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### JUDAISM'S CHALLENGE TO CHRISTIAN SCIENCE

By **RABBI HERBERT S. GOLDSTEIN**



I am wondering as to how many of my readers have ever taken up the study of Christian Science. Proper study never hurt anybody. The salvation of the genuine Orthodox Jew is that he knows. Let me say to you, if any of you have ever attended a Christian Science service, do not be ashamed of it, because then you were ignorant; you did not know then. Be ashamed, rather, of your ignorance that you did not know. But when you finish this article, having learned what you will have learned, you will not go there again, because now you will know why you should not go there.

Let us begin our study of Christian Science. Christian Science has two sides—its thoroughly Jewish imitation side and its thoroughly anti-Jewish misrepresentation side. There are only two sources from which you may receive Christian Science teachings: the pamphlet issued quarterly, containing the lessons to be studied each week by the Christian Scientist, and, secondly, the Christian Science textbook called "Science and Health," written by the founder of the cult, Mrs. Mary Baker Eddy.

First, the Bible lessons. For the sake of bringing home to you the fact that this illegitimate religion has cribbed our Bible, I have the latest set of lessons to be read at the Christian Science meetings from November to January of this year. Let me read some extracts: "All my bones shall say, 'Lord, who is like unto Thee, who delivereth the poor from him that is too strong for him; yea, the poor and the needy from him that spoileth him.'" You will know this verse when I tell you the words in the original which we Jews recite in the Nishmas prayer Sabbaths and holidays:

Let me read further: "O give thanks unto the Lord, for He is good, for His mercy endureth forever." You will recognize this verse as the one you read at your father's

side in repeating the Hallel every holiday morning:

Now, just this snatch: "I will extol Thee, my God, my king, and I

own prayer recited three times daily, our own Ashray:

Let me take up "Science and Health," the textbook of the illegiti-

twin Jewish ideas of love and brotherhood. The ignorant Jew, aping newness, does not know that these ideas of love and brotherhood are

one of which he has long forgotten, the one he was wont to lisp at his mother's knee when she taught him the Krieas-Sh'ma:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy might." The other universal utterance you will find your own, as I quote the Hebrew:

"Thou shalt love thy neighbor as thyself." I could quote you a host of other illustrations from all parts of the Bible showing you the Jewish side, the imitation side, of Christian Science, proving to you how Mrs. Eddy, the author of this dastard cult, took our thoughts, our ideas, our truths, without saying that these were Jewish. Now, my friends, what did the founder of this ill-born religion do? She cribbed, she plagiarized, she purloined our Bible first and then slandered it—the child faithless to the mother that nursed it. While condemning Judaism, she did not hesitate to use the words in the five books of Moses, the words of the Jewish prophets, the words of the Jewish psalmists, and even the words of our rabbis in the Talmud written for Jews by Jews. Yes, yes, my friends, Jewish literature, Jewish thought, Jewish ideas, are good enough when copied and imitated by the Christian Scientist, but not so when written for and evidenced by the life of the Jew.

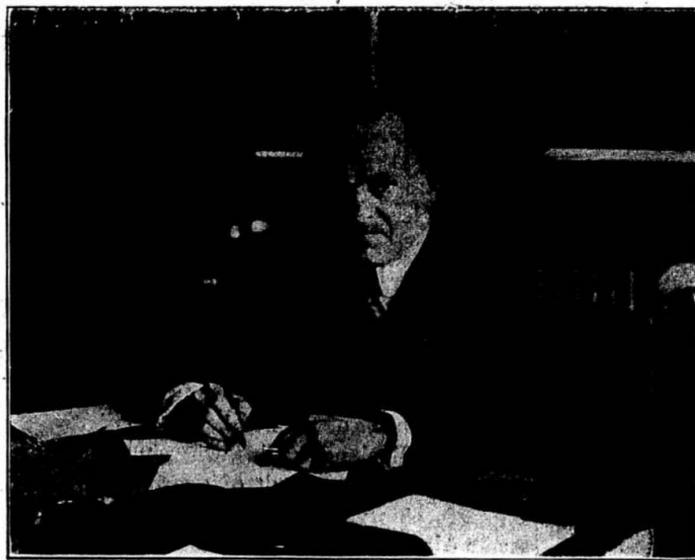
Wait a moment, my friends, and I will show you the other side of Christian Science, the anti-Jewish side, the misrepresentation side. Grand larceny of thought is not enough. Your truths are taken with ingratitude, made new by adding mystic, superstitious vagaries, and then you are misrepresented, then you are taught some new, strange things about yourselves. Let me show you misrepresentation: let me read to you from the fountain head, the source book, the textbook, "Science and Health."

Open to page 23 and there you

will bless Thy name for ever and ever. Every day will I bless Thee, and I will praise Thy name for ever and ever." You will know it as your

mate faith. Open the book at random to any of its chapters and you find that it has taken over and attempted to promulgate as its own the

ours. Yes, my friends, they are ours. The classic sentences of his new faith are both taken from the five books of Moses, our own Torah,



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will find the following words: "Rabbinical lore said, 'He that taketh one doctrine, firm in faith, has the Holy Ghost dwelling in him.'" You know, my friends, as well as I do, even if you never opened the Talmud (come to our Talmud class and open it)—you can vouch as well as I can—that the Holy Ghost is not Jewish. That, if anything, you never heard in a synagogue or a home that the Holy Ghost dwells in you. Yet in this way is our simpleton, our jelly-fished, flabby, Jewish-straying wayfarer enticed, caught and trapped because of his ignorance. Judaism's challenge to Christian Science is based on imitation and misrepresentation.

Let me read to you some more unfounded statements from "Science and Health," the textbook of Christian Science; let me read from page 42: "Jesus' life proved, divinely and scientifically, that God is Love, whereas the rabbi affirmed God to be a mighty potentate." This statement is absolutely wrong. Judaism teaches very clearly that God is love; throughout the Bible you will find "divine love" constantly expressed. Let me quote just a few texts where God is described as the God of love. In Chapter VII of the Book of Deuteronomy we read the following: "Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers: And he will love thee, and bless thee, and multiply thee." Let me read the following from Isaiah: "Thou hast in love delivered my soul from the pit of corruption: for thou hast cast all my sins behind thy back."

I could go on quoting, but these references should be sufficient to convince the most prejudiced mind that Judaism teaches a God of love and forgiveness. You know that our faith lays more stress on forgiveness, atonement, God's pity and love than any other religion. We orthodox Jews set aside the whole month of Elul, then ten days of penitence, finally climaxed by the Yom Kippur—the Day of Atonement—the day when we ask God's forgiveness and call upon God's mercy, pity and love. Yet, my brethren, so many of our people have unfortunately allowed themselves to be deluded, hypnotized and misled.

Let me now hasten to give you the last anti-Jewish reference in "Science and Health. What you have heard up to now is as nothing to

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what I shall read to you presently. Jews who are blowing hot and cold, Jews who are trying to call themselves Jews and Christian Scientists, Jews who want to keep the birth-right and at the same time cling to the mess of pottage, let me read to you from page 497: "We acknowledge his Son, one Christ; the Holy Ghost or divine Comforter." Can he be a Jew who subscribes to, who accepts, who believes in, the teachings I have just read? Answer that now, you Jews; you gullible Jews who have swallowed so much; you logical Jews accepting the belief in the Father, the Son and the Holy Ghost and at the same time attempting to call yourselves Jews!

When I was a student at the seminary one of our professors told us this very humorous story. You know, we claim and are proud of the fact that we promulgated the idea of the unity of God, the monotheistic conception, the one-God idea, and we base that claim on that memorable verse, "Hear, O Israel! the Lord our God, the Lord is one." Mind you, the Lord is one. And we only come closer to your Bible and find a commentary showing the trinity, "Hear, O Israel; the Lord our God, the Lord is three," and on such kind of evidence you find yourselves deceived, cajoled and duped. Judaism's challenge to Christian Science is based on imitation and misrepresentation.

Now, my friends, you nervous Jews who go to Christian Science to be healed by prayer calling for divine healing, let me tell you that you need not be backsliders, you need not leave your faith. If you will your prayer book, you will find both these sources teeming with thoughts and prayers calling upon God as the divine healer. Let me quote just a few instances. Abimelech and his house were healed by God, "and Abraham prayed unto God, and God healed Abimelech and his wife and his maid servants, and they bore children." Let me quote now from the second book of the five books of Moses, the Book of Exodus, wherein divine healing is a result of guarding of observing, the commandments of God: "I will put none of these diseases upon thee which I have placed upon the Egyptians, for I am the Lord that healeth thee." Let me read further in this book: "And I will take sickness away from the minds of thee." Turn to Deuteronomy, Chapter XXXII, Verse 39: "See now that I, even I, am he,

And there is no God with me; I kill, and I make alive, I wound and I heal."

God told the Prophet Isaiah to tell King Hezekiah to set his house in order, for he was to die, and you remember how Hezekiah prayed to God for His healing, and then the Lord said to the prophet, "Turn back and say to Hezekiah, 'Prince of my people, thus saith the Lord, the God of David, thy father: 'I have heard thy prayer, I have seen thy tears: behold, I will heal thee.'" Let me read to you a part of the 103d Psalm: "Bless the Lord, O my soul:

And all that is within me, bless His holy name.

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Bless the Lord, O my soul, And forget not all his benefits: Who forgiveth all thine iniquities; Who healeth all thy diseases."

Now, my friends, let us turn to our prayer book, the prayer which we uttered this morning, the prayer which we recite three times daily: "Heal us, O Lord! and we shall be healed; save us, and we shall be saved; for thou art our praise. O grant us a perfect cure for all our wounds." And here, if any one is sick, God forbid, we insert the following, "May it be Thy will, our God, and the God of our fathers, speedily to send a perfect healing from heaven, a healing if soul and body unto the sick (and then we mention the name of the person that is sick) among the other sick of Israel. For thou art an omnipotent king, a merciful and faithful physician. Blessed art thou, O Lord! who health the sick of his people, Israel."

My friends, why have so many Jews gone to Christian Science? It is because they left orthodox Judaism. Orthodox Judaism contains in its pristine, pure sense the thought of the prayers for divine healing. I believe the reason for the ignorant Jew going to Christian Science can be summed up in the following little conversation that I had with the minister of the leading Reform temple in this country. He said to me, "Rabbi, we never make an effort to persuade the orthodox Jew to become a reform Jew. Our effort is to stem the tide of reform Jews going to Christian Science." That, my friends, tells the story. The temples have become devoid of the true sense of prayer. Every rabbi and every minister of the reform temple makes his own prayers. The orthodox prayer book is made up of the prayers of Israel throughout the ages. Israel adoring God, Israel in joy, Israel in trouble. The orthodox Jewish prayer book is a revelation of the soul of Israel, of the experiences of Israel. When the orthodox Jew prays, thousands of years are behind him, and the force of the well-springs of communion of the centuries brings home to him Jewish sentiment, Jewish emotion, which leads him to a proper sense of prayer. Furthermore, the reform Jew prays about twice a year; the orthodox Jew prays daily and communes with his God morning, noon and evening, in joy or in sorrow, adoring, praising and calling upon God for His aid, healing and guidance.

My friends, I want to revive the spirit of young Jewry so that their hearts may again be attuned to prayer, to real prayer. We need no go to any ill-begotten, fatherless, illegitimate Christian Science for prayers for divine healing. Our Bible and our prayer book are replete with utterances and prayers to God for divine healing. Now, I want to repeat again to you, Judaism's challenge to Christian Science is based upon imitation and misrepresentation.

May God inspire you this morning to come closer to Him and be dependent upon him for His love and His mercy, for His cure and His healing, and may these words come true: "Turn thou us unto thee, O Lord! and we shall return. Renew our days as of old." Amen.

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NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

**Learned Professor's Scheme for Rebuilding Jerusalem—British Palestine Society's Rules for Settlement—Major Lionel de Rothschild and His Conflicting Presidencies—Movement for Supplying Jewish Troops with Jewish Works of Devotion, Etc., Expands—Jewish Legion to March Through East End of London—Approaching Production of Striking Jewish Drama—Medieval Jewish Chroniclers and Travelers—Union of Jewish Women Reports Good Work.**

London, Feb. 1, 1918.

Interest in the general Palestine question continues unabated in this country. Not only are Jews naturally concerned themselves very greatly with all its many angles and facets, but non-Jewish speakers and writers are also busy with the topic. For example, one very interesting contribution of the past week was that by Professor Flinders Petrie. Speaking at that famous London centre of science and art, the Royal Institution, the professor urged the necessity for rebuilding Jerusalem on lines entirely different from those that were followed in the rebuilding of Athens and Rome. There must be no building on top of the ancient city. Suburbs should be laid out on either side about two miles from the centre of the city, with which they would be connected by electric trams. People should be prohibited from building in the old city, and the whole population would move to the suburbs in a generation or two. Ultimately public offices might be put up among the ancient buildings, and there might also be a rest home for pilgrims and a hospital in which Jews could lie within the boundaries of the old Jerusalem.

The British Palestine Committee, in its organ, *Palestine*, offers the following interesting clauses as a contribution toward a true settlement of the great question:

1. Turkish rule over Palestine must disappear. It must disappear because the alien domination of the Turks has no warrant, and can spell only misery and frustration to the new Palestine.
2. The political system of the new Palestine will not be determined by the balance of imperialistic appetites. Palestine is neither a pawn in a diplomatic game nor an inanimate corpse that may be cut up at the fancy of a diplomatic butcher. Palestine is a living entity, a great spiritual entity, and must be treated as such.
3. Palestine is to be a Jewish Palestine. The interests of Jewish nationalism, present and future, must be the primary factor in deciding on the political constitution of the country.
4. There must be no partition of Palestine. Palestine is one and indivisible.
5. There must be no condominium of sovereignty among rival powers, which will make Palestine a theater of bickering, intrigue and sterile disorder.

Major Lionel de Rothschild, M. P., has been selected as the future president of the United Synagogue. This perpetuates the connection of the Rothschild family with this institution and is regarded as satisfactory and pleasing. At the same time Major Lionel is president of the League of British Jews, which is held by many members of the community to be a contradictory position to hold for the reason that in the case of the United Synagogue that institution stands against the least differentiation between Jew and Jew on the score of birth origin, while the other organization is strongly nationalist.

Dr. Hertz is again making a strong appeal for funds with which to supply the Jewish soldiers with more of those books of Jewish thought and teaching to which I referred recently and which have been so eagerly welcomed in the trenches and the camps. The Chief Rabbi finds in this work after his own heart and is sparing no personal effort to make the appeal and the movement a success. In this connection, I also notice that a fine collection of Yiddish and Hebrew books has been specially presented to the Jewish Legion by the Zionist Federation.

A very interesting new play is about to be produced in London at the Ambassador's Theater. It is entitled "The Little Brother," and is an English version of "The Rabbi and the Priest," well known, I understand, on your side. Ben Nathan, an American Hebrew, is to play two characters in this piece, parts very difficult to cast. The prologue takes place on a Jewish Sabbath in 1876 in a village in Russian Poland, and the scene of the play itself is in New York. The first act opens in the living room of Rabbi Elkan on the eve of Passover. With scarcely an exception all the characters are Jews and Jewesses.

E. N. Adler, M. A., lectured at Toynbee Hall, London, last week on "Medieval Jewish Chroniclers and Travelers." He pointed out that the Communal Organ was frequently criticized for discovering a Jew or one of Jewish origin in anybody remarkable or notorious. The fault was less that of the paper than of its readers. Like all intellectual minorities, Jews were intensely proud of their race, its achievements, and its capacities. The philosophy of history

and its study for its own sake had never been welcome to the Jew, certainly not till the nineteenth century. And yet there was no lack of material for the historian and geographer. Among the archives of Jewry and a large number of seraps, new material had been and was being unearthed from the famous hoard of Hebrew MSS. in the Geniza at Cairo, the discovery and nature of which Mr. Adler described from the seventh to the fourteenth century.

He also dwelt on the Jewish travelers who were ambassadors, refugees, traders, pilgrims, explorers and beggars. Mr. Adler further told of Eldad the Danite and of many others down to Sir Marc Aurel Stein. He dwelt on the aptitude of Jews for colonization and suggested that our "Kair" millionaires only imitated predecessors in the West Indies, New York, India, Australia, and New Zealand. But alongside of these there were many scientific geographers in Jewry, from the companions of Columbus and the Portuguese navigators down to the explorers of Yemen, Bakhara, the Soudan and the Polar regions.

The Union of Jewish Women in the course of its report is able to inform us that it has been successful in keeping in touch with all movements to promote the welfare of the nation and the community. This is a pretty wide claim, but it appears to be quite justified by the facts recorded. Very much attention is being devoted to the Union to the problems of industrial reconstruction after the war and the probable dislocation of labor. In the same way, training has been given to many women in midwifery, infant welfare, health visiting, secretarial work, mechanical dentistry, etc.

One case is especially detailed and is worth recording. A very gifted blind girl, trained at the Norwood School for the Blind, was placed tentatively at the Central Foundation School. The Union received an excellent half-term report of her progress, and decided to pay the second half-term as a further gift, and to grant subsequent fees as a loan, guaranteed by the girl's father. At the end of the term a splendid report was received from the school, and the student sent Miss Halford, the secretary of the Union, a well typed letter saying she was very happy in her work and thanking the Union for their kindness. Another clever girl who won her way to college by scholarships and then trained for secretarial work has obtained an excellent university post. The girl, who came here to the Union some years ago from Salonika to learn English, returned to her home, and, after teaching her younger sister, sent her over here where well-paid clerk's work has been obtained for her. These girls have proved a link between the Union and the sufferers by the fire of Salonika, and through them the Union has been able to help by gifts of garments, etc., several individual families in that unfortunate city. Many who trained as nurses are volunteering for work at the front and in military hospitals at home.

**Jews in Russia Dazzled by the British Declaration.**

The only bright rays of sunshine for the Jews of Russia, who are passing through the crisis of rampant anarchy which set in simultaneously with the Bolshevik regime, were the British official declaration favoring Zionism and the capture of Jerusalem. As the correspondent of the London Jewish Chronicle put it, "the Jewish masses were literally dazzled." A great demonstration, unparalleled for enthusiasm, occurred at Petrograd and was addressed by M. B. Goldberg and M. Aleinkoff, who styled England as the "advanced guard of humanity." He spoke in the highest praise of the English Labor Party for its sympathetic attitude toward the movement, and of the American Zionists for their defense of the Jewish colonies in Palestine since the outbreak of the war. Tributes were paid to the memory of Dr. Theodore Herzl and other leaders of the movement who have passed away, of the British soldiers killed in the campaign in Palestine, and to the Hashomrim who had died in defense of the Jewish colonies. Two soldiers, Levitzky and Kottlavensky, greeted the Declaration on behalf of the Jewish Soldiers' Union.

Tremendous enthusiasm prevails throughout Russian Jewry because of the British Declaration, and reports received from Moscow, Minsk, Ekaterinoslav, Kieff, Kharkoff, Odessa and Kherson are to the effect that tens of thousands of Jews who have hitherto been either neutral or inimical have joined the Zionist movement. Special services of thanksgiving have been held in many synagogues and many mass meetings, vying with one another in enthusiasm, have occurred almost everywhere. Many organizations of

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Jewish youth have signified their intention to make whatever sacrifices may be demanded of them for the Zionist ideal. The Russian press, with practical unanimity, speaks of the great importance of the Declaration and describes it as a momentous event for the Jews, offering the longed-for opportunity to build a national Jewish homeland in Palestine.

