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IZZIE THE SPY HUNTER

By HALITVACK



When first there came rumors of war Izzie could not understand how it was possible for people to go about their daily affairs as if nothing was in the air, as if nothing terrible was going to happen. There the women sat on three legged stools and up-turned soap and orange boxes nursing their babies, and more women stood haggling with the pushcart men over cucumbers and carrots and bits of ribbon and calico, while the war cloud hung heavy and low over the country. Had they no feelings, no thoughts for the morrow?

Well, one could not expect much of grown-ups. They had queer ways about them, anyhow. But what has one to say to that amazing callousness of the boys and girls of Izzie's own age? There they were, many of them, dancing as ever to the music of the street organ, playing ball and marbles, as happy and as gay as ever.

Izzie went on from Monroe street to Madison street and there again there was not a wrinkle on the world's face. The cars were running as usual, stopping to let off and take on passengers, the same as ever, and the conductors were collecting fares and ringing them up, as if little things could matter at such a time, as if nickels and dollars were still worth counting, as though they were going to do anybody good to-morrow or the day after.

At the corner of Clinton street Izzie fell in with his old friend, Policeman Mulcahy, who stood lazily swinging his club, a ready smile playing underneath his grizzled moustache, the same as ever.

"Ain't you doing nothing about it?" Izzie demanded severely.

"What's troublin' you this day, oul' son?" the policeman answered.

"Don't you know there's gonna be war—don't you?"

"Oh, the war. You don't like war, Izzie?"

Izzie stared. What sort of question was that?

"Are you angry wi' the President for makin' war?" the policeman asked again.

"The President? No, but don't you know there's gonna be war—war?"

"No," Izzie finally returned, with much disgust at the policeman's denseness, "but there's gonna be war."

he see that it made the least difference to anybody. And there was a man, with a long life behind him

"Izzie, oul' son," the policeman called after him, "if you see any o' thim Germans coming, be sure an' let me know at wanst. I'll fix 'em for you, never fear but I will."

"Where are they going to come from—ya know?" Izzie asked, turning round and brightening up.

"Oh, I guess somewheres about the South Ferry. They have to come from the water; you know. But it'll be hard for you to see 'em maybe, thim German div'ls have a way o' travelin' under the water, so nobody sees 'em. But I'll tell you what, oul' son, maybe you can spot for me a couple o' spies somewheres about here, the streets is full av 'em. If you do, why, you just tip me off, an' I'll do the rest. Be sharp now."

Izzie went away swelled with pride. That was something new. He was going to help the country, ridding it of spies. He was going to take a leading part in winning the war.

Before long Izzie came in sight of a thick-set, undersized man in slouch hat and heavy shell-rimmed spectacles, with waxed moustache and a speck of chin whisker.

Izzie shivered. There was a spy surely, if ever there were such creatures in the world. He only wondered where the man kept his bombs, for he did not carry a black bag with him.

Izzie followed the man till the latter disappeared in a house on Henry street.

"Sh—sh!" Izzie hissed through his set teeth, a warning forefinger across his lips, as he hastened back to the policeman.

"Sh—sh!" the policeman responded.

"I got him for you," Izzie whispered, "I got nice an' safe inside the house for you, an' a fine fat one, too. Wait till you see him."

"Sh—sh!" the policeman said again, and with club in position and with crouching figure, he was ready to follow Izzie.

"You're afraid, Izzie, the German's 'ud come here an' shoot up the tall buildings an' kill some people?"

—war—don't you know, war!" Izzie turned away very disappointed and humiliated. War was coming, and nowhere about could

in uniform, talking of war as of a thing to be angry with or afraid of, as if war were a mere matter of shooting and destroying.



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Grandsons at War, These Old Ladies Make Flags for Uncle Sam.

Though they have grandsons in the army, these old ladies are not to be outdone in patriotism. They got to work in the Liberty loan headquarters for the East Side at the Bank of United States and made the American flag they are shown working on. The flag was unfurled during the observance of "East Side Liberty Loan Day."

From left to right the grandmothers, all of whom reside on the East Side, are: Mrs. Rachel London, 76 years, who comes from Hungary; Mrs. Chaler Schentz, 73, from Galicia; Mrs. P. Comisiere, 76, from Russia; Mrs. B. Winter, 74, from Germany, and Mrs. A. Berkowitz, 75, from Roumania. They are all thoroughly patriotic, despite the fact that four of them come from enemy countries. Rose Radin, who instructed them in the making of the flag, is shown in back of them.

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But Izzie held back. "Ain't you gonna do it the right way?" he asked, disappointed. "Ain't you gonna whistle for plenty more policemen? And we'll have 'em all around the house and on top of the roof, and then you and me go inside and get him. Ain't that the right way?"

"Well, no, sonny, we want to mind whistlin' for 'em now; we just go—the two av us, you an' me—an' watch for him till he comes out an' we get the goods on him, an' then we whistle for the reserves, an' we'll have the real show."

"All right," Izzie finally agreed. "You come 'long with me—by way, you don't pretend nothing—and I watch the house for you till I see him come out, and then I give you the wink—like that, with my left eye."

Izzie kept watch, while the policeman stood in the rear. Presently the man with the slouch hat and heavy spectacles was seen coming down the steps in the hall. Izzie hastened to give the wink, as arranged.

The policeman repeated his previous maneuvering, his body crouching, his club in position. The fat little man in the slouch hat smiled up as he saw the policeman and was ready to offer him his hand, for the little man was a customer peddler, and Policeman Mulcahy was one of his best customers.

"Sh—sh!" the policeman said, with a sly wink towards Izzie, "you are my prisoner, you understand. You are a spy, a most dangerous spy, an' Izzie an' me have been on the hunt for you all day. We've got you at last!"

"Oh!" the fat little man said, throwing up his hands high above his head. "I'm lost!"

"Bet you are, an' you come 'long with me quietly. You stay here, Izzie; there's more o' thim spies in the house, I'm sure. You watch for 'em till I take this wan here to the station an' have him locked up. I'll be back in a minnit."

Izzie was proud with the charge, and he kept faithful watch on the house, as the policeman went off with the other man and turned into a side street till they were lost to sight.

After a time the policeman returned, alone.

"Well, Izzie, me man," he said, slapping Izzie on the shoulder, "you've done a fine thing, an' I won't forget to tell the Mayor about it. Be sure I won't. But I think you needn't watch the house any more. You've done a good day's work. You've got us the chief of the spies, an' we've got him in a safe place now, where he can do no mischief. The rest o' thim little spies don't matter."

"An' what about the war now?" Izzie asked, anxiously.

"Oh," the policeman answered, "it'll be all over after this, an' you won't be asked to go to France. Take me word on it, Izzie, oul' son."

THE OMER*

By Rev. Dr. Hyamson.

The days that intervene between the recent feast of Passover, that we left behind a few weeks ago, and the coming festival of Pentecost, which we will soon usher in, are known as the days of the Omer. The name is derived from an institution described in the Sedrah read this morning in the section (Leviticus 23:9-16) which begins as follows: "And the Lord spake unto Moses, saying: Speak unto the children of Israel and say unto them: When ye are come into the land which I will give unto you, and shall reap the harvest thereof, then ye shall bring the Omer of the first fruits of your harvest unto the priest, and he shall wave the Omer before the Lord, to be accepted for you; on the morrow after the Sabbath, the priest shall wave it." The meaning of the phrase in the last sentence—the morrow of the Sabbath—those formed the subject of a hot dispute between the Sadducees and the Pharisees. The Sadducees took the phrase literally, and held that the Omer had to be offered up on the first day of the week—the morrow of the first Sabbath—in the feast of Passover. The Pharisees pointed out that as Pentecost was to be celebrated exactly fifty days after the Omer was brought, (Lev. 23:15-16) the date of that festival, instead of being fixed and certain, would shift and vary according to the date of the first day in the week in the Paschal feast. The Pharisees, therefore, maintained that the word Sabbath in the phrase "the morrow of the Sabbath" was synonymous with festival, and decided that the Omer was always to be brought on the 16th of Nissan, the day immediately following the first day of Passover.

Picturesque were the ceremonies in connection with the institution. On the eve of Passover, agents appointed by the Great Synhedrin in Jerusalem selected a barley field, preferably one near to the capital. The next day three reapers, with three sickles and three baskets, repaired to the appointed field. The inhabitants of the adjoining villages assembled there. Towards evening one of the reapers asked: "Has the sun set?" All present replied "yes." Again the question was repeated: "Has the sun set?" Again all answered "yes." A third time the question was put: "Has the sun set?" and for the third time came the reply "yes." "Is this the sickle?" (with which the harvest is to be reaped) was the next question. "Yes." "Is this the sickle?" "Yes." "Is this the basket?" (in which the produce is to be placed?) "Yes." "Is this the basket?" "Yes." "Shall I reap?" "Yes." "Shall I reap?" "Yes." "Shall I reap?" "Yes." After the sheaves of barley had been reaped, they were put in the baskets, taken to Jerusalem, spread out in the court yard of the temple, threshed and winnowed. The barley-corns were then placed in pans with flute-like perforations, and dried over the fire. The grain was again winnowed, to remove every particle of foreign substance, and then ground in a mill. The flour was sifted successively through thirteen sieves, till only an Omer measure, a tenth of an ephah, was left. This was mingled with oil and sprinkled with salt and frankincense. The priest received the offering, raised and lowered it, and waved it horizontally in all directions. A handful was then burned on the altar. With this completion of the ritual the produce that had been grown that year was permitted to be used. The heaving and waving of the offering has been variously interpreted. According to Rabbi Jochanan, it was a symbolic act of homage to the Supreme, an acknowledgment that He was the Ruler of Heaven above and earth beneath; that throughout the universe He also was God. According to other teachers in Palestine it was a mute prayer to save the world from noxious winds and evil dews.

Picturesque are Jewish ceremonies. But they are more than merely picturesque. They are instinct with vitality, because they are charged with

* Sermon delivered at the Orach Chaim Synagogue, April 27.

meaning and significance. The Omer is no exception. Let us cull some of the lessons which this institution presents.

The first lesson of the Omer lies on the surface. And yet no apology is needed for adverting to this lesson, so frequently is it ignored, overlooked and forgotten. I refer to the elementary duty of gratitude, a duty peculiarly appropriate at this season. The present is the spring, the *Printemps*, as the French call it, the first season of the year. Nature has experienced its annual resurrection. It has arisen from its wintry grave, burst its icy bands, cast off its white cerements, and donned a festive garment of gayest green. The fields and meadows are covered with verdure. The trees and bushes have put forth new buds and shoots. The vines send out their delicate tendrils. Every copse and thicket is alive with feathered songsters. Shall Man alone be mute? Shall he not join his voice to the universal chorus of hymn and thanksgiving? Israel's answer is the Omer—an expression of gratitude for the bounties of Providence. Not that it was commensurate with the gifts received. An Omer of heavenly bread, sustaining, nourishing and luscious, was provided daily for forty years for every man, woman and child, for every individual in a nation of three millions. What God asked in return was that when our forefathers would come to the land which He would give them and reaped its harvest, they were to bring once a year, as the first fruits of the harvest, an Omer measure of barley, an inferior kind of grain, usually fed to cattle. But, indeed, what return can we make that shall bear any relation to the boon vouchsafed us? Can we requite God for the gift of the sun that bathes the world in a flood of light, and in whose warm, genial rays all creatures bask? Can we make an adequate return for the fructifying showers which vitalize the seed in the early season, and later on swell and ripen the grain in the ear? Or can we recompense the Almighty for the breezes that purify the air and invigorate our frames? There is a story of a teacher in ancient times who was oppressed by the heat on a sultry summer noon. He asked his daughter to fan him. While she was preparing to do so a breeze sprang up which rendered her service unnecessary. "How grateful," he exclaimed, "ought we to be to Him who employs the winds of heaven as his messenger, to refresh and invigorate them, and delight them with the fragrance of field and forest, meadow and woodland."

We are no longer able to offer up the Omer, for the temple is in ruins and its sacrificial service in abeyance. How shall we evince our gratitude to the Bountiful Giver? In one way. By making a wise use of the bounties showered upon us. And, of these, the most precious, the most valuable gift, is the boon of time. Material possessions are lost and recovered. But yesterday, never comes back. Is it not singularly strange that, while human beings grieve and regret themselves into a fever when they lose money, they are heedless of the flight of time, and even recklessly and wantonly squander and waste precious hours, days, weeks and months. This heedlessness is intelligible in a peasant whose days glide on uneventfully like those of the grazing herds and browsing flocks committed to his care. But it is inexcusable in the inhabitants of a crowded, busy city, with its bustle, turmoil and excitement, where the saying, "Time is money," has passed into a proverb. For any of them to kill time is criminal. We surely should value time and pray with Moses, the man of God, "To count our days aright, do Thou teach us, that we may get a heart of wisdom." We ought to appreciate the Greek representation of time under the figure of an old man, a scythe in one hand, with which he cuts down swathes of humanity, an hour glass in the other, through which the sands are swiftly dropping. Father Time is bald, save for a single tuft of hair in front. Hence, the saying, "Catch time by the forelock." The days that are gone are like water spilt on the ground, that cannot be gathered up. The opportunity lost is seldom recovered. And this is true in the spiritual as in the material sphere.

There is a well-known English poem in which a soul is represented as having expiated a millennium's purgatory. The rabbi has a counterpart to this thought in the kindlier saying, "One may win an eternity in a single hour." And certainly one hour turned Godwards and spent in good thoughts and good deeds is worth more than an everlasting life passed in indolence. This is the essential lesson of the counting of the Omer. The days and weeks of the Omer span the two feasts—Passover, the anniversary of Israel's emancipation, and its goal and completion, Pentecost, the anniversary of the revelation. Without the revelation the liberation from the thralldom of Egyptian servitude would have been a mockery and a delusion, for it would have meant, not liberty, but license; not freedom, but lawlessness and anarchy. Therefore, we count the days and weeks that bring us nearer the feast of Pentecost for a reason entirely different from that for which children count the days that bring them closer to the summer recess. They look forward with eagerness and impatience to the day that will secure them release from the irksome restraints of school discipline. We look forward to the anniversary of the day that brought our people, under the wholesome, restraining influence of the Torah. We recognize that that man alone is truly free who lives in accordance with God's Law. May we realize this all-important truth, that the Torah is our life and the length

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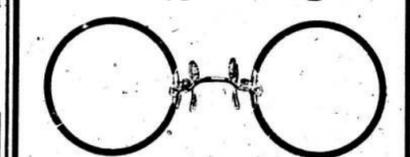
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of our days; that it is not we who keep the Torah, but it is the Torah that keeps and preserves us. "The Ark uplifts those that lift it." Then will ours be blessings material and spiritual, blessings indicated in the 67th Psalm recited, after counting the Omer, which begins with an echo of the priests' benediction: "God be gracious to us, bless us, and cause His face to shine upon us," and concludes with the aspiration for the whole of humanity: "May all the ends of the earth revere Him. Amen!"

