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THE ABSENCE OF "SALT" IN THE "מצה"

"לחם עוני"

BY RABBI S. FYNE

The "מצה" the peculiar monument, is peculiar indeed; yet we know the reason. But its additional peculiarity—that it must contain no "sa't"! This is a restriction for which so far no substantial reason had ever been assigned. Moreover, the very origin of this restriction is shrouded in a thick veil of obscurity—no one seems to know positively the source it originated from. It is not mentioned either in the Pentateuch, the Mishnah or in the Talmud, or even by Maimonides in his Code. The first ritual authority to mention is as an essential characteristic of the "מצה" is the ז"ר; from which Code Caro had copied it into his ש"ע.¹ But even these authorities have cited it but as a "custom," and have stated no reason for it! This peculiarity of our Passover bread, may, indeed, move not only the "Simpleton" of "Hagadah" fame, but even the "Wise" to ask "מה ואח"?

That "salt" is not fermentative, that it does not help or hasten fermentation in any way, is a matter of common knowledge with all chemists; even bakers and confectioners know it. Common salt is composed of chlorine and sodium, neither of which produces yeast, since neither is sacchariferous! "Salt," if anything, has rather the effect of tempering or moderating fermentation! As such "salt" is rather the very ingredient that should be put into מצה. It was customary with the breweries in Scotland to throw a handful of "salt" on the top of the mash to moderate the fermentation!

That the Talmud is also of the same opinion—that "salt" is not fermentative, is evident from its decision in the case of "וחיקא" (a Babylonian dish prepared from flour mixed with oil and salt) which permits it to be eaten on Passover.²

The Toysaphists, likewise say, that in "egg- — מצות "salt" may be put in!³ Hence, Oshri (ר' א' ש') in his Talmudic abstract⁴ is questing up and down the whole "Halachic" range to find the reason why "salt" may not

actuated German Jewry to institute this custom; and how it was that the Jewries of all the rest of the world had acquiesced in and accepted it—a bit of information that would have been rather interesting.

is unquestionably older than German Jewry by centuries! Oshri will have to pardon us when we say that the custom *itself* was born elsewhere than on the banks of the Rhine; since the Talmud is already referring

ing of hides—as received or worked in the tannery, says: "Hides there are of three kinds; one kind of which is called "מצה"! And in explaining the oddity of this name, the Talmud (or one of the aforementioned Amoriam) says! "מצה כמשמעו: דל אימליה"—"this kind of hide is termed "מצה" because, like "מצה", it is unsalted."⁵

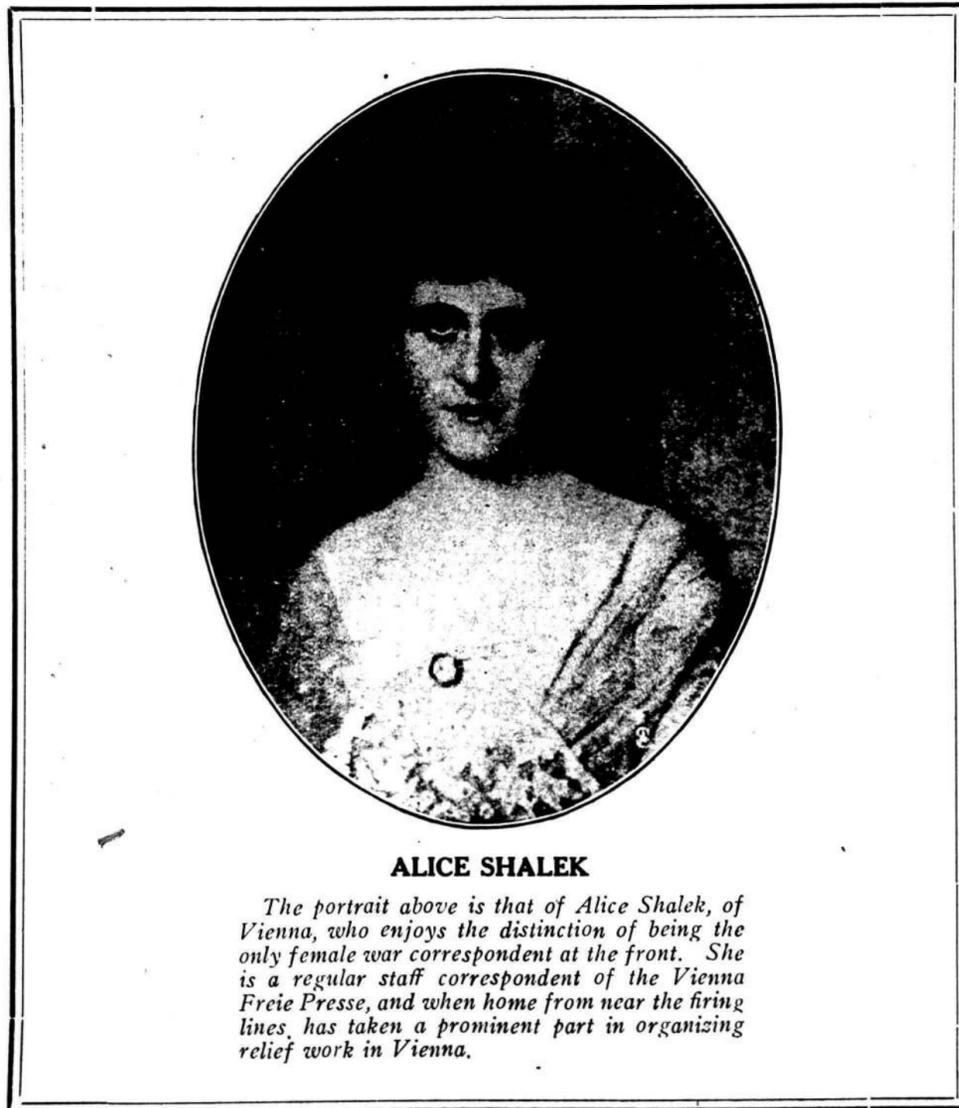
Here, then, we have a clear reference to this custom, dating from the third century, by which we are informed that in Palestine and Babylonia—the two main Jewish centers of that period—מצה was baked without "salt" even then! And this custom must have been of considerable age even at that time, to have furnished a name for the "unsalted" hide—to have called an article of interstate commerce (not in its line at all) by the name of "מצה"!

The above citation proves this custom conclusively to be of great age, if not of hoary antiquity. This much is certain; still the question, "What is the reason for same?" remains yet to be answered. We shall therefore endeavor in the succeeding lines to supply the answer. Let us, however, say by way of preface, that since Oshri—that eminent Talmudic authority—could not find any reason for this custom in the whole range of the extensive "הלכה," it is evident that we have to turn to some other source for this information; and this other source, we venture to say, is none other than ancient history; and the ancient history of no other people than our own! the very history which gave birth to this very "מצה"! We shall not be asserting too much when we say, That this custom can be traced back to the very Egyptian bondage; and stands associated with the very "bread of affliction," or "לחם עוני," sup-

turn חמין during the boiling. For the same reason ותיקא if prepared with "water," would still be prohibited, though the "salt" were eliminated entirely from the dish! Thus, the prohibition arises from the presence of the "water," but not from the "salt"! Salt does not ferment!

54. a.
Chap.
79 a.

sec. 23.



ALICE SHALEK

The portrait above is that of Alice Shalek, of Vienna, who enjoys the distinction of being the only female war correspondent at the front. She is a regular staff correspondent of the Vienna Freie Presse, and when home from near the firing lines, has taken a prominent part in organizing relief work in Vienna.

455.5.
39 6. True, that if this dish be prepared with "water" instead of "oil," it must not be eaten in Passover מצה ומי לחם אסירא. The prohibition in this case, however, is due not to the "salt," but to the "water"! we have to bear in mind that ותיקא is not baked like "matzo," but boiled! and "water" being fermentative, this dish will

be put into the ordinary מצה; and unable to find any, he concludes his quest by saying that it is a "מצה" "אשכנזי" i. e., that "this custom had originated with German Jewry"! He, however, omitted to tell us what

Now, in as far as this custom is in practice with us at this day, i. e., the way it came to be extended as to apply to *all* our מצה. Oshri is possibly right, that it *did* originate with German Jewry; yet the custom *itself*

to it as a well established practice, known far and wide; here is the citation:

R. Hiyya (a Babylonian Amora), in the name of Ulla (a Palestinian Amora of the third century) speak-

plied to "slaves" in the Valley of the Nile in the pre-Exodus period!

General history informs us that "salt" was very expensive in ancient times; nay, more, that it was quite unattainable to primitive men in many parts of the world. Thus, the Odyssey speaks of Inlanders who "do not know the sea, and use no salt with their food." There are still parts in Central Africa where the use of "salt" is regarded even at this day as a luxury confined to the rich! The Numidian nomads (Africa) in the time of Sallust (Roman historian), and the Bedouins of Hadramut (Africa) at the present day, never eat "salt" with their food! Even in Europe "salt" was not too plentiful in ancient times. Ancient Germany, Gaul and Spain experienced much difficulty in obtaining this condiment, and had to resort to curious devices in order to procure it. A "salt" spring in those ancient times was regarded by inland people as a special gift of the gods! Homer calls "salt" "divine," and Plato names it a "substance dear to the gods!" So dear and precious was this article that it was deemed a fit substitute for coin! Cakes of "salt" have been used as money in more than one part of the world, as in Abyssinia, Tibet and elsewhere in Africa and Asia. In the Shan markets (N. Siam) "salt" is still used as a medium of exchange to this very day!

The costliness of "salt" in ancient times has left behind it a legacy of many a proverb with many a people, which, like many an ancient monument, tell their tale of the high price our ancestors had to pay for this relish. Thus, the proverb, "cum grano salis," shows how sparingly "salt" was used as a condiment. The English proverb to "salt an invoice," or the French expressions, "Vendre bien salé," "Il me la bien salé," which means to put the extreme value upon each article, or to have charged an exorbitant price, or the Yiddish proverb, "He charged me a salt price," all relate the same story all register the costliness of "salt" in olden times. History further informs us that to have said of any man in those times that he uses "salt" at every meal was equivalent to saying that "he was a rich man"!

The fact that kings in ancient times had put a heavy duty upon the import and export of "salt" also goes to show how "salt" was regarded as a luxury indulged in only by the rich, but of which the poor can do without!

Now, all the foregoing facts and proverbs can lead us but to form the one logical conclusion, namely, that the bread Egypt had supplied to her slaves in the pre-Exodus period had contained no salt! For was it likely that this precious condiment, then so scarce and so expensive, would be given to slaves when it was the special privilege but of the rich and the free? Is it conceivable, we ask, that the notoriously cruel "house of bondage" would be so liberal as to supply their abject slaves with a relish which many a free people on the same continent did not feel the necessity of it at all?

No! The bread Egypt supplied to her slaves in those times we may rest

assured had contained no "salt"! Hence why this kind of bread is termed in Deuteronomy (xvi., 3) "להם עיני" i. e., "humble (or poor) bread."

The "slaves' bread" was baked without "salt"; but they gave them instead "bitter herbs" to eat the saltless bread with—possibly to counteract the nauseous effect upon the stomach which such bread may cause. Saltless bread and "bitter herbs" was the Egyptian regimen for her slaves!

Now, that we are more or less convinced that the "slaves' bread," or the bread our enslaved ancestors had to eat in Egypt during their bondage had contained no salt, we can now well understand why our "מצה" is to be baked without "salt," because in the opening words of the "Hagadah," viz., "כמה להמא עניא" "די אכלו אבהתנא כארעא דמצרים," we are made to declare that our Passover bread does correspond to, i. e., represents the bread our "ancestors ate in the land of Egypt" as slaves; and as that particular bread was saltless, therefore must our מצה—which is made to represent it, also contain no "salt"!

Thus, the absence of "salt" in our מצה, originated not from the sources of the "הלכה" but from the spring of history!

It remains for us now but to observe that while the "מצה" itself is commemorative of the Redemption, the absence of "salt" in the same is reminiscent of the bondage! The "unleavenedness" of the bread reminds us of the kind of bread our redeemed ancestors ate immediately on their departure from Egypt; its "saltlessness," however, of the kind of bread they had to eat while still in Egypt!

Thus the "מצה"—the Exodus monument, is at once the symbol of the Redemption and Bondage blended into one!

This connection of the "saltless" bread with the "bitter herbs" would add one more reason for the ordinance of the מצה on "Seder" nights. Accordingly, the "bitter herbs" would stand connected with the "saltless" מצה and not with the "Paschal lamb"! This is also the opinion of a certain (nameless) Sphardic scholar quoted by Ibn Ezra in his Commentary on Ex. (xii., 8.)

The reason we have assigned would, however, apply only to the מצה מצות מצות מצה or מצה מצה i. e., to the unleavened bread we eat on "Seder" nights, which is obligatory (Ex. xii., 18). Only this must contain no salt. Only to this מצה is the Talmud referring as being "saltless." But the מצה we voluntarily eat during the rest of the festival—upon which the Law does not insist; but only demands that we at no חמץ into the dough of this "voluntary" מצה "salt," certainly could be put in; had but our practice still have been the same as of yore, viz., to bake מצה anew all through the festival, or had we all followed the custom still practiced by the "Chasidim"—to bake special מצה for the use of the "Seder" nights. But since we began to bake all the מצה we require ahead of the festival, and to bake but one sort only—out of which we take for the requirement of the "Seder," we have found it necessary to exclude "salt" from the whole of the מצה as some of the same will have to be used at the "Seder," the מצה for which must contain no "salt"!

Now, this practice—to bake all the מצה we require ahead of the festival, and to bake but one sort only—originated with German Jewry during the thirteenth century, or a little earlier; hence why Oshri says that the exclusion of "salt" from the מצה is a "מנהג אשכנזי" Ex. xii., 39.

STRAY THOUGHTS OF AN IRISH JEWESS

MRS. LEO BENNETT

The charm of the Irish people is pervasive: their elemental passions strike a deep note in the heart of the most casual stranger who lives amongst them. The writer of the following fragments has proved no exception to the rule. While retaining her Jewishness and imbibing a large culture, her mind has managed to take on a distinctly Celtic coloring. Born in Russia, and brought up in Ireland—the result of the curious admixture may be seen in the many-colored strands that are blended in her "Stray Thoughts," as bits of thread and moss and twigs go to the making of a bird's nest.

Jotted down at random, in many moods, and in varying circumstances, the fragments portray a sparkling Jewish intellect, chastened by the brooding mists of an Irish twilight

HANNAH BERMAN.

There is a power in gentleness far greater than the greatest force.

Experience is the fore-knowledge of tomorrow.

A noble deed is noble seed. It brings forth fruit of glory.

We do not gain victory so much through our own strength as through the weakness of our antagonists.

The only selfishness which we praise is that of a man minding his own business.

Think whatever you like, but do not speak whatever you like: that is the essence of diplomacy.

Each individual ought to clip his surroundings to suit the shape which nature gave him.

Action ought to be the result of thought; but, instead of that, thought mostly comes to us after action.

When we begin to tell ourselves that life is not worth living, it is we ourselves who are becoming unworthy of life.

In Ireland a fool is pitied. The people say: "Oh! God help him! What sense has he?" In England nobody takes any notice of him. It is no novelty.

In order to reach perfection, we must never remember our own qualities—and never forget our faults.

How strange it is that our minds cannot expand without assimilating the thoughts of others—those of yesterday and today. Is not this a wonderful proof of a link existing between the living and the dead—of the immortality of thought and of the transmigration of souls?

Alas! When we grow old too

soon, we become young too late!

Is not sarcasm but a disguise to cover jealousy?

An ideal state means ideal households.

We are that which we are and that which we seem to be.

The result of the flying machine will be that we will be glad to get on our legs again. An overdose of machinery will bring us back to the land.

In order to enjoy the present we must have a blameless past.

We often praise least that which we prize most.

Do we not sometimes praise clever people in order to have attributed to us the greatness of understanding the great?

Sooner or later, we each of us get that which we deserve.

Suffering teaches us to forgive. And, if forgiveness is divine, then women stand nearer to God than man.

I can only reach perfection today; for yesterday is dead and tomorrow unborn.

Men are weak because they live in a world of action and strife. Women are strong because they belong to a world of thought and fantasy.

Take care you do not say too many clever things, or people will suspect you of being a fool.

Sometimes we cannot help feeling comfortable in the presence of fools. It is so easy to be clever then.

Our deepest love goes out not to those who know our qualities and admire them, but to those who know our faults and forgive them. This is one of the reasons why we love our parents so much.

The truly great forgive us everything, but we do not forgive them anything.

Solitude and melancholy are twin sisters.

The great are forever young. They are reborn with the birth of each of their ideas.

The Irish are contented because they are poor.

There is a saying to the effect that if you talk a great deal you are sure to say something foolish. But, there is another side to the argument. You might, by accident, say something clever.

Knowledge comes with suffering and tears.

Eve certainly stands higher than Adam. She had courage and imagination, whereas he had neither one nor the other.

If a man of thought were to keep

looking into his own soul, at all his longings and aspirations, he would have sufficient to write about as long as he lived.

The English have their brains crammed with dusty conventions, just as they have their houses crammed with dusty furniture.

If Adam had been a writer, his works would have been original, and certainly free from quotations.

We supply actors with material from our own lives; and afterwards pay them for allowing us to look at them.

Patience is the daughter of love.

How is it we are patient with a child and impatient with a fool? Surely, we ought to treat them alike; for they are both undeveloped and helpless.

Love is the heart of life.

To the shortsighted, the world looks small.

Women are much more imaginative than men; therefore their sufferings are greater.

To be truly brave does not mean to be without fear, but to fear and yet to venture.

The ordinary uneducated woman seems to find pleasure in talking of her ailments.

Suffering is the window through which we see our souls.

The most interesting are not those which writers describe, but the writers themselves.

Thought is God's right hand.

Kindness begets kindness—in theory.

If King Solomon had not had so many wives he might not have had so much wisdom.

Simplicity lives in the heart of greatness.

If you stand on a pedestal, you should not weep because the people around you look so small. Is it not sufficient for you that you are high?

The artist does not pity himself if you do not admire his works; he pities you.

If you can clearly see your own greatness the world will see it too.

Men judge women as the world judges the Jews, en masse, never as individuals.

The truly great look upon the world with pity. But, are not they themselves the ones to be pitied?

The ordinary man thinks of his business. The extraordinary man makes it his business to think.

We punish those who do wrong, not because we hate them, but because we love ourselves.

Even God expects love from us in return for His love; and Life keeps forever searching in our hearts for it.

Jokes serve three purposes: They hide our embarrassments. They show out our wit. And, they also, sometimes, make others laugh.

That which is beyond our comprehension is holy, is forbidden ground. At least, we tell ourselves so, in order to be satisfied with our own limitations.

*Compare it with Lev. II., 13.

A VOYAGE AND ITS SEQUEL.

By H. S. STOLLNITZ, Litt. D.

It was easy for Rebecca Herzog from her steamer chair on the deck of the second cabin to observe the motley crowd in the steerage. The sea was rough and the portholes had to be kept closed, causing the odors below to be nigh unbearable.

The weary passengers sought refuge on the deck assigned to them. Heartrending were the groans of the seasick stretched on the cold deck, the unattended children, whose parents were in a state of coma, the sighs of those whose drawn and wan countenances revealed their inner struggle to banish woe and sorrow, and the ever-torturing somber pictures of the past, in the anticipation of a happier life in America. They tried to find soothing balm in "change of location, change of luck."

As her eyes wandered over the sad panorama and she contemplated the pitiful situation, Miss Herzog noticed a young man moving swiftly among the hapless crowd. Like a veritable Samaritan he brought succor wherever he could. Here he assisted one to rise, there he spoke an encouraging word, one shivering woman he covered with a woolen shawl, and to another he brought a pillow which he gently put under her feverish head.

Rebecca refused the bouillon offered to her by the deck steward. The steamer band executed the morning concert, followed by the sound of the gong for luncheon. Miss Herzog rose reluctantly. The picture of misery was too vivid before her. The contrast between the conditions of the steerage and those of the cabin lingered in her thoughts.

Immediately after lunch she resumed her seat on the deck and again she watched the scenes below. Again her eyes followed the kind services rendered by the same young man. He was of medium height, of athletic form, and had a benevolent face from which shone a pair of lustrous eyes. A well-molded mouth and firm jaw betokened an amalgamation of strength and mildness. The rather prominent cheek bones at a first glance did not enhance the contour, but, ah! his smile gave him the expression of a saint. As Rebecca inwardly reflected, his sweet smile surely must instill courage and hope into the suffering beings. Well clad and of distinguished appearance and bearing, she took him to be one of the physicians of the steamer ship.

Miss Herzog was the only daughter of a wealthy diamond broker on Maiden Lane, New York. After receiving an excellent education at one of New York's private schools, she stayed two years with an uncle—her father's brother—in Paris and one year with an aunt—a sister of her mother—in Dresden, from where she was returning home.

Rebecca was not by nature and had no cause to be envious, for her wishes had always been readily met

with. But as she watched the noble ministrations of the young man, a feeling of envy crept into her heart and developed into a strong desire to be of help to the unfortunate steerage passengers. Suddenly she saw several of the steeragers running to the aid of a hoary man of patriarchal appearance who had fainted. It seemed that no one in the crowd knew what step should be taken to revive the apparently lifeless old man. In their despair they cried: "The angel! Where is the angel?"

The attention of the passengers of the several classes. But her earnestness and her charming manner moved the plenipotentiary of the Leviathan. Early the next morning, while washing the deck, a sailor deliberately directed the hose at a group of the passengers. He considered it good sport to give them a drenching. Terror-stricken, they broke out in pitiful cries. The "angel" at first remonstrated with the man, but when, instead of an apologetic explanation, he aimed the hose at him, the tar received a blow which felled him to the deck. Several of the crew came to the scene. A riot threatened, and some one ran for the captain. It required but little investigation for the captain to find how justifiable the punishment had been. He reprimanded the burly sailor and fully exonerated the courageous young man.

Suddenly confronted by the captain a few minutes after she had witnessed the exciting scene, Rebecca was too nervous to utter any remark besides the acknowledgment of his salutation. Reassured by his courteous manner, she told him how greatly she admired the act of the young "ship doctor." The captain laughed vociferously and said: "Miss Herzog, for years I have been trying to awaken more sympathy in the breasts of the ship doctors. I am almost ashamed to tell you the results. They deserve all the censure which we so often hear heaped upon them by the steerage passengers. On this vessel conditions are good as compared with those on many other boats. The young man you have in mind is just one of the steerage passengers. I do not even know his name. Below they call him the 'angel.' To judge by what I have seen and heard, he fully deserves this sobriquet."

The skill and gentleness, not to mention the expenditure of money, which the young lady evinced in her endeavors to be useful to the steerage people; the subtle influence she wielded over the crew, who began to treat the passengers with more consideration, soon stamped her as a mascot. To chronicle the deeds of the two "angels" and the good they wrought would fill a stout volume.

For three days both Mendel Orloff and Rebecca Herzog were too much engrossed in their work to allow themselves any time for conversation outside of that appertaining to their work.

The rooms were now fairly ventilated, the food more palatable, seasickness had subsided and the gloom vanished. The gesticulating throng

no more expressed so much discontent. Order reigned instead of the former chaos. The two "angels" were delighted with their achievement. They were regarded as heroes by the entire populace of the big steamer.

Discussing the life and conditions that forced most of the steerage passengers to forsake their native land, Russia, where most of them hailed from, their conversation led to Mendel's own life.

"Robbery is the chief object of the frequent attack on the Jews," he exclaimed. "Any pretext suffices to despoil the unfortunate Jews of his possessions. Numberless are the oc-

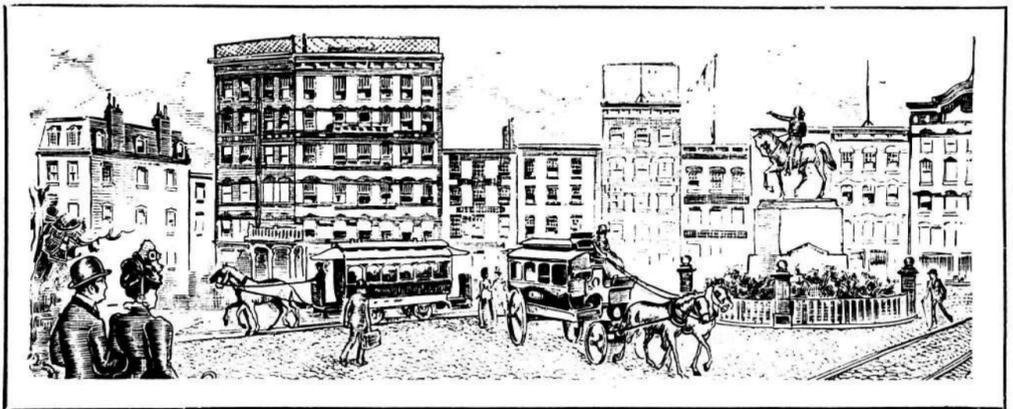
casions on which the houses must be illumined. There are so many birthday and death anniversaries of grand dukes and princelings and number-

Rebecca was of a resolute nature, and she decided to apply usefully gladly grant her wish, but that the American law required strict separation of the balance of the time of her voyage.