All of the efforts of the Bundists, Bolsheviks and the Assimilators to minimize the event have failed. The significance of the Declaration is gaining momentum with every ensuing day, and the heart of all Russian Jewry is filled with gratitude, while their eyes turn to Palestine with renewed ardor.

**Arabs Want to Come Under American Protection.**

Not only the Jews of Palestine, but also the Arabs throughout the whole Ottoman Empire, are eager for the American or English rule, according to Sir Edwin Pears, who is certain that this is the attitude of nine-tenths of the entire population of Syria.

Sir Edwin Pears is one of a long list of leading English non-Jews who are enthusiastic Zionists. He looks forward hopefully to the establishment of a Jewish state under the protection of the League of Nations.

In the same statement Sir Edwin says: "When a Jewish state is established under the protection of the European powers and America a people long oppressed and banished from their land will have come into their own. The great dream of the Jewish race will be in the process of fulfillment." The statement of Mr. Balfour on behalf of the British Government has thrilled every Jewish heart with joy, in which most Christians will partake. It was in vain that certain Germans insisted that the Declaration was merely an attempt on the part of the British Government to enlist the Jewish sentiment of the world on the side of the Allies; for the Jewish world knew better. It is aware that wherever the Union Jack flies, complete religious liberty exists. It knows also that among the Christians of the British Empire there has long existed a feeling that the Jews ought to have permanent footing in the Holy Land and that their restoration to their ancient home would be an event of supreme importance. The Zionist movement shows that among this ancient people there is a vast reserve of energy, national and religious enthusiasm. Once with an organized and political community at its head, it will give a new life to Palestine and the neighboring countries. It would at least lift the population out of the Slough of Despond into which they have been for many centuries."

**What Jewish Soldiers Want.**

"There is no Jewish flag and no Jewish army in this bloody war, but a million Jews who are defending their countries and their honor," said Capt. David Albala of the Serbian Army, at a meeting in Baltimore recently.

"One hundred thousand Jews have been killed in this war. Over 2,000,000 have been wounded, many permanently maimed. This has been cruel fate since our expulsion from Palestine. They have fought for the freedom of others, not for themselves. We ask the same rights which others enjoy. We desire a common future. We want a spiritual center, a country which we can call the Jewish State. I am proud to be a Serbian, but I have a longing to be a citizen of a Jewish state. We have contributed the Book of Books, the founder of modern civilization, to the world. Do all the Jews appreciate the Bible as much as non-Jews?"

"We are Jews wherever the world may be. We are 40,000,000 people scattered over the world. We were 1,500,000 when we left Palestine. Wherever we are there is something common between us. The time has passed when it is a shame to bear a Jewish name. In proportion to our numbers, we have contributed more than any other race to the development of civilization of the world. A people who have suffered persecutions as we have suffered cannot die. We do not want every Jew to go to Palestine. We want every Jew to believe that his heart is there."

**The Slow and Certain Starvation of the Jews in Poland.**

Copenhagen.—The representative of the Scandinavian Relief Committee who visited several cities in Poland describes the terrible scenes of the slow and certain starvation of the population. Especially appalling is the condition of children. Children of about five or six years of age must be carried in carriages, because of the fatigue incurred through the lack of food, that their little feet are unable to support their starved bodies. The children are steadily losing weight. The condition of the sick is not much better. Even these unfortunates have not sufficient food. The list of deaths among the Jews of Warsaw is three hundred and fifty times as great as in 1915, which was also a war year. Clothes are a rarity. There are many people whose safes at home are full of money, yet they are dressed in rags. There are also no shoes, and the people walk about, their feet swathed in rags.

The soup kitchens that were established by the Relief Committees dole out daily hundreds of thousands of small portions of soup that is nothing but hot water with some potatoes and a piece of war bread that contains more wood than flour. About 70 per cent. of the Jewish population in Warsaw and Lodz are fed in these soup kitchens, and to satisfy everybody with the little food is difficult, and often impossible, because there is no money. In short, it is a picture of the most terrible and darkest phantasy imaginable.

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Gabardines, serges, Poiret twills of the finest quality, silks and satins of the softest, *heaviest* textures.

Models patterning the Eton—new tunic effects—simple designs manipulated with *originality*, georgettes, chiffons, and light materials for afternoon wear of the most *chaste* and *refined simplicity*.

A new group, exquisitely assorted for those anticipating Easter, of which we mention four:

A NEW NAVY POIRET TWILL TAILLEUR DRESS, luxuriously combined with satin—black satin girdle and neckband—white satin buttoned vest. 55.00

ANOTHER NAVY POIRET TWILL model marks an exceptionally new success. A new affect of looseness, a comfortable abandon of style, which the Women of Fashion will single out—a loose Eton, a full long tunic, and a long-waisted underblouse of sand novelty silk. 79.50

AN AFTERNOON GOWN OF GEORGETTE CREPE over silk, French blue, made lavishly full though simple, and set off by gun-metal beadng. 49.50

AMAZINGLY SPRINGLIKE is a new frock of foulard—foulard of the supremely soft heavy texture which every woman covets for her fine silk frock. A smart new pattern of stripes set off by a fresh collar and vestee of hand-embroidered organdie. 65.00

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Offers unusual attractions during Autumn and Winter seasons. Luxurious lobbies, spacious verandas, restful sun parlors and superb music. A palatial residence for those seeking rest and recreation. Illustrated literature and terms mailed. Garage with accommodations for chauffeurs.

New WOLPIN'S, Inc. HOW TO LIVE A HUNDRED YEARS New WOLPIN'S, Inc. By DR. FRANK CRANE (The New York Globe)

Keep clean. Bathe regularly. Sweat often. If you cannot afford Turkish baths, get a bath cabinet of your own, or make one, and perspire freely at least once a week. Thorough perspiration is the salvation of the kidneys. The best way to work up a real good efficient sweat is at a Turkish Bath, and there is no better service than

EVERARD'S TURKISH RUSSIAN BATHS

28 WEST 28th STREET, NEAR BROADWAY For MEN ONLY. Open Day and Night. Hotel accommodations. You'll enjoy every minute of our service. You'll be rejuvenated. Our charge for Turkish or Russian Baths is \$1. Your Doctor will tell you that Dr. Frank Crane knows what he is talking about.

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GOODMAN'S

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## ITEMS OF INTEREST IN THE JEWISH WORLD

### NOTICE TO READER.

When you finish reading this issue, place a one-cent stamp on this notice, hand name to any postal employe and it will be placed in the hands of our soldiers and sailors at the front. NO WRAPPING—NO ADDRESS. A. S. BURESON, Postmaster General.

Revere, Mass., has organized a large Zionist organization to be known as the Zion Association of Revere.

Mr. Aaron Fuller has been elected second vice-president of the Saturday-Sunday Hospital Association of St. Louis, Mo.

The latest addition to the Independent Order B'nai B'rith, is South Bend Lodge No. 24, instituted at South Bend, Ind., last month.

The Grand Lodge of Masons for Mississippi, has elected Rabbi Abraham Brill of Temple Beth Israel of Meridian, as grand chaplain.

Dr. Harry Friedland, who was named as one of the American members of the Zionist commission to Palestine, finds it impossible to accept the appointment.

After several years of energetic work on the Council Board in Alexandria, Canada, Mr. George Simon has been unanimously chosen as Alexandria's Mayor.

Dr. Julian Morgenstern, professor of Bible and semitic languages at the Hebrew Union College, has been elected president of the Western branch of the American Oriental Society.

The Jewish Welfare Centre, the first Jewish communal house created in Boston, Mass., was opened last Sunday afternoon to the public. The house is located at 15 Florence street, South End.

David Greenberg, who occupied the chair of naturalist at the New York State School of Agriculture at Farmingdale, L. I., has resigned his position to take charge of a big estate in Virginia.

Capt. James de Rothschild, the son of Baron Edmund de Rothschild, has been, at his own request, transferred from the French army to the Jewish battalion, now being trained in England for active service in Palestine.

The campaign in Greater Boston to raise \$500,000 for the Jewish War Relief in Europe and Welfare Work in the United States army and navy, ended last week at Ford Hall, where the fund workers were told that \$547,000 was in hand with a slight margin over \$50,000 to come. This promises to bring the grand total to \$600,000.

The "Agudath Yisroel," of Switzerland, has issued a call for a convention of orthodox Jews of the neutral countries to start an anti-Zionist campaign. The "Agudath Yisroel" was organized six years ago at Frankfurt-on-the-Main. Its leading spirit, Dr. Brauer, is an active and anti-Zionist of long standing.

George W. Rabinoff has resigned as superintendent of the United Jewish Charities at Hartford, Conn., to take up welfare work. His successor will be Charles W. Margold, of New York, formerly connected with the Jewish Settlement in Cincinnati.

Rabbi Abraham Burstein has been elected rabbi of B'nai Zion Congregation, Chattanooga, Tenn. He will be the spiritual leader of the entire orthodox community of Chattanooga, and will also take an active part in the Jewish welfare work at Fort Oglethorpe, Ga.

At the seventy-fifth anniversary meeting of Congregation Ohabei Shalom of Boston, Mass., last week, it was decided to erect a new synagogue to cost approximately \$300,000. Thirty-three thousands dollars was subscribed towards the project at the meeting.

Sigmund Wechsler became a thirty-day magistrate for New York city last week by appointment filed by Mayor Hylan before he started for the South, two weeks ago. Mr. Wechsler succeeds Moses H. Grossman, who served a temporary term of thirty days.

Among the nine men who will represent Harvard University in the annual triangular debate with Yale and Princeton, are the following Jewish boys: Jacob J. Tutun, '20; W. Hettelman, '19; J. Davis, '19; L. L. Levy, '20; H. Berlack, '20, and H. A. Janzlick, '20.

The Nebraska Conference of Charities and Corrections, which was in session at Omaha last week, was presided over by Rabbi Frederick Cohn, who has been its efficient president during the past year. Rabbi Cohn has been elected a member of the executive committee.

Rev. A. Winokur, formerly cantor of the Halberstam Synagogue, of Philadelphia, Pa., has been elected cantor of Beth El Synagogue of the same city. Rev. Winokur has had extensive experience in Europe and America as cantor, and attended the Vienna Conservatory of Music for four years.

Two co-religionists were successful candidates for Alderman at the primaries last week in Chicago, Ill. Ulysses S. Schwartz, the present Alderman of the Third Ward, a Democrat, was renominated for the position. His opponent, Felix Norden, was successful on the Republican ticket.

Advocate Goldstein, a prominent politician and a Jewish social worker, was placed under arrest by the Bolsheviks. Advocate Goldstein has played a very prominent role in the Petrograd political life. He was appointed by the Kerensky Government to investigate the crimes of the Czar's Ministers.

Benno Diamant, a pioneer resident of St. Louis, Mo., died last month at the venerable age of ninety-two. Mr. Diamant was prominently identified with the early commercial and social life of that city. He went to St. Louis in 1847. He was a member of the Masonic order for over sixty-four years.

Rev. S. Goldstein of Montreal, Canada, passed away Friday, February 22, after a brief illness. For the past fifteen years he lived in Montreal, and before that officiated for some years at the Baldwin Place Synagogue, Boston, Mass.

Mr. Hyman J. Danzig, superintendent and founder of the Beth Israel Hospital, Boston, Mass., passed away last week, after a brief illness. A few weeks ago Mr. Danzig was elected Grand Master of the Independent Hebrews of America.

Rabbi Lee J. Levinger has tendered his resignation to Temple Israel of Paducah to enter the J. B. W. W. service. The congregation voted to release Rabbi Levinger on June 1, at the end of his present term of service and to grant him leave of absence on March 1, so that he can take up work at the cantonment immediately.

The new Jewish Minister, Dr. Vazsonyi, of the Hungarian Cabinet, has, upon the first occasion of addressing a Jewish gathering in his new capacity, expressed his opposition to Zionism. He said: "The Hungarian Jews do not carry on separate national politics because they see their future in the truly national and democratic politics of Hungary."

Governor Whitman has nominated Lee K. Frankel to be a member of the New York State Board of Charities, to take the place of Dr. Stephen Smith, resigned. Dr. Frankel, since 1909, has been connected with the Metropolitan Life Insurance Company, being now its third vice-president. From 1899 to 1908 he was manager of the United Hebrew Charities of New York city.

Rev. E. M. Rosenfelder, former rabbi of Congregation B'rith Shalom of Louisville, Ky., is dead at the age of seventy-five. Rabbi Rosenfelder, who was born in Bavaria, came to America in 1896 and successfully held charges in Chicago, Baton Rouge and Natchez. He came to Louisville thirty-five years ago, and when five years later he lost his sight, he retired from the ministry.

At a meeting of anti-Bolshevik soldiers held in St. Petersburg anti-Semitic speeches were delivered against M. Trotsky and the nickname for Jews, "Sizdi," which was banned after the revolution, was revived. Even the anti-Semitic General Bons-Broevitch, who assisted General Yanushkevitch in all the expulsions from the war zone during the old regime, was condemned as a Jew because he now sided with M. Lenin.

Felix M. Warburg has accepted the chairmanship of a committee on food census, which will make a permanent index of the food supplies of New York city. The organization to be perfected by the committee will take a census of all foodstuffs in warehouses, in the hands of wholesalers and jobbers and in transit to the city in order that there may be accurate information during the period of the war of the city's available food supplies.

The Bolshevik Government discovered a very peculiar rendezvous of Black Hundreds and pogrom agitators. It is very interesting to note that the discovery did not consist of "literature" and circulars, but a vast supply of brandy, wine and weapons. It has been confirmed that this pogrom clique distributed these liquors on condition that pogroms were to be made against the Jews. The ringleaders of the organization are under arrest.

Lieut. Col. F. D. Samuel, D. S. O., has been appointed commander of the Jewish regiment that is now being raised in London. He succeeds Colonel Patterson, who has already left for Palestine with his battalion. Lieut. Col. Samuel is a nephew of Sir Marcus Samuel, former Lord Mayor of London. Sir March was knighted in 1898, was sheriff of London (1894-1895), and Alderman (1895-1902). Among the other offices which he has held are Lord of the Manor Mote, Deputy Lieutenant of the City, and Justice of the Peace for Kent.

Nina Morais Cohen, wife of Emanuel Cohen, oldest daughter of the late Rev. Dr. Sabato Morais, died at her home in Minneapolis last month, in her sixty-third year. Mrs. Cohen had won more than local fame as a writer of graceful prose and verse. She was a contributor of articles and stories on Jewish subjects to various Jewish journals and magazines, and won prizes for essays at different times. Mrs. Cohen had been an officer of the National Council of Jewish Women, in which organization she had taken a lively interest.

### Immediate Work in Palestine.

Some very interesting suggestions have been made by the British Palestine committee, a non-Jewish organization interested in the upbuilding of the Jewish state, for the immediate work that needs to be done in Palestine. This committee points out in its organ, "Palestine," that the Allies are pledged to a Jewish Palestine and that the Central Powers are not opposed to it. Therefore, the moral and political field is clear for the beginning. Even now, of the work of creating a Jewish Palestine, the entire southern part of the country, including the capital, being already in British hands, and thus enabling the British Government to take a hand in the work.

Bringing its suggestions down to concrete terms, the British Palestine committee points out:

"Much of what can be done on the material side is, in fact, war work. We all understand now that armies operating in distant fields must be made, so far as possible, self-supporting, so as to conserve tonnage and eliminate risks. The economic expansion of Palestine will provide an economic basis for military operations in Palestine. The more Jewish labor there is, the more is produced, the more expert assistance is put at the disposal of the military and civil authorities in Palestine, the easier is the military task of General Allenby. Economic expansion operates in another way. As soon as the British army acquired control over a considerable fraction of the country the British authorities assumed responsibility for the feeding and maintenance of the population which had been reduced to bitter suffering under Turkey. These people must be fed and supported, and the best way of doing that is not by unlimited extension of philanthropic relief work, but by preparing the foundations of the new Jewish Palestine, and so creating a natural support for the indigent. The British military authorities have shown prompt appreciation of certain aspects of the situation; they have provided the Jewish colonists with seed and with the means of carrying on production. We are not at the present aware how far these wise measures have been carried, but they can hardly extend very far. There is considerable room for expansion. There are not only the exiles from Palestine in Egypt, but also the large Jewish populations of Jerusalem and the other towns. All these are forces which can and must be employed to their fullest, and through them work can be achieved which is valuable in the present for the military authorities, and which can lay the foundations of the new Jewish Palestine.

"It is not only material work which can be done there. The new Jewish Palestine will have to justify itself mainly as a moral entity by its emancipation of the Jewish spirit and by its individual contribution to the sum of civilization. It is well known that a considerable Hebrew school system was created in Palestine before the war. It has, of course, suffered greatly during the war, partly because the war deprived it of many pupils and of money and partly because the Turks persecuted it. The evacuation of the Jews from Jaffa, for example, involved closing the famous Jewish Secondary School there."

It points out the necessity for the restoration of the entire fabric of education in Palestine, including the work of the technical college. This work, in its opinion, must be extended in area and the crown of the system must be fashioned.

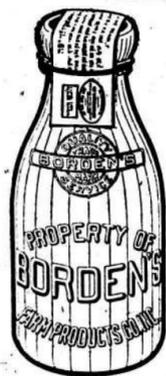
"The crown is the Hebrew University. For more than a score of years the establishment of a Hebrew university has been one of the goals of Jewish striving, and every Jewish element throughout the world with a tinge of Jewish consciousness has sympathized with it. On the eve of the war the project was very near to realization. A site for the university had been found and a scheme drawn up for a real, though a modest, beginning. The war cut the thread of these endeavors. They can, and must, be resumed now. It would be difficult to conceive a nobler pledge than the new Jewish Palestine could give than the creation, in the midst of the war, of a Hebrew university at Jerusalem. It would show the whole world that the new Palestine is not to be an El Dorado for fortune hunters nor a miniature reproduction of Imperialist vulgarities, but a spiritual force for universal Jewry and for the whole world. That a Hebrew university could come into being while military operations were still in progress would demonstrate even to the most suspicious the sincerity of British idealism in relation to Palestine."

### Georg Brandes—"Baal Tchuvah."

Georg Brandes, the distinguished Danish author, has become a "Baal Tchuvah," and is throwing himself into Jewish work with great zeal. At a banquet held in Copenhagen on December 10 he told how Theodore Herzl had tried twenty years ago to interest him in Zionism, and how he had rejected the great Jewish leader's overtures. With the progress of time, he said, he has come to the realization that this "impractical scheme" is the only solution of the Jewish problem, and, indeed, the imperative one. He greeted the opportunity that has presented for the creation of a national Jewish homeland in Palestine, and said that he regards the British Declaration as one of the few rays of sunshine that have penetrated the world's gloom during the past three years. Established in its old home, the Jewish people, according to Georg Brandes, will have a happy future and will again become a great spiritual force.

Petrograd.—The official organ of the Bolsheviks, "Pravda," writes as follows: "The Red Guard made a search in the school Ivrio for pogrom literature." The school Ivrio is a Hebrew school funded by the Zionists.

Petrograd.—As reasons for the arrest of the leaders of the Cadets the newspapers of Petrograd printed a whole list of documents which attempt to prove that the Black Hundreds, in order to usurp power, incited riots. Millions of proclamations were printed to incite the people against the nationalists in Russia, that are not purely Russian, and to order pogroms upon these nationalities in general and upon the Jews in particular.



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Pasteurized

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We beg to announce to all Jews that for this coming Passover we will deliver KOSHER PASSOVER MILK. We have made all the necessary arrangements so that the milk will be bottled and the cows milked under the supervision of inspectors with the certificate of Chief Rabbi SOLOMON E. JAFFE. He will strictly enforce that the bottling and the milking shall be performed absolutely in accordance with the Jewish dietary laws.

