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OPINIONS.

By B. HOROWITZ.

"In spite of what some of you say," maintained the young man of a scientific turn of mind, "the time for religion as it was understood by our forefathers has passed. All things have progressed, and so should the Jewish religion, if it wishes to stay. What! Do you really mean to imply that we are to follow everything set forward in the Scriptures together with those in the commentaries? How absurd! Think you that if Moses would live to-day that he would ask you to follow all those laws? Not at all! I consider Moses much too wise a man. He would have readily perceived that the Children of Israel, whom he brought out of Egypt, and those of to-day are two different peoples; the hand of Time having refined and polished the latter, and made of them a civilized nation, whereas their ancestors of Egypt were mere savages. I say, he would have readily seen that, and he would have so modified these laws as to suit us. Would that some of you Jews, who call yourselves disciples of Moses, would be as broad-minded as that great lawyer and statesman!

"My dear A—," said his friend, "in spite of what you say, I maintain that we have no right to alter or modify any laws. They were given to the world by the Almighty, and we have no right to twist them in any way to suit our convenience. We are but pigmies, and cannot fathom the Almighty's intentions. With all your knowledge of science you have not dived any further into the great unknown than your forefathers, who had never dabbled in experimental philosophy. You've got to believe, and believe everything, as it is handed down to us in the Bible."

"An out-and-out narrow-minded theologian!" answers A—. "You talk glibly of science and its work, and what, in reality, do you know of science? Listen, my dear fellow, let me give you a hint as to the way the scientist regards nature. Here is the manner in which he reasons: From time immemorial our most brilliant minds have occupied themselves with

speculations on the Unknown, and the theories advanced by them—some of them—are certainly ingenious. But after all, a theory is not a fact and no

known as the earliest of these speculators were. We see, then, that it is absolutely useless to waste our energy in that direction. The riddle of the

universe would make us believe. It has to be ascended by a ladder made up of an almost innumerable number of rungs, to ascend each rung of which

"In this way: In the first place we see that theories are worth little unless they are supported by facts, and these facts are obtained by making experiments. The simplest theory, verified by the simplest experiment, will give us a fact, and that constitutes the first rung of the ladder. With the first rung as a new foundation we arrive at new facts by means of experiments, and so we ascend the ladder a few rungs more. Each new fact serves as a stepping stone in the land of the Unknown—each rung brings us so much nearer to Heaven."

"And pray, tell me how this science teaches you to be irreligious?" asks another.

"It teaches nothing of the kind, my dear C—; in fact, the very reverse, however much of a paradox that may seem to some people. I maintain, and maintain most strongly, that no one can get an idea of glorious nature unless one studies science. The scientist, whether he wills it or not, is forced to revere that which, the more he studies the more wonderful, awe-inspiring and inexplicable does it become."

"Then what is the use of studying science if by doing so you get yourself into a still greater muddle?" asks one.

"You misunderstand me. The more we study science, the nearer do we come to getting a true perception of the difficulty—immense difficulty—of our task—solving the riddle of the universe."

"But that's neither here nor there," says his friend. "You have flown away from our previous point at issue, which was whether we should or should *not* believe the Bible, and the books relating thereto."

"If I am to speak on the question of belief then I cannot speak as a scientist, but as a Jew; for a scientist believes nothing till proof is forthcoming. As a modern Jew, and applying commonsense methods as taught me by education and study, I maintain that we have reached such a state in our civilization that we can

matter how clever it may be it can always be disputed. Taking their work as a basis, we are as far removed from the truth as to the nature of the Un-

iverse is much too complex a one to be solved in a lump, so to speak. Heaven cannot be reached at one jump, as our friends the metaphysi-

requires time, combined with patience and skill."

"Tell us how you ascend that ladder," asks a listener.



Rev. Joseph Herman Hertz.

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justly consider much of what is in the Bible as superfluous."

"You mean to imply, then, that our children should be brought up under this modified system of yours? How long will the Jews, do you think, last under these circumstances? How long think you, will it be before the Jews will be swallowed up? You tell them that certain things are superfluous, and other wisecracks will come along, make commentaries on your work, and show certain other precepts to be unnecessary. And so the process of refining will go on till everything which we at one time considered as essential in the Jewish religion, will have disappeared. The outlook is splendid, is it not?"

"My dear B—, the trouble is that you see it from your pessimistic standpoint, and viewing it in that spirit the result is pessimistic enough. But let us consider the matter a little more rationally. Do you expect us, the modernized Jews, to live and think as, say, our brethren in Poland do?"

"Rather live that way and preserve our Judaism, than go to the dogs by the methods you suggest."

"If by the methods I suggest it would really lead us to the dogs, as you amiably put it, I would be among the first to take a different path. But I maintain that your method is the direct route to the dogs! Do you expect our children, who are coming more and more under the influence of modern conditions, to accept all that you suggest? If so, you will find yourself terribly mistaken. Impatient at the restraints imposed upon them—restraints which, the more and more they become imbued with the modern spirit, and the more and more they will have drunk at the fountain of Minerva, they will come to regard as more and more unreasonable—they will finally throw off the yoke entirely; yoke, for they will come to regard it as such. The Jews and the Jewish religion will become a thing of the past. Why not foresee results which would be inevitable under your regime? Why not so alter and refine as to make it appealing to the younger and coming generations?"

"Refine! And let us have a taste of your refining method," said one.

"See here, the way I intend bringing up my son—if I ever have one—may serve as an example. As the child and the savage have much in common, I shall, during his early years, instruct him much as Moses instructed the Children of Israel—obedience through fear. As he grows older and his mind develops, the process of refinement will commence, and the process of refinement will be kept in pace with his development. The change from childhood through adolescence down to maturity correspond with the change from savage through semi-barbarism down to civilized man; from the remotest to the present time. He will, under my method, come to regard much as allegorical, much as picturesque, much as poetical in flight of imagination; but the major part as a history of his ancestors, distinguished chiefly for what they have done toward the moral uplift of the human race. He will be made to study the Hebrew language alongside with his English and Latin and French, and will come to regard its literature as the equal of any of these three. If he be of the average type—and I trust the Almighty will not punish me with an abnormal specimen in the 'underground' direction—he cannot but grow up to be a lover of his people, and an appreciator and admirer of its history and literature. A Jew so brought up will remain a Jew, though he may have—and will have—thrown off the shackles of bigotry. Let all follow my example, and we need never fear that the Jews as a race will disappear."

"Hoorah!" shouts the Zionist, "More and more patriots will thereby arise; more and more Zionists, until with their united efforts we will regain our country."

"Before I finish," concludes our prime speaker, "let me say this: None of us are infallible, and the wisest make mistakes. Perhaps my views on the matter may after all be found to be incorrect. This much I may, however, add, and that is that they are the result of conscientious effort. I have given the subject most careful attention, and feel that my diagnosis and proposed cure are correct. The only way you can prove or disprove it, of course, is to see whether the patient, the Jewish people, improves under the treatment. As it is a matter of life and death, I, as a physician have no objection to hold a consultation with my confreres—the wisest of them—before we decide how to act."

The scientist and his friend walked out together, and from what the latter remarked it seemed that they were about to start all over again in their arguments.

"Listen, friends," said a middle-aged man who had been tenderly greeted by the scientist, but who had hitherto kept altogether in the background, "I wish you to listen to something which I have to tell you."

All moved their seats nearer to the speaker. "In my early youth in Russia I received the regular Talmudic training that many of our brethren receive there. I was looked upon as a promising 'bocher,' and was as pious as the best of the 'chasin' in our district. The time came when I was called upon to serve the colors—no,

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strange as it may seem, I was still an unmarried man, though a 'chosed.' In spite of feigning illness and bribing right and left, I was forced to join, and remained in the army for three years. Those three years made a new man out of me—at least, in so far as religion was concerned. I became an atheist, a socialist, a revolutionist in succession. Gone was my religion; gone were all religions. Down with the Czar and brotherhood of man were subjects that absorbed me entirely. My father, hearing of all this, renounced me, and said Kaddish over me as over a dead son. My mother, with the usual mother's feelings, wrote and employed me; but all to no purpose. I took to the manufacture of bombs. The police trapped me, and packed me off to Siberia. For six months I languished there, and then succeeded in making my escape. After wandering in Switzerland, France and England, I finally came to this country. Here I again began to take an active interest in anarchist circles, and for some six or seven years my activity remained unabated. Then a great, great change came over me."

He paused for some seconds, and then went on:

"I had married a girl of socialistic leanings, but who was by birth a Catholic. In time our marriage was blessed with a boy. I laughed at my Jewish friends who suggested 'Mehelim' and 'Bris Mealah.' 'Pooh!' thought I, 'when will these people awake?' My boy grew up—grew up neither a Jew nor a Christian."

"After a married life of some eight years my wife died in giving birth to a child; but what struck me with amazement in the midst of my despair—for I had come to love my wife tenderly—was when she insisted on having a priest brought to her death-bed."

"My boy, my only hope, grew up a sturdy youth, and my one great aim now was to make a real man out of him. Not being in a position either to pay or support his education, I put him into business after he had graduated from high school, and urged him to enter the Cooper Union evening classes. To enter this institution it was necessary to pass an examination, and my boy began to prepare for it."

He stopped now for some minutes. "On my way to and from work I passed a synagogue, which I had passed hundreds of times without so much as deigning to look at it. One Friday morning, by pure accident, I noticed a sign outside the building

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which announced that —, the famous Odessa Cantor, had been engaged for the high festivals, and that he would sing for the first time that same evening. As a boy in the old country I had often heard of —'s powers, and my curiosity was aroused.

"In the evening I went there, and enjoyed his singing immensely; but what made me feel uncomfortable at the time was that the services were beginning to please me, too. I began to recall the past—the pleasant days of my childhood, when I was surrounded by my tender mother and proud father, who saw in me a future Rav. The people, the words, the singing, all looked and sounded so pleasantly, in spite of myself.

"I went home bent upon banishing these thoughts by thinking of the rights of man and other such kindred subjects. No go! The synagogue with its chazan, its prayers, its interior filled with pious and earnest Jews, stood before me.

"I went again on the following Friday evening and was more impressed than ever.

"The Friday following that was Yom Kippur eve, and the Cooper Union authorities assigned the evening for the examination. I wrote asking them to set aside another day—a thing I should never have thought of doing several weeks previously. They refused. 'You shall NOT go to that exam. on Friday,' I thundered; and go he did not.

"We—I and my son—went to hear Kol Midre. I explained to my child the meaning of it all—explanations which I had never offered before and of which he was woefully ignorant. I felt happy—extremely so. The words seemed to have a new meaning to me. I prayed, and prayed as I had never done before—at least, so I felt.

"That Yom Kippur was a veritable resurrection for me—and a blessing for my son, too, for soon afterward he gained a Pulitzer scholarship and was enabled to enter Columbia.

"I entered upon a new era in life. Once more I became a Jew. Once more do I follow the teachings of my forefathers. It makes me feel so happy. Yet one regret I have, and that is that my beloved parents, my darling mother especially, did not live to see me as I am now.

"My son grew up to be a loyal and noble youth. He is the same who, previous to me, spoke to you on Jews, Judaism and science."

The Board of Managers of the Union of American Hebrew Congregations, carrying out the instructions of the XXII. Council, has created a Religious Propaganda Fund Committee, and has appointed Rev. Dr. J. Leonard Levy chairman of the same. This fund is to be used for the various activities of the Department of Synagogue and School Extension. Mr. Jacob H. Schiff has offered to contribute the annual sum of \$5,000 if the department could raise a total of \$20,000 needed for the work.

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SEGGERMANN, MARTHA 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 Martha G. Seggermann, 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. 91 Hudson street, in the City of New York, on or before the 5th day of September next.
Dated New York, the 27th day of February, 1911.
FREDERICK K. SEGGERMANN, Executor.
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A HAPPY PURIM.

By Hannah H. Stein.

Those who come from Russia, or those who have paid any attention to the recent reports from that country, know that conditions are such that it is almost impossible for Jews to exist in any part of it. Close analogy proves that the Jew in Russia is repeating the life of his ancestors, for is not he of the present persecuted in a way somewhat similar to those living thousands of years ago? Cannot we compare the reigns of Antiochus, Epiphenes, Ahasuerus and others to that of the Russian Czar? Have not the disciples of the above-mentioned ancient rulers massacred the Children of Israel as the Cossacks did recently. Perhaps conditions centuries ago were worse, but to us, living in an age of civilization, such acts of barbarism recall to our minds the history of those who have died for the same cause—their God, their Faith, and the liberty to speak the Yisroael."

In a small city in Russia called H—, lived a very pious Rabbi, Reb Menassah. One of his neighbors and greatest torturers was a priest, known as Father Jordansky. These two men always avoided one another, the priest because he was so strongly antagonistic to Judaism and the Rabbi, because he knew his presence was repulsive to the Christian. Each had his own loyal followers.

As Russia is a Christian country, we can readily understand that the Jews do not play very prominent parts; they are held liable for the most insignificant act of misbehavior, and not only that, but they are even acted upon on mere suspicion.

One afternoon, at the anniversary of a very famous Rabbi, the "Chosidim" assembled at the house of Reb Menassah to deliver memorial prayers for the dead. It is customary to make merry at such a celebration—for as it is believed, the dead rejoice also—so, feeling somewhat heavy from drink and food, they decided to remain at the same house for the evening prayer.

While saying the "Shimonesra" (silent prayer), two Christians accidentally passed the back windows, and noticed that there was silence within, in spite of the large assembly. Wicked thoughts occurred to them, and they immediately beckoned for two others on the opposite side of the street. Unnoticed by the occupants of the house, the crowd outside gradually increased, and before "Shimonesra" was over, the Christians came to the conclusion that the Jews were plotting against them.

Of course we know that if the Christians would not have been so evil-minded, they would have noticed that the people were soliloquizing, rather than speaking to one another, but as they were so ready to condemn the Jews, the above thoughts entered their minds.

They quickly ran to Father Jordansky with this information but did not hesitate to stop on the street every now and then to impart the news to other Jew-haters, who joined in the procession.

When the house of the father was reached, ten men rushed wildly inside to tell him that the Jews were preparing for trouble. The holy father questioned each one individually for further details. As we would naturally expect, each exaggerated somewhat, that finally when the last ones were called upon to testify, they stated that they noticed the Jews were somewhat excited, and gazed out of the front windows occasionally, to make certain that they were not surrounded by spies, and that they heard

such words as "down with Christianity!"

The words of the last two speakers were too much for the priest, so he quickly aroused the town with the proclamation that the Christians must rise in their defense.

Before the elapse of two hours, fierce looking Cossacks sped hastily through the streets; deadly weapons were seen flying through the air, shrieks of women and children pierced the ears, and what is most terrible to relate—little streams of blood began to flow in the streets—blood of the innocent and the righteous. Yet there was no one to rise in defense for those so unjustly slaughtered; no one to protect the holy souls of the martyrs from the polluted swords of the ferocious enemies. Even the moon, that shone unusually bright that evening, seemed to look down mockingly upon the scene, and unmercifully witnessed the tragedy.

At about 10 o'clock p. m., an attack was made on the house of the rabbi. Having a premonition of such an action, the family had bolted the door from the inside, and hid in an upper chamber. Unable to enter the Cossacks threatened so fiercely that finally Reb Menassah and his household, including his wife, two sons and two servants, surrendered themselves. Mid shouts and cheers uttered by the enthusiastic enemies, they were dragged to court to await sentence.

Did not the Cossacks have the best opportunity to kill these people? But no; the agonies people endure in Siberia are so much greater than instantaneous death.

Reb Menassah pleaded with the peasants to be killed at once, for he knew that he would find no clemency at the hands of the prosecutor, but all in vain. Unmercifully he and his family were thrown into a dungeon for the night.

The next morning we find these martyrs trembling before the most fierce-looking judge one can possibly lay eyes upon. In spite of explanations and pleadings, the family was condemned to spend the remainder of their lives in Siberia, and in two days to depart from their home, their birthplace, to a purgatory. The Rabbi swooned when sentence was pronounced, and when he gained consciousness, found himself in that same damp and haunted looking chamber, with his family weeping and praying along side of the heap of straw on which he was lying. The scene was so pathetic, that the hardest heart could have melted.

Reb Menassah recollected that he took a small pocket Bible with him when he left his home. A few moments' search proved that it was still safely deposited in its hiding-place. Upon opening it, his eyes rested on a passage which read—"O Israel, ye who follow the path of righteousness shall never be forsaken." For a moment he closed the book, and while the others watched him closely, he raised his eyes in silent meditation. His trembling lips finally broke the silence, and the family heard him utter: "Oh, God have mercy on us." What an effect these words had on all of them! As though through the work of a miracle, they suddenly became encouraged by the inspiration of God, and they decided to meet

their fate heroically. They accepted the bread and water offered them, and to the surprise of the attendants seemed somewhat cheerful.

The following day the Rabbi decided to take a little walk through the halls of the courthouse or a little diversion, so with the consent of the attendant, went out for the promenade. As he walked along, a large cross, attached to a pillar, attracted his attention. He stopped and gazed steadfastly at it, as though in silent prayer. The attendant, who noticed his attitude, thought that at the critical moment Reb Menassah was converted to Christianity. He quickly rushed over for an explanation. Feeling aware that some one had intruded upon his privacy, the Rabbi looked evenly more attentively at the golden symbol before him, and ignored the presence of his neighbor. The attendant became more and more impatient, so he shook the Jew roughly by the arm, and by means of gestures only, inquired of the meaning of his behavior. The Rabbi slowly turned and replied: "Seest thou not the angels on that holy cross?"

With his mouth wide open the attendant named Mickloff, stared, and stared, and then responded: "How plainly I see them now. Is it possible that I failed to see them before this?" With this remark he rushed for some of his comrades, who quickly came and admitted that they too, saw the immortal Beings.

They were discussing this phenomenon, when Father Jordansky appeared on the scene. When questioned whether he sees the angels, too, he firmly replied, "No; do you?" directing his question to the Rabbi.