In the interview with the captain, he gallantly remarked that he would less festal days on the eves of which the houses have to be illumined, which is called 'Luminazia,' that it works hardship on the already cruelly overtaxed people to observe them. The illumination consists of two can-

dles being lit in each window from sundown until ten o'clock at night. Trivial as the non-observance of a 'Luminazia' may seem, it often has a direful ending. It is the source of much harvest for the police, who watch every window with argus eyes. How they pounce on one who is so unfortunate as to fail to illuminate or even not to replenish the light if it happens to go out before the prescribed time. The grafters know too well the might of the victim, and he is bled accordingly if he is allowed to go free. Many of the poor classes, therefore, would rather go hungry than not to have the few pennies with which to procure candles, yea, some

Where your Grandmother went when she first went shopping



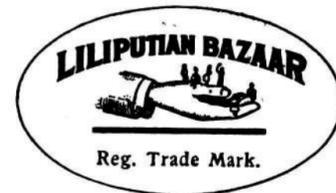
The "Liliputian Bazaar"

The Mark of Supreme Quality in Baby Wear

TIMES have changed, fashions have changed around and around and back again, and the "Liliputian Bazaar" has changed only by keeping always a little bit ahead, and growing and spreading year by year. It's the same place as always in its Best spirit—the *understanding* service, the progressiveness, the reliability, the intimate knowledge of fashions for every individual from the tiniest baby upward.

You would hardly recognize the New York of the time when the "Liliputian Bazaar" was born. There were no electric cars, no electric lights, no subway, no elevated, no bridges across the East River, no automobiles on the streets and no towering skyscrapers almost piercing the clouds. The city ended at Sixtieth Street, and Trinity spire and the forest of masts that fringed the riverfronts were plainly visible over the roofs of the two- and four-story buildings.

Now limousines have supplanted the shining family equipage of state that used to bring the new little visitors to Best's; motor buses have taken the place of the horse-drawn omnibus that rattled over the Fifth



Avenue of the seventies; but to babies Best's "Liliputian Bazaar" is still just what it was then—the finest purveyor of little children's apparel in the United States.

For nowhere else can mothers get the complete, specialized service; the understanding, the equipment, the *experience* of the "Liliputian Bazaar."

From layettes to rompers, from "prams" to thermometers, from first shoes for first steps to first everything else, the "Liliputian Bazaar" has all the things that babies require.

And just as in 1879 the "modern mother" of that day could equip herself with the very latest—both in style and in science—in the little shop then just opened, so you still get "the latest" in to-day's new and bigger "Liliputian Bazaar."

Only a bit *improved, refined, individualized*, for Best's is, as always, "the standard by which all others are judged."

Also and equally interesting, "you never pay more at Best's," whether shopping for baby, for son and daughter, or for yourself.

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even pawn things for that purpose, and a goodly number burn torches consisting of fat pieces of kindling.

I was born at Kovno twenty-two years ago. My father was a well-to-do wool merchant. For some reason my family had forgotten to illuminate our house on the Czar's birthday. At midnight my poor father was arrested after being assaulted by one of the Cossacks to whom it seemed that he did not dress quickly enough. He was charged with being a revolutionist. It took all he possessed to save himself from being deported to Siberia.

"I was then in Switzerland. It has been my ambition since childhood to study medicine. The schools in Russia being closed to all but a small percentage of Jews, I had to go abroad to pursue my studies. My father's misfortune barred me from continuing this expensive course. I decided to emigrate to America, where I hope to be fortunate enough to follow the bent of my inclinations and in time to send for my parents and my young sister."

Rebecca followed his words with keen interest. Breaking the silence which ensued, she said: "Mr. Orloff, your tales are sad revelations to me. Believe me, I am a Jewess with all the fibres of my soul, and I chide myself, yea, I am ashamed to confess how little pain I have taken to become acquainted with the appalling fate of the poor Russian and Polish immigrants. Many sufferings could and would be averted if people would but go to the trouble to study the conditions. I have often heard and read of the atrocities in Russia, but never knew the extent of the depravity."

Miss Herzog retired that night with a saddened heart. One by one loomed up before her the somber pictures so graphically described to her by the intelligent young man. In her sleeplessness she prayed for proper means through which she might become a help to suffering humanity. She was early at her post the next morning and administered her aid to the steeragers with even more tenderness than before.

A concert was arranged by the cabin passengers for the benefit of the Seaman's Home at which Miss Herzog had agreed to take part. Going down in the morning of the day the concert was to take place, she was surprised by the strains of a violin. The voluminous tone, the technique and soulful expression with which the player executed one of Brahms' Hungarian Dances fascinated her to a degree that she halted on the stairs. The sweet music meanwhile lured many of the first and second cabiners. All of the audience, above as well as below, agreed that the expounder was an artist. Every one wondered how the virtuoso came to be a steerage passenger. Down in the steerage Rebecca found a crowd surrounding young Mendel, beseeching him to give them more of the delightful melodies. Orloff was about to resume playing, but as he espied Miss Herzog he at once replaced his instrument into the box. Although greatly astonished and so favorably impressed by his performance, Miss Herzog suppressed her feelings and merely told Orloff that she had enjoyed his playing, whereupon all began in unison to shower blessings upon their two "angels." Mendel bowed respectfully and answered, rather apologetically, that he was but an amateur.

Miss Herzog tarried but a short while with her "new friends," as she called them. She retired to her room where she remained for the rest of the morning. Her thoughts wandered in a circuit from the artistic violin playing to tyrannous Russia, the approaching concert, her homecoming and the poor people "below," including the violinist. She was still musing when the gong resounded for luncheon.

Mendel's playing was now the main topic on the lips of the passengers. After lunch the program for the concert was discussed. The committee of arrangements agreed that the young violinist would be a splendid acquisition if he could be persuaded to take part. Miss Herzog was asked to broach the subject to him. She called the attention of the necessity of first getting the captain's permission before any step could be taken in the matter. By this time Orloff had fully won the respect and admiration of the captain. Though loathe to again depart from the rule he could, nevertheless, not withstand the pleadings of the committee, and granted their wish, confessing that he, too, was anxious to hear the "angel" play.

Wieniawski's "Legende" earned Mendel tremendous applause, which did not cease until he willed to play one of the Hungarian dances, for which the audience loudly cried. Again the stormy applause only stopped when the modestly blushing youth arose and in a way entirely his own played Mascagni's Intermezzo from "Cavalleria Rusticana," after which no urging could move him to give another encore.

He was followed by a harp solo and Gounod's "Jewel Song" by Miss Herzog, which captivated every heart in the audience, but neither the deafening expressions of appreciation nor even the personal intercession of the captain could persuade her to give an encore.

The last number on the program was Braga's "Angel's Serenade," which was rendered by Miss Herzog and the violin obligato by Mr. Orloff in a manner to lure the seraphs. Perfect silence reigned for several minutes after the conclusion of this selection. The air was scented with too much holiness to demand an encore.

The collection resulted in a sum of money never recorded at a similar occasion. The following morning another collection was taken up and a goodly sum was handed over to the captain with the request that he give it to the violinist with the compliments of the contributors. Mendel positively and emphatically declined to accept and the captain and donors had to acquiesce in his wish that the money be distributed among the steerage passengers.

A Mr. Murdock, of California, then made arrangements with the purser for Orloff to become a second-class passenger for the balance of the journey. This, too, the young man declined, saying he would not abandon his friends in the steerage to whom he had become greatly attached.

Rebecca could not banish the enchanting playing nor the player that concert night. The fervor and absolute abandon with which he played had permeated her being. She did not venture "down" during the entire next day.

Orloff, too, passed the night without much sleep. He was in a reverie. Longingly he looked for Miss Herzog's coming, yet he trembled at the thought of meeting her that day. He was grateful to whatever circumstance prevented her from coming. He had cherished the greatest admiration for her from the first moment of their acquaintance, but he was prudent and possessed too much self-control to permit himself to overstep that boundary even in his own thoughts. But her playing, and ah! her singing!

Nature knows no castes, no division between the hearts of those of different nationalities or of rich and poor.

Thus we readily agree with Sophocles: "Love! Who lightest on wealth, who makest thy couch in the soft cheeks of the youthful damsel, and roamest beyond the sea, and 'mid rural cots, thee shall neither any

of the immortals escape, nor men, the creatures of a day."

Love is nature. When two souls are attracted by a single spark of love, Nature's most important messenger, it soon develops into a conflagration which consumes all conventional barriers. Though separated by the division of classes, the souls of the two young people communicated that day more than ever. Love constructed a span over the gulf which divided them, and their mutual admiration sprouted into a blossom. In tropic zones buds develop into flowers more rapidly than in colder ones. The fertile ground on which the seed of love, respect and admiration had fallen, and the favorable conditions—the sunbeams of education, talent, tenderness of heart and unselfish sacrifices brought on the altar of love of humanity, aided by the gentle breezes—expressions of genuine applause of a select audience—and the contribution of refreshing dew—chastity, all were instrumental in the transformation of the bud into a fragrant flower of rare hue.

Both now knew their hearts pulsed for one another.

Rebecca was much missed by all of "down below," who hoped it was not sickness or any accident which kept her from visiting them. Orloff was embarrassed by their questioning, and told them that he ascribed it to fatigue occasioned by her participating in the concert. Delivering himself of the task of describing to them the musical event, they fairly beleaguered him in their beseeching to "make" the "rich" benefactress play and sing for them. Mendel was in a dilemma.

Rebecca, otherwise self-possessed and resolute, and able to cope with emergencies, was now in a quandary. She well knew that love "had made his couch in her soft cheeks." Well she reasoned that every attempt at indifference would prove futile. She also was aware of how she was being missed by her "friends below." She seemed to hear their words of inquiry and wondered what information Mr. Orloff was giving them. She imagined herself already betrayed, and that the people were whispering about her. "Was she wrong? Rumors had already spread over the boat. Comments were the order of the day. Everybody was eagerly watching developments.

Joy prevailed in the steerage when Rebecca put in her appearance again. Both she and Orloff were pleased with the rush and tumult which was caused by her coming, for it granted them respite to collect themselves. One young girl kissed her hand, while others told her how anxious they had been for her welfare. An old woman pulled Mendel's coat, whispering, but loud enough to be heard by all: "Tell her, go, go, tell her, I know she'll do it if you tell her," causing the youth to blush. Another went to far in her nonchalance as to ask Rebecca how she liked Mendel's playing, and continued, without waiting for her opinion, "Does he not play like an angel, and isn't he a real angel?" Verifications came from different directions: "So shall I have a good year"; "So shall I have joy and consolation!" "Yes, merciful Father, so shall I arrive well in America."

All these exclamations luckily saved Miss Herzog from having to express her own opinion. Orloff felt greatly relieved when one of the women plucked up enough courage to come forward as spokesman. She cleared her throat and with respect and dignity began: "Sweet, good, golden and silk-like lady, please play for us. The One on high will surely pay you for all you do for us, and He will pay you extra for giving us such a pleasure."

Several in the crowd whispered: "To sing, too. Tell her!" When one of them asked if she could sing

in Yiddish Rebecca could no longer contain herself and burst into laughter. Laughter being contagious, it went the round, many of them not knowing why they laughed.

Miss Herzog graciously consented to meet their wishes and a volume of hurrahs burst forth.

Mendel tried to pass the balance of the day with reading. He began with one of his medical books which he soon changed for fiction, again paging some magazines. He came to the conclusion that he was not fit for study or reading. He gave himself up to thinking. His thoughts went back, or rather continued to be with fair Rebecca. One by one he reviewed the happenings since he had first met her. Soon he arrived at the concert and there he lingered. He wished not to tear himself loose from that glorious event. Too fascinating was the array of feelings called forth by that enchanting evening. He wished he could tarry with it forever. After a time he fell to analyzing Rebecca. She was not a striking beauty, but of symmetrical form and had expressive, rather dreamy eyes and a wealth of auburn hair. She was of genuine Jewish type, sympathetic and passionate. "External appearance is the index to internal-soul beauties," thought he. He found it difficult to give preference to her artistic singing, her beautiful playing, or her mild and loving kind nature, but grouping them, he pastured his young soul on the ensemble, confessing that he could not chide himself for loving her. His thoughts then brought him home, thence to Switzerland and his alma mater, and at last to America. He was full of courage and ready to take hold of anything that might offer itself. His destination had been New York, but now he debated with himself if it would be advisable for him to remain in that metropolis. He would not have been averse to going to San Francisco or elsewhere, but he had not the means. He was interrupted in his contemplations by a visit of several of his co-steeragers who said that they had been looking for him everywhere, naively, perhaps mischievously, remarking that they thought may be he had eloped with the rich "Amerikanerka," and that their claim on him antedated hers.

By some accident to the machinery the trip lasted three days longer than usual. Congeniality brought with it a deal of joviality, and good will to one another prevailed among the entire populace of the boat. Some of the passengers who had no pressing affairs awaiting them, also a goodly number of those who had just recovered from seasickness and had become accustomed to other discomforts of the voyage, rather welcomed the delay.

The last three days were the busiest recorded in the annals of Miss Herzog and Mr. Orloff. They found it difficult to answer all the questions propounded by their friends "below," besides being occupied with writing for them addresses and letters. Thus there remained little time for private conversation. A few hours before landing, however, Rebecca managed to speak to the aspiring medicus. Finding themselves alone, she asked Mendel his destination. He was rather embarrassed and hesitatingly told her that he had intended to remain in New York, but that he was not now decided. Miss Herzog mentally noted the "now" which Mendel had unconsciously emphasized. With an effort she controlled herself and was able complacently to remark that to her idea New York was the city in which he might most readily be able to reach his goal. Mendel's heart beat fast, for quiet as was her tone he felt convinced that she was interested in him and his decision felt upon New York. Handing him her card she said that in New York one is liable not to

meet an acquaintance in years, while it may happen that they come face to face several times in a day.

This little episode instilled new life, new vigor and new courage into the young man's breast. Despite his future being wrapped in darkness he was light-hearted and his letter to his loved ones, which was a continuation of daily reports, contained in the closing chapter more optimism than ever.

Young Orloff had shown prudence and system in preparing himself for his migration to America. Several months before his departure he had exchanged French for English with an American medical student, both greatly benefiting by the transaction. The English and the information regarding America which Mendel had acquired came him in good stead. In a few days he gathered a circle of admirers around him. In less than a week he had a number of pupils to whom he was to give lessons in French, Hebrew and violin. This insured him an income beyond his momentary needs. His boundless eagerness to become Americanized prompted him to take lodging with an American family on Washington Heights after one week's stay on the East Side. He also immediately took out his first papers of intention. He embraced every opportunity to enrich his English vocabulary. He frequented the public lectures given by the Department of Education, and those in Cooper Union, besides the reading of the daily press and visiting libraries whenever he could get a chance. He soon made arrangements for the continuation of his medical studies. He made strides ahead by leaps and bounds.

It is difficult to presume who was foremost in the excited mind of Rebecca Herzog the last night on the boat, her parents, her brother and her friends, or Mendel Orloff. She felt that she would meet him again before long, but not knowing when that would be she wished to be in his company, albeit even in fancy. She was not perturbed regarding his success when she thought of his determination and aggressiveness, which his playing had revealed. "And," she reasoned, "a man possessed of such energy, coupled with goodness of heart and a modesty which would shed luster on any amount of virtues, is bound to succeed anywhere and in anything he might undertake. She knew that she was going to a home full of comfort and replete in luxury. But he—who would there be to receive him? "Where will he, a perfect stranger, go to?" Judging by the sad history of his life she could easily gauge his financial standing. How gladly would she have come to his aid, but knowing his pride, which was one of his traits she so greatly admired, she deemed it a sacrilege to even think of it. She decided nevertheless to be of benefit to him at all hazards. Her brain was too feverish to map out the course to pursue, and she entrusted it to circumstance.

Rebecca's homecoming was a great event in her family and caused much stir among their friends. They all found vivacious, frolicky Rebecca of "sweet sixteen" when she went abroad considerably changed, even making allowance for the three years' absence. Not only did she look but act like a girl advanced of her age, but they came to the conclusion that it was the cause of German influence—the stern atmosphere of German society. Not so her mother. She was a lady of fine education and culture, and possessed a deal of common sense. Her range of experience helped her to give the matter a different interpretation. A mother's love, allied with reason, is a powerful searchlight. She explores the secret crevices of the heart of her child. She felt herself strengthened in her diagnosis of her



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A VOYAGE AND ITS SEQUEL.
H. S. STOLLNITZ, Litt. D.

(Continued from page 4.)

daughter's case by the following incident.

The Sachs family and the Herzogs had not only been neighbors for a number of years, but also had some business connections. Fred, the only son of the Sachses, had from boyhood shown a great liking for Rebecca, who was his junior by about four years. Rebecca, too, had always been fond of Fred. On reaching his majority Fred became the junior partner of his father's establishment. He was a young man of sterling qualities, of athletic build and good manners.

It would be difficult to state who had missed Rebecca more during her sojourn in Europe, and who more joyously anticipated her home coming, her parents or Fred.

Although appreciating Fred's being among those to meet her at the pier, and most heartily thanking him for the choice flowers with which he greeted his young neighbor and former companion, her mother at once noticed that the hope of an ultimate alliance cherished by the parents of both of the young people was

in vain. This Fred, too, felt instinctively.

Many were the entertainments given in Rebecca's honor and the attentions the young lady received. Her gentleness and good breeding forbade her to show herself indifferent, but there was a void in her heart which her mother could not fail to notice. Fred, usually jolly and wont to embrace every opportunity of enjoying good comradeship, found some plausible excuse for not being able to attend many of the affairs arranged to welcome Miss Herzog.

After the excitement had subsided Rebecca sought solitude in her room, denying herself to visitors. The entire world, excepting one person, seemed indifferent to her. It was no more a question with her whether she loved him, but how to give an outlet to that love which was encompassing her soul. She measured the distance that day between them, the obstacles to overcome which were in the way, and pondered over the advisability of confiding in her mother.

Mendel Orloff, the youth endowed with so much will power, strong reason and self-control, after his first onslaught on the difficulties which await a new-comer of his circumstances in a strange country, found his endurance waning and he became

alarmed. The desire to see her grew very strong. Though he felt in his heart that his love had fallen on fertile ground, it was beyond his vaguest hope ever to be able to reap the luscious fruit. Like one addicted to drugs, who believes if he could once more receive the narcotic for which he craves he could dispense with it in the future, so also Mendel thought if he could but once more satisfy his soul's craving to see her he could then resign himself to existing conditions. He was at his wit's end. His courage was not adequate to ask permission to call upon her. True, she had given him her card, but under what pretext could he ask for the privilege of calling on her?

An aunt in Philadelphia, a sister of her mother, who had been bedridden for over a year as a result of an automobile accident, persistently invited Miss Herzog to visit her. Two weeks was the longest Rebecca could be persuaded to stay in the Quaker City. She returned home on a Saturday night. The following day Mr. Herzog and his son having to keep an appointment at a hotel left the house immediately after dinner. Rebecca went with her mother for an automobile ride. They were passing through Central Park when they

came face to face with Mendel Orloff. When the big limousine stopped he was overwhelmed for a moment. He felt like pinching himself to make sure that it was not a new phase of his dream.

Rebecca introduced Orloff to her mother who graciously invited him into the spacious conveyance. Exhilarated by Rebecca's charming demeanor, Mendel soon regained his equilibrium.

Mrs. Herzog in words of praise told him of her daughter's description of his kind acts on the steamer, and of his musical talent. Despite his modesty he welcomed her remarks. They proved that it was not but an idle dream that Rebecca had not forgotten him nor considered him a passing acquaintance.

Miss Herzog noticed with agreeable surprise the change New York had wrought in Mr. Orloff—his language, the latest cut of his clothes, his immaculate linen and his entire make-up. Though she found him the same character, she found no more in him the marked foreigner. He was much Americanized indeed.

It was with deep regret that Mendel remembered an appointment he was on his way to meet when he met the ladies. With explanations and expressions of pleasure at having met them, he took leave at the Fifty-ninth street entrance to the park.

During the ride Rebecca had closely observed the young man and her mother. She was now happy to note what a favorable impression he had left on her progenitor. Few were the words exchanged between the two ladies on their way home.

At the hotel Mr. Herzog was introduced to a gentleman by the name of Perkins, from New Orleans, a diamond broker and famous expert of precious stones. Mr. Perkins remarked that he had just returned from an extensive trip abroad and that on the same steamer was a Miss Herzog. It is needless to mention the joy which the Southerner's song of praise of his daughter filled the heart of the father, and how proudly he told Mr. Perkins that the young lady was none other than his daughter. Mr. Perkins then related many pleasant events of the trip, which, he said, would linger in his memory for many years to come. Speaking of the concert he mentioned a young Russian, whose name he could not recall, but whom he described as the sweetest violin player he had ever heard, and the most chivalrous and valorous youth he had ever met. "I am positive," said Mr. Perkins, in his enthusiasm, "that young man has a future before him."

Returning home, Mr. Herzog found his wife and daughter in earnest conversation, in which they were so engrossed that they hardly noticed him enter.

Conscience is a relentless betrayer of the soul's emotions. Rebecca's heart beat furiously when her father began: "Mamma, our daughter had better look out. She seems to have turned the heads of her co-voyagers on the steamer. One gentleman at least has fallen a prey to her charms." Great was her relief when the happy father continued: "Too bad the gentleman is married, otherwise, who knows—?"

Rebecca remembered Mr. Perkins well, as his praises of her to her father were but a repetition of the admiration he had expressed to her on the boat. But when the father mentioned the young Russian a scarlet hue enveloped her countenance. Mr. Herzog could not fail to notice that his wife, too, changed color. He was too surprised to make deductions. He was a man of vast experience, coupled with intelligence and a good practical education. Deliberate and cautious in all his actions, he thought it best to leave the ladies to themselves. His wife followed him to the library. After a brief preliminary she made a clean breast of the entire affair. Mr. Her-

zog was stunned, his aversion for Polish-Russian Jews was an ancestral heritage coming down from generation to generation. He had always been proud that he was the scion of one of the oldest families of Frankfurt-on-the-Main. A Russian, and a poor student besides, to be the tool of his daughter's dreams! But his wife, in her persuasive ways sought to calm him. She reasoned with him what a monster prejudice is, and that the twentieth century is incompatible with caste spirit and country demarcations.

With regard to the young man's poverty, she reminded her husband of their own circumstances at the time of their marriage, of the obstacles with which they had met, of their struggles and their present condition into which they had come by grit, honest work and judicious economy.

The soothing words of his wife, whom he so rightly adored, and the eulogies of Mr. Perkins fresh in his ears, filled Mr. Herzog with the desire of forming the acquaintance of Mendel Orloff. He gave his wife his promise that he would not be hasty in his decision.

Few were the words exchanged at the dinner table that evening. Though each one of the family seemed to be wrapped in individual thoughts, they all centered around Mendel Orloff. To lead the depressed spirits into different channels Mrs. Herzog suggested that they all go to the concert at the Waldorf-Astoria, given for the benefit of the B— Society. Their amazement was unbounded when they found on the program the name of Mendel Orloff. Also would it be difficult to picture the emotions of the young student when he beheld Rebecca's face, full of radiance, animation and anticipation. Ah, how he played! With what fervor and warmth his graceful yet firm bow lured the bewitching melodies from his noble instrument. His renditions seemed to tell the tale of his life—of his very being, his sorrows and sufferings, his longings and hopes, his joy at seeing her for the second time in one day and alas! the distance which lay between them.

The vociferous applause lasted for several minutes. The Monday morning papers were full of praise of the young Russian, whom they hailed as a new star on the New York musical firmament. One of the journals in giving a review with Mr. Orloff, in which was given a sketch of his life, stated that, asked why he did not follow music as his vocation, he answered that it was his dream to serve mankind as a physician.

As this story is taken from life, and the writer could point out every person he describes, he wishes not to encumber his tale with fictitious ornations, but to assuage the patient reader's curiosity by revealing to him the termination of the voyage and its sequel.

Mr. Herzog was a passionate lover of music, but the young performer's personality was that night of vaster importance to him than the rendition of his numbers on the program. Yet his interpretation of the masters gave Mr. Herzog opportunity to study Orloff's character. He fully felt that the young man was pouring forth his unalloyed love for his daughter. His prognosis was that if such love were reciprocated it would assure the happiness of the recipient. Suffice it then, kind reader, for you to know that Mr. Herzog invited Mendel Orloff to his home and, in due time, to share his earthly possessions in appreciation of the pure love he evinced for his beloved daughter, of his exceptional talents and his noble character.

Let us all rejoice in the fact that Mendel Orloff is one of New York's most skilled physicians, bringing a large share of his services upon the altar of brother love among the poor of every creed, race and nationality.

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MARY'S SWEETHEARTS

By E. R. LIPSETT

She was as good as born in this country. She was brought over to New York when she was scarcely three; and that was long, long ago, in the good old times, when boats took seventeen days to cover the waters between Queenstown and East River, and people in the steerage had to find their own tin platters and mugs to eat out of, and their own bags of straw to sleep on.

And that, perhaps, it was that made all the difference.

If Mary O'Halloran had stayed on a farm in her native Kerry, feeding pigs and cows in the winter, and making hay and binding corn in the summer, for six pounds a year, with yellow meal for breakfast, and potatoes and sour milk for dinner and supper, till she was eighteen or twenty-two, and then come out to America, it might have been another story.

Mary most probably would have made good, then. She would have had to. That is what Irish girls come to America for. But as it happened, Mary never felt herself called upon to make good, and she did not.

Or—who knows, perhaps, this is all wrong. After all, it is character and temperament alone that guide one's destinies.

At any rate, there was Mary now, at the age of forty-two, with her bloated face and toothless mouth and dull eye, that made her look like sixty, a creature belonging to nobody and claiming nobody, and of nowhere. She was without kin, without home, and without a living. She had not even her name left her. In the Ghetto, where she now and then scrubbed a floor or cleaned a window or set fire to the stove and put out the cans on the Sabbath, they knew her variously as the "Irish one," the "drunken one," or the drunken "Shabbos Goya." Her only birthright remaining to her was her Kerry brogue; and you would have said she had landed only yesterday from Carrig-on-Suir; that is, if you knew how to follow the speech of people with most of their front teeth gone.

