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SHADOWS AND ECHOES

Things I Saw and People I Knew. No. XXIII.—The Baking of Rabbi Azriel's Shmuroh.

BY HALITVACK.

OFTEN I had the distinction of serving as *Wasser-giesser*, and later when I grew bigger I rose to the rank of assistant *stuppel*, and of course I never had the sense at the time to see what a mighty, what a sublime lesson was taught in the baking of Rabbi Azriel's *shmuroh*.

But I speak of the baking, as if that was the beginning and end of it. It is true, and very true, that sack of flour from which the *shmuroh* was baked, was heaven-sent; every atom of it sang the song of a divine love; but for all that it did not bodily fall down from heaven, right through the roof of Abraham the Padratzikh's house, where it was turned into round, crisp Matzo. The wheat had to be sown and mown and ground first; and it is well it was so; for the joy and the beautiful feelings incidental to all that would have been lost to us.

A great day it was when late in the summer, or maybe sometime in the fall, the *shmuroh* wheat was entrusted to the soft soil in Nochum the Noggid's field, about half a verst from town, there to sleep through the winter under the snowy blanket that God was to send down from His own wardrobe. Then in the spring, when God sent the sun to take away the snow, and the tender little green sprouts began peeping through the brown turf, all Pavonda knew that this patch of field of Nochum's was the Almighty's favorite spot on earth. Consecrated ground it was indeed; beautiful to look at, and filling the heart with tenderest gratitude.

The day came at length when the wheat had ripened for mowing; and that was a day of pride for Nochum. The sheaves as they were gathered were borne straight to Nochum's dwelling; the finest house in town—need I tell you that?—and the finest room in this house was given up to the sheaves of the *shmuroh* wheat. Nochum had a real *saal* in his house, with painted floor and walls covered with beautiful paper, you understand—a sort of beautiful paper that had to be sent for to Kovno, the government town; even in Telsh you could not get it. And in that glorious *saal* the *shmuroh* wheat in the stalk was put away the same day as cut down, so that no dew would alight on the grain over night to give it the taint of *chometz*. And that is why it was called *shmuroh*, because it was so precious guarded.

All men could not be Rabbi Azriel; and

they contented themselves with three Matzos of *shmuroh* for the seder, which they bought from Zundel the Shamas. But Rabbi Azriel would touch nothing else through the livelong week of Pesach but *shmuroh*. Deborah made her Matzo-balls from *shmuroh* meal, and all that was in the house for Passover week was *shmurohdig*.

A poor, plain household indeed was Rabbi Azriel's; but not all the cunningly

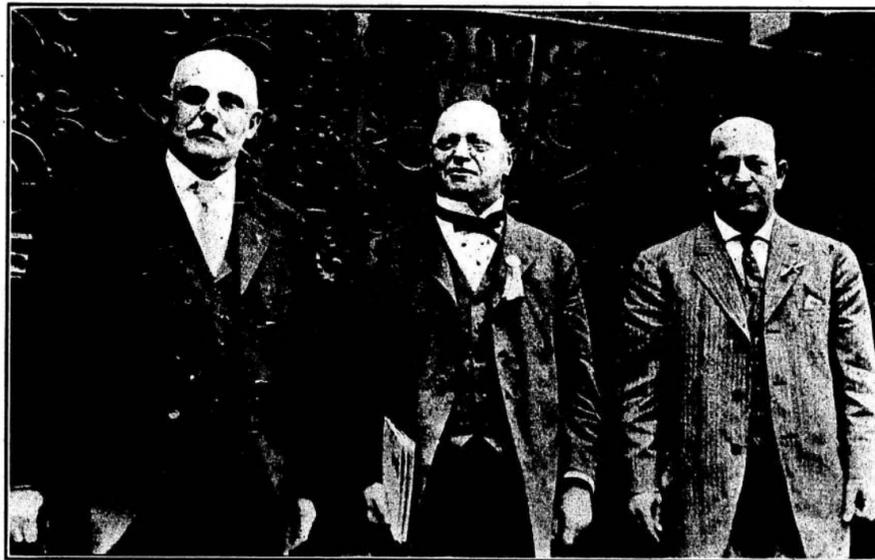
wrought vases and plaques in rarest minerals in the homes of the wealthy, not all the voluptuous tapestries in gold and silk in a king's palace, could hope to shine beside the two household gods of Deborah and Rabbi Azriel. And let me tell you what these were: a green painted Chanukolamp, which stood on a bracket in the corner, the first thing to strike your eye as you entered the house; and a set of slender rolling pins,

maybe some twenty or thirty of them, all covered with tin, and carefully stored away between the rafters, right above the brick oven. They were the rolling pins for the *shmuroh*.

It was a moment of rare delight in the life of Rabbi Azriel when early in the day before the baking of the *shmuroh*, which usually took place on *Rosh Chodesh* Nisan, he fetched down the bunch of rolling pins and gave them a careful dusting, before sending them over to Abraham the Padratzikh's, to have them in readiness for the morning. If you think you can enter into the feelings of a young mother bathing with her own hands her first-born, then you may hope to understand what was going on in Rabbi Azriel's dear old heart when he stood by the window, white cloth in hand, his eyes meanwhile carefully scanning the tin surface of every rolling pin, to see that it was free from indentures.

More of that day's gladsome doing's shared; however, by many others, besides Rabbi Azriel, came towards evening, when a glorious fiery ball was just hovering over the west, and the ground underfoot, loosened during the earlier part of the day, was beginning to congeal once more. That was the time appropriate for drawing the water for the baking of the *Shmuroh*, and storing it carefully away in the barrel in Abraham Padratzikh's keeping. All the fine young men went down with Rabbi Azriel to Gerson the blacksmith's well, down the hill towards the road to Telsh, to see Shlomoh Yonah the water carrier fill his buckets, and walk behind him all the way to the bake house. Israel Siskinds was there, and Kalman the Genius, and Reb Nehemiah, and Artzig, and many others were there. At each heave of the filled bucket, as Shlomoh Yonah was laboriously pulling it from the depths of the well, they shouted: "*L'shem Matzos Mitzvah*." And they made Shlomoh Yonah do the same, only there was no real joy in his shouts, for poor Shlomoh Yonah's head could not well grasp the glorious idea of it all.

By three o'clock the next morning Zundel the Shamas went around tapping at the windows of all that were to participate in the baking of the *shmuroh*. And that was labor thrown away, for scarcely any could sleep that night; but Zundel would not forego his due. It was a blessed privilege to have a hand, no matter how remote in



MARTIN A. MARKS ADOLPH KRAUS A. B. SEELINFREUND

Photo Specially posed for THE HEBREW STANDARD.

We present above the portrait of three of the prominent members of the constitution grand lodge convention of the I. O. B. B., held at Washington, D. C., in the week of April 3rd. Martin A. Marks was chairman of the sessions; he is one of the communal leaders of Cleveland, O. Adolf Kraus of Chicago, Ill., is president of the executive committee of the Order and was again elected to this position by the convention. He is a prominent attorney of the "Windy City." A. B. Seelenfreund, also of Chicago, is the secretary of the executive committee. He is an active worker and accomplished writer.

the baking of the *shmuroh*. And even that beffoged intellect of Shlomah Yonah was awake enough to make him feel while dragging the *shmuroh* water that he would not change places with Nochum the Noggid himself.

Deborah herself was beside the flour bag mixing the dough, her breath quickening at every hands turn, her eyes sparkling. Only one woman before her could have shared in Deborah's feelings, as she stood there, with sleeves rolled back above the elbow, her fists pounding the light slab of dough inside the shining brass basin, the light of heaven dancing on her sweet countenance. And that woman was Mother Sarah when she was making the pancakes for her three angel visitors.

Here let the curtain drop. I thought I would say more; and heaven knows, I have so much more to say. But I would not throw away my strength on polemics with the unsympathetic, the coarse, the ignorant, and the vulgar, who effect to laugh at things such as *shmuroh*, because God has not given them the light to see the soul of things, nor the heart to feel with it. But if you have not yet learned the lesson taught by the baking of Rabbi Azriel's *shmuroh*, then I shall be sorry for myself for the poor powers of my pen.

To be suspicious is to invite treachery.—*Voltaire*.

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A Bloody Page in Russian-Jewish History.

BY NACHMAN HELLER.

(Conclusion.)

IV. **T**IDINGS of the Cossack conspiracy spread far and wide, among both Jews and Poles. Open debauchery and excessive lewdness were common in Ukraine, the malefactors defying the law.

Chmelnietzky, the newly-appointed chief and instigator of all the lawlessness, said that the general sentiment merely sought to square affairs with Chaplinsky. The credulous Poles thus lulled to inactivity, continued their intrigues while their enemies equipped themselves for the contemplated battle, getting assistance from the Khan and his armies.

The possessions of Count Pototzky were the nearest approach for Chmelnietzky and his united forces to give the Poles a striking blow.

The Poles, counting ten thousand were terribly beaten, while their officers and commanders, young Pototzky included, were taken captive and sent to Crimea, in charge of the Khan, to be sold as slaves or held as hostages.

Succeeding in the first skirmish, hordes of kinsmen of various sections of the land joined the insurgents and invaded the cities of Pereyaslau, Piratin and Lubni, torturing and killing the Jews, the principal inhabitants. Thence they marched onwards, slaughtering the Poles and butchering the Jews, increasing their brutalities toward the latter tenfold.

They destroyed the Synagogues and Hebrew schools, desecrating the Holy Books. In many instances the Jews hoped against hope to be rescued by the Polish soldiery, who, however, would not do a thing for their Jewish neighbors. The bloodthirsty Cossacks, in some cases, were inclined to clemency to the besieged Jews, granting them the alternative of saving their lives by baptism, which proposition was emphatically refused. Fathers, husbands and brothers killed their own daughters, wives, and sisters to spare them the maltreatment of the Cossacks and their accomplices.

Rabbi Samson Ostropoler, during his circuit, chanced to stop at the town of Pollanae. Anticipating the Cossack's onslaught, the Rabbi gathered the entire Jewish population into the Synagogue for prayer and devotion, which ended with wholesale butchery.

The Poles, if properly organized, might have overwhelmed and subjugated the guerilla warriors, but jealousy and rivalry led to discord and dissension, the nobles and

knights intriguing against one another and checking and hindering the mobilization of regular troops.

V.

Now the Cossacks reached Subottovo, the erstwhile possession of Chmelnietzky, leased in the interim to a Jew named Baerco Podcovo. The latter was the owner of both physical strength and material wealth, because of which the Poles and the Cossacks detested him and menaced his life. Having two beautiful daughters, the latter were objects of prey for the Poles and Cossacks. One of the maidens was allured to a Catholic convent, the doors of which never opened after her entrance, the other one was enticed to the outskirts of the village, waylaid and violated by a savage Cossack. His wife lost her mind in her grief for her maltreated children. Baerco himself, however, endured his miseries patiently. At the advent of the Cossacks Baerco fled to Umani, the nearest town, thickly populated by co-religionists. He advised the latter to arm themselves with axes, crow-bars and iron rods, and thus equipped go to the neighboring city of Nemiroff, where there was a strong fortification with a regular Polish army. To encourage his kinsmen Baerco procured several horses for himself and a few other men, assuming the commanding post.

Arriving in Nemiroff, Baerco found local conditions somewhat unfavorable. The Jews, were six thousand strong, while the number of the Poles was insignificantly small, and Baerco concluded that the Jews were thrust between two fires, the Poles being their enemies as well as the invading Cossacks. He warned his fellow Jews not to trust the Poles. Being superior in numbers and daring in adventures, Baerco maintained, they, the Jewish townsmen, might start the battle killing first the enemy within, and then the invading Cossacks, who would never gain access to the fortified city.

There were indeed hundreds of enthusiasts, who would gladly pursue Baerco's course. The local Rabbi, Jechiel Michal, however, frustrated this notion. By the sixth commandment, he restrained them from shedding human blood and conjured them to depend on the Father in Heaven and his numerous mercies; while Baerco's designs and devices were considered illusionary and impractical. Jewish history, as a matter of record, never chronicled any event

where Jews figured as aggressors. They have always been on the defensive side. If it pleases God Almighty, continued the Rabbi, to exterminate His people, let all resign themselves to cruel fate and die for his glory, like the fathers and fore-fathers during the crusades, inquisitions and "blood accusations" in Germany, France and Spain.

Baerco's keen eye observed all beforehand. The Poles sent emissaries to the beleaguering Cossacks, telling them of their readiness in opening the gates if no Christian person was molested or abused, the booty they may plunder and pillage from the accursed Jews. Thus the Poles induced the Jews to open the city portals for the admission of additional forces of Polish who turned out to be the militant Cossacks. All the Jews were slaughtered outright, with "Hear O Israel, the Lord is our God!" on their lips.

VI.

There were, however, a goodly number of the unfortunate Jews who escaped the horrible fate of their brethren, hiding in the woods and secreting themselves in neighboring farms, going thence to the Tartars, who never misused their victims. Far from Christian doctrines of charity and benovolence, the Pagan Tartars, however, manifested milder dispositions towards the captured Jews and their families. Having gathered a great number of captives, the Tartars transported them to their people in Crimea, whence they were taken to Rome, Constantinople, Smyrna and Salonica, where wealthy Jews redeemed their co-religionists from their captors for pecuniary considerations.

Baerco Podcova succeeded, likewise, in fleeing from Nemiroff and made his way to Tulchin, a fortified city with an enormous Jewish population, who prepared to resist the Cossack's invasion. He observed a Jew of Patriarchic appearance mingling freely among the soldiers and recruits. This Patriarch proved to be Issachar Baer of Brest, who came to follow the Biblical command to stand for their lives and defend their families, homes and properties. Baerco learned the name of the Polish commander, was none other than Chetvertinsky, who abducted his daughter and imprisoned her in the convent. Letting by-gones rest for the time being, he joined the squadron under the detestable leader. The Cossack Carp, who worked for Itche and deeply loved his master's daughter, Hadassah, was also in the same regiment.

The advent of the Cossacks was finally announced, under the lead of Handza, a notorious brigand. These brutes and their leader, however, never shook the courage of the fighting Jews, who really exhibited the pluck and vigor of their ancestors, the Maccabees. Amidst the raging battle, one always noticed old Isacher Baer moving to and fro. Again Baerco showed marvelous strength and tactical skill. He was given the command of a sotnia, with the aid of which he drove back hordes of Cossacks. Hadassah and her father were also with the warriors, the former

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as a nurse and the latter as a member of the hospital staff. The Cossacks knowing the Jews as tradesmen, shop-keepers and old-clothes-mongers, were amazed to observe their manoeuvres and strategies, and had to admit that this presented to them a new brand of Jews, the like of whom they had never met nor imagined.

In making the morning calls among the wounded volunteers, Hadassah beheld, one morning, the prostrate, almost lifeless body of her father, who had been stabbed by a brutal Cossack at the very moment when he was dressing the wounds of a sick soldier. The magic touch of his daughter worked wonders. The dying man opened his eyes and seeing his daughter, made a last effort to tell her to remain loyal to the parental faith.

VII.

SUSTAINING a series of defeats, the Cossacks sent a messenger to Chetvertinsky, to tell him of their wish to retreat without the slightest annoyance to the Poles and their possessions, the Jews to pay the full penalty for their shedding of Christian blood. Murderous in his heart Chetvertinsky consented to sell his Jews as sacrifices to the Pagan Mloch for the safety and protection of his Polish subordinates. He, thereupon, gathered the Jewish notables together and told them that the Cossacks were willing to retreat, if a monetary ransom were given to them, advising them at the time to pledge their money and jewelry. He assured the Jews that he and his own men were satisfied to act the same way and would disband.

The Jewish notables called their own men and told them of the commander's suggestions. Isaac Baer was the first one to express his doubts as to Chetvertinsky's sincerity and trustworthiness. But the local spiritual guide of the Jewish people, Rabbi Aaron, conjured them to resign to fate and follow the Poles in whatever they say and do. Here arose a group of zealous young men, under the leadership of Baerco Podova, the very man who escaped from the Nemiroff catastrophe, defying the Rabbi and asking the remaining recruits to continue the battle single-handed. The bulk of the Jews, however, in those days, were true worshippers of the Rabbi and would not withstand the mighty Cossacks any longer. All, therefore, accepted the commander's proposition and did as they were told. They took their money, jewelry and arms and presented them to Chetvertinsky. Having thus performed their mission, the Jews were told to go without the gates and receive the Cossacks. Observing their hesitation the commander ordered his Poles

to drive the Jews into the enemy's camp at the point of bayonets. The Jews were not spared from either side, the Poles killed them within, the Cossacks without the city. Old Isachar Baer was dispatched by the very soldier who followed his prudent instructions, while Hadassah was rescued by Carp, who went over to his kinsmen Handza's men.

The Cossacks were bent on slaughter. Now they had to cross the Bug, a lake in the vicinity of Tulchin. Singing and whistling, Carp, supporting Hadassah, heard unintelligible words of "Shemang Israel!" followed by a splash in the water, caused by some heavy object. It was Hadassah, turned lose from the Cossack's grip. The latter's love for the girl was so deeply rooted that he made a desperate dash to dive after.

Chetvertinsky, the commander of the allied forces of Poles and Jews, ordered a banquet for his faithful survivors. Some regretted the excessive price that had been paid for their freedom, but then, remarked the others, the Cossacks cleared the city of the abominable Jews.

Gloom reigned supreme during the festivities in the streets without. The midnight-hour had passed. Baerco Podcova, who escaped from the Tulchin butcheries as well as from Nemiroff slaughtering, was hidden in a den. He was still revengeful and plotting on this very night, under favorable cover of the darkness, an extraordinary treatment for Chetvertinsky and his besotted accomplices.

Ostap, a quondam serf of Chetvertinsky, had been, likewise, parading at the head of Cossackish hordes, looking for plunder. He met Handza, who spoke of his successful ventures at Tulchin. Now, thought Ostap, was the time to turn the tables and show who is the real master. Besides, he was satisfied, there was still a rich harvest for his men to reap. He, therefore, spurred his horse and hustled his men to march, so as to pay the Poles and their commander a nocturnal visit.

Baerco, subtle and cunning as he was, hearing the approach of men and horses, identified them momentarily and hurried to do his share. By a few leaps and jumps, he neared the house, becoming then visible to the man on guard. To his inquiry he answered with a bullet which shut the soldier's mouth forever. Now he neared the powder and applied a match, setting it ablaze. The entire town received a severe shock, the effect of the explosion awakening all the inmates, the drunken soldiers and their commander. Dumbfounded as to what ailed them, they perceived, in addition, the wanton Cossacks. The latter were invited to the palace, being promised rewards in exchange for life and freedom, to which intimations the Cossacks, apparently, nodded their

approval. The Poles, however, soon discovered their mistake. In the palace, they drank and feasted together with the Poles, only to look for some mutinous incident, under the pretext of which they pulled their former masters out into the streets, parading them to the market-place, where a seat of honor was given to Chetvertinsky, fastened with heavy ropes. Ostap bowed before his former master and called him excellency. Meanwhile Baerco was found writhing near the conflagration. Ostap gave Baerco the next seat. Derisive laughter appeared on Baerco's face at the sight of his neighbor, saying: "My Lord Chetvertinsky, I am your humble servant, Baerco, and have the honor to inform you of the services I have recently rendered to you, Excellent Pan."

What have you done and how could you do anything for me?" questioned the Pole.

"I have set your arsenal on fire." "Accursed Jew!" raved Chetvertinsky, unable to square things with the Jew.

"Vengeance is mine!" quoted Baerco with a sinister smile. The appearance of Ostap interrupted the intercourse. Turning to the Pole he said: "Now I want to get even for the insults and abuses I have received from you in former days."

Chetvertinsky pleaded for mercy for himself as well as for his wife, who was, likewise, brought thither to see her husband's end.

"As far as your wife is concerned," retorted Ostap, "you do not need to fear. Nothing in fact will happen to her, as I love her dearly." Observing Chetvertinsky's end Baerco issued a sigh of relief, and breathed his last.

The Cossacks, in the meantime, continued through the provinces of Podolia, Wolhynia and Ukraine, bringing ruin and devastation upon cities and their inhabitants. Thousands and tens of thousands of Jews in the towns of Zaslau, Ostroh, Old-Constantine and Kremenitz were either put to death or given as hostages to Crimean Tartars. In September, 1648, the Cossacks under Chmelnitzky's leadership reached Lemberg, whence they proceeded to Samost, Lublin and Warsaw. Then negotiations for peace were instituted between Bogdan Chmelnitzky and John Casimir, the Polish King, which, however, never brought any tangible results. In the closing days of 1651, the hostilities came finally to an end. The Jews were granted the right to return to their former religion, possessions and ownership.

