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Some East Side Characters

By H. S. STOLLNITZ, Litt. D.



"Well, Keevyel! What do you say now?" cried out Yaylke Pinsker as he entered the restaurant on — street, cor —, the "melting pot" where congregate the elite of New York's real and would-be Yiddish writers, poets, artists, singers, musicians, politicians—with and without "pull"—and idlers of all depictions.

Many of the frequenters, yea, perhaps seventy-five per cent. of them, scrape together the change from every pocket to pay for what they consume, having the waiter charge the tips. Once in a while, when they make a big haul, they pay their indebtedness to the waiter in a lump sum, thus renewing their credit even to the extent of occasionally borrowing from him a nickel for a package of cigarettes. Those patrons on the blacklist, who do not venture to enter, stand on the outside perchance to catch a "sucker" from whom to borrow or in anticipation of sponging on him.

The magnetic power of this establishment does not lie altogether in the Poletchinken, Kreplach, Blintzes, Lokshen with cheese and diverse other delicacies, but in the true Bohemian spirit and atmosphere with which the place is surcharged. Often the smoke of cigarettes and cigars obscures the lights that one has to grope one's way in or out. The debates going on here are at times heard for blocks.

Not infrequently the gentler sex is represented by real or would be blue stockings and celebrities who have reached the topnotch of emancipation by sipping beverages stronger than coffee, and by smoking in the precise manner of their men colleagues—and—nota bene! by listening to and participating in the ultra smart and oftentimes double meaning conversations.

Paradoxical as it may seem, at least fifty per cent. of these patrons are ardent and vehement red-hot Zionists, belonging to one camp or another, despite being Socialists, Anarchists and of like ilk, who emphatically deny the existence of a deity, who claim to belong to no country because of their cosmopolitanism, who do not recognize any law or order or authority.

Keevyel Yondre aroused from his musing of laying the plot for a great drama, looked up rather impatiently and retorted, "Noo, well, what do you mean?" "O, woe to me! shout-

ed Yaylke, at the top of his voice, oblivious of all that was going on about him.

"Do you mean to say you've not read the latest extra? The latest

last we are to come into our inheritance. At last will be fulfilled our fervent prayer gather us together from all corners of the world and make us go upright to our land."

ecstasy and began to indulge in a real "Kosatke" to give vent to the joy with which the report of the capture of Jerusalem filled him.

"Soon, soon will the harp hanging

the restaurateur and the waiter to whom—by the way—Yaylke was much in debt—he seated himself opposite his chum, Keevyel Yondre, nicknamed the "Silent."

Pinsker order "Pampaches" in celebration of the double feast, namely, that of the capture of Jerusalem and of "Chanukah" during which it occurred.

Yaylke's tactics greatly amused Keevyel. The former's insistence that he say something broke his silence at last.

"Yes, Yaylke. I rejoice with you heartily. I'll go with you—but are you ready?"

"What do you mean by ready? Need I prepare? Was it not the longing of my soul? Hear the question 'ready!'"

"Yes, I repeat my question: 'Are you ready to go to Jerusalem?' Of course, by ready I mean: have you the necessary wherewithal for a ticket, outfit, etc?"

"A ticket, a ticket! an outfit! wherewithal?" shouted Yaylke enraged. "You mean to say I need a ticket when twelve million Jews go; will they pick out Yaylke Pinsker and ask for his ticket? Have you ever heard such brand of nonsense? We will arrogate all trains and ships necessary to carry us and we will go."

"Who wants, who asks for money at such time when every one is engrossed with his ideal of all ideals? Our goal is Zion and not money."

"And," continued Yaylke persuasively, "what is the matter with a Yoshe Plotzker who is worth at least twenty-five thousand dollars and the host of other rich Jews? Are they to carry their riches to Palestine? We must enter our country on an equal footing. If not—I remain here—yes, right here on the East Side."

"Yes, yes, Yaylke leben. Right you are. But what about the wherewithal to begin the new life in Eretz Yisroel?" put in Keevyel.

"He comes again with his nonsensical 'wherewithal,'" cried Pinsker. "Who will need money in Jerusalem? In fact, let us be there first. It'll come, it'll come, there'll be plenty of everything."

"And," said Yaylke, drawing himself up to his full height, "if it need be I'll gladly sacrifice on the altar of Zionism my poems, stories, plays and essays to equalize the offerings of the croesuses who, of course, will go."

"You, Keevyel, know, as do legions



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Rabbi Isaac Alcalay. (Chief Rabbi of Serbia.)

Rabbi Isaac Alcalay, who occupies the distinguished position of Chief Rabbi of the Serbian Jews, is at present on a political mission to America on behalf of his government. He was born in Belgrade in 1882 and is descended from a family of Sephardic Rabbonim, being a grandson of Rabbi Zchor Le Abraham, of Safed, and Rabbi Moses David Alcalay, of Belgrade.

Rabbi Alcalay attended the Normal and Middle Schools and received his early Hebrew training in Belgrade under Rabbi Israel B. Jaranow. Later he went to Vienna, received the degree of Ph. D. in 1906, and in 1908 the degree of Rabbi from the Vienna Rabbinical College, at that time under the direction of Rabbis Schwartz and Sholom. The same year he was elected Rabbi at Belgrade where he has continued ever since. He succeeded Rabbi Berenfeld as Chief Rabbi of Belgrad, a position which was left open for a period of 20 years until a successor could be found from the Alcalay family. In 1910 he was elected Chief Rabbi of all the Jews of Serbia.

joyful news for which the entire world waited most impatiently? Why, she has fallen, fallen into our hands. She—Jerusalem, our chosen city is captured, yes, ours again! At

"Rejoice with me, rejoice! Soon, yes soon, we'll be each under his own grape vine—in the real land where floweth milk and honey."

Pinsker worked himself up into an

at the rivers of Babylon be removed and resound at Zion. Ah, what a new leaf in Israel's glorious history! what a new life is awaiting us!"

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of others, the great merits and value of my outpourings. I do not care a whit. I'll show the world an example of unselfishness worthy of emulation. Let every one bring what he possesses. Then surely will your eternal question of wherewithal be doomed, tabooed forever and aye.

"I am afraid," said Keevye, calmly, "you'll have to defer your journey for a while."

"Keevye," exclaimed Pinsker quite contemptuously, "I do not wonder now that your writings are ever rejected. When once you coin a phrase you stick to it vehemently; never to relinquish it. It seems to me you'll die with your 'wherewithal' on your lips."

Crouched in a corner I was looking for an exit. For everyone in the crowded restaurant was caught by the contagion of the Zionistic debate between Yaylke Pinsker and "silent" Keevye Yondre. There were some who sided with Keevye, but the majority upheld Yaylke.

"Nonsense; folly! stupidity! Traitorous jabbering! What has the question of money to do with our going to Jerusalem? Are we socialists by name or de facto? We have been long suffering. The time has come to act. Only cowards, weaklings crawl into holes when the time comes to be up and doing. The earth is ours. Consequently all that's in it and on it goes with it."

Cries came, "Since when, pray, is Keevye working for the capitalist vampires? What's the use of arguing with him?"

"Fire him out! Let him go into the camp of the Lords of the money market. Others shouted, 'Kill him! Down with the traitor! Whosoever is not with us is against us. Socialists only shall enter Jerusalem. It's incumbent on us to begin with the weeding out of the contaminating individuals right at this moment.'"

The hubbub grew beyond telling. Shmeelke Parch came upon poor frightened Yondre holding aloft a massive chair, ready to strike. I was trembling in my corner, ready to mutter my last "Sh'ma."

Luckily a voice was heard above the din: "Yes, it's he, Shebsele—Shebsele Pait."

At this critical moment there appeared on the scene Shebsele Pait, the "oracle" of the ilk.

Shebsele is about sixty-five years of age. He's known by various titles. Preferably he is called "M'shooginer Shebsele, the Shacher Macher." When he is not occupied smoking cigarettes, of which he consumes not much less than 100 per day, he chews his cud (a peculiar nervous working up and down of his false teeth which gives the appearance of chewing). He claims to be a German, although the moment he opens his mouth it becomes very evident that his cradle stood in Aysheshok, Lithuania. His English is as faulty—if possible, faultier—than his German.

He considers himself a great Hence I know all about politics and social economy. Nothing is going on in the camps of the Zionists without consulting me. Listen, therefore, closely and I will put you aright.

"The time has come. The hour is ripe to go to our land. But preparatory to our embarking we've to choose our leaders and representatives."

"But," put in Yaylke, "I beg a thousand pardons, Reb Shebsele, what need we officers and so forth if Palestine is to be a Socialistic state?"

"Well," said Pait, "that is true. But there have to be some to deal with outside governments."

"We are soon to have a mass meeting. I'll vote for Brotzky as minister of foreign affairs; for Leninsky as premier and"—Herr Pait was interrupted by Shmeelke Parch, "and you ought to be the president of our republic."

"Yes," said Shebsele nonchalantly, "this has been suggested by many a one. But perhaps one can be found for the presidency just as well equipped as I am. But we shall see, we shall see!"

It was in the wee hours of the morning when Shebsele succeeded in cashing a check for \$15 at a discount. One after the other took French leave, leaving Pait to pay for their drinks, etc.

The one who cashed the check nearly fainted when he found that the instrument was dated two weeks ahead. But it was too late, Shebsele had gone.

"Tay Pay" on the Jews and the Irish.
 The brilliant Irish journalist, T. P. O'Connor, better known in England and America as "Tay Pay," addressed a Zionist demonstration in Chicago recently. The following is an extract of his speech:

"I find myself, what I think, a good Irishman and a member of a race that has suffered much, addressing a Jewish community representing a race that has also suffered much and the cause of the suffering in one race as in another has been similar. By that I mean, that high position, lucrative employment, equality, freedom from persecution, the recognition of all claims and rights, could have been purchased by both the one race and the other on one condition, and that was, that each race should be apostate and renegade to its religious beliefs and be dishonored and shamed, and neither race has done it."

"It may be that both the Jewish and the Irish race could have been materially holding a stronger position to-day if they were willing to pay the price for so doing, but as they say in the Scripture, 'What availeth a man if he gained the whole world.'"

"Today the question that presents itself to you, and is especially represented at this meeting, is what may be summed up in the one word 'Zionism.'"

"What will happen about Zion does not depend so much on England or France or that you will get help from both. What will happen about Zion depends upon the Jewish people themselves."

"If you are divided in your opinions about Zion, well, then, the chances will be so much less. If the Jewish people of the entire world will present to the world a practical, united demand, well, then, Zion is a thing of the near future."

"It would be uncandid of me to say that I have thoroughly thought out the problem, I might justify myself to this extent, that a good many Jews have not thoroughly thought out the problem, but so far as I can see I extend my heartfelt sympathy."

"The Jew who has to live under persecutions of Russia, and in poverty in various parts of the world, does not find it always easy to get a new home. He comes to England or America during the persecution of Russia. He comes among people whose language he does not understand, where he may not readily become acquainted with the customs, and whose manner of living is different."

"There must be and will be a larger Jewish immigration I dare say, from some of the old countries of the world. I doubt if so many millions of the race that have been subject to the Russian rule will remain in Russia as they have done previous to this war."

"And now the bonds are removed from the body and soul of Russia, your people will take larger views and have larger facilities in the future, and that will result in a large immigration from Russia, and therefore if Zion will be re-established I have no doubt a large number will gladly return to the motherland."

"I do not expect that many millionaires will go there, but I do not think it is to the disadvantage of the Jew that they are not all millionaires."

"While there is a legend that the Jewish people are one of the rich races of the world, take the millions of Jews in the countries and average their incomes, and you will find that the Jews are one of the poor and not one of the rich races of the world, and it is largely because they have preferred the things that feed the soul to the sordid prosperity that they may have gained if they abandoned their religious beliefs."

"A race that has suffered two thousand years of persecution, a race that holds high the place the Jews hold today in the world, can look with perfect confidence to a future as great as the past and the civilization of the barbarous world."

"Those who are in favor of Zionism are of the opinion that by having a Jewish state and Jewish government they as a race will be able to hold a stronger position in the government of the entire world. I must say, I know another race, and quite recently have taken up their cause, who up to a short time, and even now, have been oppressed by the Turkish government. The Armenians, like the Jews, have never had a voice in the government and administration of the world, and have therefore been unable to demand a seat or voice their opinions at the councils of the world, except by proxy. Having no state, it could not enter the councils of Europe. I assume that that is what is in the back of the minds of the Jewish people and the Zionist movement. That the Jewish people, with their land restored, would be entitled to demand this right for admittance to the councils of Europe. If that be your views and you all agree, and have confidence, and your race unite in making that demand from the world, I do not think that the world will refuse it to you."

"If I had any doubt whether the Turkish government were fit to govern the Greeks or the Jews; if I had any doubt before the war, I surely have no doubts since the massacres and revolutions that a blood-stained nation as that of the Turks surely has no right to govern Palestine or any country in the world."

"I will not express any doubt as to the power of the Jews to carry on self-government successfully. It is one of the peculiarities of nations that while they will not allow small nations to rule themselves, they apparently will be governed by them. We have three Jews in the present administration in England; and if the Jews are able to govern other nations and their people, I do not think it is an illogical conclusion that they will be able to govern themselves."

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of liberty to my country. I am not doing so today. Before the war, which has caused so much destruction and loss of life, I was mainly concerned in fighting for the liberty of Ireland, but today I feel that I am not only fighting for the liberty of Ireland, but I am fighting for a larger and greater purpose than even the liberty of my own land. I am fighting for the liberty of all countries, all nations, all creeds and all races of the world.

"I know that is your feeling now, and since the old regime in Russia has been cast aside there is no doubt in my mind that this feeling has increased."

"We all, Americans and allies, are fighting on the side of democracy and liberty against autocracy and despotism. Let us fight for the freedom of the world with the thought in our minds that if the world will be free, our races must be freed with the world."

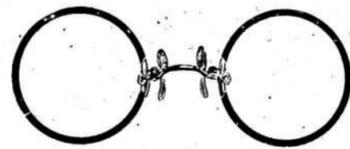
British Rule in Palestine.

The behavior of the British troops in Palestine has made a profound impression on the population, especially that part of it which is in a position to make a first-hand comparison with the sort of rule the Holy Land was subjected to before the capture of Jaffa and Jerusalem. The Jews are hastening back to Jaffa, from which they were expelled by Djemal Pasha, and resuming their normal life, confident that their days of anxiety are now at an end.

General Allenby's order of the day, according to information received by the Provisional Zionist Committee, exhorted the men in his command to remember the high reputation for justice, tolerance and fair-play which the British nation enjoys in the East, and expressed confidence that the Expeditionary Force would maintain the high standard of conduct it had hitherto shown. He called upon all commanding officers to guard and preserve all historic and sacred sites and buildings and the persons and property of all the inhabitants. These orders have been obeyed with the utmost scrupulousness.

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5th, 1911...	2,436	12%	29,322	16%
6th, 1912...	3,414	40%	33,998	16%
7th, 1913...	4,023	18%	40,869	20%
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NEWS FROM ENGLAND.

(Exclusive Correspondence to the HEBREW STANDARD)

Death of Alfred de Rothschild, Man of Many Sympathies and Artistic Tastes—A Great Art Collector and Communal Worker—March of Jewish Battalion Through East End of London—Stirring and Enthusiastic Scenes—Government Plans for Palestine—More About the Proposed Hebrew University of Jerusalem.

London, Feb. 8, 1918.

Another famous member of the Rothschild family has passed away in the person of Alfred de Rothschild. As "Mr. Alfred" he was known not only throughout the community but also in a large number of other ranges of this country's activities. The second son of the late Baron Lionel Nathan de Rothschild and brother to the late Lord Rothschild and the late Leopold de Rothschild, he was born in London on July 20, 1842. Educated at King's College, London, and Trinity College, Cambridge, he joined the firm at New-court shortly after leaving the university. There he received from his father, who was head of the firm, that fine early training which stood him in good stead throughout his life.

Alfred de Rothschild was a good deal more than an alert financier and a man of fashion. Nature had endowed him with the artistic temperament. He studied painting and music assiduously during early manhood, and was proficient in both arts before he made his debut in the great world, where his taste and judgment with respect to pictures and china, singing and playing, porcelain, falence, gems, and other varieties of "objects d'art" soon came to be regarded as infallible. Of a singularly amiable and generous disposition he was at once the most kindly, most liberal and most judicious patron of creative and executive artists. It was with art treasures judiciously selected that "Mr. Alfred" filled his palatial town and country residences, all the reception rooms of which are lavishly adorned with pictures of the Italian, French, Dutch and English schools, with exquisite specimens of Sevres, Dresden and Limoges china, and with antique cabinets and furniture of almost inestimable value.

The house in Seamore Place, London, where Alfred de Rothschild died, is a veritable museum of fine pictures, marbles and bronzes, including several of the finest works produced by Teniers, Greuze and Terburg, Reynolds, Gainsborough and Romney. Halton, Mr. Alfred's magnificent mansion in Buckinghamshire, can boast of Cuypps, Hobbe-mas, and Bouchers, Watteau, Wouvermans and Eancrets, all painted in the best manner of those admirable masters; of Teniers' "Card Party," "Rustic Revels" and "Interior of a Picture Gallery"; Gainsborough's "Miss Tickell," Reynolds' "Mrs. Bampfylde," Pater's "Peace" and "War," and Romney's "Lady Hamilton," which he regarded as the chief glory of his noble collection, though it is enriched by two other inimitable Romneys—the portraits of Ladies Paulet and Prescott—by two perfect Huysums, and by Canova's "Dancing Girl," of world-wide renown.

For a quarter of a century all the most accomplished vocalists and instrumental soloists of Europe were heard at the Sunday evening musical parties given by Alfred de Rothschild in Seamore Place throughout each successive season. All the greatest prima donna and primi tenori of Italian and French opera who adorned the lyric stage were numbered among his intimate personal friends, a circumstance which, however, never hindered him from remunerating their artistic achievements upon a scale of more than princely munificence. Indeed, he took so keen a pleasure in generous gift-giving that no one who ever rendered him the least service went unrewarded. To appeals on behalf of public charities, or of private misfortune calling for the relief that often money only can afford, his purse was always open. He was a true philanthropist, at once tender-hearted and open-handed, full of human kindness and sympathy; but, unlike his brothers, he took little or no active part in the management of the charities to which the firm subscribed so liberally.

He was a trustee of the National Gallery and of the Wallace Collection, two out of three of London's principal collections of paintings, in the organization and general arrangement of which he took an active part. On more than one occasion he came forward with characteristic generosity to supplement grants made by the government for the acquisition of important pictures and objects of art. This was the case when the group of pictures comprising "The Ambassadors," by Holbein; "Admiral Pulido Pareja," by Velazquez, and "A Nobleman," by Moroni, were purchased from the Longford Castle collection for the National Gallery. It was also the case when the unique gold cup of French origin, ornamented with translucent bassetaille enamels of the late fourteenth century—known as "The Pichon Cup"—was acquired for the British Museum, through Charles Wertheimer. He presented to the Wallace Collection—not precisely as objects of art, but for use and ornament—a superb series of chandeliers or lusters of Louis-Quatorze and Louis-Quinze types, which harmonize perfectly with the furniture, the bronzes, and the porcelain.

Mr. de Rothschild's own collection was rich, chiefly in the Dutch masters of the seventeenth century and the English and French masters of the eighteenth. For Italian art of the greatest periods—the fourteenth, fifteenth and sixteenth centuries—he cared but little, and for modern art, judging by his collections, not at all. Exquisite specimens of Metsu, Terborch, Gerard Dow, Adriaen and Isaac van Ostade, Philips Wouverman, Berchem, and many of their contemporaries, found a place in his town house, in Seamore Place. Among the famous English portraitists of the eighteenth century Mr. de Rothschild favored Gainsborough and Romney more highly than Reynolds.

Only in the Wallace collection, in the Royal Gallery at Stockholm, and in the collection of Baron Edmond de Rothschild of Paris is Boucher better represented than in the country residence of the deceased collector.

Mr. de Rothschild was an ardent admirer of the works of Greuze, and numbered several beautiful specimens in his collection. Fine French furniture, clocks, garnitures, and porcelain formed an appropriate setting to all this brilliant and mainly decorative art. Tables by Riesener and Gouthiere, commodes by Dubois, and other great ebenistes of the time, and garnitures of Sevres porcelain of the finest period were there in profusion. His treasures appeared as a refined and magnificent accompaniment of life, not as the expression of all that is greatest in it. He was a good judge of the Dutch, French and English masters, who appealed to him in their more obvious aspects, but frankly and without concealment expressed his dislike of the many phases of painting with which, by education, he was out of sympathy.

