

THE HEBREW STANDARD

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SOME JEWS I KNOW

"THE PIONEER"

Being the Fourth in a Series of Pen Pictures by E. C. EHRLICH



You see, Miriam was the Chief's prodigy, or, as they would call her in Yiddish, "a wonder child." He had her in one of his Hebrew classes when she was just a laughing, lively girl of twelve, and, with his almost abnormal gift for choosing the right man for the right place, decided that she would make a gem of a teacher in the days when he would have a school of his own. She had the "gift for tongues," and, in a few months could rattle off her Hebrew in a way that caused the Chief to pat her head approvingly, while visitors at the school stared and paid the child all sorts of pleasant compliments. Naturally, most of these visitors were not conversant enough with the "holy tongue" to notice how many grammatical slips Miriam made, when she conversed fluently on topics of the day in a language supposed to be embalmed in the prayer books and the Bible. The Chief knew her limitations, but he also knew that he couldn't afford to spend too much time on detail work. He meant her to be a working instrument, not a finished product.

When Miriam graduated from grammar school her parents wanted to send her to high school, but the Chief objected. Why let her waste four good years in acquiring a lot of scattered information? Why shouldn't he train her for future work at once? They consented and it was a rigorous course of study that the Chief mapped out for his favorite: Jewish history, Palestinean customs and geography, Jewish philosophy (it must have been rather pathetic, I think, to hear the child discuss Spinoza or Ahad Ha'am) and Jewish music were her major subjects. When she had a few hours relaxation the Chief directed her to his book shelves, and she fairly ate up the works of the modern Hebrew writers, and the little fiction and verse we have in English dealing with Jewish topics.

When she was sixteen the Chief put her in charge of several of his younger classes. The trustees of the

school marvelled at her grown-up dignity in the class room, her confident grasp of all things Jewish, her

had the Chief not taught her among other things the great scope of the work—the need for consecrated ser-

grew larger, and showed her versatility in so many ways that the Chief was not altogether wrong in calling

the old Yiddish and Hebrew melodies, and, possessing a strong, clear voice, was always in demand to lead the singing at rally meetings or entertainments; she was a fair amateur actress, and, since there was no one else to do the work, managed to coach the pupils of the Chief's growing system of schools for their holiday plays, offsetting her natural defects—for she knew nothing of the technique of the theatre—by her untiring push and enthusiasm.

But a time came when more than mere enthusiasm was needed in the work. Miriam, though she did not realize it at first, was only a pioneer in the field. One can't expect pioneers to be artists—they merely chop down trees and clear the paths for the builders and decorators who come after them. So, when the forest was clear, Miriam had a chance to measure herself against the second generation of workmen—picked workers by this time—and she found herself wanting. For these teachers were trained college men and women whose general culture made the girl realize how shockingly narrow her own education had been. They quoted books she had never heard of; they knew the latest movements in art and music and she had had no time to study any but Jewish music and Jewish art. They were experts—carefully trained for the hardest of professions—and she, despite her years of apprenticeship, felt herself a raw amateur beside them.

She tried to "catch up," as she once put it pathetically, and began to take special courses at Columbia, going there after a long day's work to take down lectures on books and pictures which meant nothing to her, because she had not read or seen them until too late.

"Don't you love 'The Faerie Queen'?" I heard her ask one of the teachers one evening.

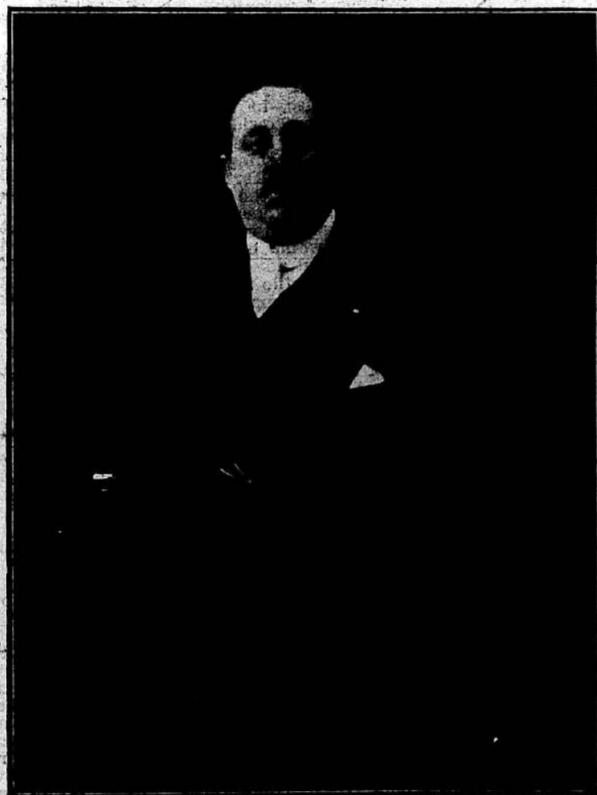
He stared at her for a moment. "The Faerie Queen"? Oh, that Spenser stuff! I was bugs about that at college, but, of course, nowadays one has to read something alive. I've

fluency in Hebrew conversation. She would have been spoiled by all the petting and admiration she received in those first unclouded years,

vice, which was necessary even to scratch the surface of the huge rock—Jewish education.

She took more classes as the work

his one woman helper "the best man in the crowd." She had picked up a smattering of stenography and used to act as his secretary; she knew all



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LEO J. SOLÓMON.

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just finished 'Chitra.' What do you think of Tagore, anyhow?"

But Miriam had never heard of the Indian poet, and he was forced to talk to her about the only thing she could discuss intelligently, her work.

Yet even in her own field she began to find herself deficient. Older men—scholars—were drawn into the work, and they smiled condescendingly, when the little teacher naively discussed the Hebrew philosophy she had studied at fourteen, or tripped in her grammar when she tried to talk Hebrew with them. Of the older generation that hardly tolerated the thought of an educated woman, they were amused at this slip of a girl who strutted before them dressed in her borrowed plumes of learning; they laughed—when they did not criticize.

Slowly experts began to take her place. As more correspondence flowed into the office the Chief hired a secretary, who made caustic remarks about the condition in which Miriam had left the files. It became necessary to have a supervisor for the music classes, a teacher who criticized Miriam's untrained voice and led the choirs and choruses himself. Even the dramatic classes passed out of her hands; for several of the newer workers, fresh from their college dramatics, showed themselves far more capable of putting on a holiday play than she, giving to their productions all the finer artistic touches of which self-taught, over-worked little Miriam had never dreamed.

I doubt whether she ever complained to the Chief, as, little by little, the work which she loved was taken from her. I am sure that he never condescended to explain matters to her, or tried to soften her misery. That was not his way. He was our general and she was the best of our soldiers. He expected her to obey orders without whining—and she did.

There was still plenty of drudgery for Miriam. She was no longer considered enough of an expert or Hebraist for the high school classes, but she knew enough pedagogy to teach the beginners, who would not question the extent of her knowledge of Hebrew. When a night school was organized in the outskirts of the city Miriam was willing to work there, even though the trip left her exhausted and colorless the next morning. But she only pushed out her stubborn little chin and went about the day's task, uncomplaining, cheerful, teaching the little ones that "Dege!" meant a flag with the same fine vigor that had marked her work for the last ten years.

For the girl is only twenty-six today, although I believe that at times she feels fifty. The work is hard enough in any case—especially for a woman—and it tears one's nerves to shreds if he keeps at it too long. Yet the girl still shows the same old enthusiasm and fire that she felt when she was a beginner of sixteen. And that is her tragedy—she started at sixteen! She never had a real girlhood—or womanhood either, for that matter—for she's been little more than a bit of animated mechanism all these years, giving body and soul to a great machine that doesn't need a cog like her any longer, and is quite ready to throw her away. For her body is very tired, and her soul—well, she gave everything she had to her work long ago—and it may be well to leave her soul out of the discussion.

A JEWISH REDEDICATION.

For those—that is, for most of us—who are either amused or irritated by the usual formula of the kind "Goy," who delivers himself of fulsome banalities at a Jewish meeting, the scholarly address of Dr. Joseph I. France, United States Senator for Maryland, at the Zionist Emergency Fund meeting, held at Baltimore on February 18, must prove refreshing:

"I esteem it a very great privilege to be able to say a few words on this great subject, in which you are all so deeply interested—an interest which the whole world should share with you, for you, as a people, are, in a peculiar sense, a world possession. Through all the centuries from the dawn of civilization the Hebrew people have lived on; they have witnessed the birth, the rise and the fall of many empires and the extinction of many races of men; they have lived on, preserved by a special Providence, and through all the years of their remarkable history price-less gifts, matchless contributions and new spiritual revelations have been made by them and through them to humanity and to the civilization of the world. It has been their function to give to the world its indispensable gifts.

"It is possible to imagine this world without the contributions which some nations have made to history, but I cannot conceive of this world as it would have been without Palestine and without that great spiritual light with which the whole world has been illumined—a light which has come through the genius and mission of the Hebrew people.

"I cannot conceive of a world without the sacred books, with their inspiring national and spiritual history. I cannot imagine a world without the law and the great words of the Hebrew prophets, which have come ringing with authority down through all the centuries, as true and as potent today as they were when spoken. What would the world be without the Psalms, sung first in Palestine and then in ever-widening circles with the passage of the centuries by an ever-swelling chorus, joined now by men of every land and tribe, a chorus which shall yet rise higher, ascending as a mighty psalm of praise, when all the people of the earth shall unite in singing the infinite fatherhood of God and the unlimited brotherhood of man.

"I do not feel that I am competent to discuss all of the phases of the Zionist question. Some hold, I know, that this great Zionist movement must lose some of its significance with the inevitable decline of the anti-Semitic sentiments and feelings; others contend that the great work of the Jews for the world must be done within the countries of which they are now such an important and integral part. I have no doubt myself that anti-Semitic feelings and sentiments must decline and ultimately disappear completely with the progress of civilization. I am convinced, also, that it would be an irreparable loss to the world to have any large proportion of your people leave their present homes, in the enlightened countries, to take up residences in Palestine, and yet I do believe the Zionist movement to be something far more significant than a mere effort to establish a refuge in Palestine for the oppressed Jews of Russia and of Southern Europe, desirable and important as such a movement as that in itself would be. I believe that its most thoughtful advocates see in this movement not only the securing of a national home, the reclamation of Palestine, the awakening of an interest in the revival of Jewish agriculture, language, literature and art, but, more than all, the re-dedication of the Jewish people themselves to the great spiritual conceptions and ideals of the past—to that lofty, spiritual altruism which is the very essence of their religion.

"We all stand in danger, particularly in this country, with our great prosperity, of sinking into materialism. Every man wants to play a man's part, to heroically meet and overcome the problems and difficulties of daily life, and he naturally desires those material things which are not only enjoyable in themselves, but which are also the outward symbols of success and victory. Our greatest menace today are that materialism and paganism which have ever been in the past so destructive to national life. We must keep our spiritual eyes open, remembering ever that 'where there is no vision the people perish.' Spiritual vision is more important than material possession.

"Our great republic needs you, the very best that is in you—your patriotism, your great practical ability, your spiritual insight—and this most significant Zionist movement, which cannot succeed without a renewed devotion on your part to your best traditions and ideals, should be a means toward that reawakened and quickened spirituality of which all of us in America stand in such great need.

"Large tasks confront the world. Great duties and grave responsibilities rest upon our republic. We must all give of our best to our country if she is to follow intelligently and unshaken amidst this great world storm of war, the star of her own great destiny, the destiny of world leadership toward a more perfect, permanently peaceful civilization.

"Palestine was a great spiritual reservoir from which pure, sweet, healing, cooling streams were poured out over the barren, fevered lands desolate under the blighting touch of polytheism, paganism and materialism, and those lands purified and fructified by the life-giving streams brought forth justice, liberty, civilization and all the blessed fruits of the spirit. May that great spiritual reservoir be re-built not only upon the beautiful hills and in the pleasant valleys of Palestine, but in every land where the children of Israel are gathered together!

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 "Oh, who will lead me on
 To seek the posts where, in far distant years,
 The angels in their glory dawned upon
 Thy messengers and seers?"

"But the longing of his heart for the physical and temporal restoration of Zion did not prevent his realization that in a great, true sense Zion is not a place, but a spirit, and he wrote that beautiful poem-prayer which we all would do well to make our own:
 "Oh! would that I might be
 A servant unto Thee,
 Thou God, by all adored;
 Then, though by friends outcast,
 Thy hand would hold me fast,
 And draw me near to Thee, my King and Lord."

"When we can all pray this in sincerity, then will true civilization be hastened, for civilization at its best is only the realization of the fatherhood of God and the brotherhood of man and the application of this great faith to the affairs of human government.

A Jewish "Platoon."
 Although we have no Jewish battalion in the British forces—we leave out of account the Zion Mule Corps, now disbanded—we have, it seems, a Jewish Platoon. This consists of the Jewish soldiers of the 108th Training Reserve, stationed at Barnes. The men are billeted and trained together, and, we are told, attend the Hammersmith Synagogue regularly every Sabbath morning. We have yet to hear that any unfavorable results have followed the formation of this platoon. Perhaps the facts, if they were made known among the Russian Jews here, might induce a more favorable attitude on their part toward military service, for, if we remember aright, the opportunity of serving together was held out to them.—London Jewish World.

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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Great Jewish Sculptor's Work at Last Obtains Serious Recognition—Conversionist Jewish Flag Day Squelched—Poor Future for Anti-Semitism—Rumors of Decision of British Government with Regard to Russian Jewish Enlistments—Aviation's Debt to Jews—Dr. Gaster and an Unknown Codex.

London, Feb. 23, 1917.

Jacob Epstein's exhibition of sculpture opened last week in London and, containing as it did many examples of Futurist or Cubist sculpture mixed with more conventional stuff, has awakened enormous interest.

Many people who bring intelligence to bear on other arts still think that the artist's only office is to imitate life as closely as he can, and if an artist produces anything that is not like life they think it an evidence of his incompetence.

The proposed Jewish flag day about which I have written here once or twice and which was a proposal very properly condemned by the community, has been forbidden by the police.

The question of Russian Jews and their ability to enlistment is still unsettled in this country, and it is this particular question which perhaps is the only thing now keeping any vestige of anti-Semitic feeling alive amongst the general population.

The Pall Mall Gazette, of London, on February 20, published the following from one of its correspondents: "I have reason to believe that the government has just come to a very important decision in regard to the subjects of our allies who are of military age and resident in this country."

men referred to while our own men are called up, and in many cases have to make great sacrifices."

The fund for the Relief of the Jewish Victims of the War in Russia, which hopes to raise \$1,000,000, has only \$110,000 so far, and the treasurer, the Right Hon. Lord Swaythling and his committee, headed by Leopold de Rothschild and Claude de Montefiore, are putting forward herculean efforts to arouse the community to give more.

Dr. Selig Brodetsky has been giving the Jewish Chronicle some information about Jews and aviation which contains many interesting facts. He reminds us that the father of aviation was the Jew Otto Lilienthal, born in 1848, who was killed by a fall while experimenting in 1896.

M. Jabotinsky, whose name has been mentioned frequently in these columns, although not of late, and who made himself very active some time ago in organizing voluntary recruiting meetings among Jews, has now that the campaign is finished, enlisted himself as a private in the army.

Addressing a meeting of the Society of Biblical Archaeology last week, the Haham dealt with "An Unknown Codex of the Bible, Written in Accordance with the Massora of Ben Naphtali," that of Ben Naphtali being one of two particularly famous Massoretic schools.

The cry for help which has come from these devoted physicians has spurred Hadassah to renewed efforts in its campaign, covering the United States, to raise the fund of \$100,000, which will be necessary to fully equip the medical unit of ten physicians and ten nurses which it is eager to dispatch to Palestine and Syria at the earliest possible moment.

Another notable example of what a foreign-born boy can accomplish and a pertinent argument in favor of immigration of the right sort is evidenced by the case of Boris Podolsky, aged twenty years, who has been in the United States less than three years.

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M. Albert Thomas on the Jewish Future.

M. Albert Thomas, French Minister of Munitions, in the course of an interview with L'Evolution Francaise, referred to the future of the Jewish question. Speaking first of the Jewish national ideals, he observed:

"The national idea, the national consciousness of the Jews, has up till now been ex-territorial. Will it become territorial after the war? Will the acquisition of Palestine be a complete solution for the problem of Jewish national life? I am not sure of this. I believe to the contrary that the creation of a Jewish settlement in Palestine will help greatly the development of the national consciousness of the Jewish people, which, however, will even then remain scattered all over the globe.

Asked about the future of the Jews in Russia and Rumania, and their status in those countries, M. Thomas was much more reserved. In reply to a question as to whether the subject will be brought up at the peace congress, he said: "That is very doubtful. Russia and Rumania will insist that these are purely internal questions. The influence of the other Allies can only be a moral influence. Its effect must not be overestimated."

Epidemics Ravaging Jerusalem.

Two hundred and thirty-six Jews, out of a total population of 35,000, are dying in Jerusalem every month since October from the epidemic of typhus and other diseases which are ravaging the city. This startling information is contained in a report which has just been forwarded to this country, and which points out that the death rate is four times larger than in normal times.

The two physicians in Jerusalem—Drs. Ticho and Kagan—are fighting with the courage of despair, and they are on the verge of total exhaustion. Not only have they responded to every call that has reached them from those suddenly stricken with disease and provided free medicines out of funds supplied by Hadassah, but they have assumed the nursing duties which prior to the war were performed by that organization's trained nurses in Jerusalem.

The cry for help which has come from these devoted physicians has spurred Hadassah to renewed efforts in its campaign, covering the United States, to raise the fund of \$100,000, which will be necessary to fully equip the medical unit of ten physicians and ten nurses which it is eager to dispatch to Palestine and Syria at the earliest possible moment.

Zionism Wins an Entire Community.

Mobile, Ala., which has the distinction of being one of the oldest and most progressive Jewish communities in the United States, may now also be described as a thoroughly Zionist community. Zionism, in the case of Mobile, has been a unifying factor. Orthodox and reform Jews are working shoulder to shoulder for the realization of the Jewish national ideal, and sit together in Zionist societies which have been organized there.

A charter has been issued by the Federation of American Zionists to the L'maan Zion Society. The president of this society is a member of the Reform Temple, and the rabbi, president and several trustees are members of the Executive Committee.

The other is a chapter of Hadassah, with these officers: President, Mrs. Julius Goldstein; vice-president, Mrs. Leo M. Brown; recording secretary, Mrs. A. G. Moses; corresponding secretary, Mrs. A. D. Hanaw; treasurer, Mrs. Henry Hess; directors, Mrs. H. Forcheimer, Mrs. Julius Zelnicker, Mrs. I. Schwartz and Mrs. Henry Cohen.

Argentine Jews to Prepare for After-War Immigration.

Buenos Aires.—Local leading Jews are beginning to be seriously concerned about the expected flood of immigrants after the war, a portion of whom will undoubtedly reach our shores. It is proposed that the war relief and other permanent organizations should take concerted action and make full preparation for all eventualities.

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ITEMS OF INTEREST IN THE JEWISH WORLD

A Young Men's Hebrew Association was organized at Findlay, Ohio, last week.

The Free Synagogue, of this city, is contemplating the formation of a Washington Heights branch. Plans to that end are progressing.

The Russian Government has now finally and definitely decided that the Jewish fugitives now in Moscow may remain there and engage in commerce and carry on factories.

At a conference of leading Jews, held at Tauron, Italy, it was decided to issue a *Gesetz* *Adum*, wherein will be gathered details of all heroic deeds on the part of Italian Jews known of in connection with the present war.

The Russian Minister of Education issued an announcement that Jews will not be permitted to act as teachers of music in government schools. Previously this right was not denied them, and a number of Jewish teachers occupied such positions.

The Minister of Commerce has closed down the Commercial Institute of Tur-toska. Among other illegacies and irregularities which the school is alleged to have committed, it is charged with having accepted 11 per cent. of Jewish students instead of the permissible 5 per cent.

The new Montefiore Home, at Cleveland, Ohio, will be erected on a five and one-half acre plot on Mayfield road from plans now being drawn. The new plot immediately adjoins John D. Rockefeller's Forest Hill estate. The home, which was originally founded by the Kesner, Shof Barzel (now defunct), harbors on an average of sixty inmates.

At a meeting Sunday evening, held at Dunkirk, N. Y., arrangements were completed for the organization of a Jewish Community Association under the laws of the State of New York, the purposes of which will be to erect a Jewish community house in Dunkirk. For this purpose about \$2,000 has already been pledged. The proposed building is to cost from \$10,000 to \$20,000.

Last Tuesday afternoon Rabbi Herbert S. Goldstein of Congregation Keniaim Jesurun, New York, was in Worcester, Mass., where he addressed the Clark College Menorah Society on "The Bible and Jewish Loyalty." In the evening Rabbi Goldstein was one of the speakers at the dinner given to Judge Jacob Asher, the first Jewish judge in Worcester.

The death of Fernand Labori, who defended Captain Alfred Dreyfus, is announced from Paris. He practiced for many years at the bar, and sprang into international prominence as the result of his activities in the Dreyfus case in the late 90's. He rendered a great service to Emile Zola when the noted French author was accused of libeling the French President and French army in his defense of Captain Dreyfus. Later Maitre Labori acted as the defender of Dreyfus at the treason trial at Rennes.

A movement has been started in Savannah, Ga., to federate the various Jewish charitable societies.

A bill to prevent discrimination in public places against Jews is being considered by the General Assembly of the State of Connecticut.

Former Judge Abram J. Dittenhoefer, who has just celebrated his eightieth birthday anniversary, has recently published a book of personal recollections of President Lincoln.

Baltimore Jewry contributed \$70,000 to the fund that is being raised for the relief of Jewish war sufferers in belligerent countries at a mass meeting held there last week. The meeting was held at the Academy, and was largely attended.

Joseph B. Grossman, of Quincy, Mass., has been appointed by Mayor Whiton as a member of the Election Commissioners for three years. Mr. Grossman is the first Jew to hold office in this city, and was the youngest city official at the time of his appointment three years ago.

A modern bank building is to be built in Roxbury, Mass., by the Hebrew Free Loan Society, according to the announcement made at the organization's annual meeting, recently held. The society has \$53,000 in the treasury, and has loaned \$181,552 to 2,251 borrowers during its three years' existence.