I wish to make two addenda, to give you two thoughts that are in season. I would like to enlist your interest and sympathy for two movements—the drive for membership of the Kehillah and the drive for subscriptions to the third Liberty Loan.

As to the first. Have you ever realized that New York has the largest Jewish population of any city in the world; that, barring Russia, and Austria, the rest of Europe has not as many Jews, all told, as are contained in this metropolis? And yet there are few Jewish centres where conditions are so chaotic as they are in our midst. To evolve order out of the chaos is the task the Kehillah has set itself. What has it accomplished during the years of its existence? The reply is, Rome was not built in a day. The Kehillah is still a young institution. It has not attained its full stature. But it has no reason to be ashamed of its activities during the past seven years. There have been, in that period, strikes of considerable magnitude. Are you, however, aware that the Kehillah has a standing bureau of arbitration which is continually engaged in adjusting differences and disputes between employers and employees. The problem of religious education will never be completely solved here or elsewhere, for in education there can be no finality. But let it not be forgotten that the Kehillah raised a large sum to provide religious instruction for those who would otherwise go

(Continued on page 6)

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ITEMS OF INTEREST IN THE JEWISH WORLD

A Young Folks' League has been organized in conjunction with the Hebrew Educational Alliance of Staten Island, N. Y.

Shreveport, La., has now a permanently organized Y. M. H. A., with seventy-five members and hopes for as many more.

Morton Arendt, a lecturer at Columbia University, now in the United States Navy, has been promoted to the rank of Commander.

M. Luntsch, a well-known Jewish philanthropist of Budapest, donated the sum of 1,250,000 crowns for the purpose of erecting homes for war orphans.

A service flag was unfurled last week at the Home for Jewish Children, Dorchester, Mass. Fifteen former wards of the Home are now serving in the U. S. army.

District Grand Lodge, No. 7, I. O. B. E., held its forty-fifth annual convention in Galveston, Tex., last week. The place for holding the next convention will be decided later.

Dr. Jacob Joshua Golub, of Dorchester, Mass., has been appointed assistant surgeon, United States public health service at the United States immigration station at Boston.

Leading Gentiles, as well as Jews of Norfolk, Va., were present at the dedication of the Ohel Shalom Synagogue on April 23. Rabbi E. N. Calish, of Richmond, was the principal speaker.

Governor Whitman has appointed Messrs. A. L. Jacobs and Morris Deiches, among other delegates, to represent New York State at the Win the War for Permanent Peace convention, to be held in Philadelphia, Pa., May 16 and 17.

Aaron Altmann, director of drawing and art in the high schools of San Francisco, Cal., has been appointed by the Board of Education as director of art in the elementary schools of the city. He will hold this new position in conjunction with the other one.

Rabbi Abram Simon, of Washington, is to deliver the invocation address at the George Washington University on June 6. The principal address is to be delivered by Joseph G. Auerbach, poet and lawyer, of New York. It is significant that this university, originally a Presbyterian institution, will on that important day confer its greatest honors on Jews.

Eugene Meyer, Jr., of New York, was named by President Wilson as one of the four directors of the War Finance Corporation, a body which controls \$500,000,000 in government bonds. It is expected that his appointment will be confirmed by the Senate.

When the first Jewish legionnaires from the United States and Canada arrived in London they were granted a ten days' leave of absence. Immediately thereafter it was announced that a ship was ready to sail for Egypt at once, and that all of the legionnaires who wished might join it. Not a man remained in London.

The bill presented by Congressman Sabath, consolidating all of the latest naturalization laws, was favorably reported by the Conference Committee of both Congressional houses, and now awaits the signature of President Wilson to become a law. Legally, it is one of the most important acts passed by this Congress.

Mr. Lou's E. Kirstein, of Boston, Mass., has been selected as buyer of all the United States army uniforms. The appointment comes from Major General Goetzels who highly commends Mr. Kirstein on the part he played as administrator of labor standards for army clothing. It is from this position that Mr. Kirstein but recently resigned.

Col. Albert Weis, head of the American Theatrical Exchange and a veteran of the Confederate army, died last week in his apartments in New York city in his seventy-eighth year. Colonel Weis was the lessee or owner of more than forty theatres in Southern cities, and the American Theatrical Exchange controlled the booking of more than 200 theatres in the South.

An anti-Jewish outbreak, planned by anarchists, has occurred at Vitebsk, where the rioters declared their purpose to "expel the Jews from the Soviet and Soviet institutions," but, instead, looted Jewish stores, a theatre and a hotel, causing large property losses. A riot was started simultaneously in different parts of the town, but this was checked by the local revolutionary troops and Red army forces, seven rioters being killed and twenty wounded. The remainder were arrested. This was only one of many anti-Jewish riots which have recently occurred and which are attributed to the persistent and widespread anti-Semitic propaganda. The Moscow Soviet is creating a special commission to fight the anti-Semites by an educational campaign among the masses and in the Red army.

Rev. Edward J. Stark, for twenty-three years cantor of Temple Emanu-El of San Francisco, is dead after a lingering illness. Mr. Stark was born in 1858 in Hohenems, Austria. He studied music and singing under his father, who was a pupil of the celebrated Cantor Salomor Sulzer of Vienna. When illness incapacitated him for further service, Temple Emanu-El retired him on a pension with the honorary title of Cantor Emeritus.

M. Greenbaum, the well-known Zionist leader and editor of the Petrograder Togblatt, has been tried by the revolutionary tribunal on the charge of printing advertisements contrary to the decree giving the Bolsheviki government a monopoly of them. The tribunal acquitted the editor and ordered the return to him of the printing material which had been confiscated, but decided to keep in force the prohibition against the further publication of the Petrograder Togblatt.

Dr. Isaac Adler, retired physician and noted pathologist and brother of Prof. Felix Adler, founder of the Society for Ethical Culture, died Saturday in his house in this city. He was born in Alzey, Germany, sixty-nine years ago, and came to New York with the family in 1857, his father later becoming rabbi of Temple Emanu-El. Dr. Adler was professor of clinical pathology at the New York Polyclinic Medical School in 1892, and became a consulting physician to the Montefiore Home in 1898. He formerly was pathologist to the German Hospital.

The military authorities of the Dominion of Canada have agreed that a Jewish young man may, upon receiving his draft call, present himself at the recruiting office and secure transfer to the separate Jewish units which are being organized for active service on the Palestine front. The already existing Jewish units in training in Canada are composed at present mainly of men who were ineligible for enlistment in the American national army. The Dominion authorities have extended the same right of transfer to Jewish young men already in the service.

Recently there passed away, at the ripe age of eighty-two years, the Jesuit Father Fidel Fita, president of the Spanish Academy of History. Throughout his life he was a great friend of the Jews, worked with noble and persevering zeal for their return to Spain, and devoted himself with incessant ardor to the study of the history of the Jews in Spain. It was due to his intervention that the synagogues in Toledo and Cordova, which in 1494 had been converted into churches, were secularized again, and had their ancient purpose restored to them. He was instrumental in the creation of a chair of rabbinical language and literature at the Madrid University, of which Professor Yahuda is the first occupant.

Plans have been approved for the new \$40,000 cottage for girls to be erected by the Hebrew Home Association of Hudson County at Jersey City, N. J. The cornerstone will be laid on Decoration day.

The Official Register, just published by the United States Census Bureau, containing the names of all the employees of the United States Government, shows a great increase of Jewish workers. Without entering into minute statistical comparisons, it is very evident that the increase of Jews in government service within the last two years was from two to three times the usual proportional increase. Many of these "new" Jewish government employes have been placed in position of the highest prominence of responsibility.

Mr. Isaac Wilson, special agent of the United States Treasury, died suddenly of apoplexy at the Waldorf-Astoria Hotel on Friday evening. Mr. Wilson arrived in this city from Canada in the morning, where he had been on an important mission, and had arranged for the care of certain government witnesses at the Waldorf-Astoria when he was stricken. During his career in the Treasury Department, with which he became identified on June 4, 1885, he was responsible for the seizure of millions of dollars of merchandise smuggled into the country, and was identified with many sensational cases.

Dr. Isaac Steinberg, the Russian Commissary of Justice, has lately gained great popularity on account of his lead against the peace-at-any-price section of the Bolsheviki party. Openly and boldly he led the opposition against M. Lenine and in favor of a holy war against Germany. Dr. Steinberg, who is thirty years of age, studied at a Yeshibah in Russia. When he was compelled to study abroad, on account of the educational restrictions then in force, he entered Heidelberg University and obtained the diploma of doctor for a thesis on "Criminal Laws According to the Talmud." The first part of his life at Heidelberg he spent in the company of a group of orthodox Jewish students.

All shades of Jewish opinion, from extreme assimilation to ultra-nationalism, are represented in the newly perfected "League of Organizations of Germany for the Defense of the Rights of the Jews of the East," with a program covering practically every phase of life, religious, national, civic and cultural. The organizations which have thus far entered the new league, which is known as "V. J. O. D.," are: The Central League of German Citizens of the Jewish Faith, the Jewish League for the Defense of the Interests of the Eastern Jews, the German-Israelite Communal Union, the Grand Lodge of Germany, the Frankfurt-on-the-Main Relief Committee for the Suffering Jews of Eastern Europe, the Hilfsverein der Deutschen Juden, the Committee for the East, the Union of German Jews, the League of German Liberal Jewry and the Zionist Federation of Germany.

The Silver Birthday of the New York Section, Council of Jewish Women.

The twenty-fifth annual meeting of the New York section, Council Jewish Women, and the annual luncheon were held on Monday, May 6, at the Hotel Astor. Lack of space precludes a detailed account in the current issue, but a full report will appear in our issue of May 17. A feature of the day was the reading of the following poem, composed especially for the occasion by Miss Annette Kohn: Five and twenty years ago,

Where the birds were on the wing,
Yellow daffodils in bloom,
When the seeds pushed out for room
So to flowers they might grow,
We were, born into the spring.

First with faltering steps and slow
(Like all creatures at their birth)
Halting often by the way,
Seeking broader light of day,
We searched far and near to know
How we best might prove our worth.

To our ancient heritage,
Pledge of loyalty we gave—
For the stranger at the gate—
For the stepchildren of fate,
For each weary pilgrimage,
We vowed hands to help and save.

For our country we have stood
Like fond lovers faithful, true,
Teaching aliens of all race,
She is symbol of God's grace—
Face to face with tears and blood,
All our service is her due.

Now a cycle has swung nigh—
Full upon us beats the light—
We send challenge for the truth!
Did the promise of our youth
Grow apace as years rushed by?
Are we reaching for the height?

Up before us rise and rise
Visions—hopes—a golden dream
Of yet nobler tasks to fill;
Of supreme test of will;
Of horizons where the skies
Shine upon us with the gleam.

Of divinely burning fires
That shall flame within the soul
Of this "Council," so it stand
In the eyes of all the land
For the utmost God desires,
As the cycles onward roll.
May 6, 1918.

Young Men's Hebrew Association of Washington Heights.

The fourth Globe musical concert under the direction of Mr. Charles D. Isaacson, was given at the Washington Heights Y. M. H. A. on Sunday evening, May 5. The program was exceptionally fine, and the artists displayed unusual ability. The audience was very responsive, and at the close of the concert joined in singing "The Star-Spangled Banner," "Over There," "It's a Long, Long Trail," and "Keep the Home Fires Burning." This was the final concert of the season. These programs have aroused unusual interest amongst the members and their friends, and will be repeated in the fall, commencing with October.

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ENGAGEMENTS.

DAVIDOFF — SCHOENFELD. — Mr. and Mrs. Joseph H. Schoenfeld, of 215 Audubon avenue, announce the engagement of their daughter, Lillian B., to Dr. Benjamin Davidoff. Reception at Hotel Majestic, Sunday afternoon, May 19, 2 to 6.

GLASER — ROGOWITZ. — Mr. and Mrs. A. Rogowitz, of 823 Fox street, announce the engagement of their daughter, Sidelle, to Mr. Bernard R. Glaser, of 785 Hewitt place.

GLASSBERG — GLATMAN. — Mrs. B. Glatman announces the betrothal of her daughter, Sophia C., to Mr. Benjamin Glassberg.

GRONMAN — JOSEPHSON. — Mrs. Anna Josephson, of No. 229 West 111th street, announces the engagement of her daughter, Rose, to Mr. Maurice A. Gronman. Reception Sunday, May 12, 3 p. m., at Delmonico's, Forty-fourth street and Fifth avenue.

GUTMAN — LESSER. — Mr. and Mrs. I. Lesser, of 550 West 184th street, announce the engagement of their daughter, Irene, to Mr. Harry Gutman, of Baltimore, Md. Reception Sunday evening, May 12.

GUTMANN — PINCUS. — Mrs. Lena Pincus announces the engagement of her daughter, Eva, to Mr. Jesse Gutmann.

KIRSH — RIPIN. — Mr. and Mrs. Maurice B. Ripin announce the betrothal of their daughter, Marian, to Alexander Kirsh, U. S. N. R. F.

ORNSTEIN — REISS. — Mr. and Mrs. Jacob Reiss announce the engagement reception of their sister, Clara, to Mr. Charles K. Ornstein, at their residence, 960 Fox street, on May 12, 1918, from 3 to 6 p. m.

SIMON — PELS. — Mr. and Mrs. A. Pels announce the betrothal of their daughter, Elsie, to Mr. Sidney Simon.

WEILLER — FREUND. — Mrs. Pauline Freund, of 667 East 164th street, announces the engagement of her daughter, Frances, to Henry A. Weiller.

WOLFF — HORNUNG. — Mr. and Mrs. Jules S. Hornung, of 54 East 129th street, Noble Apartment, announce the engagement of their daughter, Helen, to Mr. Lewis A. Wolff.

MARRIAGES.

BUCKARD — DUCANT. — On April 30, 1918, Miss Rosa Ducant to Mr. Louis Buckard, Rev. Sol Goldenstein, officiating.

HARRIS — COHEN. — Mr. and Mrs. Harry Cohen, of 2137 Seventh avenue, announce the marriage of their daughter, Esther, to Arthur Harris, of Baltimore, Md., on Tuesday evening, April 30, 1918, at the home of the bride's parents. Rabbi Aaron Eiseman performed the ceremony.