The Jewish Battalion of the Royal Fusiliers marched through the East End of London last Monday, February 4th. The troops were the recipients of distinguished military honors as well as of the homage of the people living in that district, from amongst whom the bulk of them were recruited. The Jewish warriors marched in full kit, with fixed bayonets, under their commanding officer, Lieutenant-Colonel J. H. Patterson, of the famous Zion Mule Corps in Egypt and Gallipoli. The men won from the city crowds general praise for their soldierly bearing and spick-and-spear appearance. Flags were out in the Mile End Road, one reading in Yiddish, "If I Forget Thee, O Jerusalem, Let My Right Hand Forget Her Cunnings." Patriarchal Jews—Russian, Polish, Galician, Rumanian—with flowing beards and curly hair, jostled dark-eyed Jewesses of all ages in an effort to gain the edge of the sidewalk for a close range glimpse of some of their own people. From the windows Yiddish greetings were hurled unceasingly, interspersed by an occasional scream of delight as some mother, sister or sweetheart recognized a soldier particularly dear to her. A Kosher luncheon was served in a big East End hall, where the chief rabbi wished the troops "God Speed." Joseph Cowen, one of the patrons of the battalion and an ardent Zionist leader, was in the chair. Lord Rothschild was to have been the host, but was absent attending the funeral of his late uncle, Alfred de Rothschild.

In opening the annual conference of the English Zionist Federation at Queen's Hall, London, on February 3, Dr. Weismann said that at their request the British Government had now approved of a commission of Zionists going to Palestine to investigate as to the most necessary measures for strengthening the Zionist colonies in Palestine. Not only had the government given the necessary facilities for the re-opening of the Anglo-Palestine Company, but the military authorities were making use of this bank for their financial transactions. It was of vital necessity that no land speculation of any sort should take place, and the government had stated that this was a matter which the commission should consider, so that measures might be devised to prevent such speculation. The government had also empowered the commission to make full investigation as to the feasibility of the scheme for founding a Jewish university in Palestine, and, provided military and political exigencies permitted, to take steps for the initiation of this undertaking. Thanks to the generosity of Isaac Goldberg, the purchase of the land to be used as the site for the university was completed a few days ago.

"Palestine," the organ of the British Palestine Committee, said: "There seems no doubt that the government has decided to send out a Zionist commission to Palestine with little further delay. It is not yet stated publicly what the personnel of the commission will be. It ought, for obvious reasons, to be as representative as possible of the Zionist organizations of the Allied countries. With rough truth, it may be said that England is the diplomatic center of the Zionist movement. America is its greatest financial instrument, while Russia stands for numbers and for idealism. All these three forces must be harnessed to the Palestine Commission, if it is to be equal to its task. The mission is primarily political, to prepare the ground for the expansion of a Jewish Palestine. This political work falls into three divisions; firstly, to restore and to strengthen the contact between the Jewries outside Palestine and the Jewish center inside Palestine; secondly, to illuminate the British military and civil authorities in Palestine as to the character of the existing Jewish Palestine, and as to the needs of the Jewish Palestine of the future; thirdly, to be the interpreter between the Imperial government here and of the various factors in Palestine. It is understood that the first practical task of the mission will be to restore and extend what has already been achieved by the Jewish national movement in Palestine."

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"The colonies must be given new life, and, where possible, be added to; the schools, the hospitals, the whole complex of Jewish organizations which during the war the Turks have either abolished or crippled must be set on foot once again and be given even greater vigor. The financial institutions which have done so much to facilitate Jewish colonization must resume their beneficent activity. All this is obvious, but there is contemplated the initiation of an undertaking which is really symbolic of the new Palestine. Shortly before the war plans were practically completed for starting a great Hebrew university in Jerusalem. The site had been fixed upon, and the question of endowment had been touched. The war suspended the whole project. It is now to be taken up again in a far more commanding form. The finest site near Jerusalem available has been secured, the site on the Mount of Olives, which looks on one side on the Holy City, and on the other on the Dead Sea and the mountains of Moab. An appeal will be made to the Jews of the world to provide funds to endow the institution, and it is intended that before the war closes the Hebrew University of Jerusalem shall be already an accomplished fact."

The German Government Makes Provision for Kosher Ritual.

Copenhagen.—Owing to the special meat-cards and butter-cards that the government has introduced for regulating the consumption of these products, the question arose with regard to the special cards for Jews that observe the Jewish dietary laws. This question was very difficult to solve because, before slaughtering a cow it is not known whether it is going to be kosher or not. The government has, however, offered an adequate solution to this problem by forming a special society for assuming the supervision of the kosher products, and these products are sold at the presenting of special cards which are made for this purpose. Through this new society we shall soon know the exact number of Jews who observe the kosher dietary ritual.

An Unsuccessful Swindle in Lublin.

Copenhagen.—An officer with a gendarme entered the concern of the Lublin Jewish merchant, Beresh Beetch, one evening to make a search on the premises. The officer appropriated twenty thousand rubles that were found in a safe and ordered the gendarme to arrest the Jewish merchant. The gendarme demanded evidence from the officer for the arrest. But the evidence was not forthcoming and the whole matter resulted in the revelation that the alleged officer was a deserter and a swindler. He was placed under arrest.

The English Enter Jerusalem.

Jerusalem has sorrowed long and drained the cup of tears; No hope across the ancient hills has blessed her patient ears; Her hero sons sleep as the dead beside her shattered wall, Whose grieving stones in silence wait to hear the trumpet call.

The trumpet call of marching men, With banners and with drums; But Zion murmurs through her tears: "Be patient, stones, for your Messiah comes."

Too oft has Zion heard that call in dreams of dawning day, Rising to greet the hosts who come to take her shame away; The glittering ranks of Babylon, the iron ranks of Rome, She saw them come with bloody hands to desecrate her home.

Again she hears the distant feet, The trumpet and the drums, The hope undying tears her heart— "It cannot be that our Messiah comes!"

Now David with his yellow hair, the king of sword and song, And Judas of the Maccabees, who cleansed her shrine from wrong, Isaiah, rapt in visions of a world-peace still to be, And other misty sons of her, all climb the walls to see

The marching men with banners brave, With trumpets and with drums; "My night is busting into dawn. Cry forth, O stones, for our Messiah comes!"
E. E. LEVINGER, in Boston Transcript.

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Every FRENCH Steamer Brings Them

—and they are as charming as ever. No shadows of war are upon them.

New Shapes

Piquant, charming affairs, designed to frame the sweetness and freshness of childhood; colorings in soft pastels, and the rich, vibrant high colors of Spring.

New Trimmings

Dainty streamers, quaint little flowers, some with metallic luster. There are elegancies worked out in beading and hand work. It would be hard to believe that there are so many new ideas that have never been used.

No Duplicates

They are individual models that every mother covets and looks for in seeking to acquire distinctive completeness for her daughter's costume.

Conducting our own workrooms, we offer you ready-to-wear convenience and economy with made-to-measure satisfaction.

SPRING STYLES

representing new, original ideas and adaptations of foreign models combining tasteful smartness with Patriotic simplicity, for

Women of All Sizes

—Slender or Stout—

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can give you clothes that will make you look as you would really like to—as few tailors or dressmakers do. Particular attention is paid to the needs of young stout woman.

Tailleurs	Coats
17.85 to 99.75	14.95 to 110.00
Gowns	Blouses
13.95 to 95.50	1.95 to 29.75
Skirts	Robes d'Interior
4.50 to 37.50	4.45 to 45.00

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WHEN YOU THINK OF MATZOTHS THINK OF
GOODMAN'S
BAKING THEM FOR 53 YEARS

ITEMS OF INTEREST IN THE JEWISH WORLD

It is reported that in food disturbances in Cracow in the middle of January the Jewish quarter was wrecked.

March 3 the Congregation B'nai Moshe at Detroit, Mich., dedicated its beautiful synagogue, recently completed.

The president of the Russian Peasants' Congress, Madame Marie Spiridonova, received in writing a request from

According to the Vossische Zeitung, Dr. Moses Silberfarb has been appointed minister for Jewish Affairs in the Ukraine.

Rev. J. Danglew, minister of the St. Kilda, Melbourne, Congregation, will replace the Rev. D. L. Freedman as Jewish Chaplain to the Anzac forces.

M. Abraham Schrameck, who since 1910 has been prefect of the Bouches-du-Rhone, has been appointed Governor-General of Madagascar and its dependencies.

In a suit for libel brought by former Judge Leon Sanders against the publishers of Forward a jury last week returned a verdict of \$60,000 in favor of the plaintiff.

Prof. Albert A. Michelson, head of the department of physics at the University of Chicago, has been elected one of the vice-presidents of the American Philosophical Society.

The commission which is dealing with the constitution of the new republic of Finland has approved the Jewish emancipation bill in the form passed by the Diet some time ago.

Mr. I. R. Michael died at Shanghai, China, last month, where he had resided many years, at the age of 62. He was one of the founders of the Shanghai Stock Exchange.

Colonel Gedeon Geismar, of the French Artillery, has been promoted brigadier-general. He was brought up in orthodox Jewish surroundings and faithfully observes Jewish traditions.

Plans have been drawn for a synagogue and community building to be erected in Pittsfield, Mass., for the Congregation Beth Israel. The synagogue will be constructed of brick.

An experiment in Yiddish theatricals is about to be made by William Morris, of this city, who will present Boris Thomashevsky in a series of Yiddish dramas at a playhouse in the Broadway district.

The Israel Orphan Asylum will open its new building at 274 Second street, New York, on April 1. This building, which cost \$130,000, will be one of the most perfectly appointed charitable institutions on the East Side.

The Berliner Tageblatt reports that at a solemn sitting of the Warsaw City Council, the Jewish People's Party joined in the protest of the Polish nation regarding Chelm; the Zionist organization acted likewise.

The Congregation Beth Jacob, of Phoenixville, Pa., have purchased a house which they are converting into a synagogue. The congregation, which numbers only 26 men, have purchased the property, free of all encumbrances.

A seder under the joint auspices of the lodges of the Metropolitan district will be given at the B'nai Brith Building on Thursday evening, March 28, at 7 p. m. The ritual will be chanted by a number of cantors who are members of the order.

The shops of the Bezalel school at Jerusalem are now open and work there is going on as in the days before the war. One week prior to the occupation by the British armies, Prof. Boris Shatz and Manager Borouchy were expelled by the Turkish authorities.

Mr. Clarence Millheiser, of Richmond, Va., has donated \$60,000 to Richmond College, Richmond, Va., for a building to be devoted to athletic purposes, in memory of his son, Roger Millheiser. The building will be named "The Roger Millheiser Memorial Building."

A number of coreligionists have received appointments in Russia. MM. Luria and Gellman are among the newly-appointed Commissaries of the State Bank. M. Steinberg is acting as Commissary for Justice, and M. Unshlicht as Commissary for Petrograd.

Expressing his belief that the war soon will be ended with a peace founded on right and justice, Raphael Weill, now in Paris, France, cabled his firm, in San Francisco, Cal., to celebrate his eighty-first birthday, in accordance with his annual custom, and instructed the distribution of \$4,500 to local charities.

Violent pogroms recently took place at Galitch, near Yaroslavl; Edini, Bessarabia; Makaroff, Kieff; Ribnitzza, Podolia, and Stolin, Minsk. In each case soldiers, cossacks and ruffians looted shops and houses of Jews. At Edini the losses amounted to 2,000,000 roubles. At Galitch a few Jews were killed and many were injured.

At a meeting held in Tiflis, in the Caucasus, 35,000 roubles were collected for Zionist purposes.

Twenty-five thousand dollars has been contributed by Julius Rosenwald to the fund being gathered by the War Camp Community Service campaign.

At the annual meeting of the Tree of Life Congregation of Pittsburgh, Pa., Rabbi Maurice M. Mazure, who has been the leader of the congregation since September, 1916, was unanimously re-elected for a term of three years. Several months ago the congregation voted the Rabbi an increase in salary as an appreciation of his work.

The Jewish deputies succeeded in persuading the Austrian government to abolish the prohibition of correspondence in Yiddish, which has to pass through the hands of the censors. The Jewish newspapers, however, continue to quote instances of anti-Semitic censors deliberately destroying Yiddish letters, even those addressed by soldiers to their parents.

News has been received by her relatives announcing the safe arrival in France by Dr. Alma S. Rothholz, of the faculty of Johns Hopkins Medical School, at Baltimore, Md. Dr. Rothholz was one of the first women physicians in this country to take up war work. She has been assigned to one of the Red Cross stations in France, and will work among the French children.

It has been definitely established that 50 per cent. of the officers and members of the Officers' Training Corps who had taken part in the defense of the provisional government at the Winter Palace against MM. Lenin and Trtzyky were Jews. Thirty-five of them were killed, and they were buried, together with fifteen other Jewish victims of the Bolshevik rising, in the Jewish burial ground.

It is announced by the Provisional Zionist Committee that several members of the Palestine Commission have left London on March 4, en route to Palestine. Dr. Chaim Weitzman, who is chairman of the commission, and president of the English Zionist Federation, was received in audience by King George. A representative of the British Government is accompanying the commission.

Rabbi Horowitz, who arrived in London last month from Palestine, relates that while visiting Constantinople he had an interview with Halil Bey, the Turkish minister for Foreign Affairs. He listened attentively to the rabbi's remarks about the desire of orthodox Jews everywhere that Palestine should be free to the Jews and even expressed sympathy with this desire, but did not wish to make any definite statement.

A few thousand Rumanian Jewish refugees in Russia obtained permission from the Bolshevik authorities to return to their invaded native towns, but on reaching them the Austrian commander announced his intention of internment them as enemies of the Central Powers. The local Rumanian Jewish communities sent an appeal to the Austrian Jewish deputies to use their influence in favor of the refugees.

Red Guards and Soldiers sealed the stores of the Jewish Charitable Kitchen in Petrograd because an appeal by M. Vinaver, urging the Jews to vote for cadet candidates for the Constituent Assembly, had been found on the premises during a prolonged search carried out by the chief of the guards. This action placed in a very difficult position the thousands of Jews and non-Jews who used to obtain food at the kitchen at reduced prices.

Because he made his will twenty days too late, San Francisco charities, Jewish and non-Jewish, lose \$100,000 in bequests from Mark J. Platshek, who died in San Francisco February 10. The law of California requires that bequests to charity must be made at least thirty days before the death of the testator. Consequently, the bequests Platshek wished to make to charity will go, under the law, to the residuary legatees. Platshek made his will on February 1.

The Polish Premier, M. Kucharzewsky, recently received Rabbis Lipshitz, of Kalish; Treisman, of Lodz, and Cabano, of Warsaw. The rabbis tendered thanks to the Premier for the interest displayed by him in the Rabbinical Conference held at Lublin by sending his representative to greet the assembly. They also informed him that his promises to give equal rights to the Jews created a very good impression, and that the Polish Jews were devoted and loyal to the interests of Poland. The Premier appealed to the rabbis to exhort the Jews to make a united effort with the Poles to establish the new kingdom on a sound basis. He promised to satisfy the demands of the Jews for equality, cultural development and other special Jewish requirements, but the outward views of everything, he maintained, must bear a Polish character.

The celebrated scholar and author, M. Moise Schwab died last month in Paris, his native city, in his seventy-ninth year. Since 1868 he had been librarian at the National Library in the French capital. M. Schwab was a prolific contributor to the Jewish press, in particular the Revue des Etudes Juives, and was the author of numerous works, chiefly on ethnography and bibliography; but his most important contribution to Jewish literature was his translation of the Jerusalem Talmud, the whole of which was published in Paris between the years 1871 and 1889.

A conference of delegates of all important Jewish bodies in Germany was recently held at Berlin. The Hilfsverein, the Central Union of German Jews, the Union of Liberal Jews, the German Jewish Communal Union, the Grand Lodge of the Independent Order B'nai Brith, the Committee for Eastern Questions, the Zionist Organization, and other bodies were represented. The gathering took the view that the Peace Congress would undoubtedly discuss the Palestinian problem and the status of the Jews in Eastern Europe, and it elected an Executive to prepare a plan for united representation on behalf of Jewry.

Thousands of Polish Jewish families who were once well to do sold nearly all their belongings in order to avoid appealing to charity. Some have no clothes and boots left, and are, therefore, confined to rooms practically unfurnished. The Jewish middle class has all but disappeared, and even those who possessed as much as 50,000 to 60,000 roubles before the war are now supported by charitable institutions; 220,000 Jews require help at Warsaw, and for the million needy Jews in Poland and Lithuania at least nine million roubles per month are necessary.

The Situation in Vilna.

Copenhagen. According to several numbers of the Vilna Jewish newspaper, Latest News, that have just reached here, it can be seen that the condition of the Jews is frightful indeed. In one week 81 persons fell ill on the streets of Vilna and there had to be summoned for them the ambulances of the "Immediate Help." Another news item joyfully relates in large type that the Berlin Jewish Aid Society sent to Vilna several trainloads of old and new clothes and shoes to be sold at very low prices. It also mentions the desperate situation in which the Jewish instructors of the local Hebrew schools find themselves, having

received no salary for the past three months.

Vilna receives thirty-seven thousand marks per month for the war sufferers. This sum was too insignificant even two years ago, and even then it was estimated that the local Jewish population would have to contribute just as much for the war sufferers, but since then the number of Jewish war-distressed people increased, while the number of contributors diminished, thus rendering the situation more and more critical every day.

A Jewish technical institute has been lately established with departments for electricity, chemistry, and engineering. The school has a building of its own and all necessary apparatus. The technical institute also provides a preparatory course for those applicants who are not yet fit to take the ordinary courses in the institute proper.

The city also feels the rigor of German rule, as is indicated by an order of the German commandant that the Jewish inhabitants should immediately bring to his headquarters all brass knobs, tin shingles, tin sign-boards and the like. Those who fail to obey this order are threatened by court-martial and severe punishment.

