embarked for himself and became successful. He now maintains a big factory, making men's clothing, at No. 718 Broadway, and is one of the most successful business men who has climbed up to the heights of commercial success with an unblemished and unsullied reputation.

Mr. Rothblatt is also a director of the Gan Yeludim and is a member of the Federation, through which he contributes to all New York charities. He is a quiet and modest man who does not seek the applause of man for what he does, but believes it his duty to do what he is doing.

Discussing the problem of the success of young men, Mr. Rothblatt said, "honesty and hard work have brought me success, and I believe every young man will be able to succeed through these two factors."

In 1886 Mr. Rothblatt married Miss Ida Singer. They have one son, Jesse, who is the business manager of his father's firm, and a daughter, Bessie, who is married to Dr. H. Elais Berg, a prominent practitioner.

The Star Skirt Company, of No. 15 East Twenty-sixth street, is the biggest firm of its kind in America. Mr. Elias Silverstein is a member of the firm and the writer, who had the occasion to interview him, found

#### ELIAS SILVERSTEIN

him to be a very interesting and intelligent gentleman. Mr. Silverstein was born January 30, 1868 in Shubin, Province of Lomza. He is descended from a very prominent family, his mother being a lineal descendant of the famous Shapiro family of European rabbis. He came to America in 1888 and fought his way to his present stage of success.

Mr. Silverstein is the vice-president of the Business Men's League for the Jewish War Sufferers and is one of the founders and trustees of the Congregation Peni-El of Washington Heights. He is an ardent Zionist and a director of the Federation of Zionists. In addition he is interested in Jewish literature and everything that is Jewish.

On August 3, 1888, Mr. Silverstein married Miss Sheva Yahrblum and they have eight children—four sons and four daughters.

Mr. Bernard Feifer, the owner of the big cigar manufactory at No. 425 East Seventy-sixth street, and another one in Philadelphia, Pa., one of the giants of the cigar manufacturing industry, was born March 17, 1862, in Kalish, Poland. He was brought up in Germany, where he also learned the cigar-making trade. He came here at the age of twenty-six, and after having been in America for six

#### BERNARD FEIFER

months, began manufacturing cigars. He worked up to a very high station, conducting a large business, and to his credit he it said that his business career is absolutely unblemished and he enjoys an enviable reputation in both business and social circles. Mr. Feifer is a director of the East Eighty-fifth Street Synagogue's Talmud Torah, is a trustee of the Sixty-seventh Street Congregation and president of the Congregation B'nai Peyser. He is a member of almost every Jewish institution, and has endowed a bed in his name in the Beth Israel Hospital and one in memory of his deceased wife in the Hebrew Infant Asylum. Mr. Feifer is a very charitable and generous man and is always ready to give material assistance to every good Jewish cause.

In 1886 Mr. Feifer married Miss Lena Cohen, who passed away on August 6, 1913. Five sons survive her and they are engaged in business with their father.

#### Collegiate Zionist League Active.

A Jewish literary evening will be held under the auspices of the Collegiate Zionist League on Sunday, March 4, at 8.15 p. m., in the Central Jewish Institute, 125 East Eighty-fifth street. The program consists of the following: Recitation (English), Zangwill's "Elijah's Goblet," by Mrs. Caroline Greenfield; reading (Yiddish), Perez's "Bontze Schwelg," by Mr. David Mossesson; Hebrew melodies, sung by Miss Libby Newman; address, "The Language Problem in American Jewry," by Dr. Solomon T. H. Hurwitz.

Among the activities being undertaken by the Collegiate Zionist League this year are: (1) propaganda among recent graduates from colleges and universities; (2) providing for prizes and scholarships to Jewish students in American colleges; (3) providing speakers on Zionism and other Jewish topics for general propaganda work.

Purim will be celebrated by the Collegiate Zionist League with a Purim dance on Saturday evening, March 17, at the Central Jewish Institute.

#### The Central Jewish Institute.

On Sunday morning, February 25, the lecture announced on "The Bible of the Book of Ezekiel," by Rabbi Benjamin A. Lichter will be postponed to Sunday, March 4, at 11 a. m.

On Sunday evening at 8 o'clock there will be the first meeting of the Mothers' Circle, which will be an attempt to Americanize the immigrant.

On Monday evening, February 26, there will be a lecture on "Jewish Relief Organizations" by Morris Waldman.

On Wednesday evening, February 28, there will be a lecture on "George Elliot, Representing Intellectual Power and Revolt," by Professor William B. Otis, of the College of the City of New York.

On Thursday evening, March 1, the Talmud class will meet, conducted by Rabbi Herbert S. Goldstein.

The public is invited to attend any of these lectures or courses.

#### New York Philanthropic League.

Mrs. Julius Baran, president, presided at an open meeting of the New York Philanthropic League, U. O. T. S., on February 19, at the Rodeph Shalom vestry rooms. Among the speakers were Mesdames Samuel Elkeles, S. Geisner, Olive Gabriel, Dr. W. Frauenthal and Max Grifenhagen. The committee reported that the recent entertainment and dance at the Waldorf-Astoria was the most successful ever given by the society. The Relief Committee stated that a big increase in expenditures for the crippled children, for shoes, braces, warm school luncheons, clothing, etc., had been incurred.

#### The American Drama of Y. M. H. A.

On Sunday evening, February 25, the Association Players of the Y. M. H. A. will present four one-act plays, all of them by American authors and dealing with American themes. This is in accordance with the plan of the Drama League to popularize American drama during this season.

The Association Players are a group of young men and women who have distinguished themselves in club dramas during the past three years, and who have banded together for the purpose of producing high-class plays in the association. The work is under the direction of Mr. Clarence I. Fried.

#### Hadassah's Fifth Anniversary.

The New York Chapter of Hadassah held an open meeting Sunday at 8.15 at the Central Jewish Institute, 125 East Eighty-fifth street. Mrs. Jacob Sobel, who presided, announced that Hadassah would celebrate its fifth birthday by a dinner at the Central Jewish Institute on Sunday, March 11. Members who desire seats are asked to communicate with Mrs. Maximilian Richter, chairman of the Dinner Committee, 22 East Ninety-fourth street. The feature of the evening was a lecture by Dr. Max Radin of the Newtown High School on "Zion and the Diaspora—Past and Present."

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#### South Russian Jews to Meet in Convention.

The Federation of South Russian Jews of America, at the head of which is Dr. Joseph Seff, is preparing to call a convention at which all organizations of South Russian Jews in America should be represented.

The formulated platform of the American Jewish Congress will in a specific sense be made the object of the South Russian Jewish convention and every support will be given the congress movement.

It is claimed by those organizing for the convention that the Jews in South Russia are the ones whose condition stands the least chance of amelioration, since unlike their Polish brethren, they still are and will remain an integral part of the Russian empire, and Russia will be best in a position to claim their problems as being purely domestic.

#### Young Men's Hebrew Orthodox League.

Mr. B. R. Weilerstein will lecture this evening at 8.15 p. m. under the auspices of the Young Men's Hebrew Orthodox League, 34 West 115th street, on "The Need of Today." Saturday at 3 p. m. he will lecture on the Bible.