BIRTHS.

COHEN. — Mr. and Mrs. Herbert L. Cohen, of No. 117 Sherman avenue (nee Harriet Rosenberg), announce the birth of a son on May 3, 1918.

EISENBERG. — Mr. and Mrs. Joseph Eisenberg (nee Theresa Press), of 2526 Grand Concourse, announce the birth of a son on April 30, 1918.

OPPENHEIM. — May 2, a daughter, to Mr. and Mrs. Hugh Louis Oppenheim, of No. 838 Riverside drive.

BAR MITZVAH.

BRODIE. — Mr. and Mrs. Samuel Brodie announce the Bar Mitzvah of their son, Melford Nat, Saturday, May 11, at Mount Neboh Temple, Broadway and 150th street. At home Sunday, May 12, 700 West 180th street, from 3 to 6 p. m.

HERMANN. — Mr. and Mrs. Sim Hermann, of 700 West 178th street, announce the Bar Mitzvah of their son, Fred, on Saturday, May 11, at the Central Synagogue, Lexington avenue and Fifty-fifth street. At home Sunday, May 12, from 3 to 6.

SCHIMEK. — Mrs. H. Schimek announces the Bar Mitzvah of her son, Frank, May 11, at the Hebrew Tabernacle, 218 West 180th street, New York. Reception May 12, after 7 p. m., 619 Seventh avenue, Brooklyn.

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SEITZICK. — Mr. and Mrs. Samuel Seitzick wish to announce the Bar Mitzvah of their son, Irving, on Saturday, May 18, at 10 o'clock, at the Jewish Communal Center, Flatbush, Brooklyn.

IN MEMORIAM.

MONHEIMER. — The unveiling of the monument erected to the memory of the late Mr. and Mrs. Isidor Monheimer will take place on Sunday, May 19, at 2.30 p. m., at the Rodeph Shalom Cemetery, Union Fields.

SOCIAL NOTES.

Mr. and Mrs. Abraham Sprung have returned from their honeymoon and taken up their residence at 70 Post avenue.

Among those who will summer at Long Branch are the families of Simon Wilhelm and Edwin Kaufman, who will be at 398 Saires avenue; S. R. Travis, who will be at West End; Sol Cohn, who will be at Bath avenue; Ed Rubin, who will be at Saires and Bath avenues, and I. Silberberg, 136 Pavilion avenue.

The Ladies' Malbish Arumim Society of the Uptown Talmud Torah gave a whist and bridge party at the Hotel Bon Ray on Monday afternoon, April 29. The proceeds will go toward a fund for a summer home for the children of the Talmud Torah. The chairman of the event, Mrs. David Rosenkranz, reports a fine financial as well as social success.

The Social Service League of the Institutional Synagogue will hold a Strawberry Festival, Entertainment and Dance at Hollywood Hall, 41 West 124th street on Saturday evening, June 1, at 8 p. m. Tickets can be obtained either at the office of the Institutional Synagogue, 112 West 116th street or from Miss Clara Levow, of 213 West 111th street. The proceeds of this affair will be devoted to social service activities.

A celebration in honor of the thirteenth anniversary of the founding of the Hebrew Kindergarten and Day Nursery will be held Sunday evening, May 12, at 8 o'clock, at the society's building, 35 Montgomery street. A very interesting program, including a banquet, has been arranged, and among the prominent guests who will be present are Messrs. Bernard Rothblatt, Bernard Reich, Jacob Lunitz, I. Saperstein, Joseph S. Marcus and Bernard K. Marcus.

New Yorkers stopping at the Breakers, Atlantic City, N. J., last week were: Mr. and Mrs. T. Ollendorff, Mrs. H. Benzion, Mrs. Edw. Hirschfeld, Mrs. B. Epstein, Mr. and Mrs. Victor Brown, Mr. and Mrs. Sid Moss, Mr. and Mrs. J. Frankenthal, Mr. and Mrs. M. J. Grauer, Mr. and Mrs. I. M. Friedman, Mr. and Mrs. I. D. Magnes, Mrs. N. Dryfoos, Mr. and Mrs. J. Heller, Mr. and Mrs. A. Mannheim, Mrs. Robert Alexander and daughter, Mr. and Mrs. H. Meyers, Mr. and Mrs. A. W. Staub, Mrs. L. Halburger, Mr. and Mrs. Fishbein, Mr. and Mrs. Louis Hoffman, Dr. Charles J. Pick, Mr. and Mrs. W. B. Singer and Mr. and Mrs. J. Selig.

The graduation exercises of the Alcin Preparatory School were held at the Plaza Hotel, Fifty-ninth street and Fifth avenue, on Saturday evening, May 4. The program was a varied and interesting one, including scenes from Clyde Fitch's "Nathan Hale" and "Barbara Frietchie." There were a number of noted visitors present, including Enrico Caruso, Daniel Frohman, Adolph Zukor, Martin Beck and Fannie Hurst. The honor graduates were Misses Donah E. Lithauer and Muriel G. Kornfeld. Diplomas were awarded to Misses Marjorie B. Alter, Helen Beck, Lucille G. Frank, Beatrice Hauser, Helen Klingenstein, Ruth Stecklor, Juliette Stroheim, Ruth Wiener, Rose E. Zellenka and Mildred H. Zukor.

RESOLUTIONS.

DE SOLA. — At a Special Meeting of the Board of Directors of the Union of Orthodox Jewish Congregations of America, held Iyar 26, 5678 (May 8, 1918), the following Resolution was unanimously adopted:

"THE BOARD has learned with profound sorrow of the calling away of the First Vice-President of Our Union, the sterling champion of Orthodox Judaism — **THE REVEREND MELDOLA DE SOLA**, of Montreal, Canada.

"THE BOARD desires to record its profound appreciation of the many noble qualities of the deceased. He incorporated in his own person the objects and ideals for which the Union of Orthodox Jewish Congregations of America stands.

"He was a sturdy champion of the traditional principles of our Faith, for which he fought with all the power of his keen intellect and his eloquent tongue.

"He knew no compromise with disloyalty to Judaism, under whatever names or pretenses it showed itself. For him there existed only one Jewish Faith, that which our ancestors received at Sinai, and which has been handed down to us through centuries of unbroken and unchanging tradition. To this he dedi-

cated all the talents and ability with which the Almighty had so richly favored him.

"He was at the same time a splendid example of the harmonious union of ancient Judaism and modern culture. Broadly trained in the literature and the culture of the day, he was a splendid example of the modern Jewish minister, and by his kindness of disposition and his readiness to respond to every call of distress, whether from his own brethren in faith, or from others, he conferred honor upon the Jewish name.

"We extend to his sorrowing widow, children and relatives, and to the congregation from which he has been taken away, our profoundest and sincerest condolences."

The Funeral of Rev. Meldola de Sola.

The remains of the Rev. Meldola de Sola were taken from New York where he died early last Monday morning to Montreal by the night train. His widow and children, his brother, Mr. Clarence I. de Sola, and others of the family accompanied them with the Rev. Dr. H. Pereira Mendes representing the Spanish and Portuguese Congregation of New York City. They were met at the station by the trustees of the Congregation and arrangements were at once made for the funeral to take place on the afternoon of the following day.

After a short service by the Rev. I. de la Penha and Dr. Mendes, the body was taken from Mr. de Sola's home to the Synagogue where it was placed under the portico but was not taken into the Synagogue proper. The Synagogue was not only crowded with members of the congregation, but with members of other congregations and with Christians of eminence also. The forty-ninth psalm was chanted by Mr. de la Penha and the choir and then Dr. Mendes gave his address. He spoke of the Tishute prophet whose cry, "I have been very zealous," whose intrepidity in rebuking even the king for disloyalty and whose stand for pure religion reminded all of the zeal of the man they mourned, of his intrepidity in attacking even great leaders whom he judged disloyal and who stood a thousand times for the truths and the purity of his religion. Dr. Mendes spoke of him as pastor, describing his wonderful self-devotion to the spiritual needs of his flock, as a leader in Jewish matters as well as in citizenship and as a Zionist of the true type that declares religion to be the first and greatest essential of real Zionism. After a short prayer for the Congregation by Dr. Mendes and a psalm in Hebrew by the Rev. de la Penha, the cortege moved to the burial ground where the seven cirents were conducted by both ministers and followed by the trustees. It was exceedingly impressive, that simple ceremony on the hillside of Mt. Royal with a crowd of reverent listeners assembled. After the usual service at the grave and in the Metar House, the cortege left.

Mr. de Sola leaves a blank in Montreal Jewish life that will long be felt. His body remains on that steep hillside not far from his father's as if they both were overlooking the city they loved so well because of the interests therein so dear to them. It is unique in the history of American Judaism that a father and son each served the same congregation thirty-six years, in all, seventy-two years. Both left a name that will long be honored.

Orthodox Union Mourns Its Vice-President.

The Union of Orthodox Jewish Congregations of America, of which the late Rabbi Meldola De Sola was from its inception a vice-president, has sent to the president and members of the Congregation Shearith Israel of Montreal, where Dr. De Sola was for thirty-four years rabbi, a telegram of sympathy and condolence over Dr. De Sola's death. The telegram is signed by the following officers of the union: The Rev. Dr. Bernard Drachman, president; the Rev. M. S. Margolies, the Rev. Dr. Moses Hyamson and Simon M. Roeder, vice-presidents; Jacob Hecht, treasurer, and Morris Engelman, Isidore Hershfield and Albert Lucas, secretaries. The telegram is as follows:

"The Maccabee of our era has gone to his rest. You, his congregants, to whom he ministered so lovingly for so many years, whose joys he heightened through his joyful spirit, and whose sorrow he lightened by the strength of his all-embracing sympathy, will long mourn Meldola De Sola as a bold leader, a loving brother, a true friend. We, his co-workers, have been associated with him since the formation of this union, and feel that in the death of our first vice-president we have suffered a loss which will be reflected far and wide, and which is almost irreparable for the whole of Jewry. Humbly accepting the fiat of Almighty God, we join you in sincerest sympathy and expressions of regret, hoping that from among the cohorts of Israel there arise another as worthy as he that has gone to bear aloft the banner of Judaism to walk through the gates of heaven."

Services for Sailors in Training.
Rev. A. S. Anspacher, rabbi of Mt. Neboh Congregation, will conduct the services this Friday evening at the Pelham Bay Naval Training Station. Mr. Paul Goldman, of the Jewish Welfare Board, will conduct the Shabbath services. The services are held in Knights of Columbus Hall.

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THE OMER

(Continued from page 2)

untaught. The Kehillah acts as the eyes of the Jews in New York, quietly removing causes of offense, preventing scandals, forestalling criticism, obviating and dissipating prejudice. Of course, the Kehillah does not adequately cover the ground. With the enormous Jewish population in New York we need, not one but ten Kehillahs—local communities to deal adequately with local problems. But, besides these local problems, there are larger questions affecting the good repute and well being of all the Jews of the city. And, in addition to neighborhood unions, a Kehillah for the whole of New York is an indispensable need. An effort is being made to establish local Kehillahs. An effort is also being made to place the large organization on a democratic basis. I ask each and every member, seatholder and adult worshipper in this congregation to do his duty by the Jewry of New York and enroll himself as a member of the Kehillah, bearing in mind that "United we stand; divided we fall." This saying should ring in our ears and set the chords of our hearts vibrating with emotion when the appeal confronts our eyes on every hoarding to subscribe to the Liberty Loan. It is over a year since the United States entered into war. On the 6th of April, 1917, Congress pledged all the resources of this country to carry the war to a successful conclusion. It is for us to redeem that pledge. Thousands of our boys are leaving these shores every week at the call of their country. Many will never return. Many more will come back, wounded, crippled, disabled. They are ready to shed their blood, to give up their lives. Shall we withhold our means? Shall we not sacrifice our possessions to give our soldier boys a helping hand? They have to be equipped with uniforms, arms, ammunition. The sinews of war are men and money, too. In the name of patriotism and loyalty to this country, where our people have found freedom and opportunity, in the name of our holy religion, in the cause of humanity, I earnestly ask you to seize the opportunity and do your duty. The majority of you have subscribed to the Liberty Loan. Ask yourselves: Have we subscribed sufficient? One billion of the three billion dollars has still to be raised, and there is only a week to accomplish the task. Every one must do his part to make the loan a success, and thus hearten our soldiers, strengthen and uphold our government, discourage and discomfit our adversaries. Possibly, God willing, the fulfillment of this, our duty, will shorten the war and bring about a speedy peace, a peace with victory and honor, a peace that shall leave no sting behind it; no rankling wound; a peace that shall herald the realization of the glorious vision of the Prince of Prophets, whose golden-age will be a time when "men shall beat their swords into ploughshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, and they shall no more learn war. . . . For the earth will be full of knowledge of the Lord as the waters cover the sea." Amen.

Three-Day Shabuoth Festival at C. J. I.

A three-day Shabuoth Festival will be held at the Central Jewish Institute May 18, 19 and 20, to give the people living in the Yorkville neighborhood an opportunity to come together to promote a festive spirit and to arouse a Jewish community feeling.
 In addition to a number of carefully prepared Shabuoth programs and an evening of Jewish music, a special feature of the festival will be a series of demonstrations and exhibits. These will serve to acquaint the public with the various aspects of the work of the Central Jewish Institute and to show through what definite agencies and methods the institute endeavors to promote good citizenship and to foster the Jewish spirit.
 Following is the program of the events:

- Parents' entertainment, Saturday, May 18, 8.30 p. m.—A Shabuoth program by the children of the Talmud Torah. A play, tableau and operetta will be the features.
- Children's entertainments, Sunday, May 19, 10 a. m.; Monday, May 20, 4 p. m.—A Shabuoth entertainment for children of the Talmud Torah and their friends.
- Patriotic operetta, Sunday, May 19, 3.30 p. m.—"The Boys of '76."
- Evening of Jewish music, Sunday, May 19, 8.30 p. m.—(1) Jewish songs, vocal solo, Miss J. Friedman; (2) Jewish melodies, concertina solo, Mr. Piroshnikoff; Miss Sadie Cheifitz at the piano; (3) "Pageant of Old Israel," a Shabuoth operetta, written by Samuel S. Goldfarb,

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to be given by the children of the school, with the assistance of Miss Lillie Novak; (4) "Ruth," an operetta by Gaul, given by the members of the League of the Jewish Youth.
 Costume dance, Monday, May 20, 8.30 p. m.

