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FRIENDS

A Story for Chanukah. By E. C. EHRLICH.



When young Beriah set out upon his journey to Antioch to join his father, lately appointed an officer in the household of Antiochus, Judas walked with him to the turn in the road, loath to have Beriah depart, for they were dear friends and this was to be their first parting.

"Would that thou wert coming with me to Antioch," mourned Beriah. "Thou wilt be as one buried alive in little Modin, while in the splendid court of Antiochus"

"He who would teach pious Jews to enjoy the shameful feasts and games of the heathen!" interrupted Judas. "Better thou shouldst stay in Modin than follow the example of our brethren of Antioch, who ape the manners and dress of the Greek and prefer the language of the Gentile."

Beriah shrugged impatiently. "Why should we not wear the Greek dress and enjoy the Greek games?" he asked lightly.

"If we follow the Greeks in lesser things," Judas answered, "our people will soon forget to worship the God of our fathers. Hast thou not heard that this Antiochus seeks to introduce the worship of his gods among us?"

"And if he should succeed!" There was a hint of mockery in Beriah's voice. "What does it matter whether we pay our vows to the 'god of our fathers'—or bow before the ivy-crowned Bacchus these Syrians worship?"

"This is blasphemy!" cried Judas, and his face grew hard and white.

But Beriah laughed gayly, and threw a caressing arm about his friend's shoulder. "I did but wish to torment thee," he insisted. "Yet thou dost know how I have always shared the Greek's joy in the sunshine and color of life—joy in the swiftness of the runner in his gymnasium—joy in the marble images of his gods. All this I shall have at Antioch." Suddenly his merry face grew grave. "But I shall miss thee, Judas—" he murmured.

"Yea," answered Judas, heavily, and he could say no more.

They had reached the turn in the

toch and we will be as brothers again. Farewell.

Judas tried to speak but could not.

dark eyes, understood. It was their first parting.

Two years later when Beriah re-

the public square of Modin was filled with an eager, tense multitude whispering tales of the Syrian king,

the cities of Israel he had ravaged, the tortures and deaths he had dealt to those Jews who would not bow down to his gods. Now his soldiers stood quiet and watchful before the altar they had erected in the market place, while the men of Modin gazed from the straight, shining figures to their priest Mattathias, who stood near by surrounded by his five sturdy sons. Sturdiest and tallest among them was Judas: he towered above them, quiet and watchful; his face was like a sword as he waited.

"Judas!—Judas, my brother!" cried a voice trembling with eagerness, and, turning, Judas gazed into Beriah's eyes. The boy was flushed and breathless as he flung his arms about his old friend. Then, "Hast thou forgotten me, Judas?" he reproached him. "Or am I so changed that thou dost not recognize me?"

Judas, who had uttered a low cry of joy as he drew the lad to him, now stepped back, his mouth growing hard, his eyes stern as they wandered over Beriah's Grecian robes, the jeweled chains and bracelets about his neck and arms. "In truth, it is not easy to recognize thee," he said bitterly.

In Antioch a rich man's son cannot dress like a bond-servant," Beriah protested. "I will lay aside the king's livery tomorrow, but now—hast thou no word of welcome for me? I have made many friends in Antioch, but none like thee, my heart's brother! Only a month ago I was offered a post in the household of Antiochus; yet I could not bear the thought of remaining longer from Modin where I could not see thy face." With his characteristic swiftness he removed one of the golden chains he wore, and, before Judas could prevent him, flung it about his friend's neck. "Say that thou hast missed me a little," he pleaded.

"I have missed thee," answered Judas with a look in his eyes that made the simple words very eloquent. "Yes, I have missed thee sorely."

"Ah, Beriah!" exclaimed a newcomer. "And fresh from Antioch!"

road, where for a long time they stood in silence. When Beriah spoke, his voice trembled a little. "Some day, Judas, I will return from An-

He clasped Beriah's hand, and, turning abruptly, walked slowly back to Modin. Beriah, watching him with all the mockery gone from his merry

turned to Modin, he found that his master's envoy had preceded him. For the king's soldiers had come to compel the people to do sacrifice, and

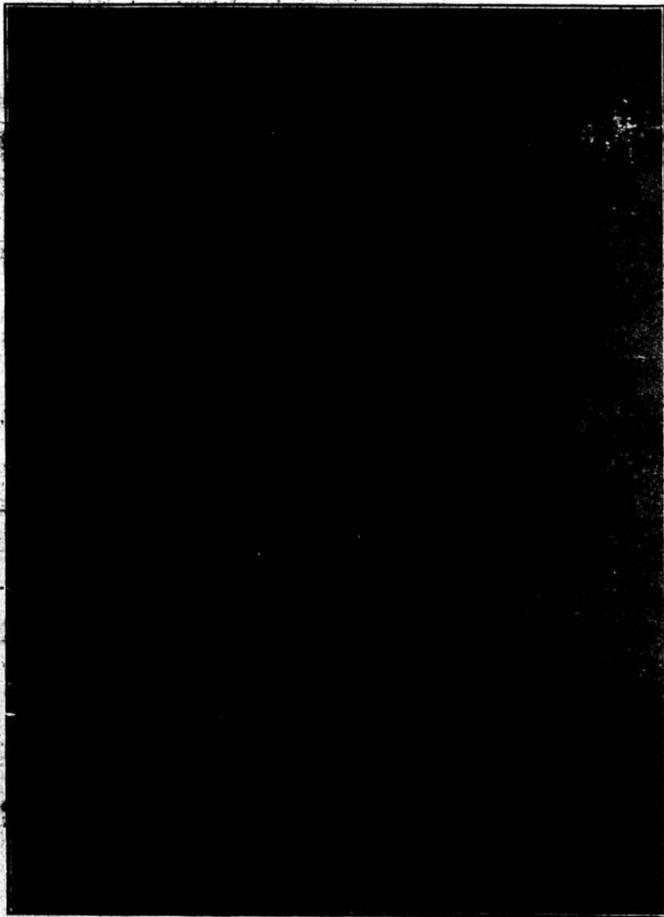


Photo by International Film Service.

Rabbi David Goldberg, First Jewish Chaplain in U. S. Navy.

Rabbi David Goldberg, of Corsicana, Texas, has been commissioned as the first Jewish Chaplain in the United States Navy.

His commission was signed by Secretary Daniels and sent to him, and he will rank as Lieutenant, Junior Grade, corresponding to First Lieutenant in the Army. Passing a physical examination, he is ready for assignment to active duty. He was formerly Rabbi of Temple Beth-El, of Corsicana, Texas. Chaplain Goldberg, who is 31 years of age, was born in Russia, but has lived in America since childhood.

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"Tell us of Antiochus!" cried another.

"Ay, what of the king—dare we resist him?" murmured many voices.

They pushed Beriah upon the steps of the newly reared altar. He stood there, his slight figure poised above the upturned faces of the multitude, the sunshine streaming upon his fluttering yellow garments and dark, proudly erect head. Beriah held up his hands for silence.

"I have seen the glittering lines of the armies of Antiochus," cried Beriah. "I know his strength; he can crush a swallow's egg in his fingers." The people swayed and murmured for they knew he spoke the truth and they were afraid. Beriah leaned toward them, his face glowing, his eyes burning with excitement. "But this Antiochus is as merciful as he is strong. If ye will but yield to his will and bow before the gods he hath set up in your midst, he will bestow gold and honors upon you and your children." His light hands fluttered over the shining ornaments he wore. "Should ye be mad enough to resist him—" he shrugged as he brushed the hair back from his forehead, "friends, I fear the God of our fathers will not save those who disregard the law of the king."

A long silence followed, broken only by the murmurs of the multitude. Beriah stepped down from the altar and forced his way back to Judas. The mockery had vanished from his eyes, and, as he raised them to his friend's face, they were filled with a great fear. Judas spoke no word; he stared straight before him, his eyes fastened upon the altar, where now the Syrian envoy stood. With his strong hands he slowly broke to pieces the gold chain Beriah had flung about his neck.

"Thou art an honored man in this city," began the king's envoy as he turned to old Mattathias, the priest. "Come thou first and sacrifice and fulfill the king's command."

The five tall sons of Mattathias gathered closer about their father. "I and my sons and my brethren will not hearken to the king's command," he answered, and his voice was very quiet. "But we will forever walk in the covenant of our fathers."

The envoy paled with rage. "Thou and thy sons and thy brethren shall die," he thundered, "but all who sacrifice upon the altar and do reverence unto the Syrian gods, those will the king reward with great riches."

As he finished speaking, a Jew, who had long since loved the ways of the heathen in his heart, stepped from the crowd and advanced toward the altar. As he was about to scatter incense upon the flame, a triumphant leer curling his mouth, Mattathias wrenched the sword from the envoy's hand and plunged it into the traitor's breast.

The sons of Mattathias surged forward, a close wall about their father. Others joined them, snatching swords and spears from the Syrian soldiers as they pressed about their priest. His old voice rang above their shouting like a trumpet blast.

"Whosoever is zealous for the Law," cried Mattathias, "follow me!" "Lead and we follow!" thundered the men of Modin.

Beriah, from the outskirts of the crowd, gazed wistfully at Judas, cold and quiet, a naked sword in his hand. Then he turned his face to Antioch and left the home of his father's forever.

The friends met once more on the eve of the battle of Beth Horon, when a man footsore and weary crept into the camp of Israel and begged to be led before Judas, the commander. Once within the tent of Judas Maccabee, he stood swaying from very weakness, for he had made a long journey and was well nigh exhausted. In spite of the dust of the road and the tattered Syrian garments he wore, Judas knew him for Beriah. So they stood gazing at each other, groping for speech.

At last Beriah spoke, faltering in his words, for he was tired: "I have come a fugitive from the Syrian camp. I no longer serve in the army of Antiochus."

But Judas did not speak. His great hands played about his sword hilt.

Beriah drew nearer. "Do not turn away from me," he pleaded. "I have never known an hour's peace since the day I deserted the faith of my father's. Something within me hath always cried out against my treason. I felt myself branded a coward when I saw men and women, yea, young children even, suffer torture and death rather than obey the king. Three days ago my men brought a widow and her seven sons before Antiochus. He bade them bow to his gods and live, but they would not listen to his words. He besought their mother to plead with them, lest they all die in torment; but she begged them to die rather than forsake the Law of their father's." He pushed back the dusty hair from his forehead, the old familiar gesture lashing Judas like a whip across the face. "That night I cast aside my Syrian armor; I broke the sword I had taken from the hand of Antiochus and came to thee."

Judas' brown fingers had crept to the throat of his tunic; he seemed to breathe with difficulty. Beriah threw himself before him, and tried to catch his robe.

"Do not send me away," he urged in broken entreaty. "I lie in shame at thy feet. I am unworthy to do battle for the God I have deserted and despised; I am unworthy of thy brother love, thy trust. Yet give me a place among thy men that I, too, may strike a blow for Israel, and die a clean man fighting for my God."

Judas turned to the soldier who kept watch at the door of the tent. His face had grown old and very tired; but he stood straight and tall, nor did he glance at the crumpled figure, sobbing upon the ground. "Give this man food and allow him to rest before he leaves our camp," he said clearly, and passed out into the darkness. Beriah continued to sob, for his spirit was broken.

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To the Public

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THE NEED OF A RELIGIOUS REVIVAL

By LOUIS MARSHALL*

The time has come when we of the house of Israel should engage in introspection, should take an account of ourselves and ascertain whether everything is well with us, whether we are meeting our obligations to our ancestors, to our associates in our daily life, to our country and to posterity. And this is a time for plain speaking. I am tired of that kind of public oratory, that kind of public speaking which indulges in mere praises and encomiums, which tells the hearers how good they are, how perfect they are, how noble they are, how progressive they are, how far they have advanced beyond their parents, and that they embody in themselves everything that is good and noble. The political orator usually is engaged in that kind of speech; he finds it necessary to flatter. The man who has some particular fad which he wishes to advance is engaged in that kind of oratory; he wants indorsement, he wants contributions, he wants money. But I feel that I am prudish in some sense to speak plain truths, and I will not flatter—I cannot flatter; I would consider it a crime to flatter—and I therefore will not indulge in encomiums upon the present, and if anybody expects to get a bouquet from me today he had better leave now, because he won't get it. My friend, Congressman Siegel, whom I would praise if I hadn't already said I would not praise anybody, but who nevertheless is deserving of the confidence of the community for what he has done, has spoken words of praise of me, has indicated that I have been active in the past for the purpose of securing the rights of our Jews. I feel that I have tried to do my duty. I wish I had been able to do more than it was possible for me to do. Although I have attempted for 25 years past—yes, longer than that—to devote myself exclusively to the Jewish cause for the purpose of emancipating the Jews in the lands where they are not free and of protecting their rights wherever they may be, I feel that the present war will have as its outcome the emancipation of the Jews throughout the world, the solution of the question of rights, and I shall then feel privileged to devote my entire thought and attention to the subject of a revival of Judaism.

It is well, it is necessary, that men shall possess human rights—civil, political, religious; that manhood should count in the State; that the only test of a citizen shall be his loyalty to his country and to its flag; that he shall be privileged to make sacrifices for it and to take an active part in its entire life, in its entire work. But after that right exists, after it has been recognized, then the duty and the obligation rests upon every citizen to develop himself morally and religiously and ethically, and it is only then when he has done that, that he can become a force for good in the nation of which he forms a part.

In recent years there has been a tendency on the part of the young men and women of American Jewry to depart from the tenets of their faith, to be indifferent to their past, to their history, to their religion, to sneer at religion, to look with contempt upon the observances of their fathers, to become non-religious, irreligious, agnostic, atheistic. That is to be found in every walk of life. You will find it among those who work for their daily bread, among those who are in better circumstances, among those who have few opportunities for self-improvement and self-development (and, alas! among those who have every opportunity), among college students, among university men, among those who belong to the learned professions, and I sometimes feel even in the pulpit.

Now, that all results from an erroneous point of view, from erroneous theories of life and conduct, from a departure from first principles, and from a tendency to believe that after all things spiritual are intangible—ideals cannot be coined into money—that the things which count are the material things. There are many who say, "While I was an observer I had nothing. Now I am indifferent to what I consider merely idle ceremonies, mere superstitions. I now work on the seventh day; I do no longer observe it. I no longer pay any attention to dietary laws. I no longer consider any of the ideas which were imparted to me when I attended the religious school. And now behold me! I have a fine house, I live on the fat of the land. I have an 8-cylinder automobile. I have changed my name. I live on Riverside Drive. I have stocks and bonds. Who can hurt me? Why, I have attained a position—I amount to something now—whereas before nobody considered me except as I was a religious Jew." Nothing is a greater mistake than that point of view. There is none of us who scoffs at prosperity which enables a man to lead a comfortable existence. But in order to attain that, it is necessary to forego all those rich possessions which are, after all the only things worth while, which are, after all, the only things that live? An attack of an enemy may destroy all your wealth overnight; an earthquake may come; a frost may destroy the most valuable crop growing, and a panic may wipe out a very large profit account on the ledger. But nothing, nothing can destroy ideals; nothing can destroy the things of the spirit; nothing will stand by a man in the time of stress and trouble as they will; nothing can af-

ford so great a consolation in sadness and sorrow and nothing can so elate the human soul as those things of the spirit.

The trouble with the American Jew is that he has not been able to find himself in a new environment. Most of us are either immigrants or sons of immigrants. There are very few who can go back to a third generation of their family born or lived in this country. And so we are, therefore, in that respect all alike, whether we directly came from England or France or Germany or Holland or Russia or Poland or Galicia, or that is true with regard to all of us.

Now, when our parents lived abroad they lived an entirely different life than from that which we lead here. Even in the so-called more advanced countries they lived among themselves, and they lived a life of struggle and labor and care and worry. But they lived religious lives. Religion constituted the foundation upon which the home was reared. It was not regarded as a mere by-product, as something to be taken out of a curiosity cabinet on Rosh Hashonah and Yom Kippur and to look at it with a little degree of reverence and then put it back and forget it throughout the remaining 363 days of the year. It was essentially the fundamental thing in their lives. With what result? In spite of the fact that even in the best of the lands in which they lived they eked out a very pitiable, sometimes and generally only a very moderate existence, they nevertheless lived noble, pure, clean, upright lives. They maintained alive upon their hearthstone the flame of religion and of spirituality. They were prepared to die the martyr's death for the sake of their religion. Every action in their lives was regarded as a Mitzvah; every act was accompanied by prayer and thought of the Almighty. There was no indifference to the call of humanity; every member of the community regarded himself as brother of his neighbor, as a sister to her sister of the faith. Self-help was one thing, but helping one another was as essential as self-help and the lives of these people, though they were in one respect sordid because the care of existence was overwhelming them constantly, still they were beautiful—beautiful in all that was essential. They were human beings, made after the image of God. They may not have been educated, many of them were perhaps ignorant, but they had nevertheless in their souls knowledge of God, which surpasses every kind of knowledge. Read the history of the Middle Ages, when they alone kept burning the lamp of intelligence and the lamp of humanity throughout the dark ages; when they gathered in their synagogues knowing perhaps their foe would come and destroy them there while engaged in praying to the God whom they believed. Yet with a smile upon their faces they looked forward to almost certain death and never wavered for a moment in their fidelity and loyalty to the God who had led them out of one Egypt and who, they knew, when His time would come, would lead them out of that Egypt in which they were then living as He has and as He is now doing from the ghettos of Russia; as He has as He is now doing when it is His will to destroy the tyrants and the autocrats of the universe. Those who come from Russia and Poland see in their minds' eyes the glory of which I speak when a people numbered by the millions sought to be crushed and to be oppressed had nevertheless kept aflame that spirit of which I speak and were able to surmount difficulties which I feel our modern Jewish youth, with their flabby mental composition and moral weakness, would never have ventured to withstand.

