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THE BADCHIN OF OODER-OO

By EDWARD ELISCU

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It was the eternal triangle. A boy poor loved a maiden, and a boy rich loved her also. The girl—she loved the poor boy, while her father favored the other. The curtain is drawn—the scene set—the actors come upon the stage, when of a sudden the earth rocked in tumult as the devil in fiendish glee pounced upon the seed of discord, planted it, warmed it, nurtured it, and watched it grow, for mankind learns no lesson except that which each mortal individually experiences.

Perhaps it was meant to be so; then again perhaps not, but Judah, tall and slender, strong nose, high brow, and laughing eyes, topped with shining black hair, spiritual in makeup and character, needed his experience. Materially he was poor, very poor, nor did he seek material gain. Others had their ambitions and ideals, and he had his. Others sought power, aggrandizement and the limelight, so that people would turn and look and stare as they went by. While Judah cared not a snap of his fingers for it all. He agreed with King Solomon that all, all was vanity.

But this is a world of fact, and as matters are circumstanced we must of necessity express our acts through physical agency. And having met Hannah, the same impulses and desires filled his being as it had and always will mortal life. He loved her, the girlish form, whose cheeks were rose-garlanded over a whitish skin, and dimpled to more accentuate them. The blonde tresses, the blue eyes, the shapely lips, the tapering hands, all seemed to conspire to enthrall him. And they succeeded very well, for Hannah loved Judah, oh, so much. Who questioned poverty, whether it would allow? The earth, it smiled in their clandestine happiness, the grass bent softly to carpet their steps; the wildflowers turned and bowed as they passed; the care-free animals hid at their approach lest they trespass upon holy ground; while the birds sang their sweetest and the leaves swayed and fanned a gentle breeze, blowing small tufts of her hair into his face and entwined him completely.

Happiness! Peace! that is the aim of mankind. That is the concluding Sabbath prayer. Peace! to you, to your household, to all mankind, Peace! The Mokoim, the goal, the place that Abraham led Isaac to, and that same trail did Judah and Hannah seek to walk. But, alas! The

devil's seed had taken root in the form of Chayim. Perhaps there was significance in his name? Perhaps Life had much to teach Judah.

erudition was much in demand. He saw Life manifest in a double or twofold aspect. Words and ideals were cast to the wind. Mammon, the

rich and gilded youth, was making deep inroads into the portals wherein Hannah dwelt. After all, thought her father, to take a kapson

in, the Lord alone could live on it, but not mortals. He had no objection to Judah. He was a good boy, but all he had to offer Hannah was the world to come, which was very uncertain and indefinite, and until he really would inherit it, many things could happen. At least Chayim had tangible things to give. That it would pain Judah was to be expected, but the die was cast. Hannah would marry Chayim and Judah would have an opportunity of putting his philosophy into practice.

But to philosophize one must be tranquil and at peace, and how could Judah be at peace or tranquil when his soul was torn from her moorings? One may bear pain with stoicism, but there was no denying the pain. And Hannah, she whom it concerned more than anyone else, was questioned naught. Like a bauble was she bartered. She who studied not cold philosophy, but was human, feelings and emotions that surged through flesh and blood that were human, not being stoical, she cried aloud in pain and anguish. What cared she for the golden calf? She sought the mate to her soul, who had opened her eyes to the Oilom Naboh, and the light that gleamed through the portals shining brighter than ten suns on this earth, yet was she not dazzled by its brilliancy. In ecstatic raptures had she dwelt in the blissful sunbeams that radiated, to be suddenly enmeshed in shadows, and left floundering in darkness.

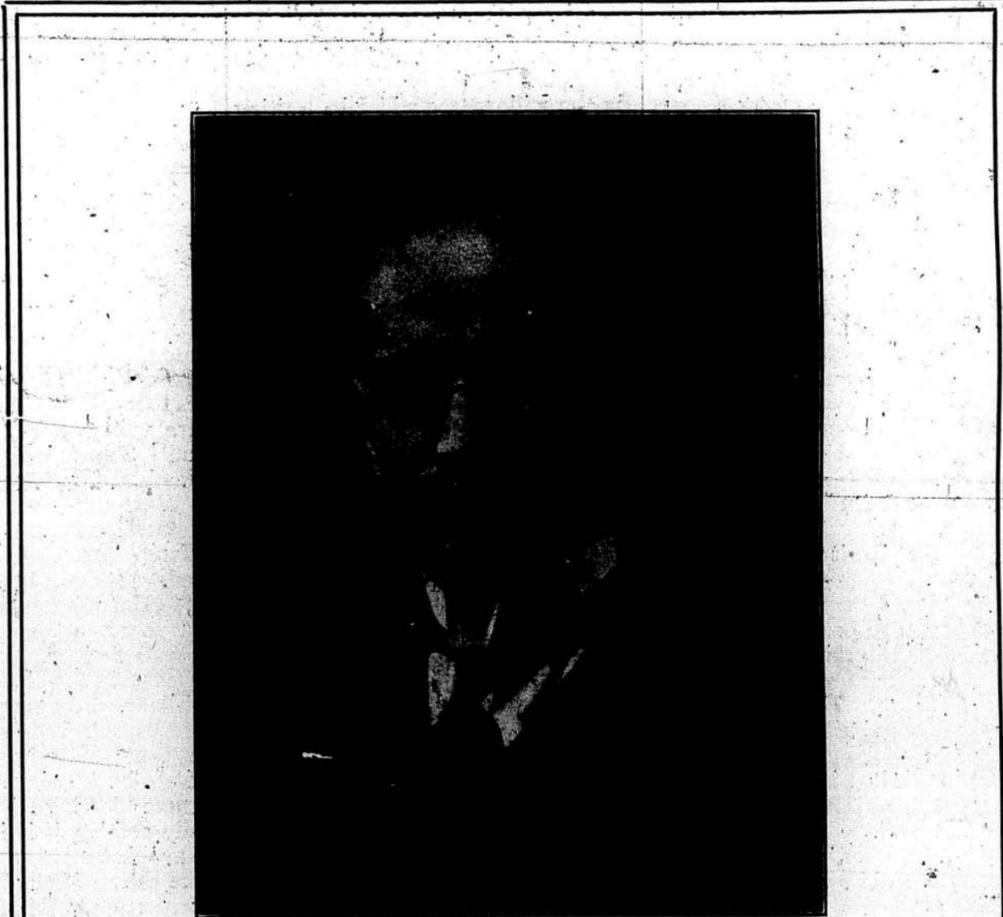
The gavel came down with a deafening crash. SOLD! cried the devil, prancing with joy, and Hannah was betrothed to Chayim. And the wedding day was set and the day arrived. Guests and guests were invited. The chuppah arranged; long tables stretching from room end to room end, covered with spotless white cloths, filled the room. Silver candelabra, holding long, white candles, food and wines, fruits and dainties, bedecked the table. All was merriment and joy in the household, except Hannah. To her the white tablecloth covered but a plain board; the candle wicks had the tendency of falling flat, the silver seemed tarnished; the food—her soul starved for lack of it. And so, the groom, gloating in his splendid acquisition, and the bride, who loathed the very presence of the man, were legally married.

Around the festive board sat the bride and groom and guests, and right merrily did the food, from one

Whatever his purpose, he had not long to wait. Judah soon became persona non grata, where before his

curse of Israel in the wilderness, again was placed on the pedestal as the god to be worshipped. Chayim,

for a son-in-law would mean another in the family to support, while the learning the son-in-law would bring



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course to another, disappear. It was at the height of the festivity, when hilarity reigned supreme, when quips and jokes were being bandied across the tables, and screechy violins split the air with ear-racking noises, that a shout rent the air.

"What is it? Who is it?" cried those furthest from the door.

"It's the Badchin. Let him in. Let him have his say." Everyone laughed. A wedding without a badchin, could not be, for who but he was so equipped to extol the beauties of the bride; her grace, her purity. And who but he could frame in proper verse the wisdom of the groom. And who but the badchin could see any comedy and pun at the way one sat, or leaned, or laughed or ate or drank?

The Badchin! He had announced himself as such, but he was a stranger to the community. He smiled as he entered, and bowing here and bowing there, he took his stand near the curtained door that partitioned off an adjoining room. His lips twitched as his eyes caught those of the groom. A sigh escaped the Badchin's lips as the bride stifled a cry.

"I'm the Badchin of Ooder-oo," said the Badchin. The assemblage laughed. "Ooder-oo," they shouted in chorus.

"Where did you get that name," ventured one to ask.

"It's a secret," said the Badchin, "but I'll tell you. It was this way. I'll sing a song to the merry throng. And weave a tale as I go along, Of a wonderful turkey I met on my way,

And the marvelous story that composed his lay.

He strutted 'round, while a gurgling sound

From his throat did issue; that I found

Was the most singular noise I had ever heard

Come from the mouth of either human, beast or bird.

"You bluster 'bout and set up a shout,

That all the fowls have taken to rout.

Then tell me, I pray you, what has made you so proud,

That you disdain mingling with the rest of the crowd?"

"Ho-ho! I've gained fame, and now I reign

O'er all in wisdom in my domain.

Past, present and future I foresee and foretell.

Ask and I'll answer," as with pompous pride did swell.

I could not believe, nor e'en conceive

That his intentions were to deceive.

"When is Purim?" I asked, to test his boast if true,

And, as quick as a flash, said the bird, "Ooder-oo."

I was astounded! Thoughts confounded!

Answering the question propounded.

"Then forecast, I challenge, the fate of groom and bride

That marry tonight." And lo! this did he inscribe:

"This couple that bind tonight shall find

Their union a most unhappy grind.

Forbids not the law grafting fruits of dif'rent trees?

That you tempt wrath mating souls of unlike degrees?"

"Can a life pure, very long endure. Contamination and be secure? Can seeds planted in slime and then covered with brine Be expected to produce good fruits of the vine?"

"So that their fate, I am loathe to state, Will be one of misery and hate. No child shall bless them; but ever wanderers be; Their only refuge lying in eternity."

"Throw him out!" cried the guests. Rough hands were laid on him. The Badchin looked appealingly to the bride.

"Let him continue," said the bride. "I want to hear all."

"What! Listen to his curses?" cried the groom in rage. "I'll cut him to pieces," he screamed, wielding aloft a knife. Other hands restrained him.

"Just as Balak, mentioned in the Bible, who sent for Balaam to curse the Jews, blessed them instead, and the King did listen and had to abide the event, so must we listen to this man, who is our guest." Mentally the Badchin sighed. The groom bit his lips in anger and resumed his seat. The Badchin continued:

My heart doth weep, for later thou'll seek To plunge that weapon in this lamb meek.

Avast! Stay! A bolt from the blue will thunder forth,

And slay thee in thy tracks for all the evil wrath.

Ah! Then will joy reign; for not in vain

Will her soul have sought Heaven to gain.

By the willow tree will I be waiting for you,

With open arms, waiting, Badchin of Ooder-oo.

Consternation reigned.

"Kill the murderer! the slanderer! the home-breaker!" cried the guests in chorus, as they rushed pell-mell after the fleeing Badchin.

Chairs, candles, crockery, glasses were overturned in their wake. Only Hannah was left behind. With her white arms outstretched upon the table, her blanched face buried between them, she sobbed convulsively.

"Hannah!" said a muffled voice. Startled, Hannah raised her head. Her face depicted fright; her mouth was open. She saw shadows jumping now here, now there. The candles—there—at the end of the table, the only ones alight in the room—they were sending up such long stretches of black curling smoke—see how the wick sputtered—see the devils prancing about. Hannah wanted to scream, but fear petrified her where she sat. The portiere moved. She saw it. She was not dreaming. See! see! there's somebody behind it.

"Judah!" She could say no more. From behind the curtained door appeared Judah, finger to lips. He looked about, and being certain no one else was in the room, he spoke.

"I wanted to hold you in my arms—but I must not. The law forbids. Married! the wife of another." His head dropped.

"Not willingly," murmured Hannah.

"That I know. It is a little balm, and now all I can do is to wait for you as the Badchin of Ooder-oo. We have been outraged Hannah. We were not asked whether we willed it or consented to it. Too late! The wrong done us will not be cured by another wrong. Perhaps it is all for the best. I hope to Heaven that Chayim may be even a better husband than I would have been. Only—Hannah—a man has but one soul, Purim but one Esther, and one without the other could not

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be. Live! Prosper! Be happy! Forget all I've said tonight. It was only the workings of a fevered brain. Forget me! Forgive me! But I will never forget you, Hannah. And when you are old, and alone, and mundane life has lost its attraction, come you to the valley at the foot of the hill of Mokoim, there will you find me waiting for you." Sounds of approaching feet were heard. Judah vanished.

"What the—" said a guest, as he stumbled into the darkened room.

"Water, somebody, quick!" he cried. "It's the bride. She's fainted!" Hannah was lifted up and carried to an adjoining room, where she was revived.

Days, weeks, months and years rolled by. The marriage of Chayim and Hannah had been cursed, and the community kept shy of their friendship. There was enough ill fortune floating about without actually seeking it if it could possibly be avoided. Fewer and fewer became their friends; less and less did callers come to their home, and soon their house became one to be pointed out and avoided as a scourge.

And Hannah! And Chayim! One was so low as simply to be unable to look at light; the other, simply could not lower herself to the standard, so that there was nothing in

(Continued on page 3)



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common in their lives, nothing to keep them together. Try as Hannah would to please her husband, to do everything righteous and honorable, to no avail. There were no children. Perhaps the twining, clinging arms of a babe, the cooing call would change him. So Hannah went to the Rabbi to be blessed. Useless. The sage shook his grizzled head. What was not to be was best not prayed for. And Chayim became more enraged than ever. He accused her, swore and cursed her; beat and starved her, but never a word of complaint did her neighbors hear from her lips, although they knew full well all that took place. The Badchin of Ooder-oo had spoken true when he said that theirs would be a life of misery and their union unfruitful.

Atop it all came financial misfortune. All that Chayim possessed materially was swept away. Hannah sighed and was glad. Perhaps now that he was no longer rich, no longer able to say that he had paid for her, and was giving her luxuries she had never before been accustomed to, he would change and become a man. She was overjoyed. She suggested seeking another clime, where unknown, they could start life anew, and for once he accepted her advice. And so they moved. But it was only the beginning. They no sooner located and became acquainted with neighbors when they would be asked if they had ever seen or heard of the Badchin of Ooder-oo; of the wonderful things he did; how unknown, unexpected, uninvited, he would suddenly appear at wedding ceremonies and foretell the lives the couple would lead; the difficulties that would be encountered, and how to avoid or overcome them. Then would he disappear just as he had come, only to bob up in another town. Whence he came or whither he went no one seemed to know. And Chayim would look at Hannah, and Hannah would look to the ground. Chayim denied knowing or ever having heard of this wonderful Badchin, and then and there decided to get away from that town or community, to get away from that haunting spectre and miserable memory of this Badchin. But it was the same in the next village. It seemed everyone knew or had seen the Badchin, and that was the only gossip upon their lips. And when Hannah ventured to ask if any of the forebodings had proven true, she was met with a sneer, as if the statement would have been repeated if what the Badchin had prophesied had not actually taken place.

Thrice ten years of this sort of existence passed (for surely it was not living). Hannah had aged beyond her years from the misery of it all. She had long forgotten her father and mother. Not that they were dead but by some strange psychology once a child was married all interest ceased. They had never visited her; while her visits to them were none too welcome. In spite of her condition she pitied her husband. He acted the way he did because he knew no better, but the constant shifting from place to place; never knowing what new quarrel the day would bring, because some one had again mentioned the Badchin, and another of his prophesies that had come true. There seemed no escaping his influence.

That day Chayim came home drunk. It was nothing new to Hannah, and she had learned that it was best to leave him alone until he came out of his stupor. But Chayim would not be left alone. He insisted upon her remaining in the room, while he sat near the table muttering to himself, now and then emphasizing his gutturals with a blow of his fist on the table. She had never seen him act in this man-

ner. Bussing herself for a while, she at last attempted to leave the room.

"Stay!" shouted Chayim, rising heavily to his feet.

"What is it you wish? Shall I make your bed?" asked Hannah, trying to appease him.

"No! Sit down!" He forced Hannah into a chair while he stood with his back towards the door. "Listen!" I've settled on it. It took me thirty years to decide, but I've settled on it now. I'm going to do it. You hear me, I'm going to do it."

"Do what?" she asked in terror. "What I should have done when I wanted to do it," he said, sulkily. "I still don't understand," said Hannah.

"Oh, you innocent one! Listen to her! She doesn't understand! But you will soon enough. You remember the day we were married—when—when that Badchin of Ooder-oo cursed us? You remember—I wanted to kill him—with this knife." Chayim from under his shirt pulled out a long, pointed cake knife. Hannah gasped. She was terror stricken. They stopped me then—but I saved it—saved it for him. I'm going to bless him just as he blessed us," screamed Chayim, with all the venom in his heart. Now and again Hannah wanted to say something to appease her drunken husband, but her brain seemed to stutter, for she no sooner opened her mouth than she forgot what she wished to say.

"Yes, yes," she at last managed to say. "You do that, Chayim. He caused misery to us both. Only wait until you are sober—then—then you can go and find him." Hannah thought falling in with his plan would be the best way out of the difficulty, but her suggestion struck a wrong chord.

"Find him, eh!" he bellowed. "Why should I go to find him when you have been hiding him here in the house all the time?"

"Hiding! Chayim, you're drunk. We'll discuss this when you can reason. I'm going to make your bed, and you can rest up."

"No, you don't; you don't leave this room until you bring him out." Hannah bit her lips. She realized she was dealing with a mad man.

"All right, Chayim. I'll bring him out and you can do what you wish with him. But you will have to let me go to get him. You wouldn't find him."

Hannah moved toward the door, but Chayim caught hold of her wrists.

"No, my smarty. Not so fast. Maybe I'm drunk, and maybe I'm mad, but I'm going to finish it right here in this room. I'm going to show this hellish Badchin of Ooder-oo that one of his prophesies won't come true. He is hiding in your heart. You see, I know. You don't answer. He was going to wait for you, he said. Remember! And he'll have a long wait, because I'm going to kill him through you," he shouted, wielding aloft the long knife. "I'm going to drive it to the hilt!" He caught hold of Hannah, who stood petrified in her tracks, and then—

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How long she lay on the floor she did not know. She awoke dazed. Slowly her mind pieced things together. Chayim had lunged at her with a knife. Where was Chayim? She tried to rise. There he lay, across her feet, face down, his hand still grasping the knife, which stuck in the floor. She extricated herself from under his weight. A panic seized her, and screaming, she ran from the premises. Hannah did not know what she was doing. Her whole life had been a nightmare except for one brief span. She would end it all—in the river. A lonely willow tree swayed its long, drooping branches this way and that. To Hannah, as she approached, it seemed to coo the lullaby her mother sang to her when a child, and instinctively, in spite of her years, she sought its protecting branches and wept.

"Weep, willow, weep with me, for what I am about to do, for my cup is full with sadness to overflowing. I can stand it no longer; nay, not even a drop. And when I'm gone, let thy leaves fall and cover my bier; and when the wind rustles through thy leaves, croon to me that at least in sleep I shall find rest and peace."

"All new life begins with a cry, because accustomed to the old, we fear to enter the new and know not what it is. Therefore does the babe cry at birth, and then when we enter the new we refuse to leave it. Why cry? Did I, Judah, not promise that I would wait for you? And I have waited, and, oh, how long it did seem. But that is all of the past; the future lies still before us."

"I dream!" murmured Hannah. "It is only a taunting dream. No, no. I cannot bear it. I must do it."

"Yes, yes, you must come with me," said Judah, taking her gently by the hand.

"Then it is not a dream! It is—it is Judah!" Hannah panted.

"Yes, Hannah, your Judah. Here we are in the valley." A flock of turkeys hurried past. "Ooder-oo—Ooder-oo—Ooder-oo."

"You hear, Hannah. It is Purim. We must make ready to cleanse our souls and be ready for Pesach, to pass over to Mokoim, our goal."

It was a real spiritual wedding. All the town rejoiced, for it was not one that was schemed or plotted by a schatcher or anyone else. It came about through a natural and spiritual law. Everyone in the community knew it would happen, and had to happen, just as surely as the sun would rise on the morrow. No one was invited to the ceremony; no invitation was needed. But they all came because all knew they were welcome. Not for the gifts they would bring; they were too poor to give of anything material, but each brought his and her blessing and good wishes, and added up, they made a mountain. The bride's trosser was not imported, nor even bought, but each garment was woven and interwoven with pure, holy thoughts. And the groom, he offered himself as a Scroll rolled up in human form.

America's Future.

For we hear it on all sides, "America's material greatness." Her history is a miracle of practical progress. She abounds in riches and luxury, such as no other people ever knew. The hunger and thirst for riches, the *auri sacra fames*, never raged with fiercer flame in any bosom than in hers. And her fate—is it to be that of Babylon—"great, avaricious and sensuous?"

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MATZOTH MEAL

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ITEMS OF INTEREST IN THE JEWISH WORLD

A free synagogue has been organized by Rabbi Bernard Kantor in Hutchinson, Kan.

Rev. Max Heller has just celebrated his thirtieth year with Sinai Congregation, New Orleans, La.

A second of the Council of Jewish Women was organized at Altoona, Pa., this month, and the first meeting was held.

Articles of incorporation have been filed at Albany by the Hebrew Ladies' Helping Hand and Relief Society, Inc., of Brooklyn.

The Kansas City (Mo.) Council of Jewish Women is taking an active part in having the Missouri Legislature pass the Children's Code bill now under consideration.

The fifty-fourth anniversary of the First Hebrew Loan Mutual Benefit Association of San Francisco, Cal., the oldest of its kind west of Chicago, was celebrated last month.

Lutherans and Jews have united in protesting against the passage of a bill recently introduced in the Minnesota Legislature providing for Bible readings in public schools.

Rabbi Adolph Steiner, of the Chevre Kadisha Temple Israel Congregation, of Cleveland, Ohio, has been re-elected, long before the expiration of his first contract and at an increase in salary.

Jewish residents of the Richmond district, a thickly populated residential section of San Francisco, Cal., have formed a congregation to be known as the First Hebrew Congregation of Richmond Section.

Mr. Charles Eisenman, president of the Cleveland (Ohio) Federation of Jewish Charities, is at present in Washington, D. C., acting as a member of the Advisory Board of the Committee on National Defense.

The death in Paris is announced of M. Paul Fould, chevalier of the Legion of honor and a former maitre de requetes at the Council of State. He was grandfather of the Baroness Edouard de Rothschild.

Rev. Rudolph Grossman has just celebrated his twentieth year as rabbi of Temple Rodeph Shalom, of this city. The congregation is planning to celebrate their seventy-fifth anniversary during the coming Chanukah.

With special services last Friday and Sabbath, and a banquet last Sunday, Dr. Julius Silberfeld's fifteenth anniversary as rabbi of Congregation B'nai Abraham, of Newark, N. J., was duly celebrated by the congregation.

On the recommendation of the Lord Lieutenant of Ireland, Mr. Barnet Graff has been appointed magistrate for the city of Limerick. Mr. Graff, a brother of Mr. Hyman Graff, J. P., has been a member of the local Hebrew congregation for over twenty-five years, and is a conscientious worker for its welfare.

The Ladies' Hebrew Benevolent Society of Seattle, Wash., celebrated its twenty-fifth anniversary yesterday.

The members of the Mikve Israel Association of Philadelphia, Pa., held a celebration last Wednesday night in honor of their twenty-fifth anniversary.

More than 450 members have been added as contributors to the maintenance fund of the B'nai B'rith Orphanage, at Erie, Pa., since September 1, 1916.

