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YOSEL'S KUGEL

By EDWARD ELISCU

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Like all humans, Yosel was born empty handed; like most humans, poor though he was, he married, raised a family and struggled for an existence. And then for some unaccountable reason, of that entire community Nature picked him out as the one to be favored and smiled upon. All of which had a contrary effect and provided another example for the psychologists to explain. Instead of his experience as a poor man, with the knowledge of what want was in fact as well as in theory, proving an incentive for alleviating the stress of others; instead of sharing his earthly goods with those less fortunate and that Nature merely intended using him as her agent, Yosel forgot the past and hoarded all for himself. Nothing was too good for him and his own particular household, while he let others worry for that which they desired but had not. When poor, he had a village full of friends. They were not ashamed of him, he only too glad to be considered one of them. Now, when more affluent, like all parvenues, he looked down upon his former associates, found it beneath his station to mingle with them and but slightly deigned to acknowledge their greetings. Their presence bored him, and seeking further to hide the fact that he had been born naked, he left the place of his birth and sought another clime.

All the world's a stage, said the Bard of Avon. But Yosel had never heard of him and never suspected as he looked down upon the town of Podoloi that Nature, who had smiled upon him and favored him with her bounty, had at the same time selected this particular place as a fitting stage for the enactment of one of her plays. Looking down into the valley, Yosel was struck with the beauties of the surroundings. He admired the winding roads, the dotted trees, the scattered houses, the glistening rivulets. The kalsomined houses, with lofty chimneys; the streets cut through hills and dales; the gutters in rich possession of cobblestones, each cobble vying with the other to emulate the neighboring hill country as to how far it could stick up. Everything was so peaceful and quiet, nothing to disturb the community in the least. And as a further insurance for any possible eventuality, atop the highest hill and overlooking the scattered abodes of the innocent dwellers, stood a red tower, with an ever-watchful lookout and a tremendous bell to sound

the alarm and send the firemen to the rescue of the unfortunate dwellings that should take fire. For you must remember there was no telephone or other mechanical contri-

And when a fire did occur, the village, as if stricken with palsy, would shake as it listened to the bang, bang, bang of the fire bell, followed by the too-teratoo of the fire-

ing the echoes as much as possible. And the people, having thrown off the first effect of fright, now scurried out of their houses, and being assured that it was not their chimney

for Yosel. It was the first thing he saw upon opening his door. It was the last thing he looked at before retiring. It seemed to smile upon him like a big, protecting brother, and Yosel slept in its security.

It did not take Yosel long to become a power in the community, but one which the community resented. Not that it envied him in the least, but the manner in which it was asserted that peevish. To his surprise, Yosel found that some people had ideals that had nothing to do with money, and Yosel could not understand. He thought there was only one aim in life, and all humanity sought the same goal. He could not comprehend that some people, and especially the poor, were willing to put themselves out in any way to help without expecting monetary return, and most willingly shared the little they had. Fools! Fools! And they wondered why they were poor. Why did they not follow his example? See what he had accomplished in life. And Yosel chuckled in satisfaction as he jingled the coins in his jeans. Once he was as slim as the proverbial rail, but now he smiled in satisfaction as he patted the broad, extended waistband of his anatomy. Aye, it had swelled some. Food surely did agree with him, and life was worth the living if only to eat. And Yosel's eyes gloated in their sockets, while his paunched cheeks became bloated as he thought of the wonderful spread his wife was to prepare for his daughter's wedding. The fish, the golden soup, filled with long egg noodles, the meats, the roasts, the dainties, the delicacies and then the final dish worthy of a feast for the gods, a steaming large kugel. Who ever lived that could resist so pleasurable a morsel? Even as he thought of it his mouth watered. Oh, hasten the day.

As was the custom obtaining in that community, it was arranged to give a spread for the poor of the village the day before the wedding; while the relatives and friends of bride and groom would have their feast on the following day, immediately after the ceremony. And although kugels were prepared for the Sabbath only, Yosel's wife, knowing her husband's gastronomical weakness for this dish, planned to please him with the richest and largest kugel she had ever made.

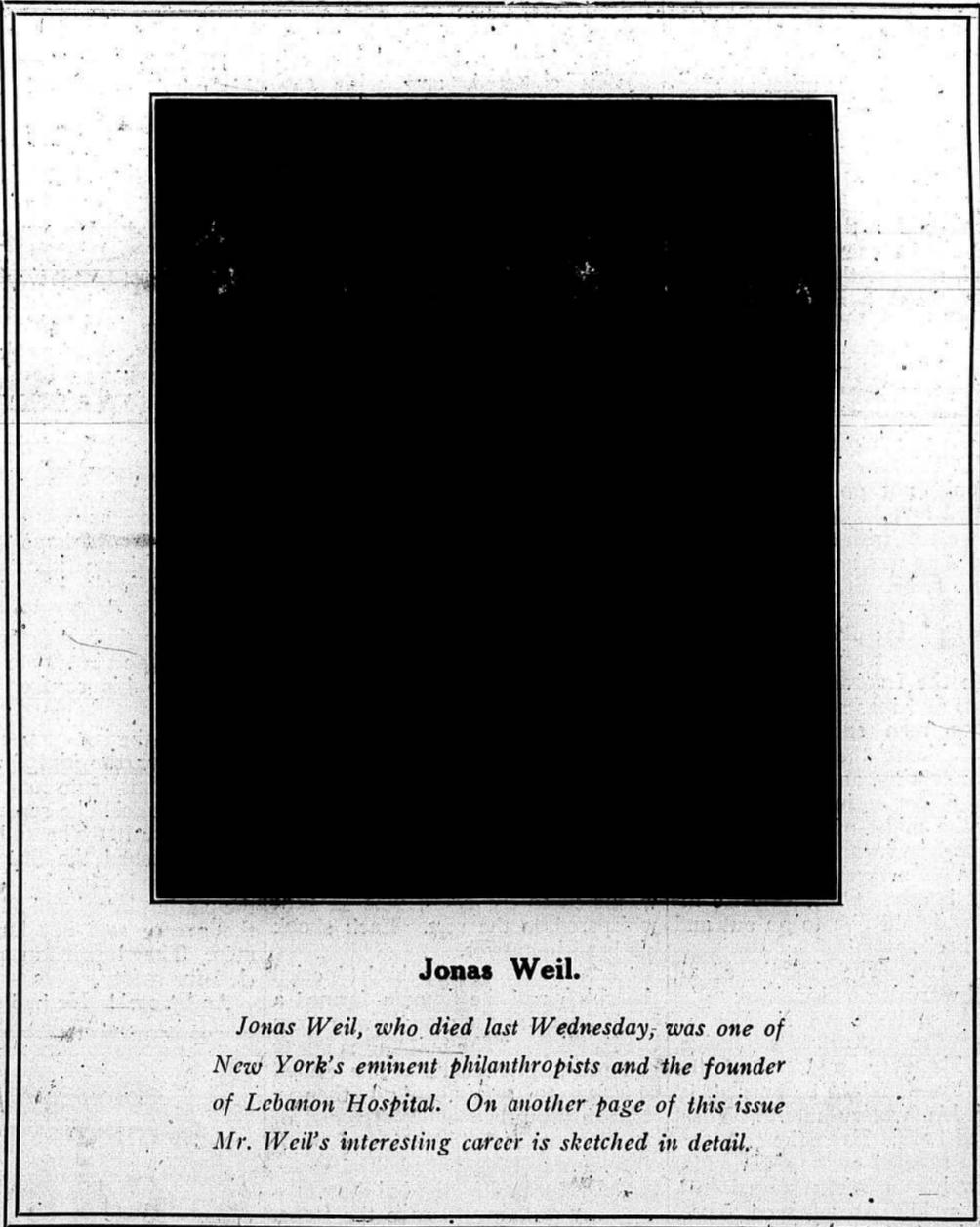
Planning is so simple; only the carrying them out often becomes a

vance in those days to call assistance in an emergency. All depended upon the watchfulness of the look-

man's trumpet. How those hills did seem to enjoy bandying the sounds from the bell and trumpet, one to the other, taking delight in prolong-

that was burning, became busily engaged in seeking the place of disturbance.

The red tower had a fascination



Jonas Weil.

Jonas Weil, who died last Wednesday, was one of New York's eminent philanthropists and the founder of Lebanon Hospital. On another page of this issue Mr. Weil's interesting career is sketched in detail.

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matter of difficulty. In spite of the fact that Yosel was not superstitious, he suddenly realized that some little devils had stuck a few "ifs" and "buts" in his path to hurdle. The most annoying thing was that he could not see them as he ran his race in life, but there was no gainsaying the fact that he heard their mocking laugh every time he stumbled.

When the poor of the community received the invitation for the feast they were shocked, to put it mildly. That Yosel would be willing to give something for nothing, even on such an occasion, was quite beyond belief. However, the invitation spoke for itself. At the appointed hour the guests of honor arrived. They were abashed at first upon entering a rich man's home. The elegant furniture seemed to motion that they keep at a distance, evidently fearing contamination if touched, so they remained standing. Just at this juncture Nature's little imps came prancing and dancing around and hurled a "but" and an "if" into Yosel's window, with the result that the invited poor met Yosel's wife, only to hear the sorrowful tale that the feast was postponed. Everything would have taken place as planned, "but" Yosel was ill; and it would take place on the morrow "if" Yosel gets well. Of course, there was dejection and gloom and not a few said the matter looked suspicious from the start.

Yosel was better the next day, and late in the afternoon the poor appeared for the anticipated meal. Of course, Yosel's illness upset all preparations necessitating setting two tables. New plans were hastily made to serve the poor first, hurry them out and then Yosel and his family and friends would have the rest of the evening for themselves. But Yosel planned alone. Unfortunately for Yosel, most of the poor men had few teeth, so that, in spite of their hunger, they could chew but slowly, much to the aggravation of Yosel. To expedite matters, if that were possible, Yosel had all the food he intended offering placed on the table at once. An hour passed; two hours passed. Still they tarried and still they would not go. Yosel swore and fumed and let his guests know time and again with direct hints that their presence was no longer wanted. All to no avail. There seemed no end to their appetite. Secret conferences were held; plots concocted to dispose of the trespassers, and all the while the fragrant odors of fish and meats and roasts filled the room. The poor men sniffed time and again. Evidently they thought there was more coming, and it would have been so disrespectful to leave the table in the midst of the meal. So they waited and waited. Yosel was in a fury. He threatened to throw them out bodily. Only his wife interfered and told him to go out and cool his heels.

Yosel went. The thought of all that food warming and waiting to be consumed, while there seemed no satiating the gourmands inside, gnawed his very soul. And the kugel—why—it might be burned. In spite of his watery mouth, Yosel swallowed hard. Even the red tower, which seemed ever to wish him well, now let its bricks form into a mocking grin. It annoyed Yosel and he clenched his fists. He was about to swear, when something caused him to turn his head and sniff. He sniffed again.

"I knew it! I knew it!" he cried, as he plunged for the knob of the door. At the same moment those inside thrust open the door, the sud-

denness of which threw Yosel to the floor in a heap.

"Fire! Fire!" shrieked the women. Pandemonium reigned as one after the other came running out of the house. The women pulled their hair; the men paced to and fro wringing their hands, and all the while the fire burned. Helplessly they stood watching the smoke rise, while the only one who seemed capable of uttering a sound was Yosel, who swore and cursed the guests for causing the food to be kept in the "chulen," the house set afire and his kugel burned. "Bang! Bang!" crashed the bell in the fire tower. It was music to Yosel's ears.

"They come! They come!" shouted the excited Yosel. The red tower, after all, was his friend.

"Toot-teratoo!" resounded the fireman's bugle. The townspeople stuck their heads out of the windows. "Toot-teratoo!" echoed the mountains. The people shut their windows and came to the streets where immediately they formed groups.

"Where's the fire? Where does it burn?" asked each of the other.

"Why, didn't you hear?" said the village wag, "it's burning like blazes in the devil's furnace. A fact."

"And if you had kept your tongue in back of your teeth it wouldn't have started," came the courteous retort.

"And if your ears hadn't been tingling and burning for gossip your hair wouldn't have been red," was the wag's parting shot.

"On your way," said the people in a huff, and away he went to heckle others. It seemed as if a dozen bugles were blowing the way the hills reverberated.

At last the one and only water wagon hove into sight. Over the lumpy, bumpy, bump, bump cobbles it clattered, and with each jolt out splashed a bucket full of water. Down the hill came running a fat figure, with coat tails flying. As he neared the panting horses he tried to check his fast pace, tripped and went sprawling in the gutter. It was Yosel. Lame, sore and bruised, he was helped to his feet.

"Quick!" he managed to gasp, "My house, it's burning."

"It's Yosel's house," went up the cry. But the firemen seemed in no special hurry. Owing to the steep hill the horses could not be expected to go fast. At last they arrived at Yosel's house. He tried to hurry them.

"Well! Well! Do something!" screamed Yosel. The firemen slowly put their pails under the water barrel. The spigot was gone. The barrel empty. Not a drop trickled down. "Well?" bellowed Yosel. It was the firemen's turn to become angry.

"You see what you get for hurrying us. In our anxiety to get here the water splashed out." Yosel was ready to collapse.

"The well! The well! Where is the well?" called the firemen. Shown where, they began a bucket brigade. Back and forth came the pails. One of the firemen suddenly appeared and whispered to the chief, who in turn whispered to the rest. Each shook his head in answer.

"Back! Everybody back!" cried the chief, and the firemen formed a cordon pushing the crowd away from the building. "The building is apt to collapse any moment." The crowd scurried to safety. And then a strange thing happened. Instead of the firemen doing likewise, each of them pumped his pail full of water and disappeared in the building.

"They're going to save the treasures," said one to the other of the perplexed assemblage. The multitude waited and waited, but no sign of the firemen was to be had. Five minutes, ten minutes, fifteen minutes passed. The building did not collapse, nor did there seem to be any sign of life therein. Perhaps they

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were burned? Perhaps overcome by smoke, they perished in the smoldering furnace, all in duty's call. Oh, the brave firemen.

And all the while, Yosel paced the grounds back and forth, stroking his beard, wringing his hands, shaking his head.

"Poor Yosel!" echoed the crowd in one voice. He could bear it no longer. With sudden determination he turned, but his wife divined his purpose.

"Yosel!" she cried, entreatingly. "You'll be burned! You'll die!" But Yosel was brave. He tore himself free from her grasp. Into the burning building he ran. He groped his way from room to room, with no sign of any human beings. Smoke filled his nostrils. He gasped for breath.

Horrible thoughts surged through his mind. Perhaps! Perhaps! the building would fall. He would run out. Fear petrified him. Where was he; which way should he turn? He had forgotten the plan of his own home. Where was the nearest exit? His fevered brain sought the nearest avenue of escape. The kitchen! And Yosel forgot that it was in the kitchen that the fire had started. As he neared the door he suddenly realized his mistake. He was about to retreat, but his nervous hand had already thrust open the door and the sight that struck his eyes riveted him in his tracks. Around the kitchen table sat the firemen, enjoying to the full the soup, the meat, the roast. Oh, if only he were as strong as Sampson of yore, he would have thundered the building down upon their heads. Trying to think what he should do, he saw one of the firemen go to the oven. His face was all aglow, and with a large platter steaming hot, he turned to his confreres, holding it aloft.

"Boys, the last course on the menu and fit for the king." Yosel could contain himself no longer.

"My kugel!" he screamed, making a dash for it. The suddenness of it all frightened the fireman, who let it fall from his hands. Down crashed the platter, kugel and all, bespattering the grease and hot kugel over the men. They howled in pain and scurried for safety.

And Yosel! He had fainted away.



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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

More About Russian Jews in England and the Russian Revolution—Hopes Run Higher and Higher—Nahum Sokolow Has Some Doubts, However—London Jews Cable to Jewish Duma Member—Three Days' Passover Leave for Jewish Soldiers—National Labor Service and Sabbath Exemption for Jews—Dr. Hertz on the Bible as a Book.

London, March 23, 1917.

As the news from Russia comes to hand daily it seems to assume a greater and greater definiteness and security. No one, of course, knows what may happen in so great an empire, because, while revolutions are the opportunity of the masses, the masses of freedom, so also are they the opportunities of the adventurers. The Russian prize is a great one. It seems impossible to conceive, however, that, whatever takes place, there will not be much change from the position as we have it cabled to us now. As readers of the HEBREW STANDARD will know from their daily papers that a tremendous feeling of revivification is sweeping over Russia. People of all classes, creeds, nationalities, occupations, professions, etc., are fraternizing. Those at present in control of power until the Constituent Assembly meets have already given voice to the most liberal and freedom-loving sentences. The high hopes that Russian Jews in this country felt directly the news reached here last Friday have in no way been weakened since. It seems impossible that anything else but Jewish emancipation can follow. Many Jews here are talking of their strong desire to go back to Russia now and to lend a hand in the great new crisis which is building up. Enthusiasm is enormous, and in the particularly Russian Jewish center of the East End, of which Cannon Street road in the main avenue, the feeling is electrical.

With regard to the average British it was difficult for him to criticize the actions of an ally—an ally which was putting forth apparently a good fight in the common cause. But all through the war it cannot be said that Russian aid was as popular as was French or Italian, although storms of cheers will always greet cinema pictures showing masses of Russian troops in motion, etc. Still, at the back of his mind, the British remembered Siberia, he remembered the pogroms, he remembered the Black Hundreds, he remembered the countless crimes committed by a civilized government against its unoffending citizens. For that reason every British heart responded immediately to news of the revolution. To fight side by side with a free Russia would be a much happier position of affairs than to fight side by side with an enslaved Russia.

The editors of the *Jewish Chronicle* and the *Jewish World* have sent the following cable to the Jewish Duma member, Friedman: "Permit me to express sincerest congratulations on the triumph of right, justice and freedom in Russia and the manumission of our brethren from the thraldom of generations. In the struggle toward the dawn you have borne a great and noble part, voicing in the darkest moments the strivings of Russia's Jews to be admitted to citizenship which our people have nowhere disgraced and have everywhere honored. To you and all our brethren the prospect of the new Russia must be particularly a source of hopeful joy, and the Jews of all the world will join with the Jews in Russia in a prayer of thankfulness to Almighty God that He has redeemed these millions of Israel and brought them to see a great light."

Nahum Sokolow, in an interview based on the Russian revolution, declares there is no doubt Czar Nicholas was an enemy to the Jews, which is taking rather a strong view of a man of so weak and unstable a character as Nicholas. Sokolow also is not over hopeful. He says that at such a time as this, when the popular mind, moving in gusts of enthusiasm, is swayed by ideals, an overwhelming majority of the people would approve the new government and vote for the Constituent Assembly. But if that assembly is not put to work at once, but left until after the war, as some people seem to suggest will be the case, he fears there will be time for the reactionaries, working upon the emotional nature of ignorant masses of Russians, to organize a counter-revolution, which—though God forbid—might have the same results as in the abortive rising of 1906—400 pogroms. Altogether Mr. Sokolow is not so cheery on the revolution as one would have liked.

Passover leave for Jewish soldiers has been granted by the British military authorities for three days from Friday midday, April 6, to Monday midday, April 9. It was a bit of a struggle to get this allowed, and at first a point blank refusal was believed to have been given.

The Chief Rabbi has been in communication with the Director General of National Service, Neville Chamberlain, in reference to arranging for Sabbath exemption for such Jewish labor volunteers as are willing to serve the other six days a week. Neville Chamberlain has written to Dr. Hertz, saying: "Each volunteer will have the right to appeal, and there can be no doubt that an appeal on the ground of religious scruples will receive every consideration."

I think that readers of the HEBREW STANDARD will thoroughly understand this national service scheme, as it has been explained in these columns in recent weeks. People on non-essential work are asked to volunteer for essential work and go where they are sent and do what they are told, getting the full rate of wages for their work, with certain other considerations where required.

Dr. Hertz delivered a very interesting lecture at the new West End Synagogue last Sunday, March 18, before the West End Literary Society on "The Bible as a Book," under the presidency of Sir Lionel Abrams, K. C. B. Dr. Hertz said there were various roads that led to Bible knowledge, according to the aspect of Scripture which the student considered. There was the theological method of scriptural study, that is, the systematizing of the doctrines and teachings contained in the Bible; the homiletic method; that is, the application of Bible truths—e. g., to present-day problems of war and peace, life and society; the philological or archaeological or literary method; that is, the exposition of detailed points of language or history or a study of the literary forms of the Bible. But there was also something in a sense introductory to all the others—that might be called the bibliographic aspect of the Bible, the "Bible as a book." For this purpose one need not travel far beyond the title page of the Bible and its table of contents. On the title page such words as "Bible," "Holy Bible," "Text," "Version," etc., meet us. Even a casual examination of these contents must result in an increase of our Bible knowledge.

The Chief Rabbi then discussed the various names used in English—Bible, Scriptures, and Old Testament. The word Bible, meaning the Bible, well brought out the uniqueness and pre-eminence of this volume that moved the ages. "Scriptures" made it plain that it was not a book, but a collection of books, a literature in itself. Speaking of "Old Testament," he said that this was not a name, but a misfortune. Not one person in a thousand knew that the word testament in that phrase meant covenant, but understood it in the sense of "will." The name was, therefore, blasphemous. Besides, the words "Old Testament" could only be used by one who believed in a "New Testament." Jews could speak of "the Bible," "the Scriptures" or of "the Hebrew Bible" and "the Jewish Scriptures," but never of the "Old Testament."

After dwelling on the various appellations for the Scriptures found in the rabbinical writings, the Chief Rabbi turned to the meaning of the words Holy Bible—Scriptures. This meant, he said, that the books were canonical. The statement was sometimes met with that there was no canon of the Bible from the Jewish point of view. Such a declaration was contrary to the doctrine of Judaism, and totally opposed to all the facts of history. The Jewish canon of Scripture was practically complete in Maccabean times, and according to the Mishna—the code of the Jewish oral law—the uncertainty that prevailed concerning two of the books, Ecclesiastes and the Songs of Solomon, was disposed of by the end of the first century. The Jewish terms in connection with canonicity were old, as was evidenced by the dispute of Rabbi Jochanan Ben Zakai with the Sadducees, whereas the Greek word "canon" did not occur until the end of the fourth century, some 300 years after Rabbi Jochanan Ben Zakai. The idea of a canon—i. e., an authoritative list of sacred books—arose among the Palestinian Jews. It was never clearly understood in Alexandria, as was seen by their arbitrary additions to the number of sacred volumes, Apocrypha and interpolations—e. g., additional chapters in Esther—which were never recognized by the synagogue. These Apocrypha were also rejected by the reformers in the sixteenth century, who returned to the Hebrew text.