The inspectors will be at the Borden's plants the whole week of Passover, from which the Kosher milk will be shipped. Each inspector must seal the bottles of milk. By so doing the milk is strictly Kosher, so that the most pious Jew may use it for Passover. All utensils as bottles, cans, etc., which are used for Passover are absolutely Kosher.

Send your order to Borden's or order your Passover milk from a BORDEN'S DRIVER. Write a postal card or telephone 7961 Cortlandt, or any BORDEN'S Station. Remember, BORDEN'S KOSHER PASSOVER MILK costs no more than their regular bottled milk.

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I proclaim to all Jews that Borden's bottled milk, with a certificate on every bottle of milk, is Kosher for Passover, because I have installed inspectors, most pious and God-fearing Jews, on all Borden's plants from where Kosher milk is to be shipped, that they shall supervise at the milking of the cows and the bottling of the milk, so that there is no doubt that the milk so produced under my certificate is Kosher, for Passover for all the most pious Jews.

SOLOMON ELCHANAN HALEVY JAFFE, of New York.

Dated, 4th day of the week, 10th day of the month of Shebat, of the year 5678.

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**A BULLY DRINK**

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**ENGAGEMENTS.**

**FRECK-ZIEHMER.**—Mr. and Mrs. J. Ziehm announce the engagement of their daughter, Viola G., to Mr. Henry F. Freck.

**FRIEDMAN — GOLDENBLUM.**—Mr. and Mrs. A. M. Blumberg, 1851 Seventh avenue, announce the engagement of their sister, Gertrude Goldenblum, to Mr. Jack D. Friedman, of Middletown, Ohio.

**ROSENBERG—BRICKER.**—Miss Jessie Bricker, of 932 Kelly street, Bronx, to Mr. I. Rosenberg.

**SIMON—TENCER.**—Mr. and Mrs. Charles Tencer, 601 West 156th street, announce the engagement of their daughter, Freda, to Mr. I. J. Simon, of New York.

**STARK—WESTHEIMER.**—Mr. and Mrs. A. Westheimer, of 274 West 140th street, announce the engagement of their daughter, Blanch, to Mr. Jerome J. Stark.

**WIENER—KUHN.**—Mr. and Mrs. Max Kuhn, 838 West End avenue, announce the engagement of their daughter, Mildred Josephine, to Paul L. Wiener.

**MARRIAGES.**

**BRODY—BOGDONOWSKY.**—Samuel Brody to Sarah Bogdonowsky, by Rev. S. Seidman of 1431 Madison avenue, March 3, 1918.

**FRANK—PEFFERKORN.**—Mrs. Rebecca Pfefferkorn to Harry Frank, on February 28, by Rev. Dr. E. Lissman.

**KALISHER—ROS.**—Theodore Kalisher to Jennie Ros, on March 2, 1918, by Rev. S. Seidman at his home.

**KEER—GREENFIELD.**—Miss Selma Greenfield, daughter of Mr. and Mrs. Leopold Greenfield, of 960 Avenue St. John, to Robert H. Keer, of Lewiston, Me., by Rev. Dr. Max Reichler at the home of the bride's parents on Wednesday, February 27, 1918.

**LEVIN—GORDON.**—Leah, daughter of Mr. and Mrs. Sam Gordon, 8 East 107th street, to Jacob Levin, son of the late Nathan and Sarah Levin, 38 West 113th street, at the Hebrew Tabernacle, 218 W. 130th street, by Rev. Dr. Edward Lissman, Tuesday, March 5, at 4 p. m.

**PINCUS—KROKOSKY.**—Herman Pincus to Eva Krokosky by Rev. S. Seidman on March 2, 1918.

**RASKIN—MARGIN.**—Isidor Raskin to Celia Margin on March 2, 1918, by Rev. S. Seidman.

**SCHACHTER—WACHSMAN.**—Emanuel Schachter to Anna Wachsmann of 340 East Fifteenth street, on February 3, 1918, by Rev. Joseph Salzman.

**SIMON—SIMON.**—Mr. and Mrs. Philip Simon of Paterson, N. J., announce the marriage of their daughter Ida Ella to Morris Samuel Simon of Roslyn, L. I., on Sunday evening, March 3, 1918, at the Willoughby mansion, Brooklyn. Rabbi Aaron Eiseaman performed the ceremony.

**SWISKEY—BENTLEY.**—Miss Ruth G. Bentley, of 860 Riverside Drive, to Benjamin W. Swiskey on Sunday, March 3, 1918, by Rev. Dr. Max Reichler at the home of the officiating rabbi.

**WEISS—BLOCK.**—Harry Weiss to Sophie Block, on March 2, 1918, by Rev. S. Seidman at his home, 1431 Madison avenue.

**WISE—RAPAPORT.**—Mrs. Bernard Rapaport, of 15 Clark street, Brooklyn, announces the marriage of her daughter, Grace, to George J. Wise, of Manhattan, on February 28.

**BIRTHS.**

**GALLINGER.**—Mr. and Mrs. Irving Gallinger (nee Gladys Drucker) announce the arrival of a daughter on Sunday, February 24.

**GOTTLIEB.**—Born to Mr. and Mrs. Morton Gottlieb (nee Kathryn A. Binder), of 928 Kelly street, Bronx, a daughter, on March 1, 1918. Mother and daughter are doing nicely.

**LEVY.**—Mr. and Mrs. Nat Levy, (nee Mildred Hoffstadt), of 250 West 128th street, announce the birth of a son on March 1.

**SANDERS.**—Mr. and Mrs. Nathan N. Sanders (nee Sylvia Rosenberg) announce the birth of a daughter, March 2, 1918.

**SIMON.**—Mr. and Mrs. William Simon, of 1410 Grand Concourse, Bronx, announce the birth of a daughter, Jean Alice, February 26, 1918.

**FOR THE BRIDE-TO-BE**

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**BAR MITZVAH.**

**HERSKOVITS.**—Mr. and Mrs. Albert Herskovitz announce the Bar Mitzvah of their son Milton on Saturday, March 16, 1918, at the Temple Ohab Zadek, 18 West 116th street, at 9.30 a. m. Reception Sunday, March 17, 1918, at their residence, 590 West End avenue, from 3 to 6. No cards.

**MARX.**—Mr. and Mrs. Max Marx (nee Edna Rubenstein) announce the Bar Mitzvah of their son, Bertram, on Saturday, March 9, at West End Synagogue, West Eighty-second street. At home Saturday evening after 8 o'clock, 251 West Eighty-ninth street.

**IN MEMORIAM.**

**SOLOMON.**—In loving memory of Leo J. Solomon, who departed this life Adar 24, 5677 (Sunday, March 18, 1918).

**RESOLUTIONS.**

**COHEN.**—WHEREAS, the Ladies' Malbish Arumim Society of the Uptown Talmud Torah has learned with deep sorrow of the death of their beloved honorary vice-president, sister-director, and dear friend, Mrs. David Cohen, whose life work has gained for her the honor, respect and affection of all who knew her, and who passed away at the height of a career.

WHEREAS, Mrs. David Cohen, kind and gifted with charitable instincts, was one of the founders of the Ladies' Malbish Arumim Society, and since its organization gave freely and cheerfully her time and energy in co-operating with the Board of Directors of the society in giving up nearly all her time and service to the poor children and thus aiding the society in fulfilling its mission of service to the poor.

Resolved, that we express our sincere sorrow at her untimely death and that we extend our heartfelt condolence to her bereaved and sorrowing children and relatives.

Her spirit lives after her in the Ladies' Malbish Arumim Society of the Uptown Talmud Torah.

Mrs. JOSEPH COHEN, President.

**NEUMAN.**—Upon the occasion of the silver wedding anniversary of Moritz Neuman, Esq., and his beloved wife, Clara, nee Landsman, the congregation Ohab Zadek, in the city of New York, together with the Sisterhood of the congregation in joint session at a special meeting, adopted the following preamble and resolution:

Whereas, For over forty years Mr. Moritz Neuman has been one of the most prominent members of our congregation, has filled the offices of secretary and treasurer and has been three times elected president of the congregation, which office he now fills, lending his best efforts to the cause of traditional Judaism, and as president of the congregation has most generously given aid and with courtesy discharged the onerous duties of his office; and

Whereas, In three crucial periods of the congregation's existence Mr. Neuman by his own personal efforts and financial aid prevented the disruption of the congregation; and

Whereas, Mrs. Moritz Neuman was one of the organizers of the Sisterhood of the congregation, has filled the office of president of the Sisterhood since its inception, and has influenced the education of our children by the Talmud Torah Fund, thereby earning the respect and love of her co-workers; be it therefore

Resolved, That the congregation and Sisterhood tender their most cordial congratulations to Mr. and Mrs. Neuman on the happy anniversary of their silver wedding, and pray that they may long be spared in health and happiness to continue their beneficent labors in behalf of the congregation and Sisterhood.

For the Congregation Ohab Zadek: N. H. Borenstein, vice-president; Ignatz Roth, treasurer; D. Berliner, secretary. For the Sisterhood: Mrs. S. Grossman, Mrs. I. Rosenbaum, vice-presidents; Mrs. S. Kaplan, treasurer; Mrs. Philip Greenfield, financial secretary; Goldie Engleman, recording secretary.

New York, N. Y., March 6, 1918.  
Adar 22, 5678.

**IN THE SYNAGOGUES.**

**ADATH ISRAEL (Bronx).**—Rev. Dr. Mayer Kopfshteyn will preach this evening on "Spring Tides."

**AGUDATH JESHORIM (117 East 86th street).**—This evening Rabbi G. Lipkind will preach on "The Scholar's Responsibility." Sabbath morning on the portion of the week.

**ANSCHER CHESSED (114th street and Seventh avenue).**—Rabbi Jacob Kohn lectures this evening on "The Jewish Community of Judaism in an Emancipated World." Sabbath morning Rabbi Kohn preaches on the weekly portion.

**BETH-EL (Fifth avenue and 76th street).**—Rev. Dr. Samuel Schulman preaches Sabbath morning at 10.30. Sunday addresses will be resumed this Sunday at 11 a. m., when Rabbi Schulman lectures on "The War and the Theology of Churches."

**BETH ELOHIM (961 Southern boulevard).**—Rabbi Louis J. Goetz will preach this evening and on Sabbath morning.

**BETH ISRAEL (262 West 99th street).**—Services this evening at 8.15. Dr. Gustav N. Hausmann will speak on "A Jewish Play." Sabbath morning on the portion of the Law.

**BETH JEHUDA (904 Bedford avenue, Brooklyn).**—Sabbath morning Rabbi Samuel Buchler will preach on the portion of the week.

**B'NAI ISRAEL (535 West 148th street).**—Rev. Dr. Isidor Reichler will preach this evening and on Sabbath morning.

**B'NAI ISRAEL (Bedford avenue and Hewes street, Brooklyn).**—Rabbi Jacob A. Dolgenes will exchange pulpits this evening with Rabbi S. Rabinowitz. Sabbath morning Rabbi Dolgenes preaches on the weekly portion.

**BOROUGH PARK TEMPLE (14th avenue and 49th street, Brooklyn).**—This evening at 8.30 Dr. David Levine will lecture. Sabbath morning on the portion of the week.

**CENTRAL SYNAGOGUE (55th street and Lexington avenue).**—Rabbi Nathan Krass preaches Sabbath morning.

**SHAARI ZEDEK (23 W. 118th street).**—Sabbath morning Rabbi P. Chertoff speaks on the weekly portion.

**EMANU-EL (Fifth avenue and 43d street).**—Sunday at 11.15 Dr. Silverman lectures on "Can We Master Our Destiny?"

**IZZ CHAIM (107 East 92d street).**—Dr. David Davidson preaches Sabbath morning on "Religious Bargain Counters."

**FREE SYNAGOGUE (Carnegie Hall).**—Sunday morning Dr. Wise will begin the first of a series on "Views and Uses, Right and Wrong of Religion, Riches, Love, Friendship and Freedom."

**FREE SYNAGOGUE (Bronx Branch, 163d street and Southern boulevard).**—Dr. Sidney E. Goldstein will speak tonight.

**FREE SYNAGOGUE (Downtown Branch, 155 Clinton street).**—Mr. Louis I. Newman will deliver an address this evening.

**FREE SYNAGOGUE (Washington Heights Branch, Broadway and 157th street).**—This evening Dr. S. S. Wise will preach.

**GATE OF HOPE OF FORT WASHINGTON HEIGHTS (1409 St. Nicholas avenue).**—Rev. H. L. Martin preaches this evening and on Sabbath morning.

**INSTITUTIONAL SYNAGOGUE (112 West 116th street).**—Sabbath morning Rabbi Herbert S. Goldstein will speak. Sunday morning at the Mt. Morris Theatre, 116th street and Fifth avenue, Rabbi Goldstein will deliver an address on "The Science of Judaism."

**ISAIAH (127 West 89th street).**—Rabbi Samuel Greenfield lectures this evening. Sabbath morning on the portion of the Law.

**JEWISH CENTERS (133 W. 86th st.).**—Rabbi C. Hillel Kauvar of Denver, Col., will preach Sabbath morning.

**JEWISH THEOLOGICAL SEMINARY (531 West 123d street).**—Sabbath morning Mr. Geo. Abelson will preach.

**JUDAH HALEVI (166th street and Morris avenue).**—Rabbi Jesse L. Bienenfeld lectures this evening. Sabbath morning on the portion of the Law.

**MONTEFIORE (Hewitt and Macy places, Bronx).**—Rabbi Alexander Basel preaches Sabbath morning at 10 o'clock.

**MOUNT SINAI ANSHE EMETH (600 West 181st street).**—Rev. Dr. L. Zinsler will preach this evening on "Essentialities of Time." Sabbath morning, "Sun and Moon."

**MT. ZION (45 West 119th street).**—Rev. B. A. Tintner preaches this evening and on Sabbath morning.

**NEW SYNAGOGUE (Broadway, near 76th street).**—Friday evening and Sabbath morning services by Rabbi Ephraim Frisch.

**ORACH CHAIM (95th street and Lexington avenue).**—Rev. Dr. Moses Hyamson will preach Sabbath morning.

**PENI-EL (625 West 147th street).**—Rabbi Aaron Eiseaman will lecture this evening on "Love and Marriage." Sabbath morning Rabbi Eiseaman will preach on "Blessings in Disguise."

**PETACH TIKVAH (Rochester avenue and Lincoln place, Brooklyn).**—Rev. Dr. Israel H. Levinthal lectures tonight on "The Supreme Duty of the Jew." Sabbath morning on the weekly portion.

**PINCUS ELIJAH (118 West 95th street).**—This evening at 8 o'clock Rev. Dr. Jacob S. Minkin will lecture. Sabbath morning Rabbi Minkin preaches on the portion of the Law.

**RODEPH SHOLOM (63d street and Lexington avenue).**—Rev. Dr. Rudolph Grossman preaches Sabbath morning.

**SHAARI ZEDEK (Putnam avenue, Brooklyn).**—Dr. Max Raisin will preach this evening and on Sabbath morning.

**SINAI (Stebbins avenue and 163d street).**—Rabbi Max Reichler will speak this evening on "Experience at Camp Upton." Sabbath morning, "Just a Little More."

**SINAI (Mt. Vernon).**—Dr. Joseph I. Gorfinkle lectures this evening on "What Is Expected of the Women in Israel." Sabbath morning on the portion of the week.

**TEMPLE OF THE COVENANT (552 West 181st street).**—Services this evening at 8.20. Rabbi Frederick Braun lectures.

**TIFERETH ISRAEL (Kensington, Brooklyn).**—Rabbi Jacob Katz preaches this evening on "My Plattsburg Experience and Camp Upton Visit." Sabbath morning Rabbi Katz will preach on the Sedrah.

**WASHINGTON HEIGHTS HEBREW CONGREGATION (510 West 161st street).**—Rabbi Moses Rosenthal will preach Sabbath morning upon the portion of the week.

**YOUNG MEN'S HEBREW ASSOCIATION (Lexington avenue and 92d street).**—Rev. F. de Sola Mendes will speak tonight at the special services in memory of the late Falk Younker.

**YOUNG WOMEN'S HEBREW ASSOCIATION (31 West 110th street).**—Friday evening services at 8.15. Mr. Alexander Dushkin will speak this evening. Sabbath morning Mr. Mortimer J. Cohen will speak.

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THE HEBREW STANDARD unhesitatingly endorse every advertisement appearing under this heading. Every advertisement is thoroughly investigated and accepted only when found to be unquestionable in every manner, shape and form.

#### Pineus Elijah Community House to Be Dedicated.

Elaborate preparations are being made by the Congregation, Sisterhood and Junior League of Pineus Elijah for the formal opening and dedication of the West Side Community House, 128 West Ninety-fifth street, which will take place some time in April. Incorporated as the West Side Community House, a definite program for the future welfare of the center is now being formulated, with the religious, moral and social uplift of the neighborhood predominating. Young men and young women will be enrolled, literary circles, dramatic clubs, patriotic work, athletic organizations and Hebrew classes to be organized. Among the other things which Community House will do will be to make adequate provision for the vast number of children who at present must attend classes in Hebrew in the crowded and ill-ventilated vestry rooms of the synagogue.

The backbone of this movement is Mr. Max J. Finkelstein, its president, who, with only a handful of far-seeing and public-spirited men and women to uphold him has worked on, often amid distressing discouragement and disheartening till the dream and labor of many years has at last reached fruition. Actively associated with him in this work are Mr. B. Rothblatt, president of the congregation; Mr. Aaron Levinsky, its vice-president; Mr. R. S. Smith, treasurer of Pineus Elijah; Mr. M. Arnstein, chairman of the Building Committee; M. Elias, E. H. Simpson, L. Wolfson, A. S. Deutsch, and Mrs. H. Stoll, president of the Sisterhood of the congregation. Rabbi Jacob S. Minkin, honorary president of the West Side Community House, has on numerous occasions given his moral support to the movement. Mention must be made of Mr. Bernard Reich, whose generous financial support has made it possible for the movement to pass from the realm of probability to that of actuality.

Preparations are now under way for a theatrical evening, to be given on Thursday, April 11, in the Riverside Theatre, the proceeds of which will go toward the furnishing of the Community House. Judging by the enthusiasm prevailing among all the workers, success seems to be a foregone conclusion.

A Purim festival, given by the children of the Hebrew School, took place last Sunday afternoon in the synagogue, consisting of Jewish national and patriotic songs and recitations, rendered by the children, and refreshments, provided for them by the Sisterhood of the congregation. Addresses were also delivered by the chairman, Mr. Max J. Finkelstein and Rabbi Jacob S. Minkin. The winner of the membership drive campaign was Master Herman Jacobowitz.

Following a stirring appeal made by Rabbi Minkin last Sabbath morning, upward of \$400 was raised by the congregation for the purpose of providing the poor with matzoth and other articles of food necessary for the Passover. Those who have not yet contributed to this fund may still do so by sending in their donations to B. Rothblatt, 220 West Ninety-eighth street.

At a recent meeting the members unanimously voted Rabbi Jacob S. Minkin an increase of \$500 in his salary, in appreciation of the services he has rendered to the congregation. Though only six months with the congregation, under his leadership Pineus Elijah is rapidly coming to the forefront of Jewish activity in upper Manhattan. In all religious, social and philanthropic work the synagogue has taken a leading part.

On February 22 Rabbi Minkin visited Camp Upton and conducted religious

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services for the Jewish soldiers Friday night and Saturday morning. On both occasions he dwelt upon the Jew's indebtedness to America, and was cheered by the warm response of the Jewish boys in uniform to the patriotic appeal.