The third concert of the season given by the New York Chamber Music Society, Carolyn Beebe, director, will take place at Aeolian Hall on Tuesday evening, February 27. Mrs. Henry Huss will be the assistant artist and the following program will be given:

Trio in B flat Major, op. 11.....Beethoven  
For piano, clarinet and violoncello  
Quintet in D major.....Jean Huro  
(In one movement)  
For piano, two violins, viola and violoncello  
(First performance in New York)  
Quartet in F major, op. 93.....Karl Goepfert  
For flute, clarinet, oboe and bassoon.  
(First performance in New York)  
Four intermezzi.....Henry Holden Huss  
For voice, piano, flute oboe, clarinet, bassoon,  
French horn, two violins, viola, violoncello and double bass  
(MSS. In this version recomposed for and dedicated to the New York Chamber Music Society)  
(First performance in New York)  
Septet in A major, op. 7.....Steinbach  
For piano, clarinet, French horn, violin, viola and violoncello  
(First performance in New York)

Mme. Gabrielle Gills, a French soprano, who has come to America under the auspices of the French-American Association for Musical Art, will give her first New York recital in Aeolian Hall on Tuesday afternoon, February 27. Harry M. Gilbert will assist at the piano.

'It stands to reason that if a concern pays an excessive rent for a showroom, etc., the purchaser must pay for this in the long run, and vice versa, if a concern pays a nominal rent they can afford to sell their goods much below the prices asked by their competitors who have lavish displays, etc. J. C. Farrell & Co. recently opened up a business for the selling of tubes, tires and motor accessories at No. 177 Broadway (Thoroughfare Building), and wisely selected an office on the fourth floor, where, with a small rent and limited expenses, they are able to give their customers the advantage of extremely low prices which a trial visit will serve to prove. All service is guaranteed. Mr. Farrell is a specialist in motor cycle accessories and formerly was a professional motor cycle racer on the Brighton Beach and Sheepshead Bay Speedway.

#### The Central Jewish Institute 125 East 85th Street

#### The Child's Garden and School

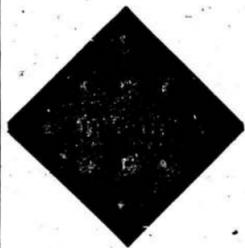
For Children four to nine years of age.  
Froebel and Montessori Methods used.  
Bible Stories and Hymns. Weather permitting, Kindergarten conducted chiefly on Roof Garden.  
Parents are cordially invited to register their children. For further information, phone Lenox 9992.

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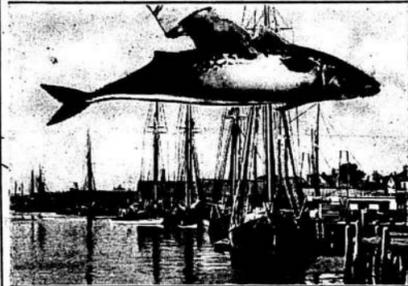
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We sell ONLY TO THE CONSUMER DIRECT, sending by EXPRESS RIGHT TO YOUR HOME. We PREPAY express on all orders east of Kansas. Our fish are pure, appetizing and economical, and we want YOU to try some. Payment subject to your approval.

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**CODFISH**, as we salt it, is white, boneless and ready for instant use. It makes a substantial meal, a fine change from meat, at a much lower cost.

**BONELESS HERRING**, tender and sweet, and smoked skinned and boiled with greatest care. **NORWAY KIPPERED HERRING**, smoked as the people in North Sea countries do it; packed delicious and moist, with the heads and tails of the fish removed. With a few minutes' heating they provide a most inviting breakfast.

**FINNAN HADDIE**, creamed and served with baked potatoes, is an irresistible dish. **SMOKED HALIBUT**, thick, meaty chunks of large, firm fish, salted and smoked to a degree that gives them perfect richness and delicacy.

**FRESH MACKEREL**, perfect for frying; **SALMON**, ready to serve; **TUNNY**, for salad, and every good thing packed here or abroad you can get direct from us and keep right on your pantry shelf for ready or emergency use.

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HOUSEHOLD HINTS.

**Lettuce Sandwiches.**  
Use bread one day old, butter it on the loaf, and slice it thin. Spread each slice with mayonnaise, lay crisp lettuce leaves between, and cut off the crusts. Wrap the sandwiches in a damp napkin and keep in the bread box until wanted.

**Chicken Salad.**  
Take boned chicken and cut into cubes. Mix with an equal quantity of chopped celery, one-half cupful of chopped stuffed olives, and a generous amount of mayonnaise. Serve on lettuce with a spoonful of mayonnaise.

**Pate de foie Gras.**  
One pound chicken or calves' liver; boil ten minutes; grate; add one tablespoon onion juice, a little black pepper, salt to taste, two hard boiled yolks rubbed into paste; add a little stock if too stiff. Serve on lettuce leaves and garnish with sliced whites of eggs.

**POMPEIAN OLIVE OIL**

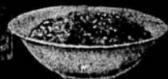
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 NOW OPEN FOR THE SEASON 1916-1917.  
 All modern conveniences for the comfort of guests. During the past season the Rose Villa has been remodeled and considerably enlarged. Hot and cold running water in every room. Rooms single and en suite, with or without bath. The superior cuisine is in strict conformance with the Jewish dietary regulations, under the personal supervision of Mrs. J. Prown. Make Passover reservations now.  
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 Messrs. Garsony and Katz announce to the public that for the current winter season they have acquired the Hollywood Court, Third St., between Clifton and Lexington Aves., Lakewood, N. J., which is now open for the reception of guests.  
**Mr. Garsony, who conducts the well-known UNION HOTEL, SHARON SPRINGS, N. Y., is in active charge and will endeavor to make his guests comfortable. Dietary laws strictly observed. Spend the Passover holidays here.**  
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**Temple Peni-El Activities.**  
 The installation of Rev. Aaron Eisman as the spiritual leader of Temple Peni-El, of Washington Heights, took place last Sabbath evening. A congregation that taxed the seating capacity of the temple was present and hundreds could not be accommodated. The temple was beautifully decorated by the Sisterhood. The services began with an organ prelude by Mr. A. Geller, organist of the temple. The Sabbath evening services were then read by Rev. H. Kleinert. After a solo by Mrs. Frances Van Veen, Rabbi B. A. Tintner offered prayer.  
 Mr. Emanuel Friedman, president of the congregation, then delivered an address of welcome, in which he expressed his joy in the new chapter which was opening for the congregation, and he congratulated the congregation on the acceptance of Rabbi Eisman to become the leader of the congregation. Professor Richard Gottheil, who was to have delivered an address, was unable to be present on account of illness.  
 Mrs. Samuel Elkeles, president of the Federation of Jewish Sisterhoods, then delivered an inspiring address, in which she called upon the women of the congregation to rally to the cause and to cooperate in making God's house a power for good. She also thanked the rabbi and the congregation for having established a precedent by having invited a lady to participate in a service of such a nature, thus giving evidence that the congregation appreciates the important part that women play in the work of modern congregational life.