Nathan Eckstein and Abe Hurwitz, of Seattle, Wash., have been appointed on committee for the aquatic carnival to be staged by Seattle and other coast cities and Alaska this summer. Mr. Hurwitz is on the Honorary Advisory Committee and Mr. Eckstein is a member of Finance Committee. A feature of the carnival will be a yacht cruise to Alaska.

A number of Jews appealed to the Senate against a restriction imposed by the Russian Minister of Finance against Jewish vine growers in connection with the sale of wines. The Senate ruled that the restriction should be withdrawn, but the Minister would not recede from his position before the Senate's decision had been reaffirmed by a large majority vote at one of its general sessions.

The Russian Ministry of the Interior sent out a special official by the name of Kraft to investigate and report on conditions in the Jewish colonies in the provinces of Yekatorinaslav and Cherson. Mr. Kraft is instructed to find out everything pertaining to the material and cultural condition of Jewish colonists in these provinces, as well as of the activities of the various administrative officials.

A petition signed by all the directors of the government schools of commerce, addressed to the Russian Minister of Finance, pleaded for the raising of the per cent. norm applied to Jewish students seeking admission to these schools. The petition goes on to explain that the non-Jewish population takes no interest in these schools, and since Jews are practically debarred from entry, the further development of these institutes becomes impossible.

• 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.

The Russian Government awarded the cross of San Stanialas to the Jewish Italian officer, Colonel Emanuele Pugliese.

Mr. Albert L. Moise has been appointed Customs Appraiser of Philadelphia. The appointment has received general commendation.

A petition drawn up by the local Menorah Society asks for courses in a department of Hebrew and Jewish culture to be established in the College of the City of New York on the same basis as the Latin and Greek departments.

An anti-Semitic brochure entitled "Down With the Jews" is being spread broadcast at Charkow. Although the pamphlet has the printed price of 35 copecks on it, it is sold to the peasants for only 1 copeck, while among the soldiers it is distributed free of charge.

A report from Benaskoni, a small city in one of the Argentine Jewish colonies, brings the fact that Jews have been worried and hurt by a succession of fires damaging their stores and warehouses. The police are instituting a rigid investigation, and hope to run down the incendiaries.

A number of local Jews have banded together to aid suffering co-religionists in Roumania. They have formed the San Francisco branch of the American Union of Roumanian Jews. Oscar Bloomfield was elected temporary president of the new organization at its first meeting. The purpose of the society is to improve the condition of Jews in Roumania.

Gershon Agronsky, a member of the editorial staff of the *Jewish World*, was appointed field secretary of the Pennsylvania State Zion Association. Mr. Agronsky has been active in Zionist work in this State for a number of years. He was at one time secretary of the Philadelphia branch of the Jewish National Fund Bureau. He was also one of the leading spirits in the American Jewish Congress movement in this city.

Thanks to the efforts of Dr. H. Mansky a Jewish hospital has been opened in Ot-wotzk, Poland, for which special permission has been obtained from the administration. In the absence of suitable quarters for the purpose, the authorities permitted the use of the vacant residence of a Russian general. The Hilfsverein der Deutschen Yuden contributed 6,000 marks for its establishment, and undertook to subscribe 2,000 marks monthly toward its maintenance.

A report received from Warsaw relates that one of the Yiddish theatres has been reopened and light opera is regularly given. Warsaw has four Jewish theatres, and all of them were kept open for quite some time even after the German occupation of the city. The very heavy taxes with which the municipality finally burdened these institutions compelled them to close their doors, and this is the first attempt at Jewish professional entertainment made since then.

Mr. Leonard G. Robinson of New York has been appointed by the Treasury Department as president and director of the Federal Land Bank at Springfield, Mass., which district includes the State of New York. Mr. Robinson, who was born in Russia in 1875, has been in America since 1890. He graduated from Harvard in 1902, and in 1907 he was made general manager of the Jewish Agricultural and Aid Society. He is an authority on farm loans and rural credits.

Chief Rabbi D. Ehrenpreis presided at Stockholm over the conference of the Scandinavian committees in aid of the Russo-Polish Jews. Terrible scenes of poverty and suffering were reported upon by delegates who had investigated the position on the spot. Food and clothes, as well as 80,000 kronen, were recently sent to Poland from the Scandinavian countries, and at the conference further sums were raised and increased support was promised.

Terrible destruction was wrought by a fire at the Great Synagogue in Petrograd. Two hundred scrolls of the law were entirely burned, and 200 more were more or less seriously damaged, out of a total of 500. This large number of Sepharim in one synagogue is accounted for by the fact that nearly all of them were deposited there by fugitives who had been evacuated from Lithuania and who took the scrolls with them in their flight. Among the Sepharim were many of great historical value, written some hundreds of years ago. The synagogue itself was not much damaged. Thousands of Jews assisted the fire brigade throughout the night in quelling the flames.

Temple Sinai, Lake Charles, La., has recently become affiliated with the Union of American Hebrew Congregations.

The Alliance Israelite Universelle has decided to contribute 5,000 francs monthly toward the relief of Jewish refugees in Germany and Austria.

Isaac Loeb, pioneer merchant of San Francisco, died last week after a lingering illness. The deceased was prominent in social and philanthropic life. He is survived by a widow and one daughter.

The Governor-General of Irkutsk has refused a very large sum offered by M. Nowohjiski for the future University at Irkutsk, on condition that no restrictions were placed in the way of Jews becoming students thereat.

Great fears are entertained in Petrograd that the Jewish community will be unable to eat matzos during Passover, the Minister of Communications having refused the request of the community that 25,000 poods might be purchased in and conveyed from the provinces.

The Board of Education of this city has formally appointed Mr. Leo Anstein as executive manager at a salary of \$10,000 per annum. This position was recently created after considerable opposition, and it is understood that there will be litigation to test the legality of the creation of the new position.

M. Deutsch de la Meurthe, president of the Aero Club of France, and M. Denery, vice-president of a technical organization, have been appointed members of a commission formed by the French Minister of Commerce to study questions relative to the utilization of aeronautics after the war, especially for postal services. M. Camille See, French Councillor of State, is serving on an extra-parliamentary commission which is examining modifications to be introduced in the secondary education of young girls.

An unheard-of outrage has been committed in the local hospital at Kremen-chug. Dr. Bogayevsky, the head physician of the hospital, an anti-Semite of the worst type, in a moment of madness some days ago called together his staff, and in the most abusive language told them to clear out every Jew in the place, as he would no longer tolerate any Jews in the hospital. The hospital assistants were compelled to obey the order, and removed all Jewish patients, including a number of women in a critical condition.

In an interview given out to the press, Buenos Aires police officials who conducted an investigation into the act of desecration committed in one of the synagogues in the Carmel colony declared that they had traced its origin to the camp of those opposing the present provincial administration. The act, these Commissioners said, embodied a political motive, and was calculated to discredit the present government in the eyes of the Jewish population, Entre Rios, the province in which Carmel is located, being about to hold its elections.

The Moscow City Council recently took a step which may have far-reaching effects for Russian professional Jews. Owing to the many medical men at the front local hospitals are all short-handed. Some Jewish assistance could be obtained, but the regulating laws of the municipality forbid the employment of Jews. The Moscow City Council decided that at least Jewish doctors should not be debarred from employment in city institutions, and appointed a commission of eminent lawyers to frame a petition to the government in this connection.

An opera company recently came to Uffa, Russia, in the orchestra of which were a number of Jewish musicians. Governor Bogdanowitch refused to permit the Jewish musicians to remain in his province, thus making the company's performance impossible. Thereupon the management sent a telegram signed by all the members of the company to the Ministry at Petrograd appealing in behalf of these musicians. Within twenty-four hours a telegraphic reply came granting the Jewish members the privilege the Governor denied them.

The Petrograd local press reports the following appeal, made by General-Russky in the field and directed to the Jewish soldiers: Brethren, pray and support the Almighty for victory. I look upon you all as our own brothers and children. You are no strangers to us, and to our father the Czar you are no less than children. When peace will have been concluded and you will go back to your homes, you will find all privileges extended to you and equal treatment meted out to you. Exert yourselves in your own behalf as well as in behalf of your fatherland.

Congregation Emanu-El of Mount Vernon, organized last August, has purchased ground adjoining the Masonic Temple, upon which it will build a synagogue to be ready for the fall holy days. The work of excavating will begin within a few weeks. At present services are conducted at the Masonic Temple, which also quarters the Hebrew School, which holds daily sessions. The officers are: Max Fertig, president; Joseph Durst, vice-president; Louis Robison, chairman Board of Trustees; trustees, Max Goldstein, Max Schaffer, Israel Olet, Raphael Hurwitz, Jacob Palestine, M. Robinson, Emanuel Markel, Max Weill; secretary, Saul Wilchins; treasurer, Michael Dann; rabbi, Dr. Elias Margolis; cantor, Gerson Ephros.

By the will of the late Mrs. Carrie Wormser, of this city, the National Jewish Hospital for Consumptives, at Denver, Colo., is to receive a bequest of \$10,000.

Plans for the creation of a Jewish Institute at San Francisco were considered at a conference between Rabbi Meyer Berlin and a committee of the local Miz-rachi Society.

The Russian War Office has decided that Jewish students who have been called up for service and who cannot become officers shall not be sent to the front as ordinary soldiers. It is contemplated to employ them as military sub-officials. At present Jewish students are organized in students' units.

The Jewish Polytechnic at Jekaterinoslaw has been opened. The teaching staff has been approved by the government. Two sections are in working order. On the other hand, the new Minister of Education has cancelled the permit granted by his predecessor for the opening of private Jewish gymnasium.

Through the efforts of Dr. Yahuda, professor of the University of Madrid, the Hebrew gymnasium at Jaffa has been officially recognized by the Spanish Minister of Public Instruction for admitting its pupils to be inscribed as ordinary students at the Madrid University. The son of the late well-known Hebrew author, Yudah Hareven Steinberg, who has obtained his diploma of baccalaureate from the Hebrew Gymnasium at Jaffa, and is now a refugee in Madrid, was able to be inscribed as the first Jewish student from Palestine at the Faculty of Medicine.

The Governor of Zhitomir granted permission to the local Jewish community to expend the sum of 2,284 roubles and 10 copecks in aiding the families of those at the front. This money will be deducted from this year's running budget and will be employed in the manner indicated irrespective of creed or nationality. The request of the Kehillah to use for the same purpose 3,715 roubles and 29 copecks, to be taken from its reserve fund, has in accordance with the requirements of the law, been sent on to the Ministry of the Interior for decision.

The French Socialist party has put itself on record in favor of the complete emancipation of the Jewish people and as recognizing its right to national existence. A resolution has been adopted at the convention of the Socialist party of France demanding that the peace conference, when held, shall grant equal rights to the Jews in every county and national rights, where recognition is accorded to national groups. The latter resolution relates to the movement that is afoot throughout Europe and America to obtain national rights for the Jews in Palestine and Austria-Hungary.

The local Shoachim at Odessa petitioned the municipality for an increase in their pay. In their petition the Shoachim point out that their present rate of wages was apportioned thirty-five years ago, that the cost of living has risen since then very considerably, and that the prevailing critical conditions make existence on their present incomes quite impossible. They further state that while the city's income from Kosher meat has grown from 100,000 roubles to 400,000 roubles, the number of Shoachim employed is the same, and their work ever so much harder.

A meeting of the nobility of the Province of Moscow unanimously adopted a resolution expressing the deepest alarm at the non-compliance with the requests of the Legislature, the Nobles' Congress, and other public bodies, for internal reforms. The resolution points out that the situation has attained such an acute stage that further delay may adversely influence the course of the war. The Moscow nobility considered it its loyal duty to tell the Sovereign that the safety of the country and of the throne depends on immediate compliance with the principle laid down in the previous resolution of the Legislature and the Nobles' Congress.

The Central Committee for the Relief of Jews Suffering Through the War has issued a report giving the details of its work from October 8, 1914, to February 15, 1917—twenty-eight months—during which time \$1,667,806.30 was collected and distributed. The money came from 30,984 sources—from every corner of America, South America and Canada. Certificates were the means of raising a little over \$43,030.12; stamps of varying denominations, \$73,363.47; proclamation certificates, \$98,632.32. The committee transmitted from friends and relatives in America to those located in the war zones nearly \$130,429.53 and to designated institutions, mainly in the Holy Land, \$164,646.18.

Rev. Abraham Abba Abelson passed away last month at Merthyr Tydvil, Wales, at the age of eighty. He was born at Neustadt Shirwindt (Russo-Poland), and came to Merthyr Tydvil in 1872, where he held the position of Chazan to the congregation until the year 1902, when he retired owing to failing eyesight. He became a communal worker in every good cause and was widely esteemed throughout all the Jewish communities in South Wales. Mr. Abelson was a good Hebrew scholar. He was also a prominent Freemason and acted as chaplain to the local lodge for many years. His elder son is the Rev. Dr. J. Abelson, of Aria College, Portsmouth.

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EGGLESS, MILKLESS, BUTTERLESS CAKE

- | | |
|----------------------|---------------------------------|
| 1 cup brown sugar | 1 teaspoon nutmeg |
| 1 1/2 cups water | 1 teaspoon cinnamon |
| 1 cup seeded raisins | 1/2 teaspoon salt |
| 2 ounces citron | 2 cups flour |
| 1/2 cup shortening | 5 teaspoons Royal Baking Powder |

The old method (fruit cake) called for 2 eggs

DIRECTIONS—Put the first eight ingredients into saucepan and boil three minutes. When cool, add the flour and baking powder which have been sifted together; mix well. Bake in moderate oven in loaf pan (round tin with hole in center is best) for 35 or 40 minutes. Ice with white icing.

Booklet of recipes which economize in eggs and other expensive ingredients, mailed free. Address Royal Baking Powder Co., 135 William Street, New York.

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ENGAGEMENTS.

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 the Hotel Savoy on Sunday, March 25, 1917, after 8 p. m.

GOLDSTEIN—HYMES.—Mr. and Mrs. I. Hymes, 1842 Seventh avenue, announce the engagement of their daughter Ethel to Mr. Herman Goldstein.

GOTTLIEB—HARRIS.—Mr. and Mrs. J. J. Harris, of 1183 Third avenue, announce the engagement of their daughter Hattie to Mr. Irving Gottlieb, of New York.

ISAACS—HARRIS.—Mr. and Mrs. Jacob Harris, of 80 St. Nicholas avenue, announce the engagement reception of their daughter Ann to Mr. Nat Isaacs at the Hotel Ansonia on Sunday, March 25, from 3 until 6 p. m.

JOSEPH—REISS.—Mr. and Mrs. Henry Reiss, of 856 Whitlock avenue, announce the engagement of their daughter Miriam to Mr. Percy A. Joseph. Reception at the Academy on Sunday evening, April 1, 1917, at 8 p. m.

LEVIN—LIVINGSTON.—Mr. and Mrs. Harry T. Livingston, of 245 Seventy-first street, Brooklyn, announce the betrothal of their daughter Genevieve to Mr. Benjamin B. Levin, of Brooklyn. Reception in the Winter Garden, Hotel McAlpin, on March 25 at 8.30 p. m.

LEVY—DAVIDSON.—Mr. and Mrs. Isaac Davidson, of 317 West Ninety-third street, announce the engagement of their daughter Alice to Mr. Arthur Levy, of New York.

LEVY—ORNSTEIN.—Mr. and Mrs. Edward Ornstein, of 329 East Sixty-ninth street, announce the betrothal of their daughter Daisy to Mr. Alfred Levy, of Jersey City. Reception at the Savigny on Sunday, March 25, 1917, at 8.30 p. m.

LITMAN—BLOOM.—Mr. and Mrs. William Bloom, of 153 Lenox avenue, announce the engagement of their daughter Ethel to Meyer Litman, of Plainfield, N. J.

MICHAELS—LEVY.—Mr. and Mrs. Jules Levy, of Bensonhurst, announce the engagement of their daughter Marcella to Mr. Henry I. Michaels, of Providence, R. I.

PEWFIELD—HOPPE.—Mrs. Sarah Hoppe, of 15 West 110th street, announces the engagement of her daughter Minnie to Mr. Harry Pewfield.

ROSENBERG—MANDELBAUM.—Mr. and Mrs. Mandelbaum, of 551 West 178th street, announce the engagement of their daughter Edna to Mr. Henry Rosenberg.

ROSENBERG—ROSENSCHEIN.—Mr. and Mrs. Isidore Rosenschein, of 1 West Ninety-second street, announce the engagement of their daughter Ida to Mr. Louis Rosenberg. At home on Sunday, March 25, 3 to 6 p. m.

ROSENBLUM—KIDANSKY.—Mr. and Mrs. David Kidansky, of 51 East Ninety-sixth street, announce the betrothal of their daughter Sadye to Mr. Julius L. Rosenblum, of Brooklyn, on Sunday, March 25, 1917, at the Hotel Savoy, from 3 to 6 p. m. No cards.

ROSENFELD—ROTH.—Mr. and Mrs. Isaac Roth, of 2201 Valentine avenue, the Bronx, announce the engagement of their daughter Rose to Mr. Arthur Rosenfeld.

ROSENTHAL—ROSENBERG.—Mr. and Mrs. Adolph Rosenberg, of 445 East 140th street, announce the engagement of their daughter Edith to Mr. Edward J. Rosenthal, of New York city.

SELINGER—DICKMAN.—Mr. and Mrs. I. Dickman, of 276 East Broadway, announce the engagement of their daughter Della to Mr. Sidney Selinger.

SHARLOT—BLUMBERG.—Mr. and Mrs. Jacob Blumberg, of 2094 Fifth avenue, announce the engagement of their daughter Tinnie to Mr. Irving J. Sharlot.

STERN—SAPERSTEIN.—Mr. and Mrs. Isaac Saperstein, of 166 West Ninety-sixth street, announce the betrothal of their daughter Sadelle to Mr. Sidney Stern. Reception Sunday afternoon, March 25, from 2 to 6 p. m., at the Academy, 111 West Seventy-ninth street.

SCHOENFELD—MARX.—Mr. and Mrs. Albert Marx, of 375 Central Park West, announce the engagement of their daughter Rose to Mr. Herman Schoenfeld.

VOLK—SHURE.—Mr. and Mrs. Max Shure, of Princeton, N. J., announce the engagement of their daughter Ethel Edythe to Mr. Jacob Volk, son of Mrs. Sarah Volk, of New York, on March 18, 1917.

MARRIAGES.

STERN—LIPPMAN.—On Thursday, March 15, 1917, at 175 East Seventy-ninth street, by Rabbi Aaron Eiseman, Mrs. Ida Lippman, of 1571 Fifty-second street, Brooklyn, to Albert Stern, of New York.

WOLFF—MESSING.—Mr. and Mrs. Joseph Messing, of 941 Tiffany street, Bronx, announce the marriage of their daughter Rose E. to Morris Wolff, of Paterson, N. J., on Sunday, March 18, 1917, at the Harlem Palace. Rabbi Aaron Eiseman performed the ceremony.

BIRTHS.

GOODMAN.—Mr. and Mrs. Ely Goodman (nee Rose Bloch), of 629 West 135th street, announce the arrival of a son on Tuesday, March 13, 1917.

LIPSCHUTZ.—To Mr. and Mrs. S. M. Lipschutz (nee Jeannette G. Morris), of 1366 St. Nicholas avenue, a son.

NORDHEIM.—Mr. and Mrs. Jonas Nordheim (nee Martha Lowenthal) announce the birth of a son on March 15, 1917.

SCHWARZSCHILD.—Mr. and Mrs. Selig M. Schwarzschild, of 1359 Fifty-first street, Borough Park, announce the birth of a daughter on Saturday, March 17, 1917.

BAR MITZVAH.

CRYSTAL.—Mr. and Mrs. Isaac Crystal, of 17 East Ninety-seventh street, announce the Bar Mitzvah of their son I. Frank on Saturday, March 31, at the Congregation Orach Chaim, Ninety-fifth street and Lexington avenue, at 10 a. m. Reception Sunday, April 1, from 3 to 6 p. m.

SOLOMON.—Mr. and Mrs. Herman Solomon (nee Wertheimer), of 969 Whitlock avenue, announce the Bar Mitzvah of their son Sylvan at Temple Ez Chaim, 107 East Ninety-second street, March 24 at 10 a. m. Reception on Sunday, April 1, at 8 p. m., at the Juliette, 103 West 117th street. No cards.

WARTELL.—Mr. and Mrs. Isaac Wartell, of 1885 Bathgate avenue, Bronx, announce the Bar Mitzvah of their son Harry Berrell on Saturday morning, March 24, at 10 o'clock, at Temple Adath Israel, 169th street, near Third avenue.

DIED.

SOLOMON.—On Sunday, March 18, Leo J. Solomon, beloved son of the late Jacob P. and Frances Solomon and brother of William J. and Grace G. Solomon, aged thirty-seven.

RESOLUTIONS.

The Board of Trustees of Congregation Orach Chaim announces with deepest regret the demise of Mr. Leo J. Solomon, their esteemed fellow member and co-worker. He was a sincere Jew, a loyal member of the congregation, and discharged the duties of honorary secretary with zeal, faithfulness and a rare devotion. His unexpected demise in early manhood has left a void it will be hard to fill. All the members of the congregation, as well as all who had the privilege of knowing him will long treasure his memory as that of a good man, a good Jew, a true friend. The trustees, on their behalf and on behalf of the congregation, tender their heartfelt condolence and sympathy to the mourners, the brother and sister and other relatives. May the Almighty, the Source of Comfort, send them in their bereavement true solace and comfort.

JULIUS J. DUKAS, President. At a special meeting of the Executive Committee of the Social Welfare Circle of the Central Jewish Institute, held March 18, 1917, the following minute was unanimously adopted: "In the death of its honorary secretary, Leo J. Solomon, the Social Welfare Circle of the Central Jewish Institute has lost a faithful friend and ardent worker and the Jewish community a noble type of the young American Orthodox Jew. His life of usefulness and personal service will ever be an incentive for emulation to the members of our society. To his family we extend our sincerest sympathy in their sad bereavement. Emanuel Kaplan, President, Joseph L. Schwartz, Acting Secretary.

Memorial Services for Falk Younker.