Macy's Fifth Floor 35th St. B'Way. PASSOVER DEPARTMENT. נֶשֶׁר לַפֶּסַח. United States Food Administration License Number G 02865. This Department will be kept open from March 11th until April 3rd. All Passover Food-stuffs have been prepared STRICTLY according to the Mosaic dietary laws. The Passover Groceries will be kept apart from all other Groceries. Note the following items, each priced "Lowest-in-the-City" for such high qualities: MAIL ORDERS PROMPTLY FILLED. Manischewitz's Thin Square Matzoth, No. 5, cart. 78c; Medium Matzoth, 6 cartons for... 81c; Egg Matzoth, 1 lb. carton... 39c; Matzoth Meal, No. 1 bag... 15c; Cake Meal, 1 lb. bag... 15c; Goodman's Berliner Tea Matzoth, square carton, containing 14 Matzoth, 6 cartons for... 82c; Maas' Gold Medal Matzoth, cartons containing 14 Matzoth, 6 cartons for... 82c; Maas' Gold Medal Matzoth, cartons containing 80 Matzoth, for... 78c; Matzoth Meal, Goodman's or Maas', Patent No. 1 bag... 15c; Matzoth Meal, Goodman's or Maas', Patent No. 2 bag... 29c; Matzoth and Matzoth Meal not sold by weight. Manischewitz's Matzo Farfel, in 2 lb. bags... 32c; Pure Strained Honey, our own packing, 10 ounce jar... 24c; Pure Strained Honey, our own packing, 14 ounce jar... 34c; Comb Honey in boxes, each... 34c; MACY'S Best Genuine Java and Arabian Mocha Coffee, finest quality imported, roasted in our own factory, per lb. tin (in bean only)... 49c; MACY'S Orient Brand Coffee, delicious in flavor, fragrant, full-bodied and mellow, a blend of the best Coffee grown in the Far East; roasted in our own factory (in bean only), in one lb. tin... 37c; MACY'S Red Star Russian Style Tea, especially grown and packed for us, blended under the most favorable conditions to insure its richness, strength and fragrance, 1 lb. can... \$1.49; 1/2 lb. can... 76c; 1/4 lb. can... 39c; MACY'S Finest Imported Ceylon and English Breakfast Teas, 1 lb. caddy... 94c; INDIA AND CEYLON TEAS. These blends are from the finest garden growths of India and Ceylon. Blended scientifically to produce a rich bodied, full-flavored tea of delicious and delicate aroma. Punjab Brand, 1 lb. lead sealed carton... 79c; 1/2 lb. carton... 41c; Durbar Brand, 1 lb. lead sealed carton... 68c; 1/2 lb. carton... 34c; Lily White Brand, Ceylon Tea, 1/2 lb. carton... 41c; Lily White Brand, Ceylon Tea, 1 lb. carton... 79c; Amaryllis Brand, Ceylon Tea, 1/2 lb. carton... 34c; Amaryllis Brand, Ceylon Tea, 1 lb. carton... 68c; Ring, long or thick Bologna, lb... 34c; Fresh Salami Rings, lb... 49c; Salami Sausage, lb... 57c; Smoked Beef Ox Tongues, long cut, average weight about 6 lbs... 59c; Krain—a pure vegetable fat, Parva in accordance with the Jewish Dietary Law. For frying, shortening and baking, 16 oz. can... 47c; Packed by the Hebrew National Kosher Factory, under the direct supervision of Rabbi S. E. Jaffe. California Prunes, extra fine large fruit, lb... 17 and 19c; Fancy California Silver Prunes, extra large, lb... 23c; Fancy California Peaches, lb... 18c; California Cherries, with Pits, lb... 27c; Fancy California Bartlett Pears, per lb... 29c; Fancy California Apricots, per lb... 29c; Packed under direct supervision of Rabbi M. Hirsch, California. Potato Flour, per lb... 16c; Best Quality Table Salt, 3 lb. bag... 6c; Jordan Shelled Almonds, per lb... 89c and 99c; Valencia Almonds, per lb... 54c; Sicily Almonds, per lb... 54c; Bitter Almonds, per lb... 49c; Mixed Nuts, Five Varieties, per lb... 27c; Grenoble Walnuts, per lb... 32c; California Walnuts, per lb... 34c; California Budded Walnuts, per lb... 39c; Naples Filberts, per lb... 27c; Pecans, per lb... 27c; Brazil Nuts, New, per lb... 19c; California Almonds, per lb... 34c; Princess Almonds, Imported, per lb... 39c; Malaga Cluster Raisins, 1 lb. carton... 44c; Ring Apples, Dried, per lb... 22c; California Seedless Raisins, per lb... 14c; California Sultana Style Raisins, per lb... 19c; Cleaned Currants, per lb... 39c; Loose Muscatel, per lb... 14c; Imported Chicory, per lb... 12c; Pure Almond Macaroons, per lb. carton... 89c; Coconut Macaroons, per lb. carton... 34c; Anise Zwieback, per box... 29c; Assorted Fancy Cakes, per lb... 34c; Sponge Cakes, about 1 lb... 34c; Ground Black Pepper, 1/4 lb. tin... 15c; Whole Black Pepper, per lb... 44c; Ground Ginger, 1/4 lb. tin... 11c; Whole Ginger, per lb... 39c; Ground Cinnamon, 1/4 lb. tin... 19c; Whole Cinnamon, per lb... 54c; Cider Vinegar, large bottles... 18c; Goodman's Potato Flour, 15 oz. carton... 22c; Armour's Vegetole, a pure Vegetable Product, 1 1/2 lb. Pail... 53c; Armour's Vegetole, a pure Vegetable Product, 2 lb. 5 oz. Pail... 79c; Armour's Vegetole, a pure Vegetable Product, 4 lb. 2 oz. Pail... \$1.52; Put up under the supervision of Rabbi Ph. Klein. La Provence Brand Salad Oil for Frying—cooking, etc.; a pure Vegetable Oil, quart can... 69c; 1/2 gallon can... \$1.36; Gallon can... 2.49; Put up under the supervision of Rabbi S. E. Jaffe. Arctic Candles for Candle Lamps... 34c; Red Star Paraffine Candles, 6s and 12s, carton... 24c; Lily White Stearic Acid, 6s and 12s, cartons, S. F. E... 34c; Candles for Candle Lamps, 12s... 26c; Kosher Cleanser, Armour's or Babbitt's, can, 5c; dozen... 56c. We Sell Dependable Merchandise at Prices Lower Than Any Other Store, but for Cash Only.



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ENGAGEMENTS.

ELLNER—MANSKY.—Mr. and Mrs. Hyman C. Mansky, of 539 West 162d street, announce the betrothal of their daughter Sara R. to Louis O. Ellner. Reception Hotel Bon Ray, Sunday, March 17, from three to six.

GRUMBACH—BLOCH.—Mr. and Mrs. J. C. Freedman, of 335 Edgecombe avenue, announce the engagement of their sister, Hermina Bloch, to Mr. Samuel Grumbach.

JAEGER—DINCIN.—Mr. and Mrs. Philip Dincin, of Verona, N. J., announce the betrothal of their daughter, Estelle R. to Mr. Al Jaeger, of Chicago, Ill.

PERLBERG—SCHULANG.—Mrs. Philip Schulang, of 141 West 119th street, announces the engagement of her daughter, Pearl, to Mr. Fred Perlberg.

SCHOENWALD—MAIER.—Mrs. Ida Maier, of 548 West 163d street, announces the engagement of her daughter Gertrude to Mr. Jack Schoenwald.

MARRIAGES.

ALBERT—FREEDMAN.—Mrs. Moritz Freedman, of 340 West 86th street, announces the marriage of her daughter, Ruth, to Mr. Benjamin Albert, of Cincinnati, Ohio.

JAFFE—STRAUSS.—Mr. and Mrs. Boris Strauss announce the marriage of their daughter, Ida, to Mr. Abraham Jaffe, of Plainfield, N. J., on Saturday, March 9, 1918. Rev. S. Seidman performed the ceremony.

KALB—GEIGENBAUM.—Miss Charlotte Geigenbaum to Mr. Samuel S. Kalb on March 10, 1918, by Rev. Dr. Adolph Spiegel at his residence.

ROTHERSEN—KOSCHES.—On Thursday, March 7, by Rev. Nathan Krass, Rose Kosches to William Rotherosen.

SALOMON—MAYER.—Mr. and Mrs. Jacob Mayer announce the marriage of their daughter, Irma J., to Mr. Kurt Salomon.

SARFAN—MERMELSTEIN.—Miss Rose B. Mermelstein, of Newport News, Va., to Mr. Leo Sarfan, of 850 East 161st street, by Rev. Dr. Max Reichler.

SOLOMON—LEVINSKY.—On March 2, 1918, Miss Rose Levinsky to Mr. Moses Solomon by Rev. Dr. Adolph Spiegel at his residence.

TANNENBAUM—URBACH.—Miss Rose Urbach, of 849 Southern boulevard, to Mr. Isidore Tannenbaum, at the home of the bride's parents, by Rabbi Max Reichler.

ZETAKOFF—HALPERN.—Miss Gertrude Halpern, daughter of Mr. and Mrs. Solomon Halpern, to Mr. Max Jacob Zetakoff, on Wednesday, March 6, 1918, by Rev. S. Seidman.

BIRTHS.

JACOBS.—Mr. and Mrs. Charles J. Jacobs (nee Anna Lyon) announce the birth of a daughter on Friday, March 8.

KUH.—Mr. and Mrs. Edward G. Kuh (nee Beulah Levy), 220 West 98th street, announce the birth of a son on March 8.

LIEBERTHAL.—Dr. and Mrs. Robert H. Lieberthal, of No. 2059 Davidson avenue, announce the arrival of a daughter, March 8, 1918.

PERLE.—Mr. and Mrs. Abraham Perle (nee Anna Zion), of 647 West 172d street, announce the birth of a daughter on March 7.

BAR MITZVAH.

ALTSCHUL.—Mr. and Mrs. Samuel Altschul, of No. 985 Whitlock avenue, announce the Bar Mitzvah of their son, Elroy, at Montefiore Temple, Hewitt and Macy place, Saturday, March 16. Reception at home, Sunday, March 17, 3 to 6. No cards.

HERSKOVITS.—Mr. and Mrs. Albert Herskovitz announce the Bar Mitzvah of their son Milton on Saturday, March 16, 1918, at the Temple Ohav Zedek, 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.

MACK.—Mr. and Mrs. Fred Mack, of 181 East 3d street, announce their son Henry's Bar Mitzvah, at the Temple, 113 East 86th street, March 16.

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IN MEMORIAM.

GALEWSKI.—Unveiling of monument in memory of my beloved husband and our dear father, Bernard Galewski, Bay-side Cemetery, Sunday, March 17, 3 o'clock. Relatives and friends invited. In case of rain, postponed to following Sunday.

SOCIAL NOTES.

Mr. and Mrs. Irving Olenick and their two sons of 420 Riverside drive are at the Breakers, Atlantic City, spending a few weeks.

Mr. and Mrs. Louis Birns, of No. 545 West 111th street, will give a reception to their relatives and friends on Tuesday, March 19, after 8 p. m., in celebration of the twenty-fifth anniversary of their wedding.

The Sisterhood of Mt. Zion Temple will have a theatre party at the Alhambra, 126th street and Seventh avenue, on Thursday, March 21. A portion of the proceeds will be given to the Jewish Welfare Board.

A theatre party will be given by the United Krakauer Charity and Aid Society on Sunday evening, March 17, at the Shubert Theatre, 44th street, near Broadway. The receipts of the evening will be distributed among the poor for their needs of Passover. Tickets may be procured at the box office that evening or from Secretary M. Scheller, 6 West 117th street.

New Yorkers continue to arrive in large numbers at the Breakers, Atlantic City, N. J. Among last week's arrivals were: Mr. and Mrs. Geo. G. Goldberg, M. Schattentfels, D. A. Aronson, H. Weinberger, Oscar W. Sulzbacher, Walter B. Friend, Dr. and Mrs. S. Wessinger, Mr. and Mrs. S. A. Hartogensis, Mr. and Mrs. Jos. Lederer, Mr. and Mrs. Aaron Arndt, Mr. and Mrs. S. Solomon, Mrs. M. G. Morgenthau, Mr. and Mrs. Geo. L. Symons, Mrs. Arnold Miltonberg, Miss Helen Miltonberg, Mr. and Mrs. Milton Heller, Mrs. J. Mandelbaum, Mrs. I. Davis, Miss Ella Davis and Mr. and Mrs. Z. H. Oppenheimer.

The Young Men's Association of Temple Anshe Chesed, 114th street and Seventh avenue, will hold a dramatic entertainment and dance at Palm Garden on Sunday evening, March 24. The entertainment will consist of two one-act plays, in which will appear some of the young men of the club and the girls belonging to the Young Ladies' Alumni of the Temple. The plays to be presented are "The Snare," a war play, and "The New Apostasy," a modern Zionist play. In the cast of "The Snare" are David Dattelbaum, Arthur Schweitzer, Jacob Orliansky and Anna Baron. Harold Seligson, Jesse Nadler, Mortimer Kroll, Irving Graef, Eugene Bodenheimer, Elias Ziegler, Lillian Bernstein, Blanche Coon, Edna Bleier, Hannah Bernhardt and Lola Greenberg are in the cast of "The New Apostasy." Mr. Alexander J. Kroll is chairman of the Entertainment Committee.

IN THE SYNAGOGUES.

ABATH ISRAEL (Bronx).—Rev. Dr. Mayer Kopfstein will preach this evening on "The Discipline of Nature." March 20.

AGUDATH JESHORIM (417 East 86th street).—This evening Rabbi G. Lipkind will preach on "Righteousness: The End of Religion." Sabbath morning on the portion of the week.

ANSCHER CHESED (114th street and Seventh avenue).—Rabbi Jacob Kohn lectures this evening and on Sabbath morning.

BETH-EL (Fifth avenue and 76th street).—Rev. Dr. Samuel Schulman preaches Sabbath morning at 10.30. Sunday at 11 a. m. Rabbi Schulman lectures on "The War and the Materialism of Science."

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 "Come Let Us Reason Together." 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 Reichert will preach this evening and on Sabbath morning.

B'NAI ISRAEL (Bedford avenue and Hewes street, Brooklyn).—Rabbi Jacob A. Dolgenes will preach this evening on "Self-Sacrifice." 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).—Saturday morning Dr. Joseph Silverman lectures on "Revival of the Jewish Festivals." Sunday at 11.15 Dr. Rudolph Grossman lectures on "The World War and Women."

EZ CHAIM (107 East 92d street).—Dr. David Davidson preaches Sabbath morning on "Serving and Suffering."

FREE SYNAGOGUE (Carnegie Hall).—Sunday morning Dr. Wise will speak

on "Views and Uses, Right and Wrong, of Riches."

FREE SYNAGOGUE (Bronx Branch, 163d street and Southern boulevard).—Dr. Stephen S. Wise will speak tonight.

FREE SYNAGOGUE (Downtown Branch, 155 Clinton street).—Rabbi Bernard Cantor will deliver an address this evening.

FREE SYNAGOGUE (Washington Heights Branch, Broadway and 157th street).—This evening Dr. Sidney E. Goldstein will preach.

GATE OF HOPE OF FORT WASHINGTON HEIGHTS (1049 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."

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

JEWISH THEOLOGICAL SEMINARY (531 West 123d street).—Sabbath morning Mr. Philip R. Alstait will preach.

JUDAH HALEVI (166th street and Morris avenue).—Rabbi Jesse L. Bienefeld 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 EMEETH (600 West 181st street).—Rev. Dr. L. Zinsler will preach this evening on "Rights and Wrongs in Religious Practice." Sabbath morning, "Old Fashioned Services."

MT. ZION (45 West 119th street).—Rev. Max Reichler preaches this evening. Sabbath morning, Rabbi E. A. Tintner preaches on the weekly portion.

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

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

PENI-EL (525 West 147th street).—Rabbi Aaron Eisenman will lecture this evening on "People Who Live in Glass Houses." Sabbath morning, "Living for the Things That Count."

PETACH TIKVAH (Rochester avenue and Lincoln place, Brooklyn).—Rev. Dr. Israel H. Levinthal lectures tonight on "The Jew's Grand Opportunity." Sabbath morning on the weekly portion.

PINCUS ELIJAH (118th 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 on "The World War and Judaism."

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

SINAI (Stebbins avenue and 163d street).—Rabbi B. A. Tintner will speak this evening. Sabbath morning, Rabbi Max Reichler on "Lifting the Veil of a Mystery."

SINAI (Mt. Vernon).—Dr. Joseph I. Gorfinkle lectures this evening on "Help Win the War by Thrift." Sabbath morning, "Overlooking Facts."

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

TIFEREH ISRAEL (Kensington, Brooklyn).—Rabbi Jacob Katz preaches this evening and on Sabbath morning.

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

YOUNG MEN'S HEBREW ASSOCIATION (92d street and Lexington avenue).—Rev. Dr. H. G. Enelow speaks tonight on "The Vision of Universal Peace."

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

Jamaica Section Holds Successful Bazaar.

A successful bazaar was held on Tuesday, March 5, by the Jamaica Section of the Council of Jewish Women at the Moose Club, Jamaica, L. I., and although it was but a one-day affair over five hundred dollars were realized, the proceeds of which will apply toward a fund to purchase building lots on which to erect a synagogue.

The Jamaica section is less than a year old, having been organized at the home of Mrs. William Gold, its president, and instituted through the efforts of Mrs. Otto Kempner, the State organizer, and during the short time since its inception has done remarkable work in bettering the conditions and uplifting the co-religionists of our home town.

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The officers of Jamaica section are as follows: President, Mrs. Wm. Gold; vice-president, Mrs. Leo Berger; secretary, Mrs. Lillie Gutter; treasurer, Mrs. Jennie Wright. The committee in charge of the bazaar was Mrs. Miriam Kates, Mrs. Gans, Mrs. Berger, Mrs. Deckinger, Mrs. Hess, Mrs. Rosenthal, Mrs. Levy, and Mrs. Gutter.

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26th Annual Meeting of the Hebrew Free Loan Society.

That the Hebrew Free Loan Society of this city extend its activities to Palestine, was the suggestion made by Edward Lauterbach at Hebrew Free Loan Society's twenty-sixth annual meeting held yesterday afternoon at the society's building, 108 Second Avenue. The suggestion which evoked hearty applause will be considered later. In addition to Mr. Lauterbach, the principal speakers at the meeting were Jacob H. Schiff, Adolph Lewisohn and Julius J. Dukas, for many years the society's president.

In his annual report, Mr. Dukas told how the Hebrew Free Loan, with an initial capital of \$67, has during its existence made 331,372 loans amounting to nearly \$9,000,000. During the past year, the loans numbered 23,403, and aggregated \$765,500.

Not only was this a larger sum than was loaned in any previous year of the society, but losses were reduced from the previous best average of 1/2% of 1 per cent. of the total loans to 1/4% of 1 per cent.

Mr. Dukas commented upon the success of the society's three branches established at 69 East 116th Street, in Harlem; 1321 Boston Road, in Bronx, and 1878 Pitkin Avenue, Brownsville, which during the year made a third of the total loans of the society, and emphasized that it would be the policy of the society to establish new branches wherever there may be a need and a demand for them, until no section of the city is without the direct facilities which a branch affords. At the present moment, Mr. Dukas said, there seems to be a very real need for the establishment of additional branches in Williamsburg and Bath Beach sections of Brooklyn, and the society hoped soon to start these branches. A notable landmark of the year was the increase in the maximum amount of a loan to a single individual of from \$200 to \$300, a departure which has proven of large benefit to the public in permitting borrowers to secure more solid and substantial assistance than is possible from smaller loans. The larger amount of the individual loan," said Mr. Dukas, "the greater the constructive good it does, for loans of \$300 are desired for the purpose of permitting the borrower to enlarge his business or to secure the capital with which to embark in new business. Such loans very greatly increase the opportunity for individuals to help themselves, but to help others to become really self-supporting."

That business conditions are bound sooner or later to change for the worse, and that the society will then be confronted for the need for additional capital, which federation under its constitution cannot supply, caused Mr. Dukas to appeal to the public for additional funds to be added at once to the society's lending capital, which now amounts to \$241,637.69, and which as a rule is loaned five times over during the year.

An interesting innovation at the meeting was the permission granted for the first time to a woman to speak, and this honor fell to Mrs. Moses Hyamson, the wife of Rabbi Hyamson, who also was a speaker.

Mr. Jacob H. Schiff, in his address, declared that the society was performing a real patriotic service in affording temporary assistance to the families of the young Jewish soldiers called to follow the flag, and said that he had no doubt that this phase of the Hebrew Free Loan's activities, since the entrance of the United States into the war, was appreciated not only by those who were

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assisted to adjust themselves to new conditions of life, due to the war, but were appreciated by the National Government. Speaking of the federation, Mr. Schiff declared, "What a blessing federation has become. It has brought about unity amongst the Jewish people of New York, a greater unity than has ever existed before. It has brought together the Orthodox Jew and the Reformed Jew. Even peace has been established between Zionists and non-Zionists. There are no more Russian Jews, no more German Jews, no more Portuguese Jews. Because of this our societies will be better able to do their work hereafter."

Of the Hebrew Free Loan Society, Mr. Schiff had this unusual praise. It was, he said, "The only philanthropic society of which he knew where the directors or a great number of them gave of their time every day to it. The only society where the directors made the society's business their daily business."

Adolph Lewisohn said: "The work of the Hebrew Free Loan Society is constructive charity. It gives happiness not only to those that receive, but those that give it because it means good results. Oftentimes, charity does more harm than good. The person who is in need must

have it, and if he does not get it perhaps he would be forced to get it in some way. These loans do not degrade but give real hope and real happiness to those who receive it."

Other speakers were: Dr. Bernard Revel, dean of the Rabbinical College of America; Morris Jacoby, vice-president of the Hebrew Free Loan Society, and Joseph Spector, chairman of the Membership Committee.

The directors chosen were: Abraham Bakst, Meyer Goldberg, Max Mandel, Sol. Munves, William Prager, David Reiser, M. W. Saxe, Morris Weinberg, Samuel Wilner and Rev. Dr. L. Zinsler.

Jewish Women to Have Palestinian Afternoon.
At the next regular meeting of the New York Section, Council of Jewish Women, to be held on Tuesday, March 19, at 2 p. m. at the Central Synagogue, Lexington Avenue and 55th Street, Rev. Dr. Nathan Krass will open the meeting with prayer and Rev. Dr. Stephen S. Wise will speak on "The Rights of the Smaller Nations of the World." Judge Julian W. Mack will speak on "Palestine" and Miss Sadie Hefter will sing some Palestinian songs arranged by A. W. Binder.

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Orthodox Congregation Unfuris 87-Star Service Flag.

The attitude of orthodox Jewry toward the war was expressed last Wednesday in no uncertain fashion at a meeting held by the Congregation Ohab Zedek, 18 West 116th street, at which the speakers were Dr. Isaac Alcalay, Grand Rabbi of Serbia, who has just arrived in the United States on a special mission from the Serbian Government; the Rev. Dr. Bernard Drachman, the present president, and the Rev. Dr. H. Pereira Mendes, the past president, and Albert Lucas, secretary of the Union of Orthodox Jewish Congregations of America, and at which there was presented to the congregation a service flag bearing eighty-seven stars.

Congressman Isaac Siegel, who had been invited to speak, sent a message from Washington, where he was unavoidably detained by government business, in which he said: "The men of the Jewish faith have been loyal to every country where they have lived, regardless of whether it be their home by nativity or adoption. Today, on the mainland of the United States, more than 61,000 Jews are in military service, and a large additional number are now fighting in France the battle for freedom of the world over."