#### Synagogue for Orientals Nearing Completion.

Mrs. Meyer M. Svaab tendered her home, No. 88 Central Park West, on March 26 for a Purim rally given by the Sisterhood of the Spanish and Portuguese Synagogue in the interests of the synagogue and the new Neighborhood House at No. 133 Eldridge street. Mrs. E. A. de Lima detailed the several homes hitherto under the auspices of the Sisterhood and appealed to those present to furnish the synagogue and the new home. Mr. Meyer M. Svaab, Jr., made a humorous address, and in response thereto numerous donations of furniture and other articles were generously contributed. The donations included a Sopher Torah, tablet of the Ten Commandments, Mezuzoth, etc.

The synagogue, which is being attractively fitted up, will be consecrated as soon as the necessary alterations can be completed. It will provide for 360 men on the main floor and 160 women in the gallery. The Sephardic ritual will be used, and under the able leadership of Mr. J. A. de Benyunes every possible effort is being made to make the congregation a haven of strength, rest and spiritual uplift for the Orientals of the district.

Owing to unsettled conditions there was no Purim affair downtown this season. Instead the children of the Friendly Society of the Polonies Talmud Torah School of Shearith Israel Congregation sent thirty packages of groceries, which, added to those from the Sisterhood, were distributed to eighteen families, giving them a happy Purim with supplies sufficient for a fortnight.

#### Sisterhood for Congregation Shaari Zedek.

On the occasion of the 80th anniversary of the Congregation Shaari Zedek a movement was launched to organize a Sisterhood. The first organization meeting was held at the home of Mrs. Elias Surut, at which Rabbi P. Chertoff outlined the aims and purposes of such an organization and the scope of its work. The subsequent two meetings were held at the homes of Mrs. M. Osmansky and

Mrs. A. Pozner, respectively. The following officers were elected: Mrs. Dr. Jacob Sobel, president; Mrs. M. Osmansky and Mrs. I. Hopt, vice-presidents; Mrs. Elias Surut, treasurer, and Mrs. P. Chertoff, secretary. Mrs. Kaufman, Mrs. Geizler, Mrs. Pozner, Mrs. Myerson, Mrs. Weinstein and Mrs. Kirsh, together with the elected officers, constitute the Board of Directors.

At the last meeting of the Sisterhood, held at the Belvedere (which is its permanent quarters), it was announced that the congregation will place at the disposal of the Sisterhood a sum of money to distribute among the poor people of the neighborhood for matzoth.

On Wednesday, February 27, at the Purim celebration of Shaari Zedek Hebrew School, the Sisterhood, through Mrs. Geizler, distributed boxes of candy to the children.

#### Orach Chaim Sisterhood.

On Wednesday, February 27, the Orach Chaim Sisterhood gave a Purim entertainment to the children attending their religious schools, in the auditorium of the Y. M. H. A. There were present nearly 400 children, many of them accompanied by their parents. Part of the entertainment was given by some of the children who performed a very pretty Purim play, and all present enjoyed a moving picture show gratuitously provided by Mr. William Fox.

Several of the directresses of the Sisterhood were present, and addresses were delivered by Rev. Dr. M. Hyamson, Mr. Julius J. Dukas, Mrs. A. Schwartz and Mrs. Hyamson. All testified to the high character of the schools and the progress of the children. Thanks was expressed to the Y. M. H. A. for the loan of the auditorium and to Mrs. Schwartz, who in conjunction with the teachers had made the evening such a success. The children were all regaled with candy by the Sisterhood. The children, however, had previously collected funds to send Purim gifts to the recruits at Camp Upton.

#### The Harlem Forum.

Rev. Dr. H. M. Harris, will address the Harlem Forum, on Sunday morning, March 10, 1918, at 11 a. m. in the main auditorium of the Young Men's Christian Association, 31 West 110th street, on "The Crusades and the Jews." General discussion will follow lecture.

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At a meeting of the board of directors of the Ladies' Malbish Arumin Society of the Uptown Talmud Torah, held at the home of Mrs. N. Siff, 1855 Seventh Avenue, it was suggested by the president, Mrs. Joseph Cohen, that the directors of the society endeavor to secure a summer home where the poor children of the Uptown Talmud Torah could spend a two weeks' vacation, and be properly cared for and nourished.  
The suggestion was passed upon favorably, and all present volunteered their aid.

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SOCIAL NOTES.

Mr. and Mrs. Leo Rosenfeld of 2366 Concourse, celebrated their silver wedding anniversary last Saturday night.  
Recent sojourners at the Breakers, Atlantic City, N. J., from New York city were: Mr. and Mrs. Max Wiesen, Mr. B. P. Pollock, Mr. A. Solomon, Mr. and Mrs. Alfred Jacobs, Mr. and Mrs. Daniel Richter, Mrs. D. Heffer, Mr. and Mrs. Phil M. Lewis, Mr. and Mrs. Edw. Salsburg, Mr. and Mrs. E. L. Meyer, Mr. and Mrs. Joseph Stern, Mr. and Mrs. Sidney H. Schloss, Mr. Edw. W. Stitt and Mr. and Mrs. R. Offner.

Mr. and Mrs. C. Joshua Epstein tendered a reception at their residence, 1229 Park Avenue, last Saturday night in honor of the Bar Mitzvah of their son Jacob H., which took place the same morning at the Orach Chaim Synagogue, where the young-confirmand read the Sedrah and the Haftorah fluently, acquiring himself creditably. A large number of relatives and friends called to congratulate the Bar Mitzvah, and were entertained with instrumental selections and dancing, after which refreshments were served.

The annual dance of the Alpha Epsilon Phi Sorority, of which Miss Jeannette Armstrong is dean, took place Saturday evening, March 2, at the Waldorf, and was a brilliant affair. It had the appearance of a military ball, because most of the men wore the uniform of officers in either the army or navy of the United States. The dance was given by the New York city chapters of the Sorority—Barnard Hunter, Adelphi, Teachers' Colleges and New York University—and the proceeds will be contributed, as hitherto, to the Women's Proclamation Society, the national women's organization for Jewish war relief, 203 Broadway.

Among the patronesses were many active members of the Women's Proclamation Society, women who are well known in New York philanthropic circles, including Mrs. Jacob G. Ascher, Mrs. Simon Baruch, Mrs. Martin Beck, Mrs. Joseph Blau, Mrs. Alfred Blumenthal, Mrs. Sidney C. Borg, Mrs. A. N. Cohen, Mrs. Virginia Danziger, Mrs. Julius J. Dukas, Mrs. William Einstein, Mrs. Samuel Elkeles (national chairman of the Women's Proclamation Society), Mrs. Rudolph Grossman, Mrs. Daniel Guggenheim, Mrs. S. R. Guggenheim, Mrs. Jerome J. Hanauer, Mrs. Alfred Hess, Mrs. Leon Kamaiky, Mrs. Irving Lehman, Mrs. Benjamin Leeburger, Mrs. Albert Lucas, Mrs. James Speyer, Mrs. Leopold Stern, Mrs. Walter H. Stiner, Mrs. Israel Unterberg, Miss Lillian D. Wald and Mrs. Stephen S. Wise.

A unique "cheer up party" was given by Miss Mary Hirschfeld Bloch, of 162 East Seventy-second street, Saturday evening, March 2. Invitations had been issued in the form of a military general order and all festivities were conducted on a military plan. When the guests were assembled the national anthem was sung and a roll call was had. At midnight mess call was sounded, and all present marched to a mess tent illuminated by camp lanterns only and decorated with flags of the different allies, where a wartime collation was served in mess kits. Appropriate verses, written for the occasion by Miss Florence Marks, to the tune of patriotic melodies, were sung. After recall from mess, dancing continued, and during the intervals lemonade was served from wooden buckets in tin mess cups. Taps was sounded at 2.30 a. m. Those present were: Misses Lucille Adler, Mary and Cora Cohen, Pauline Finkelstein, Gussie, Sarah and Rose Klein, Florence Marks, Audrey Mox of Baldwin, Ruby Myers, Sabina Sprung, and Messrs. Joseph Bernstein, Abner Edelman, Morris H. Frank, Nat. Fishman, Milton Himmelweit, Melville Karmiohl, Philip Kaplan, Gus Oppenheim, Sig. Priester, M. Silverman, Sam Sprung, Benjamin Schmerer of Philadelphia, Sergeant Klass of Milwaukee, Seaman Hemple of Elmira, and Privates Nusbaum and Bloch of Company C, Seventy-first Regiment.

**Mrs. Asher Addresses Juniors.**  
The Junior Auxiliary of the New York section, Council of Jewish Women, Miss Hortense Levy, president, held its regular monthly meeting at the Chalfi, 163 West Fifty-seventh street, on Thursday afternoon, February 28. Mrs. A. N. Cohen opened the meeting with prayer.  
Mrs. Joseph Mayor Asher, chairman of the Committee on Religion of the New York section, spoke to the girls on the need for a Jewish spirit in everyday life, dwelling particularly on the beauty of Sabbath observance. Her talk was deeply and sincerely appreciated. Mrs. Fanny Levy gave several piano selections, and a benediction by Mrs. A. N. Cohen closed the meeting.  
Among those present were Mrs. N. Taylor Phillips, Mrs. Philip Aaronson, Mrs. Rothschild, Miss Sara X. Schottenfels and Mrs. William Levy.

**For a Federation of Orthodox Congregations.**  
Under the auspices of the Jewish Ministers' Association of America a conference will be held on Sunday, March 10, at 1 P. M., at the Hebrew Technical School for Girls, 15th street and Second Avenue, for the purpose of considering a Federation of Orthodox Congregations. All Orthodox congregations are urged to send an accredited delegate to the meeting to discuss this important question.

The Grand Lodge of English Masons in Jamaica has appointed Rev. M. H. Solomon, chazan of the United Congregation of Israelites at Kingston, as grand chaplain of the Grand Lodge.

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Friday, March 8th, 1918 : : Adar 24th, 5678

Sabbath begins 5.53 P. M.

ויקהל—פקודי

Nowadays in this city whenever a great art collection is dispersed through an auction sale, members of the community are prominent figures among those who attend and purchase such "commodities." Thus the Jews of New York demonstrate their right to pose as patrons of culture as exhibited in the fine, plastic arts. The growth of national prosperity, too, has helped to bring this result about.

Everyone realizes by this time that the conditions surrounding the Jewish religious services at the cantonments of the National Army are not conducive of that spirit of reverence which veneration for our traditions demands. Where there are many Jews among the drafted men there should be a suitable edifice within which to conduct all Jewish activities and a permanent and official Jewish chaplain. Without these adjuncts there cannot be a proper and effective Jewish atmosphere at these cantonments.

Although but few instalments of Ex-Ambassador Gerard's new work, "Face to Face with Kaiserism," have appeared at this writing, the narrative has proceeded far enough to enable one to judge that William II. is the *fons et origo* of all the so-called official and popular movements, including anti-Semitism, which have marked the thirty years of his reign as German emperor. Mr. Gerard, writing as an eye-witness, is therefore in a position to correct the current American notion that German anti-Semitism is a thing of the past and that, in any event, it has naught to do with their monarch himself.

Of Leon Trotzky's identification, by non-Jews, with the people with whom he disclaims all affiliation, we have already spoken. Of Leon Trotzky's actual membership of our race, despite his failure to convert to the dominant faith through baptism, there is this to be said: he has deliberately withdrawn himself from membership of the house of Israel and, as a thinking man, is entitled to be taken at his own word. It is useless, no matter how interesting, to compare him with historic baptized Jews, for their cases are not analogous with his. Some of these baptized Jews, like Chwolson, never lost their racial consciousness. As for Trotzky's there is none, absolutely none.

Those Jews who keep *au courant* of events in the Jewish world knew that Great Britain began many months ago to recruit a Jewish regiment for service in Asia Minor. Such of the community as take no profound interest in matters Jewish, however, may not have known of the existence of this military unit until the enlistment of a number of young Jews of British nationality by the British Recruiting Mission in this city was featured in the daily secular press. The many references by the local daily newspapers to the progress of the campaign for recruits may have somewhat smacked of the spectacular; at the same time the implications of the situation with respect to Jewish autonomy were not lost sight of by interested communal organizations.

We think it is entirely safe to say that, discarding for the moment all its many other forms of activity, the Intercollegiate Menorah Association has done good and creditable work by means of its interesting publication, *The Menorah Journal*. The first instalment of a new, the fourth, volume which has just appeared lends force to our remark. We take pleasure, especially in view of some recent, undeserved criticism of *The Menorah Journal* to express our own opinion that this periodical is not only timely and useful, but very acceptably combining papers of worth from the pens of young Jews and Jewesses, those most directly affected by the movement, with essays and articles by representative leaders of thought in the Jewish and the non-Jewish world. No magazine, of the nature of *The Menorah Journal* can well be expected to do more than this. If the Intercollegiate Menorah Association in some of its other departments has not fully realized the expectations of its critics, theirs is the right to set forth the causes and the details of its failure. Up to now, however, they have confined their attack to a matter entirely foreign to the subject, *The Menorah Journal*.

## CLUBS AND CLUBS

WE have so often, on suitable occasions, taken serious exception to the formation of so-called Jewish political clubs, no matter of what party, that it is a pleasure to call the attention of our readers to a recently-formed political club, the title of which may be unhesitatingly approved of.

The American Club, organized for purposes of partisan politics, at Atlantic City, N. J., is the creation we refer to; its purposes are frankly and partisanly political, although the inculcation of the doctrines of good citizenship is one of its subsidiary objects. Our readers should observe that the word Hebrew or Jewish is conspicuously absent from the title of this organization. The club does not, therefore, stand before the world as an attempt to unite racial or religious affiliations with partisan political purposes, and does not offend the due sense of the proprieties in the premises.

Some who read these remarks may retort that we quibble in this matter, that we sanction an unblushing subterfuge and approve of a mere name, while the idea itself is what ought to receive our censure. On reflection these self-appointed critics must see that we do nothing of the kind, that, in fact, our procedure is just the opposite.

There can be no objection to Americans banding themselves together in clubs, whether for political, social or similar innocuous purposes. In the life of the people it frequently happens that clubs in particular localities are largely recruited from one class, race or section of the population. That this should be so may be unfortunate or the reverse of ideal, but it represents a condition and not a theory, with which all of us must reckon.

If the Jews of Atlantic City make up 90 or 100 per cent. of the membership of this particular club, this is an actual condition due to well known causes. But the club is open to every non-Jew so disposed to join it. This is proved by the very name of the association, and, therefore, we may not cavil with the situation disclosed on this score or dub the club itself one of those miscegenated organizations which have rightfully merited our censure.

No, there is a difference between clubs—and clubs. Here we see what the difference is.

One feature of the dignified memorial services for the late Henry Marcus Leipziger, held on Tuesday evening of last week at the vestry of Temple Emanu-El, may be noted in this place. Christians joined with Jews in paying tribute to the deceased educator, and communal institutions, such as the Educational Alliance and the Judaeans, with which he was closely affiliated, co-operated with general bodies like the associate alumni of the College of the City of New York and the American Scenic and Historic Preservation Society in the exercises of the occasion. That the late Henry M. Leipziger was a tower of strength to all these organizations goes almost without saying. The notable fact remains that Christian and Jew joined in reverencing his memory under the roof of a Jewish religious corporation and amid Jewish auspices.

The first draft for the National Army having been completed and the second not yet started, we may pause to point out that the latest statistics show there are fully five per cent. of Jews enrolled in the military service of the government at the present time. Thus the community has contributed somewhat more than its due proportion, based upon its percentage of the total general population of the nation, to the armed strength of the American defenders. We may take heart of grace from this circumstance, for it should serve markedly to counterbalance all the unfortunate cases where members of the community have revealed themselves in any other than a patriotic light. Well it is that such instances are comparatively few and quite isolated. Where they have cropped up, however, this, the other side of the ledger, as it were, may be offered to refute them.

It is futile to compare the English version of the Jewish prayer book with the ritual in use in English-speaking lands and known as the book of common prayer. The former is, necessarily, a translation of the Hebrew original, the latter an indigenous growth. Besides, more persons are familiar with the book of common prayer than with our ancient liturgy, and in this category may be included, we are sorry to add, some of those whose religious and racial ideals find expression in the latter compilation. Indeed, the Jewish prayer book of traditional Judaism needs to be restored to its rightful place in the affections of Jewry in this country. The new Jewish version of the Bible in English should prepare the way splendidly for such a result. The fact that the Singer version of the prayer book has enjoyed wide circulation ever since it first appeared should aid here, too, especially since the Singer version is adequately reverential in every respect.

## CLASPS OF GOLD

ויעש חמשים קרסי זהב... ויהי המשכן אחד:

"And he made fifty clasps of gold, and coupled the curtains one to another with the clasps; so the tabernacle was one." (Ex. xxvi, 18.)

FIFTY clasps of gold were needed to hold the ancient tabernacle together. The ancient tabernacle, into which went the work, the wisdom, but above all the love of many men and women united in a common task. The ancient tabernacle whose materials made a call upon the rich treasures of nature, was to become one, in spite of differences between the workers and the great diversity of the stuff used in building, through these fifty clasps of gold. Mind! clasps of gold, of utmost purity and endurance. These clasps of gold, were they not symbols of the larger unity that transcended all barriers—signs of the triumph of love? A double function theirs—material and spiritual. They held the physical structure together, though smaller and seemingly less significant than the building itself; they held the people together through their golden suggestions of harmony and ideal communion.

And I am thinking of that other Temple building through the ages, to which all human effort and all the processes of nature and of history are tributary; the Temple invisibly rearing its proportions upon the dead and desolate ruins of vanished errors and terrors; the Temple of a Humanity yet-to-be, washed clean in tears and blood of the filth of sin and lustfulness, freed from wrong and oppression—the Temple of the Future! And I am asking if there be any Clasps of Gold to hold this Temple of fairy-vision together, so that it crumble not by the strain of diversity between its several parts: Clasps of Gold for Mankind torn by conflict and hatred into festering shreds—Golden Clasps to hold human life together? Shall some of these clasps here be named?

*Love!* The first clasp that will occur to any one of us. Love, golden, pure, enduring. Love, which, put to the most searching tests of fire and acid, shows not the least alloy of selfishness. Love that banishes all hatred and pride. Love that is humble and seeks out the poor, the lowly and the oppressed. Love that would set right all the accumulated wrongs of the ages; before which all privilege would fear to raise its menacing form, and all discrimination slink and sink into its own shame. Love so genial, warm and universal as to thaw out the icy resistance of hardened hearts that refuse to yield to its beneficent sway. Love that would set right all the perverted values of living; that would show up a life of acquisitiveness and vain riches in its utter nakedness; that would direct human lives gently towards the light, laying bare the deep places of thought and sentiment and the high places of effort and aspiration as the true homes of heaven-born souls. Love that would lay a new foundation for the relationships of men by banishing greed and covetousness; make jails and all places of living torment a nightmare of the past not to be recalled except with shudder and shame; turn halls of legislature, where laws are forged into fetters, into ridiculous mementoes of the cruel ages. Love that would spiritualise life, forever pointing Godward!

*Self-Sacrifice!* Our second clasp. Love is not love unless it spends and is spent to the utmost. Love is not love, but weak sentimentality and declamatory sham, unless it can give and retain nothing, unless it can bleed and bleed white; love is love only because it can stand without dismay at the brink of the grave and call upon the Infinities for death-defying strength! Aye, Self-sacrifice that draws no line and calls no halt, that accepts the challenge of danger and duty with a joyousness transcending slavish obedience: Self-sacrifice to which Law spells not compulsion but freedom, which can choose death for the larger and more abundant life attainable only through stintless surrender of all things—this is one of the Golden Clasps of the Temple of the Future.