Dedication of New West Side Community House.
 The dedication exercises of the West Side Community House, 128 West 95th street, will be held Sunday, May 12, at 2.30 p. m., in the auditorium of the building. Among the speakers who will take part in the formal opening of the new institution will be Judge Otto A. Rosalsky, Mr. Louis Marshall, Rabbi Jacob S. Minkin, and Mrs. Harry Stoll, president of the Sisterhood of Congregation Pincus Elijah, with Mr. Max J. Finkelstein, president of the West Side Community House, in the chair. The musical part of the program will be rendered by Rev. S. Meisels and Mrs. Ida Levinsky. A reception to the friends and workers of the West Side Community House will follow in the evening.
 The West Side Community House, which will be dedicated to the religious, social and educational needs of the boys and girls of the neighborhood, is the work of a handful of far-seeing men and women of the Sisterhood and Junior league of Congregation Pincus Elijah. A definite program for the center, with the social and recreational elements predominating, is now being formulated. Under its roof will also meet the Hebrew school which at present, for want of better facilities, has its quarters in the vestry rooms of the synagogue.
 Special memorial services were held at the local Y. M. H. A. rooms last week in honor of William Weis, the first Scranton (Pa.) boy to lose his life in the present war.

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NOW UNDER NEW MANAGEMENT.

Mr. F. Seiden, of THE SHELBORNE, Lakewood, N. J., takes pleasure in announcing that for the coming season he will open the above hotel, which will be ready for the reception of guests on May 15.
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A Good Example to Follow.

At a dinner given to editors and publishers of newspapers in Westchester county by Colonel William Boyce Thompson, of Yonkers, at the Hotel Biltmore, New York City, the host said that he was going to give a subscription for any Westchester newspaper that was desired to every one of the 10,000 men from that county in the military forces of the United States. Colonel Thompson said that nothing would make the Americans in the trenches happier than to receive regularly their home newspaper. A committee of editors were chosen to get the names of men from Westchester County now in service and to arrange for mailing the papers.—Ex. The Israelite has received hundreds of applications for free copies of this paper from representatives of the Jewish Welfare Board. The B'nai B'rith, the Y. M. H. A. and local organizations, as well as from chaplains and individual soldiers. It, of course, is impossible to comply with all of them and to send to some and not to others would be making an invidious distinction. If some individual or organization would follow Colonel Thompson's example, and

order Jewish papers to be sent where they are wanted, they would be rendering a service, which would be very much appreciated by the boys in the army.

(The above from The American Israelite is applicable to THE HEBREW STANDARD, and, in fact, to all Jewish publications and should be borne in mind by some of those who direct our organizations at large salaries, and are rather enthusiastic in asking others for contributions.—Editor HEBREW STANDARD.

A chain is as strong as its weakest link, and so an automobile is usually as good as its tires. There are any number of makes of good tires, and if your dealer is reliable you can be assured of getting reliable tires which will produce a mileage equal to their guarantees. Such a dealer is the Woodside Tire Exchange, conducted by Mr. Robert J. Campbell, at 493 Main street, New Rochelle, N. Y. The Woodside Tire Exchange handle all standard makes of tires, and in addition, carry a full line of tubes and accessories at prices consistent with honest value. If your tires are in need of repair they will make them for you, and they make a speciality of steam vulcanizing.

Activities of Montefiore Congregation

Realizing the great necessity of participating in all branches of war relief work, the Montefiore Sisterhood has formed a Red Cross Auxiliary, which meets every Monday evening in the vestry rooms of the temple. Rabbi Basel, in speaking of the new organization, urged very earnestly that everybody in the neighborhood make an effort to aid in this noble work, even if it necessitates a sacrifice on the individual, because this sacrifice is only very slight compared with that of our boys "over there." The members of the auxiliary are working on various comforts and necessities for the soldiers, under direction of the Red Cross, and any one able to sew is requested to attend.

The Montefiore Sisterhood will hold a strawberry festival and entertainment in the vestry rooms of the temple on May 27, at 8 o'clock. The Junior Congregation is to participate in the entertainment, and is now engaged in the preparation of a very enjoyable comedy, entitled "The Charms of Music." The admission fee is nominal and it is hoped that the success of the affair will equal that of last year's strawberry festival. Tickets may be secured in the vestry rooms of the temple any afternoon or from Sisterhood members.

Temple Peard-Er Activities.

A regular meeting of the Sisterhood will be held on Wednesday afternoon, May 15, in the Temple.

The Red Cross Unit 221, of the Temple, reports that it has sent to headquarters many articles during the month of April.

The Red Cross workroom will be open every Tuesday evening, from 7:30 to 10 o'clock.

The Sisterhood has affiliated itself with the Women's League of America.

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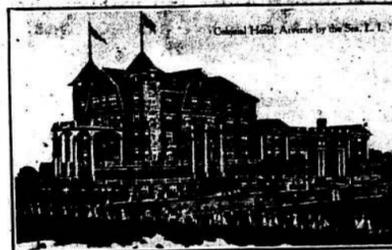
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במבר

The American Jewish Committee has at last fallen in line with the numerous official agencies in Jewish communal life which have indicated their support and endorsement, in more or less measured terms, of the Balfour declaration. The committee did not arrive at this conclusion without some internal wrangling and opposition, a fact which bespeaks the stubbornness of certain members of the organization in the face of undoubted changes in Jewish communal development. After all, it matters very little whether the committee did or did not endorse the Balfour declaration, but the Zionists may be pleased to have displayed the benevolent neutrality of the American Jewish Committee as observable in the resolution which it adopted.

To judge from the accounts of those who knew him personally, the late Hermann Cohen, professor of philosophy in the University of Marburg, was a contradiction in terms. He was a great scholar and writer, a great Jew and a German who roundly condemned the excrescences because of which the entire civilized world is now rightly fighting the land of his birth. Religiously he preserved his contact with Judaism, especially in the conduct of his domestic establishment, although philosophically he was a liberal, and sympathetic toward Reform. Strongly opposed to Jewish nationalism, he did not regard assimilation as the cure for all our ills and gloried in his Jewish heritage. That he has transmitted this, deepened and strengthened, to the generations to come, the loving labors of those who proudly call themselves his pupils will attest.

In a recent issue of *The American Jewish Chronicle* that redoubtable bulwark of modern Zionism in America, Prof. Horace M. Kallen, speaking of Zangwill, exclaims: "As if the fact that he married a Gentile made any difference, unless for the better in his conduct and devotion as a Jew! The feeling that marriage out of the race is disloyal, that it is treachery, has the instantaneity (whatever this is!) of instinct. Nothing but a very long endogamous tradition and a sense of social inferiority could sustain it." In other words, if Professor Kallen be fairly entitled to pose as an American Zionist leader, the Zionist cause as interpreted and understood by him has no religious and very little racial significance, for the question of marriage outside the pale of Jewry goes to the root of our solidarity as a people, let alone as a religious community.

A spirit of unrest seems to have taken hold of certain sections of our people, especially of those to whom Yiddish is the vernacular for communicating their thoughts, one to another. Thus we read of a movement to standardize Yiddish, a vain proceeding according to the opponents of this proposition, since Yiddish is the *beau ideal* of a riotous and de-standardized medium. Again we learn of the existence of those who would raise Yiddish to the rank of an officially-recognized tongue; this suggestion is sufficient to make the assimilationists among us cry out to Heaven for aid in their mortal combat with the friends of the idea. On the whole, then, we behold much flux and change among these elements of our people, not to be wondered at, of course, if we remember that we are living through a time of flux and change, a period when the world is passing through one of the greatest crises in its history, the eventual outcome of which no man can forestall.

Owing to labor conditions, poor postal service, etc., many of our subscribers have been getting the HEBREW STANDARD Saturday morning and later. In order to have our publication delivered on Friday morning we have decided to go to press a day earlier than heretofore, and in future our forms will close promptly at 4 P. M., Tuesday. Correspondents will please take note that matter received after that time will be too late for insertion in the current number.

MICHAEL ROMANOFF AND THE JEWS

LITTLE or no news infiltrates into the Occident from Russia in these recent days. We must, therefore, be somewhat guarded in accepting as credible the report that the Grand Duke Michael, brother of the ex-Czar, has made it possible for the ex-Czarevitch to ascend the throne of his ancestors under his immediate regency and supervision. But, as alterations in the internal governmental structure of Russia are possible, nay probable, in these changing days, we may, for the sake of the present discussion, consider Michael Romanoff, as the grand duke must be known since the glorious revolution of March, 1917, possessed of the muniments of power and how this situation will react on the condition of the Jews in his country.

In a word, any restoration of the Romanoffs to power is likely to be fraught with grave danger for the Jews of Russia. Aside from the unforgettable anti-Semitic acts of the former Romanoff rulers, any member of this house, able to wreak his purposes as overlord of Russia, will hold the Jews mainly instrumental in the success of the revolution at the outset, and punish them accordingly. Indeed, to go a step further, the Jews will be considered responsible for the complete eventual failure of the great revolutionary movement, due to the overturning of its noble aims by Bolshevist doctrinaires whom the world, mistakenly as we have been at pains to point out but none the less readily, identifies with our community.

Michael Romanoff, again in control of the destinies of Russia, will simply be a Bourbon who has learned nothing and forgotten nothing. This will, to our mind, be the case no matter how restricted his rule may be nor however little of the Russia of Nicholas the Unspeakable will acknowledge his sway. He will be the embodiment of eighteenth-century autocracy in a twentieth-century world of liberty and democracy.

Hence it behooves the great entente Powers, at the final peace conference, so to shape and reshape the affairs of Europe as to enable the great Russian people really to exercise the full measure of self-determination. In such case there can be no thought or opportunity for any Romanoff to control Russia's fate and, if the Grand Duke Michael has seized power, he will be rudely but signally deprived of this.

Poland is the enigma of the hour so far as the future of the Jews in that country is concerned. It goes without saying that Polish Jews are sincere patriots of their country; but the non-Jewish Poles exhibit toward them nothing but sentiments of hate. Hence the problem now confronting the liberal Powers of the world is how to shape Poland's future course along the lines of self-determination and at the same time to guarantee elemental human rights to all her inhabitants.

None will criticize Mr. Justice Lorenz Zeller, of the City Court of the City of New York, for his expressed conviction that perjury was committed before him in a particular proceeding represented by conflicting affidavits, nor for his announced purpose of sitting as a magistrate in the case to determine where the truth lies and act accordingly. We are, indeed, sorry this additional official burden is thus thrust upon him. But we must take exception to this *obiter* remark, "I know that with a certain class of our litigants the sanctity of an oath has no concern with their conscience." "A certain class"? Will the learned justice please to indicate to which class (?) he alludes? His general language is a trifle obscure and he really ought to characterize with greater precision than he does those litigants whose demeanor in a court strikes at the root of the tree of our liberties. If the reference to the "class," whichever it be, was not meant, since it is not a part of the actual decision, the jurist should never have made it.

Let us not be prepared to regard the announced appointment by the Bolshevist government of the Russian rump of two race-Jews as its envoys in Berlin and Vienna respectively as an admission that the Bolsheviki depend altogether upon Jewish ability and resourcefulness for their life, that Jews, indeed, form the staple of their supporters, or as significant of the complete "change" supposed to have come over official sentiments in the governments of the Central Empires. Germany and Austria-Hungary have, so far as their officials go, not changed their tune about Jews, nor their attitude about Jewish ambassadors or legates. A Jew is as much *persona grata* to the Wilhelmstrasse or the Ballplatz in 1918 as he was in 1878. On the other hand, a measure of significance is attachable to the action of the Bolsheviki in this instance, and it is this: Jews were despatched to represent the Bolsheviki at Berlin and Vienna for two reasons. First, because the German and Austro-Hungarian governments completely control the machinery of Bolshevism, and especially of its outstanding creature, Leon Trotzky, and are only too glad to identify the disastrous efforts at government of the Bolsheviki with these race-Jews. Secondly, by these means, the Berlin and Vienna chancelleries pave the way for a recrudescence of anti-Semitism, not only in Russia, where they wish to foster and develop this, but in Germany and Austria-Hungary, moving to their final fall, as well. Some of our readers may protest that we are too fanciful in this expression of our views. For answer we but point to the diplomacy of the officials of the Central Empires during the past dozen years.

THE FORCE OF FAMILY TRADITION

יחילו על משפחתם לית אבותם:

"And they assembled all the congregation together, and they declared their pedigrees after their families by the house of their fathers, according to the number of their names, by their polls." (Num. i. 18)

TO those who have little respect for the opening pages of the Book of Numbers, as containing only names and numbers—the dry report of the ancient census-taker—I would suggest to ponder well a saying of Emerson's: "It is easier to count the census . . . than to come to the dwellings of men, and read their character and hope in their way of life." And having pondered this, let them read our text with greater reverence for the lesson it teaches. Moses, bent upon discovering the strength of the nation, was not satisfied with merely "counting the census"—what to him dead census-items?—he literally went "into the dwellings of men" to "read their character and their hope" in the living silences back of them: in the life of the family, in the indelible records of the family history. Not as mere items, "by their polls" were they entered by Moses, but according to "their pedigrees after their families, by the house of their fathers." Moses, thus, took account of the Force of Family Tradition.

Men glory in their personal history. Men like to point out that they are "self-made." But in reality there is no such thing as being "self-made," for every man is made and molded by those who have gone before him. We are what we are because our fathers and mothers were what they were. No man is a mere accident. No man just happens. No man is an isolated fact in creation, having nothing to do with what went before him or what comes after him. Every man is the last effect of a long chain of causes stretching away back to the dim past. Therefore should every man glory in his family history rather than in his personal history. Let men acknowledge that what is best and noblest in them they have received from their ancestors. And if they were fortunate enough to add something to that which they received, that something is valuable chiefly because it will go towards molding the life of posterity.

When I think of the force of family tradition I think of a rapid river which in its onward rush drops tiny grains of sand to the bottom. What would happen if the river did not drop these tiny grains? The river would soon wash away its own bed. But it is not given to any river to wash away its own bed—rather to build it up against the ravages of the tide, so that while its waters will flow onward through the ages, the bed and the banks will remain, continuing to hold in the stream and give it direction and depth. So it is with family traditions. They are the tiny grains that go to strengthen the river-bed of our life. Swift passes the river of life; men and women soon reach the vast ocean of infinitude and pass out of sight; but in the meantime they have deposited something in the depths that shall cause the river to flow along a straight and steady course. Just a little something which has the strength to endure; perhaps just a little thought which was not satisfied to float on the surface but sought the deep; perhaps just a feeble memento of Self strong enough to defy the reckless rush of time and tide; perhaps just fine, delicate nothings too subtle for the touch of the fingers yet too thrilling to escape the grasp of the spirit—yet these nothings so precious to the spirit accumulate and give dignity and stability to the life of succeeding generations—to our own lives. Who so gross, who so crass, to brush aside these sacred family traditions with unhallowed hands? Who so foolish to wash away the very channel through which his life must flow?