"When the Tuscania went down it carried with it nineteen men of our faith. Every list of dead and wounded from abroad tells its own tale of how the men of our faith are making every sacrifice for the nation."

Albert Lucas, secretary of the Joint Distribution Committee of the American Funds for Jewish War Sufferers, as well as secretary of the Union of Orthodox Jewish Congregations of America, in his address, said: "The duty of the Jew in America now is to wholeheartedly support the American government in its steps to bring world peace through the victory of American and allied arms. The Jew has never been false to the duties of citizenship, and has placed this feeling on an equal footing with his religious duties. American Jewry today is unquestionably living up to its history and to the teachings of its leaders of many centuries, who have urged patriotism as among the chief virtues of man. We shall continue to support the government, even to the sacrifice of our lives where this sacrifice is asked of us, and as this flag expresses."

Rev. D. H. Pereira Mendes said: "Stars mean to other thinkers the suggestion of the American flag on which are the stars emblazoned with all their meaning of patriotism and loyalty to American ideals. But the stars of the American flag were originally only part of the coat-of-arms of the family of George Washington's ancestors in England and represented rowels on the tips of the spurs of knights or horsemen. They represented war, the age of violence, the days of blood. We Americans have idealized the old meaning into something new, into something that means all the ideals which make Americanism holy."

"Let us make the stars mean lights on the path of duty, lights to guide our conduct, lights to lead our progress ever upward to ever better conditions, to ever higher, to ever nobler ideals, but above all, ever nearer to God who placed the stars in the heavens in order, among a thousand other purposes, to lead men's thoughts upward, onward, but ever Godward."

Judge Otto A. Rosalsky also spoke. The Rev. Dr. Philip Klein, rabbi of the congregation, delivered a prayer for the government and a speedy victory in the war. The service flag was presented by Mrs. Moritz Neuman, president of the congregation Sisterhood, and Miss Goldie Engelman, secretary of the Sisterhood.

An interesting fact in connection with the presentation of the service flag is that two of the eighty-seven stars represent the sons of the two rabbis of the congregation.

Art Exhibit at the Young Women's Hebrew Association. On March 6 an exhibit of American and European pictorial photography, arranged by Alfred Stieglitz, was opened to continue to March 24. A very interested group followed the artist around the room, observing the artist's description of the heads of Carlyle, Rodin and Shaw; photographs of the steerage of a steamer and the view of the lower part of Manhattan had a great deal of action in them.

The League of the Jewish Youth gave an interesting entertainment last Sunday afternoon. The program consisted of dances which expressed an interpretation of Yiddish music. These were directed by Miss Langer of the Bureau of Education. Mr. Dushkin talked on "Kehillah and Its Aims." On March 21 Dr. Louis E. Friedland will talk on "Edmond Rostand." Professor St. Hurwitz will talk on "Migration of the Jewish Genius" on Sunday morning, March 24. The students of the Chalf Normal School will give a dance recital on March 24 at 8 p. m.

Noted Cantors to Sing at Rodeph Sholom. The Rodeph Sholom Women's Society will hold its monthly meeting on Monday, March 18, at 2:30 p. m., in the vestry of the Temple, corner Lexington avenue and 63d street. Mrs. Solomon Schechter will deliver an address on "The Religious Life and Jewish Music." A quartet of cantors, consisting of Revs. Simon Schlager, cantor of Temple Emanu-El; Louis Lipetz, cantor of Temple Israel of the Bronx; Abraham Jassen, cantor of Temple Petach Tikvah, of Brooklyn, and Nathan C. Melzoff, cantor of Temple Rodeph Sholom will sing traditional Jewish music, especially including Pesach music. All interested are cordially invited.

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ויקרא

The English Rothschilds have been sadly decimated by death these past two or three years, and the latest one of them to join the "community in the Great Beyond" is Alfred de Rothschild, the last surviving brother of the first lord. He, like his brothers, was a fine example of the Jew and the Englishman, and, while not so active, communally speaking, as they were, was fully conscious of what his duty as a member of the community possessed of vast means demanded.

What the situation of the Jews in Roumania, in view of the desperate straits to which that country has been reduced, is likely to be, no man may say. Travelers returning from thence report that the ruling classes recognize the injustice which has heretofore characterized Roumania's treatment of her Jews and for which her present extremity may be regarded as a retribution. But this does not set at rest the question of the future of the Roumanian Jews. On their behalf the old campaign, all the time-worn arguments, must still be pressed.

That must have been a profoundly moving sight when the Jewish battalion of the British army marched through the streets of London several weeks ago and was observed at the saluting point, the Mansion House, the official residence of London's Lord Mayor, by that august functionary himself. Well does the Anglo-Jewish press wax eloquent over the occurrence, for the soldiers, all Jews born in other lands than Great Britain, made a splendid showing. Of course, there was a Jewish note underlying this martial exhibition, for these troops will serve to rescue the Jewish land from the grasp of the terrible Turk. At all events the movement for a Jewish unit in the British military forces has thus justified itself through its success.

We think it altogether reasonable and within the bounds of practical utility to point out that, should national prohibition become a law throughout the United States, wine and other beverages containing alcohol which are used as an integral part of religious or sacramental services will be punctiliously excepted from the operation and the ban of the new statute. The great religious denominations represented in this country—Catholicism, Protestantism and Judaism—all employ wine as a part of their sacred ceremonies. It would, therefore, be unreasonable for the law-making power to seek to prevent or even to curtail this use. But we go even further: The statute does not contemplate any restriction on the religious use of wine. If it would, Texas, which has long had a prohibition law, would have prohibited the *Seder* ceremony. It did just the opposite.

Dr. Hertz, the Chief Rabbi of the United Hebrew Congregations of the British Empire, is not in need of our aid or sympathy, and yet we cannot forbear from extending either of these commodities to him, jocularly speaking, seeing that his position as the ecclesiastical chief of British Jews has been latterly assailed from two quarters. In the first place the so-called foreign rabbis in England are dissatisfied with him because, forsooth, he will not bow down before their expressions of Talmudic authority. Then, the *Sephardic* community in England is disturbed because the Chief Rabbi claims, as he has a perfect right, to speak for so much of British Jewry as acknowledges his spiritual suzerainty. Amid all these critics the Chief Rabbi pursues the even tenor of his way, leading his community in the old paths which have been trod for so many years with perfect satisfaction and continuing to uphold the high principles of loyalty to religion and country which have ever made the name of British Jewry conspicuous throughout the world. Dr. Hertz is not concerned about the matter of Talmudic authority, for his knowledge of the Talmud and the rabbinic literature is not only considerable but extremely well-grounded. As for the Spanish and Portuguese Jews of London, their congregation, despite its glorious traditions, is but a shadow of its former self and with their diminishing prestige and prosperity there has come over them a querulousness and a narrowness of view which do anything but reflect credit upon the descendants of those who sat under the great Haham Nieto.

THE NON-SECTARIAN DRAFT.

The Selective Service Law, under which the soldiers for our National Army and other military forces are being conscripted, is nationwide in its operation. It draws no distinctions, invidious or otherwise, between Americans because of race, creed, color or previous condition of servitude. This is, of course, just as it should be.

Hence the paragraph treating of draft malingerers and casting violent, disgraceful and wholly undeserved aspersions on Jewish Americans, which was contained in the "Manual of Instructions for Medical Advisory Boards: Form No. 64," originally issued under date of February 14, aroused a storm of protest from the leaders of our community throughout the land. A draft official, who had been properly removed by the authorities for his prejudiced views of Jews coming under the draft, drew its logical conclusion from this unfortunate paragraph. He did not scruple to point out that if he was removed because of his offensive actions, higher officials, none other than the President of the United States, and the Secretary of War, who had given this statement in the manual the tacit *imprimatur* of their approval, came similarly within the vice of his procedure and should be subjected to the same drastic result.

This performance, coupled with the storm of righteous indignation among the best of our people, brought the subordinate officials responsible directly for the publication of these mendacious words to a realizing sense of their lapse, and President Wilson and the acting Secretary of War at once, and unmistakably, made manifest to the country their utter abhorrence of such sentiments.

The damaging and libellous sentence has been promptly expunged from the official document, and this speedy and appropriate action will, we hope, serve to correct and to forestall any attempts to render the draft other than what it really is: the patriotic opportunity of young Americans of all walks of life to serve their great country in its present holy crusade against the forces of autocracy and bestial mediaevalism, and to make the world safe for democracy. The incident, regrettable of course, may now be regarded as suitably closed and need not again be referred to. The national and non-sectarian character of the draft law and its operation has been amply vindicated, and our illustrious President given proof once more of his own broad and sturdy Americanism.

In these days, when history is being made every minute almost, in the east of Europe the fate of the great Russian Jewry, as well as that of the Jewries of contiguous lands, hangs in the balance. For, with the Central Powers concluding peace, in a manner of speaking, with Russia, or what is left of it, the future welfare of Russian Jewry is intimately bound up. It would be the height of folly for us to attempt to consider what these latest turns in events signify for the Russian Jews, because any result may flow therefrom, and at the present time all such considerations are pure guesswork. But, beyond question, these momentous days are serious times for our Russian brethren, and we, their more fortunately-placed co-religionists, can but offer up our prayers to the Holy One, blessed be He, that He so order this world as to make their lot in it a pleasant one.

The new American Jewish prayer book for Jewish soldiers and sailors has been recently subjected to considerable criticism, of that variety, be it noted, which carefully earmarks each defect of the production. It would seem that the work has been over-annotated. From the point of view of the men with the colors who use the book this is a patent, a serious fault; from the point of view of the compilers these annotations were needed to bring out the rather polyglot character of the redaction of the work. The attempt thus to unite orthodox, conservative and reform Jewish scholars of the Bible in a joint production cannot, therefore, be pronounced a success. Better would it have been for the thoroughgoing conservatives in the Jewish Publication Society to have undertaken their task single-handed. Better still, if they, so well fitted, had produced a book in scrupulous keeping with the requirements of traditional orthodoxy.

We note that recent "converts" to Zionism in this country are affecting a benevolent attitude toward the movement which will be forever associated with the name of the late Theodor Herzl. These recent recruits, some of them occupying positions of influence and leadership in the American Jewish community, have been won over by means of the British declaration, but, wishing to square their latest acts with their earlier positions, demand that Zionism return to Judaism as a prerequisite for the return to Zion. Dr. Herzl himself, if we mistake not, advanced a similar requirement during his lifetime. He, however, was not so serious in the performance of his duties as a follower of Judaism as these gentlemen, and with him, therefore, the expression was more or less of a pious dream. These gentlemen have the inestimable good fortune of being able to aid the Zionists effectively through their own wealth, and so they may secure a permanent result which Dr. Herzl, with all his wisdom, foresight and statesmanship, could not command.

THE LURE OF THE WORLD

"And the Lord called unto Moses." (Lev. i. 1.)

BIBLE-LOVERS have for centuries untold dwelt upon the unique form of address here employed:—*Kara*, *Called*. The Lord called to Moses. The usual form of address is either *Dibber*, *spoke*, or *Amar*, *said*. Familiar is the rabbinic classification of these three forms of divine communication into *Dibbur*, *Amirah*, *Keriah*: *Speech*, *Saying*, *Call*. And the rabbis explain most significantly that by *Dibbur* is meant a stern, emphatic categorical imperative; by *Amirah* a gentle admonition; but by *Keriah* a tender, intimate Call of Love. They add in their poetic manner that *Keriah*, *Call*, is a word taken from the vocabulary of the Heavenly Angels. Verily, if *Keriah* is the Call of Love, can there be speech more angelic, more heavenly, more alluring? And was not Moses worthy of such loving call? The rabbinic statement, susceptible as it is of many interpretations, suggests chiefly this: that progress in our spiritual education must needs go through these three stages: God comprehended as stern Law—*Dibbur*; God understood as the perfect Ideal of Goodness—*Amirah*; but highest of all—*Keriah*: God realised as Love!

From Law through Goodness into the high freedom of Love—the Perfection of Beauty and the Wholeness of Delight—does the soul rise by degrees through living touch with God. Love is the Pisgah of vision, the Peak of spiritual exaltation.

And it is but in further expansion of the rabbinic exegesis that I suggest that these three forms of divine communication correspond with *Science*, *Ethics* and *Religion*. This may be full of fancy, but it is by no means fanciful.

First, *Dibbur*. There are men who never rise above this stage. To them the Universe *speaks*. It unfolds before them its own stupendous story of worlds and immensities without beginning, without end. With ears glued to every crevice of nature whence some hint of the cosmic tale might escape, they listen to every rumble of the deep, to every thunder-clap of the heights. With eyes rivetted to all the mystic tracery of stars and rocks, in which is written the story of vanished lives and dead luminaries, they read every sign, every character. Eager curiosity is theirs: theirs the hunger for knowledge, the insatiable desire to learn the whole story *this side of the Veil*. If there is anything beyond the Veil, it is beyond them too: theirs is to understand this harsh, material reality, dominated by unyielding natural Law. Law, majestic, implacable, unrecking of human needs and human woes; Law that bounds the heavens and rotates the seasons; Law that flames out of the volcano and sends its command out of the earthquake; Law that harnesses the tides and brings all Life under its own relentless sway: Law, the cogged and belted congruity of a machine, brooking no exception, and allowing no freedom—the world-compelling *Dibbur*! Such is the story of Science, the mechanical interpretation of the world. The world *speaks*, Science eavesdrops, and the textbooks slavishly render the harsh echo.

Second, *Amirah*. When man begins to think of his relation to this vast engine to which by the unbreakable chains of Law he is continually tied, he feels that it cannot be his destiny to be merely a "meat-machine," a cog driving and driven by uncontrollable forces. He realises his freedom. He discovers a different Law from that which rules the stars: the moral Law which rules souls, obedience to which makes man free. The story of tremendous blind effort in the universe at large he finds meaningless, except it find a continuation in the story of well-guided effort in his own life. The heavens that thunder of Law, speak to him in gentler accents of his own sovereign place in the world, of how, by his noble self-assertion in thought and action, he may idealise and soften the harsh outlines of reality. This is—*Amirah*, the gentle, encouraging admonition of God, urging man to ethical action that shall prove his value and worth.

That Law of mechanical consistency, so stern, and this Law or moral freedom, much gentler in accent, may combine, what with the stress of their imperatives, to form the *Burden of the Universe*. Do we not frequently feel as though the heavens were crashing down on us with their fierce weight, as though the impact of the world-forces against our perishing frame and feeble spirit were too much to bear?

Yet is this Burden of the Universe not the last truth of our being. Above Science and Ethics, there is Religion, the means and the expression of man's perfect freedom. Above Power and Duty there is Love. Above *Dibbur* and *Amirah*, there is *Keriah*.

Yes, last and highest, *Keriah*. The Universe thunders at us, speaks to and admonishes us, but, above all it *calls to us*! It lures and beckons us, like a lover calling to his bride. Thus, far more than the Burden of the Universe is depressing, the *Lure of the Universe* is heartening. There is a Call abroad in this incomparably beautiful world, with which the skies are a-chime day and night. There is a lure in every gleaming star, in every wandering cloud. A Call to companionship; a lure to dwell in the midst of grandeur and beauty; a beckoning to the silent shrines of intimate communion where God and man, the Over-Soul and the Under-Soul, may meet and mingle. Religion is an echo of this Call. When this Call of the Infinite to the Finite reaches our ears; when our heart is filled with its music; when all the voices of nature seem but a faint whisper thereof; when our Soul is but a deep cavern ringing with the repetitions and reverberations of the divine Call, then have we, through Love, heard the Silence which is God!

JOEL BLAU.

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aries of the Jewish spirit, Israel and the Torah stand in cause and effect relationship; they are as inseparable as the flames from the lamp and the life and existence of the Torah is bound up with the life and existence of the Yeshibah.

"The Yeshibah, as an institution, had its beginnings in the time of the Soferim, and Ben Sira says: 'May my soul delight in my Yeshibah' (Ben Sira 51, 29). Originally a circle of academicians, the Yeshibah in time developed as the most important institution of Jewish spiritual life and acquired all the characteristics of a university. The Ben Hayeshibah, the Talmud student, gradually became a distinguished figure in Jewish life and held the same position of influence and respect as the modern Akademiker holds in his community, and the Rosh Yeshibah was the spiritual head of Jewry.

"The monumental work of the Jewish spirit, the Talmud, is the product of the great Yeshiboth in Palestine and in Babylon. Around them Jewish life of that period centered, and to understand the Jewish life of that period one must be thoroughly familiar with the spirit that moved the teachers and the students of these great Torah centers which sent their impulses throughout the Jewish life of the Diaspora. No sooner were these academies closed than the Jewish center of gravity was shifted from the remote east to the extreme west to focus itself about the newly founded Yeshiboth in North Africa and Spain, where the fruit of the Golden Age of Jewish literature which gave to Judaism its richest harvest of the mind and of the heart ripened. Judaism transplanted to Europe, soon spread to southern France, whose academies have left us the brilliant works of Rashi, and the other great Biblical commentators and the school of the Tossafists.

"Jewish intellectual activity soon spread to Germany, and Rabbi Gerson, 'The Light of the Exile,' is said to have founded a Yeshibah at Mainz about the year 1000. The end of the Dark Ages saw another shift of the centre of gravity of the Jewish intellect, and Poland became the chief abode of the Torah. The Polish rabbis soon were in demand in all parts of the Diaspora, and they carried with them the spirit of the Torah, which they imbibed in their famous Yeshiboth. The celebrated Yeshibah at Valozhin, founded by the disciples of the gaon of Wilna and conceived and conducted in his spirit, carried Judaism and Jewish learning forward to Russia, which in turn became the seat of Jewish intellectual activity. The Russian Yeshiboth became the reservoir of Jewish spiritual strength and the stronghold of Jewish learning, and sent forth rabbis, teachers and lay scholars to the Jewish world, who have made Judaism a living force down to our day. Thus the more extensive the life of the Yeshibah the more intensive and fruitful the life of Judaism. But whenever the traditions of Jewish learning is interrupted the inevitable consequence is the gradual absorption of Jewish elements in non-Jewish environment to be followed by gradual extinction. This is the inexorable law that works throughout Jewish history. The Jews of Eastern Europe have kept themselves intact by an inner development, which formed, as it were, a wall through which the destructive forces from without could not penetrate, and which stemmed the tide of disintegration from within. There have always been Jews who sought to mould Judaism in some foreign mould. But the bulk of Jewry always strove to maintain and preserve its entity. They understood that if they were to live they must adhere to the Torah and allow no outside influence to disturb the historical continuity of Jewish development. This inner development of the Jewish conscience always found its highest expression in centres of Jewish learning—in the Yeshiboth. The main purpose of the learning imparted there was soul culture—preparing men to live what may be termed the soul life.

"Emigrating to America in the early '80's the Russian Jews carried with them the chain of Jewish tradition from their Torah centres on the other side, and were first to realize the urgent need of establishing centres of Jewish learning on these shores. American Jewish history bears witness to their foresight. What has become of the original stratum of the Sephardic Jewish settlement which began on these shores more than 260 years ago? Had they carried with them, besides their noble pedigree and Jewish fervor, the traditions of Jewish learning of their great ancestors in Spain they would have become the most vitalizing element in the American Jewish life of today. Instead, we see occasional survivors of a once glorious stock, and their extinction is an unwritten page in American Jewish history. The German Jewish settlers who followed them also failed to carry with them the traditions of Jewish learning from the once famous seats of Torah in Germany. Their period of settlement is too recent to predict the fatal consequence of this neglect. The Russian Jewish settlers had the foresight to provide homes for the Torah immediately upon their arrival. In 1885, when the rapid shift of Jewish population toward America began, they laid the humble foundation of the Yeshibah Etz Chaim in New York, and later established the Rabbi Isaac Elchanan Yeshibah, a real seat of Torah, whose function is to train rabbis and teachers competent to carry forward the cause of historic Judaism and Jewish learning and to educate an intelligent Jewish laity. Jewish life is once more changing its centre of gravity and is shifting to America, and the time has come when Jewish learning is to resume its proper station in American Jewish life and to reassert the value of our glorious traditions, ideals and hopes. Ours is the task to carry forward the spiritual life of Israel to our shores, for without this there will be a break in Jewish life; for it is just as true in religious phenomena as in the biological world that any cleav-

age of a member from the main trunk of the living organism spells sure death for the dissevered part.