Now we have found a change. Our ancestors, our fathers came here. They brought with them these ideals; many of them have preserved them to this day. They have felt, however, that they are in foreign atmosphere. They had reached man's estate. It was difficult for them to adjust themselves to new surroundings. And so, cast as they were into a boiling sea, on a strange shore, with conditions they did not understand, they naturally kept themselves apart and aloof, except in so far as it was necessary to enter into the struggle of existence which they led here. They did not find, when they arrived here, a homogenous community, institutions such as those to which they were accustomed in their old homes. The synagogue had become merely a house of prayer; it was not the center of life as it was in their old homes. It was not the institutional synagogue that we now have. It was entirely foreign to that to which they were accustomed. They had no proper schools. It is true they had Chedorim in the basement of houses, but unfortunately they were not conducted by those who were able to teach the young who were brought up in our country, because the children went immediately to the public schools and there they were accustomed to a well-ventilated school-house, light, bright, to modern methods of teaching, to modern ideas as taught in their classes. And then, when after taking a course of study in the public school, they were led into the Chedor, it was repellant to them—it was so different from that to which they were accustomed in their daily schools; and the consequence was that they regarded them as a task instead of as a pleasurable study, and they became, weaned from that which was in the old land as natural as it was to breathe. And then they came out into the street. The parents worked hard, lived in tenements, mother and father both occupied in earning a living, and they were unable to give to the children that attention which they required, with the result that the children assimilated in the worst sense not the real spirit of America, not the real spirit which lives in the Constitution of the United States, not the real spirit that lives in those who feel and know what America means, but

they assimilated the offal of the street; they became indifferent to anything which was of a higher stratum of thought; they absorbed, before they could speak English, American slang and American profanity; they did not absorb that which was best. And when they grew older they began to look askance at that which they did not understand. A new Babel came into existence, which created a confusion of tongues. The fathers did not understand the children and the children did not understand the fathers, and a line of cleavage was created between them which has been the curse of the present generation of Jews in America.

Now, it is the purpose of Rabbi Goldstein and of those who are engaged in what I may call the work of the new Jewish revival to bring the fathers to the children and the children to the fathers, as the prophet said. And the time has now come when, if Israel is to be preserved to carry on its God-given mission, we must return to religion. And by that I do not mean that we shall merely talk of going back, that we shall merely take any form of the many million forms of religion which have been created by men of every shape of thought during the last few years. Read your daily newspapers and you find this kind of cult, that kind of cult. I won't name them all. You know them all. They mean nothing except words and pretensions and humbug. Go back to your mother-fold! That is alive today as it was 25 centuries ago; that is as true today as it was in the day of the Prophets; that by as much of a guide and as good a guide in our daily problems in America in the 20th century as it was a guide in the days of the royal psalmist. Read today, when you are in trouble and sorrow and tribulation, the noble psalms of David. Do they not, if you have any poetry in your soul, stir it to the very depths? Read the simple 23rd Psalm; the magnificent, noble 90th Psalm, when death has stricken a loved one. What can there be more beautiful, more consoling than the words that you read in those wonderful creations? And when you consider economic conditions, political conditions, turn to the majestic pages of Isaiah, turn to Jeremiah, to Amos, to Hosea, and see what they say fits in to the very problems which have engaged the thought of humanity for centuries past and which today occupy your thoughts. You do not require Karl Marx or La Salle or any modern thinker to deal with those problems efficiently. Turn to the ancient Hebrew prophets. They point out the disease and they give you the cure. Understanding of and belief in God, a love of humanity and the exercise of righteousness, that is the cure. We want no Christian Science, that bastard thing which means nothing and is nothing but superstition run mad, but nevertheless is attracting Jews, many Jews. They will furnish the Minyonim of the Christian Science churches.

We want no isms of any kind, except Judaism, because we know that it has been tried, tried for generations, and has never been found wanting and never will be so long as God is in heaven and humanity continues. It is a simple faith, it is a pure faith: it is that faith which has given strength to other faiths. It is based upon the elemental things of life. It requires nothing of the believer but to walk uprightly before the Lord and to do justly to man. I say nothing about what forms of Judaism shall be observed. There is only one real Judaism after all. The kernel of Judaism is the thing which I am preaching for. But I would be the last in the world who would say one word against even the practice of every precept contained in the Schulchen Aruch, because I consider it in many respects a means to an end. Some minds are so constituted that they require formulas; that they require ceremonies; that they are happy in the exercise of them, and I say, therefore, that anybody who would seek to tear an Orthodox Jew away from those things which he holds dear is committing a gross wrong. And I say that, although I happen to be the president of Temple Emanu-El, I believe what Dr. Schechter in his inimitable humor was wont to say: "A man can be a good Jew and a gentleman even though he observes the dietary laws."

What I, therefore, contend is that we must regard it as our duty, function and obligation not only to our ancestors, who preserved our faith, but to our children and children's children and to the country in which we live, to find our way back to the faith which too many of us have in the past neglected, and to do that, not tomorrow or in the remote future when we will have retired from business and are looking for something as a pastime, but now; because religion is not a pastime, it is not a fad. It is life itself and you might as well wait until you are 70 before you have light in your homes as to wait until you are retired before you have a light for your souls. This is not asking any sacrifice; this is adding to your stock of knowledge and to your happiness. What can be more inspiring than to become familiar again, if you have once known them and have neglected them, with the worthies of our race and people and faith; to know as though they were your best friends the great men of Israel; to know of their works and their deeds and to have their words imprinted upon your heart; to have as part of your vocabulary that magnificent literature which is gathered in the Bible, which in spite of all of the philosophers and poets and scholars and critics, high and low—I don't care any difference between them—has never been equaled in

(Continued on page 6)

Special Values in Lounging Robes for Girls and Misses

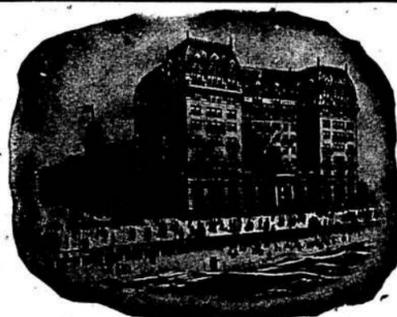
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* An address at the Mount Morris Theatre, New York, November 4, 1917, under the auspices of the Institutional Synagogue.

ITEMS OF INTEREST IN THE JEWISH WORLD

NOTICE TO READER.

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

The Hebrew Culture Circle has opened a library in its rooms on Broad Street, Bridgeport, Conn.

Charles F. Berg was elected president of the Portland (Oregon) Opera Association last week.

A service flag, bearing 82 stars, has been unfurled by Congregation Keneseth Israel, of Philadelphia, Pa.

The Beth Israel Congregation which was recently called into life in the Albany Park district of Chicago, Ill., has elected Rev. M. Ungerleider as its rabbi.

The new synagogue of the Congregation Ein Jacob, Bridgeport, Conn., was dedicated with appropriate ceremonies last month.

At a meeting held by the congregation Brith Shalom, Buffalo, N. Y., last week, Rabbi Israel, Frelander was elected rabbi for one year.

Last week Rabbi Henry Berkowitz completed his twenty-fifth anniversary as Rabbi of Temple Rodeph Shalom, Philadelphia, Pa., and special services were held in celebration of the event.

A movement has been started in Buffalo, N. Y., to raise funds for the rebuilding of the Buffalo Hebrew School, and to increase the facilities of the Jewish Shelter House.

Attorney David R. Rothkopf has been appointed to the office of assistant prosecutor in Cleveland, Ohio. Mr. Rothkopf has been prominent in political circles for the past five years, and two years ago was the Democratic candidate for council from the 18th ward.

Mrs. Charles A. Stix, of St. Louis, Mo., as a memorial to her husband, has created the Charles A. Stix scholarship fund, to give to poor, worthy students who would otherwise have to leave school, a high school education. The fund will be nonsectarian and will be in the hands of the Board of Education.

Rufus D. Isaacs, Viscount Reading, Lord Chief Justice of England, has been raised to the peerage and is now an Earl. He was created Viscount Reading of Erleigh in 1916. He had already been raised to the peerage in 1914 with the title of Baron Reading and made a knight in 1910. He was born in 1860, second son of the late Joseph M. Isaacs, a merchant in London.

The Jewish Orphan Asylum of East New York last week changed its name to the Kings County Jewish Orphans' Home. The Young Folks' Auxiliary of the society also accepted the name, so as not to conflict with another asylum that has a similar name, but is not connected in any way.

The Hadassah School of Zionism announces the following lectures: "The Jewish Situation," December 10, 8.15 p. m., at the Salanter Talmud Torah, 74 East 118th street; Miss Selma Cohen, "The Exile and Return," December 12, 8.15 p. m., at Public School No. 10, 117th street and St. Nicholas avenue; Mr. David Tannenbaum.

Bequests of nearly \$8,000 to local Jewish charities and institutions in New York are made in the will of Nathan Hutkoff, who died last month. The sum of \$1,500 goes to Beth Israel Hospital and \$1,000 to the Hebrew Hospital and \$1,000 to the Hebrew Sheltering and Immigrant Society. Bequests of \$500 each are made to the Uptown Talmud Torah Association, Machzikei Talmud Torah School, Central Jewish Institute, Agudas Achim Chased Shel Emes, Montefiore Talmud Torah, Yeshibit Rabbi Isaac El Chonim, Kahal Adath Weshurim and to the Home of the Daughters of Jacob.

American Jews at Jaffa Are Flogged to Death by Turks.

London.—A dispatch from Alexandria, Egypt, says that refugees arriving there from Palestine report that the Turks, in co-operation with the Germans, are committing the most fearful atrocities upon the Jewish colonies in Palestine. Last month all the leading men of the Jewish colony at Jaffa were accused of espionage and on false evidence or "confessions" extorted by torture were convicted by a German court martial and hanged with many members of their families.

In order to extort "confessions," it is added, many men and women, including some American citizens, have been stripped and beaten in public, some so severely as to cause death.

Petrograd.—A special organization has been formed in Petrograd under the direction of the Central Committee to help Jewish war victims, which will make particular efforts to bring relief to crippled Jewish soldiers.

The Administration of the city of Warsaw, having taken under its control all the bakeries of the city, forced the closing of a number of Jewish bakeries, and has compelled the other Jewish bakers to work Saturdays and to observe Sunday as their Sabbath. The Jewish Relief Association, which appealed to the administration for a certain amount of bread to be sold by the Association, so that the money obtained in this way might go to the relief of Jewish war victims, received the answer that a certain number of loaves would be given on condition that the Association stores should be kept open Saturdays and closed on Sunday.

Jewish Congress in Russia.

Petrograd.—The Executive Committee of the Jewish Congress has decided on the date for the elections to the Congress. December 17, 18 and 19 are the days on which every Jew and Jewess in the cities and towns of Russia will vote. Women have received the right to vote in accordance with the democratic principles now prevailing in Russia.

The Executive Committee has issued an appeal to all the Jewish citizens of Russia urging them to participate in the elections and to share in the responsibilities involved in the Jewish Congress. The appeal states that the Congress will take up the Jewish question in Poland, Palestine and Roumania, but adds that these phases of the question would be dealt with in a casual manner, for the main concern of the Jewish Congress is to be the Jewish question in Russia. The reason for this, the appeal states, is that circumstances and the historical developments of the immediate past, make the Jewish question in Russia especially vital, and that, therefore, the conclusions of the Congress with reference to this question, would be of striking significance.

Pogroms in Many Russian Cities.

Petrograd.—More than twenty men and women, the men members of the military organizations of the respective cities, were killed in recent pogroms in Kiev and Ekaterinoslav. Mobs of rioters swept into the Jewish sections of the two cities, and on the pretext of seeking food which they alleged was stored in Jewish shops and homes, they assaulted the shopkeepers and resisted the soldiers who came to put down the riots.

In Kiev the rioters made the first attack on the store of Mrs. Appelbaum after they had made themselves drunk in another section of the city. Mrs. Appelbaum was their first victim, and trampling on her dead body, the mob then broke into many stores owned by Jews. The soldiers who were called out to quell this riot were driven off after their guns were taken from them. Stores and private houses were broken into and pillaged, and only the coming of a troop of Cossacks drove the rioters away. In Ekaterinoslav the rioters killed twenty soldiers.

Jewish Burial for Jewish Soldiers.

Petrograd.—The Provisional Government has sent a proclamation to all military hospitals ordering that in the case of dying Jewish soldiers, the Kehillahs of the cities in which the hospitals are located, should be notified, so that the soldiers would be assured of Jewish burial.

This proclamation was found necessary because it frequently happened that Jewish soldiers were given Christian burial. Such instances are known to have occurred in Petrograd where the sons of well known wealthy Jews were buried in Christian cemeteries. On discovering this, the families of the Jewish soldiers sought to obtain permission to disinter the remains and give them burial in Jewish cemeteries. The government objected on the ground that diseases might be spread if this were done. The situation assumed such disorder that it was thought best to prevent the occurrence of such burials in the future. The proclamation was then issued.

Reorganizing Petrograd Kehillah.

Petrograd.—The Kehillah in this city is being reorganized on democratic lines. The commission which was appointed to work out the details of reorganization, under the guidance of Dr. A. Zalkind, has completed its work. The elections are to be held in strict accordance with democratic principles, and every man and woman who is a citizen may participate. Voting will be for parties and the number of representatives sent by each party to the Executive Committee of the Kehillah will be determined by the votes which each party receives.

A Committee of Elections has been named to supervise the casting of ballots. This committee is composed of representatives of all the parties into which the Jews of Russia are divided. A committee of three has been appointed to sit on election disputes and to clear up any misunderstandings that may arise in the election. The members are Senator Gruzenberg, M. E. Winaver and M. Scheffel.

Food Scarcity Causes Pogrom.

Petrograd.—Because anti-Semitic agitators succeeded in spreading rumors that the Jews had hidden large quantities of foodstuffs, the Jews of Poltova were subjected to a pogrom following the discovery of a sack of flour in the house of a Christian storekeeper, whose friends said that the flour had been left there for safekeeping by a Jewish merchant. Soon after rumors got about that Jews had stored flour and other necessities, and in a short while the pogrom was in full swing.

Jewish homes were broken into and the occupants assaulted. The members of the Poltova Workers' and Soldiers' Council did their best to calm the enraged mob, but when it was discovered that one of the members of the council was a Jew, Drobin, the wrath of the mob was turned upon him.

Petrograd.—Two Jewish lawyers, P. Zitzerman and K. Schreiber, have been appointed assistant prosecuting attorneys in the Circuit Court of Irkutsk, Siberia.

NEWS FROM ENGLAND

(Exclusive Correspondence to the HEBREW STANDARD)

Exemption Tribunal Stories—Most Improper Remark by Glasgow Tribunal Chairman—Wealthy Young Jewish Officer, Killed at Front, Leaves Large Sum to Charities—Famous Manchester Minister Passes—Extending the Jewish Communal Soup Kitchen Idea—Israel Cohen on the Palestine Movement.

London, Nov. 9, 1917.

The exemption tribunals continue to sit, examining the claims of Russian and Russian Jews for exemption from military service in the British army and freedom from deportation to Russia. There is no need to recapitulate the various claims advanced by those who desire exemption. They are typical of similar claims advanced for the past two years in connection with Britishers who desired to avoid military service. Some appeal on grounds of conscience, some on general religious grounds, others on grounds of domestic or business hardship. Employers in many cases appeal for their remaining Russian Jewish male workers, especially in the clothing trade, where important contracts have to be carried through, they say.

The only note that might be made about these appeals is in connection with the opening of the tribunal in Glasgow, Scotland, where a considerable number of young Russian Jews live. After hearing the first case the Sheriff inquired of his colleagues: "Well, are you going to exempt aliens and send your own men to the army?" As a result most of the appellants were refused exemption, although pretty generally a short time was allowed to enable them to settle their business affairs, and several cases were remitted to the central medical board for physical medical re-examination of applicants.

It is unnecessary for me to point out how improper was the remark of this Glasgow Sheriff. Whatever we may or may not think of people claiming exemption, the fact that they are allowed to so claim exemption is arranged for under the military service law, and whether they are Britishers, aliens or anything else cannot affect their standing under this law. We may have a very poor opinion of them, but the law gives them the right to claim exemption, and the Glasgow Sheriff's remark was entirely illegal. It seems to have been aroused by blind, unreasoning prejudice. The man could know nothing of the splendid part Jews have played in the war, and Jews from Great Britain have shown up splendidly, acquiring decorations of all sorts from the Victoria cross downward.

Talking along these lines leads me generally to the handsome bequests to Jewish charities contained in the will of Second Lieutenant Gerald George Samuel of the West Kent regiment, a partner in the firm of Montagu Samuel & Co., and a director of Samuel, Samuel & Co., of Japan. He was a younger son of Sir Marcus Samuel, Bart, and was killed in action on June 8, this year, aged thirty-one. He left a fortune of about \$1,000,000. Of this, \$50,000 is left in trust for the maintenance of the Jewish Orphan Boys' Home, Trafalgar Square, Stepney; \$2,500 to the Jewish Board of Guardians and similar legacies to a number of other charities, including the Jewish Association for the Protection of Girls and Women.

The Manchester community regrets the death of the Rev. J. H. Valentine, in his seventy-first year. For forty years he had been minister of the Manchester, Spanish and Portuguese Congregation. He was a great supporter of all local communal institutions, and he was especially keenly interested in the Manchester Jewish Workingmen's Club.

An attempt is to be made to establish communal Jewish soup kitchens throughout the East End of London. There are already one or two institutions of this kind, but they are not general enough, it is believed. In view of the existing food conditions in this country and the uncertainty of the future as portrayed by the food controller something of this kind is no doubt necessary, although at the same time the amount of poverty which was at one time the reason for instituting soup kitchens is certainly greatly diminished in this war period. The keynote of the most modern soup kitchen is collective feeding at inexpensive prices.

The advance of the British Army in Southern Palestine is an event of picturesque interest to Jews everywhere and discussions on the future of the country are booming. Israel Cohen in the columns of the *Daily Chronicle* has been recalling that early in the second century there was an armed attempt under a heroic leader, Bar Kochba, to regain possession of Palestine, but it was soon suppressed. Thenceforth the love of

Zion found expression merely in a religious form—in prayers and pilgrimages—whilst ever and again, in the gloom of the Middle Ages, it was fanned into flame by a false Messiah who heralded the return to Zion, and then abandoned his deluded followers.