Dr. Hertz then spoke of the land of the Bible, the people and the language of the Bible; gave a short outline of the rise of the Massora and explained some of its characteristics. He also spoke of the various versions—the Targumin, the Septuagint, the Vulgate and the modern version that had just come from America—stating that he hoped soon to see it succeeded by a Jewish commentary. He closed with Ben Sira's words concerning the Scriptures: "There is none that hath ever made an end of learning it; there is none that will ever find out all its mysteries. For its wisdom is richer than any sea and its word deeper than any abyss."

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The Jewish Parties in Poland.

Polish Jewry, passing through a tremendous economic crisis, has not only maintained itself, but has struggled onward, to the security of a national, cultural future. It is aware that the existence of the individual is dependent on the existence of the collective whole. It is alive to the fact, that every year a new generation of children embark upon life, and that these children have to be secured for Judaism. The Zionists have entered upon this task joyfully, realizing that it is their duty. Leaders are lacking—rabbis and teachers—who can develop the Jewish spirit in the youth. But these difficulties will disappear. Already, there are in the Warsaw University two hundred Jewish students of both sexes, who are Nationalists. The Jewish gymnasium and the Hebrew elementary schools are augmenting the forces needed for this purpose, and after the war a seminary for teachers will be established with the same end in view. All that is needed now is that the leaders be given the ability to hold out. If this can be done, the Jewish future in Poland is very hopeful.

The Polish Jews are very poorly organized. Only a small number of them are represented on the various committees and political parties. Although the possibilities for the masses to participate in politics are much greater than in the past, owing to the municipal elections and the anticipated changes in the qualifications for voters, the masses do not assert themselves, and the only time their existence is felt is at the elections. The assimilationists are few in number. In Warsaw, out of 335,000 Jews, only 1,000 families may be classified as assimilationists.

The so-called "Impartials" are a group containing a few persons of note, who are either Zionists or Nationalists, but who refuse to commit themselves to the political platform of either the Zionists or the assimilationists.

The Zionists are well organized; they have their Central Committee in Warsaw, in touch with seventy cities. Besides, there are Zionist centers all over Poland. The cultural work is really the backbone of Zionism in Poland, where there is a widespread interest in the revival of Hebrew, which explains the enthusiasm which the establishment of the Hebrew schools has evoked. These Hebrew schools do not indicate a hostile attitude toward Yiddish, but are an expression of the natural enthusiasm of every Zionist, to bring about a closer union with Palestine, through the Hebrew language. The children are particularly enthusiastic and Hebrew is becoming the language of their childish conversations.

In addition to the elementary schools, the nurseries established by the Zionist Curatorium, and the Hebrew intermediate school Jabnei, in Lodz, there are in both of these cities, gymnasias which may properly be designated as national Jewish educational institutions. Polish is the language of instruction, but Jewish subjects are imparted in Hebrew, and the spirit of the school is national.

It is not easy to determine the numerical strength of the Zionist organization in Poland, but a fair estimate can be obtained from the tremendous number of cultural and educational institutions and the great demand for Hebrew teachers. Still another striking indication of Zionist strength is the tremendous influence which the Zionists, as individuals, exert in the Jewish institutions of a general character.

The real power of the Zionist organization is proved by the Lodz elections. Of thirty-two council members, there are only four assimilationists and two neo-assimilationists. The other twenty-six have a national Jewish platform, and belong to the Jewish Elections Committee; nine are members of the Zionist organization, as has already been reported in these columns. The Jews of Lodz felt that two grave mistakes, with far-reaching economic and cultural consequences, had been made by the Jews of Warsaw. One was the formation of an illogical "block" by the Zionists, assimilationists and Chassidim, and the voluntary relinquishment, to the Poles of nearly half the mandates. The masses had an intuition of these blunders, and manifested their indignation in the tremendous vote cast for the "people's group" which opposed all compromises.

The voluntary surrender of mandates has not mitigated the Jewish position. The brutal attitude of the City Council toward the Jews proves again, if proof is necessary, how zealously a national minority must guard every last one of its rights.

The struggle between the various Chassidic leaders continues, but among the younger generation of Chassidim there is a strong leaning toward national Judaism. At the Warsaw elections thousands of Chassidim voted with the people's group, in spite of instructions to the contrary. In Lodz the younger Chassidic elements defeated the efforts of the leaders to bring about a union with the assimilationists.

Two German rabbis, Dr. Pinchas Cohn and Dr. Karlebach, have taken up residence in Poland, to spread the cult that the Jews are a religious sect merely. On February 1 they established a Yiddish daily, "The Jewish World," the suspension of which is expected momentarily. Their support comes from the German-Jewish assimilationists, and their hope for success is based on the supposition that the Chassidic masses are anti-national. The lofty motive of the propaganda of these two German rabbis is to rescue the Polish Jews from the clutches of Zionism. On this basis they entered into an alliance with the Gerrer Rebbe, with the result that the Chassidic rebbes of Poland have become involved in a struggle for supremacy.

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Unusual Pique Stock, with two toned and plain colored ties. Black and white, Gold, Natter, Blue, Pink and Sky. **1.35**

Dainty Collar Set, of Georgette Crepe, Filet lace trimmed. In flesh and white. (Illustrated). Set. **2.85**

Hand Embroidered Net Guimpe, Filet insertion and eyelet embroidery crochet buttons. **4.85**

Smart Stock and Jabot, of real Filet lace and net. **9.85**

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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.

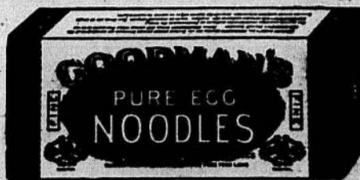
Year.	New cases.	Gain.	Treatments.	Gain.
1st, 1907.....	1,212	17%	8,471	68%
2d, 1908.....	1,423	17%	15,362	83%
3d, 1909.....	1,609	13%	16,979	6%
4th, 1910.....	2,079	29%	25,290	48%
5th, 1911.....	2,426	17%	29,322	16%
6th, 1912.....	3,414	40%	32,998	16%
7th, 1913.....	4,023	18%	40,869	20%
8th, 1914.....	4,505	12%	45,632	12%
9th, 1915.....	6,612	47%	52,142	16%
10th, 1916.....	8,473	28%	61,264	24%

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(SOLE BAKERS OF BERLINER TEA MATZOTH)

ITEMS OF INTEREST IN THE JEWISH WORLD

Hardwig Peres has been named as a member of the city Board of Education for Memphis, Tenn.

Charles F. Berg was elected a director of the Retail Merchants' Bureau of the Chamber of Commerce last week.

Rabbi Emanuel Jack has been re-elected director and vice-president of the Pueblo (Colo.) Bureau of Charities and Social Service.

Mr. Isaac Lazarovitch, who was well known in Jewish literary circles in London, passed away last month at Ramsgate, after a long illness.

The April number of *The Bookman* (Good, Mond & Co.) contains a feature by Mr. Leon Huhner, curator of the American Jewish Historical Society.

After serving on the board of the Cleveland (Ohio) Jewish Orphan Asylum for the past forty-eight years, Abraham Wiener has resigned as chairman of the Finance Committee.

Rabbi Maxwell Silver, of Lafayette, Ind., is the winner of the David Lubin prize of \$100 for the best essay on "Justice, Judaism's Fundamental Principle of Life for Men and Nations."

Ten motor ambulances, for use with military base hospitals organized in New York, have been given to the New York Red Cross. Five of them, to cost approximately \$10,000, are the gift of Jacob H. Schiff.

The Right Rev. A. S. Onderwijzer has been elected Chief Rabbi of the Jewish Congregations of North Holland, with his seat at Amsterdam. For over twenty-five years he has been one of the Dayanim of the community in that city.

The staff executive of the Zionist organizations of America have notified the United States Government of their readiness to perform such service, military or otherwise, as may be assigned to them for the period of the war.

Miss Francis, head nurse at the Philadelphia (Pa.) Jewish Hospital, has been granted leave of absence by the hospital authorities to enable her to take up the work of reorganizing the nursing department at the Red Cross headquarters.

Edwin Montefiore Borchard, graduate of Columbia University, B. A. 1908 and Ph.D. 1913, recently law librarian of Congress and assistant solicitor of the Department of State, has been appointed professor of law at the Yale Law School.

The National Council of French Socialists, as a result of Jewish representations, has adopted a resolution in favor of demanding of the coming peace conference the emancipation of the Jews, as well as cultural rights for them where they reside in large numbers.

The Co-operative Committee of the Jewish kosher meat boycott conference has applied to authorities at Columbus for a charter for the Jewish Co-operative Society of Cincinnati. Negotiations have been started for a third co-operative kosher meat shop.

A conference is about to be held at Warsaw of all Zionist teachers. The conference will have for its main consideration the Jewish school question, while a clear stand in regard to the Folks Shull on the part of Zionist teachers will be taken.

Although last year Jewish soldiers in the British army were granted a whole week's leave on account of the Passover holiday, when the request was repeated this year the army council found itself unable to grant it because of the pressing military necessities.

The faculty of Hebrew Union College announce that all students who enlist for military service will receive full scholarship credits to the end of the year. Students in the senior, junior and third college classes are planning extensive social service in military camps.

At the semi-annual meeting, held April 1, the Congregation Mikve Israel, of Philadelphia, Pa., elected Rev. Leon H. Elmaleh hazan for life at an increased salary. They also voted \$1,000 per annum to the Gratz College for conducting the religious school of the congregation.

Dr. David S. Blondheim, assistant professor of French at the University of Illinois, has been appointed associate professor of romance languages at the Johns Hopkins University. Dr. Blondheim, who is a graduate of Johns Hopkins, is a prominent Zionist, and is the author of several Zionist works.

Professor Stephan Steinhmueller, who was for forty-seven years choir-master at Har Sinai Congregation, Baltimore, Md., died last week. Professor Steinhmueller was born in Hanover, Germany, January 6, 1845. In 1864 he came to this country and enlisted immediately in the Union army. At the conclusion of the war he settled in Baltimore, and began teaching vocal music.

Mount Zion Hospital treats more patients free than the combined hospitals of San Francisco, excepting the City and County Hospital. In 1916, 1,274 free patients were admitted into the hospital and given 17,747 days' treatment, as compared with 1,016 free patients, receiving 17,747 days' treatment in 1915.

The trustees of the Talmud Torah, the Hebrew School, in Baltimore, are planning to expend \$250,000 in the purchase of a site and the erection of a school building. A donation of \$75,000 has been promised by a prominent New York philanthropist, and as soon as the work is under way an additional gift of \$100,000 will be forthcoming.

Professor Albert A. Michelson, head of the department of physics of the University of Chicago, has been summoned to Washington to act as the official scientific advisor of the army and navy departments. He has abandoned his class lectures at the request of President Wilson, and will devote his entire time to defense measures.

The Zionist Provisional Committee received the following cable from Moscow on April 4: "We put our full faith in the Provisional Government's declarations, and expect that it will shortly issue a decree giving equal rights to the Jews. Public opinion is entirely favorable. Complete freedom for our people, we have reason to know, will strengthen the Zionist position."

According to official statistics, the number of Jewish illiterates in Italy is much smaller than that of non-Jews. Among non-Jews forty-two in every hundred men cannot sign their names, and fifty-seven in every hundred women are illiterate, whereas among Jews only three men and seven women in every hundred are unable to do so. It is an interesting fact that there are fewer Jewish females than males in Italy.

Miss Dorothy W. Block, a graduate of Hunter College, of this city, has been awarded the Maria Mitchell Memorial Scholarship for research work at the Harvard Observatory during the year 1917-18. For the past two years Miss Block has been laboratory assistant in the department of astronomy at Hunter College. She is the first woman to elect a major in astronomy while studying for master's degree as Columbia.

The section of the Organization to Aid War-Suffering Jews in Poland, which supplies information in connection with the valuation of war losses, gave advice during the 1916 to no less than 5,356 individuals. Registrations were made through them by 8,931 individuals, totaling a sum of valued losses of 17,116,875 roubles. One hundred and seventy-one persons were aided in registering 650,154 roubles without having to pay the regular registration fee. Representatives of the organization visited some ninety-odd towns and cities for the especial purpose of bringing this information to Jews who have been the heaviest sufferers in war losses.

Temple of the Covenant.
Troop No. 133, Boy Scouts of America, was given an opportunity on Saturday and Sunday last to demonstrate its readiness to answer the call. Nearly the entire troop turned out, and it was assigned to police duty in Central Park, thereby relieving almost the entire regular park force for duty elsewhere. The youngsters received a good taste of police experience, including the finding of lost children, a bomb scare, first aid to the injured in the case of a boy who had sustained a deep cut in his foot. One of the amusing episodes was the arrest of a much larger boy, who persisted in walking on the lawn, by Leonard Giles, who accompanied the troop as its mascot.

The members of this troop, on learning that its assistant scoutmaster, Jacob Hirsch, had volunteered his services as quartermaster in the United States Coast Patrol, decided to present him with an evidence of its appreciation and esteem. This took the form of a handsome traveling set, embellished in silver. The presentation was made by Newton Wilson, M. D., district commissioner, S. S. A., amid the enthusiastic applause of the troop and a large number of visitors.

The seven-cent party of Jonquil Troop of Girl Scouts at Temple Hall last Saturday evening proved to be highly successful, socially as well as financially. The enjoyment of the card games was not limited to the older people, nor did the younger ones have a monopoly of the dancing, while those who neither played nor danced spent the time very pleasantly in social intercourse.

A public pinocle and whist will be held at Temple Hall on Saturday evening, April 28.

The Junior League of the temple has created a Board of Directors for the transaction of its business, making ample provision for the application of the initiative and referendum. The board consists of the officers of the league and nine other members. Those constituting the present board are: Miss Beulah Frey, president; Jesse Martin, vice-president; Adolph Greenhoot, secretary; Miss Annabel H. Haas, treasurer; Edward Goblin, Miss Jeannette Greenhoot, Sidney Grossman, Balfour B. Haas, Jacob Hirsch, Philip Hoffman, Seymour Lazarow, Miss Blanche Martin and George Obluth.

ALFRED W. McCANN, the noted Pure Food Exponent, writes in the New York Globe, "The best Fermented Milk Preparation in America is:—
DR. DADIRRIAN'S Original Genuine ZOLAK
Purest, Richest, Most Beneficial.
At Fountains, Drug-Stores, Hotels and Clubs.

NOTABLE GATHERING OF JEWS.
Raise \$3,000,000 for Relief of War Sufferers—An Assessment of States.
Several hundred of the most prominent Jews in the United States were the guests of Jacob H. Schiff at a dinner last Sunday night at the Hotel Savoy. Among them were delegates from all over the country to a National Emergency Conference held yesterday by the American Jewish Relief Committee to map out its campaign to raise \$10,000,000 for relief of Jewish war victims during this year. Appeals for support for this campaign were made at the dinner. Among those who appealed for aid on a larger scale than has been made before during the war were Julius Rosenwald, Henry Morgenthau, Mr. Schiff and Felix M. Warburg. Many wrote out pledges of large personal contributions while the speeches were in progress, others from out of town brought announcements of pledges from Jews in their cities, amounting in all to more than \$1,000,000. As a result nearly a third of the desired \$10,000,000 had been reached, for to the \$2,500,000 in pledges and contributions is to be added a contribution from Mr. Rosenwald of "one-tenth of the entire amount raised by November 1, 1917, in the United States." If the entire \$10,000,000 is raised, Mr. Rosenwald's contribution would be \$1,000,000. He told his auditors that he hoped they would make him contribute the entire amount.
Jacob H. Schiff gave \$100,000 to be used as an American hospital unit in Russia.
Nathan Straus gave \$50,000 in cash.
Julius Kayser gave \$25,000.
Felix M. Warburg gave \$25,000.
C. A. Wimsheimer gave \$25,000.

Samuel Untermyer gave \$10,000.
James E. Speyer gave \$10,000.
L. B. Bamberger, of Newark, gave \$10,000.
Herbert H. Lehman gave \$10,000.
Henry P. Goldschmidt gave \$5,000.
Adolph Ochs promised to give 10 per cent. of all the money raised in Tennessee, his native State.
Grand Master Leon Sanders, as spokesman for the Independent Order B'rith Abraham, promised to raise \$25,000 and "probably \$50,000."
Those at table No. 8—residents of New York—who pledged themselves to raise \$1,000,000, were Joseph H. Cohen, S. I. Hyman, S. C. Lampport, Felix Gould, William Fischman, J. L. Phillips, A. E. Rohstein, R. Sadowsky, Bernard Semel, Max Weinstein, Julius Swartz and Henry Bonner.

Louis Marshall, chairman of the American Jewish Relief Committee, opened the session, and introduced Henry Morgenthau, former Ambassador to Turkey. Mr. Morgenthau was elected chairman of the Campaign Committee and presiding officer of the conference by acclaim.
Other speakers emphasized the need of reaching a larger number of the Jews in this country with the appeals for aid. Mr. Rosenwald announced that the conference would take a census of all the Jews in the United States and divide the country into seven districts, of which New York and Chicago would each constitute one district. There is to be a chairman for each district and for each city. The local committee of each State is to campaign for a stipulated amount assessed to each State. New York's assessment was the biggest, being \$4,000,000. Illinois and Pennsylvania came next with assessments of \$1,000,000 each.
The assessments, as prepared by the Apportionment Committee, were: Alabama, \$700,000; Arizona, \$400,000; Arkansas, \$200,000; California, \$700,000; Colorado, \$70,000; Connecticut, \$300,000; Delaware, \$18,000; District of Columbia, \$80,000; Florida, \$30,000; Georgia, \$100,000; Idaho, \$10,000; Illinois, \$1,000,000; Indiana, \$150,000; Iowa, \$125,000; Kansas, \$30,000; Kentucky, \$100,000; Louisiana, \$160,000; Maine, \$25,000; Maryland, \$250,000; Massachusetts, \$700,000; Michigan, \$350,000; Minnesota, \$175,000; Mississippi, \$125,000; Missouri, \$300,000; Montana, \$15,000; Nebraska, \$55,000; Nevada, \$10,000; New Hampshire, \$12,000; New Jersey, \$400,000; New Mexico, \$5,000; New York, \$4,000,000; North Carolina, \$50,000; North Dakota, \$25,000; Ohio, \$750,000; Oklahoma, \$50,000; Oregon, \$70,000; Pennsylvania, \$1,000,000; Rhode Island, \$100,000; South Carolina, \$35,000; South Dakota, \$5,000; Tennessee, \$100,000; Texas, \$175,000; Utah, \$25,000; Vermont, \$8,000; Virginia, \$100,000; Washington, \$55,000; West Virginia, \$5,000; Wisconsin, \$150,000; Wyoming, \$25,000.

National Emergency Conference.
The address of Mr. Jacob Billikopf, executive director of the American Jewish Relief Committee, before the National Emergency Conference, Temple Emanu-el, Sunday, April 15, replete with facts citing the urgent need of raising \$10,000,000 for the relief of war sufferers, had a magnetic effect upon the assemblage of prominent Jews that had its sequel in the wonderful meeting held subsequently at the Hotel Savoy, where one-third of the amount was raised or pledged.
Mr. Billikopf is indefatigable in his efforts, and keeps hammering away for ideas, ways and means, suggestions or anything that will help along the great work he has entered upon and he is to be commended for the results already shown.

Beth Israel Hospital Offers Its Facilities to the Government.
The Board of Directors of the Beth Israel Hospital Association of New York City, at a meeting held April 15, 1917, adopted the following resolution:
Be it resolved, That the Beth Israel Hospital Association of New York City hereby offers to the government of the United States the buildings and equipment of the hospital, together with its personnel, to be used by the government in any way and for any purpose that it may see fit.
The president, Mr. Joseph H. Cohen, was in the chair. Considerable feeling was aroused by the presentation of the resolution by Mr. Max D. Steuer, one of the directors, who made a lengthy address on the need of supporting the government to the fullest extent possible. Mr. S. C. Lampport ably supported the resolution in vigorous fashion. Mr. Cohen, in a stirring address, pictured the benefits the people have derived from this beneficent government, and stated that all we have belongs to the government.
The facilities consist of accommodations for 150 patients in the hospital and probably about forty patients in the dispensary, which could be converted into wards for in-bed patients. The hospital is perfectly equipped with operating and sterilizing rooms, x-ray department, physiological-chemical laboratory, bacteriological laboratory, pathological laboratory, kitchens, laundry, electric plant, etc. There is a training school for nurses, and six graduate nurses are in charge of the different wards. There is a resident staff of thirteen physicians, a visiting staff of twenty-six physicians and a dispensary staff of about 100 physicians.

The first synagogue in South Dakota is to be constructed in Aberdeen. Rev. Julius Hess, of Wishek, N. D., formerly of Tampa, Fla., will minister to the congregation.

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 Zedek
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."

Fewer Eggs are required with ROYAL BAKING POWDER

In many recipes the number of eggs may be reduced with excellent results by using an additional quantity of Royal Baking Powder, about a teaspoon, for each egg omitted. The following recipe is a practical example:

Chocolate Sponge Roll

- 1 1/4 cups flour
- 1/4 teaspoon salt
- 1 cup sugar
- 2 eggs
- 2 squares melted chocolate
- 2 tablespoons melted shortening
- 1/4 cup hot water
- 1 teaspoon vanilla
- 2 teaspoons Royal Baking Powder

The old method called for 4 eggs and no baking powder

DIRECTIONS—Sift flour, baking powder and salt together three times. Beat whole eggs. Add slowly sugar, then boiling water slowly; add next vanilla, melted chocolate and melted shortening, without beating. Sift in dry ingredients, and fold in as lightly as possible. Pour into large baking pan lined with oiled paper, and bake in slow oven twenty minutes. When done, turn out on a damp, hot cloth, spread with white icing and roll.

Booklet of recipes which economize in eggs and other expensive ingredients mailed free.