There was one house in the Ghetto where Mary had most of her being; and that was the five-room flat of Mrs. Meltzer, in Clinton street, between East Broadway and Henry street. That was where you could find Mary almost every day, excepting Sabbaths, when she was more busy and more drunk than the rest of the week, on her rounds to attend to the stove fires and the gas lights of the pious Ghetto homes.

While Mrs. Meltzer was busy koshering the meat for her husband's dinner, or knitting a white sweater for her latest grandchild, Mary sat on a little low stool in the kitchen entrance, facing the sunflooded dining room, and smiling and blowing kisses each time a baby head showed in an opposite window, across the back yard, or a pretty young girl leant out putting the clothes line. And that was one more of her Irish possessions, besides her brogue, that all the evil winds in the world could not tear away from Mary.

Mrs. Meltzer was a woman in comfortable circumstances, with all her children happily "given out," and so Mary was in nobody's way, where she sat on her little stool, and Mrs. Meltzer never missed the occasional with given to Mary. Mrs. Meltzer even allowed Mary to keep her own tin mug, in which she made herself tea to her liking, a rare Irish cup o'tay. There were things in Yiddish home life to which Mary could not well adapt herself, and weak tea was one of them.

"Nu, nu," Mrs. Meltzer often said to her husband, in reply to his admission that she was "letting herself too much in" with that Irish one. "What will she bite off you there! It is a pity on a living creature. What do I lose if she sits here? Let her be. She is lonely, and it is a pity on her."

Mrs. Meltzer quite forget that she, too, was lonely often during the day, and that Mary was not altogether useless for gossiping purposes, especially since she had learned to understand Mrs. Meltzer's English. But that was rather a sub-conscious affair, and Mrs. Meltzer was but a simple woman. She spoke as she felt at the moment, and the feeling of pity for Mary was more direct and more often present.

"Say what you will," Mrs. Meltzer again would make comment to her husband, "but an honest one is that, you will not find the like of her among Goyas. You could put gold under her feet. I never knew such an honest Goya."

And not even Mary herself knew it that she was doing for Mrs. Meltzer what she never did for herself. She fought Mrs. Meltzer's battles with the iceman and the grocer, when they wanted to lay on the pennies thicker than Mary thought they ought to; and she abused the coal man when he was not tidy in transferring the contents of his bag to the little box by the side of the stove; and she scolded Mrs. Meltzer for being wasteful with the gas and the soap when the washing was on.

There were times, too, when Mary's concern about the Meltzer home ran even into channels of the bare whimsical. Mrs. Meltzer once was on the point of taking in a "bordick." She had a spare room, and she had little to do, and so she might as well. But Mary did not like the looks of the man; and the proposition there and then fell through, and Mrs. Meltzer gave up all idea of acquiring a bordick. Another time Mrs. Meltzer had struck a rare bargain on a pushcart, in the way of a cover for the dining room table. It had only three tiny little holes in it, which one never did need to see if one did not look for them, and it was resplendent with red and orange and blue, and it certainly was a dead bargain. Mrs. Meltzer might well have considered herself the proudest and smartest woman on the block for a week running. But Mary spoiled it all for her. Mary did not like that cloth.

"Nu, what does one say to that Goya," Mrs. Meltzer observed her neighbors, feigning annoyance, "she beweeeps my head, my whole head she beweeeps me, on account of that table cover. Have you ever heard of the like in the world? What a Goya not can! You'd never think she would notice such things. And now she sits there and beweeeps me my head day and night. She don't like the table cover, and I have to remove it to get rest from her. What a Goya not can!"

But unless you ever owned a dog that tried to tyrannize over you, dragging you by the coat-tail to places you did not want to go, and barking you out of talking with people it did not approve of, as will happen with dogs of pronounced individuality, you could not understand what Mrs. Meltzer really felt, while she pretended she was a sufferer from the whims of a mere Goya that she was in pity allowing to sit in a corner of her kitchen.

A great event was now taking place in the Meltzer home. The place was to be newly papered. The

like had not occurred for three years running. It was not as in former times, when Mrs. Meltzer and the rest of the tenants used to get their rooms papered and painted regularly each year, just before the Passover holidays. The house had since become the property of Mr. Mark Tshainick, who was a pawnbroker first and a landlord afterwards, that is, he did not step into the real estate business until he had made enough money in the pawnbroking line, and he still kept on his chain of pawnshops on the Bowery and elsewhere. And that was it, perhaps, that made the difference. A man that had been used all his life to doling out with a grudging hand dimes and quarters for men's razors and women's corsets, and frying pans and pillow slips, and would throw into the scale your grandmother's ear-rings of the rarest filigree work, was not likely to be launching out good, sound dollars, and many of them, for purely decorative purposes.

"Vatsmerë mit you," Mr. Tshainick would say, and he always spoke English with his "tenners," to impress them, "vatsmerë mit dem paper, don't you like him? Gut, clean paper, very like paper—nice—nice. You can be glad I make no more rent for you, same as all new rendlers."

But the time came at last, and in due turn the home of Mrs. Meltzer was in the throes of renovation, the worse so, because of Mr. Tshainick's distaste for skilled union labor, and his consequent preference for the handy man.

Mr. Tshainick himself came with a book of patterns under his arm, to let Mrs. Meltzer make her choice of paper. Only some of these were available; the others were too expensive, and Mrs. Meltzer could not have them unless she paid the difference in cost. But, of course, Mrs. Meltzer would never think of that. Where was the difference? New paper was all Mrs. Meltzer wanted, and as long as it was that, and had plenty of coloring, the one was as good as the other.

For all the understanding Mrs. Meltzer had in the matter, she would have ordered Mr. Tshainick's men to go ahead, without her even once looking at the patterns. But she paused when she thought on the dining room. That was the room direct under Mary's eye; it was Mary's room; the room she looked out on day by day from her little stool in the kitchen, and woe to Mrs. Meltzer if Mary did not like the new paper. She would beweeep her head, her whole head Mary would beweeep her, and Mrs. Meltzer should have to run out of the house.

Half amused, half submissive, Mrs. Meltzer invited Mary to give her voice in the choosing of the paper for the dining room.

Mary ran her eye through the patterns, one after the other, with lips tightly compressed. She had not a word to say. She did not care for any. Then, towards the end of the book, her mouth opened wide into a joyous shout, her bloated reddish face overspread with a warm smile.

"Take thim now, Mrs. Meltzer, an' me blessin' on ye every day ye rise," Mary said.

Mary was hit hard by the representation of bluebirds hovering about hawthorn bushes, especially the little nestlings among the blossoms, being fed by the mother birds.

"Vat you talk!" Mr. Tshainick said, when asked for that particular paper for the dining room, "dat paper cost nearly fifty cents a roll. I can't affoder to give you dat paper if you don't vant me to higher you the rent. But you can have it if you pay dem differ, a dollar und a half."

Of course, Mrs. Meltzer could not see her way to that at all. The idea of paying out a whole dollar and a half for a mere preference of wall paper!



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As a bare matter of form, Mrs. Meltzer picked out one of the pattern from the available bunch, and for the purpose of toning down Mary's objections. Mrs. Meltzer sought to obtain her husband's indorsement of her choice.

"See, Avrom Baer, be so good," she said, "I'm taking this paper for the dining room. It's pretty, isn't it?"

"Go, go, let me be," Mr. Meltzer answered with a good-natured carelessness. "I should know! I should worry!"

It had never been Mr. Meltzer's affair to bother about the looks of his home. It was strictly a woman's business. Mr. Meltzer had more important matters to look into. Just at present he was busy every spare moment in his home experimenting with a new joy that had come to him. His youngest son-in-law had, in honor of the approaching holidays, presented Mr. Meltzer with a massive signet ring, with initials, preceeded by "Rev." duly engraven upon its vast surface. Mr. Meltzer represented the interests of Judaism in a Kosher wurst factory, and accordingly he was entitled to a handle to his name. Judaism is rich in honors, and everybody that gives a hand in its upholding is fully worthy of all he may take unto himself. On East Broadway alone there are thirty-seven that have "Chief Rabbi of America" stamped on their stationery underneath their name. Well, there are at least three, and the other thirty-four are neither here nor there, for they might as well have been, if they are not. Ah, but we are getting away from Mr. Meltzer.

Well, Mr. Meltzer was just these days were preoccupied with his glo-

rious signet ring. He was not going to have it idle. He would use it for all its worth as a seal. Each afternoon he was busy in the parlor over a candle with an assortment of sealing wax, red, blue and yellow, and green. He was to find out in which coloring his "Rev. A. B. M." shone its brightest and grandest. And wasn't that more interesting than the question of wall paper?

Still, it would have helped but little even if Mr. Meltzer had added the weight of his approval to Mrs. Meltzer's perfunctory choice. Mary never could like it. She wanted her little birdies; she would have nothing else; and there would be the same beweeeping of Mrs. Meltzer's head, a ceaseless beweeeping of her whole head.

For the next ten days Mrs. Meltzer's home lay waste under the slow operations of the painters and paperhangers. Mr. Tshainick's handy men knew what they were not doing. They had worked three-quarters of a day, completing two walls in the parlor, daubing over the door of one bedroom, and leaving the dining room with three strips of the new paper. It was their hay-making season, before the holidays, and their concern was to secure as many jobs as there were going and then take their own good time in executing them. And while Mrs. Meltzer was each day impatiently stamping up and down the floor and looking out of windows for the men to come and finish up, Mary sat on her little stool and bewept her head. Her whole head Mary bewept her.

"I don't care, I don't like that rotten paper," Mary incessantly mumbled, rocking herself to and fro.

"Vat I do, Marinké," Mr. Meltzer tried to coax her out of her displeasure, "rendler say toller und a halb. Mein husman kill me, kill dead."

As though Mrs. Meltzer on her part ever could be guilty of the folly of throwing away her toller und a halb. But it has always been one of the conveniences of the married state, to be able to lay the blame on the other half.

And all that Mary had to say in answer was:

"I don't care, I don't like that rotten paper."

One day Mary was absent, and Mrs. Meltzer breathed freely. The next day Mary came more drunk than the day before yesterday, for she had put in the intervening day scrubbing. Mary would not go up to the house now, but she sat on the stoop, telling every child that passed up and down, and the postman and the gas man:

"I don't care, I don't like that rotten paper."

And ten times during that day Mrs. Meltzer observed to her neighbors:

"What you say to that now! What a Goya not can! She sits on the stoop in the cold and eats herself up her life, her whole life she eats herself up, because she doesn't like the paper in my dining room! It's a pity on a living creature, on my word, it's a pity on her. If that pig rendler of ours would take a halb toller, nu, for the sake of pity on a living creature, I would already throw it to him. But such a black year on him, he's squeezed himself in so, he wouldn't budge from the spot, not otherwise but I should dish him up a toller und a halb. Nu, how can one do it?"

Later in the afternoon Mrs. Meltzer succeeded in inducing Mary to come up and warm her heart with a cup of her rale Irish tay.

Still Mary would not forget it. Even as she sat sipping her tay she kept it up throughout:

"I don't care, I don't like that rotten paper."

Two days later a very strange thing happened. Mr. Tshainick's man came early in the morning with a bundle of wall paper slung across his shoulder, and started on the liv-

ing room. First he scraped off the three strips left over from the week before, and then he began anew with those beautiful little bluebirds amidst the hawthorn blossoms.

"What's that? How you call it?" Mrs. Meltzer demanded breathlessly. "Who told you to bring me this paper?"

"What you call who told me?" the man returned, "the boss told me, that's all I know. The boss send me written order to bring this paper, that's all I know."

"Nu, what do one say to that!" Mrs. Meltzer commented to herself. "What's that for a downfall on his head? He'll get no toller und a halb from me. Ague I will give him. The rent he will higher me? Never shall my enemies live to see that!"

"Could it be—could it be?" Mrs. Meltzer then wondered to herself, with a forefinger between her teeth for inspiration. "No, that it cannot be. He wouldn't take my own word on it, the pig robber, let alone her." She was speculating upon the possibility of Mary's having misrepresented her to Mr. Tshainick with the promise to make good the vital toller und a halb. But, of course, that could not really be, if Mary had tried it a hundred times. The man was too big a pig robber to take anything for security that had not a double gilt edge.

"Nu, I should worry!" Mrs. Meltzer said in conclusion, fully at peace with herself. "It costs me nothing; he'll get nothing from me, not a penny; I never asked him; and in the middle of all that I have the paper. Oi, where is Mary, where is Mary now! Where can I get Mary! She will take in a missa meshuna for joy when she sees that paper! A kaporah she will become when she looks at it! Oi, where can I get her, where can I get her! A charity it will be, a whole charity, to tell it to her and bring her up to see it."

And even as she spoke Mrs. Meltzer put on her shawl, to go to quest of Mary.

Mary was not visible that day, and Mrs. Meltzer could easily account for that. The nearer it was drawing to the holidays the more work was to be had in the Ghetto; and some of it fell to Mary.

In the evening, when Mr. Meltzer came home, the dining room was completed, and Mrs. Meltzer invited him to come and look at the pretty new paper.

"Go, what you twist me a head!" Mr. Meltzer answered. "Paper—paper—this paper—that paper—paper is paper. I should worry!"

Mr. Meltzer's mind that evening was soaring high, high above wall-paper pifflings. He had unearthed a new make of sealing wax that looked like silver. You'd swear it was just one lump of real, real silver. He had brought a whole stick with him. He was going to try it on right away with his ring. He was sure even before trying it that this was the stuff he was going to hang on to. No other wax could give such illustriousness to his "Rev. A. B. M." And he was the more eager to look at it now.

"Chaya!" presently sounded Mr. Meltzer's startled voice from the depths of the parlor. "Chaya, come here, quick, quick!"

"What is? What is?" Mrs. Meltzer kept on while running.

"Have you seen my ring? Have you put it away anywhere? I left it here in the drawer."

"Me ring! How do I come to your ring! I wouldn't touch myself to it. His ring—his sacred ring! Shame yourself you ought to, to be playing yourself day and night with the ring, like a little boy!"

"Nu, nu, what will help me your speaks, my ring is not here; It's gone, it's gone! Where's my ring, where's my ring! My ring must find itself!"

Mrs. Meltzer became alarmed. It was a valuable ring, at any rate, and

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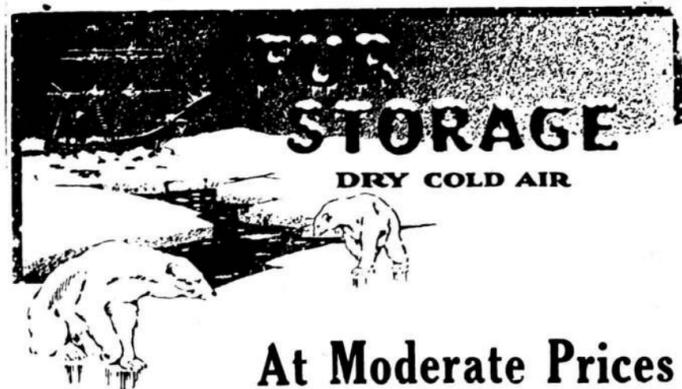
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doubly valuable by reason of its being a gift from the pet son-in-law; and now it seemed it was really gone. Nowhere was it to be found.

"I told you, I warned you, hundreds of times, thousands of times, not to let yourself in with that Irish Goya!" Mr. Meltzer stormed, stamping on the floor, his hands pounding the table and tearing his hair in turn. "I told you, I told you no good will come of it. There, now, there, my ring—oi weh—oi weh, my ring, above all things!"

"Nu, go, go," Mrs. Meltzer answered coaxingly, a smile of incredulity spreading over her wrinkled face. "Mary take his ring—Mary take his ring! What next? You might as well say it is me stole your ring. Foolish head, you; Mary would never in life touch herself to a thing that didn't belong to her. Gold you can put under her feet, gold, I tell you."

"Nu, who else, then? See? My ring is gone, anyhow. Who else, who else, I ask you?"

"How should I know, how should I? I should know!"

"What you call you should know? You are a mistress of a house, aren't you? You ought to know who goes, who comes. You know how to lock a door when you go out, don't you? You know who you leave in the house alone, don't you. What you call you should know?"

"What—wait just," Mrs. Meltzer said, as if suddenly remembering, holding up her hand to her face, the better to keep her thoughts before her, "I think—I think—I fear—may God not punish me for the words, I left the men alone for a while when I went out to look for Mary—see, by the same token, she hasn't been here today at all—nu, who knows—it must be—it must be so. At least, it seems to send itself. Who can know these painkner and paper men!"

"Shame yourself you ought to in your deep throat, to make a gonof of a Yid before you would suspect a drunken Irish Goya! An infatuation on her head, nu! Has infatuated herself with that drunken Irish one, and wouldn't let a breath fall on her—nu, nu! I will let you see now, I will let you see it, I will go and tell the police and have her arrested at once, the drunken old gonof!"

Mr. Meltzer certainly meant it, and he was making for the door.

And then, for the first time, perhaps, in their long married life, the woman in Mrs. Meltzer asserted herself in all her strength. Her husband would trample with such a vengeance on her judgment of Mary, her own intimate knowledge of things—would he!

"Listen, Avrom Baer," she said, drawing herself up against the door, "just listen. We have lived over forty years together, and we have given out all our children in decency and with luck, real people like, thank the Almighty, and we never had any quarrels, thank the Almighty for that, too. But if you go and do that. I give you my word on it, as I am a Yiddish daughter, I will go away from you, and you shall never come within four measures of me! Sit down, sit down and have sense, and be a man."

Mr. Meltzer was overpowered, and did as he was bid. And Mrs. Meltzer was overwrought, as a woman will be, under the circumstances. And then she did the next thing that a woman will do under the circumstances. She settled down to a good round cry.

Next morning early Marv put in her appearance at Mrs. Meltzer's. That was only as it must be. It was not within Mary's scheme of things to work two days running. And, of course, Mary was full to the brim.

"Oh, the darlints! Oh, my darlints!" she cried, kissing her fingertips and pressing them against the wee birdies. And in turn she fell to

kissing the hands of Mrs. Meltzer, one after the other. "Oh, ain't I glad. Oh, wisha, ain't I happy! Oh, thim little darlints!"

"Vat you tink, Mary," Mrs. Meltzer began after a time, "mein husman no find his ring, you know, big ring, big. You tink painkners steal? Vat you tink, Mary?"

"Sure, ma'am, thim 'ud do anything, thim dirty oul' robbers. Oh, the darlints! Oh, thim little darlint birdies! My wee, wee, wee, birdies!"

"Marinké," Mrs. Meltzer said again later on, "be so gut and go tell Mr. Tshainick I must see him bad, very bad, und say notings to him over ring—notings, leave it meinsel. You say I must see him bad, very bad, quick."

"I'll be havin' him here in a minit, the dirty oul' thief," Mary responded with an energy unusual in her.

"Nu, vats it now—vat's it? Ain't you satisfy yet?" Mr. Tshainick demanded, coming behind Mary. "Vat for you vant me so bad? Vatsemeré?"

"Sit down, be so gut," Mrs. Meltzer answered him quietly, half Yiddish and half her best English, "but I thought maybe I'd talk it over mit you, mitween ourselves, about a ring, a very fine ring, just new, a present, my husman is missing. I thought may be you would be so gut to say it quiet and nice to the painkners to give it up, if they—"

"I know notings about de painkners," Mr. Tshainick cut her short, rising abruptly. "I'm not sponible for dem. Und I'm not going to get mein head broke to tell 'em dat. Dat's all, Mrs. Meltzer, gum bye."

"Come back—hi, come back, my fine oul' bouchal, an' give the dacent woman her ring!" Mary called after him.

"Vat you mean, you—you—vat you mean?" Mr. Tshainick demanded, turning round.

"Give back that ring now, give it back to the dacent woman," Mary commanded. "Stump it up, begorra. You've got it."

"Va—va—vat she mean, dat—dat drunk—dat—dat—" Mr. Tshainick stammered appealingly to Mrs. Meltzer.

"Have ye got the ring, or ain't you not got it?" Mary said, fishing up an oblong, yellow card from her bosom and flaunting it before Mr. Tshainick. "Can't ye read yer own name? Ain't that yer own place? An' didn't yer own man take it in for one dollar an' a half, or did he not? An' didn't yerself then take the money back from me for to give us this paper here, or did ye not? Drunk he do be callin' me! Well, if I drinks I drinks my own, an' 'tis nothin' to nobody, an' 'tis yerself that's the thief, to go an' take in a ring that's worth more nor thirty dollars mebbe for a dollar an' a half, an' it havin' the gentleman's name an' all on it."

"Oh, Mary," Mrs. Meltzer said, pained, "I soproise mit you, big, big soproise. Und I swear so to mein husman und everybody Mary never, never touch a bit notings!"

"An' trus for ye it is, Mrs. Meltzer, ma'am," Mary replied. "'Tis dead or crazy I'd be entirely, entirely, afore I'd touch a thing that don't belong to meself. But sure, ma'am, 'tis only a bit o' trick I done wi' that ring, by way o' makin' this oul' spalpeen here pay for the differ in the paper hisself, when nothin' I tried would do. First I offers him a dollar o' me own money, me beautiful new dollar bill, that 'ud raise the cockles o' yer heart to look at it an' hear it crackle. Ax him now hisself, did I or didn't I not. But, sure, he wouldn't look at me for not havin' the other half dollar for him. Then whin I goes to pawn me pair o' shoes in his shop in Rivington street, sure, that big ugly bostoon he keep there behind the counter wouldn't gi' me only twenty cents on 'em. Then sez

I to meself, 'if that's the kind yez are,' sez I, 'I'll be fixin' yez for it,' sez I, 'an' I knows who's goin' to pay for the paper,' sez I to meself. An' so I wint an' done it wi' that ring, knowin', ma'am, it would be safe an' sound for ye all right. An', sure, here it is for ye, be the same token. Come on now, meould hero," turning to Mr. Tshainick, "stump it up at wanst, if ye don't want yer license took from ye, an' mebbe yerself along wid it. Ye had no business takin' in a ring like that, wi' the gentleman's name an' 'Reverend' an' all on it, from the likes o' meself. An' be the hokey, if ye don't do it right now, I'd go an' tell the cops meself, an' I don't care if I have's to make a thief o' meself in my oul' days. I ain't goin' to see that dacent fine woman here lose a penny by it."

"Oh, ye darlints—ye wee, wee, darlints!" Mary concluded, throwing herself down on the little stool, rocking herself to and fro and talking to the birdies. "Sure, what do I care if they put me away on the Island for three months! Sure, I'd do more nor that for ye, ye, wee, wee, wee, darlints! Twit—twit—twit!—Twit—twit!"

"Nu, what does one say to that!" Mr. Tshainick observed to Mrs. Meltzer, speaking in undiluted Yiddish this time. "What for a finding out from a Goya! What for an in-fall! What for a plan!" he went on, rapping his temple with a forefinger, the shadow of a smile fleeting across his sharp, hard features. He could not help admiring the wit that spelt "to do—others," as an artist could not help admiring art, though the work of a rival. "Come mit me," Mr. Tshainick concluded, addressing Marv, "und I'll get dem ring for you."

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Repairs Called for and Delivered

'Next Year in Jerusalem'

A Passover Story by E. C. Ehrlich.

"This is the bread of affliction which our ancestors ate in the land of Egypt—let all who are needy come and celebrate the Passover! This year we celebrate it here, but in the year to come we hope to celebrate it in the land of Israel—" The old men about the table mumbled drearily, as the speaker, a young rabbi sent out to read the Seder service to the inmates of the Old People's Home, flushed a little consciously and wished with all his heart that the ordeal was over. It all seemed such a mockery to him: he, a mere boy in years, to sit at the head of the table, to make his way painfully through the Hebrew which was as a mother tongue to many of the grey-beards before him. How they must despise him, he thought, for making the railway journey on the second day which they still held sacred; what an irony was it for him to read the words that breathed their belief in a return to the land of their fathers, while he himself preached more than one flowery sermon upon the blessings of the dispersion and the madness of those who would dream of a return to ZiZon.

He was reading more swiftly now, without his usual oratorical flourishes; he realized that they hardly heard him; that each of the aged inmates was conducting his own service, swaying over his haggadah, cheerfully oblivious of the "goyisha rabbi," or accepting him as one of the evils to be borne patiently by those who eat, leavened or unleavened, the bitter bread of charity. Rabbi Daniels felt all this—he was as sensitive as a woman and knew the human heart much better than he knew Hebrew—and he made the private resolve that next year he would ask the Board of Directors to send out an orthodox rabbi, if possible, on the first day. They had suffered enough, these old men, cut off from their loved ones, doomed to pass the last days of their lives in an institution where most of the cherished customs of their younger years were ignored. Which was a pity, since they seemed to take so much joy in their religion, much more than the easy-going members of his flock, who came to temple regularly—to say kaddish. He recalled the Seder service in his own home, the guests more or less bored until the haggadahs, with their islands of Hebrew in a sea of English translations, were laid aside and the dinner—excellent

from chicken patties to ice cream—was served. But these men, how they loved the old tale in that dead language, how their wrinkled hands trembled with eagerness as they raised their cups at the blessings, how their faded eyes burned with hope at the repetition of the promises which Daniels read one year to forget until the next.

"When the Lord brought back those who returned unto Zion,

We were like them that dream—" The quavering voices rose in the passionate joy of fulfillment after long waiting. For the first time in his life there came to Daniels an inkling of what the psalm might mean to those who believed it to be more than the song of ancient exiles returning from the seventy-year long "dream" in Babylon. Could it be possible, mused Daniels, that the hope had never really died, that it still burned in the hearts of those who ate the bread of exile long after seven times seventy years? He found it difficult to continue with the service; he could not read the pregnant words as lightly as before.