Mankind, in spite of many changes in its outlook, has not yet changed its conviction with respect to the value of breeding. And by breeding I mean not the artificial aristocracy of titles and estates, but the nobility by the grace of God which stamps a man as the final result of past lives nobly lived. Such a man—the flower of the race—is unthinkable without age-long cultivation, without fine family traditions. Why is it that wherever he appears he is instantly recognized? Why is it that he seems to carry with him a portable atmosphere of light and sweetness, of quiet assurance and subdued power? Only because there is in him something that goes deeper than habits, or occupations, or circumstances: some subtle distinction that harks back to centuries of conscious spiritual cultivation; only because he is the living intimation of a soul-life steadfastly lived through generations and generations, and transmitted by the divine channels of heredity from father to son, from mother to daughter, even to the last scion! . . . No lightning has ever ripened a fruit. Only the sun whose steady light hangs in the sky day after day can ripen a fruit in garden and glade. Even so, only the light of God, which goes on increasing from age to age and reflects itself in an ideal family life, can mature character. Belief in this slow-ripening process is certainly no token of snobbishness, it is the noblest kind of family pride—it is no barren boast of pedigree and ancestor-worship before one's own mirror. Family-trees rooted in vanity shall not be allowed to stand. But what is here advocated is infinitely finer—it is *Jewish Yichus*, the highest type of "noblesse oblige." Something fine went out of Jewish life when we lost this appreciation of *Yichus*, of noble Jewish descent. The past history of the Jew is in all respects an irrefutable proof of the Force of Family Tradition.

A frail haunting air of tenderness, a lavender-scented atmosphere of auld-lang-syne, the hushed spirit of silent men and women in gilded frames; these things, sentimental often and weak, are readily associated with family tradition. But here we associate with family tradition a robust force, here we attribute to it the resistless strength of world-moving powers. Sweetness may come from strength; but finer it is when out of sweetness is born indomitable strength.

JOEL BLAU.

CORRESPONDENCE.

"Judaism's Challenge to Christian Science."

Editor HEBREW STANDARD:

Who is this Gilmore person who obtrudes himself constantly upon your columns? We don't want him, his ideas, let alone his impudence.

You, Mr. Editor, know full well that I am not given to writing letters in the press. But I can scarcely contain myself this time, after reading his insolent answer to "the lady from Eastern Parkway." How dare he fling at her so recklessly such terms as "blindness of her ignorance"? For aught he knows this lady may be better informed than he and his ilk. The ordinary courtesies of controversy would deter a gentleman from using such language.

As a student of religions, as the teacher of one, and perhaps speaking not altogether without knowledge and authority, I want to say that I entertain a deep regard for all the manifestations of the religious life. Even the vagaries of the religious life—and it has these—have my sympathy. Men seek God, and in seeking Him blindly and blunderingly, they stumble along strange paths. Still the eternal Goal—God—excuses, though it does not altogether justify these stumblings. But in view of these stumblings, let us be modest and refrain from language that bespeaks cocksureness and the unbridled self-confidence of the propagandist.

I have read the Rev. Mr. Goldstein's address on Christian Science. I regret its tone. I could only see in this address the well-meaning attempt of a very young man to grapple with a problem too big for immaturity. In ten years hence this energetic Jewish revivalist will be able to deliver a better presentation of the subject.

As for the letter intitled by "the lady from Eastern Parkway," its spirited tone, its Jewish enthusiasm, appealed very strongly to me. When the lady says: "Locking oneself up and by magic incantations driving out the error," she sums up in one terse—perhaps slightly too terse—phrase the essence of Christian Science. With all the reverence I have for any manifestation of the religious life, I cannot but regret that the use of Christian Science makes of Bible verses and Bible passages, and also of other literature purporting to be religious, is scarcely distinguishable from similar use of magic formulas and necromantic mumblings employed from times immemorial by the superstitious. Again I want to say that even the crudest superstition has its hazy religious nucleus, but thank God we are slowly growing out of the superstitions of our ancestors. Let me add that the use of Bible verses to heal disease with is one that has been in practice in Judaism for centuries among the Cabalists, and eagerly accepted by the ignorant Jewish masses; but never at any time did Official Judaism approve of these mystic practices, or rather—malpractices. So, the reader may readily conclude that any religion still clinging to these practices repudiated by the enlightened is to be regarded as a recrudescence rather than a forward step in the evolution of religious thought.

These recrudescences speak for the intensity of the religious passion in the human heart, and are therefore a prophecy of the greater development of true religion in times to come. As long as men are foolish for God's sake there is hope that the time will come when they will be wise for God's sake. God's light goes on increasing from age to age; and as the light is progressively let into the dark places, religious passion is gradually purged of its vagaries, cleansed and controlled by the directing mind. A religion, no matter how strong at heart, cannot permanently hold its adherents if it glories in the fact of its being weak in the head. I have perhaps some knowledge of "Science and Health." I have read it. The blank spaces between the lines are more intelligible than the printed lines. The student of religion and philosophy has no difficulty in dealing with this sort of literature. It has had its prototypes from the dawn of thinking. It should have been written at least five hundred years ago. The title page, with its date, is its biggest error. Of course, I can forgive an author for being illogical; we do not all act constantly on the dictates of logic. Strong emotion, particularly, is apt to give itself vent in beautifully illogical strains. But, then, let us in our sober moments admit our amiable irrelevancy, rather than object to our irresponsible utterances being classed with magic incantations and the like.

No serious-minded person will deny that Mrs. Eddy has had a certain genius for religion. A university training would probably have corrected her tendency at playing fast and loose with the strict requirements of disciplined thinking. As it is, her work must in the Providence of God count as a corrective of the cold formalism of some of the Christian churches. But thus far—through no fault of her own—her merit must count and no further. When this Gilmore person refers to the supposedly logical basis of Christian Science, he falls in the common error of undisciplined minds. Christian Science has a core of truth in it, but this core is so overlaid with fallacy as to render it

almost unrecognizable. To assume that because something is partly and under certain conditions true, therefore it is wholly and under all conditions true, is a common fallacy of untrained intellects; and it is the central fallacy of Christian Science.

To be very explicit about it—"Restoration of physical harmony," "perfect expression of perfect mind," and suchlike phrases, which we are accustomed to hear from Christian Scientists, are simply exaggerations and perversions of the perfectly intelligible and rather commonplace thought that the human mind exercises a certain amount of influence over the human body. Reams could be quoted from ancient literature—our Talmud included—in support of this wholly harmless thought. There is nothing particularly wrong with it, until it is exaggerated out of proportion and declared to be universal in its application. One might as well accept a caricature as a true portrayal as to accept the exaggerations of a principle: it is true that the mind influences the body, but not to the extent claimed by the naïve and unanalytic supporters of any mind-healing sect. And, naturally, in the very interest of strengthening this influence, and enlarging its scope to the utmost limit, we ought to be solicitous about finding out the exact boundary-line of the sovereignty of mind over matter, which we can but violate to our hurt. The task of ascertaining these natural limits of mental control, however, the intelligent man is willing to leave to trained psychologists and physicians rather than to mystic meddlers.

So much for the practical side of Christian Science. To claim for the exaggeration of an idea which is in itself, within certain limitations, true the virtue of "pure logic" is of course in keeping with the general tenor of the teachings of Christian Science. On the theoretic side, technical students of the history of human thought will have no difficulty in classing Christian Science with the various attempts at solving the problem of evil. Now, one of these solutions—a very familiar one at that—is to regard Evil as a mere negation of Good, and hence having no self-existence. You perceive that this "solution" is but a solution of the mind, a mental adjustment to the actual and undeniable presence of evil in the world, a "façon de parler," in a way of speaking about and estimating the relation of evil to the rest of the phenomenal existence. Jewish mystic literature is full with this thought of the unreality of evil and its negative character. Spinoza, too, adopted this view, and it was he who used the simile of evil being the shadow of good: just as the shadow is caused by the absence of light so is evil the absence of good. So far all right. But when Christian Science takes hold of this same thought, garbling it, and prates about the non-existence of matter and its accidents, it is again guilty of the same fallacy, above referred-to, of exaggerating an idea beyond its possible application in fact. From the conception of evil as a negation to the statement that evil is non-existent there is a distance which to span none but the irrational can attempt. Spinoza did say that Evil is the shadow of Good; still he would be the last man to stand on a blazing hot day in broad sunshine rather than in the cool shade, since, forsooth, the shadow is only the negation and absence of light.

Understand me, I have no quarrel with a sick person who wants to be healed by any means—even though he resort to an Indian medicine-man. But I must object to any one who leans too hard on the logicity of a proposition that is bound to become very illogical: the moment it is extended beyond due limits. Such is Gilmore's "pure logic." If misguided, he may be forgiven. If misguiding, he and his like cannot be forgiven. This is no longer mysticism but mystification.

To my fellow Jews I want to say that they can find all the solace and all the comfort they want in their own faith, if they but study, revere and observe it. In the crises of life, they need have no recourse to any of the regrettable vagaries of the religious life; they can go to the fountain-head of living waters—the Torah. It is only the hysteric and the ignorant among us, those who have not enjoyed proper religious rearing, that ever depart from the health-giving, rational teachings of Israel. In these teachings the really enlightened Jews can find everything:—God-passion, holiness and quietude of spirit. Forsake not the Torah in the hour of your prosperity, and in the hour of your need the Torah will not forsake you. But if you forsake the Torah, what wonder if you will rush in the arms of modern incantationists?

One word more to this Gilmore person: He speaks with evident self-complacency of those who "fail to find the bread of life in the Jewish religion." Another instance of his brazen-facedness. How dare he speak of the Jewish religion in such a tone? "Put off thy shoes!" You stand confronting the oldest religion, the mother of all of you, spiritually speaking. How dare you fling your insults at your mother? The bread of life? Why, where would you be if you hadn't gotten the bread of life from this venerable old mother—wiser, much wiser, and much more tolerant, than any of her sleek parvenu sons? Gilmore, your dictionary stands in sore need of revision, to include terms of respect and of reverence. You claim to have the bread of life; but have you chewed it properly? As for your power of digesting this bread—it seems to me you need some genuine medical treatment.

JOEL BLAU,
Rochester, N. Y., May 6, 1918.

A Catholic Priest Admonishes Religious Tolerance.

Editor HEBREW STANDARD:

As a reader of your paper and an old friend of the late Mr. J. P. Solomon, will you permit me to call your attention to the following, which, I think, ought to be given the widest publicity among our faith.

I had the privilege of listening to a very earnest and sincere Liberty Loan speech made in the composing room of the New York World on Thursday last by Lieut. Vincent J. Toole, Catholic chaplain of the 324th Field Artillery, an Ohio regiment. In the course of his address, in which he emphasized the fact that in this war all religions are equal, and that we were all engaged in the same undertaking—to win the war—he took occasion to praise our citizens of the Jewish faith for the interest manifested in the Liberty Loan, and added that, speaking as a Catholic priest, he never wanted to hear any more the Jewish people derided in any manner. "After all I have seen what our Jewish citizens are doing in this campaign and in this war, after having lived among Jewish officers and privates, I shall consider as an enemy any one who speaks evil of the Jews," he said.

The same statement was made by Father Toole from the altar of St. Andrew's Church, in Duane street, at a Liberty Loan rally, held there last Sunday morning after mass.

All honor to Father Toole for the courage of expressing his convictions in such a place and at such an occasion. It is only fair such a statement, coming as it does from a priest of the Catholic Church, should be repeated and made known to all our co-religionists, and especially brought home to those that still doubt the solidarity of the different faiths in our land, and that the present crucial epoch in our history and of our existence is bound to sweep aside all remaining racial prejudices.

LEONCE LEVY.
May 4, 1918.

The Wheatless Week.

Editor HEBREW STANDARD:
The "wheatless week" that I suggested on the last day of Passover, as a voluntary offering of the Jews to the food conservation efforts of our government, in appreciation of the Food Administration's action permitting whole wheat matzoth for the Passover, is gaining momentum of its own accord. I beg to call your attention to the following:

In Baltimore, at the annual convention of the Federation of Jewish Women's Organizations, held on April 23, Mrs. Harry O. Schloss, of the Federal Food Administration for Maryland, proposed a resolution that the Jews of Maryland observe wheatless week in their households from May 19 to May 25—the week following Shabuoth. The Baltimore Jewish Comment of April 26 reports that this resolution was unanimously adopted, and urges, editorially, that the suggestion is eminently worthy of adoption by the Jews throughout the United States.

The Jewish Exponent of Philadelphia in its edition of April 19, publishes the following: "The Federation of Women's Synagogue Organizations, in which are included women of Congregations Beth Israel, Beth Judah, Keneseth Israel, Ohel Jacob, Mickve Israel and Rodeph Shalom, has agreed to observe one wheatless week in recognition of the government allowing a week of matzoth during Passover."

If you think it worth while to push the idea further, as a voluntary sacrifice on the part of your readers, I will be personally grateful.

ISAAC LANDMAN,
Rabbi Temple Israel, Far Rockaway,
N. Y., May 1, 1918.

Zionist Organizations of America Not Interested in Moving Picture Schemes.

Editor HEBREW STANDARD:

May I ask you please to find space in your esteemed publication to announce that neither the Zionist Organizations of America nor the Federation of American Zionists is interested directly or indirectly in any moving picture scheme.

We find it necessary to make this statement because there has appeared in various newspapers, published in the United States, a statement to the effect that the "Federation of American Zionist Societies" are about to present a moving picture play called "Judarael." The statement goes to the effect that this presentation is to be made by the "Federation of American Zionist Societies" for the benefit of the Palestine Restoration Fund.

We desire to say categorically that there is no such organization as the "Federation of American Zionist Societies," that the Zionist Organizations of America has refused to give its sanction to the particular exhibition referred to, and has declined to enter into the agreement with the projectors thereof.

This statement is made, not for the purpose of discrediting the planned exhibition, but to make it clear to the public at large that it is an entirely private enterprise, with which the Zionist Organizations of America is in no wise associated.

Very truly yours,
A. H. FROMENSON,
Publicity Director, Zionist Organizations of America, April 30, 1918.