Reb Menassah answered: "Send these men away, and look again." This done the response was the same as before, in the negative.

After scrutinizing the priest for a few minutes, the Rabbi said: "I neither see the angels. I simply remarked to an attendant that I, see them, he dittoed my remark, and soon brought others who believed with us. This is to demonstrate how easily the people can be influenced. Each one believes what the other man's eyes perceive, and not what his own senses reveal to him. That was the cause of the massacre." He continued to tell Father Jordansky, that two days ago he and his "Chasidim" were offering a silent prayer at his home. One of the peasants passed and noticing the quietude of the assembly, spread the rumor that there was a secret meeting, at which the Jews were plotting against the Christians. Just as they admitted seeing the angels because I said I did, so one was convinced by the others' report that he overheard our conversation part of which was (as you reported yesterday) 'Down with Christianity.'

Without cause so much innocent blood has been shed; so many hands have been stained—stains that will never be eradicated; large numbers of widowed mothers are now compelled to roam the country almost fatigued from want and even from within this place of imprisonment can I hear the pitiful voices of the orphaned children. Each drop of blood has a voice that cries out to the living for vengeance. Even when our ancestors crossed the Jordan River they did not sink so deeply in the water as the people do now in the rivers of human blood; and what has been the cause of it all? prejudice and false rumor. Now my family has been spared from immediate death in order to be tortured alive."

The Rabbi, continuing, explaining that religion teaches to love our brethren; respect one another for his

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loyalty, and faithfulness in the one he looks up to as the Superior Being; and that as the sixth commandment, "Thou shalt not kill" is the same for all, have not they violated one of the commandments of God?

For the first time in his life the priest looked the Rabbi straight in the face, and for the first time recognized his wisdom. He saw that Reb Menassah bore him no malice. These religious references affected Father Jordansky, and he determined to set the Hebrew free. Would not such an act be almost unpardonable—a priest to spare a rabbi from persecution? However, he wanted to deal justly with these people.

He made his intentions known to Reb Menassah, and in turn made him promise that should he be released from all punishment, he and his family should leave for America at once, and keep from the Christians the secret that he (the priest) assisted him in his release.

An hour later Father Jordansky was seen seated in the private chamber of the prosecutor, controversially in behalf of the rabbi. The former tried to convince the latter that in Siberia the Jew will die very soon, as

(Continued on page 6)

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ITEMS OF INTEREST IN THE JEWISH WORLD.

A Bnai Bnoz Zion Club has been organized in Norfolk, Va.

A call has been issued for the formation of a "Kehillah" in Rochester, N. Y.

Plans are being considered for a synagogue to be erected in Plymouth, Mass.

The Montreal Hebrew Free School has been compelled to move to larger quarters.

The Congregation Shaarey Zedek, of Detroit, Mich., is about to erect a \$100,000 synagogue.

The Philadelphia Section, Council of Jewish Women, is advocating a "Sane Fourth of July."

News comes from Vienna of the death of Mrs. Jeannette Herzl, mother of the late Theodore Herzl.

A junior branch of the Young Men's Hebrew Association has been organized at Rockaway Beach, N. Y.

A meeting of the Jewish residents of Florence, S. C., was recently held, and a congregation organized.

Orthodox Jews of Wheeling, W. Va., are discussing the advisability of erecting a synagogue of their own.

Mayor Gaynor has appointed Mr. Moses J. Stroock as trustee of the College of the City of New York.

The Jewish People's Institute and the Boston Section Council of Jewish Women are planning an amalgamation.

The new synagogue of the Congregation Tiferes Israel, of New Britain, Conn., was dedicated last Sunday.

Four Jewish social clubs of Worcester, Mass., are about to amalgamate and form a Young Men's Hebrew Association.

President Taft has appointed Mr. Joseph R. Jacoby as United States Marshal for the Western District of Washington.

The building of the Congregation Tifereth, Zion Talmud Torah, of St. Louis, Mo., was badly damaged by fire on the 28th ult.

The Young Men's Hebrew Club of Dayton, O., is planning to extend its activities and will soon establish an institute.

The trustees of the Baron de Hirsch Fund have voted the sum of \$4,200 per annum to the Hebrew Educational Society of Brooklyn.

The Southside Sabbath School, the fifth to be organized by the Pittsburg Council of Jewish Women, held its opening session last Sunday.

There is a split in the ranks of the Congregation Tifereth Sfard, of Kansas City, Mo., and one faction has taken its case to the local courts.

A Council of Jewish Juniors to cooperate with the Council of Jewish Women was organized at San Francisco, Cal., on the 26th ult.

Mrs. Louis Frank, of Newark, N. J., has given \$15,000 for the erection of a new nursery building for the Hebrew Orphan Asylum of that city.

The Richmond, Va., Hebrew Cemetery Association has purchased from the city a large tract adjoining their present land, the price being \$18,000.

Many wholesale expulsions of Jews from villages near St. Petersburg are being carried out. An entire Jewish community, numbering 250 families, has been expelled from the Suraj district. They suffered terrible hardships owing to the intense cold. Similar expulsions are going on in the vicinity of Moscow.

Mendel Diamond, who a week ago celebrated his one hundred and tenth birthday, died on Monday at the Home of the Daughters of Jacob of this city.

Mr. Bernard Bernstein has presented the Louisville, Ky., Jewish Hospital with a plot of ground adjoining their present building, valued at over \$10,000.

With appropriate ceremonies the cornerstone of the new synagogue of the Congregation B'nai Israel, Bridgeport, Conn., was laid last Sunday afternoon.

A meeting was held last Sunday to consider the choice of a suitable site for the proposed new synagogue in the Stamford Hill district of London, England.

The members of the Wyona Street Temple, Brooklyn, N. Y., will celebrate their first quarter of a century of existence by giving a banquet on the 26th inst.

The will of Moses Hellman, filed at Mineola, L. I., last week, disposes of an estate of over \$500,000, and leaves a number of bequests to New York city Jewish charities.

Rudolph Shildkraut, a celebrated Jewish actor, will arrive from Berlin this week and begin a series of German performances at the Irving Place Theatre next week.

The members of the Berkeley street Congregation, London, have confirmed the scheme for the alteration of the Ritual and the introduction of English into the services.

Those interested in the project report that they have been very successful in obtaining subscriptions for the establishment of the Hebrew Educational Institute of Bridgeport, Conn.

The Knights of Zion, of Milwaukee, Wis., have passed a resolution severely scoring Mayor Seldel for failure to appear at their national convention after he had accepted an invitation.

A number of charitable organizations of East New York have united under the name of the United Hebrew Charities of East New York. The federation is to avoid duplication of relief work.

A bill was introduced in the Massachusetts Legislature on behalf of the S. P. C. A., last week, which, if passed, would have made Shechita illegal. The measure, however, will most likely be killed.

It is reported that a massacre of Jews is going on at Kieff. It is said that Dr. Tartakower, the well known chess player, has received a telegram telling him that his parents were murdered last Friday by an infuriated mob.

Joseph Sondheim, who died last week at Roxbury, Mass., where he had lived for over a quarter of a century, was one of the most prominent Jewish residents of the district and actively affiliated with all the local charitable institutions.

Several thousand invitations were sent out for a reception at the auditorium of the Hebrew Literature Society on Tuesday evening tendered Rabbi and Mrs. B. L. Levinthal, of Philadelphia, Pa., in honor of their silver wedding.

A minstrel performance was given at the Princess Theatre last Tuesday, the proceeds of which will be used to endow a San Francisco bed in the Jewish Consumptives Relief Society's Sanatorium in Denver, Col.

The congress of representatives of "all Russian nobility," which was in session at St. Petersburg for several days last week, adopted a resolution demanding the unconditional exclusion of Jews, even if they have changed their religion, from all State offices and legislative functions, as well as from service in the army. A proposal to regard Jews as foreigners was rejected.

Fearing the spread of an epidemic of diphtheria raging in the district where the building is situated, the managers of the Baltimore Hebrew Hospital have decided to close the institution temporarily.

It is rumored that Rabbi Louis I. Egelson, who recently failed at re-election by the Congregation Adas Israel of Washington, D. C., will soon establish a congregation there in line with his theories of "modernism."

At the twenty-fifth anniversary celebration of the Lynn, Mass., Hebrew Benevolent Society, held last Wednesday evening, it was the sense of those present that a new synagogue should be erected in that city.

Henry Bernstein has voluntarily withdrawn his play, "Après Moi," from the Paris Theatre Francais, because of his desire to prevent further untoward demonstrations by the "Camelots du Roi" and others hostile to the play.

Baron Edmond de Rothschild, head of the banking house of Rothschild Brothers, Paris, sailed for Paris from this city on Tuesday. The Baron has just concluded a pleasant vacation with the Baroness and a party of friends, visiting the West Indies.

Under the leadership of Benjamin Brown, a former graduate of the National Farm School, the Jewish Agricultural and Colonial Association of Philadelphia, Pa., is planning the establishment of a number of farm colonies in various parts of the country.

Rabbi Raphael H. Melamed, at present principal of the Graetz College School of Observation at Philadelphia, Pa., has decided to accept the call extended to him recently to become rabbi of the Congregation Ohel Jacob of Philadelphia.

The Ben Akiba Aid Society of St. Louis, Mo., has begun a campaign to raise a fund of \$100,000 for the establishment of a home for Jewish girls. Five hundred women will take part in the campaign, and the entire project will be carried out without the enlistment of male aids.

General Tolmatcheff has dismissed Advocate Gudelovitch from his post as lawyer to the Jewish community for venturing to complain to the Premier of the Prefect's illegal transferring the management of the Jewish Burial Society into the hands of the anti-Semitic municipality.

The Duma has finally declined to accept the recommendation of the committee directed against the creation of schools for non-Russian, and by 190 votes to 150 decided that instruction in the mother tongue of non-Russian children is permissible in the districts where the latter predominate.

Assemblyman Aaron J. Levy has introduced a bill into the New York Legislature providing that there shall be added to the Court of General Sessions of New York city eight probationary officers, two of the Jewish faith, to be recommended by the Jewish Protectors Association.

The United Young Men's Hebrew Associations of Pennsylvania held a meeting in Reading last Sunday, attended by seventy-five delegates. Five new cities have been admitted—Lancaster, Harrisburg; Pittston, Mt. Carmel and Shenandoah. The next convention will be held in Harrisburg early in October.

On the day of the funeral of the late Baron Albert de Rothschild, of Vienna, his family, in accordance with his wishes, gave donations amounting to 300,000 kronen for distribution among the poor. Of this sum, 100,000 kronen went to poor Jews in Vienna, and 50,000 kronen to similarly situated Jews in Budapest.

It is announced that, although Professor G. A. Reinsner has returned to his duties as lecturer at Harvard, the expedition which he conducted for excavation purposes to Palestine will not be abandoned. This expedition, which has been under the joint management of Harvard and the Museum of Fine Arts, has received further monetary assistance from Jacob Schiff and others. R. Fisher, whom Dr. Reinsner left in charge of the expedition will continue the work planned by his predecessor.

Mrs. Sigmund Neustadt, widow of the banker who died in Cannes, France, in the spring of 1909, has given \$30,000 to the Young Men's Hebrew Association for a building at a vacation camp at Cold Spring on the Hudson. The building is to be a memorial to her husband, who was at one time a member of the Young Men's Hebrew Association, and when his widow was looking about for a suitable memorial her friends suggested that there was need of a Summer home for Jewish boys.

The will of the late Lord Swaythling shows that he left an estate valued at \$5,750,000. He bequeathed \$25,000 to various Jewish charities. All the remainder goes to his family. The bequests are subject to a clause that the children are at the time of his death professing the Jewish religion and not married to a person not professing the Jewish religion. A codicil of the will directs that his daughters, Marion and Lillian, who, contrary to his wishes, promoted and assisted "Liberal Judaism," lose three-fourths of their interest in the will if after his death they continue to assist this movement.

Jewish Maternity Hospital Wins Endowment.

The Emergency Relief Society, which meets regularly at the Hotel Hargrave, Seventy-second street and Columbus avenue, recently set aside a sum of money with which to endow a bed in some Jewish institution, and appointed a committee to investigate and report which was the most worthy. After a strict investigation the society has decided to endow a bed in the Jewish maternity Hospital, and will, in addition, donate an annual sum each year for maintenance purposes.

Naturally, the officials of the Jewish Maternity Hospital feel proud of the selection of their institution in this unique competition. An example of the remarkable work being done here may be obtained from a case which occurred last Sunday night, when a woman was brought to the hospital after a taxi-cab ride of thirty-four miles. A Caesarian operation was performed which resulted in the practical saving of two lives, for the physicians in charge report that both the mother and child are doing extremely well.

Zionist Purim Celebration.

The Zionists of Greater New York will hold a large gathering and celebration on Purim evening, March 14, the occasion being the tenth anniversary of the founding of the Maccabean, the monthly English organ of the movement. The anniversary celebration will thus be combined with a Purim festival, and it will be held in Murray Hill Lyceum, No. 160 East Thirty-fourth street, near Third avenue. Addresses will be delivered by Prof. Israel Friedlaender, Prof. Richard Gotthell, Mr. Jacob de Haas, Dr. J. L. Magnes and Mr. Leon Zolotoff. Miss Mary Deutsche, the violinist, will play, and there will be readings about Purim by Miss Bertha Tannebaum. A noted Russian singer will also be heard. After the literary exercises a dance will be given. The affair is being arranged under the auspices of a committee representing the Zionist Federation and friends of the Maccabean.

Young Players Perform in Hebrew.

The boys and girls of the Dr. Herzl Zion Club are busily engaged in arranging for their seventh performance in Hebrew. The success that has attended the six previous ventures of the club in the theatrical field has been so marked that an able performance may be anticipated. The members are young people, many of them American born, whose meetings, business and literary, are conducted in Hebrew. The performance will also be in Hebrew, and will take place on Thursday evening, April 27, at the People's Theatre. The play that has been selected is "Mechirat Joseph" ("The Selling of Joseph"), and is based on the Biblical story. Mr. Leon Blank, the well-known actor, is taking special interest in the young players, and is coaching them quite assiduously.

Sacred Concert at Mt. Zion Synagogue.

A sacred concert of ancient and modern music will be given at the Temple Mt. Zion, No. 41 West 119th street, on Tuesday evening, March 14, at 8 p. m., under the direction of Cantor J. E. Goldman, assisted by a large choir, artists, including Miss Sara Gourewitz, cellist, and prominent speakers. The programme will be very interesting, and a large attendance is expected.

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National Jewish Immigration Society.

(Communicated.) At the conference of delegates from various Jewish immigration societies of the seaport cities of the United States held Sunday afternoon, March 5, 1911, at the United Hebrew Charities Building, New York City, the National Jewish Immigration Council was formed, with headquarters at No. 43 Exchange place, New York City.

The purpose of the council is to supervise all work for Jewish immigrants at the seaports of the United States, and to promote by co-operation more effective work by the societies now doing the work, without any undue interference therewith on the part of the council. No single constituent society is to act upon any matters which affect immigration in general, without referring them first to the council.

Local advisory councils are to be formed in each of the seaport cities represented, which are to be under the supervision of the National Jewish Immigration Council.

Following are the delegates who are members of the National Jewish Immigration Council:

Abram I. Elkus, Edgar J. Nathan and Judge Leon Sanders, representing Jewish Immigration Committee of New York City. Reuben Arkush, representing the general Jewish community of the City of New York at large. David M. Bressler, representing Jewish Immigrants Information Bureau of Galveston. Louis Edward Levy, representing Association for the Protection of Jewish Immigrants of Philadelphia. Max Herzberg, representing the general Jewish community of the city of Philadelphia at large. Adolph Kres, representing Hebrew Immigrant Protective Association of Baltimore. Louis H. Levin, representing Federated Charities of Baltimore and the general Jewish community of the city of Baltimore at large. Max Mitchell, representing Federated Charities of Boston. Lee M. Friedman, representing the general Jewish community of the city of Boston at large. Cyrus L. Sulzberger, representing American Jewish Committee. Max J. Kohler, representing Board of Delegates of Union of American Hebrew Congregations. To be elected: Executive Committee of Union of Orthodox Congregations, Miss Sadie American, representing Committee on Immigrant Aid of the National Council of Jewish Women.

The following officers were elected: Chairman, Abram I. Elkus; vice-chairman, Max Mitchell; secretary and treasurer, Prof. H. L. Sabovich.

The following were appointed on the Executive Committee: Chairman, Judge Leon Sanders; secretary, David M. Bressler; Max J. Kohler, Louis H. Levin, Louis Edward Levy, Abram I. Elkus, ex-officio.

The following are the members at large elected: Hon. Jacob H. Schiff, Judge Nathan Bijur and Hon. Simon Wolf.

Ohab Zedek Chevra Kadisha.

The Ohab Zedek Chevra Kadisha held its annual meeting on Monday evening, March 6, at the synagogue, a large gathering being present. Mr. Albert Herskowitz donated a Sefer Torah, written by himself, and which was accepted on behalf of the congregation by Rev. Drs. Philip Klein and Bernard Drachman. A reception was also tendered to ex-President Moritz Neuman, who was presented with a handsome candelabra by the president of the congregation for services rendered the Chevra. Mr. Neuman was so overcome that he could hardly make a reply. Mr. L. Engel is the chairman of the Chevra Kadisha.

ENGAGEMENTS.

BERNSTEIN-SPIRO.—Mr. and Mrs. Joachim Spiro, of No. 205 West 118th street, New York, announce the engagement of their daughter Lena to Mr. Emanuel M. Bernstein. Reception Sunday, March 26, 1911, at Lenox Hall, Lenox avenue and 121st street, New York, from 3 to 6 p. m. No cards.

CANTER-SINGER.—Mr. and Mrs. Salomon Canter announce the engagement of their daughter Elizabeth to Mr. Bernhardt Singer. Reception Sunday, March 12, after 7 o'clock, 332 West 47th street. No cards.

DAVID-JACOBS.—Mr. and Mrs. H. Jacobs, 335 Crimmins avenue, Bronx, wish to announce the betrothal of their daughter Frances Ruth to Henri Haber Davis.