Again and again during the Seder Daniels had noticed a frail old man propped up on cushions, too weak to raise his cup, too feeble to join in the responses. During the entertainment that followed the holiday meal, he lay back on his pillows, his eyes closed, his long, thin hands pulling at the robe thrown across his knees. Daniels hardly wondered at his indifference; the Board of Directors meant well, of course, but what meaning could the "Humoresque," conscientiously performed by a fluffy debutante, or the "Jewel Song" from "Faust," sung by her sister, carry to these souls in exile. The young rabbi felt strangely irritated; he was glad when the last of the performers left the platform.

No, not the last. A little boy was climbing the stair and now stood twisting the buttons on his coat, grinning bashfully into the wrinkled faces that had suddenly grown eager and awake. "The little grandson of one of the inmates," a nurse whispered to Daniels. "He always comes to sing for them on holidays. And they seem to prefer him to the older people—I don't know why."

But Daniels understood. The boy's fresh, clear voice seemed to bring a breath of fresh air into the room; the simple Yiddish melody he sang was like a handful of meadow flowers after the exotic offerings of the last singer's Italian repertoire. Daniels' lips trembled and his eyes grew misty

as the child finished the little dullyaby; even the starched and correct attendant at his side turned away, for more than one old man sobbed aloud as he listened to the song his mother had crooned to him beside a cradle far away across the seas.

Then, sweet and strong as a trumpet call, the boy's voice rang out in that new song of the return. Daniels had heard it before at Jewish mass meetings, and once at a Zionist Society he had been coaxed into attending; but now he realized for the first time the gripping tragedy and the sublime courage of the song which speaks of the return though i.s singers dwell in exile. One by one the old men joined in the chorus, their broken voices forming a rude harmony of hope as they sang, even as those first exiles might have sung as they journeyed from Babylon. Only one man did not sing, the weak and broken creature lying in his chair, his hands no longer picking at the blanket, but beating feeble time as he listened. Daniels drew closer; he saw that tears coursed down the sunken cheeks like rain: yet he smiled to hear the others sing.

There was something familiar in the worn face, the long hands. While Daniels puzzled, there came to him a sharply etched memory of the Zionist meeting where he had first heard the song—a man prematurely old, broken by disease and want, had sat upon the platform and, as they sang, he had risen—Daniels turned abruptly to the nurse. "Who is that man—in the invalid's chair?" he asked.

Her keen eyes softened with pity. "It takes him so long to die," she said, "and people have forgotten. He wrote the song they are singing now. Surely, you have heard of—" she mentioned a well-known name.

The song was over; the old men had straightened their bent shoulders for another ordeal; the chairman of the Board of Directors had mounted the platform for his annual "closing remarks"—to tell them the meaning of the holiday, to remind them that they must be grateful to their co-religionists who made it possible for them to keep their Passover feast. But he whose song they had just sung still lay back in his chair, the tears chasing themselves down his sunken cheeks. Daniels hesitated; it would be hard to speak to him now, and yet—oh, he must at least save this man from listening to the platitudes of the fool now holding forth upon the platform.

(Continued on page 18)

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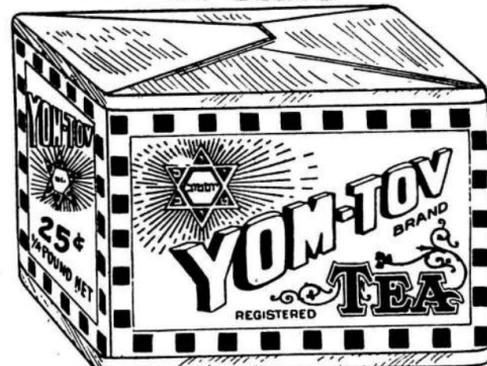
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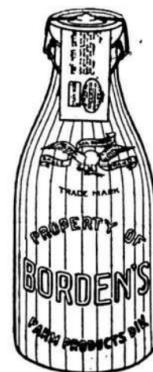
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אחרי שבת הגדול

Sabbath Begins at 6.25 This Evening.

In order to insure the insertion of communications in the current issue of THE HEBREW STANDARD they must be in this office not later than Wednesday 10 a. m. of the week in which they are to appear.

We hope you will heartily relish your *Matzoth* this year and all years!

Don't forget the *Matzoth*! They are the visible symbols of *Pesach*.

There be some "Jews" who are Jews only at *Pesach* time. Be Jews throughout the year! Observe the regulations laid down for us by historical Judaism!

In the House of Representatives during a debate on the 30th of March Congressman George Huddleston, of Alabama, publicly proclaimed his faith in the wholesome *kosher* food. "To be honest, I believe I like the *kosher* victuals best." If an intelligent non-Jew thus commends an observance of the dietary laws publicly, what shall Jews say in the same cause? What, moreover, shall Jews who do not observe the laws of *kashruth*, save perhaps at *Pesach*, say?

Pesach is rightly held to be the great commemorative festival of our freedom from Egyptian bondage. It marks, too, our annual right to worship God in the way our fathers ordained this. Unfortunately, the Jew is today not without his marks of thralldom in certain parts of the world, and it is a distinctly inspiring sign of the times to observe the efforts being made to remove his economic and political shackles from his feet. *Pesach* this year should give a double energy to this devoted pursuit.

If, for the due observance of *Pesach*, we need the sanctity of a good Jewish home, how much does the latter require the presence of her whom we call the mother in Israel, or the Jewish woman? Without her presence, bereft of her influence, the glory has departed therefrom. And not at *Pesach* only; on every day of the year the religious meaning of the home is enforced, the message of the synagogue emphasized, by means of the great and steadily-increasing idealism of the Jewish woman.

THE REVISED HAGGADAH

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

If the great conference to plan the American Jewish Congress had represented all the Jews of America, and had not only nine-tenths of them as its constituents, *Dayenoo*.

If Eugene H. Lehman had not sued Ambassador Morgenthau immediately on the latter's return from Constantinople, and the latter had remained abroad, *Dayenoo*.

If some of the Jewish fraternal organizations had made a supreme effort to enhance their general effectiveness for Jewry at large, and had not merely dealt with their own members and their comfort, *Dayenoo*.

If Congress will not pass the Burnett bill to restrict alien immigration, and President Wilson then not be confronted with the necessity of vetoing it (as we hope), *Dayenoo*.

If Jews continue to shine in the arts of peace as well as of war, and the world at large know nothing of struggles by force of arms, *Dayenoo*.

If the Jewish women remain the bulwark of Judaism, because of her transcendent influence in the home, and the synagogue hold out vast powers over our people as from time immemorial, *Dayenoo*.

If the Jewish press everywhere emphasize the matters about which all Jews are in substantial agreement, and suppress the things which make for cleavage in our midst, *Dayenoo*.

If the charities of this city consummate their proposed federation, and all our community applaud the result thus achieved, *Dayenoo*.

But, for all the manifold blessings which the Holy One, blessed be He, has vouchsafed to us since last *Pesach*—and we of America should continue to utter this prayer of praise and thanksgiving with a heart filled with gratitude—we bless, magnify, sanctify and glorify His holy name forever!

PESACH AND THE JEWISH WOMAN

WHEN the deft fingers of the lovely Jewish woman contrive to turn the lowly *Matzoth* and the products thereof into all sorts of toothsome dainties, then *Pesach* takes on its most delicious material sense. There is, of course, a higher significance to *Pesach*, and to the Jewish woman, for neither our festivals, nor our wives, mothers, sisters and sweet-hearts should make appeal to our creature comforts, and no more.

The religion of Judaism depends on the proper observance of its tenets by those who profess themselves to be its followers, and of these none is so truly pious, so scrupulous in keeping up with the requirements of our ceremonial law as the Jewish woman. Let us not forget that throughout the ages the Jewish woman it was who made the due observance of this, our great festival, possible in the home, the potent corollary of the service of prayer and praise to the Most High performed in the house of worship.

If we take a glance at tales of fancy which have *Pesach* for their central theme, we shall invariably find the Jewish woman occupying the most prominent part in the development of the story. So it is with Heinrich Heine's immortal Rabbi of Bacharach, for example; so it is, equally, with any other of the numerous creations of the ghetto novelists in Germany and Austria, in Russia and Galicia, in England and America.

Pesach, then, with us once more, should serve to make us proud of our Jewish heritage. The Jewish woman loyally assists us in maintaining our traditions unsullied, for she, if properly abetted, preserves the home for Judaism, teaches the rising generation in the way that they should go, and helps in all the tasks of making the Jewish home synonymous with peace, purity and finite perfection.

This is a high view of the sphere of womankind in Judaism that we take. Yet, for it we have the exalted authority of the author of the Book of Proverbs in Holy Writ. The greatest poets of the ages in every clime have risen to their greatest flights of imagery and felicitous language in depicting woman and her charms. Touched with the divine intoxication of our great festival and of her, who rules our home, is language capable of properly appreciating her worth? In this spirit, then, we solemnly consecrate *Pesach* to the Jewish woman.

A CALL TO LABOR UNITEDLY

THE preliminary conference for the great Jewish Congress has taken place, and already its results are plainly to be seen. Jewry is bestirring itself wholeheartedly to cope with the problems which it is facing everywhere, and the Jews of America, entitled to lead in the task of protecting the suffering Jews throughout the rest of the world, are giving splendid heed to the call of their distressed brethren. Indeed, this is an appropriate action at this *Pesach* season, so near.

The Philadelphia conference has passed into history, and has performed its functions with distinction. Its sessions were not marred by any utterances treasonable to the sacred cause of Judaism or unworthy in the slightest degree of the high traditions of our faith. We speak thus advisedly, because some of the implacable opponents of this gathering declared that the conference would present all the delectable attributes of a bear-garden to him who would pause to observe.

And we are glad to record it as our opinion that the Philadelphia sessions were as fully representative, as entirely decorous, as any deliberative assembly of Jews, elected upon the democratic principle, could be. There were rich men among the delegates, while the poor men were there, too. Men of power and of high position were in attendance, and many of those present occupy rather lowly stations in the social scale. These things make for the efficiency of the congress organization and are not said with the view of drawing invidious distinctions.

Hence, the representatives at the preliminary conference having disappointed their adversaries, first, by being truly representative of a wide and numerous constituency, and secondly, by conducting their business in a dignified and circumspect manner, the aim they have set before them should command the aid and unqualified respect of all Jews.

Philadelphia defied no traditions, either American or Jewish. Philadelphia had but one eye to the prevailing *Judenelend*.

Let us not fritter our energies in internecine strife. Let all Jews, even those who have heretofore distinguished (!) themselves by their outspoken enmity to the congress idea, work wholeheartedly and unitedly for the common good, towards the common goal, for the well-being of the entire House of Israel and the glory of the Holy One, blessed be He!

This number of our journal presents a combination of excellence to our readers. First, the Jewish woman—how excellent she is! Secondly, *Pesach*, our great festive season—beyond compare for the happiness, the spirit of true religion, the gladsome deepening of the Jewish consciousness it unfolds everywhere. Our combination was, therefore, we make free to believe, well advised.

FROM DARKNESS TO LIGHT

עורי צפון וכואי תימן הפתחי נני יולו בשמיו:

"Awake, O north wind; and come thou south; blow upon my garden, that the spices thereof may flow forth." (Cant. iv, 16.)

THE north-wind hath blown upon the garden of my soul, blustering and bleak, and the havoc he wrought was fearful to behold. It filled me with terror. I saw his wings taking shape in dark clouds. Oh, how these gloomy pinions of the north-wind raced across the relentless sky! And oh, how like a black raven did he screech overhead! I asked the north-wind whither he raced, and why his feathers were so black? But he gave no reason why. He only kept on filling the heavens with his screaming song, until I joined in his doleful chant and the world echoed with pain from end to end. Every thought was a thought of fear, and my invisible being stirred only to notes of despair.

How can one little heart contain the sorrow for which the world is too small? When the heart forgets its limits in joy, the world is a comfortable and cozy place for it to dwell in. But pain is bigger than joy. And when a frail heart of flesh widens, expands and defies its own boundaries, yet breaks not under the pressure of pain, the world becomes too narrow a place for its fulness. Pain overflows the borders of this starry universe and seeks for itself a nest in the depth of the Infinite. Was it to this nest of Infinitude that the black-feathered north-wind was flying? And was his sharp shriek an answer to something he heard from that world which is beyond joy?

Oh, Infinitude of Pain, not knowing thy vastness, I prayed to thee that thou mayest shrink into the proportions of my mortal self. I sought to enlarge my world by lessening thine. I asked for the impossible, like a foolish child. Late, too late, did I learn thy secrets from that one shrieking note of the racing north-wind. Late, too late, did I hear thy tender voice of love, O Infinite Pain, crying out of the wail that wandered o'er the limitless expanse of thy black, black world. Late, too late, did I grasp the wisdom of thy purposes in that relentless blustering race of thy pinions through cold and gloom.

And what I learned, heard and grasped taught me to worship thee in silence, and to look up to thy face in adoration, seeking for hidden beauties in the deep serenity of thy pain-torn countenance. And I knew that thou art too merciful to hear my prayers for mercy. I knew that thy bounty took the form of a refusal. When I asked, thou didst shut thy hand and the blow of suffering from thy fist became thy gift to me.

Thus the words of my prayer changed. I asked for thy darkness, for it was light to me. I asked for thy clouds for they revealed my skies. I yearned to accept life at thy hands in the shape of the barbed arrows of immortal pangs. And then, calling for the keenest throes mortal frame hath ever known, I turned me to the north-wind, spurred him on to one last exquisite effort, and cried out to him:

Awake, awake, O north-wind! Blow upon the garden of my soul!

* * *

The north-wind heard my cry and blew upon the garden of my soul. Its feathers became darker, its race madder, its shriek louder. In his last effort, O Infinitude of Pain, thou didst uncover thy radiant face. Thou didst drive away all clouds, and the heavens put on their blue spring garment. Thou didst drive forth thy own darkness to the utmost length, where it brightens into world-flooding light. Thou didst sally forth on thy space-drinking wings until thou didst reach that eternal nest where despair is nursed and nestled into hope. O Infinite Pain, thou alone art Infinite Joy!

Now the south-wind blows upon the garden of my soul, joyful and gentle, and the miracle he wrought is pleasant to behold. I hear the soft flapping of his embroidered wings, and the bloom which drops from them takes shape in the new forms and the new colors strewn over hill and dale. I behold the eternal mystery of existence expressing itself in the fresh life of a resurgent world. I bend down to the ground and with eager ear I listen to the stir of resurrected strivings in the travailing lap of the earth. Ah, I hear Creation's first song sing out anew in the tender murmur of the south-wind! And my invisible being, as if it were a lyre tuned by hands other than mine, vibrates answeringly to every laughing note falling from the golden strings of the sunbeams.

Yet, from the melody falling off the golden harp of the sun, from the tune trembling through my heart, from the whisper of the spring-breeze, all uniting in an ascending chorus of joy, there still escapes an echo of the shrieking north-wind: only softened into a mere sigh, a mere ghost of a sound. And from this ghost of a sound, from this haunting hint of a wail, from this faint after-quake of immortal woe, I learn how and why north-wind yields to south-wind; and that the best preparation for the song of joy is the shriek of pain.

Therefore, emerging from the black world of the north-wind into the white world of the south-wind, I give thanks that in the torment of the tempest I was prepared for this glad efflorescence of my redeemed self. The furrows have been plowed, and plowed deep. The seeds have been sown, and scattered lavishly. Soon hidden potentialities will come to light. Soon the creative pangs traveling toward and into creative joy will force their way upward into the green shoots, the aspiring stem, the riotous petals. And then that which hath proceeded from Infinitude will again journey forward to Infinitude, flowing forth on the perfumed wings of fragrant blossoms. For the south-wind, too, hath heard my prayer:

Come, come, O south-wind! Blow upon the garden of my soul!

JOEL BLAU.

Passover Feast on the Battlefields

(For THE HEBREW STANDARD Translated from the Hungarian of Joseph Patai by William N. Loew.)

I.

AT THE RED SEA.

Shall we be scared when waves are towering high,
And wildly skyward rolls the tide of blood?
Who trod the stormswept paths with danger nigh,
Shall we be cowed by seething, boiling flood?
The long nights' ghastly fight is done, we won!
Of painful doubt and mournful fear now free,
Up! Let us sing to Him, the Only One,
At the Red Sea.

Midst foaming, roaming surge we onward pressed
When hunted by the wrath of servitude,
Of faith sublime and confidence possessed
Between the sea walls we our paths pursued.
It seemed a phantom legion had begun
Surrounding us, but with a stout heart we
Entoned a song to Him, the Only One,
At the Red Sea.

Undaunted and erect we went ahead,
We heard the mocking laughter of the horde,
Met dangers fierce, met tempests fell and dread,
Met martyr's death on stake, by fire and sword.
The blazing flames leaped up towards the sun,
Its ghastly red o'erspread the sky, but we
Entoned a song to Him, the Only One,
At the Red Sea.

A thousand dangers were our daily sight,
The headman's axe now, then the hangman's rope,
But boldly we passed through the darkest night,
Our hearts' blood drenched hill's summit and hill's slope.
Hark to the rushing blood of sire and son,
What cared they if to die was fate's decree?
They sang a song to Him, the Only One,
At the Red Sea.

Shall we be scared when waves are towering high,
And wildly skyward rolls the tide of blood?
Who trod the stormswept paths with danger nigh,
Shall we be cowed by seething, boiling flood?
The long nights' ghastly fight is done, we won!
Of painful doubt and mournful fear now free,
Up! Let us sing to Him, the Only One,
At the Red Sea.

II.

AND SOME DAY ———

And some day there shall be a great Passover feast.
Around white, bounteous tables sit, in cushioned chairs
The sires and sons; howe'er now new legends are theirs,
Their bread no more is dough which hath no yeast
And now no longer bitter herb and paschal lamb they eat.

The springtide's dewy stars on treetops shine,
To marvel at the feast the sun stood still,
And floods of saintly rays the souls of all men thrill.
A song's heard: "Hail! Hail! Hail! Freedom Divine!"
Henceforth man may in man a brother greet.

Foregiveness descendeth to the Pharaohs.
And absolution comes to murd'rous Cains:
Not serfdom and not blood is what henceforth reigns,
Eternal lamp's light in peace-temple glows,
The dead go in eternal life to meet.

Yea of destructions bane the earth be free,
For sins of past all hearts atonement make,
We'll hear no more of gallows, gaol or stake,
A song's heard: "Hail! Hail! Hail! Sweet Liberty!"
And henceforth man may man as brother greet.

III.

AND IF TOMORROW ———

And should tomorrow ask of you your son
What happened then?
Tell him how great death's harvest then had been.
The reaper's sweep in thousand spots was seen,
And mighty heaps of dead were seen anon.

And should tomorrow ask of you your son
What happened then?
Tell him a fierce ordeal ruled o'er the earth,
Life had not of dust or ashes worth,
O'er fields accursed was heard death's antiphon.

And should tomorrow ask of you your son
What happened then?
Tell him that men destroyed what men had built;
The widow's home, and homes with orphans filled,
And daily o'er fresh wrecks mourn moon and sun.

And should tomorrow ask of you your son
What is to come?
Tell him that hope our hearts uphold,
Man shall more precious be than Ophir's gold,
The voice of our God speaks to every one.

"Next Year in Jerusalem"

(Continued from Page 11)

"Please wheel him into the hall," he told the nurse. "It isn't the usual thing, I suppose, but—I can't bear to have the man who wrote a song like that lie here and be patronized like a beggar."

For a moment the nurse dropped her starched, white-capped personality and became wonderfully human. "I hate it, too," she whispered back, "I'd—I'd like to choke him—and his whole committee. Why can't they let the poor souls have their holidays in peace!"

Out in the long whitewashed hall, alone with the broken composer, Daniels felt his ready speech deserting him. Then, "I am proud to meet you—" he stammered at last, for all the world like an awkward school boy. "I—I liked your song."

The tired lips smiled faintly. "It is a good song," they formed the words painfully, "and when I wish that I had done more for our people I think of that, and I am not sorry that I have lived. For I have written a hope to bind them together." He was silent for a while, his long hands lying motionless in his lap, his eyes closed. "I am not very old," he said at last, "but I have lived too long—much too long. When they brought me here they thought I would not live through the winter. And that is some years ago. Every year I think I must surely die, but when spring comes I want to live a little longer—until Pesach. For they always sing my song then and I am glad—glad I have written the hope to bind us together," he repeated, contentedly.

There was a scraping of chairs in the auditorium; Daniels turned to go. At that moment he felt he could not force himself to compliment the committee upon their successful Seder. He did not know how to say good-bye, but he held out his hand and the other took it feebly.

"I—your song has made this a different Passover for me," he murmured, struggling with the shame of your true-born American who fears to appear sentimental. "And when I come out again—or if I don't hear it until next year—"

The old man smiled gently. "I hope I shall not live to hear it next year. But you—" his tired eyes brightened as the boy who had sung his song came out into the hall. "But you—" he repeated, and his face was as the face of one who prays, "you will hear it—and that child—even if he does not go there—perhaps his children will sing it in Jerusalem."

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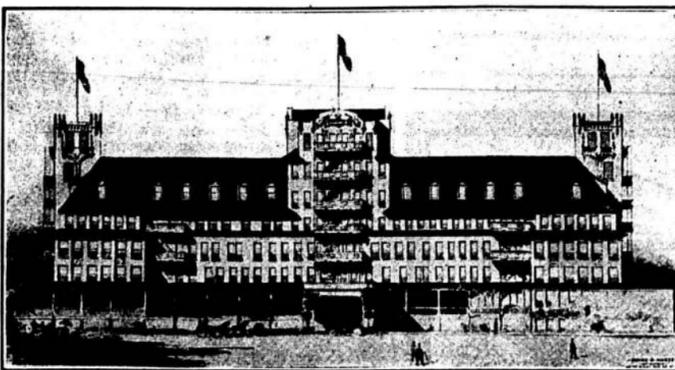
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PASSOVER RECIPES.

In response to a popular demand we are repeating our annual custom of printing a number of recipes for the Passover. These recipes appeared in our columns some years ago and they have since been adapted as standard in a large number of Jewish households.

Almond Cake.

One pound of almonds, pounded; one pound sugar, one or two eggs and enough cinnamon to give a strong flavor. Bake in a shallow pan and while still hot cut into small sections.

Matzoth Kleis.

Soak four matzoth in cold water, and after they are thoroughly saturated (if not well soaked they become tough and leathery) press out the water. Add pepper, salt, a pinch of ginger, chopped parsley and half an onion, chopped fine and browned in a tablespoonful of dripping. Beat four eggs, yolks and whites together, and add them to the other ingredients. Then put in enough matzoth meal to make the mixture of sufficient consistency to be formed into balls. The less meal used the lighter the kleis. Put the balls into the soup twenty minutes before serving. This recipe can also be used for filling poultry.

Cocoanut Pudding.

One grated cocoanut, six eggs, six apples, grated rind of a lemon, the juice of one orange and one cup of sugar. Beat the eggs together until light, and gradually add the other ingredients. Stir until thoroughly mixed, and bake in a moderate oven for about half an hour. Serve cold.

Matzoth Shalet—I.

Three soaked matzoths, eight eggs, two cups of sugar, two grated apples, one and a half cups seeded raisins, one tablespoonful cinnamon, grated rind of an orange and a lemon, a few pounded almonds and one and a half pounds of suet or rendered fat.

Beat the eggs, sugar and cinnamon until light. Then add the raisins, apples, almond and the rind and mix well. Drain the matzoth, gradually add them to the mixture and beat until very light.

Melt the fat in the dish in which the Shalet is to be cooked, and then pour in the mixture. Bake in a moderately hot oven for one and a half or two hours and serve hot. Slower and longer cooking is required for suet than for rendered fat.

Matzoth Shalet—II.

Soak four matzoth in cold water and then squeeze them dry as possible. To ten well-beaten eggs add plenty of brown sugar, a little salt and a tablespoonful of cinnamon, a cup of seeded raisins, a sliced apple, the grated rind of a lemon, a few pounded almonds, a cupful of suet, rendered fat or butter, and a half gill of rum.

Mix these ingredients with the soaked matzoth and bake for about two hours. If suet or rendered fat is used serve hot; if butter, either hot or cold.

Matzoth Shalet—III.

Four soaked matzoth, eight eggs, one cup granulated sugar, one cup seeded raisins, one tablespoonful cinnamon, grated fine and juice of one lemon, a few pounded almonds and one-quarter pound rendered fat.

Beat the yolks of the eggs, the sugar and the cinnamon together until very light. Then all the raisins, almonds, lemons and drained matzoth and finally the whites of the eggs, beaten stiff.

Melt the rendered fat in the dish in which the pudding is to be cooked. Then pour one-half of it to the mixture and return the whole mass of ingredients to the dish. Bake from one and a half to two hours. Serve hot with lemon sauce.

Charoseth—I.

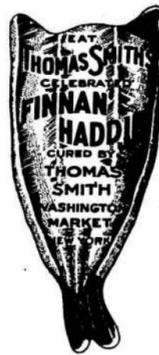
One-quarter pound almonds, with a few walnuts, filberts, cream nuts, etc., all pounded together; two tablespoonfuls small balls if desired.

Charoseth—II.

One-quarter pound almonds, pounded fine; three grated apples, three tablespoonfuls granulated sugar, one scant tablespoonful cinnamon. Mix the ingredients thoroughly together and form into the water has evaporated. A few tablespoonfuls of sugar and a handful of stick cinnamon can be added if additional sweetness and flavoring are wished. When cold strain through a fine cloth. The strength of the wine depends largely upon the quality of the raisins.

Lemon Cream.

But on to boil the yolks of five eggs, one-half cup granulated sugar, the juice of three lemons and grated rind of one and about a brandy glass of water. Stir constantly so as to prevent curdling. When it has thickened and come to a boil take it from the range and add the beaten whites of eggs.