Address ROYAL BAKING POWDER CO. 135 William St., New York

ENGAGEMENTS.

ABRAMS-LEVINE.—Mr. and Mrs. Pierce Levine, of 137 West 141st street, announce the engagement of their daughter Diana to Mr. Charles Abrams.

BERNSTEIN-GILMAN.—Mr. and Mrs. I. Gilman announce the engagement of their daughter Leah Gilman to Mr. Irving H. Bernstein.

COHEN-MOSKOWITZ.—Mr. M. Moskowitz, of No. 16 East 107th street, announces the engagement of his daughter Evelyn L. to Benjamin F. Cohen.

ETTINGER-BRUSH.—Mr. and Mrs. Sylvester Brush, of 259 West 113th street, announce the engagement of their daughter Marion to Mr. Irving Ettinger.

FINCK-BRAUN.—Mr. and Mrs. Gus Braun, of 1033 Faile street, announce the engagement of their daughter Edna to Mr. Louis Finck.

GABEL-GREENSTEIN.—Mrs. Greenstein announces the engagement of her daughter Esther to Mr. Maurice Gabel. At home, 163 East Sixty-seventh street, on Sunday, April 22, 1917.

GLADSTONE-WEINER.—Mrs. Rose Weiner, of 540 West 144th street, announces the engagement of her daughter Olga to Mr. Milton Gladstone.

GOLDSTEIN-HERMAN.—Mr. and Mrs. Samuel J. Herman, of 124 West 114th street, New York city, announce the engagement of their daughter Esther to Mr. Jacob D. Goldstein.

GOTTLIEB-PINKUS.—Mr. and Mrs. Albert Pinkus, of 219 Audubon avenue, announce the engagement of their daughter Minnie to Mr. Henry Victor Gottlieb.

HAAS-MARKMAN.—Mr. and Mrs. M. B. Markman, 101 West 141st street, announce the betrothal of their daughter Miriam to Mr. Martin Haas.

HOROWITZ-LANDSMAN.—Mrs. E. Landsman, of 26 Lenox avenue, announces the betrothal of her daughter Sadye to Mr. David Horowitz. Reception on Sunday, April 22, from 3 until 6 o'clock, at Hotel Astor.

KASSEN-BRODY.—Mrs. B. Brody of 491 East 140th street, announces the engagement of her daughter Hannah to Mr. Morris Kassen.

KASSLER-KLEIN.—Mr. and Mrs. Herman Klein, of 849 Freeman street, Bronx, New York, announce the betrothal of their daughter Regina to Mr. Harry Kassler, of Dubuque, Iowa.

KAUFMAN-MAISNER.—Mr. and Mrs. Isidor Stein, of No. 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.

LOWY-MARX.—Mr. and Mrs. Harry Marx, of 600 West 142d street, New York city, announce the engagement of their daughter Gladys F. to Mr. Walter H. Lowy, of Brooklyn, N. Y.

MANSBACH-APPEL.—Mr. and Mrs. S. Appel, of 550 West 157th street, announce the engagement of their daughter Sophie to Mr. Joseph Mansbach.

MAY-BRUNNER.—Mrs. A. Brunner, of 1218 Boynton avenue, Bronx, announces the engagement of her daughter Josephine to Mr. Max May, of Havana.

MENCHER-GOLDSTEIN.—Dr. and Mrs. Moss Goldstein, of 106 Lexington avenue, announce the betrothal of their daughter Ruth to Dr. Sidney Mencher.

NEUHAUSER-FRIEDMAN.—Mrs. Bertha Martha Friedman, of 1558 Minford place, Bronx, announces the engagement of her daughter Gladys to Max G. Neuhauser.

ROSENFELD-ROTH.—Mr. and Mrs. Isaac Roth, of 2201 Valentine avenue, Bronx, wish to announce the engagement of their daughter Rose to Mr. Arthur Rosenfeld. Reception Sunday afternoon, April 29, 3 to 6 p. m., Vienna Hall, Fifty-eighth street and Lexington avenue.

SCHLESINGER-HIRSCHL.—Mr. and Mrs. A. Hirschl announce the engagement of their daughter Bertha to Mr. H. H. Schlesinger.

SHAPIRO-LISSNER.—Mr. and Mrs. Alfred Lissner, of 1129 Forest avenue, New York, announce the engagement of their daughter Florence E. to Mr. Leonard Shapiro. At home Sunday, April 22, after 8 p. m.

TAYLOR-GANS.—Mr. and Mrs. Joseph D. Gans, of 151 West 140th street, announce the betrothal of their daughter Dena to Mr. William Taylor. Reception at the Academy, 115 West Seventy-ninth street, Sunday, April 29, after 8 o'clock.

WEISENBERG-MEYER.—Mr. and Mrs. Jacob Meyer, of 11 East 119th street, announce the betrothal of their daughter Pauline to Mr. Bernard Weisenberg.

WOLFSON-MENKE.—Mr. Fred D. Menke, of 420 West 130th street, announces the engagement of his sister Minerva to Mr. Jack Wolfson. Reception at the Ellsmere, Sunday afternoon, April 29, from 3 to 6.

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AGUDATH JESHORIM (115 East Eighty-sixth street).—Rabbi G. Lipkind will lecture this evening on "The Call to Our Young Men," and Sabbath morning on the portion of the week.

AHAWATH CHESED SHAAH HASHOMAYIM (Fifty-fifth street and Lexington avenue).—Dr. I. S. Moses will preach on "The Test" this Sabbath morning.

BETH-EL (Seventy-sixth street and Fifth avenue).—Dr. Samuel Schulman will preach Sabbath morning, Sunday at 11. Dr. Schulman on "The War and Religion."

BETH ELOHIM (961 Southern Boulevard).—Dr. J. D. Spear will preach this evening and on Sabbath morning.

BETH YEHUDA (Brooklyn).—Rabbi Samuel Buchler preaches this evening and Sabbath morning on the portion of the week.

B'NAI ISRAEL (535 West 148th street).—Rev. Dr. Isidor Reichert preaches this evening on "Reason for Faith," and on Sabbath morning on the portion of the week.

B'NAI JESHURUN (Leslie Hall, Eighty-second street and Broadway).—Services Sabbath morning.

EMANU-EL BROTHERHOOD (Second avenue and Fifteenth street).—Mr. Louis S. Posner, president of the New Era Club, will be the speaker at the service this evening.

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

FREE SYNAGOGUE (Carnegie Hall).—Dr. Stephen S. Wise will lecture Sunday morning on "Is the Free Synagogue Worth While?" Dr. Goldstein and Dr. Cronbach will also speak. The services will be in celebration of the tenth anniversary of the founding of the synagogue.

FREE SYNAGOGUE (155 Clinton street).—Religious services will be held this evening at 8.30 o'clock.

HEBREW TABERNACLE (218 West 130th street).—This evening at 8 o'clock Hon. Ralph Folks will preach. On Sabbath morning Rabbi Edward Lissman will preach on "Our Duty."

ISRAEL (120th street and Lenox avenue).—Dr. M. H. Harris will preach this Sabbath morning.

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

ISRAEL OF WASHINGTON HEIGHTS (181st street and St. Nicholas avenue).—Friday evening at 8.15, Rabbi M. Krauskopf will preach.

JEWISH THEOLOGICAL SEMINARY (531 West 123d street).—Services this evening at 6 o'clock. Sabbath morning at 9.30 Mr. Benjamin Syarvitz will preach at the Sabbath morning service.

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

KEHILATH JESHURUN (117 East Eighty-fifth street).—Rabbi Herbert S. Goldstein will preach this Sabbath morning.

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

IN THE SYNAGOGUES.

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BETH ELOHIM (961 Southern Boulevard).—Dr. J. D. Spear will preach this evening and on Sabbath morning.

BETH YEHUDA (Brooklyn).—Rabbi Samuel Buchler preaches this evening and Sabbath morning on the portion of the week.

B'NAI ISRAEL (535 West 148th street).—Rev. Dr. Isidor Reichert preaches this evening on "Reason for Faith," and on Sabbath morning on the portion of the week.

B'NAI JESHURUN (Leslie Hall, Eighty-second street and Broadway).—Services Sabbath morning.

EMANU-EL BROTHERHOOD (Second avenue and Fifteenth street).—Mr. Louis S. Posner, president of the New Era Club, will be the speaker at the service this evening.

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

FREE SYNAGOGUE (Carnegie Hall).—Dr. Stephen S. Wise will lecture Sunday morning on "Is the Free Synagogue Worth While?" Dr. Goldstein and Dr. Cronbach will also speak. The services will be in celebration of the tenth anniversary of the founding of the synagogue.

FREE SYNAGOGUE (155 Clinton street).—Religious services will be held this evening at 8.30 o'clock.

HEBREW TABERNACLE (218 West 130th street).—This evening at 8 o'clock Hon. Ralph Folks will preach. On Sabbath morning Rabbi Edward Lissman will preach on "Our Duty."

ISRAEL (120th street and Lenox avenue).—Dr. M. H. Harris will preach this Sabbath morning.

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

ISRAEL OF WASHINGTON HEIGHTS (181st street and St. Nicholas avenue).—Friday evening at 8.15, Rabbi M. Krauskopf will preach.

JEWISH THEOLOGICAL SEMINARY (531 West 123d street).—Services this evening at 6 o'clock. Sabbath morning at 9.30 Mr. Benjamin Syarvitz will preach at the Sabbath morning service.

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

KEHILATH JESHURUN (117 East Eighty-fifth street).—Rabbi Herbert S. Goldstein will preach this Sabbath morning.

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

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

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

PENI-EL (147th street and Broadway).—Rabbi Aaron Eisman will preach this evening on "The Poor Rich Man." Sabbath morning, "Israel's Motto, Holy to the Lord."

PETACH TIKVAH (Brooklyn).—Rabbi Israel H. Levinthal will lecture Sabbath morning on the portion of the Law.

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

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

SHAARI ZEDEK (Brooklyn).—Dr. Max Ralsin preaches this evening and Sabbath morning.

SHEARITH ISRAEL (Central Park West and Seventieth street).—Sabbath morning Rev. Dr. D. de Sola Pool will preach.

SINAI (Stebbins avenue and 163d street).—Rabbi Max Reichler preaches this evening on "Religion and Revivalism." Sabbath morning Rabbi Reichler will speak on "The Sayings of the Fathers."

TIPERETH ISRAEL OF KENSINGTON (Brooklyn).—Mr. John L. Bernstein will speak this evening.

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MARRIAGES.

KARPIN-COHEN.—On Tuesday, April 10, Miss Josephine Cohen to Mr. Alexander Karpin, by the Rev. Dr. Isidor Reichert.
STROMPF — FRISCHMAN. — Mrs. Frischman announces the marriage of her daughter Cecilia to Mr. B. Strompf on Sunday, April 22, 1917, Rev. Dr. William Kronowitz officiating.

BAR MITZVAH.

COHEN.—Mr. and Mrs. I. J. Cohen, of 580 West 161st street, announce the Bar Mitzvah of their son Jules M., on Saturday, April 21, 10 a. m., at Mount Neboh Temple, 150th street near Broadway.
LOEW.—Mr. and Mrs. L. H. Loew, of 610 West 141st street, announce the Bar Mitzvah of their son Harold on Saturday, April 21, at the Hebrew Tabernacle, 218 West 130th street, at 10 a. m. At home Sunday, April 22, after 8 p. m. No cards.

BIRTHS.

FEIGENBAUM.—Mr. and Mrs. Maurice B. Feigenbaum (nee Fannie Benjamin), of 559 West 164th street, announce

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Uptown Talmud Torah

On Issur-Chag shel Pessach, for the first time since the existence of the Uptown Talmud Torah, that institution celebrated publicly the graduation of its students. And the exercises and general tone of the procedure was quite equal to the occasion. Every minute of the afternoon the interest of the public was held by some pleasurable point. None of them, however, was more so than when the erstwhile pupils and new teachers of the institution addressed to their superintendent and principal, Mr. Ish-Kisher, on the occasion of the conclusion of the first decade of his untiring and self-sacrificing work in the cause of Jewish education, their heartfelt appreciation, and promised him to work in his spirit and uphold his ideals.

It should be explained, as the principal did, that the exercises comprised a double graduation; namely, of the high school (or Talmudic) department and the elementary department. It was an imposing sight, indeed, to see college students coming up the platform to get their credits for work in advanced Hebrew studies, a feature that no other Talmud Torah in the world can boast of.

Each of the departments had its valedictorian—one representing the high school, Isidore Begun, and one the elementary school, Barney Hazelkorn—and both emphasized the fact that the occasion constituted the commencement rather than the conclusion of their work, and urged their classmates to keep on striving and working toward their goal.

A special treat was offered to the few select ones who were able to appreciate it when Isidore Beredevke, of Talmud No. 4, delivered his Kadran—i. e., a Talmudic discourse on the concluding verses of the second chapter of Babba Kamma—where he had an opportunity to display all the arts of logic and reasoning he had studied under his able teacher, Mr. Solomon Katz.

A sketch in Hebrew was produced by the graduates, entitled "Elijah's Triumph," written for the occasion by the principal. Their versatility in Hebrew was further exemplified when Abraham Brass recited a lengthy poem, entitled "Or Olam." Then followed the distribution of the diplomas and prizes, which was the cause of an unceasing applause from the happy relatives. Those receiving the highest distinctions, in their line of work were: For excellence in Talmud, Hyman Gussow; for excellence in T'nach, Solomon Citron; for excellence in Hebrew, Henry Klein; for general excellence, Isidor Begun; for record attendance, Isidore Borodovke.

There were two addresses—one by the honorary secretary, Mr. Louis Manheim, and one by Rabbi Ben-Zien Pearl—in which the graduates were urged to live up to and remain true to the aspirations and ideals of our people.

At the end Hatkvah was sung by the entire audience, each one with the feeling that he had some special cause for delight of his own.

Donates to Hebrew Free Loan Society

The HEBREW STANDARD has been requested to acknowledge the receipt of a donation of \$22 for the Hebrew Loan Society by Mr. A. Lohman.



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Temple Pent-EI Notes:

The Sisterhood of the temple will meet on Wednesday afternoon in the vestry rooms of the synagogue.

The Boy Scouts meet regularly on Tuesday evening, under the direction of Mr. Milton Wolf.

During the Passover festival the temple was crowded to its capacity, it being necessary to place many chairs in every available space. On the last day of Passover Rabbi Eiseman made an appeal for a campaign to bring every child that is

not receiving a religious education to some school or Talmud Torah. He spoke of the decision of the federation to take care of the poor children, who can't afford to pay for instruction, and before long plans will be under way whereby the congregational schools and the newly organized Young Men's Hebrew Association will take up this important question; since there are thousands of children on the Heights who are not affiliated with any organization giving Jewish education and the facilities for caring for them is wholly inadequate.

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A temporary but satisfactory hanger for a coat or dress may be made quickly and easily by rolling up a newspaper or other stiff paper and tying it in the center with a cord, allowing a loop by which to hang it up. They are helpful when one "has the dressmaker." The half-finished gowns are so safely taken care of.

By plunging a pineapple into boiling water as one does peaches, etc., the skin and eyes can be removed easily, the length of time left in water being dependent on ripeness of fruit. A few experiments will make one expert. Then shred your pineapple and it is ready for table or canning. Shred with silver fork.

To sweeten rancid butter, melt the butter, skim it, then place a piece of light brown toast in it, and in a few minutes the toast will have absorbed the unpleasant taste and smell.

After being thoroughly washed, celery leaves are dried by putting them into a saucepan and, standing them in a warm place. When they are thoroughly dry rub them through a wire sieve. They make a good flavoring for soup.

William Leon a Busy Man.

William Leon, the genial manager of the Vogue restaurant, at Broadway and Forty-eighth street, insists that the traditional one-armed paperhanger with the hives has nothing on him when it comes to a question of being strenuously and continuously busy. Ever since the work of converting the present Vogue into one of the show places of Broadway began Mr. Leon has been keeping on the jump all day and most of the night, for not only does he direct the affairs of the popular restaurant, with a larger patronage than it ever had, but also he has been personally responsible for the plans for the new Vogue and for the construction work now under way. Not a thing escapes his alert attention—decorations, lighting schemes, kitchen equipment, dance floors and the thousand and one details incidental to the remodeling of a small, pretty place into a large, beautiful establishment, and all this while the business of the popular dining place continues uninterrupted. Yet, with all these duties, "Billy" Leon shows a smiling, carefree face to the patrons who crowd the Vogue for dinner and after-theatre supper and keeps the cabaret and orchestra going right merrily for their entertainment and pleasure until the early morning hours.

With the rays of an Oriental moon lighting a garden wherein fountains splash, birds sing, crickets chirp, butterflies wing their flight and the scent of the lotus and cherry blossoms mingle to intoxicate the senses, "The Willow Tree," a fantasy of Japan, is holding audiences at the Cohan & Harris Theatre in a spell of pure delight. A beautiful fantasy, indeed is this charming idyl of the Orient, based on the legend of the willow tree and made into a modern love story by the skillful pens of J. Harry Benrimo and Harrison Rhodes, who have fashioned a play that will live in memory and the theatre.

After a very successful season Shapiro's Britain's Lodge, Lakewood, N. J., will close May 1, 1917, and the Hotel Britain at Edgemere, L. I., will be opened at that date for the summer season, 1917. The Hotel Britain is newly renovated, decorated and refurbished and will be conducted in the same manner which make Shapiro's hotels very popular.

BROOKLYN NOTES.

Temple Petach Tikvah.
The most enthusiastic meeting in the history of Temple Petach Tikvah took place Saturday night, April 14, when nearly 100 members of the temple responded to a call issued by the minister, Rabbi Israel Herbert Levinthal. Dr. Levinthal reviewed before them the work that the temple has already accomplished in the short time of its existence, and spoke of the work that ought to be done in this community. In order to increase the activities an increased budget is necessary, and the rabbi appealed for annual subscriptions in addition to the membership dues. The members responded enthusiastically, and within thirty minutes' time almost \$4,000 in annual pledges were secured. This will increase the income of the temple to the sum of \$16,000, and will enable Petach Tikvah to double its activities. In addition to the annual subscriptions there were also many cash donations, some of which are as follows: Mr. William E. Roth, \$250; Mr. A. Bellanowsky, \$250; Mr. Morris Halperin, \$225;

Mr. Simon Halperin, \$100; Mr. Israel Halperin, \$100; Mr. Louis Halperin, \$100, and Mr. Nathan Halperin \$25. The pledges ranged from \$100 to \$10.

Hebrew Educational Society.

The declamation contest of the intermediate boys' clubs will be held this coming Sunday afternoon, April 22. Rabbi Albert Eisenberg conducted the Passover services at the Hebrew Educational Society on Friday evening, April 13. The Friday evening services will be concluded for the season on April 27. "The Municipal Court" was the subject of a Yiddish lecture by Edward Herbert on Saturday evening, April 14. The lecture of Saturday evening, April 21, will be on "Opportunities for Farming," by Morris Caesar.

The Potens' Club produced the play, "Miss Civilization," on Saturday evening, April 14.

A lecture by Professor Snedden, of Teachers' College, will be held on Thursday evening, April 19, on the subject, "The Several Stages in Vocational Preparation."

The Young Citizens will give a dramatic entertainment, "What Happened to Jones," on Saturday evening, April 21.

The basketball championship of the intermediate clubs will be awarded on Saturday evening, April 21, as the result of a contest between the Unicis and Potens clubs.

Under the auspices of the Elliott chapter, Daughters of the British Empire, in conjunction with the American Red Cross, Leginska, the English pianist, and Evelyn Starr, the brilliant Canadian, violinist, will give their services for a concert at the Brooklyn Academy of Music on Saturday evening, April 28. The close union of England and America in these times is further instanced by the offer of Mrs. Langstaff, president of the Daughters of the British Empire, for the use of her country home at Stony Brook, L. I., as an officers' convalescent home. This offer has already been accepted by the American Government. The program of this concert will be composed, by popular request, of numbers from the New York recital programs of Miss Leginska and Miss Starr, which have attracted the admiration of their audiences this season.

Bessie Posner Pavilion for Consumptives.

The Bessie Posner Pavilion for Consumptives will give a card party and dance on Sunday night, April 29, at Knapp Mansion, Bedford avenue and Ross street, Brooklyn, N. Y. The entire building has been engaged and there will be dancing in the grand ballroom all evening. Prizes will be awarded to players and non-players.

There are few burlesque and vaudeville organizations which play this city that are as popular as Wainstock & De Vine's Military Maids, the attraction at the Star Theatre next week. The style of entertainment presented by his company differs considerably in its general aspects from the average performance of burlesque and vaudeville companies. The cast includes Will H. Ward, Jack Harrigan, Ed Rogers, Martha Pryor, Myrtle Franks, Nellie Greenwood, Morris Lloyd, James Hilbert and a chorus of twenty classy show girls. Two interesting wrestling bouts have been arranged by promoter George Bothner, to take place Thursday evening. The usual Sunday concerts will be given.

American Jewish Historical Society Twenty-fifth Annual Meeting.

The twenty-fifth annual meeting of the society will be held in the city of New York on Sunday and Monday, April 22 and 23, 1917. Three sessions will be held: two on April 22 and one on April 23 (in the event that the necessity therefor is apparent, a fourth and concluding session will be arranged for April 23 in the afternoon). The place of meeting is the Hotel Ansonia (assembly room, second floor), Broadway and Seventy-third street.

A cordial invitation to attend the sessions is hereby extended to the members and their friends, and to all persons interested in the work of the society, and in the papers to be presented.

Orach Chaim's War Relief Fund.

In response to the pitiful appeal sent out to American Jewry by Henry Morgenthau, seconded by Jacob H. Schiff, Nathan Straus and Louis Marshall, in behalf of the Jewish war sufferers in all parts of Europe and Asia, Julius J. Dukas, president of Orach Chaim, has, on behalf of the congregation, started a fund that is hoped will add considerably to the amount being collected. Mr. Dukas heads the list by a personal contribution of \$1,000.

Those wishing to aid this fund may do so by sending their contributions or pledges to Mr. Adolph Guggenheim, treasurer War Relief Fund, Congregation Orach Chaim, 170 Broadway.

Payment of all pledges may be made in instalments.

Young Women's Hebrew Association.