The twentieth day of the month of Sivan in the lunar calendar is one for fasting, sorrow and affliction, in commemoration of the butcheries in Nemiroff, Tulchin and similar places.

Learn God, and thou shalt know thyself.—Tupper.
They can conquer who believe they can.—Virgil.

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THE VORWARTS AND KASRUTH

For years past the Socialist Yiddish newspapers have been scoffing at everything pertaining to the Jewish religion and openly opposing the observance of Judaism. Prompted by a solicitude for circulation and knowing that the largest numbers of Jews are in one way or another identified with Judaism, and at least carry some respect for the ceremonies and customs of their forefathers the Vorwarts has been more tolerant to religion and to religious Jews. But even this paper recently advertised and circulated widely an anti-religious pamphlet, written by one of the members of its staff, Mr. B. Feigenbaum, a pamphlet which was especially directed against the observance of kasruth. The pamphlet on "Kasruth, Treife and other Mizvoth," by B. Feigenbaum, endeavored to show that the Jewish regulation of kasruth was superannuated and unnecessary, and went on to propound the theory that with the abolition of this observance many of the ills to which the Jews are subjected would disappear. The Vorwarts not only "boomed" and circulated this pamphlet, but it also published articles by Mr. Feigenbaum along the same lines of his precious little book.

Last week, however, the Vorwarts suddenly became a staunch advocate of kasruth, and seeing an opportunity to increase its circulation and to stir up some trouble in connection with the meat strike, it appealed to the Jewish women and to the butchers to keep up the boycott on meat, indirectly inciting the disturbances and riots and warning the public not to buy such meat as was on sale, on the ground that it was not kosher. The declaration of prominent rabbis to the effect that kosher meat was still being prepared as usual did not count with the Vorwarts. The Vorwarts knew better and declared that all meat which was then on sale was treife. It appealed to the Jewish woman not to commit a sin of buying this meat. Kasruth had suddenly become a sacred and important thing to the Vorwarts, as sacred and important almost as was the necessity of stirring up riots in the Jewish quarter. For reasons best known to itself and not entirely unknown to others the Vorwarts did not care to avail itself of the grand opportunity of solving the Jewish problem, by helping the Jews on this occasion to throw off the terrible burden of the observance of kasruth. The opportunity of realizing Mr. Feigenbaum's great panacea was overlooked; all his law and wisdom was suddenly forgotten. The Vorwarts became the champion of kasruth, and it made a strenuous effort to boost its circulation by encouraging the strike. Of such are the latter day idealists of the Jewish radical movement.

SPOILING OUR REPUTATION.

And now Miss Sadie American has gone to London and told a lot of people there that the trouble with us was "the lack of inclination on part of our immigrants to learn English." The announcement was, however, vouchsafed that efforts were being made to persuade our immigrants to attend night schools, "because so many were apt to go wrong through ignorance."

"In short," she said, "we try to do for them what you or I would like to see done for our own sisters." I do not know where Miss Sadie got her information about our immigrants, but she is the one who spoke before the White Slave Conference in London, and the word has gone forth, and the reputation of our newcomers to the country has been spoiled. As a matter of fact none are so anxious to learn the English language as our Jewish immigrants, and none make such earnest efforts as they do to acquire the language of the country. Furthermore, a knowledge of English will not save anyone from going wrong, and most of the information offered by Miss American and the other speakers of the conference is far-fetched and almost entirely detached from reality. But the executive secretary of the Council of Jewish Women has spoken, and our immigrants were not there to contradict here, and what can we here do about it?

The only remedy would be for every one of our immigrants to go to London and have himself interviewed and photographed by the Jewish Chronicle. That in itself is not such a difficult matter. Everybody who comes from the States has himself interviewed and photographed by the Jewish Chronicle nowadays. The trouble is vos es fehit and hay-svals. The immigrants "nebec" have not the wherewithal to make the journey. This is sincerely to be regretted. For it is a great thing to be interviewed and to have one's picture published in the Jewish Chronicle. This is the new way of being healthy, wealthy and wise—and handsome besides—to have one's self interviewed and photographed by the Jewish Chronicle. There is a page of space in the Chronicle waiting for anyone who will come along, and anything he will say about himself and his work will "go." Who's next?

SAVING THE EAST SIDE.

I attended on a recent Friday evening one of the "mass meetings" that are being held under the auspices of the Free Synagogue at Clinton Hall. Mass meetings is the exact and truthful term

by which to describe these gatherings. The speakers were applauded as they are at any other mass meeting, and the entire atmosphere of the gathering, the giggling of the girls and the conversation of the young men was like that of any other meeting where young people come together. There was nothing of the decorum which characterizes a synagogue, and nothing in the gathering to suggest that a religious service was being held. There was a big, tall shagots who sang some songs, but there was nothing Jewish or religious in them and such vocal music can be heard at any moving picture show. The leader of "the movement" himself was not present, and the reverend gentlemen who delivered the sermon spoke earnestly and impressively of the influence of religion in our life. But his exhortation was rather out of touch with the surroundings and with the general conduct of the meeting. The chairman introduced the speaker with some remarks and reminiscences on the style of the average mass meeting. Again and again the chairman announced that the following week the Great One himself would speak on "Marriage and Divorce," and again and again the girls and boys present looked at each other and laughed.

This is the way the East Side is being saved.

THE SCIENCE OF MAKING CHREMSLICH.

I sincerely trust that the Jews of Philadelphia will not be misled by the recipe given by the Jewish Exponent for the making of chremslch. To begin with the Exponent calls it "gremslch," and this makes me skeptical about the directions which follow. Chremslch are a great Passover delicacy, and to make them in the most approved manner it requires a knowledge not only of the art but also of the science of making them. Whatever they do, I hope the Jews of Philadelphia, as well as of this city, will make and enjoy real chremslch and not "gremslch."

B. G. R.

Jewish Community of New York.

(Communicated.)

The regular meeting of the Executive Committee of the Jewish Community (Kehillah), of New York city, was held in the trustees' room of the Hebrew Charities Building on Tuesday evening, April 12. In the absence of the chairman, who was out of the city, Mr. Sulzberger was chosen as chairman of the meeting. The resignation of Mr. Jonas was accepted with regrets, and it was decided that his successor be chosen at the next meeting. The secretary then read the monthly report of the activities of the Kehillah office, which showed that in addition to carrying out the resolutions of the convention the office has since the closing of the convention occupied itself to a considerable extent with the improvement of our facilities for conducting the work and for the proper keeping of our records.

In the course of the report of the secretary, announced in behalf of the chairman the appointment of members of standing committees, the chairman of which had previously been selected.

It was further announced that the Committee on Conciliation for the purpose of adjusting amicably and out side of the courts disputes that may arise among congregations and societies has been appointed and organized, and following the announcement in the Yiddish press of the creation of such a committee several matters calling for adjustment have been brought to the attention of our office.

The secretary stated in behalf of the chairman that the plans of the Committee on Jewish Education looking toward the establishment of an efficient bureau of education was progressing favorably, and that the committee would report more fully at a later date.

The strike of the kosher butchers and the disturbances in connection with the sale of kosher meat was taken up for discussion, and a report of the situation made for the Kehillah which was presented showed that there was danger of the supply of kosher meat being cut off for Pesach. A committee of the Hebrew Butchers' Protective Association headed by the president, Mr. Lastvogel, and Mr. Kornebluth, appeared before this meeting and explained the cause of the trouble. They declared that their men would open their shops if the Kehillah issued a statement to the public explaining the situation, and showing that the butchers were not responsible for the rise in the prices of meat, and appealing to the public to stop the disturbance. Accordingly a letter was drawn up and sent to the Jewish press.

Appeal to Help Sick Children.

The Sanitarium for Hebrew children at Rockaway Park appeals for funds to carry on its work in the congested districts of the East Side. Last year children and their mothers were cared for as inmates or treated to a day's excursion by rail or boat, the total number of beneficiaries amounting to 55,756, and through its influence many poor sick children were saved from disease and death.

IN THE SYNAGOGUES.

AHAWATH CHESED SHAAR HASHOMAYIM.—Rabbi Isaac S. Moses will preach Sabbath morning on "The Young and the Old;" first day Passover, "The Value of Symbols." Passover services begin Saturday evening at 5.30 and Sunday morning at 10. The school will give a Seder on Sunday evening at 7 o'clock.

EZ CHAIM.—Rabbi D. Loewenthal preaches Sabbath morning on "Die Zukunft." First day Passover, "The Benign Influence of the Seder."

ANSCHÉ CHESED.—Dr. Gustav N. Hausmann will speak this (Friday) evening on "The Seder." Sabbath morning, "The Great Sabbath;" first day Passover, "The Fourfold Redemption;" second day Passover, "The Messiah."

EDUCATIONAL ALLIANCE.—Rev. Dr. Samuel Greenfield will address the Young People's Synagogue this Friday evening.

B'NAI JESHURUN.—Rev. B. A. Tintner preaches Sabbath morning on "Jewish Stamina." Passover morning, "The Rejection of Wörth." Services begin Saturday evening at 6 o'clock and Sunday at 9 a. m.

ZICHRON EPHRAIM.—Mr. Adolph Coblenz, of the Jewish Theological Seminary, will occupy the pulpit the first day of Passover.

SHAARI ZEDEK OF HARLEM.—Rev. Adolph Spiegel preaches Sabbath morning on "To Clean the Leaven." First day Passover, "Spring and Emancipation."

ATERETH ISRAEL.—Rev. I. Diamond will preach Sabbath morning on "The Slaves of the Twentieth Century." First day Passover, "Passover."

HAND IN HAND, BRONX.—Rev. Isidor Reichert will lecture this (Friday) evening on "The Jewish House a Sanctuary of the Lord." Sabbath morning, "Israel's Highest Duty." First day Passover "The Festival of the Spring." Second day Passover "The Father's Advice" (German).

ADATH ISRAEL.—Rev. Mayer Kopfstein will lecture this (Friday) evening on "The Value of a Human Life." First day Passover "A Spring Song."

AGUDATH JESHORIM.—On Sabbath morning Rabbi David Davidson will preach on "The Mutual Duties of Parents and Children." First day Passover "Israel's Spiritual World Power." Service will begin Saturday evening at 6 p. m. and Sunday morning at 9 a. m.

BETH ISRAEL BIKUR CHOLIM.—Rev. Aaron Elseman will preach Sabbath morning on "Preparing for the Passover." First day Passover "The Need of a Religious Revival."

ISRAEL OF HARLEM.—Rev. Aaron Elseman will lecture this evening. Dr. M. H. Harris preaches first day Passover on "The More Oppressed the More Increased."

ORACH CHAIM.—Rev. A. E. Dobrin will preach the first day Passover and Rev. Raphael H. Melammed the eighth day. Rev. S. Margolies, of Cleveland, O., will occupy the pulpit on Sabbath, May 7.

OHAB ZEDEK.—Rev. Dr. Bernard Drachman will deliver a Talmudic discourse Sabbath afternoon. First day Passover "Cleaning Out the Leaven."

EMANU-EL.—Sabbath morning Dr. Silverman preaches on "The Significance of the Seder." Sunday Dr. Magnes on "Reformed Judaism—Plans for Reconstruction."

KEHILATH JESHURUN.—Mr. A. Newman, of the Jewish Theological Seminary, will preach the first day of Passover.

BETH-EL (Jersey City).—This evening Rabbi Louis J. Goetz preaches on "Israel, the Standard-bearer of Liberty." Passover morning, "The Significance of the Four Cups of Wine."

TREMONT HEBREW SCHOOL.—Rev. S. H. Glick preaches first day Passover, morning, "Israel's History;" evening, "Freedom Within Slavery;" second day, "The Feast of Abib."

Hebrew Hymnal.

The Hebrew Hymnal, edited by Lewis M. Isagacs and Mathilde S. Schechter, aims to supply a long felt need. It is not intended to supersede the Jewish Hymnals now in use, which are calculated primarily for synagogue purposes, but to furnish the Jewish home and schools with a collection of hymns which will prove serviceable for the members of the family, particularly for the young. Unlike preceding hymnals where non-Jewish hymns and melodies have often been admitted, the editors have sought not to incorporate anything which would mar the distinctly Jewish character of the collection. Only masterpieces of Jewish religious poetry and music have been included, and in each case only such melodies have been employed as have been sanctioned by tradition, and are truly the products of the Jewish genius.

This collection has a practical as well as an historical value. This hymnal differs from others in that the reader has before his eyes on the same page, the music (Melody and piano accompaniment), the transliteration of the Hebrew hymn, the Hebrew original, and the English translation.

The volume contains charming chants and traditional intonations, simplified and purified in the light of artistic expression, by such exponents of synagogal music as Rossi, Sulzer, Naumberg and Lewandowsky.

Care has been exercised in the selection and omission of material. The hymns given are chiefly those used on Sabbath and festivals. Many of these simple yet fascinating hymns may serve as table songs for Friday nights and other occasions of family gatherings, and for various school functions.

An Appeal to the Rabbis and to the Presidents of the Jewish Congregations of New York City.

The officers of the Rabbi Jacob Joseph School of No. 197 Henry street have, as a result of the appeals of hundreds of East Side children for admission to their school, purchased two lots at 165 and 167 Henry street, upon which site a new-up-to-date schoolhouse, with accommodations for 1,000 pupils, will be erected.

To meet the obligations incurred money is needed at once.

The school appeals to the presidents and to the rabbis of the various Jewish congregations that they mention our school and its work in their addresses and sermons to their respective congregations during the coming holidays, and that they appeal to their members to aid this noble institution, which is at present taking care of the spiritual, mental and physical development of over 350 children.

The Board of Directors Rabbi Jacob Joseph School.

SAMUEL I. ANDRON, President

Jewish Territorial Organization.

London, April 5, 1910.

The annual general meeting of the Central London Branch of the Ito will be held on Sunday next, April 10, at 3.30 p. m., at the board room of the Western Synagogue, St. Alban's place. Mr. Lucien Wolf, president of the Branch, will be in the chair, supported by Major-General Sir Alfred Turner, K. C. B.; Mr. H. M. Kisch, C. S. I.; Mr. Myer S. Nathan, LL. D., and others.

The Hon. A. S. Solomons, of Washington, whose regretted death is announced at the age of 84, was a member of the American Council of the Ito, for the work of which he retained an almost boyish enthusiasm till the last.

The Russian Finance Ministry has published in its "Tariff Collection" the full details of the concessions made to the Ito Emigration Department, which surpass any concessions ever granted hitherto to any Jewish society in Russia, involving among other things a reduction of the fares to one-fourth. The following are the chief points of interest in the elaborate official statement:

REDUCED TARIFF, NO. 31.

March 4, 1910.

From April 1, 1910, until revoked, Jewish emigrants who leave Russia through the Jewish Emigration Association, as well as their luggage, are carried from all Russian railway stations that use the general passengers' tariff, to the stations of St. Petersburg, Reval, Riga, Libau, Wirballen, Grajewo, Mlawo, Alexandrowo, Sosnowice, Granitza, Badziwillow, Woloczysk, Nowoseltzy, Ungeni, Reni, Odessa, Nicolayev, Sebastopol, Mariupol, Taganrog, Novorossisk, Poti and Batum, at the Emigrants' Tariff, No. 5, of 1909, as published in No. 2059 of the Collection of Tariffs (included under No. 30, in part of the Reduced Tariffs Code, No. 7309, General Tariff, No. 1925), or at such a tariff as may be established in its place later on, while retaining the following conditions:

1. The Emigrants' Tariff does not apply to Jewish emigrants returning from the ports and frontier stations.
2. Persons wishing to avail themselves of the above reductions must produce before the stationmaster at their departure an authenticated certificate in due form.

Note.—Luggage belonging to such Jewish emigrants may be carried at the same reduced tariff even separately from the emigrants' parties, subject to the production of the same authenticated certificates.

3. The Jewish emigrants at the reduced tariff are transported in third-class passengers' carriages, or in covered goods' carriages fitted up according to the military model, or on such a model as resembles the military model of 1885.

An Odessa correspondent writes that simultaneously with these concessions to the Emigration Department all activity connected with nationalism is being kept severely in check, the branch of the Ito at Odessa, the last relic of the old legalized Ito proper, having been suppressed, while a number of Zionists have been arrested for making collections for the National Fund and have been condemned to terms of imprisonment varying from a fortnight to three months.

Young Women's Hebrew Association.

The Speaker at services this Friday evening will be Rev. Samuel J. Levinson.

Dr. Abraham Blum will conduct the Seder service to be held as usual at the association. All those desirous of participating are cordially invited to do so.

On Monday evening, April 25, Rev. Dr. H. Pereira Mendes will give a talk on Passover, to which the public is cordially invited.

Under the auspices of the Esther J. Ruskay Religious Circle, a very interesting talk on "The American Jew, or the Jewish American—Which?" was delivered by Rev. Dr. David de Sola Pool, on Sunday, April 17. This was followed by an open discussion in which many points of vital interest were brought up.

Passover Evening of Young Judea.

Young Judea, a league of the Nationalist Jewish Youth, has planned a Passover evening, to be given in the large auditorium of Cooper Union on Thursday, April 28, at 8 p. m. The programme will include a lecture on "Passover in Art," by Mr. Leo Mielziner, and a talk on "Ancient Egypt and the Exodus," by Prof. Israel Firdlander. Mr. Sol. Bloomgarten (Yehoash), will read some of his poems, and excellent musical talent has been engaged. As a souvenir visitors will be presented with a copy of E. M. Lillen's "Passover."

CORRESPONDENCE.

A High-Handed Procedure.

Editor HEBREW STANDARD:
As the Hebrew Standard is the official organ of the Cantors' Association of America I wish to lodge a protest against what I deem a high-handed proceeding, which occurred at the meeting of the society on the 18th inst. The directors, without any apparent reason or just cause, voted to suspend a member for the period of one year, simply, as I take it, to enable certain members to vent their spleen against this gentleman, who has been a worthy member and worker in the association for a number of years. Furthermore the directors refused to give the accused a hearing of any kind. I thereupon tendered my resignation to the society, unless they reconsidered their action or, at least gave the accused a fair hearing, but they refused to accept this resignation, hence this letter to you, with the request that you give it proper publicity.

Very truly yours,

H. MEYER,

Cantor Cong. Darche Emunoh, Arverne, L. I.

The Dropsie College for Hebrew and Cognate Learning.

(Communicated.)

A meeting of the Board of Governors of the Dropsie College was held on Sunday, April 17. Present: Doctor Cyrus Adler, the president in the chair; Judge Sulzberger, Edwin Wolf, Louis Gerstley, Oscar B. Teller and Ephriam Lederer.

The death of Mr. David Sulzberger, a life governor and secretary to the board, was announced, and an appropriate minute was adopted. Resolutions on the death of Mr. Sulzberger prepared by the faculty were received and made a part of the records of the board. No action was taken toward filling the vacancy created. Mr. Ephriam Lederer was appointed secretary until the June meeting.

The following were appointed as a Committee on the Buildings for the college: Chairman, Honorable Mayor Sulzberger; additional members, Mr. Edwin Wolf, Oscar B. Teller, Esq., Ephriam Lederer, Esq., Mr. Louis Gerstley, and the president, Dr. Adler, ex-officio.

It was announced that a register for the summer term had been prepared and would be shortly issued.

Dr. Hoshchander, the fellow in cognate languages, was elected instructor in that department to date from September 1, 1910. The fellowship thus created will be open for appointment.

The governors voted to establish two additional fellowships, one in the Biblical department and the other in the Department of Rabbinical Literature, making in all five fellowships now established in the college. These fellowships yield annually five hundred dollars. The additional fellowships will become operative September 1, 1910.

Young Men's Hebrew Association.

The performance of Dickens' "Cricket on the Hearth," by the students of the elocution class under the direction of Amelia Morgenroth, served to draw a large audience to the building last Sunday evening. The young men performed their parts very creditably including, too, the female characters which they impersonated.

Plans looking to the opening of a vacation camp for seniors are being considered by the Camp Committee. This year's camp will be at Surprise Lake, near Cold Spring, on the Hudson, on ground occupied by the Educational Alliance, who are to conduct a junior camp as in former years.