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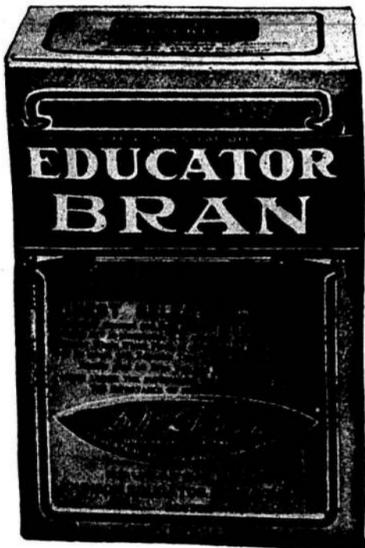
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We also append a number of recipes for Passover which were specially prepared by an English woman now sojourning in this country.

Raisin Wine.

To two pounds of raisins (cut in half if desired) add three quarts of cold water. Either place the mixture on a corner of the range and let it simmer for two or three days or boil it until one-third of grated cinnamon, one-half pound seeded raisins cut into very small pieces, two grated apples, two tablespoonfuls brown sugar.

Mix the nuts, cinnamon, sugar and raisins together thoroughly; then gradually add enough of the grated apple to make the mixture of a consistency to be formed into small balls. More or less than two apples may be used, according to their size. The charoseth can be used in one mass or can be made into small balls rolled in cinnamon.

Grated Apple Pudding.

Four to six grated tart apples, eight eggs, eight tablespoonfuls granulated sugar, juice and rind of one lemon, a handful of chopped almonds and a level teaspoonful of cinnamon. Beat the yolks of the eggs and the sugar to a thick cream. Add the cinnamon, lemon and the matzoh meal and mix well. Last of all add the whites of the eggs, beaten to a stiff froth. Bake in a spring-form in a moderately quick oven.

German Puffs.

Into one-half pint of water put a quarter pound melted fat; when boiling add a quarter pound of meal, finely sifted; it will form a thick paste. Beat up four eggs; remove the mixture from the fire and stir in the eggs. Grease some cups and put a spoonful in each; bake in a quick oven. When done sprinkle with cinnamon and cover with clarified sugar.

Sponge Cake—I.

Eight eggs, one pound granulated sugar, grated rind of a lemon and six ounces of fine matzoh meal.

Beat the sugar, eggs and lemon rind together until very light, when they will be almost of the consistency of custard. Then add the meal, gently stirring it in without much heating. Bake in a moderately quick oven.

Sponge Cake—II.

Eight eggs, one and a half cups granulated sugar, one cup mixed matzoh meal and potato flour and flavoring to taste.

Beat the yolks of the eggs and sugar together until very light. Then add the flavoring, matzoh meal and potato flour and last of all the whites of the eggs, beaten to a stiff froth. Stir lightly and bake in a moderately quick oven.

Matza Plum Pudding.

One pound suet, chopped fine, one pound seeded raisins, one pound currants, one-half pound brown sugar, two ounces almonds, chopped fine, three matzoh soaked and squeezed out of cold water, one-half pound of matzoh meal, the rind of a fresh lemon chopped fine and a quarter ounce of mixed spice. Beat eight eggs and add to the mixture. Boll in a shape or cloth for four or five hours and serve with rum sauce.

Potato Pudding.

Eight tablespoonfuls of grated, mealy boiled potatoes (those left from the day before are best), eight eggs, eight tablespoonfuls sugar and the juice of one and a half lemons.

Beat the yolks of the eggs with the sugar until very light. Then add the potato and the lemon juice. Mix well and add the whites of the eggs, beaten to a stiff froth. Serve with lemon juice.

Gremlich.

One quart matzoh meal, one large tablespoonful rendered fat, and one-half teaspoonful salt.

Mix the ingredients together and pour over them enough boiling water to moisten all the matzoh meal, but not to thin it. Then put in a few seeded raisins, and when cold add four beaten eggs.

Form the mixture, with the hands, into circular sections about four inches in diameter and one-half inch thick.

This is made of unblanched, pounded almonds, grated apples, chopped raisins, brown sugar, plenty of cinnamon and the grated rind of a lemon.

Mix the ingredients together and fill the hollowed out center of the gremlich with them. Then place one gremlich upon another, being careful not to let the filling escape from its hollow, and fasten the edges securely together with the fingers, keeping the rounded shape uninjured.

Fry them in boiling fat, turning them from one side to the other until a dark brown. Serve hot with sugar syrup.

Bolus.

Take six eggs and beat them together until very light. Add a little fine matzoh meal as soon as possible, just enough to give a slight consistency to the mixture. Drop this in small portions from the point of a spoon into boiling olive oil or dripping. When a light brown take out and drain.

Date Cake.

Eight eggs, one and one-quarter cups pulverized sugar, one tablespoonful ground cinnamon and cloves mixed, one cup matzoh meal, one-half pound seeded dates cut fine, and the juice of half a lemon.

Beat the yolks of the eggs and the sugar together until very light, add the matzoh meal, spices, dates and lemon, and finally put in the whites of the eggs, beaten to a stiff froth. Bake in a moderate oven.

Almond Pudding.

Sixteen eggs (leave out eight whites), fourteen ounces of sweet almonds and two ounces of bitter almonds, pounded fine, one pound of powdered sugar, a wineglass of orange flower water (about 5 cents' worth); beat the eggs well with the orange water, then add the sugar and almonds gradually; beat all for one hour or until it bubbles; then grease deep pie dishes with olive oil and pour in the mixture. They must be baked in a rather moderate oven. When the mixture is set and browned place over them a paper greased with olive oil to prevent them getting dark. Serve cold.

If you wish to have them very rich boil one-half pound of sugar with one-half pint of water until it thickens; cool and pour over the puddings when you take them from the oven.

Almond Pudding.

One pound blanched almonds, one pound sugar, six or eight eggs and cinnamon to taste. Beat the eggs and sugar together until light, then add the almonds and cinnamon. Bake in a shallow pan and serve cold.

Beefsteak Pie.

Cut up two pounds of chuck steak; put it on to stew with salt, pepper and a little nutmeg and the juice of a lemon. Cook a few forcemeat balls made very small and a few potatoes cut in small pieces. Make ready a crust as follows: Boil four or five large floury potatoes; when done, strain and mash with salt and pepper, a little chopped parsley and a little melted fat; mix it with two well beaten eggs; then put a layer of it around the bottom and sides of a deep pie dish; lay in the stew, cover with the balance of the potato; brush it over with the yolk of an egg and bake in a quick oven till brown.

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Twenty thousand dollars is still needed by the National Farm School to complete the fund it is raising for a new domestic hall, in which it will be able to receive at least one hundred additional students and give to them a three-year course in practical and scientific agriculture absolutely free of charge. It is estimated that the new building will cost \$35,000, toward which a little over \$15,000 has already been raised.

The imperative necessity for this new building, which will make it possible for the National Farm School to increase its already great usefulness, is demonstrated by the fact that out of two hundred worthy eligible and desirable candidates for admission room could be found for only fifty-two when a new freshman class was admitted on March 1. The enrollment of that number means that every bit of space available must be utilized for dormitory purposes, even including some of the garrets. One hundred and forty-eight young men had to be denied admittance, their ambition to enter upon agriculture as a life's vocation disappointed. The student-body of the National Farm School is recruited from among those who have not the means, educational or financial, to take a course in agriculture at the various universities. No young man whose parents can afford to pay for their son's education is received under any consideration.

The overcrowding of the present buildings of the National Farm School is no sudden development. In 1914 it was clearly indicated that, unless additional dormitory space was speedily provided, the present situation would ensue. The attempt was begun then to raise enough money for a new domestic hall, but hardly had the fund been launched than the great European war broke out, with its resultant Jewish disaster. In the face of this calamity and the imperative necessity that American Jewry should speedily and unstintingly come to the relief of their European brethren the National Farm School suspended all efforts to raise money on its own behalf, and when the American Jewish Relief Committee asked for the loan of the school's executive secretary, Mr. A. H. Pomenson, to help organize American Jewry for relief purposes, the request was granted with alacrity. For itself the National Farm School did nothing more than to collect its annual subscriptions.

But the clamor for admission kept growing from day to day. Young men from all over the country filed applications, and in March, 1915, 103 young men who met the requirements for admission had to be rejected, in spite of every effort to make room for as many as possible. Farm buildings (some of them three-quarters of a mile from the main buildings) and garrets were transformed into dormitories. But these were regarded as only temporary makeshifts.

Early last fall a renewed effort was made to raise the required amount for the new domestic hall. It was hoped that the fund would be completed before March 1, so that the National Farm School would be able to give to the young men whom it could not receive a definite day when they could enter. But the renewed activity on behalf of the war sufferers again interfered. Still, as has been noted above, \$15,000 is already in hand, and it is hoped that the presentation of these facts will help the speedy raising of the \$20,000 still needed.



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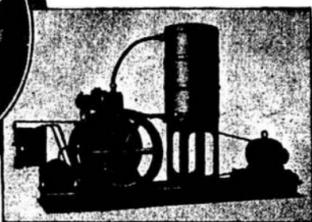
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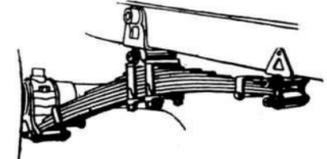
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The Union of Orthodox Jewish Congregations of America gratefully acknowledges the above donations, and respectfully requests further offerings on the part of the benevolent Jewish public. Over \$1,000 must still be raised in order to insure the maintenance of the Kosher kitchen for the present year. Donations may be sent to Jacob Hecht, Esq., treasurer, 46 Walker street; Rev. Dr. Bernard Drachman, president, 128 West 121st street, and to the office of the HEBREW STANDARD.

Plans have been filed for the new Barnard College building, the gift of Jacob H. Schiff, which was announced by the trustees last October. Mr. Schiff's gift was made in commemoration of the fiftieth anniversary of his arrival in this country. The new building, which will be known as Students' Hall, will occupy a large plot with a frontage on Claremont avenue. Its cost, as estimated by the architects, Buchman & Fox and Arnold W. Brunner, will be \$450,000. In accordance with Mr. Schiff's bequest, the new building will be open the entire year, and it will serve as the center for the varied social and religious activities, irrespective of creed, of all the women students connected with Columbia, including those taking courses in the summer school.



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THE GREAT PESACH

By SAMUEL ROTH

Every year, when the inviting smell of "Borsht," and the crisp crackle of matzoths announce the approach of my favorite holiday, I remember a certain wonderful Pesach which was marked by three great joys: first, the joy of becoming "Bar Mitzvah"; second, my victory over Shmielikle, and third, and most remarkable, the return of Shimmalle. But since all this is strange to you, and you are doubtless eager to know how so many things could possibly have happened all at one time, I will proceed to give you an account of my memorable Pesach.

There were two men in our village whom I liked to see together—Reb Sholom, the wealthy dealer in timber, and Shimmalle Chashe's, who sawed and chopped the wood in the "Nuggid's," (rich man's) lumber yard. Was this because I, like most of the children of Nustcha, loved to be present at a quarrel? Not that there was a real outbreak of temper between these men. This was impossible owing to their difference in age and station—but when they were together one could usually scent some kind of disturbance from afar.

Reb Sholom was tall and dignified, with a brown beard and a wide, smooth forehead. By birth he was a Lemberger. He talked with a "Nigan" (in a sing-song fashion) and in many other ways showed himself to be vain—as rich men are often known to be. All the men said that he had quite a bank account in Lemberg, and the women whispered piously that his account of "Mitzvahs" (good deeds) in heaven was fully as large and secure.

On the other hand, Shimmalle Chashe's (so-called because his mother's name was "Chashe," and it was the custom in Nustcha to pull a fellow's name together in this way) was very poor and only twenty-two—not even half as old as Reb Sholom. But in spite of this, you could not pass him by without noticing him. There was something in his manner which made you think of lightning.

Now the cause of the unpleasantness was this: I have said that Reb Sholom was a vain man. He was vain about many things. But he was vainest (O, most vain!) about his voice. It is said that he once declared that he really should have become a "Chazan" in a great big synagogue at Lemberg. I'm quite certain the rest of our little congregation didn't think so. I've even seen them make grimaces behind his back. But in all the time I had been going to synagogue no one but Reb Sholom had led the prayers.

Now I know that Shimmalle, too, could sing, and that, for far better reasons than Reb Sholom's, he, too, was proud of his voice. Strange as it may seem, I was Shimmalle's friend even though I was only ten years old. I always brought his dinners to where he worked in Reb Sholom's lumber yard. I used to watch him at his chopping for hours

at a stretch. He was a marvelous worker; and knowing that I was looking on, he would make a little performance for me and exhibit many fancy strokes with his axe. And to make things even pleasanter he would often sing. But the real time to have him sing to you was after supper, at his home, when he would go through all the Shule and festival melodies. I have often heard his mother say, "O, if your father were living, Shimmalle! you have such a beautiful voice—you should be a 'Chazan.'" In reply Shimmalle merely smiled mysteriously.

One Saturday morning (it was Rosh Chodesh) Reb Sholom was in the midst of the "Hallel," when he heard another voice at his side—a voice which caused him to pause and wonder. It was stronger and richer than his own. It had more music and more enthusiasm. Turning round he beheld with surprise that it was only Shimmalle. Then he shrugged his shoulders carelessly, as much as to say: "That man? Why, he works for me. He saws and chops my wood."

But throughout the rest of the prayers he felt that he had lost his hold on the congregation, and that they were listening not to him but to Shimmalle. He was tempted at first to stop and leave them, as a punishment, but he decided after a moment that this would be more humiliating to himself than to them. As for the men, they were all excited about what had happened. At the "Kiddush" Reb Shapsi, the "Gabbai" (treasurer) seized the first chance of saying: "Did you hear our Shimmalle's voice today?"

Itzig the innkeeper added mischievously: "It will soon be like that of Reb Sholom. What do you think, Reb Sholom?"

Reb Sholom stroked his beard nervously: "It's young, very young," he said hastily. He groped about in his mind for a severer criticism, but that was the worst he could say about Shimmalle's voice. Shimmalle, standing at the corner of the Ark, heard it and smiled to himself with satisfaction.

On the following Sabbath the Gabbai surprised Shimmalle—and delighted me—by asking him to be Baal T'phillah. Shimmalle consented, and that morning he simply thrilled us with his young, beautiful voice. At "Kiddush" that day we spoke of nothing but Shimmalle's voice. On the following Sabbath the same thing happened. On the third Sabbath Reb Sholom did not come to Shule. Shmielikle, who came by himself, explained that his father was ill. On the Sabbath following this Reb Sholom did come, but again Shimmalle was asked to be "Baal T'phillah."

This was a triumph for me just as much as for Shimmalle. It gave me a victory over Shmielikle, who was very vain because his father always wore big, shining boots, and, when summer came, was the only man in the village with a real summer coat. Shmielikle felt that Shimmalle's rise in the congregation was an insult to himself and to his father. Every time Shimmalle took his place before the "Omud" Shmielikle would grind his teeth with rage. He must have bothered his mother about it continually, for one day she turned to Reb Sholom and said: "Is it really true that they're throwing you on the scrap heap for that Shimmalle?"

That was the final blow. Reb

Sholom could endure it no longer. He thought at first of discharging Shimmalle. But that wouldn't do, Shimmalle was a fine worker. He did the work of five other laborers. Reb Sholom, therefore, thought of another plan, and went straight to the house of the "Gabbai."

Soon after this an interesting rumor began to spread which gave me an idea of what had taken place between them. People were saying that Reb Sholom had given a donation, and that the roof of the School building was to be repaired in time for Pesach!

On the following Sabbath not Shimmalle, but Reb Sholom was called to the "Omud." A smile of triumph appeared on Shmielikle's lips. Good-natured Shimmalle took this as a matter of course. Could he expect to be the "Baal T'phillah" every week? But when a number of Sabbaths went by and he was still not asked to lead the congregation, he began to suspect and, finally, to understand.

During these sad days I spent with him all the time I could spare from the many preparations for the Pesach. But it was almost impossible to comfort him. The mention of the festival, the sweet mild feeling of spring in the air, the scent of new grass, all of these only made him more unhappy.

"It's useless," he said to me bitterly one day. "It's useless for a poor lad who has to make a living chopping wood, to hope for honors in the Shule, even though it's the House of God."

They sent for him to help in the matzoth-baking, for everyone agreed that it would be a great treat to have him join in the singing of the merry-making, which go on while the cakes are being rolled and kneaded and pierced. But he had no heart for that or for anything else, and was not even interested in preparations for the Seder. As for me, I could think of very little else. This was the second time that I was to conduct the Seder in our house, for already two years had passed since my father had gone to America.

But to all of us the joy and excitement of the preparations became even greater when we heard that the great Reb Mordecai Maines, from Lemberg, was coming to spend the Pesach in our village, at the house of Reb Sholom and his family!

At last the great time came; but it goes without saying that Shimmalle was not allowed to lead the prayers during the festival. Almost before I could enjoy it properly, the delightful week had passed. It was the last day of Pesach. Reb Sholom had invited all the men of the village to meet the great rabbi at his house. I tormented Shimmalle until he was willing to come. He hated to feel that he was receiving a favor at the hands of the rich man, but he was very eager to hear the rabbi, and, perhaps, he would never again have the chance. As we entered Reb Sholom, who stood at the door to receive all the visitors, whispered something in Shimmalle's ear. In spite of the low tone I heard what he was saying. "If you dare sing at my table today you needn't come to work tomorrow, do you understand?"

Shimmalle turned pale, but nodded.

The table was loaded with roasted ducks, royally served in platters of rich sauce. There was wine, bottles of it—sparkling, "Pesachdicke" wine—and "Matzah Kugel" and "Latkes" and fried fish in great abundance. But not even once did Shimmalle glance at the table. His eyes were fixed on the wise man who sat near its head. Reb Mordecai Maines was not very tall, but his head was large and his great, white forehead and the long, grey beard sweeping down upon his breast, made him wonderful to look at. His kind, brown eyes shone merrily as

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he joked with us—but he also spoke of serious things in a manner which none of us can forget.

Then someone suggested that we sing—and Reb Sholom led off. I saw Shimmalle's eyes flashing. He muttered to himself: "This is your one opportunity—Shimmalle." For a moment longer he tried to restrain himself, then he threw back his head and joined in the singing. The angry eyes of Reb Sholom were upon him, but he flashed back a scornful smile. And, would you believe it, from the moment that he began to sing to the very last note he uttered, the eyes of Reb Mordecai Maines never left him. For he sang—O, I had never heard him sing with one-half the enthusiasm and power; and I trembled with excitement and with pride in him. At last, however, there came a lull, and Shimmalle, glancing out of the window, saw that the sun was sinking behind the distant hills. The day was over. Pesach was over. All joy was done with. I pressed his hand, but he only whispered, "I have no work to return to." Everybody was rising to leave, and we rose, too. There was something terribly lifeless in Shimmalle's face. At that moment, he did not in the least remind one of lightning.

Near the door we were stopped. Reb Mordecai Maines stood before us.

"You sing beautifully," said the wise man.

Shimmalle stiffened somewhat, but could not speak.

"With some training, Shimmalle, you can make a wonderful career for yourself," said the old man, gently.

That was more than Shimmalle could endure. Tears sprang up in his eyes and went streaming down his cheeks.

"Would you like to come with me to Lemberg?" asked Reb Mordecai. "My brother is a Chazan in one of the largest Shules and he will be glad to take you in hand and to teach you."

Shimmalle whispered, "thank you," and rushed out. One swing of his arms and he had caught me up on his shoulder and was fairly flying towards his home.

"Shimmalle," I gasped, unable to catch my breath. "What did I tell you? You didn't want to go to Reb Sholom's! You didn't want to go!"

Three years later I became thirteen years old, and my "Bar-Mitzvah" fell on the first day of Pesach. Shimmalle was already quite a well-known chazan in Lemberg, but I wrote to him and invited him to my Bar-Mitzvah. I confess, I did not have very great hopes of his coming. Things were gloomy in general. My mother wept because father was in America and could not be present at our "Simcha."

But a day before Pesach, Shimmalle arrived! Of course, in the Shule, they placed him at the "Omud." His voice had been carefully trained, and it was now much more beautiful than we could ever have imagined. He simply took us by storm. After the service all the people crowded around him. I did not dare to come near and speak to him; but I gazed and gazed at my old friend. How beautiful his clothes were, and how tall and dignified he looked in them!

Then I heard Reb Sholom asking him to honor his house by a visit on the following day. Schmielikle, standing beside them, grinned. My heart was beating fast. Had Shimmalle forgotten about my Bar-Mitzvah?

Shimmalle? No. He bowed politely to Reb Sholom, and in a smooth, quiet voice, told him that he regretted having to refuse the invitation, but as a matter of fact, he had come, this Pesach, to be at the Bar-Mitzvah of a dear friend of his. How my heart leapt then!

But Shimmalle turned to me, and, hand in hand, as in the old days when I used to scamper beside him on his way home from work, Shimmalle and I went through the village to my house. At sight of him my mother brightened, and the whole house seemed suddenly to become full of bustle and cheerfulness. The neighbors began to arrive, and, Shimmalle had more wine brought, and the whole Bar-Mitzvah party was the greatest possible success. In fact, the villagers—almost all of them came—declared it to be the liveliest Bar-Mitzvah, and, really, one of the greatest Pesachs that the village had ever known.

If we could realize that supposing we were all created alike and subject to the same circumstances, we should all make the same mistakes and blunders, our judgment of others would be different. There is no phase of charity so beautiful as thinking charity. If you give all you have to the poor, or show your charity in any other way, it availeth nothing so long as you think unkindly and unjustly. Charity hurts no one by word or deed.—J. N. Street.

I know the night is near at hand,
The mists lie low on hill and bay,
The autumn sheaves are dewless, dry,
But I have had the day.
Yes, I have had, dear Lord, the day,
When at thy call I have the night,
Brief be the twilight as I pass
From light to dark, from dark to light.
—S. Weir Mitchell.

THE LAST QUARREL

By ALTER ABELSON

Mr. Hochman puckered his brow ominously. A storm was brewing. "So," he muttered, under his breath, and then crash went the steaming soup plate on the floor, somewhat scalding Mr. Hochman himself in the course of its going to its fatal destiny. No better fate shared the rest of the dishes that stood before him on the dinner-table, until in a moment he stood in a litter of broken china shouting at the top of his voice: "Outrageous, perfectly outrageous! Scandalous! I shall bear it no longer. Day in and day out there is nothing but nag, nag, nag. Now with one thing, now with another. Who would have thought that the first year of my marriage instead of being one sunny honeymoon would turn out to be one perpetual, dark, bleak, cloudy horizon constantly dripping with a ceaseless shower of tears, wailings and recriminations? And all this baby-business and baby-cries that get on my nerves, just happen in the most inopportune and injudicious time

too. No sooner do I step over the threshold all fagged out from my day's drudgery, than you pounce upon me, letting loose a furious fusillade of all the silly trifles that your lady friends stuffed your head with. I am weary of all your social frivolities that bring in their train all your petulance, your constant querulousness and your hysterics and eternal fretting over the little nothings that make up your whole world. Indeed, I must tell you that altogether you move about in a world of littleness and emptiness, your world of fashion with its dazzling artificially lit drawing-rooms from which the sun and the stars are shut out. My honeymoon had little of honey but much of the sting of the honey maker. It had more of the sour and bitter!

"The idea, I have just stepped into the house after an exhaustive day in the law office sweating at my desk, and I rushed home as to a haven of peace; yet no sooner did I cross my threshold than you began to ply me with importunities, weep-

ing like a baby for—what? That I should get you some trinket or gewgaw. You must have just the diamonds that Mrs. Spielberg has. And you must have them at once, not asking whether I can afford such or not. How terrible it would be if Mrs. Spielberg were to outshine you by being more bedizened! I must tell you once for all that I hate your perpetual hanging on my neck like a Niobe all tears, yea, like a big overgrown baby. You simply make me dread the house these days. You can't expect a man to feel happy with such stuff and nonsense all the time. Happy? I am positively miserable, and I must make an end of this or it will end me," and he flung himself into a chair, his arms folded on his breast, his head bent, and brooding, letting all the past annoyances flash across his mind like lightning across a storm-gloomed sky.

Mrs. Hochman stood stunned a moment, from the suddenness and savagery of her husband's unexpected outbreak of fury. Whatever resentment he had ever shown her before, whatever refusals he had made to her beseechings, whatever anger he had ever exhibited in any of the many squabbles they ever had during this long battling, warring, sparring first year of their marriage, she had never before seen any such violence; he never yet had worked himself up into such a mad pitch of rage; he had never given her such



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piercing, baleful look of contempt; she began to scent danger. In a flash, she determined to take a decisive stand. The mother rising to her eyes, and the woman to her tongue, she began to crush him with a counter-assault.

"Brute, you worse than brute," she shrieked; "at last, at last, I know you in your true colors. Your sheepskin is off, and the wolf in you as in all men is revealed to me. Fool I was indeed not to mind my father's warning before marriage. Somehow his heart told him that you are unworthy of me. Now I see how wise he was."

"People read their own faults in others," he broke in. But she continued, recklessly: "So you read yours in me."

"No more will I choke in me all my misery and your brutality, be-

ing jealous lest the sky should be a listener. No more will I wash my eyes from their tell-tale tears, telling my mother when she asks me why they are red that they are so from lack of sleep. An end, an end must come. Thank God I have a mother who is ever ready to welcome me. I shall no more be a slave. I shall go wherever I please and have all the lady and gentlemen friends I like. Yes, you are unworthy of me. I shall be a new, free, modern woman"—and—the rest was smothered in sobs and tears. Mrs. Hochman then threw herself down, full length, on the couch to have a real good old-fashioned cry.