A very interesting concert for the benefit of war relief will be given in the auditorium of the Young Women's Hebrew Association next Saturday evening, April 21. The program, which is of unusual interest, has been arranged by Rev. Cantor Jacob Schwartz, who has secured some of the best talent for the occasion.

Spring Assembly of Reform Rabbis.

The Eastern Council of Reform Rabbis will hold its spring assembly, beginning April 22 and 23, at Temple Emanu-El, Fifth avenue and Forty-third street, New York city, and concluding April 24 at Temple Sinai, Mount Vernon, N. Y. Following is the program of the three-day session: Prayer. Message, Dr. Joseph Silver-

man. Lecture, the first of a series on "Aspects of Historical Judaism," by Dr. Israel Friedlander. Address, Mr. Ralph Philip Boas. Address, Mr. Jacob Billikopf.

Programs of the other sessions are as follows:

Monday, April 23, morning session, at Temple Emanu-El, at 10 o'clock.—Report of secretary, Dr. Max Raisin; report of treasurer, Dr. J. J. Gorfinkel; report on Religious School Union, Dr. Rudolph Grossman; report on Social Service, the Rev. Harry Lewis; business; election of officers.

Noonday Service, 12.30 o'clock, at Temple Emanu-El.—Reading of service, the Rev. Marius Ransom; sermon, the Rev. Montague N. A. Cohen; luncheon.

Evening Session, 8.30 o'clock.—Joint session of the Eastern Council of Reform Rabbis and the Religious School Union of New York City, Dr. Henry M. Leitziger, presiding.—Lecture, second of series on "Aspects of Historical Judaism," by Dr. Israel Friedlander; address, Rr. Rudolph Grossman; address, Dr. F. de Sola Mendes.

April 24.—3 p. m., visit to Jewish institutions in Westchester county—Montefiore Home, Sheltering Guardian Society and Jewish Protectory, Solomon and Betty Solomon Loeb Home for Convalescents; 6 p. m., dinner at Mount Vernon as guests of Temple Sinai Congregation; 8 p. m., session at Temple Sinai, Mount Vernon, Dr. J. Gorfinkel, president.

Prayer, the Rev. R. M. Stern; music by the Temple Sinai choir; lecture, third of a series on "Aspects of Historical Judaism," by Dr. Israel Friedlander; address, Dr. Stephen S. Wise; address, Dr. Joseph Silverman; prayer and benediction.

Jewish Board for Welfare Work.

On Sunday, April 15, at the Hotel Astor, New York city, the second meeting was held of the Jewish Board for Welfare Work in the United States army and navy. On this board are represented the Central Conference of American Rabbis, the Union of American Hebrew Congregations, the Union of Orthodox Jewish Congregations, the United Synagogues of America, the Agudath Rabbonim, the Council of Young Men's Hebrew and Kindred Associations and the Jewish Publication Society of America.

Colonel Harry Cutler, of Providence, R. I., and Mr. J. Walter Freiburg, of Cincinnati, Ohio, were elected members at large of the board.

The following committees were appointed:

1. Committee for the Enlistment of Workers—Rabbi Zepin and Mr. Goldsmith.

2. Committee for the Mobilization of Materials and Supplies—Colonel Cutler, Mr. Miller and Mr. Freiburg.

3. Committee on Budget and Raising of Funds—Mr. S. S. Rosenstamm and such persons as he may appoint.

This board is an administrative organization for the purpose of supervising and directing welfare work to be done for all Jewish enlisted men. Practically all of American Jewry is represented. The authorized representatives are: Dr. Cyrus Adler, of the United Synagogue of America; Dr. William Rosenau, of the Central Conference of American Rabbis; Dr. George Zepin, of the Union of American Hebrew Congregations; Dr. Bernard Drachman, of the Union of Orthodox Jewish Congregations; Dr. M. S. Margolies, of the Agudath Rabbonim; Mr. S. S. Rosenstamm, of the Council of Young Men's Hebrew and Kindred Associations, and Mr. Simon Miller, of the Jewish Publication Society.

Dr. Cyrus Adler is chairman of the board and Mr. Samuel A. Goldsmith is secretary.

American Union of Roumanian Jews.

A special meeting of the Administration Committee of the American Union of Roumanian Jews was held at its office, 44 Seventh street, New York city, April 12, 1917. The meeting was called on account of certain documents which the secretary of the union had received from Roumania and which required immediate attention. After a consultation with the American Jewish Committee these documents were turned over to its president, Mr. Louis Marshall. It was decided to call a mass meeting, to be held in Cooper Union at some future date in the month of May, the exact date to be shortly announced. Particularly is the committee anxious to have the Roumanian Jews of the United States set aside a special day for the collection of funds for Jewish war sufferers. The said documents just received and a number of others previously received will be published in pamphlet form for distribution.

The following cable has been sent by the American Union of Roumanian Jews:

"New York, April 12, 1917. To His Excellency Prince Lwoff, President Provisional Government, Petrograd.

"One hundred thousand Roumanian Jews in the United States, through their national organization, the American Union of Roumanian Jews, extend their good wishes to free Russia and its government. May the spirit of liberty and equality which guides you soon prevail in Roumania.

"EDWARD HERBERT, Executive Secretary."

The "Alliance" Greets the New Russian Government.

Paris.—The Alliance Israelite Universale sent the new Russian Government the following telegram:

"Provisional Government of Russia, Petrograd.

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Sabbath begins 6.32 P. M.

קרושים

The tenth annual report of the American Jewish Committee, just published, covers its work during 1916. In that year the committee issued one or two publications, collected data and statistics, submitted a letter to the Pope, failed to prevent the passage of a restrictive immigration measure, and egregiously blundered over the congress movement. We wish it more luck in 1917!

That Jewry in America will brilliantly absolve itself of the duty devolving upon it in the national crisis goes without saying. America has been hospitable to our people, and they doubly repay every kind act, thought and deed of which they have reaped the benefit. The foregoing statement is amply proved by their history in this country. But, they were not and never can be considered as doing their full duty as Jews in the American nation; they do this and more as Americans, part an dparcel of that nation!

There can no longer be any doubt as to the complete accord of human rights to the Jews of Russia by the new and enlightened government of that hitherto despot-ridden country. This is, perhaps, the most glorious announcement which has fallen to the lot of any Jewish journal to make since the beginning of our periodical literature. At one stroke the shackles binding the Russian Jew have been severed, and he is able to stand uprightly and manfully before all the world. Truly, despite the war for the world which now encompasses the earth, we live in a wonderful period of time!

Jews do not require a lot of politicians, notoriety seekers and seekers of the limelight to be told their duty in the present crisis and there is absolutely no need of any special Jewish unit. Jews serve their country as Americans, as do Protestants, Catholics and those of other denominations. We have it from the examining surgeon at a recruiting station that of the six hundred recruits accepted last Friday, one hundred and twenty-six were Jews of excellent physique and character. Let our agitators ponder over this carefully—our Jewish youth does not need their artificial stimulation or bad advice.

Israel Cohen has published his book on the Ruhleben camp for interned civilians in Germany. Unfortunately for him, he spent a considerable time within its limits, having been forced to accommodate himself to its economy through stress of circumstances. His volume includes the chapters dealing with the Jewish prisoners at Ruhleben and the Jewish aspects of the situation there. With these we have already dealt on their appearance in serial form. Now that the whole book is here we may say that Mr. Cohen's misfortune may be accounted as a piece of good fortune by those who know of Ruhleben only by what he tells us of it within the covers of his book.

Simon Wolf, the doughty and venerable champion of the rights of his people for above half a century at the national capital, is about to issue a book, "The Presidents I Have Known," which will contain interesting and valuable reminiscences of his distinguished career. Its importance need scarcely be argued or commented upon; Mr. Wolf has known rather intimately every occupant of the White House from the immortal Abraham Lincoln to and including our present illustrious Chief Magistrate. We therefore believe that the Jewish community, if not all Americans without regard to creed, will hasten to secure copies of this choice work—it is announced by the author to be sold by him on subscription—and thus quaff deeply of the well of patriotic inspiration which it will contain.

In the East End of London, and on the lower East Side of New York for that matter, too, where they are all supposed to be orthodox Jews, Friday night is the evening for the theatre, especially when the "stars" employ Yiddish as their medium of expression. Reform rabbis tell us, however, that in this matter their flocks make a better showing; Friday nights for the theatre with them are *taboo*, and the following evening, after *Habdalah*, of necessity, Mr., Mrs. and Miss Reform Jew disport themselves at the play. It is not quite so interesting as it sounds, after all; for Friday night is the Ghetto-dweller's holiday and the Reform Jew's important business evening, while Saturday night is the latter's time for making merry. And, then, Saturday night is the fashionable theatre-night in these parts!

RABBI GOLDSTEIN'S NEW DÉPARTURE

RABBI HERBERT S. GOLDSTEIN, the religious director of the Central Jewish Institute, who has just resigned as associate rabbi of the Congregation Kehilath Jeshurun, has the best wishes of the entire community for the success of the new work he has now determined to undertake. The importance of this new activity is transcendent; Rabbi Goldstein will now devote his extraordinary talents and ability along traditional Jewish spiritual lines to build up an organization of orthodox Jewish youths for the maintenance of our holy faith in the manner laid down for our guidance by the sages of the synagogue.

His resolution to work for and along with the young people within orthodox Judaism fills us with high hope. Rabbi Goldstein is a man of discretion, despite his own youth. The latter endows him with that enthusiasm without which no Jewish cause, however worthy, can possibly succeed. The former enables him to bring his zeal and splendid tact to bear in the right direction. For, there is no doubt that the cause which has now enlisted Rabbi Goldstein's thought and hands was in need of just such a man as he is: wholeheartedly steadfast to the requirements of traditional Judaism, splendidly alive to the demands of our day, time and environment in this land of freedom, and altogether possessed of that fire of things spiritual which surmounts all obstacles.

That Rabbi Goldstein has abundant experience in social service endeavor his leadership of the Central Jewish Institute proves. Hence, we look to him to bring social service along truly Jewish lines well within the economy of the orthodox synagogue. There is a danger that this connection is somewhat lost sight of by many of us by reasons of the vociferation indulged in by the Reform leaders in social service. These seem to think that social service is the child of Reform, whereas the exact opposite is, indeed, the case. Incidentally, we would remark that the Central Jewish Institute, which is strictly orthodox in its conception and activity, is doing as much, if not more, welfare work as any other similar foundation in this country, and, therefore, Rabbi Goldstein's fitness for his new sphere is magnificently demonstrated.

In fine, we congratulate Rabbi Goldstein on the step he has thus chosen to take and make no doubt that in his new field he will render an excellent account of himself.

Rabbi David Philipson, of Cincinnati, holds that with the successful outcome of the revolution in Russia the Zionist movement has, practically become extinguished. That is his opinion. Prof. Israel Friedlander, of the local Jewish Theological Seminary, declares, in answer to Rabbi Philipson's well-known Reform, anti-Zionist view, that the Russian revolution, so far from extinguishing Zionism, gives this cause a new and effective stimulus. That must be taken to represent Prof. Friedlander's notion of the matter. Our readers may take their own choice from this rather summary account of the two opinions; to our mind, we incline to the belief that the correct solution of the problem rests midway between these two extremes. The Russian revolution will probably not "kill" Zionism, but it does remove much of its instant response to Jewish rightlessness.

The *Maccabaean*, in its issue for the current month, announced that the Zionists in England "have succeeded in reducing the assimilationist group in that country to a condition of speechless inactivity." In the latest issue of *The Jewish Chronicle*, to hand at the time these lines are written, we noted more than a passing reference to Lucien Wolf's most recent public utterance, in opposition to Zionism. Lucien Wolf is, probably, the leader of this group of assimilationists, and we have our London contemporary's word for it that his "inactivity" is just the opposite of "speechless." Our Zionist contemporary, always virile and interesting in its editorial opinions, affects to see the opposition to the movement in this country growing less and less insistent and important, and thus keeping pace with the so-called "speechless inactivity" of the English Jews. How correct this statement is may be comprehended when we say that it is made almost at the same moment of time as that in which Rabbi David Philipson launched his newest attack on Zionism, to which, by the way, we refer in another place.

Leaving it to the philosophers and the theologians to determine whether or not the basis of Reform Judaism, as developed in America, is Jewish nationalism, and whether or not Reform Judaism rests upon a criticism of the historic faith rather than upon revelation from on high for its foundation, we think we may say that this branch of the synagogue took root in this country with the conscious notion of its leaders to minimize as far as possible the differences separating the Jews from the non-Jews of the United States. In short, we regard Reform Judaism as an American Jewish *modus vivendi*, as a sort of answer to the question, How may a man live in America and remain, at the same time, a Jew? That Reform Judaism here has preserved up to this date several generations of Jews to the synagogue was not the fault of its leaders, nor may this fact be ascribed as a merit to their institution. The only reason, to our mind, why this is so is because of the social anti-Semitism (to call it thus for want of a better term) which has prevailed in America during the past fifty years and which has acted to prevent American Reform Jews from being consciously or unconsciously swallowed up by their environment and the dominant faiths.

THE CALLING OF EVENTS

"And such things have befallen me."—(Lev. x, 19.)

THE Hebrew word for *befall* or *happen* sounds the same as the word for *call*. Both are: *Kara*. Only the spelling is slightly different at times. Here, in Aaron's heart-rending reference to his bereavement, even the spelling is identical; so that, instead of translating his saying in the obvious manner, one might easily render: "And such things have called me." Is this not suggestive of an important truth? The events of our life are not the haphazard things they appear to be, they are not as fortuitous as the term *befall* would imply. They are fraught with purpose and meaning—They call to us! They call to us, expecting a firm answer. They are a sign-language which we are expected to understand and hear. They are divine beckonings to divine reckonings. They summon us to judgment. They are a challenge to our character, our manhood. And particularly is this the case when they are of a disastrous nature. What a fearful challenge is misfortune! How few can bide the storms, but break beneath the first gust! How few—God's select—issue forth, their fibre strengthened, their faith victorious!

We cannot grasp the mystery of evil and pain. In some dim fashion we realize that suffering is somehow one of the necessary elements of the creative act, without which nothing could take shape. In this world all things run to poles; and God alone knows how this wild run towards opposites is so nicely checked, and held in such imperturbable balance, that the universe does not fall to pieces. But we humans, too, can at least realize, be it never so vaguely, that in the scheme of creation it is just as true that the shadow creates the light, as to say—obviously—that the light creates the shadow. Thus in the world at large. In our own world, the world of human experiences, the same holds true; the teardrop is suspended from the lashes of the laughing eye, and the smile finds its nest in the pain-torn countenance. Neither tear nor twinkle are real; neither smile nor sorrow; but a tremendous reality world, now pelts the soil with dismal rain, now plies it with that alone is real, keenly and vividly real!

And this reality, present to us now as an ache, now as a joy, intends that the *ultimate effect* of our experience should be the same; just an abiding sense of the infinite meaning of existence. The Benign Spirit, which rules and overlooks this world, now pelts the soil with dismal rain, now piles it with golden sunbeams; but the final purpose is that the earth produce grasses and grains in fertile abundance. Even thus are we pelted and plied now with grief, now with gladness, for the sole purpose of enriching the subsoil of our human nature, that it yield the full, abundant seeds of the spiritual life.

Therefore, events call to us, speaking the language of the gods. They call to us so that we may hear out of their calling the uncalled, dumb, voiceless reality which throbs within them. They call insistently, now in syren-voices coming from the deep, now in the wail of the moaning wind stirring in the restless air; now softly, now harshly—oh, if we but heard and understood their calling! If we but heeded the moral imperatives they address to us, openly or in an implied fashion! But do we hear and heed? The glad event comes into our life and leaves us untouched. There is but a momentary bubble on the surface; a stray sunbeam dances in the play of iridescent colors; we laugh in answer, the loud, light laugh of the frivolous. The very bursting of the bubble fills us with amusement; it was so pretty! And what really had taken place? Nothing. We look back and all we recall of the whole pitifully ephemeral affair is that we laughed and were merry. And yet! What really did happen was that we were flooded for the moment with the joy of the universe. Just a wave has reached us from that ocean of joy as we stood on the mortal shore, but enough to thrill us with a sense of the depth of the laughing God! Perhaps only a company of angels were filling their world with laughter, and an echo of their gleeful shouts, or a tremor of their blissful song has entered our world—but we knew it not. Something has called to us, but we made no answer. Instead of the profundities of genuine joy, which might have left in our being a feeling of consecration, we only perceived its shallows. Chimes have sounded in our ears, pealing out the melody of invisible harmonies, but all we heard was the tinkling of fool's bells. The laughter of angels we have changed into the guffaw of roisterers.

Joy is a call to the deep from the deep only we know it not. The depths of joy are seldom seen, for at the first blush joy appears an uproarious invitation to levity. Yet wonderful are the serene, limpid depths of the consecrated joy.

There is no need to write of the depth of suffering. We know those depths readily enough even where we fail to acknowledge the deep nature of happiness. But there is in addition, a note in the depths of pain which we seldom grasp. This is the note of challenge. The weeping God is a challenging God. When He sends out of the depths of His own ocean of woe some sorrowful event into our lives, it is to issue a mighty challenge to our finite nature. How shall the finite nature encompass the infinity of pain? How shall man meet it? How shall he emerge from the crisis, not weakened, but reinforced; not less of a man, but more of a god? That is the question. From the viewpoint of eternity, the reality which expresses itself through gloom as through gladness, never creates a state of discord in the world; but from the standpoint of mortality, pain spells disharmony. Nevertheless, the discord of pain can be changed into the eternal harmonies even in man's world, but only if he hears, understands, accepts and meets the challenge implied in every untoward event—meet it with the full spiritual power of his manhood. Submission, dumb resignation, would only mean another jarring note; only that strength of the soul which can transform defeat into victory, can make for harmony in the tempest-torn world of suffering.

Pain is a stronger call to the deep from the deep than joy, because of this additional note of challenge. Danger calls to daring. And the final serenity wrung from the depths of pain is a greater meed than the serenity of joy. A deeper consecration, such as Aaron evinced after his bereavement ensues which makes man a fit companion of the weeping God. But we know it not.

If here only two kinds of events—that of joy and of pain—have been considered, it is because they make the principal contents of our earthly existence. As a matter of fact each event calls to us in its own way. It is for us to study each event as it befalls and calls. Events not only befall but call; and when they call, they invite us to an exalted participation in the abundant life of our Father and our God.

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Jonas Weil

The late Jonas Weil was born May 10, 1837, as the son of Ephraim and Bessie Weil, at Emmendinger, Baden, Germany. His parents were moderately well to do, and were strictly religious Jews of the good, old German-Jewish type. The lad received a careful training in both the secular and Hebrew branches. He was distinguished by a bright intellect and an exceptionally powerful memory. An example of this latter faculty was the fact that he knew by heart the entire Pentateuch in the Hebrew text. As a lad, too, he developed the strictly religious and moral character which marked him during his entire life. At the age of twenty he emigrated to America.

In 1862 he married his cousin, Therese Mayer, with whom he lived for fifty-five years in happy wedlock. By dint of untiring industry and economy he soon acquired means, and, together with his cousin and brother-in-law, Bernard Mayer, established the wholesale butcher firm of Weil & Mayer. The partners continued in the wholesale butcher business until 1885, when they withdrew from that line and established the well-known real estate firm of Weil & Mayer. In both ventures they were successful and prosperous. As soon as Jonas Weil was in a position to do so he began at once to gratify his natural desire to do religious and charitable work. He was for a number of years president of the Congregation Adath Israel, in East Fifty-seventh street.

In 1890 he erected a beautiful synagogue, in East Sixty-seventh street in memory of his father, to which he gave the name of Zichron Ephraim—the Memorial of Ephraim. Shortly thereafter he established the Lebanon Hospital, at Westchester avenue and 150th street, in the Bronx. In both of these benevolent enterprises Jonas Weil found many generous co-workers and contributors, but the heaviest donations, which made it possible for the institutions to be established, were from his purse.

He was associated as member or director with many other benevolent undertakings, all of which he generously assisted. His private benefactions were numberless and cost him many thousands of dollars every year.

Mr. Weil possessed a tender and sympathetic heart, and his ear was open to every tale of distress. But he was not merely willing to give of his substance; he was ready to render personal service and was an energetic and untiring worker in the cause of religion and humanity. He saved many an immigrant family from deportation, and was always ready to give his personal bond that they would not become a burden to the State. He dried the tears of widows and orphans, and many he assisted to become self-supporting, respectable members of the community. The individual favors which he conferred upon persons and families, sometimes of high standing, were innumerable.

As a Jew Mr. Weil was consistently loyal and observant. He was a strict observer of the Sabbath and dietary laws and unfailingly regular in prayer and devotion to the last. With Jonas Weil there has passed away a great Jew and a most noble man, one who was alike an honor to Israel and all mankind. He is survived by his wife Therese, by his brother, Samuel Weil, also a prominent communal worker and benefactor; by his sons, Benjamin J. and Victor L., and his daughters, Mrs. Sarah Drachman and Belle Boehm, the former of whom is the wife of the well-known rabbi, Dr. Bernard Drachman.

Death of M. Tchemerinsky.

The death has occurred in Russia of the great Yiddish writer, M. Chaim Tchemerinsky, better known as Reb-Mordchele. His works, which are in the style of the great Russian fable writer, Kriloff, won for him a high reputation.

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RESOLUTIONS.

WEIL.—At a special meeting of the Board of Directors of the Lebanon Hospital Association of the City of New York, held on Wednesday, April 11, 1917, the following resolutions were adopted:

In the death of Jonas Weil, founder, president and director of this institution, it has sustained a grievous loss.

His untiring efforts in its behalf, his sound judgment and wise counsel, his unsparing giving of himself and his means have been the main factor in making Lebanon Hospital what it is today. It stands as his life work and is a monument more enduring than stone.

His private life and his public work exemplified the highest moral standards. Unassuming in his personality and endowed with lovable qualities, he became the friend of those he worked with and of those whom his generous nature prompted him to help.

A leader has passed away, and we mourn with his family.

We enshrine his memory in our hearts and shall draw an unending inspiration from his work among us.

LEBANON HOSPITAL ASSOCIATION.
LEWIS COON, Honorary Secretary.