Passover will be solemnized on Saturday evening by the holding of a public Seder and all arrangements for the same have been completed. The care of the household duties will be under the voluntary direction of Mrs. Wm. Mitchell, the wife of the superintendent, while the Seder service is to be read by Mr. F. W. Greenfield, one of the directors of the association.

The children of the Hebrew School will celebrate the festival by the production of a play in two scenes by Dr. Blen. This play will portray the Seder service and meal, and will be performed entirely by children. The play will be given on Monday evening, April 25 and Tuesday evening, April 26, in the auditorium.

The speaker at the Friday evening services this week will be Mr. Theo. B. Richter, one of the directors of the association.

Mrs. Amelia Morgenroth will speak at the Sabbath services of the children on Saturday afternoon, April 23.

Uptown Educational Institution.

The uptown Jews will not forget during the Passover to contribute toward this noble institution.

Here 2,000 children are attending Hebrew school, learning daily pure moral teachings of Judaism, and the Malbish Arumim clothes their bodies.

It is this question of futurity which makes childhood so important and so deeply interesting. It is often said the future is veiled from our eyes. As individuals this may be true of each one of us, as we consider what our own particular future may be. But there is modification of this statement necessary when we look upon the future of the race. Children are the present, men and women the future. By comparison, as we ponder on the generation of the children to-day and the generation of men and women to-day, we see both the present and future at one view.

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Absolutely Pure...



Royal Baking Powder
Improves the flavor
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healthfulness
of the food

ROYAL BAKING POWDER
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SOCIAL.

Mr. and Mrs. Samuel Dublinsky, of Boston, Mass., will spend the Passover holidays with Dr. and Mrs. Nathan M. Stavisky, of this city.

The Young Folks' League of the Hebrew Infant Asylum is arranging for a summer entertainment, with a vaudeville show and bazaar, probably at Brighton Beach.

Mrs. Julius Mendelson, of 23 West 119th street, with her two children, has gone to Cleveland, O., where she will spend the Passover holidays with her parents, Mr. and Mrs. S. Engelman.

Frau Anna Gutman, of Budapest, Hungary, is visiting her sister, Mrs. Emil Neufeld, of 91 West 119th street. She will also be entertained by relatives in other cities.

Mr. and Mrs. Michael Lunitz, of 1421 Madison avenue, will sail for Europe on May 5, by steamer George Washington, visiting all the large cities and on their return home in August will go to their summer cottage at Tannersville, N. Y., to spend the rest of the season.

Mr. Joseph Weber tendered the use of his theatre to the Ladies' Auxillary of Beth Israel on Sunday night and a benefit performance, in which the leading vaudeville stars appeared, netted a handsome sum of money which will eventually be given the Beth Israel Hospital.

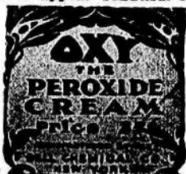
The Independent Ladies' Aid Society will give its annual strawberry festival at Terrace Garden on Sunday evening, May 22. Since its inception years ago this society has accomplished much alleviating distress among the poor, and has brought much good cheer and happiness into the lives of many thousands of unfortunates unable to care for themselves. Tickets may be obtained from Mrs. R. Bernstein, 76 West 119th street, and Mrs. J. Barauchson, 161 Clinton street.

Tribute to A. S. Solomons.

At the Educational Alliance last Thursday night services were held in honor of the late Adolphus Simeon Solomons, who died at Washington on March 18. The new Era Club, the Educational Alliance and the "Kehilla" were in charge and we deeply regret to chronicle that the attendance was very meagre. The speakers were: Jacob H. Schiff, Eugene S. Benjamin, Louis Marshall and the Rev. Dr. H. Pereira Mendes.

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YOUNG LADIES AND MARRIED WOMEN
who desire to appear beautiful should use



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BELL CHEMICAL CO.,
68 East 110th Street, New York.

BAR MITZVAH.

GOLDSMITH.—Mr. and Mrs. Herman Goldsmith announce the Bar Mitzvah of their son, David M., at Temple Beth Elohim, Keap street near Broadway, Brooklyn, on Saturday, April 23. Reception Sunday, April 24, after 8 p. m., at residence, 635 Outnam avenue, Brooklyn.

KRAUS.—Mr. and Mrs. J. Kraus announce the Bar Mitzvah of their son, Walter, April 23, Temple Rodeph Shalom, Sixty-third street and Lexington avenue. Reception Sunday 3 to 6 p. m., 1500 First avenue.

ENGAGEMENTS.

AGATSTON - SCHWERSSENSKI.—Mr. and Mrs. S. Schwersenski, of 222 Riverside Drive, announce the engagement of their daughter, Blanche, to Dr. Sigmund A. Agatston. Announcement of reception later.

BERS - BLUMENTHAL.—Mr. and Mrs. Mark Blumenthal, of 71 West 119th street, announce the engagement of their daughter Theresa to Mr. Aaron Bers. Reception Sunday, May 1, from 3 to 6 p. m.

DAVIS - WOLLNER.—Mrs. Minnie M. Wollner, of the Ansonia, Seventy-third street and Broadway, announces the engagement of her daughter, Juliette, to Mr. David L. Davis.

GARFIELD - HYAMS.—Mrs. Hyams announces the engagement of her daughter, Sophie, to Henry Garfield. At home Sunday, April 17, 58 West 140th street.

GELLER - KANNASOHN.—Mr. and Mrs. Morris Kannasohn, of No. 1329 Fifth avenue, announce the engagement of their daughter, Miss Beatrice Kannasohn, and Mr. Andrew Geller.

JACKSON - PINCUS.—Mr. and Mrs. L. Pincus, of 101 West 120th street, announce the betrothal of their daughter, Carrie, to Dr. John Andrew Jackson.

LIPSHITZ - SALIT.—Mr. and Mrs. Harris Salit, of the Willow Court, 15 Clark street (formerly, 218 Schermerhorn street), Brooklyn, announce the betrothal of their daughter Jeannette to Mr. Philip L. Lipshitz. Reception at the Imperial Fulton street and Red Hook lane, Brooklyn, May 8, after 8 p. m. No cards.

MANN - SAMUELSON.—Mr. and Mrs. Jacob Samuelson, of 20 West 123d street, announce the engagement of their daughter, Essie, to Mr. Max Mann, of 42 West 120th street.

MAYER - ROTHENBERG.—Mr. and Mrs. A. Mayer announce the engagement of their sister, Minna Mayer, to Mr. Simon Rothenberg.

NEUMAN - SCHOEN.—Mr. and Mrs. B. Schoen, of 2156 Washington avenue, Bronx, announce the engagement of their daughter, Lillian Pearl, to Benjamin H. Neuman, of New York. At home, 2156 Washington avenue, Sunday, April 24, from 3 to 6 p. m. No cards.

NEWMARK - DROLLER.—Mr. and Mrs. J. Droller, of No. 123 East Ninetieth street, announce the betrothal of their daughter, Mildred, to Mr. Sol Newmark. Reception 3 to 6 p. m., at the Herrnsstadt, 29 West 115th street, Sunday, May 1. No cards.

ZELLENKO - SPENCER.—Mr. and Mrs. Joseph Zelenko announce the engagement of their daughter, Rose Stella, to Mr. Samuel W. Spencer, son of Mr. and Mrs. Hyman Spektorsky. Announcement of reception later.

MRS. PHILIP SIMON, of No. 145 West 120th street, announces that she is now ready to do catering for engagements, weddings and all dinner parties in the most exquisite manner with strict Kosher service; highest references furnished. Telephone 29—Mornjngside

TRY US FIRST.

When you select your bridal outfit in silks and dress goods.
WE ARE THE TALK OF HARLEM.
ZAJANT & BLUMENSTEIN,
5th Ave., cor. 118th St.

MARRIAGES.

DAVIS-HOROWITZ.—On Tuesday, April 12, at the Tuxedo, Jeanette, daughter of Mr. and Mrs. Jacob Horowitz, of 2 West 120th street, to Mr. Samuel D. Davies. Rev. Aaron Elseman performed the ceremony.

SNIDER - SANDERS.—On Monday afternoon, April 18, at home of the bride's parents, 127 East Ninety-first street, Alvina Sanders, daughter of Dr. and Mrs. Nathan Sanders, to Melvin Snider. Rev. Aaron Elseman officiated. The couple will live in Springfield, Mass.

WOLF-WALDOWSKY.—Mr. Mark Wolf and Miss Bessie Waldowsky were united in marriage by Rev. Samuel Greenfield, Sunday, April 10, 1910.

WEISS-REIDLER.—Murray M. Weiss and Fanny Reidler, on April 17, at Shaari Zedek of Harlem Synagogue, by Rev. Adolph Spiegel.

SIEGEL-LENET.—By Rev. Adolph Spiegel, on Sunday, April 17, at Shaari Zedek of Harlem Synagogue, Arthur Siegel and Dora Lenet.

STERN-STERN.—The marriage of Miss Bertha Stern to Mr. Max Stern was consummated Sunday, April 17, at the residence of the bride's uncle, Mr. Louis Stern, of 335 East Sixty-eighth street. Rev. Daniel Loewenthal officiated.

SILVER WEDDING.

Mr. and Mrs. Leopold Beringer, well-known residents of the Bronx, celebrated the twenty-fifth anniversary of their marriage on Sunday evening last, at their home, 2960 Third avenue. A goodly number of relatives and friends assembled to offer congratulations, and an enjoyable evening was had by all present, including Mr. Beringer's parents, Mr. and Mrs. Elias Beringer, who will celebrate their golden wedding in the fall. Rev. I. Reichert made a few remarks, as did also Mr. Thomas S. Lonergan of the New York World. Mr. Lonergan's remarks were so timely that we reprint some excerpts.

"We hear a great deal now-a-days about unhappy marriages and very little about happy ones. Marriage is not a failure, even that there have been during the past twenty years 1,000,000 divorces granted in these United States, which is a sad commentary on our civilization. You and I know that the family is the unit of society and when any man, or set of men, strikes at the scanty and harmony of the American home they endanger the very existence of our institutions.

"Leopold Beringer and his devoted wife have sprung from a race, whose chief glory has been and still is—devotion to the family circle—love of the parent for the child, and the child for the parent, and fidelity to the marriage vows.

"The leading characteristics of the Jewish race are spiritual fervor, intellectual brilliancy, filial affection and physical vigor—a race, whose women have been renowned for their virtue and beauty in every age and in every clime.

"In the strict sense the word 'Hebrew' applies to the race, and as the word 'Jew' to the religion, but in a general sense the words Hebrew and Jew and Israelite are synonymous. I myself like the word 'Hebrew' best of all, because there is such a marvelous history behind it, and glorious to be sure. For more than 2,000 years much of that history has been written in blood and tears.

"As long as the Jews remain true to the teachings of the Bible and the Talmud they will be a power wherever found. Persecution and dispersion have been unable to crush out the spiritual ideals or to destroy the intellect of the Hebrew race.

"In this cosmopolitan city of ours the Jews are a tremendous power in commerce and in finance; in education and in literature, in law and in journalism. Their charitable institutions are a glorious monument to their philanthropy and self-sacrifice. The Jews like all other races have their faults, but those faults sink into insignificance, beside their sterling virtues. Most of their faults have been forced upon them by oppression and persecution, their virtues are their own."

At the beginning of last week a deputation of Hungarian Zionists waited on the Prime Minister, Count Khuen-Hedervary, to call his attention to the fact that former Cabinets had refused without reasonable grounds to sanction the Constitutions of the Hungarian Zionist Organizations, and to request that the required sanction should no longer be withheld. The Premier expressed surprise at the action of his predecessors in office, and promised that after making inquiries he would communicate his decision on the subject.

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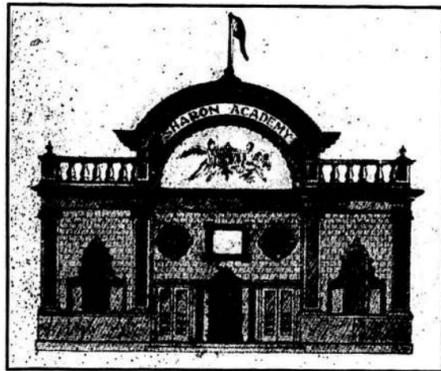
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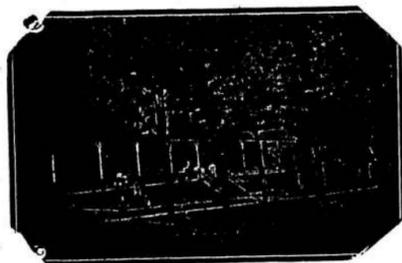
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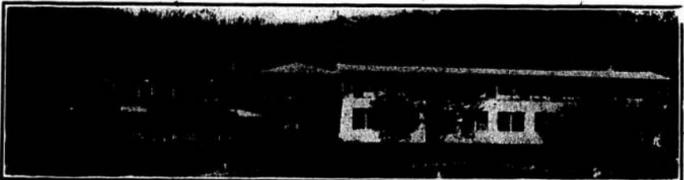
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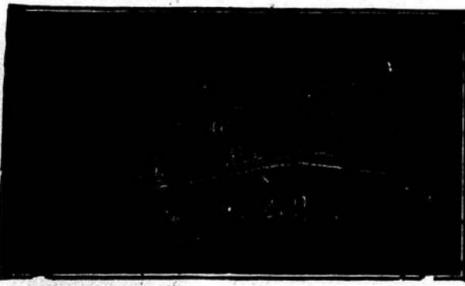
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NEWS FROM ENGLAND.

(Exclusive Correspondence to the HEBREW STANDARD.)

Israel Zangwill and G. F. Abbott on Jewish Problems—New English Zionist Secretary—The White Slave Traffic Conference—Brief Reports of the Leading Speeches—Sadie American's Contributions a Feature.

London, April 8, 1910.

We have a high-class magazine review here which is called the "Fortnightly Review," although it only appears once a month. Priced at 60 cents per issue it reaches a well-to-do and well-educated crowd. Two articles on Jewish problems appear in the current issue. One is by Mr. Israel Zangwill, who writes as a former Zionist and as leader of the Jewish Territorialist Organization, and the other is from the pen of Mr. G. F. Abbott, author of "Israel in Europe," and one of the most distinguished non-Jewish writers on matters Jewish. Mr. Zangwill's article, as was to be expected, deals with the "settlement" solution of the problem, but practically the only contribution he makes to its discussion is of a negative order.

He finds Zionism, confined as it is to the quest of a home in Palestine alone, impossible, and, he seems to have no message of hope to convey to his own Territorialist followers who would found a settlement in any country in which the conditions were favorable. With regard to Mesopotamia he is convinced that should the Turkish Grand Vizier favor a Jewish autonomous settlement in that country, Zionists would unite with Territorialists as cheerfully as anti-Zionists with Zionists. "But," he continues, "nations are not always guided by economic advantages, and it is always possible that Turkey will refuse the proposed Jewish alliance."

"If the Zionists," says Mr. Zangwill, "insist on Palestine or nothing, it will probably be nothing. Foreseeing the possibility of such a dismal ending to Zionist and Territorialist effort alike, the 'It' three years ago commenced to divert the stream of Jewish emigration which now congests New York and other Eastern cities of the States toward those half-populated regions west of the Mississippi which the Jewish labor force can enrich."

So that, if emigration on a large scale is to be adopted as a solution or a palliation of the difficulty, it would appear not unlikely that salvation is to be sought in America rather than in Turkey, and in this case what was formerly a subsidiary undertaking of the Territorialist Organization will be transformed into its main activity. "If the only future for the Jews is peaceful citizenship as a religious minority, it is better they should become more American than the Americans than more Ottoman than the Ottomans." This is a sentiment with which few European Jews would quarrel.

Mr. Abbott, in his article, looks upon the Jewish situation from a totally different standpoint. To him there appear to be only two possible solutions to the problem—complete assimilation or complete separation. But he is led to this uncompromising alternative of prescriptions by what many will regard as a wrong diagnosis of the case. He works upon the assumption that there is anti-Semitism everywhere—that humanity in general to-day is actuated by sentiments more or less the same as those which moved the Spanish Inquisition. "While the Inquisitors called upon the Jew to renounce his faith in the name of Religion, we call upon him to renounce both his faith and his race in the name of Reason."

Even in England, he affirms, signs are not wanting of a growing hostility toward the Jews. But that is an assertion that may firmly be disputed—unless one of the "signs" to which Mr. Abbott refers is the presence of three Jews in his Majesty's government. It is much more reasonable to suppose that whatever slight degree of anti-Semitism exists in this country to-day is merely the dying flicker of the prejudices that prevailed fifty or a hundred years ago, before English Jews were given equal social and political rights with their neighbors.

When Russia and Roumania follow the example of other countries—as they must do in time, however long and however sorely our patience is tried—where will the necessity for either of the alternatives proposed by Mr. Abbott, except in the minds of those who desire to foster anti-Semitism by artificial means, or who see it where it is not? No reason-

able Jew could possibly desire to see the position of his co-religionists in this country bettered, and while so striking an example is at hand of the successful manner in which Jews can combine fidelity to their religion with social prosperity, it is surely idle to talk of complete assimilation and complete separation as the "only possible solutions" of the problem that exists in less favored lands.

The Council of the English Zionist Federation have appointed Mr. Paul Goodman as their new secretary in succession to Mr. Israel Cohen, who has received an appointment at the Zionist International headquarters at Cologne. Mr. Goodman's election to the English secretaryship will find general favor in Zionist circles in this country. He is well known in the Jewish world, not only as the assistant secretary of the London Spanish and Portuguese Synagogue, but as a popular and able worker in the Zionist cause. He was an ardent supporter of Dr. Herzl, and although he has never figured prominently before the public gaze he has assisted largely in disseminating a better knowledge of Zionist aims and ideals by platform speaking and by newspaper articles. Mr. Goodman, who first came to London from Glasgow, has been present at the majority of the Zionist Congresses, and well remembers the many stormy scenes that have taken place in those gatherings, especially at the time when Mr. Joseph Chamberlain made his memorable East African offer, which was later the cause of such bitter strife, and which finally led to the disruption of the movement into two opposing camps. The dissensions that are continually marring the relations between the leaders of the English Zionists certainly do not aid the spread of the Zionist movement among the Jews in this country, and in this connection the appointment of such a practical man as Mr. Goodman to the secretaryship of the English Zionist Federation will be particularly welcomed by his co-religionists.

The Jewish International Conference for the suppression of the white slave traffic will stand out as one of the most notable events in the history of the Jewish community in this country in the year 1910. Meeting at Bechstein Hall there was a large and representative gathering. Delegates from foreign countries mustered in large numbers. At the opening session after Dr. Adler had delivered a short prayer, Mr. Montefiore welcomed the foreign delegates, dwelling on the impressiveness of an occasion which brought so many of their co-religionists to London, at great personal inconvenience, for the express purpose of dealing with a serious and burning question. Lady Battersea, too, welcomed the visitors, asking for their sympathy, their help and advice in the important work in which they were engaged. Lady Desart followed in the same strain.

Mr. Montefiore explained the rules of the conference, and said that only recommendations could be submitted. These would be edited after the conference by the English committee and circulated among foreign committees and delegates. These foreign committees would be asked to consider and report on the recommendations submitted to them with a view to their being carried out.

Mr. Moro then read a paper dealing with the means which might be adopted to ascertain to what extent Jews and Jewesses participate in the traffic of girls and women. He adduced figures to show how great the evil unfortunately had become, how it existed in almost every important country, and how the activity of traffickers was the cause of large numbers of the Jewish girls becoming immoral.

Professor Sylvain Levi, who presided during the morning session, gave place to Dr. Blau, of Frankfurt, in the afternoon. Dr. Maretsky dealt with some of the causes of the traffic among Jews, and with the establishment of Jewish committees in different countries at seaport and frontier towns. Fraulein Pappenheim so impressed those present with her earnest address that her recommendations were adopted. In effect they were as follows: That conferences take place from time to time of the existing Jewish societies for the suppression of the traffic and of such other societies as may be founded; that conferences be called together, in the first instance, by the Jewish Association for the Protection of Girls and Women, but that one must be summoned if five societies out of England demand it; that additional agents be appointed at ports and stations, the cost to be defrayed by the societies in the various countries. It was also resolved that the English society frames its own suggestions after the conference, and submits them for consideration.