After another solo by Miss R. Lula, Dr. Cyrus Adler, acting president of the Jewish Theological Seminary, delivered the installation address. He spoke of the work of the seminary and the United Synagogue, and referred also to the work that Rabbi Eisman had accomplished on his recent visit to the Mexican border on behalf of the Jewish soldiers. The installation sermon was then delivered by Rabbi Eisman, who spoke of the true function of the synagogue and the pulpit. He said he wanted to be more than the preacher and teacher; he wanted to be the pastor, to bring back the straying sheep to the fold and to take care of the wounded and bruised sheep caught in the branches. He referred also to moral and intellectual honesty in the pulpit, and declared that he was always fearless in the pulpit, and that he would rather earn a few dollars a day in a work that would give him freedom than to be in a pulpit which was muzzled and in bondage. The services were concluded with the benediction.

Numerous letters and telegrams were received by rabbi and congregation. One was read from Mr. Felix M. Warburg, Rabbi H. P. Mendes, S. S. Wise, M. H. Harris, M. Hyamson, A. Anspacher, Professor Joshua Joffe, S. S. Rosenstamm, and others.

**Washington Heights Congregation Notes.**  
 The bridge party to be given by the Sisterhood at Floral Gardens, Tuesday afternoon, February 27, promises to be a great success. An excellent program has been arranged.  
 Several cases of clothing have been forwarded by the Ladies' Hebrew Aid Society of the congregation (Mrs. Y. Younger, president), to the Hebrew Immigrant Aid Society on East Broadway.

The Andrew Jackson Troop of U. S. Boy Scouts drills regularly on Wednesday night and is gaining new recruits every week.  
 The Alumni Association, which is composed of all boys who become Bar Mitzvah in the Synagogue, will meet Saturday night in the vestry. A debate will be held on the topic, "Resolved, That Every Jew Ought to Be a Zionist."  
 The Romoh Circle will meet next Tuesday night and Rabbi Rosenthal will deliver the first of a series of lectures on "Jewish Heroes and Heroines." The officers of the organization are: William Messer president; Lillian Simpson, vice-president; Gertrude Haber, secretary; Dr. Harold Fischer, treasurer.

Rabbi Rosenthal delivered an address at the meeting of the Washington Heights Y. M. H. A. last Monday on "What the Y. M. H. A. Stands for: Youth, Manhood, Hebraism and Americanism."  
**Free Synagogue Down Town Branch.**  
 The following activities are scheduled for the coming week at the downtown branch of the Free Synagogue, 155 Clinton street, Rabbi Abraham Cronbach in charge:  
 Saturday evening, February 24—The Young Men's Educational Society have an entertainment at the Synagogue House, 36 West Sixty-eighth street.  
 Sunday, February 25, 3.30 p. m.—Class in music, piano class, class in vocal dictation and piano repertoire.  
 Sunday, February 25, 8.15 p. m.—Forum meeting; subject, "Psycho-Analysis," by Dr. A. A. Brill.  
 Monday, February 26, 9 p. m.—Class in Jewish history. Rabbi Jacob Katz will conduct the class.  
 Wednesday, February 28, 9 p. m.—Dr. Cronbach will conduct the history class. Subject, "How Jews Should Regard the Christian Saviour."

**Activities of Sinai of the Bronx.**  
 An ever-increasing number of new members is making Sinai Congregation, 163d street and Stebbins avenue, a stronger power for good in the community. Recent new members are Morris B. Arbuse, Sarah Goldstein, Ed Greenbaum, Anna Kunstler, Charles Stedry, Moses Crystal, Sam Mayerfeld, John Freid, Barnay Daniels, Sam Rosenthal, B. Levy, F. Robinson, M. Glockner, Leo Sundheimer and Sig. Goldschmidt.  
 A library is soon to be opened in connection with Sinai Sunday School, and the Misses Beryl Berger and Fannie Feinstein have been put in charge of it.  
 At the Sabbath morning services, at 10.15 o'clock, Hyman Alexander, of 851 Fox street, will become Bar Mitzvah. Other recent Bar Mitzvahs are Alexander Crystal, Harold Witt, Adolph Willman, Archie Greenberger, Ira Klein, Benjamin Rose and Ferdinand Rosen.

**Dr. Mendes Fortieth Anniversary Sermon.**  
 On Sabbath morning Rev. Dr. H. Perreira Mendes will occupy the Shearith Israel pulpit and the sermon will mark the fortieth anniversary of the first sermon which Dr. Mendes preached before the congregation. His election followed later in the fall.  
 A number of Dr. Mendes' friends, both rabbis and laymen will be present for the occasion.

**Mount Zion Forum.**  
 The February meeting of the Mount Zion Forum will take place in the Mount Zion Synagogue vestry rooms, West 119th street, on Sunday evening, February 25, at 8 o'clock. Mr. H. Elmer Gilchrist will speak on "The Church and Moving Pictures." The lecture will be illustrated by means of moving pictures.

**Morals-Blumenthal Society.**  
 An enjoyable evening was spent under the auspices of the Morals-Blumenthal Society at the Jewish Theological Seminary on Sunday, February 11. Mr. Jacob Katz presided, and vocal and instrumental solos were rendered by Miss Anna L. Chery, Miss Clara Viertel, Miss Frances Levitus and Mr. Samuel E. Goldfarb. The new students were introduced by Mr. Abraham Burstein, and Mr. William Schwartz gave a humorous reading.  
 Professors Davidson, Friedlander, Ginzberg and their wives were present, and between numbers the professors were called upon to speak.

**Jewish Sabbath Association.**  
 The public meeting which was decided upon at the Interdenominational Conference of Ministers in behalf of the Jewish Sabbath Association in November last will take place at the Central Jewish Institute, 125 East Eighty-fifth street, on Tuesday, February 27, at 8 p. m.  
 This is to be a meeting of the highest importance, as the question of incepting a movement for the bringing about of a five-day work and business week is to be definitely decided upon. All who are interested in the rest-day problem are urgently requested to attend.

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**Far Rockaway Young Men's Hebrew Association Making Rapid Progress.**

The recent movement to establish a Young Men's Hebrew Association in Far Rockaway has met with great success, and the men working for this organization are deeply gratified at the quick and enthusiastic response which they have met. All signs point to a speedy enrollment of over 500 men.

A meeting of the Ways and Means Committee, which consists of Dr. A. S. Tepper, chairman; H. L. Simmons, H. Nebenzahl, L. Jacobs, S. Jacobs, C. Marcus, J. Milkman, M. Nebenzahl, A. Wolf, J. Seidt, C. B. Ruskay, S. Seid, C. Muhlhauser, Dr. B. A. Lichter, M. Adelberg, J. H. Denenholz, B. E. Siegelstein, C. Levy, J. Stern, W. Katz and F. Frankfort was held at the home of Dr. Tepper last Sunday. Plans were discussed for the activities of the organization, and the committees were appointed by the chairman to carry on the work in detail.

The object of the Y. M. H. A. is to build a club house, modern in every respect, which shall embrace social, educational, religious and athletic activities, and if the aims of the men who are working hard to attain this object are accomplished, they will in a comparatively short time acquire a home for this organization.

The next general meeting of the Y. M. H. A. is to be held at Temple Shaaray Tefilla on Central Avenue, Wednesday evening, February 28, at 8 p. m. This meeting is open to all, and as many questions of importance are to be discussed, it should be a very interesting one. Those desirous to become members of this organization may do so by making application to Mr. J. Milkman, 1345 Cedar Avenue, Far Rockaway, N. Y.

