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## FATHERS AND SONS

BY HALITVACK



Blessed be Columbus Land. America is a great country. So did Essigman always say. And he had cause to say so.

He had come to this country as had many hundreds of thousands of others besides him, and empty handed. And then, like so many more of the hundreds of thousands, he raised a family and built up a good business. His was furniture. He kept a little second-hand furniture store in Harlem. Not much to look at from the outside, but he had his connections and his round of customers which nobody ever saw, but they were there. Essigman was in comfortable circumstances and he had several sons and daughters growing up to him.

His eldest boy, Ike, was the typical product of the New York streets. He was not promising. He was sixteen years old and could well make himself useful in his father's business, but he preferred loafing about the corners. He had little respect for his elders, and least of all for his father; with his uncouth beard and his broken English. When Ike felt good or had some favor to expect of his old man, he called him "popper." At other times it was "you dirty, old Sheenie!"

"Pretty Medina America!" Essigman would say then, shaking his head, "nice way to honor a father! Oi Ameritzka, Ameritzka!"

Essigman felt himself powerless. He was dominated by his youngsters, such was America. Fathers must know their place. America belonged to the young. He could resign himself to many things, but never to being called "dirty, old Sheenie" by his own offspring. Instead of his growing used to it, it struck him each time with greater force.

At last there came a day when the worm turned. Essigman made a dart for Ike, after he had again called his old man a "dirty, old Sheenie." Ike ran out into the street and Essigman went after him, taking off his belt as he ran. He succeeded in

landing Ike a blow on the head with the buckle end of the belt. It was not exactly how Essigman had meant to do it. He certainly had not intended to draw blood from his son's

"You brute!" the kind and chivalrous policeman addressed him as policemen will sometimes exceed themselves and act as judges.

"He my son—nice son he," Essig-

me—you fool policeman."

The fool policeman would not deign to carry on any arguments with his prisoner. He dragged him to the station, beckoning to Ike, with

Blood was thicker than water, he was a father. He had learned that the doctor had to put in some stitches on his son's scalp, and Essigman shuddered at the enormity of his own outburst.

The Judge listened to both sides, Essigman conveying to him his own version through the medium of some half-baked interpreter whose English was little better than the prisoner's.

"If you will say that you are sorry for it and promise to behave in the future I will let you off easily," his Honor presently told the prisoner.

Essigman readily and heartily did all that was so considerably proposed to him from the bench.

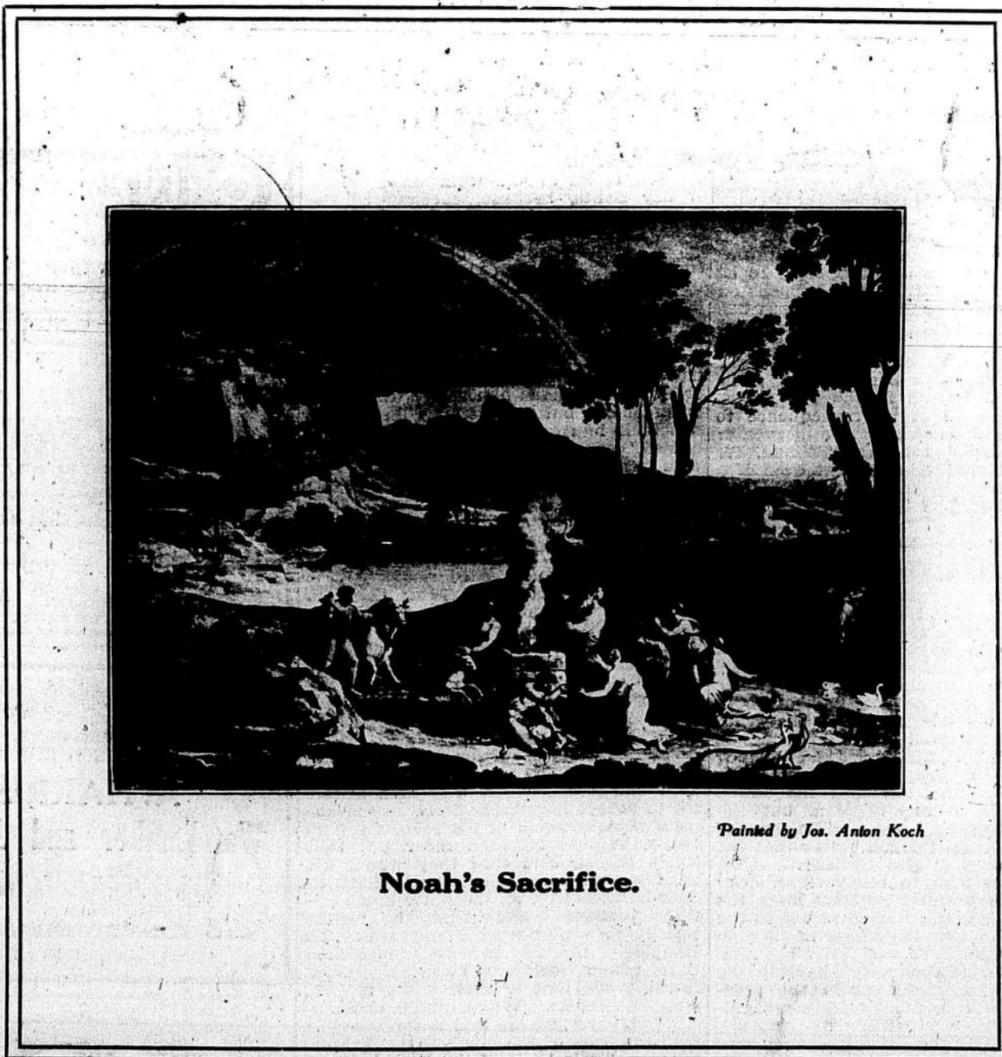
"Good for you," his Honor said. "I intended to send you across the water for six months. Now I think, at least I hope, three months will cure you."

Essigman went to do penance in a cell on Blackwells Island, and when they thought him at last purged, at the end of ninety days, they sent him back home.

But where was his home now? It was still there, in name, but there was little else left of it. The son had gone away with a circus. Something, too, had happened to the other children, but they were girls, and their story does not belong here. His business had fallen away to nothing. His customers had left him. They had scattered everywhere throughout the city and he did not know where to look for them to collect his accounts. The store was empty of stock. The family had to live while he was away, and all they could think of was to call in some jobber from time to time and let him take away the stock in quantities for a few ready dollars, till everything had been cleared out.

Essigman sat with his face between his hands on an upturned old box.

"Nu," he said at last "such is Columbus land. With one hand it gives, with the other it takes."



Painted by Jos. Anton Koch

Noah's Sacrifice.

head. But under the circumstances it could not be helped. It just happened.

Next moment Essigman felt himself in the grip of a policeman.

man spluttered in his wild excitement. "He say me dirty, old Sheenie, his father, my son—nice Medinah your America, to make sons grow so, and you come want to arrest

his bleeding head, to follow.

When Essigman was put before the Judge he was very tame and contrite. His excitement had died away, and then, after all, what would you?

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**THE ATTITUDE OF THE TALMUD TOWARD THE AM-HA-ARETZ.**

By RABBI JULIUS J. PRICE, Toronto, Canada

That learning shows superiority will attest the attitude of antiquity as well as modernity towards ignorance. The greatness and power of knowledge was recognized by the Jews, and its bright ray welded together the house of Israel even after the destruction of the Temple. Learning the Torah—that is, the law, the authorized Word of God and its prophetic and rabbinical developments—was man's supreme duty. Many of the privileges of the learned were forbidden by law to the ignorant, and in the following few pages we shall briefly examine the opinion of the Talmud with regard to the unlettered man.

The rabbis had different opinions as to who was to be called an am-ha-aretz. We can best understand the sage's attitude with regard to the unlettered man by quoting their own words.

Rabbi Meier regarded him as am-ha-aretz "who does not read the Shema morning and evening, together with its benedictions." The wise man says, "He who does not put on phylacteries is an am-ha-aretz." Ben Azil says, "He who has no fringes on his garments in an am-ha-aretz." Rabbi Jonathan ben Joseph says, "He that has sons and does not train them in the study of the law is an am-ha-aretz." Others say, "He is an am-ha-aretz who does not wait upon the disciples of the wise, even though he studies the Scripture and Mishna." "If a man studied the Scripture and not the Mishna, he is an ignoramus." In so great a hatred was the ignoramus held by the wise men of those days that "even an illegitimate child who is a disciple of the wise takes precedent over a high priest who is an am-ha-aretz." Thus showing that even an ignorant man, though ministering in the temple, cannot be regarded as a man in the full sense of the word, inasmuch as "an ignoramus can have no fear of sin and an am-ha-aretz can not be holy." People were afraid even to intermarry with the ignoramus or with any of his children, for the Talmud precisely states: "Under all circumstances let a man sell all he has and marry the daughter of a disciple of the wise; if not in a position to do so, let him marry a daughter of a prominent man in his generation. Failing to obtain such a wife, let it be the daughter of a functionary of the synagogue, of a collector of charity, of a schoolmaster; but let never man marry (a Jewess) who is the daughter of an am-ha-aretz, because they are an abomination and their women are vermin." And concerning their daughters it is said (Deut. xxvii, 21): "Cursed be he that layeth with any manner of beast."

The rabbis attribute all the calamities that come upon the Jewish people to be due only to the fact that it so happens on account of am-ha-aretz. Rabbi Dosa ben Hyrcenus states that even if an am-ha-aretz lounges in the synagogue it only removes him the quicker from the world for an am-ha-aretz cannot be a pious man." His lounging in the synagogue, therefore, can be of no consequence to him or to any one else. A still greater hatred, as depicted by the Talmud, for the am-ha-aretz is shown that even if a high priest is an ignoramus he is paid little attention to, and offerings are forbidden to be given him, for Rabbi Samuel bar Nachmanie said, in the name of Rabbi Jonathan: "How is it proved that no offering may be given to a priest who in an am-ha-aretz? It is said (II Ch. xxxi, 4), He commanded the people that dwell in Jerusalem to give the portion of the priests and the Levites that they might hold to the law of the Lord, whoever hold to the law as expounded by the rabbis has offerings, but he that holds not to the law has no offering." On the other hand, if an unlettered man who stretched out his hand to a winepress and touched the bunches of grapes, the rabbis say (which is the Halacha) that the bunch and all about it are unclean, but the whole winepress is clean; while, on the other hand, Rabbi Cheyah states that the whole winepress is also unclean.

Let us now turn to the various other pages of the Talmud and see how the am-ha-aretz is treated when placed in the various other circumstances of life in which the Talmud so well describes him. The sages condemn very harshly an ignoramus who would eat in the presence of the wise without taking recognition of the wise man. They go on to say that "he who is the disciple of the wise man will not eat standing nor lick his fingers nor bear himself haughtily in the presence of his associates, for a disciple of the wise always uses a minimum of conversation, of merriment, of sleep, of pleasurable indulgence of yes, yes, no, no. The disciple of the wise men may be known in contrast from the ignoramus by their purse, their cups, their temperaments and their apparel. The wife and slave of a rabbinic associate during his lifetime are treated like him, in contradistinction to the wife and slave of the ignoramus, who is treated like the ignoramus; while, on the other hand, the Talmud tells us, even if the wise man should die, his wife, his children and his household are still treated in the above de-

scribed manner unless there is ground for believing that they no longer submit to the laws of the rabbis. The Talmud also tells us that the widow of the divorced wife or daughter of an am-ha-aretz who has married an associate or a slave of an am-ha-aretz sold to an associate must personally submit to the rules of the associate; but, if vice-versa, no formal submission is required. This is the opinion of Rabbi Meier. It is related that Rab Huna's widow appeared as a litigant before Rav Nachman. "What shall I do?" said he. "If I rise before her, as the widow of a rabbi, the defendant (an am-ha-aretz) will feel uneasy. If I do not rise before her I shall transgress the regulation that the wife of an associate is to be treated like an associate." "Go," said he to his servant, "let loose a gosling over my head and I shall rise."

The Talmud records several instances as to how an ignoramus was treated when he had a lawsuit with a disciple. It is related that Ravabar Rav. Huna said: "If a rabbi has a lawsuit with an am-ha-aretz, the former is seated at once and the latter also is told to sit down, and if he remains standing no further notice is taken of him." The case is question is still better explained in the following passage from the Talmud: "Rav Bar Shervayah had a lawsuit with an am-ha-aretz before Rav Papah, who had him seated, and asked, also, his adversary to sit down. When, however, the officer of justice raised the am-ha-aretz with a kick, Rav Papah did not ask him to sit down again."

Great respect was paid to the women who often consulted the disciples with regard to the conditions of the time as well as with regard to the various states of conduct which one was required to abide by in those days. Rabbi Josi, as well as various other rabbis, cite sufficient instances of this in the Talmud. In spite of the fact that the Talmud condemns the ignoramus to such an extent as we have shown above, yet the sages were very much against what we today call "the parading of knowledge." We are told that many a young man has been slain by Her because students thought it permissible to parade with the little knowledge which they possessed before the various people with whom they came in daily contact. There are, also, a number of examples wherein men possessing great knowledge refused to teach it to others.

The Talmud tells us that unless the poor box is guarded or is in charge of a disciple of the wise, money is not to be put into the poor box, as much as the am-ha-aretz cannot be trusted with its contents. The sages lauded the men who would give money to the disciples of the wise in order that the disciples might continue in the study of the law. King Ahab is recorded to have had his sins forgiven because he supported a number of the disciples.

Although there are innumerable laws which one can find in the Talmud as enacted against the am-ha-aretz, yet space will only allow us to consider some of the most important. The following may be considered as some of those in question: "A man who takes upon himself to be an associate of the disciple of the wise may not sell to an am-ha-aretz, either fresh or dry fruits, because, careless of the Halachoth respecting ceremonial defilement, they would become polluted in his possession. Nor may he buy of him fresh fruit (if dry, however, they are incapable of contracting defilement) unless they have come into contact with water or six other liquids enumerated by the rabbis." Another law is that "if one leaves an am-ha-aretz at his house awake and finds him awake, or asleep and finds him asleep, or awake and finds him asleep, the house is undefiled; but if he leaves him asleep and finds him awake, the whole house is defiled," so says Rabbi Meyer; but the wise men say (which is the Halacha) that only everything within reach of his hand is defiled.

The Talmud specifies various conditions in which the assistance of the am-ha-aretz is not to be made use of. Their depositions are not asked nor received; no secret is revealed to them; they are not appointed guardians of orphans or the poor box; they are refused as traveling companions. Some add, also, that no proclamation is made respecting their lost property. Why, asked some one, is the last injunction not added to the former? Because sometimes a good seed issues from them, who would enjoy it.

The above six examples may be a little better explained by supplementing several Talmudic passages. A wise man is told not to accept hospitality from an am-ha-aretz when arrayed in his scholarly garments, because tradition records it that Rabbi Eliezer said that they would kill us if we were not necessary to them in their business; or, on the other hand, another passage relates that the hatred which the am-ha-aretz bears toward the disciples of the wise is more intense than that which idolaters conceive toward Israel, while that of their wives is even more inveterate. While, under ordinary circumstances, we are told to continuously read the book of the law, yet the Talmud tells us, "This book of the law shall not depart from thy mouth." Rabbi Yochan said, in the name of Rabbi Simon ben Yochai, this precept is fulfilled when a man reads only the Shema morning and evening. This Halacha, however (continues the rabbi), may not be repeated in the presence of an am-ha-aretz, for it would encourage him to neglect his study of the law. Rabbi Simon ben Akashyah says: "The aged am-ha-aretz become more demented the older they grow... but the aged students of the law are not so; the older they grow the greater they grow in their mental sobriety." So that when the Talmud quotes the verse from the Bible: "I am a wall," it has reference to the law, "and my breasts are like

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towers," it has reference to the disciples of the wise. Thus, then, do we see that it was of no consequence to the sages of the Talmud whether a man was rich or poor, but it was of great consequence as to whether a man was learned in the law or whether he was an am-ha-aretz. A great many other examples could be cited from the Talmud which would prove conclusively to the student that it was learning rather than station in life, it was education rather than money or high priesthood, which was regarded as of the highest importance to the Jew in those ancient days.

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# NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

**British Jews and the Revolution in Russia—High Hopes Expressed—Remarks by Lord Sheffield Which May Now Be Rendered Obsolete—Jewish Women to Take Part in Great National Women's Rally in London—Jewish Board of Guardians Severely Hit by High Cost of Living—Jews in Bagdad.**

London, March 16, 1917.

The Russian Jewish community in London is vastly excited over the news from Russia, which came to hand this morning for the first time. Revolution, regency and an unfettered Duma look to many like the coming of a free Russia, with all that that means to them and the friends they have left behind them. Everything is so novel at the present time that they cannot have much to say, but certain it is that hope rises high in them, and some almost delirious scenes have been witnessed in the more specifically Russian Jewish quarters. If things go as many of them hope, that vexed question of enlistment in the British army or deportation to Russia will settle itself. It is hoped that deportation as a result of these momentous happenings will lose its sting and the Russian abroad may be able to go back to his native country sure of a welcome and freedom.

Perhaps, although there will be nothing particularly novel in the statement, it would not be out of place to here put in a letter from Lord Sheffield, read at a well-attended public meeting at Liverpool on Sunday, March 11, arranged by the Foreign Jews' Protective Committee. This, written nearly a week before the news from Russia reached this country, may serve as an indication of what Russian Jews here trust will be an end of the bad old regime. Anyway, here is Lord Sheffield's letter:

"If only the comfortable, well-to-do and wealthy Jews who have flourished here for many years would not forget or disregard those of their nation who have fled here in more modern times I think the danger would be less. But these wealthy Jews in the high seats of finance and commerce are not unwilling to encourage the government to force Jewish refugees to enlist in our army by the threat of sending them back to the civil serfdom and the murderous pogroms encouraged and promoted by the Russian bureaucracy. The obligation to offer up one's life in battle attaches to citizenship, and cannot in justice be imposed on those who do not enjoy the rights of citizens. (Deleted by censor.)"

"Let it further be remembered that if these refugees are sent back to Russia they will be taken, not as soldiers into the army, but as criminals into the prison. If Bonar Law wants to make an agreement (deleted by censor), let him make an agreement with Russia whereby any Russian subject willing to return and serve in the Russian army may return for that purpose, and shall have a complete amnesty from any liability to punishment that he may have incurred either before leaving or by leaving Russia."

A great national service meeting for women is to be held at the Royal Albert Hall. This building holds the biggest audience of any in London; before now over 10,000 people have been packed into it comfortably. The only men present will be the director general of national service, Neville Chamberlain; the Earl of Derby, the head of British recruiting; R. E. Prothero, the Minister of Agriculture, and John Hodge, the Minister for Labor. Otherwise the audience will be entirely female. Queen Mary will occupy the royal box, and among the representative women's societies which will attend officially I notice the Union of Jewish Women.

The annual report of the Board of Guardians is another one of those reports that shows financial loss upon the year. One of the reasons operating in this direction is the high cost of living at present prevailing in this country. I do not know whether this is as high as in America, but the general understanding here is that a dollar will go only as far as fifty-two cents went before the war. Everything is up in price from food to newspapers. All kinds of means for economizing food are being tried, including such things as the prohibition of more than two-course luncheons in restaurants and hotels or three-course dinners in the evening. There is also a maximum price which an officer may pay for his feeding in hotels, every meal being specified. Nobody in this country knows whether or not foodstuffs are really scarce, whether there is holding up or whether the government is taking thought for tomorrow. Suffice it to say that everything is fearfully high in price, and the Jewish Board of Guardians feels it acutely. Increased allowances to the sick, the young and the aged have had to be made to enable them to get through at all, resulting in a loss on the year of \$18,000.