Very impressive memorial services were held for Mr. Falk Younker, late field secretary of the National Council of Y. M. H. A., at the Ninety-second street building on Friday evening, March 16. A very large congregation was in attendance, including many of the young men who were members of the association when Mr. Younker was general secretary. Addresses were made by Hon. Marcus M. Marks, Rev. Dr. Samuel Schulman, Rabbi A. G. Robison, Hon. Edgar Bromberger, Mr. Morris Weil, Mr. Max Oppenheimer and Mr. Alex. Kohn.

Last Sunday, March 18, Congressman Haskell and Siegel addressed the Y. M. H. A. Forum on various topics of current interest, including "Compulsory Military Training," "The War Situation," "The Railroad Strike," and other social and political problems. A very enthusiastic discussion ensued, lasting for almost two hours.

This Sunday, March 25, at 4.30 p. m., Mr. Freeman, of Gimbel Brothers, will address the forum on "Opportunities in Department Stores." Mr. Freeman is advertising manager of Gimbel Brothers, and a very interesting lecture and discussion is expected.

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RESOLUTIONS.

Whereas, at a conference of the various national organizations representing the Jews of America, held at Philadelphia, it was decided that an American Jewish Congress was necessary; and

Whereas, The Federation of Roumanian Jews of America was among those who first issued a call for the Jewish Congress; and

Whereas, The Administrative Committee of the Executive Committee for an American Jewish Congress met on Sunday, February 25, 1917, at the offices of the chairman, Mr. Nathan Straus, it was decided, among other things, that the Federation of Roumanian Jews of America had the right to and shall send one delegate to the Jewish Congress as aforesaid; and

Whereas, At a meeting of said committee, held on March 10 and 11, it was decided, among other things, that recognition be not given to any organization which has not been in existence for more than one year prior to January 1, 1916; and

Whereas, Said committee, at the same meeting and without warrant and authority, revoked its previous designation that the Federation of Roumanian Jews of America should be represented by one delegate at the Jewish Congress, which revocation was made without prior notice to this federation;

Now, therefore at a special protest meeting assembled, of the Federation of Roumanian Jews of America, held on Sunday, March 18, 1917, at the University Settlement, 184 Eldridge street, New York city, said meeting being attended by the Board of Directors of this federation, the presidents and secretaries and delegates of the affiliated thirty-nine organization;

Resolved, That it is the sense of this meeting that vigorous protest be made against the revocation of the designation of one delegate to represent the Federation of Roumanian Jews of America at the Jewish Congress; and it is further

Resolved, That protest is hereby made against the designation of a delegate to represent the American Union of Roumanian Jews at the Jewish Congress, upon the ground that said organization was not organized and did not exist, and never existed at any time before the 1st day of January, 1916, said organization having only been formed on the 31st day of December, 1916, and for the further reason that the said Union is not a national organization, nor even a local organization, and does not represent any particular body, but is simply a handful of men seeking personal honors; and it is further

Resolved, That the Administrative Committee restore to the list the name of the Federation of Roumanian Jews of America, and that there shall be restored to said federation the right to name a Congress delegate, for the reason that the Federation of Roumanian Jews of America is the only national body of Roumanian Jews, and has been such and in



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active work nationally for the past ten years, and if the said federation's name is not restored to the list the Roumanian Jews in America will be deprived of true representation at the Jewish Congress; and it is further

Resolved, That the Administrative Committee revoke the designation of a delegate to represent the American Union of Roumanian Jews at the Jewish Congress; and it is further

Resolved, That copies of this resolution herein be presented to the Administrative Committee, the press, etc., and a hearing requested for the purposes mentioned herein.

Respectfully,
CHARLES L. ORENSTEIN,
Secretary.

Dated New York, March 19, 1917.

Rodeph Sholom Young People's Society.

On Sunday evening, March 25, there will be a meeting of the Young People's Society of Temple Rodeph Sholom at the synagogue, Lexington avenue and Sixty-third street. The address of the evening

will be delivered by Dr. Stephen S. Wise, who will speak on "Facing Life—Problem of Youth, Maturity and Old Age."

Another striking illustration of the recuperation of the Zionist forces throughout the world after the disintegration resulting from the outbreak of the war is shown in the belated report that has just been received from the Central Zionist Committee of Egypt, which has undertaken the sale of 2,000 shekolim in that country. The mobilizations called to the colors the president and several members of the Central Committee. The two remaining members found themselves unable to communicate with the Actions Comite in Berlin, but nevertheless took over the fragments of the organization and devoted themselves to raising money for the National Fund and the sale of shekolim, and they are now co-operating with the Provisional Zionist Committee. Up to March 31, 1916, this committee sold 907 shekolim and collected 18,031 francs for the National Fund.

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Jews and Aviation.

By DR. SELIG BRODETSKY.

The war has rightly been described as a war of science, for as the tremendous conflict of the nations progresses day by day, so the inventive geniuses of the race, who have been called in to aid the various belligerents to victory, make their march *pari passu* with the rhythmic drum of the guns to the goal they have set themselves out to attain.

And the Jew, who has never been content to take a back seat in any branch of human activity, has likewise given of his best toward the building up of the new science—the science of aviation. Like a true dreamer of old, he has always yearned for the clouds and the stars, always longed to soar aloft above the petty, puny doings of a materialized world. He has been termed a *Lueftsmensch*, and as such he has proved himself a *rara avis*. The Judaic airbird can even trace his development as far back as Bible times; for before the world thought of aeroplanes or airships the Prophet Elijah had already rolled up to Heaven in a chariot of fire.

The other day a representative of the *Jewish Chronicle* had an interesting chat on this important topic with Dr. Selig Brodetsky, of Bristol University, who has been making special researches into this subject, in order to discover what Jews have contributed to the science.

In reply to a query put to him as to the part Jews have played in aviation, he said:

"It is really very difficult to ascertain the part Jews have played in any science, let alone the science of aviation. In many cases the only evidence one has that certain scientists were Jews is that they have apparently Jewish-sounding names. But these names are deceptive, and the result, as a rule, leads to misunderstanding and confusion. Sometimes, in the course of my studies, my pulse has been quickened when I thought I had made a 'new discovery' of a Jewish theorist, on merely seeing the name.

"But how often has this led to disappointments, after further investigation! My supposed Jewish scientist often turns out to be a hopeless 'Goy.' No doubt the same is true in respect to aviation.

"Luckily, however, I have come across two instances of Jews whose achievements are of such great importance that Jews, on this account, can be said to have played an integral part in the theory and art of flying."

How about ancient times?
 "It seems that Jews in ancient times considered human flight as impossible, except if it were propelled by such an agent as wind. Jews did not have broad views of flying, for Elijah's fiery chariot was, after all, supernatural. He went up to Heaven by means of a whirlwind. Ezekiel says he was propelled from place to place by means of a wind. In the Talmud we find similar sensible views taken of the subject; e. g., in order to enable Moses to go up to Heaven via Mount Sinai it says that Heaven was brought down to Mount Sinai.

"Then we have the story, as told in the Midrash, of Alexander the Great, who rose to a great height above the earth and saw it as a disc surrounded by water. This story is very similar to the one related by pseudo Callisthenes in his life of Alexander. In this case the propulsive power was obtained by means of an eagle. The aviator held a lump of meat at the end of a spear, and the eagle, in desiring to obtain the meat, flew up or down, according as the spear pointed up or down. Other cases of revelations in ancient times with regard to this subject could be mentioned, particularly the one of Solomon's crown, which was held suspended over

his head by means of a 'magnetic stone.' And in this connection one must not forget Jeroboam's idols, which were operated in a similar way."

How about modern flying?
 "Modern flying can be classified into two categories, (1) airships, (2) aeroplanes. The movement developed from the early experiments in the eighteenth century, which led to the invention of gas balloons, fire balloons and parachutes. As is generally well known, the old balloons were non-steerable and largely dependent for their motion in the air on the wind. The dirigible airship is, of course, a modern invention.

"It is important to mention that a pioneer part in the construction of the first dirigibles was played by a Jew, 'D. Schwarz' by name. He was the first to make the steerable airship possible. After making several short successful flights, he introduced the method of the aluminum covering in order to overcome the deformation of the silk covering. Schwarz's airship, then, was the first 'rigid dirigible.'

"The aluminum airship that he himself constructed was 157 feet long and 29 to 46 feet in diameter; its lifting power was four tons, and its volume 130,500 cubic feet; it was propelled by a 16-horsepower engine, and its speed was 17 miles per hour. This airship quite eclipsed all previous records.

"In a trial flight at Berlin in 1897 one of the diving belts slipped and the machine fell, being injured beyond repair. Although Schwarz did not live to see his plans succeed, the rigid dirigible was taken up by Count Zeppelin, who carried on the work where Schwarz left it, off, and increased the size, power and speed of the airship.

"Unfortunately, it is now used for diabolical purposes; but the pressure of the big gas bag, however, makes it particularly vulnerable to attack, as was exemplified in the recent victorious Zeppelin destructions in Essex, at Cuffley and at Potter's Bar."

Then the Zepp. is not so important after all?

"No. The progress of the aeroplane is by far more interesting and mysterious. And, I venture to think, after some acquaintance with the subject, that the aeroplane will ultimately prove to be superior to the Zepp."

How did the aeroplane come to be invented?

"Scientists for some time past busied themselves with the problem of inventing heavier-than-air machines; the lighter-than-air machines, i. e., dirigible airships, were already in use. After experimenting with toy balloons, inventors asked themselves the question: 'How do they stay up?' They found the answer quickly enough. For, as a sailing boat is propelled by means of wind-pressure on the sails, so an umbrella could be used to make a boat travel with the wind. The problem was always how to make the boat 'stay up.' As you know, a sheet of paper falls differently through the air than a sheet of lead. If now a 'plane,' i. e., a framework with a sheet stretched across it, could be made to move quickly through the air, there would be air-pressure on it. And if the 'plane' could be held nearly horizontal, the pressure would be nearly vertical. Then it could be made to support the weight of the 'plane,' and anything else attached to it. Then if an engine were used to keep up a certain velocity, the aeroplane would not only move through the air, but also 'stay up' in the air."

Did Jews have anything to do with solving these problems?

"Oh, yes. Of course, they were not the first to begin. The principles governing aerial flight were known long ago. The subject of air-pressure was studied by Newton and others, and the

idea of an aeroplane being propelled by an engine was first published 100 years ago. Experiments with models were first made in England and also in France as early as in 1842.

"But although so much had been done, the title, of the 'Father of Aviation,' must be conceded to the Jew, Otto Lillenthal. This title was conferred upon him by the Aeronautical Society of Great Britain in its official history of aeronautics for 1912.

"Lillenthal's achievements stand unrivaled. Although he did not actually 'fly,' as the term is used nowadays, still, in the very words of Wilbur Wright, 'he made the greatest contribution to the solution of flying problems that has been made by any one man.'

"Now as to his career. Lillenthal, an engineer, was born in 1848. He soon became interested in aviation. His difficulty was in constructing an engine light and powerful enough to propel a machine. Finally he introduced a petrol engine, which led to the growth of the motor car industry. Lillenthal then observed how birds made use of the wind for rising without effort. He noticed that by the spreading of their wings they held themselves in suspension in the air. Man could not fly, he said, but he could 'glide' for some considerable distance by using the pull of the earth as an engine. He therefore decided that the art of flying consisted in balancing, and that the engine difficulty would be solved in time. To quote the records of the British Aeronautical Society again: 'In this way Lillenthal did more for aviation in a day (figuratively speaking) than all the previous centuries together had evolved.' With the help of his brother he proceeded to investigate the pressure of air on various forms of surfaces in motion, and ultimately decided that 'curved, or cambered' planes were the most useful in giving the greatest lifting power. He then constructed concave, bat-like wings with horizontal and vertical fins attached in the form of a tail. The wings were attached to the body of the aviator, who ran against the wind on slight eminences. He was thus raised from the ground by the pressure of the air, and brought down again by the pull of the earth. In this way he made over 2,000 'glides,' some of which were more than 1,000 feet in distance, and sometimes he rose over 100 feet in the air."

"Lillenthal was, therefore, the first man who rose in the air. As an illustration of the endurance and, perhaps, tediousness of the work, I may mention that in five years 'gliding' Lillenthal was not more than five hours in the air; the remaining time being occupied in constructing and reconstructing his wings, and in dragging them up the hill from which he made his 'glide.'

"During his flights he introduced some amplifications, the principal ones being superimposed planes, double deckers or biplanes, so as to obtain greater lifting power.

"The weakness of Lillenthal's experiments was that his wings always tended to fall down vertically, making what is known technically as a 'nose dive.' Lillenthal showed that this difficulty could be overcome and stability insured by the aviator shifting his own body so as to make the center of gravity of the body and the wings to be in constant relative position at each instant.

"He met with remarkable success, but, after twenty-five years of pioneer scientific research work, he died as the result of a fall on August 9, 1896, at Rhinow, near Berlin. His work was imitated by Pilcher in England, Chanute in America, and his book, 'Bird Flights,' the basis of the flying art, inspired and directed the Wright brothers, who verified many of his theories, and who, by means of powerful petrol engines, stabilizers and

auxiliary planes, finally achieved the conquest of the air."

So Lillenthal was the real "father" of aviation?

"There is no doubt that Lillenthal's 'gliding' experiments led to the achievements of the Wright brothers, and those that followed after them. Attempts have been made by a small number of Frenchmen to claim priority in this respect for a Frenchman called Monillard, who also wrote treatises on the flight of birds. But it has now been recognized by everybody, including Frenchmen, that to Lillenthal must be given the credit here claimed.

"During the last ten years many people have flown, but it is difficult to specify anybody in particular, who has helped in technical improvements. In the work of perfecting aeroplanes Jews are playing their part in this country and in other countries, especially in connection with the hostilities.

"As regards record flights, it would be of great interest to the readers to know that a height record was established in 1912 by Abrahamovitch (the grandson of Mendele Mocher Sephorim), who was unfortunately killed in the Balkan wars in the Serbian forces. I shall never forget Abrahamovitch's daring flights; which I witnessed at Leipzig in 1912.

"I am proud to say that we have given to aviation, as well as to the other services, a host of young Jews—especially, of course, in wartime.

"It is difficult at present to systematize in any way the work that the Jews are particularly doing in connection with this great world conflict, as time does not permit the collection of facts, nor could they be made public here. Probably when the war is over the world will know more of what the Jews have done in its duration for aviation."—London *Jewish Chronicle*.

The Jewish Publication Society of America.

A regular meeting of the Board of Trustees of the Jewish Publication Society of America was held at the office of the society. The financial membership statements for the period ending January 31, 1917, were presented showing that the society had a larger membership than ever before.

The proposed amendment to increase the annual dues from \$3 to \$5 owing to the increased cost of manufacture, etc., was considered, at length, and it was finally decided that it would not be advisable to increase the dues at this time. The committee agreed to the suggestion that an effort be made to urge the different classes of members to increase their dues to a higher grade. A systematic campaign toward this end will be inaugurated.

The secretary submitted the certificate of registration showing that the new translation of the Holy Scriptures was formally published on January 30, 1917, a copy of the Bible having been deposited with the register of copyrights at Washington on February 1, 1917. A cable was received from England advising that simultaneously the Bible was copyrighted in England, a copy having been formally deposited in the British Museum. It was also decided to reprint as soon as possible a second edition of the Bible. Plans were also discussed for the preparation of a pulpit Bible, as well as the preparation of an inter-leaved Bible for the use of students and scholars. A statement is being prepared which will enable the society to answer the various inquiries regarding the new Bible translation. This will be ready at an early date.

The chairman of the Jewish Classics Committee reported the progress of the work and submitted a report of the meeting of the committee held in New

York on January 22 and 23, 1917.

The society is considering the publication of a volume dealing with the Jews in the wars of the United States, and to this end representatives from the following national bodies have been invited to co-operate in the preparation of the manuscript: The American Jewish Historical Society, the Army and Navy Department of the Y. M. H. A. and Kindred Associations, the Board of Delegates of the Union of American Hebrew Congregations, the Bureau of Jewish Statistics and the Jewish Publication Society of America. Dr. Cyrus Adler, of Philadelphia; Capt. Lewis Landes, of New York; Mr. Simon Wolf, of Washington; Dr. S. D. Oppenheim, of New York, and Mr. Simon Miller, of Philadelphia, will respectively represent the above organizations.

The annual meeting of the society will be held on Sunday evening, March 25, 1917, at the Dropsie College, Philadelphia. Dr. Solomon Solis Cohen, of Philadelphia, and Mr. Samuel Strauss, of New York, will deliver addresses on that occasion.

LEO J. SOLOMON.

Leo J. Solomon, younger son of the late Jacob P. and Frances Solomon, was born in the city of New York on January 14, 1880. He graduated from the local public schools, and entered upon a mercantile career. For the past fourteen years he was actively associated in the publication of this journal.

His orthodoxy was unswerving. He adhered to the faith of his fathers, and followed strictly in the footsteps of his paternal progenitor. He was extremely active in the councils of the Congregation Orach Chaim, of which he was secretary for a number of years.

In the fraternal world Leo J. Solomon took a prominent part. He was a member of True Craftsman's Lodge No. 651, F. & A. M., of whose Fellowship Club he was the life and soul.

He was a loyal and devoted member of the Independent Order of Odd Fellows, belonging to the Olympic Lodge No. 207, of which he was a past grand and the secretary for seven years, and to the Crystal Rebekah Lodge No. 25. Of the Grand Lodge of Odd Fellows of this State he was grand conductor for the term 1915-1916; before that he had been a district deputy grand master. He was, besides, treasurer of the I. O. O. F. Relief Board of New York and a member of the Past District Deputy Grand Masters' Association and of the Boosters' Society of New York.

The Social Welfare Circle of the Central Jewish Institute counted him as their secretary and one of its most active members.

His funeral took place from the Central Jewish Institute last Tuesday morning. The services were conducted by Rabbis Moses Hyamson and Herbert S. Goldstein and the Masons and Odd Fellows.

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SOLOMON ELCHANAN HALEVY JAFFE, of New York.

Dated, 5th day of the week, 2d day of the month of Shebat, of the year 5677.

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Friday, March 23rd, 1917 : : : Adar 29th, 5677

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ויקרא ר' חרש, פ' חרש

In England the teachers of Hebrew, presumably in the *chedorim* of our traditions, have raised their prices! Thus does the war affect all classes and ranks. We should have thought, indeed, that the teaching of Hebrew in *cheder* was the last "commodity" to be governed by the law of supply and demand!

The circumstantial tale of the Catholic swain and the Protestant belle in Jersey City, who announced their intention of being married by a rabbi, because they could not agree on either a priest or a clergyman, may be a joke, a coincidence or a curiosity of our modern life. To us, however, it is far from being interesting or entertaining, and the rabbi (mentioned by name in the account) who is supposed to be willing to lend himself to the suggestive and ingenious plan, had better take a first course in the principles of *derch erez*. Judaism is not, and can never be, a "neutral" faith or solemnizing religion for mixed marriages between Protestants and Catholics!

It need scarcely be said that we hold a brief for the British Government, or that we have always adopted their position on Jewish questions without demur, or even that the views of the leaders of Anglo-Jewish public opinion since the war began have been ever and fully our own. Yet we do not for a moment doubt that, if the British Government conscript the Russians of military age now resident in Great Britain into the British army, naturalization *en masse* will be given them. The British sense of fair play and justice and the almost excessive ventilation of this great problem on the platform and in the press has made any other action on the part of the British Government unthinkable.

The Zionist movement, speaking through the editorial columns of its official organ, *The Maccabean*, for the current month, announces that: "We shall be among the first to come forward prepared to make our personal sacrifices for American national interests should the efforts of the President to avert war be unsuccessful, just as we have done in the past in moments of national crises." While we had no doubt that the American Zionists, along with all other American Jews, were and are thoroughly patriotic and loyal Americans, in the case of the former a protestation of devotion to the ideals and longings of the Republic was well-timed, for they have been falsely accused (only by Jews, characteristically enough) of giving their American loyalty and sentiments a considerable set-back.

The plan to provide the Rabbinical College of America with a large and generous endowment fund for its material needs has our whole-hearted support and encouragement. The institution is doing excellent work for Orthodoxy, and the orthodox circles of this country ought to help it forward in its noble and disinterested activity to the fullest extent of their power. A potent additional reason exists, moreover, to inspire the orthodox Jews of America to aid the college: it represents an important and influential force for good and the right within Judaism and, if its faculty and directors are placed securely above material want, will be able actively and militantly to work for the greater glory of the Jewish name in accordance with the true demands of our traditions.

The students of the Hebrew Union College, after years of striving, seem at last to have hit upon a method whereby the highest spiritual interests may be properly combined with things material, grossly material even, but necessary for the upkeep of spirituality. Recently the basketball team, composed of future rabbis, teachers and preachers in Israel, gave a rousing good account of itself; and then contestants, spectators and all adjourned to discuss Jewish music! Incidentally, the future religious leaders might tell us which they enjoyed the more: the basketball or the Jewish music? While the latter has an undoubted practical utility for them in future in their chosen work, if they become first-rate athletes, they will be able to take care of recalcitrant boards of trustees in their own inimitable way!

THE NEW RUSSIA

NOT since the announcement that Alexander II, the Czar-Liberator, had determined to free the serfs, no epochal, inspiring news emanated from holy and somewhat unknown Russia up to the commencement of the past fortnight. Since then, great events have crowded, thick and fast, and the world stands aghast applaudingly at the capacity of the inhabitants of the former empire of the Romanoffs for constructive and progressive thought and notably independent political action.

From the new Russia, the refreshingly new Russia, whatever its eventual form of government may permanently become, so long as this government derives its power from the consent of the governed, we entertain the highest hopes for Russian Jewry. Since that section of our people comprises so large a proportion of our race in the living present, we draw the highest breath of hopeful optimism for the future well-being of all the Jews. Nicholas was deposed, sent about his business in a hustling manner, that must have been more than a rude shock to him and that came as a fitting retribution to the obliquely-minded monarch, under whose evil sway the massacres of Kishineff and Gomel and the thousand other instances of repression and persecution of the Jews were staged. Indeed, Nicholas stands out as the scapegoat of a long line of tyrannical Romanoffs, of whom, when in power, he was not the least ferocious and bloodthirsty.

We have not put down the foregoing thoughts on paper in any narrow spirit of exultation. Jews do not, cannot cultivate such a spirit. But the truth, to which Jews are ever faithful, bids us add, that for nearly all the oppression to which our brethren-in-faith were cruelly subjected in Russia since 1893 (when Nicholas ascended his foul and bloodsoaked throne) the deposed and disgraced Czar was directly responsible, and for the slight remainder thereof the responsibility can be fastened on his own disreputable myrmidons and bureaucrats.