Suddenly the door flung open without the usual conventional warning and lo, Mrs. Gilderholz, Mrs. Hochman's mother, took the

centre of the stage by stationing herself in the middle of the room where the scene was enacted, and as Poe's raven did to the poet so she too fixed her steady, portentous gaze on her culprit son-in-law, intent on transfixing him with lightnings. "So," she blurted out after a moment of eloquent, tense silence, during which she made quick preparation for an overwhelming onslaught, "so my Romeo, my great cavalier, my grand gentleman, so this is the way you make good all the honeyed vows, all the golden pledges of your courtship season? How soon all the sweet flowers, all the beautiful blossoms of the spring of your love, your ardent, your eternal love, your fervent immortal passion for my beautiful, angelic daughter has faded, withered and become trampled in the mire! Think of it, to torture and torment my beautiful child, who is as sweet and as innocent as a dove, to abuse her in such a common, vulgar and beastly manner. My child, who deserves a prince, a king for a husband, and an Eden, a paradise for a home,—to be treated so savagely, so villainously by such a worthless wretch like you. She who deserves a husband with Rothschild's pockets, with Solomon's tact and wisdom, with Lincoln's love and David's chivalry."

Darting a withering glance at the defiant-looking culprit and also casting a look of pity somewhat tinged with contempt on her martyred, ponderous and pompous, though babyish daughter, who was bathing in tears, she continued her furious tirade: "No, no longer will I let my child suffer. It is her youth that made a coward of her; it is her youth that made her so submissive and resigned to your brutality. It is her youth that made her endure all her martyrdom. If I were she I would not endure your society for a single hour. No, my child will no longer suffer here in this prison, in this cage of yours, which is not even a golden one. Poor darling, so long she hid from me her misery. Whenever I asked her, wherefore the hint of tears in her eyes, she would give me some makeshift of an excuse. But I knew better. I did what a mother-in-law should do. I slumbered not nor slept. Nothing, nothing, be assured, could escape the eyes of a mother-in-law."

"Not once when coming to see you did I stop short at your parlor door, put mine eye into the keyhole, casting long, long looks inside of your room until the very keyhole seemed to become one great all-seeing eye, the eye of a mother-in-law, looking, looking, looking. Not once have I been standing for hours with my ears pressed close against the door until the very door itself became one great all-hearing ear, the ear of a mother-in-law, listening, listening, listening. And so, I know you, wretch, quite well; I know all, all, all. I know what you did in this mad fit of yours. O, what a splendid gentlemanly act it was. For a half hour I stood behind the door and, my dear son-in-law, I saw everything, everything." Lowering a little her voice, she continued: "Not even to stop to think of your wife's delicate condition and how it might affect the tender and innocent

thing which, like a sleeping flower, now lies furred beneath her breast." Raising her voice again, she shrieked: "It is base rascality, and I shall denounce you to the world I shall, I must act the mother."

Mrs. Hochman, who till now was passive and contented herself with the splendid support which her mother gave to her cause, being at the same time inwardly glad that her mother got wind of all the many misunderstandings she had with her husband, without, however, making it necessary for her to act the traitor to him, yet when she heard her mother's last words she leaped to her feet and casting a stern look upon her, cried out: "Mother, I have a mind of my own and really I can attend to my own affairs well enough myself. Besides, you understand me as little as he."

Mr. Hochman, who at first tried to be heroically resigned to the merciless, scathing fire of invective of his inquisitorial mother-in-law, found her last words beyond the power of forbearance, especially now that his wife took his part. Like a stung beast falling on its prey, foaming with wrath, he sprang to his feet and pointing with his finger to the door, he shouted: "Out! Out! with you! There, there is the door. You old cat, you meddling, despicable eavesdropper; what business have you to interfere with our lives? I am sure, I have not married my mother-in-law, too."

At these words, Mrs. Gilderholz, gnashing her teeth and measuring threateningly her fists against him, rushed over to her daughter, grasped her by the arm, and cried: "Come, Emma, come away from this prison; come home; you are young yet; you can get a man worthy of you. You must part with this brute once for all. Leave the dog alone with his teeth and his barking here." The daughter, seeing her mother so humiliated and feeling now more than ever the justice of her cause, fell on her mother's neck sobbing, "Yes, mother, I am really a martyr. You don't know a millionth part of what I have suffered and gone through. You don't know what daily torment I have experienced in this prison of mine that some people might call a home. Come, I go with you. We will leave the house to himself. I don't care to see his face again." Without another word they rushed out of the house, leaving him stand like a statue of indignation with his finger pointing to the open door.

One evening, fatigued from his labors and sick of the restaurant board that he had since his wife left, he bethought him to prepare for himself supper at home that night. He put the kettle on the fire for tea, and also a griddle with butter to fry an omelette for himself. He made a large flame on the gas stove and put in about five times as much butter as was needed, and leaving the butter to the pan and the fire, he went in search for salt. By the time he found the salt he heard a crackling sound and, looking about him, he saw that the room was full of smoke and that a flame was rising from the frying pan to the ceiling. The first thing he found was a tablecloth and he threw that over the fire to smother it. But finding instead that it proved to be fuel for the conflagration, it occurred to him that water would be better, and in his excited search it took him about ten minutes to find something with which to draw the water, and then in the effort to quench the fire poor Mr. Hochman burnt his hand. Meantime the neighbors noticed smoke and flame through the windows, turned in a fire alarm and soon the deserted benedict heard the clanging of the engines at his door. In all the fire and confusion one clear, cool thought came to him. "Ah," said he to himself philoso-

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phically, "a wife must really be a genius, an angel were it only for one day's labor and martyrdom in the kitchen."

And so two weeks passed since Mr. Hochman was left alone in a home of silence indeed, but not in a home of peace. Even the silence grew monotonous and intolerable, and often awhile he played solitaire in the long and interminable winter evenings, he thought of how much he would prefer his quarrelsome and sharp-tongued nag of a wife to this dreary loneliness. Taking now more time for thought, he grew more and more contemplative and when he did begin to think over his misunderstandings with his spouse he grew more and more tender. "Perhaps, perhaps," he murmured to himself late one night, as he sat in his chair staring vacantly at the lamp that stood on the table before him, and sipping the weak, ill-prepared tea which he had finally learned to steep for himself, "perhaps," said he, "I am the one to blame." Then adding with more positiveness while setting down the empty cup with a clatter on the saucer, "yes, it is my villainous, violent temper that is to blame." A longing for reconciliation came over him. No less keen were the pangs of remorse of Mrs. Hochman, who, being relieved for awhile of her own household's drudgery, which thus afforded her an opportunity for reflection, and revolving in her mind the entire unfortunate affair, she gradually began to realize how foolish, how stupidly she acted throughout all her relations with her long-suffering husband, and were it not for the constant accusations her mother always made against Mr. Hochman, more for his having been lately unsuccessful in business than for his quarreling with her daughter, were it not for her mother's endeavor to arouse her jealousy by constantly conjuring up before her pictures of happy marital relations of other women who, she was told, were kept like dolls, their husbands deeming themselves fortunate to be their slaves; were it not for her constantly magnifying her daughter's virtues, as well as her son-in-law's vices, thus fanning furiously the fires of hatred against him for his scandalous and brutal behavior, Mrs. Hochman would long ago have stolen back to her own home, which in her heart of hearts she considered a palace, though in her temporary manias, her moments of anger, she gave it some ugly nomenclature. Why, the very evening she deserted her husband were her parents not hindering her, she would have fled back to her castle to prepare supper for her lord.

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A few days after Mrs. Gilderholz when all the charm of the sudden change was gone, mother and carried off her daughter to her home, daughter began to find a thousand and ten points of difference with each other. At times a fiercer battle was waged between mother and daughter than had ever been between husband and wife, and instead of a woman quarreling with a man, it was now two women quarreling with each other, and who knew each other's faults better than mother and daughter? At first Mrs. Gilderholz began finding fault with her daughter saying that she wastes too much sugar in her cooking; another time it was that she did not know when to put soup greens into the soup. "See what a stupid, good-for-nothing you are," cried her mother. "Married a year and you have not yet learned when to put soup greens in the soup! Really, your husband must have been an angel if he could eat of your cooking! Didn't I tell you a thousand times that the soup greens should be put into the soup after it boils and not before? I am beginning to think you are really not deserving him!" Here the daughter burst out with tears and sobs: "I know all my cook books by heart. Do you think I am as old-fashioned as you are? You may try to teach my husband manners, but you are not going to teach me how to cook. Really I made a poor change coming from a palace to a prison. But then I cannot expect my mother to be as tender and considerate to me as my husband was." The mother, being hurt more by being called old-fashioned than by the rest of the reproaches, shrieked: "Then go to your darling husband; you are no better than he is, and you really are worthy of each other. You don't have to hang around my neck here now! Thank God I married you off; pack and go to your husband!" The daughter then rushed to her room to pack, but changed her mind and flung herself on her couch instead, crying softly to herself: "It's true that I am unworthy of him! I am a shrew, a perfect termagant. But then even to please my mother I wouldn't go to him. He is a man and even if it breaks my heart I will wait until he comes for me." Another time, the mother caught her daughter washing some lingerie. "What, using up all my soap?" she cried. "You have used up four bars of soap this week. It would make folks think we are chimney-sweeps." The daughter again flew to her room to pack, but again decided that it was better to swallow her dignity with her mother than with her husband. Only once after a similar quarrel did Mrs. Hochman really and truly make up her mind to go home and this time she really would have gone if events did not frustrate her resolve. Her mother found her in the dressing room. "Aha, I see why there is division in your home," she cried. "Probably instead of working you are constantly at the washing-stand, washing and massaging your hands! There you have my manicure set again! I can't keep it five minutes on the dresser. You are always polishing your nails! I suppose you want them to be sharp

enough for your husband's face! In this respect you are a woman of foresight." The younger woman could stand it no longer. She rushed to her room again, crying on the way, "Oh, my darling husband, I am certainly unworthy of you! I, I alone am to blame. I, a wife and a mother-to-be, was so light-headed and light-hearted, given to trifles, flirting with life, not looking at things seriously and womanly, that I should have quarreled with you! Oh, I can pine to death with self-reproaches, but now I have broken my pride; I am coming to you, my love, I am coming." But she did not come. Fate, that is herself freakish and capricious, had regard for woman's dignity and made him come to her. Mr. Hochman was all absorbed in a pinochle game, at his club, where he often repaired in an effort to enlist fate on his side of the card table. "That trump of yours is charmed," said a man at Mr. Hochman's right. "You've won entirely too much tonight!" Mr. Hochman played on and on, and suddenly capricious luck changed hands and he began to lose rapidly. Impassioned he played higher and higher, but his anger grew more and more as he was constantly losing. Some one near him began to jeer. "You'd better go home to your wife, now," he sneered; "your mistress' luck has deserted you!" Before he was fully aware of what he did, Hochman flung the pack of cards that lay near him for shuffling, at the man. "He ought to have known by this time that you are a brute," some one in the crowd ejaculated. And Hochman felt a double-edged dagger in his heart. "Brute," even so his wife had called him. He played on. As he signed the second I. O. U. all around him were snickering. He felt he was the butt of their jesting. "Yes," he muttered to himself, "I am a fool and a brute to boot. Here I am long suffering and slow in anger, curbing my passion of resentment against these, my scoffers, while if my wife said a word, my false pride got the best of me and I flew at her!" He sat down and played on. His luck failed him still more disastrously. But soon his temper was more even and equable, and his mind was weaned from the game entirely. He soliloquized philosophically, "Oh, if we showed to our nearest and dearest, who give their very lives for our sake, if we showed them a fraction of the chivalry, the courtesy, the forbearance and the consideration which we show to strangers, what a paradise our homes would be and what bliss all our days would spell to us! Oh, both I and my wife have trifled and gambled away our souls, yea our God! The club, contributes not a little to the breaking of the home. We both have left God out of our lives and instead of spending our leisure hours in noble and spiritual thoughts, in study and in useful and loving labors, and in helping to dry the tears and bind the wounds of a heart-broken world, we have wasted ourselves in sowing seeds of folly to reap the sour fruits of sorrow and tragedy. To think of it, we make our love commit suicide! How often do we murder each other while we love each other! And how much of our tragedy is due to false pride? We snub each other into misery and murder! What donkeys and devils we all are!" Here some one shouted, "Mr. Hochman, another I. O. U." Gnashing his teeth, Mr. Hochman signed the bit of paper. Just then some one tugged him by the sleeve. Half dazed and still chewing the cud of his anger, he looked up. His clerk handed him a message. Tearing the envelope open and taking in at a glance its contents and significance, his mind began to wheel and whirl and he felt as if he were hurled by a falling star down the infinity of space. Pale-faced, he sat irresolutely holding the message in his trembling hand, his eyes unnecessarily running it over and over again, the letters floating like one big dark blur before him, because of the mist which gathered in his eyes. "Dangerously ill: Signed by her father: I must haste, I must go." Thus saying, he rose from his chair, and flung his cards with disgust to the table, hurried away. "How is she? Is she still in danger? What has happened?" Mr. Hochman whispered in a trembling voice as the nurse was conducting him into the chamber of the sick. "Softly, hush, danger still, but come; Mrs. Gilderholz said that it would be well for you to stand by. Nothing more uplifting, nothing more uplifting," with these words she gently tip-toed to the door and let him in. There lay his wife, a limp, half-conscious white form, quivering with agony, struggling like a charmed and fettered giant, and screaming, shrieking, sobbing and weeping pitifully, muttering some confused absurd things drowsily while under the effects of the mild anesthetic, and acting altogether like one who cries out from an evil dream. By the bedside stood a physician, whose face bespoke anxiety and determination; his sleeves tucked up, his arms somewhat stained crimson, holding in his hands a shining pair of forceps that gleamed lurid and weird in the gaslight. A deep tense and rapt silence like the silence ere the hour of dawn, a breathing silence mutely astir with the big beginnings of things tremendous, and palpating with destiny, hung in the air and on the lips of the few privileged to be in the sanctuary of the sick-room. It was an hour when one almost sees the veil of creation drop and hears the heart-beats of eternity. Even his mother-in-law was compelled to be resigned to an enforced silence and to be contented merely with swaying herself, wringing her hands, sadly communing with her heart and her eyes, stand in awe, and be still. The first impulse of Mr. Hochman as he glided into the room and beheld what a man ought never to forget, was to kneel penitently beside his wife's bedside, enfold her in his protecting arms, smother her with kisses, pray her forgiveness, wrap her up in a fiery flaming sun of love, and bear her, off to some inaccessible fastness of some sky-shouldering sun-flushed mountain-peak for safety. As it was, however, he merely stood rooted to his place half dazed, with vague wide-gazing and wandering eyes, pale face and rigid limbs, a part of the silence, the awe, and the terror about him. Now, the doctor entered the lists of life and closed in fight with the dread enemy that confronted him. The battle opened, the warfare began. Deeper and deeper grew the stillness, now and then punctuated by a sky-rending scream. Tenser and tenser grew the expectancy. Like Jacob with the angel at midnight, the physician struggled with his powerful adversary. A soul seemed to feel it's way through the air. The eyes of all centered now on the patient, then on her husband and finally rested fondly and lingeringly on the doctor, who stood in the shape of a savior. Again a loud piercing shriek of agony rent the air, and the bystanders shook in a gale of anxious emotions. The lusty cry of a babe, mixed with the quick-spoken words of the physician, "Saved, both are saved! A fine big

fat fellow," and in a moment the light of the brilliantly illumed chamber was shamed by the greater and brighter glory that beamed from the three happy, smiling faces; from the face of the father that beamed from afar divinely, upon the mother, and gratefully upon the doctor, and that of the grandmother, who looked flooded with joy at the arrival of her first grandchild, as she helped the nurse to wash and wrap him, and from the face of the doctor, who was exalted with victory. Struck with the inspiration of the moment, and eager to quiet some pangs of conscience by helping to bring about a reconciliation, the grandmother snatched the living bundle from the nurse's arms, flew with it to its father, and transferring the happy burden to his arms, cried: "Look, look, isn't he a dear; isn't he a treasure?" Kissing the babe with his eyes as well as heart and rejoicing somewhat tremblingly, he held the divine charge against his heart for a while, then casting on it a look of inexpressible delight, he surrendered it unwillingly to the importuning nurse, who immediately left the room, followed by the doctor and the grandmother. For a moment husband and wife lovingly gazed at each other from afar, then nearer and nearer drew the husband to his wife. Seating himself by her bedside, he took her hand and covered it with kisses, saying humbly: "Forgive me. You are a heroine, my dear, for every mother is a heroine. You are divine as every mother is divine. I am unworthy of you as every husband is unworthy of his wife. It is we men, not you women, who flirt with life. It is you women who live with the heart of things, and it is we men who are triflers. I understand you now. This hour made a man of me; a wise man, true father. O, what precious golden hours we lost on account of little things. And yet both of us were to blame; our thoughtlessness was responsible, for we were too occupied; you with your exaggerated social ambitions, and enslaving fashions, and I with my cards, clubs and professional ambitions. We left no time for thought, and therefore we always acted on mere impulse, like momentary maniacs, ever nervous and high-strung. We suffered from the modern malady. My dear, let this be our last quarrel, for we found our souls again. This hour made us see God!" Mrs. Hochman took her husband's hand between her palms and fostering it caressingly, spoke softly and sweetly: "Yes, my dear husband, you are right. I too have grown wiser. Indeed one cannot but grow wiser with motherhood; I was a mere flirt. But no more shall we waste ourselves with little things, now that we were greatened with parenthood. I too begin to understand. This hour has made of me a true woman, a wise woman, yea a true mother. It is now that we are truly married." Praying again for forgiveness, Mr. Hochman tenderly bent over his wife, and their lips joined in reconciliation. Just then the door softly and slowly opened, and the mother-in-law looked in. Beholding the two happy faces that beamed joy upon each other, she smilingly and gently closed the door again. Almost sorry that things turned out well before she had a chance to deliver the peppery lecture she prepared to humble and humiliate her son-in-law with, wet she was also glad that all ended well, and that soon her daughter will be back in her own home without in any way compromising, the mother's kindness and into the whole bargain there was the slip of God, the fattest, the reddest and the most loud bellowed grandchild in the world and that there was no further need for any efforts at reconciliation.

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Prof. Arthur Schuster, this year's president of the British Association for the Advancement of Science, has been elected secretary of the Royal Society.

The annual report of the San Francisco, Cal., Jewish charities shows the disbursement of \$137,579 among its thirteen constituent societies during 1915.

The members of the Young Men's Hebrew Association of Newark, N. J., are debating the advisability of amalgamating with the Jewish Young Men's Club of the same city.

The Pennsylvania courts have upheld the school district of Fairview township in their refusal to admit the twenty-eight children of the B'nai B'rith Orphanage at Erie.

Mr. Leo M. Schiller, an old-time and leading citizen of San Diego, Cal., has been elected a member of the school board, to fill a vacancy.

Mr. U. S. Schwartz, a young attorney, has been elected Alderman for the Third ward in Chicago, Ill., with a plurality of 3,000 votes. Mr. Schwartz has been an assistant prosecuting attorney for the past four years.

Complete reorganization, an increase in membership and bright prospects for the future are the results obtained through a mass meeting held last week by the Portland (Me.) Young Men's Hebrew Association.

Jules E. Brenner, a San Francisco (Cal.) druggist, is attracting considerable attention through his invention of a substitute for gun-cotton. He uses chicken feathers in place of the cotton, and experiments have proved the new substance of high explosive power. To the nitric acid used in making gun-cotton, Brenner adds two other chemicals.

To the Public

The following Mohelim having been instructed and examined theoretically and practically by a Board of Surgeons in the hygienic performance of Ritual Circumcision, after being passed by a Board of Orthodox Rabbis, the Milah Board of the Kehillah of New York announces that they have granted Certificates of Proficiency and earnestly commends them to the Jewish Community:—

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- Rev. H. Bernstein, 77 Essex St.
- Rev. P. Buchalter, 36 Pike St.
- Rev. J. Chervitzki, 96 Cook St., Bklyn.
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- Rev. Julius Friedland,
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ANNIE ROSAR.

Born in Vienna not many years ago—twenty-five, or possibly twenty-six—Fraulein Rosar is now one of the most popular actresses in Munich, and a pillar of strength to the ensemble of the Schauspielhaus. She is a most gifted elocutionist, and her evenings of German poetry are invariably attended by the best society of the Bavarian capital. The young artist excels equally in serious or humorous parts.



CHARLOTTE KUHN-BRUNNER.

The charming opern-soubrette of the Munich Royal Theatre is "Ein Münchner Kindl." She excels in a variety of roles, and is equally successful as Eva in "Meistersinger," Gretl in "Haensel und Gretel," Waldvogel in "Siegfried," etc. Frau Kuhn-Brunner is married to Dr. Paul Kuhn, the comic tenor, and as a wife and a mother is also a great success. So at least her husband says.

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Mr. Wolf Crost takes pleasure in informing his many friends and patrons that the VICTORIA and the ALDINE HOTELS for the coming season have been newly renovated, decorated and refurnished. Hot and cold running water in every room. Rooms single or en suite, with or without bath. Strictly Kosher and best Hungarian table.
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HIS MESSENGER

By SAMUEL HAUSMAN

Friday night! A damp gray haze hangs over the Ghetto. All is in a state of semi-darkness save here and there a bright illumination. Commerce has ceased in observance of the Sabbath. The butcher, the baker, the grocer and tailor have ended their weekly grind. No light designates their places of business. Only here and there an electrical contrivance bespeaks an ice cream parlor, a moving picture place, a theatre and other places of amusement and delight which the Ghetto Jew uses by way of recreation.

Unlike other evenings, this darkness does not signalize quietude and sleep. Upon this evening the effect is paradoxical. It marks the beginning of social gayety in the Ghetto. The sweatshop worker washes up his dark and shining face. At length it takes on a tint of God-given color. After services and supper he takes his family to the park and regales them with fruits, candies and ice cream.

The thin, frail and overworked girl who is employed in the factory almost every evening but Friday (voluntarily working overtime that her family may be able to meet the rent bill), rouges her sad, cadaverous features and prepares for a visit from her lover. Upon his arrival he immediately proposes a walk or a trip to the theatre where some Yiddish "star" is advertised to appear. The stuffiness of the room is not compatible with lovemaking, and they retire where they can get some fresh air.

The little boy who has been playing marbles all day and his little sis-

ter, whose delight in "jacks" is pre-eminent to her desire to eat, have now been washed and cleaned. Their ruddy faces bear this witness. They are going to their father to see the moving pictures, an earthly paradise to be had only after keeping their promise not to molest their mother all week.

Other fathers and mothers, too tired to stir away after the day's work, content themselves with sitting on rudely made chairs which share alike the "sidewalk" and the "gutter."

However, all seek the air. On the corner the Socialist speaker refers to it as "the only thing the capitalist class have left free and untrammelled." But the irony of it soon becomes evident to the observer. The air in the Ghetto is far from "free and untrammelled." Here and there may be seen a load of garbage, a breeding place of disease and destruction. A bit further the observer must not evince surprise if he unwittingly stumbles upon a dead horse, which has been there for five days, exuding smells beyond the power of expression, and causing who knows how many cases of infant mortality?

The streets are literally packed with humanity. Instinctively each walks to the right, thereby avoiding a panic. Every now and then some slouching rowdy breaks the rules of Ghetto decorum and is immediately assailed with invectives as "tramp," "loafer," "Am Ho-oratz."

The crowds swarm up and down, not unlike an ocean wave—advancing and receding again. All are out-

The young men, proud as peacocks, vain as girls, stroll up and down, swinging their canes and jostling the crowds. Throwing all conventionalities to the winds, they stare and ogle at the young girls who pass up and down the street. Some show their contempt by not noticing them, others unfortunately receive these advances with evident pleasure. Soon male and female, at first acquaintance, are locked arm in arm. Immediately the Beau Brummels stick cigars in their mouths and pride themselves on their courage to desecrate the Sabbath. Then they swing their canes around once or twice in the exuberance of their own importance and depart—probably for the ice cream parlor.

A little further a bright glaring electrical sign informs the public that it is the People's Theatre. Here at popular prices Thomasefsky, "the eminent Yiddish actor," is advertised to give a Yiddish version of a Broadway "hit." The corridors are crowded with people; lovers of the Thespian art who congregate here to spend their one evening in enjoyment of the drama. All are dressed in their best. The men and boys in Sabbath attire; the women and girls in their most glorious raiment. More than one biting glance of envy is thrown from one to the other. Criticism of clothes is the one topic of discussion among the women in the lobby.

Still further on one is attracted by a phonograph playing the latest popular airs. Following the music to its source, he finds himself in front of a moving picture place. Here all is in brightest hue. Here is also to be found the acme of noise. A tomtom, a barker constantly yelling, a resonant bell, an orchestral organ—a combination of the most hideous sounds. Throngs stand in the front

reading the billboards. On these in glaring headlines are written the names of the plays to be seen within—"The Maid of Athens," "For Her Daughter's Sake," "Children of the Rich."

In the throng reading the billboard is a little girl pushing and struggling toward the ticket seller. At her side is another little girl, much smaller than herself, whom she nervously tugs till at length they reach the inclosure. Ghetto environments have taught the children "the survival of the fittest." Here no line is main-

Her face is pale and thin. Her eyes, bright and alert. One could distinctly see that they were red, as if from recent weeping. She wore a neat little blue frock, a bit ragged but neat. At first sight she looked like a girl of sixteen, yet she was little more than thirteen. There was that premature womanhood about her which is such a well-known product of Ghetto life—there where in childhood children shoulder adult duties and burdens.

The little sister she is leading by the hand is eight years old. "Looks like six," one inwardly comments. Yet the child is also a product of her surroundings.

Rose Blau is the name of the girl who is leading her little sister Lily at the moving picture place. The Blas were formerly Blasky, but upon coming to this country it was found expedient to abbreviate it. They soon learned, especially Rose's elder sister, that for some reason "sky" was a signal of laughter among their own "landsleut" who had but recently touched these shores.