**Women's Proclamation Committee.**

The Women's Proclamation Committee, the national women's organization for Jewish war relief, 203 Broadway, of which Mrs. Samuel Elkeles is chairman, has responded to the call for a million dollars a month issued by the Joint Distribution Committee, with a check for \$3,000. The committee is convinced that, with the aid of its numerous constituents all over the country, it will raise substantial sums, which will be sent to the Joint Distribution Committee. The wholehearted interest of the women in the work is evidenced by the pledges that have been received from every part of the land. This attitude shows that there will be no cessation in the collections that are everywhere being made in behalf of the Jewish war sufferers, so long as the need abroad exists.

**The Science of Food.**

It is an anomaly, to say the least, and it is written not in the spirit of sarcasm, humor or sacrilege, but a man named Christian has become the great advocate and publicist of dietetics as the cure of most human ailments, following closely upon ideas formulated by the prophets of Israel, to whose wisdom is credited the preservation and longevity of the race.

Eugene Christian, known as a "food scientist," whose laboratory and offices are at 213 West Seventy-ninth street, New York, is opposed to the use of medicines in the treatment of diseases, most of which he claims originate from improper eating; and, conversely, he believes that such diseases can be cured by correct eating and dieting.

In pursuance of this belief he formed the "Corrective Eating Society," which demonstrated the correctness of his views and is making propaganda through the sale of Mr. Christian's meritorious books, that are creating a profound impression wherever read. These books are "Perfect Health," "Uncooked Foods," "Sun-Cooked Foods," "Two Hundred and Fifty Meatless Menus," "How to Live One Hundred Years," "Twenty-four Lessons in Scientific Eating," "Encyclopedia of Diet," in five volumes.

Eugene Christian has been experimenting with food and food problems for over twenty years; has a large practice, and has treated more than 20,000 patients, whose testimony is subject to critical analysis. With the great reputation he has achieved by his "food" cure he has been induced to aid suffering humanity by placing on the market a number of curative food specialties, such as Eugene Christian's "Vieno Bran," which removes the cause of constipation; "Christian's Bran Flour," etc.

It is his skill as a practitioner of "Corrective Eating" that he is famed for, and he continues to give advice and diet directions to people who suffer from neglect of dietary laws.

**St. Nicholas Skaters Please.**

When the skating season at St. Nicholas Ice Rink closes in April, Bror Meyer and Emmy Bergfeldt, the Swedish figure skaters now appearing there, will make a tour of the West. Their exhibitions on Tuesday and Friday afternoons have been drawing capacity crowds to the rink, where the season has been an exceptionally good one.

**JEWISH CALENDAR.**  
5677-5678-1917.

Rosh Chodesh Adar	Friday, Feb. 23
Purim	Thursday, March 3
Rosh Chodesh Nissan	Saturday, March 24
First day Pessach	Saturday, April 7
Second day Pessach	Sunday, April 13
Rosh Chodesh Iyar	Monday, April 23
Lag b'Omer	Thursday, May 10
Rosh Chodesh Sivan	Tuesday, May 22
First day Shabuoth	Sunday, May 27
Rosh Chodesh Tammuz	Thursday, June 21
Fast of Tammuz	Saturday, July 7
Rosh Chodesh Ab	Friday, July 20
Fast of Ab	Saturday, July 28
Rosh Chodesh Elul	Sunday, Aug. 19
Rosh Hashanah	Monday, Sept. 17
Yom Kippur	Wednesday, Sept. 26
First day Succoth	Monday, Oct. 1
Shemini Atzereth	Monday, Oct. 8
Simchath Torah	Tuesday, Oct. 9
Rosh Chodesh Cheshvan	Wednesday, Oct. 17
Rosh Chodesh Kislev	Friday, Nov. 16
First day Chanukah	Monday, Dec. 10
Rosh Chodesh Tebeth	Sunday, Dec. 16
Fast day Tebeth	Tuesday, Dec. 25

\*Also observed the day previous to Rosh Chodesh.

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**The Horrors of Wilna.**  
 Waiting for some one in the "soup line" to die, so that they can slip into the place so made vacant—that is the plight to which 2,000 Jews in Wilna have been reduced because the funds of the Wilna Relief Committee do not suffice to provide a bowl of soup for the 57,000 Jews of that city who are in dire distress. And 2,000 children have been going barefoot all this winter, going barefoot to perish physically, to succumb morally.

This is the report of Dr. Arthur Hantke, the first of a series that he will make on conditions in Poland and Lithuania, and which has just been received by the Provisional Executive Committee for General Zionist Affairs.  
 Of the 57,000 Jews in distress in the "pride of Jewish Lithuania," 35,000 are fugitives from other parts, 22,000 are natives. For their relief, America sends 100,000 marks a month, and this amount does not suffice to provide a warm meal, costing from 17 to 20 pennings, for all of them. Nor is there enough fuel, and clothing is absolutely lacking. With the exception of the long-established Jewish hospital, none of the hospitals, schools, soup kitchens, etc., are regarded as municipal institutions. Therefore they do not receive any support from the administration.

And yet, says Dr. Hantke, there is a powerful spiritual urge among the Jews of Wilna. They jam the schools, they crowd to the evening classes and lectures and would rather go hungrier still than to miss any of these things. The problem could be greatly alleviated, he points out, if work could be provided, especially for the artisans. But this would require another 1,000 marks a month.

The soul of the relief work in Lithuania is the well-known Zionist, Heinrich Rosenbaum. He enjoys the confidence of the entire population, even of the assimilationist and anti-Zionist elements. According to him, the needs of Wilna are as follows:  
 1. An additional sum of 15,000 marks monthly, which, together with the money already being sent from America, would suffice to alleviate the distress.  
 2. A single contribution of 80,000 marks to buy shoes and fuel; and  
 3. Thirty thousand marks for the founding of a "limited company" to sell articles which could be manufactured by Jewish workmen. The relief committee itself could give employment to a large number of workmen if this sum could be obtained.

The flight of so many well-to-do and "representative" men from Lithuania has complicated the situation and added to its difficulties, since in many places there is no one who can make representations of the needs of the people to the authorities. It has also become extremely difficult to perfect any organization of the Jewish population to meet the situation owing to the impediments of traffic and postal facilities.

Canadian Young Folks Contribute to American Relief Funds.

The Central Committee for the Relief of Jews Suffering Through the War is in receipt of \$15 from the Young People's Hebrew Association of Windsor, Ont., Can. The society is composed of young men and women, who announce their intention of making periodical contributions to the fund.

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BROOKLYN NOTES

Beth Yehuda Celebrates Twentieth Anniversary. The congregation Beth Jehuda, Bedford and Myrtle avenues, Brooklyn, celebrated its twentieth anniversary last Sunday at the vestry rooms of the Temple and feasted the Ladies' Auxiliary...

Temple Petach Tikvah. Preparations are complete for the second annual banquet that will be given by the Temple Petach Tikvah at the Hopkinson Mansion, Saturday evening, March 3.