WEIL.—At a special meeting of the Board of Directresses of the Ladies' Auxiliary Society of the Lebanon Hospital, held on April 12, 1917, the following resolutions were unanimously adopted:

Whereas, The Almighty has seen fit to take from our midst the much-honored founder and president of the Lebanon Hospital, Mr. Jonas Weil; and

Whereas, We are fully aware of the loss that is sustained by his family, his friends and the Lebanon Hospital; be it therefore

Resolved, That we extend to the family of Jonas Weil our sincere sympathy; and further be it

Resolved, That these resolutions be spread upon the minutes of the society and a copy be sent to the family of the deceased.

MRS. ALFRED M. HELLMAN,
President.
MRS. MORTIMER ALTMAYER,
Secretary.

At a special meeting of the Board of Trustees of the Congregation Zichron Ephraim, held on April 11, 1917, the following resolution was unanimously passed: The Board of Trustees of the Congregation Zichron Ephraim has heard with intense grief the sad news of the passing away of the deeply beloved and honored founder and president of the congregation, Mr. Jonas Weil. The board herewith records its deep appreciation of the many noble qualities of heart and hand of Mr. Joseph Weil, and of the invaluable services which he rendered to the congregation and to every humane and charitable cause. The board tenders to his sorrowing family its most sincere condolence, and prays that the all merciful God may send them comfort in their affliction.

ISAAC J. DANZIGER,
Vice-President.
EMANUEL STERN,
Secretary.

At a meeting of the First Hungarian Congregation Ohab Zedek, held on Saturday evening, April 14, 1917, the following resolution was unanimously adopted:

The members of the Congregation Ohab Zedek have learned with deep sorrow of the passing away of their esteemed friend, Mr. Jonas Weil, president and founder of the Congregation Zichron Ephraim. The members herewith record their deep appreciation of his many noble qualities and of his invaluable services rendered to orthodox Jewry and to every humane and charitable cause. The members tender to his sorrowing family and to the members of the Congregation Zichron Ephraim their sincere sympathy, and pray that God will send them comfort in their affliction.

MORITZ NEUMAN,
President.
NEWMAN H. BORENSTEIN,
REUBEN FEIGENBAUM,
HENRY FRIEDMAN,
Vice-Presidents.
IGNATZ ROTH,
Treasurer.

Spanish and Portuguese Congregation Organized for War Work.

In 1861 the women of this congregation organized for war relief work, and last Sunday night they continued its traditions by organizing for war-relief work and to meet approaching contingencies.

Mr. L. Napoleon Levy called the meeting to order and asked Dr. Mendes to open with prayer. Dr. Mendes stated the object of the meeting, and nominated Mrs. M. M. Menken as chairman of the women's movement. Dr. Pool followed, and after a general and spirited debate by the ladies, and participated in by Hon. Jefferson M. Levy, N. Taylor Phillips, L. N. Levy, H. Hendricks, and others, a committee was formed, contributions were announced, a collection was made, with good response, and Monday was appointed as the first day for meeting for actual work in the synagogue rooms, 10 a. m. to 5 p. m., 2 West Seventieth street. All are welcome to attend and will be apportioned duties.

Cantor Rosenblatt Sings for War Relief.

The next big event in the interest of Jewish war relief, now that the National Emergency Conference, called by the American Jewish Relief Committee (and which resulted in the raising of \$2,500,000 at a single meeting), is passed, will be staged by the Central Committee for the

Relief of Jews Suffering Through the War. It is to be the meeting and concert arranged for the New York Hippodrome on Sunday night, May 6, at which Cantor Joseph Rosenblatt is to be heard in the first of a series of concerts, the proceeds of which are to go to war relief, and that will take him to the Pacific coast.

The Central Committee hopes to make the Hippodrome meeting the most notable of any of the big demonstrations which have taken place. The proceeds from the sale of tickets are to go to the war sufferers in all the belligerent countries of Europe as well as Palestine. The committee's efforts are just now directed toward keeping the tickets out of the hands of speculators. The event will mark Cantor Rosenblatt's first New York appearance on the concert stage, and the committee is mindful of the tremendous crush at the concerts at the Hippodrome given several years ago by Sirota, when hundreds were turned away without any other incentive to attend than to hear the singer.

Aside from the national demand to hear Cantor Rosenblatt, whose fame as cantor of the Congregation Ohab Zedek, of New York city, has spread to every part of the United States where there are Jews, the fact that the receipts are to go to the Central Committee's fund insures that many hundreds who do not procure seats in advance will be disappointed.

For this reason M. H. Hanson, who is managing the concert in behalf of the Central Committee, insisted that every seat be reserved at prices ranging from 50 cents to \$2.50, and that they be immediately placed on sale. This was done last Monday, when the tickets were made available at the office of Mr. Hanson, 437 Fifth avenue, and of Morris Engelman, financial secretary of the Central Committee, 217 West 125th street, Harlem; at the Central Committee's headquarters in the World Building and at the offices of all the Jewish daily newspapers.

Hundreds of tickets have already been sold, and mail orders have poured in to Mr. Hanson's office, where they have been filled in the order of their receipt. They have come not only from all parts of Manhattan, the Bronx and Brooklyn, but from the adjacent cities of New Jersey, from Staten Island, from the towns of Long Island and Westchester, and in some cases from more distant points.

Much interest is being shown in the program Cantor Rosenblatt and his choir of sixty male voices is to give. It is known that the selections will be made up of the sacred ancient Jewish melodies, which will take the hearers' memories back to Russia, to Poland, to Palestine and to the other lands of the Old World as well as modern Jewish music. Surprises are in store in the form of instrumental soloists, who will also be heard and whose names are yet to be announced.

The Central Committee expects its contribution, in the form of this and other concerts to be given throughout the country, to the \$10,000,000 campaign for funds will result in procuring many thousands of dollars and in causing Julius Rosenwald, of Chicago, to part with a considerable proportion of the \$1,000,000 he has pledged as a 10 per cent. donation on all the funds raised.

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Eastern Parkway, "the Riverside Drive of Brownsville," numbers among its residents many of the best-known Jews of New York. One of the prominent Jews of that section is Moses Ginsberg. Mr. Ginsberg is very well-known. There is scarcely a Jew in the vicinity who does not know him and respect him.

MOSES GINSBERG

Mr. Ginsberg was born in January, 1874, at Pinsk, Russia. He comes of a prominent family. His great-grandfather, Reb Kalmon Ginsberg, was one of the greatest Jews in Russia, and his particular activities in Pinsk are described in the *Jewish Encyclopedia*. Mr. Ginsberg's grandfather, Reb Shlomke, was the rabbi of Lahizzen, in the Province of Minsk. Reb Shlomke had six sons. One of his sons was the well-known Reb Kalmon Ginsberg, benefactor of the Korliner Hospital. All the six sons of Reb Shlomke immigrated to Palestine, where they lived to their dying days. The second of the six sons, Reb Moshe Gud, a profound scholar and Talmudist, was the father of Moses Ginsberg. The maternal great-grandfather of Mr. Ginsberg was Reb Motesel, the renowned Dayon of Pinsk. Naturally, Mr. Ginsberg received a thorough Jewish training, in accordance with the traditions of his patriarchs. In the "old home" he would have, in all probability, turned his attention to learning just like his forefathers, but the tide of emigration, which brought a great many Russian Jews to America, also carried along young Ginsberg. In 1896 Mr. Ginsberg started out in his journey to the New Land. He spent six months in London in order to earn enough money to proceed with his journey. He finally landed here with a capital of two shillings. He began his career in this country as a peddler, later he became an installment dealer, and during the big real estate boom in Brownsville, he entered the real estate field and made an unusual success.

In 1906 Mr. Ginsberg opened in Brownsville a branch of the Kobre Bank. In view of Mr. Ginsberg's reputation and the confidence his name inspired, the bank prospered from the outset. When, however, in 1914 the new banking laws precipitated a crisis among private banking institutions, forcing Kobre's bank on Canal street, along with many other private banks, to close its doors, the Brownsville branch, absolutely independent of Kobre's New York bank, was also forced to close its doors. The branch was shut down for no other reason than bearing Kobre's name.

The courts, which have subsequently investigated conditions, have decreed that Mr. Ginsberg had never had affiliations with Kobre's Bank of New York, and that the Brownsville branch, supervised by him, was perfectly secure and solvent. In fact, it was the only private bank of all that had been ordered to suspend business that was found secure and solvent. Mr. Ginsberg was then appointed trustee by the United States Court to liquidate the assets of the Brownsville branch. He thereafter founded a corporation with Mr. Eugene Richards, Superintendent of Banks; Judge Mitchell May, ex-Secretary of State, and himself as directors, to take care of the bank's assets until final liquidation. This very unforeseen crisis and the way Mr. Ginsberg dealt with the situation has augmented his reputation among and greater confidence from the people.

Apart from his real estate operations, Mr. Ginsberg is actively associated with the American Star Line, a transportation company which sends its ships the wide world over. The first vessel sunk by the German submarines, the Algonquin, was owned by this company.

In Jewish community life Mr. Ginsberg occupies an important place. He was president of the Pinkska Society of New York many times. At the convention of the New York Kehillah, which took place in April, 1914, he was elected a member of its executive board. He was also, for many years, president of the Stone Avenue Talmud Torah, in Brownsville. And it was through Mr. Ginsberg's personal efforts that the Talmud Torah was brought to a successful conclusion. As president, he made the daring undertaking to begin the structure without any capital, and in a year's time completed a structure valued at \$120,000, the biggest of its kind in America. On the 11th of April, 1913, a banquet was tendered him in recognition of his services for the Talmud Torah. Mr. Ginsberg is also a member and ex-treasurer of the Brownsville Dispensary. He is an active member of the Congregation Ohav Shalom, Pesach Tikvah, Brooklyn Federation of Jewish Charities and of every institution in Brownsville.

Mr. Ginsberg's wife, Sarah Chano, nee Sirota, is also a native of Pinsk, and comes of a prominent family. She is a niece of the renowned Rabbi Abraham Slonimer. The Ginsbergs have six children. The oldest daughter, Yvette, is an accomplished singer and a pupil of the Damrosch Conservatory. Two of the six children are boys. The oldest is named Kalmon, after the famous Kalmon Ginsberg, of Pinsk. The second boy, Moshe Gud (Morris) is named after Mr. Ginsberg's father.

Mr. Ginsberg occupies one of the handsomest dwellings in the vicinity of Eastern Parkway. He is a very interesting personality and a very intelligent and good-hearted man.

Although man often prides himself on his individual attainments and successes in life, yet isolated cases seem to indicate that man's destinies are molded less by himself than by Fate. Mr. Julius Schwartz was the son of a prominent and respected merchant of Moscow, descended on his mother's side from a line of reputed rabbis, being the grandson of the well-known Reb Chaim Rutenberg, who was honored throughout the community for his piety and learning. As in the case of all prominent Jewish families, his parents did not want him to serve in the army. He left his native town a young man of twenty, inexperienced in the ways of the world, with thoughts and hopes directed toward America. He knew that his mother was against his coming to this country, and so, at Rega he stopped and bethought himself. Perhaps it were best to consult the wishes of his parents. Through the influence of a cousin, who was a noted figure in the Zion movement, a post was offered him in Palestine as representative of the Zionists. His grandfather was at that time living in Palestine, and his mother urged him to go there, too. The young man was reluctant. He would ask his grandfather's advice. The suggestion pleased his mother. She naturally expected that her pious old father who, in his old age, had retired to the land of his forefathers, who had nothing in common with this free-living, free-thinking America, would dissuade his grandson from coming here. Contrary to all expectations, he wrote: "Palestine is a poor country, America is the place for the young and ambitious." Fate prompted this judgment and Mr. Julius Schwartz continued his original journey. With hope, courage and a desire to make his way his only assets, without friends or acquaintances, Mr. Schwartz landed on these shores. After twenty-seven years he proved that his grandfather did not misjudge him. Mr. Julius Schwartz, of the firm of Schwartz & Jaffee, No. 568 Broadway, is recognized among the largest manufacturers of boys' clothing in the city, employs over 8,000 hands in his various factories, and caters to the trade all over the country.

JULIUS SCHWARTZ

Julius Schwartz was born September 26, 1870, in Chesnick, Russia. He was the son of a prosperous merchant and was given a liberal education. When he landed in this country he had no trade and the people he lived with advised him to become a presser or operator. He knew better. He learned the embroidery business, and six months later started in business for himself. When he had accumulated some money he began the manufacture of clothing, and discontinued his embroidery business, only after the clothing business was well established.

However, it is not only through his business success that Mr. Schwartz has come before the Jewry of New York, but also because of his kindly and lovable nature. He is always ready to give a helping hand to any good cause, and there are very few charitable organizations to which he does not contribute in some form. He is a director of the Beth Israel Hospital, director of the Westchester Avenue Bank and one of the founders of the West Side Centre. He is an ardent supporter of the Federation of Jewish Charities and was for some time on the Advisory Committee.

On May 4, 1893, Mr. Schwartz was married to Miss Rosa Rappaport, daughter of an old acquaintance of Mr. Schwartz's family, and the man to whom he turned for advice and help when he arrived. Mr. and Mrs. Schwartz are the parents of three children, Hannah (Mrs. Abraham Landau), Harry, Columbia graduate and now in business with his father, and Nathan.

The Stone Avenue Talmud Torah, of Brownsville, is one of the finest, the most wonderful monuments of Jewish benevolence. It is the largest Talmud Torah of its kind on this side of the Atlantic, and it was built with the extraordinary exertions, one might almost say with the flesh and blood, of a group of Brownsville Jews who have, to a certain extent, sacrificed themselves to make its existence possible.

ABRAHAM KAPLAN

Mr. Abraham Kaplan, who has been its president for the third consecutive term, is one of the men who helped shoulder the burden that the construction of this institution entailed. He has always stood by it with an open hand. He has held various offices and has always helped it along. When a crisis came and there was no one to shoulder the responsibility, and all believed that the institution was doomed to failure, Mr. Kaplan came along, took hold of its reins, and despite the pessimism of his friends and their discouragement, he went at his task with remarkable energy, and has shown that energy and good will can accomplish wonders. During his administration the Talmud Torah has blossomed forth in its full bloom and stands out as an example to similar institutions in the country.

In the history of events of the first Jewish generation in America, the Stone Avenue Talmud Torah will serve as a shining example of what the Jewish immigrants have effected in the "Land of the Free and the Brave." And among those who have achieved this wonder-work, Mr. Kaplan will occupy a conspicuous place.

Mr. Kaplan, who is one of the richest and best-known community members of Brownsville, is an interesting and most remarkable man. He is a strict orthodox and Sabbath observer. He interests himself in all matters appertaining to Jewish life and is a refined, kind-hearted man. In Brownsville circles one frequently hears of his benevolent deeds, of the succor he has offered to his less fortunate relatives, providing sustenance for widows and orphans.

Mr. Abraham Kaplan, son of Joseph Benjamin and Esther, was born in Kovdenov, Russia, on the 24th day of Elul, 1877. He landed in America in 1892. Having been a carpenter at home he began to work in that line, earning at first two and a half dollars a week. Later he opened a carpenter shop at No. 21 Bowery, taking on contracts for alteration jobs. In 1903 he commenced building houses in Brownsville and he made an immediate success.

On the 2d of December, 1899, Mr. Kaplan married Pauline Silverstein, and they are the happy parents of three children, Esther, George and Deborah.

The writer had occasion to discuss with Mr. Kaplan the question of



success and that of the Jewish Federation of Charities. Anent the first question he said: "Honesty, when a young man follows the honest path, he is bound to succeed." Anent the Federation he observed: "The Brooklyn Federation would be more successful if it were more inclined towards the orthodox element, and if it were to follow the precept of the New York Federation by including Talmud Torahs."

A child has an inborn sense of right and wrong, and this feeling of righteousness is easily outraged by any overt act of injustice. When a growing boy is keenly sensitive it becomes intolerable for him to live in surroundings where unfair racial discriminations exist.

ABRAHAM WOLF

It was this feeling of unjust discrimination against the Jews that urged Mr. Abraham Wolf, of the firm of Wolf & Abraham, manufacturing clothiers, at No. 684 Broadway, to leave his home and parents in Russia and seek his fortune in this country. Although he was the son of a very wealthy farmer, with all the luxuries that money could afford, the young lad developed a strong dislike for his native country, where he realized all were not treated alike. Before he was fourteen years old he was already dreaming of coming to this country, where freedom and quality existed; a country where all races were treated alike before the law. At sixteen his wish came true. Without friends or relatives, and with only the blessings of his parents, he left his native town for America. The world was before him.

In the twenty-eight years that Mr. Wolf has been in this country he has crowded experiences that would well satisfy three or four average men. He built up a large business, he ventured into farming, having bought over 250 acres of land up-State, he invested almost a quarter of a million in the erection of an up-to-date department store on the East Side, an enterprise which, with the panic of 1907, he was compelled to retire from; he invested in real estate. He did not succeed in all these undertakings, but where he was compelled to retract it was always honorably. At present Mr. Wolf devotes all his time to his manufacturing plant, where he employs over 1,500 people in his various departments. His story is another example of a high-spirited lad seeking an environment compatible with his nature.

Abraham Wolf was born March 19, 1873, near Slutsk, Russia. He is the son of Hirshel and Fruma Wolf, who were noted for being the wealthiest farmers of the province. In 1889 Mr. Wolf immigrated to this country and learned the cutting trade. Before he was nineteen years old he was in business for himself, and before he had reached his twenty-fifth year he was already employing over 400 hands in his factory.

However, it is not for his business success only that Mr. Wolf is worthy of commendation. Among his friends he is known as a quiet, unassuming individual, who can always be relied upon to help any worthy cause. He contributes to almost every charitable institution in the city.

Mr. Wolf was married to Miss Goldie Altmark, of Bay City, Mich., on August 24, 1898. They are the parents of three daughters, Sophie, who attends college; Dora and Miriam.

"Tend to business and nothing else while at business," is Mr. Wolf's advice to young men. From his personal experience he believes it is not advisable for any man to make investments outside of his own business. "The young man that concentrates on one thing is bound to succeed," Mr. Wolf added as a last word on the subject of success.

The career of Mr. Goldstein illuminates what one can achieve if one has the indomitable will not to yield to adversity. Again and again he was doomed by ill fortune. Again and again some unforeseen circumstances took him unawares and robbed him of the little he had laid aside through long years of painstaking efforts and incessant grind. The last crisis came when Mr. Goldstein was already in the autumn of his life, but despite his age he refused to be held down. He was up and about as soon as he recovered from the effects of the blow, and with the help of his sons, who had by then grown up, he ventured into business again and succeeded once more.

LEWIS GOLDSTEIN

Mr. Lewis Goldstein was born in the city of Pren, Poland, sixty-one years ago. His father, who is also a native of the same town, which is at present under Germany's regime, still lives there, being 85 years old. Mr. Goldstein sends him a weekly stipend.

In 1875 Mr. Goldstein came to America with a young wife. He hired a furnished room on Market street and both he and his wife, supplying themselves with a basket of merchandise each, started out to peddle. It was a hard tussle for the young people to make ends meet. Very soon a child came and Mr. Goldstein lost the help of his wife. After a couple of years he became an installment peddler of general merchandise, and later opened a peddlers' supply house on East Broadway.

To record in detail the ups and downs of Mr. Goldstein's career would fill a bulky volume. Suffice it to say that at four different stages of his life he accumulated wealth, only to see it swept away by a sudden turn of events. In 1907 he had an established business on East Broadway, but the panic that came in that year left him penniless. But he managed to keep his name intact. He soon started again in the muslin business, and is today quite prosperous in the line.

Six children have been born to Mr. and Mrs. Goldstein. The oldest son, Samuel D., is at the head of the firm of D. Rosenberg & Co., No. 114 Fifth avenue. Barnett G., Michael and Charles are with Mr. Goldstein. Two daughters are married.

Despite Mr. Goldstein's struggles, he is not an embittered man. On the contrary, he is very genial and accepts life's events with an almost stoical indifference.

Mr. Goldstein is a liberal donor to many charitable institutions. He is a member of the Rabbinical Seminary, of Rabbi Joseph's School, Machzekai Talmud Torah, Gemelath Chasodim, Daughters of Jacob, Hebrew Sheltering Society, Uptown Talmud Torah, National Hebrew Orphan Asylum, Montefiore Home, United Hebrew Charities, Mount Sinai Hospital, Beth Israel Hospital and a great many others.

Mr. Isidore Fader is still a young man, having been born on the 25th of December, 1885, at Kolomea, Galicia. But when one stops to consider the success he has attained in the business and social world one must needs conclude that he will, in all likelihood, become a prominent figure in the near future.

ISIDORE FADER

Mr. Fader was recommended as a man fit to be included among the "Successful Jews of America." The writer spent quite some time with him and found him a very engaging young man.

In business Mr. Fader has already gained recognition. He arrived to these shores in 1902. Having taken up carpentry in the old country, he took to the same trade in landing here. For three years he was a wage-earner, and then realized that one cannot achieve success working for others. The deed followed the thought, and he ventured into the carpentry business on his own hook. In 1912 he started the manufacture of iron-sheathed, or fireproof, doors. At present he and his brother, David, are the owners of the firm—Eastern Fireproof Sash and Door Company—located at No. 109 Cook street, Brooklyn.



Although Mr. Fader made an unusual success in business, he has not, like a good many others, given his life to it to the exclusion of all else. He gave his part time to communal work. He was president of the Austrian Talmudical School, in Morrell street, and is vice-president of the Hebrew Burial Association of Brooklyn.

He is a member of the Brooklyn Federation of Charities, Hebrew Immigrant Aid Society, Hebrew Home and Relief for Consumptives, and many other institutions. He is also a prominent member of the Odd Fellows and various other organizations.

Mrs. Fader, nee Victoria Lindenbaum, was married to Mr. Fader on the 25th of December, 1910. She takes an active interest in social work and is very charitable. She is on the Board of Directors of the Bikur Cholim Ladies' Kosher Hospital, in Brooklyn, a woman's organization that called forth admiration from all. This organization is the largest and most active in Greater New York, having accomplished wonders, and Mrs. Fader, as director, is one of the most active members and gives her life and soul to the work.

Mr. and Mrs. Fader have one child, Ruth, 5 years old, an unusually precocious child. Both Mr. and Mrs. Fader are popular in their circle and have a host of admiring friends.