It was not the lust for gold nor the misleading reports of prosperity in America that inspired Moses Blau's coming here. Moses came from

Russia. He lived for years in the province where "Jews" are tolerated. He was a successful merchant and proprietor of an established grain business. But the existence of an honest and prosperous Jewish merchant is not consistent with Russian policy. Therefore Moses had been expecting trouble from his competitors. It came—but much sooner than he bargained for.

On a Sabbath morning, in the very early hours of the day, he was awakened by a terrific thumping on the door.

"Open the door, in the name of the Czar!"

Moses did not know what to think. Fear filled his breast. "Open in the name of the Czar!" at that hour of the day were words to instill terror in any Jew's heart. His worst fears were soon realized.

"Moses Blasky!" exclaimed the spokesman, "you are to leave this district within the week. Should you confiscate."

Moses pleaded with the Mayor. fail to do so all your property will be but was told the order came from "higher up." He presented his case to the authorities, reviewed his career before them, showed them how he had built up the grain business in the neighborhood, how before he came the farmers could not dispose of their grain. Now he bought most of it. But there was nothing to be gained by arguing with "bull-headed" Russian officials. He was informed not to worry so much about the farmers, as there were other grain-merchants besides him. Then he awoke to the true cause of his banishment. Sick at heart, Moses went home. He sold what stock he had for what he could get. The vast moneys that people owed him he could not collect. By the time he was ready to sail for America he had

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little more in his possession than was required for a third-class passage for his family. Thus by one typical Russian arbitrary mandate the fruits of a lifetime's work were swept away.

Arrived in America, Moses, at the age of sixty, found himself obliged to start life anew. He found it a strange country, with strange customs. His was a miserable existence till he became assimilated with his new surroundings. While seeking work his little capital dwindled away and soon his family faced starvation. He was too proud to solicit aid from his "landsleut," who knew him in the other country to be a prosperous merchant. At length he became a peddler. This necessitated traveling about all day with a big pack on his shoulders—scarcely an easy task for a man of his age. However, as he became more proficient in the language he found his work more agreeable and the money came in more readily. The same business instinct which had made him successful in Russia came to him in good stead here. Nevertheless it was a constant struggle for the Blau family to make both ends meet.

Rose's older sisters, Ray and Bess, were shirtwaist makers in a large factory. This establishment employed hundreds of girls. Here they labored under the most unsanitary conditions; a "sweatshop," as the civic worker calls it.

Coming home at night there were the dishes to be washed, and on some evenings clothes. Both were keeping company and went out almost every evening. The mother and father, after a long day's drudgery, would sit on the stoop and rest. "Who was to do the work?" "Why, Rose!" So after helping with the house all day Rose was obliged to clean dishes and wash clothes in the evening. Many a night, tired, her

bones aching, she would weep herself to sleep.

What can be expected from a child subjected to such conditions? Can the plant thrive without sunlight, the tree without the sap? Will the babe nurture without its mother's nourishment? Will the fledgling bird sing contentedly when bereft of its mother's care? Will the egg produce without the necessary heat? What kind of product does the world look forward to from such environments as Rose lived in? God has given life and the element to sustain it, and any infraction of his ordained rules results in a dwarfed growth, a premature womanhood, a nervous wreck and a morbid imagination.

"All in for the next show!" the "barker" shouts to the throng awaiting without. Pushing and shoving one another, all scramble for the nearest seat. Rose, too, manages to occupy a vantage point in the front. The cry "Hats off!" sounds throughout the house, and after coughing and nervously moving about the audience settles down for the show. First they are entertained with one of the latest popular songs, entitled "On Mobile Bay." The audience, pleased with the strain, soon joins in the chorus.

The song ended, upon the screen is focused "The Children of the Rich." After showing them a string of mansions the audience is treated to a scene in which the "Children of the Rich" are at play. The little girls are led by governesses; the boys, in charge of a male tutor. Each little girl is immaculately dressed, with clean hands and face; the boys so sleek and natty. Each child seems enshrouded in realms of splendor. Such happiness as was depicted on their faces! Such rollicking blue eyes full of fun! What a life!

Rose heaved a sigh. Unconscious-

ly her mind wandered back to her home—to the life she lived. She felt a pang of envy. She began, in her own way, to doubt the justice of it. Why were these children endowed with all pleasures while she must dribble out such a mean existence? Why could she not have such a nice round face and such blue, rollicking, humorous eyes, instead of a shrimpen, drawn-out face and a pair of tired-looking eyes? Why were these children so happy and contented? Then the child of thirteen asked herself who was responsible for it all? Who ordained it so? Who made her what she was and the "Children of the Rich" what they were? She felt a warm tear drop on her arm; then another and another. Irrepressibly her thoughts strayed back to her home, to her father, her mother—and the work still to be done before she went to bed. Oh, why the misery, why the sorrow, why the hardships under which they all labored! She felt there was something missing in her life. What it was she could not fathom. The solution of her own little problem was beyond her.

The tears began to fall more profusely. Sob after sob shook her little frame. Soon the audience was wondering what gloom was mingling with the happiness depicted on the screen. The weak and overworked body soon gave way under the strain and her hysterical cries floated in the air.

"What's the matter, Rose?" plaintively inquired her sister.

But she got no answer. At length a kindly old lady solicitously led her outside. Upon inquiring the cause of her weeping Rose told her she had a headache. The kindly old lady took her home. Arrived there, Rose was taken with successive periods of and needs lots of rest. Let her sleep in the mornings till she wakes of her fevers and chills. Her frightened mother sent for the doctor. He

reached his conclusions very quickly. "Nervous prostration. Overworked own accord. No, nothing serious, exactly, but don't forget lots of rest."

II.

Next morning Rose was very much improved. The fever was gone. She suffered no sudden chills. Her headache disappeared. All she felt was a drowsiness and a desire to be quiet. Although she did not sleep she kept her eyes closed. She felt a certain delight in just keeping still—in resting. The only pang she experienced was that her illness would necessitate additional work for her mother.

As she lay thus dreamily pondering over one thing and another she suddenly sat up. From somewhere she heard a chirping—a long, sweet chirping—the first messenger of spring.

She turned about to gaze out of the window to see the little messenger. The chirping seemed to come nearer and nearer. At length he alighted on the fence. Spick and span, dressed in his springtime garb, Mr. Robin Redbreast stood before her. He wore a red cap, a blue muffler around his neck and a red waistcoat. What a blending of beautiful colors he appeared to her! Rose's mother happening in the room at the moment saw her smile of serene contentment and withdrew, knowing all was well.

Breathlessly Rose watched the robin in his circular flight about the yard. He cut pretty capers and always alighted on something so gracefully. Then he would look about him to see if his antics were met with applause. Every little while he would raise his voice and chirrup—chirrup—chirrup.

Rose looked about her. It seemed to her as if her little world had undergone some transformation. The little trees of the kindergarten op-

posite boasted a few leaves. A warm, delightful breeze entered her window and frolicked with the tattered curtains. Above the sun shone in all his splendor, as though anxious to assert to the world that he, too, was a factor in this picture of spring-time. From an organ somewhere beyond came the strain of Mendelssohn's "Spring Song." She knew the children in the street were dancing; that they, too, felt joyous because of the spring.

Everything seemed to be so happy! The whole world appeared to her as one harmonious picture of joy and cheer. She felt a certain kinship between herself and her surroundings, man and bird, tree and grass and the sun. She felt conscious that everything about her, above and below, belonged to one grand, harmonious whole.

Once more she heard the robin chirp. How she wished he would come nearer! She would coax him. She remembered reading a fairy tale of how a bird was coaxed by throwing crumbs to come to a sick girl's window. She wondered if she could do it. Reaching for the cakes her mother made, she broke them and threw some in the direction of the bird. He saw and flew at them. He pecked them suspiciously and then, as though satisfied with his examination, came nearer. She put a nice large crumb on the window ledge that he might see it. To her delight he soon alighted there.

It is said that the face is a mirror of the soul within. Could any painter have seen Rose's face, what a picture of human emotion he could have had! There was on it that angelic smile of utter contentment and peace of soul that Raphael would have delighted in painting. Little by little she handed him all. He swallowed them as quickly as possible, always watching her from the corner of his eye.

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HOWARD HAMPTON, Mgr.
 58 Maiden Lane

Home Office
 Hartford, Conn.

66th Annual Statement OF THE AETNA LIFE INSURANCE COMPANY

HARTFORD CONNECTICUT
MORGAN G. BULKELEY, President
 Capital Stock, \$5,000,000

Life, Accident, Health, Liability and Workmen's Compensation Insurance

JANUARY 1st, 1916

ASSETS.		LIABILITIES.	
Home Office Building.....	\$1,000,000.00	Reserve on life, endowment and term policies.....	\$92,123,089.00
Real Estate { Acquired by Foreclosure.....\$26,759.86		Additional reserve not included above.....	1,061,444.00
{ Supply Dept.....75,000.00		Premiums paid in advance and other liabilities.....	1,045,740.25
Cash on hand in banks.....	101,759.86	Unearned interest on policy loan.....	313,891.07
Stocks and bonds.....	5,687,509.78	Taxes falling due in 1916.....	825,836.37
Mortgages secured by real estate.....	38,792,077.47	Reserve for special class of policies and dividends to policyholders payable in 1916.....	3,416,204.96
Loans on collateral.....	58,361,612.03	Losses and claims awaiting proof and not yet due.....	878,129.09
Loans secured by policies of this company.....	825,910.00	Unearned premiums on accident, health and liability insurance.....	3,483,739.08
Interest due and accrued December 31, 1915.....	12,042,526.83	Reserve for liability claims.....	3,113,266.29
Due from reinsurance companies and others.....	2,466,090.49	Surplus to policyholders amortized basis for bonds.....	17,977,212.82
Premiums in course of collection and deferred premiums.....	82,731.16		
Amortized value of bonds and market value of stocks, December 31, 1915, over book value, less assets not admitted.....	2,734,256.38		
	2,144,078.98		
Total assets.....	\$124,238,552.93	Total liabilities.....	\$124,238,552.93

Gains During 1915

Increase in surplus to policyholders.....	\$2,476,383.45
Increase in income.....	3,211,173.24
Increase in assets.....	4,721,816.50
Increase in life insurance in force.....	27,160,694.19
New life insurance in 1915.....	84,516,720.97
Life insurance paid for in 1915.....	72,494,448.97
Life insurance in force, January 1, 1916.....	407,959,099.22
Payments to policyholders during 1915.....	17,145,573.79
Payments for taxes during 1915.....	768,702.51
Paid policyholders since organization in 1850.....	280,863,477.79

LIFE BUSINESS.
 Mowry & Paterson, Managers, 100 William St.
 Geo. G. Ball, General Agent, 1170 Broadway.
 Max Saymon, General Agent, 1170 Broadway.
 W. A. Nicolay, Manager, 215 Montague St., Brooklyn, NEW YORK CITY.

CASUALTY BUSINESS.
 Chas. H. Phelan, Manager, 100 William St.
 Frank F. Eagles, Manager, 277 Broadway.
 Geo. G. Ball, General Agent, 1170 Broadway.
 Eugene F. Smith, Jr., Manager, Fifth Ave. Bldg., NEW YORK CITY.

She sighed when she realized she had no more. She dared not call for her mother for fear, disturbed, he might fly away. Gently she neared him. At first he hopped away, frightened. However, he seemed to understand she meant no harm and came back again. Gently she gave him just the tiniest little touch. Then growing bolder, she patted him.

Finally she withdraw her hand and rested her head on it. He hopped about on the ledge, watching her every move and probably expecting more crumbs. How beautiful he appeared; how happy; how contented; how in harmony with the rest of the world about him. Unconsciously her inward thoughts expressed themselves.

"Tell me, Robin, what makes you so happy?"

He flew away. He was frightened by her talking, she told herself. Wistfully her eyes followed him. She saw him alight near an old pool of water in the yard. The water was days old and its stench was distinct. She saw the robin take a drop, then lift his eyes heavenward. He took drop after drop, always looking to the skies. A new light came to her. Was the robin answering her question? Was the mute little fellow telling her a story in his own little way?

She watched him as he drank. She knew the water was far from fit to drink, yet as each drop passed down his throat she saw him raise his head—"for what?" she asked herself. Yes, yes, she had it—to thank God! Even though the water was not so good, he was thanking Him for what in His mercy He had seen fit to give him. Then she knew the secret of the robin's happiness—"Content-

ment"; contentment with the world and everything he had.

She knew his, too, was a struggle; that he had to rummage around for every bit that he would eat; to drink only where he could get drink.

For the moment enveloped in her own thought she forgot the little bird. She looked down at him again. He stood still there, but in a peculiar position. He bobbed his head hither and thither, as if trying to get something in the void beyond. Soon he heard it; and Rose heard it, too. A sweet little warble, so sweet, so much sweeter, she thought, than of the little bird in the yard. It seemed to be enough for him. He stood a moment as though to make sure. Then he gracefully disappeared. No one taught her, but Rose knew he went to join his mate.

Rose lay back fatigued. A great calm possessed her. She felt that her little problem had been solved; that an All-wise Creator had shown her the way. She knew now that she could not enjoy the pleasures of the "Children of the Rich" and had no right to expect them. She felt conscious that although her life was a hard one, if she could only make herself happy in spite of it she could bear her lot more easily. Then she solemnly resolved that no more jealousy should enter her breast. Before she was finally asleep she raised her eyes, even as the little bird and done, and thanked Him for His little messenger.

Arthur Spiegel, president of the Equitable Motion Pictures Company and a director in many large Chicago mail order houses, died in New York city last Friday, at the early age of 31. He was a genius for organization, and was rated as a multi-millionaire.

A fire, caused by defective insulation, damaged Temple Emanuel, of Chicago, Ill., to the amount of \$10,000 last week.

THE TWILIGHT PICTURE.

*When the twilight shadows gather,
And th' house is gloomy—rather,
And one feels a Holy presence in the stillness of th' air,
Then, at dusk, I watch them, yonder;
Mother and the Boy—and ponder
On the great, sweet mood, maternal, that is brooding every-
where.
How th' Little Fellow loves her;
Kisses, hugs, and turt'e-doves her—
Draws her down, until his pillow makes a shrine for her—
and him.
How he softly whispers: "Mother,
There will NEVER be another
That'll love you same as I do," as th' Mother eyes grow dim.
First—there comes the time for prattle,
And a romping soldier battle,
With the wooden sword held bravely, as becomes a hero bold.
Then—"Please, Mother—just ONE story,"
And she reads th' pageant glory
Of some Fairy Chief, whose valor makes a little chap turn
cold.
There! the drowsy head is nodding!
And two baby eyes are plodding
Through a vale of Sleep, star-fashion, as far planets read
th' Night.
It's a down-right shame to shake him,
But we kiss his nose, and wake him,
And he smiles, and murmurs: Mother, I was listenin', all
right."
Finally—the wee form, kneeling,
And the moment WE come, stealing
For to watch him, in the shadows, with his Mother at his
side;
"God keep Daddy"—then the other
Little Wistful prayer for "Mother"
With a kiss to bind the bargain, and a hug to "keep it tied."
Tucked in bed, these sweethearts, cooing,
Go about their lover-wooing,
'Till a pair of blue eyes flutter and turn down their wicks of
light.
Then Ma joins me, and, hearts-singing,
With the joy God's grace is bringing,
We go down the stairs together, to the star-light April night.*

W. LIVINGSTON LARNED.

Ottoman Government Honors Zionists.

The attitude of the Turkish Government toward Palestine Jewry, and especially the Zionists, has taken a turn for the better, according to reports received by the Zionist organization of America. Djemal Pasha, military governor of the province, who adopted a stringent policy toward all Zionists when he arrived, has, after investigation, come to the conclusion that Zionists could be made useful to the government. He has appointed Dr. Arthur Ruppin supervisor and controller of the commissary department of the army in Jaffa. The well-known engineer, Wilbuschewitz, has been assigned important military construction work in Damascus. Similar posts have been given to a number of Jews.

To show his friendship for the Jews, Djemal Pasha recently offered the colonists of Rishon le Zion a large tract of sand dunes, amounting to 50,000 dunams, which can be made suitable for plantations.

While the political situation is improving, the economic status of the Jews in Palestine becomes worse from day to day. The destitution of the workingmen is a matter of grave concern. This year they can secure no employment in the orange groves. The locust plague practically destroyed all the oranges. The normal production of two million cases has been reduced to 200,000.

The prices of foodstuffs have gone up to prohibitive heights. Cotton, shoes, linens, stockings, hats and glasses cannot be obtained at all. Butter is selling for seven francs per kilo. Sugar is selling for five francs per kilo. The foodstuffs reserved before the war have been exhausted. The Jewish Colonization Association has not sent any money into Palestine for the past five months.

The Jews of Palestine look to American Jewry for succor. They need not only immediate relief, but it will be necessary to advance funds for constructive relief, in order that the land may be able to maintain itself as far as possible in view of the circumstances. The planters will have to be advanced funds for operations. Other methods of constructive relief will have to be devised. Such plans are being considered by the Provisional Zionist Committee.

Of the 30,000 fugitives who were in Wilna at the time it was occupied by the Germans, only 7,000 have remained, the others having gone to their native towns and homes. Of those remaining, about one-half are in need of assistance. There are now in Wilna six free kitchens, three of which are kosher, and fifteen Jewish communal stores, where food is sold at very low prices.

"THE LEADING FIRE INSURANCE COMPANY OF AMERICA"

Æ T N A Insurance Company Conn.

Hartford Incorporated 1819

Charter Perpetual

CASH CAPITAL.....	\$5,000,000.00
RESERVE FOR ALL OTHER LIABILITIES.....	12,300,793.09
NET SURPLUS.....	7,423,298.15
CASH ASSETS.....	24,724,091.24
SURPLUS FOR POLICY-HOLDERS.....	12,423,298.15

WM. B. CLARK, President HENRY E. REES } Vice-Presidents
 A. N. WILLIAMS } E. J. SLOAN, Secretary

—Assistant Secretaries—

E. S. ALLEN, GUY E. BEARDSLEY, RALPH B. IVES, W. F. WHITTELSEY, MARINE SECRETARY.

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 Pacific Branch, 301 California St., San Francisco, Cal., W. H. Breeding, Gen'l Agent; Geo. E. Townsend, Ass't Gen'l Agent (Fire); E. S. Livingston, Ass't Gen'l Agent (Marine)
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THE OPPOSITION TO FEDERATION.

II.

By WILLIAM MITCHELL.

In my first paper I recounted some of the arguments in favor of Federation, and in this I shall discuss a few of the most strongly urged arguments against it. I suppose our friends in the Western cities, where Federation has been so eminently successful, will tell us that there are no arguments against it; that any argument of that kind is based on selfishness or misapprehension. They point with pride to the great success of the Chicago Federation, which in ten years has grown from an hundred thousand-dollar proposition to an institution that now collects over six hundred thousand dollars. Or they will tell us that St. Louis, Cleveland, Pittsburgh, Baltimore, Louisville and a dozen other communities have successful Federations which have united the people and have done remarkable work in building up new institutions and improving old ones. They say that balls and fairs and petty begging are all a thing of the past; that the people are giving liberally, and that their interest is not lagging, by any means.

New York's opponents to Federation answer these arguments of our Western friends by saying that you can't make any comparisons between this great metropolis, with its teeming and seething Jewish population of over a million souls, and the little Western communities, whose combined population falls far short of this number.

They lay great stress on the fact that a community as heterogeneous as New York's cannot possibly confine its efforts in any single direction nor successfully carry out so vast a scheme as Federation. Why, they say, one institution like the Orphan Asylum collects more money for its own needs than does the entire city of Cleveland, for instance; or that two institutions like the Montefiore Home and the Mount Sinai Hospital require more money than is collected by Chicago for all its institutions; or that the United Hebrew Charities dispenses in charity in a single year more than most other cities do in ten. They also say that in a small community every man and woman is known, and that, therefore, it is very easy to reach them, while in New York there are thousands of well-to-do people who are unknown and who can never be reached. Therefore, in a small community Federation has an easy road to travel, while in New York it would be much more difficult. In the small communities people are familiar with the work of their institutions. In New York they are not, nor

do they show any interest. These arguments, on their face, look formidable, but they can readily be answered. It is really all a question of proportion. Jews are Jews, whether they live out West or in New York. They have the same emotions, the same sympathies, and they think and do the same things in about the self-same way. If New York is larger than all the other communities combined, let us not make comparisons with any one city like Chicago or Philadelphia, but let us, as it were, take a scale, placing New York on one side of the balance and the combined cities on the other, and let us then see which side is outbalanced. It will be found that, while the Federation cities have a small population, they have a larger number of liberal subscribers to their communal institutions, and in the aggregate collect larger amounts than we do in New York. For instance, last year Chicago collected \$617,000 from about 4,200 subscribers, an average of \$145 for each member. I have never seen any two statements of New York's collections that agree, but let us say we collect annually \$2,000,000 from 25,000 givers, making an average of only \$80. In every city where Federation has been tried the average has always greatly increased. The same thing will happen in New York under Federation, in spite of what its opponents say.

They tell us that New York is overrun with solicitors; that many men are giving too much, and that they are anxiously waiting for Federation so that they can cut down their contributions. That same argument had been used in other cities where Federation was mooted, but it has not been borne out by facts. Wherever one man has found it necessary to decrease his subscription, a dozen others have cheerfully increased theirs. It has been pointed out that a great defect in Federation in other cities is the fact that all institutions have not been taken into the fold, as instance Brooklyn, Chicago, Baltimore, Denver, and other cities. In fact, in Chicago they have two Federations, one of them maintained by the orthodox. However, the co-operation between the two Federations is close, and in due time there will be a combination. It is to be hoped that this mistake will not be made in New York; that the leaders of the movement will find ways and means of combining all elements and enlisting their support and co-operation. If this can be done, and I see no reason why it cannot, we shall indeed have a real Federation.

Unfortunately, several of our institutions are not in harmony with the movement. The Hebrew Orphan Asylum, for instance, is strenuously opposed to it, and refuses to be a party to it. Its directors believe that the orphan asylum has too much at stake; that it cannot afford to take any chances. It has taken years of hard, patient and intermittent toil to bring it to its present high standard; it

has the support of the community; it collects large amounts annually in dues; it receives a princely allowance from the city authorities, and it gets generous bequests and donations, all of which might be jeopardized if it joined the Federation. Other large institutions do not go to this extent, but they do say that the little institutions are going to benefit at the expense of the big ones.

They fear that the large institutions will lose prestige, and that Federation will tend to foster and build up the small institutions and allow the large ones to stagnate or to stifle for lack of funds. From the viewpoint of the community as a whole this is a selfish point of view, but there is some strength in the argument. However, it can be answered in this wise: Under our present system all institutions are suffering, all have the chronic trouble—lack of funds. Federation, if properly conducted, will overcome this; for there will be a great increase in annual dues—so great, indeed, that not only will the large institutions benefit, but the small one will be given a chance to expand. They have been cramped long enough. This has been the experience of Federations in other cities, and I cannot see that New York will be any exception. As is to be expected, the directors of most of our institutions are taking the broad view. While they have misgivings as to the extent of the benefits that will accrue to their own favorite institution under Federation, they do not want to stand in the way of the scores of smaller institutions that are doing good work and deserve encouragement.

Some men say, "Why not leave well enough alone? New York's institutions have not been standing still. They have progressed very nicely without Federation, and they will continue to grow and expand." This is partly true. In the last fifteen years our institutions have made great strides. The community has built many new and expensive buildings, as, for instance, the new Mount Sinai Hospital, the new Montefiore Home, the Hebrew Technical School for Girls, the Hebrew Sheltering Guardian Society at Pleasantville, the Jewish Protectors, the Young Men's and the Young Women's Hebrew Associations, and others. Also new societies have sprung into existence, some of them very useful and very worthy, and some of them, I am sorry to say, unnecessary and unworthy. These latter could not have been started had we a Federation to supervise and authorize. Yes, it is true that our institutions have not stood still, but that is because we have faithful, generous and broad-minded people, who give their time and their means to all worthy causes. But the fact still remains that during the past fifteen years the community has failed to collect its full quota of funds. We have clung to our old-fashioned methods, and as a result thousands of people who were in a position to give have given little or nothing, while a few have been taxed to the breaking point. Who knows how many millions of dollars have thus not been collected? We know that the million-dollar Heinsheimer fund has been spurned as a result of this lack of cohesion among our leaders. That fund would have been the nucleus of many other funds that would have been forthcoming as the result of its acceptance. There will be more great surprises when Federation has become an established fact. The men who today are opposing its inception will be the most astonished men in the community after a period of a year or two. The men who are holding aloof because they fear to jeopardize the interests of their favorite institution are in reality not doing their institution a service, but a real injury.

There is still another argument which the opponents of Federation use quite frequently. It is that the directors of institutions who are now working so faithfully and so wholeheartedly for their favorite institution will not work so faithfully under Federation, for they will have no incentive. Also, that the young men and women of the auxiliary society, who give so much of their time in running balls and theatre parties for their pet institutions, will have "no more worlds to conquer." There is not very much weight in these arguments. Federation will need an army of volunteers to canvass this vast community, and the men and women who have in the past done yeoman service for their own institutions will now have a greater field to work in and a greater cause to work for.

It is true that every institution has a board of, say, twenty or thirty trustees. It is also true that some of them are hard workers and carry heavy burdens, as do the bees in the hives. It is also true that there are many drones in the boards as in the hives. Under Federation, when these workers will be relieved of the necessity of "hustling for funds," they will become of much more value to their institutions. And as to the shirkers, the same thing will happen to them as happens to the drones in the beehive.

It has been shown, in every community where Federation has been successfully tried, that, instead of a lessening in interest, there has been a considerable gain. Instead of a few individuals carrying all the burden, the weight has been more evenly distributed among a larger number of workers, to the end that the institutions have increased in value and efficiency and the community as a whole has become more harmonious and homogeneous.