M. Joseph Reinach, the eminent publicist and politician, has been appointed vice-president of the Superior Consultative Commission on the health of the French army.

Last Sunday Rev. Israel Elfenbein, formerly rabbi at Nashville, Tenn., was installed as minister of the B'nai David and Ohave Zedek Congregation, the largest Hungarian congregation in Chicago, Ill.

The Hebrew Sheltering and Immigrant Aid Society increased its membership by 15,000 in 1916, and now totals over 70,000 throughout the United States. The Bureau of Information and Education dealt with over 25,000 individual cases.

Caesar Cone, head of the Cone Export and Commission Company and owner of many cotton mills in North Carolina, died at his home in Greensboro on March 1. Mr. Cone was noted for his philanthropy and his liberality to his 1,500 employes.

Rabbi Abels, of Altoona, Pa., has organized a class of the thirteen Jewish inmates at the Pennsylvania State Reformatory, at Huntingdon, Pa. The class meets once a month and studies Jewish history and Jewish religion.

The Committee on Public Education of the Council of the Empire has completed the consideration of the bill establishing a polytechnical institute at Tiflis. The bill does not contain any percentage restrictions for Jews.

Senator M. Theriault, of Nashua, has introduced a bill into the New Hampshire Legislature forbidding hotel owners to deny accommodations to Jews. The bill is moulded on lines similar to the one passed a few years ago in New York State.

Owing to the fact that many subscribers have diverted their contributions to the war relief funds the United Hebrew Charities of Baltimore, Md., is \$6,500 in arrears. An effort is being made by the directors to remove the deficit from the books.

The Congregation Sharei Eleihu, of Philadelphia, Pa., has purchased the church building at the southwest corner of Eighth and Porter streets. It will be improved so as to be suitable for a synagogue. The purchase price was \$15,000.

In celebration of his eightieth birthday Raphael Weill, merchant prince of San Francisco, Cal., who is now in Paris, sent a cablegram last month directing the distribution of \$10,000 to local charities. This is in accord with Weill's annual custom of celebrating his birthday.

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

DR. DADIRRIAN'S
Original Genuine
ZOOLAK
Purest, Richest, Most Beneficial.
At Fountains, Drug Stores, Hotels and Clubs.

Rabbi Samuel Koch has been elected president of the Central Council of Social Agencies at Seattle, Wash.

Women of Richmond, Va., have organized a chapter of the National League for Women's Service. Mrs. H. S. Einswanger has been elected recording secretary.

At a meeting of the Kiev branch of the Tatyana Committee, 200 roubles were appropriated for the maintenance of a shelter for Jewish orphans in Chernovitz.

Mr. David Mosessohn, publisher of the Jewish Tribune at Portland, Ore., has been elected president of District Grand Lodge, No. 4, comprising the lodges in the extreme West.

William Weiss, of Brooklyn, who died on February 21, 1917, left \$2,000 each to the Mount Sinai Hospital and the Hebrew Orphan Asylum of Manhattan and \$1,000 to the Brooklyn Hebrew Orphan Asylum.

A recent incorporation is that of the Rochester (N. Y.) Section Council of Jewish Women. The object of the council, as stated in the articles of incorporation, is "to promote closer relations among the Jewish women of the city."

A new edifice is soon to be erected for Congregation Beth Ha Medrosh Hagadol, of Denver, Colo. Nearly all of the necessary \$60,000 has been raised by a committee consisting of the officers and the rabbi, Rev. C. H. Kauvar.

It is announced that contributions aggregating \$6,000 have been made by prominent Jews of New York and Philadelphia for a new building to be erected at Atlantic City, N. J., for the local Young Men's and Young Women's Hebrew Association.

A pulpit and chairs will be presented to the Free Synagogue of this city by Mr. and Mrs. Simon Stolz, in memory of their son Melvin Lewis, lieutenant United States Navy Aviation Corps, who, after a record of fine service, lost his life in the performance of his duty.

Congregation K. K. Ahabath Israel, of Cincinnati, Ohio, has bought the Second Christ Scientist Church, on the north side of Rockvale avenue, near Reading road, Avondale, paying thirteen thousand dollars. The building will be thoroughly repaired for an orthodox synagogue.

The Essex Agricultural School, at Danvers, Mass., has at present a registration of over 200 pupils from all parts of Essex county, of whom only three are Jewish boys. These three have been prize winners in many competitive events, and one of them is treasurer of his class.

The Congregation Keherem Israel, of Philadelphia, Pa., which has been worshipping at the synagogue at Natrona street and Columbia avenue, has purchased the church located at Thirty-second and Morse streets. The building will be altered and used for a synagogue.

Alfred Hertz, for fourteen years conductor of the German opera at the Metropolitan Opera House, this city, and since September, 1915, conductor of the San Francisco Symphony Orchestra, has filed his application for citizenship. Mr. Hertz has been in America since 1901.

The police of Kieff have been ordered to draw up lists of all Jews of military age who are engaged in national home defense work instead of being at the front. The order is a result of the agitation in anti-Semitic circles deprecating and underestimating the sacrifices made by Jews in the war.

Julius Hoffman and Max Schaumberger have been chosen to represent Tulane University (New Orleans, La.) in the debate between that university and the University of Pennsylvania, at Philadelphia, on March 23, and George J. Ginsberg in the debate between Tulane and the University of Texas, at New Orleans, on March 30.

The condition of the Jews at the present time in Bulgaria is deplorable, according to official reports. There are 90,000 Jews in Bulgaria now, inclusive of the conquered territories. Among these there are about 2,500 families of Jewish soldiers that are destitute and need support. There are, in addition, 2,200 Roumanian prisoners of the Jewish faith who urgently require help. These prisoners arrived in Bulgaria without sufficient clothing and in a starving condition. They do not receive enough to eat from the authorities, and in order to survive must be aided by the Jewish community. In addition to this there are 1,000 orphans who are entirely dependent upon Jewish charity.

NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

National War Loan and Jewish Subscriptions—Food Economy and National Labor Service and Jewish Participation—British Palestine Committee's New Publication—Other Palestine Questions of the Week—Chief Rabbi Denounces Conversionist Jewish Flag Day—Jacob Epstein's Exhibition of Sculpture.

London, Feb. 17, 1917.

Writing this letter on the last day of the closing of the lists for the national war loan it is clear that tremendous amounts have been subscribed by the Jews of this country, headed by a colossal subscription from the Rothschilds. Of course the investment offered is one of an extremely good character, giving a net 5 1/2 per cent., with gilt-edged security. Eighteen years ago, just prior to the South African war, about 2 1/2 per cent. was the best yield obtainable on similar security, and the net interest yield on this gilt-edged investment has been falling so much for so many years that bankers, insurance company chairmen and other big financial magnates talked of interest falling in the future to as low as 1 per cent. The Boer war then happened, along with its consequent creation of the large amount of fresh national debt in the form of various special lines and slightly increased interest yields, and the fall in interest rates was thus checked. During the intervening time the net interest yield on government securities has grown steadily, and the present war has come along to give it a final big jump up. The present figure of 5 1/2 net would have been laughed at, and was absolutely undreamed of in this country before the present war broke out.

Food economy, the next big topic of the week, has been more discussed than ever. At present we are on our honor to avoid waste specifically in bread and flour, meat and sugar. The great majority of the people of the country are endeavoring to adhere as closely as possible to the stipulations of the Food Controller, and this applies even more strongly to the Jewish community. The great trouble, however, with well-to-do people is in connection with their domestic servants. These hired help apparently all the way round are objecting to having their food allowances reduced, even though the master and mistress of the house are themselves observing these restrictions. This is accounted for the appearance in the newspaper of "want" advertisements for domestic servants, in which the bait held out is "no food restrictions until compulsory."

National labor service is the third topic of the week. This will affect Jewish as other citizens in this country. This again is voluntary, and people are simply asked to fill up forms volunteering to do any important national work when called upon, such national work being understood to mean very largely labor in munitions factories and upon the land, with possibly big help in connection with the transport service—loading, unloading, etc. It is generally believed here that this voluntary system is but the precursor of a compulsory system, which would no doubt be welcomed anyway because of its intrinsic fairness. Then again we should have the question of the alien Jews of our big cities rising in a still more acute form than in dealing with compulsory military service. Still, there is no need to meet troubles half way. Sufficient it is for them when the hour strikes.

The British Palestine Committee, which was formed to urge upon the British Government the question of including Palestine within the British Empire when peace comes, is now issuing a weekly journal, entitled Palestine. Apart from its propagandist views the journal gives interesting articles on the potential and actual prosperity of Palestine.

Another view of Palestine published during the week comes from Manchester, and welcomes a suggestion of an American protectorate of Palestine, in which Jews would occupy a more-favored-nation position. It is held there that this plan would relieve the Allies from the danger of internal jealousies and would save one or more of them from the heavy labor and cost of reconstructing the ancient home of the Hebrews. One Jewish writer, dealing with this question, makes the following interesting statement:

"In reconstructing our nation on its ancient site we must for a long time be content to go quietly, slowly; and if we proceed, ere we have entered upon the tremendous task, to talk with a flourish, we may, perchance, flounder into a ditch, and not for years be able to flounder out of it again. The Jews, whose fortunate lot it will be to co-operate will at the beginning have to devote their attention almost exclusively to the revival of agriculture and allied industries. Already under the auspices of the Zionist movement there has been a start made, under

most unpromising conditions, in this direction; but the labor of organization demanded by the entire effort must be beyond calculation. It is in this sphere that I hope to be permitted to do my 'bit' in the cause which has always stood supreme in my thoughts. Granted a system of land banks and a method of federative or co-operative working upon the part of the agrarian population, I am confident that Palestine—as I assume it would be worked, at any rate by the Jewish section of the population, under the unexcelled economic regulations of the Mosaic period—would speedily take high rank among the 'show countries' of the world. The time for an easy acquiescence in the program of Zionism is gone. We Jews must now prove ourselves, not the Jews of luxurious London, Manchester or Leeds, but Jews of the sturdy type of our ancient forefathers, who made the name of Jews respected everywhere as the name of the most famous race upon the globe. Jews, by their past history, are the only people in a position to bring East and West together."

The Chief Rabbi has issued a statement that in his view no Jew or Jewess should take part in promoting the flag day which it is proposed to hold in London in March as the Russian Refugees Flag Day, or under any other title. It should be remembered that I already mentioned in these columns that this flag day is being organized under the auspices of the Edinburgh Russian Jews' Relief Fund, which, as the Chief Rabbi points out, contains missionary conversionist elements, the chairman and the organizing secretary in particular being active conversionists. It is rather curious to find that Israel Zangwill is reported to be a member of the committee which is organizing this flag day—but then Zangwill is always doing strange and surprising things.

Great interest is being shown in the exhibition of the work of Jacob Epstein, the Jewish sculptor, who has long been domiciled here, which opens at the Leicester Galleries, Leicester Square, London, on February 17. Since the work of the Serbian sculptor, Mestrovic, was exhibited at the Victoria and Albert Museum (also in London), there has not been an event of such artistic interest as the collected work of this remarkable Russian sculptor.

The Zionists Have Housewarming.

The completion of the new offices for the various departments of the Provisional Zionist Committee, at 44 East Twenty-third street, was made the occasion of a joint Chanukah Habaith on Tuesday evening, March 6.

The extension of the office facilities now gives the Zionists possession of the entire fourth floor of the Mercantile Building, covering an area of 15,000 square feet of floor space. In these quarters, which are larger than the quarters occupied by the Actions-Comite in Berlin before the outbreak of the war, there are housed the Provisional Committee, the Transfer Department, the Federation of American Zionists, Hadassah, Young Judaea, and Zionist publications—the Maccabean, Dos Yiddische Folk and the Young Judaeon.

Besides the executive heads, the Zionist staff includes fifty stenographers, six bookkeepers and ledger clerks, etc. This is the third extension of office facilities that the Zionist organization in America has been compelled to make since the outbreak of the war.

These festivities, which were participated in by about 600 visitors, were taken charge of by the Staff of Zion, an organization composed of almost the entire working personnel of the Zionist offices.

In addition to a number of musical selections rendered by Miss Karina Post, Mr. Jacob Boemel and Philip Markel, addresses were delivered by Dr. Stephen S. Wise, chairman of the Provisional Committee; Mr. Jacob de Haas, secretary of the Provisional Committee; Mr. Louis Lipsky, chairman of the Federation of American Zionists; Dr. Schmarya Levin and the Rev. Masliansky.

Dr. Wise made the occasion the opportunity for stating unequivocally that the many flirtations with the Zionist movement that are being attempted by persons heretofore inimical to it were entirely futile. "You cannot flirt with the Zionist movement. Either you are with it or against it. Either you accept it or you let it alone. If one wishes to have anything to do with the Zionist movement, he must wed it whole-heartedly and without reservation. He must accept its platform to its last implication."

Mr. Lipsky gave a number of reminiscences, showing the growth of the movement, represented by the physical development of its offices during the past twenty years. The first office of the movement was the study of the late Rev. Dr. Gustave Gottheil, whose famous son, Professor Richard Gottheil, was the first president of the movement. "The whole Zionist movement in America twenty years ago," said Mr. Lipsky, "was less in number than the guests at this housewarming."

Mr. de Haas told some of the plans for the further development of the offices to include a specialized reference library and a Zionist museum.

All of the speakers invited individual Zionists to make free use of the offices, and to regard the headquarters as their own.

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Passover Groceries

A Special Department devoted to Passover Groceries, Wines, and everything else that is needed, will be opened on the Fifth Floor on March 26th and will close April 14th.

We keep in this Department, only goods that have been prepared STRICTLY according to the Mosaic dietary laws, and the handling of the merchandise is in strict conformity to the Passover requirements.

Any purchases made in the Passover Department will be held for delivery on any day designated up to and including April 6th.



ENGAGEMENTS.

BENNETT - LIPPMAN. - Mr. and Mrs. Morris L. Lippman, 600 West 180th street, announce the engagement of their daughter Lulu to Mr. Irving Bennett.
BLUMENTHAL-HOEXTER. - Mr. and Mrs. David Hoexter, of 1090 St. Nicholas avenue, beg to announce the engagement of their daughter Sara to Mr. Meyer Blumenthal, of Blumenthal Brothers, Philadelphia, Pa. Miss Hoexter is a graduate of Hunter College, and is known as an accomplished musician.
BRALOWER-BURNETT. - Mr. and Mrs. Benjamin Burnett, of No. 220 West 110th street, announce the engagement of their daughter Anna to William Bralower.
BROWN-SOBEL. - Mr. and Mrs. Henry Sobel announce the engagement of their daughter Helen Theresa to Mr. Raymond F. Brown, son of Mr. and Mrs. Isaac J. Brown. Reception at the Fitz-Carlton on Sunday, March 25, 1917, from 3 to 6 p. m. No cards.
COHEN - BARNETT. - Mr. and Mrs. Samuel Barnett announce the engagement of their daughter Eva to Mr. Michael Cohen.
COHEN - REINHEIMER. - Mr. and Mrs. Leo Reinheimer, of 2091 Prospect avenue, announce the engagement of their daughter Edna to Mr. Harris Cohen.
FRIEDBERGER-LEVENE. - Mr. and Mrs. Max Levene, of New Bedford, Mass., announce the engagement of their daughter Sarah to Dr. Joseph Friedberger, son of Mr. and Mrs. Max Friedberger. Reception at New Bedford, Mass., March 15, 1917.
FRIEDMAN-ZWEIGEL. - Mr. and Mrs. Joseph Zweigel, of 912 Kelly street, Bronx, announce the betrothal of their daughter Selma to Mr. Jacob Paul Friedman. Reception at Hotel Savoy, Sunday, March 25, 1917, after 8 p. m.
GOLDMAN - FRIEDMAN. - Mrs. S. Friedman, of 2465 Seventh avenue, announces the betrothal of her daughter Minnie to Mr. Ben Goldman, of Macon, Ga.
GOODMAN - KLEINER. - Mr. and Mrs. Emanuel E. Kleiner, of 14 Morningside avenue, announce the betrothal of their daughter Florence to Mr. Jack Goodman, of Brooklyn.
GOTTLIEB-WOLLY. - Mr. and Mrs. Robert Wolly, of 346 East Fifty-eighth street, announce the engagement of their daughter Pearl to Mr. Benjamin L. Gottlieb, of New Haven, Conn.
JACOBY-OBER. - Mr. and Mrs. H. Ober announce the engagement of their daughter Nettie to Mr. Leo Jacoby. Reception Sunday, March 18, 3 to 6 p. m., at 1505 St. Nicholas avenue, New York.
JAFFE - BALZER. - Mr. and Mrs. Herman Balzer, of 86 West 119th street, announce the engagement of their daughter Sadye to Mr. Lawrence Jaffe. Reception at Hotel Bon Ray, Madison avenue and Ninety-second street, Sunday evening, March 25, 1917.
KABOT - RUBENSTEIN. - Mr. and Mrs. Samuel Rubenstein announce the engagement of their daughter Fannie S. Rubenstein to Joseph Kabot.
KIRCHNER-GALLE. - Mr. and Mrs. I. Galle, of 222 West 122d street, announce the engagement of their daughter Theresa to Mr. Philip Kirchner.
KREISLER-STERN. - Mr. and Mrs. Marcus Stern, of 961 East 156th street, announce the engagement of their daughter Florence to Mr. Jacques Kreisler.
LEVIN-MORRIS. - Dr. and Mrs. L. Morris, of 105 West Seventy-eighth street, announce the engagement of their daughter Lillian B. to Dr. Charles E. Levin. At home, Sunday, March 18, 3 to 6 p. m.
NATHAN-HANAU. - Mr. and Mrs. Charles C. Hanau, of 562 West 144th street, announce the engagement of their daughter Ada to Mr. Clarence Nathan, of Brooklyn.
ROSENBLUM-KIDANSKY. - Mr. and Mrs. David Kidansky, of 51 East Ninety-sixth street, announce the engagement of their daughter Sadye to Mr. Julius L. Rosenblum, of Brooklyn. Reception on Sunday March 25, 1917, at Hotel Savoy, from 3 to 6 p. m. No cards.
ROSENBERG - ROSENSCHEIN. - Mr. and Mrs. Isidore Rosenschein, of 1 West Ninety-second street, announce the engagement of their daughter Ida to Mr. Louis Rosenberg, also of this city. At home, Sunday, March 25, 3 to 6 p. m.
SCHEINMAN-COPELAND. - Mr. and Mrs. Samuel Copeland, of 112 West 119th street, New York, announce the engagement of their daughter Josephine to Mr. Louis Scheinman, of this city.
SIMONS - ALEXANDER. - Mr. Bernard Alexander, of 570 West 183d street, announces the betrothal of his daughter Lillian Marie to Mr. Nat Simons, son of Mr. and Mrs. Harry Simons.
SOKOLOV-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 at the Hotel Biltmore, Sunday, March 18, 1917, from 3 to 6 p. m. No cards.
SONIN-ROTH. - Mr. and Mrs. Isaac Roth, of 63 Lenox avenue, announce the engagement of their daughter Florence to Mr. Charles J. Sonin.
STERN-JACOBS. - Mr. and Mrs. Leo Jacobs, of 385 Central Park West, announce the engagement of their daughter Elma to Mr. Charles M. Stern, son of Mrs. Julius S. Stern.
SUMNER-STOLOFF. - Mr. and Mrs. Julius Stoloff, of 314 East Fourth street, announce the betrothal of their daughter Augusta Jeanne to Dr. Abraham J. Sumner, of Brooklyn.

MARRIAGES.

ABOFF-TEICHNER. - Sunday, March 4, Miss Lottie Teichner to Mr. Irving H. Aboff, by Rev. Dr. J. D. Spear.
FAINER-BRITT. - On Sunday, March 11, 1917, Gussie Britt to Mr. Sam Fainer. Rev. S. Seidman performed the ceremony.
GROSS - RUBIN. - On Thursday, March 8, 1917, Annie Rubin to Mr. Max Gross. Rev. S. Seidman performed the ceremony at his home, 1431 Madison avenue.
ISRAELS - SCHWARTZ. - Mr. and Mrs. Hymen Schwartz, of 1249 Park avenue, announce the marriage of their daughter Sadie Gertrude to Max Israel on Sunday, March 11, 1917, at 140 West 144th street. Rabbi Aaron Eiseman performed the ceremony.
KAMINSKY-KAUFMAN. - On Saturday, March 10, 1917, Rose Kaufman to Mr. Ike Kaminsky. Rev. S. Seidman performed the ceremony.
KESSLER-LEVINE. - On Thursday, March 8, 1917, Sophia Levine to Bene Kessler. Rev. S. Seidman performed the ceremony at his home, 1431 Madison avenue.
LEWIN-WALDMAN. - Miss Pearl Waldman to Mr. Herman Lewin on Sunday, March 11, by Rev. Dr. Adolph Spiegel, at the residence of the bride, 54 East Eighty-ninth street.
OPOLINSKY - HELLER. - On Sunday evening, March 11, at Bedford Mansion, Brooklyn, Abraham Opolinsky, of 538 Decatur street, to Celia Heller, of 173 Floyd street, Brooklyn. Rev. Dr. Max Raisin performed the ceremony.
OSSUSKY-RAINES. - Mark H. Ossusky to Miss Eva Raines, Sunday, March 4, 1917, by the Rev. Dr. M. Krauskopf.
PERSKY-FOX. - On Sunday, March 11, Mr. Robert Persky to Miss Frances Moisse Fox by Rev. Dr. Isidor Reichert.

BIRTHS.

BLUMENKRANZ. - To Mr. and Mrs. E. M. Blumenkranz (nee Dolly Werner), of 1855 Seventh avenue, a daughter, on Wednesday, March 7.
EHRlich. - Mr. and Mrs. L. Ehrlich, of 227 West 140th street, announce the birth of a son on Monday, March 5, 1917.
KOSOFsky. - Mr. and Mrs. Murray Kosofsky (nee Lillian Scheinman), of 1211 Madison avenue, announce the birth of a daughter on Saturday, March 3, 1917.
LEVY. - Mr. and Mrs. Martin D. Levy, of 600 West 138th street, announce the birth of a son on Wednesday, March 7, 1917.
ROSENBERG. - Mr. and Mrs. Jacob Rosenberg, of 885 West End avenue, announce the birth of a daughter on Thursday, March 8, 1917.

BAR MITZVAH.

BARTELSTONE. - Mr. and Mrs. David Bartelstone announce the Bar Mitzvah of their son Sam D. on Saturday, March 17, at Tremont Temple, Grand Concourse and 180th street, at 10 a. m. At home same day, 12 East 177th street, near Jerome avenue.

IN THE SYNAGOGUES.

ADATH ISRAEL (East 169th street). - Rabbi Mayer Kopfshtein lectures this evening on "Creeds and Beliefs."
AGUDATH JESHORIM (115 East Eighty-sixth street). - Rabbi G. Lipkind will lecture this evening and Sabbath morning.
AHAWATH CHESED SHAAR HASOMAYIM (Fifty-fifth street and Lexington avenue). - Rev. Dr. Isaac Landman, of Philadelphia, Pa., will occupy Dr. Moses' pulpit Sabbath morning.
ANSHE EMETH (448 West 152d street). - Rabbi L. Zinsler will preach Sabbath morning on "Religious Facts and Religious Reasons."
BETH-EL (Seventy-sixth street and Fifth avenue). - Dr. Samuel Schulman will preach Sabbath morning. Sunday at 11 Dr. Schulman lectures on "Rights and Duties of International Jewry."
BETH ELOHIM (961 Southern Boulevard). - Dr. J. D. Spear will preach this evening and on 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 "Matrimony" and on Sabbath morning on the weekly portion.