At the same time it must be said that the board is doing its work generously and completely, although hindered in many respects by one thing, and another. Its emigration has been cut off while its scheme to apprentice lads to good trades has been nipped in the bud by the high money now being offered to the same lads in munition factory work elsewhere. This appears to be laying up trouble for the Board of Guardians in the future, as it is believed that when the war ends these

lads will be flung out without any work and with no good trade at their fingers' ends. It is expected that will form a grave problem later on, and thought is being taken for it now.

The fall of Bagdad has been another topic in the news of the last few days of great interest to Jews. It is asserted there are quite 50,000 Jews in Bagdad, with an admirable boys' school, maintained by the Alliance Israelite, together with a girls' school, built by E. S. Kadoorie, at a cost of \$50,000, in honor of his wife, Laura Kadoorie, a niece of the late F. D. Mocatta. The boys' school has 800 pupils, of whom 400 are said to be studying English. In the girls' school somewhere about 1,000 pupils are trained.

**Federation of Roumanian Jews Call for a Convention.**

A call has been issued by the Federation of Roumanian Jews of America to all Roumanian Jewish organizations in the United States to meet in convention on the evening of April 14 and 15, 1917, at the Hebrew Technical School for Girls, Second avenue and Fifteenth street, New York city. The following excerpt is from the call issued to the various societies, and partly sets forth the objects of the convention:

"The general condition of our people is so grave and complicated that it is necessary for every group of Jews of the same birthright to share the relief work for their own country people in the belligerent lands, and at the same time to be actively engaged in the common cause of the American Jews.

"The remainder of the Jewish people, the Jewish nation, are awaiting in trembling fear the great day of judgment, when the European Powers at the peace conference following the war will seal the fate of all minor nationalities regarding their future existence or their perdition."

The opening prayer will be delivered by Rev. Dr. Fried, and the following prominent speakers will address the convention: Hon. William M. Calder, Hon. Marcus M. Marks, Hon. Walter M. Chandler, Hon. Samuel S. Bennet, Hon. Leon Sanders, Hon. Gustave Hartman, Hon. Leonard A. Sniitkin and Rev. Masliansky.

**Spanish-Portuguese Synagogue Pledges Loyalty.**

At a meeting of the Board of Trustees of Congregation Shearith Israel, held at the Vestry House, Central Park West and Seventieth street, New York city, Nissan 12, 5677 (April 3, 1917), the following resolutions were unanimously adopted:

Whereas, His Excellency Hon. Woodrow Wilson, President of the United States, did yesterday request the Congress to declare the existence of a state of war between the United States and the Imperial German Government; and

Whereas, The members of this ancient Spanish and Portuguese Synagogue, the first congregation of Israelites in North America, dating from the year 5415 (1655), did in the American Revolution dedicate themselves to the cause of liberty and offer their lives upon the field of battle, as well as their fortunes, to establish this Republic, and in support of its army and navy as their descendants and those who came after them have done in each and every one of the wars of our country, even until this day; now therefore be it

Resolved, That the Board of Trustees of the Congregation Shearith Israel, in the city of New York, acting on behalf of the congregation, hereby pledges its unqualified and undivided loyalty and support to the President and Congress of the United States in the national emergency which now confronts our beloved America, and further tenders to them every means within our power to compass victory over her enemies, both by land and by sea, finally invoking upon the government and every branch thereof that holy protection, wisdom and guidance of the God of Israel which has attended our fathers throughout the centuries.

Resolved, That in token of the spirit of the foregoing it is hereby ordered that the American flag be displayed over the synagogue until the arms of the United States shall gloriously triumph over those of Germany.

Resolved, That a copy of these preamble and resolutions be transmitted to His Excellency the President of the United States, to the President of the Senate, to the Speaker of the House of Representatives, and be entered upon the minutes of the proceedings of this body.

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**The Wonderful Stick.**

Yankel, the Melammed, was exceptional, indeed, always fulfilling his promises and punctually appearing at invited functions and appointed assemblages. On the Fasting Day of Esther, after the close of the morning services, Yankel took his walking cane, discharged his pupils, discontinued the instruction, locked his school rooms and departed for the neighboring village, where arrangements had been made by local Jews to have Yankel come and recite the Scroll of Purim before them, celebrating the traditional festival and commemorating, this wise, the ancestral deliverance from Haman and his vicious designs.

The weather was inclement, the snow fell thick and fast, the storm raging furiously and the tempest dominating violently. Bold and courageous, Yankel, neither fearing nor dreading results and consequences, continues his walk, determined to reach his destination at all risks and hazards, so as to satisfy his friends and turn useful to his admirers. The storm, however, wrought havoc with Yankel in the interim, tossing him up and down like a football, blinding his eyes, lifting him off his feet and throwing him finally into an avalanche, tired and fatigued.

The Guardian of Israel neither sleepeth nor slumbereth. The poor Melammed's last hour never struck as yet. A farmer drove through the deserted route after a short while, the accompanying dog smelling instinctively the whereabouts of a human being; the farmer succeeded in locating the unfortunate Yankel, pulled him from his confined imprisonment and brought him in a semi-conscious condition to the hospital of the nearest town. By the combined forces and united efforts of both physicians and nurses, Yankel was revived and returned to life once again. Observing conditions and beholding environment, Yankel wondered where he was and what brought him into that particular place. Slowly, but surely, Yankel recollected past events and former incidents of his life, doings and activities, remembering how he started for the neighboring town, where his arrival was anxiously awaited, in order to listen to his chanting of the Scroll of Esther on Purim eve. The clock in the room showed several hours after midnight, almost 3 o'clock in the morning, the time for the reading of the Megillah having thus passed long ago. But the stick, his walking stick, Yankel asked himself, what became of his precious stick? He called the nurse and asked her whether she had any knowledge as to the whereabouts of his cane, without which he would never be able to walk a step. Why, yes, the nurse informed him of the stick's repose in the office, in one of its corners. Yankel pleaded with the girl to bring him his stick, as he wanted to leave the bed for a little while, for obvious reasons. She certainly granted his desire, went to the office and returned to Yankel, handing the stick to him. The reason that Yankel wished to make use of the cane, there and then, was ostensible, indeed, not because he could never walk without leaning on it, this being but a pretext. Yankel, as a matter of record, never needed any support, he could run swiftly without the mechanical aid of a cane. But then a mystery surrounded the stick and its owner. Yankel the Melammed, prohibition having spread like a pestilence in the vicinity, Yankel wishing to follow the accepted custom of celebrating Purim with wine and drinks, procured a specially made cane, in the midst of which he inserted several long and narrow bottles, which were filled with Carmel brandy. It goes without saying that Yankel's rejoicing at the sight of the coveted stick knew no bounds. He, however, reserved himself and purposed to keep cool until the nurse's departure, when he removed the lid, pulled out a bottle and emptied the latter's contents.

Gratified with the results and remembering that this was Purim, Yankel gave full sway to his articulate abilities and made use of his vocal faculties, culminating in the singing of Shoshanath Jacob. The singing attracted the attention of the girl, who ascribed it as a result 'phoned for the house physician. Feeling the Melammed's pulse, the latter discovered the cause of the patient's delightful humor and wondered where he got the precious liquid and how he smuggled it in within the hospital's confines.

NACHMAN HELLER

**Christian Minister Asserts Jews Are the Coming Nation.**

"The Jews are the coming nation of the world," declared the Rev. William Allan in the Clarendon Street Baptist Church, Boston, Mass., in a recent sermon.

"The day will come when what was suggested before the present war broke out, that there should be a combination of Gentile world powers with the Kaiser at the head, must come to pass. I know that it is coming, and that there will be a combination of world powers under one visible head; but when this combination has come to pass there will be an attempt to mix monarchy with democracy, and you cannot do it.

"Out of all this will rise up the Jewish nation, the greatest power the world has ever seen. There is no king, czar or kaiser who will ever be able to dominate this world that they will prevent the fulfillment of this Jewish hope.

"You have heard of the Zionist movement, which is a getting together of the Jewish people with the intention of purchasing Palestine. They are the most wonderful people on God's earth, and as the coming nation of the world have a wonderful future."

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**WOLPIN & GERSHVIN**

The originators of **TURKISH and RUSSIAN BATHS** in this country, announce to their many friends and patrons that they have become the owners of the

**LAFAYETTE BATHS and HOTEL**

405 LAFAYETTE ST., near 4th St.  
which will be conducted in first-class, up-to-date, style.  
Rooms by the day, week or month. Reasonable.  
Baths only for men, and open day and night.

**Aid Us Build**

These figures indicate our growth for the past ten years.

**HOSPITAL FOR DEFORMITIES AND JOINT DISEASES.**

Year.	New cases.	Gain.	Treatments.	Gain.
1st. 1907.....	1,212	...	9,471	...
2d. 1908.....	1,423	17%	15,963	68%
3d. 1909.....	1,609	13%	16,979	6%
4th. 1910.....	2,079	29%	25,290	48%
5th. 1911.....	2,436	17%	29,322	15%
6th. 1912.....	3,414	40%	38,998	16%
7th. 1913.....	4,052	18%	40,869	20%
8th. 1914.....	4,505	12%	45,633	12%
9th. 1915.....	6,612	47%	53,143	16%
10th. 1916.....	8,473	22%	81,264	34%

Make checks payable to Louis F. Rothschild, Treasurer, 1919 Madison Avenue, New York City.

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WE RECOMMEND OUR

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WE WILL BE PLEASED TO SUPPLY BRIDGE SCORES FOR CARD PARTIES.  
DEPT. H.

ITEMS OF INTEREST IN THE JEWISH WORLD

A millionaire, Chanan Gorenwald, died recently at Waltham, leaving a fortune of \$1,000,000.

Miss Rose, daughter of Judge James Brennan, has been appointed a member of the local school board for District No. 13 in Brooklyn.

Many public positions are held by Jews and especially by those known as the Bene-Israel in India. Late Mr. Nathan Benjamin of Ambedabad, was agent in Kachhwar.

Shalom Lodge I. O. E. B. was recently instituted in Madison, Wis. The new lodge, which starts out with twenty-five charter members, is the first lodge of the order to be instituted in Wisconsin.

The Jewish Independent Aid Society has been organized in Kansas City, Mo. Its objects are to assist needy Jewish families. The society plans to maintain free legal, medical and employment bureaus. Seventy-five members have begun active work.

The Jewish Institute will conduct a night school on Monday, Tuesday and Thursday at Admiral boulevard and Harrison street for the benefit of immigrants in Kansas City who will attend. There are classes in reading and writing and in preparation for American citizenship.

During the last year the aggregate gross revenue of the constituent synagogues of the United Synagogue of Great Britain amounted to £4,651, and their aggregate local expenditure to £21,000. Of the seventy-seven synagogues no less than ten were in a deficit last year.

Twenty Synagogue, at Newport, R. I., the oldest Jewish place of worship in America, with its vestry rooms has been offered by the Congregational Jewish Israel to the Red Cross for hospital purposes in case of need, and the congregation has been asked to contribute to the Red Cross.

The Ladies Executive Board of the National Jewish Hospital for Consumption has voted to engage Dr. E. Simon as superintendent to succeed Dr. Moses Collins, who resigned several weeks ago. Dr. Simon, renowned expert on tuberculosis, has been in charge of the institution since Dr. Collins resigned.

Deputy Assistant District Attorney Alexander E. Kaminsky has resigned from the staff of District Attorney Swann and will re-enter his old firm. Mr. Kaminsky, before his appointment by Mr. Swann, was a probation officer in the Court of General Sessions and head of the local Big Brother movement.

The sentence upon Harry Enrico Levi by the Florence Tribunal to two years imprisonment on the allegation of false dealings in connection with government supplies, has been quashed by the Supreme Court, the reason being released. The higher court found the whole of the allegations against him to be unproven.

The Bureau of Jewish Statistics and Research of the American Jewish Committee has been designated to gather statistics on Jewish rabbinic and congregational in the United States by the Bureau of the Census, Department of Commerce, according to an announcement. The work will require two months, and will be begun at once.

Miss Cecelia Jacobson, a student at the Dubuque (Ia.) High School, is the winner of the prize presented by the Chicago American in a "Washington Story Contest." Her story was selected from among thousands submitted as the best, and the judges awarded her a gold medal and her school a silk American flag.

The reorganization committee of the Malmondes Koster Hospital at Chicago, Ill., has launched an intensive campaign for funds with which to reopen the hospital, which has been closed for the past sixteen months because of lack of financial support. \$35,000 is sought, which, with the \$60,000 already pledged, will be sufficient to enable the hospital to reopen by the first of July.

The Rev. Dr. Joseph Friedlander, aged fifty-eight, for the last year rabbi at Temple Sholem, of Plainfield, N. J., died last week. He was born in Edinburgh, Scotland, and was educated in London. He held pulpits in Melbourne, Australia; Beaumont and Waco, Tex., and Hamilton, Can. He was widely known as a contributor to Jewish periodicals and had just completed an anthology of Hebrew poetry.

The Israeli Educational Establishment in Ahles, near Hanover, which is principally an agricultural college, has developed very well during the war. The products grown by the scholars found a very good market. In the year 1915 thirteen gardening apprentices were permitted to leave, obtaining good positions. A friend of the institution, the late Siegfried Strauss, has bequeathed it 20,000 marks and a piece of land of 60 "Morgen" for the settlement of former pupils of the institution.

Mr. F. Q. Henriques and Mr. Edward Henry Langdon have been appointed City Justices for Manchester, Eng.

Mr. Charles J. Omer, of the Philadelphia Chamber of Commerce has been appointed a delegate to the annual meeting of the American Academy of Finance and Social Science.

M. Margolin, the former editor of the Hebrew newspaper, HEBREW, since published at Vienna, has obtained permission to issue a Yiddish daily paper at Berlin.

The Jewish community in Berlin has received a legacy of 1,000,000 marks from the late Frau Julie Gerson for the establishment and erection of a Children's Hospital.

The Jewry is the title of a new monthly organ for the Bene-Israel community in India. It is published in Bombay and is edited by Mr. D. S. Bralder. The contents are printed in English and Marathi, the vernacular of the Bene-Israel.

A school has recently been opened at Tarna, Russia, for the instruction of Jewish girls who will be taught specific occupations, as well as enable them to maintain themselves independently when they are through with their course.

Mary I. Berger, director of the Wholesale Children's Association of Chicago, Ill., for four and one-half years has been elected secretary of the Associated Jewish Charities of Chicago as a reward for her work in doubling the membership of the Charities in less than sixty days.

The executive board of the Associated Young Men's Hebrew Association of New England has issued an appeal to the 20,000 members to enter in the National Board or to join full squads being organized by Sergeant Bernard Gornik, director of the organization's army and navy departments.

The Jersey City Hebrew Association, which meets at the Sherman Avenue Talmud Torah, will open a new headquarters for its publicity committee at 2nd Pine street. The committee will conduct the preliminary work for the organization's hall, which is to take place at Elmer Hall on May 1.

At the election last month for delegates to the Massachusetts Constitutional Convention, Hon. Charles B. Stricker was nominated a delegate-at-large. Mr. Joseph Michaelman was nominated from Ward 19 and 20 and Messrs Albert A. Ginsburg and David Rosenfeld from Ward 24, of Boston.

Mr. M. E. Lam, who has been connected with the Hebrew Education Society of Philadelphia, Pa., for over thirty-three years as teacher of Hebrew, has resigned. Mr. Lam was the first teacher of the society when it moved its quarters to the old Dutch synagogue at Fifth and Chestnut streets.

Miss Zerina Reeder was elected president of the Kansas City Teachers' Club in a meeting at the Coates House, Saturday, March 24. Miss G. Hamer is secretary. With these new officers the club starts its third year. It has a membership of 482, approximately one-third of the women teachers of the city.

Jacob Rosenfeld, 71 years old, at one time owner and publisher of the Baltimore Journal, a German daily newspaper published in that city until recently, died March 14. After giving up the Baltimore Journal, Mr. Rosenfeld went West and became editor of the Western Post, a German newspaper of St. Louis. He returned to Baltimore about two years ago.

J. C. Cohen is the Republican candidate for the office of Mayor of Honolulu, Hawaii. Mr. Cohen is a former Chicagoan, having moved to Hawaii about twenty years ago. Mr. Cohen is president of the Consolidated Amusement Company, of Hawaii, which owns and operates many theatres on the islands with affiliations in Australia, Japan, China and the Philippines.

Absolute equality of Jews in Russia with all others in own property to reside in any place, to serve in the army and navy, to participate in educational advantages and at the polls has been proclaimed officially, says advice received at the Russian Embassy, Washington, D. C. Therefore it is understood there will be no further restrictions upon the issue of passports to Russian or American Jews who desire to visit Russia than those common to other persons.

The project for publishing an edition of the Talmud in England has now taken definite shape. A committee has been appointed, consisting of the chief rabbi as chairman and Deyan Feidman as honorary secretary, and the following members: Deyan A. Chalkin and S. I. Hillman, Rabbin I. H. Dalche and A. I. Kuk, Principal Dr. Buchler and Dr. A. Marmorstein of the Jews' College. The edition will possess some unique features, which will render it invaluable to all students.

ALFRED W. McCANN, the noted Pure Food Exponent, writes in the New York Globe: The best Fermented Milk Preparation in America... DR. DADIRRIAN'S Original Genuine ZOOOLAK... Purest Malted Milk Preparation... At Paumotu, Drug Store, Grocers and Clubs.

John H. Smberg has been appointed a member of the Municipal Affairs Committee of the Philadelphia Chamber of Commerce.

Fred Elise Furs has given to the city of Bremen the sum of 20,000 marks for the establishment of three institutions in furtherance of music, commerce and industry.

According to the London Jewish News the Turkish troops before their return from Bagdad stopped at Jewish houses at whatever they could find. It is estimated that the damage done will amount to more than 1,000,000 francs.

An endowment which has already reached the sum of 15,000 marks has been given for "Palestinian" purposes by the family of the late Dr. Hugo Kaufman of Mannheim. The exact use of this endowment fund will be determined after the war.

Statistics figures show that 7,000 members of the Jewish population died in Warsaw during 1914. In 1915 the number was 11,000. The decrease is declared to be due to the great number of refugees who left the city and to the special sanitary precautions which added to the death of contagious diseases.

Emory T. Cohen passed away at a Brooklyn, Mass., hospital last week after a long illness. The deceased was only twenty-two years old, but showed great promise as a student. He obtained the highest honors and a gold medal at Boston Latin School, and was graduated from Harvard University with a magna cum laude in 1914. While pursuing special studies at Harvard last year he suffered a nervous breakdown, from which he never fully recovered.

Harry A. Ball, of Bridgewater, Mass., won the \$100 annuity offered by the Farm Bureau of Plymouth county, and David Paley, son of E. Paley, Colchester, Conn., won the highest State poultry prize of Connecticut.

The new Emperor and Empress of Austria have received a deputation of the Turkish Jewish Congregation in Vienna who tendered congratulations on their accession to the throne. At the request of the President, the Emperor permitted the Hagan of the Congregation to pronounce the Hebrew prayer for crowned heads and the members of the deputation to remain covered during the recital. The Emperor and Empress also received an Innsbruck deputation of the Jews in the Tyrol.

A movement to establish the largest Hebrew educational institution in the South has been started by Samuel Siegel, a Baltimore, Md., real estate dealer and financier who will start the institution by making a gift of \$250,000. A few weeks ago Mr. Siegel announced that he had secured an option on the Second Presbyterian Church for \$100,000, and said he had secured options on property in the neighborhood of Ann and Baltimore streets for which he had agreed to pay \$150,000. He said he expects the deed to be consummated within a few days.

A mass meeting was held in Cincinnati, Ohio, on April 7 to further the movement on foot to obtain a fund of \$100,000 for the erection of a proper T. M. H. A. building. A site has already been selected at the northwest corner of Central avenue and Clinton street. It is claimed that an unknown donor outside of the city has promised to give one-half of this amount, provided the other \$50,000 can be raised. To secure this money there has been appointed to work with the efficiency committee of the T. M. H. A. an auxiliary committee.