873 Jews Have Enlisted to Fight in Palestine.

Editor HEBREW STANDARD:

I am instructed by Brigadier-General W. A. White of the British and Canadian Recruiting Mission to inform you that no record has been kept of the number of Jews joining the British or Canadian forces from the United States since the Recruiting Mission came to this country. But I am able to tell you that since the taking of Jerusalem and the formation of a special battalion for work in Palestine to be enlisted from Jews in the United States who are British subjects or aliens (other than enemy aliens) who are not subject to the United States Draft Laws, we have actually accepted 873 up to last Saturday. This is a satisfying example of the loyalty of the Jews in this war and their determination to fight for the freedom of oppressed nationalities.

I would be glad to take this opportunity of pointing out to Jews, through your columns, that while 873 enlistments go far to forming a battalion, we require a far greater number than this to keep the battalion up to strength. I hope, therefore, that the Jews will continue to come forward with the same spirit which they have shown during the past month or two for the purpose of this special enlistment.

H. J. WIGHAM,
Director of Publicity, British and Canadian Recruiting Mission.

Collegiate Zionist League.

Before the American delegation leaves for Palestine next week, the Collegiate Zionist League will consider the timely question of "Reconstruction in Palestine." Dr. Henry Keller will treat the hygienic problems; Rabbi Samuel M. Cohen, the religious; Miss Sarah Shapiro, the cultural, and Mr. J. M. Weidberg, the political phases of reconstruction. The meeting takes place Saturday evening, May 11, at 9 o'clock, in the social room of the Central Jewish Institute, 125 East Eighty-fifth street. All friends are welcome.

The Harlem Forum.

The Harlem Forum will hold its next meeting on Sunday morning, May 12, 1918, at 10.45 o'clock, in the main auditorium of the Wadleigh High School, 115th street and Seventh avenue. Rev. Dr. Bernard Drachman and Rev. Nathan Riechman will lecture on "The Effect of the War on Judaism." Miss Minnie Edelman will give piano solos.

MUSIC NOTES.

Nikolai Sokoloff has secured a picked orchestra of ninety players for the concert he is announced to give in Carnegie Hall this (Friday) evening, May 17. Mr. Sokoloff, who is the conductor of the Philharmonic Orchestra of San Francisco, has chosen a programme of modern French music, one which he feels will make a special appeal at the present time. There will be two works in memoriam of Claude Debussy, the programme in its entirety being:

Symphony in D.....	Cesar Franck
Deux Nocturnes.....	Claude Debussy
Nuages.....	Debussy
Fetes.....	Debussy
L'Après midi d'un Faun.....	Claude Debussy
Espana.....	Chabrier

A notable season of concerts will be given on the Green at Columbia University during the coming season by the New York Military Band under the direction of Edwin Franko Goldman. The season will open on June 10, and concerts will be given thereafter on Monday, Wednesday and Friday evenings for ten weeks. Accommodations are being made for thousands of people, and the concerts will be free to the public. Admission, however, will be by ticket only. Those desiring tickets of admission are requested to designate the date and send self-addressed stamped envelope for reply after May 15. All mail should be addressed "Summer Concerts," Columbia University, New York city. Tickets will be distributed in the order in which the requests arrive.

All of the programs will be of great educational value, and each number that is played will be described by an explanatory note. Mr. Goldman has arranged for the production of many novelties which have never before been performed by any military band, and he has engaged renowned soloists, both vocal and instrumental, to appear at the various concerts.

One of the important items in this series of concerts will be the new bandstand, which is now being constructed, and which will be the first one in New York to have the proper kind of a shell or sounding board. This is one thing that all open air concerts in New York have lacked until now.

These concerts have been made possible largely through the generosity of Mrs. Daniel Guggenheim, Felix M. Warburg, Daniel Kops, Theodore Obermeyer and others.

Henry Miller will present Ruth Chatterton at the Bronx Opera House for one week beginning Monday, May 13, with Wednesday and Saturday matinees, in "Come Out of the Kitchen," a comedy in three acts by A. E. Thomas which ran for thirty-two weeks at the Cohan Theatre last season. Miss Chatterton appears here with the original New York company, including Bruce McRae. Theatregoers have something distinctly interesting to look forward to in this engagement. Miss Chatterton is easily the most popular of the younger stars of the day and Henry Miller one of the foremost artistic producers. Mr. Thomas, the playwright, is credited with such successes as "The Rainbow," in which Miss Chatterton appeared, and "Her



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Tuesday, May 21, Monday, May 27, Decoration Day Mat., May 30, "CAVALLERIA" and "FAGLIACCI."
Saturday mat., May 25, Thursday, Wednesday, May 22, "LUCIA."
May 23, Tuesday, May 28, "LA GIOCONDA."
Friday, May 24, Wednesday night, May 29, "RIGOLETTO."
Saturday night, May 25, Wednesday mat., May 29, "TROVATORE."
Thursday night, May 30, "BARBER OF SEVILLE."
Friday, May 31, "LA TRAVIATA."
Saturday mat. June 1, "FAUST."
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Husband's Wife." In the company surrounding Miss Chatterton are Bruce McRae, Mrs. Charles G. Craig, Barbara Milton, Robert Ames, Fleming Ward, Henry Miller, Jr., William H. Sams, Frances Goodrich, Alice Baxter and Walter Connolly. The promise that Miss Chatterton gave in "The Rainbow" was realized in "Daddy Long Legs," in which she last appeared, but it is in "Come Out of the Kitchen" that she has her finest opportunities.

The Aborn Grand Opera Company will limit its Greater New York engagements this spring to one week in Brooklyn and three weeks at the Bronx Opera House, with several changes from their former policy, the most important of which is the presentation of the operas in Italian instead of English. In the week beginning Monday, May 20, at the Bronx Opera House, there will be six different offerings in the usual eight performances. Verdi's "Aida" will be presented Monday night and Wednesday afternoon, the popular double bill of Mascagni's "Cavalleria Rusticana" and Leoncavallo's "Pagliacci" will occupy Tuesday night, Donizetti's "Lucia di Lammermoor" will be heard Wednesday night and again Saturday afternoon, Ponchielli's "La Gioconda" will be given Thursday night, Verdi's "Rigoletto" Friday night, and the same composer's "Il Trovatore" Saturday night. Seats are now selling.

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Cantors Assisted Loan Drive.
 A patriotic rally to further the Liberty Loan drive was held under the auspices of the Cantors' Association of America on Tuesday evening, April 30, at the Bank of the United States, 77 Delancey street. There were from 6,000 to 7,000 people gathered in front of the building.
 Rev. Isidore Frank, cantor of the Emanu-El Brotherhood, acted as chairman, and after a short patriotic address introduced Rev. Jacob Rapoport as the first speaker. Other speakers were Cantors Schlager, Abramson, Salzberg, Hillman and others.
 An interesting feature of the evening was the musical program given by the Cantors' Association of America, under the musical direction of Leon M. Kramer, who rendered patriotic songs, as well as Hebrew traditional melodies, which inspired the people with great enthusiasm. The cantors not only did "their bit" but their best. As a result of this rally, over \$200,000 was subscribed to the Liberty Loan.

The Beatrice Charity Club.
 The Beatrice Charity Club, composed of seventy-two girls ranging in ages from thirteen to seventeen, has again elected its organizer, Miss Beatrice Rosenthal, to serve as president. These girls meet weekly at the home of their president for the purpose of devising means by which to assist their needy co-religionists. For the Passover holidays, baskets containing matzoh, milk, eggs and other groceries were presented to ten poor families. On Shabbath ten other families similarly situated will be assisted.
 During the three years of the club's existence eighty-eight families have been assisted, thirty of which were recommended by the Rodeph Sholem Sisterhood. Since the outbreak of the war the girls have been making handkerchiefs and blankets for those in the service.

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BROOKLYN NOTES.

Federation Drive to Be Resumed.
N. Y., that the Liberty Loan movement has reached a successful conclusion, the Federation of Jewish Charities will resume its drive and expects to go over the top with flying colors and the necessary number of yearly subscribers.

During its campaign, conducted by the various committees of the Federation between April 1 and 15, about \$275,000 was collected.
The exact date for the resumption of the Federation drive will be decided by the Executive Committee. It will be taken up with the same vigor which marked the earlier efforts, and will be pressed until all the objects have been attained.

It was also decided by the Executive Committee that, pending the renewal of the campaign, the different committees remain intact, so that no time will be lost when the work is resumed. When the word is given all the district leaders, captains and other workers will be ready.

At the time of postponement not much more than the surface in the drive had been scratched, and everybody interested was satisfied many additional subscriptions could easily be obtained, particularly in the newly settled sections of the borough.

Hebrew Educational Society.

The Hebrew Educational Society debating team was defeated by the South Brooklyn Young Men's Hebrew Association, on Sunday evening, at the former's building. The victory results in the Young Men's Hebrew Association being awarded the debating tournament for the season of 1917-18. The subject debated was, "Prohibition by Amendment to the Federal Constitution." D. Charles S. Bernheimer presided, and the judges were Messrs. Clarence G. Bachrach, Emanuel Celler, and Benjamin B. Greenberg.

"Hers-at-Law," "Sabotage," and "Rosalind" will be presented in a dramatic entertainment of the Acme Club on Saturday evening, May 11.

A series of original orations on Jewish subjects, by members of the senior clubs, will be given on Sunday evening, May 12.

Temple Petach Tikvah.

The vestry rooms of the temple were overcrowded last Thursday evening with an enthusiastic audience, who came to greet the Hon. Abram I. Elkus, United States Ambassador to Turkey, who delivered a most interesting address on "Incidents in an Ambassador's Life in Turkey."

This Friday evening and Sabbath morning Rabbi Levinthal will be at Camp Upton and preach to the Jewish soldiers. In his absence Mr. Hyman Landau, of the Jewish Theological Seminary, will preach.

The Civic Forum.

"Nietzsche and World Anarchy" is the subject of the lecture to be delivered next Sunday evening, May 12, at 8 o'clock, in the Assembly Hall of Public School 84, Glenmore and Stone avenues, Brooklyn, under the auspices of the Brooklyn Civic Forum. The speaker of the evening will be the Rev. Dr. Merle St. Croix Wright, and an excellent musical program will precede the lecture. The public is cordially invited.

Memorial Pulpit for Free Synagogue.

In connection with the service of the Free Synagogue next Sunday morning, May 12, at Carnegie Hall, there will be a dedication of a new pulpit and chairs, the pulpit having been presented to the synagogue by Mr. and Mrs. Simon Stolz in memory of their son, Mr. Melvin L. Stolz, U. S. N., Aviation Corps, who died in the performance of his duty on May 8, 1915, at Pensacola, Fla.

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Gain Performance at the Y. M. H. A.

The past week at the 92nd street Y. M. H. A. was marked by two most unusual entertainments. The first was given last Saturday evening by the Y. M. H. A. orchestra under the leadership of Mr. A. W. Binder, musical director. The orchestra consisted of fourteen boys and young men who played most remarkably. The program consisted of selections from Greig, Haydn, Delibes and Cui. Mr. Joseph Perlitisky, violinist, and Harry Anik, pianist, were enthusiastically applauded by an appreciative audience.

On Sunday, a very able performance of "Hamlet" was given by the association players of the Y. M. H. A., under the leadership of Mr. Clarence W. Freed. The entire drama, with the exception of one or two scenes, was rendered by a most capable cast, headed by Jerome Fletcher, Abraham Mopper, Elizabeth Rogan and Max Lehrfeld.

Szeniczer Sick and Benefit Society.

At the meeting of the Szeniczer Sick and Benevolent Society, held at Bohemian National Hall, 323 East Seventy-third street, on April 28, the society purchased Liberty bonds, and a number of members present subscribed for \$3,000 individually.

This society is composed mostly of persons born in Hungary or of their sons, born in the United States, and is 100 per cent. American. The society has nineteen members, including sons of members, now in the service.

On the same afternoon the Szeniczer Ladies' Sick and Benefit Society held a meeting, at which both the society and many members subscribed for Liberty bonds.

The Szeniczer Sick and Benefit Society was organized by Mr. Leo Deutsch, and has prospered materially. It pays sick benefits and death claims; owns its own burial grounds, and dispenses much charity. Mr. D. Klejn is the president.

Activities of the Young Women's Hebrew Association.

A food exhibit under the auspices of the New York State Food Commission is being held in the lobby from May 6 to 12. A cooking demonstration for the purpose of teaching the use of substitute foods will be held in the household kitchen on May 11.

A splendidly rendered musical program was given here last Sunday night by Beth Legin, pianist, and Mary Levitt, soprano, for the benefit of the Soldiers and Sailors' Welfare Fund.

A neighborhood dance will be held on Sunday evening, May 12. Mr. Cecil B. Ruskay will give a dramatic reading here on Edmund Rosland's "L'Aiglon" on Saturday evening, May 11.

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United Synagogue Completes Convention Program.

At a meeting of the Executive Council of the United Synagogue, held at the Jewish Theological Seminary on Sunday, April 28, arrangements were made for the sixth annual convention of the United Synagogue, which will take place on Sunday and Monday, June 16 and 17. In close connection with the United Synagogue will be held a convention with the recently organized Women's League of the United Synagogue. Plans are being made for an interesting program, including an exhibition of Jewish sculpture by Jules Butensky, and of the work of Miss Hajnalka Langer in furthering Jewish art in the home.

Active preparations have been made for the publication of the Directory of Kosher Restaurants throughout the country in the near future. It is expected that this book will be issued to all members, and will be a great aid in enabling travelers to abide by the dietary laws. A standing committee on Interpretation of Jewish Law was selected, to consist of the following: Dr. Louis Ginzberg, chairman; Dr. Alexander Marx, Dr. Herman Abramowitz, Rabbi Louis Epstein and Rabbi Abraham M. Hirschman. Questions of religious law may be submitted to this committee, and definite answers will be given on the basis of Jewish law and tradition.

Certain amendments to the by-laws, providing for contributing members and regulating representation at annual conventions, were considered and were referred for formal drafting to a committee consisting of Dr. Alexander Marx, Dr. Jacob Kohn and Rabbi Samuel M. Cohen.

The report of the supervisor, Rabbi Samuel M. Cohen, detailed his recent activities in Chicago and in Detroit. The following congregations were admitted into the United Synagogue, viz.: Beth Hamidrash Hagadol of Chicago, Jehuda Halevi of the Bronx, New York city, and Temple Emanuel of Bayonne, N. J.