B'NAI JESHURUN (Leslie Hall, Eighty-second street and Broadway). - Rabbi Joel Blau preaches Sabbath morning.
EMANUEL BROTHERHOOD (Second avenue and Fifteenth street). - Mr. Danfel P. Hays will be the speaker at the service this evening.
EZ CHAIM (107 East Ninety-second street). - Rabbi David Davidson preaches Sabbath morning on "The Test of Spirituality."
FREE SYNAGOGUE (Carnegie Hall). - Dr. Stephen S. Wise will lecture Sunday morning at 10.45 on "Conscription Versus Democracy, or Shall Our School-boys Have Military Training?"
FREE SYNAGOGUE (155 Clinton street). - Dr. Wise will preach at the service this evening.
FREE SYNAGOGUE (163d street and Southern boulevard). - This evening Rev. Jenkin Lloyd Jones, D. D., will speak on "Cease Firing—A Plea for International Disarmament."
ISRAEL (120th street and Lenox avenue). - Dr. M. H. Harris will preach this evening on "Cleanliness and Godliness." Sabbath morning, "Sabbath and Judaism's Future."
ISRAEL OF BROOKLYN (Bedford and Lafayette avenues). - Rabbi Nathan Krass preaches this evening on "The Religion of Our College Boys and Girls." Sabbath morning on "The Sanctity of Work."
JUDAH HALEVI (166th street and Morris avenue). - Rabbi Jesse Bienfeld will preach this evening and on Sabbath morning.
MONTEFIORE (Hewitt and Macy place, Bronx). - Rabbi Alexander Basel will preach Sabbath morning.
MT. ZION (37 W. 119th street). - Rev. B. A. Tintner will preach this evening on "A Living Issue." Sabbath morning on the weekly portion.
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 "The Jew and American Patriotism"; Sabbath morning, "The Jew's Passion for Unity."
PETACH TIKVAH (Brooklyn). - Rabbi Israel H. Levinthal will lecture this evening on "Our Young People and the Synagogue." Sabbath morning on the portion of the Law.
RODOPH SHOLOM (Sixty-third street and Lexington avenue). - 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 "Immortality and Resurrection."
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. D. de Sola Pool will preach.
SINAI (Stebbins avenue and 163d street). - Special "Free Sons of Israel" service this evening. Sabbath morning, Rabbi Reichler on "The Psychology of the Crowd."
SINAI (Mt. Vernon). - Dr. Joseph I. Gorfinkel will preach Sabbath morning.
TIFERETH ISRAEL OF KENNINGTON (Brooklyn). - Mr. Louis I. Newman will speak this evening on "The New Revival." Rabbi Jacob Katz will preach Sabbath morning.
TEMPLE OF THE COVENANT (552 West 181st street). - Rev. H. L. Martin lectures this evening and on Sabbath morning on the portion of the Law.
WASHINGTON HEIGHTS CONGREGATION (510 West 161st street). - Rabbi Moses Rosenthal preaches Sabbath morning on the portion of the Law.
YOUNG PEOPLE'S SYNAGOGUE (Educational Alliance). - Rabbi Jacob B. Grossman will speak at the services this evening at 8.15.

Memorial for Henry Glass.

The first Yahrzeit of the late Henry Glass, former president of the Ohav Zedek Congregation, will be observed at the synagogue on Saturday, March 17. Cantor Josef Rosenblatt will recite an El Moley Rachamin.

Temple Beth-El

5th Avenue and 76th Street
Dr. Samuel Schulman,
Saturday Morning (Sermon) 10.30. Sunday Morning, at 11.

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Hadassah's Banquet

Two hundred and eighty guests participated in one of the most beautiful Jewish banquets ever given in New York city last Sunday night at the Central Jewish Institute, 125 East Eighty-fifth street, to celebrate the fifth anniversary of the New York chapter of Hadassah, the women's Zionist organization. The banquet was unusual from the fact that fully two-thirds of the participants were representative of the highest type of Jewish womanhood in New York city. Among the diners were the heads of many women's organizations, who were the guests of honor.

The principal speaker was Mrs. Richard Gottheil, the president of the New York chapter of Hadassah, who was presented to the assembly in a graceful speech by the toastmaster, Dr. David de Sola Pool, who described her as the Jewish Mayor of New York city.

Mrs. Gottheil gave a brief review of the work of the New York chapter of Hadassah, and said, among other things:

"When the New York chapter of Hadassah was still in its infancy our dream to send American nurses to the land of our forefathers became a reality, thanks to the generous offer of Mr. and Mrs. Nathan Straus, who proposed to the president of the chapter, Miss Henrietta Szold that if we could get a nurse ready within three weeks they would take her to Palestine, provide her traveling expenses and also pay her salary for the first four months of service. At that time Hadassah had \$300 in its treasury, and it was necessary to provide for \$2,000 a year. At the end of three weeks, thanks to the efforts of one of our members who happened to be in Chicago, a group of Jews and two good Christians—Mr. and Mrs. Charles Crane—made it possible for us to send two nurses to the Holy Land. Do you wonder that now, after five years, with thirty-three chapters spread all over the United States, we wish to have the privilege of gathering here, for the first time, at the dinner table in order that the president of the New York chapter, the members of the organization, our guests and friends, may join in offering the *shechitjont?*"

Miss Alice L. Seligsberg, a member of the Executive Committee of the New York chapter, described at length the work of the organization in America in intensifying the Zionist ideal among Jewish women.

Other speakers were Dr. Schmarya Levin, the Rev. Dr. H. Pereira Mendes and Rabbi Jacob Kohn.

A letter of greeting from Miss Henrietta Szold, the national chairman of Hadassah, who is now on tour in behalf of the medical unit, was received with great applause, and a response was forwarded to her, signed by every participant.

Telegrams of greeting were read from most of the other chapters of Hadassah. Following the banquet the Hadassah Choral Union gave a brief musical program of Hebrew folk songs. The dining hall was then turned over to several hundred young folks for dancing.



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Roumanian Tolerance and Her Culture.

By EDWARD HERBERT.

The history of Roumania has not been written as yet. With the exception of a few magazine articles very little was printed in English about that country. Owing to her cruel oppression of the Jews, Roumania did appear quite often in the press. Her entry in the present European war, her army movements and field operations gave her some prominence in the American press. Outside of that the average American knows very little about that enlightened country.

What we do know, however, is that the Roumanians are a noble race. That they are descendants of the Romans they themselves admit. That they are a very advanced people is also conceded by every Roumanian. But that as a nation they are also the most tolerant people they are too modest to acknowledge. This Roumanian virtue, however, is already too well known. Whatever doubt may have existed in regard to it the documents cited below removed it. Also by what was furnished and recorded in the annals of the Academia Romanar by one of its foremost members. This record of the Academia is considered to be a valuable contribution by a profound Roumanian patriot and scholar, Prof. Radu Rosetti. That learned gentleman is a student of repute and is held in high esteem by his colleagues. His utterance by pen or mouth should leave no room for doubt. I shall give verbatim what that Roumanian savant says. Whatever comment his scholarly effort deserves I shall leave to the reader to make.

Proof No. 1.

Says the great Professor Rosetti: "Among the numerous accusations heaped upon the Roumanians by the Jewry of this (Roumanian) country and by those abroad there is hardly one more baseless than the charge of intolerance which is brought against us on every occasion.

"The Jews are not able to prove a single case which has even the remotest semblance of a manifestation of religious fanaticism; something entirely unknown to the Roumanians. This, however, they use as a medium, and with good effect, to stir up sympathy for them and indignation against us in the European minds, who are always ignorant of local conditions and circumstances, and they thus continue to resort to this means without scruples.

"What seemed always strange to me is that this accusation of intolerance is brought against a people which suffers from want of religious sentiment by a people whose most characteristic trait is, particularly in the regions of the Vistula, Niper and the Danube, an excess of religious sentiment and fanaticism."

"Based on this circumstance, I looked in the course of my researches, to find proof of the facts manifesting religious fanaticism on the part of the Jews established in our country. My efforts were not in vain. I have found a record which treats of such a manifestation by the Jews in Moldova.

The record which the Roumanian savant has discovered is a case which took place in the little Moldovan town Ocna in 1836. Six Jews were arrested and charged with the atrocious crime of sacrilege, brought by a degenerate Roumanian. They were tried and set at liberty.

The case in point which the great professor cites as proof of Jewish fanaticism is fully in harmony with and bears the evidence of the tolerant spirit of Roumanian culture.

Proof No. 2.

"Fourth Army Corps, Eighth Division, Fifteenth Infantry Brigade. 14,010. January 29, 1915.

"Thirteenth Regiment to the Jewish Hospital, Jassy:

"I have the honor to ask you to be so good and let us know whether there can be admitted to your hospital two soldiers of this corps of Jewish nationality, in order that they may be operated upon. The St. Spiridon Hospital does not accept persons of other nationalities except on pay.

"For the Commander of the Regiment, Lieutenant-Colonel Nedejdea, Adjutant-Lieutenant Dobrovici."

The following is the reply sent to the commander of the regiment by the Jewish hospital:

"Jassy, February 5, 1915.

"My Dear Commander:

"I have taken notice of your communication, No. 14,010, of January 29, 1915, concerning the question as to whether we could admit to our hospital two Jewish soldiers of our army to be operated upon, and which was refused by the St. Spiridon Hospital under the pretext that they were aliens.

"As far as we know operations of this kind were always made at the Central Military Hospital whenever it was necessary on Jewish soldiers as well. But if that hospital has changed its disposition in that regard, we have the honor of informing you that we are ready to receive the two soldiers and as many more as our hospital has done in the past, and always will receive the sick of all creeds. The military ones are with so much more reason welcome.

"We are, etc."

During the year of 1913 Roumania made a strong appeal to her people and praised skyward the patriotism of her Jews. Over 30,000 Jewish soldiers bore arms against the enemy of their country. The Jewish women of Roumania organized and equipped a complete ambulance service and placed it at the disposal of the Ministry of War.

How the sacrifices made by Jewish men and women were appreciated by the Roumanian Government, the following extract from a secret order issued from headquarters to the army in 1915 is offered as

Proof No. 3.

"It is therefore your duty to give particular attention to this question. The commanders of companies must inform themselves of the sentiments of all those of their men, who are not of Roumanian (Christian) origin, and especially of those who are Jews. It would be desirable that, in conformity with an order received some time ago, you are not to advance to higher grades any of them (Jews). On the other hand, in order that we may not exasperate these people, it is necessary to cover all these sentiments which inspire us. Nothing need transpire of our opinion, in order that they may not divine that we mistrust their fidelity.

"Every officer must treat in secret the present order. They must communicate it to no one. You will otherwise give oral instructions to the officers that they guard the secrets. If you think that some men who are not of Roumanian origin (except Jews) ought to be advanced to some grade or to be appointed to any function, you will prepare a special motivated confidential report to that effect."

Proof No. 4.

The following letter was addressed in July, 1915, by the Culture League to the Jews:

"To the Jewish journal *Infratirea*: "It is now some time past since you began a movement against us under the name of Native Jews, Indigene Jews, and what not, and you demanded equal rights.

You have brazenly paraded, with threats against us as well as against the Culture League, which has unmasked your nation.

"First of all, none of you can be enfranchised. Your names, such as Shwarz, Schwarman, Weissman, Blumen, Grinberg, sufficiently show your foreign origin, also your customs and your culture, which are entirely different from ours.

"You came as aliens, and you have thrown yourselves upon us and have taken advantage of our tolerance. We did not invite you to come here; we have not entered into any contract with you. We have tolerated your existence as long as you behaved."

"Having been annoyed by the danger of your increasing invasion, our ancestors, by Article 3 of the Constitution, provided for the introduction of colonization by foreigners.

"Article 7 of the Constitution limited the manner of naturalization of aliens, you included.

"Articles 26 and 27 of the Constitution prohibit you from forming associations, nor may you issue proclamations. Notwithstanding these provisions, you, by the brazenness which characterizes your tribe, have violated these legal dispositions, and went so far as to threaten and to impose, upon us to grant you equal rights, so that you may dominate us politically as you have economically. You have corrupted part of our press, and now, when the Culture Society tries to unmask you, you rise against her.

"Well, gentlemen, in view of your threats and of your leagues, we were also forced to establish hundreds of leagues, which are ready to defend our existence and to overpower you, if necessary.

"We did not ask you to come here, nor do we desire to detain you among us. Go back to where you came from. But until you will be able to leave, you must stop your agitation and your brazen threats."

"Do not compel us to lose patience, because woe! sooner than you imagine, a powerful action will be taken, and then even the innocent among you will pay with their property and with their lives. Roumania belongs to Roumanians. Get out, you Jews!"

"The Culture League Against the Jews."

This is Roumanian tolerance; this is what "culture" means in that enlightened Balkan State, and thus are the Jews treated in Roumania!

No further comment, I believe, is necessary.

The Congress Plans.

With the meeting of the Administrative Committee for an American Jewish Congress, held on March 11, the elaborate plan for democratic elections to the Congress, which had been formulated by the Committee on Methods of Election after many weeks of study and labor, has practically been adopted in its entirety. It only remains now for the Elections Committee to adjust certain matters referring to the relations between the proposed local Boards of Election and the Congress Committees in the different cities.

There were two long sessions held during the day, one in the afternoon and one in the evening, and in addition to most of the New York members, there were also members from Baltimore, Philadelphia, Pittsburgh, Boston and Washington. Those in attendance were: Messrs. Senior Abel, Maurice L. Avner, J. I. Bluestone, Israel B. Brodie, Meyer L. Brown, Gedalia Bublick, Jacob Carlinger, Jacob de Haas, Joel Enteen, Mrs. Joseph Fels, Harry Friedenwald, Max Goldfarb, Max L. Hollander, Isaac A. Hourwich, M. Kass, Louis Lipsky, J. L. Magnes, Louis Marshall, H. Pereira Mendes, Jacob Panken, Julius I. Peysner, Bernard A. Rosenblatt, Frank F. Rosen-

blatt, Louis S. Rubinsohn, Jacob H. Schiff, Samuel Schulman, Bernard Semel, Max Silverstein, Joshua Sprayregen, Cyrus L. Sulzberger, Leo Wolfson, B. Zuckerman and the executive secretary, B. G. Richards.

Among other communications received were telegrams of greetings from Mr. Nathan Straus, chairman of the Executive Committee, and Mr. Adolf Kraus, a member of the Administrative Committee, both of whom are now in Florida.

Col. Harry Cutler, chairman of the Administrative Committee, presided, and at intervals the chair was occupied by the vice-chairman of the Administrative Committee, Mr. Louis E. Kirstein, of Boston. One of the most important decisions of the evening session related to the time of the holding of the Congress. In accordance with this decision, this date will be definitely fixed by a meeting of the whole Executive Committee of 140 members, which will be held in the city of New York on the first Sunday in April. This action was taken in accordance with the resolution which was adopted at the amalgamation meeting held at the Hotel Savoy on December 25, and which resolution reads as follows:

"That the exact date of the holding of the Congress be left to the discretion of the Administrative Committee, but that such date shall in no event be later than the first day of May, 1917; unless on or before March 15, 1917, the Administrative Committee by a two-thirds vote shall deem it unwise to hold the Congress before said date, then this Executive Committee shall reconvene on the first Sunday of April, 1917, and shall then determine upon the date of the Congress."

In the matter of representation to cities, it was decided to give Philadelphia, 19; Chicago, 19; Greater Boston, including Cambridge, Brookline, Everett and Somerville, 8; Newark, N. J., 5; Cleveland, 5; Baltimore, 5; Detroit, 4; Cincinnati, Newport, Covington and Ludlow, Ky., 4; Pittsburgh, 4; St. Louis and East St. Louis, 3; Buffalo, Niagara Falls and Tonawanda, 2; Los Angeles, 2; Milwaukee, 2; New Haven, 2; Providence, 2; Rochester, 2; San Francisco, Oakland and Berkeley, 2; Syracuse, 2; Washington, 2. Sixty-five other cities allotted to one delegate each. The list of the cities will be given out when the entire plan is published.

New York city was divided into eight congressional districts: Manhattan, including five districts, being allotted 55 delegates; the Bronx, 15 delegates, and Brooklyn, including Richmond and Queens, 30, making a total for Greater New York of 100 delegates.

The question of nomination and election of delegates was then taken up for discussion. The majority report of the committee provided that each voter shall be entitled to vote for three-fifths of the number of candidates to be elected, while the minority report provided that each voter shall be entitled to vote for one-fourth of the number of candidates to be elected. It was passed, however, that in all cities outside of New York the plurality method of election shall prevail both as to the nominations and elections; that is, each voter shall be entitled to vote for as many candidates as that particular district in which he votes is entitled to. With reference to the city of New York, the majority report was adopted.

It was decided that a fee of \$3 be paid by each individual organization or each election precinct for the delegate elected by it to the nominating convention. A fee of ten cents was levied on every voter at the elections to the Jewish Congress.

In compliance with requests which came from organizations in different

parts of the country, the question as to what constitutes a national organization and what organizations are to be recognized as national organizations, was reopened. The following definition of a national organization, proposed at the previous meeting of the Administrative Committee, was accepted:

"A national organization shall mean a Jewish organization, having branches in two or more States, such branches holding membership meetings at intervals, provided that recognition shall be accorded to representatives of Jewish religion and scholarship. However, no organization shall be recognized which has not been in existence for more than one year prior to January 1, 1916. Institutions engaged primarily in philanthropic work shall not be comprised within the foregoing definition of national organization."

Under this definition a number of organizations that were previously recognized as national organizations and allotted representation, were excluded, while other organizations received an increase in representation. The final list of national organizations and the representation allotted to each one is attached herewith.

The Central Jewish Institute.

On Saturday evening, March 17, a lecture under the auspices of the Social Service Committee of district No. 1 of the Independent Order B'nai B'rith will be given at the institute. The subject of the lecture will be "The United States, Its People and Its Laws." Mr. Charles H. Shapiro, of Bridgeport, Conn., is coming especially to give this lecture with stereoscopic views on Americanization. Rabbi Herbert S. Goldstein, who is chairman of this committee, is planning to give lectures on Americanization throughout the city.

On Sunday morning, March 18, at 11 a. m., Prof. Mordecai M. Kaplan will deliver a lecture on the "Psalms." On Monday evening, March 19, at 8.15 p. m., Dr. Lewis B. Bernstein, superintendent of the Hebrew Sheltering Guardian Society, Pleasantville, N. Y., will speak on "The Rearing of Orphans in the Country on the Cottage Home Plan," under the auspices of the School for Jewish Communal Workers.

On Tuesday afternoon, March 20, the New York Section of the Council of Jewish Women will be entertained by the Women's Auxiliary of the institute. At 8 p. m. a Purim athletic carnival and dance will be held.

On Wednesday evening, March 21, at 8.15 p. m., a lecture under the auspices of the Board of Education of the city of New York will be given by Dr. Edgar C. Raine. His subject will be "Alaska," illustrated by moving pictures and stereoscopic views.

On Thursday evening, March 22, at 8 p. m., the class in readings from the Talmud will meet under the leadership of Rabbi Herbert S. Goldstein.

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יקר

We call the attention of our readers to the letter from Henry Jay Case, secretary to the Police Commissioner, to Rabbi Abraham Blum, printed in another column of this issue.

We regret to have to record the death of Falk Younker, field secretary in the Y. M. H. A. work along the border. He was a faithful communal worker and zealous in promoting Judaism along every line of his endeavor, and what more fitting tribute could he have than it be said that he died in harness.

Because our government has broken off diplomatic intercourse with Germany *The Jewish Chronicle* sees us ranged already on the side of the *entente* allies, fighting the battle of light against the forces of oppression and darkness. We may well bid our distinguished contemporary not to travel at the speed of the Twentieth Century Limited in viewing international affairs.

When a non-Jew rises in his place and puts in a good word for the much-abused, because much-misunderstood, Pharisees, a Jewish journal such as this should record its sense of lively appreciation. Recently Rev. R. Travers Herford, who has studied the subject of the Pharisees patiently and long, addressed the Society for Hebraic Studies of London on his chosen theme. He held that the Pharisees were the chief, if not the only, survivors within Judaism after the Second Temple fell and that they had deepened and widened the religious and ethical content of their faith instead of the reverse.

The late Joseph Halevy, the famous French Orientalist, who died quite recently, was one of the greatest Jewish scholars of this age. Occupying an assured position in the learned world of Semitics, he stood out among his co-laborers, and especially among the Jewish *intelligensia* of the French Republic, as a man thoroughly devoted to his co-religionists and the religion of his ancestors. Alas! how many French Jewish scholars, not to mention those of other lands, shine through their intellectual gifts and offend by their backsliding from the ancient faith!

When Theodore Roosevelt wishes to clinch and drive home an argument in favor of his characteristic views, he harks back to history for chapter and verse for his precedents. So, in his efforts to prove that pacifism and unpreparedness are undebatable subjects, he instanced the course of events occurring to what he calls "the Chosen People" and wished to have the world believe that, because a sentence from Jeremiah is susceptible of a warlike interpretation, the great prophets of Israel were all militant advocates of universal military service and similar devices of preparedness. It needs no argument to disprove this intentional intendment of the doughty colonel; the prophets were proclaimers of an all-consuming, all pervading peace, and if Christendom had but listened to their voices what has transpired since August 1, 1914, would never have taken place.

The question of what shall be done by Great Britain with the unnaturalized Russian Jews living in that country, provided they be of military age, has not yet been satisfactorily determined. That the British army could benefit by the addition to its ranks of several thousand fighting-men goes without saying. In spite, however, of the desire of English Jews, and others, to have it appear that this subject does not trench on the domain of practical politics, the difficulty in disposing of it arises just because ancient political prerogatives and privileges are bound up with it. If this question of the status of unnaturalized Russian Jews in Great Britain were not a political issue, why was it necessary for one party or the other to the controversy to invoke the ancient British right of asylum? Why, again, did an English court of law pass on the matter by considering this ancient right as a foundation for the judgment which it finally handed down? If questions, such as the instant ones, are not political, why is it, finally, that when a change occurs in the English cabinet, the ruling committee in British Governmental circles, and a Jew is supplanted as Home Secretary by a non-Jew, that we hear comparatively little now of repatriation, compulsory enlistment and naturalization *en masse*?

UNITY IN AMERICAN ISRAEL

THE peace that has ensued upon the adjustment of the trouble over the congress movement in our Jewry seems to be very much like that peace which now subsists between the United States of America and the German Empire. Hostilities, outward and direct, between the two nations there are, happily, none up to this writing; but the air is tense; now and then rumors and verbal attacks fill the columns of the daily newspapers; and the situation, remembering the recent breach in diplomatic relations, is extremely delicate. What the outcome will be rests on the lap of the gods, and he who hazards a guess as to the future has his own trouble as a reward.

So we view the position of American Jewry *vis-a-vis* of the coming Jewish congress. Advocates and opponents of the idea resting from their mutual recriminations; the opponents have been worsted, and the leaders in the fight against the calling of the great Jewish deliberative assembly, from which so much is rightly expected, can and will have no diplomatic relations with those upon whom rests the burden of seeing the congress through.

As outwardly now our American position as regards Germany in this war is one of armed neutrality, so outwardly now there exists a position of armed neutrality between the pro-congress and the anti-congress faction in American Israel. Peace has been solemnly decreed between the factions, yet peace cannot be produced by *fiat* or treaty where the will to abide by the *fiat* or the treaty is absent. This we see, from occasional outbursts of impotent rage of some of the anti-congress agitators, who, in advance, protest their refusal to be bound or even represented by the results it will attain, be they what they may!