Baron Gunsberg, of St. Petersburg, presided on April 6, the subject for the morning's session being "How far is the traffic consequent upon the lack of responsibility of parents and guardians, and what can be done to check imprudent marriages?" Dr. Adler pointed out that thirty years ago the social evil they were endeavoring to combat had not become a disturbing influence in the Jewish community, but as a result largely of the Russian persecution of 1881 and of the wretched economic conditions under which their co-religionists in Eastern Europe lived, the evil had become pronounced. He felt it was

their bounden duty to spread information as to the extent of the practice among those from whom recruits to immorality were drawn, and he would do this by communicating with the rabbis of Eastern Europe, with a view to their disseminating the information and by publishing the real facts in the Hebrew and Yiddish journals which largely circulated in those lands. He pointed out the dangers which arose from illegal marriages and divorces, and said their energies should be directed to the prevention of these.

Dr. Gaster thought the terrible poverty of the Galician Jews was largely responsible for the evil, whilst the weakening of the religious spirit, which all so much deplored, was another important factor. The following are some of the recommendations put forward by Mr. S. Cohen and adopted by the conference: That leaflets in Yiddish and other languages be distributed among young women, warning them against contracting illegal marriages; that parents and guardians make stricter inquiries regarding the men proposing marriages; that the activities of the marriage broker be restricted, he often being an accomplice of the trafficker, and that the various committees investigate advertisements offering situations to young girls.

Professor D. Simons, of Utrecht, presided during the afternoon, when the main subject of discussion was the means to be adopted, to arouse Jewish public opinion against the traffic, and to stimulate interest among those who may be at present ignorant or apathetic. Many admirable suggestions were put forward by the various delegates, most of which are included in the two recommendations put forward by A. R. Moro and adopted. They were: (1), That leaflets, circulars, books and warning notices be printed in Yiddish and other tongues and freely circulated; (2), That meetings of Jews and Jewesses be organized in different countries, special attention being directed to meetings for young men.

The main subject of discussion during the closing session was how far education and social work could be helpful in checking the evil, seeing that bad economic conditions were an undoubted source of the traffic. Dr. Adler thought his colleagues in Eastern Europe were probably not aware to what extent the evil existed, whilst the various communities appeared apathetic. With a view to effecting an improvement he proposed that a letter be addressed to the rabbis and layheads of the Jewish communities in Russia, Poland, Roumania, Galicia and Turkey, setting forth the various points agreed upon.

Miss Sadie American, whose excellent contributions to the debates were a feature of the proceedings all through the convention, in one of her concluding speeches urged the necessity of appointing suitable guardians to girls when first placed in employment, and Miss Halford spoke of the work carried on at Charcroft House, a rescue home belonging to the Jewish Association for the protection of women and girls. A short address by Mr. Claude Montefiore, and an earnest prayer by the Rev. Morris Joseph, concluded a notable congress.

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Friday, April 22nd, 1910 : : : Nissan 13th, 5670.

אחרי
ש' הגדול

JOY AND CONTENT sit around the "Seder Table".

THE FAULT with the modern sermon is, that there is too much CHAROUSES in it.

IT IS NOT obligatory to recite the SHEMA on the first nights of Passover, a custom which our Reform Rabbis religiously observe.

IN "PASSOVER" the English translators of the Bible hit upon a fine word for the Hebrew "Pesach". It gives the full meaning of the Hebrew word and preserves some of its sound, too.

"WHAT MAKES you so weak, grandpa?" "I have eaten too much Afikomon". "Why how funny that a little piece of Matzoh should hurt you!" "Yes, dearie, but I have been eating it eighty-seven times!"

IN THE MINDS of many persons in the community Pesach is the time when one rightfully sets one's house in order in the physical and literal sense. But is this a rule of universal application among Jews? We fear that in some instances the rule is more honored in the breach than in the observance.

THE RETIREMENT from active service on Sunday next of Rear-Admiral Marix, U. S. N., removes from duty an efficient and zealous American naval official. The admiral reaches the age of 62 on the 24th and must under law cease active work. But a grateful country will ever think of him when it recalls the terrible disaster of February 15, 1898 in the harbor of Havana, Cuba, and its subsequent developments.

PROUSLY PERFORMING PASSOVER prescriptions properly, promptly, perseveringly, and pertinaciously, prevents our passing over (to paraphrase Plutarch's philosophy in a petite passe-partout) to the purview of Pluto on permanently passing in our post-mortem passports for permission to partake of the pleasures of Paradise. Reader, remember this: remorse cannot recall relentless wrongdoing! Do it now!

DR. CYRUS ADLER makes an excellent suggestion in the columns of our contemporary *The Jewish Exponent*. He thinks that owners of manufacturing and mechanical establishments can apportion on the hours of labor for the week so as to keep closed on both Saturdays and Sundays. If 48 hours must be put in each week by the employer's hands, can they not work 10 hours each on 4 days and 8 hours on the fifth, just as easily as they labor 8 hours a day on each of 6 days? To our mind, they can do it much more easily! We regard Dr. Adler's suggestion as highly important: it will if carried out benefit all equally.

WE REFERRED recently to a law case arising in Montreal, Canada, in which a landlord sued to cancel the lease he had given a tenant because the latter had subleased his premises to a Jew. At the time we first had occasion to comment on the case we expressed our opinion to the effect that no court in an Anglo-Saxon country would entertain such a plea. Indeed, at the trial of the case the judge who heard it intimated as much. He has just handed down his decision which bears out all that we predicted for it. He deals rather sharply but not undeservedly with the landlord's plea, saying: "Considering that the objection to the sub-tenant does not impugn her respectability, but consists solely in the fact that she and her relatives are Hebrews; considering that such an intolerant, illegal and iniquitous proposition cannot be seriously entertained by a court of justice; considering that this being the only ground left for the cancellation of the lease, it must be dismissed". Thus this decision reaches the same result as Justice Wauhope Lynn reached some years ago in a similar case in this city where the same specious plea was put in on behalf of the local landlord. After all, justice is, as it should be, much the same in New York as in Montreal.

DAYENOO.—It Would Have Been Sufficient.

The Revised Haggadah.

(Continued from last Pesach; to be continued a year hence)

If the minister of the Free Synagogue had gone to London to remain there, Dayenoo.

If Rabbi J. Leonard Levy had not made a "grand-stand play" and gotten a raise in salary, Dayenoo.

If "Jupiter Tonans", *volgo* Rabbi Emil G. Hirsch of Chicago, would only denounce the counter-reformers monthly instead of weekly, Dayenoo.

If the House of Representatives of the United States again shelves considering of the pending immigration legislation next December, Dayenoo.

If the United Hebrew Charities and the Widowed Mothers' Fund Association put aside their differences, Dayenoo.

If the American Jewish Committee and the "great and glorious" Kehillah, not to mention the Board of Delegates for Civil and Religious Rights of the Union of American Hebrew Congregations do nothing at all and accomplish nothing at all, Dayenoo.

If the Congregation Orach Chaim gets as good and sincerely pious a man as its late minister, the Rev. Prof. Joseph Mayor Asher of blessed memory, Dayenoo.

If our un-Jewish Jews will only see the error of their ways and properly celebrate Pesach, Dayenoo.

If ever this much-used term were applicable, it is in the case of the recent action of the Congregation Holche Jocher of Elizabeth, N. J. This body has seen fit to ask the excise commissioners of that city to renew the liquor license of one of its members. Fortunately for the good name of part of Elizabeth Jewry not every member of this synagogue approved the congregation's resolution and some indeed have expressed themselves about it in no uncertain manner and with much vehemence.

CHILLUL

HASHEM.

The evidence given voluntarily by one of the dissenters is that this liquor license should not be renewed, and that the action of the local excise commissioners was proper.

Surely it needs no word from us to this Elizabeth community of our brethren-in-faith that their action is disgraceful. Nothing short of absolute and complete retraction of their resolution is in order. It is not the business of a congregation especially if the liquor shop is in close proximity to the holy house to dabble in excise matters.

Elizabeth Jewry contains within itself an Augean stable that requires a modern Hercules for its purgation!

AT A DINNER given to Samuel Dorf, Grand Master of the Order Brith Abraham at Indianapolis, Ind., on the 23d ult., according to the *Indianapolis News*,

"Mayor Shank was an invited guest at the banquet, and spoke briefly, reminding the crowd that nothing about him was Jewish except his nose, and I'm proud of that. I joined a Jew lodge of Odd Fellows on the South Side, and that comes pretty near being one of the race, and I'll tell you they made me travel a rough road. Not long ago I was wined and feasted at a banquet given by Hungarians, and they fed me so well I wished I was Hungarian. Then on the 17th of March they put me in a parade and I was sorry I was not an Irishman, and here to-night you filled me so full of Jerusalem wine that I only wish I were a Jew." all of which may to Mayor Shank appear quite witty and facetious, but to us quite the contrary.

THE I. O. O. F. Lodge Record was evidently pleased with the remarks we ventured upon some weeks since in commenting upon the news that an Odd Fellows' lodge to be composed of Jews exclusively was in process of formation at Poughkeepsie, in this state. The supporters of the movement pointed to the fact that a prejudice against Jews has cropped out in the existing lodges of the order in that locality. This does not induce us to alter our opinion on the project. Indeed, the I. O. O. F. Lodge Record puts the matter with commendable clearness when it says:

This is a different question altogether from having a German lodge, or a French lodge, or an Italian lodge, each composed of persons of these nationalities, but the terms Jew and Jewish refer not to a nation or nationality or race, but to a religion, and with the same propriety we might have a Methodist lodge, or a Baptist lodge, or a Catholic lodge as a Jewish lodge. The very spirit of Odd Fellowship would be wounded were such the case, and wounded to the death. The spirit of intolerance, which keeps good men out of the order simply and solely because of their religion, cannot be too severely condemned; but to wish to begin with that end in view, howsoever much the apparent justification, should never be encouraged; for, were the move successful, it would produce those very things which we all so greatly disapprove and denounce. If there is room for another lodge in the city mentioned without doing injury to those existing, and if there is a large number of good, upright, exemplary citizens who cannot get into the order solely on account of their creed, we should say, and we think all fair-minded, liberal-minded brothers will say, let there be another lodge, but its door shall be open to all good and true men.

Our brethren must evidently have a hard row to hoe in that town as the following from the Poughkeepsie, N. Y. News, of April 7th, shows:

Behind the lively bidding and ready sale for the little school house, 50 Academy street, known as the Alexander Hamilton School, No. 7, which took place Wednesday, is said to be a moral reason. It became known that one of the Hebrew congregations of the city wanted to purchase the building for synagogue purposes. The neighbors are said to have looked askance upon that project and were ready to pay high money for it rather than have the congregation located there. At the auction sale Wednesday it was purchased by John M. Janes, president of the Lane Bros. Co., for \$3,450.

PROGRESS—A Passover Message.

כה חאמר לכני ישראל איהי שחני אליכם

"Thus shalt thou say unto the children of Israel, I SHALL BE hath sent me unto you!" (Ex. iii., 14.)

SWIFT rushes the River of Time—coming no one knows whence, going no one knows whither. Man, sitting in the frail canoe called Life, rides the turbulent waves, struggling mightily to keep his craft afloat. The river puzzles him. Oft would he attempt to sail on the river in order to trace its origin and recover the lost treasures of the Past. But he has not sufficient strength to carry him far enough against the tide; and he must abandon the task. Nor dare he go against the current too long; for the further he goes the more desolate are the scenes upon which his eye alights. And so he flees from the desolation of the Past and tries, instead, to halt in mid-river in order to gain a firm hold upon the Present. But there is no anchorage strong enough to hold him down to the Present; and the river rushes on, ever on, allowing him not a moment's rest. What remains for the hapless navigator? He looks down into the waters beneath him and puts to the Genius of the River the desperate query: *Who art thou?* And the Genius emerges up to his shoulders from the river at this question of Man. The hoar of the ages covers his head and chin and across his wrinkled brow there is a silver plate in which is engraven the word: ETERNITY.

And the Genius, pointing forward in the direction of the stream, answers gently: "My name is: I-SHALL-BE!"

Man looks in the direction pointed out to him but sees nothing. However, he looks up and sees the handwriting of God writ large upon the azure scrolls that are unfolded before him; and his heart is filled with adoration and his soul with hope. Presently a mighty yearning seizes hold of his being to understand fully the blazing writing on the scrolls, so that not only his heart and soul, but also his mind, is filled with God. Bolder and bolder grows his vision, more and more impetuous his upward reaching—until his adoration, his hope and his longing utter themselves in the one daring question: *Who art thou?* Presently there is a rift in the sky, and out of it reaches a long, sinuous Hand whose lines bespeak creative strength as well as protective power; and this Hand too, is pointed forward, while a Voice says reassuringly:

"My name is; I-SHALL-BE!"

Again does Man look in the direction of the river and sees... He sees a radiant figure with long white wings that cover it up—he sees a luminous visage out of which beams an unspeakable nobility—he sees a wide and high forehead and across it a golden plate inscribed with the word: IDEAL. Forthwith he begins to understand his mission in the world, his position in the frail canoe of Life. He must pursue the Ideal! Once he is in its possession he will know more: he will understand God; he will fathom the secret of eternity. And bending to his task with utter abandon of self, Man begins to paddle his way forward toward the ideal. But the farther he sails, the farther she goes, and the distance between Man and the Ideal remains forever the same... He notices this and he asks again despairingly: *Who art thou?* And the reply comes from the distance in clear ringing tones:

"My name is: I-SHALL-BE!"...

Nothing is so dead as I-WAS, Nothing is so fleeting and evanescent as I-AM. But nothing is so glowing as I-SHALL-BE. I-WAS is a cemetery; I-AM a shooting star; but I-SHALL BE is—an Eden! Does Man hide behind the I-WAS? He might as lief cower in a grave. Is he satisfied with the I-AM? His fate is speedy extinction. But happy the Man whose motto is I-SHALL BE! What matters it that he never reaches the Eden of his Dreams? So long as he runs away from the cemetery of his dead self; so long as he does not linger beneath the evanescent light of the present; so long as he strives forward toward a noble goal! There lies his redemption: away from the dead past—away from the present—away, away toward a glorious future! He will not reach his goal? or his children won't? or the human race won't? What matters it? His striving, their striving, will insure the liberation, the PROGRESS, of the Race...

I-SHALL-BE was the redeeming word by which Moses was to bring to the people the message of freedom and liberty. Egypt was not to be their last bondage, nor the Red Sea their last redemption. They have not reached the goal of their history: they have scarcely begun their historic career. Yea, they shall go from bondage to bondage; they shall march from redemption to redemption. They shall not remain stationary. They shall be a perfect image of the River of Time. They shall be in constant flux like Time. They shall rush onward, ever-progressive and ever-on the road, like Time. Therefore shall they be called the Eternal Nation. Therefore shall they be the interpreters of the Revelation of God. Keeping abreast of the eternal march of the times, their very life shall be a Revelation to the Earth. And the peoples of the Earth, puzzled by the wonderful national existence of the Jew, should turn to Israel and ask: *Who art thou?* let Israel answer with a noble pride:

"My name is: I-SHALL-BE!"

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Passover Reflections.

AN invited guest at the Seder found that the stingy host had furnished him with a rather tiny cup, hardly sufficient to slake his thirst. When that part of the Haggadah was reached where the ten plagues are recited, the host asked him what had caused Rabbi Jehudah to put the ten plagues into ערש באהב. The dissatisfied guest eagerly seized the opportunity of getting even with the host and gave this explanation: "Rabbi Jehudah probably had once had the misfortune to be the guest of a parsimonious host who had given him a small cup. When he came to the ten plagues he feared that by spilling some wine on the floor at the mentioning of each plague there would be nothing left for him to drink. So he bethought himself to leave the ערש באהב to his niggardly host, and choose the shorter form, involving a smaller amount of spilling on the floor."

The proverbial question, "What has Korah to do in the 'Mah Nishtanah?'" was probably at first asked bona fide by a poor Hebrew speller who identified קרה with כורה. This explanation might be seriously objected to by the very question, "What has כורה to do in the 'Mah Nishtanah?'" The reply is that in some countries "Mah Nishtanah" was used in the same general sense as "Haggadah" and signified the whole Seder ritual.

A more serious mistake, because of its consequent ludicrous action, was that made by the man who read פים (foot) for פים in the rubric: "Hier nimmt man den פים in die Hand" ("Here the פים cup is to be raised by the hand"). He certainly was on bad footing with the Hebrew language.

Speaking of Korah we must not omit to mention the characteristic trick played on his audiences by an ignorant travelling "Maggid" (preacher). He had only one sermon whose subject was Korah. But how could he manage to preach this on every Sabbath? He carried with him an intelligent little dog whom he had trained to wait in the back part of the synagogue during the prayers preceding the ser-

mon. Just at the moment the Maggid would get up to preach, the dog would dash to the front and begin to bark lustily. His master would turn to him and wrathfully say: "Vergeh wie Korah!" ("Perish like Korah!") Then, turning to the audience, he would continue: "Speaking of Korah, I want to call your attention," etc., etc.

Another proverbial saying based upon the Seder is this: "Er meint nicht die Haggadah, er meint die Knoedel" (He cares not so much for the Haggadah as for the Matzoh-dumplings). We have some of those dumpling Jews in the Board of Managers of some of our institutions. They raise aloud their voices in behalf of Judaism, but the still small voice within them cries: "dumpling, dumpling, dumpling."

Next to Yom Kippur, the Gibraltar of Judaism, comes Pesach in its successful resistance to the advancing tide of modern life that has swept away so many of the ancient landmarks of Judaism. Yom Kippur and Pesach, the one a little more than the other, are still generally observed throughout the world and neglected by very few Jews only. The leading motive for the observance of these two festivals is, however, not exactly alike. In the case of Yom Kippur, the crowning point of the ימים נוראים "the terrible days," the element of fear יראתה predominates, while love אהבה is the moving force in keeping the feast so resplendent with home life and love. It is not without significance that the Song of Songs שיר השירים, the book that speaks of married life in the most exalted strain, was assigned to be read on Pesach.

Apparently there is a wide gulf between a serenely joyful Seder service and the boisterous gayety of a Fourth of July celebration. Yet, the two have a close connection. The historic events they commemorate are of the same nature, namely, the founding of a new nation; the lessons they are designed to teach are of the same import, namely, hatred for tyrannical and love for democratic government.

There is, however, a still closer kinship between the two celebrations. They stand in the relation

of cause and effect, and the one may be looked upon as the lineal descendant of the other. In proof of this it is sufficient to point out the universally acknowledged great influence of the Bible upon civilization in general and particularly upon the shaping and forming of the character of the men who so nobly fought and bled for American independence. Well might Americans and all lovers of liberty say: "If the Jew had given us the Bible and nothing else ריני" it would be enough to secure for him the highest honor.

But the Jew has done more. He has for centuries continued to show the greatness of liberty and the smallness of its oppressors. And though they shut him up in the ghetto his ideals of freedom and justice defied the ghetto walls and walked to and fro throughout the lands to find inspiration in the souls of men and inspire them to do and dare for the right.

There is; then, an undeniable and most real connection between Jewish and the American national birthdays, and it is safe to maintain that the eating of unleavened crackers on the eve of the fourteenth of Nisan has made possible the shooting off of fire-crackers on the Fourth of July.

The make-up of the Seder truly represents the complexion of human life in general and "Golus" life in particular. Just think of the strange combinations it abounds in. To the most joyful service of the year the head of the family sits down in his white cap and "Kittel," sad reminders of death. Here is the wine, there the salt water, here the bitter herbs מרור, there the sweetenre חרוסה; here the egg, the symbol of life's renewal, there the dead and dry shankbone of a lamb, a portion of the glorious psalms of David; the Hallel הלל stands side by side with the fanciful "Chad Gadyou" חדר נדיא.

Yet a discerning mind will find in these apparent contradictions a faithful picture of human life with its bewildering complexity and awe-inspiring mystery.

SOFTOV.
A Peculiar Passover Hymn.
 "HAGADAH"
 BY RABBI S. FYNE.

OF all the liturgic poems with which the "poetanim" have enriched our liturgy for the service of the synagogue or the ceremonial of the home, the one in the "Hagadah" headed כי לו נאמר כי לו נאמר is by far the most singular and not the least difficult. Most singular because it has two refrains instead of the usual one; because again, the second refrain is of such unusual length—extending to four sentences. And not the least difficult, because this very lengthy refrain is made up of hints, covert allusions which have so far baffled all attempts at explanation. With all the annotations and observations made by different translators and commentators its exact meaning still remains an unravelled riddle.

Without boasting, however, or claiming any superiority. I think I

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have succeeded in interpreting the poet aright, and it is this.