But at various periods during the last hundred years ambitious efforts have been made to convert the traditional ideal into a practical reality. The great Napoleon himself, at a certain stage in his victorious campaign, dreamed of restoring the ancient land to its rightful owners; and the nineteenth century witnessed the promulgation of quite a number of schemes for the return of Israel to the Holy Land. In England the most famous advocate of the idea was George Eliot, whose "Daniel Deronda" is an inspiring contribution to the subject. But, no really practical measures were taken until the Zionist organization was established in 1897 at a Zionist Congress, was attended by over 200 representatives from all parts of the world, and it formulated its ideal in the so-called Basle Program: "The aim of Zionism is to create for the Jewish people a home in Palestine secured by public law."

Twenty years have passed since that first Zionist Congress was held, and although another dozen congresses have taken place since—the fourth, in 1900, was held in London—the organization is represented by thousands of societies in all countries of the globe, the Basle Program has not yet been realized. The leaders of the Zionist movement have had to encounter considerable difficulties, said Mr. Cohen. They required abundant financial resources and considerable political influence for the achievement of their task, but unfortunately both of these factors are concentrated in that section of Jewry which is anxious to become merged in its environment, and has no desire to see Jewish national life perpetuated.

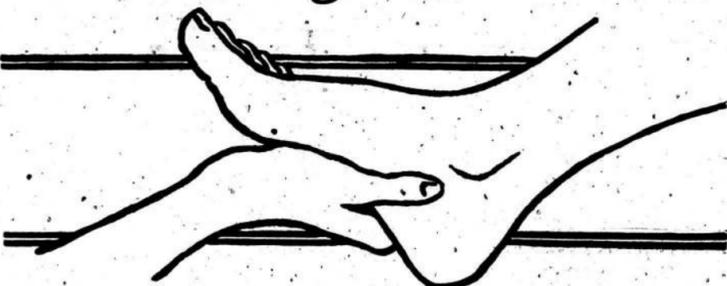
He continues: The future of Zionism is now bound up with the war settlement, and Zionists in both hemispheres are earnestly hoping that this settlement will not only recognize their right to Palestine but will enforce it. One of the war aims of the Allied Powers is to secure for the small nations the right of self-determination in a land of their own; but although the rights of all other small nations have formed the theme of eloquent speeches by scores of statesmen, no official public utterance has yet been made on behalf of the Jews, who have waited longer than any other nation for the realization of their ideal. The Jewish question has troubled government after government for the last few decades, and although various international congresses have been held they lacked the courage to grapple with the problem. The time has now come when the question can be shirked no longer. The Jews have had to suffer bitterly enough during their centuries of exile and dispersion. The time has now come to make amends by restoring them to their country. The great, nay, the preponderating bulk of Jewish Nationalists live in Russia, America, and the British Empire, and it is therefore the obvious duty of the governments of these countries to undertake, in combination with the other Allied Powers, the task of securing Palestine for the Jews.

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We, the people of the United States
Our new doctrine do proclaim,
Open the doors, remove the gates
Dividing mankind into casts of shame.
Remember, hearken ye, every nation,
Observe, respect, this proclamation:
We want no Yunkers, we want no Yons,
We want no autocrats, barbarians or Huns
Interfering with our peace and sacred rights.
Lest they forget, we will give them the fight of fights,
Serbia, Roumania, Belgium, Palestine,
Old mother countries to their children shall belong
Not might, but right, and law divine
Protects them all, old and young
Remove the Kaisers, remove the Czars,
Every persecuted and oppressed
Shelter shall find under our Stripes and Stars
In equality and liberty, we shall all be blessed.
Defending the rights of small nations as such,
Espousing the cause of the righteous and just
No sacrifice shall be deemed too much
To gain victory, conquer we must.
Onward we march, for progress and freedom,
Fighting and battling every tyrannical kingdom,
The Wilson Doctrine will now remain
Holy and sacred in our glorious domain,
Emancipating the world from the tyrant's chain,
We will smash all the powers of aristocracy,
United we will break despotism and autocracy.
Safe this world shall be made, for Democracy.

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ENGAGEMENTS.

ABRAHAMS-NEUHORN.—The engagement is announced of Miss Lottie Neuhorn, of 763 8th avenue, to Mr. Murray Abrahams.
COHEN-BLOOM.—Mr. and Mrs. Samuel Bloom, 9 West 114th street, announce the engagement of their daughter Alice to Mr. Alec Cohen.
FRIEDMAN-NEUFELD.—Mr. and Mrs. Emil Neufeld of 91 West 119th street announce the engagement of their daughter Sadie to Mr. Max L. Friedman. Reception at home, on Sunday, December 9, 1917, from 3 to 6. No cards.
ROEMER-ENDEL.—Mr. and Mrs. J. W. Endel, of 91 Fort Washington avenue, announce the engagement of their daughter Ruth to Mr. Milton Roemer. Reception at the Hotel Savoy Sunday, December 16, from three to six.
RUDINGER-RUBENSTEIN.—Mr. and Mrs. Sampson Rubenstein announce the engagement of their daughter Mildred to Mr. Fred Rudinger.

MARRIAGES.

ALPERT-HOFFMAN.—Mr. and Mrs. Harris Hoffman, of 564 Eastern Parkway, Brooklyn, announce the marriage of their daughter Mille to Mr. Abraham Alpert, on Wednesday evening, November 28.
CANTOR-GINSBERG.—On Wednesday, Nov. 28, 1917, at the home of the officiating minister, Rabbi Aaron Eisenman, 611 West 156th street, Miss Miriam Ginsberg, of 771 West End avenue, to Joseph B. Cantor.
COHEN-DOBBIN.—Miss Estelle H. Dobbins, daughter of Mr. and Mrs. Jacob Dobbins, of 1020 Bryant avenue, was married to Isidor Cohen on Sunday, December 2, 1917, Rev. Dr. Max Reichler officiating.
DAFT-ROSENGARTEN.—Mr. and Mrs. P. Rosengarten announce the marriage of their daughter Madeline to Mr. Max Daft.
DAVIS-WEISMAN.—Miss Elizabeth Helen Weisman, of 3681 Broadway, to Joseph Jacob Davis. Rabbi Aaron Eisenman performed the ceremony.
DREYFUS-SCHWAB.—On November 28, at the Hotel Brevoort, New York, Miss Alice Schwab, of Richmond Hill, L. I., and Charles Dreyfus, of Boston. Dr. Max Raisin performed the ceremony.
ENSELMAN-STERNBERG.—On Sunday, December 2, 1917, at Klamasha, N. Y., by Rabbi Herbert S. Goldstein, Miss Rose V. Sternberg to Mr. Isidor Enselman, of New York.
FINGER-LOBSITZ.—Mr. and Mrs. Maurice Lobsitz announce the marriage of their daughter Helen Alberta to Mr. Solomon Finger, on Wednesday, November 28.
GELBWAHS-SIEGEL.—Mr. and Mrs. Harris Siegel, of 42 West 119th street, announce the marriage of their daughter Dorothy to Mr. Ben Gelbwahs.
JOSEPHSON-GREENFIELD.—On Sunday, December 2, 1917, Miss Frances Greenfield, daughter of Mr. and Mrs. Rudolph Greenfield, of 1012 Simpson street, was married to Benjamin F. Josephson by Rev. Dr. Max Reichler at the home of the bride's parents.
KLEINBERG-GOTTSCHALK.—John Kleinberg to Miss Mary Gottschalk, November 28, by the Rev. Dr. Krauskopf.
LEVY-MILLER.—On Tuesday, December 2, Miss Betsy Miller to Mr. Joseph Levy, of Boston, Mass., at the Hotel Savoy, by the Rev. Dr. Isidor Reichert.
MARKOWITZ-DREYFUS.—Mr. and Mrs. Ralph Dreyfus of No. 533 West 112th street announce the marriage of their daughter, Carolyn, to Mr. William J. Markowitz, on Thursday, November 29, at Delmonico's, by Rev. Dr. Jacob Kohn.
ROSENSTEIN-HIRSCH.—William Rosenstein and Pauline Hirsch, at Westminster Hall, Lenox avenue and 114th street, November 25, by Rev. Dr. Adolph Spiegel.
SCHLOSSBERG-COHEN.—William J. Schlossberg and Ruth Cohen, by Rev. Dr. Adolph Spiegel, at his residence, 47 West 119th street, November 28.
SCHWARTZ-RADO.—Max Schwartz to Lena Rado, at bride's residence, 496 East 133th street, December 1, by Rev. Dr. Adolph Spiegel.
STURMAN-SEAMON.—Mr. and Mrs. Isaac Seamon, of 606 West 150th street, announce the marriage of their daughter

Edith to Bernard Sturman on Sunday, December 2, 1917. Rabbi Aaron Eisenman performed the ceremony.
TAUBERT-GOTTSCHALK.—Mr. and Mrs. Abe Gottschalk announce the marriage of their daughter Blanche to Mr. Louis Taubert.
WEIL-STRAUS.—Mr. and Mrs. Gustav Straus announce the marriage of their daughter, Belle S., to Mr. Berthold Weil, November 28, 1917, at their home, 307 West Ninety-third street.
WOHL-HYMES.—Mr. and Mrs. Isaac Hymes, of 1842 Seventh avenue, announce the marriage of their daughter Byrdie L. to Mr. Moritz Wohl, on Wednesday, November 28.

BIRTHS.

BREITBART.—Mr. and Mrs. Bernard Breitbart (nee Cecile Salmon), of No. 100 West 118th street, announce the birth of a daughter, Berenice Shirley, on November 24, 1917.
CASPARY.—To Mr. and Mrs. Arthur A. Caspary (nee Louise Kraus), 286 Fort Washington avenue, a son, November 26.
KATZENSTEIN.—Mr. and Mrs. Milton Katzenstein (nee Minnie Krongold), of 541 West 150th street, announce the birth of a daughter, November 25, 1917.
WILDMAN.—To Dr. and Mrs. Henry Valentine Wildman, Jr., a daughter, Thanksgiving morning.

BAR MITZVAH.

HERSKOWITZ.—Mr. and Mrs. Frank Herskowitz, of 1980 Seventh avenue, announce the Bar Mitzvah of their son Edward Herbert at the Ohav Zedek Synagogue on Saturday, December 8, 1917—Kisler 23, 5678.
KRAKAUR.—Mr. and Mrs. Henry G. Krakaur announce the Bar Mitzvah of their son, Julian, Saturday, December 8, at Temple Rodeph Shalom, Sixty-third street, corner Lexington avenue. At home Sunday, three to six, 127 East 92d street.
ROSENBERG.—Dr. and Mrs. Maurice Rosenberg announce the Bar Mitzvah of their son, Harold Beryl, on Saturday, December 8, at Shearith Israel Synagogue, 70th street and Central Park West. At home December 9, three to six. No cards.
SAPHER.—Mr. and Mrs. Sol. J. Saphier, of 1366 St. Nicholas avenue, announce the Bar Mitzvah of their son, Lester, on Saturday, December 8, 1917, at the Isaiah Temple, 127 West 89th street. At home Saturday evening, December 8. No cards.

IN THE SYNAGOGUES.

ADATH ISRAEL (Bronx).—Rev. Dr. E. L. Solomon will occupy the pulpit this evening.
AGUDATH JESHORIM (117 E. 80th St.).—Sabbath morning Rabbi G. Lipkin preaches on the portion of the week.
AHAWATH CHESED SHAAR HASOMAYIM (55th St. and Lexington Ave.).—Rev. Dr. I. S. Moses preaches Sabbath morning on "The Religion of Young Men."
ANSCHER CHESED (114th St. and 7th Ave.).—Rabbi Jacob Kohn lectures this evening on "The Revival of Religious Faith in Consequence of the War." Sabbath morning Rabbi Jacob Kohn preaches on the weekly portion.
BETH-EL (5th Ave. and 76th St.).—Rev. Dr. Samuel Schulman preaches Sabbath morning at 10.30. Sunday at 11 Rabbi Israel Landman lectures on "Judaism and the War."
BETH BLOHIM (961 Southern Boulevard).—Sabbath morning Rabbi Louis J. Goetz will preach.
BETH ISRAEL (262 W. 99th St.).—Services this evening at 8.15. Dr. Gustav N. Hausmann will speak on "The Present Crisis." Sabbath morning on the portion of the Law.
BETH JEHUDA (904 Bedford Ave., Brooklyn).—Sabbath morning Rabbi Samuel Buchler will preach on the portion of the week.
B'NAI ISRAEL (535 W. 148th St.).—Rev. Dr. Isidor Reichert will preach this evening on "The Threefold Ministry of Sorrow." Sabbath morning, "Related Education."
B'NAI ISRAEL (620 Bedford Ave., Brooklyn).—Friday evening Rabbi Jacob A. Dolgenas lectures on "Modern Macabees." Sabbath morning Rabbi Dolgenas preaches in Yiddish on the portion of the week.
BOROUGH PARK TEMPLE (14th Ave. and 49th St., B'klyn.).—This evening at 8.30 Dr. David Levine will lecture on "When Shylock Strikes Back." Sabbath morning on the portion of the week. Wednesday evening forum, "Jewish Religious Genius."
EMANU-EL (5th Ave. and 43d St.).—Saturday morning Dr. Silverman will lecture on "The Service Flag and the Jews." Sunday, at 11.15, Dr. Silverman will lecture on "Marriage and Happiness."
EZ CHAIM (107 E. 92d St.).—Dr. David Davidson preaches Sabbath morning on "Looking Forward."
FREE SYNAGOGUE (Carnegie Hall).—Sunday morning ex-President William H. Taft will speak on "A World League for Peace."
FREE SYNAGOGUE (Bronx Branch, 163d St. and Southern Boulevard).—Mr. Louis I. Newman will speak tonight.
FREE SYNAGOGUE (Washington Heights Branch, Broadway and 157th St.).—This evening Dr. Stephen S. Wise will deliver an address on "Questions Raised by the War: Will Liberty Be Lost?"
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Ave.).—Rev. H. L. Martin preaches this evening and on Sabbath morning.
INSTITUTIONAL SYNAGOGUE (112 West 118th St.).—Sunday morning at 10.30 at Mt. Morris Theatre, 116th street and Fifth avenue. Dr. Glasbruck, U. S. Consul to Jerusalem, will speak on "The Jews in Palestine."
ISALAH (127 W. 89th St.).—Rabbi Samuel Greenfield lectures this evening and on Sabbath morning.
ISRAEL (120th St. and Lenox Ave.).—Dr. M. H. Harris will speak this (Friday) evening and Sabbath morning.
JEWISH THEOLOGICAL SEMINARY (531 W. 123d St.).—Sabbath morning Mr. Philip A. Langh will preach.
JUDAH HALEVI (116th St. and Morris Ave.).—Rabbi Jesse L. Biennenfeld lectures this evening and Sabbath morning on the portion of the Law.
MONTEFIORE (Hewitt and Macy Places, Bronx).—Rabbi Alexander Basel preaches Sabbath morning at 10 o'clock.
MOUNT SINAI ANSHE EMETH (600 W. 181st St.).—Rev. Dr. L. Zinsler will preach this evening and on Sabbath morning.
MT. ZION (45 W. 119th St.).—Rabbi B. A. Tintner lectures this evening. Sabbath morning Rabbi Tintner preaches on the weekly portion.
ORACH CHAIM (95th St. and Lexington Ave.).—Rev. Dr. Moses Hyamson preaches Sabbath morning.
PENI EL (525 W. 147th St.).—Rabbi Aaron Eisenman will preach this evening on "Delinquency Among Boys and Girls." Sabbath morning, "The Jews Ceaseless Battle."
PETACH TIKVAH (Rochester Ave. and Lincoln Pl., Brooklyn).—Rabbi I. H. Levinthal will exchange pulpits this (Friday) night and Sabbath morning with Rabbi Louis Feinberg of Temple Ohel Jacob of Philadelphia.
PINCUS ELIJAH (118 W. 95th St.).—Sabbath morning Rev. Dr. Jacob S. Minkin preaches on the portion of the Law.
RODEPH SHOLOM (63d St. and Lexington Ave.).—Rev. Dr. Rudolph Grossman lectures on Sabbath morning.
SHAARI ZEDEK (Putnam Ave., Brooklyn).—Dr. Max Raisin will preach this evening on "War Relief." Sabbath morning on the portion of the week.
SHEARITH ISRAEL (Central Park West and 70th St.).—Rev. Dr. H. Periera Mendes will preach on Sabbath morning.
SINAI (Stebbins Ave. and E. 163d St.).—This evening Dr. Herman Schwarz will lecture on "Conservation of Infant Life." Sabbath morning Rabbi Max Reichler will speak on "Loneliness."
TEMPLE OF THE COVENANT (552 West 181st St.).—Services this evening at 8.20. Rabbi Alexander Lyons, of Brooklyn, lectures.
TIFEREH ISRAEL (Kensington, Brooklyn).—This evening Prof. A. J. Goldfarb lectures on "The Jewish Student at City College." Sabbath morning Rabbi Jacob Katz preaches on the portion of the week.
TOMCHEI TIFERES ISRAEL (1038 Prospect ave., Bronx).—Rev. A. I. Trachtenberg will preach Sabbath morning on "The Jewish War Sufferers."
WASHINGTON HEIGHTS (510 West 161st St.).—Rabbi Moses Rosenthal will preach Sabbath morning on the portion of the week.

Dr. Leipzig Dead.
 Henry M. Leipzig, supervisor of lectures of the Board of Education, died Saturday morning in Mount Sinai Hospital.
 Dr. Leipzig was born in Manchester, Eng., in 1854, and came to the United States in 1865. He attended the New York public schools and received degrees of A. B. and B. S. at the College of the City of New York in 1873; the degree of LL.B. at Columbia in 1875, and that of Ph.D. in 1888. The Union University conferred the degree of LL.D. on him in 1906.
 He taught in the public schools from 1873 to 1881, and organized the Hebrew Technical Institute in 1884, directing it until 1891. He was assistant superintendent of schools of New York from 1891 to 1896.
 Dr. Leipzig had been supervisor of lectures of the Board of Education since 1890. He organized the system of public lectures given by the Board of Education, and has directed them since their inception.
 Dr. Leipzig was for seventeen years chairman of the Library Committee of the Aguilar Free Library, now incorporated in the New York Public Library. He was a member of the American Historical Association, the National Educational Association, the American Library Association, vice-president of the American Scenic and Historic Preservation Society, a trustee of the Educational Alliance and the Hebrew Technical Institute, and member of the Committee on Prevention of Tuberculosis of the Charity Organization Society.
 The funeral was held Monday morning at Temple Beth-El. Rev. Dr. Joseph Silverman and Daniel P. Hays preaches eulogies. Rev. Simon Schlager read the service and recited Adonai Moadom. The pallbearers were Justice Samuel Greenbaum, Samson Lachman, Daniel P. Hays, Benjamin J. Falk, Charles Brand, Philip I. Cowen, Benno Lewison and Dr. Charles P. Fagnani.