With such a situation disclosed, we may well ask: Is there peace and unity in American Israel? Is there even the semblance of a peace, not to mention unity, between the factions? Amid the surrounding conditions is American Israel able to produce results of lasting benefit for itself and for the Jewish world? Will the Jewish world, after the adjournment of the congress, be better off than before its coming together?

We put these queries more in sorrow than in anger. We shall attempt no reply to them, or any of them, for no reply is needed, and, indeed, no reply can possibly be made!

With its fifty stenographers, besides a large clerical staff, the headquarters of the Zionists in this city—now embracing the world-activities of their movement—may now be looked upon to vie with any department of "big business." Many a great industrial concern, *vulgo* trust, does not employ so many as fifty stenographers. We wonder if there are not a few "lame ducks," etc., in the "employ" (that is, being "taken care") of the Zionists at present, and if thereby their funds are not being subjected to some needless, unnecessary, outlay! *We should worry!!*

Rabbi Emil G. Hirsch wrote entertainingly on *Purim* in a recent issue of *The Reform Advocate*. For one thing he regards the Esther narrative as neither a record of actual facts nor an authentic account. This opinion we pass over as being quite of a piece with his well-known theological attitude. Then, he points out the characteristics of the festival and offers us some sage advice as to their philosophic import. This consideration, also, need not detain us. Finally, and sensibly, he comments on the incongruity of celebrating *Purim* in a world maddened by the scent of blood. And he upbraids those who "are loud among us (and) who ask that new holocausts be offered the Moloch of slaughter." Well said, "prophet" from the West! We say, a cordial "Amen" to sentiments such as these!

We can understand, and even appreciate, the antagonism evinced by the *Lutheran Standard* toward Freemasonry. This institution has incurred, and is bound to incur, the enmity of orthodox creeds within Christianity because a correct application of its principles to individual, human conduct is more than likely, other things being equal, to emancipate the person concerned from the thralldom of Christian dogma. If Freemasonry teaches a man to substitute "faith through works" for the dogmatic theology surrounding the events in the career of Jesus of Nazareth, it inevitably signifies that for this man and those within his influence the control of the churches and their hierarchs has passed away. As a matter of fact, as we have pointed out time and time again, Freemasonry is not merely non-sectarian; it is quite unsectarian; it has no quarrel with any particular form of belief and embraces all good men and true who recognize the existence of the Ever-living God within its boundaries. Judaism furnishes a lively contrast to the churches of Christendom in its attitude toward the "ancient and honorable fraternity." Not because so much Masonic inspiration is drawn from our Book of books, not because Freemasonry is grounded upon the essentially Jewish belief in the fatherhood of God and the fraternization of all men on earth, but because the Masonic teaching is quite as innocent of credulous dogmas as is Judaism, and because the aims and objects of the work of the fraternity support and reinforce, and harmonize with, the lessons which Judaism attempts to inculcate in its followers. Judaism is, of course, a highly rationalized and rationalistic form of belief, and Masonry, while seconding all creeds, stands upon the same footing. This opposition of the churches to Masonry crops out in print, here, there and elsewhere, every now and then. We may regard it with the contemptuous smile of superiority, for this opposition, like the ruthless submarine warfare of the Germans, represents the final wall of defense of the creeds against those bringing light and deed as motivating human conduct into the world.

MECHANICAL LIVING

יבניו את המשכן אל משה:

"And they brought the tabernacle unto Moses."—(Ex. xxxix 33.)
SAYS Midrash: When the component parts of the Tabernacle were completed, and all that remained to be done was to fit these together and put up the structure, none could be found who knew how to set up the Sanctuary of God. The parts refused to cohere, and the Tabernacle refused to stand erect in its place. It all tumbled over—like a house of cards, we would say. They brought the Tabernacle to the "wise-hearted," and it would not stand. They brought it to the master-builders, even to Bezalel and Aholiab, and it would not stand. Meantime the people were discontented at the thought of all the treasure wasted, as they believed, in a useless building, which did not bring nearer to them the God for whom they yearned. Finally, as the text has it, "they brought the Tabernacle unto Moses." Who, if not the Liberator, should be qualified to set up the sanctuary? But even Moses confessed that he was unable to give the structure coherence and stability. Then a miracle happened: While Moses went through the motions of erecting the Tabernacle, it stood up, as if lifted by invisible hands, of itself!

This Midrash might be regarded as a poetic illustration of the Psalmist's thought: "If the Lord build not the house, they that build it labor in vain." Neither the people with their money, nor the wise men with their skill, nor yet the architects with their foresight; yea, not even the Leader with his consummate ability, could perfect the House of God: only when that Invisible Spirit which rises out of man's noblest dream asserted itself, could the Shrine stand on its foundations. God builds through man when man builds through God.

But, as a matter of fact, the implications of our Midrash are deeper. It is an illustration of the pitiful human tendency to place reliance in *mechanical aids to living*. Every one of us must solve the problem of his life in some fashion. We may not formulate the problem in academic terms, yet it is consciously or subconsciously present in our minds when we face the everyday tasks of living. The business of being human is more or less keenly felt by us to be our most serious business. But in attending to this business, and in trying to solve our personal riddle of existence, we usually take refuge in mechanical aids, in mere makeshifts. We take hold of the puzzling materials life offers us and blithely "rough-hew" them, altogether unconcerned about "the divinity which shapes our ends." What wonder that our life lacks coherence, for lack of a central purpose? What wonder that the parts refuse to dovetail, haphazard and pell-mell as our life is? What wonder that it will not stand on a sure foundation, that it will topple over like a house of cards at a mere chance breath, since our life rests not on anything that endures?

What are these mechanical aids to living? The common people are prone to rely on money. Great is the power of money for good or ill, but it must be denied, most strenuously denied, that money can be raised to the dignity of a solution of the problem of existence. And the man, or the nation, that relies solely on the power of money is thrown into a miserable plight when the golden pillars of the life-tabernacle refuse by some accident to hold up the structure. Above the people stand the wise men, with Bezalel and Aholiab at their head; but these employ mechanical helps of their own, not much higher than those of the masses, when they rely too much on their human skill, knowledge and wisdom. Above Bezalel stands Moses, the inspired statesman; but even he is apt to lean too heavily on mechanical means, such as organization—artificial adjustment of human relations. In a word, do you not see that in the futile attempt of setting up the sanctuary in the wilderness, according to the Midrashic delineation, we observe the arch-types of the perennial mechanic solutions of our life-problem, namely: *Economics, Science, Politics!* But can the shrine of life be held together and based upon these alone?

None denies the need of these mechanical aids. None denies the need of wheels and belts and pistons in any piece of machinery. But creaking cogs do not sing the song of power. Power lies in the dynamo, and only a primitive man or a child can attribute spontaneous life to the moving wheels. There is verily, as Ezekiel says, a spirit that lives in the wheels, but that living spirit does not come from the wheels. God is the great Economist, Scientist and Organizer, but is the world merely a granary, a machine, or a vastly-organized plant? The world is a sanctuary in which dwells a Holy Presence. The builders of the olden tabernacle forgot this, when they believed that merely by putting together the parts in a mechanical fashion, without reference to the Spirit of God, they could set up the Pane. But when they withdrew their own little makeshifts and artificial tricks, then God's shrine stood up *of itself*, by the power that inhered within! Similarly are we forgetful of the highest imperatives of life, when we would rely merely on money, merely on science and invention, merely on organization of our human and material resources.

How much of the creaking of wheels is there in our life, private as well as public! How much of the marionette-movement of mechanism in our laws and traditions, in our customs and conventions! Before our very eyes our world is toppling over because we have built it upon artificial foundations. This miserable puppet-show which we have tugged into apparent life by fragile strings of our own making is being thrown into utter confusion, because the real life has been missing! The admonition of our beautiful Midrash is to the effect that we are to leave this apparent life for the real life; that we are to pay heed less to the machinery of living and more to the motor-power of living. And this motor-power of living throbs in the depths of the soul, deriving its strength from God; it is the spontaneous life of God in man, through which alone our days can receive coherence and stability.

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An Interview with Count Tolstoy

It was with very indefinite questions in mind that I made my way uptown to keep an appointment with Count Elia Tolstoy, the son of Leo Tolstoy, Russian philosopher-novelist. Count Tolstoy had told me once before that he was too little concerned with politics to talk of the Jewish problem in Russia. His interest in men and matters were confined only to individuals, he explained. Like his father, he said, he takes in the whole world and ignores the existence of nations, believing only in the development of the individual—of every soul.

Yet, here was a Russian, noted, not because he is the son of his father, but because, as the Count Elia Tolstoy, he has achieved a distinction entirely apart from what his father had done for him, and his views on a problem so vital to Jews, it seemed, were to remain his own. I felt that despite his estrangement from problems of nationality he would, as a student of world affairs, know more about the Jewish question than he would have me believe. We met for the second time since the Count's arrival in America and discussed the writings of Leo Tolstoy and—the Jewish problem.

The personal manner and charm of this son of the great Russian thinker and his liberal and sympathetic view of Jewish problems appeared subordinate to the consequence of his remarks, about the future of the Jews in Russia. Of course, after the manner of Sir Rabin-dranath Tagore and Senator Henri La Fontaine, whose views on the Jewish question have been presented recently, Count Tolstoy lamented a manifest tendency on the part of a great wing of Jewry to drift away from the course of true internationalism. He has watched with some regret the development of a national consciousness among the Jews in Europe and arrived at one conclusion—the national consciousness of the Jews, finding, as it was, expression in various forms of revolution and giving rise to sectionalism, is responsible for their plight today.

"Jingoism," "Chauvanism" and "nationalism" were evils that breed war, and, like his father, he not only hated war but denounced such conventions and forms of relation that gave rise to and prompted the exploitation of the weak and occasioned all disputes. Like many a liberal Russian, he does not doubt that the several million Jews in Russia are a separate nation; that they form a national entity and ought to be reckoned as such. Yet, he says, as an internationalist and as a true disciple of his father's teachings, he feels that inasmuch as Jews the world over have attained a position as internationalists second to no other race, they should continue to follow that course without struggling for a "place in the sun" as a nation and incurring a greater enmity than already exists for them.

"There can never exist an ideal state of civilization," I was prompted to say to Count Tolstoy, thinking of the words of Arnold Toynbee, "as long as the present system of injustice remains in force, so long as one nation has less and another more than its due. Isn't it so, that the first step towards internationalism is not to flout the problems of nationality, but to solve them?"

This almost seemed a digression, but it elicited the following significant answer:

"True, they must be solved and I believe that the Jewish problem has already partly been solved," said Count Tolstoy. "I do not wish to enter into a political discussion of the problem in its relation to the Russian government, but I can say that the end of this war will see the removal of a great many disabilities and will open up a new era for Jewry throughout the world. It is truly sad that the Jewish question exists in Russia. It is sad that it should exist at all. I, like my father, who was an anarchist in the broad sense of the word, speaking not as a Russian, cannot understand why the Jew should be made to suffer. Perhaps I have ignored certain influences and leaned too much toward others when I say that it is beyond my understanding that in this twentieth century there should exist such a state of affairs. And perhaps there are two causes which I think you should know are, in my belief, basically responsible for the Jew's plight in Russia. They are the two obstacles that stand like grim sentries blocking the entrance to a true solution of the Jewish problem.

"The first cause is the unjust government behind the whole thing," he said. And though the phraseology was different the same words were implied by the Count as were transmitted to the world by the Portsmouth conference of Jews far back in 1906, when it was said:

"As long as the whole Russian nation has not conquered the right to rule their own destinies, no concession granted by

the Czar to the Jews will be of any real value."

"The other factor working towards further disability," continued Count Tolstoy, "is the erection by the Jews of great barriers of sectionalism. Especially in Galicia, where I spent several months in Red Cross work, did I find this spirit of sect predominating in the Jewish community. They have isolated themselves from the rest of the population and live in such clannish proximity, almost approaching barbarism. They are not at all like the Jews I find here. Your civilization is so different here—so cosmopolitan. The Ghetto is gone—I fail to find it; and the people are assimilated into the customs and language and spirit of the American people. That, I believe, accounts for the fact that there is no 'Jewish question' here.

The Russian Jew, however, makes one other great mistake—the same mistake that the Russian himself makes. That is, he tries too much to conserve his 'nationality,' his 'rights' and his 'religion,' to the exclusion of everything else. If they didn't make this mistake, I believe the Jewish question would have been solved long ago."

It was interesting to hear that Count Tolstoy had taken a prominent part in the discussions of the Jewish problem at the time of the election of the First Duma and in the formation of the National Constitutional party, which advocated a platform demanding equality of all Russian subjects. The count appears to be about 50 years old and shows a remarkable resemblance to his father.

Spain, in Its Effort to Redeem the Past, Intercedes in Behalf of Turkish Jews.

(Special Correspondence.)

Rome.—That Spain's attitude toward Jews is friendly has already been demonstrated in an undisguised manner by the establishment of a Hebrew department in the University of Madrid, and in various other ways, but the appeal to the Italian Government made by an organization composed of the best and most intelligent elements of Spain, in behalf of Turkish Jews, fully reflects the change that country has undergone, and the distance it has traveled from its own evil past. The appeal referred to follows:

To His Excellency Paolo Boselli, Rome, Signor President of the Council—

The Spanish League of Human and Civil Rights takes the liberty to respectfully bring before your excellency the following matter: "It has come to our notice that a number of Jews, subjects of the Ottoman Empire, but of Spanish origin and employing the Spanish tongue, have as residents in Italy and while peacefully engaged in honest pursuits been subjected to all the inconveniences which your esteemed government has imposed upon Turkish subjects as a result of the state of war existing between yourselves and that country. They have been compelled to leave their homes, interrupt their business upon which their livelihood depends, and together with their families undergo confinement in a 'concentration camp,' from which they will emerge after the war ruined and helpless.

"As Spaniards on the one hand and representing the principles of our league which call for the defense of all those suffering unjustly, on the other, we permit ourselves to request your excellency to tolerate these Jews, who in our opinion, are not deserving of the trouble to which they are made subject.

"True enough, they are Ottoman subjects, but they belong to a race which has nothing in common with the Turks. Their forefathers were for centuries Spanish, and they to this day use the Spanish language and observe the Spanish customs.

"They are far from following the tendencies or agreeing with the opinions of those governing the land of their birth, the land which they have left with no thought of return. Their old Hebrew culture only aided them in the absorption of the Latin, and their sympathies are entirely on the side of Italy, who has given them shelter.

"Their small number (as far as we know they are in number no more than a couple of score) makes them perfectly harmless, if their appreciation and love of Italy does not exclude every suspicion that they may try to harm the country of their adoption, and where a good many of them have naturalized themselves.

"Your excellency would but follow the finest traditions of your great country if you deigned to cease looking upon the Sephardic Jews of Turkey as enemy subjects, and permitted them to repair to their homes to follow their daily pursuits. Your act would then be similar to that of the French Government.

"At the outbreak of the war there resided in the country of Italy's esteemed ally not a few score but tens of thousands of Turkish Jews. The French Government decided to treat them as Spanish rather than Turkish subjects, and permitted them to continue living undisturbed.

"This considerate treatment of those whom we still look upon as Spanish and Latin brothers led us to deliver to your colleague in France, Signor Aristide Briand, an address of thanks, of which we attach a copy.

"Italy will no doubt follow the humane example of France, granting the Ottoman Jews the relief we are pleading for, and your excellency will earn not alone the gratitude of the unfortunate themselves, but those of our league and of Spain at large, since it considers as its very own those tracing their ancestry to Spain prior to their expulsion.

"Permit us, Signor President of the Ministry, to convey to you our expression of respect."

The memorandum is signed by Luis Simarro, president of the league and professor of the University of Madrid; Benito Perez Galdos (recognized as the greatest writer in the Castilian language); Augusto Barcia, Pedro Gimeno Chain, Manuel Hilario Aguso, Deputies of Parliament; Ramon Martinez Sol, secretary of the league.

At the outbreak of the war they were, in addition to the Turkish Jews, also Turkish Armenians and Turkish Greeks. The latter were in no way interfered with, for it was conceded that if they are politically Turkish, they are not nationally so. The Jews were not looked upon in that light, and leaders of our community were too neutral to make any appeal on their behalf. Recently, however, they awoke from their slumber, and the Committee of Jewish Kehillahs in Italy implored the government to extend to the Jewish-Turkish subjects those privileges which were never denied to their non-Jewish brethren similarly placed. The official reply follows: Royal Prefecture of the Province of Rome.

Cabinet, N 52, Rome, Jan. 27, 1917.

"In answer to your communication which you addressed to the Minister of the Interior, and in which you requested that the same privileges be extended to Spanish (Sefarditi) Jews subjects of the Ottoman Empire as are enjoyed by the Armenians, Libanians and the other Ottoman subjects who are not of Turkish nationality, I have the honor to inform you in the name of the mentioned minister, that the existing laws allow these privileges to the Sephardic Jews, considering that traditionally they should be looked upon as Ottoman subjects of non-Turkish nationality.

"As a matter of fact, the decree of March 12, 1916, No. 320, declares that the Ottoman subjects of non-Turkish nationality may call upon the prefect of the province to confirm their right of dealing in immoveable property, going to the courts, and generally possess those rights of which Ottoman subjects were deprived by the order of November 25, 1915, No. 1755.

Furthermore, the telegraphic circular, No. 5,575, of March 30 conveyed instructions to all provincial prefects to extend to those indicated the special right enacted in article No. 3 of the decree No. 103 of January 30, 1916, affecting the confiscation of moveable property, which was meant to apply not only to Armenians and Libanians but to non-Turkish Ottomans generally.

"As regards the decrees of August 8, Nos. 960 and 961, restricting the right of trading with enemy subjects, be it known to you that the circular of August 21 from the same minister makes it plain that these restrictions are not to be applied to subjects of the Ottoman Empire who are not of Turkish nationality and whose sentiments are entirely on the side of the Allies.

"From all the above it is concluded that there is no reason to deprive the so-called Sephardic Jews of those privileges extended to all Ottoman subjects of non-Turkish nationality."

The appeal on behalf of these Jews by the Spanish League for Human and Civil Rights, which is representative of all the intelligent elements in Spain, is characteristic of the times and is believed to hold out great promise in its moral effect in favor of Jewish national rights when these are formulated in a demand at the next peace conference.

Police Commissioner Declines Free Synagogue's Request.

The Commissioner of Police has denied the request of Dr. Stephen S. Wise for a memorial service for Jewish policemen, to be held by the Free Synagogue at Carnegie Hall. In denying the request the Commissioner sent the following communication to Rev. A. Blum, the accredited Jewish chaplain of the force:

"March 3, 1917.
"Rev. A. Blum, 596 Riverside Drive, New York, City.

"Dear Dr. Blum: The Commissioner asks me to write you and to say that Rabbi Wise had written him for the privilege of conducting a memorial service for Jewish members of the Police Department at Carnegie Hall some Sunday morning to be arranged, and that the Commissioner had written him to the effect that this memorial service referred to is annually arranged by the Jewish chaplain of the department, and that the Commissioner referred the matter to you, which he is herewith doing.

"Very truly yours,
"HENRY JAY CASE, Secretary."

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Want Column

Gentleman's home at Rockaway Beach will be rented for the summer complete furnished to a select family only; rent reasonable. E. C. WOOD, 17-19 Vandewater street, New York city.

WANTED—YOUNG LADY of education and refinement to take charge of girls' dormitory at orphanage; state experience, etc., with application. Address A. L. SOLOMON, president J. M. Gusky Hebrew Orphanage and Home, 623 Penn avenue, Pittsburgh, Pa.

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BOARDING HOUSE TO LET—105 Gaston avenue, Arverne, L. I.; ocean block; two minutes from station; completely furnished, electric light and running water in all rooms. Inquire local brokers or ALEXANDER GREENEBAUM, Woolworth Building; telephone Barclay 7860.

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Elegant corner house, 12 rooms, 2 baths, steam heat, all latest improvements, near ocean and station; would prefer selling on reasonable terms. Inquire or write to M. M. BAILEY, 10 S. Remington avenue, Arverne, L. I.

THE CONGREGATION JESHUIT ISRAEL, of Newport, R. I., desires the service of a minister and teacher in its Hebrew School; applicant must be married and of middle age; must be qualified to teach according to the modern system and to deliver sermons in English and in Yiddish; salary, about \$1,800 per annum. Address MAX LEVY, Daily News Building, Newport, R. I.

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.

PRIVATE LESSONS GIVEN in Latin and mathematics by Hunter College student; terms reasonable. Address BOX 3, care HEBREW STANDARD.

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In the most exclusive section of this high-class seashore resort, an elaborately furnished 15-room boarding house, with all modern improvements and running water in every room. Address BOX X Y Z, care HEBREW STANDARD.

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There are so many faiths,
So many creeds,
So many roads that wind and wind
Whilst just the art of being kind
Is all this world needs.

This quotation cited by Mr. Rothstein epitomizes his own life, his own philosophy, his own work, his own aims and aspirations. This world is peopled with a good many men kindly and charitably disposed; few, however, combine with this quality the stability of purpose and penetrating intelligence found in Mr. Rothstein. He possesses that social imagination which, though growing among us, is still so rare. Like the great humanitarian Tolstoi, he cannot feel at ease in a world inhabited by so many unfortunates. "So long as I have superfluous food and another has none," said the Russian genius. "So long as I have two coats and another has none I cannot rest." Such are the sentiments permeating the body and soul of Mr. Rothstein. He has dedicated his life to the betterment of existing social conditions.

Abraham E., son of Harris and Rosa Malkoh Rothstein, was born in New York city in 1857. His parents emigrated from Kalwarie, Poland, seven years before Abraham's birth. The elder Rothstein started in the cap business and, after attending school for several years, the young son joined his father. Nineteen years later Mr. A. E. started out in the cotton goods line—a line he is still engaged in at 87 University place. Mr. Rothstein is married to Esther Rotschild, a native of California.

If the communal worth of a man were measured by dollars and cents then perhaps Mr. Rothstein would not be numbered among the influential Jewish citizens of America. Fortunately the social value of man is not thus measured. It is by one's deeds rather than by one's means that the value of the man to the community is assized. The chronicler of events, therefore, if he be faithful to his task and to himself, cannot help awarding a place of honor to Mr. Rothstein for the myriads of good deeds he has done for his fellow men. To enlist his services for any good cause all one must needs do is but ask him. No hour is too late, no time unpropitious. He is ever ready to serve.

To attempt to enumerate the individual activities of Mr. Rothstein is beyond the power of the writer. As vice-president of the Beth Israel Hospital, as one of the leading spirits in the new orthodox community house to be erected in West Eighty-sixth street he has been brought prominently before the public and that the community appreciates his work is manifested by the implicit faith people have in him. When a certain sum of money is needed for a worthy cause Mr. Rothstein is approached. He thereupon immediately sets the machinery in motion and the necessary sum is raised forthwith. No one asks any questions, no one doubts his word. The mere fact that he has interested himself in a matter is in itself sufficient proof that it is worthy.

Given as Mr. Rothstein is to charitable work, it is noteworthy that he deprecates charity as it is organized today. "There should be no such word as charity in our vocabulary," he observed. "The word itself is obnoxious. The idea that one must accept timidly what another may bestow, even ungrudgingly, lacerates one's soul. And after all, there is little difference between the donor and the recipient. One simply happens to be more fortunate than the other. A turn of the wheel of fortune and conditions might be reversed. I feel that every human being walking the face of this earth is entitled to a decent livelihood. Unfortunately the strife is so intense that the weaker ones fall by the wayside and cannot keep apace with those better equipped to combat adversity."