As yet, from the Jewish point of view, which this journal of necessity subserves, little can be said of the new Russia. Each day bears startlingly new and welcome events in its train; as yet, the new powers that be are busily engaged in finding themselves, in laying down their policies before seeking to carry these out. But the air is surcharged with hope, and we are anxiously awaiting the developments of the moment, fully believing that these imply real blessings for our much-harrassed Russian co-religionists.

We cannot see why, when the housewives of a city rebel against extravagantly high prices for the necessities of life, the fact that those interested in the *kosher* side of these things assume leadership in such a movement, should subject them to invidious criticism or to the allegation that thereby the Jews demonstrate the quarrelsomeness of their natures. As far as the truth goes Jews are no whit more quarrelsome than the members of any other races famed for their ability to "stir up messes." Indeed, the patrons or purveyors of *kosher* foodstuffs are, as a rule, more abjectly poor than any other class in the population, and hence their protests are drawn from their bitter necessities and the irritating pinch of poverty.

Rabbi Emil G. Hirsch essayed recently to deal with the indefiniteness of the teachings of the synagogue, and, within the compass of a brief editorial leader in *The Reform Advocate*, to explain a part of the plan and content of Judaism and to show wherein it differs from the dominant faith. We cannot think of a more learned and scholarly expounder of the truths of Judaism in a popular English dress, and the purpose of the present note is to suggest to the learned Chicago pulpit-orator that he put his thought and learning on the entire subject in convenient form. Then, within the covers of a fairly compact volume the average reader may learn what is needful for a popular knowledge of the meaning of our faith and its tenets. And if Rabbi Hirsch persist in being all too radical in his exposition, the necessary corrective can be applied from an authoritative orthodox source.

Jewish publicists everywhere now seem to agree that the great Jewish problem, after the war will have run its course, is the anti-Semitic question, for they apparently see a vast recrudescence of the hatred of the Jew in all European lands. While their prophecy is, we sincerely hope, a wretched phantasm, all the signs of the times point to the truth of their assertions on this head. If Jews in all the belligerent countries have spilled their blood with unexampled valor and given generously and wholeheartedly of their treasures for the sake of their different lands, such a fate, such a reward for their fidelity, makes us despair of the justice which ought to be inherent in human nature. And yet, to hope against hope, will not avail us or even help in any measure to solve the problem of Jewish rightlessness, of Jewish existence. To fly into the arms of the Zionists because of this impending condition is no fitting reply to the questions thus raised; for Zionism is something, or should be something, above and beyond an answer to anti-Semitic attack. Rather would we, in the face of the existing and eventual situation, attempt a firm and unalterable union of all Jews to strive for and secure their inalienable rights as human beings.

THE SPIRIT OF SACRIFICE.

אדם כי יקריב מכם קרבן

"If any man of you bring a sacrifice."—(Lev. i, 2.)

NOT sacrifices but sacrifice is the demand of religion. Not the giving up of things, but the giving up of self. Giving up of things may be the expression and the means of the giving up of self, but more often it is not so. More often we give up things in place of self. We are unsparing of things in order that we may be the more sparing of self. But what is the value of the gift that has not the giver as its main content and central jewel? The ancient sacrifices were valuable in the then state of civilization for this reason alone, that they were genuine expressions of a childlike, untutored, yet exalted soul to give up something precious; but when the bringing of sacrifices degenerated into a soul-less cult and mere mechanical routine, the Prophets rose up in indignation against the sacrificers at polluted altars. Today, foolish prayers to the contrary notwithstanding, there can be no revival, for more than one reason, of the ancient sacrificial system; still, we may learn from the whole history of the rise and decay of this system that religion must be informed by the high spirit of self-sacrifice.

Now there may be a wrong, a low, a morbid ideal of self-sacrifice, against which men must be warned. Such an ideal flows out of the exaltation of suffering. The view which would exalt suffering for suffering's sake would naturally send us forth on all sorts of quixotic errands of self-deprivation and self-immolation. But Judaism does not perceive in the contorted features of pain the image of holiness; and in this respect it is at one with the best thought of our day. True enough, we have had our martyrs for righteousness's sake, from whom the flesh was torn bit by bit; but we have had no self-macerators, who revelled in suffering for suffering's sake. Our symbol is the shining star, not the gloomy cross. Man's Ascension takes place not through giving up the ghost, but through giving up his soul, his self. We teach that man has no right unnecessarily to deprive himself, that there is no especial virtue in self-mortification. The self must not issue forth from the act of sacrifice weakened and depreciated, rather strengthened and glorified. Accordingly, self-sacrifice is not an act of self-depreciation, but an act of self-expression.

This view of self-sacrifice may appear paradoxical. Usually self-sacrifice as an ideal of life is taken for granted, beyond cavil and beyond peradventure of a doubt. But, of course, in these days the conventional ideals need revision, in order to meet with our deeper insight. The conventional ideal places self-sacrifice in the centre of existence, and then it places the *other*, and not the self, in the centre of self-sacrifice. Who would doubt but that self-sacrifice is for the sake of the *other*, for the sake of our fellow-man? But all this is wrong. More and more are we convinced that at the centre of all religion and all ethics, at the centre of all the spiritual aspirations of man, stands the Self. It is into the Self that all the processes of this vast universe pour themselves. Here is all power, and all beauty, and all goodness. Here is all thought and all articulation. Here is heard the most serious call to humanity: that the business of man is to push his soul up to the highest possible plane of thinking and living. But the moment the central self is envisaged in this manner, the dilemma is at once confronted how to adjust the self to other selves? Selfhood spells certainly a serious call to consecration, but does not altruism, *otherhood*—if one may coin the term, also make its appeal to our noblest instincts? Facing this dilemma, we get the now familiar solution that the Self must express itself through the Other; that Surrender is the highest form of Service. Still, the Self remains central: it is for the sake of the Self that the Self surrenders itself. It is for the sake of the Self that the Self loses itself in the Other, in order the more truly to find itself. Consequently, self-sacrifice is primarily for the sake of the Self, of the Self's highest development and utterance, and not for the sake of the Other, who may benefit by the act: the Self gives in order that the currents of the soul sent forth in giving may return to the Self strengthened, enhanced and broadened. The chief beneficiary of self-sacrifice must be the benefactor.

Does this seem an easy, self-complacent view of self-sacrifice, which makes the Self and not the Other the goal? Rather the contrary: it is the most strenuous view possible. For the whole point in the argument is that if self-sacrifice is not an ideal in itself, only a means to the lofty end of self-development, *one must have a Self to give!* Some Selves are not worth the giving, and, hence, some acts of self-sacrifice are vitiated because there is no Self worthy of the name to go with the act, lend it dignity and meaning, and come back to the performer of the act developed and enriched! Hence follows the supreme rule of life: So develop your Self, by every means at your command, that when the supreme moment of sacrifice comes your self-surrender should be fraught with all the climactic significance of a long and arduous process of preparation! High is the gift of the Self to others, higher still is the gift of the Self to the Self; but what can be higher than the following of a life-rule that should hold the Self in readiness for such rich self-bestowal?

During the long frosty watches of winter's gloom nature gathers all its slumbering forces in the silent bosom of the earth for a final florescence in beauty at the turning of the season. Then, when the green fire of spring lies athwart field and meadow, kindling trees into bloom and flowers into many-colored flame, the Soul of the World expresses itself through one supreme act of universal giving. Even so the man who silently and patiently gathers the forces of his soul against a golden moment of sacrifice, enriches his Self so that there may be a Self to give. In his soul burns the green fire of Spring, and he is the beauty of the world. JOEL BLAU.

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IN THE SYNAGOGUES.

ADATH ISRAEL (East 169th street).—Rabbi Mayer Kopfstein lectures this evening on "Creeds and Belief."
 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).—Dr. I. S. Moses will preach on "World Renewal," this Sabbath morning.
 ANSHE EMETH (448 West 152d street).—Rabbi L. Zinsler will preach Sabbath morning on "Natural and Supernatural Changes Overnight."
 BETH-EL (Seventy-sixth street and Fifth avenue).—Dr. Samuel Schulman will preach Sabbath morning.
 BETH ELOHIM (961 Southern Boulevard).—Dr. J. D. Spear will preach this evening and on Sabbath morning.
 BETH YEHUDA (Brooklyn).—Rabbi Samuel Yehuda 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 "The Ideal Home," and on Sabbath morning on the "Institution of Offerings."
 B'NAI JESHURUN (Leslie Hall, Eighty-second street and Broadway).—Services Sabbath morning.
 EMANUL-EL BROTHERHOOD (Second avenue and Fifteenth street).—Hon. Marcus M. Marks will be the speaker at the service this evening.
 EZ CHAIM (107 East Ninety-second street).—Rabbi David Davidson preaches Sabbath morning on "Judaism and the World War."
 FREE SYNAGOGUE (Carnegie Hall).—Dr. Stephen S. Wise will lecture Sunday morning at 10.45 on "Billy Sundayism—Cause and Cure."
 FREE SYNAGOGUE (155 Clinton street).—Mr. William Russel will preach at the services this evening on "No Conscriptio League." Sunday, March 25, lecture by Henry Fleischman, on "Secrets and Sorrows of Childhood."
 FREE SYNAGOGUE (163d street and Southern boulevard).—This evening Rev. Dr. Sidney E. Goldstein will speak.
 ISRAEL (120th street and Lenox avenue).—Dr. Nathan Krass will preach this evening. Sabbath morning, Rabbi Maxwell Silver, "Israel for Himself, Thereby for the World."
 ISRAEL OF BROOKLYN (Bedford and Lafayette avenues).—Rabbi Nathan Krass preaches this evening.
 JEWISH THEOLOGICAL SEMINARY (531 West 123d street).—Services this evening at 5.45. Sabbath morning, at 9.30, Mr. Mortimer J. Cohen will preach.
 JUDAH HALEVI (166th street and Morris avenue).—Rabbi Jesse Bienefeld will preach this evening and on Sabbath morning.
 MONTEFIORE (Hewitt and Macy place, Bronx).—Rabbi Alexander Basel will preach Sabbath morning.
 MT. ZION (37 W. 119th street).—Rev. B. A. Tintner will preach this evening. 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 Elseman will preach this evening on "The Victory of Democracy." Sabbath morning, "The Story of a Sacrifice."
 PETACH TIKVAH (Brooklyn).—Rabbi Israel H. Levinthal will lecture this evening on "Our Young People and the Synagogue—The Remedy." Sabbath morning on the portion of the Law.
 RODEPH SHELOM (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.
 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).—Rev. Dr. Joseph Silverman

will deliver a lecture this evening at 8.15 o'clock. On Sunday evening Rabbi Reichler will speak on "Sacrifice."
 SINAI (Mt. Vernon).—Dr. Ludwig Bernstein will speak on "Jewish Ideals of Orphan Care and Training." Sabbath morning Dr. Joseph I. Gorfinkel will deliver a Bar Mitzvah address, "God's Call."
 TIFERETH ISRAEL OF KENSINGTON (Brooklyn).—Mr. Jacob Katz will speak this evening on "Life in American Colonies." Sabbath morning on the portion of the week.
 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.
 TEMPLE EMANUL-EL.—On Sunday, March 25, Rev. Dr. Joel Blau will lecture on "The Elf in Self" at 11.15 a. m.
 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).—Mr. Albert Schoolman will speak at the services this evening at 8.15.

Beth Israel Hospital Twenty-seventh Annual Report.
 The twenty-seventh annual meeting held at the Hospital building, Jefferson, corner Cherry street, Sunday, March 18, 1917.
 The following officers and directors were elected: Joseph H. Cohen, president; A. E. Rothstein, first vice-president; Harry Fischel, second vice-president; Arnold Herrmann, treasurer; M. J. Scholle, secretary; Louis J. Frank, superintendent.
 Directors: M. Asinof, Harry Fischel, I. Saperstein, Louis Silverstein, Joseph H. Cohen, Dr. L. J. Ladinski, L. S. Stroock, Meyer Vossel, Julius Schwartz, Arnold Herrmann, D. Harris, Leon Kamalky, Judge Otto A. Rosalsky, Emanuel Neuman, Geo. Backer, A. Collier, Wm. Fischman.
 Beth Israel became a constituent member of the Federation for the Support of Jewish Philanthropic Societies of New York city. The president stated in his report that Beth Israel Hospital was the first institution advocating federation.
 The work of the hospital for the year 1916 was as follows:
 Patients admitted free to the hospital, 1,921; patients admitted to the hospital at \$10 per week, 203; patients admitted to the hospital at \$20 per week, 282; total admitted, 2,406. Patients in hospital October 1, 1915, 153; patients treated on accident service, 2,233; patients treated in the dispensary, 30,455; total patients treated, 35,247. Patients rejected for lack of room, 1,766; number of visits in the dispensary, 93,237. The expenses were \$123,315.93.
 Our generous friend, Mrs. Isaac L. Rice, has established a fund of several thousand dollars to enable us to send deserving patients to country places for convalescence. Her instructions were to spend her money as freely as necessary and that she would provide more money as the needs occasioned.
 Mrs. Rice has taken considerable interest in the patients while in the hospital. She has supplied artificial limbs and has established patients in business so that they could be self-supporting.
 Mrs. Rice has constituted herself an adjunct to the Board of Directors and helps them in their godly work.
 To Mrs. Rice our heartfelt thanks, as well as the thanks of our patients, are gratefully extended. This kind of work should endear itself to all who are philanthropically inclined and we hope that many will emulate her noble example.
 In conjunction with the Milah Board of the Kehillah, Beth Israel Hospital has made arrangements whereby only Mohelim certified by the board, are permitted to perform Milah (ritual circumcision) in the hospital. These Mohelim before being certified, are thoroughly examined in Jewish law by a Board of Rabbis. They are next taught and examined in surgical technique by a board of medical men. We now have a list of about forty certified Mohelim, who are doing unusually excellent work, not only from the standpoint of orthodox Jewish law, but from the purely surgical side. The operations are performed under strict surgical conditions, supervised by our house staff. In this connection it is proper to note that Beth Israel was the first hospital in the city of New York to recognize the value of this work of the Milah Board.
 A special department for the Relief and Prevention of Heart Disease has been established.
 According to public health statistics, more people of New York city die of heart disease than of tuberculosis, and the death rate from heart disease is increasing steadily from year to year. We are trying by means of this department to prevent the return to the hospital of discharged patients, to prevent unnecessary suffering and to restore the more hopeful ones to a measure of economic usefulness.
 An Orthopedic Department has been established to give after-care to cases of infantile paralysis due to the recent epidemic.
 An eminent orthopedist was appointed to take charge of the entire department aided by a number of skilled orthopedists, neurologists, graduate nurses, etc.
 The Henry Street Settlement is co-operating with the Beth Israel Hospital in the work and has assigned two trained workers to look after the patients at the clinic and at their homes.

We take pride in the knowledge that the work we are doing for these little sufferers is of the highest order, and that we have by properly directed treatment afforded considerable benefit to these patients.
 In order to afford maternity training to our pupil nurses in compliance with the requirements of the State Board of Charities, a maternity ward has been constructed providing for six patients, with separate delivery-room, nursery, utility-room and diet-kitchen.
 The firm of S. Jacobs & Sons, our generous friends, have built on the upper roof a house of substantial construction for our pathological and bacteriological laboratories and presented same as a donation.
 I am pleased to report that the corner building, 17 Livingston Place, city, having 53 feet on Livingston Place and 120 feet on Seventeenth street, was purchased, and we now have a frontage on Livingston Place of 150 feet, with 120 feet depth, and that the architect and builder have been instructed to proceed with all possible dispatch for the erection of the new building.
 The new Beth Israel Hospital we hope will prove to be a better hospital so far as the care of patients are concerned than any existing hospital. At least that is our aim. We intend to draw upon the experience of those who have preceded us and have given much thought to hospital construction, and arrangements have been made that Mr. I. L. Phillips, chairman of our Building Committee; Mr. Louis H. Abrahamson, our architect; Mr. Davis, our builder, and Mr. Louis J. Frank, superintendent of our hospital, make a trip through the country, come in contact with the designers of the buildings that are now regarded as the last word in hospital construction, see the hospitals they have built, become familiar with their results and incorporate in the new hospital the newer ideas that have been tried out and proven successful and to put ideas of our own into operation, tending to minimize the discomforts of institutional care and provide for the treatment of the sick at the hospital under the same influence and with the same sympathy that obtains at the patient's home. The expense for his trip will be borne by Mr. I. L. Phillips, the chairman of the Building Committee.
 We feel that it is the duty of Beth Israel Hospital not to follow the beaten path, but to aim for 100 per cent. efficiency. We were the first hospital in the city of New York to provide kosher food and a general Jewish atmosphere and environment. We were the first hospital in the city of New York to establish a social service department, recognizing the necessity of looking after the families of the breadwinners who may be inmates of the hospital at the time. Through our intervention aliens suffering with trachoma were enabled to enter the United States on condition that we took care of them in our institutions, thereby preventing the breaking up of families, etc.
 We were the only private hospital that did its work mainly for the poor without making any charges for treatment. While we have provided for the poor, and expect to continue to provide for them, we intend now to provide for those who can pay a little and yet not sufficient to cover the entire expenses of their care while sick.
 In other words, we aim to take care of all the needy. We aim to maintain the high character of our work, and call attention to the scientific departments that we now maintain covering the entire field of clinical and research work, and we hope to secure in the new building provision as well for those patients on the border line that are considered as non-hospital cases and yet require medical care and nursing attention.

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COHEN, HEYMAN.—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 Heyman Cohen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 320 Broadway, in the City of New York, on or before the 27th day of September, next.
 Dated, New York, the 20th day of March, 1917.

MANDEL, E. COHEN, JACOB, D. COHEN, Executors.
MORRISON & SCHIFF, Attorneys for Executors, 320 Broadway, New York City.

POLLACK, SAMUEL.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Pollack, 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 Harvey J. Cohen, 51 Chambers street, in the City of New York, on or before the 1st day of October next.
 Dated, New York, the 15th day of March, 1917.

HARVEY J. COHEN, ISAAC POLLACK, DAVID POLLACK, Executors.

TAUSSIG, ISAAC W.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac 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. 90 Wall street, Borough of Manhattan, in the City of New York, on or before the 20th day of September next.
 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.

SELIGMAN, JAMES.—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 James Seligman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 3 South William street, in the City of New York, on or before the 24th day of September next.
 Dated, New York, the 15th day of March, 1917.

JEFFERSON SELIGMAN, DE WITT J. SELIGMAN, EUGENE SELIGMAN, Executors.
SELIGMAN & SELIGMAN, Attorneys for Executors, 3 South William street, New York City, N. Y.

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.

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

HESS, JONAS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jonas Hess, late of the County of New York, Borough of Manhattan, deceased, to present the same with vouchers thereof to the subscribers, at the office of Hirsch, Scheurman & Limburg, their attorneys, at their place of transacting business, No. 100 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of August, next.
 Dated, New York, the 30th day of January, 1917.

HELEN FLORENCE HESS, HENRY M. BUTZEL, Executors.
HIRSCH, SCHEURMAN & LIMBURG, Attorneys for Executors, 100 Broadway, New York City.

OPPENHEIM, ANSEL.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, dated January 2nd, 1917, notice is hereby given to all persons having claims against Ansel Oppenheim, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at place of transacting business, the office of Arnon L. Squiers, their attorney, No. 34 Nassau Street, in the City of New York, on or before the 16th day of July, next.
 Dated, New York, the 4th day of January, 1917.

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

DALSIMER, ZETTIE.—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 Zettie Dalsimer, 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 the Guaranty Trust Company of New York, No. 140 Broadway, in the City of New York, on or before the 28th day of September next.
 Dated, New York, the 14th day of March, 1917.

GUARANTY TRUST COMPANY OF NEW YORK, NATHAN S. DALSIMER, PHILIP T. DALSIMER, Executors.
HOUSE, GROSSMAN & VORHAUS, Attorneys for Executors, 115 Broadway, New York City.

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Corporate law offers a wide field to the man of brain and ambition. The rewards are notable to those who succeed, and even the minor successes count for more than the achievements in other lines of the law. It is natural that the young attorney, and the public, also, which hears so much about the "corporation lawyer," should take an especial interest in this branch of the legal profession.

It is not always that politics go with the lot in life of the corporation attorney, but now and then one hears of exceptional instances. When income and general success in both fields are taken into consideration, Edward Lauterbach is an excellent example of what may be achieved as the roster of New York lawyers offers.

Mr. Lauterbach is a native New Yorker, born August 12, 1844. He is a typical product of the public schools, for his education began there, and was completed in the College of the City of New York, the alma mater of thousands of the business lights of the greater city.

His law course was begun with Townsend, Dyett & Morrison, and later on, when admitted to the bar, he became a member of the firm. Afterward when circumstances made the dissolution of partnership advisable, Mr. Lauterbach became a member of Hoadley, Lauterbach & Johnson, a firm that ranks among the leaders in the handling of cases affecting corporate law.

Mr. Lauterbach goes even further than corporate law, and possesses a detailed knowledge of constitutional law, public appreciation of his work in this regard being evidenced by his presence at the constitutional convention of 1894 as a delegate-at-large.

In politics Mr. Lauterbach has always been a Republican, and frequently honored by his party. He has been chairman of the Republican County Committee of New York, was a delegate-at-large to the St. Louis convention of 1894, and a member of the platform committee of that convention. He was long an advisory member of the State Republican Committee and has participated generally in the councils of his party.

It seems to be characteristic of the leaders in their various walks in life in New York city to turn to civic welfare as something that requires keen attention. Mr. Lauterbach has given his time and wealth to this work with no small degree of benefit. In State charities he has aided, both as official and layman. A director of the Hebrew Orphan Asylum, of the Hebrew Technical Institute and president of the National Liberal Immigration League, he has been enabled to secure an insight into conditions that has proved of benefit to the institutions interested. He is a member of the Board of Trustees of the Jewish Federation.

Of all that Mr. Lauterbach has accomplished for his native city, no one action brought him more genuine fame than the fact that he is responsible for the putting underground of the telephone and telegraph wires.