"In no land in which the Jews have lived during the thousands of years of the Golus have they been confronted by such conditions and such problems as obtain here. Jews have been free in other countries and have had a certain measure of material success. Yet the liberty afforded by our democracy and the prosperity of our brethren in this country is unique in our history. They have originated and developed new industries and have contributed largely to our country's welfare. They have also built synagogues and made provision for the maintenance of Jewish philanthropic institutions. But, with the ship entering new waters and the ballast of Jewish learning and ideals wanting, their course was necessarily one of continued temporizing. They developed a form of Judaism free from what they

had considered the trammels and limitations of European Jewry, a Judaism which manipulated and uprooted the very principles of the Jewish Torah and Jewish nationalism, and which thus carried within it the germ of its own destruction. But the Eastern European Jew came with his specially Jewish point of view and with his will to perpetuate Judaism by living it. The Eastern European Jew, to whom Judaism is not merely a misfortune or a faith maintained by a religious service, but, rather, a philosophy and practice of life, built Talmud Torahs and Yeshiboth, where Hebrew, the Bible, the Talmud and Jewish literature, the great repositories of the Jewish spirit, are transmitted to coming generations. They established parochial schools, which made Jewish education homogeneous and which trained not only the mind, but also the heart and the will of the Jewish child; schools in which the instruction of the

common school branches is supplemented by the teaching of the moral and religious ideas and ideals of Judaism. It is the awakening of Israel's love for his Torah, traditions and ideals which brought forth the Yeshiboth Etz Chaim and Rabbi Isaac Elchanan. It is the new Jewish consciousness which brought about the foundation of this sea of higher Jewish learning, a link in the never-ending, glorious chain of Yeshiboth, the laboratories of the Jewish spirit, that we welcome tonight and is our hope for a rejuvenated Judaism in this country."

Rabbi Dr. Bernard Revel announced that in several large Jewish communities of this country preparatory schools have been established to enable students to prepare for admission to the Rabbi Isaac Elchanan Yeshibah. He announced that on the coming memorial day the ordination of the first graduate of the reorganized Yeshibah will take place.

Rabbi Isaac Elchanan's Death Commemorated—Dr. Revel's Address.

The memorial day exercises at the Rabbi Isaac Elchanan Yeshibah in commemoration of the death of the gaon Rabbi Isaac Elchanan, to whose memory the institution is dedicated, took place last Friday, the 21st of Adar, in the synagogue of the Yeshibah. Rabbi Dr. Bernard Revel, the Rosh Yeshibah, delivered the memorial address and dwelt upon the place of the Yeshibah in Jewish life. In reviewing the life of the great gaon and the lesson to be derived from his work, and speaking on "The Yeshibah in Jewish Life," he said:

"An American savant says somewhere that a child's education should begin two hundred years before he is born and Ralph Waldo Emerson on one great occasion pointed to a certain man and said, 'That fellow had been to school a thousand years.' We can point to every Jewish child and say, 'That child has been to school for thousands of years.' The Jewish child comes into the world with a great heritage of wisdom of the ages. He is the heir of all Israel's great history. Education was always general among the Jews. Every child had an inherent right to the knowledge of the Torah and its sublime teachings. It is a maxim in Judaism that parents are responsible for the education of their children. But to the Jew education, as life itself, is a spiritual function. It starts as soon as the child begins to speak, with the teaching of the 'Shema,' that sublime Jewish confession of faith and the verse, 'The law which Moses taught us is the inheritance of Israel.' Our forefathers recognized the great truth that general education alone, no matter how complete, never has that influence over the human heart which is exercised by religion, the tender mother of man. Religion alone has the power to ennoble the mind, to purify the heart, and to sanctify life. 'Know God and His Law in order to live godly,' is the basic principle in Jewish education and the great lessons of piety, love of God, and of justice, His chief attribute, and right living according to His Law were taught and impressed upon the tender, receptive and imitative mind of the child in the intimacy and warmth of the Jewish home. The Jewish school has always been the citadel of Jewish strength—the bulwark of Jewish existence. The Yeshibah, the head of the Jewish system of education, was for the last two thousand years the most vitalizing factor in Jewish life. It is a truth won from the experience of Jewish history which our sages have set down in the words, 'Whosoever Israel was exiled, thither the Divine Presence was exiled,' and the 'Divine Presence' means the homes of Torah, the sanctu-

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 The committee has arranged for a very interesting program, and in addition, the young artist, Mr. Morris Chervinsky of Philadelphia, Pa., will play the Legende, by Wienlawski; Ziguenerweise, by Sarasate, accompanied by Miss Greenberg at the piano. All are welcome.

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Send \$10.00 today and in that way you will provide Passover for one family over there. The particular family thus benefited will be your Passover guest. When you sit down at your table on Passover night, you will enjoy the satisfaction of knowing that the truly Jewish custom of having an Orach on Seder eve is being observed by you. If you can afford to provide for more than one family, we are sure that you will do so.

Through the kindness of the publishers of the JEWISH DAILY NEWS the names of those contributing to the Passover fund will be published in an Honor Roll that will form a special supplement to the Passover Edition of the JEWISH DAILY NEWS (Tageblatt). In order that your name will not be omitted, we ask you to give this your immediate attention, so that your donation may be included in this Special Passover Fund.

Will You Be One of Ten Thousand to Answer Our Passover Appeal?

Will you prevail upon your friends to do likewise?

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51 Chambers Street, New York, N. Y.

Washington Notes.

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By H. N. SRAGAN.

What Does the Appointment of Bernard M. Baruch to the War Industries Chairmanship Mean?

The most intelligent criticism of our country's war management has been in the direction of centralized administrative control. This prompted such attempts at a solution as Senator Chamberlain's measure which would have given supreme power of co-ordination and apportionment to a War Cabinet, including a Minister of Munitions. The President himself realized the necessity for a revision of war organization, and now, after much thought, has given tremendous powers to the War Industries Board, a board which is evidently to be entirely guided by the decision of its chairman.

Mr. Wilson's letter of appointment gives to Mr. Baruch powers hardly excelled by those of any other government executive. The War Industries Board is empowered to control supplies for the government from their origin in the earth or the forests to their purchase by the government, including determination, where necessary, of priorities of production and delivery. The ultimate decision of all questions will rest always with the chairman, the other members acting in a co-operative and advisory capacity. In the President's words, Mr. Baruch will act as the "general eye of all supply departments in the field of industry."

No one is surprised that this post of high honor and responsibility has been offered to Mr. Baruch. Ever since he first was called to Washington he has grown in the estimation of his fellow workers. At the time when at the insistence of certain Congressmen an investigation was made of the hypothetical leak which it was alleged had brought in extravagant returns to lucky speculators, Mr. Baruch's dash and energy as a speculator made him known all over the country. At the outbreak of the war, he successfully arranged for the government to buy copper at a price so far below the market value that every one wondered what persuasive forces he had used. But his first successes were not flashes in the pan. An ability to determine exactly what he wants and then to get it has changed the opinion even of those who at first called him a clever trickster. As a matter of fact, he was chosen for his position in preference to Judge Robert S. Lovett, a gentleman of nationwide prominence as a railway magnate and a man of aristocratic appearance and connections. The best observers in Washington note that the Judge is conservative and watchful of his prerogatives, while Mr. Baruch does things in the quickest way possible, without putting his own dignity in the foreground.

The new head of the War Industries Board is one of a little group that might be called the "possibilities circle." Forecasters of events at the capitol are strangely restricted in their prophecies as to those whom the lightning of presidential appointment may strike. There is a certain number of men whose names are mentioned for the most important positions every time a vacancy occurs. Most prominent of these, of course, is Wm. J. McAdoo, who is mentioned for everything and is actually put in charge of almost everything. Mr. Baruch is another, while quite as prominent is Justice Louis D. Brandeis. It would take an adding machine to calculate the posts that are said to have been offered to him by the nation, and even those he has found himself able to accept would occupy much time in the recounting. Most of them are in the field which he has made his own, the reconciliation of dis-

agreeable factions, together with the securing of such fundamental reforms as shall make future clashes more difficult. His keen analysis of the New York, New Haven and Hartford Railroad prophesied the ultimate fate of that once prosperous line; and when the Director General of Railroads was to be appointed several observers thought he might be chosen. For such commissions as the joint Mexican-American Commission or Col. House's Commission to study possible terms of peace, it was only natural that his name should come up. In labor matters he has been constantly to the fore, even before his service as arbitrator in the famous garment-workers' settlement which produced the garment-workers' protocol. Now he has been asked to be one of labor's representatives on the Labor Planning Board. It is possible that he may find a place in his crowded day for this service; in any case, labor's request is a great tribute to the respect in which he is held and to the qualities in him which command that respect.

Mr. Julius I. Peysers is at present the representative Jew of Washington. He is a merchant, president of the Security Savings and Commercial Bank, and a prominent lawyer with offices in the Southern Building. The announcement that he has taken up new duties as captain in the Quartermaster's Reserve Corps of the National Army is only confirmation to those who know him of his desire to give every service of which he is capable to the government. It is hoped that he will still be able to devote some time to the affairs of the Jewish Community, as he will not easily find a successor. No activity is complete without him as officer or patron. The local charities, war relief work, the entertainment of soldiers and sailors, all have found in him an effective supporter. He is treasurer of the National University Law School, one of the organizers of the University Club, and has been an associate member of the Provisional Zionist Committee. Perhaps even more important than his public work has been the active interest he has shown in the young men who have flocked to Washington and the encouragement that has in many cases meant success for his protegee.

CORRESPONDENCE.

Et Tu Brute.

Editor HEBREW STANDARD: I enjoyed reading the popular discourse on "Judaism's Challenge to Christian Science," delivered by Rabbi Herbert S. Goldstein before an Orthodox congregation, and published in the HEBREW STANDARD of March 8. However, I was rather surprised to find him following the fashion of these later days, in attributing every evil under the sun to the so-called "reform temple," and "patting and petting" his orthodox hearers by telling them how superior they are to "the reform Jew, who prays about twice a year," while they pray daily "morning, noon and evening." This self-satisfied, self-complacent attitude is very becoming the older Rabbi, closeted in his study, and absolutely refusing to look out. But it ill becomes a man of Rabbi Goldstein's type to speak in this manner. He knows conditions too well. He knows that the "push-cart" synagogue for Rosh Hashanah and Yom Kippur is not a purely reform institution, and that the cause lies in the fact that there are too many Jews who "pray only twice a year." He also knows that a great deal of constructive work ought to be done by orthodox rabbis among orthodox circles. Every sensitive Jewish heart, be it

reform or orthodox, bleeds at the sight of utter spiritual desolation in Jewry. Every Jewish heart bleeds at the sight of the complete ignorance of Jewish history and literature, of Jewish ideals and principles, of the Jewish Bible, prevailing among our Jewish young men and women, be they the sons and daughters of reform or orthodox parents. This is no time for self-complacency. This is no time to take advantage of the utterances of some liberal rabbis who see things clearly, and are not afraid to point out the shortcomings and the weaknesses of the reform camp. Let us hear some frank confessions from the lips of the orthodox rabbis. Are there no failures, no deficiencies in the orthodox camp? Have we not all some constructive work to do? Why waste time and energy in futile criticisms of the other fellow, and shut our eyes to our own faults and foibles? "The day is short, and the work great," and urgent. Let every one do "his bit" in his own way. Let us act, not talk.

MAX REICHLER.

ANS. TO CORRESPONDENTS.

CHICAGO, Ill.—The address of the national headquarters of the Palestine Relief Fund is No. 44 East 23rd street, New York City.

Anti-Jewish Riots in Galicia.

Serious anti-Jewish riots have occurred in Cracow, Lemberg and other towns in Galicia, according to advices received by the Provisional Zionist committee. Hundreds of men and women were seriously injured, and the rioters pillaged shops, stores and homes. Polish students were the ringleaders of the mobs, which were not interfered with by the authorities.

The rioting was fomented by the broadcast distribution of instigatory circulars and anti-Semitic leaflets, which were handed out in the public schools, government buildings and railroad stations.

Campaign for Building in Jersey City.

The Jersey City Jewish community conducted a campaign for \$15,000 for a Y. M. H. A. building in the week of March 4-11. The campaign was the means of bringing together all the elements of Jersey City, and the \$15,000 was secured within the allotted time exclusively from the Jewish people of the city.

The Brooklyn Hebrew Home for the Aged has been given permission by the authorities to change its name to the Brooklyn Hebrew Home and Hospital.

New WOLPIN'S, Inc. HOW TO LIVE A HUNDRED YEARS Now 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

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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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With this exceptional pure PARVA FAT every housekeeper can prepare steaks, chops, cutlets, and fry fish, potatoes, eggs, and bake all kinds of cake and pastry.

IT IS FLEISHIG AND MILCHIG—ECONOMICAL IN COST AND USE.

We guarantee KRAIN to be in all respects as good and much better than chicken fat, beef fat, butter, and any other kind of shortening. DEMAND KRAIN of your grocer, butcher, and delicatessen dealer. KRAIN comes in 1, 3, 25 and 50-pound sealed cans. If your dealer cannot supply you, write or phone direct to us and your order will be promptly delivered.

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Borden's Kosher Milk for Passover

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.

The Certificate of Chief Rabbi SOLOMON E. JAFFE

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, in 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 HALEY YAFFE, of New York.

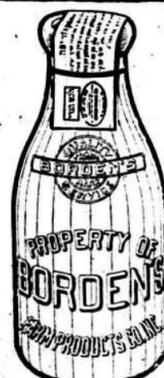
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This is how each bottle of Borden's Kosher Milk for Passover must appear.



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Distinguished Jews of America

JEW'S WHO MADE THEIR MARK IN COMMERCE, PROFESSION, PHILANTHROPY, SCIENCE, POLITICS, ETC.

It is usually a matter of years of struggle for a physician to achieve fame and influence in the medical world. But, of course, there are exceptions. Dr. Jay S. Liebman, of Atlanta, Ga., seems to be one of them. He is still a young man, but he is already conceded to be of considerable importance and what one would term a splendid success. A great future is generally predicted for him, a future that will not only bring him material advance, but also establish for him a durable and honorable position among the Jews of the world.

DR. JAY S. LIEBMAN

The reason for this unusual success can probably be found in the fact that at the beginning of his career he at once devoted himself to his specialty, which is surgery. This, coupled with tremendous energy, native-born ability and shrewdness, and an extremely pleasing personality, has gone very far toward creating these unwonted conditions, viz., a young man practically leading his profession, and have made Dr. Liebman's reputation far and wide the most enviable and creditable on record.

Dr. Liebman was born on the 21st of February, 1884, in Youngstown, Ohio, as the son of Charles and Emma Liebman. His father is the son of Rabbi Lippman Liebman, the well-known rabbi of Youngstown, who died only a month ago (February, 1918), and his mother was born in Youngstown as the daughter of Edward Ritter, a member of one of the most prominent Jewish families in Youngstown.

Dr. Liebman received his elementary education in Youngstown. He then studied medicine at the University of Pennsylvania from which he graduated in 1909. A year later he served at the Philadelphia General Hospital, from where he came to Atlanta, where he began to practice his profession, opening an office in the Healy Building. He is an assistant to Dr. William Perrin Nicholson, for the last thirty-eight years one of the best known and most prominent surgeons in the South.

Dr. Liebman is connected with the St. Joseph's Infirmary; he is the chief of the medical staff of the Fulton Bag and Cotton Mills Hospital. He is the examining surgeon of the United States Casualty Company, the Maryland Casualty and Surety Company; he is a fellow of the American Medical Society, a member of the Georgia State and Fulton County Medical societies and of the Southern Medical Association. He is a prominent Mason, and active member of the Standard Club and the Ingleside Country Club.

On November 15, 1912, Dr. Liebman was married to Miss Helene Liebman, the daughter of a prominent Atlanta family, not related to Dr. Liebman, though of the same name. There is one child of this marriage, a daughter, named Sarah Frances.

Mr. Sol Engel Gordon, of Beaumont, Texas, is still a very young man, having been born on January 24, 1884. In addition, he is the child of immigrants. He was born in Marienpol, Poland, and came to America with his parents, Isaac and Deborah, when he was a child of four.

SOL ENGEL GORDON

There are, therefore, lacking in Mr. Gordon's case the usually conceded circumstances that tend to establish a man's success as a wealthy and influential family, which helps so much. And yet, with all these disadvantages, Mr. Gordon managed to become a very prominent figure in Beaumont, and to a certain extent in the State of Texas in general. He is well liked and everybody sings his praises, foretelling for him a great future.

Mr. Gordon comes from very remarkable stock. His grandfather was the rabbi of Marienpol and the whole Gordon family was prominent in Jewish life, numbering among its members some of the most conspicuous Jewish scholars and rabbis.

Sol Engel Gordon received his primary and high school education in the public schools of Beaumont. He then entered the A. & M. College of Texas, taking a course in civil engineering. Afterwards he became a student of the University of Texas, taking a general college course and a course of law in its Law Department, from which he graduated in 1904, being admitted to the bar in the same year. From that time he practiced in general law in Beaumont, with main offices in the Perlstein Building. His firm is known as Lipscomb & Gordon.

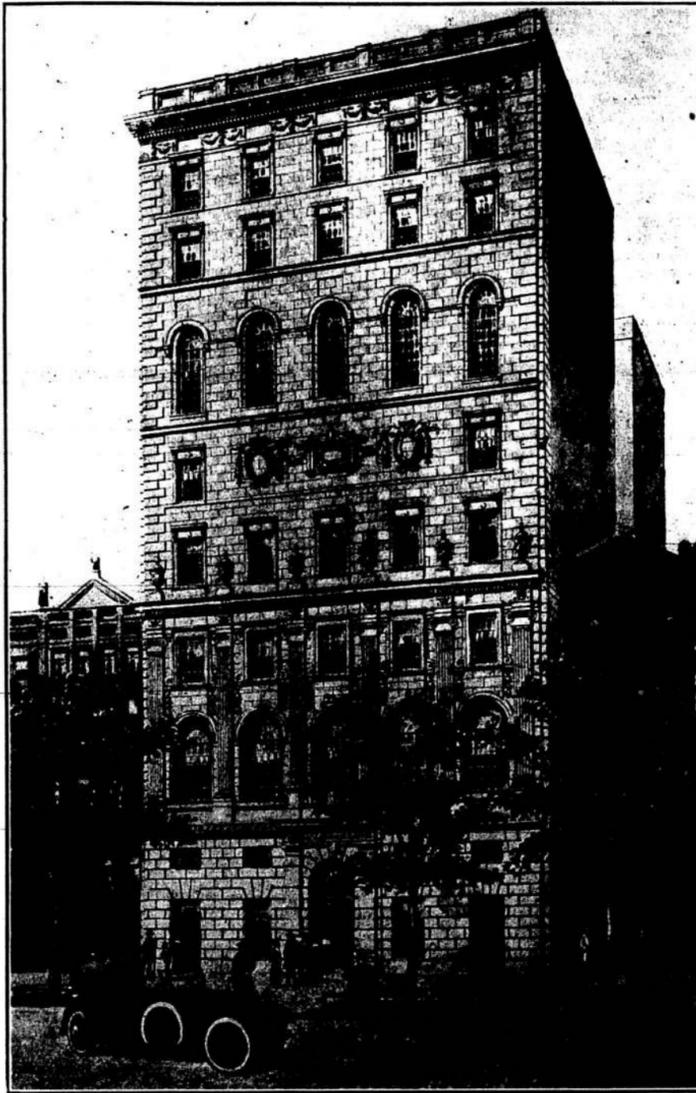
Mr. Gordon held the office of Judge of the City Court, which position he resigned after a year as he could not spare the time from his private practice. He gained great prominence in the State, when, as a special attorney for the State, he prosecuted the Moving Picture Trust for violation of anti-trust laws, achieving the conviction of the guilty.

Socially Mr. Gordon is very active. He is a thirty-second degree Mason and a Shriner. He is prominent in the Elks and the Knights of Pythias, is a Zionist, a member of the B'nai Brith, having at one time been their delegate to the State convention.

Mr. Gordon was married to Pauline Mayer, who was brought up in Waco, Texas. They were married on June 9, 1909, and are the parents of two children, Julius and Beverly.

Mr. Gordon's is a noble and sympathetic personality, which qualities tend to explain much of his unusual success.

DEDICATION OF THE JEWISH CENTER



The new Jewish Center at 131-135 West Eighty-sixth street, will be dedicated with services, festivities and ceremonies next Friday evening, Saturday morning, and Sunday, March 22, 23 and 24.

"The Jewish Center," as announced by its sponsors, "is a practical and modern expression of the old synagogue ideal, as well as of the present-day Jewish revival, as represented in Zionism. Not only the religious, but also the social, occupational and other interests will find embodiment in various activities which will be carried on within the walls of the institution. To unify, as well as to give perfect balance to, these various phases of Jewish life, the Jewish Center has been equipped with facilities for worship, social service, study and play." The structure, which was designed by Mr. Louis Allen Abramson, includes not only a synagogue, class rooms and auditorium, but also reception rooms, club rooms, gymnasium and swimming pool.

The style used is of the early severe Italian Renaissance. This has been used with a special effect in the synagogue. By way of contrast the auditorium is treated in a freer and more delicate Adams. The club and dining rooms on the ninth floor are uniform as to the general treatment, which will consist of paneled high wainscot, hand worked plaster and stone fire places.