The fourth or concluding sentence of the second refrain, viz.: לך (taken from I Chron. XXIX., 11) would seem plainly to indicate that nearly the whole of this second refrain is built upon this lengthy passage, but in a masterful rhetorical ellipsis omitting words here and there for the sake of increased vividness and pathetic verve.

In the passage alluded to, the word לך occurs twice, but separated by so many words. Now, leaving out all the words intervening between, and adding the conjunction ו we have לך ו לך the first sentence. Again, between the twice mentioned לך stands the word כי. Omitting again all the words between and we have the second sentence לך כי לך. Now comes the third sentence לך אף לך here the poet bent upon still continuing with לך at the end, so as to make up the euphonous poetic triplet or tristich, made a swoop at large upon the entire field of Scripture in search of a similar passage, and found it in Ps. lxxxix, 12, namely אף לך אף לך אף לך; here he again omitted the intervening word between and made up the third sentence לך אף לך; and now, he went back to the passage he started with, and concluded with the second לך of that passage in full, viz.: לך "הממלכה" as the tetrastich or quatrain, the meaning of all of which is this. That all the praise and attributes and possessions and doxology contained in these passages as found between the words of לך-לך-לך-לך are indeed all applicable to "Thee"—all will say so—to "Thee" as speaking to God in the second person in the form all the prayers begin. And now, as necessary to terminate the hymn in the third person, in accordance with a well-defined principle the poet concludes with the refrain number one לך כי לו נאמר כי לו נאמר as saying that to Him all this is most becoming, all this most appropriate.

PASSOVER 5670, Phila., Pa.
Hissing the President.

THE hissing of the President of the United States by the Women Suffragists' Convention in Washington, D. C., last week, while he was delivering an address of welcome at the invitation of the officers of the convention, was a most heinous offense. It was utterly inexcusable and can scarcely be condoned, notwithstanding that letters upon the subject have crossed and in one of the same the President wished to have the matter forgotten.

nor should they. The incident will certainly not aid in the promotion of the women's rights cause. The vilest hoodlums, the most degenerate of our population, look with reverence and respect upon the great office of the presidency, and esteem the majesty thereof, and would not so far forget their manhood as to besmirch it with "hisses." The women who for years stood by Elizabeth Cady Stanton and her compeers in her fight for women's rights, fought for their cause much in the same manner, and as men do, for the rights they believe are or should be theirs and for which they ought to battle.

But these militant suffragettes, as "Rita" said the other day: "I have no use for," nor has any right-thinking man or woman. These militant advocates are not normal women; they are an utterly abnormal set. Just look at the list of their names. Every one has a triad—a long middle name—and their conduct is quite reprehensible.

These creatures, or many of them, can't brook opposition. They see but one side of a cause and fight blindly for it. The measures impressed in their warfare for their alleged rights, will not appeal to right-thinking women, nor have influence with the other sex. Altogether this crowd of women suffragists are making their cause a professional one, and they are looked upon by the great body of intelligent women as curiosities; and indeed there is no greater curiosity than a militant suffragist, whether she be the imported or the domestic article. But when she hisses the President she loses all the finer attributes which we love to see in women and becomes a public nuisance—one to be suppressed.

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THE JEWELLED DAGGER.

A PASSOVER TALE OF ANCIENT EGYPT.

BY JACOB G. ASCHER.

SOLEMN and menacing were the clouds floating over the noon-day sun, when, with down cast eyes and measured tread, Yahudah ben Yosef passed thoughtfully along the thoroughfare of ancient Thebes, en route to the palace of Menepthah, the mighty king Pharaoh, that king who knew not Joseph and gloried in the oppression of the Jewish nation. A proud dignity marked the majestic bearing of the pedestrian. Age—perhaps three score and ten—had dealt kindly with him; his eyes, undimmed, were as bright as the liquid blue of the corn flower, his complexion of olive clearness. His features were handsome and regular—the strong Jewish type—his forehead denoted a man of intellectual power. He threaded his way among the surging masses of excited Egyptians, seemingly totally unconcerned.

Yahudah Ben Yosef was a lineal descendant of that Joseph who centuries before had shared the throne with Pharaoh, the ruler of Egypt and friend of Israel. He was one of those few who had risen superior to the great body of Israelites—then at the period of our tale in abject slavery. He had mastered the entire Egyptian cult and philosophy; and with an innate fondness for chemistry combined with natural ability had become distinguished in the science of medicine, and was appointed physician extraordinary to the king. He had been commanded to appear before him on that day.

Although outwardly unconcerned, Yahudah's heart was sorely oppressed. The light of day was to him as darkness, for his eldest son, his first born, Menasseh, who had lately attained his twenty-first year, had formed a love attachment with an alien, an Egyptian maiden, the daughter of a high court official. A parent's most strenuous interdiction and admonition had been of no avail to wean him from this unholy love. Nitocris, a young woman of extraordinary beauty and culture, had won the young man's heart. He was madly and desperately overcome by this passion. When darkness cast its pall over the benighted city, Menasseh and Nitocris would steal away among the fastness of the rocks that environed the city and plight their vows of eternal truth and constancy. The youth had inherited the manly dignity, the rare personal beauty, and distinction of his father; aflame with the passion his betrothed inspired, thus, in his intended alliance he cast to the winds the dictates of that ancient Faith which had been the heritage of his forefathers. Nitocris scoffed at his religion. It was in her eye fit only for serfs, for the hewers of wood and drawers of water. Menasseh weakened under the lash of her sophistry and condoned her prejudices. His blind infatuation seemed to confuse and destroy his reasoning powers. He ignored the sacred ties of filial love and duty which so strongly forbade his anticipated union. He did not realize he was sacrificing his principles. Yahudah ben Yosef, bowed with supernal grief, had urged his son time and again to sunder the bonds which held him, and which in a spirit of prophecy he averred would lead only to unhappiness, he solemnly declared that persistence was tantamount to his renunciation of his allegiance to the God of Abraham, Isaac and Jacob.

Egypt lay under the ban of the divine scourge. The nine plagues following in quick succession had spread desolation and

devastation everywhere. Fire, pestilence and almost every description of calamity had laid waste the country and practically ruined her inhabitants. The obturacy of Pharaoh, tyrannical and despotic, was relentless; he heeded not all the marvellous signs and wonders—the direful calamities which had befallen his country and his people. His was a desperation which set at defiance all the powers of earth and heaven.

It was the morning of the 14th day of Nisan, and Moses had commanded his people to slay the pascal lamb—to strike the lintels and doorposts of their domiciles with the blood of the sacrifice, and to abide in their homes until the morning.

Erect and dignified, Yahudah ben Yosef, the king's physician, entered the palace. His personality and mission were well known, and he was ushered at once into the royal presence. Yahudah, as his wont, made a low obeisance.

"Arise," cried the king, "and minister to my pains, my temples sorely ache with a sullen rheum—give me health." Yahudah bathed the suffering head in silence. "What excitement has befallen your majesty to-day?" humbly asked the physician.

Menepthah burst forth in a torrent of impotent rage. "Those accursed dogs have been here again, demanding for their people the three days' journey to the wilderness to sacrifice to their God! They defy me and call heaven and earth to witness my injustice. What injustice? Do I not feed and clothe the whole race, and give them a safe asylum from their enemies, the Hyksos, the Greeks, the Syrians and even the Ethiopians. What more can they want?"

"But our people cannot practice their religion," meekly returned Yahudah, "Your gods are not their God."

"Would to Heaven," retorted Pharaoh, in violent wrath, "their gods were but our gods, and then the misfortunes and disasters which have ruined our land never would have occurred. Let them worship our gods, our benign Ra*, who crowns the universe with blessed light and warmth; let them bow down to the mellifluous Thoth,† who sheds her silver rays when the day, steeped in darkness, is crouching at her feet; let them propitiate our all-potent Ostris‡ or our gracious Ama,§ and then our calamities will cease but not until then."

The physician bent his head in speechless sorrow. He dared not utter the reply he would have given. It was as much as life was worth to openly combat such sophistry. Menepthah paused for an instant, to see if, to his mind, his convincing argument would elicit a response from Yahudah. Then he continued: "But I have forever finished with these accursed dogs. I told them my face they would never see again, and I gave my chamberlain orders to eject them from the palace. Menepthah raised his hand to denote the interview was concluded, adding an imprecation: "And may Set§ confound them all!"

"Farewell," spoke the physician, as he withdrew, "Heaven, and not we, must judge."

The shades of evening were falling ominously thick and fast on the historic city of Thebes. The Hall of Columns in

* Ra: the sun.
† Thoth: the moon.
‡ Ostris, § Ama: ancient Egyptian divinities.
§ Set: the Egyptian god representing the power of evil.

the Memnonium gradually darkened to the view as the night approached. The streets were almost deserted. A subdued and restrained excitement seemed to hover in the very air: a gloom of awful mystery hung like a pall over the fated city. From the portals of the physician's abode a stealthy, tall and lithe figure, darkly mantled, hastily passed up the avenue through the winding streets, until it crouched in the long shadows of the Hall of Columns, an edifice dedicated to the divinities of Egypt. It was Menasseh, the physician's son Nitocris had anticipated him. He clasped her to his heart as they entered the hall through the darkened chamber, which in the Egyptian's eyes is most sacred, being the holy of holies, the key of which Nitocris carried.

"My love! my life!" whispered Menasseh, "I came at thy bidding; but know you not it is death to me if I were found here?"

"Fear not, Menasseh. Thy life is my life, the risk to thee is also the risk to me; but I am as the goddess here—Isis*—the goddess of thy destinies, and thou art safe—trust me."

The echo of their subdued voices reverberated through the lofty halls like the murmuring sea.

"No, no," excitedly importuned Menasseh. "Obedient to thy wish I came here; but life of my life, let us away now from this menacing danger."

The lustrous eyes of Nitocris, glistening with the light of the moon that now sparkled through the sombre halls, gazed steadfastly at Menasseh. In that moment she caught both his wrists in her grasp, and in a voice almost lost in emotion whispered passionately, "Menasseh! Menasseh! do you love me?"

"Let my soul answer thee, Nitocris, if my words fail me."

"Then prove thy love by swearing fealty to the august gods at this shrine—my gods, who will preserve thee from all harm."

Like the icy breath of the north wind came to Menasseh the words of his betrothed, which smote him to the heart; a tremor seized him; he stood bereft of speech. Nitocris loosened her tender grasp, and placed her hand to his forehead—it was as cold as the marble column beside them. All was silent as the grave, save the distant hollow voice of the watchman proclaiming the ninth hour of the night, the second watch.

At last Menasseh, recovering from his stupor, found some words that came to his relief. "Nitocris, you jest. Your lips were never formed to stab me thus. Think only for an instant what you ask! I to abjure the God of my forefathers, and bow down to idols! My life is thine to do what thou wilt with, but not my faith."

Nitocris, with eyes aflame in passion, drew back, and with a voice tingled with sarcasm, replied: "Your faith! What has your faith done for you? I will answer—naught but encumber our country with hundreds of thousands—mere fragments of humanity who have no ideals, no ambitions, and whose lives begin and end in menial service to others."

"Nitocris, you are thoughtless; no other woman could have erred more than you have done in thus estimating our people. Our teachers tell us that although we are now in abject slavery, our future mission is to bring light to a world enshrouded in darkness and bigotry. Faith in the God of Abraham, Isaac, and Jacob, is not symbolized by the garish splendors of marble temples, filled with plastic divinities.

The uncomplaining sorrow of our people is an annealing fire which purifies the precious metal and throws aside the dross.

* Isis: Goddess of the Pantheon. |

The lowliest life is often the truest and highest life."

Nitocris was silenced but not convinced. Cautiously they emerged from the Pantheon, the shrine of the divinities, and wandered aimlessly in the cool spring-tide atmosphere of the early night. The streets were lifeless and almost deserted. All at once they found themselves in the small and prescribed Jewish district of the city. They had hardly spoken since leaving the temple. The night was now fast advancing and the splendor of the full moon threw its mantle of scintillating silver on their path, bathing the house tops and portals with a flood of light. "Stop!" cried Nitocris suddenly, in afright, clutching the arm of her companion. "What new horror is this? Blood! blood! blood everywhere!" As she glanced at the portals of the house they were passing, trembling she clung to Menasseh.

"Be not afraid, Nitocris; that is only a religious ceremony; it is the ordinance of the sacrifice of the pascal lamb, commanded by our great and good teacher Moses, and the streaks of blood on the door are merely meant to emphasize the command."

Menasseh had spoken truly; he was ignorant of the true and terrible import and significance of the blood upon the lintels and door-posts. He was aware the elders of Israel had met that day at Pithom, and Moses had enjoined them to publish far and wide to the Jewish community the ordinance of slaying the Pascal lamb. Aught else was unknown to him. Nitocris turned away from the speaker with ill-disguised disgust.

"The superstitions of your people, Menasseh, are terrible, and you really believe that by painting the door of your houses with the life-blood of an innocent dumb animal that you are thus working out your great divine mission, as you call it, and are propitiating the God of your fathers? It is the very ecstasy of absurdity—of madness beyond human belief! Ah, I see we approach your own domicile, and it is also bespattered in the same foolish manner. Go, Menasseh, if my love has any weight in your eyes, and obliterate the bloodstreaks that tell only of this superstitious ignorance."

Menasseh covered his face with his hands, and in the agony of his soul all he could utter was "I dare not. It is the command of our God."

Once more the face of Nitocris was aglow with passion as she hurled her goad of words: "I swear to you, Menasseh, by all our divinities of earth and heaven—by the life of Pharaoh himself—that unless you erase those superstitious bloodstains which besmirch the portals of your home here at this spot, the sacred compact between us—our future marriage—shall be sundered. Why should I wed a man blinded to reason by excess of bigotry? Mark that dark cloud which hovers over the goddess Thoth: hesitate no longer than its time of passing to do my bidding, else I am lost to you forever."

There are some moments in our lives that seem like ages. Menasseh looked up at the Queen of Night in the heavens and felt that now. The crucial and cruel test benumbed the young man's faculties. He knew intuitively Nitocris had spoken what she meant intended. The fateful incident in the Hall of Columns only an hour ago was still fresh in his memory. Now her imperious and determined manner, he was certain, would brook no argument. It was a question of life or death to his very existence, to win or lose the love that was maddening his brain. Besides, he argued to himself, it was only a trivial act—that he would humor her as she had yielded to him in the Memnonium. He watched the dark cloud slowly take its path. He hesitated: the first step towards wrong-doing is never

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taken without a certain degree of hesitancy. The cloud was already half-way across the face of the moon. Nitocris was motionless as a statue. Hastily snatching a bunch of hyssop which, neglected, lay in the gutter, Menasseh dipped it in the flowing stream and washed away the bloodstains! The low muttering of far distant thunder broke on their ears: a storm was gathering.

It was his first defection, his first violation of the Law of Moses, and his breath seemed to be taken away at the thought as he stood transfixed to the spot.

Nitocris was quick to arouse him from his lethargy. "Come! Come!" let us away ere the storm overtakes us."

They commenced to retrace their steps hurriedly, in the direction of Menepthah's palace, to the abode of Nitocris, passing through the Propylon or gate of the Temple of Luxor. Everywhere the sentries on guard admitted them without let or hindrance as soon as Nitocris was recognized.

She wore in her waist-belt a small jewelled dagger of exquisite workmanship and set with brilliant rubies.

Eventually they arrived before a small carved portico at the western end of the palace. Nitocris whispered: "Menassah, my love, here we must part, to meet again at the hour of the morning watch, outside the southern gate. I will have my Arabian steeds, fleet as the wind, brought by a trusted official, and they will bear us away."

"But," demanded Menasseh, "how will it be possible for me to pass all these sentries? I am unknown to them. I will be arrested."

"No, Menasseh, not so. Take this dagger—see how beautifully its handle is encrusted with my monogram in rubies—every stone is like the lifeblood of my heart, that beats solely for thee. Show it to them. They will recognize it. It will be the talisman that must end all doubt between us." Nitocris knew not how strangely prophetic were these words "Go, Menasseh, tarry not long. Fervent will be my orisons to Menta * to protect thee."

Menasseh hurriedly placed the dagger in his sash where it could easily be discerned, and with a last rapturous embrace, hastened away, Passing through the several courts, he soon reached the principal thoroughfare and directed his steps towards his own home. He repassed the Temple of Luxor, whose stupendous columns, quenching the moon's rays with their shadow,

* Menta the rising sun.

seemed like inexorable giants ready to bar his way.

The storm so long slumbering, now broke with great force, and ever and anon the barbed lightning would illuminate his pathway for an instant, to be succeeded by impenetrable gloom. The detonating thunder was deafening and appalling, and as he paused for the moment he heard the sombre tones of the watchman heralding midnight, the hour of the third watch. At last he reached his home. Entering cautiously the passage-way, he tightly closed the portal against the onrushing torrent of rain.

The first streak of morning shot through the eastern sky and the storm had abated, as Yahudah ben Yosef arose and girded his lions to meet the elders of his people at Ra'amses.

He called aloud so that his voice could be heard throughout his domicile. "Arise! arise! my Kindred, and hasten. Let us away to supplicate to God. The legions of our people are waiting to shake the unholy dust of Egypt from their feet, and I have been commanded by Moses to search for the sacred bones of my forefather—but where is Menasseh?"

Yahudah entered the main hall in the semi-darkness to seek him, when suddenly he discerned the outlines of a prostrate form at his feet—he stooped—Great Heaven! it was his son, his first-born, Menasseh! The brand of death was on his ashen face. The destroying angel had not passed over the house of Yahudah! A lightning bolt, attracted, by the steel of the jewelled dagger, had sent its fatal flash and crushed out all life hours ago.

The stalwart form of the old man bent low in supreme anguish. Silently he bore the lifeless body of his beloved son in his arms, and tenderly laid it on his own couch. Then, raising his eyes Heavenward, devoutly murmured:

"Blessed art thou, O Lord, Our God! King of the Universe, who art a righteous Judge."

* The Talmud states that, when the children of Israel were on the eve of leaving Egypt, the bones of Joseph, which that patriarch on his death-bed had charged should be carried with them, could not be found. Moses ordered the elders to make a thorough search, and eventually the sacred relics were discovered. The exodus was delayed some hours in consequence.

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Newport, R. I.

The second annual social of the Ladies' Auxiliary of the Congregation Jeshuat Israel of this city was held Wednesday evening at Masonic Hall, and proved a social and financial success, there being a large patronage. The hall was the scene of animation, being filled by an enthusiastic gathering of friends and supporters. Howard's orchestra furnished music.

The executive officers were: Chairman of arrangements, Mrs. Bernard H. Rosengard; floor manager, Mrs. N. David; assistant, Mrs. Kanavik; treasurer, Mrs. M. David; secretary, Mrs. M. Stoneman; committee—Mesdames R. Tager, D. Frant, F. David, M. Troll, J. Danner, H. Adler, and L. Andriess.

United Hebrew Charities, of Newark, N. J.

The United Hebrew Charities, of Newark, N. J., have published statistics of their operations for the year ending January 31, 1910. The Hebrew Benevolent and Orphan Asylum Society secured the sum of \$3,200 for beds in the past twelve months. This organization maintains 64 orphans at present: 29 boys and 35 girls, 17 being full orphans, 45 half orphans and 2 with both parents living. Of the children 30 were born in Newark and 15 elsewhere in the United States. From Russia came 9. The asylum has a total of 863 members; its assets total \$78,967.79. The Hebrew Ladies' Sewing Circle expended \$704.89 for its work during the year. The Immediate Relief Society and the Chesed

Shel Emes did much effective relief work.

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(Communicated.)

A meeting was held at the Eighty-fifth Street Synagogue last Saturday night. The chairman, Dr. H. Pereira Mendes, reported on the action of three of our largest institutions whose attention had been drawn to the fact that during the past years some irregularities had crept in concerning Casheruth. The directors had shown a liberal readiness to consider the religious susceptibilities of the majority of the inmates, and the requisite steps have been taken for the installment of everything necessary and possible. Rabbi Margolies, Mr. Harry Fischele and Mr. I. Unterberg have been specially active and deserve the thanks of the community.

The committees of the Orphan Asylum and the Sheltering Guardian Society had a meeting with leading members of our Religious Committee and others, and asked the Religious Committee to draw up three statements: 1st, Order of service for children; 2d, Suggestions for religious education in concert with the superintendents; 3d, Suggestions for Casheruth.