DRUCKER-SILBERMANN.—Mr. and Mrs. Joseph Silbermann announce the engagement of their daughter Wilma to Mr. Chester A. Drucker. Date of reception will be announced later.

FINE-VALENSTEIN.—Mr. and Mrs. M. Valenstein, of 601 West 149th st., announce the engagement of their daughter Mildred to Mr. Julius Fine.

FINKELSTEIN-JACOBS.—Mr. and Mrs. I. Jacobs beg to announce the engagement of their daughter Flora to Mr. Abraham Finkelstein. At home Sunday, March 19, from 3 to 6 o'clock, 86 West 113th street.

GOLDBACH-GLUCK.—Mr. and Mrs. Joseph Gluck, of 141 West Eighty-second street, announce the engagement of their daughter Martha to Dr. B. H. Goldbach. Reception Sunday, March 12, 1911, 8 o'clock at the Academy, 107 West Seventy-ninth street.

GOLDBERG-LICKER.—Mr. and Mrs. Meyer Goldberg, of 1597 Lexington avenue, announce the engagement of their daughter Mamie to Mr. Sam Licker, on Sunday, March 12, 1911.

GOLDSTEIN-JAFFA.—Mr. and Mrs. S. Jaffa, of 854 Union avenue, Bronx, announce the betrothal of their daughter Rose to Mr. Charles Goldstein. Reception at Hotel Knickerbocker Sunday, March 12, 3 to 6 p. m.

GOLDSTON-GLEMBY.—Mr. and Mrs. S. Glembly, of 526 West 111th street, wish to announce the engagement of their daughter Sophie B. to Mr. Jack Goldston. Reception to be held at Hotel Majestic, Sunday, March 19, 3 to 6 p. m. No cards.

JACOBS-RYSHBAN.—Mr. and Mrs. M. J. Ryshban, of No. 3 East 106th street, announce the engagement of their daughter Anna to Mr. Max J. Jacobs, of Harrison, N. J. Notice of reception later.

JACOBSON-WALLACH.—Mr. and Mrs. Samuel Wallach, 25 East Ninety-ninth street (Clement Court), announce the engagement of their daughter Tinnie to Mr. Harry Jacobson. At home Sunday, March 19, after 7 p. m.

KERBS-KELLER.—Mr. and Mrs. Samuel Keller, of 1444 Crotona Park East, Bronx, announce the engagement of their daughter Kate to Mr. Edward A. Kerbs. At home Sunday, March 12, from 3 to 6 p. m.

LOEB-RINDSKOPF.—Mr. and Mrs. Henry P. Rindskopf, of 699 Madison street, Brooklyn, announce the engagement of their daughter Rose B. to Julien Loeb. No cards.

SETRIN-WOLFE.—Mrs. William Wolfe, 269 West 140th st., announces betrothal of her daughter Florence to Mr. Max Setrin. Reception Lenox Hall, corner Lenox avenue and 121st street, Sunday, March 12, 1911, 7.30 p. m. No cards.

RODMAN-BREAKSTONE.—Mr. and Mrs. Isaac Breakstone, of No. 62 West 124th street, announce the engagement of their daughter Sadie to Mr. Jesse H. Rodman. Reception at Hotel Savoy, Sunday, March 26, from 3 to 6 p. m. No cards.

SKLAREK-KORNBLUTH.—Mr. and Mrs. S. Kornbluth, 555 West 151st street, wish to announce the engagement of their daughter Bruna to Mr. Clifford Sklarek, of Canton, Ill.

SICHEL-LOEB.—Mr. and Mrs. J. S. Loeb announce the engagement of their daughter Irma to Mr. Lemuel Sichel, Philadelphia, Pa. At home from 3 to 6 March 12, 1911, 1659 East 13th street, Flatbush, Brooklyn.

MARRIAGES.

BROOKS-MALTZ.—On Wednesday, March 1, 1911, Miss Anna Maltz to Mr. Sol E. Brooks, by Rev. Dr. Adolph Spiegel.

FRIEDMAN-LEFKOWITZ.—Mr. and Mrs. Leopold Lefkowitz announce the marriage of their daughter Esther to Mr. Nathan N. Friedman, of this city. Rev. Aaron Eiseman performed the ceremony.

HARTMAN-MOYSES.—Mr. and Mrs. E. Moyses, of 4818 Michigan avenue, Chicago, announce the marriage of their daughter Viola to Arthur Hartman, of New York, on Sunday, March 5.

PANISH-FEINBERG.—On Sunday, March 5, 1911, by Rev. Dr. Adolph Spiegel, Miss Florence Feinberg to Mr. Bernard Panish.

PORGES-STRAUSS.—Tuesday, February 28, 1911, at the residence of the bride's parents, 73 East Ninety-second street, by the Rev. Dr. I. S. Moses, Julia Strauss, daughter of Mr. and Mrs. J. Strauss, to Mr. Milton A. Porges.

RADIN-FORMAN.—Miss Jeanette Radin, daughter of Mr. Moses Radin, of No. 58 East 118th street, was married to Mr. Henry J. Forman, of Fall River, Mass., on Tuesday, February 28, at the Lexington by Rev. Dr. Horowitz. Miss Rebecca H. Forman was maid of honor.

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and the bride's maids were Miss Flora Gluck, Anna and Stella Lande and Miriam Forman. Max Radin was best man, and the ushers were Messrs. Barnett and Joseph Radin, Irvin Cohn and Max Epstein.

ROTHSCHILD - HOFFSTADT.—Mr. and Mrs. Adolph Hoffstadt announce the marriage of their daughter Lisette to Mr. Sol Rothschild, by Rev. Dr. F. de Sola Mendes, on February 27, 1911.

STAMM - MERRITT.—On Sunday, March 5, 1911, by Rev. Dr. Adolph Spiegel, Miss Anna Merritt to Mr. Samuel Stamm.

SCHOENBERG-FINK.—On Sunday, March 5, 1911, Miss Augusta Fink to Mr. Abe Schoenberg, by Rev. Dr. Adolph Spiegel.

TAPLINGER-SOLOMON.—On Monday, March 6, 1911, Miss Leah M. Solomon to Mr. Lewis Tappingler, by Rev. Dr. Adolph Spiegel.

BAR MITZVAH.

GREENBAUM.—Mr. and Mrs. Herman Greenbaum announce the Bar Mitzvah of their son Herbert Saturday, March 11, Temple Ahawath Achim, 712 Quincy street, Brooklyn. Reception at home Sunday, March 12, 168 Pulaski street, after 7 o'clock.

JENTES.—Mr. and Mrs. Henry Jentes announce the Bar Mitzvah of their son Herbert Saturday, March 11, Hebrew Tabernacle, 218 West 130th street. At home Sunday, March 12, 260 West 127th street.

WASSERMAN.—Mr. and Mrs. Max Wasserman, of 116 East Eighty-first street, announce the Bar Mitzvah of their son Ludwig on Saturday, March 11, at the Beth Israel Bikur Cholim Synagogue, Seventy-second street and Lexington avenue. Reception Saturday evening at Victoria Hall, at 7.30 o'clock.

OBITUARY.

COHEN.—Samuel J. Cohen, a prominent attorney of this city, died suddenly on Saturday night in the fifty-first year of his age. The funeral ceremonies were held Monday, March 6, at 11 a. m., from his late residence, 152 West 129th street. Rev. Dr. Bernard Drachman officiating. The interment was at Machpelah Cemetery. Mr. Cohen was of the orthodox wing and prominently identified with many of our charities. He is survived by a widow.

BIRTHS.

Baum.—Rev. and Mrs. Sol. Baum (nee Victoria Bleber), of No. 227 East Seventy-second street, announce the birth of a daughter on Monday, March 6, 1911.

SOCIAL.

A Purim entertainment will be given by the Ladies' Auxiliary Society at the B'nai Berith Home at Yonkers on Tuesday, March 14, at 2.30 p. m.

The Junior League of the Miriam Gottlieb Aid Society will hold their annual musicale and dance on Saturday evening, March 11, 1911, at the Hotel Astor,

Broadway and Forty-fourth street. The proceeds of the affair will as usual be used to alleviate the suffering and wants of the sick and needy. This society has been in existence upward of ten years and has done much good in this community.

An entertainment and ball will take place on Sunday evening, April 9, at Terrace Garden, under the auspices of the Allied Societies of the Temple Anshe Chesed, for the benefit of communal work. The performance, which will be under the direction of Mr. Percy G. Williams, is expected to surpass anything in the way of theatrical entertainment which has heretofore been given by these societies. The chairman is Mr. David Steckler; vice-chairman, Mr. Mortimer Lanzit; treasurer, Mr. I. Monheimer, and secretary, Miss Florence Katz.

On Tuesday evening, March 14, 1911, the Sisterhood of the Eighty-sixth Street Temple will celebrate Purim by giving an entertainment and ball at Terrace Garden. One hundred children of the Religious School will participate in the play.

A concert and dance will be given on Saturday evening, March 18, at the Hotel Majestic by the Sisterhood and League of the Congregation Kehilath Jeshurun. The musicale is under the auspices of Edwin Franko Goldman, and the soloists include Mr. Frederick Hastings, baritone, and Mr. Andre Benoist, pianist, who are appearing with Mme. Tetravzini on her concert tour, and Mr. Abe. Scheinman. The entertainment committee are: Mesdames Ed. Epstein, Jacob M. Marcuson, M. J. Ascheim and Harry Roggen.

A grand charity benefit for the Hospital for Deformities and Joint Diseases for Children will be given at the New York Theatre on Sunday evening, March 19, by an all-star cast, who will give their services gratis.

In aid of the Free Talmud Torah of the Congregation Zichron Ephraim, a Purim concert will be given on Sunday evening, March 12, at Carnegie Lyceum. The concert, which will be under the direction of Rev. S. Fine, will include selections by Edwin Franko Goldman's Orchestra, a chorus of fifty male voices and several well-known soloists.

A Purim entertainment will be held in the synagogue of the Beth Israel Bikur Cholim, on Wednesday evening, March 15, for the children of the Hebrew and religious school. The Junior League will give a "Novelty Dance" on Saturday evening, March 11, at the Hotel Majestic, Seventy-second street and Central Park West.

The Young Folks' League of the Philanthropic Hospital, which is making an active canvass for new members, holds weekly meetings at the institution, 128th street and Fifth avenue. These sessions are always made interesting from a social standpoint and all young men and women are cordially invited to be present.

IN THE SYNAGOGUES.

ADATH ISRAEL (Bronx).—Rev. Mayer Kopfstein preaches this evening on "Shifting in Religion."

ADRETH-EL.—Rev. Jacob Tarlau will preach Sabbath morning on "Our Eternal Enemy."

AGUDATH JESHORIM.—Rev. Dr. David Davidson preaches this Sabbath on "Still on the Battlefield Against Amalek."

AHAWATH CHESD SHAAR HAS-HOMAYIM.—Rabbi Isaac S. Moses will preach Sabbath morning on "Racial Antipathies."

ANSHE CHESD.—Rev. Dr. Maurice Thorneur will lecture this evening on "Pride and Prejudice." Rabbi Thorneur will also preach Sabbath morning.

ANSHE EMETH (West Harlem).—Rabbi L. Zinzler will preach Sabbath morning on "Light and Joy." Sunday morning Mr. Julius J. Price will lecture before the Sabbath school on "Purim Customs."

BETH-EL.—Rev. Dr. Samuel Schulman will lecture Sunday morning on "The World's Prejudice and the Jew's Persistence."

BETH ISRAEL BIKUR CHOLIM.—Rev. Edward Lissman will preach this evening. Sabbath morning Rev. Aaron Eiseman will preach a Purim sermon on "Haman, and the Accusations of the Anti-Semite." Purim services will be held on Monday evening at 6 o'clock and on Tuesday morning.

EDUCATIONAL ALLIANCE.—Dr. S. Buchler speaks before the Young People's Synagogue this evening on "Is Life Worth Living." At the children's services to-morrow (Sabbath) afternoon, Rev. Nathan Krass will officiate.

EMANU-EL.—Rev. Dr. Joseph Silverman preaches Sabbath morning on "The Queenship of Esther." Sunday at 11.15 Dr. M. H. Harris will lecture.

EMANU-EL BROTHERHOOD.—This evening at the Hebrew Technical School for Girls, Dr. I. S. Moses will be the speaker.

EZ CHAIM.—Rabbi Daniel Loewenthal preaches Sabbath morning on "Die Kunst des Vergessens."

HAND IN HAND (Bronx).—Rev. Dr. Isidor Reichert preaches this evening on "What Do We Learn from History?" Sabbath morning, "How Shall We Fight Amalek?"

HEBREW TABERNACLE.—Rev. Aaron Eiseman will preach this evening.

SHAARI ZEDEK OF HARLEM.—Rev. Dr. Adolph Spiegel preaches Sabbath morning on "A Memorial of Achieved Victory."

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Regular Friday evening services at 8.30. On Sabbath morning, Rev. Dr. Samuel Schulman will preach at 10.30. Sunday morning Dr. S. Schulman will preach on "The World's Prejudice and the Jew's Persistence." Services begin at 11 o'clock. All are welcome.

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THE "PHILANTHROPIST."

By EZEKIEL LEAVITT.

The Almighty sits on his throne surrounded with columns of fire, and white winged angels composing the celestial council full of reverence and fear stand nearby awaiting His orders. It is now quite a busy time in Heaven. Newcomers are arriving every minute. The angel of death is tired out from steady work. Some of the arrivals have a very short trial and are sent to the places they are consigned to—hell or paradise—at once. But when a doubtful case occurs then the only one who can cut the Gordian knot is the Heavenly Chief Justice—God. There are now three doubtful cases in the hands of the celestial council, and the defendants are two poets and a wealthy man who calls himself "philanthropist."

One of the poets is a pale young man with very expressive eyes, full of charm and goodness. He is the author of a small volume of lyric poems which exhibit indisputable proofs that he was a born poet. He understood the dumb language of mother nature. He was quick-cared to the murmur of the streamlets, to the whisper of the roses and to the prayers of the birds. His soul was in harmony with everything good, noble and inspiring. But he had not been understood and appreciated by his fellowmen, and his whole life (and how short it was!) was a dense chain of misery, poverty and grief. Now, being in the "world of truth" he desires to be rewarded for all his sufferings in life. He does not want much. He will be satisfied if only a little place will be given to him in paradise, where he'll be able to continue his poetical activities, where undisturbed he could dream his old sweet dreams. But the celestial council do not want to grant him a place in paradise; they are of the opinion that the poet had been already rewarded while alive, having found real satisfaction and great pleasure in his writings, and making himself immortal for the future generations. After the poet's case, however, had been laid before the Al-

mighty, one of the Heavenly clerks was ordered to escort the poet to paradise and to give him a place of honor amongst its inhabitants.

"Who is next?" cried out one of the angels. "Another poet," was the answer. "Oh, Lord!" began one of the angels, the Heavenly district attorney, "I have no objection to your first decision, but I shall be greatly disappointed if the same verdict will be rendered in this case. This defendant has written his poems in the most obscure language; there is no construction, no technique, no rhythm there; his poetry bears the signs of hard labor; not of inspiration. He was trying to please the lowest tastes of the public; he was looking for popularity, for notoriety, for sensations. There is not an ounce of real poetry in his whole scribbling. He was not a poet by the virtue of the muses, but was writing rhymes at the orders of some publishers. And he was always paid for his outpourings! Why, oh Lord, I pray, should such a man enjoy the Heavenly peace? Why should such a man enter the gates of the righteous ones? Almighty! I object!"

And the decision of the Lord was that the quasi-poet should be given a place in the lobby which divides paradise and hell.

"The last one," a voice cried out. And a fat man with the face of a satisfied parvenue and with eyes full of arrogance and vulgarity approached God's throne.

"I am a benefactor, a philanthropist," he began to talk before he was even asked.

"What have you done in the way of philanthropy?" asked Sandalphon in a sarcastic tone.

"I have done much, very much in this line. I was giving monthly eighteen cents to a Talmud Torah; 18 cents monthly to a Jewish hospital; 18 cents monthly to the Home for the aged; 18 cents monthly to an orthodox congregation, where my father was a member, and \$18 semi-annually to a reform congregation to which my wife and I belonged.

Yes, I am a philanthropist, indeed!"

"What have you accomplished the last day of your life?" asked an angel.

"Passing by a widow with her two babies I gave her five cents, and to each of the babies two cents; then I met a blind mendicant and I gave him three cents; then I came across a twelve-year-old boy who was wheeling his lame father in a little wagon, and I gave each one of them two cents, and all this benevolence I did in one day, mind you. Isn't that great?"

"You were a very rich man," exclaimed God, "you enjoyed life to the full, you had enough of everything, and you are not ashamed to boast that you spent in one day sixteen whole pennies! Isn't that a shame! Isn't that a disgrace! Gabriel, take out from my treasury sixteen cents and hand them over to this 'philanthropist' and at once take him out of my sight. To the devil with him! Hey, Satan, Lilith, Samoel, take him into your dark realm. His place is there!"

And the "philanthropist" was taken away in the midst of great laughter. And the Heavens resounded with a sweet hymn "Hallelujah."

(Continued from page 3)

A Happy Purim.

he is old and feeble, but by banishing him from the country, and compelling him to wander penniless, he will meet with so many unpleasant experiences, that his condition will even be worse than in Siberia, where he will at least have food and shelter. "Anything to make things worse for the Anti-Christian," agreed the judge.

On the day this good and pious family expected to be exiled to Siberia, they were banished from the country with warnings never to pollute its ground again. Now they boarded a steamer for America.

On the 13th day of Adar the day of "Erev Purim," this happy family arrived in New York. They kissed and blessed the soil of this free country over and over again, and promised to remain her loyal citizens.

What a Purim the friends at whose house the Reb Mennassah family stayed temporarily, had in honor of these new-comers. For did not their rescue remind them so much of the true origin of "Purim?" Then, too, the Jews were rescued at the last moment before persecution.

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Rev. Joseph Herman Hertz.