The difficult problem of planning involved the disposition of units so that the activities of one would not disturb the simultaneous use of others. The arrangement has been worked out as follows:—

First floor—Auditorium with modern fire-proof equipment for motion pictures and arranged also as a ballroom.

Second and third floors—These will contain the synagogue and its gallery, religious library and worship room, rabbi's study.

Fourth and fifth floors, above the synagogue, will contain the gymnasium and exercise rooms.

Sixth and seventh floors will contain the natatorium, shower, steam, vapor and electric baths, rest rooms and dormitories.

Eighth floor will be given over to class and club rooms for juniors.

Ninth and top floor will contain lounging, club and dining rooms.

The dedication exercises will begin on Friday evening, March 22, and on Saturday morning, March 23, when special services will be held in the synagogue and prominent rabbis will deliver addresses.

Sunday, March 24, 1918, will be known as "Jewish Center Day," on which the formal dedication of the Jewish Center will take place, together with the festivities for the children and for the members.

At 10:30 in the morning the children of the Jewish Center will hold their first festival. The feature of the program will be the presentation, for the first time on any stage, of "The Land of the Aleph Bes," a Jewish fairy play in nine scenes by Mr. Samuel S. Grossman, with settings and costumes especially designed by Mr. William Zorach, a prominent Jewish artist of this city.

The exercises of the dedication, which

will take place at 3:30 in the afternoon in the synagogue, will include a list of distinguished speakers representing Jewish life in America.

At 8:30 in the evening the members of the Jewish Center, with their friends, will participate in festivities prepared by the young folks of the Jewish Center. Features of the evening program will be a pantomime written for the occasion and presented by a group of the young men and women of the Center. Mr. and Mrs. Henry Gideon of Boston will render a recital of Jewish music. This will be followed by a reception and dance.

The officers and committees for the dedication exercises are as follows: President, Mr. William Fischman; treasurer, Mr. Joseph H. Cohen; trustee, Mr. Reuben Sadowsky.

Invitation Committee—Hon. Judge Otto A. Rosalsky, chairman; Mr. William Fischman, Dr. Mordecai M. Kaplan.

Publicity Committee—Mr. I. L. Philips, chairman; Mr. Joseph H. Cohen, Mr. Abramson, Mr. Wm. Fischman, Dr. Mordecai M. Kaplan.

Reception Committee—Mr. and Mrs. William Fischman (chairman), Mr. and Mrs. Morris Asinof, Mr. and Mrs. Samuel Bayer, Mr. and Mrs. I. Blauner, Mr. and Mrs. S. Buegeleisen, Mr. and Mrs. Abr. Cohen, Mr. and Mrs. Jos. Cohen, Mr. and Mrs. Jos. Eisenberg, Mr. and Mrs. Julius Blauner, Mr. and Mrs. I. L. Philips, Mr. and Mrs. Emanuel Neuman, Mr. and Mrs. A. E. Rothstein, Judge and Mrs. Otto A. Rosalsky, Mr. and Mrs. Reuben Sadowsky, Mr. and Mrs. Julius Schwartz, Mr. and Mrs. H. Stoll, Mr. and Mrs. Meyer Vessel, Mr. and Mrs. Israel Unterberg, Mr. and Mrs. Samuel Lubell, Mr. and Mrs. Samuel Silverstein, Mr. and Mrs. Jos. Silverstein, Mr. and Mrs. Morris Golde, Mr. and Mrs. H. B. Rosen, Mr. and Mrs. Louis Adler, Mr. and Mrs. Henry Silverfeld, Mr. and Mrs. L. Cashman, Mr. and Mrs. S. R. Travis and Mr. and Mrs. Henry Witty.

Sabbath Morning Committee—Mr. A. E. Rothstein (chairman), Mr. Samuel Bayer, Rabbi Mordecai M. Kaplan, Mr. Israel Unterberg, Mr. Jos. Zelenko and Mr. J. Marqusee.

Speakers' Committee—Mr. I. L. Philips (chairman), Mr. A. E. Rothstein, Mr. Sam Lampert, Mr. Samuel Lubell, Mr. Israel Unterberg, Mr. and Mrs. Philip Weinstein.

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Jewish Center Festival Committee—Mr. and Mrs. Sam Krohnberg (chairman), Mr. and Mrs. S. Bernstein, Mr. and Mrs. Henry Burken, Mr. and Mrs. I. Polstein, Mr. and Mrs. Max Weinstein.

Floral Committee—Mrs. Arthur Lampert (chairman), Mrs. M. H. Mann.

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Festival Program Committee—Mr. A. L. Philips, chairman; Miss Jeannette Lorber and Miss Celia Hauptman.

Indorses Dr. Friedlander's Appointment.

The joint distribution committee of the American Funds for Jewish War Sufferers, which at the request of the American Red Cross suggested the name of Dr. Israel Friedlander of the faculty of the Jewish Theological Seminary of America to be the Jewish representative on the commission which the Red Cross is sending to Palestine, met Monday afternoon and received the following communication from Dr. Friedlander:

March 8, 1918.

Mr. Felix M. Warburg,
Chairman, Joint Distribution Committee.

Dear Mr. Warburg: You have undoubtedly read certain statements in the public press questioning the propriety of sending me as a member of the Red Cross expedition to Palestine on the ground that my sympathies were not pro-British.

I must indignantly repudiate this allegation. As a self-respecting man I should never have dreamed of accepting the task of acting in a public capacity in a land subject to British rule were this, even in the remotest degree to conflict with my innermost sentiments. As a matter of fact, I was one of those who welcomed with intense and unqualified joy the progress of British arms in Palestine. In an article which appeared in the New York Evening Post on December 12, 1917, and was written several weeks earlier, I gave full utterance to these sentiments, dwelling in particular upon the extraordinary significance of the British occupation for the Jewish people. I therefore did not hesitate to accept the honorable and difficult mission entrusted to me, which was so thoroughly in harmony with my thoughts and feelings.

However, the cause which is involved is so dear to me that I should not like to see it in any way jeopardized because of any aspersions cast on me, however unfounded and calumnious these aspersions are. I am therefore perfectly willing to step aside and make room for any one who will serve the cause more efficiently than I can.

I only wish to add that I appreciate most gratefully the unflinching kindness and courtesy which throughout has been shown to me by members of the Red Cross, both in Washington and in this city, and that I am deeply sensitive of the confidence placed in me by your organization, which, combining American Jews of all shades of opinion and belief, has considered me worthy to act in a representative capacity on the Red Cross expedition. Yours sincerely,

(Signed) ISRAEL FRIEDLANDER.

Thereupon this resolution was adopted: "The Joint Distribution Committee records its approval of the action of its sub-committee in the selection of Prof. Israel Friedlander as a member of the commission which the American Red Cross is sending to Palestine and regrets that unfounded rumors have led to his voluntary withdrawal from the commission. It expresses its confidence in his loyalty and patriotism as an American citizen and assures him of the unqualified respect of every member of the committee, in token whereof he is hereby elected a member-at-large of the Joint Distribution Committee."

Those who were present at the meeting were Louis Marshall, who presided; Cyrus Adler, Shalom Asch, Paul Baerwald, Meyer Berlin, Stanley Bero, Boris D. Bogen, David M. Bressler, Abram I. Elkus, Morris Engelman, Lee K. Frankel, Meyer Gillis, Alexander Kahn, Leon Kaminsky, E. W. Lewin-Epstein, Harriet B. Lowenstein, Albert Lucas, Julian W. Mack, Judah L. Magnes, M. Z. Margolies, Morris Rothenberg, Aaron Teitelbaum, Marion B. Travis, Felix M. Warburg, Jacob Wertheim, Peter Wiernik, Stephen S. Wise and Baruch Zuckerman.

Grand Hotel Ready for Bookings.
After extensive alteration and improvements the New Grand Hotel in the Catskill Mountains will open on Thursday, June 27. Mr. Harrison S. Downs, the proprietor, will open his booking office at the Hotel Ansonia, on April 10.

Silver Wedding of Mr. and Mrs. Albert Kruger.

The officers and members of the Board of Directors of the Home for the Daughters of Jacob gave a testimonial dinner at the Lexington, 112 East 116th street, on Wednesday, March 13, 1918, in honor of the silver wedding of the superintendent, Mr. Albert Kruger, and Mrs. Kruger. The unusual honors bestowed were in recognition of the splendid services rendered the institution by Mr. and Mrs. Kruger since its inception in 1900, then a small organization with a home on Gov-



ALBERT KRUGER.

ernur street. Mr. and Mrs. Kruger have presided over the Home of the Daughters of Jacob ever since, and have been largely responsible for its growth and the extraordinary achievements recorded by the institution, its faculty and its enthusiastic workers. They have aided materially in its rise to a home with accommodations for 1,000 persons, the largest Moshav Zekenu in the world.



MRS. ALBERT KRUGER.

Mr. Kruger is an enthusiastic Zionist, and has given a great deal of his time to the cause.

He was born in Minsk, Russia, July 9, 1866, the son of Reb Chiam Jacob, the descendant of a noted rabbinical lineage. He obtained a Talmudic and secular education, and in 1893 was married to Helen Shapiro, of the family Lunitz, of Kovno and Petrograd.

In 1900 they came to New York, and have, with the exception of a few months, been in the "constant service of the Daughters of Jacob, that colossal power for beneficence in this community, and for which they have worked so zealously.

Temple Pent-EI Activities.

A War Saving Stamp society has been organized among the children of the Religious School. Miss Babcock, representing the government, delivered an address last Sunday to the school and every child contemplates becoming a member of this organization.

The Boy Scouts, troop No. 99, under the leadership of Mr. Milton Wolf, has increased its membership, and meets regularly in the temple every Saturday evening.

The Sisterhood has appointed a Passover Relief Committee to care for the poor and destitute families of the district. Mrs. Nathan Hersh is chairman. The committee will hold daily sessions to hear applications for relief. One hundred and twenty-five dollars has already been donated to the fund by the congregation.

The temple will hold its annual theatre party on Tuesday evening, April 11, at the Morosco Theatre. "Lombardi, Ltd.," is the performance.

The whist and bridge held by the Sisterhood last Tuesday was very successful, 200 ladies being in attendance. It was given under the direction of Mrs. L. Jacobson.

An "afternoon" was given to all the children of the Religious School who took part in the various plays on Chanukah and Purim. There were about sixty children present, and refreshments were served. Games and dancing followed.

Dr. Adler Plans to Federate Educational Institutions.

A plan to organize various Jewish educational institutions in New York and Philadelphia was outlined by Doctor Cyrus Adler, president of the Dropsie College, in an address delivered by him on the occasion of Founders' Day celebration of that institution held on Thursday evening, March 7.

Dr. Adler stated that he had not the authority of any of the bodies mentioned, namely, the Dropsie College, the Jewish Theological Seminary, the Teachers' Institute of the Seminary, the Gratz College, or the School for Jewish Communal Studies, for making the proposals which follow, but he nevertheless desired to lay before the audience assembled a thought which he tentatively committed to writing in another form as early as 1906.

Dr. Adler then gave details of the plan to bring into harmonious co-operation the institutions named above. "A practical method of procedure," he stated, "would be the assembling together of all the directors of the institutions named, and of the faculties of these institutions, for the purpose of considering the problems with which these two bodies of men are separately charged. The lay directors of these institutions should consider whether or not it is advisable to create a new institution, of which the several colleges named should be constituent parts, each maintaining its own autonomy and the separateness of its funds." * * * Dr. Adler mentioned some of the apparent advantages suggested by this co-ordination; an identical curriculum might be employed in Normal Colleges, with uniform entrance examinations and conditions for the bestowal of the certificate; the closer relationship of these two institutions with the Rabbinical and post graduate schools would also result in such minor alteration of the curriculum as would make it possible for a graduate of either to enter the higher institutions without any intermediate private instruction; a closer relationship between the seminary and the Dropsie College would render possible an exchange of residence and credits, a uniform and co-ordinated system of publications, in cases of exceptional specialties, even the interchange of professors or lecturers, or for the sake of economy the use of a single man in both institutions. All five institutions could combine in the establishment of an employment bureau for their respective graduates.

The faculties of the several institutions would have to consider the various particulars enumerated above, and also whether it would be feasible to create from among these faculties a University Council with a proportional representation from each faculty, which would pass upon the academic questions brought before it by any one of the constituent colleges, or which might make suggestions to the various colleges looking to more harmonious educational and scientific methods.

Out of this co-operation, Dr. Adler continued, there ought to grow in one form or another the equivalent of an Academy composed of scholars devoted to Jewish learning, so that it would not be necessary to create a new body to undertake new pieces of Jewish scientific work. "Such an academy, if created," Dr. Adler said, "should, of course, not be composed solely of these various faculties—the only test for entrance should be meritorious productive Jewish scholarship."

Doctor Adler also outlined in an intimate way the thought that impelled Mr. Dropsie to found the college. The institution is an expression of a purpose that Jewish learning, and, through it, Judaism, shall live in America. There was no evidence that it was a long cherished intention of Mr. Dropsie to establish this college. He undoubtedly had always intended to devote his estate to some public, charitable or educational purpose but it is reasonably certain that this thought was not fixed in his mind until close on the actual date of his last will and testament, September, 1895. In the previous July at a conference of reform rabbis held in the city of Rochester among others, a declaration was adopted: "That are relations in all religious matters are in no way authoritatively and finally determined by any portion of our post-Biblical and patriotic literature."

The declaration, with its far reaching implications, was the immediate occasion of the foundation of this college, as is perfectly clear in a rather polemical pamphlet which Mr. Dropsie published in the same year, 1895, entitled "On Reform in Judaism and on the Study of Hebrew."

Passover Appeal for Jerusalem Charities.

The United Charity Institutions of Jerusalem have issued their annual appeal and in view of the unusual conditions prevailing this year the benevolently inclined are asked to peruse the appeal carefully and respond as liberally as their circumstances will permit. The appeal is as follows:—

Passover is approaching. Soon, soon, we will all sit around our tables, laden with abundance and with great joy and pride we will relate to our children how our forefathers 3000 years ago overcame the Egyptians.

But our joy will be greatly marred when we will hear in our mind the terrible cries and groans that come from the

heart of Jerusalem from our brothers and sisters and little children who sit in the dark, hungry and thirsty. Their cries are heart-rending, their groans are pitiable enough to congeal the blood.

Right there will the question which an ever alive conscience is always ready to spring on us, come: "Have I done all in my power to help the suffering of Jerusalem? Have I given all within my power to keep a body and soul together?"

You who are in this land of comparative peace and plenty, remember that Jerusalem is like a drowning city and looks to us for succor. And alas—we are unable to help. Our Talmud Torah, Jeshibath Etz Chaim and Bicur Cholem Hospital are unable to fight adequately the famine and sickness without funds. Help is necessary, imperative! The little children cry to you "Help us!" The sick and dying who fill our hospitals to overflowing mean: "Help us, save us!"

And only after you have answered all these appeals to the limit of your power, only then will you be able to rightfully say, in the course of your Seder Service, "All those who are in need, let them come and eat," and then hopefully, joyously, you can say, "Leshono Habo B'Jerushalaem."

Send all donations to our offices, 50 Suffolk street, or to our treasurer, Markel Brothers, Bankers, 92 Canal street, New York City. We remit all money telegraphically through the State Department of Washington.

The Jewish National Fund in the Year 1917.

Contributions to the Jewish National Fund from the different countries in the year 1917 were as follows: Russia, 475,312 rubles; Austria, 447,662 kronen; North America, \$73,502; Germany, 149,368 marks; Poland and Lithuania—German occupied territories, 83,692 marks; Austrian occupied territories, 72,463 kronen; Holland, 28,767 florins; England, £1296 1/10; Argentina, 13,378 pesos; Canada, \$4,056; Hungary, 18,526 kronen; South Africa, £639 8/4; South Slav lands, 14,940 kronen; Bulgaria, 13,846 levas; Switzerland, 11,572 francs; Belgium, 8,329 francs; France (including Tunis), 6,978 francs; Egypt, £255 11/4; Greece, 6,425 francs; Eastern Asia, £160; Sweden, 2,542 kronen; Denmark, 2,447 kronen; Australia, £82 10/6; New Zealand, £52 1/3; Italy, 697 lire; China, £20; Brazil, 192 florins; Spain, 300 francs; Norway, 85 kronen, and various countries, 460 francs. That results in a sum total of 1,747,278 francs at the quotation of December 31, 1917, though, according to the rates of exchange before the war, it would be 2,730,011 francs. As a great part of the contributions will not be realized at present, but remain deposited in the currency of the different countries, the result is not to be regarded as a final one. Should the rates of exchange rise after the war the difference could partially accrue to the National Fund.

Y. M. H. A. Federation Presidents Meet.

At the call of the Council of Young Men's Hebrew and Kindred Associations, a meeting of Y. M. H. A. Federation Presidents was held on March 3, 1918, at the 92d Street Y. M. H. A., with Mr. S. A. Goldsmith, general secretary of the Council, presiding. The morning session was devoted to reports by the Federation President of the situations in their respective Federations. Reports were made for New England by Mr. Hurwitz; New Jersey by Mr. Strauss; Pennsylvania by Mr. Druck; Southern by Mr. Washer; Middle Atlantic States by Mr. Offenber; New York State by Mr. Hormats; Middle West by Mr. Nadler.

It was decided to organize a Board of Federation Presidents, consisting of the presidents of every federation allied with the Council of Y. M. H. and Kindred Associations.

The following were unanimously elected officers of the board: Chairman, Benjamin S. Washer; vice-chairman, Albert Hurwitz; secretary, Jesse Strauss.

It was also agreed that the paid workers of the Y. M. H. A. field throughout the country be brought together at a conference to be held in New York some time in July or August under the joint auspices of the Council of Y. M. H. and Kindred Associations and the Board of Federation Presidents. It was further resolved that a national membership campaign to raise the total membership in the Y. M. H. A. and Y. W. H. A. movement to 100,000 be begun the first Sunday in April and continue through that month, and that a trophy be presented by the National Council to the association doing the best work in this campaign.

Orthodox Rabbis Consider Federation.

A conference of the Jewish Ministers Association of America composed of the leading orthodox rabbis of the country was held last Sunday afternoon at the Hebrew Technical School for Girls, corner Second avenue and 15th street, to consider the proposition of a federation. Rabbi Samuel Buchler presided and among the speakers were Rabbis Bernard Drachman, Moses Hyamson, Ben Zion Pearl and others.

A committee of 50 was appointed to arrange for a national convention to consider Jewish questions arising out of the war. The conference adopted resolutions thanking President Wilson for his attitude toward small nations in their aspirations for self-government.

Arrangements have been completed for three orchestral concerts to be given by Ossip Gabrilowitsch in Carnegie Hall, Thursday evenings, April 18 and 25 and May 2, a series similar to that given in Aeolian Hall last season under the baton of the distinguished Russian. There will be a specially selected orchestra of one hundred musicians, and three widely different programs—a Beethoven, a miscellaneous and a Russian—will be played.

King George Grateful to Zionists.

His Majesty, King George of England, in an audience which he granted recently to Dr. Chaim Weitzman, president of the English Zionist Federation, expressed his gratitude to the Zionists for the useful work which they have been doing during the war, especially with regard to the rehabilitation of Palestine.

The audience was granted on the eve of the departure from London on March 7 of the Jewish commission which will have full charge of the reconstruction of the Holy Land in the laying of the foundation of the new Jewish state. This commission, the first Jewish administration of Palestine in 2,000 years, will be functioning not later than March 27, the eve of the Passover, which is the festival in celebration of Jewish emancipation from Egyptian bondage. The audience lasted over half an hour, and King George expressed his full sympathy with the

Zionist movement and his best wishes for the complete success of all of the plans of the Jewish commission, with which he is thoroughly familiar.

The Jewish commission was also received by Gen. Smuts, of the British War Cabinet, who had just returned from Palestine. He gave the commission a most encouraging report about conditions, and informed it that he had prepared the way for its activities. Gen. Smuts expressed himself in most enthusiastic terms about the country and its Jewish future. It goes armed with credentials from the Rt. Hon. Arthur J. Balfour and other members of the Cabinet, and with complete sanction of its plans for beginning the construction of the great Hebrew university, which will be one of the first works undertaken by the commission. It is being accompanied by Aaron Aaronsohn, the discoverer of dry wheat, who is charged with the responsibility of developing the agricultural resources of the country. James de Rothschild is a member of the commission.

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BROOKLYN NOTES.

Dr. Gross Installed at Temple Israel. Last Friday night Rabbi Louis D. Gross, formerly of Wheeling, W. Va., was installed as rabbi of Temple Israel in the presence of a very large congregation.