Dr. Mendes reported that the Religious Committee had sent in the last and had adopted suggestions for the second, but that he has withheld the latter and also suggestions as to religious education, in order to take concerted action with the Board of Jewish Ministers who, he announced, has issued a letter to all the Jewish institutions on these very points. This letter of the Board of Ministers was signed by Dr. M. H. Harris, chairman of the board; Dr. R. Grossman and Dr. S. Foster, of Newark. It is noteworthy that when the letter was adopted at the meeting of the Board of Ministers it was adopted by all present, all of whom were Reformed Ministers with the exception of Dr. Mendes and Dr. Drachman. Dr. Mendes declared that it was the opinion of the Reformed Rabbis, as expressed by Dr. Grossman at a recent meeting, that no matter what each individual's opinion as to dietary laws might be, the religious opinion of the beneficiaries of our institutions should be the paramount consideration and should receive every respect. The chairman pointed out the moral responsibility of Orthodox men and women to support these and all Jewish institutions more liberally.

The matter of the Bellevue and Allied Hospitals was next brought up. The authorities had installed a Kosher kitchen on the Island, but the same attention for the consumptives in the camp of the Gouverneur Hospital, about ninety per cent. of whose inmates are Jewish, will under existing regulations not be possible, unless some Jewish society lends a helping hand. This has been done by the Adas Israel and by a society whose president is Mrs. E. Mandel. The Union of Orthodox Jewish Congregations has paid the last month's bill for the excess over the government allowance. Mr. Lucas, the secretary, with the chairman, had called twice upon the authorities. Mr. Roeder suggested that the Kehilla be asked to take up the matter, as it is local. Dr. Pool moved that a special committee consisting of the members of the Union of Orthodox Jewish Congregations already on the Religious Committee of the Kehilla be asked to bring the matter up in due form. Rabbi Margolies and Dr. Drachman were accordingly appointed a committee for this purpose.

The subject of the Yeshivahs was then discussed. It was proposed that the authorities of the three Yeshivahs be consulted with a view to co-ordination, and to the formation of a normal or highest class for rabbinical preparation. These three Yeshivahs together spent about \$40,000 last year. The chairman thought there should be some sort of co-ordination with the seminary with these two thoughts in mind, first, that there are a very great many congregations throughout the country who want Talmudists for ministers, but who do not want men with university degrees; second, that they are congregations to which men with university degrees would hardly expect to go in the hope of finding congenial surroundings. The problem was a difficult one. It was suggested that a beginning might be made in one of the Yeshivahs to take charge of the rabbinical preparation, that high school graduation should be besides insisted upon, together with attendance at such classes of the seminary as might be arranged with the authorities, for instruction in modern Jewish subjects. The discussion became very animated, and Rabbi Margolies and Mr. Jacob Hecht, who are connected with the Yeshivahs, were appointed a committee to report on possibilities.

A discussion on a proposition for co-operation with the Association of American Orthodox Rabbis followed. Rabbi Margolies kindly offered to communicate with its executive. The meeting then adjourned.

Atlantic City, N. J.

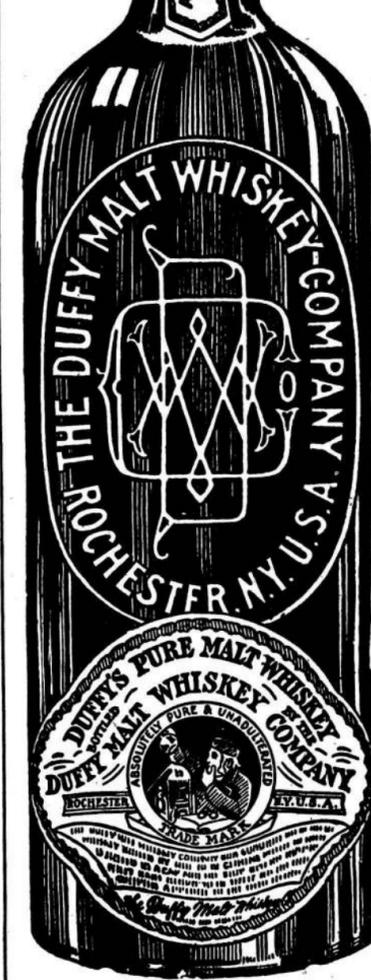
Seder services at the New Roman Hotel, Atlantic City, N. J., will be conducted by Mr. Henry Waters, of New York.

Better Than Spanking.

Spanking does not cure children of bedwetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 248, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

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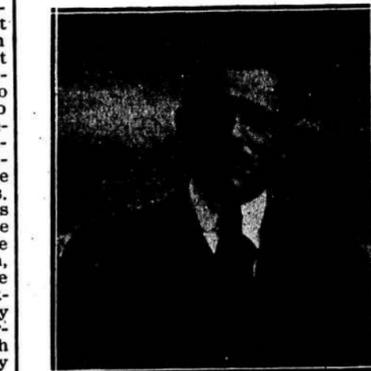
has been used with remarkable results in the treatment of Consumption, Pneumonia, Grip, Coughs, Colds, Malaria, Fevers, Stomach Troubles and all wasting and diseased conditions.

It is sold in sealed bottles only. The Old Chemist's Head is on the label, and over the cork is an engraved seal. Be certain the seal is unbroken. Sold by druggists, grocers, dealers, or direct, \$1.00 a large bottle.

Write Medical Department, The Duffy Malt Whiskey Co., Rochester, N. Y., for free advice and valuable medical booklet containing testimonials and common sense rules for health.

Joseph Alexander.

Accompanying this sketch is a photo of Joseph Alexander, of the firm of Alexander Brothers the popular furniture dealers of 107-11 Bowery, New York. He is the executive head of the firm, which has been in the furniture business since 1882, and is to-day the largest furniture house on the East Side. Their business has been brought to its present magnitude by their unflinching policy of selling only the best made and most artistic furniture, and so strong are Alexander Brothers' entrenched in the furniture business that despite the removal of many of their customers to other sections of the city, their trade



grows apace and they do not deem it advisable to change their business location, which they claim saves their customers money on all their purchases, as the fixed rental of their building is comparatively low, and they have ample space for the display and storage of their superb stock of goods, which are sold strictly on their merits on terms to suit reliable people.

The buildings have six floors each, 75 feet front and 100 feet deep or an entire area of 45,000 square feet. The store rooms and offices are models of neatness and have excellent light at all times, and the show windows are spacious, permitting a grand display of their exceptional lines of furniture. The firm consists of Joseph Alexander and Louis Alexander.

For the eighth consecutive week Keith and Proctor's Fifth Avenue Theatre, on April 25, will feature a feminine star as the headliner on a tremendous bill, Princess Rajah this time being the headliner. Howard and North, in "Those Were Happy Days"; Helena Frederick, with her Singing Sextette; Willard Simms, Charlotte Parry and others are also announced.

Jewish Protectory and Aid Society.

The families of prisoners are here-with notified that they may send such Passover supplies as cooked meats, bologna, corned beef, etc., to the members of their families, who are in the various institutions in the vicinity of New York city, by sewing same up in cotton bags, marking them plainly with the name of the inmate, and addressing and leaving them as follows:

- New York City Prison (Tombs Prison), care Frank Flynn, Warden, Franklin and Centre streets.
 - City Prison, Brooklyn (Raymond Street Jail), care John J. Fallon, Warden, 149 Raymond street, Brooklyn.
 - Workhouse, Blackwell's Island, care Frank W. Fox, Warden, Department of Corrections, foot of East Twenty-sixth street.
 - Penitentiary, Blackwell's Island, care Patrick Hayes, Warden, Department of Corrections, foot of East Twenty-sixth street.
 - Branch Workhouse Hart's Island, care Thomas F. Kane, Warden, Department of Corrections, foot of East Twenty-sixth street.
- Provision for matzoths has already been made.

Irving Place Theatre.

"Dass Suesse Maedel" was successfully given on Tuesday evening, and will be repeated to-night and to-morrow night. "Dass Heirathsnet" is the matinee bill. The season closes in a fortnight.

Replete with features is the programme assembled for the current week at the Colonial Theatre. Lew Dockstader, "the king of minstrels," looms up in the foreground as the chief merry-maker with his monologue and songs. It has been twelve years since this peerless comedian has appeared in vaudeville, and his return has been signally successful. Gus Edwards' frolicsome "Schoolboys and Girls" are conspicuous among the entertainers, as are also Maurice Freeman and company, and Dan Burke and his "Wonder Girls." Julius Tannen, Radford and Winchester, Oscar Lorraine, Will Rogers and Wills and Hassan.

Those who have not already witnessed the big show at the New York Hippodrome will do well to take in the great spectacular performance at an early date, as the season at New York's largest playhouse is quickly drawing to a close. "A Trip to Japan," "The Ballet of Jewels" and "Inside the Earth," and in combination with the midget circus, the Tribe of Fighting Maoris and the many other special features provided in this year's show, have resulted in the largest attendance ever registered at the New York Hippodrome. Business still continues at top notch now that the wane of the season has begun.

News from the Jewish World.

The "Blood Accusation" has been revived at Salonica.

A Hebrew Charities Association is to be formed in Bridgeport, Conn.

The Hebrew Sick and Benevolent Society of Schenectady, has been incorporated.

Plans are being formulated for the erection of a \$15,000 Hebrew Institute in St. Paul, Minn.

A synagogue is to be built for the Cong. Bnai Moshe, Philadelphia, Pa., at a cost of \$10,000.

In an intercity debate Saturday night last the Syracuse, N. Y., Y. M. H. A. was victorious over the Rochester, N. Y., Y. M. H. A.

Bids for the erection of a new synagogue have been asked for by the Cong. Kasher Israel, of Springfield, Mass.

The King of Italy has appointed Signor Barzilai, member of the Chamber of Deputies, to be Ambassador to China.

Three congregations of Scranton, Pa., are planning emigration. They are Bnai Israel, Ahavath Achim and Anshe Sfard.

The Duma has approved the National Defense Committee's report prohibiting Jews from entering the military medical academy.

Final reports show that the Brooklyn Charity Ball, in aid of the Hebrew Orphan Asylum, on Dec. 15, netted \$13,295.36.

Dr. J. B. Sapir, a member of the Zionist Actions Committee, has been arrested at Odessa for making a collection for the National Fund.

Rev. H. Benmoshe has accepted a call and is now occupying the position of Rabbi of the Congregation Adath Israel, of Nashville, Tenn.

A special Building Committee has been appointed to work out plans for replacing the building of the Chicago Hebrew Institute recently destroyed by fire.

The King of Italy has conferred the Commandership of the Order of the Crown of Italy on Cattaul Bey, president of the Jewish community in Cairo.

Rear Admiral Adolf Marix will attain the age limit (62), on the 24th inst., and will retire from active service in the U. S. Navy on that day, as required by law.

On the 11th and 12th of March, Jerusalem had the unusual experience of a heavy snow storm. The downfall helped to relieve the scarcity of water, but did a great deal of damage to vegetation.

The Russian Hebrew journals report that ten wealthy merchants of Novo-Constantinovo in Podolia have formed a company to acquire land in Mesopotamia, and have sent out two experts to investigate the country.

Minister of Finance Kokovsoff and the Council of Ministers have blocked a scheme of the reactionary organizations of Odessa to gain control of the Odessa Municipal Credit Association to the disadvantage of the Jewish beneficiaries.

The Chief Rabbi of Turkey has received an interesting letter from M. Yomtov Semach, who has recently arrived in Yemen on a mission undertaken by the Alliance Israelite Universelle. M. Semach has been received with great enthusiasm at Sanaa not only by the Jewish community, but also by the Mussulman population and the official personages to whom he bore letters of introduction.

According to official statistics, some 5,300 Moslem and Jewish immigrants from Russia, Bosnia, Roumania and the Balkan States have arrived at Constantinople and Salonica during the last twelve months. Of these 2,400 have been or are being provided with lands in the European provinces. Some have been settled on Crown lands near Yenidje Vardar and near the Greek frontier in Southern Epirus.

The annual meeting of the Young Ladies and Gentlemen's League of Montefiore Home took place on Sunday, April 17, 1910. The following officers were elected for the ensuing year: President, Charles A. Strauss; vice-president, Miss Elsie Leeburger; treasurer, Joseph Houtman; recording secretary, Miss Florence Reinschreiber; financial secretary, Miss Mabel Schiff; chairman Board of Directors, Manton Marks. Mr. Jacob H. Schiff addressed the meeting on behalf of the Board of Directors of the home. Dr. Bernhard Cohen, retiring president, and Mr. Charles A. Strauss, the newly elected president, also spoke. Arrangements have already been made by the newly appointed Entertainment Committee for an active social season during the coming winter.

The townlets of Sterdin (Sledice), and Gruzdzl (Kovno), have suffered severely from fires, which left the greater portions of both communities homeless. The synagogues were burnt to the ground. Conflagrations have also de-

stroyed several houses in Shad (Grodno) and Davidhorodok (Minsk).

Councillor Jacob Moser, of Bradford, Eng., who recently visited Palestine, availed himself of the opportunity of his stay at Jaffa to lay the cornerstone of the Hebrew Gymnasium, which owes its establishment to his munificence. He originally contributed 80,000 francs for this purpose and soon afterward increased his gift to 100,000 francs. He has just given a further donation of 25,000 francs.

Large bequests to Jewish charities are made in the will of William Hyams, which was filed last week. Mr. Hyams left \$1,000 each to the Hebrew Benevolent and Orphan Asylum Society, Mount Sinai Hospital, the Hebrew Free School Association, the Hebrew Technical Institute, the Home for Aged and Infirm Hebrews and the Hebrew Educational Alliance; \$500 each to the United Hebrew Charities and the Hebrew Sanitarium, and \$5,000 to the Beth Israel Hospital. At the death of his wife, to whom he left a trust fund of \$100,000, an additional \$1,000 will go to the Hebrew Benevolent and Orphan Asylum Society, \$5,000 more to Mount Sinai Hospital, \$5,000 to the Montefiore Home, \$5,000 to the Hebrew Technical Institute, \$2,500 to the Home for Aged and Infirm Hebrews, \$5,000 to the Hebrew Educational Alliance, \$1,000 to Lebanon Hospital, and \$500 each to the United Hebrew Charities.

OBITUARY.

BLEYER.—On April 15, Esther, beloved wife of Simon F. Bleyer and mother of Alfred, Harry and Arthur Bleyer, passed away, mourned by all those who knew her. "May she rest in peace."

The Milk in the Coconut.

After many weeks of anxiety following the investigation of the various companies, supplying milk in Greater New York the report of the commission has been made public. It affords little enlightenment, according to the summary of its findings. The investigation, thorough in its scope, has had a salutary effect on the people in general, and it is hoped will serve to educate them on the importance of a pure milk supply and where and how to get it.

The cause of the investigation, as is well known, was the advance in the price of bottled milk to 9 cents per quart during the winter months.

Of course there was great indignation because all the milk-supplying companies raised the price almost simultaneously, and there was a general belief that a milk trust had been formed.

As to this the proof is not clear, but the result of the investigation has only increased the demand for pure, clean milk.

The investigation has enlightened the public considerably on the question of production, distribution, etc., and during its progress the people were informed that beginning April 1 some of the companies would restore the old price of 8 cents per quart.

One company, Borden's, announced that their milk cost more to produce than any other fluid milk on the market; that it is worth more and is better than any other bottled milk, hence they could not afford to reduce the price and would hereafter maintain the established price of 9 cents per bottle, but would also maintain their reputation of supplying COUNTRY BOTTLED MILK of the best and purest quality, and it looks like a great vindication of Borden's, because the most thorough investigation of their books and their organization, sources of profit, etc., only revealed the truth of their contention that their milk costs more to produce, is better handled and consequently ought to afford a fair return on the great capital invested and the great reputation attained only by spending more money at all times to furnish its patrons with the purest milk obtainable at a fair price, and the result has been that Borden's business has increased since the exposure of all the secrets of the great milk industry.

One of the important facts established by the investigation is that there is very little milk delivered in New York that is bottled in the country other than that delivered by Borden's. Most of the other bottled milk which is distributed in the metropolitan district is brought down from the country in cans and bottled in city plants. All Borden's milk is bottled as soon after milking as is possible, immediately packed in ice and brought to the city and delivered to the consumer with the least possible handling and without being exposed to the impurities of the city air. The advantages and safety in using COUNTRY BOTTLED MILK are evident.

The investigation has enabled the people to separate the chaff "from the whole wheat," so to speak; they know that there is at least a line of demarcation in the milk business. Some good companies supply their best milk and charge 15 cents per quart for it and for their

inferior milk ask 8 cents. Borden's charge only 9 cents per quart for their best COUNTRY BOTTLED MILK, so it is obvious that the best (Borden's) is also the cheapest. Borden's have no milk for which they would charge more than 9 cents a quart, and have only one quality—their 9-cent, milk—which is as pure and is produced under as scientific, sanitary and hygienic conditions as any milk for which an exorbitant price is asked; in fact, Borden's milk is better than the best of the other firms' milk, no matter if theirs is sterilized, pasteurized or hypnotized (to get 15 cents per quart for milk is a great feat of hypnotism), and to condemn a competitor asking only a fair price for the very best quality, while themselves supplying their worst milk at a high price, is audacious and can only succeed if the victim is a subject of hypnotism. Get Borden's Country Bottled Milk and you get the best. The investigation proves it and sustains us in all that we have ever said in praise of the Borden's, their methods or their milk.

BROOKLYN NOTES.

Cong. Shaare Zedek.

The congregation is formulating plans for a fair in aid of the Building Fund. The exact date has not been decided upon as yet, but will probably be set for the middle of May.

Y. M. H. A.

The closing address of the series of 1909-10 took place on Sunday evening last, Mr. Louis Marshall, of New York, being the speaker. The musical portion of the programme was given by Mrs. Benjamin Stoloff, Miss Jennie Liebman, Mrs. Julius Mendelsohn and Miss Emma Gehrend.

The closing entertainment of the season will be given on May 22.

The Young Men's Hebrew Association of Williamsburg.

The Y. M. H. A. of the Eastern District and the Y. M. H. A. of Williamsburg have consolidated under the name of the Y. M. H. A. of Williamsburg, which now numbers over 300 members. A house warming will take place on Sunday evening, May 1, at 8 p. m. A musical programme has been arranged and luncheon will be served. On this occasion Rabbi Abramowitz and Mr. Michael Fuerst will address the assemblage. All are welcome.

Busoni in Brooklyn.

Music-lovers from all the boroughs will doubtless gather in force at the Academy of Music, Brooklyn, next Thursday evening, when Mr. Busoni's last recital in New York takes place. The great pianist's programme includes Chopin's B minor sonata, the "Waldstein," sonata of Beethoven; Liszt's "Sixth" rhapsody, and some smaller pieces.

At the Montauk Theatre during the coming week Charles Frohman will present Kyrle Bellew, and his superb company of distinguished players in one of the season's most important dramatic productions, "The Builder of Bridges," a new four-act play from the pen of that masterful modern English dramatist, Alfred Sutro, author of "The Walls of Jericho." The new play has been accorded the foremost dramatic commendation of London and New York, without a dissenting voice, during the recent presentation in the English metropolis, and the long season at the Hudson Theatre, Manhattan. "The Builder of Bridges," although a society drama of present-day life, is by far the most finished product of this brilliant playwright's pen, being absolutely original in plot, highly dramatic in action, replete with startling situations and a climax that will prove as surprising in effect as it is unique in conception and artistic in execution. The entire New York cast and production will be given here precisely as presented in Manhattan. Matinees will be given on Wednesday and Saturday.

Hebrew Tabernacle Dedicated.

The new edifice of the Hebrew Tabernacle, No. 218 West 130th street, was dedicated last evening in the presence of a large assemblage. The exercises included addresses by the minister of the congregation, Rev. Edward Lissman, Rev. Dr. Samuel Greenfield, Rev. Dr. Joseph Silverman and Rev. Charles L. Goodell, of the Calvary Methodist Episcopal Church. The key of the building was delivered to the secretary by Mr. Adolph Schwarzbaum and in turn accepted by Mr. Raphael Rosenberger, president of the congregation.

This (Friday) evening and to-morrow morning special services will be conducted by Rabbi Lissman and Cantor A. Reser.

The services will be concluded on Sunday evening at 8 p. m., when, besides a presentation and dedication of a Sefer Torah, there will be addresses delivered by Rabbis Aaron Eisenman, Alexander Lyons of Brooklyn, Isaac S. Moses, Gustav N. Hausmann and B. A. Tinter.