The Society for the Relief of Foreign Jews in Distress of Amsterdam, has undertaken the care of the large number of Jewish war refugees in that city. The large expenditure which this involved necessitated the issue of an appeal for funds. The communities in Rotterdam and The Hague contributed 5,000 and 3,000 florins respectively. A Christian member of the Upper House also responded to the appeal as did likewise the Portuguese congregation of Amsterdam. But the Council of the Ashkenazic community refused to contribute the sum of 1,000 florins which it was asked to give. In the course of the debate, it was argued that the community was obliged to look after its own members only.

M. Mark Hattner, a well-known Russian politician and a founder of the Jewish Socialist party, died recently at the age of forty-five. A political refugee he fled from his native country.

Mr. Oscar E. Ballin, who died at the Mount Sinai Hospital, New York, on April 2 from heart disease, was a descendant of one of the best Jewish families in America. His great-grandfather was Gerstman Seimas, trustee of Kings College, later Columbia. Mr. Ballin's father was head of the banking house of Eugene S. Ballin & Co. For many years Mr. Ballin was a familiar figure along the Central Park promenade. He was a member of the City Athletic Club. He was unmarried.

The city mentioned in recent war dispatches was in early times one of the terminus of the trade-routes from South Arabia, as well as from Petra and Palmyra. Gaza was condemned by Amos for trafficking in slaves with Edom. It is mentioned in Gen. 21 as the boundary of Canaan. It was also the scene of Simon's prowess. He is said to have carried the two gates of the city up the neighboring mountains and to have perished subsequently in overturning the temple of Dagon. It was accounted one of the five chief Philistine cities. In the Talmudic period residence there was permitted to Jews though its inhabitants were pagans. In 1666 the pseudo-Messiah Sabbatai Zevi found there his most devoted follower, Nathan of Gaza, son-in-law of a rich and pious Jew of that community. There were Jews in Gaza as late as 1799 but they fled in numbers before Napoleon's army. At present there are about thirty Jews settled in the town.

Seder in Missouri. Oscar Leonard, superintendent of the Jewish Educational and Charitable Association of St. Louis, in his capacity as acting chairman of Social Service Committee, District No. 2, I. O. E. B., visited Jefferson City, where he obtained permission from the warden of the Missouri Penitentiary to hold a Seder for the Jewish prisoners. This will be the first Seder ever held there. He is also responsible for the services held in that penitentiary during the fall holidays. Mr. Leonard also made the suggestion to the commander of the National Guard stationed in St. Louis that Jewish members of the Guard be permitted to go to their homes for the Seder services. He arranged for the Jewish soldiers stationed in Jefferson Barracks of his city to be invited as guests to participate in Seder services. This is the first time in the history of St. Louis that such work has been done.

HIPPODROME 43rd-44th Sts.-Sixth Avenue Sunday Evening, May 6th, AT 8.15 In Aid of the Relief of Jews Suffering from the War And under the supervision of the CENTRAL RELIEF COMMITTEE RECITAL of traditional and modern SACRED HEBREW MELODIES by the World-Famous Cantor of the Congregation Ohab Ze'edek Rev. JOSEF ROSENBLATT Assisted by his Male Choir (Director H. Wohl) and Great Instrumental Soloists. All seats reserved. Price of seats: Entire Gallery, 50 cents. Balcony, 75 cents, \$1, \$1.50. Entire Orchestra, \$1.50. Box Seats, \$2, \$2.50. SEATS OBTAINABLE AT THE OFFICES OF: Central Relief Committee, World Bldg., Park Row. Mr. Morris Engelman, 217 W. 125th Street. All the Jewish Daily Papers, And by mail from, Manager M. H. Hanson, 437 Fifth Avenue. In ordering by mail, enclose check or money order made payable to "Rosenblatt Concert Tour."

# You Can Make Excellent Cake with Fewer Eggs

Just use an additional quantity of Royal Baking Powder, about a teaspoon, in place of each egg omitted.

This applies equally well to nearly all baked foods. Try the following recipe according to the new way:

## CREAM LAYER CAKE

### Old Way

- 1 cup sugar
- 1/2 cup milk
- 2 cups flour
- 2 teaspoons Royal Baking Powder
- 3 eggs
- 1/2 cup shortening
- 1 teaspoon flavoring

### New Way

- 1 cup sugar
- 1 cup milk
- 2 cups flour
- 4 teaspoons Royal Baking Powder
- 1 egg
- 2 tablespoons shortening
- 1 teaspoon flavoring

Makes 1 Large 2-Layer Cake

**DIRECTIONS**—Cream the sugar and shortening together, then mix in the egg. After sifting the flour and Royal Baking Powder together two or three times, add it all to the mixture. Gradually add the milk and beat with spoon until you have a smooth pour batter. Add the flavoring. Pour into greased layer cake tins and bake in a moderately hot oven for twenty minutes. This cake is best baked in two layers. Put together with cream filling and spread with white icing

# ROYAL BAKING POWDER

made from Cream of Tartar, derived from grapes.  
No Alum No Phosphate

## ENGAGEMENTS.

**BERNARD—WALLACH.**—Mr. and Mrs. Henry Wallach, of 410 West 148th street, announce the engagement of their daughter Esther G. to Mr. Milton Bernard, son of Mr. and Mrs. Benjamin Bernard.

**BERNSTEIN—STAHL.**—Mr. and Mrs. Samuel Stahl, of 69 East Ninety-second street, announce the engagement of their daughter Julia Rosalind to Nelson Bernstein, of 259 Vernon avenue, Brooklyn.

**BROEDER—GREENBAUM.**—Mr. and Mrs. Greenbaum announce the engagement of their daughter Celia to Henry D. Broeder.

**COHEN—ROSENBERG.**—Mr. and Mrs. Meyer Rosenberg, of 148 West 111th street, announce the engagement of their daughter Henrietta to Mr. Herbert L. Cohen.

**FEINE—FOHS.**—Mr. Charles Fohs announces the engagement of his daughter Pauline to Mr. Morris Feine.

**GOTTLIEB—BRONNER.**—Mrs. William H. Bronner, of 545 West 111th street, announces the engagement of her daughter Coralie Hadden to Edwin A. Gottlieb. At home Sunday, April 15, from 3 to 6 p. m.

**GRUNBERG—BROWN.**—Mr. and Mrs. J. Brown, of 200 West 111th street, announce the betrothal of their daughter Elizabeth to Mr. Alfred Grunberg.

**KAHN—HART.**—Mr. and Mrs. E. Hart, of 535 East Eighty-second street, announce the engagement of their daughter Clara to Mr. S. Kahn. At home Sunday, April 22, after 8 p. m.

**KAUFMAN—MAISNER.**—Mr. and Mrs. Isidor Stein, of 500 West 176th street, announce the engagement of their sister, Alice Maisner, to Mr. A. M. Kaufman. Reception Sunday, April 22, after 8 p. m.

**LANDSMAN—HOROWITZ.**—Mrs. E. Landsman, of 26 Lenox avenue, announces the engagement of her daughter Sadye to Mr. David Horowitz at Hotel Astor, April 22.

**LASKER—BERNSTEIN.**—Mrs. Ray Bernstein, of 860 East 161st street, announces the betrothal of her daughter Hannah to Mr. Harold H. C. Lasker, of Jersey City, N. J.

**LEVY—WEINSTIEN.**—Mr. and Mrs. B. Levy, of 985 Whitlock avenue, announce the betrothal of their daughter Sophia T. to Mr. Herman Weinstien, of Springfield, Mass.

**MANISHOF—LOWENTHAL.**—Mr. Max Lowenthal, of 836 Whitlock avenue, announces the betrothal of his daughter Marian to Mr. Emanuel A. Manishof. Reception at the Wallace on April 15, 1917, 8 p. m.

**MINTZ—STERN.**—Mrs. Rosa Stern, of 510 Manhattan avenue, announces the betrothal of her daughter Theresa to David N. Mintz.

**NEWMAN—MANDEL.**—Mr. and Mrs. Gustave Mandel, of 777 Hewitt place, announce the engagement of their daughter Ella to Mr. Norris Newman.

**PERLMAN—MAYER.**—Mr. and Mrs. Harris Mayer, of 25 East Ninety-ninth street, announce the engagement of their daughter Ida Ethel to Mr. Jacob E. Perlman.

**ROSENBERG—WEISMAN.**—Mr. and Mrs. Louis Weisman, of 68 West 113th street, announce the engagement of their daughter Hannah to Mr. Meyer Rosenberg.

**ROSEN—GENS.**—Mr. and Mrs. Frank Gens, of 562 West 164th street, announce the engagement of their daughter Marie to Mr. Harry E. Rosen, of Paterson, N. J.

**STERN—JACOBS.**—Mr. and Mrs. Leo Jacobs announce the engagement of their daughter Elma to Mr. Charles M. Stern, son of Mrs. Julius S. Stern. Reception at home, 385 Central Park West, Sunday, April 15, from 3 to 6 p. m.

**WALD—KATZ.**—Mrs. Ricka Katz, of 104 East 116th street, announces the betrothal of her daughter Florence to Mr. Charles Wald, of Brooklyn. Reception Hotel Bon Ray, Sunday, April 15, 1917, 3 to 6 p. m. No cards.

**WILCHINS—LEWIS.**—Mr. and Mrs. B. Lewis, of Westchester Park, Westchester, N. Y., announce the engagement of their daughter Amelia L. to Mr. Saul Wilchins, of 206 Broadway, New York city, son of Mr. and Mrs. S. Wilchins, of Mt. Vernon, N. Y.

## MARRIAGES.

**BANGSER—SOLOMONDI.**—Mr. and Mrs. Solomon Solomondi announce the marriage of their daughter Violet to Mr. Adolf Bangster, on Wednesday, April 4, 1917.

**BUCHMAN—TUCK.**—On April 1, 1917, Tillie Tuck, daughter of Mr. and Mrs. Robert Tuck, to Mr. Isidore Buchman, son of Mr. and Mrs. Liber Buchman, by Dr. Henry Morias, assisted by Cantor Diamonstien.

## BIRTHS.

**HEYMAN.**—Mr. and Mrs. Sidney Heyman (nee Estelle Jacobs), of 667 West 161st street, announce the birth of a daughter on April 4.

**LEVY.**—Mr. and Mrs. Harry Levy (nee Dorothe Bauer), announce the arrival of a son on April 2, 1917.

**RADIN.**—To Mr. and Mrs. Joseph H. Radin (nee Sophie Kiebel), April 2, a son, Paul Kiebel Radin.

**WARSHAARKY.**—To Mr. and Mrs. Daniel Warshaarky, of Newark, N. J., a son, S. Oscar. Birth—Ullah took place Wednesday, April 4.

**WEINBERG.**—Mr. and Mrs. Jacob Weinberg, of 560 W. 144th street, wish to announce the birth of a son on Monday, April 9, 1917.

## BAR MITZVAH.

**LEVENSON.**—Mr. and Mrs. S. Levenson announce the Bar Mitzvah of their son Harold, on Saturday, April 14, 10 a. m., at the Hebrew Tabernacle, 218 West 130th street. Reception at home, April 15, from 3 to 6 p. m. No cards.

## SOCIAL NOTES.

Mr. and Mrs. H. Liftin, of the Leslie, Eighty-third street and Broadway, entertained a number of guests at the engagement reception of their daughter Mollie to Mr. Albert M. Goldberg on Sunday, April 1.

The dining-room was beautifully decorated with flowers and greens. A splendid dinner was set for about 130 people. Among the guests were Mr. Herman Levy, Mr. Hyman Cohen, Cantor Kastneroff, Cantor and Mrs. Jacob Schwartz and Mr. and Mrs. M. Z. Levinson, of Temple B'nai Jeshurun; Mr. I. Cass, Mr. and Mrs. H. Cass, Mr. and Mrs. Edward Untermann, Mr. and Mrs. L. S. Newman, Mr. and Mrs. Elias Gottfried, Mr. and Mrs. William Prince and Dr. and Mrs. A. D. Swick.

## Y. W. H. A.

A Seder attended by over 200 people was given in the spacious dining room of the Young Women's Hebrew Association Building, 31 West 110th street, Friday evening, April 6. Dr. Bernard M. Kaplan presided, and was assisted by Rev. Jacob Schwartz, cantor of the B'nai Jeshurun Congregation. In addition to the young women who make their home at the Y. W. H. A. Building, there were present a number of strangers who happened to be here in the city without a home or friends, and who were made welcome at the Seder by Mrs. Schwartz, the superintendent of the association. There were also present several of the directors and some of the prominent social workers in the city.

The services were very impressive. Rabbi Kaplan, as a preliminary to the Hagaddah, explained the significance of the occasion and thanked God for the modern emancipation of millions of the people of Israel in Russia.

A concert for war relief will be given at the Y. W. H. A. Auditorium Saturday night, April 21, at 8.30 under the personal direction of Cantor Schwartz. There will be some noted artists on the program who will render some very interesting selections. The program has been so arranged by Rev. Schwartz as to satisfy both the artistic and popular tastes for good music. Rev. Schwartz is a graduate of the Vienna Conservatory and possesses a very rich and pleasing baritone voice.

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In an instant you can convert it into one or the other. A very artistic piece of furniture, made in period or modern design in all woods and finishes. As comfortable and sanitary as any ordinary bed—great space saver—just the thing for the crowded city apartment or bungalow. Just as "cheap" as an ordinary table and only sold at our factory direct to you. As an introductory offer—we'll sell you one at the wholesale price—no low as \$25—saving you the retailer's profit. Bed clothing rolls inside. Come to Our Factory Direct.

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#### Cantor Rosenblatt for Jewish Relief.

That the meeting to be held at the New York Hippodrome on Sunday night, May 6, under the auspices of the Central Jewish Relief Committee, will be as large in point of numbers as the great meeting for Jewish war relief held at Carnegie hall, last December, seems certain, from the demand for tickets which is pouring in upon the committee.

The announcement that at this meeting the world-famous cantor, the Rev. Joseph Rosenblatt, of the Congregation Ohab Zedek, is to start a concert tour to embrace the leading cities of the United States has aroused keen interest among the Jews of Greater New York and nearby cities. This is to mark Cantor Rosenblatt's first appearance on the concert stage. He will be heard under the direction of M. H. Hanson, who has directed the tours of many prominent musical artists, and the receipts are to go to the Central Committee's fund for Jewish war relief.

Cantor Rosenblatt is to be heard in a recital of traditional and modern sacred Hebrew melodies, assisted by his male choir of sixty voices, and a number of noted instrumental soloists. It is urged that those desiring tickets apply at once to the Central Relief Committee, World building; Morris Engelmann, financial secretary of the committee, 217 West 125th street, or to M. H. Hanson, 437 Fifth avenue, New York city. The prices are to range from 50 cents in the gallery to \$2.50 for the boxes, and orders will be filled in the order of their receipt. Many prominent persons are to occupy stage boxes.

#### Society of the Jewish Institute.

The newly elected Board of Directors of the Society of the Jewish Institute held a meeting on April 2 at the Hebrew Technical School for Boys, and elected the following officers for the ensuing term: Hon. Solomon Sufrin, president; Hon. N. Taylor Phillips, Levi Hershfield, Maurice Simmons, vice-presidents; Jacob Carlinger, treasurer; Morris Margulies, honorary secretary, and Bernard G. Richards, educational director. Among the directors of the institute are Messrs. Sam A. Lewisohn, Isidore M. Levy, Leon Molsseiff, Solomon Diamant, L. Goldman, Solon J. Liebeskind, Leo Wolfson, Dr. B. Abramowitz and Mrs. Gertrude F. Cowen. On March 29 the Jewish Institute held a very successful meeting in the Auditorium of Public School No. 63, where the "Russian Revolution and the Jewish Question" was discussed from three different angles. Henry L. Slobodin dwelt on the contribution of the Jewish Russian revolutionists to the revolution; Professor Isaac A. Hourwich talked on the position of the Jewish people in the new Russia as a distinct national entity, and Dr. Leon Motzkin discussed the effects the Russian revolution will have on the Zionist movement in Russia. The audience followed the addresses with keen interest, punctuating the speakers' remarks by frequent applause.

Among the new activities that the society is planning is a Lag B'Omer celebration in the form of an evening of Jewish music on May 10 and the celebration of Shabuoth on May 28.



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Sauce: One cup of boiling water sweetened, 1 teaspoonful of butter, 2 table-spoons of sherry wine. Thicken with a little cornstarch; wet with cold water.

**Brown Betty.**  
Pare, core and slice 6 or 7 tart apples; put a layer of stale bread crumbs in the bottom of a baking dish, then a layer of apples; sprinkle with a little brown sugar, butter and a tiny dash of cinnamon. Repeat till all the apples are used. Bake in moderate oven for one hour. Serve hot with hard sauce or sweetened cream. Raisins or chopped almonds may be used in this pudding if desired.

**A Luncheon Dish.**  
Heat the haddock roe thoroughly and pour over it a sauce made of 1 cupful of tomato juice, 1 tablespoonful of butter and 1 tablespoonful of flour. Cook butter and flour together, add tomato juice and cook until it thickens. Season to taste.

**Roe Cakes.**  
Mix the carp or haddock roe with an equal amount of bread crumbs or cracker dust and 1 beaten egg. Season to taste and form into small round cakes and fry. Stewed tomatoes go well with this dish.

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Mr. Louis Halpern, who for a number of years conducted summer hotels in the Catskill Mountains, and last season was associated in the management of the Switzerland, Fleischmanns, N. Y., has leased for a term of years the Hotel Colorado, Belmar, N. J., the famous hotel on the Jersey coast, owned by Mr. L. Winterfeld and operated by him as one of the first fashionable hotels for Jewish guests in that beautiful resort.

Mr. Halpern will conduct the Colorado as a first-class, strictly kosher hotel in the style for which he is noted as a caterer of prominence and as a popular host without a peer.  
Many improvements are under way; the house will be thoroughly renovated and refurbished, and will, when opened, be a desirable summer place for discriminating people.  
The Colorado is situated directly on the ocean front, and has every advantage for bathers and boarders. Accommodations are provided for 250 guests. The dining-room has facilities for 400 persons, which makes a spacious ballroom when so converted.  
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The Merrow Machine Company, Hartford, Conn., has issued a loose-leaf, black leather-bound, illustrated catalog of their various machines that is a work of art seldom excelled in the printing world.  
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**MUSIC NOTES.**

Ralph Lawton, a gifted pianist from the Middle West, who will make his first New York recital appearance at Aeolian Hall on Tuesday afternoon, April 17, is very much of a cosmopolitan, having spent student years in London, Paris and Berlin, where he studied with Lihevinne and Safonoff. He has also concertized in these cities, and since his return to this country he has appeared with the Chicago Symphony Orchestra and the Minneapolis Symphony Orchestra.

Eunice Prossor, a talented young violinist from Tacoma, Wash., who had her preliminary training with Olat Bull in her home city and her finishing touches with David Mannes in New York, will make her metropolitan debut in a recital at the Comedy Theatre on Sunday afternoon, April 15, at 3 o'clock. With Richard Epstein at the piano Miss Prossor will play the Bruch concerto in G minor, Lalo's Symphony Espagnole, the Brahms' sonata in A major and a group of shorter pieces.

A song recital by Maggie Teyte, who has been winning a succession of triumphs on tour with the Boston-National Grand Opera Company, will be an event of the late musical season. Miss Teyte is planning this recital for the latter part of April, and it will mark her first appearance this season in New York concert halls. This should prove welcome news to the host of admirers of this dainty prima donna, who is not only noted for her beautiful voice and artistic singing, but for her especial knack of arranging most interesting recital programs.