A pleasant feature of any one's life is recognition of worth on the part of those who have watched the fruit of individual effort in the climb up the ladder of progress. An experience of this sort was the election of Mr. Lauterbach to the chairmanship of the board of trustees of the College of the City of New York. He was also for seven years a regent of the University of the State of New York, and received the degree of LL. D from Manhattan College.

During the few decades that Jews immigrated to America a new Jewish aristocracy has formed itself; an aristocracy of wealth, intelligence and reputation. Mr. Joseph H. Polstein belongs to this new class of Jewish nobility.

JOSEPH POLSTEIN Mr. Polstein is a very wealthy man, being one of the biggest real estate men in the city. He is the owner of many fine apartment houses in the finer sections of New York, with headquarters at 220 Broadway. But he does not belong to that class which prides itself with great wealth only. His importance in the Jewish community lies in the fact that he is a man of high intelligence and great reputation.

He is a Lamdan and a gentleman with whom one can interestingly discuss many Jewish and worldly problems. He is also an ardent Zionist. He was the president of an organization named "Tuvo Zion," which bought land and built houses in Palestine, in order to settle American Jews who desired to go there. The Government of Turkey put many obstacles in the way, and the plan had to be abandoned. The land was turned over to Baron Rothschild and Mr. Polstein has assumed the responsibility of seeing that all moneys collected be returned. Mr. Polstein was also director of the Lebanon Hospital. He is a trustee of Zichron Ephraim Congregation and a prominent member of the Eighty-Fifth Street Congregation.

Mr. Polstein was born December 15, 1864, in Wilna. He is descended from a very prominent family named Palestine, and his mother was a cousin to Rabbi Matus Strashuner, a famous Lamdan and author. Mr. Polstein came to America in the year 1888. During the first



year he worked as a salesman in a paint store, and after that he started contracting in building construction, having had experience in this line from home, and gradually he drifted into the real estate and building field, where he now holds a high position.

In the year 1889 Mr. Polstein married Sarah Seplov, who was the daughter of the government-appointed Rabbi of Postaw, Province of Wilna. The Polsteins have five daughters and two sons. Their oldest daughter, Ray, is married to Mr. Harry Engel, of the firm of Engel, Hess & Co., the largest concern in New York manufacturing artificial flowers. His oldest son, Abraham, is in business with his father, and his second son, Herman, is a college student. Their second daughter, Rose, is married to Dr. Weisberger, a prominent New York dentist, who is the son of the famous Reb Aaron Weisberger. The late Mr. Weisberger, who died at the young age of forty-five, was one of the most educated, pious, charitable Jews of the Hungarian Jewish colony of New York. Through his nobility of character he acquired such a high reputation that his name until the present day is a pride to every one in any way connected with him.

Mr. Polstein is a strict Orthodox and a Sabbath observer. He is highly interested in the maintenance of traditional Judaism and does all he can in its interest. In general, he is a very interesting and important person, and the writer found great pleasure in the interview with him, during which many subjects of interest were discussed.

If a native American passes the corner of Canal and Elizabeth street, and sees the immense building which is occupied by the furniture concern of M. Singer & Sons he surely gets the impression that this must be a firm that has existed for many generations, or at least

MENDEL SINGER

that the proprietor very likely inherited this establishment from his parents. The average American would be led to this belief because he is not acquainted with the progress of the Jewish immigrants and does not know how they are gradually working up in almost every line, beginning with almost nothing. The truth is that the owner of this great manufactory of fine parlor suites came over here poor, like almost every other immigrant, in fact, the first week after landing here, he was in jail a few days for the "crime" of peddling in the streets without a license. He committed this "crime" because he did not understand the language, could not make himself understood and was unaware that a license was necessary. He was placed under \$100 bail and had no one to give security for that amount.

The owner of this manufactory, Mr. Mendel Singer, was born on December 30, 1867, at Dombrova, Galicia. He was seventeen years old when he came to America in company with his mother. He was received by an uncle of his who lived at 32 Attorney street, and as the uncle had no room in which to place him, he gave his great permission to sleep in the yard of the tenement house. Singer and his mother both started to work. She made button-holes and he peddled. He was a boy of remarkable energy and he succeeded. When he was only one year in the country he brought his entire family over here and ever since has tried his best to make them successful.

From a street peddler he gradually became an installment dealer, and after being three years in the country he went into the furniture manufacturing business with a capital of \$600, eventually developing the present big concern. He worked up to his high pinnacle with never a slur or breath of suspicion on his reputation for probity and honesty, and success has never—as evidenced in so many others—turned his head. Mr. Singer is now as quiet, plain and reserved a man as he was before he attained his material success. He has no great pretensions in this world and doesn't look down upon others. He is a big-hearted man, giving his aid in every instance where assistance is needed.

Mr. Singer is a prominent member of the Ohav Zedek Congregation and also of the Dombrover Chevra. He is a member of the Federation of Jewish Philanthropies, although he is not fully in accord with the organization, because he believes that it will abolish competition in charity and eventually result in diminished collections. Mr. Singer is a modern Orthodox, and is a Jew, with a heart for everything that is Jewish.

Discussing the essentials necessary for a young man to succeed in life, Mr. Singer said: "The way that will surely lead to success is via the way of minding your own business. Do not bother about the success or failure of others. See that you make the best of circumstances in an honest way and you must succeed."

Mr. Singer has three sons and one daughter. Three of his children, Nathan, Sam and Fanny, are married—I. Haywood is still single. The writer had the pleasure of only meeting Nathan, the older son—who is a very intelligent young man of pleasing personality and a son-in-law of Mr. D. Rosenzweig, the well known Grand street merchant. The second son, Sam, is the son-in-law of Louis Mishkin, who is in the jewelry business.



Although the writer went to interview Mr. Morris J. Bernstein, cotton converter, of 458 Broadway, because he is a successful business man, yet the longer the interview lasted the more strongly the writer felt. Mr. Bernstein must be included in these columns not only for his material success, but because he is a man of noble character and high intelligence.

MORRIS J. BERNSTEIN

The interview lasted a much longer period than the writer usually allows himself, but the time passed very quickly and pleasantly. It is not the business of the writer to praise, only to record, but he feels that in this particular instance it would be unjust merely to state facts coldly. Mr. Bernstein is of the finer type of American Jewish young men, and demonstrates a higher intelligence than is usually found among the average young man of business.

He is not a man who seeks glory, nor is he anxious to have people know about him and praise him. He does his duty to his immediate family and friends and finds his reward in the joy that comes with giving. He contributes to various institutions, and is particularly interested in the Christie Street Settlement, an unsectarian society, organized for the purpose of reforming bad boys and young men. Whenever the society is successful in bringing back a young man to the road of virtue, Mr. Bernstein feels happy with the fact that he as a supporter of this institution and is instrumental in this accomplishment. This is his present life work, the work that satisfies the inclination of his soul.



During the conversation the writer also had occasion to ask Mr. Bernstein as to what he considered the necessary elements for success in life. Mr. Bernstein is rather young himself, but yet his advice to young men sounds very practical. He says, "Be perfect in details, and concentrate on everything you do, no matter how small it may seem. Economy may not always be the most important factor, but economy in business will surely be a great help to success."

Mr. Morris J. Bernstein was born in a suburb of Minsk, Russia, on February 18, 1883. He is a descendant of a very prominent family. His father, Solomon, is a scholar and a strict orthodox, and his mother, Rachel, are residents of New York.

Morris J. came to this country a child of four years. He attended public school in New York and at the age of 16 started to work as errand boy. In 1907, he began his business career with a capital of \$400. Today he is a great success in his line, and in addition is president and one of the organizers of the High-grade Mills.

He is married to Miss Mollie Cohen, who was born in New York. They were married December 15, 1907, and they are the parents of one boy, Albion, who was born in 1913.

When Mr. Schapiro came to the United States in 1886 he had already attained his twenty-first year. His childhood and youth he spent in Kurson, Russia, the town where he was born, June 15, 1866.

JACOB SCHAPIRO

His father, Aaron M. Schapiro, died when Jacob was two years old and his mother, Miriam, died seven years later. Up to his fourteenth year he remained at the Yeshivoh supporting himself as best he could by working at odds and ends. However, he soon discovered that his studies would lead him nowhere, so he forsook his Talmud and took to the trade of cap making. His new enterprise was also far from satisfactory. At best it only netted him a poor livelihood; it held out no future to him. He therefore decided to turn his back on the land of his birth and seek his fortune in the New World, where so many of his compatriots had preceded him.

He reached the shores of America practically penniless. Relatives he had none, acquaintances very few. He just had enough money in his pocket to pay for a meal and not a very sumptuous meal at that. But his material impecuniosity was more than compensated by his spiritual wealth. He was fired by ambition and fortified by an unquenchable desire to make good. America, he was told, was a land of unlimited possibilities, the limitations depending only upon one's individual powers. He went at his task with herculean strength. Long hours did not terrify him, hard work did not discourage him. Little wonder he succeeded.

The trade he had learned in the old country, that of cap making, stood him in good stead. The first week in New York he earned \$3, not a salary to boast of, to be sure, but just enough to keep the wolf from the door. He remained at his trade for nine years, earning during busy seasons between \$30 and \$40 a week. In 1896, having saved a little money, he ventured into the cap business with a partner. This enterprise was not very successful. Six years later he dissolved partnership and ventured into ladies' hats, a kindred business. His growth has been gradual but steady since. Today he is the owner of a thriving manufactory located at 594 Broadway.

This brief history does not relate one tithe of the hardships and struggles Mr. Schapiro had encountered. Suffice it to say that the success which has come to him in the autumn of life was acquired only after battling with obstacles well-nigh insurmountable.

In 1888 Mr. Schapiro married Rebecca Schaeffer. Four children have been born to them. May, the oldest, now married, is a graduate of Wadleigh High School and taught at the Public School for three years; Harry, the next in age, attended Stuyvesant High for several years and is now assisting his father in business; Clara, a younger daughter, has also received a high school education and she, too, is with her father downtown; Jesse, the youngest, a lad of seventeen, is still attending high school.

"To succeed in business," observed Mr. Schapiro, "one must have ambition, the power of endurance and not afraid of hard work." Indeed, a formidable combination.

Mr. Schapiro is a member of the Montefiore Congregation in the Bronx and is a liberal donor to almost all the Jewish charities.

Mr. Herbert M. Friedlander, of the Friedlander Manufacturing Company, Inc., of 604 Broadway, tells with pride the only school education he ever received was one term in a New York public school. And truly he is justified to state this fact with pride, for he is a man who has acquired intelligence by self education.

HERBERT M. FRIEDLANDER

From boyhood he had to earn his own living, and he is indebted to no one for his present wealth or education. Not only is he a success in business, but he is fairly well educated too, having at one time written a number of articles on bookkeeping and accounting, in which he is an expert. He is also a diligent reader of general literature.

Mr. Herbert Friedlander was born on November 23, 1878, in Wilna, Russia. At the age of six he was brought over here by his parents. His father, Jacob, and mother, Yetta, having been poor immigrants, they could not give him the education they wished to. Six months of school is all they could afford to give him.

In his early youth he already struggled on the battlefield of life. He began his career working in a tailor shop. Later he became a pocketbook maker. Some time after that he worked for a woolen house, and later he became a cutter. Finally he drifted into the business of artificial flower making, working 12 years in succession for one house. In this business he remains up to the present day.

He started in business for himself in the year of 1906. His capital consisted of \$500, but he knew the trade so well and had gained the confidence of people to such an extent that when he went out to organize a stock company, his friends invested \$20,000, trusting on his ability and integrity, and thus came into existence the Friedlander Manufacturing Company, manufacturers of artificial flowers, the firm of which Mr. Friedlander is the head. Mr. Friedlander experienced much in life, and his advice to the young is valuable. His motto is "Ambition and economy." He believes that ambition is above all, for when a man is ambitious he will make money and will be able to get along without exercising extreme economy.

On August 13, 1904, Mr. Friedlander married Louise Guichard, of French-Jewish parentage. They are the happy parents of two children, Estelle and Edward.



Education broadly viewed might be defined as such drawing out of the powers of a human being as shall bring him in harmony with his environment. To realize oneself in relation to the world, both within and without, that is education stripped of all its frills and furbelows. Anything that reveals one's potentialities and then teaches one to use those powers with a clear perception of what life is, is educative in the deepest sense. A systematic college education Mr. Berkowitz had not, but six or seven years of Talmudical gymnastics in early life has helped him to formulate an estimate of his own abilities and shortcomings, and, as a consequence, he achieved success. True, he met with reverses, but his clear perception of what life is sobered him, steadied him and helped him to accept adversity with almost stoical indifference. What is inevitable. That is his philosophy. He has always tried to bring himself in harmony with an environment.

SAMUEL BERKOWITZ

Samuel Berkowitz, the son of Berdet Bernard and Ida Berkowitz, was born at Svir, Russia, forty-seven years ago. His father was a schochet, a lamdon, an exceedingly kind-hearted man, and for half a century he occupied a position of trust and respect in the town. Naturally Samuel was given a rigorous Hebraic training, the father cherishing an unexpressed wish that his son might become a Rov some day. So at the age of twelve we find young Berkowitz in the Yeshivoh, at Smargon pursuing his Talmudical studies. There he remained about six years. Finally, having come to the realization that the opportunities in Russia were scant for Jewish young men, he turned his hopes to America.

He reached New York on November 19, 1888, and he immediately started to earn his living, first in a grocery store at a wage of \$3 a month and board, later in a hardware store at \$4 a week and still later as an operator on shirts. To be sure his new mode of life was quite different from what he was accustomed to. It was hard, very hard, but he acclimatized himself to conditions and endeavored to adopt himself to his environment. After a few years, having saved a bit of money, he started with his two brothers, Isaac and Michael, as shirt contractors. The first venture proving entirely disastrous, Mr. Berkowitz took to the cutting trade. Again he managed to scrape together a little and ventured once again into business. Little by little, with steady grind, close application and indefatigable energy, success came to him. In fact, he accumulated an enviable fortune. The panic of 1907, however, found him involved in several real estate operations and swept him off his feet. Once more he faced the world, true, a more experienced man, but penniless none the less. Fortunately, during his variegated business career he gained the confidence of men and his credit remained good. Again he ventured into business and today the firm of Berkowitz Bros. is securely founded and enjoys the trust of the business world. Mr. Berkowitz paid one hundred cents on every dollar he owed after the wreck.

On June 3, 1893, Mr. Berkowitz married Dora Gilman. Four children have been born to Mr. and Mrs. Berkowitz, three sons and a daughter. Samuel, Jr., aged twenty-two, is with his father in business; Alex, aged twenty, is at college; Lily, aged sixteen, is at high school and Fred, thirteen, is being privately instructed.

Mrs. Berkowitz has been a true helpmate to her husband during his long and stormy business career. She brought sunshine and joy into the home, even at times when the sword of Damocles was hanging by a thread over the household.

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Rabbi Blau Resigns from B'Nai Jeshurun.

Rabbi Joel Blau has resigned from the pulpit of Congregation B'Nai Jeshurun, held by him for over four years, in order to accept a call from Temple Beth-El of Rochester, N. Y. This call has been extended to him in a most unusual manner, the congregation not having heard him preach. The congregation consists mostly of young men and women. Its president, Mr. Isaac Joffe, is but twenty-five years old. More details of this most unusual appointment will be published next week.

A meeting of unusual importance to Zionists and Jewish nationalists will be held Saturday evening, March 24, in the auditorium of the Young Men's Hebrew Association, Lexington Avenue and Ninety-second street. The meeting, which will be held under the auspices of the Nordau Zionist Society, will be devoted to a discussion of the world war and its possible effects on the Jewish people as one of the "small nations."

The speakers scheduled to address the meeting are Dr. Sidney S. Goldstein and Mr. A. H. Fromenson. A program of professional musical talent has been arranged. The public is cordially invited to attend.



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Want Column

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A spirit of independence and self-reliance has led many a man to success, but not without his feeling the hardships that one must endure in passing unaided to the high road of accomplishment. Few have con-

ISAAC SINDEL

Many were the reverses that he met until he found himself well established, and it is a source of both pride and pleasure to Mr. Sindel that in the many years of his business experience he never sought or received financial aid of any one, although it was often offered to him.

Mr. Sindel came to this country a lad of thirteen, and learned the tailoring trade during the day, while he attended school at night. His initial salary was \$3 per week, but he was ambitious and industrious and his salary steadily increased, and after a year's time he was earning \$18 per week. At sixteen he was made foreman in the factory of Blumenthal Brothers. He continued in the clothing trade for many years, and in 1893 started in the restaurant and saloon business in Philadelphia. He met with business reverses and he was left penniless. It was then that Mr. Sindel chose to fight his way to success rather than get there through financial aid of his friends. He went to Texas and began merchant tailoring, but after staying there some months he was compelled to return to New York because of labor difficulties. Here he contracted for a firm that later sold out to him, and through hard work and persistence he has succeeded in making himself one of the leaders in the clothing trade.

Isaac Sindel was born March 15, 1870, in Krakow, Austria. His father was a merchant, not overprosperous, and the young lad was sent to this country to make his fortune. Although it has been a continual struggle, until about twenty years ago, Mr. Sindel nevertheless takes his success philosophically; he does not give himself all the credit, but rather feels that any young man who is willing to fight his way independently will eventually come out at the top.

Mr. Sindel contributes to almost every charitable organization in the city and is a member of many societies, among which are Humboldt No. 359, Philadelphia, F. & A. M.; Elks No. 1, and Francis Joseph Lodge, I. O. B. A.

On January 1, 1889, Mr. Sindel was married to Miss Esther Commander, and they are the parents of Pearl (Mrs. Samuel Kaiser), Jennie (Mrs. Louis Kessler) and Mildred.

Hardships, Mr. Sindel feels, bring one to the top; the easy road never does. He believes that young men should learn to face difficulties, for it is only under stress and trouble that men grow in power and character.

Mr. Samuel Joseph, clothing manufacturer, of 821 Broadway, is a simple, modest gentleman. His success is the result of strict attention to business and hard work. He saw much of life and his opinions on various matters are generally based on experience and sound judgment.

SAMUEL JOSEPH

When asked for his opinion as to the essentials that make for success in life, his reply was, "In the first place young men should go to bed early and rise early; this is a basic principle for success; when a person is rested, his mind is clear and fit to think. Secondly, the young man should not lose too much time standing on corners discussing baseball games or prize fights. Many American young men are so interested as to who wins or loses at these games that they themselves never win in the game of life, and invariably waste their time for nothing."

The children of Mr. Joseph surely do not belong to that class. Their father brings them up according to his conceptions, and they are good, diligent children with a good future before them.

Mr. Samuel Joseph was born in December, 1871, in Milowa Province of Kovna, Russia. His father, Rab Yosel, and his mother, Chaje Sara, reside in Passaic, N. J. His father is a Hebrew scholar and strict orthodox. Dr. Moses Joseph, a brother to Mr. Samuel Joseph, is the pride of the family, having some years ago won a scholarship at the New York University, from which institution he graduated. At present he holds a high position with the United States Government in Panama.

Mr. Samuel Joseph came to America together with his father in the year 1887. For some time he worked at the clothing trade, then he went South, where he peddled for a few years. On his return to New York, he went into the clothing business, at first in partnership with a cousin and then for himself. He has made a remarkable success, being one of the biggest men of the trade, and enjoying an excellent reputation. He is also interested in the Manchester Waterproof aRincoat Company and in the Manhattan Clothing Company.

He is a member of the Montefiore Congregation of the Bronx, and a contributor to almost all Jewish institutions.

On June 9, 1892, Mr. Joseph was married to Miss Lena Schwartz and they are the parents of six sons and two daughters. Only one of his daughters is married. Two sons are in business with their father, and the other children are still pupils in various schools.



THE SIX JEWISH CONGRESSMEN.

Hon. Julius Kahn, a Republican Leader.

(Special Correspondence.)

Washington.—Foremost of the Jewish legislators to occupy a seat in the Sixty-fifth Congress is Representative Julius Kahn, of the Fourth Congressional District of California. This district, located in the city of San Francisco, embraces five Assembly districts, in which the number of Jewish voters is comparatively small. At the last election the number of ballots cast for Mr. Kahn exceeded the total number of Jews resident in San Francisco. Obviously enough Congressman Kahn is not sent to Washington through the Jewish vote he is able to muster. This, however, does not imply that Congressman Kahn is not in the best sense a Jewish representative. On the contrary, as Jews we have in the Representative from San Francisco a most valiant champion, one on whom we may rely in all instances where Jewish interests are at stake.

Those familiar with the swirl of political life in the capital generally divide Representatives into two distinct classes. On the one hand, we have a number of men who, by virtue of their political position and statesmanlike qualifications, are leaders politically and socially—the men welcomed in Ministerial offices and lobby gatherings and sought after on ball floors and in drawing-rooms—the men who count in Washington. On the other hand, we have a great number of political non-entities, many of whom are "shining lights" in their own localities. They come here full of designs for storming the capital, but soon find themselves doomed to bitter disappointment. Politically these men are but the pawns of the different party and State leaders, while socially they find no place among the elite. If it is borne in mind that there are no less than 435 Congressmen, in addition to the high officials—the Justices of the Supreme Court, the ninety-six Senators and the foreign statesmen—it will be seen why so many of the Representatives, who have not sufficient personality to impel attention, have to be satisfied with a secondary place in Washington life and movement. The fate of the wives of such Representatives forms an even sadder tale. But that is another story.

Congressman Julius Kahn is given the utmost recognition in every walk of Washington life. In society, no less than in the House, his part is an eminent one. Evidently his Judaism does not stand in his way, for he is to be found at afternoon teas, White House parties, Ministerial receptions and military functions. In this connection Congressman Kahn fares far better than his brethren.

Julius Kahn is fifty-six years of age, and will be serving his ninth term in Congress. His friends believe that he is in a position to serve his State and country indefinitely. In Congress he is a great power and one of the leaders of his party. He is an authority on military matters, and is the leading Republican member on the most important Military Affairs Committee of the House. At this moment, when military matters are engaging so much of the government's attention, his position is a most significant one. If, as is not impossible, the next Congress should be controlled by the Republicans instead of the Democrats, Congressman Kahn would be chairman of the committee in question. During the Congress debates over the army and navy appropriations, which amounted to about three-quarters of a billion dollars, Julius Kahn

had a great deal to say. In this connection he has spoken in the name of his party, and the government has had occasion to consult with him a number of times.