Rabbi Nathan Krass, former rabbi of Temple Israel, installed his successor, in the course of his remarks saying:

"In searching about for some message to give to the man who was about to take his place, Moses selected words that ring with Hebraic power: 'Be thou strong and of good courage.'"

"The task of the modern rabbi requires great strength, physical, mental, moral and spiritual. The life, particularly in the metropolis, calls upon the vital energies and demands a great response. The multiple tasks are a strain on the nervous system, and it requires physical strength to withstand that strain.

"The work of the rabbi in a large community is so varied that it requires a great deal of mental power, knowledge of Hebrew life and literature, knowledge of philosophy, of sociology, both theoretically and practically. The rabbi must constantly supply himself with ever-increasing knowledge in many fields of human endeavor, and so he must be strong mentally. There are many temptations to compromise on ethical questions. There are very many considerations that lead to the witness stand protesting that their evidence ought to be valid in determining the course of action of the preacher. And often he has to offend people whose point of view is colored by selfish interests and whose moral judgment is consequently stained, because of a lack of clarity of vision. To oppose lay leaders in a community because the preacher feels and knows that he is morally right requires great moral strength.

"And last, but not least, the rabbi must be spiritually indomitable. There is a tendency prevalent to-day to belittle the spiritual things of life in the presence of the ministry, to speak lightly and frivolously of sacred things, to confound sanctity with ultra solemnity, and spirituality with a lack of manhood. And the rabbi is often tempted to fall in line with these criticisms and to descend from the spiritual plane to a lower level of living. It requires great strength to remain spiritually assertive. It is not necessary to be other-worldly, to be spiritual, it is not necessary to wear a countenance of gloom, to prohibit smiling or to taboo humor. Spirituality indicates a finer conception of life and an attempt to live according to that conception. So the rabbi must be spiritually strong.

"Instead of having less to do, the modern rabbi finds his work largely increased. He will have to inspire his own people, as well as the stranger at his gates, to a wider knowledge of life and to a real and deeper value of Judaism. He must lead wandering humanity, apparently hopelessly lost in the wilderness of war and in the desert of doubt, to the Promised Land, where there must flow the milk of human kindness and the honey of human fellowship. One of those captains to lead a section of humanity towards that Promised Land, is my honored successor, who, I feel, with your cooperation will bring you closer to the goal towards which we are marching. Will you not constantly say to him, 'Be thou strong and of good courage,' so that he be assured that he has with him, the whole-hearted support of this, his new congregation, and so that he may be inspired to labor zealously, and for the interest of look-out for your welfare, for the communal that which makes for righteousness."

Temple Petach Tikvah.

The Junior Congregation of Petach Tikvah held their annual dance in the vestry rooms of the temple, Saturday evening, March 9. More than 300 young men and women attended the affair, which was most successful in every respect. The president, Mr. M. Shapiro, welcomed the guests. Mr. William B. Roth, in behalf of the senior congregation, extended greetings. Officers and committee in charge of the dance were Mr. M. Shapiro, Mr. H. Raabin, Miss R. Segalowitz, Miss R. Schlein and Miss I. Seiderman.

The sisterhood of the temple held a very interesting meeting Thursday evening last. The special feature of the evening was an address by Dr. S. Linzy, of Brooklyn, on "The War and Our Duties to America."

Hebrew Educational Society.

Leon Cammen will speak on Sunday afternoon, March 17, at the Hebrew Educational Society on "The World After the War."

Events of the forthcoming week include a Yiddish lecture by Jacob Greenberg on "The Agricultural Industry in the United States," a piano recital by pupils of Miss Irene E. Telsey on Saturday evening, March 16, and a Shakespearean presentation of "Macbeth," by Richard A. Purdy on Wednesday evening.

Brooklyn Federation of Jewish Charities.

A meeting of all the members of the boards of directors of the societies affiliated with the Brooklyn Federation of Jewish Charities was held at the Unity Club Building, Bedford avenue and Dean street, on Tuesday evening, March 12th, at 8 o'clock sharp. There was a discussion of plans and the opening of the whirlwind campaign for \$500,000 and 25,000 members for federation.

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The Federation Settlement. A grand rally is to take place at the Settlement Building, 236-240 East 105th street, on Sunday afternoon, March 24, in which all the varied activities of the Settlement will be presented, and the work of the sewing, art, basketry and the workshop classes on view. The dramatic circle will present a play; the orchestra will render the music for the occasion and the cooking class, in costume, will prepare the refreshments. Mr. Felix M. Warburg and Mr. Adolph Lewisohn are expected to address the gathering. Mr. Jacob H. Schiff will send a special message. Dr. Maurice H. Harris, the president, will give a complete survey of the year's work, and Mrs. S. S. Prince, the vice-president, will give a report on the Building Committee.

Uptown Talmud Torah Association. The annual meeting of the Harlem Hebrew Institute, Uptown Talmud Torah Association, will take place on Sunday afternoon, March 17, 1918, at 3 o'clock, at the building of the institution, 132-142 East 111th street. Directors will be elected for the ensuing year, and the meeting will be addressed by prominent speakers.

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Exra Hebrew School.
 On Sunday, February 24, Dr. Samuel Schulman of Temple Beth El visited the Exra Hebrew School, No. 1745 Washington Avenue, Bronx. He gave a talk on the significance of the story of Purim. In his talk he said he was very much impressed by the work of the school and congratulated the Union of American Hebrew Congregations and their representative, Rabbi Jacob D. Schwartz, who directs the work.
 On Saturday, March 2, the school gave a splendid Purim entertainment to the parents of the children. The entertainment consisted of a play, written and coached by Mr. Louis E. Goldstein, principal of the school. A number of Hebrew, English and Yiddish hymns were rendered by the Exra Glee Circle, which is in charge of Miss Dora Breger, one of the teachers. The entertainment was repeated on Sunday morning for the children of the school.

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Welfare Board Answers Criticism.

That criticism directed against the Jewish Board of Welfare Work by Rabbi Simon R. Cohen, based on the alleged failure of the Welfare Board to erect a separate camp building for the use of the Jewish soldiers, is due to misinformation, Welfare Board officials declare. According to a statement issued by the Welfare Board, Rabbi Cohen is entirely wrong in his statement that the board does not contemplate the erection of separate buildings. As a matter of fact, at the last meeting of the Executive Committee of the board it was reported by Mr. Israel Unterberg, chairman of the Building Committee, that the first building—that at Camp Upton—is already completed, and is to be called, as are all other buildings to be subsequently erected, "The Jewish Welfare Building."

Mr. Unterberg submitted two types of plans for buildings, to be known as types B and C, to be adopted as standards for buildings in all camps where there are a sufficient number of Jewish soldiers, and subject, of course, to the approval of the War Department. These buildings are to cost from \$6,000 to \$8,000 each, and the types of buildings submitted by Mr. Unterberg were adopted as standards, the Building Committee being authorized to proceed with specifications, etc.

Plans for the erection of buildings at Camps Gordon, Johnston, Hancock, Sherman, Dix, Devens, Kearney and McClellan have been taken under consideration.

Mr. Bernard Wiesenfeld, of Baltimore, reports that the Baltimore community has provided a small building at Camp Meade, and this building will be altered and enlarged to conform with the standard adopted for the other camps. It is expected eventually to have separate camp buildings at each of the thirty-two camps and cantonments throughout the country. These buildings will be used for administration purposes, and especially for religious services and gatherings of Jewish soldiers.

Rabbi Nathan Blechman is now at Camp Upton as a permanent civilian rabbi, and with Mr. Hyman, the head worker, has arranged for regular visits by rabbis from nearby places. At this camp plans are being made to utilize the new non-denominational church for Jewish religious services, as the church has a large auditorium, sufficient to accommodate the Jewish soldiers.

Hadassah's Annual Meeting.

The New York Chapter of Hadassah, Mrs. J. C. Guggenheimer, president, will hold its annual meeting for the election of officers for the coming year on Sunday, March 17th, 8:15 P. M., at Temple Anshe Chesed, 114th street and 7th avenue.

The nominating committee, Miss Selma Cohen, chairman, will present the following names:

For president, Mrs. J. C. Guggenheimer; for vice-president, Mrs. Sylvan Robinson, Mrs. Jacob Kohn, Mrs. Israel Friedlander; for treasurer, Mrs. R. S. Hartogensis; for corresponding secretary, Miss Flora Cohen; for recording secretary, Mrs. Hyman R. Segal; directors, Mrs. R. S. Hartogensis, Mrs. Jacob Kohn, Mrs. M. Lurie, Miss Libby Oppenheim, Miss Ada Schwab, Mrs. Hyman R. Segal, Miss Alice Seligsberg, Mrs. Charles Spivacke.

To fill the unexpired term of Miss Rachel Natelson (1917-1920), Miss Rose Zeitlin.

Theatre Parties at the Bronx Opera House.

Monday, March 18, Beckdale club; Tuesday, March 19, Crotona Lodge; Wednesday, March 20, Fleishman Association; Monday, March 25, Mrs. Fried Association; Tuesday, March 26, 5th Co., 8th Coast Artillery; Monday, April 1, United States Chapter Eastern Stars; Monday, April 1, Guiding Star Lodge I' & A. M.; Tuesday, April 2, Bronx Laurel club; Tuesday, April 4, Young Folks League; Monday, April 8, Talmud Torah Congregation; Tuesday, April 9, Onward Lodge; Thursday, April 11, Hebrew Kindergarten; Monday, April 15, St. Luke's Council, K. of C., and Court Grenada, Daughters of Isabella; Tuesday, April 16, Hopewell Chapter; Monday, April 22, 6th Co. of 8th Coast Artillery; Monday, April 29, Bronx Day Nursery, Abby House; Tuesday, April 30, Y. M. H. A. of Harlem; Monday, May 6, Lady Hamilton Grahams; Monday, May 13, Hunts Point Republican Club; Wednesday, May 15, Alderman Curley Association.

William Collier, America's premier comedian, is coming to the Bronx Opera House, Monday, March 18. "Nothing But the Truth" is the name of Mr. Collier's starring vehicle and it is one of the funniest plays of recent years. Its success has been great, for play and star enjoyed a run of a solid year at the Longacre Theatre on 48th street. Mr. Collier and his company—and it is the original company, too—have just finished a long stay at the Plymouth Theatre in Boston.

His associates include mountainous Rapley Holmes with his dimples; Ned Sparks, whose dirge-like white convulsions audiences; Arnold Lucey, a scream of a Bishop; Betty Wales, as the fiancée, and Gretchen Thomas and Mary Harper, who impersonate a couple of show girls who are very much like the real thing. Ione Wright, Lillian Lawrence and Mabel Goddins are three other members of this remarkably well-balanced company. The attraction for week of March 25 with a special Passover matinee Thursday, March 28, is Lou Tellegen in "Blind Youth." Geraldine Farrar, who is Mrs. Lou Tellegen, will occupy a box on the opening night as well as at the special matinee Thursday.

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Announcement

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MUSIC NOTES.

Mischa Levitzki is giving, by general request, another piano recital on Saturday evening, April 6, in Aeolian Hall. This will be his last season, and the program is to be a Schumann-Chopin one.

France Woodmansee, a pupil of Gabrielowitsch, who has concertized in Europe and in the western part of this country, will give his first New York recital at the Punch and Judy Theatre on Sunday afternoon, March 31, at 3 o'clock.

Beryl Rubinstein will give his only piano recital of the season in Aeolian Hall, Thursday afternoon, March 28. Mr. Rubinstein, who has just returned from a tour of the Pacific coast, will play works of Bach, Brahms, Lisapounow, Debussy, Ravel and Liszt.

Lambert Murphy, the well-known tenor, for some years with the Metropolitan Opera company, will give a song recital at Aeolian Hall next Monday afternoon. He will sing four groups of songs, respectively, classical, Russian, French and modern. Mr. Chas. Albert Baker will be at the piano.

Harold Bauer and Pablo Casals will make their first joint appearance of the season in Aeolian Hall, Sunday afternoon, March 24. The pianist and cellist will play two ensemble numbers, the Jean Hure Sonata in F sharp minor, and the Brahms Sonata in F major, op. 99. Mr. Bauer's individual offering will be the Schumann Kreisleriana, Op. 16, while Mr. Casals will play the Bach Suite in G major.

Unusual interest is being taken in the Schumann-Chopin recital to be given by Mischa Levitzki, at Aeolian Hall, on April 6. Mr. Levitzki is the young Russian pianist who has been creating such a sensation here last season and this, and the announcement that he is giving another recital this season is due to the many requests made by his admirers here in New York. This will be Mr. Levitzki's last recital this season.

Miss Florence Macbeth, coloratura soprano of international fame, will give her first New York recital on Saturday afternoon, March 16, in Aeolian Hall. Miss Macbeth has sung a great deal in Europe, and was for three seasons with the Chicago Opera Company, as well as in Mr. Reiss' season of opera in English given here last spring. Her program is composed of old Italian, English and French, and modern French and English songs, the English groups being entirely by American composers. Miss Macbeth will have the assistance of Sig. Giuseppe Bamboschek at the piano.

One of the greatest events in American musical annals will be the violin recital by Prof. Leopold Auer at Carnegie Hall on Saturday afternoon, March 23, when the famous master and teacher will make his initial appearance in this country, making his debut at the age of 73. He has arranged a program of old masters as follows:

1. Sonata for Violin—A major.....Handel
2. a. Andante C major, violin solo...I. S. Bach
3. Gavotte E major, violin solo...I. S. Bach
3. Concerto.....Nardini
 - a. Allegro.....
 - b. Andante.....
 - c. Allegro con spiroto.....
4. Sonata for violin, G major.....Locatelli
5. a. Serenade.....Haydn-Auer
6. Vivace.....
6. Chaconne.....Vitali

Professor Auer will be accompanied at the piano by Wanda Bogutzka-Stein.

Under the auspices of the American Friends of Musicians in France, an unusual concert will be given in Aeolian Hall, Saturday afternoon, March 30, by the Flonzaley Quartet, the Trio de Lutèce, Mme. Helen Stanley, Jacques Thibaud and Maurice Dumesnil. The Trio de Lutèce will play the Rameau Suite for flute, cello and harp, and the Flonzaleys' two movements from the Ravel string quartet in F. Mme. Stanley will sing compositions of Joseph Szulo, Brunau, Pierre Alin and Felix Fourdrain; while MM. Thibaud and Dumesnil will play the Cesar Franck Sonata for violin and piano. Other features will be the Debussy Sonata for flute, viola and harp, played by MM. Barrere, Bailly,

and Salzedo, and the Bourgault-Ducodray "Abergavenny," a suite for string quartet and flute, played by the Flonzaley Quartet and George Barrere.

When Alma Gluck and Efreim Zimbalist give their joint recital in the Hippodrome on Sunday evening, March 31, which will be their last appearance in this city for the season, they will include in their program selections arranged for violin and voice, which have been made popular on the talking machine. Songs and violin numbers which have made both artists popular with the Sunday night concert audiences will also be heard. The sale of tickets will open Monday morning, at the Hippodrome box office.

Leopold Godowsky will give the following all-Chopin program at his Aeolian Hall recital on Thursday evening, March 21, for the benefit of the New York Sun Tobacco Fund:

Sonata, B flat minor, Op. 35.....Chopin
 Six Preludes.....Chopin
 Fantaisie-Polonaise.....Chopin
 Nocturne F minor.....Chopin
 Valse A flat.....Chopin
 Three Mazurkas.....Chopin
 Impromptu A flat.....Chopin
 Polonaise, Op. 53.....Chopin
 Sonata B minor, Op. 28.....Chopin

"Request" programs will be the features of the three final Philharmonic concerts in Carnegie Hall, on Thursday evening and Friday afternoon of this week, and on next Sunday afternoon, March 24.

The "New World" Symphony of Dvorak will be performed at the Thursday and Friday concerts, where it will be heard for the first time this season as part of one of the Philharmonic's regular New York subscription series. The other numbers arranged from the requests of Philharmonic patrons by Conductor Stransky for these two concerts include the Tchaikovsky overture, "1812," Debussy's "The Afternoon of a Faun," a Bach-Abert Prelude Choral and Fugue, and the Prelude to "Meistersinger."

A Tchaikovsky-Wagner program has been chosen for the last Philharmonic concert of the season on Sunday afternoon, March 24, in response to the requests of those who were unable to obtain seats for the Tchaikovsky-Wagner concert given by the Philharmonic earlier in the season.

The last New York concert of the Russian Symphony Orchestra, Modest Altschuler, conductor, takes place in Carnegie Hall, Saturday evening, March 23. On that occasion two new numbers will be given. The first will be a Russian folk-love number, entitled "The Fire Bird," by Tscherepnin. John Powell, the Virginia pianist, will be the soloist. Two of Powell's latest compositions will be on the program. His "Rhapsodie Negre," for piano and orchestra, will be given its first hearing. This will be followed by his suite, "At the Fair" (Sketches of American Fun). This number was played by Mr. Powell in Aeolian Hall a few weeks ago at a concert given for the American Friends of Musicians in France. On that occasion Mr. Powell played the suite alone, while this time he will have the orchestra for a background. Every season since the Russian Symphony Orchestra has been giving concerts in New York, the Symphony Pathe-tique of Tschalkowski has never failed to appear on the program. This number will close the concert, and will also commemorate the twenty-fifth anniversary of the death of the composer.

R. H. Burnside returned some days ago from Washington where he was in conference with Charles Dillingham, who had summoned him to lay out the plans for the spectacle which will be presented at the Hippodrome next season. War time conditions make it necessary for an earlier start than usual and work will be begun immediately on the scene models and the costume designs for the production with which Mr. Dillingham proposes to follow his three record successes, "Hip, Hip, Hooray," "The Big Show" and "Cheer Up!" Of these stupendous offerings, the now current spectacle, "Cheer Up!" leads in popularity. No Hippodrome production since the great playhouse on Sixth Avenue was first opened has had the universal appeal of the present success. The Hippodrome today occupies a unique position in America as a national institution. During the three seasons under Charles Dillingham's direction over seven million patrons will have passed its busy turnstiles to enjoy the wholesome amusement on a colossal scale at a nominal price. Through the energies of the present administration, the Hippodrome, too, has become the forum of every large national patriotic and federal activity. Next season's Hippodrome production, upon which Mr. Burnside and his technical staff began work on Monday, will open in August as is the Hippodrome policy.

The New York Chapter of Hadassah has enrolled 155 new members in the past year, bringing the total membership up to 550.

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Peace with Honor for All the Nations.

By Rev. Dr. H. FERREIRA MENDES.

God, Who so hates war that He deprived King David of the privilege of building a temple to Him because "He had shed much blood," nevertheless commands war in three cases:

First—To destroy immorality. Hence, the war ordained against those seven Canaanite nations, whose immorality and consequent menace to human advancement are mentioned in plain but terrible language by both the Bible and ancient Greek authors.

Second—To punish breach of international law. Philistia made a solemn treaty with the Hebrews (Gen. xxi: 22), and solemnly renewed it (Gen. xxvi: 26). She broke it (Judges, xiii), and Samson began the war which, many years afterward, David finished by subjugating her.

This, translated into modern parlance, means that treaties must be respected.

Third—To correct and punish war on non-combatants. Amalek was guilty of this (Deut. xxv: 17), and war was declared against him, "from generation to generation."

Translated into modern parlance, it means that any nation guilty of urging war on non-combatants, or merciless cowardice, shall be punished mercilessly, unless it become regenerate, or born anew.

The wrothing of Palestine from Turkish rule by the British and the action of the British Government in favoring the erection of Palestine into the Jewish state are two epochal events which present to Jews, or Hebrews, as we are called, Zionists, as some of us are called, a crisis in which our voice must be heard in order that the world shall hear our historic, our centuried, right to hold that country.

Our right to hold it comes from God

Himself, according to the Bible, which is naturally the very origin and the very foundation of Zionism. True, we want Palestine as our national home; we desire it with a passionate desire. For we have ever felt the lack of a central source of such legitimate aspirations as nationalization can convey.

Not that we sigh for liberty, fraternity and equality, for indeed we already have these rights of men, free and equal, in this and in many countries.

But we do not desire it only for "nationality" sake, from mere sentimental associations due to the fact that on the sacred soil of Palestine the prophets trod, that its very dust is holy and that every cranny in rock or ruin is eloquent for all the human race. These associations are mighty. But we want Palestine for practical reasons, which will mean the weal and welfare, the peace and good-will, the happiness of mankind, for which the world yearns and prays to-day.

Now let us cite a practical illustration of what we mean by our thesis that the Jews desire Palestine less for any benefit that may accrue to our nation than for the weal and welfare, the blessing of all nations. The world is at war. Civilization, culture, religion, has been proved insufficient to induce the nations to settle dispute by arbitration instead of by force of arms. All alike have proved useless to induce governments to live up to treaty obligation, to keep the plighted word or to show mercy to hospital ships and non-combatants. They have not prevented the damning word schrecklichkeit from being written across the page of human history in this "twentieth century."