The song recital by Mme. Staberg-Hall, soprano, assisted by Bruno Huhn, accompanist, will take place at Aeolian Hall on Friday afternoon, April 13, 1917, at 3 o'clock. The program is as follows:

- I.
- She Never Told Her Love.....Haydn
- My Heart Ever Faithful.....Bach
- Symphs and Shepherds.....Purcell
- O Sleep, Why Dost Thou Leave Me?.....Haendel
- II.
- Norwegian Echo Song.....Thrane
- Mot Kveld.....Backer Grondahl
- Ingrids Vise.....Kjerulf
- Los Lof.....Munklett
- Titania.....Peterson Berger
- Polska.....Signi Hebbe
- III.
- Till I Wake.....Voorhis
- An Idle Poet.....Victor Harris
- Norse Maiden's Lament.....Heckscher
- The Rosy Morn.....Landon Ronald
- IV.
- Ob Heller Tag.....Tschalkowsky
- Grachen am Spinnrad.....Schubert
- Ostliche Blumen.....Schumann
- Wiegenlied.....Brahms
- Liebes hymnus.....Strauss

Ossip Gabrilowitch's first orchestral concert of his series of three will be given in Aeolian Hall on Sunday afternoon, April 15. The soloist will be Pablo Casals, who will play the Haydn concerto for cello and orchestra, while the program as a whole will be devoted to classical composers, including works of Beethoven, Mozart and Gretry. Mr. Gabrilowitch will have a symphony orchestra of eighty musicians.

The second concert will be given on Friday evening, April 27, with Harold Bauer, soloist, and the third on Friday evening, May 11, with Mr. Gabrilowitch himself playing the Rachmaninoff second concerto in C minor under the baton of Arnold Volpe. The program for the first concert follows:

- Overture "Egmont".....Beethoven
- Symphony, G minor.....Mozart
- Overture, No. 3, "Leonore".....Beethoven
- Concerto for cello and orchestra, D major.....Haydn
- Suite from "Cephalé et Procris".....Gretry (Edited by Felix Motil.)

Rosita Renard, the Chilean pianist who made her debut in New York a few weeks ago, will give her second recital in Aeolian Hall on Monday afternoon, April 16, playing an all Liszt program as follows:

- Fantasia and Fugue on the Theme.....Bach
- Sonata in B minor (in one movement) D flat major, Etudes de Concert
- F minor, Etudes de Concert
- Chasse neige Eroica, from the twelve Etudes d'Execution Transcendante
- Don Juan-Fantasia.....Haydn

"The Willow Tree," which is being unfolded each evening at the Cohan and Harris Theatre, is the most exquisite play New York has seen in many seasons. This altogether alluring fantasy of Japan by J. Harry Benrimo and Harrison Rhodes fully merits the attention it is attracting. It is a thing of beauty and a joy forever.

At the Comedy Theatre on Sunday afternoon, April 15, at 3 o'clock, Eunice Prossor, a young violinist from the Pacific coast, will make her New York debut, with Richard Epstein accompanying her, in the following program:

- Sonata in A major.....Brahms
- Concerto in G minor.....Bruch
- Gavotte en Rondeau.....Chopin
- Nocturne in E flat.....Chopin
- Vogel als Prophet.....Schumann-Auer
- Symphonie Espagnole.....Lalo

Ralph Lawton, an American pianist, who has appeared with orchestra and in recital both in this country and Europe, will make his first New York appearance at Aeolian Hall on Tuesday afternoon, April 17, at 3 o'clock, playing the following numbers:

- Organ Toccata and Fugue in D minor.....Bach
- Intermezzo, Op. 116, No. 6.....Brahms
- Gavotte en Rondeau.....Chopin
- Sonata in B minor.....Liszt
- Reflets dans l'eau.....Debussy
- Le Vent.....Alkan
- Etude.....Bortkiewicz
- Poeme Satanique.....Scriabine
- Sonata in B minor.....Chopin

Next week a varied and interesting bill will be presented at the Strand Theatre. The principal photodramatic feature is "Sleeping Fires," in which Pauline Frederick is the star. It is a combination of

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- Rev. Kopel Podvitz, 456 East 171st St., Bronx.
- Rev. Simon Raphaelowitz, 257 Henry St.
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- Rev. Perez Rosen, 136 Graham Ave., Bklyn.
- Rev. Zale Rosen, 123 Livingston St.
- Rev. David Schechter, 100 Suffolk St.
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Friday, April 13th, 1917 : : : : Nissan 21st, 5677

Sabbath begins 6.28 P. M.

רפד

A fortnight ago our Cincinnati contemporary found itself impelled to make use of its editorial columns solemnly to announce to the world that, no matter how correct a recent letter-writer was in describing the sympathy of Jews with a certain world-event, those who might be excluded from his calculations could not be set off any longer, by reason of other distressing causes produced just below the surface of the vast deep. Into these utterances of *The American Israelite* we fairly read the change of heart which its proprietors and conductors must have suffered. How well they could have spared themselves this "confession" if they had never taken any side in this situation, as, indeed, no Jewish partisanship was or is needed therein.

We hardly think it politic to discuss at the present time the subject of Russian Jews settled in this country returning to their original home *en masse*, now that Russia has successfully passed through the throes of a revolution. We may add that at no time is it wise to consider such a question, for there cannot be a directed, organized attempt towards this end under any conceivable circumstances. If individual Jews wish to return to Russia, and carry out their intention, this is a matter which concerns them alone, not the Jewish people. That their action will undoubtedly have an influence on the future welfare of the Jews here, in Russia, and everywhere in the world goes almost without saying; but there is no need to consider this phase of the Jewish problem now.

The recent elaboration of the traditional ceremony of *Bar Mitzvah* in the newly-established synagogue at Madrid marks an additional step in advance of the tacit action of the Spanish Government some years since in reversing Ferdinand and Isabella's decree of 1492, expelling all their Jews from their country. It gives an additional interest to the fortunes attending the new *kehilla* in the Spanish capital, and, therefore, may gravely influence the tendency among certain Jews of Iberian antecedents to return to Spain. Whether they will find in Spain that which they seek, describe this however one please, remains to be seen! The land and the people are there; will a part of that other people in whom we are profoundly interested return to that land?

*Jewish Comment* expresses its belief that the new status of the Jews in Russia will have a hurtful, if not a fatal, effect on political Zionism. We fully agree with this sentiment of our contemporary, at the same time contending that idealistic, philosophic Zionism will not be injured, in act, will be benefited thereby. *Eretz Yisrael* with Russia emancipated will again be the land of the pious dreams of all true believers everywhere, will be and remain the home of such Jews as set great store by the traditional practices and principles of our holy religion. Incidentally, with the Russo-Jewish problem finally and satisfactorily solved, our Jewish politicians, statesmen if one wishes to and must call them this, will find their occupation and their ability to thrive on communal misfortune ended. What a happy time this portends for the Jewish people!

The Jewish Publication Society is, to our notion, well advised in planning and subsequently executing the production of a library of post-Biblical Hebrew literature in English. This department of Jewish knowledge closely dovetails into the version of the English Bible for which the society now stands as sponsor. One or more of our esteemed contemporaries objects to this new ambition of the society because, forsooth, this is likely to be too all-embracing. Yet, we feel certain the society has summoned to its aid all the scholars and writers necessary to make a success of the plan. Nor do we suspect that the society intends to hurry the publication of this encyclopedic work unduly. With time, patience, ability and enthusiasm on the side of the society and its able collaborators, it is hardly open to doubt that a work of first-rate importance will be presented to the Jewish public in an attractive garb, with the requisite scholarly apparatus and in firm consonance with the best traditions of Jewish learning.

## DECLARATIONS OF SYMPATHY

**D**ECLARATIONS whereby a man or a group of men endeavor to give public expression concerning the sentiments which possess him or them in respect of a particular movement or of the attempt to attain a certain end or ideal are not without their use and interest. They reflect a definite amount of credit on the one or more authors, where the declarations bear upon highly worthy aims. They may, at times, fail of their legitimate purpose, however, if elements of another character enter into the declaration; and occasionally the ancient adage, Acts speak louder than words, is especially applicable to them.

So much we would premise by way of general theory in considering the several declarations of sympathy with the cause of the *entente* allies, which the last few weeks have brought into public notice. One of the declarations took the form of an open letter which a distinguished American Jew felt impelled, by the trend of events, to issue. It did not call for comment because, at best and worst, it was simply an individual utterance. The other declaration emanated from a group of men, all of whom are more or less well known to the community, who gave it as their opinion that the cause of the Jews *qua* Jews is bound up with the fortunes of the one side in the great war.

A weighty statement this was, and we wonder if the gentlemen who made it over their own signatures had a due appreciation and a realizing sense of their action! We do not consider the document as expressing the sentiments of a group of American citizens, patriotically moved, at a time of national crisis, for from this view we have one opinion of it. But as an expression on behalf of the *Jews as Jews* it is our duty to deal with it, and here we have quite another and a different opinion of it. The document signifies, in short, that the Jews of the entire world, who are not a separate, independent nation, despite all the fervid protestations of our Zionist friends, have, to believe these gentlemen, an interest in the outcome of the world-war quite apart and distinct from some of the nations (under whose sway they may live) participating in it. In other words, from this point of view we see in the declaration an attempt to create a specific Jewish attitude toward the war, quite different, be it noted, from that of the Jewish Congress with which anyone can sympathize. The difference is vital. Therein lies the vice of the argument advanced by these declarations.

Senator George E. Chamberlain, of Oregon, is the latest prominent non-Jewish statesman in this country to declare his sympathy with the Zionist cause. He is even more sympathetic toward the congress movement, for he believes that this offers an immediate answer to the Gentiles' important question, What do the Jews want? For such is a preliminary to the Jewish acquisition of full, human rights all the world over.

F. W. Hirst, an English writer on questions in current economics, made an interesting suggestion in his own journal, *Common Sense*, recently. A firm friend of Zionism, Mr. Hirst thought that Palestine, after the war, might be erected into an autonomous Jewish state, under the suzerainty of the United States. This does not strike us as being a common-sense suggestion, assuming, for the sake of argument, that our government and people would be prepared to undertake this wholly foreign, administrative burden. That peace is now in measurable sight does not alter the situation, for, as yet, a possibility of terms has not yet been discussed, much less the terms themselves. And to have our country bound up with the storm-centres of the Old World as the administrator or overlord of one of them seems unthinkable.

The hearts of all good and loyal Jewish Americans—and there are no others, we are happy to add, in this country—must have been greatly gladdened by the swift and thoroughgoing denunciation by Jacob H. Schiff, Isaac N. Seligman and other prominent members of the community of the plan to recruit a Jewish regiment for service on behalf of our country. They have uniformly pointed out that the national crisis affords no excuse to the representatives of small nationalities to set up and create organizations based upon these nationalities. This is a view which we heartily share, and for which, by the way, we have always contended. When the European war began and the proposal was made by a representative organ of Anglo-Jewry to form a Jewish regiment for the British Army, we took occasion from afar to express our serious disapproval of such a scheme, not merely upon the grounds of good British citizenship, but also upon those that seemed to us peculiarly capable of standing out as Jewish. Nor have we ever heard from any quarter in the territories of the central power of a similar suggestion for their subjects of our faith. Having to apply our consideration of these conditions to the affairs of our own beloved land and community we hew straight to the line: we sincerely trust that the Jews of this country will not stand out as Jews in this or any other war of the future of the Republic, but that they distinguish themselves manfully, whole-heartedly and unitedly as good Americans! No question of Jewish interests of any kind is bound up with this fact.

## STRENGTH AND SONG

"The Lord is my strength and song."—(Ex. xv, 2)

"Strength and Song!" The effect of these juxtaposed words is, first, that of contrast; second, that of reconciliation; third, that of climax. First it appears as though Strength and Song were incongruous. We do not readily associate the truculence of strength with the tenderness and exaltation of song. Strength does not sing; strength slays and the melody it revels in is the death-rattle of the victim. But when strength does sing, its song is rude and cruel: yet the Song by the Sea, which celebrated the crossing of the children of Israel, is filled with such strains of genuine religious fervor as preclude the possibility of its having been inspired solely by lust of blood. Here, then, Strength does sing in a most unexpected manner, and our first impression of contrast gives way to the riper reflection that the contrast may be resolved and reconciled. Presently it occurs to us that this resolution of a contrast really spells a climax: Strength rises into Song!

The first application of this thought of Strength rising into Song is to the Ode by the Sea itself. Say our enemies that this ode is but an evidence of the cruel spirit of Israel and Israel's religion. This ode, they say, gloats in the downfall of the enemy, and is in full accord with the teaching of the Old Testament about God as a God of vengeance. The God of our enemies is a God of Love, while the Jewish God is a God of justice, who knoweth no mercy—such is their accusation. But it is easy to meet this accusation on its own ground. Granted that this Song breathes a vengeful spirit, a song nevertheless it is; and a nation that sings can't be so bad, after all. We, of course, are not willing to admit that this is naught but an ancient Hymn of Hate; we say rather that here human Power, though conscious of its own victories, is subdued and softened into reverence before the majesty of God. Here, then, we see how Strength rises into Song.

Next we become aware that our thought of Strength rising into Song contains really the Law of all Truth. Truth must rise from Strength to Song, or it is no truth at all. A truth baldly stated is no truth at all, no matter how strongly it may be grounded in logic; a truth must sing; must be translated into poetry and beauty before it can be regarded as a firmly established truth. A truth which is based merely on intellectual assurance is no truth at all; for there is a deeper assurance than that of the mind, and that is the assurance of the spirit, the immediate revelation of the heart, the direct intuitional knowledge of the soul; and, therefore, not until truth ascends to the heights of such spiritual assurance, not until the power of Truth rises into the tenderness of Song, does it become a full truth. Truth must sing—it must sing through us, mingling its strains with the melody of our life, before it can become a factor in our betterment. The conviction of the mind must be bolstered up by moral conviction; thus, through strength rising into song, are we made to realize the presence of God in our lives.

Hence, the rising of Strength into Song is not only the law of truth and of moral effort, it is the governing law of the universe. In God's world all things rise from Strength to Song. Power is one note of the universe, but the highest meaning of God's creation is found not in Power but in the rise of Power into Poetry and Beauty. When the waterfall hurtles over the cliff, the prosaic mind thinks only of the tremendous strength developed by the volume of falling waters; he thinks of it in terms of voltage; he plans a thousand dynamos and other mechanical harnesses by which this free grant of nature's power could be tied to his wheels. But the primitive Indian was nearer to God's truth when he wove fair legends around the Niagara, perceiving in it not merely a free grant of power, but a free grant of beauty. In the waterfall Strength rises into Song. So it is with all the tremendous manifestations of natural power: at some point or other they rise into song; at some point or other they teach the glory of strength through service. There is a large benevolence at the heart of the universe which places all the power of the world at the service of man, as when, for instance, the sun bakes our bread and cooks our fruit, or when the wind softens into a caress to keep the fields green. Still higher than into service, strength mounts into Beauty—beauty, which is the puzzle of the scientist, which no scientist can ever explain, for which he can find no use;—which only the poet and the prophet can understand. Through service and beauty, the whole universe rises from strength to song: Law mounts into Love, Use ascends into Art. Such is God's law of creation. Verily, "The Lord is my Strength and Song!"

Accordingly, the difference between religion and science is this: Science perceives only the strength of the universe. The world, according to its purely intellectual understanding, is just a huge engine. But religion sees in the world not merely a machine, but a melody, a poem, a harmony. And just as Strength is not really an opposite to Song, so Science is no antagonist of religion. Rather is it true that Science mounts into Religion—Strength rises into Song!

Lastly, the rising of Strength into Song is the law of human life. Life has its grim, harsh, cruel side. We are oft exposed to the overwhelming forces of the universe that are mightier than ourselves. What shall be our attitude towards the evil? Some deny, some defy, Evil. Very few turn Evil to good account, transmuting it into higher values. There is a whole sect today that refuses reality to evil. In ancient times there was a sect that admitted the reality of evil, but refused to take notice of it. Neither attitude is correct. We must face the evil of our lives resolutely, neither denying nor defying it; but we must see to it that within us the power of evil rise into the sweetness of harmony. Israel's history is a perfect illustration of this: Israel the Sufferer is Israel the Saint. Therefore, does Israel intone this chant: "The Lord is my strength and song."

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**Rabbi Herbert S. Goldstein to Head Institutional Synagogue.**

Last Sunday morning (second day of Passover) Rabbi Herbert S. Goldstein announced his resignation from the Congregation Kehillah Jeshurun, of which he has been associate rabbi since his graduation from the Jewish Theological Seminary several years ago. Rabbi Goldstein will head an institutional synagogue, full details of which will be announced later. His farewell address to the congregation was as follows:

"The feast of Passover commemorates the exodus of our forefathers from Egypt. It is our national birthday, and should remind us of our deliverance from servitude to freedom. Passover stands for the redemption of Israel and the birth of a national life. Its renewed observances have always marked in our history great revivals. Its first observance in the wilderness meant the revival of Israel from bondage to freedom.

"In the days of Joshua, as we have read in the Haftorrah, it meant the revival of the natural life. No longer did the Jewish people of the manna, but ate of the natural products of the land. In the reign of King Hezekiah, as we read in the second book of Chronicles, the festival of Passover marked the great religious revival of his day. It was on the festival of Passover that Hezekiah tried to unite the people, banded them together to turn from idol worship to the true God, the God of Israel. Later, in the reign of King Josiah, as we are told in the Haftorrah, this morning we find the Passover festival again the season for revival. A copy of the Torah was found while the temple was being repaired. The people had lapsed into idolatry. They forgot their God, and when the Sefarrah was read to them the King and the people rejoiced, and once more there was a religious revival on the Passover festival. "For there never had been held such a Passover from the days of the Judges that judged Israel, nor in all the days of the Kings of Israel and of the Kings of Judah. Finally, we read in the Book of Ezra of the last great Biblical Passover. We read how the people returned from the exile with Ezra and rebuilt the temple. It was a Passover festival that gave a concrete expression to the revival of the religious emotion and zeal among the people.

"Thus you have seen that the Passover Festival always meant to the Jew and the world a reawakening, a break from bondage and, above all, a revival. The rabbis tell us that Nissan, marking the rejuvenation of Israel, also marks the rejuvenation of nature. "The month of bloom, the season of blossoms, is ushered in with Nissan." Nissan brings with it Passover, the festival of freedom from Egyptian bondage. Spring brings with it the freedom nature from the ice and hoary frost. That is not merely a coincidence. It is an evidence of the spiritual law that man and nature are indissolubly related. Thus, my friends, when the spring of the year comes nature puts us in tune for a reawakening, in tune with the message of Passover. It brings to us a call for a new life, a call for a revival. I have endeavored to show you, through our Biblical history, that Passover was always the season for an awakening. The Passover in Egypt, the revival of freedom; the Passover in the plains of Jericho, the revival of the natural life; the Passover of Hezekiah, the revival of the worship of one God; the Passover of King Josiah, the revival of the Torah; the Passover in the time of Ezra, the revival of the temple, the house of the God of Israel. "What epoch-making event, what spiritual awakening, what soul-stirring revival should the Passover of this year bring to us? The message is a practical one. It is one that faces the Jewry of America at this moment. It is the need for a revival of the young men and women of our faith for the observance of the faith of the fathers. 'Awake, O awake, my people!' The situation is a grave one. The danger is imminent. Two hundred and fifty thousand young men and young women in this city have fallen by the

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wayside. As the Prophet Ezekiel has put it, 'And they were scattered for want of a shepherd.' Two hundred and fifty thousand lost sheep without a shepherd!  
 "In this country prosperity has swamped. The non-Jewish world is convinced of the need for revival today in America. Fortunes have already been spent for this purpose, and this very afternoon additional thousands will be contributed to further the work of the man who is coming to breathe religious spirit into irreligious New York.

"It is high time that the Jews of New York, that the Jews throughout our glorious country, would realize the need of such a popular religious revival movement, not through vulgar means, not through threats and scares, but by the more proper method—through the Torah background, through the rabbinic background, through the Jewish background, thereby reaching and teaching the young man and the young woman. I propose, my friends, to dedicate my life to this end. I have with me at this moment a message from the youth of the lower East Side. I have with me at this moment a message from the youth of Harlem.