Rev. Joseph H. Hertz, who has received a call from the Congregation Orach Chaim, of this city, to succeed the late Rev. Prof. Joseph Mayor Asher, is at present minister of the Witwatersrand Old Hebrew Congregation, Johannesburg, S. A. He was born in Hungary on September 25, 1872, and migrated with his parents to New York in 1884. He was educated at the College of the City of New York, Columbia University and the Jewish Theological Seminary of America, being the first graduate of the latter institution and receiving his rabbinical diploma in 1894. He was rabbi in Syracuse, N. Y., until 1898, since which time he has been in Johannesburg.

Rabbi Hertz has been a conspicuous figure in communal affairs since his arrival in South Africa. He was expelled from the Transvaal by the Boer Government for advocating the removal of religious disabilities. He was vice-president of the South African Zionist Federation from 1899-1904, has been administrator of the Johannesburg Public Library since 1903, a founder of the Jewish Board of Deputies for the Transvaal and Natal, of the Johannesburg Talmud Torah, and of the South African Orphanage and one of the executives of the Children's Aid Society. In 1900 he was appointed by Sir Alfred (now Viscount) Milner, member of the High Commissioner's Consultative Committee and on the New Imperial Relief Fund.

Rabbi Hertz was professor of philosophy at the Transvaal University College, 1906-1908, and a member of the Literature Committee of the University of Cape of Good Hope, 1907. He is a forcible orator and a prolific writer and was a contributor to the Jewish Encyclopedia. Should he accept the call Rabbi Hertz will enter upon his new duties the first Sabbath in September next.

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NEWS FROM ENGLAND.

(Exclusive Correspondence to the HEBREW STANDARD.)

NEWS FROM ENGLAND.

More Reforms in Ritual—Jewish Marriage Ratios in England—Zionist Versus Maccabean and a Coming Convention—A Story of the Rothschilds—Orthodox Rabbis to Confer—East End Jews Lodge Further Protest Against Ignorant Anti-Alien Cry.

London, Feb. 24, 1911.

A meeting of the members of the Berkeley Street Reform Synagogue, held on February 10, decided upon introducing important changes into its ritual, which are to come into operation at once. Sir Philip Magnus, M. P., who presided, stated that the changes were the outcome of prolonged deliberations, and represented a compromise between opposite parties. The proposal that the sexes should sit together had been withdrawn. A moderate amount of English was to be introduced, much against the wishes of himself and others, who believed that the retention of Hebrew was closely associated with the preservation of their religion. It was a bond that united Jews all over the world, for the Jews were a race as well as a religious brotherhood. Apart from religion its educational value was very great. He feared that the introduction of English into the service would operate to discourage the teaching of Hebrew, and would not increase the attendances at the synagogue. The other changes included the abbreviation of the Sabbath service, commencing at 11 o'clock on Saturday morning and 6 o'clock on Friday evening, except in the summer, when services would be held at 6.30.

The above-mentioned scheme of reform is not regarded with any special favor in the community as a whole, nor by the Jewish quest here. Indeed, it is generally regarded as a decadent step and one held to place a premium upon the neglect of the Hebrew tongue. Sir Philip Magnus, view that this reformation will not increase the attendance at the Synagogue is believed to be correct. While ritual modifications make their appearance in one synagogue elsewhere there is to be recorded a strong demand for a reversion to the old order of things which insists on rigorous adherence to the oldest form of service.

Generally welcomed has been the consecration of the new synagogue in that centre of English university wisdom, Cambridge. The congregation in Cambridge has been steadily growing in recent years, and removal after removal has had to be made to more commodious premises. It is at Cambridge that a very excellent Jewish boarding school exists known as the Perse School, standing in fifteen acres of school grounds, having as head master a Jewish Cambridge scholar, who has in his day secured one of the coveted wranglerships.

Questions of Jewish marriage and divorce have lately been arousing much discussion, especially since Dr. Adler gave evidence before the Divorce Commission. It is interesting to note from statistics just published that the proportion of Jewish marriages per one thousand solemnized is rising, and in fact in fifty years has advanced from a proportion of only 1.8 to 6.8. It has been as high as 8.3 in recent years. In the year 1909 1,760 Jewish marriages were contracted in England and Wales, 74 per cent. being in London, 8 per cent. in Manchester and 5 per cent. in Leeds. Of the London marriages 81 per cent. took place in the Jewish quarters of Whitechapel, Mile End and the city of London; the latter's eastern fringe impinged on the Jewish quarter. From the same report it appears that altogether 197 Jewish buildings are in this country certified as meeting places for religious worship.

On February 26 the annual convention of the English Zionist Federation will be held in Manchester. It will be remembered that at the last convention in July a motion that the Federation be dissolved was lost upon being put to the vote. Upon this transpiring the presi-

dent, the honorary president, the provincial vice-president, the vice-president, the treasurer, and, in fact, practically the whole executive resigned, and the Federation became moribund. The thing which has paralyzed the efforts of the Federation recently has been its dispute with the Maccabean, and this latter order is having its membership rapidly increased by important secessions from the English Zionist Federation. Now an effort is to be made to reconstruct the Federation, to get rid of old animosities and to put different men at the head of affairs. Need is certainly perceived to exist for new machinery to get Zionism in this country once more. It is held by those to whom the Maccabean do not appear as a Zionist influence that the paralysis of English Zionism recently is clear proof that the lead must be given elsewhere.

The recent death of Baron Albert de Rothschild, the head of the Austrian branch of the house, focussed attention once more upon this, the leading family of Jews the world over. The community in general hardly knows what it owes to the Rothschilds; certainly, so far as the English branch is concerned, the benefactions bestowed by them in secret far exceed those given publicly. Tradition with the firm is one of its distinctive characteristics. Once a movement has been started, it is rarely allowed to die, though the original cause which brought it into being has long passed away. So far as the London firm is concerned, one example may be quoted. Years ago, Baron Lionel de Rothschild was in the habit of attending morning service every Monday and Thursday at the Great Synagogue, Duke street, and on each occasion he was met after the service by a number of old people in the courtyard, to whom he distributed alms in silver coins. With advancing years his attendance at synagogue became irregular, and on each Monday and Thursday those, who had been wont to receive his charity, journeyed to New Court after the service where a distribution was regularly made of the silver coins in question. But the number grew to such an extent that he resolved to abolish the custom of having these visitors to New Court.

The distribution over one morning, he sent for Lewis Isaacs, the beadle of the synagogue, and told him he has just distributed the sum of 116 shillings in silver, and that, in future, he would send a similar sum to him to be distributed monthly at the synagogue instead of at New Court. The announcement was duly made, and for many years on the first of the Hebrew month 116 shillings was distributed in this manner in silver coins in the courtyard of the Duke street Synagogue. In the course of time, Isaacs became too old to carry out this duty, and an arrangement was made with the overseers of the poor of the United Synagogue to undertake this distribution. Thus it happens that to the present day the sum of 116 shillings is handed over in cash to the representative of the secretary of the United Synagogues on the eve of New Moon for distribution on the following day among old people. There are now sixty recipients of this monthly grant, which never varies from the original 116 shillings, which proved to be the last personal distribution of the old Baron himself.

Early in March, a convention of all the orthodox rabbis in the United Kingdom will be held in Leeds, or a convention anyhow of as many of them as can be induced to attend. Certain laymen will also be invited and will be entitled to take part in the debates, but will not be allowed to vote. Among the questions that will come up for discussion will be those concerned with the Jewish Laws of marriage and divorce, the Sabbath, Education and Reformation of a Union of Rabbis.

As an echo of the Houndsditch crime and the Sydney street battle, the alien question was again discussed at a meeting of the Stepney Borough Council on February 22. Resolutions of protest had been received from a number of Jewish friendly societies against the resolution passed by the council on January 11.

They were in the following terms: "While joining with our fellow inhabitants in our detestation of the crimes which have been committed, and in demanding that the severest measures should be taken against all criminals, alien or otherwise, and while desirous of joining in expressions of sympathy universally extended towards those who have suffered so grievously at the hands of the assassins, we strongly resent any attempt being made to foist the responsibility for these crimes on the general body of the alien community of the Jewish faith, who are so well known for their generally law-abiding disposition." The council now passed a resolution pointing out that the previous resolution contained no reference to the religious faith of residents in the borough and that the council "are pleased to be assured that their members dissociate themselves from those responsible for the crimes referred to in the council's resolution and much appreciate the expressions of their sympathy with those who have suffered and of their loyalty to the cause of order and good citizenship."

KAEMPFER, MAX.—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 Max Kaempfer, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber, at her place of transacting business, at the office of her attorneys, Goldfogle, Cohn & Lind, at No. 271 Broadway, Manhattan, in the City of New York, on or before the 31st day of August, next.

Dated New York, the 18th day of February, 1911.

SARAH KAEMPFER, Administratrix.
GOLDFOGLE, COHN & LIND, Attorneys for Administratrix, 271 Broadway, Manhattan, New York.

LUSTGARTEN, SIGMUND.—The People of the State of New York, by the grace of God free and independent, to Beatrice D. Lustgarten, Fritz Lustgarten, Oscar Lustgarten, Josef Lustgarten, Henrietta Sauer, the heirs and next of kin of Sigmund Lustgarten, deceased, send greeting: Whereas, David T. Davis, 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 both real and personal property, duly proved as the last will and testament of Sigmund Lustgarten, late of the County of New York, deceased, therefore, you 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 23d day of March, one thousand nine hundred and eleven, 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 [L. S.] 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 26th day of January, in the year of our Lord one thousand nine hundred and eleven.

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

GEORGE G. SCHREIBER, Attorney for Petitioner, 55 Liberty Street, Borough of Manhattan, New York City.

LARCHAN, JOSEPH.—The People of the State of New York, by the grace of God free and independent, to Jacob Larchan, Moritz Larchan, Regina Marchat, Charlotte Levy, Edward Coleman, Fanny Fiegel, William Baum, Leah Baum, Siegfried Baum and Henry W. Schlessinger, the heirs and next of kin of Joseph Larchan, deceased, send Greeting: Whereas, Pauline Larchan, 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, bearing date June 17th, 1905, relating to both real and personal property, duly proved as the last Will and Testament of Joseph Larchan, late of the County of New York, deceased, therefore you 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 30th day of April, one thousand nine hundred and eleven 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 [L. S.] 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 17th day of February, in the year of our Lord one thousand nine hundred and eleven.

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

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BENARIO, HENRIETTA, otherwise known as JETTE BENARIO.—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 Henrietta Benario, otherwise known as Jette Benario, late of Frankfurt-on-Main, Germany, deceased, to present the same with vouchers therefor to the subscriber, at his place of transacting business, No. 44 Cedar street, in the Borough of Manhattan, the City of New York, on or before the 15th day of September next.

Dated New York, the 24th day of February, 1911.

EMIL FRENKEL, Ancillary Administrator.
GUGGENHEIMER, UNTERMYER & MARSHALL, Attorneys for Ancillary Administrator, 37 York Street, Borough of Manhattan, New York City.

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תצוה פ'זכור

We wish all our readers a merry Purim next Tuesday!

Let's have a revival of the good, old-fashioned Purim. Much blustering fun, perhaps, but much whole-souled Jewishness, also.

The reformed rabbis have "killed" *Tisha b'Ab* and the second days of most of the *Yom Tovim*. Let us show them they have not "killed" Purim.

Schalachmonos! What a world of dreams, of days gone away never to return, the word recalls! May we not endeavor to make the past live before us again this year by practicing the precepts of Purim?

This year the "annual junket" takes place in Minnesota—in St. Paul—to be exact. How we envy the Jews of the Twin Cities! New York has not yet got over the demonstrations of the November days of 1909 and the Central Conference.

Will all the local rabbis tell us why they were conspicuous by their absence at the concert of the Cantors' Association of America last week? Dr. Pool was there, but then he is interested in synagogal music. Is this subject beneath the notice of the others?

Dr. M. Fishberg, a writer who says that there is no Jewish race, admits that he knows nothing about the Jewish religion. It seems to us that on such a question race and religion go hand in hand, that knowing naught of one makes one equally disqualified to serve as an expert on the other.

The news from Tripoli should serve to stir some of our international organizations, such as the American Jewish Committee, into immediate activity. To collect funds to relieve distressed co-religionists in less favored lands of the globe is the noblest and highest duty of our American associations for the protection of the civil and religious rights of Jews in every part of the world.

In addition to his other "outbursts of genius" Israel Zangwill may now be called—he would have it so—an expert in Jewish life! What he means to represent by this newest role Zangwill has not sufficiently explained. Presumably it has no connection with the ITO except as it serves to keep the ITO leader somewhat in the public eye of Jewry. For the inherent weakness of his scheme becomes at once apparent as soon as the intrepid Zangwill ceases to advertise himself or his movement.

Marcus N. Adler, the oldest son of the late Chief Rabbi, Dr. N. M. Adler, and a brother of the present Chief Rabbi, who died in London recently, was not only a brilliant insurance actuary, but a remarkably efficient communal worker as well. He was interested in the cause of Jewish education in England. An edition of Benjamin of Tudela, of much accuracy and worth, claimed him for its author.

If municipal corporations may be able to suffer from megalomania, then Pittsburgh has sufficient cause now to have such a disease. Preaching to the Rodeph Shalom Congregation, of the smoky city, on the 19th of last month, our old friend, Rabbi J. Leonard Levy, spoke as follows (*inter alia*):
 I have lived in Pittsburgh about ten years. They have been, on the whole, ten very interesting years. I would not care to live them all over again; yet, on the whole, I have learned during those ten years that we have a great city, and I have also learned one of the great mistakes this city has made.

The dead 61st Congress accomplished nothing tangible with the problem of the American passport in the hands of Jews traveling in Russia. It is indeed to be hoped that the next, the 62d Congress, will succeed in righting this outrage by affirmative action of some sort. Herbert Parsons will, owing to the exigencies of politics, not be there; but some one else ought to take his place in battling for elemental justice in this instance.

FATUOUS.

WE regard the opposition to the Levy bill, now in committee of the Legislature, which seeks to permit observant Jews (among others) to work or labor on Sunday, provided they do not thereby disturb persons at their devotions on that day, as short-sighted beyond expression. The forces arrayed in support of the proposed measure do not design to attack the Christian Sabbath or any other Sabbath. They declare simply that all citizens are equal before the law, and that therefore every citizen of the State shall have the same opportunity to support himself and his family decently and with the same advantage as any other.

Certain well meaning but bigoted Presbyterians of this city have chosen to regard the bill as anti-Christian. Such, of course, it is not, and we should be the last to lend our encouragement to legislation having as its object the defeat of religion or any particular form thereof.

Frequently in the past we have set forth our views on the subject of Sunday laws in the State of New York. We cannot but regard them as antiquated and as cruel instruments of injustice. The statute which forbids the sale of liquor in cities and towns on Sundays is, surely in the case of cities of the first class, more honored in the breach than in the observance. Moreover, it is utilized by a corrupt police to serve as a means of oppression instead of one of protection. So, too, with the statute inhibiting Sunday labor and business. In those sections of large cities of this State which are inhabited largely, if not altogether, by Seventh Day Sabbatarians, the law is mainly the cover for legalized depredation and annoyance of those whom the State should protect before the law.

We repeat legislation such as that intended by the Levy bill is what we need. We happen to be living in the year 1911 of the common era, and not in the days when Puritanical legislators wreaked their own sweet wills on all who would not, or could not, see eye to eye with them theologically and politically.

It is to be hoped that the present Legislature will speedily pass the Levy bill and that Governor Dix will with equal promptitude place it upon our statute book by affixing his signature thereto.

We are not quite prepared to agree with Prof. Friedlander, the chairman of the Committee on Education of the "great and glorious" Kehillah, that Dr. Leipziger, supervisor of free lectures for this city, is open to criticism for refusing to admit subjects of specifically Jewish interest to his courses. Prof. Friedlander thinks, and in this we cordially support his view, that such lectures would possess an undoubted attraction to the vast number of Jews in our city. Dr. Leipziger, however, must as a public educational official proceed in this matter with extreme caution, for the claim might well be made (if lectures of Jewish interest were admitted to his courses) that this was a concession to the spirit of sectarianism by our educational authorities. On the other hand, it may safely be asserted that Dr. Leipziger would, perhaps, be more disposed to grant the request of the "great and glorious" Kehillah, if he were not a Jew himself, and not a representative of that portion of our community which is in unalterable opposition to the "great and glorious" Kehillah. We should be the last to argue in behalf of the present supervisor of free lectures for this city, but the scheme outlined by the "great and glorious" Kehillah is attended with too many dangerous possibilities to admit of being tried.

Claude G. Montefiore comes before London Jewry with (to them) a new phrase. He complains that those who observe our traditions in that section of the world are only orthodox by proxy. He declares that orthodox Jews really go to synagogues only semi-occasionally; that officially they believe in *Kashruth* but practically do not, and so on. We remember that Rabbi Emil G. Hirsch, of Chicago, taunted conservative Jewry in this city once upon a time with the remark that their religion was in their wives' names, a better mot, by the way, than Mr. Montefiore's, and equally without any foundation in fact. Of course the motive for such wit (?) is not far to seek; both Mr. Montefiore and Rabbi Hirsch and all those who share their radical views must make out a case for themselves. How easy, how simple, this is, think they, when all they have to do (they again opine) is to see the mote in their neighbor's eye, forgetting that their own sight is blinded by the beam of heterodoxy, of non-observance, of defiance of our time-honored and hallowed traditions.

If the utterances of those who, when the "annual picnic" takes place, are invariably found in attendance upon its sessions, and who will, because of this fact, discourse to-morrow (*Shabbas Zachor*) on the mistreatment of Jews in foreign countries, could be gathered into a volume for future usefulness, the series of official publications known as the foreign relations of the United States would be markedly enriched, and many a weary hour of ours beguiled by their perusal. We can think of nothing more ludicrous than the average reformed rabbi turned statesman!

THE SHECHINAH.