*Self-Reverence!* Our third clasp. The reverence that is not mere self-praise. The feeling of awe before that Mystery of the God-within, which we feebly call Soul. Worship before the shrine of Individuality, from which, like incense and choral hymn, there issues forth ever-renewed adoration of the Creator of spirit-encasing flesh. This worship means the recognition of the right of every man to be himself. It means loving admiration of the differences which make life rich and full; reverence of one's own Self leading to reverence of other Selves! For unity will never be accomplished through a mistaken leveling process. Difference is the basis of the future civilisation. Difference unites. Difference, between God's children who realise their divinity, is a strong Clasp of Gold in the Temple.

*God-sense!* Let this be named as the strongest and purest Clasp. Can men be made to feel that they are part of a stupendous Whole? That their little lives are projections into space and time of the Incomprehensible Life animating the All? Round and Round sweep the eddies of life; we are upborne by them, carried we scarcely know whither, with a force and insistence that take our breath away; yet we know that this ceaseless circling of souls and suns and seasons and cycles is not meaningless; we discover our freedom of will and aspiration in spite of the power that impells us, for in spite of the momentum the motion is ours! Yet withal, our sense of freedom is a sense of glad captivity; we are all bound together—yea, we and the ultimate stars—in God's Life. This is the Clasp of Gold.

Steel-fetters of Power, iron-clasps of organisations and laws, mechanical links that sever rather than join—how vain they are! While men are forging them in their blind and blundering skill. God is even now preparing the final means of redemption through Love: *Clasps of Gold, Golden Clasps.*

JOEL BLAU.

CORRESPONDENCE.

An Evening of Reform Camouflage.

Editor HEBREW STANDARD: Recently Rabbi Louis J. Kopald, of Buffalo, appeared before the Harvard Menorah Society and addressed the meeting on "Should Reform Be Reformed?"—a good topic to furnish amusement on a Purim eve. Happening to be present, and hearing both the address and the questions that were put to the speaker, I came to the conclusion that the evening would serve me with material for some observations: First, the speaker objected to the term "reform"—to him it savored of the prison—so he preferred "liberal." One young man suggested as a substitute for it the "immortal," the "sainted" Isaac M. Wise's ordinary phrase, "Reformatory Judaism." Then he considered some of the objections that were most often brought against reform, and admitted the truth of most of them. He told of meeting a very prominent Catholic lawyer of Chicago, who told him that he hated to see Jews who were trying to be Christians—implying that this was the mode of reformers—and added that if he were a Jew, he would be an Orthodox Jew. Mr. Kopald told of his endeavor to dissuade him from this opinion, admitting at the same time to us present that if reform "temples" were so un-Jewish as to have given this man of intelligence the ideas he held, there was something fundamentally wrong with them and they merited censure. It happens that this Catholic lawyer looked on Jewish matters with eyes that were more Jewish than those of Kopald. But you could never convince Kopald of that, I fear. And yet Kopald is "liberal," "open-minded," "without animus." He said Judaism brooks no mediators; yet it was immediately pointed out to him that the reform preachers hold this very position, constituting, as they do, a petty hierarchy. For do not their congregations hang on their words? He admitted that reform preachers know little enough, and added naively: "But, really, now, their knowledge is adequate to the needs of their congregations, is it not?" And no one disputed a thing so obvious. Ignorant preachers—ignorant congregations. Beautiful situation, is it not? This explains why the preachers get away with it—the reform people are such horribly stupid sheep. He admitted that some preachers were agnostic, but justified it on the ground that men could not cut themselves off from currents in modern thought. Then he solemnly said that reform preachers had given up lucrative positions in order to study for holy orders. This was certainly one of the richest jokes of the evening. When one remembers that Samuel H. Goldenson, thirty-three years old, has just gone to fill J. Leonard's pulpit at \$12,000 a year, and that not long before Abba H. Silver, 25 years old, accepted M. J. Gries's pulpit at about the same price, not to speak of scores more, can one help smiling at this absurd statement. These men would never approach these salaries if they had entered business or the professions. I don't believe that they're such a bright lot. But be sure of this: Every mother's son of them, when he entered the Cincinnati charmed circle of treason and apostasy, knew that he was going, probably, to fall into a soft berth somewhere. Nor have they been disappointed. Then Kopald said, while a "liberal," he was glad to see others "Orthodox," and assured us that the Reformers had never tried to convert the Orthodox. When it was shown him positively that at least three attempts in this direction had been made in the downtown sections of large cities (one attempt in Philadelphia by Rainsin, under the so-called C. C. A. R., I believe, one on the East Side some years ago by Joseph Silverman, with the "Emanu-El Brotherhood," and now by Rudolph I. Coffee, who has established the "Temple Judea" in a section of Chicago where a "temple" had never been seen, besides the fact that Yiddish Brochures on Reform to the Orthodox masses had been contemplated more than once by the so-called C. C. A. R., he protested that he knew nothing of these things. This alone shows that if he really did not know these facts, which one young man present did know, then he was a fool, and had no business to appear in public, and if he did know, and denied it, then he was a knave. Perhaps he was both. They generally are. He declared, in passing, that modern men could not hold to Orthodoxy. This was, of course, easily controverted by mention of the hundreds of university men we have in Europe and America who are Orthodox, including not a few rabbis. He denied that Reform was a failure; that it was dead as a door nail, when, as everybody knows, repeatedly have come humiliating, despairing and damaging admissions of utter, abject, crushing failure from Kohler, the old sinner, down almost to the latest worm they turned out at the Cincinnati factory. If there are any who believe otherwise, I refer them to the story of the two Irishmen who stood looking at the snake, which had been cut asunder, when they saw a part of it somewhat agitated. Said one to the other: "Mike, ain't the snake dead?" "Sure he is, Tim, but he don't know it." So it is with Reform; it may wriggle now and then, but it's dead, even if some fools deny it. The question arises: "What is the justification for Reform?" It has had plenty of time to demonstrate what it can do. What is the answer? Nothing; an utter blank. It does not help the case to say that Orthodoxy has also

been falling back. If Reform has not been able to accomplish the slightest bit of what it boasted, then it has had no reason for existence, and its one result was to create dissension in Israel—it produced a schism; it bred, as we believe, rebellion, degeneracy, disloyalty, treason. With Reformers it has always been Reform first; Judaism, if at all, afterwards. For otherwise, don't you see, the dear, gentle Reformers would be out of jobs. The question is: How can the blackly ignorant Reform preachers and, the blackly ignorant, materialistic Reform laymen, make reforms? I always thought that in all church organizations there were different ranks of ministers, there was a minor governing body, and a greater governing body, etc. Similarly, in governments. And when changes are made, who makes them? Isn't it the men who are deeply versed in the present law, who are familiar with the past—that is, precedents—and who have an eye for the needs of the future that are entrusted with the work? Then, where do the Reformers come in? He said he was confident that Reform would seize hold of the Orthodox Jews some day. Indeed! What makes him think that Reform could fire the imagination of men who never waste a moment's reflection on Reform, or, if they do, have only an amused contempt for it? Why? Are they "narrow"? Nay! Unfortunately for the Reform preachers, but very fortunately for the rest of us, these sturdy Russian Jews who will determine Judaism, remember having seen real, throbbing, palpating, stirring, stimulating, vigorous, healthy, normal Jewish life in action. They have studied Judaism—they have lived it. They know something of the possibilities of Jewish life. They know what sacrifice means. They have seen a ray, and when they compare him with a "rabbi"—well, let us draw the curtain. These Russian Jews are not to be beguiled or doped by hocus pocus charlatans. Russian Jews know that Judaism is synonymous with life. When one young man showed by his questions that he was not in sympathy with Reform, and that the speaker's soapy camouflage had failed to make an impression on him; the speaker, instead of replying in the humble, grieved tone of a martyr, appealed to the audience, and in almost tearful sadness—oh! so sweet was it—regretted that the evening had been "marred" by this untoward incident. The young man, he said, had plainly showed "animus." *C'est a rir!* What Kopald meant thereby was that the young student in question held steadfastly to his point of view (that of Judaism), just as Kopald stated that he held to his view (that of Reform). To resort to so palpable a subterfuge is mean, low and cowardly. It is peculiarly unfair, unmanly, to take this means of evading an issue. He contended that Reform was one phase of Judaism, Orthodoxy another, and that adherents of both might well meet together to discuss their relative merits. (Kopald said he had worked hand in hand with the Orthodox rabbi in Buffalo for War Relief, and that they were now to found a communal council. I suppose he means Rabbi N. Ebin. I can only express my horror at the arrangement.) Now, is it true that Reform can be spoken of in the same breath with Judaism (that is, Orthodoxy)? I think not. Reform is not Judaism in any sense whatsoever, nor are its adherents (if it has any) Jews. But Orthodoxy? Orthodoxy is Judaism, and everybody knows it. There is only one Judaism, and that Judaism, with its inspiring and stimulating ideals, its lofty beauty and imperishable truth, will continue down through the ages to lift men up; that is, all men who have reverence and love for the hallowed past, and hope and courage for the future. Those who wish to be loyal children will not choose the road of death, of Reform. No, they will set forth on the road of life, that lies so invitingly at hand, and Israel's existence will once again be bathed in glorious sunshine and the tranquil light of peace. JACOB HELLER. Dorchester, Mass., 20 Adar, 5678.

on a train carrying drafted men from the different parts of the City of New York, I saw Jewish boys from the Bronx jeered by a number of Christians from Staten Island. I have also heard on several occasions that officers in the army have made similar statements. I am, however, convinced that, although your name appears on this pamphlet, you are personally unaware of the existence of this statement, for the Jew has fully furnished his quota in both our army and our navy. It was a Jew who introduced and successfully passed the selective service act; it was a Jew who was the first to waive exemption in this city; and it is the Jew that is doing his work without regard to creed or color when he is vested with important political or military powers. I, therefore, trust that you will immediately recall these manuals and that the men who are responsible for the slanderous statement will be dismissed for the good of the service or assigned to less important work, and thereby convince the public that our army is non-sectarian in every sense of the word, for the Jew and the Gentile, only when working shoulder to shoulder and with a feeling of sincere friendship will bring credit to our country and victory for the allies. NATHAN D. SHAPIRO. Masel Tov. Editor HEBREW STANDARD: It affords your correspondent intense delight and abundant satisfaction to extend congratulations and express felicitations to a brother rabbi, namely, Solomon Michael Neches, incumbent of B'nai Israel Congregation, Pittsburg, Pa., who was chosen head of the Agudath Achim Synagogue, Columbus, Ohio. Both shepherd and flock may share the bliss and participate in the blessings of the happy selection and proper election. Rabbi Neches is one of the younger enthusiastic and militant rabbis, employing both tongue and pen for the furthering of religion and fostering of Judaism among brethren and kinsmen. Born in Jerusalem and reared within the pure atmosphere of the Bible and Scriptures, Rabbi Neches turned, indeed, a Scriptural personification and became, likewise, a Biblical incarnation, a model for emulation and specimen for copy. His tongue is certainly pure silver with gold lining, impressing and inspiring his listeners and auditors. One wonders at Pittsburg and its intelligent Jews, how they came to let such a useful citizen, conscientious Jew and scholarly rabbi leave their confines and concerns to go to other quarters in another State. But, then, fortune smiled. The loss to Pittsburg and other communities will prove Agudath Achim's gain for the good cause and the best effects. Rabbi Neches is a prolific writer, having augmented the Hebrew as well as the English literature by text books, manuals and catechisms for Sabbath schools, while his Hebrew homilies under the euphony of Shemen Turak is, indeed, the Vade Mecum of rabbis and preachers. Masel Tov again. NACHMAN HELLER. Home Wanted for Jewish Children. Editor HEBREW STANDARD: The Hebrew Sheltering Guardian Society, which maintains a large cottage-plan orphan asylum in the country, conducts a boarding-out department in the city for the purpose of placing with private Jewish families the younger children under their care. It is the aim of the society to provide children with a home where the family will take a parental interest in them. We appeal to all kind-hearted families who can conveniently accommodate a needy child to offer their homes to a deserving boy or girl. Suburban homes are preferred. The society contributes \$12 per month for each child, and provides the wearing apparel. Families will render a great service by communicating immediately with Mr. Jacob Bashein, head of the department, at 470 West 145th street, New York city. The president of the society is Mr. Adolph Lewisohn. HEBREW SHELTERING GUARDIAN SOCIETY BY JACOB BASHEIN. \$950,000 for Palestine Fund—Judge Grossman Subscribes \$5,000. Announcement was made at the headquarters of the Palestine Restoration Fund this week that contributions for the fund were close to the \$950,000 mark, nearly \$150,000 having been raised in the past ten days. This amount is exclusive of the \$100,000 recently given as a special fund for medical purposes in Palestine by the Joint Distribution Board of the American Jewish Relief Committee. Contributions have now been received from nearly 300 cities in forty-two States and from Argentina, Canada and Brazil. They represent over 150,000 individual donations. Over \$300,000 has been raised for the fund in New York State, and other States that have given considerable contributions toward Jewish re-establishment in Palestine are as follows: Massachusetts, \$120,000; Illinois, \$95,000; California, \$82,000; Pennsylvania, \$45,000; New Jersey, \$26,000; Missouri, \$25,000; Maryland, \$25,000; Oklahoma, \$25,000; District of Columbia, \$20,000. Among the contributors in New York City during the past week were Judge Moses H. Grossman, \$5,000; A. D. Katcher, \$2,000; Judge Otto A. Rosalsky, Jacob Sperber, Joseph Durst, A. S. Lerson, Philip Lieberman and A. P. Lubel, \$1,000 each. Julius Schwartz, Max Goldstein, Joseph S. Marcus and Max Schaeffer increased their individual contributions from \$500 to \$1,000.

Macy's Herald Square, B'way, 34th to 35th St. Passover Groceries - A Special Department devoted to Passover Groceries, and everything else needed for Passover will be open on the Fifth Floor from March 11th to April 3rd. In this Department we will sell only goods that have been prepared STRICTLY according to the Mosaic dietary laws, and the handling of the merchandise is in strict conformity to the Passover requirements. Purchases made in the Passover Department will be held for delivery until Mach 27th.

Twelfth Annual Convention of the Zionist Council of Greater New York. The twenty-ninth annual meeting of the Agudath Achim Chessed Shel Emeth (Hebrew Free Burial Association), held last Sunday evening, March 3, in the auditorium of the Uptown Talmud Torah, 132-142 East 111th street. The assembly hall was well filled by the membership of the association. The president, Mr. Barnett Freedman, opened the meeting, declaring its purpose, and the secretary, Mr. H. E. Adelman, then read the report of the income and disbursements and the activities for the year 1917, as follows: Balance, January 1, 1917, \$1,388.11. Income: Members, dues, \$14,376.21; donations, \$84.22; burials, \$6,151.18; other sources, \$1,124.38; grand total, \$22,888.10. Disbursements: Funerals and maintenance of cemeteries, \$11,065.21; office administration, \$4,596.58; collectors' commissions, \$1,969.10; cemetery, interest, etc., \$5,982.00; total, \$23,522.87; balance, \$358.21. During the year 1917 the Chessed Shel Emeth gave burial to 932 dead of the Jewish poor. Removed from residence, 255; Bellevue Hospital and the morgues, 153; other hospitals and institutions, 490; from outside the city, 33; disinterred from non-Jewish cemeteries, 1; total, 932. Since the organization of the society: Total burials, 29,926; total income, \$415,192.46; total disbursements, \$414,834.25; balance, January 1, 1918, \$358.21. After the reading of the report Rabbi M. A. Kaplan, Rev. Philip Jaches, Rabbi Jacob Katz and Rabbi Ben Zion Pearl addressed the members and appealed for a larger membership and a better support for the work of the association.

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War Department Grants Leave for Passover Holidays. At the request of Congressman Siegel, an order has been issued by the Secretary of War, directing that all men in the military service of United States be granted forty-two hours leave of absence commencing March 27, in order to observe the Passover holidays.

**Cantor Rosenblatt Aiding Relief Work.**

Jewish war relief work has been greatly stimulated through the very successful meetings of the Central Relief Committee, has been holding lately in various parts of the country. By an arrangement with the branches of the committee, Cantor Josef Rosenblatt is conducting a concert tour, an opportunity is thus given, not alone to hear the celebrated cantor, but also to make contributions to the relief fund.

Two notable concerts were held within the past two weeks, in Cincinnati and Atlanta. In the former, the concert took place at the Emory Auditorium on February 24, and the result was the collection of nearly \$12,000. The Orthodox Jewish Community of Cincinnati responded splendidly. State Senator Louis P. Ping was chairman, and speeches were made by Ambassador Abraham I. Elkus, Dr. Boris D. Bogen and Mr. Max Levy. Mr. Harry Manishevitz, the treasurer of the local committee rendered a splendid service, and the Manishevitz family lead the contributions with a donation of \$850.

A great deal of success was due to Mr. Morris Engleman, financial secretary of the Central Relief Committee, who prior to the concert called a meeting of the local committee, and thus stimulated the efforts of the workers.

In Atlanta, the collections, as has already been reported, amounted to \$10,000. It is most gratifying to note

that two days after the concert was held in Atlanta, an additional \$2,000 was collected from persons who did not hear Cantor Rosenblatt, but, owing to the extra efforts which the local committee made, were induced to contribute.

**Annual Meeting Y. M. H. A. of Washington Heights.**

The annual meeting of the Young Men's Hebrew Association of Washington Heights was held at the association building, 975 St. Nicholas avenue, on Thursday, February 28, 1918. Dr. S. R. Schultz, president of the association, presided.

The report of Dr. Schultz on the progress of the work during the past year was most encouraging. Although the association is less than a year old, it has already enrolled a membership of about 700. The attendance at the Y. M. H. A. for the five weeks preceding the annual meeting was 6,225, or an average weekly attendance of about 1,250. Considering that the Y. M. H. A. is so young the figures speak well for the future progress of the institution.

Following the report the following officers for the year 1918 were elected: Dr. S. R. Schultz, president; A. L. Stifter, first vice-president; William Einhorn, second vice-president; H. W. Freidenheim, treasurer; Sol. Cohen, recording secretary; Alfred Munzer, financial secretary.

The service flag of the Y. M. H. A. was then unfurled. Mr. Emanuel Horitz delivered the address and his eloquence struck a high note of patriotism. The flag contains twenty stars.

**Adopt a Family in the War Zone for Passover.**

In accordance with the old Jewish custom of having an Orach at the Seder table, the Central Committee for the Relief of Jews Suffering Through the War, 57 Chambers street, New York, has suggested a novel plan in order to increase contributions to the Jewish war relief fund.

The committee asks that every American Jewish family contribute a minimum sum of \$10 for the maintenance of one Jewish family in the war zone during the Passover week. In other words, an American Jewish family is asked to adopt a Jewish family in the war zone. Any Jewish family desirous of adopting more than one family may do so, and for each family adopted \$10 is needed.

The Central Committee is waging a very energetic campaign through its co-operating branches all over the country, so that this happy suggestion may yield the greatest results. The committee feels that there is no better way to observe the Passover than by putting into practice in so tangible a form the very pretty custom of having an Orach at the Seder table.

The committee proposes to compile an honor roll of all these contributors, so that the manner in which the Jews of America celebrated the Passover of 5678-5679 may be placed on permanent record. This record will be issued in the form of a booklet.

Checks are to be sent to Mr. Harry Fischel, treasurer, 51 Chambers street, New York, or to the treasurer of any of the branches of the Central Relief Committee for this special fund. It is asked that all these contributions, directly or through any of the committee, reach the Central Relief Committee by March 15.