Kahn is the most important of the ten gentlemen representing the State of California, and the others, with right, look upon him as their spokesman. When he speaks the State of California is speaking. As a matter of fact Kahn is the best known Californian in the land and the favorite representative of his State. Two years ago, when the matter of the Panama Exposition came before Congress, many cities were interested in the possibility, but Kahn proved equal to the occasion, and fully justified the trust San Francisco placed in him. He put up a hard fight, and the coffers of his city have been enriched by tens of millions gathered from every corner of the country. For this alone San Francisco will ever remain grateful to him.

In his younger days Kahn was a very successful actor, and a reflection of the actor in him is generally to be found in his speech, his appearance and mannerisms. When addressing Congress this fact becomes particularly marked; and, in contrast to the average Representative, who usually speaks to a deserted House, Congressman Kahn, noted for his interesting speeches, succeeds in keeping most of his fellow members in their seats. His gray, curly locks; his big eyes, his artistic cravat, the unfailing flower in his lapel and the seeming atmosphere of dreaminess which he conveys give him a distinguished if singular appearance.

Born in Kuppenheim, Germany, Kahn came to this country at the age of five, since when he has had time to become very much of an American. He is with right recognized as one of the most patriotic and devoted Jews this country has. He is first an American and then a Jew; but he is none the less a Jew on that account. Judaism has for him but a religious significance; and while he makes no issue of it, he would not think of denying his Jewish identity for the merest moment. Unlike most of his German-Jewish brethren, he is not deliberately opposed to everything that is nationally Jewish. While not in sympathy with the Zionist movement, he at least takes it seriously and is willing to discuss it. Here he is known throughout as a Jew; addresses Jewish gatherings from time to time; takes an active interest in the doings of the B'nai B'rith, and in other ways identifies himself with Jewish interests. Recently he spoke favorably of the proposed American Jewish Congress. The Hon. Julius Kahn is indeed a worthy example of the combined embodiment of an American and a Jew.

Garment Strikers and the Sabbath.

The strike now going on in the garment industry in this city has aroused the Sabbath question in labor circles. The strikers demand, among other things, that their week be reduced to forty-eight hours. Therefore it has been suggested that the forty-eight hours be distributed among five days, with Saturday a complete holiday instead of a half holiday. The local Yiddish daily, the *Jewish World*, has endorsed the plan, and is devoting its columns to a free discussion of the subject. Articles in favor of the plan by Mr. David J. Galtier, Dr. Julius H. Greenstone, Rabbi Louis Feinberg and others have already appeared, and Rabbis B. L. Levinthal and Harry S. Davidowitz have preached on the subject. The contractors have expressed their willingness to make the Sabbath a complete day of rest, and those manufacturers who have been consulted have also heartily endorsed the plan.—*Jewish Exponent*.

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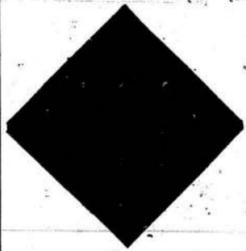
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Tomato Soup.

One can or 1 dozen tomatoes, 1 quart water, 4 tablespoonfuls Wesson oil or olive oil, 1 tablespoonful sugar, 1 slice onion, 1 saltspoonful bicarbonate of soda, 1 tablespoonful corn starch, 1 teaspoonful salt, 1 saltspoonful black pepper, dash tabasco. Put the tomatoes into a saucepan, add the water, onion, sugar, salt, pepper and the corn starch, moistened in a little cold water. Boil 5 minutes. Press through a sieve, add the oil, bring to a boil, add the soda and serve at once.

Shortbread Cookies.

Two and one-half cupfuls flour, 1/2 cupful butter, 1/2 cupful sugar, 1/2 teaspoonful salt, 1 egg, 1 teaspoonful vanilla extract. Beat butter, sugar and salt to cream. Add gradually egg well beaten, flour and flavoring. Knead lightly on floured baking board, then roll out 1/4 inch thick and cut into small rounds. Mark them with fork, lay on buttered tins and bake in moderate oven from 10 to 15 minutes.

Baked Shad.

One shad weighing 4 pounds, 1/4 pound mushrooms, 1/2 cupful butter, 2 teaspoonfuls chopped parsley, 2 tablespoonfuls chopped chives, 1 cupful bread-crumbs, 1 egg, salt and white pepper, 1 cupful cream, 1 teaspoonful corn-starch. Clean, wipe and dry the shad. Melt butter, add breadcrumbs, chopped mushrooms, parsley, chives, egg well beaten, salt and pepper. Stuff fish with this, then lay it in a greased pan, and bake in hot oven for forty minutes. Lay the fish on a hot platter. Pour cream into baking pan, add cornstarch and stir till boiling. Serve with the fish.

A little lemon or orange rind, as well as pulp, added to the rhubarb in the cooking improves the flavor.

Keep a fruit jar filled with molasses in your kitchen. It saves time, especially in cold weather.

A piece of sandpaper kept over the kitchen table will be found useful in cleaning pots and pans where food has burned or hardened on them.

Crochet all your grocery twine into rounds five inches in diameter, and by crocheting two together you will have the best holder imaginable for handling hot things about the stove.

Sliced bananas for dessert are improved by pouring over them the juice of oranges or pineapples.

Try a piece of cloth around the neck of the sewing machine for pins. It's more handy than a pin cushion "near by."

Use a discarded blade of a safety razor in ripping a seam. It is better than a knife or scissors.

A clothes pole nailed one and one-half feet from side of the kitchen door serves as a railing to the small child just learning to go in and out at will.

To peel onions and not to weep while doing it may be accomplished by pouring boiling water over them and setting aside to cool. When cool, the task is easily accomplished.

To keep cake from sticking to the pan, first grease the pan thoroughly, then dust the bottom of the pan well with flour, and then put in your batter. It will come out whole and have a beautiful brown on the bottom.

When boiled frosting will not stiffen up for use, perhaps because it is not cooked quite long enough, add several spoonfuls of pulverized sugar and beat thoroughly. It makes a perfect consistency and keeps much better, without cracking.

Rub your griddle with a piece of raw potato instead of grease and you will have no odor when frying pancakes.

Bake tomatoes, apples, stuffed peppers, onions, etc., in muffin pans. They keep their shape much better.

To clean a white enameled sink quickly, rub it well with a rag dipped in one tablespoonful of peroxide of hydrogen and one teaspoonful of borax. All the brown stains will disappear, leaving the sink as white as when new.

No matter how lame the housewife's back may be, she may still clean her kitchen floor (with a mop) with a minimum of discomfort by setting the mop pail in the sink and leaving it there. The few steps to the sink each time it is necessary to rinse and wring the mop are not to be compared with the trouble of stooping each time and dragging the mop pail after her.

Pie crust wrapped in waxed paper and placed in the ice chest or other cold place will keep for future use.

Sprinkle salt on the open fire and hold your plumes over the smoke. It will make a more natural curl than other methods.

The right way to peel onions is to begin at the root of the onion, peeling upward. The juice will not then fly into your eyes.

In mixing a simple French salad dressing don't forget to dissolve the salt and pepper in the oil before adding the vinegar.

After cleaning the shelves and inside of pantry drawers, give them a coat of varnish and they will clean easier and look better.

Beetles can be exterminated from any room if the place they infest is sprinkled with ground borax mixed with common brown sugar.

When shaking heavy rugs hold by the sides. If possible, spread them wrong side up and beat to dislodge the dirt, then brush off and hang up to air.

It has been truly said that "The Willow Tree," now current at the Cohan & Harris Theatre, is a play every one ought to see. Rich in poetic fancy and scenic splendor, this fantasy of Japan appeals to the imagination and stirs the heart by its compelling beauty. As a scenic spectacle "The Willow Tree" has seldom, if ever, been surpassed on the American stage. It is an artistic gem.



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JEW IN POLISH ELECTIONS.

Nationalists Have Big Lead.

Copenhagen.—Detailed accounts of the municipal elections in occupied Poland show a decided victory for the Nationalist elements. These are results from Lodz: In the five out of six districts in which elections took place, fifty candidates, comprising nine Germans, thirteen Poles and twenty-eight Jews, were elected to the Council. In the sixth district, where the elections are still pending, four Jewish candidates are in the field—Dr. Rosenzweig and A. Hollandersky, running on the ticket of the Poali-Zion, and Lichtenstein and Pohnansky, representing the Bund.

Of the twenty-eight Jews already elected, Messrs. Hertz and Pohnansky were elected on the Polish ticket, and will undoubtedly represent a Polish rather than a Jewish sentiment. Messrs. Sacks and Yarotsinsky represent the new Assimilationists, and will most probably have the sympathy of the two Jewish candidates elected by the Radical Democrats. The Central Jewish Election Committee elected the remainder—twenty-two Jewish candidates, a number of whom are men deserving of the community's confidence, men who respect everything that is distinctly Jewish, and who have all the courage to act accordingly. The Jewish National Councilors in the Lodz municipality are: Dr. I. Rosenblat, Dr. E. Levine, Dr. D. Rabinowitz, S. Hoffman, Adolph Dobronitzky, Engineer G. Frasker, Engineer A. Russak, I. Urison, M. Yarenbloom, Z. Komet, S. Budziner, M. Karp, Editor I. Uger, M. Hellman, M. G. Russ, W. Marcusfeld, I. Ganz, L. Weis, I. Glicksman, I. Berman, H. Engel and A. Schweitzer.

In accordance with a special agreement arrived at between the Poles, Germans and Jews the last were given five candidates in the four districts of Pobjancza. Elections, therefore, took place only in two districts, resulting in the election of one Jewish workman, Kapochnik by name. This gives the Council fourteen Poles (among them two Socialists)—six Jews and four Germans.

At Ozorkov the Jewish community combined with the Germans on a basis of four German candidates against seven Jews. The Council Chamber has eighteen members, the remaining seven having been elected by the Polish population. The Jewish Councilors are Ezekiel Freindlich, Samuel Joseph Asch, Isaac Meyer Adamowitz, Nathan Kasha, Avigdor S. Gelbloom, Samson Bartchinsky and Kalman Leib Kadish.

Kolo (Kalish Province).—Of the eighteen City Councilors elected in the local municipality the following represent the Jewish community: Israel M. Berkowitz, Abraham Kaufman, Vladisav Kahan, Moses L. Levine, Abraham Rodtbert and Hirsch Schneider.

Lask.—Local Jews could not come to any agreement with the Polish leaders, and ran an independent ticket, electing six candidates as against the three representing the Polish population. The Jewish Councilors are H. Rosenblum, A. Blalik, H. Zendel, A. Berkenhold, H. L. Biegleisen and A. Levi. Local Jews represent 62 per cent. of the entire population.

Gambian.—Of the eighteen candidates elected to the City Council twelve are Jews.

Giersz.—The following eight Jews were successful in being elected on the local municipal board: Yishocher Schwartz, Samson Ring, Michael Naftali, L. Sirkis, G. Zwikelsky, Moses Iger, W. Reichert and A. Berger.

\$15,000 Raised for Young Men's Hebrew Association of Washington Heights.

One of the most remarkable meetings ever held in this city took place at the Great Hall of the College of the City of New York on the evening of March 15, 1917. Upward of 2,200 people were present. A comprehensive statement of the bringing about of the organization was made by Mr. Isidore Siegeltuch, the chairman of the Mass Meeting Committee. He was followed by Borough President Marcus M. Marks, who delivered an eloquent address on the auspicious future of the organization. Mr. Louis Marshall dwelt upon the importance of such organizations remaining thoroughly Jewish and true to the ancient faith of our fathers. Mr. Emanuel Hertz was designated as the spokesman of the organization for the purpose of raising the sinking fund, for which the meeting was called.

Before starting in the work of the evening he presented the following resolution, which was adopted by a rising vote to the tune of "America," played by Professor Baldwin on the great organ of the college.

He then briefly reviewed the work of the organization and made a stirring and eloquent appeal for funds, to which the guests at the meeting most generously responded.

Marcus J. Federman was the first man to donate \$1,500, and Messrs. Arthur Kreeger and Irving Kreeger donated \$1,000. Mr. I. L. Lichtenstein donated \$500. Messrs. Louis Marshall, Justice Irving Lehman, Abraham Shiman and Nathan Brody donated \$250 each. There were a great many donations of \$200, \$100, \$50 and \$25 each, making a total of upward of \$15,000. Borough President Marcus M. Marks donated three silk flags, the American flag, the city flag and the flag of Zion, which are to be displayed in the office of the new building. Mesdames Lampert, Brody and

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Spicehandler donated a bronze tablet with Lincoln's Gettysburg address, together with a bas-relief of the great liberator.

Rabbi Moses Rosenthal opened the meeting with prayer and Rev. Aaron Elscman closed the meeting. Prof. Samuel Baldwin, of the College of the City of New York, rendered a wonderful musical program.

The Cry of Despair from Jerusalem.

The sacred festival of Passover is at our doors. Soon we shall sit at the Seder table like princes. The festive board will be spread. Laden with viands, our tables will groan, and joyfully and happily we shall celebrate the Seder. This is our Passover.

And look across the seas. Let your eye glance to the Holy Land, the land of Israel. A terrible picture is presented to us—their tables bare, their Seder night desolate.

How can we here be gladsome and enjoy the blessings that have been showered upon us when there in the land of Israel our brethren, the greatest rabbis of the sacred Yeshibath Etz Chaim, in Jerusalem, and their families, will indeed have nothing but the Moror—the bitter herb?

Will your conscience not arouse you when you will recite: "This is as the bread of affliction which our forefathers ate in the land of Egypt," knowing that our brethren there have not even that "bread of affliction"?

What impression, what influence, what response can the invitation, "Let those who are hungry come and eat" have? You will be calling the hungry ones to come and share your meal when it will be too late.

The hungry called to you at a time when you were in a position to help them.

Such thoughts will obtrude themselves on Seder night. Your fancy will picture such scenes. You will feel uncomfortable; your conscience will accuse you, and your festive joy will be disturbed.

But you need not spend your festival in sorrow; it is not yet too late. Think now, today, of what may happen! Take heed of the cry of despair.

which the hundreds of rabbis and over 1,000 children of the Talmud Torah and Yeshibath Etz Chaim.

Listen to their cry of pain! Shut not your ears to their appeal! They are helpless. Think of the helpless-people in the great Bikkur Cholim Hospital!

The seas cannot drown their appeals. The vast expanse of water brings to us their cry of anguish. They reach the Jewish heart. You can still answer. It is not too late.

We have succeeded in arranging with the State Department in Washington to send all moneys for the institutions by cable, so that within ten days the funds will arrive there.

You can, therefore, now send your donation to our treasurer, Market Brothers Bank, 92 Canal street, New York. Read this appeal, which is written with our hearts' blood:

Help our unfortunate brethren! Help the biggest and the oldest institutions in Jerusalem—the Talmud Torah, the Yeshibath Etz Chaim and the Bikkur Cholim Hospital!

God will help you, and you will have a truly Jewish and joyous Passover. The Gabbol of the United Charity Institutions, Talmud Torah, Yeshibath Etz Chaim and the Bikkur Cholim Hospital, 50 Suffolk Street, New York; Rabbi Solomon E. Jaffe, Rabbi M. Z. Margolies, Rabbi A. Anselbach, Rabbi A. Gordon, Rabbi Mordecai Aaron Kaplan, M. Weisman, N. Roggen, M. Weinstein, I. L. Hersman, Nathan Lampert.

Over \$1,000 a day was sent to individuals and institutions in Palestine and the occupied territories in Europe during the month of February through the Transfer Department of the Provisional Zionist Committee. The total sum transmitted through this channel was \$33,132.62, of which \$18,653.41 went to Palestine, \$7,300.95 to Poland, \$2,342 to Turkey, \$1,878.56 to Egypt and \$1,878.56 to Russia. From the end of October, 1914, to December, 1915, the Transfer Department transmitted \$867,350.58, of which 62 per cent. went to Palestine and 29 per cent to Poland. The remainder went to Egypt, Turkey, Germany, Roumania, Russia, Greece and Austria.

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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.



Facts in Religious Education.

By Dr. Max L. Margolis.

"God made man straight, but they have sought out many inventions." To be simple and normal was what the Creator intended man to be, but somehow he is prone to over-nicety and is affectedly subtle. Such seems to be the meaning of the great word of Koheleth, the sacred philosopher. We are reminded of it on contemplating the hair-splitting of the latest faddists in education, particularly in moral or religious training. The teaching of Judaism would seem to be an old occupation. But if we read the latest literature on the subject, we might be led to believe that it is but of yesterday. The truth is that these ultra-moderns have emptied themselves out of all that goes by the name of tradition that they must go a-begging for the crumbs from the tables of the ethicalists. They forget that the latter approach the subject from an entirely different point of view. The ethicalists have for the most part emancipated themselves from religious associations and certainly would owe allegiance to no historical doctrine. Their aim is to make the children moral beings without recourse to the sanction of religion. Character building is in their estimation the goal of schooling. Now religion includes morality, but it is more than that. For Jews to model their religious lessons on the pattern of those of the ethicalists means surreptitiously to import an outlook upon life that simply is not Jewish. If some of our teachers and superintendents honestly would have the things that differentiate Jew and non-Jew done away with, let them openly and above board confess their position. The insidiousness with which they work in the foreign ingredient from within makes them dangerous.

There is indeed nothing so harmful in a religious community as the faddist. An established religion has its time-honored views and methods which should not be lightly dislodged. Religion is naturally conservative. It is an anchor which saves us from foundering. Without the artifices of the moderns who parade as Jews but are unreligious ethicalists at heart, the teaching of the Jewish child in the Jewish school would appear to be a simple and straight matter. For if we ask, What is it that, more than anything else, we wish to inculcate in our children? the answer cannot be but, Judaism and loyalty to the Jewish cause. I am not going to debate now whether Judaism should be taught from a catechism or not. The best kind of teaching is not by the direct, but by the indirect method. What a child imbibes unconsciously will be far more abiding than what it is taught by rote. Memorizing a catechism is parrot-work. Big words are usually employed which baffle the child. On the other hand, the doctrines of Judaism can best be imparted by suggestion, by tacking them on to a subject seemingly remote. I should say that we Jews possess in the book a natural text-book. Its compiler was a pedagogue vastly superior to the modern educationist. It is singularly well graded. The stories of the Bible, which even the ethicalists recommend in the early stages of moral training, are inimitable in their style and immediately appeal to the young mind. If we sermonize on them we spoil them. If we let them exercise their spell naturally, unaffectedly, without much comment or homily, they will serve their purpose most adequately. The stories originated in the hoary past and betray their connection with many a culture which, though defunct now, is not wholly lost. In the book of Genesis the Jew is linked to the world. In the beginning we have God and mankind. The Jewish child should indeed learn that we in no wise disassociate ourselves from humanity, and that we share in the natural human instincts of duty. The fear of God is universal. Joseph would not sin against God. But Genesis is only a prelude. In the next books we have the progressive unfolding of the people whose sons we are, whose blood flows in our veins, whose aspirations thrill us as no others can. The biblical educator had a clear vision as to the double nature of Jewish education. We are commanded to teach God's laws and statutes and ordinances, in modern phraseology the duties of man, the things he is to do and the things he is to forbear doing; "Thou shalt's and Thou shalt not's. At the same time we are enjoined to tell our children the wondrous doings of the Lord, what he wrought among Israel, in modern language Jewish history. Telling is the Jewish parent's duty to his child. And he is to tell the tales exactly on the same occasions and in the same manner as they were narrated in ancient Israel, when a festive season rich in commemorations drew near. Historical teaching of the religious kind must be indirect. For it is not mere history, the knowledge of dates and facts. It is a history that is to beget enthusiasm, love for the past. And enthusiasm and love in here in sacred seasons and sacred places. There is an atmosphere about the locality and the time that no other agency can produce.

We want our children to take their station in the state as citizens, in society as useful members. We want them to be well informed and cultured. We want them to do things and enjoy things. We want them to lead normal and moral lives. But keeping them out

of jail is not the sum of our duties toward them. We all love our offspring. But as we watch them grow we love to discover a trait that perchance reminds us of ourselves or of a near or remote ancestor. In common parlance, we say that we love to have them say the Kaddish when we are departed. Now the Kaddish is not a fetish. But there is a thought behind the wish which even moderns can learn to appreciate. The sacredness of family ties and traditions is involved. Among the nations of mankind none but the Jews and the Romans understood the value to be placed on family traditions. To the Roman the son was the one who would carry on the sacred of the family when the father was dead. We Jews express the same idea by the word Kaddish. The Kaddish draws the child to the synagogue, to the community of Israel. Prayer may be made anywhere. God hears our petitions uttered in the privacy of our homes. The synagogue is not so much for prayer as for worship, communal worship. For it is worship in common with others, in common with an entire people, that links us to our kin. The highest duty of the child and the man with us is to be a Jew. We believe that being a Jew involves being a good man and a good citizen. But if Judaism at all means to us what it should connote, there cannot be anything higher, nobler, more sacred.

The simple deduction from our reasoning is that scope and methods of Jewish education cannot be mere character building, but rather the building up of the Jewish character and the Jewish consciousness. Where these two are not developed, or in sheer wanton destructionism suffered to be atrophied, we have turned Jewish children into pagans and have said to them, Go serve other gods, the gods of the new-fangled notions of education totally at variance with our own. If there be among us "a root that beareth gall and wormwood," we must weed out the noxious plant. We, even all the men of Israel, our wives, and our little ones, that stand before the Lord, know ourselves as members of a historic body held together by traditions which we must impart to those that are to take our place after us. We have had them in the days of Hadrian and they then stepped out and down. The Jewish people persisted in despite of many defections. We shall outlive the latest, if we but continue to tell our children the nobility of being Jews.—B'nai B'rith News.

Science and Faith.

Prof. Meyer Bloomfield, of the Vocation Bureau of Boston, and of Teachers' College, Columbia University, spoke at the Friday evening services of the Young Women's Hebrew Association, March 9. He said:

"Only within recent years has there been an extraordinary confirmation, through scientific research, of some of the most ancient and familiar beliefs and practices of the Jewish race. Though first formulated in an age which knew no microscope, no laboratory, no standards of measurements; in short, no methods of scientific research, we find precept after precept in the books of Jewish learning written ages ago based on the profoundest insight into chemistry, physiology and biology. Consider the many exaltations of the Sabbath idea—the sanctification of the day of rest, complete abstention from all forms of manual labor, and the turning one's thoughts to the power outside our little selves. Modern industrial practice and legislation have not yet caught up with the deep truths, the laws of well-being, the laws of productive efficiency which the Jews of Biblical times understood and enforced so well.