With thanks and gratitude to God, I propose to accept these messages and praise my Maker, that I may be able to serve as the instrument in the effort to lead a revival movement among our people. I propose leasing a house. We shall hold daily services; a lecture on Friday evenings; a sermon on Sabbath morning. We shall have classrooms and club-rooms; social rooms for the young man and woman, for the boys and the girls. Furthermore, my friends, I am conscious of our grave troubles. I realize that at the present time on Sabbath mornings, I cannot have the youth of Harlem or the youth anywhere in the city at a Sabbath service, but I propose to ask the leading Jewish merchants who keep the Sabbath to remedy this by informing me when there is an opening in their firms for young men and young women who desire to keep the Sabbath. I propose that through the Institutional Synagogue a strong, a thorough, a powerful Sabbath employment bureau will be established.

My friends, have you ever thought of our grave problem, that no more than twice a year 95 per cent. of the young men and 99 per cent. of the young women go to the synagogue? I propose for Sunday mornings to lease a theatre for the sake of bringing the traditionally Jewish message in the form of Jewish lectures, not services—do not misunderstand, not services, but Jewish lectures on Judaism for Sunday morning to the vast hordes of young men and young women who cannot come to the synagogue on Sabbath. We have abandoned them, and through the Sunday morning lecture I hope to reclaim these young men and young women who have wandered to Christian Science and to every other kind of science except Jewish science, and bring them back to the work of the Synagogue House, to study, attend Jewish lecture courses and to help in the doing of Jewish social service work. Then the young men and young women will not come to the synagogue merely twice a year, but will come to the synagogue building during the week whenever possible, and whenever time will permit. Oh, the prophet's words must ring in our ears today, "Awake, awake, put up thy strength, my people."

With that task before me; with that call before me; with that vision before me, I announce my resignation as associate rabbi of this congregation. I ask that you, the representatives of orthodox Jewry in this city, co-operate with me to hold up my hands as I bring the message of Jewish revival to the youth of our city. This thought of revival, my friends, is not a mere ambitious enthusiastic ideal of the moment, but one to which I have given my most deliberate thought and due consideration. I have, both in conversation and in my public utterances, expressed this thought and have announced only a month ago, at the dinner of the Rabbinical College, that I had hoped to lead this revival movement.

I have found a following, three groups have asked me to lead them, mind you, three different groups of young men, and I number them by the hundreds, young men, few of them above the age of thirty. Now mark you the difference. Heretofore in all our Jewish work a few men of means contributed a large amount of money, combined themselves into a board of directors, opened an institution and sent out a call for young men and young women to come in, and when they came they were told, "Behold, see what we have done for you!"

These days are passing, a new era dawns. Young men are coming to the fore. What wonderful possibilities are in sight when young men of themselves begin work for themselves by themselves. What wonderful possibilities there are when young men will be among the leaders among the followers of our religious activities. Today young men will worry about the future of Judaism. Under these conditions you and I are justified in being optimistic for the future of Judaism. Looking back, I have reason to be grateful to you for the confidence you placed in me when you elected me your associate rabbi. My training with you, who, representing as you do, all branches of communal activities, will serve me well in the future undertaking, to which I am now dedicating my life. You, and I must bring back these 250,000 lost sheep to the fold and the service of our God. Two hundred and fifty thousand lost sheep, as the prophet puts it, "scattered for want of a shepherd," 250,000 lost sheep without a shepherd. The vision before me is an historic one. The Passover of Egypt, the revival of freedom. The Passover of Joshua, the

revival of the natural life, The Passover of Hezekiah, the revival of Monotheism. The Passover of King Josiah, the revival of the Torah. The Passover of Ezra, the revival of the temple, and today, this Passover in America, the revival of Judaism in America.  
 —God grant that you, and I may exert an infinite influence for infinite good. God grant me strength to realize this historic vision. God grant me strength to bring to fruition this great Jewish ideal.

The Young Men's Hebrew Association of Harlem, the Young Men's Hebrew Orthodox League of Harlem and the Young Israel Synagogue are co-operating with Rabbi Goldstein, as will be gleaned by the following:

"April 3, 1917.  
 "Dear Rabbi Goldstein:  
 "Whereas, The Young Men's Hebrew Association of Harlem, now in existence for two years, has heard of the Institutional Synagogue movement as proposed by Rabbi Herbert S. Goldstein, which, in our opinion, is the salvation for the future of the Jew in America, we have asked the co-operation of the Young Men's Hebrew Orthodox League of Harlem to amalgamate with us and to issue a call to the young men of the city of New York for a revival movement to revive the faith of our fathers in the hearts of their children. We have, therefore, on Sunday, March 25, 1917, amalgamated both organizations into the Institutional Synagogue.

"We hereby highly resolve, to invite Rabbi Herbert S. Goldstein, known to the Jewish community for his fearless, staunch, loyal stand in the cause of traditional Judaism, to lead this revival movement.  
 "(Signed)  
 "CONGRESSMAN ISAAC SIEGEL,  
 "President."

"Dear Rabbi Goldstein:  
 "It has come to our notice that you are about to launch a revival movement in the form of an Institutional Synagogue. "We, who have organized the first English-speaking synagogue on the East Side, known as Young Israel Synagogue, are happy to learn that you have come forward as a pioneer for revival work throughout the city, and we sincerely hope that at some future date you will be able to co-operate with us.  
 "We wish you Godspeed in your undertaking.  
 "Sincerely yours, Harry G. Fromberg,  
 President; Morris Horowitz, Chairman of Executive Committee."

Collegiate Zionist League.  
 Dr. Samuel Joseph, of Columbia University, will deliver a lecture on "Jewish Migration," under the auspices of the Collegiate Zionist League, on Sunday, April 15, at 8.15 p. m., at the Central Jewish Institute, 125 East Eighty-fifth street. The discussion will be opened by Dr. Henry Keller.

**To the Members of the Hebrew Free Loan Society**

You are cordially invited to attend a Special Meeting, which will be held on Monday evening, April 16, at 8 o'clock at the main office of this society, 108 Second avenue.  
 The purpose of this meeting is to vote upon the following proposed amendment to the Constitution and By-Laws, duly submitted at a regular meeting of the Board of Directors.  
 That article 3, section 2, should be amended to read, "Except for the purpose of paying the running expenses, such funds shall be used for the sole purpose of loaning money to persons in need of temporary aid, from Five Dollars to THREE HUNDRED DOLLARS at a time, upon their promissory notes, to be endorsed by financially responsible business men as hereinafter provided."  
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## Distinguished Jews of America

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

There are some people who have attained prominence in business, others in communal work or in the discharge of their duties towards their fellow men. Benjamin Titman, though only 31 years of age, has already gained recognition as a leader in

**BENJAMIN TITMAN.** Mr. Titman is the head of the firm bearing his name, occupying spacious quarters at 94 North Moore street. He is also president of another concern located in Kansas City. He is engaged in the canned egg business, and he has made such a wonderful success of it that he has practically attracted the attention of the country. Mr. Titman was one of the first to help Uncle Sam to enforce the pure food law. In no other field of industry has there been going on so much exploitation as in provisions. The poor people have suffered considerably at the hands of unscrupulous dealers. Many tradesmen have been sent to prison for selling foul eggs. A good many, however, have done so with impunity. Mr. Titman, aware of the corruption that was going on in the trade, turned to the Agricultural Department at Washington and volunteered to co-operate with the department to give the people fresh eggs.

All this happened in 1912. Ever since he has worked hand in hand with the municipal and Federal authorities. The government uses his plant for experimental purposes and has set it up as a model to other egg dealers, demanding others to follow Mr. Titman's lead. The New York city Board of Health exhibited cinema views of Mr. Titman's plant throughout the land in order to demonstrate how to properly handle storage eggs. There is scarcely a pure food magazine in the country that doesn't print from time to time articles and photographs of Titman's model plant. Nearly all the universities sent representatives to study the method adopted by the Titman plant. Sometime ago there took place in Washington an international congress to investigate the methods of refrigeration and the American Government sent a delegation of foreign representatives to visit the Titman plant. One of these representatives was an erstwhile Russian official, and he had the chance to see what a Jewish Russian lad can accomplish when opportunities are given him.

Mr. Titman is most successful in his business, and he has shown that success is the result not of dishonest methods but of scrupulous honesty. At the same time Mr. Titman is also charitably inclined. He is vice-president of the Hebrew National Orphan Asylum, in which he takes an active interest and great pride. He is a thirty-second-degree mason, and is affiliated with various other institutions and organizations.

Benjamin Titman was born in Tepetowsky, Poland, July 4, 1886. He came to America in November, 1901. He first landed in Boston, where he started to work in a brush factory at \$3 per week. Evenings he used to sell newspapers, earning about 18 cents a day. Later he went to Lynn, Mass., where he worked in a shoe factory. He subsequently received employment with an egg dealer, and in 1907 he started out for himself in the same line in which he has attained renown.

Mr. Titman received a fair education in his young days. He studied Hebrew and Talmud, and had prepared himself to enter gymnasium. Having, however, scarce opportunities to pursue his studies in Russia, he came here with this end in view. Circumstances, however, have altered his decision, and he drifted into business instead.

In answer to the question, what are the requisites to success, Mr. Titman observed: "A clean, upright life, hard work, and, above all, to attain a good name."

On October 12, 1905, Mr. Titman was married to Sadie Gross. They live happily and harmoniously. Mr. Titman expressed great admiration for his wife. Seldom has the writer heard any one speak in so glowing terms about one's wife. At all times and under all circumstances, in poverty and in riches, in sorrow and joy, she stood steadfastly at his side, encouraging him with kind words and good cheer, uncomplaining, undemanding. Even today, when all her wants are fully satisfied, she takes an unusual interest in her husband's affairs whenever her motherly duties permit her to do so.

Three children have been born to Mr. and Mrs. Titman: Eva, Rosa and Athalia. The oldest, only eleven years of age, shows great inclination for Jewish history.

There is a general opinion abroad that education and business are incompatible. A man with a high education will find more difficulty in securing a position in the commercial field than his less sophisticated fellow man. Brawn and not brain is held up as the quintessence of efficiency. Nothing, however, is so wide of the mark as this contention, and Mr. Charles Maisel is a living example of what an educated man can do in a line as far removed from letters and science as Venus is from Earth.

Charles Maisel, the son of Judah and Sarah Maisel, was born in Vilna on the second day of Chanuka, 1877. His parents were very pious, and young Maisel received a very rigorous Hebraic training. At the age of ten they sent him to the Yeshivah where he remained for five years trying to solve the intricacies of the Talmud. His father secretly hoped that some day his son might become a "Rav."

In 1893 the Maisel family immigrated to America, and forthwith young Maisel was confronted with the problem of making a living. To be sure, he was a scholar; he knew Talmud; he knew Hebrew; but he quickly found that his stored up knowledge could not be bartered for bread and butter—for even bread without butter. What was he

to do? For the whole fifteen years of his life he studied and read and dreamed, and now came the prosaic question of how to provide for himself?

Work! This was the answer to his question. And although he was never before in his life called upon to do any manual labor, our young Talmudist laid aside his Gemorah and went to work in a cloak factory. From the sublime to the ridiculous. But he grumbled not. He adapted himself to his new mode of life and tried to take advantage of every opportunity offered him. After a while he left the cloak factory and took up the cutting trade. No sooner he learned the trade than he returned to his former position. Here he remained for a number of years. By paying strict attention to his duties, looking out for his employer's interests as if they were his own, his promotion was rapid. When he left his position to go into business for himself he had been advanced to manager.

"No," observed Mr. Maisel during the course of the interview. "No, sir; the Talmudical education I had acquired did not hinder me in any way. On the contrary, it stood me in good stead; it clarified my thoughts, helped me to reach my goal by a straight line rather than by a zig-zag, and I assure you before I take my son into business I will see to it that he gets even a better education than I've received."

In 1901 Mr. Maisel started in the cloak business with a partner with whom he remained eleven years. The first years were long and trying, but Mr. Maisel kept steadily on his course. In 1912 the partnership was dissolved and Mr. Maisel inaugurated the concern of Chas. Maisel & Co., now located at 134 West Thirty-seventh street and occupying two spacious floors in that building. The Talmudist, the Hebrew scholar, the dreamer, became a successful business man, indeed a most successful business man.

The wife of Mr. Maisel, nee Annie Rappaport, was born in Minsk. They were married in 1899. Five children have been born to them, three sons and two daughters. Fred, the oldest, who is seventeen, is at high school; Rose, fifteen, and Freda, thirteen, are also at high school; Milton and Bernard are at public school. The children are being reared in an atmosphere of a Jewish home. Judaism in all its details is being observed in the Maisel home. Fred is a student of Jewish history and Mr. Maisel believes that if the younger generation of American Jews are properly reared they will make at least as good, if not better, Jews, than those who have come here from other lands.

Mr. Maisel is a liberal donor to many charities. He is a member of the H. F. L. Tremont and Uptown Talmud Torahs, Jewish Maternity Hospital, Beth Medrash Hagodel of the Bronx and various other organizations and institutions.

A very unpretentious and a very unassuming man is Mr. Maisel. Success has not metamorphosed the man. He is today what he was twenty years ago, only older in years and richer in experience.

The average business man is compelled to devote so much of his time to business affairs that he seldom gets the opportunity to think of matters not directly connected with them. Usually he is content to have a few leisure hours for fun and recreation. Occasionally, but not too frequently one meets a man of a philosophic trend. It was the good fortune of the writer to meet

### MAX GREENBERG

one of this type in the person of Mr. Max Greenberg, of the firm of Max Greenberg & Co., Inc., at 112 Madison avenue. Although Mr. Greenberg had many business problems in mind, he found time to spend many hours with the writer discussing problems of life and nature. Mr. Greenberg displayed a keen intellectual mind of the first order, and although he has not delved very deeply into books of philosophy he has himself evolved sound philosophic principles. There is no doubt that if Mr. Greenberg had chosen a scholastic career instead of a commercial one he would have developed into one of the leaders of modern thought. As it is, he is turning his imaginative mind toward business problems and he has succeeded remarkably well. It was Mr. Greenberg who created "The House of Black," as his firm is known throughout the country, for it manufactures only mourning apparel. Mr. Greenberg has also invented an antiseptic try-on for which he has just received a patent from Washington. By the use of this invention the buyer of a garment is secured against buying a waist or dress any part of which had touched the skin of another individual except the final purchaser. Mr. Greenberg can best be classified as "a man of ideas" and there is no doubt in the writer's mind that he will some day play a great part in the development of his industry.

Max Greenberg is the son of Isaac Greenberg, a reputable wholesale flour merchant who was noted as a thinker and a good Jew. He was also recognized as a chess player of the first order. His grandfather was the famous Ephriam Greenberg, who was honored for his Talmudical learning and scholarship. He was a commentator of the highest order and was often referred to by the various rabbis of the neighboring provinces as a man of ideals and a true interpreter of Judaism. He was respected for what he knew and his wisdom and high moral standing was honored far and wide. Mr. Max Greenberg attended gymnasium, and at the age of thirteen came to this country "to see things." After being here a while he decided to stay and relieve his father of the burden of supporting him any further. His lot, however, was not a very easy one. He found employment with Goldman & Co., the only concern he ever worked for. During the first three months he received no salary at all, and for one year he worked at \$3 per week. At the same time he studied at night, spending as much as \$2 per week out of his earnings for instruction. After having received all his regent's credits he matriculated in Bellevue Medical College, but was dissuaded from entering by his employers, who had learned to appreciate his services. After a number of years, when he had learned every phase of the business, he entered into the manufacturing of waists and costumes. His success was assured from the start, but when he began to specialize in mourning garments alone, he initiated a new idea into the trade. Today he employs over 200 hands in his factory, and has every hope of monopolizing the trade in blacks and whites.



The young folks of the present day in America—those who enjoy our great prosperity and even the working men of today, who work eight hours a day five and one-half days a week and come to shops dressed better than the nobility of a century ago—those people would do themselves a good turn if from time to time they would listen to the stories of the struggles and experiences of the older generation.

**SAMUEL BERMAN.** Mr. Samuel Berman, of the firm of Berman Brothers, manufacturers of dresses, at No. 42 East Thirty-second street, is one of the gentlemen who can furnish the young folks of today much practical advice if they would listen to his experiences, for the struggles which he had to endure were indeed bitter. Mr. Berman had no wealthy parents to give him comfort and education, and when he was but eight years of age, and attending public school, he was compelled to earn his own livelihood. He used to go around selling small wares, and at this age when a child still is in need of a mother's caresses, when the parents usually watch the child, studying its appetite, temperature and behavior while at play, at the age when a child in order to grow and develop must still warm itself under the rays of love and tenderness, at this age Mr. Berman was already battling his way against adversity.

As a little Jew he had to stand all sorts of persecution from the riff-raff of the East Side, who at that time infested the neighborhood and used to attack every Jew, and once when little Samuel was on a ferryboat trying to approach people to buy his merchandise, a few of those loafers, despising the little Jew, threw him overboard, and Samuel never having learned how to swim suddenly felt nature's call to fight for life, and he managed to keep afloat until saved.

When Samuel was 12 years old he started to work for a Division street dry goods firm. For six weeks he worked without wages, then he received two dollars a week, his "regular" working hours being from 6 a. m. until 11 p. m., but he was loyal and devoted to his employer, and he kept the position for ten years, gradually working up. That was the only position he ever held in his life; for in 1890, with a partner, he went into the dry goods business on Division street for himself. In 1901 the partnership was dissolved, and he started together with his brother, J. G. Berman, manufacturing dresses, and the firm of which Samuel Berman is the junior partner is now a very successful one.

Mr. Berman had no educational opportunities, but he studied in the book of real bitter experience, and he came out an intelligent man with a polished character, and he is the best of proof that it is not wealth or comfort that makes a man, but, on the contrary, adversity and struggle are the factors in building real character.

Mr. Berman was born on June 18, 1868, in Suwalk, Russia. When he was five years old, in the year 1873, he was brought over here by his father, the late Hyman Berman, a great Lamdan, who devoted his entire life to Jewish learning and charity, and who died here on May 11, 1914. Mr. Samuel Berman is one of ten children—six brothers and four sisters—who had to struggle for their existence, but all have been eminently successful.

On January 19, 1896, Mr. Berman married Miss Dora Farber, and they are the parents of two daughters, Gertrude, who is now Mrs. Sol Wolf, and Helen, a young lady of seventeen.

How is one to succeed in life? Mr. Berman has a positive answer to this question. He received it by swimming in the ocean of real life, and his reply to that query is: "Real hard labor and honest methods in business."

The career of Mr. Greenberg furnishes a striking example of what one can accomplish when one has the ambition, the desire, the perseverance and tenacity to follow up what one sets out to do. "Success," observed Mr. Greenberg, "is the result of concentration on one idea, on one plan, on one thing. It is impossible to succeed in any line of human endeavor, whether it be business, art or literature, unless one can give one's undivided energies to the particular calling one has chosen. He that wavers is lost. Of course it not infrequently happens that even the conscientious worker fails, but he is the exception not the rule. On the whole, I believe that the old maxim, 'If at first you don't succeed, try, try again,' is still pretty sound."

**ABRAHAM GREENBERG** Abraham Greenberg, son of David and Mary Greenberg, was born at Suwalk, Russia, on February 15, 1875. Apart from the customary Hebraic education given to the Jewish children of the time, young Greenberg, being very ambitious, prepared himself for the gymnasium where he remained several years. In 1891 he came with his father to the United States. Here he started to work in a shirt factory, but first for four weeks without pay, and then at a wage of \$2.00 a week. A year later we found him running errands in a cloak house at a compensation of \$4.00 a week. Three years thereafter he received new employment in the same line at \$15.00 a week; this time in the capacity of salesman. In the course of several years he was promoted to general manager and he remained in this position until he decided to essay in business for himself.