**Serbian Captain to Address Bronx Zionists.**

The Grace Aguilar Zion Club of the Bronx will have as their guest at an open meeting, tomorrow, Saturday night, March 9th, at 8 o'clock, at the Young Men's Hebrew Association, 1261 Franklin avenue, Bronx, Capt. Dr. David Albala of the Serbian Mission in Washington. Captain Albala will address the Young Jews of the Bronx and their friends on "Zionism and the Serbian Jews." All are welcome.

On March 10th, there will be a "Phoebe Snow" dance given by the women's department of the Y. M. H. A. On the 15th of March there will be a debate between two of the boys' clubs of the association, and dancing will follow.

An Inter-Club Cross Country Run is scheduled for the early part of April, and will bring out the best runners of the various clubs.

The Wyandott Club will hold their social affair on April 14th.

The Red Cross Unit is doing splendid work, and has already made many large shipments of finished articles to the Red Cross headquarters. The Auxiliary will hold a Pincel and Whist Benefit on Sunday evening, March 24th. The proceeds will be devoted to the purchase of material for continuing the work.

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[Great Applause]

**Goodness gracious how good!**

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**Purim at Montefiore Congregation.**

The week of Purim was an eventful one in all the various activities of the Montefiore Congregation. The celebrations were launched last Wednesday evening, when the Montefiore Sisterhood gave a very interesting and entertaining musicale, in which much dramatic and musical local talent shone forth. Among the features of the program were vocal selections by the cantor of the congregation, and the youthful cantor of the Montefiore Junior Congregation.

Under the auspices of the Junior Montefiore Congregation, a very enjoyable entertainment, was presented last Sunday morning in the vestry rooms of the temple. The program included a wide range of dramatic and musical talent, and a little Purim skit titled "An Esther of Today." It is certain that all present appreciated the efforts of the youthful participants, and it is urged upon every boy or girl of the age of thirteen or over to affiliate himself or herself with this worthy organization which embraces activity both religious and social. The meetings which are held every Monday evening are very interesting, and are well worth attending.

Last Tuesday evening marked a triumph in the activities of the Montefiore Sisterhood, when the theatre party at the Bronx Opera House, held under its auspices, proved a tremendous financial success.

On the Sunday before Pesach, a service flag will be unfurled.

**Temple Peni-El Activities.**

The Red Cross unit 221 of Temple Peni-El sent to the Red Cross headquarters during the month of February, the following articles: Hospital shirts, 62; hot water bags, 170; operating leggings, 131 pairs; knitted sweaters, 45; wristlets, 28 pairs; helmets, 38; knitted socks, 16 pairs.

The Sisterhood campaign for 100 new members has progressed splendidly. Up-to-date, seven members have been proposed. At the meeting held on Monday afternoon, Rabbi Elsemann suggested the formation of a Passover Fund, to take care of the poor and needy families of the district. Mrs. Nathan Hirsh was chosen chairman of the committee, with Mrs. L. Friedman, Mrs. Smalls, Mrs. E. Klein, Mrs. C. Nichols, as other members of the committee. The committee will be in session ten days before Passover and receive applications for help, then investigate each case and assist accordingly. Eighty dollars was contributed to the fund at the meeting.

**Young Israel Synagogue.**

Young Israel Synagogue has held its first public function in the form of a Purim festival, Saturday evening, March 2, 1918, at the "Mansion," 57 St. Marks place. An excellent entertainment was arranged, in which the choral class of the synagogue took prominent part. After inspirational addresses, refreshments were served.

Among the guests were Professor Israel Friedlander, Dr. Solomon T. Horowitz, Rabbi Jacob Kohn, Rabbi Herbert S. Goldstein and Dr. N. Seidel.

A great number of the young ladies present evidenced their desire to co-operate with the movement by forming a Sisterhood, which will be launched in the very near future.

The president, Harry G. Fromberg, who has been at the head of the synagogue for the past two years, was presented with a beautiful silver loving cup.

**Seder at the Institutional Synagogue.**

The Institutional Synagogue will hold a Seder for its members and friends at the synagogue building. It is intended to revive the spirit of the Seder and to include the singing of the ancient melodies. Those desiring to attend the Seder should communicate with Mr. Abraham Fein, care the Institutional Synagogue, 112 West 116th street.

**Activities of Young Women's Hebrew Association.**

Prof. Israel Friedlander discussed "The Crises in Jewish History" at the Harlem Forum meeting on Sunday morning. Rev. Dr. M. H. Harris will discuss "The Crusades and the Jews" on Sunday morning, March 10.

Through the courtesy of Emil Reich, concert master; Sada Coven, pianist, and Pearl Adams, soprano, entertained on Sunday evening, March 3. Dorothy L. Gordon will give a song recital here on Sunday evening, March 10.

There is an exhibition of pictorial photography—American and European—arranged by Mr. Alfred Stieglitz at the Young Women's Hebrew Association. The exhibit, which is held in the house library, will continue to March 24.

**Oheb Zedek Congregation and Sisterhood Honor Their President.**

Upon the occasion of the silver wedding anniversary of Mr. and Mrs. Moritz Neuman a reception was tendered in their honor Wednesday night, March 6, 1918, in the vestry rooms of the synagogue by members of the congregation and the Sisterhood, in order to give them an opportunity to extend personally their congratulations and felicitations to the couple.

For over forty years Mr. Moritz Neuman has been one of the most prominent members of the congregation, has filled the offices of secretary and treasurer and has been three times elected president of the congregation. Mrs. Moritz Neuman was one of the organizers of the Sisterhood of the congregation and has filled the office of president of the Sisterhood since its inception.

**Eighty-sixth Street Temple.**

An American flag and a service flag, the gift of Mrs. A. Tobias, were presented to the Congregation at the Purim entertainment, held last Sunday. Mrs. G. Lipkind made the presentation. An entertainment and moving pictures were enjoyed by a large gathering.

The next scheduled events are the monthly whist and lotto for March 19 at 2 p. m., and a theatre party to be given at the Hippodrome on Sunday, March 24. Meetings are held every second and fourth Tuesday.

**Institutional Synagogue Juniors.**

The Junior League Branch A of the Institutional Synagogue, held its annual election last Thursday, when the following officers were elected: M. Resnick, president; M. Horowitz, vice-president; J. Davis, treasurer; A. Goldenberg, secretary.

The Junior League has started a campaign for 100 members. All boys between the ages of thirteen and fifteen who wish to join, may send in their applications.

**Memorial Services for Falk Younker.**

Services in memory of the late Falk Younker will be held at the Young Men's Hebrew Association, Ninety-second street and Lexington avenue, this (Friday) evening at 8.15 o'clock.

Rev. Dr. F. De Sola Mendes, rabbi at the West End Synagogue, will be the speaker. A large number of Mr. Younker's friends will be present, he having been general secretary of the Y. M. H. A. for many years.

"The Presidents I have Known," by Hon. Simon Wolf.

"The Presidents I Have Known," by the Hon. Simon Wolf, of Washington, is now in the hands of the publisher. The price will be \$2 per copy. Mr. Wolf will be pleased to receive subscriptions for copy or copies.

**Want Column**

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Seventeenth Annual Graduation at the National Farm School.

The seventeenth annual graduation exercises of the National Farm School took place in Segal Hall, on the grounds of the school, Bucks County, Pa., on Friday afternoon, February 22 (Washington's Birthday). Twelve young men, having completed the prescribed course of instruction in practical and scientific agriculture, received diplomas.

The Rev. Dr. Joseph Krauskopf, president and founder of the school, presided, and Dr. Adolf A. Berle of Boston, one of the foremost educators of Massachusetts, who for many years was connected with the educational department of Tufts College, and author of "Teaching in the Home" and "The School in the Home" delivered the graduation address. Prof. Bernhard Ostrolenk, the director of the schools, and members of the board also delivered brief addresses.

The new freshmen class of students will be admitted to the school during the early part of March. During the past year, owing to the high cost of salaries, wages, foodstuffs, clothing and other necessities, the school has been able to accommodate only seventy-five students. The management of the school hopes, however, that it will be able to admit thirty-seven freshmen, to take the places of the twelve seniors who are to be graduated, thus bringing the enrollment up to one hundred. It is felt that, with the demands of food producers greater than ever before in the history of the nation, it is the patriotic duty on the part of the school to exert its utmost to admit as large a number of students as it possibly can, and that the friends of the school and the patriotic people in general will come to its aid and help it do its part for our country in this great national crisis.

Young men between the ages of 16 and 21 years who desire to fit themselves in what is today considered one of America's greatest and most vital industries—the raising of food to feed our soldiers and those of our allies, and later to help feed the starving peoples both here and abroad—who desire to enroll in the freshman class which is forming, should lose no time in applying, either in person or in writing, for application blanks to Mr. M. A. Kaufmann, chairman of the Applications Committee, 407 Mutual Life Building, Philadelphia, Pa.

In Memoriam.

SAMUEL M. FRIEDENBERG\* The grand old man of four score and three, The venerable figure at the city-by-the-sea, Who sat each day in his rolling chair, Has passed to the great beyond—up there— That gentleman is no more.

On the famed board walk where the throngs went their way, We'll be missing the friend, who no longer could stay, Through the nation's three wars, he was safely spared— "And this too we'll win," he firmly declared, "American patriot was he.

On his brilliant brow and radiant face Four score years scarcely left its trace, His days of youth were wholesome, 'twas said, Harmonious growth of hand, heart and head, That gentleman is no more.

Gentle and jovial, a man well bred, Constant, conservative with caution he tread; Economist, financier of the foremost kind, A memory retentive and logical mind A wealth of wisdom had he.

He knew how to choose, in his long life quest, In love with life, he sipped of its best, Devoted father and staunch steady friend, Faithful philosopher, none did he offend, His memory will live on.

\*Mr. Friedenbergs was one of Philadelphia's pioneer Jews having been born in that city eighty-three years ago. For the past few years he made his residence at Atlantic City, N. J.

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Twenty-sixth Annual Meeting of Hebrew Free Loan Society. The twenty-sixth annual meeting of the members of the Hebrew Free Loan Society will take place on Sunday, March 10, at 3 p. m., at the office of the society, 108 Second avenue. President Julius J. Dukas will read his annual report, and a number of prominent speakers will deliver addresses. Preceding the meeting there will be an election of directors for the ensuing year.

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 I received your letter from Westfield, Mass. I sent you Monday, by registered mail, your watch, repaired, and am sending you today, by parcel post, the flag for your corps, as promised, not knowing for sure whether I will have the opportunity to see you again before going to France, so am giving you fatherly advice and blessing.  
 Be sure you do not discredit yourself nor the flag that you volunteered to defend. Remember our obligations and duty to God. These thoughts will keep you from temptation. Be faithful to what you have undertaken. May God bless you and keep you from all danger, sickness and harm.  
 Now, my dear son, I commend you to His care. With affection,  
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**200 Additional Welfare Workers Wanted.**

An appeal for additional workers to serve as field secretaries at the National Army and National Guard cantonments and camps and with the American forces overseas, is issued by the Jewish Board for Welfare Work in the United States Army and Navy.

At the present time seventy field workers are performing active service, having first been graduated from the school for workers established at the national executive offices of the board, 19 West 44th street, New York City. It is estimated that 200 or more workers will be required before the end of the year to adequately meet the needs of the Jewish men in the military and naval service of the United States, of whom it is estimated there are now approximately 60,000.

Additional drafts will mean a large accession to the number of soldiers and sailors of Jewish faith and will increase the need of workers. The board desires to receive applications from men of mature years, preferably between the ages of 31 and 40, and thus exempt from draft calls.

In addition to providing the workers with the opportunity to perform a patriotic and humanitarian service of which they may be proud, the board supplies uniforms, subsistence and necessary expenses, and pays the workers salaries according to their ability.

Those desiring to qualify for the post of field workers may communicate with Chester J. Teller, executive director, at the national executive offices, 19 West 44th street, New York City.

**A Jewish Administration for Palestine.**

The commission the Zionists are sending to Palestine, and which will, in effect, constitute the first Jewish Administration of the Holy Land in two thousand years, will be functioning there before the Passover holidays, the great festival of Jewish emancipation from Egyptian bondage, which begins March 27. This commission is going to Palestine with the consent of the British Government, and will sail from a port in France very soon. It will be headed by Dr. Chaim Weizman, president of the English Zionist Federation, and will include Mr. Joseph Cowen, his predecessor in that office; Menachem Mendel Ussishkin, representing the Russian Zionist Federation; Leon Simon, secretary of the English Zionist Federation, and Messrs. Goldbert and Rosoff. Attached to the commission as experts will be Aaron Aaronsohn, the discoverer of wild wheat, and Capt. Hor. Ormsby Gore, one of the British War Cabinet secretaries.

The objects of the commission, which are sanctioned by the British Government, are:

To bring back the life of the Jewish colonies to pre-war conditions by furnishing the necessary aid to the educational, health and communal institutions, and by aiding repatriation.  
To make survey for the future permanent development of a Jewish Palestine, and to formulate the program for its development.  
To create harmonious relationships with the Arab and Armenian states that are to be the neighbors of the Jewish state.  
To investigate the feasibility of immediately founding a Jewish modern university.

**Japanese Diplomat to Address Annual Meeting of Hebrew Immigrant Society.**

The next annual meeting of the Hebrew Sheltering and Immigrant Aid Society of America will be held in the auditorium of Cooper Union on the evening of March 14, 1918. The annual meetings of this society are the largest of their kind held in this country, and they are addressed by prominent speakers all over the country. This year the following will speak: Jacob H. Schiff, Louis Marshall, Minoru Fujii, Japanese Embassy, Washington; Senator James A. Reed, of Missouri; Louis F. Post, Assistant Secretary, Department of Labor; Congressman James A. Gallivan, of Massachusetts; Congressman Isaac Siegel of New York; Judge Leon Sanders, Rev. H. Masliansky, Isidore Hershfeld and Jacob Massell. Rabbi Herbert S. Goldstein will offer prayer and Mr. John L. Bernstein will preside.

In addition, Mr. Bernstein will submit his annual report, and will particularly deal with the Japanese immigration situation which the society is handling.

DENBOSKY, MORRIS.—In pursuance of an order of the Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Denbosky, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribed office of their attorneys, Marks & Marks, No. 63 Park Row, Borough of Manhattan, City of New York, on or before the 12th day of September, 1918.  
Dated, New York, the 28th day of February, 1918.  
ISAAC DENBOSKY, LOUIS DENBOSKY, EDWARD DENBOSKY, Executors.  
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**Help Win the War.**

The Food Administration has issued a new home card, to be hung in the 12,000,000 or more homes of the country that have signed the pledge card, and thus become members of the Food Administration. When the Food Administrator says that the situation has become critical the people will believe him, since he has taken them steadily into his confidence, without any attempt to create a scare. And when he asks them to observe two wheatless days instead of one, and one wheatless meal in every day, because the saving of wheat is not sufficient to supply the absolute and immediate need abroad, the response will be ready. One meatless day and one meatless meal in every day, every day a fat-saving and sugar-saving day, with larger use of fruits, vegetables, and especially potatoes, and no hoarding by individuals, are other features of the card, which is intended to be hung in the kitchen. "The whole great problem of winning the war rests primarily on one thing," says the Food Administrator, "the loyalty and sacrifice of the American people in the matter of food." This direct individual responsibility is impressed in the message from Lord Rhondda. While the peoples associated with us in war are passing under drastic food restrictions, surely we will divide with them of our abundance.

**Described as the best light comedy that has been produced in years, "The Boomerang" will come to the Bronx Opera House on Monday, March 11 for a week's engagement.**

When this play, the joint work of Winchell Smith and Victor Mapes was first produced by David Belasco at the New York theatre bearing his name it was recognized by all classes and condition of theatregoers as being absolutely irresistible in its faithful though highly amusing picture of leisured American life. The comedy played to a succession of crowded houses at the Belasco Theatre for eighteen months. It then enjoyed an engagement of eight months at Powers' Theatre, Chicago, and comes here from Boston, where it has crowded the Tremont Theatre for the past ten weeks. "The Boomerang" comes to the Bronx Opera House with the same superb cast that has been identified with it ever since the date of its first presentation, and will be played by such leading and popular artists as Arthur Byron, Martha Hedman, Wallace Eddinger, Ruth Shepley, Gilbert Douglas and Kathryn Keys.

**One of the leading suburban photographers is Mr. Arnold Stang, proprietor of the well-known Broadway Photo Studio, at 51 Lawton street, New Rochelle, N. Y.**

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BROOKLYN NOTES.

Hebrew Educational Society.
The cantata, "Esther," was presented, under the direction of Dr. T. Bath Glasston, head of the music department, in connection with the Purim entertainment of the Hebrew Educational Society of Brooklyn on Saturday evening, March 2. A chorus of twenty-five voices participated. The chorus was accompanied by the Hebrew Educational Society orchestra. The play, "The Power of Purim," was given by children of the Sabbath school. The occasion was attended by 500 persons. The program was repeated on Sunday afternoon, March 3, for the benefit of 500 children of the Sabbath school.

The annual Purim masquerade dance of the senior clubs took place Sunday evening, March 3. Stephen Caplin, Miss Caplin and Mrs. Charles S. Bernheimer were judges as to the most original characters represented. Prizes were awarded for "John Bull," "The Peddler" and "The Hoover Girls."

Mrs. Woodallen Chapman gave the third of a course of four lectures on "Sex Hygiene" on Tuesday evening, March 5. Harry Rogoff spoke on Saturday evening in Yiddish on "Citizenship and Woman Suffrage in New York State."

The events of the week include the following: Wednesday evening, March 6, Miss Jennie Mannheim, "King Lear"; Saturday evening, March 9, Yiddish lecture, Jacob B. Salutski, "The Russian Revolution"; Sunday evening, March 10, debate of senior clubs, American Juniors vs. Hilton Club, the subject being, "Resolved, That universal military service be adopted in the United States after the war."

Temple Petach Tikvah.
The third annual dance of the junior congregation will take place Saturday evening, March 9, in the vestry rooms of the temple. The committee in charge is making all arrangements necessary to make this the most successful affair in the history of the organization. Many surprise features are being prepared for the audience. The Alumni Association held a very interesting meeting last Tuesday in the temple. Mr. Emanuel Halperin read a paper on the subject, "The Jew's Contribution to Civilization," which was followed by an interesting discussion, all the members participating.

The Brooklyn Civic Forum.
John Spargo, former member of the National Executive Committee of the Socialist party, and now leader of the new political organization known as the National party, will speak on "Russia and the War" on Sunday evening, at 8 o'clock, in the assembly hall of Public School No. 84, Glenmore and Stone avenues, Brooklyn, under the auspices of the Brooklyn Civic Forum, Nathan H. Seidman, director. The lecture will be preceded by a musical program, and Dr. Alexander Fiehandler will preside. Questions and discussion permitted. The public is invited.

For bright, breezy burlesque melange, "The Aviators," this week's attraction at the Star Theatre is bound to be an offering that will please and give thorough entertainment. Handsomely equipped and costumed, the show is a burlesque attraction that is in many ways different from the stereotyped offering of this kind so often seen. The show reaches a happy combination at all times and is thoroughly entertaining from start to finish. The cast of principals, headed by Gladys Sears, is one of exceptional merit, and includes such popular favorites as Sammy Evans, Chas. Neil, Millie Loveridge, Ray Montgomery, Rose Clifton, Babe Nasworthy and May Bell. For the benefit of the wrestling fans Promoter George Bothner will stage two heavyweight bouts on Thursday evening. The usual Sunday concerts will be given.

MUSIC NOTES.