"Within our generation Francis Galton, a pioneer English investigator of the laws of heredity, proved through careful statistics some of the probably controlling laws of heredity, race culture and social self-preservation. As far as records go back we find Jewish custom and law rigorously enjoining those practices which the modern eugenic movement teaches as to the essentials of race improvement.

"So the acts of faith, prayer, cheerfulness, sanctification of life in general, thoughts which abound in Jewish scriptures, have been found in recent scientific experiments to be veritable life-giving and lifebuilding forces—there is a chemical action in the body produced by optimism—poisons are both cause and effect of pessimism. The whole scheme of modern education is a rediscovery of human truths exemplified in the life of the ancient Jewish home, Jewish arts and crafts and agriculture of Biblical times.

"The foundations of the Jewish life, therefore, are strengthened by modern science, are interpreted afresh and receive a new significance in the social tendencies of our day—legislation, public education and all other conserving forces are seeking to make heredity and environment an opportunity for both the individual and society to attain the highest good possible."

Overriding the President.

By an overwhelming majority, viz., 62 to 19, the United States Senate has overridden President Wilson's veto and enacted into law the immigration bill, in spite of the objections of the best class of citizens to the literacy clause and of the protests of the Japanese authorities to the provision for the exclusion of Asiatics. The bill is substantially the same as those previously vetoed by President Cleveland, President Taft and President Wilson, the latest veto being the fourth. The immigration laws, as they now stand, are a radical departure

from the principles of the Republic. As Jews we have no special cause for complaint. The acceptance of Yiddish as a language and the exemption from the provisions of the literacy clause of fugitives from religious persecution seeking refuge in our land, provides admission for such as are otherwise entitled to come in. All Jews and others who are not members of the Russian or Greek Catholic Church, coming from Russia or Roumania, are refugees from religious persecution and can enter. This is good as far as it goes. But to deny to any honest, able-bodied man the opportunity to improve his condition and that of his family, because the opportunity to acquire even the rudiments of an education had been denied him, is in violation of the doctrines taught by the fathers of the Republic, that have hitherto been our guide. The country at large will be the sufferer. We need above all other immigrants the farm hand, the common laborer. It is among the illiterates that these are to be found. However, the opponents of any immigration are well organized and most influential. Chief among these are the trade and labor unions and the Protestant churches. The former wants as few competitors as possible, the latter are opposed to the admission of immigrants because the large majority are Catholics, either Greek or Roman. The opposition to their admission needs no explanation. However, there is little doubt that the restriction will be but temporary. There will be a famine of common labor in a little while and the laws will then be changed and the door of opportunity in America will again be opened wide to every human being who is worthy of enjoying the blessings of this fortunate land.—American Israelite.

Russian Papers Not Optimistic.

From time to time reports appear in the newspapers that the Russian Government is contemplating or actually carrying out measures designed to ameliorate the condition of the Jews in Russia, and that the granting of full rights to them is only a question of time. The appointment of a new Minister of the Interior is invariably followed by a press dispatch telling of his pro-Jewish sympathies and ardent desire to extend to the Jews all the rights which the other citizens possess. But, singularly enough, the Russian press and that portion of it which is particularly interested in the welfare of the Jews in the land of the Czar, the Russo-Jewish papers, do not contain such optimistic reports, but are, on the contrary, full of news items which show a decided ten-

dency on the part of the Russian Government to continue its traditional mistreatment of and discrimination against the Jews. It steadfastly clings to a policy which is considered detrimental to the interests of the country even by individual members of the government who are not blinded by anti-Semitic prejudices so as not to see living facts. The following report, taken from the Yevreiskaya Zhizn (Moscow, December 18-31), clearly indicates the position of the Russian Government with regard to the Jewish question at the present time:

"The joint-stock company, Slaughter and Cold Storage Houses, submitted its statutes for confirmation. The government, when confirming the statutes, prohibited the company from acquiring real estate in the Don territory, because it was proposed to allow Jews on the board of directors.

"With regard to this the Minister of Commerce and Industry, Prince Shakovskoi, raised the question of the undesirability of the clauses which limit the rights of Jewish stockholders, objecting to them on the ground that such measures against Jews are equivalent to the exclusion from such companies also of capital represented by Jews."

Jewish Political Influence in Washington.

(Special Correspondence.) Washington, D. C.—Justice Brandeis is quoted as having said years ago that a peculiar characteristic of the Jews in America is the fact that "as long as they remain in small numbers they are generally liked and asked to invite more of their co-religionists, while the usual symptoms of anti-Semitism make themselves evident when their number becomes markedly large.

This is well borne out, and, strange as it may seem, it is a fact that we have as yet no Jewish Representatives here. It is true that the Sixty-fourth Congress, which has just come to an end, had five Jews, while six will appear in the Sixty-fifth Congress; but none of these come to the capital as Jewish representatives. They are here as Americans, representing this or that party, and, in some cases, found their way here in spite of the fact that they are Jews.

This is, however, no key to the extent to which Jews exercise an influence in the politics of the land. On the contrary, time and again, in matters which had a vital Jewish interest, the influence they brought to bear upon these matters was out of all proportion to their numbers of actual voters. It was due mainly to their influence that the Burnett immigration

bill was shifted from one session to another for full twenty years without being given a chance to pass. When, finally, this objectionable measure was legalized it was with the embodiment of the Marshall amendment, which to a very great degree protects the Jew fleeing from religious persecution against the requirements of the literacy test. During the most recent debates on this bill it was stated on the floor of both the House and the Senate that the bill may now pass "because of its special provision favoring the Jews."

The next Congress will contain six Jewish representatives. Five of these—Julius Kahn, of San Francisco; Adolph J. Sabath, of Chicago; Meyer London and Isaac Siegel, of New York, and Isaac Bachrach, of Atlantic City—have been re-elected. The sixth new Congressman, M. Kraus, comes to the legislature in the interests of Indiana voters. The work of the Jewish legislators at the capital will be taken up in detail. At the same time later correspondence will endeavor to show the influence of Jews holding high office, those holding no office with our government yet who count by their effective counsels and the credited power of the Jewish vote.

של פסח

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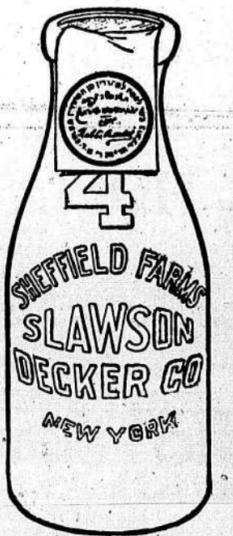
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Best Country Bottled Milk Grade "A" and Grade "B"

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Every one can readily understand the difficulty and expense attached thereto, in providing the Jewish residents of Greater New York, with KOSHER MILK FOR PASSOVER. We do this simply for the accommodation of the many thousands of our Jewish customers, and therefore urge that they co-operate with us by notifying our delivery man in advance how much they will require daily, and thereby avoid disappointment. Price is the same as usual.

Order from our drivers, telephone or send a postal to our main office.

READ WHAT RABBI BARASH SAYS:

I hereby proclaim to all the Jews of Greater New York, that the milk produced by the Sheffield Farms-Slawson-Decker Co. is under my supervision. I have placed supervisors on many of the Farms to watch the milking of the cows and the cleaning of the utensils.

All the cans, bottles and utensils are new, and all Jews, who are very particular all the year round, as well as during the Passover Holidays can safely use Sheffield's Milk without hesitation.

Watch and examine the bottles for my signature, which will be found on the label under the cover.

Every bottle must have my initials, א ב as reproduced here, on the bottle.

הנה מודיעין לכל בני ישראל כי המילק של שפילד פארמס סלאוסון דקער קו. הוא מיוצר תחת פיקוח רבני אברהם ברש. כל הכלים והמכלים החדשים והכלבים החדשים של המילק הם חדשים ונקיים. כל בני ישראל יכולים להשתמש במילק זה בשבת ובחג הפסח בלי שום חשש.



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MAKE PASSOVER RESERVATIONS NOW.

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Now located in the most exclusive section of Lakewood. All latest improvements installed. Hungarian cuisine. Dietary laws strictly observed. Terms moderate. Reserve rooms now for Passover.
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501 Monmouth Ave.
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NOW OPEN FOR THE SEASON 1916-1917.

All modern conveniences for the comfort of guests. During the past season the Rose Villa has been remodeled and considerably enlarged. Hot and cold running water in every room. Rooms single and en suite, with or without bath. The superior cuisine is in strict conformance with the Jewish dietary regulations, under the personal supervision of Mrs. J. Prown. Make Passover reservations now.
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Accommodates 100

Mrs. Lena Frank announces that the new "BLYTHEWOOD," with all modern improvements and spacious sun parlors, is now open for the reception of guests for the season of 1916-17. The hotel is conducted as a first-class winter resort. The cuisine is unexcelled. For terms address MRS. LENA FRANK, Proprietor, as above. (of Blythewood, Catskill Mountains).

ANNOUNCEMENT

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Messrs. Garsony and Katz announce to the public that for the current winter season they have acquired the Hollywood Court, Third St., between Clifton and Lexington Aves., Lakewood, N. J., which is now open for the reception of guests.
Mr. Garsony, who conducts the well-known UNION HOTEL, SHARON SPRINGS, N. Y., is in active charge and will endeavor to make his guests comfortable. Dietary laws strictly observed. Spend the Passover holidays here.
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Ideal location. Large, airy rooms with or without bath. Home comforts. Dietary laws strictly observed.
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Formerly of Hotel Rudolph, Arverne, L. I. Now of the Prospect Hotel, Kaaterskill Junction, Greene County, N. Y.

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324 Seventh St.
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Also Proprietor of the Fairmount Hotel, Tannersville, N. Y.

Annual Report Agudath Achim Chessed Shel Emeth.

The twenty-eighth annual meeting of the Agudath Achim Chessed Shel Emeth (Hebrew Free Burial Association) was held March 18 in the auditorium of the Uptown Talmud Torah, 132-142 East 111th street.

In the absence of the president, Mr. Barnett Freedman, on account of illness, the vice-president, Mr. S. Levinsky, opened the meeting and designated Mr. H. L. Winer as chairman.

The meeting was addressed by Rabbi M. A. Kaplan, Rabbi M. Z. Rabinowitz, Rabbi H. S. Goldstein and Rabbi B. Pearl.

The secretary, Mr. H. E. Adelman, read the annual report as follows:

FINANCE REPORT, 1916.	
Balance, January 1, 1916	\$456.76
INCOME.	
Members' dues	\$12,845.68
Donations	976.48
Burials	5,789.29
Other sources	1,120.25
	20,736.70
	\$21,188.46

DISBURSEMENTS.	
Funerals and maintenance of cemeteries	\$9,094.15
Office administration	4,128.26
Collectors' commissions	1,975.89
Cemetery, interest, etc.	4,602.05
	19,800.35
Balance	\$1,388.11

LIABILITIES.	
On cemetery	\$5,500.00
	\$5,500.00

OUR WORK, 1916.
During the year 1916 the Chessed Shel Emeth has given burials to 1,063 dead of the Jewish poor.
Removed from residences..... 283
Bellevue Hospital and the morgues..... 204
Other hospitals and institutions..... 543
From outside the city..... 32
Disinterred from non-Jewish cemeteries..... 1

SINCE THE ORGANIZATION OF THE SOCIETY.	
Total burials	28,994
Total income	\$392,699.47
Total disbursements	391,311.36
Balance, January 1, 1917	1,388.11

An Appeal for Relief Made in Behalf of Our Grand Rabbis in Europe.

To All Hebrews of America and Canada: Thanking you for all you did to the present day toward relieving and lessening the destitution of our eminent rabbis in the old country and toward all our brothers and sisters, but their wants are still so great that we feel as our holy duty to turn ourself again to you liberal benefactors and charity givers, and to request you: Don't forget our eminent rabbis in Galicia. They are those who themselves, their fathers and forefathers have been our counsellors, teachers and advisers, those who helped us spiritually and materially. And now they need our help, and cry to us here who enjoy, thanks to Heaven, peace and the blessings of the Lord.

Brothers and sisters of America and Canada, help us. It is our duty to be attentive to their cry and to endeavor to help them, to lessen their poverty, and, since the Purim feast signifies the giving of gifts to the poor and needy ones, we pray and hope that you will not forget our eminent rabbis on this occasion and give your liberal donation for the help of these eminent rabbis in Europe, wherefore the Almighty will help you and your children to enjoy health, peace and all heavenly blessings, with a long and happy life. Respectfully yours,
GRAND RABBI ISRAEL HAGER, (Radowitzzer Rabbi), Chairman.

All those desiring their donations shall reach those for whom they are intended may mail their donation to the chairman's office or to the treasurer: Mr. Isaac Kanter, 693 Broadway, New York city.

Mr. Bressler to Be Dined.

Cyrus L. Sulzberger is chairman of a committee which early in April is to give a dinner in honor of David M. Bressler, who recently resigned as manager of the industrial removal office of the National Association of Jewish Social Workers. The dinner is to be held on or about April 16, but the place has not yet been determined upon. Sixty prominent Jews of this and other cities are on the committee.

Mr. Bressler was for sixteen years associated with the industrial removal office, which was founded with the object of distributing Jewish workers throughout the United States in agricultural and other employment that would take them away from the large cities. His work brought him into contact with most of the principal Jewish communities throughout the United States, and many well-known men from all over the country are expected to attend the dinner.

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Federation of Sisterhoods.

A meeting of the Federation of Sisterhoods was held on Wednesday, March 21, at 10 a. m., at Temple Emanu-El, Mrs. Samuel Elkeles, the president, was in the chair; the other officers present were: Mesdames William Einstein, founder; M. L. Levenson, Henry Bodenheimer, Harry Kraft, William Scheuer. More than a hundred delegates and alternates representing the constituent organizations were present, among whom were: Mesdames H. M. Hopor, Leon Kamalky, Benj. Leerberger, Sofia Loebinger, Max Loeb, Fredk. Synder, Lazarus Kohns, Samuel Shulman, Bessie Oppenheimer, A. Lederer, John Bergman, Victor Lever, Jacob Ascher, M. Mossbacher, Tessie Laucher, Moses Hyamson, William C. Solomon, A. Stoll, Lena Gelb, Edw. Goodman, Percival Menken, J. Goldie, Samuel Goldberg, A. Kassel, Rudolf Grossman, A. Deiches, Simon Rossman, P. S. Shainholt, A. Shapiro, Mortimer Menken, David Goldfarb, L. Block, S. Sarnoff, A. Krulwitch. The Misses Carrie Tekulski, Elvira Golis, Carrie Wise. Many important resolutions were passed. Mr. A. Oseroff, the newly elected executive director of the United Hebrew Charities, was the principal speaker.

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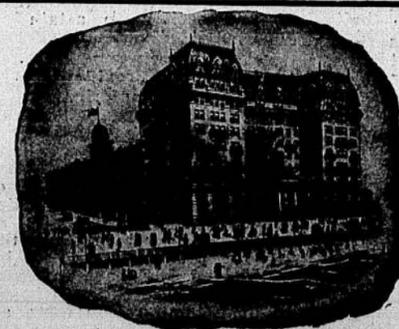
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Jewish War Relief in Argentine.

(Special Correspondence by P. Katz.)
Buenos Aires.—A few days ago the Central Relief Committee of Argentine for Jewish War Sufferers issued its report covering the two years of its existence. The report reveals a number of interesting if surprising facts.

Argentine is supposed to have no less than 100,000 Jews, and one is immediately taken aback by discovering that within two years or more Argentine Jews aided their brethren only by the comparatively small sum of \$52,000. Still more surprising is the fact that of this amount, \$34,000 dollars came from the colonists, some \$20,000 in all, while the remainder, \$8,000 Jews between them, mustered only a paltry \$18,000. An investigation into the detailed acknowledgments of donations, however, throws

a good deal of light on the subject. We find that these \$18,000 collected outside of the colonies came exclusively from the poorest city and suburban dwellers, the workers and laborers, who gave the solitary cents they could ill spare. Our rich and well-to-do almost like one man ignored the disastrous calamity that befell millions of our brethren on the other side.

In a great measure our Relief Committee is to blame. The local central relief is but a treasury. It receive all moneys it gets and in turn forwards it to the Central Relief Committee of New York. On its own account it makes practically no effort to increase its funds. Were proper methods adopted, there is no doubt that a number of our "gvirim" would have been prevailed upon to open their purses.

In contrast to the unpardonable indifference of our well-to-do Jews, the efforts of our colonists stand out all the more creditably. When it is borne in mind that the past two years have been the worst they have seen in many, and that due to conditions entirely beyond their control most of them have been forced to seek government aid, the details of their contributions are seen to form a remarkable record of heroic renunciation and self-sacrifice. The pleasant realization comes to us that however we may feel about the greater portions of the Jewish communities in the cities, our brethren on the land are true Jews in the finest sense of its interpretation. The greater work of collecting relief moneys was performed by the women. This is true of the country, where vast distances separate one Jewish farm from another, no less than of our own city. Indeed, it is to the women alone, our true daughters of Israel, who seem to appreciate the sufferings of those beyond far more than ever we men can. It is to them that we owe the little we have accomplished. One bright moment the work of relief did bring to Buenos Aires Jewry, and that moment will ever reflect as one of the brightest in our history. On the 27th of February, 1916, we had a "flower day" in behalf of Jewish war sufferers. Close to \$5,000 was collected on that day, but its real significance lay in the desirable effect produced on our non-Jewish neighbors in this great city of cosmopolitans. Argentinian Spaniards and Italians have but the vaguest conceptions of what Jews really are, and the sight of hundreds of Jewish young women and men out on a midweek day, decorated with red "Mogen-Davids" on white armbands and systematically covering the town, was a most effective manifestation of life and unity. On that same day we had the first Jewish Congress in Argentine (of which I will have more to say in my next), so that the day was made historical in many ways.

An attempt to have another "flower day" failed because the municipality was not disposed to issue the necessary permit. Efforts to have the government proclaim a special "Jewish Day," something in the nature of the "Jewish Day" proclaimed by President Wilson for the United States, are being favorably considered.

Recently a movement has been set on foot to do something for the rehabilitation of the ruined communities in Europe and Palestine when war is at an end. To date, the "Paolei-Zion," the "Avanguard" (Bundists) and a number of cultural organizations have come forward, and since general recognition is given the fact that we have not done our full duty by our suffering brethren, something may develop out of this movement.

The Emanu-El Brotherhood.

On Friday evening, March 23, the speaker will be the Hon. Marcus M. Marks, president of the Borough of Manhattan. Miss Renee Schieber, of Temple Emanu-El choir, has been engaged as the soloist for the Friday evening services.

An event in the workings of the institution, a luncheon and dance, will be held on Saturday evening, March 24, at "The Mansion," 57 St. Marks place. This is the first undertaking of this nature, and from all appearances, a very interesting and enjoyable evening is in store.

The installation of officers of the athletic association for the spring and summer term will take place on Sunday evening, March 25.

The Matzoh Fund, which is being conducted by the boys and girls of the Brotherhood, gives every promise of doubling the amount raised last year.

JEWISH CALENDAR.

5677-5678—1917.

Rosh Chodesh Nissan.....	Saturday, March 24
First day Pessach.....	Saturday, April 7
Seventh day Pessach.....	Friday, April 14
Rosh Chodesh Iyar.....	Monday, April 23
Lag b'Omer.....	Thursday, May 10.
Rosh Chodesh Sivan.....	Tuesday, May 22
First day Shabuoth.....	Sunday, May 27
Rosh Chodesh Tammuz.....	Thursday, June 21
Fast of Tammuz.....	Saturday, July 7
Rosh Chodesh Ab.....	Friday, July 12
Fast of Ab.....	Saturday, July 28
Rosh Chodesh Ellul.....	Sunday, Aug. 19
Rosh Hashanah.....	Monday, Sept. 17
Yom Kippur.....	Wednesday, Sept. 26
First day Succoth.....	Monday, Oct. 1
Shemini Atzereth.....	Monday, Oct. 8
Simchath Torah.....	Tuesday, Oct. 9
Rosh Chodesh Cheshvan.....	Wednesday, Oct. 17
Rosh Chodesh Kislev.....	Friday, Nov. 16
First day Chanukah.....	Monday, Dec. 10
Rosh Chodesh Tebeth.....	Sunday, Dec. 16
Fast day Tebeth.....	Tuesday, Dec. 25

*Also observed the day previous to Rosh Chodesh.

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MUSIC NOTES. Two Yiddish folk songs, rendered by the entire chorus, will be among the features of the comprehensive Russian program to be presented by the Schola Cantorum under Kurt Schindler's direction Wednesday evening, March 28, at Carnegie Hall. Both these songs are prayers, "Avram" being an invocation to the patriarchs Abraham, Isaac and Jacob for help in distress and deliverance from exile; "Eli, Eli," being a fervent profession of faith under century-old persecutions. Another number which will be sung in the original is "Ej Uhnjem," the well-known Russian Volga boat song. The remainder of the program will be sung in English translations specially prepared for this concert by Deems Taylor and Kurt Schindler.

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BROOKLYN NOTES.

Hebrew Educational Society. The Harmonious Dramatic Circle gave a dramatic entertainment on Saturday evening, March 17, at the Hebrew Educational Society. Two plays, "The Rainbow Kimona" and "A Proposal Under Difficulties" were presented. The coaching was by Miss Florence Shapiro, leader of the club.

"The Relations Between Mexico and the United States" was the theme of a Yiddish lecture by Harry Rogoff, on Saturday evening, March 17. Rev. Dr. Nathan Krass, in his lecture on Sunday afternoon, March 18, expressed his appreciation of recent events in Russia, which portended a liberal policy on the part of the government. In discussing ethical culture he said there was no necessity of such an outgrowth from Judaism, inasmuch as the Jewish religion always permitted elasticity in the progress of thought throughout the centuries. The musical portion of the program was rendered by Harold Abramson, with song solos, accompanied by Miss Irene E. Telsey. An illustrated lecture entitled, "Some Nature Books and Their Authors," was given on Monday evening, March 19, by Miss Miriam S. Draper.