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THE NEED OF A RELIGIOUS REVIVAL.

(Continued from page 2)

the history of the activities of the human mind?

Our ancestors knew their Bible. I am sometimes really ashamed when I speak with some of the elders of Israel to find how familiar they are with its language; so that in ordinary conversation they can ornament and illustrate a point by an accurate quotation from the Bible. How many of our young men and women of today can do it even in the English language, or in any other language? The time has come when we must once more go back to that Book of books. We are now people of too many books. The greatest curse of them today in the whole world—I will say in America—is something that I think you will be astonished when you hear me say it—the Carnegie libraries. It is in the multitude of books that evil rests. The great men of America and of the world have not been men of many books; they have been men of few books, but they knew what was in them. They made those books a part of themselves. And so the old Jew. He did not read many books (he didn't have the money to pay for them; he didn't know where to find them), but those books that he knew became a part of his very fibre and he knew every word and every thought which was contained in the Bible, and those of better education, in the commentary upon the Bible—that repository of knowledge, the Talmud. And I tell you, ladies and gentlemen, they could instruct in many instances college professors, even in the City of New York.

Abraham Lincoln was a great deal of a Jew himself, not because he was born to the faith, but because he had imbibed the spirit of Judaism in the book that he read more than any other book in the world, the Bible. Again referring to Dr. Schechter, he was fond of saying of Lincoln that there had never been anything written in literature since the days of the Bible which equaled the Second Inaugural, because it possessed the true Hebraic inspiration, the words of a prophet, the words of one filled with the spirit of humanity and of righteousness.

Take the old New Englanders, they who form the very backbone of our American country, spiritually and intellectually, they who have written themselves in everything that is noble and great in Americanism. Where did they get their ideas but from the Bible. They gave their children Biblical names. The Bible was read in their homes every day, not merely the New Testament, more the Old Testament, because they had the vigorous, rugged qualities of the Old Testament characters. They were not in the habit of holding up one cheek after the other had been smitten; they were not afraid to fight, and no more than the ancient Jew, were they afraid of war when it was a war of righteousness. As John Bryce has pointed out in his book on "The American Commonwealth," our government through the agency of these New Englanders is patterned after the old Jewish theocracy in many respects. And so, if you read the speeches of Webster, of Everett, of Clay, of Calhoun, and even all of the men who in the ante-bellum days were creating a school of thought which has developed

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into our American spirit, you will find that those men were not the men of many books; they were the men who studied solid literature and particularly the literature of the Bible.

Today you go down in a subway car or in an elevated car and you find a host of readers. Every man has before him the daily newspaper. He reads the headlines and he thinks in headlines. There is no longer anything substantial; everything is superficial. You never get down to the roots of things. They discuss a question of the day and it is merely a discussion, as I have said, of topics and all the knowledge is contained in the headlines. And the young ladies, when they can spare the time from their knitting while they are in the cars—I have had a recent unfortunate experience of being entangled in trying to get out of a car—why they have with them all sorts of books, and I sometimes have taken an interest to see what they are. Well, they are studies, but little on the Bible.

It would be much better, therefore, if we indulged once more in the old habit of reading the Bible. Our mothers read it every day—my mother did, and she instructed her children, and what- ever of Jewishness I possess I owe entirely to her. The mothers of the future Israel, the young women and the young girls of today, had better follow the pattern of their grandmothers; they had better become acquainted with the devotional literature of Israel. Their hearts would be educated and with them their minds and they would not then be leading small children to the schoolhouses and teaching them to break the windows and to engage in a riot; they would not then be guilty of the Hillul Hashem which we have been obliged to witness here over and over again. It is an easy thing to get into those good habits. I don't care to be personal, but I think in a matter of this sort the audience has always a right to ask that a man shall practice what he preaches; I think it is very proper. I

don't think you would have much confidence in Rabbi Goldstein if he preaches morality and decency on one day and the next night were playing poker. So I say about myself, that feeling an obligation to myself—I will put it, selfishly, myself first—to my soul that came from God, to my forebears, to my children and to my country, I have instituted in my family for many years the habit of reading from the Bible in family circle, and when my good wife was living she followed that practice, and especially during the summer months when we have been in the country, one-half hour every day has been devoted to the reading of the Bible or of Biblical literature, and I do not feel weaker for it. I have only regretted that I have been unable to give more time to that study, and my children, I may say with satisfaction, are not the weaker for it. They have acquired a familiarity with Jewish past and with Jewish thought and with Jewish speech as exemplified in the lessons of our great masters.

The time, therefore, I think, has come when we shall be obliged to bestir ourselves, to set our backs to our own indifference, and to look forward to the better day when we shall again have found ourselves as Jews, when we shall again dedicate ourselves to our faith, when we shall again, by our conduct and our lives, indicate that there is in our ancient faith such spiritual beauty that all the world may come and recognize it, that all America may say, "You are good and faithful servants of God and of the country."

Dr. Pool's Lectures.
On Tuesday evening, December 11, there will be held the second of Dr. Pool's public forum lectures on modern problems in the light of Jewish teachings. The topic of discussion will be, "Democracy in the Light of Jewish Teachings." These lectures are held in the assembly hall of the Synagogue, Central Park West and 70th street.

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Theological Seminary Board Holds Meeting.

A stated meeting of the board of directors of the Jewish Theological Seminary of America was held on Sunday, November 25, 1917.

As many of the senior students as desired positions over the fall holy days officiated in different parts of the country.

Two new instructors have been appointed, Rabbi Wilfred P. Kothov, Ph.D. (Chicago), M. A. (Pennsylvania) and Fellow of the Dropsie College (Philadelphia) 1915-1917, and Rabbi Morris D. Levine, graduate of the seminary (1909) B. A. (C. C. N. Y.), M. A. (Columbia) 1910 and instructor of Hebrew at the Teachers' Institute.

Professor Marx, the librarian, reported that the total number of printed books in the library is 52,663 and the manuscripts 1,809.

The total number of students registered in the Teachers' Institute is 124, fifty-one men and seventy-three women.

Chanukah Celebration—Y. M. H. A.

The festival of Chanukah will be celebrated at the Young Men's Hebrew Association during the whole week of the festival.

The first event will be the annual Chanukah Athletic Carnival which will be given Sunday afternoon, Dec. 9, at 2 o'clock.

On Sunday evening of the same day, the regular entertainment and dance will be held in the auditorium of the association.

On Friday evening, the 14th, Prof. M. M. Kaplan, of the Jewish Theological Seminary, will deliver the sermon at the Special Chanukah Service.

The celebration will be concluded on Sunday, the 16th, by the presentation of a Chanukah orator, which will be given by the Y. M. H. A. Opera Company, under the direction of Mr. A. W. Binder, musical director of the association.

Annual Conference of the National Leaders' Association of Young Judeans.

The fourth annual conference of the National Leaders' Association of Young Judeans will be held in New York city on Saturday evening, Sunday and Monday, December 22, 23 and 24.

The literary sessions will take place on Sunday afternoon and Monday afternoon, the business session will be held

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Mamaroneck, N. Y. on Monday morning, and a theatre party on Monday evening will conclude the conference.

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וישכ

In a recent issue *The Jewish World* makes an editorial note of the postponement of the Jewish Congress, and expresses its regret over this turn in the affairs of that organization. From the point of view of an outsider, of course, there is some justification for *The Jewish World's* notion, for an outsider cannot understand the havoc the Congress propaganda was creating within this community. This diversity of thought, too, and this controversy within American Jewry were probably responsible in reality for the final result reached, the most satisfactory under all the circumstances.

Claude G. Montefiore, as president of the Anglo-Jewish Association, threatens, to judge from his presidential address at Birmingham the other day, to "rule the roost" alone in the matter of the foreign relations of Anglo-Jewry, and that community and its press are consequently much alarmed in contemplating the *tohu va-bohu* bound to result from this action. For, with the Jewish Board of Deputies setting up its own committee on foreign affairs there is the distinct probability that London will possess two bodies aiming to perform identical functions, in other words, paralleling the recent experiences of New York, where both the American Jewish Committee and the Jewish Congress Organization strove to attain the mastery.

As if to add to the trials and troubles of the Jews of Poland, so frequently considered in this place, the nomination by the Teutonic confederates of an arch anti-Semite and enemy of the Polish Jewry as the prime minister of this suffering country may be said to confirm our worst fears. The situation of Polish Jewry, standing by itself, is grievous enough without the addition of this new misery. There is, therefore, an additional incentive for the *entente* allies to fight the cause of world democracy in the face of this newest turn in the fortunes of an important section of Europe. What an avowed opponent of Jewish right can accomplish amid a people predisposed to hold from Jews the elementary privilege of existing, our pen revolts to describe.

The community will probably agree with the superior military authorities in disapproving the sentence visited upon Captain Howard E. Sullivan of the Field Artillery at Camp Wadsworth for what practically amounted to Jew-baiting in the case of an unfortunate private soldier of his command. The court martial which sat in Sullivan's case amended the complaint against that officer to enable it to evade the duty of visiting the penultimately supreme penalty of martial law upon him. It is a pity that the reviewing authority did not see fit to refuse final approval to the distinctly "Scotch verdict" reached; for thereby, perhaps, the necessary example would have been made. But the deed is done. Sullivan receives a comparatively lenient punishment for his grossly improper conduct and the unpleasant notoriety attached to it will not linger in the minds of the general public overlong.

The late Henry Marcus Leipziger, whose demise occurred here a week ago, erected his own monument in his lifetime. By the system of free lectures to the people, under the control of the Board of Education of this city, which he inaugurated and supervised for upwards of twenty-five years, he will be remembered in our educational history to the ends of time. This people's forum is his monument; it was his lifework to which he devoted all his really extraordinary talents, masterful energy and unremitting endeavor. In our own community Dr. Leipziger occupied a unique position. He was a forceful personality, as a result of which he made many firm friends but, also, numerous implacable enemies. The latter sought to minimize his influence communally, whilst the former sustained him in the independent position which he took up and defended with dignity and skill. It was often said that he was disappointed in his vocation, that he had been seized with the ambition to enter the rabbinate, but, for one reason or another, was deflected from this noble calling early in his career. It is idle to speculate on what he might have accomplished as a rabbi, although his perennial presidency of The Judaeans afforded close observers some indication of his power as a hortatory speaker. The Judaeans, as at present controlled, will miss him. There is the possibility, now, however, that deprived of his direction this organization may bloom communally speaking. Alas, it is only a possibility.

TOWARD THE GOAL

THE great "drive" for the benefit of the funds for Jewish war relief and the Jewish welfare board for the United States army and navy is under way, having started last Monday, and will continue until a week from next Monday. From the reports thus far to hand it may be said that this community as well as the entire American Jewry is giving a good account of itself, contributing liberally of its substance to this notable and highly praiseworthy object. But more is still desired; more money is needed to absolve us of our full duty toward those whom we are charged by the ancient maxim, "All Israel are brethren," to maintain.

We, therefore, address these lines to such of our readers as have not yet furthered the great causes represented by this appeal with their donations, and to those who may come within the sphere of the influence of this journal. To all those so circumstanced we again say, give!

The notable example of Julius Rosenwald of Chicago, whose promise of contributing 10 per cent. of any sum American Jewry contributes up to ten million dollars should spur on every Jew, no matter along what lines his lot is cast, equally to perform his full duty. Just because the present is an appeal to every Jew, to each one of us, to give of our substance as liberally as our means permit and the necessities of our unfortunate brethren overseas require, should it be strikingly heeded.

We make no doubt whatever as to the outcome of the great "drive." The money will be, must be raised. But it is the bounden duty of all members of the community to participate therein.

Again we spare a word or two to insist upon the importance of the undertaking with which the Jewish welfare board has charged itself. This organization cares for the enlisted men of our race and faith under the Star Spangled Banner. This flag means a great deal to us as Americans; it means even more to us as Jews of America. To make the hours spent by these men under the colors comfortable and proportionately pleasant is a serviceable enterprise, which should command our help and our encouragement. Hence, the requirements pecuniarily of the welfare board must be met; we rejoice to know that the end placed in sight is in a fair way of being reached. These last few days, then, of the great "drive" should crown the work with success, that which it so richly deserves.

A HERO AND HEROLAND

AUT TEMPORES AUT MORES. Times change and we change with them. Nowhere and at no time in the history of Jewry has this saying been better exemplified than by recent happenings in New York City.

The HEBREW STANDARD has always consistently called attention to flagrant breaches of the observances of our Faith by organizations at their public gatherings. It is our pleasant duty to record our deep satisfaction that reasons for censure are growing less and less. When, however, we can properly single out the work of one man for distinction and praise, we feel that we should pierce the shield behind which he so modestly shields himself and inform our readers of the deep debt of gratitude that they owe him. The public will never know how much it owes to Felix M. Warburg and future generations will enjoy opportunities for the observance of our Faith without being able to learn the source from which those opportunities came.

Traditions and customs die hard. It had become a tradition among some of our people in America, that they could find warrant for Sabbath desecration by the euphemism "The better day the better the deed." Mr. Warburg clearly understands that the covenant of the Sabbath made with Israel by God himself, is not to be treated in the way the Germans regard treaties; that the sign between the Almighty and Israel is not a scrap of paper that can be treated as of no account. Mr. Warburg's influence in all the organizations of which he is the honored president or chairman, is always on the side of consistent Sabbath and Ritual observance. Therefore, as an example to be followed throughout the length and breadth of the land we record that "Bowling Green," the section of the "Heroland Bazaar" that is managed by the Joint Distribution Committee, closes its doors to thousands of visitors that throng Grand Central Palace on Friday afternoons and until the end of the Sabbath, the public is excluded from that section—because it is the Jewish Sabbath!

Judging from some recent remarks of our neighbor, *The New York Times*, it would seem that the anti-Zionists among the leaders of the Jews in the United States have come to adopt the position that the future of Jewry in *Eretz Yisrael* may be guaranteed by the establishment there of Jewish colonies under the joint protection of Great Britain, France and the United States. We attribute this value to the remarks of *The New York Times* since it is a publicly known fact, perhaps even better than any specific Jewish views of these particular men. That the anti-Zionists will not rest satisfied with such a solution of the Jewish problem, now that the British troops are in possession of a part of the land, if not of the most of Palestine, is almost a foregone conclusion. They for their part will strenuously oppose what such a solution as tending to bring back to the Jewish people the political independence of their movement the days when it was only a dream for *Chibhath Zion*.

THE HUMAN HUNT

ויפצחו איש והנה תעה כשדע וישאלהו האיש לאור מה חבקש: ויאמר את אחי אנכי חבקש:

"And a certain man found him, and, behold, he was wandering in the field, and the man asked him, saying, What seekest thou? And he said, I seek my brethren." (Gen. xxxvii, 16.)

THIS is the one Human Hunt: the search for a brother. We wander about, often solitary and forlorn, our eyes straying hungrily about for a twin-glance to our look, for a twin-soul to our soul, for a brother with the warm fraternal touch in his hand-grasp, with the breath of sympathy blowing about him like the genial breezes of spring. To select from among the weltering mass of men the one person who carries with him a strange-magnetism that publishes its presence in its tender voiceless way,—that is the greatest prize of life. Yet, how rare is this prize! Men and women, particularly men, jostle each other in the teeming crowds, passing each other with a cold stare, while some starved soul may even then be crying out wildly for a brother! It is pitiful. Human life, which ought to be warm, congenial, a melting tenderness flowing out of one heart into another, becomes a cold pool of misery in which sympathy is cruelly drowned. For one man visibly placed on the rack there are thousands who invisibly agonize on the bitter tree of human lovelessness. How many of these thousands may be in these jostling crowds? God alone knows. Perhaps the most indifferent-looking are the hungriest. Perhaps they are the ones who are in sorest need of friendship, yet who for some reason conceal their heart's longing. Perhaps at a given sign secretly flashed between mutual eyes, they will be the first to give themselves unreservedly over to the confidences of unshielded communion. They who do not appear to be engaged therein, may be the keenest sportsmen in this universal human hunt—the quest of a brother!

We have a nasty habit of hiding the spontaneous impulses of our noblest Self; and this is what makes the Human Hunt so difficult. We harden our hearts unnecessarily, beyond all limits of caution. We are a bundle of reserve, fenced about by our primitive timidities, afraid of our brother-man. Each builds his defences against his brother, for fear of him; while all that is necessary is to stop rearing these protecting walls. All these fences and safeguards are provocations not alone to build similar walls of partition, but to break them down offensively. Thus is suspicion bred all around, while all that would be necessary to do in order to disarm suspicion would be to step forth with an air of sweet trustfulness, ready to meet all comers with equal candor. But the native fears of the jungle have not yet been eradicated from human hearts in spite of centuries of "civilisation," and the result is that there are altogether too many love-hungry souls going about in the crowded loneliness of existence. Add to these fears the many senseless conventionalities that hedge men about, preventing an easy approach between man and man, and you will realize, if you have not known from your own experience, how difficult this human hunt is.

The natural fear of the jungle; the unnatural conventions and social formalities; and then, lastly, the mutual rapacity, prevent the growth of brotherhood among men. A crowd is a seething caldron of conflict, of criss-crossing ambitions: every man is a potential victim of every other man. As long as our system of living is as it is, brother will try to live off brother in a parasitic way; and just so long the amount of fellowship in the world will be disappointingly small. Human relations are now ruled chiefly by self-interest. And this will continue so long as men will work for private gain, instead of for the common welfare. Material considerations forever divide brother from brother, raising a barrier of envy and jealousy, and even of hatred, between the nearest of kin. Yet beneath all this discord of ill-adjusted relations, in which the satisfaction of the lowest appetites plays the greatest part, men still hunger for one another, and pursue the phantom of human sympathy—often vainly—without becoming aware of the fact that they themselves, by their greedy lives, cause the phantom to recede. Men are hungry for men, yet often do all in their power to prevent the satisfaction of this noble hunger.