When Mr. Greenberg ventured into business in the year 1898 he had but little capital. He was endowed, however, with something more precious than money, and that is the indomitable will to make good. He had made up his mind to stick to his business, come what may. Gradually and slowly he tugged and pulled and pushed. Long hours did not matter—hard work frightened him not. He remained at his task and his efforts have not been in vain. He is today at the head of the firm of A. Greenberg & Co., which is doing a thriving business at 29 West Thirtieth street.

On March 29, 1903, Mr. Greenberg married Pauline Shaine. Mrs. Greenberg is a native of Moscow. Three children have been born to Mr. and Mrs. Greenberg, Mortimer, Boris and Sylvia. The children receive a strictly Hebraic training and the house is conducted in conformity with the fundamentals of Judaism. Mr. Greenberg, who resides with his family in Upper Montclair, N. J., has engaged a Hebrew teacher from New York to instruct his children.

Mr. Greenberg is a member of the Marshal Lodge, 848 F. and A. M., of New York; Elks' Lodge No. 1, and a liberal contributor to the Jewish Federation of Charities.

IN THE SYNAGOGUES.

**ADATH ISRAEL** (East 169th street).—Rabbi Mayer Kopfshteyn preaches seventh day Passover on "The Price of Peace." Eighth day, memorial services.

**AGUDATH JESHORIM** (115 East Eighty-sixth street).—Rabbi G. Lipkind will preach a Passover sermon on Friday morning. On Sabbath morning on the portion of the week.

**ANSHE EMETH** (448 West 152d street).—Rabbi L. Zinsler will preach the seventh day Passover on "Preservation in Times of Danger." Eighth day, "How to Honor Our Dead."

**B'NAI ISRAEL** (535 West 148th street).—Rev. Dr. Isidor Reichert preaches seventh day Passover on "The Song in Passover." Eighth day, memorial services for the dead.

**EZ CHAIM** (107 East Ninety-second street).—Rabbi David Davidson preaches seventh day Passover on "The World's True Heroes." Eighth day on "The Final Victory."

**EMANU-EL BROTHERHOOD** (Second avenue and Fifth street).—Rev. H. G. Enelow will be the speaker at services this Friday evening.

**FREE SYNAGOGUE** (155 Clinton street).—On Friday evening, at 8.30, religious services will be held. Dr. Cronbach will preach on "The Millennium."

**FREE SYNAGOGUE** (Carnegie Hall).—Dr. Stephen S. Wise will preach on the theme, "Did the Russian Revolution Solve the Jewish Problem?"

**ISRAEL OF BROOKLYN** (Bedford and Lafayette avenues).—Rabbi Nathan Krass preaches this evening.

**ISRAEL** (120th street and Lenox avenue).—Dr. M. W. Harris will preach first day Passover on "Jewish Education." Friday evening Rabbi Lipkind on "The Jew's Duty in the Present Crisis." Sabbath morning Dr. M. H. Harris on "The Constancy of Ruth."

**JEWISH THEOLOGICAL SEMINARY** (531 West 123d street).—Services this morning at 9.30; this evening at 6; Saturday morning at 9.30; Saturday afternoon at 6. On the first day Passover Mr. Bernard Heller will preach.

**KEHILLAH JESHURUN** (117 East Eighty-fifth street).—Rabbi Herbert S. Goldstein will preach on the eighth day Passover.

**MT. ZION** (37 West 119th street).—Rev. B. A. Tintner will preach Friday morning on "Religion and Life." Saturday morning memorial services will be held.

**ORACH CHAIM** (1463 Lexington avenue).—Rev. Dr. Moses Hyamson will preach on Friday morning.

**PENI-EL** (525 West 147th street).—Rabbi Aaron Elsemann will preach the seventh day Passover on "Earthly Immortality." Eighth day, "Parents, Train Your Children to Fear God." Memorial services at 10 o'clock Saturday morning.

**PINCUS ELIJAH** (West Ninetieth street).—Rabbi Herbert S. Goldstein preaches on the seventh day Passover.

**SHAARI ZEDEK** (Putnam and Reid avenues, Brooklyn).—Dr. Max Raisin preaches Friday morning on "Moses." Saturday morning, "The Song of the Sea."

**SHEARITH ISRAEL** (Central Park West and Seventh street).—Rev. Dr. D. de Sola Pool will preach the seventh day Passover and Rev. Dr. H. Pereira Mendes on the eighth day.

**SINAI** (Stebbins avenue and 163d street).—Rabbi Max Reichler preaches seventh day Passover at 10.15 on "The Song of Moses." Friday evening, at 8.15, on "Shall We Resist Evil?" Eighth day Passover at 10.15 on "The Three Stages of Life."

**TI FERETH ISRAEL OF KENSINGTON** (Brooklyn).—Mr. Jacob Katz will speak on seventh day Passover on "Passover and the World's Salvation." Friday evening, Mr. David Schneeberg on "Young Judaea." Eighth day, Mr. Jacob Katz on "Our Dead."

**TEMPLE OF THE COVENANT** (552 West 181st street).—Rev. H. L. Martin preaches this evening on "Jewish Education" and on Sabbath morning on "Oman."

**TEMPLE ISRAEL OF WASHINGTON HEIGHTS** (181st street and St. Nicholas avenue).—Friday morning Rabbi M. Krauskopf will preach. Sabbath morning memorial services.

**Jews in Egypt Interested in Coming Congress.**

A cablegram which has just been received by Mr. Nathan Straus, chairman of the Executive Committee for an American Jewish Congress, tells of the interest which the Jews in Egypt are taking in the proposed Jewish congress. The subject was discussed at a mass meeting held in Cairo, and as a result of this gathering the message was sent to express approval of the congress movement and to wish it success.

The cablegram, which reached this city on Thursday morning, April 5, is as follows: "Nathan Straus, Chairman Congress Committee, '29 West Forty-second Street, New York: 'Big meeting Cairo Jews convened Sunday, March 18, by Maacab Orga Nization to hear address Jack Mosseri on coming congress, Washington, and Jewish claims. Decided cable to inform you our hearty association with your views and wish you entire success. 'PRESIDENT MACCABE CUCUREL.'"

**Temple Beth-El**  
5th Avenue and 76th Street  
Dr. Samuel Schulman  
Saturday Morning (Sermon) 10.30. Sunday Morning, at 11.  
"Democratic Government and Aristocratic Virtues."  
ALL ARE WELCOME.

Temple Israel of Washington Heights

This congregation, but two years in existence, promises to occupy shortly a prominent position among the Heights' congregations. Sunday, April 1, the congregation met in special meeting and elected Rabbi M. Krauskopf as their spiritual leader. It is needless to introduce this gentleman, for he is well known in this community and for his zeal and activity in communal labors. The Rev. Max Salzberg is the cantor, while the following gentlemen are the officers: Mr. Gustave Flala, president; A. Rosenbaum, vice-president; I. Cohn, treasurer; B. Horowitz, secretary; L. Trier, I. Zimmbaum, R. Fink, Julius Weil, R. Meyer and R. Mendelson, trustees. A Sisterhood and a Young Folks' League are active branches to the congregation.

Poor Aided by Jewish "Bundle Week"

Those in want are now beginning to reap the benefit of the "Bundle Week" arranged by the United Hebrew Charities. The organization is distributing clothing for the spring and summer. It was said at the office of the Industrial Department, 37 Greene street, that forty families, or approximately 200 individuals, were receiving clothing daily. During the week children have been outfitted, and in many cases women and men have received clothing which enabled them to get work.

**CERTIFICATE OF CONTINUED USE OF FIRM NAME—ERNEST ELLINGER & CO.**—Whereas, The co-partnership heretofore existing under the firm name of Ernest Ellinger & Co. has been dissolved, and it is the intention of the undersigned to continue to deal under the name of Ernest Ellinger & Co.; now, Therefore, I do hereby certify and declare that I am the person intending to deal under and to use such firm name of Ernest Ellinger & Co., and that my residence is at No. 2 West Eighty-ninth street, in the Borough of Manhattan, city, county and State of New York, and I do further certify that the principal place of business of said firm of Ernest Ellinger & Co. is located at 133 Front street, in the Borough of Manhattan, city, county and State of New York.

Dated, New York, March 21, 1917.  
ERNEST ELLINGER.  
City and County of New York, ss.:  
On this twenty-first day of March, 1917, before me personally came Ernest Ellinger, to me known and known to me to be the individual described in and who executed the foregoing instrument, and he duly acknowledged to me that he executed the same.  
[Seal] W. H. MARKLAND,  
Notary Public, Kings County, No. 88, New York County, No. 190.  
Commission expires March 30, 1918.

**MAGNUS, ADOLPH.**—The People of the State of New York, by the Grace of God free and independent, to Daniel Magnus, Friederike Israel, Hedwig Magnus, H. Alice Magnus, as Executrix of Isidor Magnus, deceased; Betty Oulmann, Iska Theodor, Rosa Maas, Hanna Cohen, Walter Magnus, Johanna Bogusch, Jenny Magnus, Marie Wiler, Hans Magnus, Martin Magnus, Elsa Oulmann, City of Lyck, Ernestine Magnus, Johanna Mankiewitz, Frieda Taendler, Alice Magnus, Manuel Sidney Magnus, Jeanne Magnus, Oscar Magnus, Henry Magnus, Arthur Oulmann, Farmers Loan and Trust Company and Johanna Mankiewitz and Frieda Taendler, as personal representatives, heirs-at-law and next of kin of David Magnus, deceased; United Hebrew Charities, Montefiore Home and Hospital, Mount Sinai Hospital, Hebrew Technical Institute for Boys, and to all persons interested as creditors, legatees, next of kin or otherwise, in the Estate of Adolph Magnus, deceased, who at the time of his death resided at the City of New York, having no fixed place of residence in said city, send Greeting:

Upon the petition of Frederick S. Magnus, residing at Central Avenue, Lawrence, Long Island, New York, and Heinrich Magnus, residing at 5343 Indiana Avenue, Chicago, Illinois, Executors of the last Will and Testament of Adolph Magnus, deceased, praying for the judicial settlement of their account of proceedings as such Executors.

That you are hereby cited to show cause before our Surrogate of the County of New York, at the Surrogate's Court of said County, held at the Hall of Records, in the County of New York, on the 8th day of May, 1917, at half-past ten o'clock in the forenoon of that day, why the account of Frederick S. Magnus and Heinrich Magnus, as Executors of the Last Will and Testament of said deceased, should not be judicially settled.

In Testimony Whereof, We have caused the Seal of the Surrogate's Court of the said County of New York to be hereunto [L.S.] affixed. Witness, Honorable John P. Cohan, a Surrogate of our said County, at the County of New York, the 29th day of March, in the year of our Lord one thousand nine hundred and seventeen.  
DANIEL J. DOWDNEY,  
Clerk of the Surrogate's Court.

**MAGNUS, ADOLPH.**—The People of the State of New York, by the Grace of God free and independent, to Daniel Magnus, Friederike Israel, Hedwig Magnus, H. Alice Magnus, as Executrix of Isidor Magnus, deceased; Betty Oulmann, Iska Theodor, Rosa Maas, Hanna Cohen, Walter Magnus, Johanna Bogusch, Jenny Magnus, Marie Wiler, Hans Magnus, Martin Magnus, Elsa Oulmann, Ernestine Magnus, Johanna Mankiewitz, Frieda Taendler, Alice Magnus, Manuel Sidney Magnus, Jeanne Magnus, Oscar Magnus, Henry Magnus, Arthur Oulmann, Farmers Loan and Trust Company and Johanna Mankiewitz and Frieda Taendler, as personal representatives, heirs-at-law and next of kin of David Magnus, deceased, and to all persons interested as creditors, legatees, next of kin or otherwise, in the Estate of Adolph Magnus, deceased, who at the time of his death resided at the City of New York, having no fixed place of residence in said city, send Greeting:

Upon the petition of Frederick S. Magnus, residing at Central Avenue, Lawrence, Long Island, New York, and Heinrich Magnus, residing at 5343 Indiana Avenue, Chicago, Illinois, Trustees under the last Will and Testament of Adolph Magnus, deceased, praying for the judicial settlement of their account of proceedings as such Executors.

You and each of you are hereby cited to show cause before our Surrogate of the County of New York, at the Surrogate's Court of said County, held at the Hall of Records, in the County of New York, on the 8th day of May, 1917, at half-past ten o'clock in the forenoon of that day, why the account of Frederick S. Magnus and Heinrich Magnus, as Trustees under the Last Will and Testament of said deceased, should not be judicially settled.

In Testimony Whereof, We have caused the Seal of the Surrogate's Court of the said County of New York to be hereunto [L.S.] affixed. Witness, Honorable John P. Cohan, a Surrogate of our said County, at the County of New York, the 29th day of March, in the year of our Lord one thousand nine hundred and seventeen.  
DANIEL J. DOWDNEY,  
Clerk of the Surrogate's Court.

Want Column

**WANTED—ROOM AND BOARD** for an elderly gentleman with strictly orthodox family. Address BOX B, care HEBREW STANDARD.

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**YOUNG RABBI** desires position in city or country; also willing to conduct Congregational Hebrew School. Address A. K., HEBREW STANDARD.

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ROSENTHAL, JULIUS.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Rosenthal, 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 Krakower & Peters, her attorneys, No. 309 Broadway, in the City of New York, on or before the 10th day of October next.

Dated New York, the 30th day of March, 1917.

IDA ROSENTHAL, Administratrix.

KRAKOWER & PETERS, Attorneys for Administratrix, 309 Broadway, New York city.

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### Jewish Federation Seeks Greater Roster.

Mrs. William Einstein presided at the first of three teas in the Hotel Plaza to enlist the cooperation of prominent Jewish women in the campaign for 25,000 new members of the Federation for the Support of Jewish Philanthropic Societies.

The gathering was addressed by Mrs. Einstein, I. Edwin Goldwasser, director of the Federation, and Benjamin Perls, who is managing the membership campaign.

### Menorah Alumni.

The Menorah Alumni of the City of New York will meet at Earl Hall, Columbia University, Broadway and 116th street, on Sunday evening, April 15, at 8 o'clock.

The topic chosen is "The Russian Revolution and Its Relation to Jewish Interests and Problems." Mr. Louis Marshall and Mr. Herman Bernstein are the speakers of the evening. Discussion will follow the meeting.

### University Zionist Society of New York.

Prof. Isaac Hourwich will address the University Zionist Society on Monday evening, April 16, at 8.15, at the Zeta Beta Tau Fraternity House, 127 West Eighty-eighth street, New York City.

The subject will be the "Russian Revolution and the Jewish Question."

### IN MEMORIAM

#### Rabbi Joseph Friedlander.

The announcement of the death on July 4 after a brief illness in the hospital at Plainfield, N. J., of Rabbi Joseph Friedlander, rabbi of Congregation Sholem, of that city, came as a shock to many who were privileged to call themselves his friends, and filled their hearts with grief and sadness.

Born in Edinburgh, Scotland, some fifty-nine years ago, educated at Jews' College, London, serving as rabbi in several communities in America, the career of Joseph Friedlander was a rough and rugged one. He was aged beyond his years.

The writer knew him intimately for over thirty-five years. In his boyhood days he lived in the same house with him, slept in the same room with him, sat at the feet of the same teachers with him, knew him as few could know him, and learned to admire him for the many admirable traits in his beautiful character.

Modest and retiring in disposition, he was a man of fine intelligence, a lover of learning, a student to the end. He was possessed of a poetic temperament, and while the flamboyant gifts and graceful manner of our modern preachers were neither sought nor cultivated by him, from his lips our English tongue streamed forth in fluent eloquence, and prose and poetry were equally the vehicles of his thought. As a companion none could be more genial, as perfect in his feelings as in his manners, absolutely sincere, and open as crystal.

He was a man of peace, "loving peace and pursuing it." He loved his people, whose sorrows were his sorrows and whose afflictions were his afflictions. Hence his affiliation with the Zionist movement from its very inception. But he hated with heart and soul and might those who made capital out of the misfortunes of the Jewish people. No more scathing denunciation has ever appeared than that in which he charged the Provisional Zionist Executive Committee with misappropriation of funds collected for the specific purpose of relieving the war sufferers in Palestine and using an enormous portion of those funds for propaganda, for paying old debts of an unsuccessful Yiddish paper, for salaries and traveling expenses and other items that should have been gathered from other sources. To his crushing charges a weak attempt at reply was made, but had he lived a few weeks longer he contemplated a mass meeting, when he hoped to "clean out the Augean stable" and to organize a movement to compel restitution of the wrongly diverted funds.

It had long been his ambition to compile an "Anthology of Jewish Poetry," a collection unique in design and of rare interest. For several years he worked on this book. But recently, his health began to fail, and with almost superhuman effort he completed his task. The book is finished, ready for the press, and it is pathetic that the author did not have the joy of seeing it printed. It will be published in the near future and will surely take its place among the notable contributions of American rabbis to American Jewish literature.

His end came peacefully, as befitted this man of peace. He went to sleep like a child tired of the long day. The funeral services were held at the Temple Sholem, Plainfield, whose faithful pastor he had been. The small but neat building was crowded to the doors with sympathizing friends, who were moved to tears by the eloquent address of his life-long friend, Rabbi Jacob Goldstein. Rabbi Alter Abelson, his successor at Orange, N. J., where he formerly ministered, and Rabbi Elzas took part in the exercises, the latter delivering a brief address at the grave.

Joseph Friedlander will be missed—the places of such are not easily filled. Though no longer with us, his memory will abide, an inspiration to lofty endeavor.

BARNETT A. ELZAS.

### Dinner Mr. Bressler Abandoned.

At the request of Mr. David M. Bressler the testimonial dinner that was to have been tendered him on April 16 has been abandoned. Mr. Bressler writes as follows:

"I am sure you will not think me lacking in proper consideration if I ask that you be good enough to cancel the arrangements for a dinner to me on the 16th inst.

"The momentous events of the past week have affected me, as they have every one else, so profoundly that I feel impelled to yield the purely personal and selfish satisfaction and happiness which the dinner in my honor would have afforded me. The consciousness that you and so many other good friends have joined in a testimonial dinner to me, in appreciation of my modest efforts, is in itself a source of greatest gratification to me and my dear wife."

Under the circumstances the committee felt that it had no alternative but regretfully to accede to Dr. Bressler's request.

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### WHAT THE LEADING SCHOLARS SAY.

The following are excerpts from letters that have been received by Rabbi Glick:

Professor Charles C. Torrey, head of the Department of Semitic Languages at Yale University, writes:

"I am very grateful to you. The book is one which I prize, and expect to find a more and more useful. I have been reading it with satisfaction, and mean to read it through."

"I like your translation, for it is simple and clear, giving the sense without awkwardness (and a great deal of the matter is very hard to translate—it is so condensed, so technical and so full of allusions which only an expert would understand). I only hope that you may be able to complete the work. It would be a great pity if it should be brought to a standstill."

"I hope that it may have a wide circulation, and shall be glad to do whatever I can to recommend it. I wish that a good many of our students of the Bible, whether Old Testament or New Testament, might read it."

Professor George F. Moore, head of the Department of Semitic Languages, Harvard, says:

"It seems to me an excellent idea to make the Agada accessible in this way, and I hope that your beginning may meet with sufficient encouragement to warrant your carrying on the work to completion. I shall see that a copy is ordered for our Theological Library."

Professor Harry A. Wolfson, of Harvard University, congratulates Rabbi Glick:

"Upon the felicity of your performance of this uneasy task." Continuing, Professor Wolfson says: "Your undertaking is admirable in many respects. While there are no doubt many possible ways of presenting the substance of our ancient Agada to modern readers, none of them, I think, can successfully take the place of a faithful and accurate translation of the Agada in the form and order in which they originally appear. Your work, therefore, has never-fading utility of a source-book, and bids fair to appeal to many classes of readers. To the meagerly few translations of Hebrew works now available in English, that of yours is a welcome addition."

Professor Ismar J. Peritz, of Syracuse University, writes:

"Rabbi H. S. Glick's 'En Jacob' would make a valuable and useful addition to our University Library. If you can see your way to obtain it, it would prove of service to the Biblical Department."