Mr. Rothstein's remarks reveal his character. He loves the world and the people that are in it, and he finds the greatest joy in being able to render mankind happier. Verily, no other activities gives as much self-gratification in life as that of being able to be of service to humanity. Faust came to this realization after he tried all sorts of diversions in life. If this world were peopled with many more Rothsteins what a beautiful world it would be.

Before the organization of the Temple of the Covenant in the Washington Heights section there was a long-felt need for an institution of this type. The rapidly increasing Jewish population had no reformed Temple, no Sunday school, and no community centre where

JACOB W. ENDEL

social and communal activities could be properly conducted. It was through the untiring efforts of Mr. Jacob W. Endel, of the firm of Cohen, Endel & Co., 100 Fifth avenue, that the Temple of the Covenant was organized, and it was through his personal endeavors that the splendid work being done by this institution became possible. Although it is only four years since the Temple of the Covenant is in existence, there are already many worthy activities conducted, among which are the Junior League, Boy Scouts, Girl Scouts, Ladies' Sewing Circle, Senior Sisterhood, Junior Sisterhood, Choral and Dramatic Societies, etc. Mr. Endel devotes every moment of his leisure time toward improving this institution and funds have already been collected wherewith a new building will shortly be erected in the vicinity of Broadway and 177th street. Mr. Endel hopes to lay out a building on the order of the Central Jewish Institute, with part of the structure for a Temple. It is his hope to

have a building that will be used every minute of the day and evening for communal as well as for religious purposes.

Mr. Jacob W. Endel was born April 26, 1865, in New Orleans, La. His father, Wolf Endel was prominently connected with the Temple B'nai Jeshurun and other Jewish work, being known as a Hebrew scholar and Talmudist. His mother, Fannie, took an active part in the Y. W. H. A. work of this city. Mr. Jacob W. Endel came to New York at the age of eleven. He attended public school and entered the College of the City of New York, from which institution he received his B. A. in 1883. After leaving college he entered the employ of his father who was in the clothing business. Mr. Endel worked his way from the bottom up, having worked at the stock, in the office, as salesman, and finally as member of the firm. Today the firm of Cohen, Endel & Co. employs over 500 people in its factories and offices and caters to the finest trade in the country.

Since Mr. Endel is giving his time to the Temple of the Covenant he has severed his active relationship with other institutions, although he contributes to almost every charitable organization through the Federation. In addition to being president of the Temple of the Covenant, he is a member of many other organizations, among which are Empire City Lodge, F. and A. M., and Pinta Lodge, Knights of Pythias.

On May 9, 1889, Mr. Endel was married to Miss Rachael Fox and they are the parents of Charles, Bertram, Helen (Mrs. O. P. Bloch), Ruth and Mildred.

Mr. Endel thinks that the work done by the Y. M. H. Associations is splendid and that these institutions should be so organized and extended so that there would be a building within the radius of every fifteen or twenty blocks. Only in this way, Mr. Endel feels, will the efficiency and value of this work really be felt.

Success in life, Mr. Endel thinks is obtained by concentrating upon one thing. "Make up your mind as to what you intend to do, and then stick to it," is Mr. Endel's advice to boys and young men.

In the professions and sciences the specialist, the man who has devoted all his time to one particular study, is recognized and sought for; his fame spreads and he commands large fees. He is a success.

MAX COHEN

The world oft times, however, attributes a business man's success to the fact that he grasped the opportunity when it arose, although very often here, too, the real cause of success is that the man is a specialist in his own particular line. Many a business man today has attained prominence because he devoted all his life to one particular thing and because he had sufficient judgment to utilize his knowledge properly. Mr. Max Cohen, of the firm of Stein & Blaine, furriers and tailors, is a typical example of the man who, with a thorough mastery of his trade and by the possession of keen business insight, has worked his way to the front rank in the business world.

The firm of Stein & Blaine is recognized as the largest and most exclusive of its kind in the country. It is beyond a question the largest house that caters to private trade only. The finest artisans in the country are employed by this concern, some of them earning as much as \$200 per week. The entire building practically at 8 West Thirty-sixth street is occupied for factories and show rooms and every fur piece or garment made in this building is designed and fitted for a special individual. Mr. Cohen is the man that looks after the fur trade. He superintends the factory, buys and sells the furs and manages everything connected with transactions in fur. He is the man who made this department, and the secret of it all is that he is a master of his line, his whole life having been spent in the study of furs. There are mighty few men in New York who know more about the qualities, values, manufactures of skins and furs than Mr. Cohen. He is a success because he is a specialist. His life story is interesting not only because he has made a wonderful success himself, but because he is a source of inspiration to the younger generation of boys about to enter the business world.

Mr. Max Cohen was born August 10, 1860, in the town of Litslavok, Poland. He is the son of the noted Loeb Cohen, who was a famous Rabbi and scholar, and who was honored the country wide for his piety, Talmudical learning and Hebrew scholarship. His mother's name was Esther. As was the custom of the time the young son was apprenticed at a very early age. At twelve he was already supporting himself in Germany. He traveled from place to place getting employment in the fur trade which he was at that time learning; a trade that he eventually mastered, and which made his wonderful business success possible. In his entire life time he never earned a dollar in any other work, and at the age of twenty he understood every phase of the business, having worked in almost every large city in Germany. Although he knew his work, he realized that a great success was impossible in Europe. His imagination was fired with the great possibilities that this country afforded and he embarked for America. He arrived with 20 pfennig in his pockets, but his youth, energy and thorough knowledge of the trade were assets more valuable than money. Three days after his arrival he was employed in the trade and in this first job he stayed eight years. During the following four years he was employed by a big concern as designer, foreman and manager and when he left he started in business for himself on Sixth avenue. Although business was fairly successful he was compelled to shut down for a while because of ill-health, for the doctors prescribed a change of climate which necessitated three successive trips to Europe after as many attempts to start in business. In 1900 Mr. Cohen joined the partnership of Stein & Blaine when they were still on Thirty-third street. With the advent of Mr. Cohen the business thrived wonderfully, and they were compelled to move to larger quarters, having come to their present place about eight years ago. Although at present their plant is up-to-date in every respect, having particularly well-lighted and well-ventilated shops, and having most artistic



display parlors, Mr. Cohen thinks that in the near future the firm will be compelled to look for finer quarters on Fifth avenue.

During the past fifteen or twenty years, Mr. Cohen has given considerable time and thought to Jewish charitable and institutional work. He contributes to almost every philanthropic organization in the city, particularly the Lebanon and German hospitals. He is a member of the Kaiser Friedrich Lodge, I. O. B. A., Gothic Lodge F. and A. M., Congregation Judah Halevi, of which he was one of the organizers, and of the 169th Street Congregation, of which he was at one time second vice-president and trustee.

On February 22, 1890, Mr. Cohen was married to Miss Sarah Horowitz, who was born in Germany. Mrs. Cohen is prominently connected with charity work in the city, being an active social worker in many philanthropic societies of both Brooklyn and New York. For the last six years she has been president of the Sisterhood of Judah Halevi, of which institution she was one of the organizers. She is also very active in the Sisterhood of the 169th Street Temple and other auxiliaries, among which the Eastern Star and Treue Schwestern of Brooklyn are the more important ones.

The Cohens are the happy parents of five children, each of whom has inherited the thrifty and affable dispositions of their parents. The oldest son is Arthur A. Cohen, who is now in business for himself at 18 West Twenty-seventh street. Mr. Arthur A. Cohen attended the High School of Commerce and then learned the fur business in his father's establishment. On December 27, 1914, he was married to Miss Bella Greenberg, and they are the parents of one son, Merwin. Mr. Arthur A. Cohen is an active Mason and beloved by his friends and business associates. Their daughter, Bertha, who taught school for three years, is married to Mr. Simon Gulock, connected with the firm of Schiff Brothers on Broadway. Their second daughter, Ernestine, who received a high school education, is at home and she spends much of her time in charitable work with her mother. Their third daughter, Polly, is in business with Mr. Cohen. She is beautiful and accomplished and through her affability she has won the hearts of the patrons as well as her business associates. Her father feels that she is indeed a valuable asset to the business.

His youngest son is also in the business, assisting his father, and there is no doubt but that he, too, will some day follow in his footsteps, and become a prominent figure in the fur trade.

Although Mr. Cohen has made a great financial success, he has not, however, been drawn into the whirlpool of materialism. He is a warm-hearted, good-natured man who never takes advantage of his fellow beings, and who believes that honesty and uprightness are virtues that every man should learn to cultivate. By his friends he is known for his kindness and generosity, as he is always ready to give his moral and financial aid to any good Jewish cause. His ideal is his family, for around his home and children all his hopes are centered and that explains the fact that he is the father of a genial, respectful family group.

Mr. Max Cohen has in his business career produced not only splendid garments, but also successful men as well. There are at present a goodly number of successful merchants in this city who received their training under the watchful care of Mr. Cohen and many of them attribute all their success to their association with him. Even now there are many young men in his employ who started with a wage of \$7 or \$8 who are now earning from \$70 to \$80 per week. Mr. Cohen's advice to young men is that they devote all their thought and energy to business while at work, and that they think a little less of dances and sports. A man that minds his own business and does what he is shown by his superiors, and in addition uses a little discrimination and judgment is bound to come out all right. Mr. Cohen's motto is, "Less play and more work."

Politics has been a means of wealth and affluence to many a lawyer, yet Mr. Jacob B. Engel, member of the law firm of Engel Brothers, at 132 Nassau street, has made every effort to stay out of politics, although the opportunities to enter were frequent. He does

JACOB B. ENGEL

not believe that it pays in the long run when one considers all the sacrifices a man must make. Mr. Engel feels that both the family and business of a lawyer suffer neglect when he enters politics, and even though it may bring one position and money it is gained at a great cost. It is this conviction that has made Mr. Engel devote all his time to his practice, and it is probably his close application to business that has won for him the high regard with which he is now held in the profession. Mr. Engel specializes in trial cases, and he is often retained by other lawyers to try their cases for them. Mr. Engel is greatly interested in Jewish affairs and much of his leisure time is devoted to institutional work.

Jacob B. Engel was born August 25, 1871, in Hungary. He was brought to this country while still an infant by his father, Leopold Engel, who is prominent in Orthodox circles of this city. Mr. Engel attended Public School 4, from which he graduated and entered the College of the City of New York. He later matriculated in the Law School of New York University, from which institution he received his LL. B. degree. He was admitted to the bar in 1896.



Mr. Engel has for many years been actively engaged in charitable and institutional work. He is a prominent member of the Ohab Zedek Congregation of 116th street, and is ex-president of the Erster Ungarischer Verein. He is a Mason and has held high office in the Knights of Pythias, Royal Arcanum and the order of Elks.

On December 31, 1895, Mr. Engel was married to Miss Esther Schlessinger, whose father Moritz was one of the founders and first president of the Ohab Zedek Congregation. They are the parents of Gertrude, who is a school teacher, and Sidney C. and Arthur. Mr. Engel has given all his children a thorough religious and Jewish training, for he himself is a student of Hebrew and Hebrew literature, of which he is a great admirer.

Mr. Engel's advice to the young is: "Get as much education as you possibly can, for it is only the man with education who will succeed." Mr. Engel feels that perseverance, strict application to duty, and faithfulness to the employer, and attention to business, are the qualities that will surely lead to success. "Think first and act afterwards," is Mr. Engel's favorite adage.

Mr. I. C. Herman is the son of the late Leopold Herman who was noted throughout the city for his wide interest in Jewish affairs and, who for thirty-three years, was one of the staunchest supporters of the Ohab Zedek Congregation. During this time

I. C. HERMAN

he served as president almost twelve years, and it was through his efforts that the Rev. Ph. Klein was induced to come to this country. Mr. I. C. Herman is himself interested in Jewish questions of the day, although he does not take an active part in any institutional work. Mr. I. C. Herman takes his place in these columns because he has made his mark in the commercial world. By working on small margin and gaining the absolute confidence of his buyers, Mr. Herman has succeeded in a comparatively short time to organize and maintain one of the largest handkerchief manufactories in the city. During his business career he made up his mind never to borrow, and it was undoubtedly this principle that has given him the high place in the commercial world that he now holds.



I. C. Herman was born January 3, 1870, in Kasau, Hungary. His parents came to this country when he was a lad of four. After graduating from both Public and High School, he entered the employ of Rosendorf & Co., wholesalers in hosiery and underwear. He remained with this firm for fifteen years, having worked his way through the various departments from stock clerk to buyer. Although Mr. Herman was commanding a high salary, he left this firm and, with a capital of about \$800, started in business for himself in the hosiery and underwear line. After two years he discontinued his business and began the manufacture of handkerchiefs. His success has been phenomenal, for he now stands among the leaders of this industry. He controls several factories in Passaic, and has his show rooms at 365 Broadway.

Among his friends Mr. Herman is known for his frankness and sincerity. He gives every man a square deal, and is always ready to help a man in need. He is of an unostentatious type, and his interests centre about his home, family and business. Mr. Herman contributes to most of the charitable organizations in the city, among which are the Montefiore Home, Mt. Sinai Hospital, Consumptive Home and Ohab Zedek Congregation. He is also a contributor to the Metropolitan Museum of Art.

On July 15, 1913, Mr. Herman was married to Miss Tessie Mayer, who was in his employ for some years, and they are the parents of Clara Louise, aged one year.

Mr. Herman's advice to young men is that they attend strictly to business, and economize as much as possible, for without some capital one cannot make the best of his capabilities. And to young men in business his advice is, "Never try to put one over on your customer; when you buy cheap, sell cheap, and let your customer get the benefit, too, for he will remember your concern in the future."

Judaism in this country is undergoing a rebirth and a surprising fact in the present revival is that a considerable percentage of the younger generation is reverting to the older forms and traditions. Mr. Max J. Finkelstein, a practicing lawyer at 233 Broadway, is a conspicuous figure among the younger Jewish generation, not only because he is himself imbued with a sincere regard for traditional Judaism, but because he is making every effort to implant the faith of his forefathers into the hearts and minds of the younger element. He has at various times addressed the members of many junior leagues with the hope of instilling into them the high regard for Jewish thought that he himself has. He would like to have the younger generation look back with pride and respect upon the achievement of Jewish thought in the past centuries, for the Jew in his opinion has been the founder of the highest forms of ethics, morals, philosophy and religion. He would like to see the younger boys respect the old fashioned Jew who in spite of hardship and persecution has persisted in upholding his belief and ideals.

MAX J. FINKELSTEIN

Max J. Finkelstein was born August 25, 1887, in Elmira, N. Y. His father was a very pious Orthodox Jew, interested actively in almost all the charitable work of that city. Mr. Max J. Finkelstein attended Grammar School in Elmira, and later entered the Free Academy, and then matriculated in the Cornell University Law School, from which institution he received his LL. B. After being admitted to the bar he settled in New York in 1908, since when he has been a successful practitioner in this city.

Mr. Finkelstein has been actively connected with many Jewish charitable organizations and he takes a prominent part in many junior clubs, where he spends much of his leisure time. He is president of the Talmud Torah of the Pincus Elijah Congregation, of which he was at one time director and trustee. He is president of the Junior League of the West Side and is a prominent member of the Progress Club and the Cornell Club.

The message that Mr. Finkelstein would like to spread among all Jewish children is one of orthodoxy and faith: "Let the younger generations look back to the achievement of Jewish thought," he said, "and let them take pride. The Jews have given something to every creed and race and their grand work must be perpetuated." Mr. Finkelstein is an idealist, and a strict adherent of traditional Judaism with the inspiration of other young men of his type and there would be no question about the future of orthodoxy in this country.

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Pen-El Activities.

The Purim entertainment was held on Sunday morning, consisting of recitations, songs, music, etc. A box of candy was presented to each child by the Sisterhood. The Boy Scout troop meets every Thursday evening under the leadership of Mr. Milton Wolf.

The confirmation class meets every Monday afternoon at 4 o'clock. Rabbi Eiseman leads the class, and is lecturing on the topic, "The Principles of Judaism."

The Sisterhood will hold a regular meeting on Thursday afternoon, March 25, in the vestry rooms of the temple at 2.30 o'clock.

The temple will hold a theatre party on Wednesday evening, March 21, at the Winter Garden.

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The Emanu-El Brotherhood.
 Upwards of 300 boys and girls, young men and young women, celebrated Purim on Sunday, March 11, with a masquerade and dance. The Juniors held theirs in the afternoon from 2 to 6, and the adults in the evening from 7.30 to 11. It was a most ideal way of bringing home the spirit of the festival to all.
 The Emanu-El Friendly Literary Circle, a group of young ladies who organized eleven years ago, will hold their anniversary entertainment and dance for the members and friends at the Social House on Saturday evening, March 17. On Sunday afternoon, March 18, the Good Cheer Circle will celebrate their sixth anniversary. The March meeting of the Club Leaders will be held on Sunday evening, March 18, and a very interesting program of discussions has been arranged for. The first quarterly open meeting of the general organization of the Brotherhood will take place on Sunday evening, March 18.

To the Public
 The following Mohelim having been instructed and examined theoretically and practically by a Board of Surgeons in the hygienic performance of Ritual Circumcision, after being passed by a Board of Orthodox Rabbis, the Milah Board of the Kehillah of New York announces that they have granted Certificates of Proficiency and earnestly commends them to the Jewish Community:—
 Rev. B. Bernstein, 77 Essex St.
 Rev. S. Binder, 445 Stanton St.
 Rev. P. Buchner, 36 Pike St.
 Rev. J. Chernovitzki, 96 Cook St., Bklyn.
 Rev. H. M. Cohen, 18 Rutgers Place.
 Rev. Victor Cohen.
 Rev. Joseph Friedland, 6 Rutgers St.
 Rev. Julius Friedland, 279 Madison St.
 Rev. B. Geffner, 237 Henry St.
 Rev. L. Gerber, 18 Norfolk St.
 Rev. Isaac Gordon, 314 Broome St.
 Rev. Jacob Gottlieb, 111 East 114th St.
 Rev. A. M. Groman, 522 West 146th St.
 Rev. Philip Jacher, 56 Lenox Ave.
 Rev. I. Kaplan, 186 Henry St.
 Rev. H. Kaufman, 179 Lewis St.
 Rev. A. M. Kessin, 511 East 174th St.
 Rev. S. Landau, 800 East 160th St., Bronx.
 Rev. Barnett Levine, 222 East 102d St.
 Rev. Hyman Levine.
 956 Leggett Ave., Bronx.
 Rev. Ch. Lawinter, 160 Siegel St., Bklyn.
 Rev. Hyman Minkov, 612 East Sixth St.
 Rev. Raphael Minsky, 18 East 105th St.
 Rev. Alter Newman, 163 Suffolk St.
 Rev. El A. Pessin, 139 Monroe St.
 Rev. H. Platin.
 126 North Fourth St., Bklyn.
 Rev. Kopel Podvitz.
 456 East 171st St., Bronx.
 Rev. Simon Raphaelowitz, 257 Henry St.
 Rev. Aaron Rohnk, 1 West 114th St.
 Rev. Perez Rosen.
 136 Graham Ave., Bklyn.
 Rev. Zalel Rosen, 128 Rivington St.
 Rev. David Schechter, 100 Suffolk St.
 Rev. I. M. Schiller, 143 Stanton St.
 Rev. Isaac Schütz, 128 Second St.
 Rev. Joseph Sechzer, 151 Orchard St.
 Rev. N. Tannenbaum, 305 East 100th St.
 Rev. B. Wald, 8 Attorney St.
 Mohelim desirous of being certified by the Milah Board, are to apply to
REV. DR. M. HYAMSON
 Chairman
 356 SECOND AVENUE CITY

SOCIAL NOTES.

Mr. and Mrs. Bernard Simon, well known in Jewish circles in Alaska, are on their way East, to remain in New York for some time.

The Wednesday evening Hebrew and Bible class of the Young Women's Hebrew Association tendered a surprise theatre party to their instructor, Miss Hadassah Levine, last Monday night. The play selected was "Come Out of the Kitchen," with Ruth Chatterton.

The Alumnae Club of the Columbia School and the Hadassah Circle of the Henry Meinhard Memorial had a joint Purim celebration on Saturday evening last at the Meinhard House, 100 East 161st street. Rabbi Elias L. Solomon gave the Purim message to a large and enthusiastic audience. A delightful social evening was enjoyed by all present.

Mr. and Mrs. Abraham Berkowitz, of 73 East 118th street, celebrated their golden wedding anniversary last Sunday night at Lenox Hall. There was a reception and dance, and among those present were Mr. and Mrs. Berkowitz's daughters, Mrs. Max Kanegisser, Mrs. Samuel Wieder, Mrs. Isadore Fried, Mrs. James Brown and Mrs. Ernest Klein and their son, Samuel Berkowitz. In the gathering of relatives and friends were Mr. and Mrs. Berkowitz's sixteen grandchildren.

At the Hotel Bon Ray, Madison avenue and Ninety-second street, last Thursday, amid a noted assemblage, Miss Jeannette Ostrow, daughter of Mr. and Mrs. B. B. Ostrow, of 664 West 161st street, was married to Mr. Morris Friedman, only son of Mr. and Mrs. Adolph Friedman, of 63 Lenox avenue. Mr. B. B. Ostrow, the bride's father, gave her in marriage; Mrs. Ignatz Rothenberg, only sister of the bridegroom, was matron of honor, and Mr. Charles Levy was the best man. The ceremony was performed by the Rev. Dr. Bernard Drachman, assisted by the Rev. Joseph Rosenblatt, of Congregation Ohab Zedek. A dinner and dance followed, after which the young couple left for an extended tour of the South. Upon their return they will reside in Brooklyn.

The Alpha Epsilon Phi Sorority, which is giving a dance in aid of the Jewish war sufferers on March 24 at the Waldorf, through the dean, Alice S. Borchard, has expressed much satisfaction with the interest that is being shown by the members. These are sparing no effort to make this second annual dance a financial as well as social success. Miss Borchard said that the Executive Council had voted that, because the funds are being raised by women, the proceeds of the dance will pass through the Women's Proclamation Committee, the National Jewish women's organization for war relief, 203 Broadway. The chairman of the dance is Ray N. Braus. Miss Braus is being aided by the following committee: Stella Straus, Barnard College; Babette Reinhardt, Hunter College; Martha Frank, Frances Kane and Florence Kleiner, Teachers' College; Thelma Premsky and Lillian Unterberg, Adelphi College; Ruth Epstein, New York University, and Caro Wall, Newcomb College.

The tenth anniversary of the marriage of Dr. and Mrs. Eugene S. Baum was celebrated at their home, 1801 Seventh avenue, on Saturday evening, March 10. A number of their friends gathered, among whom were some of the best known professional and business men of our people. After a fine musical program and dancing, a sumptuous banquet was served. Mrs. Abraham H. Sarasohn, on behalf of the guests present, in a neat and felicitous address, paid a glowing compliment to the hosts, and expressed the wishes of those present for a continuance of their happiness and prosperity. Among those present were Dr. and Mrs. S. J. Scadron, Dr. and Mrs. Edward J. Bero, Mr. and Mrs. Oscar Glansopf, Mr. and Mrs. Edward Friedman, Mr. and Mrs. Schnapman, Mr. and Mrs. Louis Friedman, Mr. and Mrs. Sam Friedman, Mrs. R. Moskowitz, Mr. Julius Moskowitz, Mr. and Mrs. Altmann, Mr. and Mrs. R. Rubinoff, Mrs. Cowen, Mr. and Mrs. Ball, Mr. Mishkin and Mr. and Mrs. A. H. Sarasohn.