Harold Bauer and Pablo Casals will give their only sonata recital of the season in Aeolian Hall, Sunday afternoon, March 24.

An unusual concert is announced for Aeolian Hall, Saturday afternoon, March 30, when the Flonzaley Quartet, the Trio de Lutece, Mme. Helen Stanley, Jacques Thibaud and Maurice Dumesnil will give a concert under the auspices of the American Friends of Musicians in France.

Eddy Brown, violinist, will give his season's farewell recital in Carnegie Hall, Sunday afternoon, March 17. In addition to the Beethoven "Kreutzer" Sonata and the Bruch Concerto in G minor, the program will include works of Cramer-Brown, Arbos, Kreisler, Cui and Bazzini.

Following is the program which Harold Bauer will play at his recital in Aeolian Hall, March 13:
Sonata in A flat.....Weber
Faschingschwank.....Schumann
Prelude, Fugue and Variation.....Cesar Franck
Ballade in G minor.....Brahms
Intermezzo 4n E flat minor.....Brahms
Barcarolle.....Chopin
La Cathedrale engloutie.....Debussy
Les collines d'Anacapri.....Debussy
Paganini Etude in E flat.....Liszt

For the last three Philharmonic concerts of the season—Thursday evening, March 21, Friday afternoon, March 22 and Sunday afternoon, March 24—the Philharmonic will present request programs. The Thursday and Friday performances include "The New World" symphony, and compositions by Tchaikovsky, Bach and Debussy, while the final Sunday concert will be devoted to a Wagner-Tchaikovsky program.

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The Symphony Society's final pair of concerts of the season will take place on Saturday evening, March 16, in Carnegie Hall, and Sunday afternoon, March 17, in Aeolian Hall. The same program has been selected for both concerts, with Josef Hofman, the distinguished pianist, playing Chopin's E minor concerto and the Chromatic for piano with orchestra, by Dvorsky. The only work for the orchestra alone on these programs is Elgar's symphony No. 1, in A flat. The total proceeds of the Saturday evening concert will be devoted to the American Friends of Musicians in France, which has been organized to bring financial help to the musicians in France and their families, who were made destitute by the war. Walter Damrosch is president of this society.

At her first New York recital of the season to be given at Carnegie Hall on Monday evening, March 11, for the war work of the Y. W. C. A., Leginska will play the following program:
FIRST GROUP
a. Sonata No. 10 in D minor, Domenico Paradisi
b. Pastorale.....Scriabin
c. Capriccio.....Scriabin
d. Sonata, B minor.....Liszt
e. Angelus.....Godowsky
f. Islamey (Fantaisie Orientale).....Balakirev
SECOND GROUP
a. Polonaise, Op. 40, No. 1.....Chopin
b. Berceuse.....Chopin
c. Mazepka, Etude transcendante.....Liszt

For his recital at Aeolian Hall on Thursday evening, March 21, given for the benefit of the New York Sun Tobacco Fund, Godowsky will play an all-Chopin program. This recital will offer a unique opportunity for the many admirers of the great Polish pianist to hear him in the works of his wonderful compatriot.

For the last Sunday afternoon concert but one in Aeolian Hall, on March 10, George Barrere, the well-known flautist of the New York Symphony Orchestra, will be the soloist. Mr. Barrere will play with the orchestra Widor's Romance and Scherzo. Another feature of the program, which contains Beethoven's Symphony No. 2 and Wagner's Procession of the Knights of the Holy Grail, Act 1, "Parsifal," Love Music and Brangane's Warning, Act 2, "Tristan," Dance of the Apprentices, Act 3, "Meister-singer" and Brunnhilde's Awakening and Finale, Act 3, "Siegfried," is a new work, an overture, "Comes Autumntime," by Leo Sowerby. Mr. Sowerby is 23, and has lived in Chicago since 1909. He is now a member of the 332d Field Artillery at Camp Grant, Ill.

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Central Jewish Institute Annual Meeting.

The first annual meeting of the Central Jewish Institute was held Sunday afternoon, February 24, at 3 o'clock, at the building of the institute, 125 East 85th street.

Mr. Jacob H. Rubin, the president, rendered the annual report, giving an account of the activities during the past year and describing the plans for the coming year. He pointed out that the Central Jewish Institute was endeavoring to become the model of the new type of Talmud Torah, which, though insisting on a thorough Jewish education, took into consideration the conditions which face Jewish life in America. He said:

"It is with some feeling of concern that I rise to render this the first report of the work of the Central Jewish Institute since its inception over a year ago. ... We have endeavored, may I say, to blaze a new path in the conception of what the Talmud Torah should be under the conditions of life which face us here in America. Many have been watching our experiment with interest, even with anxiety, and I am apprehensive of their judgment when they weigh our accomplishments in the balance. Nevertheless, we have invited here not only our own membership, but also the people of the neighborhood, and the general public, for we deemed the first annual meeting an appropriate occasion for bring before you our purpose: how we hope to contribute to the solution of the problem of conserving a normal and vital Jewish life in America, and through what specific agencies and methods we plan to realize our ideal."

"Though our approach is new, our purpose is old. For with Jewish tradition the founders of the Central Jewish Institute recognized that it is the Jewish school that has preserved for us

all of that spiritual heritage which we symbolize by the word Torah. It is no philanthropic motive, I say this not in a spirit of depreciation, but as a matter of fact—but a communal and spiritual idea which underlies our work. To preserve the Torah for ourselves, for our children, and for our people is the task to which the institute has dedicated itself.

"But with all this insistence on the traditional purpose, the founders of the institute fully recognized that the conditions of American life demanded new methods. They realize that systematized instruction by well-trained teachers under sanitary physical conditions had to replace the maimed and cheder; recreational and social activities had to supplement the work of the classroom. In short, the nature of the child and his associations outside of the school had to be taken into consideration while giving an intensive Jewish training.

"These two forces, the one of Jewish outlook, the other of the American environment, might have struggled on fruitlessly had they not been realized through the persistent efforts of the late Samuel I. Hyman. He reflected in his own personality the two ideas. Faithful in his loyalty to traditional Judaism, he nevertheless understood the demands of American life. Determined and courageous in his purpose, he still had the largeness and gentility of character that made it possible for him to bring men together. Through his tireless efforts the cornerstone of this beautiful building, which in its every detail shows great love and devotion, a fit house for the accomplishment of a great purpose, was finally laid after many years of discussion on May 1, 1915.

"In another large measure did Mr. Hyman prepare the way for the actual work of creating a model educational institution that would be potent in conserving Jewish life in America. For, he was leader in the effort which culminated in the affiliation of the Talmud Torahs with the Federation for the Support of Jewish Philanthropic Societies. Thus communal support assured a financial foundation for the internal work of our institution.

"It is my sad duty to be under the necessity of reporting that our leader has passed away in the prime of his life, and in the midst of his task. I cannot hope to mitigate the bitter sorrow of his loss to those who knew him as a friend with any words of consolation, for there is no consolation for such a loss. All that we can do is to seek to perpetuate his memory, and this we have attempted to accomplish through the creation of the Hyman Memorial Fund. But it is only by devoting ourselves wholeheartedly to the task of bringing to realization his great dream of creating a model of the educational institution that would preserve Jewish life in America that we can in any true sense honor his memory.

"The groundwork has been cleared; the building has been erected and the financial basis has been assured. Our burden of debt, furthermore, has been greatly lightened by the dedication of the following rooms:

1. The auditorium. Perpetual lamp and candelabra in memory of Herman Rubin, by his parents, Jacob H. and Frances Rubin.
2. The library, in memory of Mr. and Mrs. Sender Jarmulowsky, by their children.
3. Social room, in memory of Abbie Baum, by the Sisterhood.
4. Social room, in memory of Reverend Professor Joseph Mayor Asher, by the Social Welfare Circle.
5. Kindergarten room, in memory of their parents, by Mr. and Mrs. Harry Fischel.

- CLASS ROOMS.
6. In memory of their father, Nehemiah Rubin, by the Rubin family.
  7. In memory of Harris and Samuel J. Silberman, by their families.
  8. In memoriam, by Mr. and Mrs. Harris Mandelbaum.
  9. In memory of Hyman Spektorsky, by Mr. and Mrs. Joseph Spektorsky and Mrs. Gussie Spektorsky.
  10. In memory of Gerson Hyman, by his children, Mr. and Mrs. Samuel I. Hyman.
  11. In memory of B. David Kaplan, by his family.

"The intention of the founders will not be fully realized, however, until the influence of the Institute passes beyond the bounds of the immediate neighborhood. In a way, this is already the case. Ten communal organizations whose interests are city-wide make the Institute their regular meeting place, while numerous societies use the facilities of the building frequently for lectures, conventions and a variety of activities.

"But the ultimate hope is still that the dream of Samuel I. Hyman will be realized; that this Institute will be the model of a great number of institutions throughout the city and throughout the country, which, working together, will be potent to preserve in the conditions of American life the spiritual heritage that has been handed down to us from former generations."

The president's report was followed by a number of brief reports by the chairmen of the various committees. Mr. Edward Epstein reported for the Talmud Torah and Mr. Isaac Cohen for the Extension Education. In the absence of Mr. A. A. Silberberg, chairman of Social and Civic Activities, his report was also rendered by Mr. Cohen. The treasurer's report was given by Mr. Jacob Wener.

Mr. Felix M. Warburg, president of the Federation for the Support of Jewish Philanthropic Societies, delivered an address. He said that he felt highly gratified at the work that the Central Jewish Institute was doing and that he counted its affiliation with the federation as a source of strength, and that he hoped, furthermore, that such institutions might be mul-

tiplied throughout the city. Addresses were also delivered by Mrs. Edward Epstein, president of the Ladies' Auxiliary; Dr. Simon Tannenbaum, chairman of the Parents' Association, and Mr. I. B. Berkson, executive director of the Central Jewish Institute.

The following directors and officers were elected: Jacob H. Rubin, president; Morris Asinof, vice-president; Jacob Wener, treasurer; Isaac Cohen, vice-president; Victor Friedman, honorary secretary; directors, Irving Bachrach, J. de A. Benjunes, I. Louis Butler, Jacob D. Cohen, Julius J. Dukas, Edward Epstein, Bernard Feifer, Harry Fischel, Moses Friedman, Rabbi Herbert S. Goldstein, Adolph Guggenheim, Mrs. S. I. Hyman, Rev. Dr. Moses Hyamson, Dr. Ira I. Kaplan, Prof. M. M. Kaplan, Edwin Kaufman, Alfred E. Kornfeld, Joseph H. Lampert, Abraham Liebovitz, Jacob J. Lubell, Rabbi M. S. Margolies, Henry B. Rosen, Ben Selz, Abr. A. Silberberg, Joseph Spektorsky, Samuel R. Travis, Nathan Turkeltaub, Israel Unterberg and Henry Witty.

France Declares for Jewish State in Palestine.

The French Government has made an official declaration in favor of a Jewish State in Palestine, in accord with the British declaration to the same effect, made by the British Cabinet on November 2 last.

This information is contained in a series of cable and radio messages from the French Minister of Foreign Affairs, M. Stephen Pichon, to M. Tardieu, the French High Commissioner to the United States.

The Provisional Executive Committee for General Zionist Affairs has been authorized by M. Tardieu to make public the following messages bearing on this subject:

(From M. Pichon to M. Tardieu.) "Feb. 12, 1918.

"Having seen, M. Sokolow, I authorized him to state that, as regards the question, our views were essentially the same as the views entertained by the British Government. It was agreed upon that a Zionist delegation should be sent to Palestine."

(From M. Pichon to M. Tardieu.) "Feb. 12, 1918.

"I beg you to notice the statement which I gave to the newspapers regarding the Zionist question." (Naval Radio from the Press Bureau of the Ministry of Foreign Affairs.)

"M. Sokolow, representing the Zionist organizations, was received today by M. Stephen Pichon. M. Pichon was happy to reaffirm that the understanding is complete between the French and the British governments concerning the question of the Jewish establishment in Palestine."

The views of Great Britain, which now have the indorsement of France, are embodied in the following letter from Mr. Balfour to Lord Walter Lionel Rothschild, vice-president of the English Zionist Federation:

"Foreign Office, Nov. 2, 1917.

"Dear Lord Rothschild: I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations, which has been submitted to and approved by the Cabinet:

"His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

"I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation. Yours sincerely,

"ARTHUR JAMES BALFOUR."

The M. Sokolow referred to in the French official communiques is Naham Sokolow, member of the Zionist International Action Committee, who with Dr. Chaim Weitzman, president of the British Zionist Federation, has carried on the political negotiations which thus far have resulted in the formal approval by two great Entente Powers in favor of the Zionist movement and its aspirations in Palestine. Mr. Sokolow's negotiations have also resulted in a statement by Premier Sonnino, of Italy, expressing his unqualified indorsement of the projected Jewish State, and his assurance that if the other Entente Powers did not do so his own government would take the initiative in gratifying the Zionist ambition. Mr. Sokolow was recently received in gracious audience by Pope Benedict, having been commissioned by the British Government to explain to His Holiness the project which it later indorsed. At the end of this audience Mr. Sokolow announced that His Holiness had listened with great interest, and terminated the meeting with the assurance, "We shall be good neighbors."

They Are for War.

אני שלום וכי אדאבר הימא למהמה David doubtless had in mind, besides Kedar and Meshech, the Ammonites. "Against the injunction of the Torah

לא תדרוש שלום ושוכחם I have set my own sentiment of gratitude to Nahash, who perhaps from the feeling engendered in him by defeat at the hands of Saul was induced to offer me hospitality—and therefore did I send condolences to his son Hanun, who now has treated my messengers in such a shameful manner. He and his advisers wish war; well, they shall have it.

Thus, also, has Germany been virtually threatening and demanding war for

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Seventh day Pessach	Wednesday, April 3
Rosh Chodesh Iyar	Saturday, April 13
Lag B'Omer	Tuesday, April 30
Rosh Chodesh Sivan	Sunday, May 12
First day Shabuoth	Friday, May 17
Rosh Chodesh Tammuz	Tuesday, June 11
Fast of Tammuz	Thursday, June 27
Rosh Chodesh Ab	Wednesday, July 10
Fast of Ab	Thursday, July 18
Rosh Chodesh Ellul	Friday, August 9

\*Also observed the day previous as Rosh Chodesh.

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## CHILDREN'S PAGE

JOSEPH, THE MAGNANIMOUS  
Dear Children:

Now Joseph revealed himself to his brothers in his true character, noble and magnanimous, tender and forgiving, doing his utmost to reassure them that they were not to blame, for they were mere tools in the hands of Merciful Providence. Gently, he said to them, now be not grieved nor be angry with yourselves that ye sold me hither, for the Eternal sent me here in order to preserve your lives. For these two years hath the famine been already in the land, and there are yet five years in which there will be neither ploughing nor harvesting. Haste ye, and go up to my father (he told them to go up, says Rashi, because the land of Israel is higher than any other land), and say unto him, Thus hath said thy son Joseph, the Eternal hath made me lord of all Egypt, come down unto me, tarry not. "And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks and thy herds, and all that is thine. And I will maintain thee there, for there are yet five years of famine, lest thou and thy household, and all that thou hast, come to poverty." And, behold, your own eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaks unto you or your own eyes see that I am, indeed, your brother, and you hear that I speak to you in the holy tongue, and the eyes of my brother Benjamin. Just as I have no hatred against my brother Benjamin, as he was not implicated in selling me as a slave, thus is there no hatred in my heart against you. And ye shall tell my father of all my honor in Egypt, and all that ye have seen, and ye shall hasten and bring down my father hither. And he fell upon his brother Benjamin's neck and wept. He wept for the two temples which were in the heritage of Benjamin and were destined to be destroyed, and Benjamin wept upon his neck. He wept for the tabernacle of Shiloh, which was in Joseph's heritage and was destined to be destroyed. And he kissed all his brothers and wept upon them, and after that his brothers spoke with him. After they saw his sincerity toward them, they spoke with him, but before that they were ashamed. And the report thereof was heard in Pharaoh's house, saying Joseph's brothers have come, and it was pleasing in the eyes of Pharaoh and in the eyes of the servants. And Pharaoh said unto Joseph, Say unto thy brothers, This do ye, load your beasts with corn and go; get you into the land of Canaan and take your father and your households and come unto me, and I will give you the best of the land of Egypt (Goshen), and ye shall eat the fat of the land. Pharaoh prophesied, and did not know what he was prophesying, in the end they would make it as a stream without fish. And thou art commanded by me, This do ye tell them this is my wish, take unto yourselves out of the land of Egypt wagons for your little ones and your wives, and take up your father and come. Joseph sent to his father ten asses laden with the best things of Egypt; good old wines which an old man loves. He accompanied his brothers on the way, and they departed, and he said unto them, Do not fall by the way, seeing that they were so ashamed of their deed, he was afraid they would quarrel on the way. One would accuse the other of being the cause of

selling Joseph. And they went out of Egypt and came into the land of Canaan, unto Jacob, their father, and they told him, saying Joseph is yet alive, and that he is governor over all the land of Egypt. But his heart remained cold; for he believed them not. But when they told him all the words of Joseph, which he had said unto them, and when he saw the wagons, which Joseph had sent to carry him, the spirit of Jacob, their father, revived. Rashi tells us that nothing convinced Jacob that Joseph was alive but the message conveyed to him by the wagons, "agaloth," as that was a significant reminder that just before Joseph was sold his father had taught him about the "Eglah Orufa." (See Deuteronomy, chapter 21.) Therefore the spirit of Jacob, their father, revived, and Israel said enough. I have enough joy inasmuch as Joseph, my son, is yet alive.

כן אמר

"Mamma, what does behead mean?" asked Ethel, who was studying history.

"To cut off a man's head," answered the mother.

"And what does defeat mean?"  
"I know," quickly answered five-year-old brother. "Defeat means to cut off a man's feet. Isn't that right, mamma?"

## CONUNDRUMS.

Q. What things grow larger the more you contract them?

A. Debts.

Q. In what month do women talk the least?

A. February (the shortest month).

## THE MOTH.

By Rabbi HARRY WEISS, Macon, Ga.

O moth so wondrous garmented  
In orange, black and gold,  
What tracery hath given thee  
Such beauty manifold.

I know no one is habited  
In cloak so superfine,  
No draftsman deft has ever left  
Such penciling as thine.

I would not mar thy fragile frame,  
My fearsome little friend,  
Thou art the symbol of our hopes  
That in the night attend.

On wings of silence thou hast come  
In quest of light, as we  
Who grope for light when in the night  
Of earthly misery.

I hold thee gently by thy wings  
And put thee from my home,  
To ride upon the darksome tide  
And otherwise to roam.

I look upon my finger-tips,  
They are dusted black and gold,  
So hopes may go and yet we know  
They leave wealth manifold.

The gold of dearest memories,  
The black that tells of light,  
And greater dawns than ever rise  
From out the deepest night.

So man doth move in ceaseless track  
That God who made the cloak  
Of matchless hue will e'er renew  
The hopes of human folk.

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## The Wisdom of Rabbi Leib of Prague.

Once upon a time there lived at the city of Prague two men, one a Jew and the other a Gentile; the former owned a dry-goods store, while the other conducted a meat market. One evening, in the course of a carnival that took place in the city, the meat man noticed his neighbor counting his day's returns which culminated to a considerable amount. Getting jealous of the man and his money, the butcher hatched a scheme to snatch the money from the Jew and this is what he did in order to carry out his diabolical design.