ושכנתי בתוך בני ישראל והייתי להם לאלהים:

"And I will dwell among the Children of Israel, and will be their God.—Ex. xxxix: 46.

OUR text, and similar others, may be said to be the origin of the Jewish belief in the Shechinah—the divine Presence—a term so varied in meaning that it can hardly be rendered in English, a term particularly endeared to the Jewish masses in whose homely speech it is frequently to be met with. Critics, using modern laboratory methods in examining things most intangible, critics who are deceived into thinking that the religious spirit of a peculiar race may be placed under the microscope for investigation, critics who do not shrink from cutting up the written documents of this spirit into mere incongruous shreds—have formed strange notions with regard to this belief, assigning to it a foreign, idolatrous origin. There are those of this tribe who aver that the Shechinah is nothing but the female counterpart of the Deity. But this Shechinah, this still-born creature of the critical laboratory, is not the Shechinah of Jewish thought, is not the divine afflatus gently pervading the wide range of Jewish life.

What is *this* Shechinah? The Jew in his intense yearning for God sought for a response from on high to this yearning of his—and he found it in the comforting thought of the Shechinah. He believed that God is in a most direct, most immediate, contact with man, interlinked with the earth-born creature by means of the subtle bonds of longing love lodged in the human soul. This nearness of God, this close spiritual relationship, he called Shechinah; and he firmly believed that it—the Shechinah—is the source of inspiration for the wise, of consolation for the afflicted and of hope for the weary. God is an associate of man, ever at his side to help and uplift him. It is most touching to gather from various Midrashic portions, what exalted notions, what pure sentiments, the Jew of old associated with the Shechinah. According to our sages, the Shechinah "rests" upon all that are engaged in the study of the law; the Shechinah furthermore watches by the bedside of the sick even as a tenderhearted mother; is present in every home in which domestic harmony reigns lovingly; accompanies the scattered tribes of Israel into exile, it being the fellow-sufferer and fellow-wanderer of the homeless people. The only time the Shechinah departs from man is when he is wicked and defies the commandments of God. In a word, wherever there is an aspiring soul that is in need of support, wherever there is a suffering heart that is in want of comfort, wherever a kindly word is spoken or a charitable deed done, the Shechinah is present, an inexhaustible source of helpfulness and tenderness.

No wonder that the belief in the Shechinah became so popular; for it is not a mere theological phantom, but essentially a quickening thought answering a definite need within the heart of the people for a Presence that can be felt by, and brought within the reach of, the humblest individual. It is the expression of a simple, unreasoning and therefore unwavering, faith which has never found it difficult to span a golden bridge across the vastness lying between earth and Heaven. It is only the cold, critical logicians and the unemotional, analytic intellectuals that find this task difficult. Let these captains of exaggerated rationalism scoff as they list—they cannot deny that the simple faith of the people reaches farther than their artificial reasoning which but too often leads nowhither.

The Shechinah-idea appeals to the people though our rationalists may find no room for it in their system. There is, however, another class of men which, though not as unsophisticated as the people, though having drunk deeply from the fount of human knowledge, may yet cherish the belief in the Shechinah. I refer to those whose convictions are tinged with a fine touch of mysticism. They really represent the highest type of mentality. They know, yet they believe; they believe, yet they know. Nay, they believe *because* they know! Their mysticism is a result of their rationalism, strange though this may appear. They are rationalists as far as their rationalism will take them—but they desire to go beyond the narrow limits of their reason. Having explored the entire field of human ken, they find but little satisfaction therein. Wherever they look they see naught but besetting darkness. But they yearn impetuously for a responsive ray from beyond. The Shechinah, the consciousness of God's nearness to our heart, is this responsive ray. It lights up the heart though it may shed no light into the intellect. For man cannot reach God through his reason, but he can reach Him through his heart. The moment we yearn for God we have realized Him and evoked His Presence. The amplest gratification of man's yearning for God is the yearning itself. For this yearning emanates from God and is His voice within our soul.

One more thought. Reflecting upon this conception of the Shechinah, we cannot but wonder at the rich and tender emotionalism of old-time Jewish belief. How have we fallen from our estate! Our religion we have stripped of all emotional character—we have become cold and correct. Our synagogues are refrigerators, our ministers are human icicles! For the warm voices of men we have substituted frigid organ-pipes; for the spontaneous, prayerful outpourings of our fathers, we have substituted soulless elocutionary reading—and this we call progress!

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Hotel Manners.

One can always tell in the public dining room of a hotel whether he is in the company of the parvenu, the ill-bred, the "quick-rich" or the well-mannered. Breeding will always tell, and table manners are a true test of those who, as the French say, "know how to live."

Some people whose purse permits them to take winter vacations, and who are not to the manner born, forget that in the public parlors and in the public dining room, and in the public halls, they have only relative rights, as regards their conduct and behavior. That is to say that they should conduct themselves in such a manner as not to infringe upon the rights of others.

This does not mean that they should sit with their arms folded and their mouths padlocked, but it does mean that they have no right to be boisterous, and conduct their conversation in strident tones, which tend to the annoyance of other guests. It does mean, also, that the promiscuous and boisterous talk and conversation between those of one table and another table in the hotel dining room is a marked sign of bad breeding and uncultured manners.

This encroachment of some people upon the prerogatives of others in hotels is sometimes very marked. While a hotel is a public place and is intended for the entertainment of all kinds of people it is never intended that a "noisy lot" should make it uncomfortable for those who are entitled to at least a modicum of

decent behavior and quasi-quiet enjoyment.

It is sometimes very trying for the hotel keeper in the resorts to restrain the boisterous outbreaks of some of their guests without the risk of offending them. It is also true that some of the guests who ought to be restrained seem to be possessed with the idea that when they pay their board bill they have a license to conduct themselves as they please. Of course, this homily is not addressed to those who always know how to behave whether in their own parlor, the hotel parlor, or the public conveyances. There is a whole lot of people, it is sad to relate, including the so-called gentler sex, to whom lessons in comparative conduct and relative rights would not be amiss.

We never heard the "Western prophet," Rabbi Emil G. Hirsch, of Chicago Sinai Congregation, to better advantage than at the Free Synagogue the other day. He disarmed us at once by declaring that his quarrel was not with the sincerely orthodox, in other words with those whose views this journal represents and for whom it wages battle. Rabbi Hirsch, on the other hand, was outspokenly courageous in stating it to be his conviction that even the "liberal" Jew must maintain his "Judaism" inviolate, that he must not seek to ally himself with the "liberal" elements in other faiths to any extent. Coming from Rabbi Hirsch, and in such a place as the "pulpit" of the Free Synagogue, this declaration may be rightly regarded as epoch-making. For this is the "home" of "fellowships" with the Messiah and the Divine Paternity, and we never supposed the supporters of the institution would have been regaled with such papulum in their own house. After

all, we cordially accept Rabbi Hirsch, the "liberal" Jew, since he would have it so, for he is, when all is said and done, a *Talmud Chochem* and a *Lamdan* of no mean power. How many other "liberal" rabbis can pretend to such excellence?

The Jewry of Fiume, in Austria-Hungary, must have taken a leaf out of the book of our own experiences. It appears that the daughter of the president of the local *kehillah* accepted Christianity in order to marry a Gentile from her father's own house. The father, a very wealthy man named Heinrich Sachs, resigned his office, but the *kehillah* was so honored by his "liberal views" that it promptly re-elected him to his old post! For scandalous sycophancy commend us to the Jews of Fiume, and to—the Jews of New York! When, some years since, the daughter of the president of the Hebrew Orphan Asylum of this city was received into the Catholic faith in order to marry a Swiss baron in her father's house, did the president of our Hebrew Orphan Asylum see fit to resign his position or was his resignation asked for by this community as a community? Our readers are well aware that neither of these events occurred, and for that reason, flagrant as the action of the Jews of Fiume has been, we cannot say to them: "Such things could not come to pass with us!" And yet the Fiume and the New York Jews could show by belated, but necessary, action that it is never too late to learn. Alas! What Jews have we in this world!

One thing may be said for the proposed Jewish community of Philadelphia which could not be said for our own "great and glorious" *Kehillah*: the men who have signed the call for the constituent convention are truly representative of every section of Philadelphia Jewry! Downtown and up-town, Portuguese and Russian, orthodox and radical reformed, all are represented. It may, therefore, be taken for granted that the *Kehillah* of Philadelphia, once it be formed, will be a real *Kehillah*, and one that is not an automatic recording machine for registering the decisions and working out the desires of the few leaders who press the button. And from what we know of the Jews of the city of Brotherly Love, we believe we can safely say that their *Kehillah* will be truly democratic in organization and usefulness. Let New York take heed of this!

The Home for Aged and Infirm Hebrews of this city is now forty years old. In its latest report, covering the twenty months ending November 30, 1910, signs appear that the institution is really forty years young, that it fills a distinct need of our community and fills it worthily. It gives shelter to 302 inmates, 167 men and 135 women. The number of members of the home is 2,641, a loss of 9 from the figure given in the previous report. The report of the treasurer gives \$55,806.22 as the total receipts from all sources, and \$87,439.90 as the disbursements. It becomes apparent at once, therefore, that the Home for Aged and Infirm

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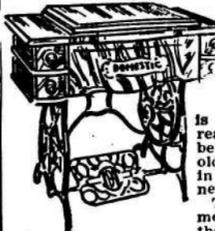
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FRIEDMAN, MATILDA.—The People of the State of New York, by the Grace of God Free and Independent, to Mrs. Caroline Louck, Posen, Germany, St. Martin, No. 24, the heirs and next of kin of Matilda Friedman, deceased, send Greeting:

Whereas, Irving L. Ernst, 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 both real and personal property, duly proved as the last Will and Testament of Matilda Friedman, late of the County of New York, deceased, therefore, you 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 27th day of April, one thousand nine hundred and eleven, 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 [L. S.] 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 2d day of March, in the year of our Lord one thousand nine hundred and eleven. DANIEL J. DOWDNEY, Clerk of the Surrogate's Court.

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MUSIC AND MUSICIANS.

On Monday Gustav Amberg again became manager of the Irving Place Theatre, which he built twenty-three years ago. Herr Burgarth has been retained as artistic director and leading actor. This week Conrad Dreher and the "Fidele Bauer" will be sung. Rudolf Schildkraut, the distinguished tragedian of the Deutsches Theater in Berlin, begins a brief engagement shortly as "King Lear."

Although facing a surplus of \$100,000, the sky at the Metropolitan Opera House has been "overcast and cloudy" lately, owing to Mr. Caruso's absence from the bills. But as Dr. Curtiss holds out hope that the great tenor may sing within a week, all will again be serene and sunny at our temple of lyric art.

Render unto the opera the music that is operatic and to the concert everything else is an excellent rule, but when Mr. Kurt Schindler and the MacDowell Chorus disregarded it by producing "Briseis," they did a most commendable thing. Chabrier's fragment of an opera, bears the stamp of originality and of melodic invention. It ends with a thrilling climax. The numbers by Borodin and Moussorgsky heard at this most enjoyable occasion disclosed some Russian music infinitely more interesting than most of the compositions which Mr. Modest Altschuler brings out at his concerts.

Miss Kathleen Parlow, violinist, will be the soloist at the Philharmonic Society's concert on Sunday afternoon, the 19th inst.

At its concert at the New Theatre next Sunday afternoon, the Symphony Society, Mr. Walter Damrosch conducting, will play a new tone poem, "Hiawatha," by Victor Kolar, one of the orchestra's first violinists, and Brahms's D major symphony. The soloist, Miss Kathleen Parlow, will perform the Goldmark concerto.

The Oratorio Society will produce at Carnegie Hall this evening Grell's "Missa Solemnis," with sixteen soloists. Mr. Frank Damrosch conducts.

A new quartette by Frederick A. Stock, conductor of the Theodore Thomas Orchestra, will be performed by the Kniesel Quartette next Tuesday evening. Schubert's famous "trout" quintette and Grieg's quartette in G minor are the other numbers. J. M.

CORRESPONDENCE.

Endowment Fund for Tuskegee Institute.

Editor HEBREW STANDARD: In a recent letter regarding the increasing of the endowment fund of the Tuskegee Normal and Industrial Institute, President William Howard Taft said:

"I feel that the results accomplished by the Tuskegee school not only in making the negro more useful, but in the interest of the whole country, justify an appeal to the public that shall increase the endowment to a figure where the principal, Booker T. Washington, will not be compelled to spend so much of his time in securing money to meet the current expenses of the institution. I am not only glad to permit the use of my name, but shall be pleased to make a personal contribution toward the endowment fund."

The trustees of the Tuskegee Normal and Industrial Institute are making an earnest effort to increase the endowment fund by not less than \$3,000,000, of which

they hope to raise \$300,000 within the next twelve months.

The work at Tuskegee is no longer an experiment. It has proved its right to exist and to be supported. For if any institutions are doing more to uplift the negro. Tuskegee seeks to teach rational ideas of life and to make its students more useful to the communities in which they live and at the same time to bring about more friendly relations between the black people and the white people of the South. Tuskegee methods are being widely copied and followed throughout the Southern States and in many portions of Africa and in foreign mission fields. The successful and useful life being lived by the 9,508 graduates and former students who have been sent out by the Tuskegee Institute and who are mainly in the Southern States is its highest justification for making an appeal to the country for support and encouragement.

Such an institution deserves and ought to secure the modest increase to its endowment fund for which it asks.

Any communications on the subject may be addressed to

SETH LOW, Board of Trustees, 30 East 64th St., New York City; or BOOKER T. WASHINGTON, Principal, Tuskegee Institute, Alabama.

Jewish Fraternities.

Editor Hebrew Standard:—

Anent your editorial remarks on fraternities, experience tells the wise and will teach the young—the poor to their great sorrow—that unless the \$1,000 or \$500 insurance is reduced to \$250, and with those orders who hold a \$500 insurance for husband and wife to \$250, there will be no future for such Jewish orders.

The vast majority of the members are poor. It is a matter of honesty and justice to let them pay the lowest quarterly dues that will keep them within the orders as members of good standing. Let the grand masters see to it that the poor or aged member remains a brother. Very truly yours, REV. J. SCHWED. New York, Feb. 26, 1911.

The fascination of watching a smooth financial operator with an elastic conscience manipulating crooked deals in a small town is the reason for the nightly congested condition of George M. Cohan's Theatre, where "Get Rich Quick Wallingford" moves merrily along promoting his new "covered carpet tack" idea, his Rapid Transit Inter-burban Railroad system and all the other visionary schemes that he conceives to trim the susceptible yokels. The true to life yet forceful way in which Wallingford works these seemingly impossible propositions which eventually become paying investments that the wheel of fortune turns and finally makes him an honest man with a sound financial rating after a life spent in the endeavor to get something for nothing, is told in one of the smartest stories the stage of New York has recently harbored.

Cantors' Concert.

The Cantors' Association of America gave a grand concert at Carnegie Hall on Wednesday evening, the 1st inst. Although the attendance in the orchestra was a little disappointing, yet the upper part of the house was filled to overflowing.

Under the leadership of Mr. Leon M. Kramer a programme of modern compositions was first given, the rendition of "Adonaj Socheron" by Cantor A. Minkowsky evincing the most applause. The choral work of the 100 voices was excellent and well balanced, that of the basses being particularly good.

The second part of the programme was given over to traditional music. Cantor I. Kaminsky gave "Od Jiskoir Lonu" with such feeling and fervor that he was compelled to repeat the selection. A bass solo, "W'Hakonhanim," by Cantor Goldsmith, was another pleasing number, and Cantor S. Meisels aroused the enthusiasm of his admirers by concluding his solo with a freak high note. Miss Sara Gurowitsch gave several solos on the 'cello.

The proceeds of the concert will be used to defray the preliminary expenses of the Cantors' Seminary, which the association is about to establish. The officers are: Rev. David Cahn, president;

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S.S. HAMBURG, April 12.
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Jefferson Bank Moves.

Under an arrangement with the Equitable Trust Company and with the sanction of the State Banking Department, on the 25th ult. the Jefferson Bank took over the branch office of the Madison Trust Company, at the southwest corner of Grand street and the Bowery, and all its business. The Jefferson Bank will in a few days move its headquarters from its present principal office at Canal and Forsyth street to this newly acquired location, and in the meantime will conduct the business of said branch office of the Madison Trust Company at its present location.

This move will give the Jefferson Bank one of the best locations on the East Side and will materially increase its deposits. Under conservative management the institution has steadily grown and now has resources of \$5,315,344.49 and a capital and surplus of \$1,010,000. The bank invites new accounts and is prepared to meet every reasonable requirement of mercantile depositors. The officers are S. D. Scudder, president; Max Radt, vice-president, and William H. Devlin, cashier.

Down-Town Talmud Torah Dedicated.

On Sunday afternoon, last, the new building of the Down-Town Talmud Torah, at 394 and 396 East Houston street was dedicated with appropriate ceremonies in the presence of a large gathering. The dedication began with a march by several hundred children from the old building on Sheriff street, led by the Hebrew Orphan Asylum Band. Mr. Bernard Semel, chairman of the building, then presented the key of the institution to Mr. William Fischman, the president, who accepted the same on behalf of the officers. Addresses were delivered by Judge Otto A. Rosalsky, Rev. H. Masliansky, Rev. J. L. Magnes, Bernard Semel, M. Mazel and A. Hauptmann. The ceremonies were continued throughout the week, when addresses were delivered by Judges Greenbaum, Sanders, Enitken and Hon. Edward Lauterbach. Over \$6,000 was collected towards the maintenance fund of the institution.

Louis Loewenthal, who died on February 18, at Rochester, N. Y., left \$2,000 each to the Congregation Berith Kodesh, Jewish Orphan Asylum and Mechanics Institute; \$5,000 in trust for the United Hebrew Charities; \$1,000 each to the Social Settlement of Rochester, Rochester Public Health Association, the Hebrew Union College of Cincinnati, the National Jewish Hospital. The sum of \$500 each to St. Mary's Hospital, Hahnemann Hospital, Homeopathic Hospital, City Hospital, Infants' Summer Hospital, of Rochester; National Farm School at Farm School, the Jewish Consumptives' Relief Association of Denver and Tuskegee Normal and Industrial Institute.