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An Evening of Synagogal Music at
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There will be an evening of synagogal music and sacred song at Temple Emanu-El, New York, on the evening of Sunday, May 12, at 8.30 o'clock. The music will be rendered by the entire choir of the temple, assisted by its four soloists, Inez Barbour, Mary Jordan, William Wheeler and Frank Croxton. The solos of the Hebrew numbers will be rendered by the cantor, Rev. S. Schlager. Instrumental solos will be rendered by Mr. Sascha Jacobsen, violin, and May Mukle, cello. G. H. Federlein will play the organ and Kurt Schindler will conduct.

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Mrs. Asher to Speak at Institutional Synagogue.

This Sunday morning at the Mt. Morris Theatre, 116th street corner Fifth Avenue, Rabbi Herbert S. Goldstein will speak on "Loyalty." Mothers day will be observed by the Institutional Synagogue on Sunday by appropriate selections. This Sunday night at 8.30 p. m. Mrs. Joseph Mayor Asher will speak before the young men and women of the Institutional Synagogue at the Synagogue House, 112 West 116th street, on "Some Stray Thoughts." The young men of the Hebrew Orthodox League will act as hosts.

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American Hebraists Hold Second Convention.

The Histadruth Ibrith, the American organization of Hebraists, held its second annual convention in this city from Sunday, April 28, to May 3. The reports presented at the convention pointed to a considerable growth of Hebrew-speaking societies throughout the country and the strengthening of the organization itself.

Dr. Schmarya Lewin, the president of the Histadruth, gave the principal address, in which he warned against the danger lurking in the propaganda of the Yiddishists in the Zionist movement, and urged that their efforts be counteracted by means of creating a Hebrew literature and rearing a Hebrew youth.

Considerable debate was evoked by the introduction of a resolution that Hebrew be the sole language in Palestine. The extreme Hebraists favored the resolution to the letter. But the chairman, Mr. Reuben Brainin, counseled a modification, and the majority took his advice, passing a resolution that Hebrew should be the leading language in Palestine.

It was decided to found a seminary of Hebrew teachers; to obtain the recognition of Hebrew in the high schools and the universities; to establish courses in Hebrew by mail, and to make the Histadruth the majority stockholder in the Hebrew publishing concern, Kadimah.

For the ensuing year, Mr. Reuben Brainin was elected president and Dr. Lewin honorary president.

IN THE SYNAGOGUES.

ADATH ISRAEL (Bronx).—Rev. Dr. Mayer Kopfshtein will preach this evening.

AGUDATH JESHORIM (117 East 86th street).—Sabbath morning Rabbi G. Lipkind preaches on the weekly portion.

ANSCHÉ CHESED (114th street and Seventh avenue).—Rabbi Jacob Kohn will preach on Sabbath.

BETH-EL (Fifth avenue and 76th street).—Rev. Dr. Samuel Schulman preaches Sabbath morning at 10:30.

BETH ISRAEL (262 West 99th street).—Dr. Gustav N. Hausmann will speak this evening on "Is Religion to Be Blamed?" On Sabbath morning on the weekly portion.

B'NAI ISRAEL (535 West 148th street).—Rev. Dr. Isidor Reichert will preach Sabbath morning on "Everybody Should Know His Place."

B'NAI ISRAEL (Bedford avenue and Hewes street, Brooklyn).—Rabbi Jacob A. Dolgenes will preach on Sabbath morning.

BOROUGH PARK TEMPLE (14th avenue and 49th street, Brooklyn).—Dr. David Levine will lecture this evening at 8:30. Sabbath morning on the portion of the week.

CENTRAL SYNAGOGUE (55th street and Lexington avenue).—Rabbi Nathan Krass preaches Sabbath morning on "Great Wilderness."

EZ CHAIM (107 East 92d street).—Dr. David Davidson Sabbath morning preaches the fourth discourse on the "Ethics of Judaism."

FREE SYNAGOGUE (Carnegie Hall).—Sunday at 10:45 a. m., Dr. Wise preaches on "The Most Important Subject in the World—Life, Love, Memory."

GATE OF HOPE OF FORT WASHINGTON HEIGHTS (1049 St. Nicholas avenue).—Rev. H. L. Martin preaches this evening and Sabbath morning.

HEBREW TABERNACLE (218 West 130th street).—Rabbi Edward Lissman lectures tonight on "Sacrifices of Citizenship." Sabbath morning on the weekly portion.

INSTITUTIONAL SYNAGOGUE (112 W. 116th St.).—Sabbath afternoon at 6 P. M. S. T. H. Hurwitz will read and explain the final chapter of the "Ethics of the Fathers." Sunday morning, at the Mt. Morris Theatre, at 10:45 o'clock, Rabbi Herbert S. Goldstein will lecture on "Loyalty."

ISALAH (127 West 89th Street).—Rabbi Samuel Greenfield lectures this evening and on Sabbath morning.

JEWISH THEOLOGICAL SEMINARY (531 West 123d Street).—Sabbath morning Mr. Theodore Shabshelevitz will preach.

MONTEFIORE (Hewitt and Macy places, Bronx).—Rabbi Alexander Basel preaches Sabbath morning.

MOUNT SINAI ANSHE EMETH (60' West 181st Street).—Rev. Dr. L. Zinsler

will preach on Sabbath morning.

MT. ZION (45 West 119th Street).—Rabbi B. A. Tintner preaches Sabbath morning.

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

ORACH CHAIM (95th street and Lexington avenue).—Rev. Dr. Moses Hyamson will preach Sabbath morning. Saturday at 6:30 Dr. Hyamson gives the final on "The Ethics of the Fathers."

PENI-EL (525 West 147th Street).—Rabbi Aaron Eisenman will preach this evening on "God's Richest Gift to Man—Mother." Sabbath morning address to the children in honor of "Mother's Day."

PETACH TIKVAH (Rochester avenue and Lincoln place, Brooklyn).—Mr. Hyman Landau, of the Jewish Theological Seminary, will preach Sabbath morning.

PINCUS ELLIAH (118 West 95th street).—Rev. Dr. Jacob S. Minkin preaches Sabbath morning.

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

SHAARI ZEDEK (23 West 118th street).—Rabbi P. Chertoff preaches on Sabbath morning.

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

Hon. Abram I. Elkus speaks at the Temple Forum on Monday.

SINAI (Mt. Vernon).—Dr. Joseph I. Gorfinkle lectures this evening and on Sabbath morning.

SINAI (Stebbins avenue and East 163d street).—This Friday evening the services will be attended by the Boy Scouts of the district. Scout Commissioner Dr. K. E. Richter, will deliver an address on "Scouting" and Rabbi Reichler will speak on "Higher Preparedness." On Saturday morning the subject of the sermon will be "Reverence."

TEMPLE OF THE COVENANT (552 West 181st street).—Services this evening at 8:20. Rabbi Frederick Braun lectures.

TEMPLE ISRAEL OF WASHINGTON HEIGHTS (181st street and St. Nicholas avenue).—Rev. Maxwell L. Sacks preaches Friday evening and Sabbath morning.

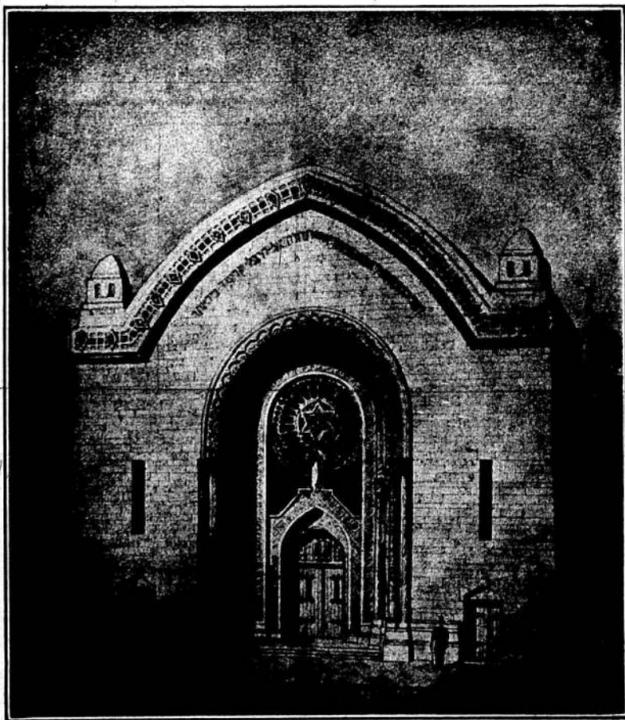
WASHINGTON HEIGHTS HEBREW CONGREGATION (510 W. 161st street).—Rabbi Moses Rosenthal will preach Sabbath morning.

YOUNG WOMEN'S HEBREW ASSOCIATION (31 West 110th street).—Mr. Sol. M. Stroock will be the speaker this evening. Sabbath morning Mr. Mortimer J. Cohen will speak.

Hadassah School of Zionism.

The School of Zionism, conducted by the New York Chapter of Hadassah, announces a lecture by Miss Nellie Straus on "The Historical Geography of Palestine." It will be delivered on Saturday, May 11, 6:30 p. m., at the Young Women's Hebrew Association, 31 West 110th street.

B'nai Jeshurun Synagogue to Be Dedicated



The new edifice of the Congregation B'nai Jeshurun, West 88th street, near Broadway, is completed and will be dedicated on Sunday evening, May 12, at 8:30. Mr. Herman Levy, who has been actively associated with the congregation for the past forty years, will perform the dedication ceremony, in which he will be assisted by Mr. Ifyman Cohen, the vice-president. Addresses will be delivered by Dr. Stephen S. Wise and Hon. Abram I. Elkus.

The Congregation B'nai Jeshurun is the oldest Anglo-German-Hebrew congregation in the city. It was founded in 1825 by a few German and Polish Jews, who left the Spanish Synagogue on Mill street, and adopted the Polish and German ritual, in place of the Portuguese, in use in the former congregation.

The early meetings were held in a small hall in White street, but in 1826 the former Presbyterian Church in Elm

street was purchased and remodeled. In 1850 a large synagogue was erected on Greene street, followed in 1866 by a second in West 34th street. In 1885 the large and impressive edifice on Madison avenue, near 65th street, was erected at a cost of \$200,000. Early in 1916 the congregation sold the synagogue building and has now completed the erection of the new Synagogue on West 88th street.

Among the rabbis of the congregation there have been many noted scholars and orators, including Rabbi Samson Hirsch Raphael, Rabbi Henry Vidaver, Rev. Dr. Henry S. Jacobs, Dr. Stephen S. Wise, Professor Rabbi Joseph Mayor Asher, Rev. B. A. Tintner, Rabbi J. L. Magnes and Rabbi Joel Blau. For a period of two years, 1874-6, the late Mr. J. P. Solomon acted as lay preacher for the congregation, declining an election to its rabbinate. Rabbi Bernard M. Kaplan is now serving temporarily as rabbi of the congregation.

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Last Monday night the Institutional Synagogue, under the direction of Rabbi Herbert S. Goldstein, began a three-year course for men and women desiring to receive a Jewish education. The courses are given under the auspices of the Institutional Synagogue School for Jewish Knowledge. The following courses are announced: "Beginners' Hebrew; Translation of the Prayer Book; A Study of Jewish Law; A Study of the Talmud, and A Study of Jewish History."
These courses will be given on different evenings of the week at the Synagogue Building, 112 West 116th street.

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MATEA WEINSTEIN, EVA WEINSTEIN, Administratrices.
CHARLES S. ROSENBERG, Attorney for Administratrices, 27 Rutgers Street, Manhattan Borough, New York City.

KAUFMANN, ROSALIE.—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 Rosalie Kaufmann, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorney, William Bondy, No. 149 Broadway, Borough of Manhattan, New York City, on or before the 3th day of October next.

MAX L. KAUFMANN, ARTHUR KAUFMANN, Executors.
WILLIAM BONDY, Attorney for Executors, 149 Broadway, Borough of Manhattan, New York City.

BLUMENTHAL, BEN.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ben Blumenthal, late of the County of New York, deceased, either personally or doing business under the name of the West End Storage Warehouse or West End Automobile Palace, at 202 to 212 West Eighty-ninth street, in the City of New York, to present the same with vouchers thereof to the subscriber at her place of transacting business, at the office of Blumenthal & Levy, No. 233 Broadway, in the City of New York, on or before the 15th day of August next.

HANNAH BLUMENTHAL, Administratrix.
BLUMENTHAL & LEVY, Attorneys for Administratrix, 233 Broadway, New York City.

FRANK, BERNARD.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bernard Frank, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business at the office of their attorney, Arthur G. Frank, No. 309 Broadway, in the City of New York, on or before the 15th day of July next.

JACOB FRANK, HANNAH FRANK, ISIDORE REINS, Executors.
ARTHUR G. FRANK, Attorney for Executors, 309 Broadway, Manhattan, City of New York.

KAHN, BERTHA.—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 Bertha Kahn, 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 Arnstein & Levy, No. 128 Broadway, Manhattan, in the City of New York, on or before the 10th day of October next.

LAZARD KAHN, Executor.
ARNSTEIN & LEVY, Attorneys for Executor, 128 Broadway, New York City.

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JEWISH CALENDAR.

Rosh Chodesh SivanSunday, May 12.
First day ShabuothFriday, May 17.
Rosh Chodesh Tamuz	.....Tuesday, June 11.
Fast of Tamuz	.....Thursday, June 27.
Rosh Chodesh Ab	.....Wednesday, July 10.
Fast of Ab	.....Thursday, July 18.
Rosh Chodesh Elul	.....Friday, August 9.
Rosh Hashanah	.....Saturday, Sept. 7.
Yom Kippur	.....Monday, Sept. 16.
First day Succoth	.....Saturday, Sept. 21.
Shemini Atzeith	.....Saturday, Sept. 28.
Simchath Torah	.....Sunday, Sept. 29.
Rosh Chodesh Cheshvan	.....Monday, October 7.
Rosh Chodesh Kislev	.....Tuesday, Nov. 5.
First day Chanukah	.....Friday, Nov. 29.
Rosh Chodesh Tebeth	.....Wednesday, Dec. 4.
Fast of TebethFriday, Dec. 13.

* Also observed the day previous as Rosh Chodesh.

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CHILDREN'S PAGE

THE SCEPTRE OF JUDAH.