Audubon Restaurant Italian & French Table D'Hote and A la Carte all day Lunch 35c Dinner 50c

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"GOODMAN'S" 18 EAST RESTAURANT Bet. Madison 31st St.

will be on the subject, "Marriage and Divorce. A debate between two senior clubs - the Comrades and Amaranth - will be held on Sunday evening, February 25.

Congregation B'nai Israel Anshet Emet.

Mr. H. Alexander, who for three years served the congregation as president, was surprised by the trustees and their wives at his home, 229 Columbia street, on Sunday evening last, when he was presented with a beautiful and suitably engraved gold watch.

Ninth Street Temple.

The big social event of the Jewish community of South Brooklyn is to take place on Tuesday night, March 20, at Prospect Hall, in the form of a masque and civic ball under the auspices of Congregation B'nai Sholom, otherwise known as the Ninth Street Temple.

This year's ball promises to excel in every respect those of preceding years, and the committee, under the leadership of Louis Germain, chairman; Walter Kraslow, vice-chairman; I. Fox, treasurer, and A. H. Rosenzweig, secretary, is taking great pains and using its best efforts to make the ball a financial and social success.

Hebrew Home Election.

The annual election of officers of the Hebrew Home for the Aged, held last Wednesday afternoon in the home building, Dumont and Howard avenues, resulted in the re-election by a unanimous vote of Mrs. Charles Rosenthal, the president of the home; Mrs. Fannie Lieberowitz, second vice-president; Mrs. Bertha Lurie, treasurer.

Rabbi Goldstein to Lecture.

Rabbi Herbert S. Goldstein, of the Congregation Kehilath Jeshurun and the general director of the Central Jewish Institute, will address the Shomrei Emenuth Congregation of Borough Park, Brooklyn, Saturday, February 24, 1917.

Dr. Krass Returns.

Dr. Krass has returned from his Western trip, during the course of which he lectured at Oberlin College, Ohio, at Cleveland before the Ad Club and the local B'nai B'rith Lodge and at Chicago at Isaiah Temple, and the Irish Fellowship Club.

Jewish Religious School Union.

The next lecture in Dr. Harris' course on "Jewish History and Literature," for Sunday school teachers of Greater New York, will take place on Thursday evening, March 1, at Temple Emanu-El, Forty-third street and Fifth avenue, at 8.15 o'clock.

The theme will be "The Spanish Era." It will deal with the golden era of Spanish Jewish literature and the iron era of Spanish persecution and expulsion.

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WORMSER, CARIE. 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 Carrie Wormser, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 11 East Sixty-ninth street in the City of New York, on or before the first day of September, 1917.

JACOBUS, EMANUEL. 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 Emanuel Jacobus, 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, Eugene Cohn, No. 32 Broadway, in the City of New York, on or before the 20th day of September, 1917.

JACOBSEN, ERNEST OTTO. The People of the State of New York, by the grace of God free and independent, do hereby certify that Florence Sophia Jacobsen, Gertrude Ethel Jacobsen, Margaret Alice Jacobsen, Charlotte Anne Jacobsen, Elizabeth Mary Jacobsen, Wilhelmina Margaret Owen Christy, Rudolph Charles Jacobsen, William Henry Jacobsen, T. Owen Jacobsen, the heirs and next of kin of Ernest Otto Jacobsen, deceased, and Greeting:

Whereas, Jennie Elkan, who resides at 210 Riverside Drive, Borough of Manhattan, in the City of New York, and the Bankers Trust Company, No. 16 Wall street, Borough of Manhattan, City of New York, have lately applied to the Surrogate's Court of our County of New York to have a certain instrument in writing, dated January 10, 1917, relating to both real and personal property, duly proved as the last will and testament of Ernest Otto Jacobsen, who was at the time of his death a resident of the Borough of Manhattan, in the City and County of New York, deceased.

Therefore, you and each of you are 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 12th day of March, one thousand nine hundred and seventeen, at half-past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property.

In Testimony Whereof, We have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed. Witness, Honorable Robert Ludlow Fowler, a Surrogate of our said County of New York, at said county, the 6th day of February, in the year of our Lord one thousand nine hundred and seventeen. DANIEL J. DOWDNEY, Clerk of the Surrogate's Court.

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 Wurmsers, 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.

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**MUSIC NOTES.**

Fritz Kreisler will be the soloist at Sunday afternoon's Philharmonic concert at Carnegie Hall. The violinist will play Tschalkowsky's concerto in D major, Op. 35, for violin and orchestra. For the orchestra numbers Conductor Stransky has chosen Sibelius' symphony No. 2, in D major; Humperdinck's prelude to the third act of "Koenigslander"; the love scene from Strauss' "Feuersnot," and Chabrier's rhapsody for orchestra, "Espana."

On Thursday evening, March 1, and Friday afternoon, March 2, Percy Grainger will be the soloist with the Philharmonic. He will play Saint-Saens' concerto No. 2 in G minor, for piano and orchestra. Mr. Grainger also appears on the program as a composer, the orchestra playing his suite, "In a Nutshell." It will be the first New York performance of this work. Conductor Stransky has chosen Schumann's overture, "Manfred," Op. 115, and Brahms' symphony No. 2 in D major Op. 73, as the remaining orchestral numbers.

On Sunday afternoon, March 4, Mme Yolanda Mero, pianist, will be the soloist with the orchestra.

Christine Langenhan, soprano of the Berlin and Hamburg opera companies, will give a recital of German lieder at Aeolian Hall on Monday evening, March 5. Her program will contain unfamiliar songs by Hugo Wolff and Herman Spilker. This will be Mme. Langenhan's first appearance in New York as a lieder singer. Coenraad V. Bos will be at the piano.

Pinchos Jassinowsky, tenor, will give his second recital of Jewish folk music on Wednesday evening, February 28, at Webster Hall, East Eleventh street and Third avenue. He will be assisted by the violinist, Aaron Klass, of Petrograd. Preceding the musical program, a short address on the development of Jewish music will be made by Joshua Mark, of Liban. Mr. Jassinowsky's first New York concert took place at the Hotel Astor on February 11 before a large audience, which greatly appreciated the characteristic pathos of the Jewish melodies.

The Symphony Society of New York, Walter Damrosch, conductor, will give at its Sunday afternoon concert at Aeolian Hall on February 25 a program of three unusual and most interesting works. The opening number, Mozart's symphony concertante, for violin and viola, will be played by Messrs. Saslavy and Lifschey. Liapunov's concerto for piano and orchestra, with Ethel Leginska, will be heard for the first time in New York. Chadwick's symphonic poem, Aphrodite, will also be heard for the first time in New York. This composition, first performed in 1912, was suggested by a beautiful Greek head of the Goddess of Love in the Boston Art Museum.

The Symphony Society of New York will give two gala concerts at Carnegie Hall on Sunday afternoon, March 11, and Tuesday afternoon, March 13, both at 3 o'clock. Walter Damrosch, in accordance with his custom of marking the close of the New York season with the performance of some work of unusual interest, will give Beethoven's famous triple concerto for violin, violoncello and piano. The artists engaged for this work are Fritz Kreisler, Pablo Casals and Harold Bauer.