Noble is this Human Hunt, and zestful beyond words. The varied wonder of life is due chiefly to the existence therein of men, women and children. Here is a source of inexhaustible interest for the soul: their faces, their eyes, their gait, their attitudes, the thousand and one little things that distinguish each of them in a particular way. No one is lost in a crowd, every one is a world carrying its own interstellar space about him; and to slip in and out of this space, now watching the starry wonder of this life now the cosmic miracle of that personality, is enough for the unwearied eye and the unjaded mind: here are divine miracles lavishly displayed. For the coherence of the race is needs based on difference and not on equality; the mystery of human gravitation too is grounded in endless variety. And if in the midst of these human constellations I find my gravitational centre, and I hear a faint voice calling to me from afar yet ever growing stronger with steady approach, as though it had been calling and coming, calling and coming, from the very beginning of things, I know that a brother-spirit is hurrying to my side in answer to my own yearning call. Then I know that my hunt will soon be ended. Hunter and hunted that I am, I shall soon find my brother.

The growth of civilisation must needs mean a growth in sympathy. The Human Hunt must be made easier to all. We must have an education in love. We must know that our fellow-man is neither our enemy nor our victim. He is a Child of God, and he carries with him intimations of the divine. Finding my brother, I find my God.

JOEL BLAU.

Statement of the Provisional Zionist Committee on the British Declaration.

At a meeting of the Provisional Zionist Committee held on Sunday, November 25, the following minute was adopted as a statement to the Jews of the United States:

"The declaration of the British Government favoring the establishment in Palestine of a national home for the Jewish people marks an epoch in Jewish history. The wise and magnanimous purpose of His Majesty's Government to use its best endeavors to facilitate the achievement of the Zionist aim is in consonance with the policy of the British nation respecting the Jews. It is in consonance with the policy of the liberation and protection of small nationalities, which the Entente Powers, including our own Government, have determined shall prevail throughout the world.

"The British declaration is a public recognition of what the Jewish people has ever proclaimed as its historic task. Israel's perennial aspiration to re-establish himself in his homeland is approaching reality before our very eyes. But only through Jewish valor and Jewish sacrifice can complete realization be attained. The New Zion must be built by Jews. And by Jews it will be built. For from of old the Jewish people has had a large capacity for sacrifice, and the vision of the New Zion will rekindle the ancient courage and spirit. Every individual interest will be sunk in the interest of the nation. The Golith has been a record of forced, haphazard migrations. The return to Zion will be a well-ordered stately homecoming.

"The way is now open to a succession of practical steps leading to the re-settlement of Palestine by the Jewish people. Without delay preparations must be initiated that every development may be forced to yield its contribution to the national task. Not the least of us may now be betrayed into impatience. Events and circumstances must be observed with watchful wisdom. Our man power must be assembled; our organization buttressed; the whole sum of our spiritual and material resources made available. A self-disciplined host must hold itself in readiness to pluck advantage from every turn in the course of events. The national purpose must be established as the supreme purpose.

"The Provisional Zionist Committee calls on all Jews to enroll themselves in the Zionist organization. Now is the decisive moment. Men are needed to act; means are needed for effective action. All Jews, each according to the measure of his powers, should do their share in the redemption of Israel and the restoration of Israel's land. The united effort of Jewry throughout the world will wrest from the Golith the New Zion of the prophet's vision.

Rodeph Shalom's Diamond Jubilee.

Congregation Rodeph Shalom will celebrate its diamond jubilee on Dec. 14-16, with special ceremonies. Following the religious services on Friday evening, December 14, there will be addresses by the Rev. Drs. Stephen S. Wise of the Free Synagogue, Louis Grossman, of Cincinnati, and Harry M. Goldfogle. The opening prayer will be offered by Rev. Dr. Joseph Silverman and the closing prayer by the Rev. Isaac S. Moses. Benjamin Blumenthal, president of the congregation, will preside, and there will be a poem written for the occasion by Miss Annette Kohn.

On Saturday morning Mr. Jacob H. Schiff will speak and Dr. Grossman will give the anniversary sermon. The Rev. Dr. F. de Sola Mendes will offer the prayer. Sunday morning will be devoted to the activities of the congregation, with Sampson Lachmann, presiding. The prayer of invocation will be offered by the Rev. Dr. Maurice H. Harris of Temple Israel, Harlem. Addresses will be made by Mrs. E. S. Goldstein on the work of the sisterhood of the temple; by Mrs. Edward Wessel on that of the Women's Association, Felix Rosenstock on the young people's work, and Miss Marion Berg on the charitable and junior work. The chief event of the day will be a pageant, written by Dr. Grossman and Miss H. H. Langer, which depicts the history of Judaism in the United States during seventy-five years. The pageant will be presented by 180 children beautifully costumed. The chief characters will be the Spirit of America and Columbia, besides characters representing all the nations of the earth, which, in the grand finale, are shown as yielding to the Spirit of Democracy and becoming united in harmony and love. The pageant will bring out the rise of the different benevolences among the Jews, culminating in the recently organized federation of charities. Special music, aided by an orchestra, will be rendered during the exercises, under the direction of the cantor, Rev. Nathan Meltzoff.

Temple of the Covenant.

Last Friday evening Rabbi Braun interrupted his series of addresses on "Religious Science Health" to deliver a very instructive and entertaining address on "Disraeli." The services this evening and tomorrow evening will conclude the exercises of anniversary week. Rev. Dr. Alexander Lyons, of Brooklyn, will deliver the sermon this evening, and Rev. Simon Schlager, of Temple Emanu-El, will officiate as cantor. Rabbi Braun's sermon, next Friday evening will be on some subject connected with the Chanukah festival.

Anniversary week was ushered in by Scout Night last Saturday evening, the exercises consisting of addresses by Rabbi Braun and President Endel, a

number of dramatic sketches, several of which were original, in which members of the Girl Scouts and others of the young people affiliated with the temple participated; vocal and instrumental selections, and last, but not least, a dance.

Sunday afternoon was designated as Children's Day, and was given over to stereopticon views, games and other amusements for the little ones. Monday was Sisterhood Night, the Daughters of the Covenant being in charge and arranging a very unique and diversified program of tableaux and novelties. Addresses were delivered by Rabbi Reichler, of Temple Sinai, and Rabbi Braun.

Tuesday—Liberty Night—the principal feature was an inspiring address by Rev. Dr. D. H. Martin, of Fort Washington Presbyterian Church. Addresses were also delivered by Rabbi Braun and by President Endel. The winners of the various prizes were announced during the evening. The three Liberty bonds were awarded to A. Weinstein, Rose Champagne and Daisy Weil.

Temple Gate of Hope.

Some of the most prominent men identified with the Jewish life of the Greater City, and especially of Washington Heights, will make addresses at the consecration services of the Temple Gate of Hope, Fort Washington Heights, which will be held next Sunday evening, December 9.

Rev. Dr. Max Raisin, rabbi of Temple Schaari Zedek, of Brooklyn; Hon. Samuel Untermyer, Justice Aaron J. Levy, ex-Congressman William S. Bennett, Counselor Harry Hoffman, and Rev. H. L. Martin, rabbi of the Congregation Temple Gate of Hope, will make the chief addresses. Among those on the musical programme for the evening are Vladimir Dubinsky, the noted cellist the band of the Hebrew Orphan Asylum, and the temple choir, accompanied by the organist, Mr. William J. Falk.

Officers of the new temple were elected recently and were installed to office in the presence of the entire congregation and followers of the church Sunday evening, November 25. The officers are Mr. B. Nitchhauser, president; Mr. T. Dührhelm, vice-president; Mr. M. Ginsberg, treasurer, and Mr. M. Clark, secretary.

The Sisterhood also installed its first time officers, who are Mrs. B. Werner, president; Mrs. S. Rode, vice-president; Mrs. Friedner, treasurer, and Mrs. L. Hertzberg, secretary. The children of the Sunday School, who number 100, are now rehearsing diligently for the Chanukah play to be given by them on Sunday evening, December 14. This is the first effort at entertainment the Sunday School has made, and from reports received their success is assured.

Chanukah Activities of Montefiore Congregation.

According to an announcement made from the pulpit last Saturday morning by Rabbi Basel, the approaching week of Chanukah promises to be one of activity in all branches of the Montefiore Congregation. The festivities will be launched next Sunday afternoon, at 4.30 o'clock, in the temple, Hewitt and Macy places, when the children of the Hebrew school in conjunction with the members of the Junior Congregation will present a varied program, consisting of songs, recitations and other features. The regular Mincha services on that day will be conducted by the Junior Congregation. In the course of the Chanukah week the Montefiore Sisterhood will tender an entertainment to the members of the Junior Congregation, who have been doing such excellent work since their recent organization. On the seventh day of Chanukah, i. e., Sunday morning, an entertainment consisting of stereopticon views, motion pictures and vocal and dramatic talent, will be presented at the Prospect Theatre, Prospect and Westchester avenues, to which the pupils of the Montefiore Hebrew School and their friends are invited.

The Sisterhood meets on Wednesday, December 5, at 2.30 o'clock, for election of officers.

The Circle for Talmudic Study meets at 8 o'clock on Wednesday evening in the vestry rooms of the temple, under the guidance of Rabbi Basel.

Americanization.

The New York Section of the Council of Jewish Women, in addition to its constant endeavor to get the immigrant girl and mother to attend evening school, has planned all its entertainments on Americanization lines.

On Thanksgiving night over 300 girls and mothers, all immigrants, gathered at headquarters, 71 St. Mark's place, to enjoy an evening's entertainment. Mrs. A. M. Palier, the head worker, knew and invited each guest and gave them a hearty welcome. Counselor Joshua H. Kohan read President Wilson's Thanksgiving proclamation. Miss Leona Sampson sang patriotic songs and Miss Levenson sang sacred songs. Dr. Sara Greenberg, well-known as a gynecologist, made the address of the evening. She reached the hearts of her hearers and advised them to learn English as quickly as possible, so that they could take advantage of the vote when they become of age.

Of the 300 girls and women present there were two who were not attending English classes. The New York section is putting forth every effort to cooperate with the government and send all aliens where they can learn English.

One girl who has been here only four months recited some of Morris Rosenfeld's poems, and then translated them into English. She is attending English class every evening.

Free Synagogue.

The service of the Free Synagogue on Sunday morning, November 25, was devoted to a Thanksgiving service when Dr. Wise preached on "America's War and America's Thanksgiving." A service flag which draped the pulpit was dedicated, containing fifty stars, representing that number of members of the congregation or their sons who are serving in the army or navy of the country.

The Free Synagogue has been conducting a notable series of meetings at the Sunday night forum upon the general theme, "The Case for the Allies." Hon. Stephane Lauzanne, editor of *Le Matin*, of Paris, addressed the forum on "The Case for France." Hon. Henri La Fontaine, winner of the Nobel Prize and professor of international law at the University of Brussels, spoke on "The Case for Belgium." James M. Beck, Esq., president of the League for National Unity, discussed "The Case for America." Prof. Hugh Black, of the Union Theological Seminary, discussed "The Ethical Issue of the War." Leo Paslowsky, editor of *Russkoie Slovo*, spoke on "The Case for Russia." Capt. Dr. David Albala, of the Royal Serbian army, M. C., who

has been at the front in the three Balkan wars and the present war, and who is now on an official mission to Washington, where he is attached to the Serbian legation, spoke on "The Case for Serbia."

Orthodox Ministers for Jewish Homeland.

The convention of the Jewish Orthodox Ministers' Association of America (Agudath Harobanim Hamatifim B'America), which was held in New York city December 4 and 5, placed itself on record at its very first session in favor of the establishment of a Jewish homeland in Palestine, and calling upon Orthodox Jewry to co-operate with the American Zionist Organization in this work. It also called upon the congregations of which members of this association are the spiritual leaders, to become branches of the Federation of American Zionists.

Maurice A. Schwartz, who drew pictures of Chicago's literary lights for the Daily News book page, who made drawings of the local dramas for the theatre page and who wrote quaint and sparkling stories about people and

books, died suddenly at his home in Chicago, Ill., last week. He was twenty-seven years old. His death came without warning and was caused by a leakage of the heart.

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MUSIC NOTES.

Louis James Boulter, an English composer-pianist, now residing in this country, will give a recital of his own compositions in Aeolian Hall, Friday afternoon, December 14. Mr. Boulter will be assisted by Mme. Caroline Hudson-Alexander, soprano, who will sing a group of his songs.

Karl Risslamm has arranged "Fifty Favorite Airs for Violin and Piano," embracing such standard works as "Annie Laurie," "Auld Lang Syne," "Ben Bolt," "Carry Me Back to Old Virginny," "Last Rose of Summer," "Old Black Joe," "The Old Oaken Bucket," etc. The volume, which is attractively gotten up, is issued through the press of the Oliver Ditson Co., Boston, Mass., and has been placed on the market at the reasonable price of 75 cents.

Emma Roberts, the American contralto, who was justly admired on the occasion of her debut in recital last season, will be heard again at Aeolian Hall on Tuesday afternoon, December 11. Her program will open with a group of folk songs of the allies, and will include other numbers by Rachmaninoff, Cui, Boldowski, Fourdrain, Brahms, Branscombe, Carpenter, Woodman, Mana Zucca and Frank La Forge, who will be her accompanist.

Joseph Bonnet will give the final concert of his historical series at the Hotel Astor ballroom on Monday afternoon, December 10. The French organ virtuoso will include one of his own compositions in the program, which will be devoted to modern composers, as follows:

Prélude in E flat..... Jacques N. Lemmens
Offertoire on "O fili"..... Alexander Guilmann
Rhapsodie No. 3..... Camille Saint-Saens
Toccata..... Eugene Gigout
Choral No. 2 in B minor..... Cesar Franck
Toccata from the fifth symphony..... Charles-Marie Widor
Allegretto from the Sonata, Op. 28..... Edward Eigar
Sonata chromatica..... Pietro A. Von Thome
Theme varié..... J. Guy Ropartz
Rhapsodie cantabile..... Joseph Bonnet
Improvisation from suite in D..... Arthur Poite
Final from the first symphony..... Louis Vierne

Mme. Sarah Sokolsky-Fried, the well-known pianist and organist, will give her annual recital at Aeolian Hall on Saturday evening, December 8, when she will be heard in the following program:

ORGAN.
Tocatta and fugue in D minor..... Bach
Variations on a theme of Bach..... Liszt
Andante from Symphonie Pathétique..... Tchaikowsky

Piano.
a. Ariol..... Bonnet
b. Variations of Concert..... Bonnet
Moonlight Sonata..... Beethoven
Adagio sostenuto..... Chopin
Allegretto..... Schubert

Presto agitato:
Moment Musical in A..... Schubert
Impromptu..... Schubert
a. Babbling Brooklet..... Wroublewski
b. Poupée Valsante..... Poldini
c. Nocturne in B major..... Chopin
d. The Nightingale..... Albalief-Liszt
Fantaisie in F minor..... Chopin
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From the Oliver Ditson Co., Boston, Mass., comes a little text book, "How to Master the Violin," by Pavel L. Bytvetzski. This little work is intended as a practical guide for students and teachers, the guidance consisting of explanations, specific rules, musical examples and numerous photographic reproductions. The daily needs of the student as well as those of the more advanced player are taken up in a series of independent chapters, each dealing with one important department of violin technique and providing means for conquering the difficulties usually met in that department. The instructions given are reinforced by photographic illustrations, thus affording visible standards by which the player may criticize his own attitudes and habits of action.

Mme. Helen Stanley, soprano, who has been heard several times this season

with the Philharmonic Orchestra, will give a song recital in Aeolian Hall, Saturday afternoon, December 15. Mme. Stanley will be assisted by Ellmer Zoller at the piano and will sing the following program in Italian, French and English:

Caro, son tua così..... Giuseppe Orlandini
Fior di siepe..... G. Sgambati
Stizzoso, mio stizzoso..... Giovanni Pergolesi
Orpheus with his lute..... Charles Fonteyn Manney
Over hill, over dale..... Thos. Simpson Cook
Aux temps des Fees..... Ch. Koechlin
La Pavane..... Alfred Bruneau
La Colfari..... Ernest Chausson
Rosa, la rose..... Ch. M. Widor
Nocturne des Cantilènes..... Poldowski
The Olden Song..... Anton Dvorak
At the Brook..... Anton Dvorak
Leave Me Alone..... Anton Dvorak
Stornello..... Pietro Cimara
Triste Aprile..... Enrico De Leva
My Love Is a Mulsteeer..... Francesco di Noguero
Cuddle Doon..... Sidney Homer
Daybreak..... Albert Mallison
Swans..... Walter Kruger
Song of the Trees..... Alberto Binboni

Mabel Garrison, soprano of the Metropolitan Opera Company, assumes the role of soloist with the Symphony Society of New York, Walter Damrosch, conductor, at the concert of Sunday afternoon, December 9, in Aeolian Hall, and Thursday afternoon, December 13, in Carnegie Hall. Upon both occasions Miss Garrison will be heard in the recitative and aria, *Crudele!* Ah no! mao bene! from Mozart's "Don Giovanni," and in an aria from "Ariadne auf Naxos," by Richard Strauss. At the Sunday concert the orchestra will play Rabad's Symphony No. 2 in E minor, Volkmann's Serenade in D minor for string orchestra, in which Egebert Roentgen will play the cello obligato, and the Bacchanale from "Samson et Dalila," by Saint-Saens. Mr. Damrosch has selected for Thursday's program Schubert's "Unfinished" Symphony, the Bacchanale from "Samson et Dalila," and Sir Edward Elgar's symphonic poem, "Falstaff." The Falstaff, whom Elgar depicts in his symphonic poem is the Sir John of "Henry IV," not of the "Merry Wives of Windsor." In this work Elgar reveals his skill as a word-painter in depicting various episodes from the play.