Dear Children:

Jacob, with the holy spirit resting upon him, bestowed upon all his sons the blessing appropriate for each, according to their character, temperament and their future destiny. The kingdom he gave to Judah, saying, "The sceptre shall not depart from Judah." "Since the time of David," says Rashi, "the sceptre never departed from Judah, even when exiled in Babylon the rulers of Israel or Exilarchs, who were appointed by the kings, were of the tribe of Judah—nor a lawgiver from between his feet." The princes of the disciples in the Holy Land were also from the tribe of Judah until Shiloh come—"Shi loh"—the King Messiah, "to whom belongs the gift" of royalty, shall also be from the tribe of Judah, and unto him shall the gathering of the people be, as Onkelos translates it, "whom all nations shall obey." "He bindeth unto the vine his foal," Jacob prophesied concerning the land of Judah where the wine shall flow as from a fountain, and the Judean shall tie his foal to a vine-stalk, and with one vine branch he shall load his colt. So much wine shall there be that "he shall wash his garments in wine, and in the blood of grapes his clothes." Onkelos attributes this entire prophecy to the time of the Messiah. The vine typifies Israel—the word "ihro" translated "foal," also means "his city." "He will restore Israel to his city," says Onkelos. "His people will build the Holy Temple, the righteous will surround him, and the servants of the Torah will be taught by him, rich purple will be his royal garments, brilliant and beautiful in their coloring." "His eyes shall be red from wine,"—a symbol of wine in plenty which makes the drinker's eyes red—"and his teeth white from milk." Onkelos translates it thus: "Red shall his hills be with his vineyards ('eineiun') 'eyes' he translates as hills, whence a person can 'see' from afar. His wine presses shall flow with wine. White shall his plains be with grain and the herds of sheep." "Zebulun shall dwell at the margin of the seas; and he shall be at the haven of ships; and his border shall be near to Zidar." All the ships shall bring their merchandise to the seaports of Zebulun, who shall be engaged in traffic, and support his brother Issachar, who shall devote his time to the study of the Torah; this is in accordance with the blessing of Moses, who said, "Rejoice, Zebulun, in thy going out; and Issachar in thy tents." Zebulun engages in traffic and assists Issachar, who is occupied with the Torah in his tent. "Issachar is a strong-boned ass," upon whose sturdy back a great load can be placed, so does Issachar bear the yoke of the Torah. "Crouching down between the stables," and has rest neither day nor night, but crouches down now and then between the boundaries of the cities where he carries the merchandise. So shall Issachar be constantly engaged in the study of the Torah. "And when he saw the resting place that it was good," he gave it to him as his portion, a land blessed with abundance, producing good fruit. "He bent his shoulder to bear" the yoke of the Torah, "and became," for all his brothers of Israel, "a servant unto tribute" to expound to them the laws of the Torah and the regulation of the leap years, as it is said (2 Chronicles 12), "And of the children of Issachar, those who had understanding of the times to know

what Israel ought to do, their heads were two hundred"—two hundred chiefs of the Synhedrin were descended of Issachar, "and all their brethren were ready at their order." Onkelos translates it in a different manner: "He bent his shoulder" to go into the brunt of the battle and capture foreign provinces, for he dwelt near the boundary line, and the enemy was conquered by him and paid him tribute. "Dan shall judge his people." He shall take revenge for his people from the Philistines, "as one of the tribes of Israel." "All Israel shall be as one with him, and he shall be a judge over all of them." This Jacob prophesied concerning Samson. "As one of the tribes of Israel" also means as the unique one of the tribes, that is David who is descended of Judah. "Dan shall be a serpent by the way and adder on the path that biteth the horse in the heels, so that his rider falleth backward." This was realized by Samson, of whom it is said (Judges 16): "And Samson threw his arms around the two middle pillars, and he bent them with might; and the house fell upon the lords and all that were upon the roof were killed." "For thy salvation, I hope, O Lord." Jacob saw in his prophetic vision that the Philistines would put out Samson's eyes, and at the end he would pray: "Remember me, I pray thee, and do thou strengthen me, only this once."—Therefore Jacob prayed that the Lord might heed the prayer of Samson.

בן אהרן

There was a little Hun,
And he had a little gun,
And his bullets were all dumdum,
dumdum;
He shinned up a tree
To snipe what he could see,
But now he is in kingdom come—
come-come!
R. M. Tassie, "Odes to Trifles."

CONUNDRUMS.

Why doesn't a lady want a doctor to kiss her?
Because she don't like to have a doctor's bill thrust in her face.

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By setting their faces against them.

WERTHEIMER, HERMINE.—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 Hermine Wertheimer, 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, Goldsmith, Cohen, Cole & Weiss, No. 61 Broadway, in the City of New York, on or before the 15th day of November, next.

EDESHEIMER, ISAAC.—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 Isaac Edesheimer, 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. 225 West 44th Street, Borough of Manhattan, in the City of New York, on or before the 16th day of November, next.

GOLDMAN, SAMUEL, also known as Sam Goldman.—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 Goldman, also known as Sam Goldman, 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, William Kligenstein, No. 309 Broadway, in the City of New York, on or before the 16th day of November, next.

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LANG, MORRIS.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Lang, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Samuel Fleischman, 32 Liberty street, in the City of New York, on or before the 1st day of October, next.

FANNIE LANG, ABRAHAM LANG, JOS EPH L BRAND, Executors. SAMUEL FLEISCHMAN, Attorney for Executors, 32 Liberty street, Borough of Manhattan, New York City.

EZEKIEL, MOSES J.—The People of the State of New York, by the grace of God free and independent to Sallie J. Ezekiel, Esther E. Samuels, Rebecca J. Collier, Josephine Brauer, Hannah E. Workum, Rosa G. Bernheim, Louis P. Ezekiel, Theresa Blacher Ezekiel, Henry C. Ezekiel, Jacob W. Brauer, Rosa Grace Schloss, Melline Grimes, Mendes Brauer, Robert C. Brauer, May June Lishman, Lee W. Billings, Hannah Bowman, Jack E. Billings, Rebecca Raub, Jay Elmont, Catherine M. Brauer, Hazel C. Brauer, William E. Brauer, George E. Morris, the heirs and next of kin of Moses J. Ezekiel, deceased, send greeting:

Whereas, George H. Engelhard, who resides at No. 1211 Madison Avenue, Borough of Manhattan, City of New York, and Julius P. Workum, who resides at No. 59 East 52d Street, Borough of Manhattan, City of New York, have lately applied to the Surrogates' Court of our County of New York to have a certain instrument in writing, bearing date the 11th day of May, 1910, relating to both real and personal property, duly proved as the last will and testament of Moses J. Ezekiel, who was at the time of his decease a resident of the State of Virginia, deceased; Therefore, you and each of you are cited to show cause before the Surrogates' Court of our County of New York, at the Hall of Records, in the County of New York, on the 21st day of May, 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 Surrogates' Court of the said County of New York to be hereunto affixed.

[SEAL.] Witness, Honorable John P. Cohalan, a Surrogate of the County of New York, at said county, the 8th day of April, in the year of our Lord one thousand nine hundred and eighteen. DANIEL J. DOWDNEY, Clerk of the Surrogates' Court. ENGELHARD, OLLAK, FITCHER & STERN, Attorneys for Petitioners, 111 Broadway, Manhattan, New York City.

RUBIN, SAMUEL.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Rubin, commonly known as Sam Rubin, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber at her place of transacting business at the office of Glaze & Fine, No. 217 Broadway, in the City of New York, on or before the 19th day of August, next.

Dated, New York, the 14th day of February, 1918. ADELE RUBIN, Executrix. GLAZE & FINE, Attorneys for Executrix, 217 Broadway, Manhattan, New York City.

BLUMENTHAL, FERDINAND.—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 Ferdinand Blumenthal, 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. 693 Broadway, Borough of Manhattan, in the City of New York, on or before the first day of November next.

Dated, New York, the 23d day of April, 1918. RALPH BLOOM, MILTON M. BLUMENTHAL, Executors.

ARNHEIM, SAMUEL W.—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 W. 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 Hays, Kaufmann & Lindheim, their attorneys, No. 60 Wall Street, in the City of New York, on or before the 7th day of November, next.

Dated, New York, the 27th day of April, 1918. WILLIAM W. ARNHEIM, MINNIE Z. ARNHEIM, ARTHUR GARFIELD HAYS, Executors. HAYS, KAUFMANN & LINDHEIM, Attorneys for Executors, 60 Wall Street, Borough of Manhattan, New York City.

SCHUTZ, JULIE, also known as Julie Schutz Werthelmer.—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 Julie Schutz, also known as Julie Schutz Werthelmer, 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 Hugo Wintner, room 1356, No. 33 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of October, next.

BURGER, LOUIS.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Burger, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Messrs. Kantrowitz and Esberg, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the first day of June, next.

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.

HECHT, NANNIE.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nannie Hecht, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Messrs. Gilbert & Gilbert, No. 43 Exchange place, in the City of New York, on or before the 15th day of July, next.

Dated, New York, the 7th day of January, 1918. GUSTAVE LOWENSTEIN, SIGMUND B. SIEBORN, Executors. GILBERT & GILBERT, Attorneys for Executors, 43 Exchange place, Borough of Manhattan, City of New York.

HANAUER, HENRIETTA.—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 Henrietta Hanaauer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at his place of transacting business, 52 William street, in the City of New York, on or before the 10th day of October, next.

Dated, New York, the 2d day of April, 1918. JEROME J. HANAUER, Executor. MAX ALTMAYER, Attorney for Executor, No. 290 Broadway, Manhattan, N. Y. City.

WEISBERGER, IGNATZ.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ignatz Weisberger, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorneys, Messrs. Palmieri & Wechsler, No. 61 Park Row, Borough of Manhattan, in the City of New York, on or before the 22d day of July, next.

Dated, New York, the 4th day of January, 1918. ALBERT REITMAN and BERNARD GREENBERG, Executors. PALMIERI & WECHSLER, Attorneys for Executors, No. 61 Park Row, Borough of Manhattan, New York City.

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

Dated, New York, the 9th day of January, 1918. LOUIS RUBENSTEIN, Administrator. FLEUGELMAN & TROSK, Attorneys for Administrator, office and post office address, 52 Broadway, Borough of Manhattan, New York City.

OPPENHEIM, MANUEL.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Manuel Oppenheim, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorney, Maurice Hyman, No. 135 Broadway, in the City of New York, on or before the 12th day of July, next.

Dated, New York, the 27th day of December, 1917. JESSE OPPENHEIM, REBE O. ROSENBERG, JEROME ROSENBERG, Executors. MAURICE HYMAN, Attorney for Executors, 135 Broadway, New York City.

HOENIGSBERGER, HENRY.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Hoenigsberger, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Edward A. Alexander, No. 165 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 HOENIGSBERG and IGNATZ H. FREUND, Executors. EDWARD A. ALEXANDER, Attorney for Executors, No. 165 Broadway, New York City.

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

Dated, New York, the 6th day of February, 1918. DAVIS, SAMUEL I., FREDERIC J. DAVIS, ABRAHAM L. GUTMAN, Executors. COHEN, GUTMAN & RICHTER, Attorneys for Executors, 111 Broadway, New York City.

MORAWETZ, RUDOLF.—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 Rudolf Morawetz, or R. Morawetz, 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, Mark Goldberg, No. 302 Broadway, in the City of New York, on or before the 22d day of October, next.

Dated, New York, the 1st day of April, 1918. EMIL MORAWETZ, Administrator. MARK GOLDBERG, Attorney for Administrator, 302 Broadway, Borough of Manhattan, New York City.

STIASSNY, SARAH M.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sarah M. Stiassny, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Isidore Hershey, No. 99 Nassau street, in the City of New York, on or before the first day of August, next.

Dated, New York, the 17th day of January, 1918. RICHARD I. EPSTEIN, Executor. ISIDORE HERSHEY, Attorney for Executor, No. 99 Nassau street, Borough of Manhattan, 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.

BERNHEIM, ALINE.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Aline Bernheim, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Kurzman, Frankenhaimer & Gutman, No. 25 Broad Street, in the City of New York, on or before the 3d day of June, next.

Dated, New York, the 23d day of November, 1917. GEORGE B. BERNHEIM and ALFRED L. BERNHEIM, Executors. KURZMAN, FRANKENHAIMER & GUTMAN, Attorneys for Executors, No. 25 Broad Street, New York City.

PAPIRNICK, BARNET.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Barnet Papirnick, also known as Barnett Papirnick, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Albert A. Friedlander, No. 115 Broadway, Borough of Manhattan, in the City of New York, on or before the 12th day of August, next.

Dated, New York, the 23d day of January, 1918. WILLIAM S. FRIEDLANDER and ABRAHAM ROSENTHAL, Executors. ALBERT A. FRIEDLANDER, Attorney for Executors, 115 Broadway, New York City.

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

Dated, New York, the 19th day of November, 1917. SAM L. D. LASKY, Attorney for Executors, 115 Broadway, New York City.

KEMPNER, LOUIS.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Kempner, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Greenbaum, Wolff & Ernst, No. 2 Rector street, in the City of New York, on or before the 6th day of September, next.

Dated, New York, the 19th day of February, 1918. GRACE A. KEMPNER and ALEXANDER S. KEMPNER, Executors. GREENBAUM, WOLFF & ERNST, Attorneys for Executors, No. 2 Rector street, Borough of Manhattan, New York City.

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SPINGARN, BERTHA.—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 Bertha Spingarn, 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, in the City of New York, on or before the 20th day of August, next.

Dated, New York, the 6th day of February, 1918. THE FARMERS' LOAN AND TRUST COMPANY, HENRY H. CAHN, and EDWARD LAUTERBACH, Executors. HOADLY, LAUTERBACH & JOHNSON, Attorneys for Executors, 22 William street, New York City.

RABINOWITZ, ISRAEL.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Israel Rabinowitz, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of their attorney, Isidore Hershey, No. 99 Nassau street, in the City of New York, on or before the 20th day of August, next.

Dated, New York, the 15th day of February, 1918. ABRAHAM RABINOWITZ, JULIA RABINOWITZ and ISRAEL MENDELSON, Executors. MOSES MORRIS, Attorney for Executors, 150 Nassau street, New York City.

KURZMAN, FERDINAND.—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 Ferdinand Kurzman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at place of transacting business at the office of Messrs. Kurzman, Ottinger & Frank, No. 25 Broad Street, in the City of New York, on or before the 15th day of August, next.

Dated, New York, the 29th day of January, 1918. SEYMOUR P. KURZMAN, Executor. KURZMAN, OTTINGER & FRANK, Attorneys for Executor, 25 Broad Street, Borough of Manhattan, New York City.

ABRAHAMS, SIAMON.—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 Siamon Abrahams, deceased, late of the County of New York, to present the same with vouchers thereof, to the subscribers at their place of transacting business, at the office of her attorneys, Unger & Unger, No. 37 Liberty Street, in the Borough of Manhattan, City of New York, on or before the 15th day of August, next.

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