William Beck, baritone of the Chicago Opera Company, will give a song recital in Aeolian Hall on Monday afternoon, February 26. Mr. Beck will be assisted by Richard Hageman at the piano. His program, in German, French, Italian and English, follows:

- Handel She never told her love..... Haydn
- Delizia-Romanze..... Beethoven
- Die Lorelei..... Liszt
- Liebestreu..... Strauss
- Wir wandelten..... Brahms
- An die Nachtigall..... Brahms
- Von ewiger Liebe..... Brahms
- Widmung..... Schumann
- Erlkonig..... Schubert
- Three songs, "Eiland"..... Heitz
- The Unforeseen..... Cyril Scott
- Life and Death..... Coleridge-Taylor
- Retreat..... La Forge
- Pensee d'Automme..... Massenet
- Si je pouvais mourir..... Barbirolli
- J'ai pleure en reve..... Hue
- Aria from "Herodiade"..... Massenet

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SIN.

By REV. DR. JULIUS J. PRICE, Toronto, Ont.

Man is saint and sinner in one. A saint because he has been made "a little lower than the angels; a sinner because he is not an angel." Our sin reveals to us what we ought to be and might be and in what part we are already. The ever deepening sense of our unworthiness is the direct cause of our growing worthiness and the blossoming of the saint within us. The question of sin and iniquity has been one that has called forth a great deal of comment from scholar and laymen alike. Jew and Gentile have attempted to settle the problem in a manner wholly satisfactory to themselves. To understand the Jewish side of this important life problem we must turn to the work of our sages, for nowhere will one find such authoritative statements regarding any fundamental problem that has to do with Judaism.

The rabbis tell us: "Blessed shalt thou be when thou comest in and blessed shalt thou be when thou goest out." (Deut. xxviii, 6.) "Depart from the world as free from sin as thou wast when thou camest into it." God alone is the only one able to direct man in the true path, and in acknowledging him alone are our sins forgiven; for well has Bar Kapara expounded "Which small section of Scripture is it upon which the essentials of the law depend? It is Pr. iii, 6: in all thy ways acknowledge Him and He shall direct thy path." When man sins God does not desert him, but continues to give him more explicit commandments which may lead him to a better and fuller life. For "had not Israel sinned they would have had no more Scriptures than the Pentateuch and the books of Joshua, which are indispensable on account of the geographical distribution of the land of Israel described therein. But now the remaining books were added, because in much wisdom is much grief." (Eccl. i, 18.) It is related that God was so wearied with Israel's sins that He was supposed to have cried, "They are wearisome to me." (Is. i, 14.) The Holy One, blessed be He! said: "Not enough that the people of Israel sin against me, but that they weary me also in inventing new punishments for them." But, in spite of Israel's transgressions, so great is God's love for his chosen people that, although Israel hath sinned (Joshua vii, 11) Rav Abba bar Zavada said: "Although he hath sinned he is still Israel." Hence the proverb, "A myrtle man may fortify himself against sin by a knowledge of the Scripture, for whoever is instructed in Scripture, mishna and in worldly property, does not sin easily; for it is said (Eccl. iv, 12): "A threefold cord is not easily broken." But man cannot wholly escape sin, for Rav said, "Not a day passes on which a man is filled with sinful desire; with misgivings as to the acceptance of his prayers and with slanderous thoughts. However, he who does not sin in his youth, will resist sin in his old age, for well have our rabbis remarked, "If a man has passed the greater part of his years without sin, he will sin no more. If a man has been able to resist the same temptation once or twice, he will sin no more, for it is said (I. Sam. ii, 9): "He will keep the feet of his saints." And again some used to say: "Happy is our youth which causes us no shame in our old age." These were the holy men and the men of good works. Others used to say, "Happy our old age which atones for our youth; these were penitents. Both used to say, "Happy he who has not sinned, or, having sinned, has by repentance obtained pardon." "A sin twice committed no longer appears such." The rabbis base this theory on the fact that a sin once committed was easier to commit a second time, and therefore a man who had passed the greater part of his years without sin was less likely to sin in his later years.

Man might think that his neighbors are in ignorance of his sins, but he is wrong, for only too well do our rabbis teach: "A man may commit a sin in secret; but the Holy One, blessed be He! proclaims it openly." There are many interpretations of the meaning of the word sin. Many only think of sin as the direct breaking of the ten commandments. Our sages, on the other hand, connect the term sin with more subtle and delicate misdemeanors. This is illustrated in the following passages: "Whoever says that the sons of Eli have sinned literally, as it is stated in Scripture, is decidedly in error; all they did was to let the woman wait before their time, before they received their sacrificial offerings which Scripture considers as criminal as if they had committed adultery with them." "A man commits sin if while walking in a part of the town inhabited by idolaters he inhales purposely the odor of incense offered up by them." This prohibition, which seems to need no explanation, was a precaution taken to warn the unwary that intercourse with the heathen might ultimately lead the Jew to forsake his God for heathen worship. Our rabbis called attention to the fact that "He that makes vows, even if he keeps them, is called a sinner;" for it is said (Deut. xxiii, 22): "But if thou shalt forswear to vow, it shall be no sin in thee." Although it has become a common theory, in certain quarters, that the Nazarene was the first to forbid vows, the above as well as several other passages, disprove the contention. The rabbis forbade vows, lest they should ultimately lose their moral significance. Samuel said: "He that fasts he called a sinner." He holds with a mishic rabbi, who, citing the words, "Make an atonement for him, for that he sinned against the soul," asked: "Against whose soul did he sin?" It must surely mean that he mortified his own soul by abstaining from wine. But if he is called a sinner, who only mortifies him-

self in a matter of wine, how much more may he be called a sinner who abstains from nourishment?" The Jew must not mortify the flesh, for Judaism "demands not the extinction or the suppression of desire; it asks us to regulate, to purify, to ennoble it." There is nothing inherently commendable in self-renunciation.

"In all this did not Job sin with his lips." (Job 11:10). "Not with his lips, but with his heart." Sin was held in such abhorrence by the Rabbis that they condemned its very inception in man's heart. They even went so far as to say, "the thoughts about committing a sin are greater than the sin itself." Maimonides commenting upon this, says when a person is disobedient, this is due to certain accidents connected with the corporal elements in his constitution; for man sins only by his animal nature; whereas, thinking is a faculty connected with his higher and essential being. A person who thinks sinful thoughts, sins, therefore, by means of the nobler portion of his self; just as he who causes an ignorant slave to work unjustly, commits a lesser wrong than he who forces a free man or prince to do menial labor." Our Rabbis taught that any righteous and merciful act done by the nations of the world, are sinned to them, for it is done so that they can pride themselves upon their good work, but Israel's good deeds are truly righteous, for they are done for the glory of God and no ulterior purpose. "Any righteousness and mercy done by the nations of the world are sinned to them; for they do them only to pride themselves thereupon, and whoever indulges in pride, falls into gehenna; as it is said (Pr. xxi, 24): "Proud and haughty scorner is his name who dealeth in proud wrath," but added Rabbi Gamliel, we must still come to the Madoite (for a more careful exposition of this text). Rabbi Eliezer the Madoite answered and said, "Righteousness exalteth a people, that is Israel. But any righteousness and mercy done by the nations of the world are sinned to them; for they do them only to reproach us; as Nebuzadarian said to Jeremiah (Ch. xl, 3): 'And now the Lord had brought it and done according as he hath said: Because ye have sinned against the Lord, and have not obeyed His voice, therefore, this thing is come upon you.'" Rabbi Nechunyah ben Hakaneh construed the text thus: "Righteousness and mercy exalt a people, that is Israel; but sin degrades the nations."