The Philharmonic Society has just been notified that Julia Culp will not come to America this season, which necessitates a change in the society's plans. Mme. Culp had been announced to appear at one of the regular series of concerts at the Academy of Music, Brooklyn, on January 13. The Philharmonic has succeeded in securing the noted American prima donna, Anna Case, to appear at this concert. The selections to be sung by Miss Case will be announced later.

At Carnegie Hall on Thursday evening, December 13, and Friday afternoon, December 14, the orchestra will give the Rachmaninoff symphony in E minor its first performance at a Philharmonic concert. The program for these concerts also includes three preludes from Wagner's music dramas—the prelude to "Lohengrin," to Act III of "Tristan and Isolde," and to Act III of "Meistersinger." The bacchanale from "Tannhaeuser" and the "Ride of the Valkyries," from "Die Walkure," which concludes the concert, are the remaining orchestral numbers on the program.

Next Sunday afternoon, December 16, the fourth Philharmonic Sunday at Carnegie Hall, Jascha Heifetz will be the assisting artist.

"The 13th Chair," the melodrama of mystery, by Bayard Veiller, which has just concluded a year's run at the 48th Street Theatre and which has already been recorded in the theatrical annals of the metropolis as one of the most successful plays of all time, will be seen at the Bronx Opera House for a week, commencing Monday, December 10, matinee Wednesday and Saturday. Bayard Veiller wrote "Within the Law" and the success of that piece created for him an audience probably greater than can be boasted by any other American playwright. Then he wrote "The 13th Chair" and astounded even his most confident friends because he had produced a play that proved to have an even greater popular appeal than his first great triumph.

"The 13th Chair" will be interpreted here by a company of which Margaret Wycherly is the leading member. Prominent in the cast associated with her are Harrison Hunter, George Graham, Eva Condon, Eileen Van Biene, Gertrude Dalton, Sarah Whiteford, Harry West, Percé Benton, A. T. Hendon, Martha Mayo, Charles Laite, William David, Saxone Moreland, James Marshall, F. Le Roy Sutton, and nearly two dozen more whose big reputations are founded upon reputable achievement. Down to the smallest detail of stage properties the production that will be disclosed here is identical with that used in New York.

Siegmond Grosskopf, of No. 250 Main Street, New York, has achieved fame as a violinist and conductor. Born in Budapest, Hungary, of very musical parents, he received his musical education at the Raff Conservatory in Frankfurt, Germany, graduating with the highest honors. He gave a series of concerts, touring Germany, Austria, Hungary, and Switzerland. For a time he was concert master of the Hamburg Opera, and first violin of the Mainz Philharmonic. After coming to this country, for two years (from 1910 to 1912) he was musical director for Henry W. Savage.

Mr. Grosskopf is prepared to accept engagements either for solo, sonata, or ensemble work or as orchestral conductor, and takes a limited number of pupils. His New York studio is at No. 134 Carnegie Hall.

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Central Committee Assists in Relief Work.

The Central Committee for the Relief of Jews Suffering Through the War has placed its entire machinery at the disposal of the Special Jewish War Relief Committee, of which Mr. Jacob H. Schiff is chairman, and under whose auspices a two-weeks' drive in New York city to conclude on December 16 is being waged. While making no special collections, Mr. Leon Kamaiky and Mr. Harry Fischel, chairman and treasurer, respectively, of the Central Relief Committee, have sent an appeal to all congregations and other organizations that have in the past contributed to the relief fund through its channels, to render every assistance.

It is expected that the constituents which the Central Relief Committee represents, will respond most liberally, so that the \$3,000,000 necessary to complete the 1917 \$10,000,000 fund, will be raised during the next two weeks.

Hadassah Notes.

The New York Chapter of Hadassah, Mrs. J. C. Guggenheimer, president, will hold a meeting in celebration of National Fund Day on Sunday, December 9, 8.15 p. m., at the Central Jewish Institute, 125 East 85th street. "The Zionist Need of the Hour" will be the subject of an address to be delivered by Mr. Bernard A. Rosenblatt of the Federation of American Zionists. At the opening of the meeting the Chanukah lights will be kindled. A reception to new members will follow the regular meeting, the president and members of the board of directors acting as hostesses.

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Ninth Annual Convention of the Federation of Jewish Farmers of America.

The ninth annual convention of the Federation of Jewish Farmers of America promises to be a most interesting one. The opening session on Sunday night will be addressed by representative farmers of the East, particularly those who have taken an active part in the solution of marketing milk and other farm products.

Among the prominent speakers to address the meeting are: Commissioner J. J. Dillon, of New York State Food Markets; R. D. Cooper, president of the Dairymen's League; H. C. Coburn, president of the Farmers' Dairy Company, of Bridgeport, Conn.; Marc W. Cole, secretary of the Million Acres Wheat Committee and Patriotic Farmers' Fund; Hon. Jacob H. Schiff; Leonard G. Robinson, president of the Federal Land Bank; Alfred Jaretsky, president of the Jewish Agricultural and Industrial Aid Society; M. Fainberg, American representative of the Moscow Narodny Bank; Ely Greenblatt, president of the Federation of Jewish Farmers of America.

The business sessions of the convention, which will be held at the Educational Alliance Building, 197 East Broadway, New York, will continue from Monday to Wednesday, and will be devoted to the reports of the co-operative work among Jewish farmers. This will include reports of the Co-operative Milk Plants and Creameries Co-operative Insurance Company, National Farm Loan Association, etc.

The convention this year is of special interest on account of the universal cry for larger food production. The Jewish farmers have responded nobly to the patriotic appeal of President Wilson and have increased their crop production to a large extent. Plans for increased crop production for next year will be thoroughly discussed.

Yorkville Ladies Benevolent Society.

One of the uptown societies that has been lately doing excellent work is the Yorkville Ladies' Benevolent Society. This organization was founded in March, 1915, by Mrs. I. Cohen, Mrs. M. Turkel, Mrs. I. Segal, Mrs. J. Lunitz, Mrs. S. Grodzinsky, Mrs. D. Kidansky, and a few more noted women of Yorkville, who felt strongly that something ought to be done to answer the numerous appeals for help that had come to their attention privately. At one of their first meetings, held at the home of Mrs. J. Cohen, now president, at 20 East 90th street, they formulated the scope of their work, which is "to extend aid to the deserving poor of the vicinity."

A commendable virtue of this society is that it has no operating expenses of any sort. Their bi-weekly meetings are held at the homes of the members. Their investigating committee is composed of Mrs. I. Ivry, Mrs. N. Lampert, Mrs. N. Roggen and Mrs. S. Jacobs; who devote a great part of their time to their duties and render to the needy cases a personal sympathy and service which is of equal value to the material means contributed by the society.

The society's sources of income are the monthly dues, benefit theatre performances, private donations and gifts of money, clothing and foodstuffs. The membership now counts about 300, which shows a remarkable growth; but more members are invited. Ladies desiring to join will be welcomed at the next meeting on Wednesday, December 12, at 2 p. m., at the home of Mrs. R. Siegel, 207 West 110th street.

Dr. Hyamson Resumes Lecture Course.

Rev. Dr. Moses Hyamson will resume his lectures in Hebrew literature beginning on Monday evening at 8.30, and continuing every Monday throughout the winter season. The lectures will take place in the vestry rooms of the Orach Chaim Synagogue, Ninety-fifth street and Lexington avenue, and the subjects treated will be "Duties of the Heart" and "Shulchan Aruch."

Temple Beth Israel to Be Dedicated. Sunday afternoon at 2.30 the new home of Temple Beth Israel, 262 West Ninety-ninth street, will be dedicated. Addresses will be made by Hon. Nathan Straus, Judge Leon Saunders and Dr. Gustav N. Hausmann.

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SOCIAL NOTES.
 Mr. and Mrs. Harry Fischel and family have returned to the city after having spent some time at Atlantic City.

Mrs. Josephine Lederer, of No. 73 East Ninetieth street, has announced the engagement of her daughter Hermine to Mr. William J. Solomon.

Mrs. Otilie Hyams, of the Frontenac Hotel, Edgemere, L. I., will spend the winter months at the city home of her sister, Mrs. Joseph Eisenberg, 268 West 94th street.

Mr. and Mrs. S. Golden, of 551 West 170th street, will entertain their relatives and friends at a reception and dinner Sunday evening, Dec. 9, at Lenox Hall, 227 Lenox avenue, in honor of the Bar Mitzvah of their son, Joseph.

Mr. and Mrs. Joseph Eisenberg, of Wave Crest Manor, Wave Crest (Far Rockaway), L. I., are now at their city home at 268 West 94th street, New York City, where they intend remaining until March 15, 1918, when they expect to re-open the Wave Crest Manor, as usual, in time for the Passover holiday season.

The Edward Everett Auxillary, I. O. B. B. (Mrs. E. K. Duschne, president), will give a benefit at Floral Garden, 146th Street and Broadway on Sunday, December 9th, at 2 o'clock, the entire proceeds of which will be donated to the joint campaign for Jewish war sufferers and the Jewish welfare work for Army and Navy. Prizes will be awarded the winners and informal dancing will follow.

Adolph Lewisohn has donated his home, 881 Fifth avenue, to house a bazaar which will be given under the auspices of Temple Emanu-El on December 12 and 13. The bazaar will be open for only two days, and a patriotic dramatic entertainment will be given each evening. A feature will be the attention it will pay to food conservation. Among the patrons and patronesses are Adolph Lewisohn, Mr. and Mrs. Jacob H. Schiff, Louis Marshall, Mr. and Mrs. Adolph S. Ochs and Mr. and Mrs. Daniel Guggenheim.

Miss Carolyn Dreyfus, daughter of Mr. and Mrs. Ralph Dreyfus of 533 West 112th street, was married to Mr. Wm. J. Markowitz of this city, at 12:30 o'clock on Thursday, Nov. 29th, at Delmonico's. The Rev. Dr. Kohn performed the ceremony. The bride's sister, Miss Eleanor Dreyfus and Miss Carrie Markowitz, sister of the groom, were her attendants. Mr. Irving Markowitz, brother of the groom, was best man. Mr. and Mrs. Markowitz have gone to the Homestead, Hot Springs, Va., on their honeymoon.

Miss Sadye Klein of Trenton, N. J., and Mr. Charles Levy of this city celebrated their engagement Sunday afternoon last, at the Ellsmere, 126th street, near Lenox avenue. Some of the guests included Mr. and Mrs. Julius Klein, from Trenton, parents of the bride-elect; Mrs. Levy, mother of the groom-to-be, Mr. Abe Klein, Mrs. Josephine Lefkowitz, Miss Rose Lefkowitz, Mrs. N. Widef, Mr. and Mrs. Jack Mandel, Mr. and Mrs. H. Levane and daughter, Doris; Mr. and Mrs. Charles Singer, Mr. and Mrs. Morris Fatman; Mr. MonFoe Schliesinger; Miss Fannie Stokes, and Mr. and Mrs. A. W. Lewin.

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BROOKLYN NOTES.

Hebrew Educational Society. In his discussion of "Billy" Sunday, Dr. Krass, on Sunday afternoon, December 2, at the Hebrew Educational Society, said that the Evangelist did not strike at fundamental crimes of society. His sensational characterizations were not promotive of real reform of men's misdeeds.

Dr. Krass will not speak on Sunday afternoon, December 9. His subject on Sunday afternoon, December 16, will be "Shakespeare's 'Merchant of Venice.'" The United Dramatic Circle gave a Yiddish presentation of "The Two Worlds" at the Hebrew Educational Society on Saturday evening, December 1. The players were J. Levin, Mrs. Zaner, M. Neidtsch, G. Kriss, A. Glickman, Mrs. Young, H. Zaner, L. Zamost, and B. Nevelov. The Hebrew Educational Society orchestra furnished the music.

Aaron E. Margullis gave an illustrated Yiddish lecture on Saturday evening, December 1, on the "Government of the United States." Nathan Liebowitz will speak on "Naturalization" on Saturday evening, December 8.

A piano recital will be held on Saturday evening, December 8, under the direction of Dr. T. Bath Glasson. The Sabbath school is preparing for a Chanukah entertainment, including two plays, on Sunday evening, December 16.

Conservation Dinner to Nathan S. Jonas.

In order to start the campaign for funds for the Jewish war sufferers, in Camp Welfare work and the Brooklyn Federation of Jewish Charities with a rush, prominent Jews in Brooklyn tendered to Nathan S. Jonas, chairman of the campaign, a kosher dinner at the Unity Club last Sunday evening at 6:30 o'clock.

This was an invitation affair and four hundred of the prominent men representing every phase of Jewish life in the borough were invited.

The speakers of the evening were: Lieut. Gen. Nelson A. Miles, Col. Harry Cutler, of the Welfare Board of the United States, Hon. Edward Lazansky, justice-elect of the Supreme Court and president of the Brooklyn Federation of Jewish Charities; Hon. Meler Steinbrink, member of the United States District Draft Board; Capt. Benjamin H. Namm, United States Engineers; Samuel Rottenberg, assistant chairman of the Membership Committee; Rey. Harris Masliansky and others.

The Civic Forum. "H. G. Wells, the Constructive Social Critic," will be the subject of the lecture to be delivered on Sunday evening at 8 o'clock by Dr. John Willis Slaughter, founder of the London Sociological Review and lecturer of Oxford University Extension Society, in the assembly hall of Public School No. 84, Glenmore and Stone avenues, Brooklyn, under the auspices of the Brooklyn Civic Forum, Nathan H. Seidman, director. A violin recital by Miss Emily Gresser, who has been pronounced one of the greatest American violinists, will precede the lecture. After the address by the speaker the floor will be thrown open to the public for general discussion. The public is cordially invited.

Temple Petach Tikvah. The Sisterhood of Temple Tikvah held its annual meeting last Thursday evening and was attended by a large number of the members. Mrs. M. Feiler, the president, read her report, in which she reviewed the many activities of the Sisterhood during the past year. She emphasized especially the great part that the Sisterhood has done in the welfare work for Jewish soldiers and sailors.

The following officers were elected: President, Mrs. L. D. Abrams; vice-presidents, Mrs. H. Aarons and Mrs. A. Drescher; secretaries, Mrs. E. Neuman and Mrs. J. Schwartz; treasurer, Mrs. M. Rose.

The coming attraction at the Star Theatre, beginning with the matinee Monday, will be Simonds and Lake's "Auto Girls," presenting an up-to-the-minute program of mirth, music and dancing. Featured in the show is the beautiful prima donna, Carol Schroder, and the clever, eccentric man, James J. Lake. These favorite stars will be seen in the screaming musical burlesque in two acts entitled, "At Beauty Rest," with a laugh in every line. Others in the cast are Billy Barnes, Ernest Fisher, Ruth Page and Tommy Brooks. An olio between the acts will include the special added attraction, Capt. Barnett and Son, "The Boys Who Never Grow Up," world's smallest comedians.

The Institutional Synagogue. Beginning with Thanksgiving morning, the Institutional Synagogue has begun a revival campaign drive to enlist 1,000 new members among the young men and young women in the city.

The Institutional Synagogue, founded by Rabbi Herbert S. Goldstein, has already made 650 young men and young women active in Jewish pursuits. Under the leadership of Abram J. Engelman, chairman of the Membership Committee, a campaign for 1,000 recruits is now being waged, which will close on the Sunday of Chanukah, December 16. The young people of all parts of the city are being urged to join the Institutional Synagogue.

Congressman Isaac Siegel is president. Those desirous of co-operating with the Institutional Synagogue may send their contributions to Mr. Samuel R. Travis, treasurer, 11 East Eighty-sixth street.

Congregation Ez Chaim Activities. Congregation Ez Chaim, perhaps one of the youngest of our religious institutions in New York, promises to become an essential factor among the congregations of Israel.

What is especially gratifying is the fact that its new awakened spirit, and its steady growth has been caused, not by the flimsy evanescent means of sensationalism, but by Dr. Davidson's sound teachings, by his unflinching endeavor to arouse and deepen Jewish self-consciousness, through the lucid presentation of Israel's Laws, its influence in the past and its mission for the future.

A meeting recently held in conjunction with its Sisterhood—the Independent Sisterhood of Yorkville—has proven a most eloquent testimony of the fine spirit permeating the entire congregation. Special honors were shown to the president, Mr. A. Gelowski, who, with unsurpassed zeal and self-sacrifice, guided his little community through the critical period of its infancy and who now rejoices that what he and his faithful co-workers, the trustees, have planted and so ardently nourished is growing up to prove indeed a "Tree of Life."

Mr. Samuel Wertheimer, the youngest of the trustees, received unstinted applause for the magnificent tribute paid to the president in behalf of the congregation, while presenting him with a token of esteem, a gold watch and chain.

Our intention is not to give a full report of that meeting, or to mention the names of the men and women who on that occasion had in glowing words given evidence of their devotion to and enthusiasm for the cause of Israel. This, however, we may state: That there is no room for pessimism when we see that in our so-called materialistic age, there are yet men and women in Israel who cherish with heart and soul and might the lofty ideal of Judaism.

Temple Peni-El Activities.

The Red Cross workers are busily engaged every Monday and Wednesday. Ten machines are constantly at work turning out material. During the past week 34 hospital shirts, 51 hot-water bags, 57 hospital stockings, 29 sweaters, 28 pairs wristlets, six mufflers, and ten helmets were sent to headquarters. The unit is under the auspices of Mrs. S. Marten, chairman; Miss Klair is secretary, and Mrs. M. Frankel, treasurer.

The Sisterhood of the temple will hold a "Country Store" on Wednesday evening, Dec. 12, at the temple at 8 o'clock. There will be an entertainment and refreshments. Many beautiful prizes have been donated. Mrs. R. Brotman is chairlady of the affair.

The Hebrew Religious School will hold a large Chanukah entertainment on Sunday morning, Dec. 16, at 9:30 o'clock, in the Hamilton Theatre. All the children of the neighborhood have been invited. Admission will be free. One hundred and fifty children from the Orphan Asylum will also attend. Mr. E. S. Moss has kindly donated the theatre. The children will present a Chanukah play, and there will be motion pictures, an address by Rabbi Eiseman, lighting of the Chanuka lights by a pupil, and other features. Miss Clara Haas, the principal of the school, has charge of the play.

The Boy Scouts troop meets regularly every Saturday night in the temple, under the auspices of Mr. Milton Wolf, the Scout Master.