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מריטלי כשר מצה בעסקרי

DESIRES TO ANNOUNCE TO THE PUBLIC THAT THEY WILL BAKE MATZOS IN THEIR STRICTLY KOSHER MATZO BAKERY THIS YEAR.

The flour is made under the supervision of Rabbis M. Silver, of Minneapolis, Minn., and Abe Levenson, of Baltimore, Md., and the Matzos are baked under the supervision of Rabbi Rosenberg, of Brooklyn, and Rabbi Rabinowitz, of Brownsville. We invite the inspection of our Bakery. We also make a specialty this year of round Matzos, Egg Matzos and Cake Flour, at the lowest prices.

ELEHONAN LEVY, Prop.,
Porter Avenue and Thames Street,
Brooklyn, N. Y.

How to reach our place—Take Flushing Avenue car from Brooklyn Bridge and get off at Kulekbocker Avenue, or take Hamburg Avenue car at the new bridge and get off at Thames Street.

Herzl Club to Give Play in Hebrew.

On Thursday evening, May 5, 1910, the boys and girls of the Dr. Herzl Zion Club will produce, in Hebrew, a complete play, "Moses; or, The Exodus of the Jews from Egypt," at the People's Theatre, 201 Bowery. The object of this club is the study and propagation of the Hebrew language, history and literature. During the past six years of its existence it has proved to be a dominant factor along that line.

Three years ago the founder of the Yiddish stage, Mr. Abraham Goldfaden, wrote a Hebrew play, entitled "David in Battlefield," especially for the youngsters of this organization. This year "Moses," in four acts and six scenes, was especially written for the society by Dr. J. M. Salkind, of London. Original music, played by an orchestra of twenty and a chorus of forty, will be a special feature of the occasion.

Rev. H. Masliansky and Mr. Joseph Baroness will speak.

The Progress Relief Society during the past week has distributed over 3,000 pounds of matzo at Progress Hall, Second street and Avenue A, to the poor of the East Side. The officers of this worthy society are: President, Mrs. R. Bauman; vice-president, Mrs. A. Oberstein; secretary, Mrs. M. Katzenstein; treasurer, Mrs. B. Hoffman, and investigators, Mrs. J. Rauss and Mrs. C. Friedman.

Diversity is the predominant note of the bill which Manager Percy G. Williams has provided for the coming week at his popular Alhambra Theatre. The comedy element is also much in evidence as will be ascertained by a glance at the array of artists. Gertrude Hoffman heads the bill with her new review, embracing a cast of twenty-five people. Little Billy, James and Sadie Leonard, Frankie Carpenter and company, Griff, Lane and O'Donnell and Frank Rogers, are among the others. Usual Sunday concerts.

The eighty-third birthday of Isaac Greensfelder, father of Chicago's Associated Jewish Charities, was appropriately celebrated by his friends last week.

Wanted.

YOUNG LADY BOOKKEEPER, typewriter and stenographer, four years' experience, desires position with privilege of Sabbath. Best references. Address, E. Rosenthal, 305 Madison street.

GERMAN UNIVERSITY student seeks a position for the summer in this country. Qualified to instruct in Hebrew, German and other subjects. Best of references. Address INSTRUCTOR, care Hebrew Standard, New York.

FOR SALE AT A BARGAIN.

In order to settle the estate of I. J. Miller, I will sell one 11-room house, with all the latest improvements: large lawns and shade trees; located on Railroad Ave., Hunter N. Y. Also one large store and offices and two small stores, located on Main St., Hunter, N. Y. Stores and offices are now rented for \$700 per year. For particulars inquire of GEO. HARRIS, 204 Fifth Ave., New York City, Executor, or HARRY MILLER, Windham, N. Y., surviving partner.

WANTED.—By a conservative Orthodox congregation, a cantor and preacher in English and German; able to superintend a Sunday school. Address J. KAISER, 1042 Chapel street, New Haven, Conn.

PIANO INSTRUCTION.

Young lady pianist will take a few more pupils at either residence. Special attention to beginners. Address MISS FANNIE HAIMS, 67 Lenox avenue.

TO PARENTS — A COMPETENT teacher will assist school children with their lessons afternoons. Will also teach mornings, delicate children or those mentally defective, using an interesting and simple method. Address A. B., care of Hebrew Standard, 87 Nassau street.

BOYS FREE EMPLOYMENT DEPT. ALBERT LUCAS CLUB.

In charge of Walter Vernon-Epstein, Director.

Address 62 William Street.

Furnishes the best obtainable boys (ages 14 to 20) to employers.

LAZARUS, SARAH.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sarah Lazarus, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at its place of transacting business, No. 45 Wall Street, Borough of Manhattan, in the City of New York, on or before the 31st day of October next.

Dated New York, the 18th day of April, 1910.
UNITED STATES TRUST COMPANY OF NEW YORK, Executor.
STEWART & SHEARER, Attorneys for Executor, No. 45 Wall Street, Manhattan, New York.

LAZARUS, JOSEPHINE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Josephine Lazarus, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at its place of transacting business, No. 45 Wall Street, Borough of Manhattan, in the City of New York, on or before the 31st day of October next.

Dated New York, the 18th day of April, 1910.
UNITED STATES TRUST COMPANY OF NEW YORK, Executor.
STEWART & SHEARER, Attorneys for Executor, No. 45 Wall Street, Manhattan, New York.

RUBINO, JACOB.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Rubino, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, the office of Guthrie, Bangs & Van Sinderen, No. 44 Wall Street, in the City of New York, on or before the 24th day of October next.

Dated New York, the 22d day of April, 1910.
HERMINE R. LOENING, Administratrix.
GUTHRIE, BANGS & VAN SINDEREN, Attorneys for Administratrix, 44 Wall Street, New York City.

The "PLEASURES" OF THE CZAR.

By EZEKIEL LEAVITT.

Besides "The Pleasures of the Czar," which contains a very strong attack on the autocratic Czar and on the whole Russian regime, this book contains also "Professor Getzel," "Hearts and Stomachs," "Between Love and Duty," "Thoughts," "Who Is Happy?" and "My Confession."

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Harrisburg, Pa.

Mrs. Fannie Rashbaum, of Little Rock, Ark., and her sister, Miss Marie E. Sheidman, have returned from their somewhat lengthy trip to New York and Philadelphia. They are volunteer teachers in the religious school of Kasher Israel Synagogue.

A public Seder was held in the vestry of Kasher Israel last Sunday, April 17th, in the course of which a number of pupils spoke on Passover, its causes and effects. Special distinction should be awarded to Moses Williams, Fannie Levin, Harvey Baturin, Annie Michlowitz, Charles Toor, Fannie Cohn, George Sheidman, Mary Levin, Hyman Williams, Beckie Michlowitz and Arthur Baturin.

Dr. Nachman Heller, of Kasher Israel Synagogue, on the first days of Passover, will speak before his townsmen in New York city at their Synagogue Anshel Bialystok, Willet street near Grand. Rabbi Heller will speak in the vernacular on Saturday and Sunday, 23d and 24th inst. While in New York he will be the guest of Mr. Louis Cohen, 418 Grand street.

CHILDREN'S PAGE.

THE GREAT SABBATH.

DEAR CHILDREN:

THIS Sabbath we read the Sedrah called Achray Moth (Leviticus, Chap. 16 to 19.)

This Sabbath is called Sabbath Hagadol or The Great Sabbath on account of the great miracle that was performed on that day. In the year that our ancestors went forth from Egypt, the tenth of the month of Nisan fell on the Sabbath, on which day every Israelite took a lamb for the Passover offering, according to the commandment. "On the tenth day of this month they shall take to themselves every man a lamb for every family," and the Egyptians saw, that they were going to slaughter the animal that they worshipped as their god and were yet compelled to be silent, we therefore signalize this miracle by calling the Sabbath preceding the Passover, "Sabbath Hagadol." On the Seder-night the Master of the House lifts up the plate on which are the Matzos and says: "This is the poor bread that our ancestors partook of in the land of Egypt"—There is also a version in the Hagoda which reads: "This is as the poor bread, etc." Our beloved preacher the Dubner Maggid of blessed memory explains these two versions by the following story:

There was once a very poor man who made a very poor living by shouldering his pack of "tsitsis," "mezuzos," little trinkets etc., and traveling with it through the different villages where he tried to dispose of his wares. Once he arrived at a certain city where he did an unusually good business, little by little he was able to save up money, until at last he amassed quite a fortune. When he became very rich he decided to celebrate every year, the day when he first arrived at that city where his prosperity began, by making it a holiday—he called that day "the holiday of the peddler's pack," because he came to that city with a peddler's pack, and at last became very wealthy.

Every year on that day it was his custom to shoulder his old peddler's pack in memory of his days of poverty, and that holiday became so dear to him after a while that he honored it above all other holidays by making thereon the finest clothing for his children and himself.

One day it happened that he lost his entire fortune that he amassed in that city; he sat and worried; say-

ing, "what shall I do now that my money is all gone, how shall I support my family?" "Why do you sit and worry?" said his wife, "You ought to remember how you made a living before you became rich, by shouldering the peddler's pack; there is no shame in the labor of the poor, put the pack again on your shoulders and let us hope that God will again have mercy upon us."

When the children saw their father place the pack upon his shoulders, they all gathered around him, expecting that he would give to each one the fine clothing he always used to give them on the "Holiday of the Peddler's pack"—but as no clothing was forthcoming, they said "Papa, why do you not give us our nice new clothes the same as every year?"

"Dear Children," said the poor man sorrowfully, "You must not think that this is the holiday I always used to celebrate—that time I was really rich, and I used to put the peddler's pack on my shoulders and disguise myself as a poor man in remembrance of the time I was poor, but now I am really poor and I must shoulder my pack in earnest and not as a remembrance."

This is exactly how it is with us. In the time when our Holy Temple was with us and we were glorious in our national independence we ate the poor bread simply as a remembrance and it was proper then to say, "This is as the poor bread, but now, after our Holy Temple is destroyed and we are as poor as our ancestors were in Egypt we must indeed say, "This is the poor bread.

Yet we should not feel discouraged at the fact we make use of the version that betokens our present poverty—with all that, a nation that celebrates, as we do, the "great sabbath" whereon we defied the idol-worshippers and their gods to their very teeth—can rest assured of again becoming rich and rejoice in the hope of the most glorious future.

בן אהרן

CONUNDRUMS.

What is the difference between a honeymoon and a honeycomb? One is a big sell, and the other little cells.

Why is a man who makes pens a wicked man? Because he makes men steal (steel) pens and then says they do write (right).

Leipzig, Nicolaistr. 24.

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GLATNER, SAMUEL.—The People of the State of New York, by the Grace of God Free and Independent, to Eugene Zuckerman, Moritz Rhode, Irene Reich, George Bruckenstein, Samuel Goldman, Samuel Lang, Rezi Steinberg, Isaac Haberman, Louis Danziger, Isidor Borger, Congregation B'nai Isachai, Dow B. Shayovitz & Co., Frank Levy, Israel Kohn, Halen & Feldman, Joseph Weiss, Morris Fischer, Abraham Reich, Samuel Feldman, Heinrich Greenfield, Caroline Glatner, Ida Blumenkrohn, Harry Glatner, Carrie C. Agatston, Florin Reinhardt, Rachel Glatner, Jennie Holstein, Nathan Glatner, Sidney Reinhardt, Arthur Blumenkrohn, Jessie Blumenkrohn, Rosie Bamberger, Dr. Louis N. Agatston, M. Glass, Morris Meister, Lewis S. Marx and to the creditors generally of said Samuel Glatner, deceased, send greeting: Whereas, Caroline Glatner, Executrix of the last Will and Testament of Samuel Glatner, deceased, has lately applied to the Surrogate's Court of our County of New York for an order directing the issuance of a citation to the occupants of the real property owned by the said Samuel Glatner and to the widow, heirs at law, devisees, legatees and to all the known creditors of the said decedent and to creditors generally, requiring them to appear at a time and place therein stated, and to show cause why a decree should not enter giving the said Executrix authority to sell so much of the real estate of the decedent as shall be necessary for the payment of his debts, and such an order having been duly made and entered herein on the first day of April, 1910,

Therefore, you are each of you are cited to appear before the Surrogate of our County of New York, at his office in the County of New York, on the 31st day of May, one thousand nine hundred and ten, at half-past ten o'clock in the forenoon of that day, then and there to show cause why the said decree should not enter giving the said Executrix authority to sell so much of the real estate of the decedent as shall be necessary for the payment of his debts.

And such of you as are hereby cited, as are under the age of twenty-one years, are required to appear by their guardian, if you have one, or if you have none, appear and apply for one to be appointed, or in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate to represent and act for you in the proceeding.

In testimony whereof, we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed.

Witness Hon. JOHN P. COHALAN, a Surrogate of our said County of New York, at said County, the 6th day of April, 1910.

DANIEL J. DOWDNEY, Clerk of the Surrogate's Court. LEWIS S. MARX, Attorney for Petitioner, 128 Broadway, Manhattan, New York City.

RODMAN, HARDY.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rodman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 400 East 44th street, in the City of New York, on or before the 15th day of October, 1909.

Dated New York, the 23rd day of March, 1910. JESSE RODMAN, Executor. GOLDSMITH & ROSENTHAL, Attorneys for Executor, 150 Nassau Street, New York City.

ROSENBERG, JOSEPH.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Rosenberg, 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 Louis J. Frey, No. 31 Liberty street, in the City of New York, on or before the first day of September, 1910.

Dated New York, the 11th day of February, 1910. ISAAC H. ROSENBERG, Executor. Louis J. Frey, Attorney for Executor, 31 Liberty Street, New York City.

BACH, SIEGMUND J.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Siegmund J. Bach, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Wolf & Kohn, No. 203 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of October next.

Dated New York, March 29th, 1910. ROSALIE BACH, LUDWIG ELLINGER, JOE S. BACH, Executors. WOLF & KOHN, Attorneys for Executors, No. 203 Broadway, Borough of Manhattan, New York City.

HERZOG, JULIUS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Herzog, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 52 Broadway, Manhattan Borough, in the City of New York, on or before the fifth day of July next.

Dated New York, the 20th day of December, 1909. OSCAR M. HERZOG, Administrator. KENDALL & HERZOG, Attorneys for Administrator, 27 William Street, Manhattan, New York City.

KORN, SAMUEL W.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel W. Korn, 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 Maurice S. Cohen, No. 64 Wall Street, Borough of Manhattan, in the City of New York, on or before the 30th day of August next.

Dated New York, 16th day of February, 1910. Maurice S. Korn, Max S. Korn, Albert R. Korn, Executors. Maurice S. Cohen, Attorney for Executors, No. 64 Wall Street, Borough of Manhattan, New York City.

KOHN, LUDWIG.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ludwig Kohn, 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 Jacob Levy, Esq., Nos. 302-304 Broadway, Borough of Manhattan, in the City of New York, on or before the second day of July next.

Dated New York, the 30th day of November, 1909. FANNIE KOHN, Executrix. JACOB LEVY, Attorney for Executrix, Nos. 302-304 Broadway, New York City, Borough of Manhattan.

RENZLER, FRIEDERICKA REGINE.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Friedericka Regine Renzler, also known as Friedericka Renzler, late of the Kingdom of Wirttemberg, Empire of Germany, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of Adolph & Henry Bloch, his attorneys, No. 99 Nassau street, in the City of New York, on or before the 15th day of October, next.

Dated New York, the 5th day of April, 1910. ALBERT BOSSERT, Ancillary Administrator. ADOLPH & HENRY BLOCH, Attorneys for Administrator, 99 Nassau Street, Manhattan, New York City.

ROSENBERG, DAVID.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Rosenberg, 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. 61-65 Park Row, Borough of Manhattan, in the City of New York, on or before the 10th day of August next.

Dated New York, the 27th day of January, 1910. AMALIE ROSENBERG, MYRON ROSENBERG, Executors. MICHAEL H. HARRIS, Attorney for Executors, 61-65 Park Row, Manhattan, New York City.

HONIG, ROSALIE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosalie Honig, 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 Wolf & Kohn, No. 203 Broadway, in the City of New York, on or before the 20th day of October next.

Dated New York, the 7th day of April, 1910. EMMA H. KASKEL, JOSEPH HONIG, Executors. WOLF & KOHN, Attorneys for Executors, 203 Broadway, Borough of Manhattan, New York City.

KAHN, YETTA.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Yetta Kahn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of doing business, No. 280 Broadway, in the City of New York, on or before the 10th day of October next.

Dated New York, the 15th day of March, 1910. SAMUEL J. COHEN, Executor. NATHAN M. HUTNER, Attorney for Executor, No. 280 Broadway, New York City.

ADLER, LOUIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Adler, 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 Hoeddy, Lauterbach & Johnson, No. 22 William Street, in the City of New York, on or before the 15th day of May next.

Dated New York, the 28th day of October, 1909. ALICE O. ADLER, Executrix. Hoeddy, Lauterbach & Johnson, Attorneys for Executrix, 22 William St. N.Y. City.

FASSIG, PETER.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Peter Fassig, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 27 William Street, Borough of Manhattan, in the City of New York, on or before the 16th day of June next.

Dated New York, the 6th day of December, 1909. THEODORE FASSIG, Administrator. FRANK M. PATTERSON, Attorney for Administrator, No. 27 William Street, New York City.

STEINER, SIGFRIED.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sigfried Steiner, 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 B. Lauterbach & Johnson, in the City of New York, Borough of Manhattan, on or before the twenty-eighth day of May next.

Dated New York, the eleventh day of November, 1909. LEO K. STEINER, BURGHARD STEINER, MAMIE STEINER, MORITZ L. ERNST, Executors. WALTER S. HELLBORN, Attorney for Leo K. Steiner, Burghard Steiner and Mamie Steiner, 31 Liberty Street, New York City.

BERNARD M. L. ERNST, Attorney for Moritz L. Ernst, 31 Liberty Street, New York City. MAROTZKI, CAROLINE A.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Caroline A. Marotzki, 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. 120 Broadway, in the City of New York, on or before the seventh day of June, 1910, next.

Dated New York, the 26th day of November, 1909. CHARLES W. BAUSCHAT, Executor. LAWRENCE & LAWRENCE, Attorneys for Executor, 120 Broadway, Manhattan, New York City.

NATHAN, MARCUS.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Marcus Nathan, 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 Bitterman, No. 309 Broadway, in the City of New York, on or before the 22d day of June next.

Dated New York, the 8th day of December, 1909. ROSA NATHAN, FISHER LEWINE, HARRY FRIED, Executors. SAMUEL BITTERMAN, Attorney for Executors, 309 Broadway, N. Y. City.

KAUFMAN, AMELIA.—The People of the State of New York, by the Grace of God free and independent, to Nathan Kaufman, Isidor Schweitzer, Simon M. Roeder, Rachel Herschfeld, Eva Myers, Golda Schweitzer, Joseph E. Rosenthal, Becky Davis, Charles Aronson, Lillie Rosenthal, Carrie Gumprecht, Daniel Herschfeld, Betse Gold, Lieb Rosenthal, Brana Mendelsohn, Phillip Rosenthal, Samuel Rosenthal, Gustav Rosenthal, Annie Solomon, Harry Solomon and Hattie Lewyn, the executors, heirs and next of kin of Amie Kaufman, deceased, send greeting: Whereas, Julius Schweitzer and Michael Gold, of the City of New York, have lately applied to the Surrogate's Court of our County of New York, to have certain instrument in writing bearing date the 26th day of December, 1901, and to certain other instrument in writing bearing date the 6th day of March, 1905, relating to both real and personal property, duly proved as the last will and testament of Amie Kaufman (formerly Amelie Alexander), late of the County of New York, deceased, thereunto subscribed and each of you are cited to appear before the Surrogate of our County of New York, at his office in the County of New York, on the 20th day of May, one thousand nine hundred and ten, at half-past ten o'clock in the forenoon of that day, then and there to attend the probate of the said last will and testament.

And such of you as are hereby cited as are under the age of twenty-one years, are required to appear by your guardian, if you have one, or if you have none, to appear and apply for one to be appointed, or in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate to represent and act for you in the proceeding.

In testimony whereof we have caused the seal of the said County of New York to be hereunto affixed.

Witness, Hon. Abner C. Thomas, Surrogate of our said County of New York, at said County, the 31st day of March, in the year of our Lord one thousand nine hundred and ten.

DANIEL J. DOWDNEY, Clerk of the Surrogate's Court. DAVID HERZOG, Attorney for petitioner, 231 Broadway, New York City, N. Y.