They have not prevented the wholesale widowhood, the pathetic orphanhood, the cruel suffering, the unparalleled ruin, due to this catastrophic world-war. We are sickened with war, its crimes, costs and curses. Palestine for the Hebrews, Palestine fulfilling its altruistic world-mission as the Bible portrays it means the solution of war, the practical abolition of war. Is not that a consummation devoutly to be wished? Let us examine how. The war as conditions exist today will be settled by the victory of one side. This will mean, it will be settled by dictation, not by conference. This will mean that on the morrow all nations will and must prepare for another world-conflict, and woe to the unprepared! Or it will be settled by mutual exhaustion, or by compromise. That will mean preparation for renewal of conflict. But Zionism or the restoration of Jewish nationality proclaims its raison d'etre by proclaiming a solution of war and an ultimate solution of war and of any future casus belli, so that the law and order for the nations of the world shall be ensured. It is to be found in Deuteronomy. It is the institution of an ultimate court of appeal for "matters of controversy."

The secret of its efficiency is in its personnel, its organization. The personnel of the court, unlike modern "peace-conventions or conferences," are to be composed not of diplomats or statesmen, militarists and specialists in international law, but of representatives of religion, law and science. Herein is the secret of its sufficiency and strength. The Hebrew text uses the expressions Kohen, Levie, Shophet, insufficiently and clumsily translated as priest, levite and judge.

The Hebrew term "Kohen," means also the "Morch," the one who teaches high morality.

The term "Levie," means the master of law, international and all law. "Shophet" and "Judge" means the one who can judge because he "knows"—sciens.

Such a tribunal will command the respect of all thinkers. The moral teachers will include college presidents, moral philosophers, even certain essayists and editors of world reputation, besides members of leading clergy of all denominations.

The exponents of law will include not only masters of international law, but members of the Supreme Court of every nation, thus to add the dignity of the law as an institution and a knowledge of those departments of law which are so often called in casus belli.

The exponents of science will mean the inclusion of the best representatives of every nation in those departments of science that enter into casus belli, such as history, ethnology, geography, economics, etc.

The election of the members of such a world court would mean selection by elimination and the elimination could perhaps be best entrusted to the members of each class convened for that purpose. Such a court would be absolutely unbiased.

The good of all the nations and not of any one nation would thus be secured.

Zionism pleads for this because Zionism rests on the Bible and the Bible-prophets. Isaiah and Micah and other inspired men of holy writ picture nations seeking sacred-arbitrament and draw the picture with colors of rare beauty, while it is Moses himself, chief of all the prophets, who stipulates for the Union of Religion, Law and Science in the Supreme Tribunal of all the Nations:

But the Court of the Nations' Peace must be on the sacred soil of Palestine, so dear to Catholic, Protestant, Greek churchman, Jew and Mohammedan, dear as assuredly no other soil is or can be and as fragrant with the associations that mean the salvation of the world by the three great R's of the Bible, Reverence, Righteousness and Responsibility. The three great R's of the prophets.

Now for the harder problem, how to make such a court efficient, how shall its offices be sought and its sentences respected? The answer is not difficult.

It is by the education of public opinion in the direction of this Bible or Zionist ideals of arbitration instead of war, arbitration by religion, law and science combined. Surely the time is rapidly ripening when all the nation will insist upon an honorable solution of war. We of the United States have only begun to feel the strain and have not begun to feel the sorrow of war, the bereavement, and what it means to be homeless, helpless, and hopeless like many a man and woman of Belgium, Poland, Roumania and Armenia and Palestine. Must we wait to drain the bitter cup?

To prepare for a proper solution of war, founded on reason, law and order, necessitates years of preparation.

The following initiatory step is not so difficult. First: Public opinion should be educated to vote only for those candidates for the Legislature who will pledge themselves to refuse supplies to any cabinet that does not submit its casus belli to the arbitration of such a court as the Bible outlines, one that combines religion in its moral, not doctrinal, meaning, law in its widest meaning and science in its most logical meaning.

Second: Such arbitration must be proclaimed to be the will of the people, and the will of the people must be the supreme law. Any cabinet, and now-a-days cabinets are the rulers, that does not respect the will of the people must be made to suffer the penalty the Bible pronounces death; in their case, political death, not necessarily physical death, as the English meted out to King Charles I, and as the French meted out to King Louis XVI, but effacement or banishment, as the Portuguese meted out to Manuel, the Brazilians to Pedro and the Russians to Nicholas so recently.

Zionism, Palestinianism, Hebrewism, call it what you will, means the establishment of God, the Kingdom of God on earth.

Zionism is a living protest against disregard of rightness and justice and the loving ways of God on earth.

For this purpose our religion was created by God Himself, who quickened Abraham, the founder of Zionism, to teach his children and his household after him to preserve the way of the Lord and to stand "for righteousness and justice." (Gen. XVIII. 19).

The world must be ruled by righteousness and justice. That is the slogan of Zionism or Palestinianism, if the hopes kindled by the action of the British Government shall become sublimated, and Palestine for the Jews shall become an actual fact, it will be a residence for those who chose to return, but it will be a source of spiritual inspiration for those who prefer to remain citizens in the lands of their adoption or birth. But, above all, it will be an inspiration to all the nations of the world to stand for righteousness and justice, by reason of the ideals of the Bible presented by Zionism, whose breath of life is the Bible, weaving it into the web of national civic and personal life, for the happiness and peace of the world.

We have no aspirations as to becoming a nation great materially.

When our nation was born we were told that we would be a great nation. We never have been great materially. The Bible word never meant material greatness, because such greatness is transitory. It provokes aggression by the "great" nation itself that feels itself strong, and provokes fear, jealousy, revenge on the part of the nations that feel themselves weak.

But we have been great spiritually, for our Bible, with its Commandments, the ideals of its prophets and the inspiration of its psalmists, has conquered the civilized world with a spiritual conquest. We will be greater yet if we succeed in leading men's thoughts to follow the directions of the Bible in finding a solution of war as to securing "permanent peace" for all nations, a peace, moreover, that shall be "peace with honor."

International court of ultimate appeal, the education of public opinion to render such court efficient, these are but the initial methods by which Palestine for the Jews will be made, to mean all that God intended it to mean, a source of blessing, not at all for the Jews alone, but for all the nations of the earth. If we Zionists can help its consummation so devoutly to be wished, then we will be a blessing.

It will make possible the realization of other ideals for mankind's weal and happiness dimly indicated in the Bible to the ordinary reader, but limned with ever-increasing clarity by those who vision through the agony of the present world woe and who seek for some gleam of the rainbow of hope for the blood and tear deluged world of today.

Among these ideals is a world university, so that the "earth shall be filled with a knowledge of the Lord as the waters cover the sea"; i. e., for the spread of what the prophet indicates is practical "knowledge of the Lord"—a knowledge which shall mean, besides righteousness and justice, "Hesed," an almost untranslatable Hebrew word, for it combines loving kindness, mercy, consideration, sympathy, graciousness, all of which

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should obtain in the committee of nations that believe, as do we Zionists, in the kingdom of God on earth.
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The true statesman is he who looks far ahead.

The deserters from the Rumanian front set fire to the Jewish townlet of Balkamala (in Bessarabia). The shops and houses were looted; a few Jews were killed, many were injured, and several Jewesses were dishonoured. At Yampol four Jews were killed and many were wounded during a riot. The shopkeepers lost all they possessed. A few days before the pogrom—the ringleaders demanded from the Jewish Community 10,000 roubles and promised to maintain order on receiving that sum. The Jews collected 2,000 roubles, which they handed to the leader of the deserters, who appeared to be satisfied therewith. A few days later, however, he conducted a crowd of drunkards against the Jews.

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Kosh Chodesh Tammuz... Tuesday, June 11
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CHILDREN'S PAGE

FATHER AND SON.

Dear Children:—
 Father and son were about to meet—the tear-stained eyes of Jacob were at last to behold his darling son Joseph, the son he had mourned for these twenty-two years. Great was the sacrifice he was about to make because of his fatherly love. It meant the abandonment of the home of his childhood, the home where his children were brought up, where the remains of his dear ancestors were interred, where his beloved wife Rachel found her last resting place, to go to a land notorious as the abode of idol worshippers, to be a stranger amongst strangers. But his Joseph was there, and go he must; for, said he, "I will go and see him before I die." And Israel commenced his journey with all that he had and come to Beer Sheba and offered sacrifices to the Eternal, He whom his father Isaac worshipped. Rashi says: "This teaches us that one should honor his father more than his grandfather; therefore he invoked him as the Lord of his father Isaac and did not mention Abraham." And the Eternal spoke unto Israel in the visions of the night and said, "Jacob! Jacob!" Because He loved him He repeated his name. And he said, "Fear not to go down into Egypt," because Jacob felt distressed at being compelled to go outside of the Holy Land, "I will go down with thee into Egypt; and I will also surely bring thee up again." This was the Divine promise that he would be interred in the Holy Land. And Jacob rose up from Beer Sheba; and the sons of Israel carried Jacob, their father, and their little ones, and their wives in the wagons which Pharaoh had sent to carry him. And they took their cattle and their goods, which they had gotten in the land of Canaan, and came into Egypt. "Which they had gotten in the land of Canaan," but the goods which he had amassed in Padan Aram Jacob had given all of it to Esau as the payment for his share in the cave of Machpelah. For said he, "the goods I amassed outside of the Holy Land are not of any esteem to me." Therefore he asked Joseph to bury him "in my grave 'asher korisi li' which I have dug for me in the land of Canaan." "Korisi" also signifies "kori" "heaps"—for which he had given Esau "heaps" of gold and silver and said to him, "Take these as the payment for your share in the cave of Machpelah. They took Jacob and all his seed with him, his sons and his sons' sons with him, his daughters and his sons' daughters—Serach, the daughter of Asher, and Jochebed, the daughter of Levi—and all his seed he brought with him into Egypt, amongst whom was also Simon's son Shaül, the son of the Canaanitish woman, meaning the son of Dinah, who was abducted by the Canaanite Shechem. When they slew the inhabitants of Shechem Dinah refused to go from there until Simeon promised that he would marry her. "All the soils of his sons and daughters were thirty and three." When you count them as enumerated they are only thirty-two, but Jochebed, who was born as they entered the walls of Egypt,

made up the thirty-three. The Torah in enumerating the children of Rachel says "the sons of Rachel, Jacob's wife," but of the others it does not mention "wife" because Rachel was the woman whom he first loved and the most important of the entire household. All the souls that came with Jacob into Egypt, that came out of his loins, besides the wives of Jacob's sons, were in all sixty and six souls. In the Medrash it is said Esau had only six souls and it is said "kol hanefesh," "all the souls," in the plural, because they all worshipped many different idols. Jacob had seventy souls and Scripture says, "Hanefesh," "the soul," in the singular, because they all worshipped the One Creator.

בן ישראל

"Where's your father, lad?" asked a traveler of a country chap.

"Why, he's down in the pasture thar with the cows. You'll know pop, fer he's got a hat on," replied the chap.

Head of Business—What position do you desire in our establishment, sir?

College Graduate—Oh, something like confidential adviser or general manager.

Head of Business—Good! You may have both jobs. I will make you an office boy.

CONUNDRUMS.

Q. What state produces the most marriages?

A. The state of matrimony.

Q. A rat finds twelve ears of corn in a basket; he carries off three ears every night, how long does it take him to empty the basket?

A. Twelve-nights; he carries off one ear of corn and his own ears each night.

Q. When is a bonnet not a bonnet?

A. When it becomes a nice girl.

Q. When does a girl become a two-wheeled vehicle?

A. When she is a little sulky.

MY FLOWERS.

I.
 Once I planted a flower bed
 On a lovely day in June,
 And I thought of many days ahead
 When my flowers would be in bloom.

II.
 When the sunny days of July
 Made the flowers grow so high,
 Then my flowers, one by one,
 Budded and blossomed 'neath the sun.
 —RHODA UTTAL,
 Aged 8 years 8 months.

THE RED, WHITE AND BLUE.
 The red is for the bloodshed in which
 Columbia was born;
 The white is for the purity of souls that
 long have gone;
 The blue is taken from the evening sky;
 The stripes are for the union which the
 States are binded by;
 The stars gleam forth with their light so
 true
 To show the meaning of the red, white
 and blue.
 —RHODA UTTAL,
 Age 8 years 8 months.

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National Conference of Jewish Charities—An Important Gathering.

BY OSCAR LEONARD.

The National Conference of Jewish Charities will hold its meeting this year in Kansas City, May 12-15. In some ways it is going to be the most important conference because of the peculiar situation in which we find ourselves. There are a number of problems in Jewish social service arising from the present war. Some reconstruction problems will be taken up also.

The Jews of America must prepare to meet situations as they arise. When this war is over, there will be new conditions to face. The Jews in Russia will probably find themselves differently placed than before the war. The situation in Palestine will surely differ from what it was. There will be numerous readjustments.

We have the new situation on the Pacific coast. Jewish people have begun to come that way in the past two years. That develops a new condition there. The Jewish communities immediately interested will be in search of guidance as to the handling of the immigrants.

Jewish social workers have been doing important work in connection with the war situation. Mr. Billikopf, for instance, has left his work in Kansas City to give himself over entirely to the raising of funds for the relief of the suffering Jews in the war-ridden countries. He has accomplished a stupendous task. Dr. Boris Bogen, field secretary of the National Conference of Jewish Charities, together with Mr. Max Senor of Cincinnati, spent several months in Holland, organizing the relief work coming from these shores.

All over the country Jewish social workers have responded readily to every call for help from the government, the Red Cross and other agencies. They are working on case committees for the relief of families of men in the United States army and navy. They are serving in many capacities.

These new experiences, undoubtedly are valuable, to the workers as well as to the work they undertake. The sessions of the Kansas City conference will be interesting since these experiences will be discussed.

Efforts will be made to discuss the problems of smaller communities, particularly the inter-mountain question, as related to Jewish needs. There will be reports of work done and of possible work to be undertaken in various parts of the country.

There will be opportunities for discussing specialized problems. The program is now being worked out. Leading social workers will participate.

Jewish communities wide awake to the present social problems will send their representatives. No community alive to the situation can afford to stay away from this important conference. Jewish social service organizations should by all means send professional workers to the conference. Directors of such organizations should attend too, in order to familiarize themselves with the big job in which they have an integral part.

The officers of the National Conference for Jewish Charities are: Aaron Cohen, Pittsburgh, president; Fred M. Butzel, Detroit, first vice-president; Jules K. Hexter, Dallas, second vice-president; Jacob Billikopf, Kansas City, third vice-president; Bernard Greensfelder, St. Louis, treasurer; Louis H. Levin, Baltimore, secretary.

Hebrew University in Palestine.

One of the functions of the Palestine Commission will be to establish a Hebrew University in Jerusalem. The British members of the commission, who have already departed for Palestine, will put the project into operation as soon as they arrive. The finest site near Jerusalem on the Mount of Olives has been secured for that purpose.

In connection with the Hebrew University, the British Palestine Committee has issued the following statement:

WEISS, TILLY.—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 Tilly Weiss, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at place of transacting business, care of B. Lewinson, attorney, No. 119 Nassau street, in the City of New York, on or before the 1st day of October, next.

"Dated," New York, the 9th day of March, 1918.
 ABRAHAM WEISS, S. LIPSTADT, Executors.

BENNO LEWINSON, Attorney for Executors, 119 Nassau street, Borough of Manhattan, New York City.

BIRKSON, EMIL.—The People of the State of New York, by the Grace of God, Free and Independent. To Olga Erikson, Bruno Erikson, Albert Erikson, Olga Erikson, as auxiliary guardian for said Bruno Erikson and Albert Erikson, infants; Royal Indemnity Company, Morton E. Lewis, Attorney-General of New York State, and to all persons interested as creditors, next of kin, or otherwise, in the estate of Emil Erikson, deceased, who at the time of his death resided at Sidsby, Finland, Russia, but died in New York county, Send Greeting:

Upon the petition of Alexander Wolski, residing at 180 Second Avenue, New York City, N. Y., administrator of said estate of Emil Erikson, deceased:
 You and each of you are hereby cited to show cause before the Surrogate's Court of New York County, held at the Hall of Records, in the County of New York, on the 24th day of April, 1918, at half-past ten o'clock in the forenoon of that day, why the account of Alexander Wolski as administrator of the goods, chattels, and credits of said deceased, should not be judicially settled. In Testimony Whereof, we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed.
 Witness, Honorable Robert Ludlow Fowler, [L. S.] Surrogate of our said County, at the County of New York, the 6th day of March, in the year of our Lord, one thousand nine hundred and eighteen.
 (Signed) DANIEL J. DOWDNEY,
 Clerk of the Surrogate's Court.

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LANG, MORRIS.—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 Morris Lang, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Samuel Fleischman, 32 Liberty street, in the City of New York, on or before the 1st day of October, next.

DENBOSKY, MORRIS.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Denbosky, 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, Marks & Marks, No. 63 Park Row, Borough of Manhattan, City of New York, on or before the 12th day of September, 1918.

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.

HOPFMAN, GESCHE.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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.

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 subscribers 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.

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 subscribers at their 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.

HUTKOFF, NATHAN.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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, Lind & Pfeiffer, No. 46 Cedar Street, Borough of Manhattan, New York City, on or before the 30th day of June next.

RUBENS, ROSA.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosa Rubens, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at place of transacting business, in care of Jones Lazansky & Neuburger, her attorneys, No. 115 Broadway, in the City of New York, on or before the 1st day of August next.

FRIEDMANN, HENRY.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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 9th day of June next.

JOSEPHSON, SAMUEL.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Josephson, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, No. 3570 Broadway, Manhattan, in the City of New York, on or before the 30th day of April, 1918.

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 subscribers, at place of transacting business, at the office of Messrs. Kantrowitz and Esberg, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the first day of June, next.

FREEDMAN, FRANK.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Frank Freedman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers 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.

FRANK, BERNARD.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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 their attorney, Arthur G. Frank, No. 309 Broadway, in the City of New York, on or before the first day of July next.

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.

HECHT, NANNIE.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nannie Hecht, 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, Gilbert & Gilbert, 43 Exchange place, in the City of New York, on or before the 15th day of July next.

WEISBERGER, IGNATZ.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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.

RUBENSTEIN, MARTIN.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Martin Rubenstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at his place of transacting business, at the office of Flugelman & Trosk, No. 52 Broadway, in the City of New York, on or before the 15th day of July, next.

WALLACH, HANNAH.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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.

STEIN, PAULINE.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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.

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 May next.

OPPENHEIM, MANUEL.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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.

BELLER, WOLF.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Wolf Beller, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of his attorney, Isadore Apfel, No. 299 Broadway, in the City of New York, on or before the 29th day of April, next.

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, No. 105 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of June next.

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.

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.

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.

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 his place of transacting business, to wit, at the office of 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.

LISBERGER, MARKS.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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.

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 Jacob Brenner, their attorney, No. 26 Court street, Borough of Brooklyn, in the City of New York, on or before the first day of April next.

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, NATHAN.—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.

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.

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 Papirnik, 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 Albert A. Friedlander, No. 115 Broadway, Borough of Manhattan, in the City of New York, on or before the 12th day of August next.

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 subscribers, at their place of transacting business, No. 355 Broadway, Manhattan, in the City of New York, on or before the 26th day of May, next.

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.

KEMPNER LOUIS.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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.

LOEB, MAX.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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. Friedmann, No. 31 Nassau street, in the City of New York, on or before the 26th day of April next.

HAAS, SARAH.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sarah Haas, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at his place of transacting business, at the office of Messrs. Kantrowitz & Esberg, No. 320 Broadway, Borough of Manhattan, City of New York, on or before the 1st day of May next.

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 subscribers 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.

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 or West End Automobile Palace, at 202 & 212 West Eighty-ninth street, in the City of New York, to present the same with vouchers thereof to the subscriber at her 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.

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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.

ABRAHAMS, SIAMON.—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 Siamon Abrahams, 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, Unger & Unger, No. 37 Liberty Street, in the Borough of Manhattan, City of New York, on or before the 15th day of August next.

LEIPZIGER, HENRY M.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry M. Leipziger, 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, Borough of Manhattan, in the City of New York, on or before the 29th day of June, next.

COHN, JACOB.—In pursuance of an order of Honorable John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Cohn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorneys, Bernheim & Loewenthal, No. 35 Nassau Street, Borough of Manhattan, in the City of New York, on or before the 5th day of July, 1918.

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 or West End Automobile Palace, at 202 & 212 West Eighty-ninth street, in the City of New York, to present the same with vouchers thereof to the subscriber at her 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.

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