He went to the chief of the local police and told him that a gang of robbers entered his market, some time previous, knowing that he took in a considerable amount of money, on account of the numberless visitors that came to town for the carnival, made him go to the ice house for a piece of meat that was reserved there, and looted his cash drawer during his absence. He specified before the prefect the pieces of silver, gold and copper, mentioned the denomination of some of the paper bills and named the sum total of his lost money, and wanted the guardian of order to enlist a force of deputies, visit the Jewish merchant who trafficked in the neighborhood and search him for the stolen money.

The chief, without delay, armed a posse of men, invaded the Jew's store and finding his money corresponding with the details furnished by the complaining butcher, took the money and the man, placing the latter behind prison bars and locking the former in the governmental safe.

Excitement and confusion reigned supreme among the Jewish settlers of Prague, the next day, when the bad news of the Jew's arrest became known to the townsmen. Jews, as a matter of record, were never found among the rogues of the Bohemian capital, all being sober, thrifty and honest, and the accused man was noted, indeed, for his piety, sincerity and straightforwardness, because of which the Jews feared grave consequences and dreaded disastrous result, not only for the supposedly culpable man but for the entire Jewish colony, taking the stolen money as a pretext for looting, spoil, destruction and ruin of Jewish persons and properties, life and limb, mental state and material stage. The Jews, thereupon, called on the chief, testified to the suspected man's honesty and pleaded for the dismissal of the charge and the release of the innocent man. All the appeals, pleadings and entreaties failed to produce any tangible results, the prefect siding with the butcher man, believing his tale of woe and accepting it for its face value.

The King, having heard of the anticipated trial which would come before the Judge and jury, expressed his desire to participate in the proceedings and prompt justice to be properly executed. In the meantime, while walking through the streets of the city one evening, the King beheld a group of children who purported to have taken lively interest in the city's happenings, inasmuch as they took up the case of the butcher and the drygoods man. Interested in that curious play, the King observed one of the youngsters who assumed the responsibilities of the Rabbi, sat on one of the curb stones and called the plaintiff and the defendant before his judicious tribunal. Mirroring the butcher, one youngster approached the Rabbi, told him of his stolen money, named the drygoods merchant as the culprit and claimed both, the return of his lost money and the execution of the thief according to the law. At that juncture, the would-be drygoods man appeared before the Rabbi, pleaded innocence of the crime, resorting to his former record and good standing with the community, stating that he never left his place of business, didn't go to any neighbor and the money under consideration belonged to him exclusively. Let the witnesses come and testify to the charges of both, ordered the Rabbi, hearing the case and its particular complications, both being accusers and suspected simultaneously. There being no witnesses, the Rabbi employed his tactical skill and profound wisdom.

Accertaining, once again, the trades and occupations of the men before him, he ordered the copper, silver and golden pieces of money to be boiled in hot water, watch the progress and see whether the latter turns fat, if it does, why it is the butcher's money, the fat from the butcher's handling the meat affecting the coins to turn fat also. In case, however, the water never became fat, it is the drygoods man's money, as he does not deal with fat and the latter's traces cannot be found there.

It goes without saying that the King advised the Judge to order the boiling of the money, as he had seen it in the children's mock trial, which proved the Jew's innocence and his neighbor's greed, rascality and bloodthirstiness. The judicious boy turned Rabbi Leib of great renown afterwards.

NACHMAN HELLER.

## England Making Good Its Jewish Declarations.

A letter just received by the Provisional Zionist Committee from the Anglo-Palestine Bank in Jerusalem contains a striking indication of the practical measures being taken by Great Britain to make good its undertaking to "use its best endeavors" to aid in the establishment of a Jewish State in Palestine. Incidentally it announces the early reopening of the Jaffa branch. The bank writes:

"The British Military Government has deposited a certain amount of money with us and draws on us for its wants. We have been invited by the Military Governor to make foodstuff purchases for the civil population of Jerusalem.

"The authorities have also invited us

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WERTHEIMER, HERMINE.—The People of the State of New York, by the grace of God free and independent, to Louis R. Levy, Kossuth C. Levy and Harold C. Wolf, any other heirs at law or next of kin of the said Hermine Wertheimer, deceased, whose names, addresses and degrees of relationship are unknown and cannot with due diligence be found, if any, and if any have since died whose names, addresses and degrees of relationship are unknown, their successors in interest, the heirs and next of kin of Hermine Wertheimer, deceased, or persons interested in her estate, send Greeting:

Whereas, Joseph F. Cullman, who resides at No. 39 West 71st street, in the Borough of Manhattan, New York City, is the Surrogate of the County of New York, and has been lately applied to the Surrogate's Court of our County of New York, to have a certain instrument in writing, relating to both real and personal property, duly proved as the last will and testament of Hermine Wertheimer, who was at the time of her death a resident of the County of New York, deceased. Therefore, you and each of you are cited to show cause before the Surrogate's Court of our County of New York, at the Hall of Records, in the County of New York, on the 29th day of March, one thousand nine hundred and eighteen, at half-past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property.

In Testimony Whereof, we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed. Witness, Honorable John P. Cohalan, a Surrogate of the County of New York, at said County, the 9th day of February, in the year of our Lord one thousand nine hundred and eighteen.

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

SCHLESINGER, MARTHA.—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 Martha Schlesinger, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber at place of transacting business, No. 271 Broadway, in the City of New York, on or before the 10th day of August next.

Dated, New York, the 2d day of February, 1918.

FREDERICK S. SCHLESINGER, Administrator.

MAX ARENS, Attorney for Administrator, 271 Broadway, New York City.

HOPFMAN, GESCHE.—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 Gesche Hopfman, 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, Benjamin Eisler, No. 35 Nassau street, in the City of New York, on or before the 26th day of April next.

Dated, New York, the 19th day of October, 1917.

ALFRED FRANKENTHALER, Executor.

BENJAMIN EISLER, Attorney for Executor, 35 Nassau street, Manhattan Borough, New York City.

STIASSNY, SARAH M.—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 Sarah M. Stiassny, 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 Isidore Hershfield, No. 99 Nassau street, in the City of New York, on or before the first day of August next.

Dated, New York, the 17th day of January, 1918.

RICHARD I. EPSTEIN, Executor.

ISIDORE HERSHFIELD, Attorney for Executor, No. 99 Nassau street, Borough of Manhattan, New York City.

RUBIN, SAMUEL.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Rubin, commonly known as Sam Rubin, 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 Glaze & Fine, No. 217 Broadway, in the City of New York, on or before the 19th day of August next.

Dated, New York, the 14th day of February, 1918.

ADELE RUBIN, Executrix.

GLAZE & FINE, Attorneys for Executrix, 217 Broadway, Manhattan, New York City.

HUTKOFF, NATHAN.—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 Nathan Hutkoff, 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, Lint & Pfeiffer, No. 46 Cedar Street, in the City of New York, on or before the 30th day of June next.

Dated, New York, December 20th, 1917.

HARRY FISCHEL, ISAAC HUTKOFF, SAMUEL HUTKOFF, BENJAMIN C. H. GOODMAN, Executors.

LINT & PFEIFFER, Attorneys for Executors, 46 Cedar Street, Borough of Manhattan, New York City.

RUBENS, ROSA.—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 Rosa Rubens, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business, in care of Jonas Lazansky & Neuburger, her attorneys, No. 115 Broadway, in the City of New York, on or before the 1st day of August next.

Dated, New York, the 18th day of December, 1917.

SARAH ROSENBERG, Executrix.

JONAS LAZANSKY & NEUBURGER, Attorneys for Executrix, Office and Postoffice Address, 115 Broadway, Borough of Manhattan, New York City.

FRIEDMANN, HENRY.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Friedmann, 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. 309 Broadway, in the City of New York, on or before the 20th day of June next.

BURGER, LOUIS.—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 Louis Burger, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business, at the office of Messrs. Kantrowitz & Esberg, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the first day of June, next.

Dated, New York, the 7th day of November, 1917.

ALICE BURGER, Executrix.

KANTROWITZ & ESBERG, Attorneys for Executrix, No. 320 Broadway, Borough of Manhattan, New York.

FREEDMAN, FRANK.—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 Frank Freedman, 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, Marks & Marks, No. 63 Park Row, Borough of Manhattan, City of New York, on or before the 12th day of September, 1918.

Dated, New York, the 28th day of February, 1918.

ANNA B. FREEDMAN, Administratrix.

MARKS & MARKS, Attorneys for Administratrix, 63 Park Row, Borough of Manhattan, City of New York.

FRANK, BERNARD.—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 Bernard Frank, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business, at the office of his attorney, Arthur G. Frank, No. 309 Broadway, in the City of New York, on or before the first day of July next.

Dated, New York, the seventeenth day of December, 1917.

ROTH, MAX.—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 Max Roth, 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 Leon Laski, Esq., No. 160 Broadway, in the City of New York, on or before the 12th day of April next.

Dated, New York, the 2d day of October, 1917.

ANNIE ROTH, LEON LASKI, Executors.

HECHT, NANNIE.—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 Nannie Hecht, 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 their attorneys, Gilbert & Gilbert, No. 43 Exchange place, in the City of New York, on or before the 15th day of July next.

Dated, New York, the 7th day of January, 1918.

GUSTAVE LOWENSTEIN, SIGMUND B. SONNEBORN, Executors.

GILBERT & GILBERT, Attorneys for Executors, 43 Exchange place, Borough of Manhattan, City of New York.

WEISBERGER, IGNATZ.—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 Ignatz Weisberger, 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, Messrs. Palmieri & Wechsler, No. 61 Park Row, Borough of Manhattan, in the City of New York, on or before the 22d day of July next.

Dated, New York, the 4th day of January, 1918.

ALBERT REITMAN and BERNARD GREENBERGER, Executors.

PALMIERI & WECHSLER, Attorneys for Executors, No. 61 Park Row, Borough of Manhattan, New York City.

RUBENSTEIN, MARTIN.—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 Martin Rubenstein, 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 Flugelman & Trosk, No. 52 Broadway, in the City of New York, on or before the 15th day of July next.

Dated, New York, the 9th day of January, 1918.

LOUIS RUBENSTEIN, Administrator.

FLUEGELMAN & TROSK, Attorneys for Administrator, office and post office address, 52 Broadway, Borough of Manhattan, New York City.

WALLACH, HANNAH.—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 Hannah Wallach, 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, Leventritt, Cook, Nathan & Lehman, No. 111 Broadway, Borough of Manhattan, in the City of New York, on or before the 18th day of July next.

Dated, New York, the 10th day of January, 1918.

EDWARD DREYFUS, SAMUEL KRIDEL, ALFRED LIEBMAN, Executors.

LEVENTRITT, COOK, NATHAN & LEHMAN, Attorneys for Executors, 111 Broadway, Borough of Manhattan, City of New York.

STEIN, PAULINE.—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 Pauline Stein, 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, Leventritt, Cook, Nathan & Lehman, No. 111 Broadway, Borough of Manhattan, in the City of New York, on or before the 18th day of July next.

Dated, New York, the 10th day of January, 1918.

FRED M. STEIN, HATTIE S. BACHE, BIRDIE S. GANS, AMY S. HAMBURGER, Executors.

LEVENTRITT, COOK, NATHAN & LEHMAN, Attorneys for Executors, 111 Broadway, Borough of Manhattan, City of New York.

WOLF, WILLIAM.—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 William Wolf, 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 Benjamin F. Spellman, No. 115 Broadway, in the City of New York, on or before the 26th day of March next.

Dated, New York, the 13th day of September, 1917.

SAMUEL WOLF, Executor.

OPPENHEIM, MANUEL.—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 Manuel Oppenheim, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorney, Maurice Hyman, No. 135 Broadway, in the City of New York, on or before the 12th day of July next.

Dated, New York, the 27th day of December, 1917.

JESSE OPPENHEIM, RENE O. ROSENBERG, JEROME ROSENBERG, Executors.

MAURICE HYMAN, Attorney for Executors, 135 Broadway, New York City.

BELLER, WOLF.—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 Wolf Beller, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at place of transacting business, at the office of his attorney, Isadore Apfel, No. 299 Broadway, in the City of New York, on or before the 29th day of April next.

Dated, New York the 25th day of October 1917.

ABRAHAM J. BELLER, Executor; ANNIE FELDMAN, Executrix.

ISADORE APPEL, ESQ., Attorney, 299 Broadway, New York City.

HOENIGSBERGER, HENRY.—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 Henry Hoenigsberger, 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 Edward A. Alexander, in the City of New York, on or before the 10th day of June next.

Dated, New York, the 1st day of December, 1917.

ROSA F. HOENIGSBERGER, ANTON HOENIGSBERGER and IGNATZ H. FREUND, Executors.

EDWARD A. ALEXANDER, Attorney for Executors, No. 165 Broadway, New York City.

HYMAN, SAMUEL I.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel I. Hyman, 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 Cardozo & Nathan, No. 128 Broadway, in the City of New York, on or before the 22nd day of March next.

Dated, New York, the 10th day of September, 1917.

TILLIE E. HYMAN, Executrix.

CARDOZO & NATHAN, Attorneys for Executrix, 128 Broadway, Manhattan, New York City.

DAVIS, SAMUEL I.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel I. Davis, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at the place of transacting business, at the office of their attorneys, Cohen, Gutman & Richter, No. 111 Broadway, Borough of Manhattan, City of New York, on or before the 8th day of August next.

Dated, New York the 6th day of February, 1918.

LOUIS M. TEICHMAN, FREDERIC J. DAVIS, ABRAHAM I. GUTMAN, Executors.

COHEN, GUTMAN & RICHTER, Attorneys for Executors, 111 Broadway, New York City.

ROTHSCHILD, JOSEPHINE.—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 Josephine Rothschild, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of their attorneys, Crawford & Tuska, No. 20 Nassau street, Borough of Manhattan, in the City of New York, on or before the 30th day of March next.

Dated, New York, the 8th day of September, 1917.

SOLOMON R. GUGGENHEIM, V. SYDNEY ROTHSCCHILD, CLARENCE G. ROTHSCCHILD, Executors.

CRAWFORD & TUSKA, Attorneys for Executors, No. 20 Nassau street, Borough of Manhattan, New York City.

SCHLESINGER, FLORENCE NIGHTINGALE.—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 Florence Nightingale Schlesinger, 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, Liebmann & Tanzer, his attorneys, No. 233 Broadway, in the Borough of Manhattan, City of New York, on or before the 28th day of December next.

Dated, New York, the 19th day of June, 1917.

JACOB WERTHEIM, Executor.

LIEBMAN & TANZER, Attorneys for Executor, 233 Broadway, New York City.

LISBERGER, MARKS.—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 Marks Lisberger, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at the office of I. Balch Louis, No. 35 Nassau Street, in the City of New York, on or before the 15th day of July next.

Dated, New York, the 29th day of December, 1917.

MILTON A. LISBERGER, Executor.

I. BALCH LOUIS, Attorney for Executor, 35 Nassau Street, New York City.

SKLAREK, ALBERT.—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 Albert Sklarek, 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. 26 Court street, Borough of Brooklyn, in the City of New York, on or before the first day of April next.

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

HEDWIG HELLBRON, HERMAN BLUMENAU, Executors.

JOHN BRENNER, Attorney for Executors, 26 Court Street, Brooklyn, N. Y.

LEFFLER, JOHN.—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 John Leffler, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Max L. Schallek, No. 74 Broadway, in the City of New York, on or before the 12th day of June next.

SHIMAN, NATIAN.—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 Nathan Shiman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Max L. Schallek, No. 74 Broadway, in the City of New York, on or before the 12th day of June next.

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

SALLYE SHIMAN and DAVID SHIMAN, Executors.

MAX L. SCHALLEK, Attorney for Executors, 74 Broadway, New York City.

BERNHEIM, ALINE.—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 Aline Bernheim, 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 Kurzman, Frankenhaimer & Gutman, No. 25 Broad Street, in the City of New York, on or before the 3d day of June next.

Dated, New York, the 23d day of November, 1917.

GEORGE B. BERNHEIM and ALFRED L. BERNHEIM, Executors.

KURZMAN, FRANKENHAIMER & GUTMAN, Attorneys for Executors, No. 25 Broad Street, New York City.

PAPIRNICK, BARNET.—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 Barnet Papirnick, also known as Barnett Papirnick, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business, at the office of Albert A. Friedlander, No. 115 Broadway, Borough of Manhattan, in the City of New York, on or before the 12th day of August next.

Dated, New York, the 25d day of January, 1918.

WILLIAM S. FRIEDLANDER and ABRAHAM ROSENTHAL, Executors.

ALBERT A. FRIEDLANDER, Attorney for Executors, 115 Broadway, New York City.

HYMAN, BEAUMONT.—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 Beaumont Hyman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business, No. 355 Broadway, Manhattan, in the City of New York, on or before the 26th day of May, next.

MORTIMER HYMAN, LOUIS S. FRIEDBERG, Executors.

Dated, New York, the 19th day of November, 1917.

SAM L. LASKY, Attorney for Executors, 115 Broadway, New York City.

ADELSON, PHILIP.—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 Philip Adelson, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at place of transacting business at the office of Feiner & Maass, their attorneys, No. 100 Broadway, Borough of Manhattan, in the City of New York, on or before the 24th day of March next.

Dated, New York the 7th day of September, 1917.

BENJAMIN F. FEINER and RICHARD SENTER, Executors.

KEMPNER, LOUIS.—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 Louis Kempner, 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 Greenbaum, Wolf & Ernst, No. 2 Rector street, in the City of New York, on or before the 6th day of September next.

Dated, New York, the 19th day of February, 1918.

GRACE A. KEMPNER and ALEXANDER S. KEMPNER, Executors.

GREENBAUM, WOLFF and ERNST, Attorney for Executors, No. 2 Rector street, Borough of Manhattan, New York City.

LOEB, MAX.—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 Max Loeb, 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, Charles L. Hoffman and Henry A. Friedman, No. 31 Nassau street, in the City of New York, on or before the 26th day of April next.

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

CLARA LOEB, Administratrix.

CHARLES L. HOFFMAN and HENRY A. FRIEDMAN, Attorneys for Administratrix, 31 Nassau street, New York City.

HAAS, SARAH.—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 Sarah Haas, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business, at the office of Messrs. Kantrowitz & Esberg, No. 320 Broadway, Borough of Manhattan, City of New York, on or before the 1st day of May next.

Dated, New York, October 15, 1917.

DAVID HAAS, Executor.

KANTROWITZ & ESBERG, Attorneys for Executor, 320 Broadway, Borough of Manhattan, New York City.

MARKWELL, NATHAN M.—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 Nathan M. Markwell, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber at place of transacting business, at the office of Feiner & Maass, her attorneys, No. 100 Broadway, Borough of Manhattan, in the City of New York, on or before the 24th day of March next.

Dated, New York the 7th day of September, 1917.

FANNIE P. MARKWELL, Executrix.

BLUMENTHAL, BEN.—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 Ben Blumenthal, late of the County of New York, deceased, either personally or doing business under the name of the West End Storage Warehouse on West End Automobile Palace, at 202 to 212 West Eighty-ninth street, in the City of New York, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Blumenthal & Levy, No. 233 Broadway, in the City of New York, on or before the 15th day of August next.

Dated, New York, the 18th day of January, 1918.

HANNAH BLUMENTHAL, Administratrix.

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Dated, New York, the 6th day of February, 1918.

THE FARMERS' LOAN AND TRUST COMPANY, HENRY H. CAHN, and EDWARD LAUTERBACH, Executors.

HOADLY, LAUTERBACH & JOHNSON, Attorneys for Executors, 22 William street, New York City.

RABINOWITZ, ISRAEL.—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 Israel Rabinowitz, 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 Moses Morris, their attorney, No. 150 Nassau street, in the City of New York, on or before the 20th day of August next.

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