DOSENHEIM, RACHEL H.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rachel H. Dosenheim, 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 Louis Lande, Esq., their attorney, at No. 290 Broadway, in the City and County of New York, on or before the 23d day of May next.

Dated New York, the 19th day of November, 1909. ATTIE G. DOSENHEIM, SAMUEL D. LEVY, ALEXANDER HESS, Executors. LOUIS LANDE, Attorney for Executors, 290 Broadway, New York City.

JOEL, LUCY.—In pursuance to an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Lucy Joel, 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 Ralph K. Johns, No. 215 Montague Street, Borough of Brooklyn, in the City of New York, on or before the 18th day of August next.

Dated New York, the 3d day of February, 1910. BENJAMIN GORINSKY, Administrator. Ralph K. Johns, Attorney for Administrator, No. 215 Montague Street, Borough of Brooklyn, New York City.

LOERWALD, MARIE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Marie Loerwald, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, No. 850 Home street, in the Borough of the Bronx, in the City of New York, on or before the 24th day of June next.

Dated New York, the 15th day of December, 1909. JOHN JOSEPH KRUG, Executor. LOUIS MALTHANER, Attorney for Executor, 87 Wall Street, New York City.

STRAUS, LOUIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Straus, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 71 Broadway, in the City of New York, on or before the 25th day of April next.

Dated New York, the 19th day of October, 1909. ROSE W. STRAUS, Executrix. ELLISON, MACINTYRE & DAVIS, Attorneys for Executrix, 71 Broadway, New York City.

COHN, SAMUEL.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Cohn, 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, No. 64 Wall Street, in the Borough of Manhattan, City of New York, on or before the 1st day of June next.

Dated New York, the 22d day of November, 1909. SIDNEY COHN, Administrator. COHEN BROTHERS, Attorneys for Administrator, 64 Wall Street, Manhattan Borough New York City.

WORMSER, MAURICE S.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Maurice S. Wormser, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of B. Lauterbach & Johnson, No. 22 William Street, in the City of New York, on or before the 20th day of May next.

Dated New York, the 4th day of November, 1909. FLORINE R. WORMSER, Administratrix. HOADLY, LAUTERBACH & JOHNSON, Attorneys for Administratrix, 22 William Street, New York City.

BRILL, WILLIAM.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against William Brill, 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 Davis & Kaufmann, Nos. 49 and 51 Chambers Street, Manhattan Borough, in the City of New York, on or before the 6th day of July next.

Dated New York, the 6th day of December, 1909. JACOB KATZ, PIERCE BRENNAN, Executors. Davis & Kaufmann, Attorneys for Executor Jacob Katz, 49 and 51 Chambers Street, Manhattan Borough, New York City.

L. E. HASBROUCK and J. E. JUDS, Attorneys for Executor Pierce Brennan, 225 Broadway, Manhattan Borough, New York City. HASTORF, CHARLOTTE.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Charlotte Hastorf, 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 Davis & Kaufmann, Nos. 49 and 51 Chambers Street, Manhattan Borough, in the City of New York, on or before the 6th day of July next.

Dated New York, the 7th day of December, 1909. HARRY HASTORF, ALBERT H. HASTORF, WILLIAM HASTORF, Executors. Davis & Kaufmann, Attorneys for Executors, 49 and 51 Chambers Street, Manhattan Borough, New York City.

FRANK, ROSE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rose Frank, 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 William F. Unger, No. 49 Broadway, Borough of Manhattan, in the City of New York, on or before the 30th day of July next.

Dated New York, the 18th day of January, 1910. JOSEPH STIEFEL, CLARA STIEFEL, Administratrices. WILLIAM F. UNGER, Attorney for Administratrices, 49 Broadway, Borough of Manhattan, New York City.

HART, RACHEL G.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rachel G. Hart, 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 Simpson, Werner & Cardozo, No. 111 Broadway, Manhattan, in the City of New York, on or before the 31st day of July next.

Dated New York, the 31st day of December, 1909. VICTOR E. WOLF, Executor. SIMPSON, WERNER & CARDOZO, Attorneys for Executor, 111 Broadway, Borough of Manhattan, New York City.

SCHOENFELD, SAMUEL.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Schoenfeld, 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 Walter T. Kohn, No. 309 Broadway, in the Borough of Manhattan, the City of New York, on or before the 5th day of August next.

Dated New York, the 24th day of January, 1910. LOUISE SCHOENFELD, Executrix. WALTER T. KOHN, Attorney for Executrix, No. 309 Broadway, Borough of Manhattan, New York City.

GORINSKY, JOSEPH M.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph M. Gorinsky, 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 Ralph K. Johns, No. 215 Montague Street, Borough of Brooklyn, in the City of New York, on or before the 18th day of August next.

Dated New York, the 3d day of February, 1910. BENJAMIN GORINSKY, Administrator. Ralph K. Johns, Attorney for Administrator, No. 215 Montague Street, Borough of Brooklyn, New York City.

ROSENTHAL, LEWIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Lewis Rosenthal, 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 George W. Galingner, No. 7 Beekman Street, in the City of New York, Borough of Manhattan, on or before the 1st day of July, 1910, next.

Dated New York, the 20th day of December, 1909. FANNIE ROSENTHAL, Administratrix. GEORGE W. GALINGER, Attorney for Administratrix, 7 Beekman Street, Manhattan, New York City.

SPEIER, GERSON.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gerson Speier, 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 Simpson, Werner & Cardozo, No. 111 Broadway (Manhattan), in the City of New York, on or before the 4th day of May next.

Dated New York, the 25th day of October, 1909. ISAAC SPEIER, Administrator. SIMPSON, WERNER & CARDOZO, Attorney for Administrator, 111 Broadway (Manhattan), New York City.

BEAR, JACOB.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Bear, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business, No. 41 Park Row, in the City of New York, on or before the 24th day of May next.

Dated New York, the 5th day of November, 1909. JOSIE BEAR, Administratrix. NATHAN KALVIN, Attorney for Administratrix, office and postoffice address, 41 Park Row, Borough of Manhattan, City of New York.

KERBS, ADOLF.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adolf Kerbs, 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 Bandler & Haas, No. 42 Broadway, in the Borough of Manhattan, City of New York, on or before the 23d day of April, 1910.

Dated New York, the 30th day of October, 1909. EDWARD A. KERBS, MAX ROSENTHAL, Executors. BANDLER & HAAS, Attorneys for Executors, 42 Broadway, New York City.

FLEMING, ADELINA B.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adeline B. Fleming, 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 Henry Levy, No. 167 East 121st Street, in the City of New York, on or before the 22d day of August next.

Dated New York, the 5th day of February, 1910. MAE F. DELEVAN, Administratrix. HENRY LEVY, Attorney for Administratrix, 167 East 121st Street, Borough of Manhattan, New York City.

KOHN, SAMUEL.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Kohn, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business at the office of Arthur B. Spingarn, No. 66 Liberty Street, in the City of New York, on or before the 30th day of June next.

Dated New York, the 18th day of December, 1909. MARTHA A. KOHN, Executrix. ARTHUR B. SPINGARN, Attorney for Executrix, No. 66 Liberty Street, Borough of Manhattan, New York City.

HERZOG, SIGMUND.—The People of the State of New York, by the Grace of God free and independent, to Paul M. Herzog, Nina M. Stein, Millie H. Renskor, Caecilia Wolf, Annie Vaik Mendel, Blanche Caik Quinn, William Herzog, Nathan Herzog, Frieda Herzog, Bernard Neuberger, Mrs. Samuel Wolf, Julius Wolf, William Wolf, Walter Wolf, Elese Wolf, Bertha Wolf Hallub, Oscar Herzog, Eugene Herzog, Max Herzog, Bernhard Herzog, Carrie Herzog Ambrose, and Lotie Herzog, Polk, the heirs and next of kin of Sigmund Herzog, deceased, and Oscar M. Herzog, executor named in the will of deceased, send greeting:

Whereas, Paul M. Herzog, of the City of New York, has lately applied to the Surrogate's Court of our County of New York, to have a certain instrument in writing relating to personal property duly proved as the last will and testament of Sigmund Herzog, late of the County of New York, deceased, thereunto subscribed and each of you are cited to appear before the Surrogate of our County of New York, at his office in the County of New York, on the 15th day of June, one thousand nine hundred and ten, at half-past ten o'clock in the forenoon of that day, then and there to attend the probate of the said last will and testament.

And such of you as are hereby cited as are under the age of twenty-one years, are required to appear by your guardian, if you have one, or if you have none, to appear and apply for one to be appointed, or in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate to represent and act for you in the proceeding.

In testimony whereof, we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed.

Witness, Hon. John P. Cohalan, a Surrogate of our said County of New York, at said County, the 8th day of April, in the year of our Lord one thousand nine hundred and ten.

DANIEL J. DOWDNEY, Clerk of the Surrogate's Court. MESSMORE KENDALL, Esq., Attorney for Executors, 2 William Street, Borough of Manhattan, City of New York.

FECHHEIMER, MARTIN S.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Martin S. Fechheimer, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, viz., the office of Ferdinand Kurzman, No. 25 Broad Street, Borough of Manhattan, New York City, on or before the 23d day of July, 1910.

Dated New York, January 21, 1910. HARRY G. HOCHSTADTER, MAX KASKEL, SAMUEL M. FECHHEIMER, JOHN FRANKENHEIMER, Executors. FERDINAND KURZMAN, Attorney for Executors, 25 Broad Street, Borough of Manhattan, New York City.

ANGELAKIS, LOUIS, also known as LOUIS ANGELAKIS and LOUIS ANGELAKY.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against LOUIS ANGELAKIS, also known as LOUIS ANGELAKIS and LOUIS ANGELAKY, 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 Marks & Marks, No. 63 Park Row, in the Borough of Manhattan, City of New York, on or before the 14th day of February next.

Dated New York, the 4th day of August, 1909. JOHN A. ANGELOAKIS, Administrator. MARKS & MARKS, Attorneys for Administrator, No. 63 Park Row, Borough of Manhattan, New York City.

FROHMAN, DAVID.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Frohman, 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 Herman Gettner, No. 281 Broadway, Manhattan Borough, in the City of New York, on or before the 24th day of October next.

Dated New York, the 5th day of April, 1910. HERMAN FROHMAN, HUGO FROHMAN, Executors. HERMAN GETTNER, attorney for executors, 281 Broadway, Manhattan, New York City.

SAMUELS, FEIST.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Feist Samuels, 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 offices of Heymann & Herman, at No. 35 Nassau Street, in the Borough of Manhattan, City of New York, on or before the 11th day of July, 1910, next.

Dated New York, the 20th day of December, 1909. SAMUEL SAMUELS, ALPHONS DRYFOOS, Executors. HEYMANN & HERMAN, Attorneys for Executors, No. 35 Nassau Street, Manhattan, New York City.

ROSENTHAL, JONAS.—In PURSUANCE OF an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jonas Rosenthal, 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 Herman Gettner, No. 281 Broadway, Borough of Manhattan, in the City of New York, on or before the 30th day of May next.

Dated New York, the 17th day of November, 1909. MILTON BERLINGER and ROBERT H. BERSCHMAN, Executors. HERMAN GREENBERG, Attorney for Executors, 135 Broadway, Borough of Manhattan, New York City.

LANDAUER, SAMUEL J.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel J. Landauer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, viz., at the office of Simon M. Roeder, the attorney, No. 119-121 Nassau Street, in the City of New York, on or before the 15th day of September next.

Dated New York, the 28th day of February, 1910. MAURICE WEIL, HENRY JACOBS, BARNETT WERTHEIM, Executors. SIMON M. ROEDER, Attorney for Executors, 119-121 Nassau Street, Manhattan, New York City.

HERZOG, GEORGE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against George Herzog, 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. Kendall & Herzog, No. 27 William Street, Borough of Manhattan, in the City of New York, on or before the 27th day of September next.

Dated New York, the 18th day of March, 1910. FRANCES R. HERZOG, OSCAR M. HERZOG, Executors. KENDALL & HERZOG, Attorneys for Executors, 27 William Street, Borough of Manhattan, City of New York.

STRASBURGER, LOUIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Strasburger, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, Room 906, No. 170 Broadway, Borough of Manhattan, in the City of New York, on or before the 30th day of

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FOURTEENTH STREET. West of Fifth Avenue.

HOUSEKEEPERS' WEEK

BRINGING PROFITABLE OPPORTUNITIES

To those who have Hotels, Boarding Houses or Summer Cottages to fit up for Summer, as well as to Housekeepers who buy for Home Needs.

Housekeepers' Week In Our Extensive UPHOLSTERY DEPT

Means extraordinary offerings on every hand—offerings of such beauty and excellence that you can scarcely credit the low prices, so much below what others ask for the same or their equal. We cannot do them justice in the scope of an advertisement. Don't miss them!

No Mail or Telephone Orders.

- CROSS STRIPE CURTAINS—
Cream, with stripes of light
or dark green, rose or red—
reg. .60 pr. **Sale .45**
 - FIG'D ARMURE PORTIERES
—Crimson and green—3-inch
Tapestry borders—Full width
and length—were \$3.69 pr. **Sale 2.50**
 - CRETONNES AND SATEENS—
Extra wide—new French
stripes and floral designs for
Furniture, Curtains, etc.—
usually .19. **Sale .13**
 - FRENCH CURTAIN NETS—
White or Arabe—strong
Battenberg inserting and
edge—the favorite for sash
and bedroom curtains—our
regular .19 cent stock. **Sale .12 1/2**
 - IMPORTED LINEN
COUCH COVERS—64 inches
wide (extra width)—
border designs—hand knot
fringe—reg. \$1.98. **Sale 1.50**
- As these are washable they are specially adapted for Summer use.

SILVER PLATED WARE For Housekeepers' Week Let Figures Tell the Story!

- W. R. Rogers Tea Spoons—
reg. .49 half dozen. **.37**
 - W. R. Rogers Tablespoons—
reg. .98 half dozen. **.77**
 - W. R. Rogers Medium Forks—
reg. .98 half dozen. **.77**
 - Rogers Nickel Silver Teaspoons
—reg. .29 half dozen. **.17**
 - Rogers Nickel Silver Table-
spoons and Forks—reg. .49 half
dozen. **.37**
 - W. R. Rogers Knives, Dinner
and Dessert—reg. \$1.18 half
dozen. **.88**
 - Butter Dishes, 2 and 3 Bottle
Casters—reg. \$2.25. **1.60**
 - Tea Sets—quadruple plate—4 pieces—
Worth \$5.98. **3.98**
Worth \$9.98. **6.98**
- Not restricted to one or two patterns, but
choice of seven popular designs.
- Candelabra—2 and 3 lights—
3 Lights—value \$3.98. **2.50**
5 Lights—value \$4.98. **3.98**

BLANKETS

For Housekeepers' Week Let Figures Tell the Story!

- California Wool—for 4-beds—
white and col'd—worth \$3.25. **2.60**
- Large Blankets for double
beds—white, gray, scarlet—
regularly \$3.98. **3.10**
- Extra fine Californias—
an assorted lot of various
grades and sizes—white,
scarlet, gray and fancy
plaids—every pair strictly
all wool—\$4.50 and \$5 kinds. **3.70**
- Very fine Australian Wool—
dainty colored borders—
4-inch taffeta silk binding—
usually \$6.98. **5.85**
- Soft Eiderdown Blankets—
for double beds—white,
gray, tan—worth \$1.60. **1.30**
- Jacquard Blankets—plaid and
floral, in soft color tonings—
60x80—worth \$3.00. **2.08**
- Splendid Summer Blankets—
for single or 2-beds—
just the thing for cottage
or bungalow—worth \$1.20. **1.18**
- Baby Blankets—Teddy Bear,
Bunny and other animal
designs—36x50—instead of .70. **.64**

COMFORTABLES

For Housekeepers' Week Let Figures Tell the Story!

- Fancy Silkoline—plain backs—
fine white cotton filled—
worth \$1.25. **.77**
- Fancy Silkoline—scroll stitched
both sides—worth \$1.98. **1.17**
- Fancy Silkoline Comfortables—
reversible—9-inch sateen border
to match—worth \$2.20. **1.40**
- French Sateen Comfortables—9-inch
border—fig'd both sides—or plain
back—worth \$3.50. **2.30**

OTHER SALES DEPARTMENTS INCLUDE:

- Spreads
- Bed Ticks
- Towels
- Towelings
- Window Shades
- Curtain Poles
- Bath Fixtures
- Curtains
- Table Linens
- Spreads

Housekeepers' Week in TABLE LINENS

Our steadfast aim is to make every sale eclipse its predecessor. With such a high incentive success is a foregone conclusion. We look far ahead and were in the market early enough to anticipate the advances in Linens. We can therefore offer values that make this Housekeepers' Week a great Evening occasion! READ AND PROFIT!

ALL LINEN DAMASKS

Irish, Scotch and German, from the foremost manufacturers of these great linen centres—all this Spring's importations, consequently the newest and choicest designs in Rose, Carnation, Chrysanthemum, Stripe, &c.; also the new double border effects—at least 140 patterns to choose from.

SALE SPECIALS:—

- 59 ct. Damasks—60 and 63 inch. **.43**
- 84 ct. Damasks—70 inch. **.57**
- 98 ct. Damasks—70 and 72 inch. **.78**
- \$1.50 D'ble Damasks—72 inch. **.95**

ALL LINEN NAPKINS

- 19 inch—Instead of \$1.50 doz. **.95**
- 24 inch—Instead of \$2.98 doz. **1.95**

HEAVY COTTON AND MERC'Z'D

DAMASK AND NAPKINS

Gaining greater popularity every day, because of their beauty and service. Beautiful patterns, including large flower designs and combinations of stripes and flowers.

SALE SPECIALS:—

- 25c. Damasks—58 inch. **.19**
- 39c. Merc'z'd—58 inch. **.27**
- 49c. Merc'z'd—60 inch. **.34**
- 69c. Merc'z'd—72 inch. **.43**
- 18-inch Napkins—reg. 79c. doz. **.57**
- 20-inch Napkins—reg. \$1.19 doz. **.95**
- 23-inch Napkins—reg. \$1.49 doz. **1.19**

FINE LINEN HEMSTITCHED SETS

8-10 Cloth and dozen Napkins—Rose, Clover, Spot, Fleur de Lis and other attractive designs—neatly boxed—make handsome gifts:—

- \$4.98 Sets—special. **3.40**
- \$5.98 Sets—special. **3.95**
- Finer to **12.98**; worth \$15.98.

[Fine New Stocks of

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Best Nickel on Brass

- Soap Dishes for Stand. **.25 to 1.19**
- Soap Dishes for Wall. **.19 to 1.09**
- Soap Dishes for Tub. **.39 to .98**
- Sponge Baskets—wall or
tub. **.79 to 1.49**
- Nickel Towel Bars. **.35 to 1.59**
- Nickel Towel Arms—3
prong. **.55 to 1.98**
- Glass Towel Bars. **.69 to 2.39**
- Glass Shelves. **1.39 to 3.98**
- Tooth Brush Holders. **.21 to .79**
- Glass Holders. **.39 to .98**
- Glass and Brush Holders. **.55 to 1.19**
- Glass and Soap Dish. **.89 to 1.98**
- Comb and Brush Trays. **.98 to 2.19**
- Paper Rollers. **.25 to 1.19**
- Match Boxes. **.45 to .69**
- Robe Hooks. **.5 to .49**
- Bath Tub Seats—oak. **.59 to .98**
- Bath Tub Seats—white. **.75 to 3.98**

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For Housekeepers' Week

Let Figures Tell the Story!

No Mail or Telephone Orders.

PURE FEATHER PILLOWS—

Best herringbone ticking—

Worth. Sale. Worth. Sale.

20x28—.98. **.67** 24x30—\$1.29. **.87**

22x28—\$1.19. **.74** 26x30—\$1.39. **.97**

FINE GEESE FEATHER PILLOWS—

Best herringbone or fancy stripe

ticking—

Worth. Sale. Worth. Sale.

20x28—\$1.98. **1.37** 24x30—\$2.69. **1.84**

20x30—\$2.29. **1.49** 26x30—\$3.29. **2.07**

FEATHERS BY THE POUND—

Choice White Geese—worth .98. **.59**

Three-quarters Down—

worth \$1.25. **.79**

Selected White Down—

worth \$2.25. **1.29**

SOUTH AMERICAN CURLED HAIR

PILLOWS—for cribs and beds—

14x18—worth .69. **.39**

18x18—worth .89. **.49**

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22x28—worth \$1.49. **.98**

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