The children of the Sabbath School of the Hebrew Educational Society, forty in number, participated in the production of a musical comedy, "The Feast of Lights," which was part of a musical and dramatic evening given by various Brooklyn settlements at the United Neighborhood Guild. The events of the forthcoming week at the Hebrew Educational Society will include a Yiddish lecture by Joseph Gedalia on "Vocational Guidance," on Saturday evening, March 24; a debate, which will conclude the series between the junior clubs, on Sunday afternoon, March 25; Dr. Krass' lecture entitled, "Humpty Dumpty, a Jewish Tragedy or Comedy," on Sunday afternoon, March 25.

On Sunday morning, March 25, at 11 a. m., a special Purim service will be held at the Temple Israel, Lafayette and Bedford avenues.

Members from the five Young Men's Hebrew Associations of Brooklyn will be present in a body, as well as the directors of all the institutions. This gathering has been arranged by a sub-committee of the Metropolitan League of Y. M. H. A.'s, of which Grover M. Moscovitz, president of the Y. M. H. A. of Brooklyn is chairman. Dr. Nathan Krass will deliver an address especially prepared for the occasion.

A musical program of an exceptionally high order has been arranged. Besides Rabbi Krass, there will be five other speakers: Abraham Shiman, president of the Metropolitan League; Grover M. Moscovitz, president Y. M. H. A. of Brooklyn; William Sugarman, president Borough Park Y. M. H. A.; Judge Jacob S. Strahl, president Williamsburg Y. M. H. A.; Frank Wasserman, president Brownsville Y. M. H. A. The doors of the temple will be opened at 10.30, and they will be closed promptly at 11 o'clock. As usual the public is cordially invited to attend the celebration. On Sunday evening, April 1, the Y. M. H. A. of Brooklyn will debate with the Hebrew Educational Society at the association building, 345 Ninth street. The subject is: "Resolved, That a system of compulsory arbitration be established to settle all labor disputes."

Temple Petach Tikvah. Last Tuesday afternoon a very large number of women attended the whist given by Temple Petach Tikvah at the home of Mrs. A. Bellanowsky, 1127 Eastern Parkway. More than \$100 was realized, which will be devoted to the Sunday School fund. This Saturday evening, March 24, the Petach Tikvah Junior Congregation will hold the second annual dance at the Plaza, Nevins and Fulton streets. The committee in charge of the affair is doing all in its power to make this one of the leading functions of the synagogue. Representatives from the Senior Congregation and the Sisterhood will also attend.

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.

CARRIE JACOBUS, Executrix. EUGENE COHN, Attorney for Executrix, 32 Broadway, New York City, Borough of Manhattan.

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FRANK, MATHILDA.—The People of the State of New York, by the grace of God free and independent, to Morris Frank, one of the heirs and next of kin of Mathilda Frank, deceased, send greeting: Whereas, Julius Frank, who resides at 520 West 114th street, in the City of New York, has lately applied to the Surrogate's Court of our County of New York, to have a certain instrument in writing, bearing date the 13th day of October, 1910, relating to both real and personal property, duly proved as the last will and testament of Mathilda Frank, who was at the time of her death a resident of 130 Wadsworth avenue, in the County of New York, deceased.

Therefore, you and each of you are cited to show cause before the Surrogate's Court of our County of New York, at the Hall of Records, in the County of New York, on the 13th day of April, one thousand nine hundred and seventeen, at half-past ten o'clock, in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property. In Testimony Whereof, We have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed: Witness, Honorable John P. Cohalan, a Surrogate of our said County of New York, at said county, the 14th day of March, in the year of our Lord, one thousand nine hundred and seventeen.

DANIEL J. DOWDNEY, Clerk of the Surrogate's Court.

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. FRIEDER MAASS, Attorneys for Administrator, 100 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 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. HENRI ISKOWITZ, Administratrix. ALEXANDER KARLIN, Attorney for Administratrix, 320 Broadway, New York City.

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.

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

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LEVISON, ISAAC.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Levison, late of the County of New York, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Barnett & Jablow, attorneys for one of the subscribers, at 149 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 10th day of September next.

Dated New York, the 25th 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.

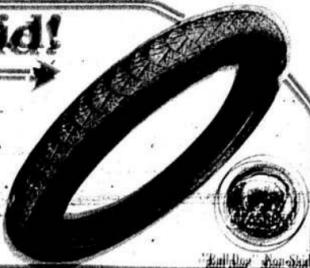
S. C. SUGARMAN, Attorney for Benno Levison, No. 35 Nassau Street, Borough of Manhattan, City of New York.

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A very spirited meeting of the members of Temple Shalom, Boston, Mass., was held last Sunday afternoon...

The Sisterhood of Temple Shalom

The meeting was very largely attended. The first matter for discussion was with relation to the wearing of the hat at religious services...

There followed a short discussion upon the matter of changing from the present Jastrow ritual to the Union Prayer Book...

A CORRECTION.

Through an oversight we neglected to state that the interview with Count Tolstoy, published in our last issue, was written by J. B. Hirsch.

JO. D. BROWN, Inc. takes pleasure to announce to their many friends and patrons of their removal to...

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The English Call to Arms of Its Foreign Jews—Argentine Jews Not Agreed on Protest.

Buenos Aires.—A great deal of excitement has been created in local Jewish circles by the disagreement over the question of voicing a protest against England for attempting to force her Russian Jewish population, most of whom came to her shores seeking the hospitality due to refugees fleeing persecution.
The Poles-Zion took the initiative, and would have had a unanimous Jewish protest heard, but representatives of various organizations, including the Zionists, claimed that the time for such a protest was not auspicious, and diplomacy required that the matter be passed over in silence, and, accordingly, outvoted the suggestion.

STRIKING APPEAL FOR FREEDOM AND JUSTICE.

Russian Deputy's Appreciation of the Jews.

The following brilliant article, under the heading of "Equal Rights for All," from the pen of the Russian Liberal leader Roditchiev, appears in this year's first number of the *Reitch*:

"The peoples of Europe are divided into two camps—one fighting for the extension of German imperialism, the other for the existing rights and freedom of all peoples. Conscious of our rights and our aims, we gain the strength to continue fighting to a finish, no matter what the sacrifices involved may be.

"In this great struggle victory will come to those fighting for right, on which side have been drawn, one after another, England, Italy and Roumania. This recognition of right demands that we be worthy of our emblem and the aims for which it stands. Freedom and right should not be a matter of false promises with us, but the embodiment of a fundamental union of all citizens. Self-sacrificing, collective efforts on the part of all the people, the hearty and enthusiastic participation of each and every one—only these can create the conditions necessary for victory.

"All domestic differences, all disturbing elements, tend to weaken our forces, and on that account domestic harmony is all the more desirable to the country, and the denial and effacement of all hates and jealousies, whether between classes or nationalities, essential. The past has left us a weighty and impeding inheritance. The oppression of Poland had a sinister significance for us; however, in expression at least, we refused to countenance it.

"The persecution of the Ukrainians—what has it cost us in Galicia? But this we already refuse to admit.

"The Jews? A serious reproach follows in the wake of our conscience. The question is most deliberately asked by history. Can we claim to defend right and freedom and at the same time add to ourselves in thought that the Jew must remain oppressed and persecuted?

"Russia, if she really wants to become the Great Russia and means to remain such, must cross the threshold.

"This problem must be solved, and the solution is very simple—in accordance with the demands of justice.

"The natural right—that right which, according to an old proverb, has been granted to all living objects—has it. That all beings are equal before the law, irrespective of their nationality or religion.

"Thus is it stated in the declaration of rights of citizens, and thus is it declared in the thirteenth statute of the fundamental Russian Government laws. This is the law of the existence and development of human society. There where this law is tampered with, there life and development cease.

"Is it right to tell an individual: 'You should sacrifice your life and property; you should offer your own blood and that of your family; go and fight for this country, where you are persecuted and oppressed, where your rights are curtailed, where your honor is not defended where you have no future?' Wherefore talk of justice?

"Let us ask ourselves, 'Is it wise? Is the treatment meted out by our government to the Jews wise?

"But, we say—and then begin to heap accusations, complaints and abuses.

"The Turks are killing the Armenians. An ordinary sort of butchery it is in times of peace and a wholesale massacre in time of war, and they excuse themselves by declaring that all Armenians are traitors.

"But not all of them are traitorous—not the children and not the women. And even among adult men there are those who are loyal, indeed. The majority are peaceful beings.

"But all of them have sympathies for the enemy, and desire to see the Turkish downfall. From their faces we can tell the manner in which the war is shaping itself. Their faces reflect joy when our positions weaken and the reverse when fortune favors us. Thus do they reply on the part of the Turks.

"Do you not see here the feeling of hidden guilt against one who has been wronged? Is there not evident here the feeling of enmity, borne by the insulting to those they insult, more intense than which there is no hate?

"Bethink you of the arguments employed by the land owners against their slaves and the manner in which they defended the gross cruelties practiced on these: 'You cannot deal with these people in any other manner.'

"If you want to kill a dog, declare him to be mad,' is an old English proverb. Let it be so. But, they will tell us, we cannot deny the attitude complained of on the part of the Armenians and the analogous one on the part of the Jews.

"Why take this into consideration? Have there not been, and are there not now, numbers of Jews rendering distinguished service as volunteers in the Russian army? Why should not these high services be placed to the credit of the entire Jewish people? Why not take into full account the sufferings and sacrifices not always necessary, and more often, perhaps, deliberately imposed upon them?

"Why do we fail to credit the Jew's love for Russia? On the face of it, this love does seem paradoxical. 'But,' as a gray old Jew told us, 'Russia is our fatherland; it pains us, but we cannot change our feelings.'

"Yes, this is irrational; it is a blind

feeling, but from the manner in which it is rooted now, you can judge what it might have been. Why not allow it full natural play?

"We well recollect the period of the first Jewish strivings for the light of education and knowledge. In their great struggle to break away from the old generation and all it represented traditionally, the progressive element enlisted under the banner of free thought, Russian thought, carrying forward with it a large, youthful mass and gathering adherents as it went along. But this movement has been sidetracked from those rails on which the attempt was made to have it run. The force striving for education has been interfered with, but not held up. The masses, seeking enlightenment, were merely forced to turn to Germany, there to search for what light was to be found. And we—we tried to feel Jewish nationalism with persecution!

"That which has been destroyed by persecution is not so easily regained. Just look at England! Neither the powers that be nor the public at large demanded that the Irish be robbed of their natural rights because of their undesirable behavior toward England. There they understand that feelings of dissatisfaction are to be overcome only through the medium of justice. And the authorities strive in that direction in spite of all feelings.

"Are not the lessons of history, the lessons of this war, enough? Is it not yet clear to us that if we follow the old road we go to destruction? Are we in a position to organize our commerce, credit, exchange and industry and still retain the present national religious restrictions? Can we live, wishing to be equal with the rest of humanity, and at the same time obstruct the road to education for any one because of his religion? Can we continue to squander so fruitlessly the thought, wisdom and energy of the Jews? We drive from Russia the most energetic and capable, thus diminishing the work and possibilities of our own Jews. Why should we give away that great living force which they form to other countries, at the same time turning them into enemies?

"Why corrupt the Russian people by the daily example of injustice? Why detract from the energy and possibilities of the Russian youth studying? We shame it and help them to develop indolence by denying them the competition of the Jewish youth.

"The war opened our eyes to our own enormous backwardness, to our poverty in enterprise, to the necessity of appreciating human energy. The human worth should prevail above everything.

"Our old ways are much too narrow for us. Nay, they are more than narrow; they are impossible, and we cannot continue on them any longer. We cannot win wallowing in this quagmire of medievalism. The war will end, and we will begin to reconstruct a new Russia. Can we recommence with feelings of slavery still upon us, with contempt for justice, with our present method of restricting education and doing it out in doses to different sections of the population, with our system of passports, with the existing pale, with our manner of apportioning justice in accordance with one's religion and birth?

"More than ever in the past, the war has brought us closer to the rest of the world. How will we be able to face those to whom we are allied? How show them our faces of oppressors and slaves at the same time?

"The question here is not of our moral front-nor of the Russian honor, although these are of the utmost consequence to us. The question here is of the entire existence of our country, the release and cultivation of her energy and possibilities. The division of our forces into separate cages, the unequal distribution of rights and the manner of meting out justice even as you give your forage to the cows—one portion for the beloved animal and another for the contemptible one—condemns us to sure destruction.

"Nineteen hundred and seventeen is the year for a complete change in the fortunes of our country.

"We are told, 'Do not wait; no reforms will make their appearance. We are being stifled by the unwholesome atmosphere, and in order to live we must breathe with all our natural capacities of all that is pure and fresh.'

"The recognition of equal rights for all; the realization of the victory and prevalence of this right—this is the unconditional demand of our lives. Not for the morrow, but for this day; not for the future, but for the present. Only this can give us power and will to bring about that victory which is so absolutely necessary to us. Just bring to mind the unison and enthusiasm which prevailed in 1914, and which so unfortunately disappeared. That enthusiasm was born of hope, but hope today is insufficient for us.

"Russia must have its full realization; it must take a decided step and make an active beginning. We must have the incarnation of the spirit of freedom, which is the spirit of victory in the present conflict.

Rejoice in the Future.

To the ungodly man, today is worse than yesterday and tomorrow will be worse than today. It cannot be otherwise, because the trend of the path he treads is downward. Hope is a stranger in the breast of a wicked man. It is not so with the righteous: 'The path of the just is as the shining light, that shineth more and more unto the perfect day.' The trend of that path is upward. Today is better than yesterday, and tomorrow will be better than today. This is true whether the traveler be a child, a youth, a mature man or an aged patriarch.

Life is not one monotonous strain. Its music is ever changing. If each day were a repetition of the preceding day, and

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each year a repetition of the preceding year, what a dreary thing life would be! We soon become weary of the man who talks on and on, and never says anything new. We wish he would stop, take breath, think a little, and listen to others a while. Then he might begin again and tell something new and fresh. A pool of water which never changes becomes offensive, unsightly, unwholesome. But a stream that flows on ceaselessly keeps itself pure. One can sit on the banks of a rolling stream and listen to its music and watch its laughing, leaping, sparkling waters and never tire. It is always the same stream, but always new.
The Creator has mercifully arranged our life so that it is a ways changing. In the morning we begin to live almost as though we had not lived before. We go on for a few hours, and a change takes place. The sun goes down; the night wraps its shadow about us, and we fall asleep. In the morning we wake, refreshed with rest and slumber, and begin again. The day is new and we are new. It is like being born again. It is like a new song. Hope rises in the soul as the sun rises in the heavens. It is like traveling in the mountains, where the traveler rejoices in the morning that he shall see things before night which he never saw before—mountains he never looked upon, canons he never before traversed, cliffs on which his eager eyes never rested before. He ascends new peaks, from which the view is grand and enchanting.
To every one who tries to live right and live for God every day is new. He discovers new beauties in the Bible, new lessons in nature, new glories in grace, new comforts in life, new charms in friendship and love. His pathway shineth

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more and more. The best is always before him. Forgetting the things which are behind, and reaching forth to those which are before, he presses toward the mark of the prize. There are mountain summits more lofty than he has scaled. There are religious experiences richer than any he has enjoyed. There is more abundant life than any he has known before. Thanks be to God for new days, new years, new joys, new glories. Oh, my friends, lift up your heart and sing! Let hope have a large place in your soul. Rejoice in the future.—Rev. Dr. Julius J. Price.

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CHILDREN'S PAGE

THE COCK AND THE ELDERS

Once upon a time the Elders of a synagogue went to an inn to dine together. Having ordered poultry, the inn-keeper told them that he had only one large bird, which was a most ferocious bird, and would possibly give much trouble to catch and kill. But the Elders insisted on having the cock for their meal, and volunteered to assist the inn-keeper to catch him, as they liked to have a little sport. When they entered the yard the cock became suspicious and with a loud shriek he ran out, biting the fingers of those who endeavored to get hold of him. Ultimately, after a fruitless chase, the cock flew up to the roof of the little synagogue where, after having crowed three times in succession, he addressed the Elders as follows:

"Listen to me attentively, ye Elders of this synagogue who pretend to be pious and God-fearing people. Is it right that you should maliciously plan to seize and kill me after I have rendered you for several years past many kind and valuable services? Did I not do my regular crowing day by day and in the early morning awake you from your slumber, and remind you to go to synagogue and offer there your prayers to the Almighty? Besides, you ought to remember that I have been and am still progenitor of the large and ever multiplying flock of chickens, which afford to both the sick and the healthy members of your community delicious and invigorating food. Moreover, pray do not forget that I am now old, and that in consequence my meat cannot but be tough and tasteless, so that, should I become a victim of your greediness, you would certainly suffer from indigestion, and you would have to call in a physician, whose bill would no doubt be very heavy. And, finally, I beseech you to mind the words of Scripture, which commands you in reference to young birds to spare the parents while you are removing their offspring from their nests."

When the Elders heard the cock's touching homily they were moved to pity and remorse. They paid the inn-keeper the value of the old cock, and

instructed him to let him live on unharmed till he died a natural death. —*The Ark.*

"That's a fine dog you have. Do you want to sell him?"
"I'll sell him for \$10."
"Is he intelligent?"
"Intelligent! Why, that dog knows as much as I do."
"You don't say so! Well, I'll give you \$5 for him."

The retired coal dealer was selecting his library.
"Will you have these books bound in Russia or Morocco, sir?" asked the dealer.
"But why," said the patron of literature, "can't you have 'em bound right here in Chicago?"

Of Little Faith.
O troubled heart of mine! we must
Less anxious be,
And learn our Father's love to trust
Implicitly;
For why should we with doubt and fear
Sit gloomily in shadows here,
And question whether God is near?

We should not doubt our Father's love,
Nor doubt his care;
He showers blessings from above
Free as the air;
And yet we put his gifts aside,
And fear that evil may betide;
Our sorrows may with us abide.

O, let us love him more, my soul!
Love and adore!
And on him all our burdens roll
Forevermore.
Let us look up into his face,
And there his loving kindness trace;
His saving—and his keeping grace.

Locusts and Drought Make Critical the Economic Condition of Argentine Colonists.
Buenos Aires.—Delegates representing a number of co-operative organizations in different colonies visited the Argentine Minister of Agriculture and laid before him the difficulties in which colonists find themselves as a result of the prevailing droughts and locusts. It is the suggestion of the colonists that the government advance them cash loans for an extensive period, thus enabling them to tide over the present crisis. The Minister of Agriculture promised to give their troubles early attention, and, if possible, aid them in the manner indicated.

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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.

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

BENDHEIM, 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 Bendheim, 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. 61 Broadway, Borough of Manhattan, City of New York, on or before the 19th day of September, next.

WOLFF HARRIS.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Harris Wolff, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of their attorney, William Grossman, Room 901, No. 115 Broadway, in the City of New York, on or before the 18th day of May, next.

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

SCHUCHMAN, JOHN PETER.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against John Peter Schuchman, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, No. 64 Wall Street, in the City of New York, on or before the 19th day of May next.

LOWENTHAL, JACOB.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Loewenthal, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Max Schlemmer, No. 119 Nassau Street, in the City of New York, on or before the 1st day of August, next.

STERNAU, SIGMUND.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sigmund Sternau, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Meighan & Nearsulmer, her attorneys, at No. 120 Broadway, Borough of Manhattan, in the City of New York, on or before the 30th day of July, next.

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

FAIKENAU, 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 Faikenu, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Elkus, Gleason & Proskauer, No. 111 Broadway, in the City of New York, on or before the 21st day of May next.

SIEGFRIED SCHIMMEL, CHARLES S. LYONS, Executors.—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 Charles S. Lyons, 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, Elkus, Gleason & Proskauer, No. 111 Broadway, in the City of New York, on or before the 1st day of June next.

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.

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.

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, Frankenhelmer & Gutman, at their place of transacting business, No. 25 Broad Street, in the City of New York, on or before the 10th day of May next.

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

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.

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 subscribers, at his place of transacting business, at the office of his attorneys, Wise & Seligsberg, No. 15 William Street, Borough of Manhattan, in the City of New York, on or before the 21st day of July, next.

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

GOLDSMITH, WALTER D.—In pursuance of an order of 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, his attorney, No. 132 Nassau Street, in the City of New York, on or before the 11th day of June, next.

WEINER, JACOB K.—In pursuance of an order of 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.

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. 131 Broadway, in the City of New York, on or before the 1st day of June next.

HERSHFIELD, 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 Hershfield, 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, Hays, Hershfield & Wolf, No. 115 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of August, next.

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

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

LAUTERBACH, FRANCES ROTHSCHILD.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Frances Rothschild Lauterbach, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of his attorney, Clifford Seasonood, No. 32 Nassau Street, Borough of Manhattan, in the City of New York, on or before the seventeenth day of August next.

LEWISOHN, EMMA M.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emma M. Lewisoahn, 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 28th day of July, 1917.

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

COLEMAN, MEYER.—In pursuance of an order of 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 Charles O. Maas, No. 87 Nassau Street, in the City of New York, on or before the 18th day of June next.

NAFTAL, MICHAEL.—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 Michael Naftal, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of William C. Rittenberg, No. 233 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of June next.

WEGLEIN, DAVID C.—In pursuance of an order of 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.

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

STRAUSS, HENRY.—In pursuance of an order of 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 31st day of March next.

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.

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.

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

TYNBERG, MORRIS A.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, dated January 26, 1917, notice is hereby given to all persons having claims against Morris A. Tynberg, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Arthur B. Spingarn, No. 55 Liberty Street, in the City of New York, on or before the 15th day of August next.

FALK, MILTON J.—In pursuance of an order of 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.

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 subscribers, at their place of transacting business, at the office of their attorneys, Cohen Brothers, No. 64 Wall Street, in the City of New York, on or before the 15th day of June next.

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.

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

KERN, ADOLPH.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adolph Kern, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Emanuel Jacobus, No. 74 Broadway, Borough of Manhattan, in the City of New York, on or before May 20, 1917.

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. 299 Broadway, Manhattan, in the City of New York, on or before April 14th, 1917.

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

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, No. 52-62 Park Row, in the City of New York, on or before the 1st day of June, next.

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JACOBS, ROSE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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, next.

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 15th day of August, next.

PERBONER, JACOB.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Perboner, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of her attorney, Emanuel Jacobus, No. 74 Broadway, Borough of Manhattan, in the City of New York, on or before May 20, 1917.

HOFFMAN, EMILIE.—In pursuance of an order of 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.

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, No. 52-62 Park Row, in the City of New York, on or before the 1st day of June, next.

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