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EIDLITZ, MATHILDE.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Mathilde Eidlitz, 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 Eidlitz & Hulse, No. 31 Nassau Street, in the City of New York, on or before the 14th day of September next. Dated New York, the 27th day of February, 1911. OTTO M. EIDLITZ, ROBERT J. EIDLITZ, Executors. EIDLITZ & HULSE, Attorneys for Executors, No. 31 Nassau Street, Manhattan, New York City.

ROTHFELD, SOLOMON.—The People of the State of New York, by the grace of God free and independent, to Bette Rothfeld, Benjamin Oppenheimer, Selma Hirschmann, Caelie Schubart, Hedwig Stern, Karl Oppenheimer, Bernhard Hirschmann, Paul Hirschmann, Elsie Hirschmann, Herbert Schubart, Edith Triest, Alfred Stern, Walther Stern, Alfred Rothfeld, Florette Rothfeld, Laurence Rothfeld, Tracy Rothfeld, Winifred B. Rothfeld, Elsie Oppenheimer, George Oppenheimer, Elizabeth Oppenheimer, George Oppenheimer, Jr., and to all persons interested in the Estate of Solomon Rothfeld, late of the County of New York, deceased, as creditors, legatees, next of kin or otherwise, send Greeting:

You and each of you are hereby cited and required personally to be and appear before our Surrogate of the County of New York, at the Surrogate's Court of said County, held at the Hall of Records, in the County of New York, on the 18th day of April, 1911, at half-past ten o'clock in the forenoon of that day, then and there to attend a judicial settlement of the intermediate account of proceedings of Julius Oppenheimer, John Frankenhelmer, Hyman Sonn and Robert B. Rothfeld, as Trustees of the last Will and Testament of said deceased. 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 [L. S.] said County of New York to be hereunto affixed. Witness, Hon. John P. Cohan, a Surrogate of our said County, at the County of New York, the 20th day of February, in the year of our Lord one thousand nine hundred and eleven. DANIEL J. DOWNEY, Clerk of the Surrogate's Court. FERDINAND KURZMAN, Attorney for Trustees, 25 Broad Street, New York City

P. C. BLAISDELL, Pres. G. D. CURTIS, V.-Pres. W. F. BLAISDELL, Chairman Board Directors J. SAMUEL SMOOT, 2d Vice-Pres. GEO. S. WEAVER, Secy. & Treas. PHONE 6200 PLAZA.
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Young Judaea Purim Festival.

One of the largest and most elaborate celebrations for the Jewish festivals ever held by Young Judaea will be the Purim entertainment and dance to be given by the United Junior Councils of Greater New York, at Webster Hall, 119 East Eleventh street, on Sunday afternoon, March 12. These councils are composed of junior delegates from the fifty Young Judaea circles of the city. The entertainment has been entirely arranged by the juniors and only juniors will participate in the entire programme. Preparations have been going on for the past six months, so the various numbers of the programme will not vary considerably from previous celebrations, but will be on a much more extensive scale. The purpose of the various celebrations of Young Judaea is to arouse a distinctly Jewish spirit among the Jewish youths, the success of past entertainments being largely due to the fact that the numbers of the programme are not only Jewish in subject matter, but thoroughly Jewish and inspiring in character.

Rabbi Simon Siegel died shortly after conducting the Minchah services last Sabbath afternoon, in his synagogue at 56 Meserole street. The deceased, who was fifty-eight years of age had been in charge of his congregation for the past five years.

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PRINCE—SAMUEL.—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 Prince, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of his attorney Henry S. Dottenheim, at No. 15 William street, in the Borough of Manhattan, City of New York, on or before the 31st day of August, next. Dated New York, the 17th of February, 1911 SIEGFRIED S. PRINCE, Executor. HENRY S. DOTTENHEIM, Attorney for Executor, 15 William street, Borough of Manhattan, New York city.

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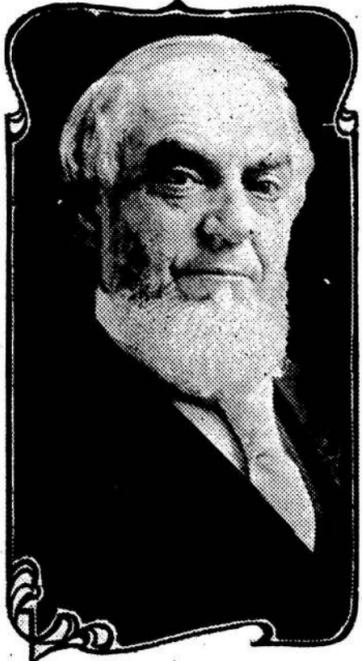
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WHAT DID THE KEHILLAH ACCOMPLISH?

PASTOR RUSSELL REVIEWS THE RECENT SECOND ANNUAL CONVENTION.

"THE KEHILLAH," HE SAYS, "REPRESENTS NO ONE, LEADS NO ONE AND ITS CONVENTION WAS NOT EVEN A POOR ATTEMPT TO TRANSACT ANY OF THE REAL BUSINESS THAT SHOULD COME BEFORE SUCH AN ORGANIZATION."



Editor HEBREW STANDARD:—

The New York Kehillah has held its convention, and, as far as I can see, the unchartered society which has assumed the high-sounding name of Kehillah adjourned without doing anything of any consequence, except that its president boasted that he had used the name of the Kehillah as a club to annihilate Pastor Russell's influence with the Jewish people. Of course, that was merely an empty boast. No one knows it better than its president that my influence among the Jewish people has been augmented since the day he manoeuvred the issuance of a bull of excommunication against me. In addition to other qualities, of which he need not be proud, the president of the Kehillah also seems to be a braggart. But my dealings are not intended to be with the president; I direct my attention more particularly to the Kehillah.

When before the holding of the convention I wrote a letter and charged that the Kehillah is not a representative body, and that it behooves Jewry to organize a real Kehillah in place of this sham Kehillah run by a clique of reformed, wealthy Jews for their own aggrandizement and for the absurd Americanization of the Jewish people, which is only a step in the direction of assimilation, I stood alone in the field. Since the so-called convention has adjourned my position has been strengthened by the leading Jewish newspapers of the city, except one. I shall deal with this lone supporter of the Kehillah separately.

The Jewish press is now agreed that the Kehillah does not represent New York Jewry, that it does not deal with the real issues of Jewish life, that it does not do anything to strengthen the Jewish hope, but that this "glorious" Kehillah, as it is called by one of the newspapers, is controlled by a group of reformed Jews, who await with impatience the absorption of the Jewish race in the American melting pot, and who are merely using the Kehillah to further their own political and personal ambitions.

I hear that many of the delegates left the convention hall in disgust. I hear that all the proceedings were ruled arbitrarily by the chair, and that the gavel was used to suppress the sentiments and the wishes of the delegates

assembled. I also hear that the three scanty sessions that were scheduled to be held were fused into two sessions, and that these two sessions were merely a contrivance for the mechanical elections that were held, and there was not even a poor attempt to transact any of the real business that should come before such an organization. It is no surprise to me. But what does surprise me, is that these conditions should be tolerated by an intelligent community. As I said in my letter addressed to the convention, the formation of a real Kehillah is necessary, but I emphasize the word real, a real Kehillah which shall properly represent the Jewish race and not a few parvenus, who desire the backing of the Jewish people for political, social and financial reasons, aside from what are the Jewish interests, the communal interests. I believe now, as I have always believed, that the time has come for the unification of Jewry, and that here in America there should be a Kehillah not only of one city, but that it shall comprise a union of all the Jews of this country.

Of course, such a Kehillah would be orthodox Jewish and Zionist, and not atheistic and reformed infidel. This sort of a Kehillah would then represent the great Jewish masses, and not the self-assumed pretenders to leadership among the Jewish people. It is no longer a secret that this Kehillah is predominated by a self-selected, self-anointed American Jewish Committee, which has, in fact, no moral right to represent the Jews, as it claims it does, in spite of the fact that time and again the Jews had repudiated it. I am glad to hear that a resolution was introduced to sever relations with this sham American Jewish Committee, which is neither American nor Jewish, and which is an obstacle to the free growth of Jewish solidarity. Of course, the resolution was buried. The worthy president showed himself to be a shrewder politician than he was held to be. But I say this resolution is symptomatic; though buried, it will be resurrected. As a friend of the Jews I call upon them to make haste with their action and not to delay. Misrepresentation is one of the worst crimes; it is treason to the rights of democracy. I do not say this out of a feeling of vengeance. I was wronged by the Kehillah, but that does not concern me now. I use the wrong done me only as one more illustration of the narrowness of view, the selfishness of aim, the high-handed and undemocratic methods, the irresponsible actions of this capricious organization.

After a thorough study of the situation, I am of the firm opinion that so long as the Kehillah is dominated and influenced by this American Jewish Committee of reformed philanthropists, who do not believe in the Bible, and the promises for the future re-establishment of the Jewish people on their own soil, who deny Jewish nationality, and who make an attempt to smuggle the Jews into this country under the surnames of Russians and Roumanians, we shall not have a representative Jewish organization. The misdeeds of the Kehillah are due to the fact that it is under the thumb of the American Jewish Committee. I place my question direct to the American Jewish Committee: By what right do you, who are ashamed of the honorable name Hebrew presume to call yourselves the representatives of Jewry? You who are lukewarm toward every attempt to alleviate Jewish suffering—you who are deaf to the cry of the forsaken land of Israel—you who place impediments in the path of the great movement of Zionism, and refuse to aid in the upbuilding of the Jewish hope—how dare you to dress yourself in the garments of Jewish leaders? Your arrogance is astounding. I do not expect any reply from the American Jewish Committee; it has learned the lesson of secrecy and silence; but I do expect an answer from the Jewish people.

As for me, I want to go on record that the man who has forsaken the hopes of Judaism is no more a Jew, just as if he had forsaken those hopes and were converted to the Catholic religion. I conceive a Jew to be a son of the Kingdom of Priests, of the Chosen People, that is to deliver humanity from its sufferings. Perhaps I am radical in this thought, but I surely believe that the time is not far distant when the lines will be strictly drawn between Hebrew Jews who believe in the future promised to the patriarchs, and Hebrews who repudiate it.

Now, as to the solitary defender of the Kehillah. This defender charges me with attacking "a pure Jewish organization." This is certainly a mistake. I never attacked any Jewish organization, and especially a Jewish organization that was pure. I have spoken only against the self-styled Kehillah, which at first made an attack upon me, an attack that reminded me of the medieval ages and which persisted in its wrong even after I had sent it a letter and asked it to investigate matters and not to judge me without giving me a hearing. I am glad to see that even this solitary defender is forced to admit that the question is not whether Pastor Russell is a "missionary." It narrows down now to a question of decency. Was it decent for the Kehillah to excommunicate a man without investigating and probing into the matter to ascertain the truth? Was it decent that when it had launched upon a course that was false in its inception to persist in it even after I had denied the charges and asked for an initial committee to take evidence and give me a hearing? Was it decent, knowing of my request, and knowing deep in their hearts that I was charged untruthfully, to come before the convention and boast of the fact that it had committed a wrong? And as to this solitary defender of the Kehillah, was it decent for it to misquote and misrepresent me, as if I ever attacked any Jewish organization, ever attacked Jewish solidarity, when in that very letter I urged upon the Jews to unite and extolled the principle underlying the organization of a Kehillah? I admit that I do not design to enter a controversy with this newspaper. Since this newspaper has had the courage to admit one fault that it had committed against me by charging me with being a "missionary," although it has taken it a few months to do so, I feel that it will admit this new fault a few months later.

But it is a fact that I was misquoted in this newspaper. And I desire here to reiterate my standpoint. I could not attack the principle or the idea of the Kehillah, for this would defeat my own purpose. My views as to the Jewish future are well-known. I have no doubt to the Jewish public. I do not believe that the Jewish future lies in the Diaspora. There is one place where the Jews will find their haven of refuge, and that is their own land, the prophesy is a guaranty of that. But, it is still a part of the divine plan that the Jews should untie under their own national flag far in the lands where they are dispersed on the basis of their religion, in order that they may be transported in legions to the promised land. Just as the Exodus from Egypt led to the forty years' wandering in the desert, during which they were prepared for their future national destiny, so they are to be prepared now for the realization of the World's Hope in which a real organization of Kehillahs could become of great importance. Just as in the desert the pillar of light guided them and made the path smooth for the Israelites, God's word of prophecy should guide them now as the beacon of light to lead them out of the perturbed state in which they find themselves in our day.

And therefore if I spoke words of censure against this particular Kehillah, it was because it fails to take up and to give attention to the greatest movement among the Jewish people, which is Zionism, and it chooses rather to ignore it. This denial of Zionism is the best evidence of the fact that it is on the wrong

path and that it is misrepresentative of the Jewish people.

The solitary defender of the Kehillah, though it pretends to be a Zionist newspaper, does not mention a word of my contention against the Kehillah on this score. Instead, it speaks of my paying money for the publication of my sermons and articles. This shows how difficult it is to correct a slander when it is once current gossip. I want this to be clear, that I have never paid one dollar nor any other amount to any Jewish newspaper on my account. As I have stated once before I am not at all rich, and though I never make any collections or make appeals for money, I still am able to sustain my efforts not extravagantly, not luxuriously, but comfortably. How can I afford to do it? This question, too, is asked by Jew and Christian. My answer is that the same God who fed Elijah by the ravens also supplies my needs. I have not, however, the means to pay for advertisements, even should I be so inclined. Much of the advertisement and the exploitation which I receive comes from a newspaper syndicate which handles my weekly sermons, for which they have a large clientele, which, I am told, amounts to a thousand patrons.

I leave to-morrow for Europe to address a number of important meetings, primarily of Christians. I shall visit on my journey England, Ireland, Germany, and, if time permits me, I may visit even the Jewish Pale in Russia. Among the meetings I also have several discourses to deliver to the Jews on "Zionism, the Hope of Israel and the World." There as here I shall rouse the people to a realization of the great hope which the future has in store for Jew and Christian, for the Christian through the Jew, the hope which was assured by the prophets inspired by God.

I shall be absent for two months. Any cowardly rear attacks made upon me during my absence will be taken notice of upon my return.***

Yours respectfully, with Zion's greetings,
C. T. RUSSELL.

Young Men's Hebrew Association.

On Friday night the speaker at the religious exercises will be Rev. Dr. Bernard Drachman.

Purim will be celebrated on three different evenings. On Saturday night the Purim minstrel show, under the auspices of the Acorn Social Club, will be held in the auditorium. Mrs. Morgenroth has been coaching the young people in this production, and from all accounts it will be one of the finest ever given in the building. Dancing in the gymnasium will follow. A second performance at popular prices will be held on Sunday evening. The young people also expect to repeat the play for the benefit of some charitable institution to be designated by the president, Mr. Felix M. Warburg.

On Monday evening the Hebrew Preparatory School, No. 1, under charge of Dr. S. Benderly, of the Kehillah, will give a Purim play in the auditorium.

On Tuesday evening, March 14, Miss Mary Neal, of Stratford-on-Avon, England, will give a lecture on "The Civic Value of the Revival of Folk Dances and Pageants." In connection with the lecture, the Morris dancers, led by Miss Florence Warren, will reproduce folk dances of Shakespeare's time.

On Wednesday evening, March 15, Mr. Algernon Tassin will give a lecture on "Hamlet" in the course on Shakespearean drama.

On Friday evening, March 17, Rabbi Solomon Foster, of Newark, will be the speaker.

The week will wind up on Saturday evening, March 18, with a peace meeting, on which occasion Mrs. Lucia Ames Mead, of Boston, will deliver a notable address.

The public are cordially invited to attend any or all of the above functions.

Young Women's Hebrew Association.

The speaker at services this evening will be Rev. Elias L. Solomon.

The Board of Directors will give a musicale and tea for the members and their friends, which will be held in the auditorium Tuesday afternoon, March 14, at 2.30 o'clock. Mr. Hans Kronold, the well-known cellist, will appear during the afternoon, Mr. Edward Reclin at the piano. Other artists who will participate are the following: Mrs. J. Campbell Phillips, soprano; Mrs. Mildred Hirschberg, contralto; Mr. A. Scheinman, pianist. An address will be delivered by the Rev. Dr. David de Sola Pool. The members of the Esther J. Ruska

Religious Circle will give a performance of Racine's Esther on Sunday evening, March 12. A very interesting performance has been arranged. Incidental music, which was composed by Dr. David de Sola Pool, will be sung by the choir, which meets under the supervision of Cantor Baum.

A very enthusiastic audience greeted Miss Henriette Micaelson at her second piano recital, which was given Sunday evening, March 5. She was assisted by Mrs. Bertha Hirsch, vocalist, and several numbers of Haydn, Mozart and Beethoven were beautifully rendered. The third of this series which Miss Micaelson is giving for the benefit of the new piano fund will be held on Sunday evening, April 2.

"Marching Through Georgia," the new spectacle at the New York Hippodrome, will begin its second week on Monday next. The new piece has been called a panoramic play of the South. The opening scene shows a cotton plantation at mid-day, oxen and mule teams, cotton bales and long rows of the growing cotton; singing, whistling and dancing darkies make up a realistic picture. Two hundred extra jubilee singers and dancers have been engaged for this feature. Mr. Voegtlin has produced several new and excellent scenic effects, notably a perspective in the cotton field scene. The conclusion of the new spectacle is marked by the building of a pontoon bridge, which is actually constructed in full sight of the audience, and so practically is the work done that a regiment of soldiers, a cavalry troupe, a band of negroes and soldiers mounted on horseback cross the bridge at the finale. Beside the big new show, which met with instant success on the occasion of its premiere last Monday, two other spectacles, "The Ballet of Niagara" and "The International Cup," as well as the big circus programme, remain.

Beth-El Sisterhood.

The public is invited to attend a Purim festival at the Home of Beth-El Sisterhood, 329-331 East Sixty-second street, Tuesday, March 14, from 3 until 6 o'clock. The different branches of the work will be on exhibition and refreshments will be served.