The services at the temple continue to attract large congregations every Friday evening and Sabbath morning. It has become necessary to open the balcony to accommodate the large numbers who come to worship. Between 650 and 700 attend each service regularly.

State of New York, Office of the Secretary of State. This certificate, issued in duplicate, hereby certifies that the S. Ostrin, Inc., a domestic stock corporation, has filed in this office on this 26th day of November, 1917, papers for the voluntary dissolution of such corporation under section 221 of the General Corporation Law, and that it appears therefrom that such corporation has complied with said section in order to be dissolved. Witness my hand and the seal of office of the Secretary of State at the City of (SEAL) Albany, this twenty-sixth day of November, one thousand nine hundred and seventeen. A. B. PARKER, Deputy Secretary of State.

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. Dated New York, the 1st day of December, 1917. ROSITA F. HOENIGSBERGER, ANTON HOENIGSBERGER and IGNATZ H. FREUND, Executors.

EDWARD A. ALEXANDER, Attorney for Executors, No. 105 Broadway New York City.

SILBERNAGEL, ALBERT 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 Albert M. Silbernagel, 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, Bullowa & Bullowa, No. 32 Broadway, Borough of Manhattan, in the City of New York, on or before the 7th day of June, 1918, next. Dated New York, the 28th day of November, 1917. MINNA SILBERNAGEL, Executrix. BULLOWA & BULLOWA, Attorneys, 32 Broadway, Borough of Manhattan, New York City.

MARROW, MORITZ.—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 Moritz Marrow, 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, Nicholas Aleinikoff, No. 93 Nassau Street, Manhattan, in the City of New York, on or before the 10th day of January, next. Dated New York, the 3d day of July, 1917. JOSEPH MARROW, ALEXANDER ALEINIKOFF, HARRY FRIEDMAN, Executors. NICHOLAS ALEINIKOFF, Attorney for Executors, 93 Nassau Street, Borough of Manhattan, New York City.

MARKWELL, NATHAN M.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nathan M. Markwell, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of Feiner & Maass, her attorneys, No. 100 Broadway, Borough of Manhattan, in the City of New York, on or before the 24th day of March next. Dated New York the 7th day of September, 1917. FANNIE P. MARKWELL, Executrix.

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 their place of transacting business, at the office of Feiner & Maass, their attorneys, No. 100 Broadway, Borough of Manhattan, in the City of New York, on or before the 24th day of March next. Dated New York the 7th day of September, 1917. BENJAMIN F. FEINER and RICHARD SENTER, Executors.

MINTZER, MARCUS M.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Marcus M. Mintzer, 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, House, Grossman & Vorhaus, No. 115 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of January next. Dated New York, the 25th day of June, 1917. SAUL V. MINTZER and LAURENCE G. MITZBER, Executors. HOUSE, GROSSMAN & VORHAUS, Attorneys for Executors, 115 Broadway, New York City.

BERLINER, SOLOMON.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Solomon Berliner, 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, San & Eisner, No. 149 Broadway, in the City of New York, on or before the 18th day of January next. Dated New York the 5th day of July, 1917. JACOB S. BERLINER, HATTIE BERLINER, LIEBMAN, BERLINER, FEIST BERLINER and ERNEST WILLE, Executors. SAN & EISNER, Attorneys for Executors, 149 Broadway, New York City.

HESSLEIN, ROSALIE.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosalie Hesslein, 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, Frankenhimer & Gutman, No. 25 Broad Street, in the City of New York, on or before the 1st day of March next. Dated New York the 1st day of August, 1917. CHARLES S. HIRSCH, BERNARD L. TIM, EDGAR J. HESSLEIN and GERTRUDE BLOCH, Executors. KURZMAN, FRANKENHIMER & GUTMAN, Attorneys for Executors, 25 Broad Street, New York City.

WOLF, WILLIAM.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against William Wolf, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber at his place of transacting business, at the office of Benjamin F. Spellman, No. 115 Broadway, in the City of New York, on or before the 26th day of March next. Dated New York, the 13th day of September, 1917. SAMUEL WOLF, Executor. BENJAMIN F. SPELLMAN, Attorney for Executor, 115 Broadway, New York City, N. Y.

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 subscriber at his place of transacting business, 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. Dated, New York, the 19th day of June, 1917. JACOB WERTHEIM, Executor. LIEBMAN & TANZER, Attorneys for Executor, 233 Broadway, New York City.

SINMANN, HANNAH.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Hannah Sinmann, also known as "Hanna Sinmann," 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 Julius J. Michael, Esq., attorney, No. 111 Broadway, Borough of Manhattan, in the City of New York, on or before the 17th day of December next. Dated New York, the 8th day of June, 1917. SOLOMON H. FURGATCH, Administrator. JULIUS J. MICHAEL, Attorney, New York City.

HAROLD E. STUBBS, 5 Beekman Street New York City, Attorneys for Administrator.

MARROW, MORITZ.—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 Moritz Marrow, 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, Nicholas Aleinikoff, No. 93 Nassau Street, Manhattan, in the City of New York, on or before the 10th day of January, next. Dated New York, the 3d day of July, 1917. JOSEPH MARROW, ALEXANDER ALEINIKOFF, HARRY FRIEDMAN, Executors. NICHOLAS ALEINIKOFF, Attorney for Executors, 93 Nassau Street, Borough of Manhattan, New York City.

SKLAREK, ALBERT.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Albert Sklarek, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of Feiner & Maass, their attorneys, No. 26 Court Street, Borough of Brooklyn, in the City of New York, on or before the first day of April next. Dated New York, the 20th day of September, 1917. HEDWIG HEILBRON, HERMAN BLUM-ENAU, Executors. JACOB BRENNER, Attorney for Executors, Street, Brooklyn, N. Y.

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ELETZ, 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 Eletz, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber at her place of transacting business, at the office of her attorney, Abraham H. Sarason, No. 309 Broadway, Borough of Manhattan, in the City of New York, on or before the sixth day of March next.

Dated New York, the 20th day of August, 1917. SOPHIE ELETZ, Administratrix. ABRAHAM H. SARASON, Attorney for Administratrix, 309 Broadway, New York City.

ROTH, MAX.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Roth, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of Leon Laski, Esq., No. 160 Broadway, in the City of New York, on or before the 12th day of April next.

Dated, New York, the 2d day of October, 1917. ANNIE ROTH, LEON LASKI, Executors.

THE DIVINE TOUCH IN PATRIOTISM.

By Rabbi LEON HARRISON.

A divine touch in our times is the awakening of the spirit of the nation into a new patriotism. It is becoming a passion: a slow flame that is burning brighter in all of us, raising us to a higher moral temperature, even in this easy going, loose-limbed America. Like all great emotions of humanity patriotism is intensified by the sacrifices that we make for it. Men are spontaneously giving up great sums of money for the nation. And they are submitting to unprecedented taxation willingly, and with a solemn realization that they are the servants of a great cause; that if there is no conscription of their life they must submit in a noble spirit to the conscription of their fortune.

We see many men, master minds, serving the government in the most responsible positions, without a penny of remuneration. And then there are other sacrifices. They are the most solemn of all; they go down to the very roots of life and affection—I mean the surrender of sons to the nation's cause. Whatever the pain, whatever the apprehension in the heart of the mother and the father, yet they realize when the nation calls their sons must answer, for all true love—love of religion, love of country—means sacrifice. Yea, though it be the giving up of an only son, yet we must pay the price for the best that is in us, in the sacrifice of those we love the most. Consider the spirit in which the plain men and women of the nation are meeting this unheard-of thing; how a fire is burning within them that was never there before.

A new spirit is being kindled in us that makes us understand for the first time in a generation what patriotism really means; what true Americanism means.

This spirit is a gift from God. It is a divine enthusiasm. It is a consecrated fire. And the times that have engendered it—these tumultuous, turbulent times—are surely in the hands of God.

A million or more of these young men have eagerly offered themselves to the service of their country; to defend the liberties of our nation and of other nations that are fighting for their lives. Many of these young men are fresh from the schoolroom and the college campus. They are about to face poisonous gases and living flames and every devilry of modern war. And when they have been drafted they have taken their place in the ranks with patriotic ardor, intent on playing their part like men.

These young men realize—mere youths many of them—that there is something worse than death, to be feared more to be hated more, and there is something better than life, to be desired more; worth every sacrifice, worth more than the poor breath of existence in our nostrils. These young men make us realize that there is no decadence here; that the martial virtues have not perished; that common every day men may have in them the makings of heroes; that invincible courage and self-sacrificing enthusiasm may abide in the hearts of men snatched from the counter and the plow, and the forge and the carpenter's bench. Common men have become uncommon men. Wars blasting flame has burnt the crude, human alloy into tempered steel.

Who would have believed it. And yet we have seen it with our own eyes. We have seen the Anglo-Saxon race, the French, our own men risking their lives as if they were the veriest trifles, looking steadily into the face of death, hour after hour, year after year; not only grimly, but light-heartedly, without a tremor, without a moment of faint-hearted shrinking. This is infinitely more than the vaunted chivalry of old.

This, then, is not a degenerate age. This is not an age of warfare simply by machinery; there must be a man behind the machine, and a heart of courage in that man, a flaming soul in him, to fight and venture all for the flag, a fluttering, painted rag with a few stars on it and a few stripes—and yet to these young hearts this scrap of drapery symbolizes something infinitely more worth while than ease and safety and ignoble survival. It symbolizes their country and its freedom, and the freedom of other lands bullied, and threatened, and wickedly invaded. No light things these, and no light sacrifices are asked for them. They are solemn things—sacrifices—the fruit of the seed that God has planted in men is this heroism and greatness of soul. God gave us life that some day this divine spark might be struck from us. Each soldier that goes out to serve his country may thus say, humbly, yet proudly, "My times are in thy hands."

We see God's spirit moving in this great, people and inspiring each man more and more not to live for himself, but for the nation to make every conceivable sacrifice to save and strengthen the nation. We see a marvelous spirit of co-operation replacing selfishness. Men are no longer living for themselves alone. As we are nationalizing transportation and food supplies and many industries, so we are nationalizing our petty horizons, and they are being swept outward, until the common man today is thinking lightly of his petty interests and selfish profits, as compared with what he can do in the common cause for which he is willing, if needs be, to spend all that he has, and all that he is. A spirit of co-operation is here; a spirit of collectivism, a willingness to serve and sacrifice, and to subordinate self-

centered aims to the one great cause to which we pledge our hearts' deepest devotion.

This realization of our common responsibilities, this arousing of our collective conscience means an awakening of the nation from spiritual lethargy, from the fat sleep of inner stagnation. It means the tearing away of the average material-minded man from the worship of Mammon and selfish ease. It is, after all, only the fires of war that thus can fuse many classes together, many races, all sorts and conditions of men, so that they think as one, feel as one, act as one, so that each American is a miniature America, and carries in his heart the destinies of this mighty nation.

And, finally, I cannot but consider the liberation of Russia as a proof and evidence of the living God in the history that is now being made before our eyes; in the colossal drama that is now being enacted. Russia may not be playing the leading role. Some may look upon her with contempt and others with anger, but they do this great people wrong. Russia is still paralyzed from the ancient fetters that ate into the very flesh. Russia is still drunk with the new freedom. The Russian people must work out their own salvation and learn to tread with firm step, the great pathway that they have opened for themselves.

What matters that they falter; that they are torn hither and thither by conflicting currents; that they are intoxicated by Utopian dreams of both social and political regeneration. They perhaps think that all inequalities and the injustice of life can be uprooted and banished as by the touch of a magician's wand. It is wholly natural for men to stagger after they have long been bound and shackled; their eyes are dim, for they have long been deprived of the light of liberty, and the minds of men long enslaved are a chaos of conflicting emotions, of wild aspirations. Their dream and desire of sudden transition, of a perfect commonwealth, without delay, without gradual adaptations, has relaxed discipline and authority and caused the collapse of Russia's arm of flesh.

She will regain her strength; she will harmonize her efforts; she will in God's own time gird her loins with power. Her momentary futility and feebleness matters little. The great thing is that Russia has arisen; that she has broken her shackles; that 150,000,000 human beings that were slaves are now sovereigns of their own destiny; have now stepped out of the House of Bondage, and have joined the great fellowship of free nations. It is the most moving and glorious incident in all history, and no man with a heart in his breast can consider it unmoved. The blood and agony of millions were well worth while, even if the only issue were the emancipation of this giant people.

And it simplifies the situation for us who are Jews, at last to be able to view this great conflict with a single mind. We could not forget, although in sympathy with the Allies, that Russia was their associate, and that there was one-half of the Jewish race, physically starved, mentally degraded, herded together, brutally oppressed, without refuge, without hope. As Jews, our chief anxiety and solicitude were for them; our help was poured out abundantly for their succor, and yet it was but a drop in the bucket. The problem seemed insoluble; the situation was hopeless; one-half of a great people were in a living hell. And, then, as by magic, the darkness was dispelled by the dawn of a new day; a miracle of history happened. The poor creatures that had been trodden upon by the brutal foot of oppression now held themselves erect, and lifted up their heads proudly in the full dignity of men. The problem that was insoluble was solved by God. The problem of the Russian Jew was solved with the problem of the Russian people.

Thanksgiving at the Montefiore Home

The Thanksgiving celebration at the Montefiore Home and Hospital for Incurables, Gunhill road and 210th street, this year evoked unusual enthusiasm. The celebration, in which the patients joined, was attended by Jacob H. Schiff, the president of the home, and the members of the board of directors. There was an impressive program, and the spirit of praise, good cheer and thanksgiving was everywhere manifest. The Cantor, Josef Rosenblatt, with his choir from the Ohav Zedek Synagogue, volunteered their services, and the patients responded to the beautiful music with the greatest enthusiasm.

In his remarks, Mr. Schiff quoted from the Psalms, "This is the day chosen by the Lord, let us rejoice thereon." "In what shall we rejoice," said Mr. Schiff. "In Europe the greatest catastrophe the world has ever known has occurred. Around this home is peace, quiet and comfort. From the humblest nurse up to the board of managers, all are trying to do their utmost for your well-being and your happiness, and despite your afflictions, have you not cause to be thankful, that you are better off here, despite your afflictions, than millions of our coreligionists in Europe? You have much to be grateful for, as has every one of us. Gratitude consists in being contented with our lot. Some of you are not content because it is necessary for you to be discharged from this beautiful home, but you must consider the others who are on the long waiting list, and who too must be cared for, and you have no cause to be dissatisfied." Concluding his remarks, Mr. Schiff quoted from the Daily Ritual, "Heal us, O Lord, and we shall be healed, for Thou art our praise."

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FRIEDMAN, BERNARD.—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 Bernard Friedman, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, at the office of her attorney, Samuel L. Weiss, No. 38 Park Row, Borough of Manhattan, in the City of New York, on or before the 4th day of January next. Dated, New York, the 29th day of June, 1917. JOSEPHINE FRIEDMAN, Administratrix. SAMUEL L. WEISS, Attorney for Administratrix, 38 Park Row, Borough of Manhattan, City of New York.

ROTHSCHILD, JOSEPHINE.—In pursuance of an order of the 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 attorneys, Crawford & Tuska, No. 20 Nassau street, Borough of Manhattan, in the City of New York, on or before the 30th day of March next. Dated, New York, the 8th day of September, 1917. SOLOMON R. GUGGENHEIM, V. SYDNEY ROTHSCCHILD, CLARENCE G. ROTHSCCHILD, Executors. CRAWFORD & TUSKA, Attorneys for Executors, No. 20 Nassau street, Borough of Manhattan, New York City.

GOODMAN, LEOPOLD.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leopold Goodman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of The Farmers' Loan and Trust Company, No. 22 William Street, Borough of Manhattan, City of New York, on or before the 1st day of December next. Dated, New York, the 11th day of June, 1917. MARIE GOODMAN, RITA G. BLOOMINGDALE, ALICE GOODMAN, ALBERT GOODMAN, THE FARMERS' LOAN AND TRUST COMPANY, Executors. GELLER, ROLSTON & HORAN, Attorneys for Executors, 20 Exchange Place, New York City.

HAAS, SARAH.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sarah Haas, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business at the office of Messrs. Kantrowitz & Esberg, No. 320 Broadway, Borough of Manhattan, City of New York, on or before the 1st day of May next. Dated, New York, October 15, 1917. DAVID HAAS, Executor. KANTROWITZ & ESBERG, Attorneys for Executor, 320 Broadway, Borough of Manhattan, New York City.

LOEB, MAX.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Loeb, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, at the office of her attorneys, Charles L. Hoffman and Henry A. Friedman, No. 31 Nassau street, in the City of New York, on or before the 26th day of April next. Dated, New York, the 20th day of October, 1917. CLARA LOEB, Administratrix. CHARLES L. HOFFMAN and HENRY A. FRIEDMAN, Attorneys for Administratrix, 31 Nassau street, New York City.

HOFFMAN, GESCHE.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gesche Hoffman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of his attorney, Benjamin Eisler, No. 35 Nassau street, in the City of New York, on or before the 26th day of April next. Dated, New York, the 19th day of October, 1917. ALFRED FRANKENTHALER, Executor. BENJAMIN EISLER, Attorney for Executor, 35 Nassau street, Manhattan Borough, New York City.

COHN, MAX D.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max D. Cohn, late of the County of Hamilton, State of Massachusetts, deceased, to present the same, with vouchers thereof, to the subscriber at his place of transacting business, at the office of James Garfield Moses, his attorney, No. 52 William Street, in the City of New York, on or before the 16th day of January next. Dated, New York, the 10th day of July, 1917. JAMES GARFIELD MOSES, Attorney for Executor, 52 William Street, Manhattan, New York City.

GUNTZBURGER, ISIDOR.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isidor Guntzburger, 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. 9 John Street, Borough of Manhattan, in the City of New York, on or before the 1st day of January, 1918. Dated, New York, the 30th day of July, 1917. ROSE GUNTZBURGER, JOSEPH GUNTZBURGER, Executors. ALBERT T. SCHARPE, Attorney for Executors, 170 Broadway, Borough of Manhattan, City of New York.