Free Synagogue Downtown Branch.
 Dr. Wise will preach the sermon this evening, when services will be held in Clinton Hall.
 Activities scheduled for the current week are as follows:
 Sunday, March 18, 3.30 p. m.—The class in dramatic art, music, poetry and other arts meets at the uptown branch, 36 West Sixty-eighth street. 8.15 p. m.—Forum meeting. Subject, "A Trip Across the Continent," by Mrs. Emily E. Duschnes.
 Monday, March 19, 9 p. m.—History class. Subject, "Laws from the Rubbish Heap." Every Monday evening Dr. Steinhart will hold a class on sex talks for men at the uptown branch of the Free Synagogue, 36 West Sixty-eighth street, at 8 o'clock. Younger men specially invited.
 Wednesday, March 21, 8 p. m.—Parents' meeting. Mr. Abraham Goldberg, editor of *Das Yiddische Volk*, will speak in Yiddish on the theme, "The School Outside the School."
 Sunday, March 25, 3.30 p. m.—At the uptown branch, 36 West Sixty-eighth street, under the auspices of Mrs. Duschnes' culture class, Mrs. Stephen Wise will give an illustrated lecture on "Painting," and Miss Mildred Straus will give a classic dance.

OBITUARY.

KRAUS.—Mrs. Rosa Kraus, aged 97, was buried Friday, March 9, from the funeral parlor of Reich & Winter. The deceased, who was noted for her piety and benevolence, retained her faculties to the very end. She leaves two sons, Herman and Joseph, nine grandchildren, seven great-grandchildren and a host of friends who will bear her gratefully in mind for the noble examples by her. Rabbi M. Krauskopf, of whose congregation she has been a life long worshipper, officiated. The interment took place at Mt. Zion Cemetery.

YOUNKER.—It was with profound sorrow that the news of the sudden death of Falk Younker was flashed east to this city. Falk Younker was returning from his work in Douglas, Ariz., where he had taken charge of the army branch of the Y. M. H. A. since August, 1916. Since that time he has labored indefatigably with the Jewish soldiers on the border, giving them comforts and conveniences, conducting religious services for them, and endearing himself to all the boys in uniform. Falk Younker has been all of his life connected with Jewish social welfare work. He was one of the earliest workers in Y. M. H. A. work, and during these years has been an influence for good among thousands of young men. He was a man of sterling character, with a fine sympathetic nature. Who ever came in contact with him felt his kindness, piety and enthusiasm for the Jewish cause. His life has indeed been an inspiring example in communal life.

For many months I have been receiving communications from him from his post of duty. I spent much time with him on the Mexican border and I learned to know him better than ever. His work among the soldiers is a beautiful monument of his closing endeavors. Little did I know when I met him in July that he would never return to enjoy the sweet memories of his work for the men of our faith who have entered the American army and who were stationed on the border, ready at any moment to sacrifice their life to protect American interests and to safeguard American property, and now when his arduous labor was over and he was returning for rest and recreation he has been called to his eternal rest.

We mourn with heartfelt sorrow the untimely death of a beloved worker, a true, sincere friend, and a loyal, devoted Jew; a devotee of the cause of Israel and Judaism. He has planted many beautiful seeds in many hearts. He will be missed. He leaves a void in the ranks of Jewish social workers that will not be easily filled.

May God take his soul under His loving care and give him joy, peace and the reward of a true servant and faithful worker. May God grant strength and comfort to all who mourn his loss. The memory of the righteous shall ever be held in remembrance and shall serve as an inspiring example and influence to those who still labor in God's vineyard.

AARON EISEMAN.

YOUNKER.—Through the death of Mr. Falk Younker the ardent pioneer in the field of Young Men's Hebrew Association work, his colleagues, who were his devoted friends, suffer a personal loss, in addition to the void that is created in the ranks of the zealous workers for the cause for which he sacrificed himself, and perhaps gave his life.

During the many years that I personally have had the privilege of knowing him and working with him, I have rarely seen such unselfish devotion. His idealism and single-mindedness were extraordinary, and through health and ill-health, comforts and discomforts, he trod along, following the goal which he had set to himself.

For many years connected with the Ninety-Second Street branch of the Y. M. H. A., he continued his efforts in a leading position for Emanu-El Brotherhood, and when the chain of the Young Men's Hebrew and Kindred Associations was formed, it was natural that we looked to him to take the position of field secretary, to preach the ideals with which he was so well imbued. How quickly he awakened people with whom he came into contact to the needs of this work, the facts and figures show. How deeply he enshrined himself in the hearts of the people whom he met, few of us know, but many have felt.

When the Mexican trouble concentrated so many troops along the border, especially in Arizona, where the soldiers were left to their own resources with little inspiration and little done for their moral uplift, we asked Mr. Younker to take charge of this important work at Douglas, Arizona. His explicit reports show the manifoldness of his activities, there, and the approving words we received from the people who have visited the post, tell us that, up to the last minute, he was the soul of this splendid movement down there.

Only a week ago we heard through a letter of his that he was not feeling well, and we telegraphed at once for him to take leave of absence for a month and suggested California. What caused his decision to come North we do not know at this moment—probably some feeling of duty was driving him once more.

Sad as is his entirely too early death for his family and his friends, it is the end that Falk Younker would have selected for himself. To die in harness for the cause that was nearer to his heart than any other, after having finished a splendid piece of work at an exposed point, is a beautiful end of a beautiful life.
FELIX M. WARBURG.

ZINKE.—Isaac L. Zinke, for many years a resident of the upper West Side, died last week and was buried on the 6th inst. Mr. Zinke was the youngest son of one of the pioneer merchants of New York. He was born in this city July 9, 1845, and was educated at the North Moore street public school and at the Free Academy, which later became the College of the City of New York. He studied law in the office of Townsend, Dyett & Goldsmith, and in 1870 was admitted to the bar. With the exception of the first few months of practice he had continuously maintained his office on Broadway, and for twenty-eight years was located at 176 Broadway, until that site was acquired by the Title Guaranty and Trust Company.

In 1872 Mr. Zinke went abroad, and while there married Miss Delia Ullman, the daughter of a noted Bavarian rabbi. In 1914 his eldest son, Louis Zinke, died. Both of his sons, on coming of age, had joined in the practice of law with him.

Mr. Zinke was identified with many charitable institutions, but never aspired to hold office. While his health had not been good for the last year, his illness did not develop seriously until a few weeks before his death.

The Rev. Dr. H. P. Mendes officiated at the funeral ceremonies, which took place from the family home, 129 West Ninety-seventh street, and the burial was in the Shearith Israel Cemetery, at Cypress Hills.

Falk Younker Dies on Train.

Falk Younker, field secretary of the national council of Young Men's Hebrew Associations, died Monday on a train near Kansas City, while returning to New York from Douglas, Ariz., where he had made his headquarters while establishing branches of the association for troops on the border. He was forty-six years old. On Thursday last Mr. Younker wired I. Edwin Goldwasser, director of the Federation of Jewish Philanthropies, that he was ill from overwork, and was advised to go to Southern California for a month's rest. Instead, he started home.

For many years Mr. Younker was superintendent of the Young Men's Hebrew Association and six years ago he became the head of the Emanu-El Brotherhood House, on East Sixth street, a place he held until his appointment to the national council of Y. M. H. A.'s.

The Russian Ministry of Education has sanctioned the constitution of the Petrograd Jewish Society for the Training of Teachers, whom the society will also support materially. M. Gurevitch, member of the Duma, is one of the founders.

BROOKLYN NOTES.

Temple Petach Tikvah.

The annual Purim entertainment given by the pupils of the Sunday school and the Hebrew school took place on Saturday evening, March 10, and was witnessed by more than 500 of the parents and friends of the children. Judging from the applause that greeted each of the acts, the entertainment was one of the most successful in the history of the temple. Rabbi Levinthal in his introductory address spoke of the significance of the Purim festival and of the great educational value of these holiday entertainments. Several Psalms were beautifully rendered by the cantor, Rev. A. Jasson, assisted by the Friday Evening Choir and the Saturday Morning Choir. The story of Purim was told by Jos. Goldberg, Helen Levinthal, Howard Seideman, Evelyn Berman, Samuel Stern, Gertrude Israel, David Schwartz and Selma Kunin. A play called "The King's Choice" was performed by the following children: Milton Saxé, Eugene Krinski, Morton Halperin, Selma Rockmore, Gussie Kanner, Lillian Stoll, Ethel Schwartz, Lillian Roth, Libby Mark, Alice Schulman, Gertrude Aaronson, Elior Abrams, Sophie Rediker, Esther Weljinsky, May Hakperin, Beatrice Schwartz, Esther Cluster and May Halperin. "A Happy

Purim" was also enacted. The entertainment was repeated on Sunday afternoon to an audience of about 1,000 children, the pupils of the school and their little friends.

The Sisterhood of the temple is making elaborate preparations for the first monster whist party that will be given on Tuesday afternoon, March 20, at the home of Mrs. A. Bellanowsky, 1127 Eastern Parkway. The proceeds, which are expected to reach about \$100, will go to the Sunday school fund.

Hebrew Educational Society.

The Hebrew Educational Society was awarded the honors in the oration and declamation contest with the South Brooklyn Young Men's Hebrew Association on Sunday evening, March 11, at the latter's building. Both contestants of the Hebrew Educational Society were the victors. Mr. Jacob J. Klansky won the original oration. His subject was "The Call of the American Jew." The winner of the declamation contest was Mr. William Belfert, who recited an adaptation from Zangwill's "The Melting Pot." Meier Steinbrink made the announcement as chairman of the Committee of Judges. The society was also the winner a short time ago in a debate with the South Brooklyn Y. M. H. A., and will again contend with this organization on a debate on Sunday evening, April 1.

Events of the forthcoming week are as follows: Saturday evening, March 17, dramatic entertainment by the Harmonious Dramatic Circle and Yiddish lecture by Harry Rogoff on "The Relations of Mexico and the United States." Sunday afternoon, March 18, lecture by Rev. Dr. Nathan Krass; Sunday evening, men's senior declamation contest; Wednesday evening, March 21, lecture for girls by Mrs. W. Chapman, entitled "Just About Ourselves."

The gymnasium club was awarded the championship of the interclub basketball tournament of the society.

Successful Luncheon.

Mrs. A. M. Granet, of 1447 Fifty-second street, Borough Park, gave a luncheon and pink tea on Tuesday afternoon, March 6, in honor of her sister-in-law, Mrs. B. Periman, of Springfield, Mass., who is here for a short stay. Those present were: Mrs. K. T. Litirin, Mrs. David Leport, Mrs. W. O. Burnham, Mrs. T. Deutsch, Mrs. S. Deutsch, Mrs. Joseph Rosenthal, Mrs. Harvey Harwood and Mrs. Samuel Weinstein.

Machzike Talmud Torah to Donate.

Sunday evening, March 18, at 6.30 o'clock, the Machzike Talmud Torah, of Borough Park, will tender a banquet at the Borough Park Club House to those friends of the institution who contributed a fund with which to take up the second mortgage. Among the guests will be Justice Joseph E. Newberger, District Attorney Harry E. Lewis and Dr. J. L. Magnes.

To Dance for Charity.

The Jewish Inspirers, a recently organized society of young women in Williamsburg, has undertaken to raise a fund to buy matzoth and other Passover necessities for the poor. The organization, however, wants to accord the generous contributors to this fund some substantial return for their offerings. It has therefore arranged to give an informal dance for this purpose on Wednesday evening, March 21, at the Knapp Mansion, Bedford avenue and Ross street.

Charles Robinson's famous Parisian Flirts will be the attraction at the Star Theatre next week. Manager Robinson brings to this city the largest company yet seen at this theatre and a most elaborate scenic and gorgeously costumed show; together with sensational features, and a bunch of high-class entertainers new to the burlesque stage. Mr. Robinson has spared no expense in order to give the public their money's worth. Two of the best men obtainable will be secured by Promoter George Bothner to entertain the wrestling fans on Thursday evening. The usual Sunday concerts will be given.

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Peach Cups.

In the individual serving dishes place 1/2 of a canned peach; fill center with blanched almonds or hazel nuts or with chopped walnuts; over the top pour a tablespoonful of whipped cream flavored with the peach juice; if preferred, use soft custard or the thickened peach juice in place of cream.

French Salad Dressing.

This should be made at the table; rub the bottom of a small bowl with garlic, put in 1/2 teaspoonful of salt, a dash of tabasco sauce and a piece of ice the size of an egg; press a fork in and stir it around until the salt is dissolved; remove the ice, add 6 tablespoonfuls of olive oil and 1 tablespoonful of vinegar; beat quickly until well mixed; pour over the salad, toss and serve; if ice is not at hand add a tablespoonful of cold water, just enough to dissolve the salt; lemon juice may be substituted for vinegar; when the oil floats, too much vinegar has been used.

Cheese Souffle.

Three eggs beaten very light; add 1 cup grated American cheese, 1 cup milk, salt, pepper 1 teaspoonful cracker crumbs and 1 teaspoonful melted butter. Bake 20 or 25 minutes in baking dish standing in boiling water in moderate oven.

Broiled Flinnan Haddie.

Place haddie in a pan with small pieces of butter on top; put one cup of water in pan; place pan on broiler and baste. While basting add a little lemon juice to gravy. Serve with sliced lemon, a little chopped parsley and 1/2 cup of melted butter poured over the fish. Use gravy also.

Italian Salad Dressing.

Rub the mixing bowl with a clove of garlic; add salt, tabasco sauce, a teaspoonful of tomato catsup and stir until well mixed. Add 6 tablespoonfuls of oil, a teaspoonful of grape or taragon vinegar; beat thoroughly and pour at once over sliced tomatoes on lettuce leaves.

Meat Balls.

Allow 1/4 pound of round steak to each person, and have it chopped by the butcher. Have a little fat ground with the beef, about 1/4 pound to 1 pound of beef. Mix it thoroughly with salt to taste, and add pepper, chopped onion, and any other seasoning if you care for it. Form into compact balls and fry without grease.

Salmon Timbale.

One tablespoon butter, 1 tablespoon flour cooked together; add 1 cup hot milk and yolks of 2 beaten eggs. Mince 1 can of salmon from which skin and bones have been removed. Add salmon to sauce, sprinkle with chopped parsley and fill timbale moulds three-quarters full and stand in pan boiling water. Bake 20 minutes. Unmould on slices of toast and serve with cream sauce to which yolk of 1 egg has been added. You may substitute tunny fish for salmon.

Chocolate Sauce.

Boil together 1 cupful of water and 1 cupful of sugar for several minutes. Add 1/2 cupful of cocoa and boil slowly until smooth. Add 2 teaspoonfuls of cornstarch thoroughly dissolved in 1/4 cupful of cold water. Boil slowly 3 or 4 minutes. Remove from the fire, add vanilla and cool.

Lentils and Rice.

Three tablespoonfuls Crisco or santag 1/2 cupful lentils, 1/2 cupful milk, 1/2 cupful water, 1 teaspoonful curry powder, 1 small onion, 1 tablespoonful lemon juice, 1 cupful boiled rice, salt and pepper to taste. Wash lentils and soak them in milk twelve hours. Melt shortening, slice onion and fry a pale brown, add curry powder, milk, water, seasonings, and lentils, simmer 2 hours and add lemon juice just before serving. Serve with rice.

Baked Parsnips.

One-half cupful fat, parsnips, salt and pepper to taste. Peel and wash parsnips and cut into two lengthwise, and steam for one hour. Remove from fire, lay in greased baking pan, sprinkle with salt and pepper, spread fat over top and bake slowly till tender. Serve hot.

Wholemeal flour is better than ordinary flour for thickening soups and gravies.

Instead of boiling beet roots roast them in the oven; the flavor will be much better.

Lemons will keep indefinitely if placed in a jug of cold water. The water should be changed once a day.

By wetting a spoon before serving jelly you will find that the serving is more easily accomplished.

Cheese may be kept soft and good for a long time if wrapped first in a cloth wrung in vinegar, and then in a dry cloth.

Croquettes or other foodstuffs to be fried in deep fat should stand for fifteen minutes in the warm kitchen before being cooked, in order to brown well.

Lakewood, N. J.

Lakewood, N. J., March 16.—The snows of winter have all disappeared, and the throngs of people here are enjoying the balmy spring air, laden with the perfume of the pines. Outdoor sports, such as golf, trap shooting, riding, motoring and driving are again in full swing, while the evening activities at the different hotels are at their height. Mr. Adolph Schneider, the nineteen-year-old blind pianist and entertainer, is now featuring at the Lakewood Hotel in the new grill and dance hall.

Some of the actresses and actors of the World Film Company, under the management of Mr. Sam Mayer, are spending a few weeks at the Lakewood Hotel making pictures, the main parts of which will be taken at the Gould estate and all the scenic portions within the limits of this resort. Those participating in these pictures are Miss Kitty Gordon, Miss June Elvidge, Miss Lillian Nesbit, Miss Lucille Valsey and Messrs. Carlyle Blackwell, Harry Knowles, Arthur Edison, George Cowl, Montague Love and Capt. Charles.

At the Strand Theater, Jack Pickford, talented young brother of Mary Pickford, will be seen in a photo-dramatic adaptation of "The Dummy," one of the greatest stage successes in recent years. In this play the youthful star is afforded exceptional opportunities for the inimitable touches of human and real boy-life of which he is past master. Max Linder, the famous French comedian, will appear in his latest American-made farce-comedy entitled "Max Wants a Divorce." The marvelous Prizma pictures in natural colors will also be shown; the subjects selected for the week are Saranac Lake and Palm Beach. Other pictures on the program are: A new chapter of Ditmar's "Living Book of Nature" and the Strand Topical Review containing the latest news pictures.

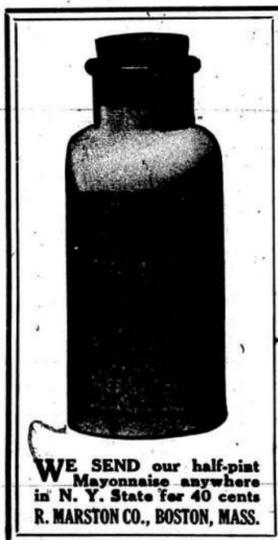
Among the soloists are Lydia Lindgren, Swedish mezzo soprano; Knud Dalgaard, violin virtuoso; Grace Hoffman, soprano; Arthur Depew and Ralph Brigham, organists.

Books to be published in March by B. W. Huebsch include "A German Deserter's War Experience," by a soldier who fought during the first fourteen months of the war; "Municipal Ownership," by Carl D. Thompson, an expert on the subject, who presents the arguments based on experience and exposes the fallacies of those who base criticisms on the isolated examples of failure; "Misinforming a Nation," by Willard Huntington

Wright, a study of the Encyclopædia Britannica viewed as an instrument for the continued control of American culture by the British mind. Other publications by Mr. Huebsch included "Second Wind," by Freeman Tilden, the story of a down-and-out man of sixty who "came back" by way of the land, and "Jean Jaures," by Margaret Pease, a biography of the leader of international Democracy, who was assassinated at the outbreak of the war.

With the increase of efficiency in automobiles and a general standardization, the only remaining weakness is the tire question, and what tires and tubes to use is quite a problem. The Tire Specialty Company, of 757 Seventh Avenue, between Forty-ninth and Fiftieth streets, can help you solve your problem. Besides handling tires, tubes and supplies of all descriptions, they make a specialty of expert tire repairing, and it would be well worth the while of the auto owner to inquire about their "Service Proposition."

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mobiles (they are in the majority these days), we call attention to the card in another column of A. H. Langford, Inc., dealers in tires and automobile supplies of every description at 10 Division street, New Rochelle. This concern, which has just established itself, is particularly anxious to secure the trade of Jewish patronage, and they guarantee to meet New York prices. A specialty is made of tire repairing.



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The Des Moines and Caesar Are Impotent.

Editor HEBREW STANDARD:
I venture to trespass upon your space to request the publication of the following facts in order that a nation-wide determination may be aroused, that some hundreds of thousands of human beings shall not die merely that world diplomacy may still pursue its methods of procrastination. The history that has led to the self-internment of two ships of the United States Navy in a friendly port is even a more shocking exhibition of our national inability to carry out our mission and pursue our way along the path of "life, liberty and the pursuit of happiness" than is the remaining in our home ports of our merchant fleet.

There have been in the port of Alexandria, Egypt, now for more than three months the United States cruiser Des Moines and the United States collier Caesar, loaded with food and medicines for the relief of the sick and starving in Syria and Palestine.

There are more than 2,000 Americans in Palestine and Syria, almost all of whom are Christian missionaries, and who are to all intents prisoners in those countries through the stoppage of the ordinary means of travel. The intended arrival of the Des Moines and the Caesar at Beirut from Alexandria offered an opportunity for their release. There was much feinting and sparring, and the Turks outdid themselves in delay, but all the difficulties were overcome at last. The blockade was raised, the safe conduct was arranged, all the forms and ceremonies of diplomatic usage were satisfied. All the undertakings of the many nations involved were solemnly given and accepted to permit this ship to complete her errand of mercy. Women and children and old men were, through the "humanity" of the high contracting powers, to be given the succor of medicine in sickness, and some hundreds of peaceful Americans, mostly women and children, were to be "permitted" to leave the land in which they were imprisoned—in which they were threatened with death by starvation or disease.

To the everlasting shame of civilization the Des Moines and Caesar, with their life-saving cargoes, are still self-interned at Alexandria! Be you Christian or Jew, be you native born or naturalized citizen of the United States, be you English or German, be you French or Turk, I conjure you, by your own mothers, undo this hideous wrong. Our ships are subject to the fiat of a higher law than is laid down by diplomacy—the law of nature, that knows no other course than to help, as even the wild beasts do when they make the desert wilds echo their pleadings for help for their famishing whelps.

Let our ships sail after due notice to the governments abroad to perform their mission of mercy. Shall the population in Palestine die through lack of the drugs that are so close at hand ready to save them? Shall the hundreds of thousands of Syrians waste unto death for want of the food the generosity of America has placed just outside their threshold? And shall the Americans, whose country and whose relatives owe them the right of repatriation, remain amid these horrors?

If the world's answer is "No," then let these ships sail, and other ships will follow. The \$45,000 per month that the Joint Distribution Committee is sending for general relief to the Jews in Palestine and \$250,000 that it has sent to Turkey for relief of the Jews in that country, including Syria, can be quickly increased if these ships, by finishing their present task, show the public that giving money in America means providing food for the starving thousands over there.

I call upon America, then, to insist, in a voice that will be heard throughout the world, not only in the name of humanity, not at all in the name of kith and kin or creed or faith, but in the name of our 100,000,000 people, in the name of nature herself, that these ships go to Beirut and that they be unmolested.

The Des Moines and the Caesar must sail!

ALBERT LUCAS,
Secretary Joint Distribution Committee.

Mr. Leavitt Protests.

Editor HEBREW STANDARD:
The Jewish Ledger of March 2, 1917, contains my article, "The Net Result of My Life." The editor failed to mention the fact that my article is a reprint from the HEBREW STANDARD, and, besides, omitted the lines "A Monologue, etc., Overheard and Written Down" by me, thus making it appear that all the facts mentioned in my article refer to me personally and not to my imaginative "hero."

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And this is somewhat misleading. I have nothing against editors who reprint my writings, but let them treat me right, at least, Sincerely yours,
EZEKIEL LEAVITT.
Boston, Mass., March 11, 1917.