No library is complete without the "En Jacob." The price per volume, three dollars. Published by the author.

Rabbi S. H. GLICK, 530 West 126th St., New York.

### Federation of Sisterhoods.

A meeting of the Federation of Sisterhoods will take place April 13 at Temple Emanuel, 19 a. m. Mrs. Samuel Elkeles will preside. The Resolutions Committee will present resolutions of national interest. Several newly affiliated organizations will be accepted. Among them the "Sabbath School for Children of Rockaway Park, of which Mrs. Maximilian Toch is president and Mrs. Julius Dinkas is treasurer. Among the officers are Mesdames William Einstein, founder; Henry Bodenheimer, recording secretary; Mr. L. Levinson, vice-president; William Schauer, corresponding secretary; Harry Kraft, treasurer. The federation numbers 56 societies and 15,000 women engaged in philanthropic work and personal service.

**OPPENHEIM, ANSEL.**—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, dated January 1st, 1917, notice is hereby given to all persons having claims against Ansel Oppenheim, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Arnol L. Squiers, Attorney for Executors, No. 24 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, 24 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.**

**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 attorney, William Ferguson, No. 27 Cedar Street, in the City of New York, on or before the 16th day of August, next.

Dated, New York, the 24th day of January, 1917.  
**HATTIE LOEWENSTEIN, LOUIS C. COHN, Executors.**  
**WILLIAM FERGUSON, Attorneys for Executors, 27 Cedar Street, Borough of Manhattan, City of New York.**

**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 Jonk Hess, 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. 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, SCHEUERMAN & LIMBURG, Attorneys for Executors, 100 Broadway, New York City.**

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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 25th day of September, next.

Dated, New York, the 26th 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.**

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BROOKLYN NOTES.

Hebrew Day Nursery.

The Hebrew Day Nursery held their annual meeting at the Unity Club Wednesday, April 4. Announcement was made that hereafter the annual meeting will be held on the third Thursday of December.

Mrs. Henry M. Nitowitz urges those having automobiles to take small groups of little ones to the seashore. A. I. Nova made a short address on the benefits of giving.

Mrs. B. E. Wolfart entertained the members with vocal selections. She was assisted at the piano by Mrs. B. Uitzele.

Campaign for Charitable Work.

Plans for a borough-wide campaign to line up men in professional ranks to interest themselves in the work of the Brooklyn Federation of Jewish Charities were discussed at a meeting of the Professional Men's Committee of that body at the Unity Club.

Among speakers appointed to carry on lecture work are Algernon I. Nova, Edward Lazansky, Bernhardt Block and Aaron W. Levy.

Temple Shaari Zedek.

At the last meeting of the Shaari Zedek Temple Auxiliary, held on Monday of last week, it was decided to have a reception and musical entertainment, tendered to the members of the congregation and of the Shaari Zedek Sisterhood, on Wednesday evening, April 18.

The auxiliary has also decided to participate in the annual bazaar which the Sisterhood will hold on May 8-10, and the proceeds of which will go for the benefit of the congregation.

Alumni Society of the B. H. O. A.

A very important meeting of the Alumni Society of the B. H. O. A., which was largely attended, was held in the offices of the president, Dr. I. H. Rogow, 756 Broadway, Brooklyn, on Wednesday evening, April 3, 1917.

The object in holding this meeting was to discuss the means to appropriate moneys for a "life bed" in the Jewish Hospital, Brooklyn, N. Y. A committee of three, to be known as the Life Bed Committee, was appointed by the president.

The society hopes that this action will serve as an incentive to bring all former inmates into closer contact with the doings of the alumni and alma mater.

JEWISH CALENDAR.

5677-5678-1917.

Seventh day Pessach.....Friday, April 13 Rosh Chodesh Iyar.....Monday, April 23 Lag B'Omer.....Thursday, May 10 Rosh Chodesh Sivan.....Tuesday, May 22 First day Shabbath.....Sunday, May 27 Rosh Chodesh Tamuz.....Thursday, June 21 Fast of Tamuz.....Saturday, July 7 Rosh Chodesh Ab.....Friday, July 20 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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Temple of the Covenant.  
 The most striking characteristic of the Seder of the Temple of the Covenant last Friday evening was the spirit of devout religious fervor which pervaded the exercises. About 100 participated in the ceremonies, which were held at the Juliette, 103 West 117th street. The services were conducted by Rabbi Herman L. Martin, assisted by the choir of the congregation, Behnon Gruenberg acting as cantor. An innovation introduced was the addendum to Hagadah, recently compiled in celebration of the emancipation of the Jews in Russia, which was read by Jacob W. Endel, president of the congregation. An excellent repast, in strict accordance with the ritual requirements, was served by Caterer Rosenbaum.  
 Services were held as usual on Sabbath forenoon, another Bar Mitzvah being celebrated.  
 Passover services, including a memorial service, were held yesterday evening, on which occasion Rabbi Martin spoke on "Israel's Redemption Due to Loyalty." His subject today is "Liberty's Song of Victory."  
 The three troops of Girl Scouts are all displaying great activity. The senior troop, which has adopted the name "Jonquil Troop," has become an auxiliary of the American Red Cross Society. Alvin Bloch, M. D., will be its medical instructor. The proceeds of the seventh-cent party, to be given by the troop at Temple Hall on Saturday evening, are intended to defray the expenses of the Red Cross training.  
 A public presentation of a flag to Red Rose Troop will take place at Temple Hall on Saturday evening, May 12, in connection with an entertainment and dance.

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Jewish Council Aids United States.  
 The Council of the Young Men's Hebrew and Kindred Association, which is headed by Judge Julian Mack, of Chicago, and has a membership of 350 subsidiary organizations throughout the country, appealed to these organizations to throw their buildings open for the use of the military authorities.  
 To place Jewish social workers with every National Guard and regular army unit, as was done on the Mexican border last summer, the council will organize all the rabbis in the country. Formal request has already been made by the National Young Men's Hebrew Association to the Jewish theological seminaries in New York and Cincinnati to graduate in advance the young men in the higher classes.

Young Men's Hebrew Association.  
 A memorial meeting for Mr. Falk Younker, late field secretary of the National Council of Y. M. H. A.'s and formerly general secretary of the Ninety-second street Y. M. H. A., will be held at the latter institution on Sunday, April 15, at 3 p. m. A very fine musical program will be rendered by the Y. M. H. A. Choral Union, led by Prof. Leon M. Kramer. A number of very prominent speakers have promised to address the meeting, men who knew most intimately the work Falk Younker accomplished during his life time.  
 Seder services were held at the association building last Friday evening. Rabbi A. G. Robison and Mr. F. W. Greenfield conducted the service. Judge Irving Lehman and Dr. Blumenthal were present and also participated.

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Congress Executive Meets. The Executive Committee for an American Jewish Congress met on Sunday, April 1, at the Temple Emanu-El for the purpose of fixing the date of the congress, in accordance with the resolution adopted at the first meeting of the Executive Committee, December 25, at the Hotel Savoy, which provided that in case the Administrative Committee found it inadvisable to hold the congress on May 1 the Executive Committee should be convened the first Sunday in April to fix another date.

The different occasions were presided over by Mr. Nathan Straus, chairman of the Executive Committee, and Colonel Harry Cutler, chairman of the Administrative Committee. The members present came from a number of different cities. September 2 was fixed as the date for the holding of the Congress, with power granted to the Administrative Committee to convene the congress before or after that date in case of an emergency by a two-thirds vote. That does not mean, however, that the work in connection with the election of the delegates will be delayed. The plan of elections having been already adopted, immediate action will be taken by the General Board of Elections to form the various district boards of election and to prepare the Jews of this country for the election, which will be held on June 10. The following thirteen members constitute the General Board of Elections: Messrs. Meyer L. Brown, Gedalia Publick, Jacob Garlinger, Joel Enteen, Max L. Hollander, Max A. Horwich, Louis Lipsky, Frank P. Rosenblatt, Bernard A. Rosenblatt, J. B. Salutsky, Solomon Sufrin, Cyrus L. Sulzberger and B. Zuckerman. It was estimated that a sum of \$100,000 would be necessary for the congress expense. Judge Julian W. Mack, chairman of the Committee on Finance, recommended for his committee that this sum be apportioned among the national organizations and the cities which are entitled to delegates, each to pay a pro rata sum for each delegate it sends. In addition, election precincts are required to pay \$3 for every delegate to the nominating convention and also 10 cents for every ballot cast at the election.

PHILLIPS, ISAAC.—The People of the State of New York, by the grace of God free and independent, to H. Ferlita, Mendez, surety; Sophia P. Hendricks, surety; Thomas Hughes; Sophia M. Phillips, Lester I. Marchant, George H. Marchant, Louise E. Hanly, Abraham M. Graff, Isaac P. Graff, Horace M. Graff, Sophia P. Hendricks, S. Howard Cohen, S. Howard Cohen as Executor under the last will and testament of Zillah P. Cohen, deceased; I. Phillips Cohen, I. Phillips Cohen as Executor under the last will and testament of Zillah P. Cohen, deceased; N. Taylor Phillips and Effie Morse Phillips, if she is living, whose place of residence and post office address are unknown to petitioner and cannot after due diligence be ascertained, and to the assignee, if any there be, of said Effie Morse Phillips, who and whose existence, name, place of residence and post office address are unknown to petitioner and cannot after due diligence be ascertained, and to all persons interested as creditors, legatees, next of kin or otherwise, in the Estate of Isaac Phillips, deceased, who at the time of his death resided at 324 West Twenty-second Street, Borough of Manhattan, City and County of New York, send Greeting: Upon the petition of N. Taylor Phillips, residing at 114 West Seventy-fourth Street, Borough of Manhattan, City of New York, you and each of you are hereby cited to show cause before the Surrogate's Court of New York County, held at the Hall of Records, in the County of New York, on the 8th day of May, 1917, at half-past ten o'clock in the forenoon of that day, why the account of said N. Taylor Phillips, as Administrator, with the will annexed of the goods, chattels and credits of Isaac Phillips, deceased, should not be judicially settled. In Testimony Whereof, We have caused the Seal of the Surrogate's Court of the said County of New York to be hereunto [L. S.] affixed. Witness, Honorable John P. Cohalan, a Surrogate of our said day of March, in the year of our Lord one thousand nine hundred and seventeen. DANIEL J. DOWDNEY, Clerk of the Surrogate's Court. MAURICE S. COHEN, Attorney for Petitioner, 64 Wall Street, New York City.

COHN, JULIUS M.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, dated March 16, 1917, notice is hereby given to all persons having claims against Julius M. Cohn, 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 Stroock & Stroock, No. 30 Broad street, in the City of New York, on or before the 15th day of October, 1917, next. Dated New York the 21st day of March, 1917. MAY L. COHN, MICHAEL WALLSTEIN, SOL M. STROOCK, Executors.

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.

JULIA SELIGMAN Executrix. ROSENDALE, HESSBERG, DUGAN & HAINES, Attorneys for Executrix, 57 State street, Albany, N. Y.

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ROSENBERGER, LEOPOLD.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leopold Rosenberger, 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 M. S. & I. S. Isaacs, No. 52 William Street, in the Borough of Manhattan, City of New York, on or before the 15th day of October next. Dated New York, the 3d day of April, 1917. IRMA ROSENBERGER, Executrix. M. S. & I. S. ISAACS, Attorneys for Executrix, 52 William Street, Borough of Manhattan, New York City.

SALWEN, ASHER.—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 Asher Salwen, 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, Isaac Cohen, 141 Broadway, Borough of Manhattan, in the City of New York, on or before the 8th day of October next. Dated New York the 27th day of March, 1917. CHARLES GARFIEL, NATHAN ROGGEN, Executors. ISAAC COHEN Attorney for Executors, 141 Broadway, New York City.

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**German Zionists Dare to Be Jews**  
 A close study of the proceedings of the last convention of the German Zionist Federation brings to the fore the heroic attitude that it assumes, in view of the perilous moment of the convening of this gathering. The whole Zionist world awaited this convention with deep anxiety, realizing the seriousness of the situation, the delicate position created by the war, and with an eager desire to know just what would be done by the German Zionists for the maintenance of the organization and the preservation of the Zionist viewpoint.  
 All misgivings were brought to an end by this convention. The large number of delegates, the deep interest of all of the Zionists, even including those at the front, the discussions at the sessions all clearly indicated that the German Zionist Federation manfully faced the situation without fear that its loyalty would be impugned by Germany, the dominant note of the convention was the will to be Jewish.  
 This was the motif of the convention, the crux of the discussions: "What have we to do that we shall not only talk about Zionism and Judaism, but that we shall ourselves become very Jewish and that our lives shall become more Jewish?" The dominant thought was the need of creating for the Jews of the Diaspora Jewish atmosphere which should influence the Jewish youth. It was felt that the time had passed for ordinary propaganda, and that the movement, as a whole, must become part of the life of the Jews.

**Bronx Kadimah Zion Club.**  
 The Kadimah Zion Club, boys between twelve and fourteen years who meet Thursday evenings at the Montefiore Congregation of the Bronx, Macy and Hewitt place, celebrated with marked success a parents' and membership open meeting at the Bronx Y. M. H. A., 165th street and Boston road, on Sunday-night, March 25, 1917.

A debate between the Sisters of Esther and the Kadimahs, which was won by the latter, was the feature of the program. Addresses, musical numbers and essays were other numbers of merit on the evening's program.

**Widowed Mother's Fund Association.**  
 Mrs. Samuel Elkeles will preside at an important meeting, on April 19 at 2:30 at 2306 Broadway, of the Upper Manhattan branch of Widowed Mothers, of which Mrs. William Einstein is president and who will be the guest of honor. The following will act as hostesses for the social hour to follow the business meeting—Mesdames W. E. Dreyfus, A. Jedel, Morris Klein, Chas. Marcher, L. S. Sobel, David Nathan, M. F. Oppenheimer, M. Rosenbaum, Mome Roswasky, Horatio Simon, Harry Schloss, Sidney Levy, Sig Wormser.

**Toledo Jews Stand Behind the Government.**  
 Toledo, Ohio.—At a meeting just held here of the Toledo Jewish Congress Campaign Committee, a body formed for the election of a delegate to the Jewish Congress and for the propagation of the congress movement locally, the following message was telegraphed to President Wilson:  
 "As Americans faithful to American ideals of justice, liberty and humanity, we, the Toledo Jewish Congress Campaign Committee, hoping that Providence may keep us at peace with the world, hereby declare our absolute loyalty to the government of the United States.—The Toledo Jewish Congress Campaign Committee."

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Following on the troubles created at Prague for the Jewish refugees from Galicia and Bukovina with regard to the supply of food, the police has also prohibited them from traveling by train and electric cars simply because "two Jewish families were infected with typhus." As the boycott of the Jewish refugees threatened to become general on account of the public fear of the spread of the disease and the unjustified alarm raised by the police, the Jewish Committee made representations to the authorities that some 3,000 Jews would literally starve under such conditions. The officials promised to modify the order.

Should Sunday Be a Holy Day or a Holiday?

By CYRUS SIMONS, of the Knoxville (Tenn.) Bar.

The case of Krieger et al. vs. State, recently decided by the Criminal Court of Appeals of Oklahoma (160 Pacific Reporter, 36), deserves more than a passing notice for its new and important precedent. The court modernized the antiquated expression "servile labor," thereby allowing seventh-day observers to work or sell merchandise on Sunday. "But it is facetiously argued by some courts that to say to these people they shall keep our Sunday does not prevent them from also keeping the day they regard as holy time. But these courts overlook the fact that under the divine commandment these people are striving to obey it is just as imperative that they work six days as it is that they rest on the seventh. And if their conscience compels them to rest one day, and the law forces them also to rest another, they would thus be forced to violate the first provision of the commandment they are attempting conscientiously to keep."

This decision runs counter to the majority opinion on the construction of Sunday legislation. By strict construction of Sunday laws good, exemplary, religious, and otherwise law-abiding citizens, have been held up to public odium by being fined, imprisoned and forced to work in the chain gang. In Tennessee, R. M. King, a Seventh Day Adventist, was arrested for working on Sunday and fined seventy-five dollars and costs. The State Supreme Court affirmed the judgment of the trial court. On habeas corpus the case was taken before the Federal Court. 46 Federal Reporter, 905.

Notwithstanding Judge Hammond admitted that the State Court erred in correctly declaring the common law, the prisoner was remanded, and before his case could be heard by the United States Supreme Court he languished in prison till he died. It is contended by some that Sunday laws are religious legislation. Nearly all of them get their inspiration, or are paraphrased, from the statute of 29 Charles II, which is a product of the Dark Ages, and a jealous offspring of the union of Church and State.

The attempt to reconcile the constitutionality of Sunday laws with the national and State supreme laws, which declare, in no uncertain words, for religious freedom, is no doubt responsible for the contradictory and opposing opinions that have been rendered in defense of Sunday statutes.

Police power, a rod of discipline for the Commonwealth, is generally invoked. But this rod cannot be rightfully visited upon the citizen for the violation of a law that is tinctured with religion, because police power is helpless to make constitutional an unconstitutional law, or to dereligionize a doctrinal churching.

To avoid the religious feature of the statutes, and to parry this question, the courts have held that these laws are intended to regulate civil conduct. It will be observed that these laws are twofold. They not only look toward the temporalities of the citizen, but according to the faith of some they visualize the very sanctity of the soul. The divine commandment, referred to by the court in the Krieger case says: "Six days shalt thou labor. But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Ex. 20: 9, 10.

If to the citizen who believes in the integrity of this command the State by an incriminating law should say, "Sunday, the first day of the week, is the day, and to the same citizen, who as a matter of religion believes in the Ten Commandments, the Bible tells him that "Saturday, the seventh day, is the Sabbath," and enjoins cessation from labor," and commands him to work the other six days, including Sunday, and prohibits him from working on the seventh day, by what method of reasoning can the court, as far as this citizen is concerned, hold that such legislation does not impinge upon his conscience and religious rights, but simply regulates his conduct as a civilian, and not as a religionist? Is not reason just as much the life of precedent as it is of law? How can an incompatible position like the one instanced do otherwise than violate every principle of logic and disregard every appeal to reason?

Sunday laws make criminal an act when done on Sunday that is licensed and honorable when done on any other day, thereby coercing the observation of Sunday, as holy time, by a compulsory cessation from labor. Do not such laws indirectly accomplish what they would not dare to do directly, and in a cryptic way compel the observance of a church institution, thereby revealing their religionized character and unconstitutionality, and thus making a union of Church and State, or laying the foundation for such a union? Sunday laws are befriended in defense of public health and morals, claiming physical necessity for a periodical weekly rest day. The open violation and non-user of the statutes falsify this position. The idiosyncrasy of our citizenry seems to be not understandable. On Sundays they are so eager to work that the State, in order to preserve the public health, has to pass a law compelling them to cease from labor, while on the other six days they become so indolent and shiftless that it is forced to pass a penalized vagrancy statute. Chief Justice Terry, in ex parte Newman, remarks: "This argument is founded on the as-working too much, and thereby entailing the presumption that men are in the habit of

ing evil upon society, and that, without compulsion, they will not seek the necessary repose which their exhausted nature demand. This is to us a new theory, and is contradicted by the history of the past and the observation of the present. We have yet to learn that there has ever been any general complaint or an intemperate, vicious, unhealthy, or morbid industry." Do we not see through this transparency an ecclesiastical polity more than a good health policy? The religion of the majority is always in the ascendant and is imperative. In the Krieger case an eminent jurist is quoted to show that: "Some particular day must be fixed; the one most naturally selected is that which is regarded as sacred by the greatest number of citizens."