DANENBAUM, MURRAY C.—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 Murray C. Danenbaum, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorney, William Bondy, No. 149 Broadway, Borough of Manhattan, in the City of New York, on or before the 23d day of September next.

Dated New York, the 28th day of February, 1911.
WILLIAM DANENBAUM, CHARLES DANENBAUM, Executors.

WILLIAM BONDY, Attorney for Executors, 149 Broadway, Borough of Manhattan, New York City.

MONKE, JOHN.—The People of the State of New York, by the Grace of God, Free and Independent, to Clothilde Menke, William Menke, Margaret Menke, Lisbeth Menke, Elsa Menke, Kate Menke, Alexander Menke, Ellis Menke, Adeline Menke, Bertha Herzfeld, Elsa Hirsch, Fritz Wilhelma Hirsch, Julius Hirschfeld, Ina Robiczek, Alexander H. Robiczek, Vera V. Robiczek, Hannah Hyam, Carrie Van Der Wielen, Ada Jonkin, Lawrence Harold Hyam, Hyman Joseph Hyam, Israel Lawrence Hyam, Katherine Bessie Hyam, Alice Rosette Hyam, Ellen Pickart, Hulda Lehmann, Edwin Lehmann and Woodlawn Cemetery, and to all persons interested in the estate of John Menke, late of the County of New York, deceased, as creditors, legatees, next of kin or otherwise, send Greeting: You and each of you are hereby cited and required personally to be and appear before our Surrogate of the County of New York, at the Surrogate's Court of said County, held at the Hall of Records, in the County of New York, on the 2d day of May, 1911, at half-past ten o'clock in the forenoon of that day, then and there to attend a judicial settlement of the account of proceedings of William Menke, Everett B. Heymann and United States Trust Company of New York, as Executors of the Last Will and Testament of said deceased, and such of you as are hereby cited 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 [L. S.] said County of New York to be hereunto affixed.

Witness, Hon. John P. Cohalan, a Surrogate of our said County of New York, the 28th day of February, in the year of our Lord one thousand nine hundred and eleven.
DANIEL J. DOWDNEY,
Clerk of the Surrogate's Court.

ROSENTHAL, LOUIS.—The People of the State of New York, by the Grace of God Free and Independent, to Moritz Rosenthal, Franziska Rosenthal, Rosa Juhl, Lebrecht Rosenthal, Verona Joseph, The United States Fidelity and Guaranty Company, and to all persons interested in the estate of Louis Rosenthal, late of the County of New York, deceased, as creditors, next of kin or otherwise, send Greeting: You and each of you are hereby cited and required personally to be and appear before our Surrogate of the County of New York, at the Surrogate's Court of said County, held at the Hall of Records, in the County of New York, on the 25th day of April, 1911, at half-past ten o'clock in the forenoon of that day, then and there to attend a judicial settlement of the account of proceedings of Max Rosenthal as Administrator of the Goods, Chattels and Credits of said deceased, and such of you as are hereby cited 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 [L. S.] said County of New York to be hereunto affixed.

Witness, Hon. John P. Cohalan, a Surrogate of our said County, at the County of New York, the 27th day of February, in the year of our Lord one thousand nine hundred and eleven.
DANIEL J. DOWDNEY,
Clerk of the Surrogate's Court.

CHILDREN'S PAGE.

The Jews in Egypt.

Dear Children:

It makes me feel very sorry to have to tell you again that there were also some bad people amongst the Jews, and it was on account of these people that God sent darkness upon the land of Egypt, which was the eleventh plague with which he punished them for not letting the children of Israel go.

There was a class amongst the Jews who, by pleasing certain Egyptian aristocrats, gained honor and riches, that class did not desire to go out of Egypt, they were just as sinful as the Egyptians and also deserved to be destroyed with them. Said the Holy One, blessed be He, "If I will destroy them openly, the Egyptians will say—"all the plagues that came upon us also came upon the Jews," He therefore sent darkness upon the Egyptians for three days in order that they should not see the destruction of the bad Jews during that period.

This darkness lasted seven days, during the first three days if an Egyptian sat down he was able to get up, if he stood up he was able to sit down, but the last three days—whenever sat down was not able to get up again, and whoever was standing was not able to sit down, whoever was laying was not able to arise, but for all the children of Israel there was light in their dwellings, and on the seventh day there was a cloud which furnished light to the Israelites and darkness to the Egyptians—and that light revealed to the Jews all the hidden treasures the Egyptians possessed, and the Israelites would say to the Egyptians, "Please let us have your gold and silver vessels," and the Egyptians would answer in a surly manner, "Don't you know it is so dark we cannot see anything?" the Jews would then say, "We see it in this or that place." "If you see it, then take it," the Egyptians would say.

Our rabbis, of blessed memory, tell us that just as in the human system of warfare, a king of flesh and blood treats the country that rebels against him, so did the Holy One, blessed be He, act towards the Egyptians. When a human king wishes to subdue a rebellious country, he sends his legions against them, and they besiege it. At first he cuts off their water supply; if they surrender, all

is well, if not he terrifies them by the shouting of his soldiers. If they surrender, all is well, if not, he sends the archers against them, who shoot at them with their arrows. If they surrender all is well, if not he sends barbarians against them. If they surrender all is well, if not, he sends a pestilence upon them. If they surrender, all is well, if not, he bombards them with explosives. If they surrender, all is well, if not, he erects catapults, which throw immense stones upon them. If they surrender, all is well, if not, he sends large armies against them. If they surrender, all is well, if not, he throws them in prison. If they surrender all is well, if not, he slays the greatest amongst them. Thus did the Holy One, blessed be He, act towards the Egyptians. He warred with them in a royal manner, first he cut off their supply of water, he turned their rivers into blood; they did not repent, and he terrified them with the shouting of his army. He sent the frogs upon them who made their lives miserable with their croaking. They did not repent and he sent his archers to shoot at them with their arrows—that is, the lice which he plagued them with. They did not repent and he sent the barbarians against them, that is, the wild beasts. They did not repent and he sent a pestilence upon them which killed their cattle. They did not repent and he bombarded them with explosives which is the inflammation producing boils. They did not repent and he had immense stones thrown upon them, that is the hail. They did not repent, and he sent large armies against them, as the plague of locusts. They did not repent and he threw them in prison, which is the plague of darkness. They did not repent and he slew their greatest men, as it is said, that the Lord smote every first-born in the land of Egypt.

All the uses that the Egyptians intended to make of the Jews the Holy One turned against them. They thought of making the Jews draw their water, therefore did he turn their rivers into blood. They thought of making them carry their merchandise, therefore did the frogs destroy their merchandise. They thought of making them cultivate their soil, therefore the dust of the earth became lice. They thought of making them accompany their children everywhere, therefore he sent upon them various wild beasts lions, wolves, leopards and bears, also eagles. An Egyptian told an Israelite to accompany his five children to the market, a lion came and seized one of them, a wolf the other, a bear the third, a leopard the fourth and an eagle flew away with the fifth. He returned to the house of the Egyptian all alone. The latter asked him, "Where are my children?" "I will give you an account of them," was the reply. A lion came and seized one, a wolf the other, a bear the third, a leopard the fourth, and an

eagle the fifth." They thought of making them guard their cattle. Therefore did he send a pestilence upon their cattle. They thought of making them heat water for them and bathe them, therefore he sent an inflammation upon them. They thought of throwing stones upon them, therefore did he bring the hail upon them. They thought of making them their gardeners, therefore he brought the locusts upon them and then destroyed their trees and ate every herb of the land and all the fruit of the trees. They thought of putting them in prison, therefore he brought darkness upon them. They thought of slaying them, therefore the Lord smote every first born of the Egyptians. They thought of drowning them, therefore the Lord overthrew Pharaoh and his host in the Red Sea.

בן אהרן

(To be continued.)

That was a neat compliment paid by a French ambassador in London to a peeress who had been talking to him for an hour.

The lady said: "You must think I am very fond of the sound of my own voice."

The Frenchman replied: "I knew you liked music."

"Yes," said Henpeck, "I married her because I thought her the most even tempered woman I had ever met."

"And now you know that she isn't?" queried his friend.

"Well—er—not exactly. She's very even tempered—always mad about something."

Binks (who ordered a pancake half an hour previously): Er—I say—will that pancake be long?
Waitress: No, sir; it'll be round.
Then he waited patiently another half hour.

The automobile being out of order, the father took the children out in the old family carriage behind a nag that needed exercise. When the horse began to snort and cavort, the younger boy said:

"Dad you'd better shut off the current and fix him. He's missing fire."

"So Dr. Kivack couldn't save poor Dumley, after all."

"No, but then it wasn't the doctor's fault. He was treating Dumley for lung trouble."

"Well, and wasn't that what killed him?"

"Oh, not at all. It was his heart; it stopped beating, you know."—*Catholic Standard and Times.*

CONUNDRUMS.

Why is a great jester like a new arrival at a hotel? Because he is jest-in.

Why do trees resemble mankind? They have limbs.

What is that which we often return yet never borrow? Thanks.

When are people like lighthouses? When light-headed.

When are convicts like gas? When escaping.

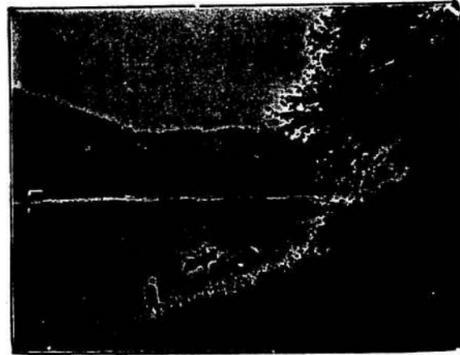
When are men always like children? When miners (minors).

When are houses like books? When they have stories in them.

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FRANK, 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 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 Max Altmayer, their Attorney, No. 290 Broadway, Borough of Manhattan, in the City of New York, on or before the first day of September, next.

Dated, New York, the 21st day of February, 1911.

HANNAH FRANK, Executrix, LAZARUS STERN, Executor.

MAX ALTMAYER, Attorney for Executor, No. 290 Broadway, Borough of Manhattan, City of New York.

WALTER, PHILIP.—The people of the State of New York, by the Grace of God, free and independent, to Sabine Walter, Ida Frankenhelmer, Rosie Frankenhelmer, Hermine Hertz, Betty Rosenthal, Leopold Strouse, Bernhard Strouse, Max Strouse, Anna Siegel, Hella Oppenheimer, Heinrich Bamberger, Max Bamberger, Gustav Bamberger, Ludwig Bamberger, Frits Bamberger, Helena L. Blumenthal, Olga Laubheim, Toni Laubheim, Rina Moch, Gladys Moch, Amy Bass, Murray Bass, Florence Bass, Leo P. Walter, William Walter, Edith Walter, John Frankenhelmer, Mount Sinai Hospital, Home for Aged and Infirm Hebrews, German Hospital, Association for Improved Instruction of Deaf Mutes, United Relief Works of Society for Ethical Culture, Hebrew Technical Institute, and Hebrew Benevolent and Orphan Asylum, and to all persons interested in the estate of Philip Walter, late of the County of New York, deceased, as creditors, legatees, next of kin or otherwise,

SEND GREETING: You and each of you are hereby cited and required personally to be and appear before our Surrogate's Court of said county, held at the Hall of Records in the County of New York, on the 11th day of April, 1911, at half past ten o'clock in the forenoon of that day, then and there to attend a judicial settlement of the account of proceedings of Louis S. Frankenhelmer and William Frankenhelmer, as executors of and trustees under the last will and testament of said deceased; 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 caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed.

WITNESSES: JOHN P. COHALAN, a Surrogate of our said county, at the County of New York, the 9th day of February, in [L. S.] the year of our Lord one thousand nine hundred and eleven.

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

TURZMAN & FRANKENHEIMER, Attorneys for the Executors, 25 Broad street, New York City.

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HAUSER, SIMON.—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 Simon Hauser, late of the County of New York, deceased, to present the same with vouchers to the subscriber, at his place of transacting business, No. 5 Nassau street, in the city of New York, on or before the 31st day of July next.

Dated New York, the 11th day of January, 1911. SAMUEL HYMAN, Executor. LACHMAN & GOLDSMITH, Attorneys for executor, 35 Nassau street, New York City.

MOSS, JULIUS.—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 Julius Moss, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business at the office of his attorney, Samuel J. Cohen, Esq., No. 280 Broadway, Borough of Manhattan, city of New York, on or before the 16th day of July next.

Dated New York, December 30, 1910. MORRIS MORRISON, Executor. SAMUEL J. COHEN, Attorney for Executor. Office and Postoffice Address, No. 280 Broadway, city of New York, Borough of Manhattan.

RIESS, LEO.—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 Leo Riess, 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 Leon Forst, his attorney, No. 320 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 15th day of August next.

Dated New York, the 1st day of February, 1911. LEON FORST, Attorney for Administrator, 320 Broadway, Borough of Manhattan, New York City.

HARRIS, 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 Harris, 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 Secundra, No. 309 Broadway, in the City of New York, on or before the seventh day of August, 1911, next.

Dated New York, the 27th day of January, 1911. EMILY H. HYAMS, Administratrix. GROSS & SNEUDAIRA, Attorneys for Administratrix, 309 Broadway, Manhattan, New York City.

ELTERMAN, ABRAHAM.—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 Abraham Elterman, 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 Lawrence B. Cohen, No. 64 Wall street, Borough of Manhattan, in the City of New York, on or before the 25th day of July next.

Dated New York, the 10th day of January, 1911. SARAH ELTERMAN, Administratrix. LAWRENCE B. COHEN, Attorney for Administratrix, No. 64 Wall Street, Borough of Manhattan, New York City.

ROTHSCHILD, LUDWIG.—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 Ludwig Rothschild, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Rothschild Bros. & Co., No. 466 Broadway, in the city of New York, on or before the 15th day of August, next.

Dated New York, the 31st day of January, 1911. EUGENIE ROTHSCHILD, LEO H. ROTHSCHILD, CHARLES E. HEYMANN, Executors. LACHMAN & GOLDSMITH, Attorneys for Executors, 35 Nassau street, New York City.

SOLOMON, JOSEPH A.—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 Joseph A. Solomon, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of his attorney, Henry V. Rothschild, No. 290 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 15th day of August, next.

Dated New York, the 31st day of January, 1911. BENJAMIN M. SOLOMON, Executor. HENRY V. ROTHSCHILD, Attorney for Executor, 290 Broadway, Manhattan, New York City.

BRILL, ADELHEID.—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 Adelheid 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 Wolf & Kohn, No. 203 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of August, next.

Dated New York, the 21st day of January, 1911. HENRY S. BRILL, JACOB FRANKENTHAL, NATAN E. BRILL, MAX WOLF, Executors. WOLF & KOHN, Attorneys for Executors, 203 Broadway, Borough of Manhattan, City of New York.

TOBIAS, BLUME.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, made and entered February 10, 1911, notice is hereby given to all persons having claims against Blume Tobias, 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 Stroock & Stroock, their attorneys, No. 30 Broad street, in the City of New York, on or before the 15th day of October next.

Dated New York, the 15th day of February, 1911. FANNIE H. TOBIAS, ALFRED HAHN, Executors. STROOCK & STROOCK, Attorneys for Executors, 30 Broad Street, New York City.

CASPER, WILLIAM R.—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 William R. Casper, 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 No. 271 Broadway, in the City of New York, on or before the 15th day of August next.

Dated New York, the 17th day of February, 1911. ADOLPH MEYER, Administrator. I. GAINSBURG, Attorney for Administrator, 271 Broadway, New York City.

LEVY, ANN, E.—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 Ann E. Levy, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of his attorney, William F. Clare, No. 185 Broadway, Borough of Manhattan, City of New York, on or before the 15th day of August, 1911.

Dated New York, the 31st day of January, 1911. EDGAR J. LEVY, Executor. WILLIAM F. CLARE, attorney for executor, 185 Broadway, Borough of Manhattan, City of New York.

LEVY, EMANUEL.—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 Emanuel Levy, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at our place of transacting business, No. 42 Broadway, Manhattan, in the City of New York, on or before the 26th day of July, next.

Dated New York, the 20th day of January, 1911. DAVID M. LEVY, NANCY LEVY, Executors. EINHSTEIN, TOWNSEND & GUTERMAN, Attorneys for Executors, 42 Broadway, Manhattan, New York City.

SEIXAS, HYMAN L.—The People of the State of New York, by the grace of God free and independent, to Meyer L. Seixas, Esther De Ribas, Stella Lant, Frances Fowler, Elizabeth Wolf, Schekel, Ma. Whitney, Maudie Whitney, Mary Lee, May Coates, Julia Knypauser, Harry S. Daves, William King, Henry King, Natalie Hart, Mrs. John J. Fauth, Montgomery Seixas, Florian Seixas, the heirs and next of kin of Hyman L. Seixas, deceased, send greeting:

Whereas Sarah H. Seixas, 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 both real and personal property, duly proved as the last will and testament of Hyman L. Seixas, late of the County of New York, deceased; therefore you 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 31st day of March, one thousand nine hundred and eleven, 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 by one having 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 hereunto affixed. Witness, Hon. John P. Cohalan, a Surrogate of our said County of New York, at said county, the 10th day of January, in the year of our Lord one thousand nine hundred and eleven. [L. S.] DANIEL J. DOWDNEY, Clerk of the Surrogate's Court. SAMUEL F. GOLDMAN, Attorney for Petitioner, 141 Broadway, New York City.

HARRIS, GEORGE.—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 George Harris, 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 Kurzman & Frankenhimer, No. 25 Broad street, in the Borough of Manhattan, City of New York, on or before the 15th day of July next.

Dated New York, the 27th day of December, 1910. ANNIE N. HARRIS, Executrix. KURZMAN & FRANKENHIMER, Attorneys for Executrix, 25 Broad Street, New York City.

KAUFMAN, AMELIA.—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 Amelia Kaufman, 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 David Hershfeld, their attorney, No. 65 William street, in the City of New York, on or before the 20th day of April next.