B. B. Notes.

Akiba Lodge, No. 173, celebrated its forty-fifth anniversary at the Elmsmere last Saturday evening by a banquet which was attended by several of the grand officers of the district, including the president of the district, Mr. Joseph Rosenzweig, Past President Herman Asher, Charles Hartman, member of the Executive Committee, and the district secretary, Rabbi Bernard M. Kaplan. The meeting was presided over by Mr. Louis Lorence. Akiba Lodge is devoting great effort to social service work. The Ladies' Auxiliary Society of Jordan Lodge entertained a number of children at the Madison Street House under the direction of Mesdames Henry W. Pollock and Sanford J. Friedlander. Secretary Dr. Bernard M. Kaplan addressed the children on "The Significance of Purim."

Barnett J. Medoff, an architect of considerable note, died in Philadelphia, Pa., last week at the age of fifty-seven. Coming to this country from Russia when a man of forty, his career was remarkable. Five years after he had landed in this country, poor and ignorant, he had so trained and educated himself that he was sufficiently equipped to enter the art department of the University of Pennsylvania. At that time he was forty-five years of age, and was gray headed four years later, when he was graduated with honors. Following this, after a vain attempt to start in the architectural world, he took up journalistic work on the staff of a local newspaper. He then went into business for himself as an architect, and won prominence during the latter years of his life. While in the University of Pennsylvania he taught Hebrew, and so worked his way through. He was the author of several essays on theological subjects, more particularly concerning the Jewish religion.

A correspondent of the focal Buenos Aires Yiddische Zeitung tells of a Jewish school in Bahai Blanco which has been upset because a new teacher who has recently taken charge of the school refuses to use Yiddish. When Lerman, the outspoken enemy of Yiddish, entered the school, which had been doing good work for the past four years, there were over sixty pupils. Due to the dissatisfaction of the children and parents, less than twenty are now attending. Lerman insists on instructing the children in Hebrew and Spanish, completely ignoring the existence of Yiddish.

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In April of 1916 the United Hebrew Charities conducted its first "bundle day." This was in conjunction with the Industrial Department of the United Hebrew Charities, an all-year clearing house for old clothes, shoes, household necessities, personal effects, knick-knacks, etc. This year "bundle week" will be held during the week of March 26 to April 2, just prior to Passover. It is the period when the many Jewish families in this city discard a lot of material which is still usable and when the families whom the United Hebrew Charities is aiding will require large quantities of clothing and other effects of all kinds. The result of "bundle day" in 1916 was seven thousand bags and parcels of goods, and because of this result the Industrial Department is encouraged to again conduct a "bundle week" this

year, but on a larger scale, with the hope that at least twenty thousand parcels and packages of goods will be donated for the purpose of aiding the needy poor.

The United Hebrew Charities charity bag for the collection and donation of old clothes has become an institution in the homes of sixty thousand Jews in this city, and a great many business houses have adopted it as a valuable addition to their charity activities.

A departure in the system of collection will this year be made. In order to facilitate the delivery of the goods within the prescribed time so that prompt distribution of all serviceable material may be made almost simultaneously with the receipt of the goods, householders this year are requested to forward their goods either by parcel post or express, the department being

willing to make refund of all charges incurred in this way or to pay charges on express deliveries.

Hadassah's Fifth Anniversary Meeting.

The fifth annual meeting of the New York chapter of Hadassah will be held in the auditorium of the Free Synagogue House, 36 West Sixty-eighth street, on Sunday evening March 18, at 8 p. m., when Miss Hajnalka Langer, supervisor of the Jewish Home Makers' Association, will speak on "Jewish Art in the Jewish Home." There will be an election of officers and directors followed by a social hour and refreshments.

The Harlem Forum.

The Rev. Dr. Jacob Kohn will lecture on "The Talmud as a Factor in Jewry" at the Wadleigh High School, 115th street near Seventh avenue, on Sunday morning, March 18, at 10.45 a. m. This lecture is free to the public, and is one of a series being given by the Harlem Forum. The program includes a recitation by Mrs. Caroline Greenfield and a contra-basso solo by Mr. Leo Zipporkin, with Mr. Samuel Jaspe at the piano.

Young Men's Hebrew Orthodox League.

Mr. Leo H. Homer will lecture Friday evening at 8.15 p. m. under the auspices of the Young Men's Hebrew Orthodox League, 34 West 115th street, on "The Jews' Contribution to America." Saturday at 8.30 p. m., Mr. B. R. Weilerstein will conduct a class on the Bible and a meeting will follow at 8 p. m.

Mount Zion Forum.

A meeting of the Mount Zion Forum will be held Thursday evening, March 22, in the vestry rooms, 37 West 119th street. Mr. Joseph H. Monahan, of the New York Telephone Company, will lecture on "The History of Communication, or the Evolution of the Telephone." The lecture will be illustrated.

Hebrew Free Burial Society to Meet.

The twenty-eighth annual meeting of the members of the Agudath Achim Chessed Shel Emeth (Hebrew Free Burial Society) will take place Sunday evening, March 18, at 8 o'clock, in the auditorium of the Uptown Talmud Torah, 132-142 East 111th street. The annual report will be read, and eminent speakers will address the meeting.

Council of Jewish Women.

The regular monthly meeting of the New York Section Council of Jewish Women will be held at the Central Jewish Institute, 125 East 85th street, on Tuesday afternoon, March 20, at 2.15. Mrs. Marietta Johnson, founder of the Fairhope League of Alabama, will deliver an address on "Organic Education" and Miss Neida Humphrey will render selections. A social hour will follow and tea will be served.

JEWISH CALENDAR.

5677-5678-1917.

Rosh Chodesh Nissan.....	Saturday, March 24
First day Pessach.....	Saturday, April 7
Seventh day Pessach.....	Friday, April 13
Rosh Chodesh Iyar.....	Monday, April 23
Lag B'Omer.....	Tuesday, May 10.
Rosh Chodesh Sivan.....	Tuesday, May 27
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.....	Monday, Sept. 17
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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BENDHEIM, HENRY.—In pursuance of an order of Hon. John P. Cohlan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Bendheim, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers, at their place of transacting business, at the office of their attorney, No. 61 Broadway, Borough of Manhattan, City of New York, on or before the 19th day of September next.
Dated, New York, March 14, 1917.
ARTHUR M. WEISS, Executors.
HARRY J. LEFFERT, Attorney for Executors, No. 61 Broadway, Borough of Manhattan, New York City, N. Y.

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MUSIC NOTES. Young Leo Ornstein, who during the brief space of a few years has risen to the very front rank of pianists and composers, and who is busier playing concerts than many an old, matured artist, is ever ready to aid really deserving Jewish charities by displaying his great musical gifts and talent for the edification of those who are willing to contribute of their opulence in exchange for music. Mr. Ornstein's managers, the Concert Direction M. H. Hanson, of 457 Fifth avenue, have arranged with the People's Relief Committee to have the great young artist appear at the Manhattan Opera House, on West Thirty-fourth street, on Sunday evening, March 18. Mr. Ornstein has been invited to play for the second time at the Philadelphia Jewish Forward's charity concert in the Quaker City's Metropolitan Opera House. As this concert takes place on April 27, and as Leo Ornstein plays on April 26 for the Harvard Association at Boston and on the 28th at New York, with a Philharmonic orchestra, under Carl Hahn; for the Arion Club, he cannot possibly play at Philadelphia on the 27th after Shabbas is over, principally because, out of respect for his very orthodox parents, he will not travel on the Sabbath, a rare occurrence among modern artists.

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The Russian folk song program which the Schola Cantorum, under Kurt Schindler's direction, is preparing for its next appearance at Carnegie Hall on Wednesday evening, March 28, will be a new departure into the fields of Slav folk music inasmuch as the Ukrainian, or Little Russian, melodies will occupy a large share of the program. The Ukrainian peasant finds a natural mode of self-expression in choral singing, and much has been said in praise of their spontaneity and exuberance. Most of these songs are available only as solos and in their own difficult idiom. In order to bring them before the American public Mr. Schindler has undertaken the double task of translating them and putting them into choral form.

The third New York recital of Mme. Julia Culp, the famous mezzo soprano, will take place in Aeolian Hall on Saturday evening, March 24. Mme. Culp has, as usual, arranged a program that should prove of unusual interest to every lover of artistic singing, the feature being four English folk songs arranged with piano, violin and cello accompaniment by Ludwig von Beethoven. These songs are known to every Englishman, Scotchman, Irishman and American, they being "Faithful Johnnie," "Robin Adair," "Cottage Maid," "Tis the Last Rose." The other songs will be by Schubert, Schumann, Brahms and Hugo Wolf.

The Brazilian pianist, Guiomar Novaes, will give her farewell recital of this season in Aeolian Hall on Sunday afternoon, March 18. Mme. Novaes will have three numbers on her program—the Beethoven sonata, Op. 53; the Schumann "Papillons," and "Twenty-four Preludes," by Chopin.

Mme. Marie Volpe, soprano, will give a song recital in Aeolian Hall on Monday evening, March 19, assisted by Richard Epstein at the piano. Her program will include French, Russian, German and English songs.

Mme. Gabrielle Gills, the French soprano, who met with such favor at her initial recital a fortnight ago, will give a second recital in Aeolian Hall on Tuesday afternoon, March 27. Richard Hageman will assist at the piano. The program will include songs by Lulli, Mozart, Franck, Bruneau, Dupare, Hoechlin, Rameau, Borodine, Balakirew, Faure, Bertelini and Hue.

Eddy Brown's farewell recital of the season will be given in Carnegie Hall on Thursday evening, March 29. The violinist, assisted at the piano by L. T. Gruenberg, will play works of Cesar Franck, Bruch, Chopin, Auer, Beethoven-Kreisler, Saar-Brown, Kreisler, Sarasate and Paganini-Behm.

Vera Barstow, the American violinist, gives a recital at Aeolian Hall next Monday afternoon at 3. She will be assisted by Josef Adler at the piano and will give the following program: Veracini Sonata, C major.....Mozart Intermezzo Symphonie.....Lalo Spanish Intermezzo.....A. Walter Kramer The Bee.....Paul Bytovsky Etude No. 8.....Kreutzer-Saar Introduction and Concert Etude De Berliot-Von Kunits

A concert of unusual interest is that to be given by Nathalie Boshko, violinist, and Victoria Boshko, pianist, at Carnegie Hall on Saturday evening, March 31. They will have the assistance of Arnold Volpe and his symphony orchestra in the following program: Dvorak Overture, "Carnival".....Bruch Concerto G minor.....Schubert-Liszt Wanderer-Fantasia.....Schubert-Liszt Serenade Melancholique.....Tschalkovsky Concerto E flat.....Liszt Victoria Boshko Marche Slave.....Tschalkovsky

Edouard Deru, the Belgian violinist, who is considered by critics to be one of the best disciples of the Belgian school, will be heard in New York for the first time at Aeolian Hall next Thursday afternoon in a joint recital with Jan Slezacek, the Dutch pianist. Their joint program will consist of two sonatas. The opening will be the Brahms sonata in A major, for violin and piano. This will be followed by a piano solo of Chopin, a fantasia in F minor. Mr. Deru will then be heard in the following short numbers: Chaconne, Vitali, Berceuse, Faure, Tempo Martiale and Pugnani. The closing number will be the sonata in G, for piano and violin, by Lekeu.

WORMSER, CARRIE.—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, next.

Dated, New York, the nineteenth day of February, 1917. JULIA SELIGMAN, Executrix. ROSENDALE, HESSBERG, DUGAN & HAINES, Attorneys for Executrix, 57 State street, Albany, N. Y.

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.

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The Philharmonic program for the concerts on next Thursday evening, March 22, and Friday afternoon, March 23, will be devoted to the compositions of Richard Wagner. Conductor Stransky has arranged a program of twelve selections from Wagner's operas and music dramas. On Sunday afternoon, March 25, the last concert of the 1916-1917 season will be played. As usual, Conductor Stransky has selected the numbers for this program from the requests of Philharmonic patrons. The orchestral numbers will include Beethoven's symphony No. 5, in C minor; Saint-Saens's suite, "Algerienne," and Wagner's prelude to "Die Meistersinger." The soloist for this concert will be Percy Grainger. The Australian pianist will play the Tschalkowsky concerto for piano and orchestra.

A recital of old French songs by Jeanette Cazeaux, soprano, will be given at the Princess Theatre on Sunday evening, March 25. Mme. Cazeaux will wear the costumes of the various periods represented in her program, and will be assisted at the piano by Maurice La Forge.

Florence Seligman, the young American soprano, who will be heard on Monday evening, March 26, at Aeolian Hall, offers a program of old English, German, French and modern American songs. Richard Hageman, of the Metropolitan Opera House, will be at the piano.

Sascha Jacobinoff, the young Russian violinist, who gives a second recital at Aeolian Hall on Wednesday afternoon, March 28, has two concertos on his program—the Nardini and the Saint-Saens B minor, besides two miscellaneous groups.

TAUSSIG, ISAAG W.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac W. Taussig, 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 Leo Levy, their attorney, No. 49 Wall street, Borough of Manhattan, in the City of New York, on or before the 20th day of September, 1917.

Dated, New York, the 12th day of March, 1917. CECILIA F. TAUSSIG, NOAH W. TAUSSIG and FRANK C. TAUSSIG, Executors. LEO LEVY, Attorney for Executors, 90 Wall street, Borough of Manhattan, New York city.

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Dated, New York, the 28th day of February, 1917. LEO KOHN and BENNO LEVISON, Executors. BARNETT & JABLOW, attorneys for Leo Kohn, No. 149 Broadway, Borough of Manhattan, City of New York. S. C. SUGARMAN, Attorney for Benno Levison, No. 35 Nassau Street, Borough of Manhattan, City of New York.

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Young Women's Hebrew Association.

The Young Women's Hebrew Association gave a delightful Purim entertainment last Thursday evening, which was largely attended. One of the features of the evening was some fine classic dancing by Miss Naomi Miriam Kaplan, the younger daughter of Dr. Bernard M. Kaplan, grand secretary of district No. 1, I. O. B. E., formerly of San Francisco, Cal. Miss Kaplan's artistic performance was greatly enjoyed by the large attendance present, among whom were some of the most prominent men and women in the community. The musical selections and the other numbers on the program were also very much enjoyed by all present.

Mr. Alexander Aaronson, brother of the famous Prof. Aaron Aaronson, discoverer of the "wild wheat," will give a series of talks on Jewish history in the rooms of the Young Women's Hebrew Association Monday evenings.

Purim festivity is still in the air. The children of the Hebrew School gave two plays on Sunday morning, March 11—"Casting Lots" and "Too Much Haman"—and were busy trodding down Haman in song.

All the junior clubs gave a Purim entertainment in the auditorium on Sunday afternoon. Each club gave one number. Three plays—"Miriam's Purim Play," "Little Women" and "Hebrew Examination"—were well rendered. Singing and recitations completed the program. At the close the children contributed pennies toward the relief fund of the Jewish war sufferers.

Mr. Meir Isaacs will speak on March 18, at 8.30 o'clock, on "Nationalism from the Viewpoint of the Prophets." On March 19, at 8.30 p. m., Mr. Alexander Aaronson will speak on Herod, and on March 20 Mrs. Winifred Hathaway will speak on "Preventive Blindness." The last talk will be illustrated by stereopticon views.

The lecture under the auspices of the Department of Education on March 21 will be on "Maurice Maeterlinck," and the speaker will be Professor J. G. Carter Troop.

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Miss Reich Lectures.
Miss Marion Reich, of the Department of Street Cleaning, delivered a very interesting lecture in the Auditorium of the Hebrew Sheltering and Immigrant Aid Society of America, 229 East Broadway, New York city, on Sunday evening, March 4. The lecture was attended by hundreds of persons who appreciated the thoroughness with which Miss Reich explained the work of the Street Cleaning Department and the need of co-operation on the part of the community in its efforts. The lecture was delivered in Yiddish.

The Yom Kippur Jew.

(Translated from the Yiddish of B. Gorin in the Amerikaner.)

There are all sorts of Jews, some of whom never know anything about their Judaism. On the days of New Year and Atonement, however, they come to synagogue, participate in the prayers, listen to the sermons, and perhaps they contribute to some eleemosynary, religious and ecclesiastical institutions.

They are not Orthodox, by no means, since they never give two straws for any precept, principle or commandment with which the Jewish religion flourishes so abundantly; neither would they be classed among the Reform Jews, looking askance on both, Sinai and Cincinnati, defying the revelations of one and disregarding the disclosures of the other. They do not believe in a convenient Judaism and dispense, rather, with the latter altogether, when convenience demands, never believing in compromise or anything half way. Nor would they fill the ranks of the atheists or infidels, lacking the knowledge and wanting the wisdom for these advanced ideas and progressive notions. But Jews they are, all the same, far from renouncing Judaism openly, and as adjectives and hyphens are modern adornments and latter-day decorations, let us style them then Yom-Kippur Jews, as an appropriate modification and a successful epithet. After all, the Yom Kippur Jew is not an American product, and a recent projection on the Jewish scene. There have been Yom Kippur Jews in European countries as well, though the ways and the methods of these so-called Jews vary somewhat in their traits and tendencies, there being nothing in common between an East European and an American Yom Kippur Jew.

In Poland, Galicia and Russia, the physician, the pharmacist and the school teacher represented the type of the Yom Kippur Jew, smoking his cigar on the Sabbath, indulging in forbidden food when on a visit to the local club, and ridiculing the Jews before the Christian noblemen and their worthy henchmen. Ashamed or afraid of his ignoble ways, all the year around, never having openly forsaken the Jewish religion, he had to resort to some Jewish custom, tradition or regulation, and the days of New Year and Atonement proved sufficient subterfuges and potent artifices.

Again, in large cities, where non-Jews predominate, and children of Abraham, Isaac and Jacob took up their respective residences and followed all sorts of trades and occupations, Jews would join forces with their co-religionists on the days of Atonement and New Years, though following the marrano-spirit of old and the crypto-Jewish medium of ancient martyrdom, for the sake of public opinion, social standing and commercial developments, keeping aloof from Jews and Judaism, all year around, observing, however, Jewish customs, traditions, principles and doctrines, whenever possible and practical, within the Jewish circles.

In America where the marrano theory never took any root, Jews and Judaism being considered and recognized on an equal basis with the rest of the people and their respective beliefs and persuasions, the Yom Kippur Jew of the second European type constitutes a formidable figure among American Jewries. The reason is ostensible, absorbed in constant work and continuous drudgery, there being, in addition, a premium on both, Sabbath labor and Sabbath business. Small wonder, then, that thousands and tens of thousands of Jews go to attend divine services in synagogues, genuine and improvised, on New Years and Atonement, giving thus the impetus to the phrase of Yom Kippur Jews. There are, indeed, scores of erstwhile pious Jews who reduced themselves to the stage of the Yom Kippur Jew, as a result of local conditions and present circumstances, never scoffing at religion or ridiculing its practitioners. In former days of Jewish Renaissance and revival, one could hardly meet these extremes, when one would serve two masters, mingling with Gentiles, discarding the Sabbath and festivals, yet adhering to numerous traits and tendencies and enjoy the intonations and chantings of the minister on New Years and Atonement. Credit must be given to the real, genuine and Simon-pure Orthodox co-religionists, who always display tolerance and manifest leniency toward his repenting brother and returning kinsman, extending hospitality and granting courtesy to the physician, instructor and pharmacist, forgiving and forgetting previous shortcomings, transgressions and iniquities, firmly subscribing to the Talmudic legend of "Even sinners in Israel are instrumental in innumerable noble performances," and granting them, therefore, honor, esteem and homage. There revolved a question upon this pivotal problem. What progeny would the Yom Kippur Jew produce? Instructed to follow a religion of 613 commandments, they reduced it to a minimal significance, having learned nothing but the latter, what could they follow then, after the allowance of the usual discount?

But then the reverse is the case, and experience in this instance taught the lesson of revival and reawakening. One crosses the path of many an American whose face and features would never reveal the historical torture and the continuous persecution of his father and grandfather. The writer of these lines formed the acquaintance of a Jew of the type described, who said he represented the fifth generation of American Jews, all of whom, he admitted, were but Yom Kippur Jews, for one reason or another. His father, he added, knew some Hebrew and read the Prayer Book with ease; while his mother was born in Germany and was noted for her Jewish learning and Hebrew wisdom, possessing them to such an extent as to make herself a Hebrew teacher for her children. Well, he is also a Jahr-Zeit Jew, going to synagogue for the recital of Kaddish on the anniversary days of the death of his respective parents. Coming in contact with Jews and witnessing at times Jewish gatherings, functions and celebrations, he is inclined to send his children to a Hebrew School for the study of Hebrew, Jewish history and religion. Of course, there are all sorts of members in the family, some marrying out of the fold and turning entirely lost to Jews and Judaism; whereas, one of them made a matrimonial bond with a Russian Jewess, for the very reason of giving the family a genuine Jewish foothold. After all, the Jewish sufferings are perhaps responsible for the nation's continuance, and this very American Jew has a tale of woe to tell, how two of his ancestors, Spanish marranos, were caught while participating in Yom Kippur services, arrested by the vigilant inquisition and burned at stake on the auto da fe. The Yom Kippur Jew, who knows, may be the nucleus of the future American Judaism.

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The Refugees at Beirut.

Official word has finally been received by the Joint Distribution Committee of the Funds for Jewish War Sufferers, through the State Department, which establishes that, contrary to repeated reports, there are not at this time and have never been one thousand American citizens stranded at Beirut awaiting transportation to the United States on the cruiser Des Moines and the collier Caesar. Earlier advices received from Ambassador Elkus at Constantinople had told of these one thousand refugees having been assembled at Beirut from various points in Palestine and Turkey.

Albert Lucas, secretary of the Joint Distribution Committee, who has been in close touch with the situation, returned Tuesday from a trip to Washington and announced the State Department had received a delayed cable from Ambassador Elkus. This cable, dated February 20, and only just received, explained that the one thousand American refugees had been instructed to leave for Beirut before it was learned the Des Moines and Caesar would be indefinitely held at Alexandria.

As a consequence, many of these people sold their household possessions and had made all preparations to leave for Beirut, when the instructions to them were countermanded. While these Americans, together with two hundred and fifty Jewish refugee women and children also citizens of the United States are not stranded in Beirut, their plight is not less serious for the reason that many are near to destitution and there is no present assurance as to when it will be possible for them to board the Des Moines and Caesar.

Both these United States war vessels are still at Alexandria, where they have been held for many months, but thus far all efforts to secure for them the safe conduct of the Central Powers, through the Mediterranean to Beirut, have proved unavailing.

Sacrilege by the Enemy at Monastir.

Private Nathan Musat, R. A. M. C., writes from the Thirty-seventh General Hospital, British Salonika forces, to the Rev. M. Adler as follows:

"I enter upon a new year of army life with hopes of achieving a purpose akin to your own, that of ministering to the spiritual needs of our few religiousists in the British army. Hitherto the bodily needs of our suffering wounded and sick have claimed my constant attention. I have thereby gained that sympathy with men which seems so much to a theological student whose knowledge of the world and insight into human nature was previously theoretical rather than practical. It can, therefore, look upon my career in the R. A. M. C., as being an invaluable teacher to me in every way. Here at the Thirty-seventh General Hospital our patients are mostly Serbs, among whom I have come across several Jews. Though we are far from anything like civilization, and though there is no synagogue within reach, the few of us have been enabled to hold frequent and periodical services in private. A census has recently been taken of the actual number of Jewish soldiers at present fighting in Macedonia. I do not know what the actual returns were, but altogether they must have been considerable. It is only now coming to light what our brethren in Serbia, particularly in Monastir, have suffered at the hands of the enemy. I read the other day in a local French paper of an appeal by a Jewish Relief Committee in Salonika to relieve the distress of the Jewish families in Monastir. I am told that synagogues were ruthlessly pillaged by the enemy and all the sacred Hebrew books were burned and destroyed. It remains for us to start the work of reconstruction in order to preserve what was once a great center of Jewish learning. The Jewish spirit is still alive in Monastir, thanks to the devout Jewish women there, for the men had all been forced to leave the town. Monastir has already witnessed the reunion of many a Jewish soldier with his wife and family, and the sufferings of the past have paved the way for the rejoicings of the future.—*Jewish Chronicle.*

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Jewish Representation at the Coronation of the New Hungarian King.