"It seems to me, remarked Rabbon Yochanan ben Bachai to his disciples, "that Rabbi Nechunyah's exposition is preferable to mine and yours; for he assigns righteousness and mercy to Israel, and sin to the nations of the earth." Formerly Rabbi Yochanan ben Zachai had given the following exposition of the text to his disciples: Righteousness atones for the nations of the world in the same way as a sin offering atones for Israel.

Since it is an accepted fact that "not a day passes on which a man is not filled with sinful desire," the question of atonement naturally arises. How is man to atone for his sins? "A man may obtain pardon three times for the commission of the same sin, but if he commits it a fourth time, he is no more forgiven; for it is said (Am. ii, 4): "For three transgressions on Judah, and for four, I will not turn away the punishment thereof"; and again (Job xxxiii, 29): "Lo, all these things worketh God twice thrice (but not four times) with man." The day of atonement according to Rabbi, atones for all transgressions of the law, whether the transgressor has repented of them or not; except casting off the yoke, irreverent treatment of the law, and undoing the covenant in the flesh.

"With reference to these three, if followed by repentance, they are atoned for by the Day of Atonement; otherwise they are not." "Bodily affliction purges away all iniquity," and according to Rabbi Cheyah bar Abba, "No sick man recovers, but all his sins are forgiven; for it is said (Ps. ciii, 3): 'Who forgiveth all thine iniquities; who healeth all thy diseases.'" "Whoever mourns over the death of a virtuous man, has his iniquities all forgiven." "Exile atones for iniquity." "Whoever sees — on the day of atonement, his iniquities are forgiven." And lastly, "Whoever does not stand upon his rights, his transgressions are passed over; for it is said (Micha vii, 18): "That pardoneth iniquity of him that passeth by transgression." "If one is sick and on the point to die, he is told to confess; for so do all confess who are about to suffer the last penalty of the law. When a man goes to the market-place, let him consider himself as if handed over in charge of the officers of judgment. If he has a headache, let him deem himself as fastened with the neck-chain. If confined to his bed, let him deem himself as mounting the steps to be judged; for when this takes place, he is saved only if he has great advocates, and these advocates are repentance and good works. And if nine hundred and ninety-nine plead against him, and only one for him, he is saved; as it is said (Job xxxiii, 23): 'If there be an interceding angel, one among a thousand, to declare for man his uprightness, then he is gracious unto him, and saith, Deliver him from going down to the pit,' etc.

The rabbis discourage sin even if it were committed with a view of ultimate good. The story is told that "Rav used to be annoyed by his wife. Whenever he asked her to prepare him a dish of lentils, she prepared one of pulse, and vice versa. When his son Cheyah

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Dutch Zionists Approve Congress. The union of Dutch Zionists, at its seventeenth annual meeting, held in January, approved the plan for an American Jewish Congress. Mr. Jean Fischer, a member of the Inner Actions Committee, delivered an address on the outcome of the war as far as Aarras. Zionist interests are concerned. The union of Dutch Zionists has a membership of 1,660, in twenty-eight local groups. A resolution was adopted emphasizing the importance of Jewish agricultural laborers for the furtherance of colonization in Palestine and of the creation of "pioneer groups."

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grew up, he sent his orders through him, and the latter reversing them, the desired dish was always served. "Thy mother has improved of late," remarked Rav. "Not at all," answered the son, "but I reverse thy orders." "This is just as the proverb says," remarked Rav again, "A son will sometimes teach his father sense. However, do not do it in future; for it is said (Je. ix, 5): 'They have taught their tongue to speak lies, and weary themselves to commit iniquity.'" Rav Cheyah (not the son of Rav) used likewise to be annoyed by his wife. Yet when he found something which he thought would please her, he bound it up in a napkin and brought it to her. "But," remonstrated Rav on one occasion, "does she not annoy thee?" "It is enough," replied the other, "that they rear our children and save us from sin." And again the rabbis have related: "There was once a holy man, whose lungs were affected, and who was told by the physicians that nothing would cure him but milk fresh from the udder every morning. He, therefore, had a goat tied to the foot of his bedstead, for the sake of its milk. One day he was visited by his associates, who no sooner noticed the goat than they left the room, exclaiming: 'There is an armed robber in his house.' But when they examined closely his previous conduct, no other sin was found in him. He himself declared on his deathbed that he was free from all sin, except that of having transgressed the words of rabbis with reference to the goat." Yet in spite of these facts we read, "A man may commit any sin, if his life is at stake, except those of idolatry, adultery and murder." This might show that although the rabbis regarded sin as something to be always dreaded, yet, when it came to human life, the latter received the preference.

Although we must acknowledge that sin has at one time or another entered into each and every life, yet we must not neglect to take into account those individuals who have had the power to resist sin after it had entered into their lives several times. When we examine into the lives of these individuals, we find it for the most part they do not enjoy the worldly goods of this world, while their more sinful neighbors live in apparent ease and comfort. The rabbis explain this paradox of human life in the following manner: "He whose merits are more than his iniquities is afflicted in this world as if he had burned the whole Law, without sparing even a single letter. (He is thus preserved for the world to come.) But he whose iniquities are more than his merits receives as much benefit in this world as if he had fulfilled the whole Law, without omitting even a single letter." The good atone for their sins on earth, the wicked and deceitful at the day of judgment.

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CHILDREN'S PAGE

SOUL-MATES

Dear Children:

After the Lord told Abraham to go to the land of Canaan, He caused that land to be stricken with famine in order to try his patience and resignation; therefore He caused the famine to arise in that land alone, says Rashi, to test him if he will think hard of the words of the Holy One, blessed be He, who first told him to go to the land of Canaan, and then incited him to go out of it. And it came to pass when he was come near to enter into Egypt, that he said unto Sarai, his wife, "Behold now I know that thou art a woman of handsome appearance." Rashi says in accordance with the Medrash, "Until that time he did not take particular notice of his wife's great beauty on account of their modesty, but on their way to Egypt they were crossing a stream and Abraham happened to see Sarah's beautiful face reflected in the water, besides that, he also noticed that the hardships of traveling which leave their mark on the most beautiful person did not mar her beauty in the least.

Dear children, let us pause and reflect upon the beauty of character displayed in this simple story by the first parents of our noble race. There was Abraham, whose mind was entirely filled with the beauty of our heavenly religion, which teaches that there is only One Supreme Being who created the Heaven and the Earth, and he brought all the men to believe in that pure faith. Sarah, his wife, was imbued with the same sentiments and she converted all the women to that Divine belief—the harmony of their lives was beautiful to behold—they were soul-mates in the true sense of the word—and yet they were human too, but they were so modest that only accident had to reveal to Abraham the true extent of his wife's wondrous beauty! "Now the time has come," said Abraham to his wife, "that thy beauty causes apprehension. Many days have I known that thou art beautiful, but now we are coming amongst black and ugly men, brothers of the Ethiopians, and they are not accustomed to a beautiful woman."