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GOODKIND, ROSA.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosa Goodkind, 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, Kurzman, Frankenhimer & Gutman, No. 28 Broad Street, Borough of Manhattan, City of New York, on or before the 17th day of January, 1917, next. Dated New York, the 5th day of July, 1917. MARTIN H. GOODKIND and LESTER F. GOODKIND, Executors. KURZMAN, FRANKENHIMER & GUTMAN, Attorneys for Executors, 28 Broad Street, Borough of Manhattan, New York City.

FINKELSTONE, JACOB.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Finkelstone, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber at her place of transacting business, at the office of M. S. & I. S. Isaacs, No. 53 William Street, in the Borough of Manhattan, City of New York, on or before the 1st day of January next. Dated New York, the 14th day of June, 1917. SARAH FINKELSTONE, Executrix. M. S. & I. S. ISAACS, Attorneys for Executrix, 53 William Street, Borough of Manhattan, New York City.

ARNHEIM, FANNIE.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fannie Arnheim, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business at the office of their attorneys, Hays, Kaufmann & Lindheim, No. 60 Wall Street, in the City of New York, on or before the 30th day of January next. Dated New York, the 25th day of July, 1917. SAMUEL W. ARNHEIM and HENRY OLLESHEIMER, Executors. HAYS, KAUFMANN & LINDHEIM, Attorneys for Executors, 60 Wall Street, New York City.

BURGER, LOUIS.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Burger, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at 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. Dated, New York, the 7th day of November, 1917. ALICE BURGER, Executrix. KANTROWITZ & ESBERG, Attorneys for Executrix, No. 320 Broadway, Borough of Manhattan, New York.

JEWISH CALENDAR. 5678-1917-1918. First day Chanukah.... Monday, Dec. 10 *Rosh Chodesh Tebeth..... Sunday, Dec. 16 *Fast of Tebeth..... Tuesday, Dec. 25 1918. Rosh Chodesh Shebat.... Monday, Jan. 14 *Rosh Chodesh Adar..... Wednesday, Feb. 13 Purim..... Tuesday, Feb. 26 Rosh Chodesh Nisan..... Thursday, March 14 First day Pesach..... Thursday, March 23 Seventh day Pesach..... Wednesday, April 3 *Rosh Chodesh Iyar..... Saturday, April 13 Lag B'Omer..... Tuesday, April 30 Rosh Chodesh Sivan..... Sunday, May 12 First day Shabath..... Friday, May 17 *Rosh Chodesh Tammuz..... Tuesday, June 11 *Fast of Tammuz..... Thursday, June 27 *Rosh Chodesh Ab..... Wednesday, July 10 *Fast of Ab..... Thursday, July 18 *Rosh Chodesh Ellul..... Friday, August 9 *Also observed the day previous as Rosh Chodesh. The CROWN PROVIDENCE RHODE ISLAND THE WORTHY HOTEL Springfield, Mass. MOST CENTRALLY LOCATED

CHILDREN'S PAGE

A MYSTERY OF THE TORAH. Dear Children:

At last Jacob returned to his father Isaac. We can picture to ourselves the joy of the reunion after so many years of absence from the parental roof. And then the Torah tells us, "And the days of Isaac were one hundred and eighty years. And Isaac departed this life." Rashi tells us that the fact was that Isaac lived twelve years after Joseph was sold by his brothers (of which the Torah will soon tell us), then why is his death mentioned here? "Because," answered Rashi, "En mukdom umeuchor batorah." "The order of precedence is not followed by the Torah." Rashi proves his statement by the following figures: When Jacob was born Isaac was sixty years old (Genesis, ch. 25, par. 26). Consequently, when Isaac died, Jacob was one hundred and twenty years old, because sixty from one hundred and eighty leaves one hundred and twenty. Now, how old was Jacob when Joseph was sold? The following figures prove that Jacob was one hundred and eight years old at that time. When Joseph was brought to Pharaoh to interpret his dream he was thirty years old (Genesis, ch. 41, par. 46). When Jacob stood before Pharaoh, the seven years of plenty had passed, and two years of famine were already in the land of Egypt (Genesis, ch. 45, par. 6), making Joseph then thirty-nine years old. When Pharaoh asked Jacob his age, he told him "the days of the years of my pilgrimage are one hundred and thirty years" (Genesis, ch. 47, par. 9). When Joseph was sold by his brothers he was seventeen years old (Genesis, ch. 37, par. 2), or twenty-two years before his father stood before Pharaoh; twenty-two from one hundred and thirty leaves one hundred and eight, consequently Jacob was one hundred and eight years old at the time Joseph was sold. As Isaac did not die until Jacob was one hundred and twenty years old, it is clearly proven that Isaac lived twelve years longer after the selling of Joseph. Then why does the Torah hasten to tell us about it here? The answer is "En mukdom—umeuchor batorah." The Torah does not always relate the events in chronological order, but why? That is a mystery of the Torah, which some great Cabalists explain in this wise: If the Torah would have written all the events in the time they occurred, all the mysteries of creation would have been solved, the future would have been revealed, and it were possible for mere mortals to create worlds, because the Torah, properly understood, is the key to creation. The Torah now tells us about the generations of Esau, who is Edom; one of his wives was Adah, the daughter of Elon. Rashi says she is identical with Bahsemath, the daughter of Elon, but was called "Bahsemath" because she offered incense (Besahimim) to the idols. Another of his wives, Aholibamah, is identical with Judith (Genesis, ch. 26, par. 34), and he changed her name to Judith in order to deceive his father and make him believe that she renounced the worship of idols.

One of his wives is called here "Bassemeth, Ishmael's daughter," whilst in the 28th chapter of Genesis she is called "Machlath, the daughter of Ishmael." In explanation, Rashi here quotes the Medrash of the Book of Samuel: "There are

three whose sins are forgiven, a Gentle who accepts the Jewish faith, a humble person who has attained an exalted station, and one who marries," and he derives the reason from the name of Esau's wife. Therefore, is she called "Machath"—"shemichelu augvonothor," because his sins were forgiven when he married her. Esau took his wives and all his possessions and went into another country from the face of his brother Jacob on account of the debt that the seed of Isaac were destined to pay in accordance with the decree, "Thy seed shall be a stranger in a land which is not theirs." Esau said, "I will get away from here. I want neither the inheritance of this land nor the payment of that debt." Also, because he felt ashamed for having sold his birthright. "And Timna was concubine to Eliphaz, Esau's son." The Torah tells us this in order to inform us of the greatness of Abraham, how many were anxious to make alliances with his children. Timna was the daughter of dukes, as it is said, "And Lotan's sister was Timna" (Genesis, ch. 36, par. 22), and Lotan was a duke of Seir of the ancient family of the Chorites. "Still," she said to Eliphaz, "if I am not worthy to be your wife, would that I could be a concubine." Eight kings reigned in Edom; their reign came to an end when the first king of Israel ascended the throne. And during the reign of eight Jewish kings in accordance with the prophecy, "and one people shall be stronger than the other people, and the elder shall serve the younger."

Beatrice—Is it true that sailors have a girl in every port? Midshipman Harold—Well, I'd hardly say that—there were several places we didn't touch on our cruise.—Judge.

Heck—Yes, I have met your wife. In fact, I knew her before you married her. Peck—Ah, that's where you had the advantage of me—I didn't.—Boston Transcript.

CONUNDRUMS.

Why do white sheep eat more than black ones? There are more of them. If you call a sheep's tail a leg, how many legs will he have? Four, anyhow. Why does a hen give you more corn than she eats? For every kernel she gives a peck.

Some Advice to Volunteer Workers.

- 1. Help!
2. Do not help indiscriminately.
3. Do not duplicate.
4. Do no work until you know that it is not already being done.
5. Investigate.
6. Co-operate.
7. Do not be jealous.
8. There is work enough for all.
9. Help—don't hinder.
10. Everybody can be replaced.
11. Do your work that anybody can carry it on. That is real work.
12. Do not neglect your home duties.
13. The reward of work lies in the doing.
14. Do not look for glory. It takes away from the good you are doing.
15. Let your deeds speak for themselves.
16. Do not spend more than you can afford.
17. Do your work economically, both as to money, time and energy.
18. If you are ignorant, learn.
19. Do not let your fellow man suffer through your ignorance.
20. Train to serve.
21. Service in itself is an honor. S. X. S.

SOLOMON, 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 Solomon, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, the office of Henry L. Franklin, Attorney, No. 220 Broadway, Borough of Manhattan, in the City of New York, on or before the 24th day of December, next.

LEAH SOLOMON, Executrix, and HENRY L. FRANKLIN, Executor. HENRY L. FRANKLIN, Esq., Attorney for Executors, 220 Broadway, Manhattan, New York City.

BERNHHEIM, 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, Frankenhelmer & Gutman, No. 25 Broad Street, in the City of New York, on or before the 3d day of June next.

GEORGE B. BERNHEIM and ALFRED L. BERNHEIM, Executors. KURZMAN, FRANKENHEIMER & GUTMAN, Attorneys for Executors, No. 25 Broad Street, New York City.

SILVERMAN, LOUIS.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Silverman, late of the County of New York, now deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business, No. 719 East Ninth Street, in the City of New York, on or before the 17th day of December, next.

ANNIE SILVERMAN, Administratrix.

HYMAN, BEAUMONT.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Beaumont Hyman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business, No. 355 Broadway, Manhattan, in the City of New York, on or before the 26th day of May, next.

MORTIMER HYMAN, LOUIS S. FRIEDBERG, Executors. Dated, New York, the 19th day of November, 1917.

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

ABRAHAMS, SIAMON.—The People of the State of New York, by the grace of God, free and independent, to Ophelia Spertus, 395 St. Nicholas Avenue, Manhattan, New York City; Rose Levy, 645 East Fifty-ninth Street, Manhattan, New York City; Bella Sobel, 393 Avenue C, Bayonne, New Jersey; Regina Ehrlich, 164 Franklin Avenue, Brooklyn, New York; Samuel Goldberg, also known as Marcus Goldberg, Lodz, Poland; Ray Nelkin, 2790 Broadway, Manhattan, New York City; Herman Abrahams, 318 Commercial Road, London, England; Jacob Abrahams, 144 East Seventeenth Street, Manhattan, New York City; Meyer Abrahams, 1057 Hoe Avenue, Bronx, New York City; Rebecca Ginsberg, 1057 Hoe Avenue, Bronx, New York City; Samuel Weinbaum, 63 Great Fitchfield Street, London, England; Isaac Weinbaum, 63 Great Fitchfield Street, London, England; Schuch Weinbaum, 63 Great Fitchfield Street, London, England; Annie Weinbaum, 63 Great Fitchfield Street, London, England; Rosie Footling, 63 Great Fitchfield Street, London, England; Esther Jacobs, 63 Great Fitchfield Street, London, England; Gertie Brown, 63 Great Fitchfield Street, London, England; Sarah Neiman, Leeds, England; Jack Abrahams, Huguenot Street, New Rochelle, New York; David Abrahams, Montgomery, Alabama; Harry Abrahams, Montgomery, Alabama; Bernard Great Howard Street, Liverpool, England; Laura Black, Crescent Villa, Broom Hall Park, Sheffield, England; Louisa Hyams, 72 Short Street, Liverpool, England; Gertrude Graham, care Laura Black, Crescent Villa, Broom Hall Park, Sheffield, England; David Abramski, Wotzlawk, Russian Poland; Bernard Abramski, Wotzlawk, Russian Poland; Ludwig Abramski, Wotzlawk, Russian Poland; Rose Abramski, Wotzlawk, Russian Poland; Abram Abramski, Wotzlawk, Russian Poland; Moses Abramski, Wotzlawk, Russian Poland; Ludwik Abramski, Wotzlawk, Russian Poland; Herman Abramski, Wotzlawk, Russian Poland; Meyer Abramski, Wotzlawk, Russian Poland; Sibra Abramski, Wotzlawk, Russian Poland; Annie Abramski, Wotzlawk, Russian Poland; Isaac Abramski, Wotzlawk, Russian Poland; Meyer Abramski, Wotzlawk, Russian Poland; Sarah Abramski, Wotzlawk, Russian Poland; Rose Abramski, Wotzlawk, Russian Poland; Esther Bollinski, Brzesce, Kuyawski, Russian Poland; Dora Zochlinski, Brzesce, Kuyawski, Russian Poland; Abraham Zochlinski, Brzesce, Kuyawski, Russian Poland; Elju Hersh Zochlinski, Wotzlawk, Russian Poland; Sarah Zochlinski, Wotzlawk, Russian Poland; Moritz Radzinski, Neshawa, Russian Poland; Max Radzinski, Neshawa, Russian Poland; Anna Radzinski, Neshawa, Russian Poland; Isaac Radzinski, if living, and if the said Isaac Radzinski be dead, the widow, if any there be, the executor, administrators, or other legal representatives and next of kin and heirs at law of said Isaac Radzinski, whose names and places of residence are unknown and cannot after diligent inquiry be ascertained by the petitioner herein, addresses unknown; Theresa Lubawer, if living, and if the said Theresa Lubawer be dead, the executor, administrators and next of kin and heirs at law of said Theresa Lubawer, whose names and places of residence are unknown and cannot after diligent inquiry be ascertained by the petitioner herein, addresses unknown; all other persons, if any there be, whose names and places of residence are unknown and cannot after due diligence and diligent inquiry be ascertained by the petitioner herein, interested as heirs at law next of kin or otherwise in the estate of Siamon Abrahams, deceased, the heirs and next of kin of Siamon Abrahams, deceased, send greeting.

Whereas, Henrietta Abrahams, who resides at 65 Hamilton Terrace, the City of New York, has lately applied to the Surrogate's Court of our County of New York to have a certain instrument in writing, relating to both real and personal property, duly proved as the last will and testament of Siamon Abrahams, who was at the time of his death a resident of the County of New York, deceased; Therefore you and each of you are cited to show cause, before the Surrogate's Court of our County of New York, at the Hall of Records, in the County of New York, on the 8th day of January, one thousand nine hundred and eighteen, at half past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property. In testimony whereof, we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed. (Seal) Witness, Honorable Robert Ludlow Fowler, a Surrogate of our said County of New York, at said county, the 14th day of November, in the year of our Lord one thousand nine hundred and seventeen. DANIEL J. DOWDNEY, Clerk of the Surrogate's Court. UNGER & UNGER, Attorneys for Petitioner, 37 Liberty Street, New York.

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JOSEPHSON, SAMUEL.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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. Dated, New York, the 26th day of October, 1917.

ANNA JOSEPHSON, LUDWIG MERKLEIN, administrators. SAYERS BROS., Attorneys for Administrators, 31 Nassau Street, Manhattan, N. Y. City.

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.

Dated, New York, the 14th day of November, 1917. BERTHA LEFFLER, ARTHUR B. LEFFLER, MOSES L. LEFFLER, Executors. MAX L. SCHALLEK, Attorney for Executors, 74 Broadway, New York City.

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.

Dated, New York, the 14th day of November, 1917. SALLYE SHIMAN and DAVID SHIMAN, Executors. MAX L. SCHALLEK, Attorney for Executors, 74 Broadway, New York City.

HYMAN, SAMUEL I.—In pursuance of an order of the Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel I. Hyman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Cardozo & Nathan, No. 128 Broadway, in the City of New York, on or before the 22nd day of March next.

Dated, New York, the 19th day of September, 1917. TILLIE E. HYMAN, Executrix. CARDOZO & NATHAN, Attorneys for Executrix, 128 Broadway, Manhattan, New York City.

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

Dated, New York the 25th day of October 1917. ARRAHAM J. BELLER, Executor; ANNIE FELDMAN, Executrix. ISADORE APFEL, ESQ., Attorney, 299 Broadway, New York City.

BEHR, PAULINE.—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 Pauline Behr, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of his attorneys, Elman, Levy, Corn & Lewine, No. 135 Broadway, in the City of New York, on or before the first day of March next. Dated, New York, the 27th day of August, 1917. ISAAC S. LONG, Executor. EISMAN, LEVY, CORN & LEWINE, Attorneys for Executor, No. 135 Broadway, Borough of Manhattan, New York City.

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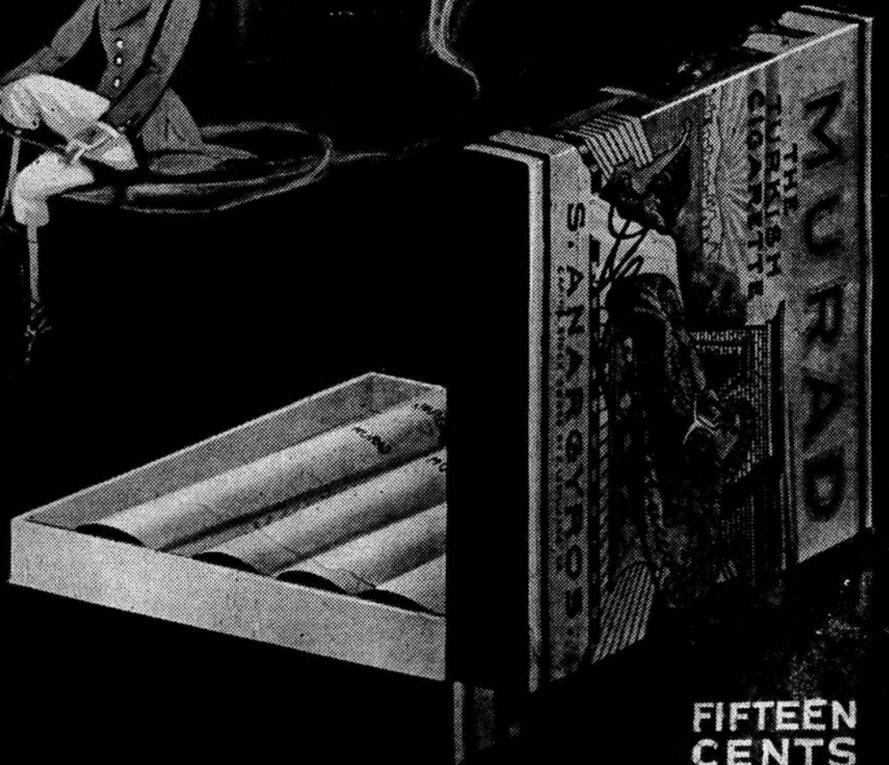
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