To Russia

By EZEKIEL LEAVITT.

*Romanoff's old sceptre is broken,
The pride of Czar Nicholas gone;
The will of the people abolished
Asmodai's most powerful throne.*

*And Russia has shattered the fetters
Which kept her in bondage so fast;
She bravely proclaimed independence
And national freedom at last.*

*I greet thee and bless thee, free Russia,
The land of my youth and my dreams,
The land where the clouds of injustice
For centuries covered the beams,*

*Of Liberty's sun, which was trying
In vain to find passage for him,
Through fortifications of Moloch,
Amid the old, rotten regime.*

*I bless thee, oh land of my childhood,
The land of my hope and despair;
May God, the Almighty, protect thee
And take of you Heavenly care.*

*Forgotten will be thy transgressions
Against all the nations and God;
Thy mire has been washed off completely
With murderer Nicholas' blood.*

*I bless thee and greet thee, free Russia,
The land of my wail and my song;
Let freedom thy lot be forever
And keep thee from evil and wrong.*

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ROSENTHAL, JULIUS.—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 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.

PHILLIPS, ISAAC.—The People of the State of New York, by the grace of God free and independent, to H. Periera Mendes, surety; Sophia P. Hendricks, surety; Thomas Hughes, Sophia M. Phillips, Lester I. Marchant, George H. Marchant, Louise E. Hanly, Abraham M. Graf, Isaac P. Graf, Horace M. Graf, 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 if said Effie Morse Phillips be dead, to her executors or administrators and next of kin, if any there be, who and whose existence, names, places of residence and post office addresses are unknown to petitioner and cannot after due diligence be ascertained, and Egbert E. Woodbury, Attorney General of the State of New York, 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 County, at the County of New York, the 28th day of March, in the year of our Lord one thousand nine hundred and seventeen.

DANIEL J. DOWNEY,
Clerk of the Surrogate's Court.
MAURICE S. COHEN,
Attorney for Petitioner, 64 Wall Street,
New York City.

The New Lane Bryant Building

A Monument to the Specialty Shop Idea—Unique Features of Construction—Welfare of Employees Provided For.

The new eighteen-story building at 21-23 West Thirty-eighth street, which was formally opened on March 26 as the new Lane Bryant establishment, is as progressively modern in plan, construction and equipment as the latest development of modern architecture could make it. It was designed to meet the particular requirements of the Lane Bryant business, and in the working out of the de-



Mr. Albert Malsin

sign many architectural ideas were developed which will now become a part of every technical textbook on the subject. Albert Malsin, managing director of the Lane Bryant organization, is himself a mechanical engineer, and the combination of technical training with his intimate knowledge of the company's needs was a decided factor in the designing of the building. He worked with the architects and planned a decorative interior scheme that, though extremely simple in line, is the acme of good taste and artistic beauty.

The most remarkable of its architectural innovations is the entire absence of columns.

The Lane Bryant selling facilities are divided into three parts, each occupying an entire floor, two with mezzanines. The first basement is a "lower store" for inexpensive merchandise. The woodwork and fixtures are of mahogany sectioned off in gray panels. Everything carried in the main store will be sold here on a strict economy basis. This department is a new addition to the Lane Bryant business.

The main floor is for the selling of fashionable waists, dresses, coats, suits, etc., for stout women. The salesroom is elegantly fitted with gray hangings and carpets of gray and lavender. The counters, showcases, etc., are of light-grain walnut carved in gothic lines. The rear of the store is taken up with fitting rooms and a mourning goods department. The front of the main floor balcony is devoted to millinery salons. It is thoroughly equipped with the highest type of display tables and showcases, all of light walnut.

The second floor is devoted to the selling of maternity apparel. It is sectioned off in tiers, showcases and private fitting rooms all of light-grain walnut. A comfortably fitted lounge room is situated here for the use of customers. The balcony on this floor is devoted to baby furnishings. Artistic flower boxes adorn the entire front. Particularly designed showcases are here for the display of baby wear and nursery furnishings.

On the third floor are the special order fitting salons, adjustment bureau and the executive offices.

The next five floors are devoted to the raw material and factory departments, the merchandise division, receiving and examining rooms, reserve stock rooms and the mail order department. A remarkably efficient arrangement of floors minimize the mechanical work of handling the merchandise. In the receiving and examining rooms, on the sixth floor, thousands of garments swing from hangers on long steel rods stretching the length of the building. The rods are so arranged that the garments are automatically distributed to the different departments. Some are dropped by automatic slides to the stock rooms on the floor below. Others are carried on the various rods to the branch distributing floor, where shipments go forth to the Lane Bryant houses in Chicago and Detroit.



Mrs. Albert Malsin and Children

This is the third establishment to house the Lane Bryant business within the past six years. In this time they have moved from a single loft to an eight-story building at 25 West Thirty-eighth street, from which they have now transferred their store and offices to the imposing new structure.

Mrs. Albert Malsin founded the business, which had its growth as a result of her originally designed "maternity dress," that permitted expectant mothers to wear gowns as stylishly made and as modish as other women, and that is self-adjusting to any size or figure. Mrs. Malsin is actively engaged in the great work of this immense business. Rearing its head at least four stories higher than the highest of its neighbors, the Lane Bryant Building is the tallest structure on Thirty-eighth street.

Jewish Relief in Warsaw Suburbs. Copenhagen.—The Warsaw Jewish community has a special section which looks to the needs of the suburban Jewish Relief Committees. The report of this section for the year 1916 follows: Matatov received 5,291 roubles covering 6,837 individuals; Wolla and Kalabedy, 7,193 roubles for 11,999 persons; Mladovetz and Marmant, 2,085 roubles for 2,580 persons; Novobrudno, 335 roubles for 1,038 individuals; Sheltz and Tcherniffok, 3,080 roubles for 4,184 persons; Grochov, 3,285 roubles for 6,023 persons; Pavonzeck, 621 roubles covering 1,417 individuals (in addition to which a soup kitchen was maintained; and six other communities to which were given 23,277 roubles to be distributed over a population of 41,453 beings. In all, 46,752 roubles were distributed among 75,528 persons.

Jewish Museum in Warsaw Gets Few Visitors.

Copenhagen.—At the death of Mathias Berman his rare Jewish collection went into the hands of the Warsaw Jewish community. The collection contains 307 of the rarest antiques, 1,900 Jewish volumes, a number of first copies of some of the oldest Jewish books, some original manuscripts, and a number of photographs of old synagogues, the whole being of the utmost historical worth to Polish Jewry.

The Warsaw Jewish community found separate accommodation for the collection, and put a special man in charge. It, however, did nothing to gain the public interest, with the result that during the past year the place was visited by no more than 153 persons.

The Response of the Orthodox Jew to the Call of the President.*

By EMANUEL HERTZ.

On this glorious day, when the Passover celebration has reached its climax—being the anniversary of the day when we as a liberated people crossed the Red Sea—it is proper that orthodox Jewry should make such an unequivocal declaration of loyalty to our country and to our flag that it should echo and re-echo through all the corners of the world. What, then, is the position of the orthodox Jew on this most momentous of world problems since the diaspora with which he is this day confronted? What has he to say at a time when what he has been hoping for, praying for, yearning for, dying for, may be granted to him as a result of this world-rocking war? Palestine, the unattainable, may be returned to him as a result of an universal readjustment of nations, of peoples and of boundaries? When he may receive the right to go and to live in every portion of the world? What has he to say at a time when the country which has been so good and so just and so kind to him has risen in its might to her rightful stature among the nations of the world and has joined the war of liberation and of democratization, for the sake of the oppressed and persecuted of every land; when America, the young giant which Washington moulded into a nation out of a few unwilling colonies and which Jefferson made continental, and which was united by Lincoln, was by President Wilson, after fusing its various strata of citizenship, made to join the forces of right in order to crush the forces of reaction. The orthodox Jew, who has been the custodian of the decalogue, the promulgator of religion, the preacher of ethics, the exponent of toleration and of brotherly love, has he nothing to say on this occasion? Has the wise man of antiquity, the philosopher of the ages, the eternal Jew, nothing by way of comment, nothing by way of declaration or announcement? Can he only think, write, create and prosper intellectually in adversity? At a time when our offshoots, the religions which owe their origin directly or indirectly to the people of the Book vie with one another in declaring their allegiance, their joy at the prospect of this conflict; when our own reform congregations hasten to bedeck their houses of worship with the Stars and Stripes and keep their congregants spell-bound listening to patriotic addresses and singing the "Battle Cry of Freedom" and the national airs, are we alone to remain silent? Is our patriotism to be inferred and surmised? No! a thousand times no! The people of Abraham, of Isaac and of Jacob have ever been heroic. The people of Joseph, of Moses and of Aaron have ever been law abiding and saintly. The people of Joshua, of David, of Gideon and of the Macabees have ever been heroic and martial, when the fight was for the Lord and for his commandments. And in this greatest of all wars, in this, let us hope, last bloody conflict for the liberation and enfranchisement of humanity, let every orthodox Jew, in the name of his Bible, his Liturgy, his prophets, his rabbis, his leaders, his thinkers, his poets and in his dreamers, in the name of his martyrdom of two thousand years, rise in his might and declare before the whole world that this fight is his fight, this war is his war; that the United States, which was builded and founded upon the Book of Books is his United States, his land, his home, and that he will fight and die for it as he fought and died for Jerusalem of old, as he fought and died for his own native land. We are 95 per cent, of the Jewish race—all orthodox—fully a million and more in the United States, and we, with God's help, will be heard from. Let each man in his way, in his special field of endeavor, do his share toward upholding the United States in this monster struggle. Let him help the land which has given him a home and a chance such as he never had, the land which has made him free, which has made him rich—let him now return at least a tithe of what he has received. Let him proclaim in the burning accents of the poet, "This is my own, my native land." And if I may be permitted to paraphrase, I ask, "Lives there a Jew with soul so black who never to himself hath said, 'This is my own, my native land?'" No, we will show it by our declarations, by our contributions in men and treasure, by our assistance to the government in State and nation, which have been better to us than any other in any age. We will show that we have deserved all we received. We will thus reawaken the spirit of old, and will fight like lions for our homes. We will follow to the ends of the earth. Let the Union, the army and the navy put lead, and we will follow anywhere—everywhere. We will open our homes, our synagogues, our schools, our hospitals, our institutions, to the call of our country, and show our critics, if there be any left, that God Almighty never made a better American than is the orthodox Jew, and his American children, residing in and part and parcel of America. We need no leaders of our own, we need no spokesmen, no intermediaries. Our President, the people's President, is our spokesman, is our leader, and with him we stand and with him we go wherever he leadeth. We will demonstrate that the orthodox Jew is the pure, unalloyed, unqualified American, who has been in the making these 140 years. And if the descendants of the settlements of Plymouth and of Jamestown do not hesitate to pronounce and reiterate their loyalty to the flag and to the country, we need not hesitate to think and talk and reiterate our loyalty each morning and evening, even as we repeat our devotions every morning and every evening, with

all our hearts and all our minds and all our souls. The Jew loves to repeat, reiterate, summarize. Look at our prayer book, look at the famous summaries in the Bible. Let us, then, repeat our loyalty. And what better rounding out of our daily and Sabbath prayers than the singing of our national hymns at their conclusion? Glory to the God of Israel and loyalty to America! What an inspiration! Let us not have our loyalty and our patriotism, as Dr. Jowett said the other day, as some people have their religion, like a coal box, which may be moved from room to room without affecting the atmosphere in the least, and which is a cold and chilling quantity. Let us ignite that coal, let that coal burn to its fullest extent, and we have wrought a marvelous change. Let not our patriotism be like the coal box filled with unignited coal; let it be burning, flaming, warming, invigorating patriotism. Let our patriotism be a flame; let it burn forth in song, in volunteers, in donations, in turning over inventive genius to the service of the Federal government. Then, and not till then, shall we have done our full duty.

Let not this chance—the last—be wasted; we dare not be guilty of overlooking, of such criminal neglect. Let the father tell his son, the mother her daughter the duty or the hour; let us teach our children, young and old, the national airs, the national aims, the national hopes and the national aspirations. Let us all act as though we were an indistinguishable portion of the Union. Let not our stepbrothers and stepsisters of the faith gather all the reward or assume all the glory. We are the great bulk, the great body of Israel. Let us speak as one; let no one presume to speak for us. Let us have no apologists, no defenders—we need none. Let the great body of the Jewish community, which is orthodox, come into its own; let it speak in the language of the Book, and let it take the first place in the front of the procession leading to universal liberty of thought, of speech and of action.

President Wilson has spoken as no other man has spoken in this land since Abraham Lincoln. He has called upon all to stand up and be counted. He said, like the sorely tried law-giver of old on beholding the idol and its worshippers, "Whosoever is on the Lord's side, let him come unto me." And when the President pointed to the crimes of the modern Moloch who threatens to destroy all civilization, then from all the remotest corners of the land came paeans of joy and words of thanksgiving at our moral deliverance. Like the priests of old, together and at the head of the tribe of Levi—like the Jewish patriots of the war of the Independence—like the Jewish warriors of 1812, 1848 and 1861, it behooves us—the people from Mt. Sinai, to lead all the rest, in response to this call of our President to destroy the idol which stands for tyranny, for oppression, for injustice and for the enslaving of the body and the destruction of the soul of mankind.

*An address delivered at the Washington Heights Congregation during the services on the seventh day of Passover, Friday, April 13, 1917.

America, my country, command, I am thine.
"America, my country, brave souls gave thee birth,
Who yearned for a haven of freedom on earth,
And when thy dear flag to the winds was unfurled
There came to thy shores the oppressed of the world;
Thy milk and thy honey flow freely for all—
Who takes of thy bounty shall come at thy call,
Who quaffs of thy nectar of freedom shall say,
"America, my country, command, I obey."
"America, my country, thy flag I adore,
It glories in peace but it fears not in war;
When tyrants would trample its folds in the dust,
Old glory, undaunted, is true to its trust;
Its stars ever twinkle from liberty's dome
At morning, at noon, at evening, through the gloom;
And children of men bless the red, white and blue—
America, my country, the tried and the true.

America, my country, now come is thy hour—
The Lord of Hosts reck on thy courage and power;
Humanity pleads for the strength of thy hand
Lest liberty perish on sea and on land;
Thou guardian of freedom, thou keeper of right,
When liberty bleeds there is task for thy might;
'Divine right' of kings or our freedom must fall—
America, my country, I come at thy call."

Moses Ezekiel.

The passing of Moses Ezekiel removes from this life a brave and noble soul, a true artist, who brought honor to his people and to his native land. Ezekiel was one of the most eminent of Jewish sculptors, excelling in a field in which Jews have not been especially conspicuous, perhaps in deference to the commandment. He had the good sense to understand that it was the abuse of the image as an object of worship, and not the mere making of it as an object of art, that comes within the prohibition in the light of altered social conditions. It is not the Jew who is in danger of falling into idolatrous practices in modern times.

As a very young man Moses Ezekiel served as a soldier in the Confederate army. He had a passionate love for Virginia, his native State, and adorned it with several examples of his art. Our own city possesses two of his works, the beautiful statue of Religious Liberty in Farmout Park, placed there by the B'nai B'rith Order, and the monument to the late Anthony J. Drexel. The original seal of the Jewish Publication Society was also one of his productions. The title of chevalier bestowed on him by the Italian Government was not an idle compliment. He looked the part and acted it, for he was a courteous and graceful man, of most attractive personality, who right worthily represent American art in the ancient Italian city. He had many friends in the United States, and deserved their high esteem, for he was as the poet of old said of one of his heroes, a perfect, gentle knight.—*Jewish Exponent.*

"America, my country, I come at thy call,
I plight thee my troth and I give thee my all;
In peace or in war I am wed to thy weal,
I'll carry thy flag through the fire and the steel;
On sea nor on land shall it suffer disgrace,
Unsullied it floats o'er our peace-loving race;
In reverence I kneel at sweet liberty's shrine—

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TRANSLATED AND EDITED BY RABBI H. S. GLICK.

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Rabbi Glick's rendition of the En Jacob has received the unqualified approval of the leading scholars and rabbis of the country.

The En Jacob gives the reader a clear insight into the Jewish mind and the Jewish heart. It visualizes for him the Jewish conception of life.

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 it 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 wide circulation and that you will 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 Agadot 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. Bortz, of Syracuse University, writes:

"Rabbi S. H. 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."

No Jewish Home should be without it. The price per volume, three dollars. Published by the author,

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

THE SIX JEWISH CONGRESSMEN.

Hon. Adolph J. Sabath, a Democratic Leader.

By DR. ROBERT KATZ.
(Special Correspondence.)

Washington.—In 1866, the same year that Congressman Julius Kahn came over to America from Germany, the Hon. Adolph J. Sabath, of Chicago, the second of our Jewish legislators, was born in Bohemia, Austria. With the exception of Meyer London, Congressman Sabath is the most foreign of the six Jewish representatives at the capital. Arriving in this country at the age of fifteen, thirty-six years' residence here have not altogether removed a slight foreign accent, to be noticed infrequently, from his English enunciation. Moreover, of all the Jewish Congressmen, he is most typically Jewish in appearance, no less than in manner. In his general attitude he is highly reminiscent of the old type of a Jewish communal leader—one who is conscious of the responsibilities which life has shouldered upon him, and responds accordingly.

Congressman Sabath is now by no means a novice as a legislator. He was first elected to the Sixtieth Congress, ten years ago. Since then he has been returned regularly every two years six times in succession. A point of much significance is the fact that he was always re-elected without any opposition. As everybody well knows, this is something of which very few representatives can boast. Yet the writer recollects at least two campaigns for his re-election in which Congressman Sabath took practically no share. At the height of one of these campaigns he was busying himself in Washington with numerous other matters. During the other campaign he was away to the country recuperating after a particularly strenuous season. On yet another occasion he was working with might and main for the election of the Illinois gubernatorial candidate, paying no heed to his own election. Yet every time he came back.

This very unusual fact is accounted for on the one hand by his influential political position, and on the other by his personal popularity.

For well nigh twenty years now Sabath has been one of the best known and most respected of political leaders in Chicago. Prior to his first election to Congress, in 1906, he had already served Chicago in a judicial capacity for full twelve years. As a member of the bench he created for himself a reputation of the highest order. Since then he has been made chairman of the Democratic party Executive Committee, in Chicago. This position, which he still retains, makes him the practical and virtual leader of the Democratic party in Chicago, and exerts for him an influence throughout the State. It must be borne in mind that with him rests, not alone the nomination, but very often the election of Judges, Assemblymen and even State officials. Only last year the Governor of Illinois officially thanked the Jewish political leader for the assistance he lent at his election, and there were those who said openly that Sabath was "the power behind the Governor's throne." This alone would be sufficient explanation of the security of Sabath's seat in Congress. But there is another factor which cannot be overlooked.

Sabath represents a district composed almost entirely of foreign nationalities. We Jews, of course, look upon Sabath as our representative, but as a matter of fact the Bohemians, who constitute no mean portion of his voters, look upon him with that pride of exclusive possession which well rivals our own feeling about him. And the Poles, and even the Irish, a great number of whom are to be counted among his constituents, are no less proud of this foreigner, each of whom discerns a kinship in this very fact that, like themselves, he hails from abroad. Needless to say, the fact that their Congressman is the very head of Chicago politics makes him doubly desirable in their eyes. In truth and in his heart of hearts he is first and last a Jew, and the Jews of Chicago are certainly not in a position to say that they exert no political influence.

But Sabath's political role extends beyond Chicago or the State of Illinois. During his many years in Congress he has sort of anchored himself politically in the capital, and is today a power to be reckoned with. Next to Julius Kahn he is certainly far and away the most important Jewish legislator in Washington. More than that. If we consider that, of the two, Sabath is by far the more Jewish, we may with right look upon this Bohemian-Polish-Jewish representative as the most important of the six Jewish Congressmen.

We can well afford to overlook the fact that he is chairman of the more or less important Liquor Traffic Committee, and is prominently connected with various other committees, satisfying ourselves by pointing out his position on the Immigration Committee.

On every House committee the Democrats are the dominant factors, being in a majority. Four years previously the position was exactly reversed. Hence the very prominent role of the Democratic chairman of the committee, Burnett, who had the bill named after him because of his chairmanship. From his position on the committee Burnett was fully able to carry on his propaganda against the immigrant. Next to Burnett in point of importance on the Immigration Committee, on behalf of the Democrats, however, was Congressman Sabath, and Congress came to recognize in Sabath the leader of immigrants' friends, even as Burnett was their recognized leading enemy. Sabath thus became the center of the group for immigration, and every time there was occasion for it Sabath was given official recognition as the opposition leader to the immigration measure. Thus was the ap-

portionment of the time for debate left in his hands, as far as his group was concerned, and Sabath was always one of the three House members who conferred with the Senate over the bill. Little wonder that he was always so full of "immigration." Of course, today the matter is over and, in a sense, almost forgotten; but there is no question that such opposition as the bill obtained was due in no small measure to Congressman Sabath's efforts.

Congressman Sabath is a Jew who cannot be said to be attached to any Jewish wing. While not in sympathy with the Zionist ideal, he is not known to oppose it. He is interested in the American Jewish congress movement, and in such other Jewish questions as the war has specifically brought to light. He is more or less religiously disposed, and is, I think, a member of a Chicago synagogue. He will frequently come on to Jewish questions, no matter what you should be discussing with him. He does not read Yiddish, but speaks it brokenly and understands it well. He takes a keen interest in the Jewish press generally.

To Mr. Jacob de Haas.

Mr. Jacob de Haas, editor of the *Jewish Advocate*, of Boston, Mass., invites Jewish young men to join a "Jewish company" (of soldiers). We consider this a gross insult to our Americanism and one of the most unwise and ill-considered acts that has been done by any Jew in this country who makes the slightest pretense to an appreciation of true Americanism. If Mr. de Haas and others of like mind choose to be regarded as aliens they are welcome to do so, but we assert most emphatically that they do not in any way represent the sentiment or the spirit of the vast majority of right-minded Jews in this country. There is no reason why we should have Jewish regiments, Jewish companies, Jewish Red Cross units or Jewish anything else when this nation is confronted by a great national crisis that calls for the expression of Americanism in its highest and best sense. This is no time for the accentuation of separatism, but rather the occasion when all lines of demarcation should be obliterated and all should stand before the world as Americans. Some Jews in New York who haven't the sense they were born with are agitating the formation of a Jewish regiment. We presume those intensely racial Jews are among those who protested when a Jew was refused the right to become a member of a certain regiment in New York because, it was alleged, on account of his being a Jew. It is more than amusing to note the illogical attitude assumed by these racial Jews. If they know what they are doing (and we question it very much) they surely have no right to protest if the world takes them at their word and says to them: "So you believe in separatism, do you? Then, in the name of common sense, why do you protest when we refuse to allow you to join with us?"