"And it came to pass when Abraham was come into Egypt"—here Rashi remarks, that it would have been proper for the Torah to say, "And it came to pass when they came into Egypt," but it is thence that we infer that Abraham hid his wife in a coffer and the Egyptians discovered her whereabouts by making him display all that he carried with him in order to collect his taxes. And when the Egyptians saw how beautiful she was, they commended her to Pharaoh. "She is fit only for the King," said one to another. "And the woman was taken into Pharaoh's house." Beauty and the Beast! But Heaven's protecting angel accompanied her there, and the Lord plagued Pharaoh and his house with great plagues, "al devar Sarai," "because of Sarai's words." She said to the angel, "Smite!" and he smote. Pharaoh said to Abraham, "Behold here is thy wife, take her and go thy way; do not tarry here, for the Egyptians are an immoral people."

And Abraham and his wife retraced their steps to the land of Canaan—"Vayelech lemasangoo"—and he went on his journey. "When he returned from Egypt to Canaan," says Rashi, "he lodged in the same hotel that he put up on his way to Egypt." This teaches us that one ought not to change from the hotel that he is accustomed to; according

to the Medrash it means that on his return he repaid all the debts he had contracted when traveling.

"And Lot also, who went with Abraham, had flocks and herds and tents." "What caused him to have all that," queries Rashi, "his going with Abraham!" And the land was not able to bear them. "There was not enough pasture there for their combined herds. And there arose a strife between the herdmen of Abraham's cattle and the herdmen of Lot's cattle, and the Canaanite and the Perizzite dwelled then in the land." The strife arose through the wickedness of Lot's herdmen, they let their cattle browse on other's fields and Abraham's herdmen rebuked them for being guilty of robbery, to which they answered this land was given to Abraham and he has no heir and Lot will inherit his possessions, therefore, this is not robbery. But the Torah tells us "and the Canaanite and the Perizzite dwelled there in the land," and Abraham had no right to it at that time (Bereshith Rabbah).

Gently Abraham spoke to Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we are near relatives." "Anoshim, Achein." "Men, Brothers!" The Medrash says they resembled each other very much; they looked like brothers.

CONUNDRUMS.

Why do we buy clothes? Because we cannot get them for nothing.

Why is a drawn tooth like a thing forgot? It is out of the head.  
Why is a handsome woman like bread? She is often toasted.

Why must a fisherman be very wealthy? Because his is all net profit.

**LAUCHHEIMER, 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.  
Dated, New York, the 5th day of September, 1918.  
**MATHILDE LAUCHHEIMER, 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. 11 Wall Street, Borough of Manhattan, in the City of New York, on or before the 16th 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.  
Dated, New York, the 24th day of January, 1917.  
**HATTIE LOEWENSTEIN, LOUIS C. COHN, Executors.**  
**WILLIAM FERGUSON, Attorney 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.  
Dated, New York, the 30th day of January, 1917.  
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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 subscribers, at their place of transacting business, the office of Ansel 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.**

**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 Iskowit, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at the 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, 1918.  
**HELEN ISKOWITZ, Administratrix.**  
**ALEXANDER KARLIN, Attorney for Administratrix, 320 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 attorney, the 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.**  
**FEINER & MAASS, Attorneys for Administrator, 100 Broadway, New York City.**

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 subscribers at their 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 29th day of May, 1917.

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 subscribers at their 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.

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.

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.

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.

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, No. 64 Wall Street, in the City of New York, on or before the 19th day of May next.

LOWENTHAL, JACOB.—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 Jacob Lowenthal, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Max Schleimer, No. 119 Nassau Street, in the City of New York, on or before the 1st day of August, next.

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 Meighan & Necarsulmer, her attorneys, at No. 120 Broadway, Borough of Manhattan, in the City of New York, on or before the 30th day of July, next.

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 & Solinger, No. 179 Broadway, Borough of Manhattan, in the City of New York, on or before the 25th day of May, 1917.

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 Elkus, Gleason & Proskauer, No. 111 Broadway, in the City of New York, on or before the 21st day of May next.

SIEGFRIED 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.

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 the office of Messrs. Kurzman, Frankenhaimer & 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.

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

WILLIAM R. 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.

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 21st day of July, next.

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 subscribers, at their place of transacting business, at the office of her attorneys, Blumenthal & Levy, No. 233 Broadway, in the City of New York, on or before the 21st day of March next.

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.

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.

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. 141 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of July, next.

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 Eisman, Levy, Corn & Lewine, No. 181 Broadway, in the City of New York, on or before the 1st day of June next.

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.

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 subscribers, at their 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.

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 Seasonood, No. 32 Nassau Street, Borough of Manhattan, in the City of New York, on or before the seventeenth day of August next.

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. Lewisoohn, 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 Simpson, Thacher & Bartlett, 62 Cedar Street, Borough of Manhattan, City of New York, on or before the 26th day of July, 1917.

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 Deutsch, No. 63 Park Row, in the City of New York, on or before the 30th day of November, 1917.

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 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.

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.

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, the office of Thomas & Friedman, his attorneys, No. 2 Rector Street, Borough of Manhattan, New York City, on or before the 15th day of July next.

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 her attorneys, Bluegelman & Trosk, No. 299 Broadway, Borough of Manhattan, in the City of New York, on or before the 6th day of July next.

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 his attorneys, 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.

STRAUSS, HENRY, Executors. WISE & SELIGSBURG, Attorneys for Executors, 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.

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.

TYNBERG, MORRIS A.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, dated January 26, 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.

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 19th day of July, next.

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, the office of Messrs. Kantrowitz & Esberg, No. 320 Broadway, in the City of New York, on or before the 10th day of August next.

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 their 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.

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 Kantrowitz & Esberg, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of April next.

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 Fleischman & Fox, being their place of transacting business, No. 32 Liberty Street, in the City of New York, on or before the 28th day of March next.

WALTER, HERMAN 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.

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 Hays, 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.

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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 the estate of 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.

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 Manhattan, City of New York, on or before the 15th day of August, 1917.

BACH, ALICE HENDRICKS.—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 Alice Hendricks Bach, 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, Albert L. Cohn, No. 7 Pine Street, Manhattan Borough, City of New York, on or before the fifteenth day of August next.

PERBONER, JACOB.—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 Jacob Perboner, 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, Emanuel Jacobus, No. 74 Broadway, Borough of Manhattan, in the City of New York, on or before May 20, 1917.

HOFFMAN, EMILIE.—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 Emilie Hoffman, 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 Stern, Barr & Tyler, No. 290 Broadway, in the Borough of Manhattan, City of New York, on or before the 1st day of August, next.

BLUMENTHAL, ROSA.—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 Rosa Blumenthal, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, Nos. 62-63 Park Row, in the City of New York, on or before the 1st day of June, next.

BLUMENTHAL, ROSA, Executors. DANIEL ROSENTHAL, ELLI BLUMENTHAL, Executors. R. H. SWITZER, Attorney for Executors, Nos. 63 Park Row, New York City.

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