Copenhagen.—A number of Jews had various honors bestowed upon them in connection with the ceremonies attendant upon the coronation of King Karl. These honors, however, came their way, not because they represented Hungarian Jewry, but because of the prominent positions they occupy politically and socially. Regarding the manner in which Hungarian Jews participated in the crowning of the new King, the *Edienlezeg* has the following:

"We have pleasure in noting the manner in which Hungarians of the Jewish faith shared in the public crowning and the historical celebrations which attended the ascent of King Karl IV to the throne. The chief role at the coronation ceremonies, based on a very ancient right, is assigned to the Catholic Church. Later forms of Christian development have no religious function at these ceremonies, but they are represented as church communities because of the fact that so many of their members are representatives of the Hungarian Upper Chamber. The Jewish faith, although placed on a level with other historic faiths by the Act of Reception, has as yet no representation in the Upper Parliamentary Chamber. At this moment of national rejoicing Hungarian Jewry could, however, not be overlooked. Accordingly the Jewish district was given representation by a number of prominent Jews participating in all the ceremonies and festivities. Among others who were

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prominently connected with the coronation were Dr. Frantz Mezel, vice-president of the Israelite Landes Kantzelar (Jewish Central Organization for Hungarian Communities); Deputy Dr. Ziedman Niemesch; Dr. Isadore Rosa de Varhell, Dr. Moritz Stikler, Dr. Fabrik Hallum, Wilhelm Grauer, Dr. Isadore Sobolitz, Dr. Joseph Stern and Abraham Freidiger de Avuda.

A Split Among Moscow Relief Workers.

Moscow.—A complete split in the local relief organization at Moscow took place last month, with the result that the commercial element formed a committee for itself. At the last election the so-called Democratic element came out with a majority in the committee. In their program these latter incorporated the support of Yiddish schools, but refused to make any provision for Chedorim. With this the commercial element was in distinct disagreement, and since it brought in practically 80 per cent. of the funds a complete breach resulted and a new committee has now been formed, headed by the well-known leaders, D. Visotzky, M. Numovsky and I. Naiditch.

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CHILDREN'S PAGE

MONEY ISN'T EVERYTHING. Dear Children:

There are some people that measure everything by the standard of money. They take after the King of Sodom, who told Abraham when he returned with all the captives and booty that he obtained as a result of his victory over the four kings, "Give me the persons and the goods take to thyself," judging him by his own mean character. He thought that he would act upon the well-known axiom that "to the victor belong the spoils" and he would take the people of Sodom, whom he rescued from captivity, as his slaves, not to speak of the money and other valuables—that he would surely keep for himself. But Abraham soon dispelled his fears. He lifted up his hand to heaven and swore: "I will not take from a thread even to a shoe latchet, and I will not take anything that is thine." Rashi explains this as follows: "I will not take from a thread to a shoe latchet," for myself of the booty; "and I will not take anything that is thine," that you may give me from your treasures as a reward "lest thou shouldst say: 'I have made Abraham rich,' for the Holy One, blessed be He, promised to make me rich," as it is said, "And I will bless thee." Save only that which the young men have eaten and the portion of the men who went with me, Aver, Eschol and Mamre—these may take their portion.

After these things the word of the Lord came into Abraham in a vision, saying: "Fear not, Abraham, I am thy shield, thy reward shall be exceedingly great." Rashi explains this, in accordance with the Medrash: "After these things," after Abraham killed the kings in a miraculous manner, he worried about it, thinking, "perhaps I have already received my reward for all my righteousness." Therefore the Holy One, blessed be He, said to him: "Fear not, Abraham, I am thy shield against punishment, as you will not be punished because you have killed so many people, and as to your worrying about your having already received your reward, thy reward shall be exceedingly great." Abraham then pleaded to the lord: "What wilt thou give me seeing I go childless and the steward of my house is Eliezer of Damascus?" The Rabbins say "Damesik" (Damascus) stands for the words "Doleh Umashkeh," meaning that Eliezer drew the waters of the Torah from the fountain of his master and gave others to drink thereof.

"Behold, to me thou hast given no seed, then what use is there in all thou wilt give me?" And He brought him forth abroad and said, according to the plain meaning thereof, "He brought him forth out of his house to look upon the stars, but, according to the Medrash, the Lord said to Abraham: 'Go forth from thy astrological foresight, you have seen by the stars that you are not destined to have a son. Abram will have no son, but Abraham will have a son; Sarai will not give birth, but Sarah will give birth. I will call you by other names and your luck will change.'" Another meaning is this: The Lord took Abraham out of the world and lifted him up above the stars and told him to look down upon the stars. And he believed in the Lord. He asked him for no sign to prove this, but concerning the inheritance of the land he

did ask a sign, and said to Him, "Whereby shall I know that I shall inherit it?" And he accounted it to him for righteousness. The Holy One, blessed be He, accounted it to Abraham as a merit and a righteous action; that he had faith and believed in Him.

Observant Boy—Oh, look at that funny man, mother. He's sitting on the sidewalk talkin' to a banana peel!

"Are you boys laughing at me?" demanded a professor sternly of his class. "Oh, no, sir!" came the reply in chorus. "Then," asked the professor, "what else is there in the room to laugh at?"

My Passover.
By ETHEL MERRILL BEALE.
An angel from a midnight sky
Stopped at my door, then passed me by.
I watched—and dared not question why
Till through the mists I seemed to see
The answer, as they said to me:
"When all was dark we prayed for thee."

In Egypt, at their God's command,
They sprinkled blood with reverent hand,
That, passing, one might understand.

Not God-commanded Hebrew rite,
But prayers of interceding might
Had caused my Passover that night.

Yet some (God make their number less!)
Believe He will not hear and bless
These prayers of simple trustfulness.

This be my task: for such to plead
Who even in their bitter need
Think that their Father will not heed.

For such to lift a fervent prayer,
And caring, as these taught to care,
To cause another's Passover.
—Sunday School Times.

WURMSER, ZIPORA.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Zipora Wurmsier, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at the office of their attorney, their place of transacting business, No. 261 Broadway, in the City of New York, on or before the 28th day of April next.
Dated, New York, the 20th day of October, 1916.
MAX JACOBY, MAX STRAUSS, Executors
ABRAHAM BECK, Attorney for Executors
261 Broadway, New York City.

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

MAYER, MONTIE J.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Montie J. Mayer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at the office of his attorneys, his place of transacting business, to wit: No. 100 Broadway, in the Borough of Manhattan, City of New York, on or before the 15th day of May, 1917, next.
Dated New York November 2, 1916.
JULIAN T. MAYER, Administrator
FEINER & MAASS, Attorneys for Administrator
100 Broadway, 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, Attorneys for Executors
27 Cedar Street, Borough of Manhattan, City of New York.

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 subscriber, at place of transacting business, the office of Aron 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
ARON L. SQUIERS, Attorney for Executors
34 Nassau Street, New York City.

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JACOBSEN, ERNEST OTTO.—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 Ernest Otto Jacobsen, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at the office of its attorneys, Sullivan & Cromwell, at their place of transacting business, No. 49 Wall Street, in the City of New York, on or before the 10th day of September next.
Dated, New York, the 9th day of March, 1917.
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SULLIVAN & CROMWELL, Attorneys for Administrators
No. 49 Wall Street, New York City.

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MAYER, MAX J.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max J. Mayer, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, at the office of her attorney, Edward A. Alexander, No. 165 Broadway, Borough of Manhattan, in the City of New York, on or before the 29th day of May, 1917.

FLORENCE J. MAYER, Executrix. EDWARD A. ALEXANDER, Attorney for Executrix, 165 Broadway, Borough of Manhattan, New York City.

LADENBURGER, JULIUS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Ladenburger, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business, at the office of Messrs. Kaufmann & Lindheim, No. 60 Wall Street, in the Borough of Manhattan, City of New York, on or before the 1st day of June next.

Dated New York, November 17, 1916. THEODOR LADENBURGER, Administrator. HAYS KAUFMANN & LINDHEIM, Attorneys for Administrator, 60 Wall Street, City of New York.

MIDDLE, JOSEPH E.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph E. Middle, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorney, Arthur G. Frank, No. 309 Broadway, Borough of Manhattan, in the City of New York, on or before the 25th day of March next.

Dated, New York, the sixth day of September, 1916. BERNARD FRANK, SIMON N. MIDDLE, Executors. ARTHUR G. FRANK, Attorney for Executors, No. 309 Broadway, New York City.

WOLFE, 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 Wolfe, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of their attorney, William Grossman, Room 901, No. 115 Broadway, in the City of New York, on or before the 18th day of May next.

Dated, New York, the 25th day of October, 1916. LOUIS J. VORHAUS, SOLLIS COHEN, Executors. WILLIAM GROSSMAN, Attorney for Executors, 115 Broadway, New York City.

WACHTEL, BARBARA.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Barbara Wachtel, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of their attorney, Edward Kaufmann, Room 901, No. 115 Broadway, in the City of New York, on or before the 11th day of May next.

Dated, New York, the 1st day of November, 1916. FREDERICK WACHTEL, JOSEPH KAUFMANN, Executors. EDWARD KAUFMANN, ESQ., Attorney for Executors, 115 Broadway, N. Y. City.

SCHUCHMAN, JOHN PETER.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against John Peter Schuchman, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of their attorney, Edward Kaufmann, Room 901, No. 115 Broadway, in the City of New York, on or before the 19th day of May next.

Dated, New York, the 2d day of November, 1916. MARIE C. HEINE, HARRY H. HOLBERT and LAWRENCE B. COHEN, Administrators. SAMUEL C. COHEN, Attorney for Administrators, c. t. a., 64 Wall Street, New York City.

LOWENTHAL, JACOB.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob 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 Schlesinger, No. 119 Nassau Street, in the City of New York, on or before the 1st day of August, next.

Dated, New York, the 10th day of January, 1917. RACHEL LOEWENTHAL, ADOLPH WILD, Executors. MAX SCHLESINGER, Attorneys for Executors, 119 Nassau Street, New York City.

STERNAU, SIGMUND.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sigmund Sternau, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Meighan & Necarsulmer, her attorneys, in the City of New York, on or before the 30th day of July, next.

Dated, New York, the 18th day of January, 1917. LILLIE E. STERNAU, Executrix. MEIGHAN & NECARSULMER, Attorneys for Executrix, 120 Broadway, Borough of Manhattan, New York City.

SOLINGER, LEOPOLD.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leopold Solinger, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of Messrs. Solinger & Solinger, No. 179 Broadway, Borough of Manhattan, in the City of New York, on or before the 25th day of May, 1917, next.

Dated New York the 8th day of November, 1916. BIRDIE SOLINGER, Executrix; WALTER B. SOLINGER, Executor. JULIUS J. FRANK, 52 William Street. SOLINGER & SOLINGER, 179 Broadway, Attorneys for Executors.

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.

Dated New York the 10th day of November, 1916. BENJAMIN GOLDMAN, WILLIAM GOLDMAN, Executors. HAYS HERSHFIELD & WOLF, Attorneys for Executors, No. 115 Broadway, Borough of Manhattan, New York City.

GOLDMAN, ALBERT.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Albert Goldman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Hays, Hershfield & Wolf, their attorneys, No. 115 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of August, next.

Dated, New York, the 23d day of January, 1917. BENJAMIN GOLDMAN, WILLIAM GOLDMAN, Executors. HAYS HERSHFIELD & WOLF, Attorneys for Executors, No. 115 Broadway, Borough of Manhattan, New York City.

ADLER, JOHN.—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 Adler, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorney, Lewis S. Marx, No. 128 Broadway, in the City of New York, on or before the 7th day of September next.

Dated New York, the 23d day of February, 1917. LOUIS ADLER and ABRAHAM M. LEVY, Executors. LEWIS S. MARX, Attorney for Executors, 128 Broadway, New York City.

GOODKIND, HENRY.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Goodkind, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at 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.

Dated New York, the 27th day of October, 1916. ROSA GOODKIND, MARTIN H. GOODKIND, Executors. KURZMAN, FRANKENHEIMER & GUTMAN, Attorneys for Executors, 25 Broad Street, New York City.

ROTHSCHILD, REGINA.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Regina Rothschild, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Messrs. Rose & Paskus, No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 20th day of April next.

Dated, New York, the 5th day of October, 1916. WILLIAM 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 Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Joseph Oettinger, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorney, Morris Blau, 154 Nassau Street, Borough of Manhattan, in the City of New York, on or before the 1st day of June next.

Dated, New York, the 10th day of November, 1916. BERNARD J. OETTINGER, MARY SPRINGER, PHILIP JOSEPH OETTINGER, Executors. MORRIS BLAU, Attorney for Executors, 154 Nassau Street, Manhattan, New York City.

SPIEGELBERG, JEROME S.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jerome S. Spiegelberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of his attorneys, Wise & Seligsberg, No. 15 William Street, Borough of Manhattan, in the City of New York, on or before the twenty-first day of July, next.

Dated, New York, the 4th day of January, 1917. CHARLES E. SPIEGELBERG, Executor. WISE & SELIGSBERG, Attorneys for Executor, No. 15 William Street, Borough of Manhattan, New York City.

HOCHSCHILD, TILLIE.—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 Tillie Hochschild, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of his attorneys, Blumenthal & Levy, No. 233 Broadway, in the City of New York, on or before the 21st day of March next.

Dated, New York, the 7th day of September, 1916. BERTHOLD HOCHSCHILD, Administrator. BLUMENTHAL & LEVY, Attorneys for Administrator, No. 233 Broadway, Borough of Manhattan, New York City.

KATZ, LAVINIA.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Lavinia Katz, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Charles Ginsburg, No. 74 Broadway, Borough of Manhattan, in the City of New York, on or before the 23d day of April next.

Dated, New York, the 16th day of October, 1916. ALMA NEWBURGER, IRBEN STRAUSS, Executrices.

GOLDSMITH, WALTER D.—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 Walter D. Goldsmith, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Jacob Maran, her attorney, No. 132 Nassau Street, in the City of New York, on or before the 11th day of June, next.

Dated, New York, the 6th day of December, 1916. ROSIE GOLDSMITH, Administratrix. JACOB MARAN, Attorney for Administratrix, 132 Nassau Street, New York City.

WEINER, JACOB K.—In pursuance of an order of Hon. 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 18th day of June next.

Dated New York, the 7th day of December, 1916. REBECCA WEINER, Administratrix. ARNOLD LICHTIG, Attorney for Administratrix, 141 Broadway, New York City.

SAMSTAG, YETTA.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Yetta Samstag, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Elisman, Levy, Corn & Lewine, No. 18 Broadway, in the City of New York, on or before the first day of June next.

Dated New York the 8th day of November, 1916. HENRY H. KAUFMAN, ALBERT M. HERSH, Executors. EISMAN, LEVY, CORN & LEWINE, Attorneys for Executors, 18 Broadway, Borough of Manhattan, City of New York.

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

Dated New York, the 6th day of February, 1917. AARON LAUTERBACH, Administrator. CLIFFORD SEASONGOOD, Attorney for Administrator, No. 32 Nassau Street, Manhattan, New York City.

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

Dated, New York, the 24th day of November, 1916. LUDOLPH H. ABRAHAM, CHARLES SIDENBERG, Executors. CHARLES FUTZEL, Attorney for Executors, 233 Broadway, New York City.

MARRUS, MOSES 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 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, Clifford Seasongood, No. 32 Nassau Street, Borough of Manhattan, in the City of New York, on or before the 1st day of August, next.

Dated, New York, the 10th day of January, 1917. JACOB RICHMAN, ANNIE MARRUS, Executors. HERMAN S. FRIED, Attorney for Executors, 299 Broadway, New York City.

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

Dated New York, the 6th day of February, 1917. AARON LAUTERBACH, Administrator. CLIFFORD SEASONGOOD, Attorney for Administrator, No. 32 Nassau Street, Manhattan, New York City.

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.

Dated, New York, the 10th day of January, 1917. ADOLPH LEWISOHN, SAM A. LEWISOHN, Executors. SIMPSON, THACHER & BARTLETT, Attorneys for the Executors, 62 Cedar Street, Borough of Manhattan, New York, N. Y.

MOSSLER, ISADOR L.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isador L. Mossler, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of his attorney, Victor Deutsch, No. 63 Park Row, in the City of New York, on or before the 30th day of November, 1917.

Dated, New York, the 21st day of September, 1916. JESSE J. MOSSLER, Executor. VICTOR DEUTSCH, Attorney for Executor, 63 Park Row, New York City.

COLEMAN, MEYER.—In pursuance of an order of Hon. 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.

Dated, New York, the 8th day of December, 1916. NATHAN COLEMAN, JACOB COLEMAN, MYERS & SHERWIN, Attorneys for Executors, No. 299 Broadway, Manhattan, New York City.

NAFTAL, MORITZ.—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 Moritz Naftal, 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 his attorney, Henry Naftal, No. 299 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of June next.

Dated, New York, the 2d day of December, 1916. HENRY NAFTAL, MICHAEL NAFTAL, Executors. WILLIAM C. RITTEBERG, Attorney for Executors, 333 Broadway, New York City.

WEGLEIN, DAVID C.—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 David C. Weglein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Thomas & Friedman, his attorneys, No. 2 Rector street, Borough of Manhattan, New York City, on or before the 15th day of June next.

Dated, New York, November 27, 1916. EDWARD PROWENFELD, Executor. THOMAS & FRIEDMAN, Attorneys for Executor, 2 Rector street, New York City.

DATESGOLD, ARON.—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 Aron Datesgold, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of her attorneys, Flugelman & Trosek, No. 299 Broadway, Borough of Manhattan, in the City of New York, on or before the 6th day of July next.

Dated New York, the 23d day of December, 1916. REBECCA DATESGOLD, Administratrix. FLUEGELMAN & TROSEK, Attorneys for Administratrix, 299 Broadway, Borough of Manhattan, New York City.

STRAUSS, HENRY.—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 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.

Dated New York the 26th day of September, 1916. BERTHOLD LEVI, Executor. WISE & SELIGSBERG, Attorneys for Executor, 15 William Street, Manhattan, New York City.

STEINHARDT, JACOB.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Steinhardt, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of Steinhardt & Goldman, their attorneys, No. 111 Broadway, New York City, on or before the 1st day of July next.

Dated, New York, December 8, 1916. CARRIE STEINHARDT, EUGENE S. BENJAMIN, JULIUS GOLDMAN, Executors. STEINHARDT & GOLDMAN, Attorneys for Executors, 111 Broadway, New York City.

EHRENREICH, MOSES.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moses Ehrenreich, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of their attorney, No. 51 Chambers Street, Borough of Manhattan, in the City of New York, on or before the 5th day of June, 1917.

Dated, New York, the 21st day of November, 1916. HANNAH EHRENREICH, JACOB LEWEN-GOOD, ARTHUR HAAS, EDWIN M. EHRENREICH, Executors. ADAM WIENER, Attorney for Executors, 51 Chambers Street, Borough of Manhattan, New York City.

TYNBERG, MORRIS A.—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 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.

Dated New York, the 2d day of February, 1917. SIEG. TYNBERG, JR., MARTHA ANNIE KOHN and ARTHUR B. SPINGARN, Executors. ARTHUR B. SPINGARN, Attorney for Executors, 55 Liberty Street, New York City.

FALK, MILTON 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 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.

Dated, New York, the 6th day of January, 1917. EDMOND E. WISE, EDWARD PLAULT, Executors. WISE & SELIGSBERG, Attorneys for Executors, 15 William Street, New York City.

MARKS, HARRY A.—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 Harry A. Marks, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, at the office of her attorneys, Cohen Brothers, No. 64 Wall Street, in the City of New York, on or before the 15th day of June next.

Dated, New York, the 27th day of November, 1916. SELMA FROELICH MARKS, Executrix. COHEN BROTHERS, Attorneys for Executrix, No. 64 Wall Street, Borough of Manhattan, City of New York, N. Y.

FIEUX, ADEHEMAR.—In pursuance of an order of Hon. 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.

Dated, New York, the 23d day of December, 1916. MAURICE FIEUX, Administrator. CHARLES O. MAAS, Attorney for Administrator, 87 Nassau Street, New York City.

BOROSCHEK, WOLF.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Wolf Boroschek, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Kantrowitz & Esberg, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of April next.

Dated, New York, the 15th day of September, 1916. HENRY BOROSCHEK, HENRIETTA BOROSCHEK and LEOPOLD BOROSCHEK, Executors. KANTROWITZ & ESBERG, Attorneys for Executors, No. 320 Broadway, New York City.

KERN, ADOLPH.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adolph Kern, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at the offices 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.

Dated, New York, the 15th day of September, 1916. CLARA KERN, HENRY KERN, Executors. FLEISCHMAN & FOX, Attorneys for Executors, 32 Liberty street, City of New York, Borough of Manhattan.

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.

Dated New York, the 19th day of September, 1916. OLARENCE H. WALTER, MORITZ WALTER, ISAAC N. WALTER, MOSES HELLER, Executors. HENRY WALTER, Attorney for Executors, 100 Broadway, New York City.

GOLDMAN, ALBERT.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Albert Goldman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of 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.

Dated, New York, the 23d day of January, 1917. BENJAMIN GOLDMAN, WILLIAM GOLDMAN, Executors. HAYS HERSHFIELD & WOLF, Attorneys for Executors, No. 115 Broadway, Borough of Manhattan, New York City.

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 the office of R. H. Switzer, their attorney, and their place of transacting business, Nos. 52-53 Park Row, in the City of New York, on or before the 1st day of June, next.

Dated, New York, the 24th day of November, 1916. DANIEL ROSENTHAL, ELLI BLUMENTHAL, Executors. R. H. SWITZER, Attorney for Executors, No. 53 Park Row, New York City.

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JACOBS, ROSE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rose Jacobs, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, the office of Messrs. Kantrowitz & Esberg, No. 320 Broadway, in the City of New York, on or before the 10th day of August next.

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.

Dated New York, January 27, 1917. MARK L. ABRAHAMS, SOL H. ABRAHAMS and GOLDIE SCHLANG, Executors. LIND & PFEIFFER, Attorneys for Executors, 46 Cedar Street, Borough of Manhattan, New York City.

BACH, ALICE HENDRICKS.—In pursuance of an order of Hon. Robert Ludlow Fowler, one of the Surrogates 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.

Dated New York, the 30th day of January, 1917. ALBERT BACH and HENRY M. BACH, Executors. ALBERT L. COHN, Attorney for Executors, No. 7 Pine Street, Manhattan Borough, New York City.

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.

Dated, New York, the 8th day of November, 1916. SARAH PURSCH, Administratrix, c. t. a. EMANUEL JACOBUS, Attorney for Administratrix, c. t. a., 74 Broadway, Borough of Manhattan, New York City.

HOFFMAN, EMILIE.—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 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. 299 Broadway, in the Borough of Manhattan, City of New York, on or before the 1st day of August, next.

Dated, New York, the 8th day of January, 1917. ALONZO L. TUSKA, SAMUEL E. A. STERN, HERBERT G. EINSTEIN, Executors. STERN, BARR & TYLER, Attorneys for Executors, 299 Broadway, Manhattan, New York City.

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