It is high time that some sort of a muzzle be put on the pernicious activities of these Jews who are constantly placing their brethren in an unenviable light before the nation. Every American citizen should do his duty as an American, regardless of whether he be Jew, Protestant or Catholic. We are amazed that a man of Mr. de Haas' intelligence and experience in public affairs should be engaged in such a stupid performance as encouraging the formation of a Jewish company.

The crowd of irresponsibles in New York may not know any better, but Mr. de Haas surely does. In this connection we quote a statement from Mr. Schiff which appeared in Tuesday's New York Times:

"If the purpose of the proposed American Jewish League is to be the development of the patriotic interest of our people, which I am sure will be prompt, I shall be only too glad to co-operate with you, but I cannot do so if further lines of demarcation are to be drawn through the formation of a special Jewish battalion, regiment or brigade, or by any special grouping."

That statement represents the thought of the representative Jewish element in America. And we hope that it will not be necessary to again refer to this subject.—*Jewish Criterion*.

First Zionist Convention in Russia.

The following cablegram has been received:

Moscow, April 10.—The first Zionist convention ever held in Russia has just closed its sessions, which were marked with tremendous enthusiasm, due to the fact that this is the first time they have been able to assemble from all parts of the country and to publicly discuss questions of interest to the Jewish people without fear of arrest.

Resolutions were adopted congratulating President Wilson and the American people for ranging themselves on the side of the democracies of the world and for espousing the rights of the small nationalities to live their own lives and develop their own culture.

The very first act of the convention was to get into communication with the leaders of the movement in neutral countries, to arrange for concerted action in view of the imminence of the events that are destined to have a tremendous bearing on the future of the Jewish people.

Before adjourning, the convention sent greetings to the American Provisional Zionist Committee, to the Inner Actions Committee, to Dr. Max Noradum and to all the Zionist Federations throughout the world.

Dr. Zamenhof was born in Ellostok in 1856. He published his first book in the new language called Esperanto in 1887. It succeeded Volpuk as an international auxiliary language, and it was hailed as the "language hope for international peace."

Want Column

EXPERIENCED TEACHER wanted—Must know English language thoroughly, to translate Hebrew into English. Apply TALMUD TORAH, 8669 Bay Sixteenth street, Bath Beach, Brooklyn, Sunday, April 22, between 10 and 12 a. m.

WANTED—TEACHER for a Talmud Torah to translate in English; must be a good organizer. Address P. TALLEWSKY, 425 Broadway.

WANTED—Earnest Hebrew teacher for private pupil, Hunts Point section, Bronx. Address EARNEST, care HEBREW STANDARD.

WANTED—A bright young man, between 18 and 21, to take general care of an embroidery house; good advancement for the right party; closed on Saturday. Address BOX 11, care HEBREW STANDARD.

GOVERNESS—Cultured lady wishes entire charge of motherless children; successful teacher and disciplinarian. Address COMPANION, care HEBREW STANDARD, 87 Nassau street.

TO RENT—A nicely furnished room and board to a young man. Apply to OPPENHEIMER, 146 West 117th street.

WANTED—ASSISTANT SUPERINTENDENT.—The Marks Nathan Orphan Home, a leading institution in the Middle West, has a vacancy in the position of assistant superintendent; young men, single, with love for children and practical institution experience and not afraid of work, will please communicate, giving qualifications, experience, reference and minimum salary required, with Superintendent E. Trozky, 1550 South Albany avenue, Chicago, Ill.

YOUNG LADY, high school graduate, seeks position as bill clerk or assistant bookkeeper and typist. Highly recommended. Accurate at figures. Sabbath observer. BOX R, HEBREW STANDARD.

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

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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.

An Open Letter to the Federation of Roumanian Jews of America.

The members of your organization, as well as the rest of Roumanian Jews in the United States, are entitled to an explanation which, I hope, will be forthcoming from you. Granting that you are a national organization, as you have declared yourself to be on March 19, 1917, you have issued a call on October 30, 1916, jointly with the American League of Roumanian Jews and with the Federation of Roumanian Jews of Philadelphia, for a convention to be held on December 31, 1916.

Your president thereafter requested that the convention be held in New York, and stated as a reason that the going to Philadelphia will involve an expense of \$5,000 to your federation alone. After the convention took place and the American Union of Roumanian Jews was organized at Philadelphia, you again requested that you be allowed to join the American Union.

You appointed a committee, which met the committee appointed by the American Union; you submitted your terms; these were embodied into proper form; your committee expressed its approval, and they were delighted that your federation had at last also joined the great national body in which the majority of Roumanian Jews are merged.

The Jewish Congress Committee, in allotting representation, took cognizance of national organizations only. You being known as a local organization, having confined all your activities to the Borough of Manhattan alone ever since you came into existence, and since you do not have at least one organization affiliated with you outside of New York, due also to the fact that in New York proper you do not represent all the Roumanian Jewish organizations, no representation was allotted to you by the Jewish Congress Committee.

On March 14, when your committee expressed its approval, the chairman of your committee requested that a copy of the articles agreed upon be mailed to you for signature. Instead, however, and without any further notification to the American Union of Roumanian Jews, while your committee was told that before signing the articles you wished to have it submitted to the convention, you adopted a resolution by which you attacked the character and standing of the American Union of Roumanian Jews, also those at the head of it.

The wisdom of your action requires an explanation. This is not the only inconsistency which you, gentlemen, have to explain.

The present European catastrophe has affected the Jews more than any other nationality. American Jewry is doing its utmost to alleviate conditions there. The convention at Philadelphia was too sensitive of the tragedy which has befallen our brethren. It adopted a resolution that no funds be collected by Roumanian Jews for Roumanian Jewish war sufferers. This resolution was given wide publicity in the press. It was afterward found necessary to issue also a warning to the public that no one should take the authority to collect money by Roumanian Jews for Roumanian Jews, and that those desirous of helping the Roumanian Jewish war sufferers may do so, but that all such funds must be sent to the Joint Distribution Committee or to one of its three constituent agencies.

You, nevertheless, in the month of January, 1917, issued a very pathetic appeal in the press, and demanded that funds be sent in for the relief of Roumanian Jewish war sufferers. You have also elected to have a treasurer of your own, to whom such funds shall be sent. You have also sent out committees to call on Roumanian Jewish organizations for such funds. But you have never announced, either in the press or to the Joint Distribution Committee, how much you have collected and where these funds went to. We learn, however, from your printed report, that you have collected \$80.30 for Roumanian Jewish war sufferers, and the said amount stands as a credit to the income of your home.

Is that all a national organization as you claim to be can do? Will \$80.30 alleviate those poor unfortunate for whom you pleaded so pathetically? Will \$80.30 cover everything that the Roumanian Jews owe? Do you not think that if all the Roumanian Jews were united and if they would have gone out in one strong appeal to the American public for and in behalf of all Jewish war sufferers that a sum could have been raised consistent with the purpose for which it was to be raised, and consistent also with Jewish charity and Jewish generosity which is so manifest in the character of the Jews? Whatever your grievance may be, are you not in duty bound as Jews, as American citizens, as men, to forget all grievances in this hour when civilization is on trial? Is this a time to scrap and to quarrel and air your private business when our brethren, our flesh and blood abroad are starving?

As a Jewish institution or as a national organization as you claim to be, can you not accomplish a great deal more by pursuing conciliatory policy, by a policy of peace, a policy of love, a policy conducted in a fraternal spirit, and in a charitable manner.

The American Union of Roumanian Jews has done in the first three months of its existence that which you have not done in ten years; but this national organization went further yet and offered you its co-operation so as to help you out from the difficulties in which you find yourself. If you would accept the good offices of this national organization you would not have to list your home with an equity of \$80,000, when, as a matter of fact, as we all know, you have invested therein only the sum of \$2,000. Why resort to these means, gentlemen, when, as a communal organization, you need the full confidence of the public, and especially of those whose money you seek to get in the conduct of your organization?

A little more moderation, a little more truth, gentlemen, less shouting, less bombastic methods, more fraternal feeling which you should inculcate in the hearts of your members, broad principles and honest methods, dear friends, will tend to cement all Roumanian Jews into one family with all the love and sympathy which every Jew ought to have for his fellowmen.

It is not too late yet, gentlemen of the Federation; join hands with the rest of your fellow countryman; the field is broad and the work is colossal. There is enough labor for everyone of us in a field which can do a great deal of good and there is still enough glory for the good that we can do for all. Fraternally,

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The American Jewish Woman Takes Herself to Account.

By MRS. JACOB HARRIS.

A group of Jewish women in Minneapolis have put before themselves the question, "What are we doing to help our war-stricken Jews of Europe?"

The women of the warring nations, noble and common alike, felt, as soon as the war broke out, that much of their country's welfare depends upon them. Without hesitation they abandoned extravagance and frivolities and put their shoulders to the wheel. The world now stands amazed at their display of genius, zeal, bravery and endurance.

America has enjoyed the blessings of peace and, with peace, unprecedented prosperity. As American citizens we Jews have shared this peace and prosperity, till we are now estimated to possess more than do all the rest of the Jews of the world together.

But while as Americans we are at peace, as Jews we are at war, for no less than 500,000 Jewish soldiers are fighting and dying in the trenches. These represent from 8,000,000 to 10,000,000 war-stricken Jews.

Belgium, a nation of 7,000,000, suffered, and all the world came to the rescue. But the Jews have virtually only their American brethren to help them. But these, though richer than all the rest of the Jews of the world, have given less than the Jews of Moscow alone. In simple terms, the American Jews, thinking themselves very liberal, have given \$1 a year per capita since the war began. In other words, they have given as much as their average child spends for candy in a month.

Thoughtless selfishness pure and simple has been their rule. In the face of suffering and privation such as history has no record of the Jews of America are indulging in extravagances so flagrant that our non-Jewish neighbors are beginning to notice and to "talk."

Let us ask ourselves, if not as a people, at least as women—for it is we women, let us be truthful, who set the standard of life, true or false—what are we doing for those who are martyrs to the Jewish cause. For we cannot help hoping that this hell fire may melt the iron hearts of the rulers of the world and they may provide us, the world's step-children, with a roof we can call our own.

Let us Jewish women of our blessed United States as a whole ask ourselves the question, What are we doing to help our war-stricken Jewish brethren? And let us dare to answer ourselves as the group of Minneapolis women dared to answer: We will henceforth set a new standard of life. We will not judge a man's prosperity by the costliness of his wife's clothing nor by the extravagance of her parties, but by the amount he gives to save the starving. We shall take our pleasures—for pleasures make for life—but we shall take them inexpensively. If we vie with one another it shall be in praise of the good and simple, and instead of loud applause we shall promote the quiet, neighborly hour that feeds the spirit.

And, finally, we shall not spend, however great or small, an amount without asking ourselves if we must spend it. If we must not, we shall be honest with ourselves and give that amount not spent, to the end that the starving may eat. Seven cents a day will save a human life. We shall try to save as many lives as at least our superfluities will allow.

Each woman who thinks this ideal worth while can become a missionary for the cause of humanity by acting upon it herself and by getting ten other women to live up to the ideal. Thus there will be formed a chain of happy and cheerful givers that will lend strength and courage to the men and women entrusted with the great relief work.

HOTEL RUDOLPH ARVERNE, L. I.

Mr. J. Prown, of the Rose Villa, Lakewood, N. J., will close his winter season, which has been the most successful season he has ever enjoyed, on May 15, 1917, and announces that this coming summer he will conduct the Rudolph, at Arverne, L. I. The hotel has been renovated, redecorated and refurnished. Dietary laws observed. Open from Decoration Day. J. PROWN, Prop. All communication up to that date address J. Prown, Lakewood, N. J.

All praise is due to President Suzzallo, of the University of Washington, at Seattle. One Raymond Robins, of Chicago, was to hold a series of meetings at the university and at the final gathering the students were to be asked to pledge themselves to the Christian faith. Dr. Suzzallo would not consent to this, stating that "all people must be protected in their religious views." The Rev. Mr. Robins then canceled the entire engagement, but Dr. Suzzallo stood firm. There is nothing very unusual in this, occurrence, and it is noted only to call attention to the brutal disregard of the sensibilities and religious feelings which so many Christian "big game" hunters, saying attributed to the Prussian Junkers is that no one who was not at least a baron was a human being. It would seem that men of the Rev. Mr. Robins' kind substitute Christianity for baron. At least that is what their actions indicate, if not their utterances.—American Israelite.

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.

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 15th day of October next.

Dated New York, the 15th day of March, 1917.

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

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, 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.

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 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. Cohalan, 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 Cohn, Walter Magnus, Johanna Bogusch, Jenny Magnus, Marie Wiler, Hans Magnus, 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 Trustees.

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. Cohalan, 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.

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COHEN, HEYMAN.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Heyman Cohen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 320 Broadway, in the City of New York, on or before the 27th day of September, next.

Dated, New York, the 20th day of March, 1917.

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

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, 1917.

Dated, New York, the 12th day of March, 1917.

CECILIA F. TAUSSIG, NOAH W. TAUSSIG and FRANK C. TAUSSIG, Executors, LEO LEVY, Attorney for Executors, 90 Wall Street, Borough of Manhattan, New York City.

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.

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

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

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

DALSIMER, ZETTIE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Zettie Dalsimer, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of the Guaranty Trust Company of New York, No. 140 Broadway, in the City of New York, on or before the 28th day of September, next.

Dated, New York, the 14th day of March, 1917.

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

LOEWENSTEIN, MAX.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Loewenstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorney, William Ferguson, No. 27 Cedar Street, in the City of New York, on or before the 6th day of August, next.

Dated, New York, the 24th day of January, 1917.

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

HESS, JONAS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jonas Hess, late of the County of New York, Borough of Manhattan, deceased, to present the same, with vouchers thereof, to the subscribers, at the office of Hirsch, Scheuerman & Limburg, their attorneys, at their place of transacting business, No. 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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The New York Guild for the Jewish Blind.

The New York Guild for the Jewish Blind, with headquarters at 736 West End Avenue, last month celebrated its third birthday.

In addition to the above work the guild is raising a fund to found the first Jewish home for blind babies and children.

Blind receiving constant care, 129; other blind helped, 132; visits paid by the guild, 3,236; sent to oculists, 86; sight being saved, 5; glasses given to, 64; artificial eyes given, 2; sent to physicians, 74; medicines given, 49; placed in hospitals and homes, 14; trained nurses for, 8; dental care supplied to, 15; stock for peddling, 49; newsstands procured, 4; licenses procured, 9; Citizens' papers obtained, 9; religious classes maintained, 2; children instructed at home, 1; blind read to, 5; guides to school, 2; trade scholarships given or procured, 10; concerts for the blind, 9; blind taken to walk, 6; legal aid procured for, 2; monthly pensions to old or sick, 21; distributions of clothing, 184; distribution of shoes, 11; distribution of coal, 209; distribution of groceries (\$2, each), 473; distributions of eggs (dozen), 192; quarts of milk for blind children in public schools, 736; quarts of milk delivered at homes of blind, 1,572; holiday baskets of food, etc., 58; social service other than above, 90; lectures on prevention of blindness at schools and social centers, 28.

The guild has several subsidiary branches, including the Junior Workers, of which Mr. Benjamin Friend is president; Young Friends of the Blind, of which Mrs. A. Elser is chairman, and also has sewing circles, Shoe Committee and many other committees, all working for the comfort of the blind. It is a very worthy charity, and should be supported by all our co-religionists.

The officers of the society are: President, Mr. Ephraim B. Levy; honorary vice-president, Hon. S. S. Goldwater; president, Mrs. Joshua Piza; corresponding secretary, Mr. Abraham Arndt; recording secretary, Miss E. Aimee Piza; treasurer, Mr. Jacob L. Frankel.

Downtown Talmud Torah Prospers.

In spite of several severe handicaps the Downtown Talmud Torah, the well-known East Side educational center, emerged victoriously from the fiscal year 1916-1917 with several laurels added to its reputation for efficient educational work in its densely Jewish neighborhood.

Dr. S. Benderly and Mr. Bernard Semel were the speakers of the evening, and the latter stirred his audience when he appealed to the parents to take a more active interest in the education of their children, so that they may bridge the chasm that separates them from their offspring.

JEWISH CALENDAR. 5677-5678-1917.

- 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
Yom Hashanah.....Monday, Sept. 17
Rosh Kippur.....Wednesday, Sept. 26
First day Succoth.....Monday, Oct. 1
Shmini 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

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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.

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.

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.

CHARLES GARFIEL, NATHAN ROGGEN, Executors. ISAAC COHEN, Attorney for Executors, 141 Broadway, 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.

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MUSIC NOTES. Ossip Gabrilowitsch will offer a romantic program at the second of his three orchestral concerts in Aeolian Hall on Friday evening, April 27. The soloist will be Harold Bauer and the program will include the Brahms' first symphony in C minor, Op. 68; the Schumann concerto in A minor and the Liszt symphonic poem, "Les Preludes."

The Co-Workers League of the Central Jewish Institute will give a concert and dance at the institute, 125 East Eighty-fifth street, on Saturday evening, April 21, at 8 o'clock.

Marguerite Clark, the talented and popular diminutive actress, will be seen at the Strand Theatre in an entirely different sort of photoplay from any in which she has ever appeared. This is "The Valentine Girl," and deals with Marion Morgan, only daughter of a famous gambler and master crook. The play tells a charming story and there is an abundance of intensely interesting action flavored with the spice of Marguerite Clark's own touches of humor and occasional pathos.

"Carmen," with Notable Cast, at Popular Prices. Bizet's opera, "Carmen," will be presented Monday night, April 23, at the Lexington Theatre, New York, with a cast that is expected to surprise and delight music lovers.

Mme. Pauline Donath, the famous Canadian lyric dramatic soprano, of Covent Garden and the Opera Comique, will sing the title role, and Mischa Leon, one of the most gifted of the younger dramatic tenors, will sing Don Jose. Micaela will be interpreted by Regina Vicarino, the brilliant coloratura soprano of Covent Garden, Havana Opera House, and formerly with the Manhattan Opera Company. Mme. Vicarino was enthusiastically described as Mme. Tetrazzini's rival when she sang in California.

Auguste Bouilliez, leading baritone of the Theatre de la Monnaie, Brussels, will sing Escamillo. He appeared first in this country with the Boston National Opera Company, where he proved himself an artist of remarkable histrionic and vocal achievement.

The remainder of the cast includes many singers already known in New York through the Boston, Century, Manhattan and Chicago opera companies. Mme. Albertina Rasch, formerly prima ballerina of the Century Opera Company, will contribute the incidental dances. Mr. Jonah Zuro, the brilliant young leader, formerly with the Manhattan, Century and Zuro opera companies, and now musical director with the Aeolian company, will conduct, with a full symphony orchestra. Zuro has earned a remarkable reputation for his superb control and inspired interpretations.

The opera will be given in the original French under the personal management of Mr. Louis Zuro, an impresario of vision and enthusiasm, who introduced opera to New York's East Side, and who is known the country over for his devotion to the cause of popular opera.

The entire performance is presented by the Brooklyn Music School Settlement. The settlement is an organization that believes in democratic musical education. The aim of the school is not to foster the exceptional musical talent of the few, but rather to make it possible that every child who shows a desire for music shall have a chance to study it.

The Lexington Theatre, at Fifty-first street and Lexington avenue, will be remembered as the opera house built by Mr. Hammerstein several years ago. Expecting the boxes, the tickets will range in price from 50 cents to \$2.50.

Young Men's Hebrew Association.

On Sunday afternoon, April 15, a mass meeting in memory of Mr. Falk Younker was held in the auditorium of the association. The main address was delivered by Mr. Daniel P. Hays, who was for many years associated with Mr. Younker in association work. Mr. Henry M. Toch also delivered an address, and Hon. Irving Lehman presided.

A fine musical program was rendered, in which were included a 'cello selection by Miss Sarah Gurowitz and appropriate choral selections by the Y. M. H. A. Choral Union, lead by Professor Leon M. Kramer.

On Friday evening, April 20, Mr. Isidore Hershfield will address the congregation on the subject of his recent trip to the war zone. A very considerable attendance is expected.

Jewish Relief Activity in Lodz. Copenhagen.—The orthodox Lodz Jewish Relief Society, which did so little within the past year of its existence, has now been reorganized and promises to do a good deal of necessary work. After a number of meetings the new executive has decided upon the following program:

1. To distribute free of charge absolute life commodities, such as bread, cereals, potatoes, sugar and candles, among the one-time well-to-do families every Saturday.

2. To distribute at cost price a cheap coal among the very poor. To organize all Passover relief on a large scale. It was also decided to take all possible steps to answer to the cultural needs of the population. It was finally agreed that the activities of the people's laundry should be extended as far as practicable. At present the laundry caters to the poorest section of the Jewish community, and washes from 25,000 to 30,000 pieces a week.

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Women's Proclamation Committee.

The Women's Proclamation Committee, the national women's organization for Jewish war relief, 203 Broadway, New York, has issued invitations for a meeting to be held Thursday afternoon, April 26, at the Young Women's Hebrew Association, 31 West 110th street.

The officers of the organization are: Mrs. Samuel Elkeles, chairman; Mrs. Alfred Blumenthal, treasurer; Mrs. Albert Lucas, executive secretary. Among the committee in charge of the meeting are representatives of numerous local women's organizations, including Mesdames Jennie Adams, Jacob G. Ascher, Simon Baruch, Sol Boehm, Gussie Brann, A. N. Cohen, W. E. Dreyfus, Julius J. Dukas, William Einstein, Morris Engelman, Edward Epstein, Rudolph Grossman, Moses Hyamson, Leon Kamaiky, Lazarus Kohns, B. Leerburger, M. L. Levenson, Eugene H. Levy, Percival S. Menken, Walter H. Stiner, S. R. Travis and Israel Unterberg. Dr. Stephen S. Wise will address the meeting.