Should Sunday, or any other day, be selected by the State as a Sabbath because it "is regarded as sacred by the greatest number of citizens?" The religion of the majority is invariably advantaged by the indorsement of public opinion, and invites favors at the hands of the Legislature in the passage of laws in furtherance of ecclesiasticism, or from the judiciary in their construction. James Madison, in his "Writings," vol. I, p. 424, states: "Wherever the real power in a government lies, there is the danger of oppression. In our government the real power lies in the majority of the community, and the invasion of private rights is chiefly to be apprehended." As to the effect of public opinion for or against religion, Thomas Jefferson, in "Travels by Noah," addressing a Jew, states: "But more remains to be done, for, although we are free by law, we are not so in practice; public opinion erects itself into an inquisition, and exercises its office with as much fanaticism as fans the flames of an auto de fe." Lord Macaulay, in his "Essay on Sir James Mackintosh," uses the following illustration to show the fallacy of the argument of the majority when religion is involved: "The doctrine which from the very first origin of religious dissensions has been held out by all bigots of all sects, when condensed into a few words, and stripped of rhetorical disguise, is simply this: I am in the right; you are in the wrong. When you are the stronger, you ought to tolerate me; for it is your duty to tolerate truth. But when I am the stronger, I shall persecute you; for it is my duty to persecute error." We have in our country a majority of Sunday believers, and a very small minority, comparatively speaking, of Jews, Seventh Day Adventists and Seventh Day Baptists, who keep Saturday, the seventh day, for the Sabbath. The religious differences as to the identical day to be kept for the Sabbath are irreconcilable. In some places Sunday laws are openly transgressed, and have virtually become obsolete from non-user, till they are aroused from their dusty sleep by one class of religionists persecuting and prosecuting another class, wherein a spirit of intolerance is manifested that shows that human nature has changed very little since the beginning of the Reformation. It was Roger Williams who exclaimed: "What a monstrous paradox! God's children persecuting God's children!" The space between Sundayism and Sabbatarianism can never be bridged. The differences are antipodal. The following illustration is enough: The first-day believers have been memorializing Congress for a national Sunday law. The Sabbatarians have been opposing such legislation as being contrary to the spirit and genius of our government. Some liberal-minded people believe it would be a national calamity for the people to thus yield to the demands of the churches. In the language of that great statesman, Colonel Johnson, they ask: Is "the conscience of the minority less

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SIMONS, JOHN E.—In pursuance of an order of the Honorable Robert Ludlow Fowler, Surrogate of the County of New York, notice is hereby given, according to law, to all persons having claims against John E. Simons, late of the County of New York, deceased, to present the same with vouchers therefor, to the subscribers at their place of transacting business, the office of Ely Neumann, No. 45 Broadway, Borough of Manhattan, City and County of New York, on or before the 15th day of October next. Dated New York, April 13th, 1917. JACOB S. SIMONS and AUGUSTUS MAY, Executors. ELY NEUMANN, Attorney for Executor Jacob S. Simons. MILTON MAYER, Attorney for Executor, Augustus May.

The People of the State of New York, by the grace of God, free and independent, to Louis Blumgart, David Blumgart, Helene Finsterer, Wilhelm Blumgart, Caroline Weitzfelder, Emma Schulmann and Isidor Blumgart, the heirs and next of kin of Ludwig Blumgart, deceased, send Greeting: Whereas, Rose Blumgart, who resides at No. 77 East Eighty-ninth Street, Borough of Manhattan, in the City of New York, has lately applied to the Surrogate's Court of the County of New York, to have a certain instrument in writing, relating to both real and personal property, duly proved as the last will and testament of Ludwig Blumgart, who was at the time of his death a resident of No. 77 East Eighty-ninth Street, Borough of Manhattan, City and County of New York, deceased. Therefore, you and each of you are cited to show cause before the Surrogate's Court of our County of New York, at the Hall of Records, in the County of New York, on the 8th day of May, 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 [L. S.] affixed. Witness, Honorable Fowler Ludlow Fowler, a Surrogate of our said County of New York, at said county, the 1st day of April, in the year of our Lord one thousand nine hundred and seventeen. DANIEL J. DOWDNEY, Clerk of the Surrogate's Court.

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sacred than the conscience of the majority?" Some of the first-day believers contend that the seventh-day Sabbath is done away with under the Gospel dispensation; that Sunday should be compulsorily and religiously observed in commemoration of the resurrection, and that Sunday breaking will bring on the offender the frown of heaven and the wrath of God. Some of the first-day believers in the seventh-day Sabbath contend that the law of God has never been changed; that Christ is not only our Saviour, but was the Creator, that He made the Sabbath during creation week, kept it when on earth, and that there is no authority in the Bible for keeping Sunday, the first day of the week, for the Sabbath; that Sunday is a man-made Sabbath in opposition to God's Sabbath; that those who keep the seventh-day Sabbath should in obedience to the law of God, and the example of Christ, work on the other six days, including Sunday, or they will be subject to the judgments of God, and be visited with the outpouring of His unmixed wrath. Those who hold to this latter position claim to be so wedded to their Sabbatic faith that they would suffer martyrdom. Can we think of two cases involving religious dissension that present less hope for an accommodation? They reveal the possibilities of Sunday legislation. If Sunday laws are necessary for the preservation of public morals, then it is right to go to the limit in their enforcement. If it is right to impose a fine for Sunday breaking, then it is right to imprison. If it is right to imprison, then it is right, as in Colonial days, to visit the death penalty on the head of the offender. The statement of the case is sufficient. Why should we allow a law

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HAGAR.

Dear Children:

When Hagar fled from Sarah an angel of the Lord found her by a fountain of water in the wilderness, by the fountain on the way to Shur, and he said, "Hagar, Sarai's maid, whence camest thou? and whither wilt thou go?" Rashi tells us that the angel knew whence she came, but he merely wanted to enter into a conversation with her. And the angel of the Lord said unto her, "Return to thy mistress and submit thyself under her hands." Four times an angel of the Lord spoke to Hagar, each saying was by a different angel, says Rashi. "Hinoch horoh," when thou wilt return thou wilt be with child and thou shalt call his name Ishmael; and he will be "perch adam," loving the wilds to hunt game, as it is written "He became an archer, and dwelt in the wilderness of Paran." "Yado bakol," his hand will be against every man; he will be a highway-robber, "veyad kol bo," and every man's hand against him. Every one will hate him and pick a quarrel with him, and in the presence of all his brethren shall he dwell. He shall have a numerous progeny (Beresbith Rabbah).

Impressed by the message of the angels, she exclaimed, "Lord, Thou art all-seeing, Thou seest the misery of the wretched ones, Thou seest everyone and no one sees Thee. Have I not seen here a vision after He appeared to me? Could I ever have imagined that I would see messengers of the Lord here in the wilderness after having seen them in the house of Abraham, where I was accustomed to see angels?" You can tell that she was accustomed to see angels, for Manoah saw an angel but once and he said, "we will surely die." And she saw four angels in succession and she did not fear. The well where the angel appeared to Hagar was called, in consequence thereof, "Beerlachairoi," which means, "the well where the Angel of the Eternal appeared to her."

And Hagar bore Abram a son, and Abram called the name of his son, whom Hagar bore, Ishmael. Although Abraham did not hear the words of the angel who said, "And thou shalt call his name Ishmael," the Holy Spirit rested upon him and he called his name Ishmael. And Abram was eighty and six years old when Hagar bore Ishmael to Abram. In praise of Ishmael this verse is written in the Torah, to make it known to us that he was thirteen years of age when he was circumcised and he did not prevent it—for Abraham was ninety-nine years old when he and Ishmael were circumcised, and Ishmael was then thirteen years old. The Lord then told Abraham to walk before him and be perfect and that he could only be perfect by fulfilling the Commandment of Circumcision, "and I will make my covenant between Me and thee, and I will multiply thee exceedingly—the covenant of love and the covenant of the Holy Land as his inheritance as a reward for the fulfillment of this commandment. I will also add a letter to your name and they will have the numerical value of 248, which is the number of members contained in your body." And Abram fell on his face and the

Eternal spoke with him, saying: "As for Me, behold, my covenant is with thee, and thou shalt become the father of a multitude of nations." Before Abraham was circumcised the awesome presence of the ("Schechina") Divinity overpowered him and he could not stand, therefore it is said here that he fell on his face when the Lord spoke to him. "Neither shall thy name any more be called Abram, but thy name shall be Abraham," Abram means "a father to Aram," but Abraham means "for the father of a multitude of nations have I made thee." "And I will make thee exceedingly fruitful and I will cause thee to become nations"—Israel and Edom—for Ishmael was born to him long since, and He would not now bring tidings concerning him. And the Eternal said unto Abraham: "As for Sarai, thy wife, thou shalt not call her name Sarai, but Sarah shall her name be." Sarai means "my princess," and not a princess over others, but Sarah means a "princess over all." "And I will bless her; the blessing will be that I will restore her youth. Yea, I will bless her, that she will be able to nurse not only her child, but many children." And thus it was when they made a feast on account of Isaac, people sneeringly said, "Sarah brought in a waif from the street, and calls it her own son." Mothers therefore came visiting her with their babies, and their nurses they did not bring with them, and Sarah nursed them all, as it is written, "Sarah has nursed children."

כּו אַרְוֵהוּ

A Western Congressman, in discussing the droughts that sometimes afflict his State, tells this story:

"One day some one asked an old farmer 'How would you like to see it rain?'"

"I don't care about it myself," said the old man, "but I've got a boy six years old who would like to see it rain."—*Harper's Magazine.*

CONUNDRUMS.

What grows bigger the more you contract it?  
Debt.

When is coffee like the soil?  
When it is ground.

When is a lawyer like a beast of burden?  
When drawing a conveyance.

What is that which you can keep after giving to some one else?  
Your word.

What most effectually checks a fast man?  
A bridal?

Why is a lucky gambler an agreeable fellow?  
Because he has such winning ways.

Why are nose and chin at continual variance?  
Because words are always passing between them.

The Avlon.

Psalm 55, 7 and 139, 9.  
Goethe's Faust:  
"Ach zu des Geistes Fluegeln wird so leicht  
Kein koerperlicher Fluegel sich gesellen."

"O! that I had the wing of morn or pigeon,  
Fam would I fly then to the utmost sea."  
Thus sang of yore in wistful ecstasy  
The sweetest bard of Israel's religion.

Such longing strains would tune the poet legion.

"Alas," sighs Goethe's muse resignedly,  
"Man cannot match wings of reality  
With spirit wings and sway the ether region."

Ye birds of old, who thought that man would master  
The realm of air and rival birds in flight?  
Who dreamed that man-made wings would travel faster  
Than those of doves and rise to miles of height?

If human flight is no more an ideal,  
Who may then say what man cannot make real?

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

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

LADENBURGER, JULIUS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, 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 his attorneys, Kaufmann & Lindheim, No. 60 Wall Street, in the Borough of Manhattan, City of New York, on or before the 1st day of June next.

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

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.

ARTHUR M. WEISS, ARTHUR J. COHEN, WILLIAM S. LEIBERT, Attorneys for Executors, No. 61 Broadway, Borough of Manhattan, New York City, N. Y.

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.

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

WACHTEL, BARBARA.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Barbara Wachtel, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at 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.

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

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

LOUIS ADLER and ABRAHAM M. LEVY, Executors. LEWIS S. MARX, Attorney for Executors, 128 Broadway, New York City.

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, at the office of Messrs. Kurzman, Frankenhaimer & Gutman, their attorneys, at their place of transacting business, No. 25 Broad Street, in the City of New York, on or before the 10th day of September next.

Dated New York, the 9th day of March, 1917. BANKERS' TRUST COMPANY, Temporary Administrators, 14 Wall Street, New York City. SULLIVAN & CROMWELL, Attorneys for Administrators, No. 49 Wall Street, New York City.

GOODKIND, HENRY.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Goodkind, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at the office of Messrs. Kurzman, Frankenhaimer & Gutman, their attorneys, at their place of transacting business, No. 25 Broad Street, in the City of New York, on or before the 10th day of September next.

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

ROTHSCHILD, REGINA.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Regina Rothschild, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at the office of Messrs. Kurzman, Frankenhaimer & Gutman, their attorneys, at their place of transacting business, No. 25 Broad Street, in the City of New York, on or before the 10th day of September next.

Dated New York, the 5th day of October, 1916. WILLIAM R. ROSE, ABRAHAM ROTH-SCHILD, Executors. ROSE & PASKUS, Attorneys for Executors, 128 Broadway, Borough of Manhattan, New York City.

OETTINGER, SAMUEL JOSEPH.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Joseph Oettinger, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorney, Morris Blau, 154 Nassau Street, Borough of Manhattan, in the City of New York, on or before the 1st day of June next.

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

SPIEGELBERG, JEROME S.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jerome S. Spiegelberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of his attorneys, Wise & Seligsberg, No. 15 William Street, Borough of Manhattan, in the City of New York, on or before the 21st day of July, next.

GOLDMANN, PHILIPP.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Philipp Goldmann, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at their place of transacting business, at the office of Charles Putzel, their attorney, No. 233 Broadway, in the City of New York, on or before the 1st day of June next.

Dated, New York, the 23rd day of November, 1916. LUDOLPH H. ABRAHAM, CHARLES SIDENBERG, Executors. CHARLES PUTZEL, Attorney for Executors, 233 Broadway, New York City.

MARRUS, MOSES L.—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 Moses L. Marrus, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorney, Herman S. Fried, No. 299 Broadway, in the City of New York, on or before the 1st day of August, next.

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

LAUTERBACH, FRANCES ROTHSCHILD.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Frances Rothschild Lauterbach, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their 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.

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

LEWISOHN, EMMA M.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emma M. Lewisoohn, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Simpson, Thacher & Bartlett, 62 Cedar Street, Borough of Manhattan, City of New York, on or before the 26th day of July, 1917.

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

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 subscriber, at their place of transacting business, at the office of her attorney, Alexander Karlin, No. 320 Broadway, in the City of New York, on or before the 15th day of June, next.

Dated, New York, the 6th day of December, 1916. HELEN ISKOWITZ, Administratrix. ALEXANDER KARLIN, Attorney for Administratrix, 320 Broadway, New York City.

COLEMAN, MEYER.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Meyer Coleman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Messrs. Myers & Sherwin, No. 299 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 18th day of June, next.

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

NAFTAL, MORITZ.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moritz Naftal, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at their place of transacting business, at the office of William C. Rittenberg, No. 233 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of June next.

Dated, New York, the 2d day of December, 1916. HENRY NAFTAL, MICHAEL NAFTAL, Executors. WILLIAM C. RITTENBERG, Attorney for Executors, 233 Broadway, New York City.

WEGLEIN, DAVID C.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David C. Weglein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Thomas & Friedman, his attorneys, No. 2 Rector Street, Borough of Manhattan, New York City, on or before the 15th day of June next.

Dated, New York, the 23d day of December, 1916. EDWARD FROWENFELD, Executor. THOMAS & FRIEDMAN, Attorneys for Executor, 2 Rector Street, New York City.

DATESGOLD, ARON.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Aron Datesgold, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, at the office of her attorneys, Fluegelman & Trosk, No. 29 Broadway, Borough of Manhattan, in the City of New York, on or before the 6th day of July, next.

Dated New York, the 23d day of December, 1916. REBECCA DATESGOLD, Administratrix. FLUEGELMAN & TROSK, Attorneys for Administratrix, 29 Broadway, Borough of Manhattan, New York City.

HEINE, BETTIE.—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 Bettie Heine, also known as Betty Heine, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Samuel Fruchthandler, No. 99 Nassau Street, in the City of New York, on or before the 2d day of October, next.

Dated New York the 23d day of March, 1917. BERNHARD H. LEVY, Executor. SAMUEL FRUCHTHANDLER, Attorney for Executor, 99 Nassau Street, New York.

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

Dated, New York, December 6, 1916. CARRIE STEINHARDT, EUGENE S. BENJAMIN, JULIUS GOLDMAN, Executors. STEINHARDT & GOLDMAN, Attorneys for Executors, 111 Broadway, New York City.

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

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

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

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

FALK, MILTON J.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Milton J. Falk, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorneys, Wise & Seligsberg, No. 15 William Street, in the City of New York, on or before the 10th day of July, next.

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

MARKS, HARRY A.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Harry A. Marks, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, at the office of her attorney, Cohen Brothers, No. 64 Wall Street, in the City of New York, on or before the 15th day of June next.

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

FIEUX, ADEHEMAR.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adehemar Fieux, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Messrs. Charles O. Maas, No. 87 Nassau Street, in the City of New York, on or before the 30th day of June, next.

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

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

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

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 Wurmsler, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of her attorney, Emanuel Jacobus, No. 74 Broadway, Borough of Manhattan, in the City of New York, on or before May 20, 1917, next.

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

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 subscribers, at their 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, next.

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

HOFFMAN, EMILIE.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emilie Hoffman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of her attorneys, Stern, Barr & Tyler, No. 299 Broadway, in the Borough of Manhattan, City of New York, on or before the 1st day of August, next.

Dated, New York, the 8th day of January, 1917. ALBERT BACH and HENRY M. BACH, Executors. ALBERT L. COHN, Attorney for Executors, No. 7 Pine Street, Manhattan Borough, New York City.

BLUMENTHAL, ROSA.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosa Blumenthal, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at the office of R. H. Switzer, their attorney and their place of transacting business, No. 52-53 Park Row, in the City of New York, on or before the 1st day of June, next.

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

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63x90—value .84	.63
72x90—value .96	.71
72x99—value \$1.04	.78
81x90—value \$1.04	.78
81x99—value \$1.09	.83
81x108—value \$1.11	.87
90x90—value \$1.09	.83
90x99—value \$1.11	.87
90x108—value \$1.17	.97
Sheets—hemstitched—	
54x90—value .83	.64
63x90—value .94	.68
72x90—value \$1.06	.77
72x99—value \$1.14	.81
81x90—value \$1.14	.81
81x99—value \$1.19	.87
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Linen Damask—70 inch—good patterns—our reg. \$1.45	1.18
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Hemstitched Mercerized Dinner Set—Cloth 68 inches long—dozen napkins to match—our reg. \$3.44	2.44
Union Linen Table Cloths—Silver Bleach—soft finish—60x80—our reg. \$2.48	2.11
Mercerized Pattern Cloth—heavy quality damask, floral pattern—our reg. \$1.85	1.56
Mercerized Damask—fine, close weave—58 inch—our reg. .47	.37

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Steel Knives and Forks—Ebony handles, Sets of six each. Our reg. \$1.34	.95
Carving Knife and Fork—Hand forged steel, stag handles—our reg. \$1.48	1.00
Highest Grade Shears—Full nickel finish—our reg. .94	.73
Bread and Meat Knives—Fine American steel—our reg. 48	.35
Dinner Knives and Forks—Well known make—bone and ebony handles—set of six each—our reg., per set, \$1.95	1.45
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3/4 size spreads—value \$1.24	.92	
3/4 size spreads—value \$1.49	1.17	
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Bleached Cheese Cloth—36 inches wide—value .6		.4
Assorted Stripe Tickings—value .22		.15
Full and 3/4 Size Bed Ticks—our reg. \$1.97		1.47

### TOWELS

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Cotton Huck Towels—Red Broche borders, 20x35 in. Full bleached linen, hemmed. Our reg. .18	.14
Hemmed Turkish Towels—Bleached, soft, neat red striped borders. Our reg. .18	.14
Huck Towels—Union Linen Huck—hemstitched. Our reg. .37	.28

### Comfortables

Sole Prices for Housekeepers' Week	
Silkoline Covered Comfortables—floral tops, plain or figured backs—full size—reg. \$1.49	1.17
Silkoline Covered Comfortables—dainty floral designs with border, plain or flowered backs—light weight, well stitched—full sizes—our reg. \$1.97	1.64
Silk Mull Comfortables—full size, figured tops, plain silk mull borders—light weight—also flowered silkoline tops, sateen borders, heavyweight silkoline backs—our reg. \$3.67	2.84

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Linen toweling—for dish or roller—our reg. .16	.12 1/2
our reg. 18 1/2	.15
our reg. 23	.18
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