Dated New York, the 9th day of November, 1910. JULIUS SHWEITZER, MICHAEL GOLD, Executors. DAVID HERSHFELD, Attorney for Executors, 65 William Street, Borough of Manhattan, New York City.

REUTER, HEINRICH GUSTAV RUDOLPH.—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 HEINRICH GUSTAV RUDOLPH REUTER, late of Hamburg, in the Empire of Germany, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business, at the office of Kurzman & Frankenhimer, No. 25 Broad street, in the Borough of Manhattan, in the City of New York, on or before the 24th day of June next.

Dated New York, December 14, 1910. PENNO LOEWY, Ancillary Executor. GEO. H. MERKEL, Attorney for Ancillary Executor, 206 Broadway, Borough of Manhattan, New York, N. Y.

GREENBERG, HELMAN.—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 Helman Greenberg, 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 Bernard Bernbaum, their attorney, No. 320 Broadway, in the City of New York, on or before the 1st day of July, next.

Dated New York, the 23d day of December, 1910. CHARLES GREENBERG, JACOB GREENBERG, Executors. BERNARD BERNBAUM, Attorney for Executors, 320 Broadway, Borough of Manhattan, City of New York.

MICHAELIS, LUDWIG M.—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 Ludwig M. Michaelis, 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, No. 51 Chambers street, in the Borough of Manhattan, city of New York, on or before the first day of July next.

Dated New York, the 20th day of December, 1910. JULIUS COHN, JEANNETTE MICHAELIS, Executors. ALEXANDER COHN, SONDEHEIM & EITINGER, Attorneys for Executors, 51 Chambers Street, Borough of Manhattan, City of New York.

WEISSMAN, MENDEL.—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 Mendel Weissman, 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. 51 Chambers street, in the City of New York, on or before the 12th day of June next.

Dated New York, the 9th day of December, 1910. WATHILDA WEISSMAN, Administratrix. GREENTHAL & GREENTHAL, Attorneys for Administratrix, 51 Chambers street, New York City.

LOEWENSTEIN, ISRAEL.—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 Israel Loewenstein, 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 Hugo H. Ritterbusch, his attorney, No. 150 Nassau street, in the City of New York, on or before the 15th day of July next.

Dated New York, the 6th day of December, 1910. HUGO H. RITTERBUSCH, Attorney for Executor, Office 150 Nassau Street, Manhattan, New York City.

SOLOMON, ABRAHAM.—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 Abraham Solomon, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of her attorneys, Manheim & Manheim, No. 302 Broadway, Borough of Manhattan, in the City of New York, on or before the first day of May next.

Dated New York, the 24th day of October, 1910. REBECCA SOLOMON, Administratrix. MANHEIM & MANHEIM, Attorneys for Administratrix, 302 Broadway, New York City, Manhattan Borough.

EISENKRAMER, HERMAN.—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 Herman Eisenkramer, 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 No. 99 Nassau Street, in the City of New York, on or before the sixth day of May next.

Dated New York, the 27th day of October, 1910. ADOLPH BLOCH, Executor. HENRY BLOCH, Attorney for Executor, Office and Postoffice Address, 99 Nassau Street, Manhattan, New York City.

HERSCOVITZ, MORITZ.—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 Moritz Herscovitz, also known as Morris Herskovitz, 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 Rosenberg, No. 220 Broadway, in the City of New York, on or before the 11th day of May next.

Dated New York, the 24th day of October, 1910. MORITZ WEINBERGER, Executor. LOUIS ROSENBERG, Attorney for Executor, 220 Broadway, New York City.

KOHNSTAMM, EMANUEL H.—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 Emanuel H. Kohnstamm, 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 Guggenheimer, Untermeyer & Marshall, No. 37 Wall street, Borough of Manhattan, in the City of New York, on or before the 10th day of April next.

Dated New York, the 28th day of September, 1910. EMILY L. KOHNSTAMM, Executrix. LUTHER S. KOHNSTAMM, JOSEPH KOHNSTAMM, Executors. GUGGENHEIMER, UNTERMEYER & MARSHALL, Attorneys for Executors, 37 Wall Street, Borough of Manhattan, New York City.

ULLMANN, ELIZA.—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 Eliza Ullmann, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at their place of transacting business, the office of George Hahn, No. 15 William street, Manhattan, in the city of New York, on or before the 20th day of April next.

Dated New York, the 1st day of September, 1910. RALPH R. ULLMANN, MEYER H. ULLMANN, Administrators. ANNA H. ELIN, Attorney for Administrators, 15 William Street, Manhattan, New York City.

STRINGER, HANNAH.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Hannah Stringer, 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 Meyer Auerbach, No. 42 Broadway, Manhattan, in the City of New York, on or before the tenth day of June next.

Dated New York, the twenty-ninth day of November, 1910. ANNA H. WELLS, Administratrix. MEYER AUERBACH, Counsel for Administratrix, 42 Broadway, New York City.

IMON, ULRICH.—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 Ulrich Simon, 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, their attorneys, No. 206 Broadway, Borough of Manhattan, in the City of New York, on or before the 5th day of May next.

Dated New York, the 21st day of October, 1910. WOLF & KOHN, Attorneys for Executors, 206 Broadway, New York City.

LOWENGARD, OTTO.—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 Otto Lowengard, 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 Kendall & Herzog, 27 William street, Borough of Manhattan, in the City of New York, on or before the 15th day of June next.

Dated New York, the 1st day of December, 1910. EMMA L. LOWENGARD, HENRY R. ICKELHEIMER, ALFRED RENSKORF, Executors. KENDALL & HERZOG, Attorneys for Executors, No. 27 William Street, Borough of Manhattan, New York City.

KIRCHHEIMER, LUDWIG.—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 Ludwig Kirchheimer, 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 Goldsmith, Cohen, Cole & Weiss, No. 45 Wall Street, Borough of Manhattan, New York City, on or before the 1st day of July, 1911.

Dated New York, the 1st day of September, 1910. ALBERT L. WEISSMAN, JESSE M. WEISSMAN, JACOB BASS, Executors. Felix H. Levy, Attorney for Executors, 37 Liberty street, Manhattan, New York

WEISS, SAMUEL W.—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 W. Weiss, 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 Goldsmith, Cohen, Cole & Weiss, No. 45 Wall Street, Borough of Manhattan, New York City, on or before the 1st day of July, 1911.

Dated December 16, 1910. JOSEPH F. CULLMAN, CARRIE STIX WEISS, WILLIAM S. WEISS, Executors. GOLDSMITH, COHEN, COLE & WEISS, Attorneys for Executors, No. 45 Wall Street, Borough of Manhattan, New York City.

SHOENBERG, JOSEPH E.—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 E. Shoenberg, 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 Vogel & Vogel, No. 15 Broad street, Borough of Manhattan, city of New York, on or before the 20th day of April next.

Dated New York, the 11th day of October, 1910. MOSES SHOENBERG, LOUIS D. SHOENBERG, HERMON AUGUST, Executors. VOGEL & VOGEL, Attorneys for Executors, 15 Broad Street, New York City.

LEVY, DOROTHEA.—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 Dorothea Levy, 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 J. Philip of Manhattan, in the City of New York, on or before the 1st day of July next.

YOUNKER, BERNARD.—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 Bernard Younker, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, care of Stroock & Stroock, No. 30 Broad street, Borough of Manhattan, in the City of New York, on or before the 15th day of October next.

Dated New York, the 21st day of February, 1911. HANNAH YOUNKER, Executrix. STROOCK & STROOCK, Attorneys for Executrix, 30 Broad Street, Borough of Manhattan, New York City.

ERDMAN, HENRY.—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 Henry Erdman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Albert Erdman, No. 35 Nassau street, Borough of Manhattan, in the City of New York, on or before the 10th day of June next.

Dated New York, the 29th day of November, 1910. SANDERS B. ALTMAYER, HATTIE A. ERDMAN, Executors. ALBERT ERDMAN, Attorney for Executors, No. 35 Nassau Street, Borough of Manhattan.

PLONSKY, CARRIE.—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 Carrie Plonsky, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of his attorney, Isaac Cohen, No. 141 Broadway, in the City of New York, on or before the 24th day of April next.

Dated New York, the 17th day of October, 1910. LEWIS SAMUELS, Executor. ISAAC COHEN, Attorney for Executor, 141 Broadway, Borough of Manhattan, New York City.

HEINSHEIMER, CHARLES 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 Charles J. Heinsheimer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their Attorney, Norbert Heinsheimer, No. 56 Beaver street, in the City of New York, on or before the seventh (7th) day of August, next.

Dated New York, the twenty-third (23d) day of January, 1911. BLANCHE L. HEINSHEIMER, Executrix. PHILIP J. GOODHART, ALBERT E. GOODHART, EDWARD L. HEINSHEIMER, NORBERT HEINSHEIMER, Executors.

FROMME, 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 Fromme, 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. 50 Church street, in the City of New York, Borough of Manhattan, on or before the 11th day of March, next.

Dated New York, the 1st day of September, 1910. ADDIE FROMME, Executrix. FROMME BROTHERS, Attorneys Executrix, 50 Church street, New York City.

FRIEDMAN HYMAN.—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 Hyman Friedman, late of the county of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business at the office of her attorney, Samuel Kahan, Nos. 61-63 Park Row, in the City of New York, on or before the 6th day of May next.

Dated New York, the 24th day of November, 1910. LIEBE FRIEDMAN, Administratrix. SAMUEL KAHAN, Attorney for Administratrix, 61-63 Park Row, New York City.

COHN, ABRAHAM.—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 Abraham Cohn, 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 Joseph H. Fargis, No. 37 Liberty street, Borough of Manhattan, in the City of New York, on or before the 15th day of June next.

Dated New York, the 26th day of November, 1910. MALIE COHN, Executrix. JOSEPH H. FARGIS, Attorney for Executrix, No. 37 Liberty Street, Borough of Manhattan, City of New York.

WEISSMAN, 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 Weissman, 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 Felix H. Levy, No. 37 Liberty street, in the Borough of Manhattan, City of New York, on or before the 15th day of June next.

Dated New York, the 24th day of September, 1910. ALBERT L. WEISSMAN, JESSE M. WEISSMAN, JACOB BASS, Executors. Felix H. Levy, Attorney for Executors, 37 Liberty street, Manhattan, New York

WEISS, SAMUEL W.—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 W. Weiss, 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 Goldsmith, Cohen, Cole & Weiss, No. 45 Wall Street, Borough of Manhattan, New York City, on or before the 1st day of July, 1911.

Dated December 16, 1910. JOSEPH F. CULLMAN, CARRIE STIX WEISS, WILLIAM S. WEISS, Executors. GOLDSMITH, COHEN, COLE & WEISS, Attorneys for Executors, No. 45 Wall Street, Borough of Manhattan, New York City.

SHOENBERG, JOSEPH E.—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 E. Shoenberg, 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 Vogel & Vogel, No. 15 Broad street, Borough of Manhattan, city of New York, on or before the 20th day of April next.

Dated New York, the 11th day of October, 1910. MOSES SHOENBERG, LOUIS D. SHOENBERG, HERMON AUGUST, Executors. VOGEL & VOGEL, Attorneys for Executors, 15 Broad Street, New York City.

LEVY, DOROTHEA.—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 Dorothea Levy, 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 J. Philip of Manhattan, in the City of New York, on or before the 1st day of July next.

Dated New York, the 18th day of December, 1910. DAVID MANSFIELD LEVY, Surviving Executor. J. PHILIP BERG, Attorney for Executor, 37 Broadway, Borough of Manhattan, N. Y.

KAHN, MOSES.—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 Moses Kahn, 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 L. Levy, No. 170 Broadway, Borough of Manhattan, in the City of New York, on or before the 25th day of August next.

Dated New York, the 14th day of February, 1911. LOUIS KAHN, HENRIETTA KAHN, LOUIS H. NORDLINGER, Executors. WILLIAM L. LEVY, Attorney for Executors, No. 170 Broadway, Borough of Manhattan, New York City.

LEHMAN, HENRY.—In pursuance of an order of the Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Lehman, 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 Goldsmith, Cohen, Cole & Weiss, No. 45 Wall Street, Borough of Manhattan, New York City, on or before the twenty-fifth day of August, 1911.

Dated New York, February 8, 1911. LAURENCE LEHMAN and PAULINE LEHMAN, Administratrices. GOLDSMITH, COHEN, COLE & WEISS, Attorneys for Administratrices, No. 45 Wall Street, Borough of Manhattan, New York City.

SOLOMON, 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 the estate of Louis Solomon, deceased, late of the County of New York, to present the same with vouchers thereof to the subscriber at her place of transacting business, at the office of Joseph Solomon, No. 57 East Eleventh street, in the City of New York, on or before the twenty-fifth day of August next.

Dated New York, February 8, 1911. SARAH SOLOMON, Administratrix. JOSEPH SOLOMON, Attorney for Administratrix, No. 57 East Eleventh street, New York.

HOFFMAN, DAVID L.—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 David L. Hoffman, 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 Charles L. Hoffman, No. 31 Nassau Street, in the City of New York, on or before the 17th day of April next.

Dated New York, the 10th day of October, 1910. BENJAMIN HOFFMAN, HERMAN HEINSHEIMER, Executors. CHARLES L. HOFFMAN, Attorney for Executors, 31 Nassau Street, N. Y. C.

BLACKMAN.—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 Morris Blackman, 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 Nicholas Aleinikoff, No. 93 Nassau street, in the City of New York, on or before the 10th day of April next.

Dated New York, the 30th day of September, 1910. ESTHER BLACKMAN, Administratrix. NICHOLAS ALEINIKOFF, Attorney for Administratrix, 93 Nassau street, N. Y. City, Borough of Manhattan.

LEVY, PHILIP 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 Philip B. Levy, 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 Eph. A. Karelsen, No. 87 Nassau street, in the City of New York, on or before the 31st day of July next.

Dated New York the 9th day of December, 1910. MARIE ANNE LEVY, Executrix. EPH. A. KARELSEN, Attorney for Executrix, 87 Nassau street, New York City.

KANN, EDWARD.—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

HEARN

FOURTEENTH STREET. West of Fifth Avenue.

We Never Started a Season With So Many Fine Values!

Our GREAT Keville & Quaid PURCHASE OF BLANKETS—1,535 cases (57,265 pairs)—at RECEIVER'S SALE,

followed almost immediately by our clearing up the ENTIRE DRESS LINING STOCK OF WARNER-GODFREY COMPANY, 86 and 88 Worth Street, seems to have been but the signal for unusually fine purchases in other departments, **RESULTING IN REMARKABLE OPPORTUNITIES,** some of which are enumerated below:—

As Before Announced, We Have Bought

Entire Lining Stock

Warner-Godfrey Company

Dry Goods Commission Merchants, 86 and 88 Worth St.

Purchase comprises many varieties, including "Thriftilik," "Moniworth," "Loomgold," "Dublewear," "Valeska Velours," "Millbest," etc.—well-known and highly reputable Lining Sateens, Percallines and Molres.

ALL PRICED TO QUICKLY SELL.

Fine Mole Percallines—

black and white—reg. .16..... .11

Extra Quality Mole Percallines—

black and white—reg. .19..... .15

Black "Dublewear" Percallines—

universally sold at .19..... .15

"Thriftilik" Percallines—double

moiled, light weight and fine quality—

black, white and good line of shades

for day and evening—reg. .29..... .22

Fine Sateens—soft, satin finish—black,

white and good assortment of colors—

19-cent grade..... .12½

29-cent grade..... .21

In white and colors—

24-cent grade..... .16

In new Spring colors—

32-cent grade..... .23

Extra fine Percallines—moiled both

sides—black and white—reg. .24..... .17

Mole Velours—31 inch—light weight—

black and colors—reg. .29..... .22

Such an offering

at outset of a new season

strikingly illustrates the Advantages customers are offered here

in new and desirable Merchandise.

Notions

For Spring Sewers

At Welcome Price!

Black Sewing Silkes—extra large

spools—reg. .24..... .19

Black and Col'd—50-yd. spool—

value .29..... .24

Silk Feather Bone—dozen yds.—

value \$1.00—box..... .80

Silk Collar Bone—dozen yds.—

value .55..... .65

Basting Cotton—500-yd. spools—

regularly 4..... 3

24 Yard Roll Tape—value 9..... 5

Brass Hooks and Eyes—gross—

value .24..... .19

Canvas Coat Fronts—value .19..... .15

In Calling Attention to Our Spring Stock of Window Shades

We would emphasize the fact that in addition to all regular sizes we have in stock a full line of extra wide and extra long shades, such as are usually only made to order, and at about half the price you would be asked if "made to order". Therefore, if you have

EXTRA LONG OR WIDE

WINDOWS TO FIT

come right here; you'll find the right size, and at a price sure to please.

Fine Showing of Muslin and Net Curtains

Ruffled or with hemstitch hem finish—hundreds of styles—everything new—all crisp, snowy, fresh, new!...Muslin Lappets, Organdies, plain or with figures, crossbars, stripes, etc....Judge from quotations how assortment covers every possible need, from point of fancy or expense:—

ALL PRICES ARE FOR PAIRS.

Crossbar Muslins—4 inch ruffle.....	.29	Organdy—wide filet net insert—hemstitched hem.....	1.69
Plain Organdy—tucks and h. s. ruffle.....	.49	Organdy—col'd cut-out border—h. s. hem.....	1.98
Organdy—tucks and 4 inch ruffle—Battenberg edge.....	.59	Fine Organdy—wide 'ace inserts—hemstitched hem.....	2.49
Muslin Lappets—stripes and figures—h. s. ruffle.....	.67	Ruffled Net Curtains—Battenberg insert and edge—pair.....	.98
Organdy—tucks with Battenberg lace and insert, also Colonial crossbar with lace edge, and figured muslin with ruffle.....	.75	Ruffled Net—lace and insert.....	1.75
Jacquard Muslin—Point d'Esprit effect, ruffle to match—others plain with double row renaissance braid and inserting.....	.98	Finer Net—dainty lace and insert.....	1.98
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