Lakewood Visitors Contribute to War Funds.

Lakewood, N. J., April 12.—The guests of Fairmount Lodge spent a very enjoyable Passover. Services were conducted at the hotel by the Rev. Joseph H. Margolis, of the Jewish Theological Seminary, who also led both Seders. Rev. H. Masliansky made an eloquent appeal for the war sufferers, which met with a generous response. The sum of \$1,300 was raised among the guests.

The following were registered at the Fairmount during Passover: Mr. and Mrs. M. Asinoff and family, Mr. and Mrs. Askin and sons, Mr. Alex Brody, Miss Ada Brody, Mr. and Mrs. S. Bonis, Mr. and Mrs. H. Bralower, Mr. and Mrs. L. Berman, Cedarhurst; Professor and Mrs. Israel Davidson and family, Mr. and Mrs. A. Eisenbud and family, Mr. and Mrs. M. Finn, Boston; Mr. and Mrs. M. A. Goldstein, Mr. and Mrs. William Goldberg, Mr. and Mrs. Sol Hecht, Mrs. D. Hyman, Mr. George Hyman, Miss Esther Hirsch, Mrs. B. D. Kaplan and family; Mr. and Mrs. Sam Kaplan, Mr. and Mrs. Emanuel Kaplan, Dr. and Mrs. Ira Kaplan, Mr. and Mrs. Kommel, Mrs. Koch, Mr. Abbye Koch, Mr. and Mrs. Adolph Levy, Mr. and Mrs. Arthur Levy, Mrs. D. H. Lieberman and daughter, Mr. and Mrs. Sam Lubell, Mr. L. D. Livingston and daughter, Mr. and Mrs. Sol Lamport, and family, the Misses Mildred and Esther Lamport, Mr. Emanuel Lewis, Rev. and Mrs. H. Masliansky; Miss Anna Masliansky, Mr. and Mrs. Julius Marquisee and family, Mr. and Mrs. H. Mann and family, Mr. and Mrs. Meyer Manischewitz, Rabbi Joseph H. Margolis, Miss Sara Mann, Mrs. Joseph Oshinsky and family, Mr. N. Oberman, Mr. and Mrs. Pragerson and family, New Rochelle; Mr. and Mrs. A. Posner, Mr. Harry Pasinsky, Mr. and Mrs. Joseph Schultze, the Misses Schultze, Mr. Joseph Steinberg, Mr. Harry Steinberg, Mr. Louis Sabie, Mr. and Mrs. William Tesser, Mr. and Mrs. Harry Weinberger, Passaic; Mr. and Mrs. Wachtel and Mr. and Mrs. Herman Zagor.

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At the fifth meeting of the local Lublin Municipal Council appointments were made of seven magisterial districts in which Jews share in the following manner: On the Administrative Committee, consisting of six members, one Jew; on the Finance Committee, having ten members, four Jews; Police and Insurance Commission, one Jew out of six members; sanitary section, two Jews out of eight members; school section, two Jews out of nine members; General Commission, three Jews out of six members, and Regulations Commission, three Jews out of six members.

In Defense of the "Airev."

A Dispute Aired in Warsaw Publications.

Copenhagen.—Recently the Warsaw publication, Glos Stoptzi, contained an article from the pen of the infamous assimilationist, Joseph Wasserzug, where, for the benefit of his non-Jewish readers, the writer ridiculed the Jewish institution of the "Airev." (The "Airev" is a special provision to permit the carrying about of some very light and necessary articles over a limited area on the Sabbath by depositing some light refreshments in the ground.) The institution, Wasserzug wrote, might perhaps be conceivable in the case of African natives, but not in the case of European dwellers.

To this the Deutsche Warshauer Zeitung in its last number contains a reply by the well-known artist, Herman Struk. Mr. Struk writes: "In Glos Stoptzi Mr. Wasserzug recently wrote over the question of the 'Airev,' and because what he said is likely to be misconstrued I beg to improve on some of his points.

"If to be 'enlightened' is not the same as being 'religionless,' then I as an orthodox Jew, who am not altogether 'on a level' with the African native races, am also an authority on this question.

"Jewish supplementary laws and customary observances are founded on the principle of creating an outer circle around the requirements of the Torah. Our wise Talmudists imposed certain restrictions quite outside of the legal codes, in order to insure that the law of the Torah will not be broken.

"To labor on the Sabbath is forbidden by the Torah. In order to do any labor one would have to carry some tools or implements with him, hence the added restriction not to carry anything about with one on the day of rest. In a limited area the carrying of light articles, however, has been made permissible.

"If the unfortunate instance of which Mr. Wasserzug writes—and which to me are quite unknown—are based on facts, I do not know. (The reference here is to the accusations made against Jews that the 'Airev' was only some intricate method of communicating with the enemy.) But this much I do know. The 'Airev' never yet proved an obstacle to the Jew, not even at The Hague, where to this day the Sabbath limits, established with the permission of the local authorities, are still to be seen. So far I have never heard any one suggest that The Hague was a Jewish city."

Hygiene in Ancient Israel.

Copenhagen.—That well-known publication, Hygienische Rundschau, contains in its last number a very interesting contribution on "Hygiene Among Ancient Jews." The article is one of a number in which an attempt is made to throw some light on the problem of what is popularly called "race suicide," and by which is meant the modern tendency to do without children.

The author of the article, Dr. Ratner, goes back thousands of years, and shows the methods adopted in ancient Jewry for the expansion of the nation and the protection of the race. In the first place, the doctor states that Jews of old, before any one had yet thought of a national census, were already keeping statistics of the entire population. Then you find it very plainly announced in the Torah that the greatest blessing lies in the multiplication of the race. Pharaoh, Egyptian ruler, made a systematic attempt to check their fruitfulness by having all new-born males drown, because he feared that they would outnumber his people at the rate at which they were increasing. All Jewish patriarchs had numberless offspring, and large families were symbolic of general material wealth. At all times the administrative bodies, and later the Kehillahs, looked to it that the law of human increase should not be neglected.

On the basis of his study and research in ancient Jewish literature Dr. Ratner has formulated the following principles, which were strictly observed by the Jewish people.

- 1. Marriage was a debt which devolved upon all young people, and was to be redeemed before the age of eighteen was reached. Celibacy was given no recognition. 2. Prostitution and every other form of abnormal sexual relationship was fought against by all manner of means. 3. All forms of "birth control" or restriction were prohibited in the strictest manner. 4. Those who for any reason were unfit to fulfill nature's call were denied certain communal rights. 5. The severest penalties were imposed on all abnormal practices. 6. Rational protection of the wife was afforded. These methods Dr. Ratner asserts were the means of keeping Israel in a state of constant growth, nearly all members of the community being blessed with large families. The mentioned journal in which the article is published draws attention to the interesting fact that the Frankfort founder of the Rothschild family, Meyer Anshel Rothschild, had fourteen children, and was very proud of the fact.

Orthodox Participation in Jewish Elections in Warsaw.

Copenhagen.—The new orthodox publication, Dos Yiddische Wort, contains the following appeal from the recently formed orthodox organization of Warsaw:

"Our organization was founded at the most critical moment of our social life. Nevertheless, within the brief period of our activities, we have taken a number of successful steps toward the spiritual and economic betterment of orthodox Jewry—steps which will shortly manifest themselves in an effective manner and will enable public opinion to give our efforts due appreciation and bring us the co-operation of those true and God-fearing Jews without whom we cannot hope to further our ideals.

"At our last meeting, which was attended by a number of provincial delegates, and at which were present a great number of the most prominent rabbis in unanimously adopted:

"1. The delegates here assembled recognize the pressing necessity for orthodox Jewry to organize in order to further and protect the true interests of Jewish orthodoxy.

"2. At the coming elections for Jewish communal representatives on the administrative votes should be cast only for candidates who are truly Jewish and strictly religious.

"3. Every city should delegate capable representatives to participate in the conference this organization is shortly to call at Warsaw, and which will have to consider final steps to be taken for the organization of the Jewish communities and the importance of the coming elections for orthodox Jewry. Rabbi Dr. Cahn, of Ansbach, will make these points very clear to us when we come together. "Other resolutions adapted were similar in character, all demonstrating that orthodox Jewry in Poland is conscious of its own power, and means to use it.

Jewish Voters Protest Against Councilors of their Choice.

Copenhagen.—Members of the Jewish Election Committee at the recent municipal elections at Lublin entered an emphatic protest against the Jewish representatives on the City Council whom they elected for not having lived up to a resolution they signed before the elections. The resolution which the Councilors signed while candidates promised that they would fight against all discrimination on religious and national grounds. The Jewish Town Councilors, in answering the charge, say that their declaration at their entry on the Council was in effect what the resolution called for, quite apart from the fact that the declaration was made in the name of the whole Lublin Jewish community, while the resolution represented only a section of the community.

How the ICA Administrators in the Argentine Colonies Fulfill Their Mission.

Buenos Aires.—In the local Jewish press appears a lengthy letter from Hannah Levin, a member of the colony Dora, in the province of Santiago del Estero, in which she describes the persecutions she and her husband, Hirsh Levin, and their children were subject to at the instance of the ICA administrator of the colony.

From the letter it appears that the administrator, Selinger by name, having lost a trifling sum on a blind purchase of a strip of alfalfa, developed a feeling of enmity against the Levins, and thenceforth persecuted them in a merciless fashion. Not satisfied with his order to have them move within three days, he set the police on them, placed an embargo on some of their hired machinery, killed their fowls, burnt their wood, insulted them all in the most brutal way, gave the woman a good beating, and finished up by having them arrested and refusing to have them released in spite of the intervention of numerous responsible colonists, who guaranteed that if necessary they would make good whatever his claim against them was. It was not until an advocate was engaged and he went to the Ministerial Administration of Santiago that they were finally allowed to go, hopelessly ruined. While this is no isolated instance of the manner in which ICA administrators are wont to carry out their mission, it has aroused a great deal of indignation in certain Jewish circles.

An Anti-Semitic Teacher in the Midst of a Jewish Community.

Buenos Aires.—Attention had already previously been drawn to the unfortunate condition of the Jewish community at Wizsha Alba, which has to put up with an anti-Semitic teacher in the government school, in spite of their protests to the administration. This teacher has been a matter of the gravest annoyance to the Jewish community for quite some time past. During vacation the matter was allowed to rest, but when school opening came along the unanimous decision of the community was made not to allow this representative of government education to further indulge in regularly insulting them before their children. Keeping the Jewish children away from school was thought to be the surest means of compelling the government's attention to the existing state, and accordingly no Jewish child is to step over the threshold of the government school before the anti-Semite has been removed.

Some Sidelights on the Methods of the Czar's Judiciary Officials.

Odessa.—Just prior to the revolution the local press told of a prosecution against three court secretaries, at which some very characteristic facts were brought out.

These secretaries, who were found to be without any education whatsoever and had obtained their responsible positions through their influential connections with the leaders of the Black Hundreds, had to resort to most unusual means in order to carry out their official duties. Finding themselves called upon to frame certain legal documents, they hired a Jewish young man, Lerner by name, himself an advocate through private education only, who did all their work for them, getting fifty kopecks for every document. The whole matter was accidentally discovered, when at an inspection the police came upon a great number of original court documents in possession of Lerner.

A Jewish Lonely Little Girl. Warsaw.—In the issue of February 4, in the local publication, Dos Yiddische Wort; the following notice appears under the above heading: "In the fourth mil-

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ISAAC ANDERSON LOEB, District Grand Lodge No. 1.

ISIDOR KREILSHEIMER, Grand Master; ABRAHAM HAFER, Grand Secretary; A. E. KARLSEN, Grand Treasurer.

tary district a Jewish little girl of ten years is being kept for some days past. Her name is Peshe Sal, and in Warsaw she appears to be perfectly alone, having no one to look after her. According to her story she has parents in Paris. For some time strangers took care of her, but lately they could not do it any more, and she had to leave them. If today by 11 o'clock in the morning no representative of a suitable Jewish institution or a philanthropic individual will come prepared to take her in their care the child will be handed over to a Christian institution.

"It is to be hoped that some one will appear in good time to take care of the child." Just a striking illustration of Jewish war tragedy.

Oppose Hilfsverein.

That the Jews in Poland are not wholly satisfied with the methods employed by the German Hilfsverein in the distribution of American relief funds is evident from the resolution adopted at a recent meeting of the Central Jewish Relief Committee for Poland-Lithuania, which was held in Warsaw. The resolution reads: "Resolved, That a commission be sent to American for the purpose of adjusting the transmission of relief funds intended for the Jews of Poland and Lithuania, so that all moneys may be sent directly to the Central Relief Committee of Poland and through no other channel."

The First Zionist Mass Meeting in Russia.

The first public Zionist mass meeting ever held in Odessa took place during the week of April 8, according to an exclusive cable received by the Jewish Morning Journal. This mass meeting was attended by over 3,000, and several hundred

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T R E E

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CHILDREN'S PAGE

ISAAC.

Dear Children:

When Abraham heard the Lord's promise that he would have a son he fell upon his face, and laughed, and he said in his heart, "Shall a child be born unto him that is a hundred years old? and shall Sarah, who is ninety years old, bear?" The Lord was not angry at Abraham, because he laughed with joy at the good news, but when the angels repeated the Lord's promise—and Sarah heard it she laughed incredulously, and therefore the Lord was angry. The reason they thought it so strange to have children at that age is because the time had long passed when people had children at the age of five hundred years, for in the ten generations from Noah to Abraham they had children at the age of 60 and 70. And Abraham said to the Lord, "Oh, that Ishmael might live before thee. I am not worthy of receiving such a reward. Would that Ishmael might live before thee—live in the fear of thee." And the Lord said, "Truly, Sarah, thy wife, shall bear thee a son, and thou shalt call his name Isaac." This name signifies laughter. Others say the "yod" of the name signifies the 10 trials wherewith Abraham was tried; the "Tzadi" of the name signifies the 70 years that Sarah was old at Isaac's birth; the "Cheth" stands for the 8 days of Isaac's age when he was circumcised, and the "Kuf," the 100 years of Abraham's age at Isaac's birth. The Lord then assured Abraham of the kindness he would show to Ishmael, but "My covenant," said He, "will I establish with Isaac. He will be holy unto the Lord from his very birth, and My covenant of circumcision will be delivered to the children of Isaac." For Ishmael He promised that twelve princess shall he beget. "Princess," in Hebrew, are called "nesum," and "clouds" are also called "nesum," which signifies that they will pass away like the clouds. And when He had left off talking with him, the Lord went up from Abraham. This is a discreet way of expressing it, and it signifies that the righteous man is the chariot of the Schechin, or Divine Presence.

On the self-same day that the Lord commanded him concerning circumcision, Abraham fulfilled the commandment. He did not wait until the darkness of the night, for he was not afraid of the heathens or of the scoffers, nor of what his enemies of the people of his generation were saying: "If we were to see him we would not allow him to circumcise and fulfill the commandment of the Lord." On the self-same day was Abraham circumcised with Ishmael, his son—on the very day that Abraham became 99 years old and Ishmael 13 years old.

And the Lord appeared unto him in the grove of Mamre—to visit the sick. Rabbi Chama, the son of Chanina, says it was the third day after Abraham's circumcision, and the Holy One, blessed be He, came and inquired concerning his health. "In the grove of Mamre," because Mamre advised him to perform the commandment of circumcision not in secret, but to brave the public opinion of his age. When the Lord ap-

peared, says Rashi, Abraham desired to rise, but the Lord told him not to rise, as it was too hard for him, but that he would stand and that would be an augury for his children, that the Lord will stand in the Congregation of the Judges of Israel.

בן אהרן

A six-weeks-old calf was nibbling at the grass in the yard, and was viewed in silence for some minutes by the city girl.

"Tell me," she said, turning impulsively to her hostess, "does it really pay you to keep a cow as small as that?"—Harper's.

Her husband had just come home and had his first meeting with the new nurse, who was remarkably pretty.

"She is sensible and scientific, too," urged the fond mother, "and says she will allow no one to kiss baby while she is near."

"No one would want to," replied the husband, "while she is near."

And the nurse was discharged.—Tit-Bits.

CONUNDRUMS.

What tree bears the most fruit to market?

The axle-tree.

What great Scotchman would you name if a footman knocked at the door?

John Knox.

What affections do landlords most appreciate?

Parental (pay-rental).

Why is a person with his eyes closed like a defective schoolmaster?

He keeps his pupils in darkness.

Why is an egg like a colt?

Because it is not fit for use 'till it is broken.

The Jewish Community and the Bishop of Plotzk.

Copenhagen.—At the first meeting of the Plotzk Town Council a letter of greeting was received, containing a message addressed to the Jewish councillors, and reading as follows: "You, my dear sirs, representatives of the Jewish community, who have eaten together with us of the same bread these many hundreds of years, I send my blessing, that you may at the earliest possible date obtain full and equal rights, and continue in your efforts for the rebuilding of our dear city Plotzk."

The president of the council, together with the Jewish member, Altberg, called on the bishop to extend him the council's thanks. Councillor Altberg, addressing the bishop, said:

"I deem it my duty and privilege as a representative of the Jewish community, to express to your excellency heartfelt thanks, for the loving words in which you greeted the local Jewish community. May it be the will of the Almighty, that your golden words of peace and brotherly love should find an echo in the hearts of all the members of the community over which your excellency presides, and the Jewish population, which has been particularly punished and oppressed, should get the opportunity in a free, independent and democratic Poland, to enjoy full human and civil rights, so as to live in peace with all other citizens."

The bishop, in acknowledging the councillor's thanks, said that he felt confident the new Plotzk will live up to her old traditional past, when the Christian population lived in perfect harmony with the Jewish community. "The local church," the bishop continued, "contains documents which go to show that in ancient times the Catholic Church funds were loaned to the Jewish community for the purpose of building synagogues." Hisarna, another Jewish member of the Plotzk Town Council, was chosen secretary of the council.

The Israelite would state that while every Jew whose opinion is worth considering will encourage in every way in his power the enlistment during time of war in the army and navy of as many eligible Jewish young men as possible, none of them has ever expressed himself as favoring the formation of a Jewish regiment. The suggestion that this should be done has invariably come from seekers after cheap notoriety. The best that can be said of them is that they have succeeded in fooling themselves into a belief that they are doing something meritorious, which, however, is far from being the case. If they really want to serve the country, let them enlist at once.—American Israelite.

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

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

BENDHEIM, HENRY.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Bendheim, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of their attorney, William Grossman, Room 204, No. 115 Broadway, in the City of New York, on or before the 18th day of May, next.

WOLFF, HARRIS.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Harris Wolff, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of their attorney, William Grossman, Room 204, No. 115 Broadway, in the City of New York, on or before the 18th day of May, next.

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

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

LOWENTHAL, JACOB.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Lowenthal, 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 23rd day of April next.

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

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

FALKENAU, MORITZ.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moritz Falkenau, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Elkus, Gleason & Proskauer, No. 111 Broadway, in the City of New York, on or before the 1st day of May next.

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

ADLER, JOHN.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against John Adler, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorney, Lewis S. Marx, No. 128 Broadway, in the City of New York, on or before the 7th day of September next.

JACOBSEN, ERNEST OTTO.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ernest Otto Jacobsen, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at the office of its attorneys, Sullivan & Cromwell, at their place of transacting business, No. 49 Wall Street, in the City of New York, on or before the 10th day of September next.

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

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 thereof, to the subscribers, at the office of his attorneys, Wise & Seligsberg, No. 15 William Street, Borough of Manhattan, City and County of New York, on or before the 15th day of October next.

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

ISKOWITZ, HENRI.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henri Iskowit, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of her attorney, Alexander Karlin, No. 320 Broadway, in the City of New York, on or before the 15th day of June, next.

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 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 23rd day of December, 1916.

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

GOLDSMITH, WALTER D.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Walter D. Goldsmith, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Jacob Maran, her attorney, No. 132 Nassau Street, in the City of New York, on or before the 11th day of June, next.

WEINER, JACOB K.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob K. Weiner, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of her attorney, Arnold Lichtig, No. 141 Broadway, Borough of Manhattan, in the City of New York, on or before the 18th day of June next.

SAMSTAG, YETTA.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Yetta Samstag, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Elisman, Levy, Corn & Lewine, No. 121 Broadway, in the City of New York, on or before the first day of June next.

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

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

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

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

ISKOWITZ, HENRI.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henri Iskowit, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of her attorney, Alexander Karlin, No. 320 Broadway, in the City of New York, on or before the 15th day of June, next.

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 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 23rd day of December, 1916.

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.

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.

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, Flugelman & Troek, No. 399 Broadway, Borough of Manhattan, in the City of New York, on or before the 6th day of July next.

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, 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 Samuel Fruchthandler, No. 99 Nassau street, in the City of New York, on or before the 2d day of October next.

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, 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 Samuel Fruchthandler, No. 99 Nassau street, in the City of New York, on or before the 2d day of October next.

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

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

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

FALK, MILTON J.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Milton J. Falk, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorneys, Wise & Seligsberg, No. 15 William Street, in the City of New York, on or before the 19th day of July, next.

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

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

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. 120 Broadway, in the Borough of Manhattan, City of New York, on or before the 15th day of May, 1917, next.

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 the office of their attorney, their place of transacting business, No. 261 Broadway, in the City of New York, on or before the 28th day of April next.

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

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

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

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

ABRAHAMS, MORRIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Abrahams, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Linn & Pfeiffer, No. 46 Cedar street, Borough of Manhattan, City of New York, on or before the 15th day of August, 1917.

BACH, ALICE HENDRICKS.—In pursuance of an order of Honorable Robert Ludlow Fowler, one of the Surrogates of the County of New York, notice is hereby given to all persons having claims against Alice Hendricks Bach, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorney, Albert L. Cohn, No. 7 Pine street, Manhattan Borough, City of New York, on or before the 15th day of August next.

PERBONER, JACOB.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Perboner, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his 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 30, 1917.

SARAH PURSCH, Administratrix, et al. 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 Stern, Barr & Tyler, No. 299 Broadway, in the Borough of Manhattan, City of New York, on or before the 1st day of August, next.

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

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