Lastly, our opponents say they fear that Federation may get into the wrong hands; that men with selfish motives may rule, and some institutions will be favored and others will be discriminated against. I dismiss this argument as being unworthy of answer. The men and women who have built our grand insti-

tutions and the splendid leaders who have so unselfishly labored for them can be trusted, and under their guidance, and backed by a trusting and united community, we can well believe that Federation will be safe in their hands.

Dr. Pool Concludes Lecture Course.

The concluding lecture in the historical series given by the Rev. Dr. D. de Sola Pool under the auspices of Congregation Shearith Israel was held on Tuesday evening when Post-Biblical Jewish History was summed up in the light of the Jewish problem of today.

The lecturer showed how the key to the phenomena of Jewish history for the last eighteen hundred years is the exile and that the problem that our ancestors had to solve was the problem of survival in a denationalist condition in a strange and often hostile milieu. He showed how the same problem of maintaining ourselves against strongly competing social and political attraction and religious pressure faces us at the present day and how this problem can well hope for a Jewish solution only through the re-creation of a Jewish central home-land in Palestine that will put an end to the exile.

The whole course of twelve lectures has been an unusually successful one, the average attendance at these lectures having been one hundred and fifty.

Seder Services for Soldiers.

The Army and Navy Department of the Young Men's Hebrew and Kindred Associations will tender a Passover Seder dinner to the Jewish young men stationed at the army posts in the vicinity of New York city. Members of all the Army Y. M. H. A. located at Forts Wadsworth, Totten, Hancock, Hamilton and Slocum will attend, as well as some of the Jewish sailors from the Atlantic fleet due here next Saturday.

It is expected that about 150 enlisted men will be present at the services, which will take place at the New York Y. M. H. A. Building, located at Ninety-second street and Lexington avenue, on April 17, at 7 p. m.

A number of civilian guests have been invited, and have promised to attend.

Sleeping accommodations have been provided for the men at one of the hotels in the city, and on April 18 the Jewish sailors and soldiers will attend divine services at Temple Beth-El, Seventy-sixth street and Fifth avenue.

Among the delegates appointed by the Governor of Louisiana to represent the State at the Southern Sociological Congress, now in session in New Orleans, are: Mesdames J. E. Friend and Israel, of New Orleans, and Rabbis Leonard J. Rothstein, of Alexandria, and Emanuel Sternheim, of Baton Rouge.

A. D. 1710

A. D. 1916

SUN INSURANCE OFFICE

OF LONDON

OLDEST INSURANCE COMPANY IN THE WORLD



Abstract of Statement of United States Branch, December 31st, 1915

Rendered to New York State Insurance Department

ASSETS

Securities and Cash in Hands of United States Trustees Which Under the Law Cannot be Returned to the Company Without Consent of New York State Insurance Department.....	\$3,654,609.63
Funds on Deposit in State Insurance Departments	341,180.00
Agents Balances in Due Course of Collection	486,769.53
Other Admitted Assets.....	384,039.05
	<u>\$4,866,598.21</u>

LIABILITIES

Reserve for Unearned Premiums and Losses in Course of Adjustment.....	\$3,044,485.72
Reserve for Other Liabilities.....	73,586.07
	<u>\$3,118,071.79</u>
Surplus in United States.....	1,748,526.21

\$4,866,598.21

"THERE'S A GOOD TIME COMING."

By ARTHUR A. DEMBITZ.

The war had been going on for more than seventeen months when I took up Bellamy's "Equality" (in its tendency and purpose like "Looking Backwards"), and also came across a newspaper account of a lecture by Dr. John J. Walsh at the Catholic Girls' High School (Philadelphia).

From that newspaper account I shall excerpt a passage that at least compels thought, even if the thinker assent not entirely. After telling, among other things, how inferior (!) our art is to that of the cave-dwellers, and how the astro-nomic calculations of the primitive Maya Indians of Guatemala surpass any of our "modern" achievements, and after giving the reason for the decline in taste, Dr. Walsh says:

"To cover up our deficiencies we appeal to fake ideas of biology. The so-called 'survival of the fittest' helps to justify man's brutality and selfishness. It is the virtue of war that it emphasizes unselfishness and co-operation, and there can never be any permanent peace until peace can acquire some of the virtues of war."

How true this declaration of "the virtue of war!" I felt at the time compelled to admit how true it seems as we read of the men in the trenches! With what gayety the citizens of the "patries," particularly, go forth! With what patience, humor and camaraderie they suffer—aye, ignore—the privations incident to war! Are they not a devoted band, in whom we may see co-operation and unselfishness raised to the nth power—fighting, as they believe, against militarism! What glory theirs if they die! What glory theirs, also, if they return with exploits to their credit, even though their success take not the form that David's military prowess took when he wooed Saul's daughter!

And has woman's nature (we still worship her, hence no thought of disparagement prompts the query), has woman's attitude, changed in this question of what constitute "andrea"—manhood or manliness—and as to how it may be tested or measured? Is it not true that were a youth, on his return from the front, to be decorated for valor and ingenuity and presence of mind in face of great danger, whether in defensive or in offensive operations, the maiden who up till then had wavered (perhaps she had "two strings to her bow") or had even given him a negative answer and begged him to forget her, would not bid him return, would actually kiss the scars that attested his having been where bombs and bullets were thickest? The first week in April this question received affirmative answer

in the reunion of a famous Italian poet-novelist and a no less famous songstress who had been estranged for twenty years. Pity, it must seem to the reflective mind, that it required so much bloodshed, besides his own wounds, to bring to his bedside the woman who in her heart still loved him, but whom foolish pride held back! How many years of happiness they missed! And yet, who knows but that these years they now shall be together may have in them a purer, nobler, perhaps sweeter, happiness?

Dulce est pro patria mori (sweet it is for fatherland to die) does not preclude the wish to live and see that "patria" flourish as a result of our indifference to personal danger. How often have those grown old in service to their fellow-men recalled Moses' yearning!

When, many of us ask, shall peace contain factors potent to bring to the surface those virtues of bravery and self-sacrifice, and in their train co-operation, willingness of the most fastidious to partake of the fare of the humblest, forgetfulness of caste distinctions ("The Romans were like brothers in the brave days of old")? Conquering a city (how hard they are pressing on Verdun!) ranks high, as does also making a "drive," in spite of Solomon's saying, "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city."

Before these twenty months with their glare and blare did now dazzle, now daze, us, we would read (and in that reading satisfaction find) about peace having its "victories no less renowned than war's." We believed that, as the duello with its code had died out, and man laughed or gave a pitying nod if they heard of a challenge, so might now a nation be entitled to credit for saying, "We are too proud to fight." We had what we considered concrete illustrations of our theory, our ideal concerning permanence of peace, in men who achieved for civilization—some, indeed, in an humble capacity, all standing at their posts, all faithful to duty and untiring in the performance thereof. Of these the orator might say, "Was soldier braver ever found, or was Horatius at the bridge any more truly patriotic?"

And still, the lovers of peace (willing, if occasion require it, to die, and even to live, which is, under some circumstances, harder, for their convictions) will not budge. What upholds them? If in spite of war we find that man is not wholly without good, what will humanity be when this earth becomes really one country? Perhaps, again, the cause of peace may be promoted by showing that, in times of tranquility, men may contend in friendly rivalry (as the minister said to the couple, "Each of you strive to make as happy as possible the other, then will ye both be happy!") as to who shall contribute most to the general fund of the community, the nation, the world. Shall

we not concentrate our endeavors to make this more than a perhaps?

There appears to be a feeling, sometimes subconscious, that victory is that alone the desire for which can call out supreme effort. There must be something over which we feel called upon to achieve mastery, thereby attesting growth in strength and in the knowledge of how to use that strength.

With this, however, there have developed two things that are not to be underestimated—a love of fairplay and the wholesome tendency to say, "Ye both have fought a noble fight; shake hands." It is felt that, whether between Presidential candidates or between armies of opposing powers or coalitions of powers, there should, after the decisive battle of ballots or of bullets, be a friendly relation between victor and vanquished. When the Good Nature wins (so say some theologians) the Evil Nature will compliment him on his victory, and remark, in a quasi-philosophical vein, "I should get a part of the applause, even as the athlete who loses shares in the hurrahs, for did he not, by his strength and craft, test well the endurance of him to whom, in the end, he had to yield?"

When Mr. Ford was turned back from his endeavors to bring to an end the war, the pessimists among us said, like Elijah: "Take my life, for I am not better than my fathers!" The optimist found his text in Ecclesiastes: "Say not the former days were better than ours." What other deduction from this admonition than that a hundred years from now this will be said to the third generation after us, that they should not think their days are worse than ours. Be, therefore, an optimist, and see (with eyes of faith and courage) that "everything is good."

Whatever our sympathies (or our refusal to wish either side victory), we are a unit in praying that the Evil Nature may be crushed by the Good Nature, assisted by proper economic conditions, and the Good Nature will be seen as inherently superior, in praying for the day when cannons will be found where they belong—in museums (see Bellamy on "Equality"). Great, indeed, will be our glory if we work for the coming of that day! Blessed shall we be by those who will enjoy the benefits of the "Great Revolution," and not be tempted to ask, "How is it that the former days were better than these?" Let them only know that we worked for them.

A feature of a recent program of the San Francisco Symphony Orchestra, directed by Alfred Hertz, formerly of the Metropolitan Opera House, was the first performance of "The Pied Piper," a symphonic poem by Frederick Jacobi. Mr. Jacobi, who is only twenty-three, is a native of San Francisco, and is an assistant conductor at the Metropolitan. The composition was received with enthusiasm.

Unitarian Pastor Denies This Is a Christian Country.

In a recent sermon on "Justice to the Jews in the Boston Schools," Rev. Charles W. Casson, at the Roslindale Unitarian Church, said: "It is the duty of every Unitarian in Boston and of every fair-minded citizen of any sect to join with the Jews in their protest against the use of Christian hymns in the public schools. The Jews in this matter are speaking for America and American ideals. They are simply asking what should have been given to them without appeal. That they should have to make such appeal can be said only to the shame of Boston. Every Unitarian in this city is as much concerned in this as any Jew. We have as good reasons to protest against the use in our schools of hymns, whose theological statements we cannot accept. The Buddhist has as much right to exclude Christianity from the public schools of Boston as the Christian has to exclude Buddhism. The singing of every Christian hymn is a direct violation of Jewish rights in America."

"This is not a Christian country, either officially or by common practice. The demand of sectarian teaching in the schools comes from ecclesiasticism, but seeks by this means to strengthen its grip on the American minds. The only hope for creeds today is the Billy Sunday spasm for the old and the catching of the young before they are able to think in defense. Nothing is more contemptibly unfair than to force a little child to repeat as modern truth the theological mistakes of 2,000 years. And to do this through the public schools is the acme of injustice to the child and society."

"The only resort of the Jews is to maintain schools of their own where the Christian faith is not forced upon them. To refuse the petition of the Jews is to do an injustice to thousands of Unitarians in Boston who are not Jews. The supplication of the Jew for his American right is the shame of the Christian."

The General-Governor of Warsaw, von Bessler, and his entire suite visited the large synagogue in Warsaw one Friday evening recently. The Governor was received by the president of the congregation and conducted to the seat of honor, while the ladies of the company were received by the wife of the president and conducted to the ladies' gallery. The Governor and his company listened with great interest to the beautiful rendering of the service by the world-famous Cantor Siroto and his choir, who sang special selections in honor of the occasion. Dr. Haas, a Jewish member of the German Reichstag, accompanied the party to the synagogue.

The chess championship of Chicago is now securely in the hands of Edward Lasker, a recent acquisition to local chess circles, who won thirteen out of fourteen games in the Chicago championship tournament, which has been in progress for the last two months at the Kenwood Chess Club. The new Western champion, who is well known in the East, was born in Kempen, German Poland, in 1885 and learned the moves of the game of chess from his father. He was educated in Breslau, making a specialty of mathematics and electrical engineering. Mr. Lasker resided for some time in England, where he won the city of London championship.

The death is announced of M. Nussbaum, director of the biologic laboratory of the University of Bonn.

Drs. Robert Goodman, Jacob E. Ellinger and Maximilian E. Smukler have been appointed assistant school medical inspectors in Philadelphia.

Rabbi Samuel Schwartz, of Jacksonville, has been named by the Governor to represent Florida at the annual convention of the National Conference of Charities and Corrections, to be held in Indianapolis May 10-17.

Preparations for Passover.

The great holiday, Passover, is soon here, a holiday during which all we eat and drink must be clean, Kosher and Yomtovdick.

The main thing which we seek in this holiday is to have clean Kosher Yomtovdick milk, and this problem is solved this year as heretofore with Borden's Milk for Passover.

The Borden firm is the only milk company in the world which makes special preparations and goes to untold expense to give its Jewish customers true Kosher milk for Passover.

Not only do they use all new bottles and cans as the ritual law provides, but the farms from where the Passover milk is delivered are entirely under the personal supervision of Rev. Solomon Elchanon Halevi Jaffe, rabbi of the Congregation Beth Hamedrash Hagadol. This worthy rabbi stations his personal supervisors, pious and God-fearing men, on the farms, and they see to it that the milk which is delivered to the Jews during Passover is Kosher in the fullest sense of the word.

Borden's Milk is therefore the best Passover milk in the world, and those who during the year use another kind of milk, in order to insure themselves that they have Passover in their homes, and the best milk which the world produces which is really Kosher should give their order in time. Orders may be left with any Borden's wagon which passes your home.—Adv.

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Rendered New York Insurance Department:

JANUARY 1, 1916

Total Assets	\$9,868,370
Net Surplus	2,572,494

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United States Branch Statement

Rendered New York Insurance Department:

JANUARY 1, 1916

Total Assets	\$3,143,416
Net Surplus	1,984,341

The Commercial Union Fire Insurance Company

OF NEW YORK

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Statement Rendered New York Insurance Department:

January 1, 1916.

Total assets	\$1,274,063
Net surplus	414,480

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ENGAGEMENTS.

FOLKART-PRINCE.—Mr. and Mrs. H. Prince, of 182 Seventh street, announce the engagement of their daughter, Fannie, to Mr. Frank Folkart, of Astoria, L. I.
GEIER-GROSS.—Mr. and Mrs. J. Gross, of 210 Fifth street, announce the engagement of their daughter Ida to Mr. Harry Geier.
HIRSCHBAUM-FANTELE.—Mrs. Anna Fantel, 574 West 176th street, announces the engagement of her daughter, Carrie, to Mr. Milton Hirschbaum. Reception Hotel Netherland, April 16, 3 to 6 o'clock.
HUEBSHMAN-COHN.—Mrs. Minnie Cohn, of 315 West 115th street, announces the betrothal of her daughter, Sylvia J., to Mr. Henry M. Huebsman. Reception Hotel Bon Ray, Sunday, April 16, after 8 o'clock.
KLEIN-HEYMAN.—Mr. and Mrs. Jules Heyman, of 40 Douglas street, Brooklyn, announce the engagement of their daughter, Irene C. Heyman, to Mr. Julius D. Klein.
LEVIN-WEINGART.—Mrs. Frances Weingart, of 130 East 117th street, announces the engagement of her daughter, Eva, to Mr. Jacob Levin.
LEVINSON-RICHMAN.—Mr. and Mrs. M. Richman announce the engagement of their daughter, Rose, to Mr. George M. Levinson.
ODES-LIPPMAN.—Mr. and Mrs. J. Lippman, of 247 South Second street, Brooklyn, announce the engagement of their daughter, Ida, to Rabbi Israel Odes, of New York.
POMERANTZ-VOLINSKY.—Mr. and Mrs. J. Volinsky, of 14 West 119th street, announce the engagement of their daughter, Kate, to Mr. Jack Pomerantz.
SHAFF-SKALMER.—Mr. and Mrs. Henry Skalmer, of 124 East Ninety-fifth street, announce the engagement of their daughter, Gussie, to Mr. Falk Shaff.
SIMON-KASHOWITZ.—Mr. and Mrs. Joseph Kashowitz, of No. 574 West End avenue, announce the engagement of their daughter, Miss Cecile Kashowitz, to Mr. Louis Simon. Notice of reception later.
SLATER-SATZ.—Mr. and Mrs. A. Satz, of 2 West 120th street, announce the engagement of their daughter, Etta M., to Frank Slater.
TANGER-KLEIN.—Mr. and Mrs. S. Klein, of 581 West 164th street, announce the engagement of their daughter, Cecel, to Mack C. Tanger.
WEIL-HARRIS.—Mr. and Mrs. Charles K. Harris, of 321 West Ninety-second street, announce the engagement of their daughter, Ethel, to Mr. Richard A. Weil.

MARRIAGES.

ADASKO-CASSEL.—Mr. and Mrs. Morris H. Cassel, of 61 Bright street, Jersey City, announce the marriage of their daughter, Irene, to Mr. Nathan Adasko, on Tuesday evening, April 4, 1916, at the Hollywood. Rabbi Aaron Elsemann performed the ceremony.
BARON-MENDOFF.—Mr. and Mrs. A. Baron announce the marriage of their sister, Lena Mendoff, to Mr. Herman Baron, Sunday, April 9, 1916, by Rev. Dr. M. Krauskopf.
BOSSAK-WEISER.—Mr. and Mrs. Herman Weiser announce the marriage of their daughter, Gussie, to Mr. Louis Bossak, April 9, 1916.
GETLER-FINLE.—David Getler to Miss Linda Finle were united in marriage Wednesday, April 12, 1916, by the Rev. Dr. M. Krauskopf.
GINSBERG-LEVY.—On Sunday, April 9, Miss Helen Levy to Mr. Arthur Ginsberg. Rev. Dr. Adolph Spiegel officiated.
GOLDBERG-SAXE.—On Monday, April 3, Miss Bessie E. Saxe to Mr. Isaac

FOR THE BRIDE-TO-BE

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Goldberg. Rev. Dr. Adolph Spiegel officiated.
KLUTZMAN-LINDEMAN.—Mrs. Caroline Lindeman announces the marriage of her daughter, Belle, to Mr. Irving Klutzman.
LEOPOLD-MERELLE.—William Leopold to Miss Lena Merelle, Sunday, April 9, 1916, by the Rev. Dr. Krauskopf, at his residence.
LOCKE-PEYSER.—On Thursday, April 6, by Rev. Dr. Adolph Spiegel, Miss Miriam R. Peysar to Mr. Peter A. Locke.
NATHANSON-ROSENTHAL.—Mr. and Mrs. Louis M. Rosenthal, of 924 West End avenue, announce the marriage of their daughter, Beatrice, to Samuel M. Nathanson, April 2, 1916, by Rev. Dr. Rudolph Grossman.
SCHINDLER-SALIT.—Mr. and Mrs. Harris Salit, of 61 Pierrepont street, Brooklyn, announce the marriage of their daughter, Sara A., to Mr. Louis B. Schindler on Sunday, March 26, 1916, at the Willoughby mansion.

BAR MITZVAH.

SUSSMAN.—Mrs. Lena Sussman, 109 St. Nicholas avenue, announces the Bar Mitzvah of her son, Henry, to take place April 15, at 9:30 o'clock, at the Temple Anshe Chesed, 114th street and Seventh avenue.

BIRTHS.

BECK.—To Dr. and Mrs. Louis L. Beck, 1890 Seventh avenue, a son, on Thursday, April 6, 1916.
CHAIKIN.—Dr. and Mrs. A. H. Chaikin (nee Rose Weinberger), 295 East Tenth street, announce the birth of a son on Sunday, April 2, 1916.
GREENEBAUM.—Mr. and Mrs. Charles L. Greenebaum (nee Schoeps) announce the birth of a daughter, Janet Ruth, April 3.
WEISS.—Mr. and Mrs. Samuel J. Weiss (nee Beatrice Stempel), of 35 Fort Washington avenue, announce the birth of a son, April 6.

SOCIAL NOTES.

Mr. and Mrs. Richard M. Bruno are again at the Isleworth Hotel, Atlantic City, N. J., where their stay is proving so enjoyable that they have prolonged their visit for three additional weeks.
Manhattan Lodge No. 156, I. O. B. B., will celebrate its forty-fifth anniversary by giving a concert and dance tomorrow (Saturday) night at the B'nai B'rith Building, Broadway, near Eighty-third street.
Miss Edna L. Moses, daughter of Dr. and Mrs. I. S. Moses, of 219 West Eighty-first street, will be married to Mr. Edwin S. Harstein, of Louisville, Ky., at noon, Sunday, April 16, at the home of her parents.
Mr. and Mrs. Aaron Jedel announce the engagement of their daughter, Fannie, to Mr. A. Herman Friesner. The date of the reception will be announced some time in the near future. Mr. Friesner is an attorney with a promising career. Miss Jedel is an active worker for the Widowed Mothers' Fund Association and several other charities.
To celebrate the Bar Mitzvah of their son Bernard, which took place on the 1st inst., Mr. and Mrs. Rabinowitz, of 234 Fifth street, tendered a reception on Wednesday, April 5, at Beethoven Hall, 210 Fifth street, the home of the celebrant's grandparents. There was a large assemblage present, and a merry evening was had by all.
The Upper Manhattan Branch of the Widowed Mothers' Fund Association gave a social afternoon, package party and musicale last Tuesday afternoon at the Hof Brau, Broadway and Eighty-third street. Several hundred women attended and enjoyed the program, which included an address by Mrs. S. Elkeles, who made an eloquent and effective plea for new members. Refreshments were served.
Four generations witnessed the more than successful first performance of Bert Murphy's musical extravaganza that the United Brothers Society gave at Terrace Garden Sunday evening, April 2. The society of 700 active members boasts an existence approaching seventy years, and this year's much heralded function found grandfathers and grandchildren outdoing each other in an effort to make the evening memorable. More than 1,500 happy and enthusiastic members, relatives and friends packed the auditorium and boxes, and applauded one member after another. When the floor was cleared for dancing the merry whirl kept on until the small hours of Monday morning.

Passing of a Landmark. With the end of Passover the Congregation B'nai Jeshurun will abandon their present edifice at Madison avenue and Sixty-fifth street, which they have occupied for the past thirty years, and until a new building is secured will worship in Leslie Hall, West Eighty-third street and Broadway.
To commemorate the event a series of special Passover services will be held, at which Rabbi Joel Blau will preach the sermons as follows: "The Jew Set Free." Tuesday morning, April 18, "The World Set Free." Shabbath Chol-Ham-moed, April 22, sermon in honor of the Shakespeare Tercentenary: "Shakespeare, the Myriad-Minded Man." Monday morning, April 24, memorial services at 10.30. Sermon: "The Soul Set Free."

SCIENCE NOTES.

By B. HOROWITZ.
Dr. Robert Louis Levy has been appointed assistant in physiology at the Harvard Medical School.
A joint meeting of the Syracuse Academy of Medicine and the Onondaga County Medical Society was held February 18 to conduct memorial services in honor of the memory of Dr. Henry L. Elsner.
On February 18, a meeting was held at Cooper Union under the auspices of the People's Institute and the Department of Health to discuss the duties of the city government toward the working people of the community, with especial reference to improving the conditions under which they work. Among the speakers were Dr. S. S. Goldwater and Dr. H. Moskowitz.
Among those who took an active part in the proceedings of the third annual meeting of the Federation of American Societies for Experimental Biology, held in Boston December 26-29, 1915, were the following:
John Auer, Rockefeller Institute; L. B. Mendel, Yale University; Jacques Loeb, Rockefeller Institute; S. J. Meltzer, Rockefeller Institute; Leo Loeb, Washington University, St. Louis, Mo.; E. C. Rosenow, University of Minnesota; Simon Flexner, Rockefeller Institute; P. A. Levene, Rockefeller Institute; A. I. Ringer, Cornell University; I. S. Kleiner, Rockefeller Institute; C. L. Alsborg, U. S. Bureau of Agriculture; J. Rosenbloom, University of Pittsburgh; H. O. Mosenthal, Johns Hopkins University; I. Greenwald, Roosevelt Hospital; K. G. Falk, Roosevelt Hospital; V. C. Meyers, Post-Graduate Hospital; A. D. Hirschfelder, University of Minnesota; W. Salant, U. S. Bureau of Agriculture; D. I. Macht, Johns Hopkins University; and M. J. Rosenau, University of Chicago.
Dr. Leo Loeb, a brother of Jacques Loeb, has been appointed professor of comparative pathology at the Washington University School of Medicine.
Prof. E. R. A. Seligman, of Columbia University, is chairman of the American Association of University Professors.
In the proceedings of the National Academy of Sciences (No. 12), David I. Macht, N. B. Herman and Charles S. Levy, of the pharmacological laboratory, Johns Hopkins University, have a contribution on "A Quantitative Study of Cutaneous Analgesia Produced by Various Opium Alkaloids." By the use of exact experimental methods the order of analgesic power in the individual alkaloids from strongest to weakest is given. The combinations of alkaloids are also studied.
Richard Goldschmidt, head of the department of genetics, Kaiser Wilhelm Institute, Berlin-Dahlem, at present at Yale University, has published an article in Science (January 21, 1916), on genetic factors, in which the results of his important experimental work are given.
Prof. Julius Stieglitz, head of the department of chemistry, University of Chicago, has been elected vice-president of the American Association for the Advancement of Science, and chairman of the chemistry section.
Prof. Milton J. Rosenau, of Harvard University, will deliver the Harrington lectures at the University of Buffalo Medical School during the alumni reunion, May 30-31, and June 1. He will give two lectures on "Anaphylaxis" and one on "Education for Public Health Service as a Career."
Prof. Albert A. Michelson, head of the department of physics of the University of Chicago, has been re-elected a vice-president of the American Philosophical Society for 1916.
At the recent meeting of the American Society for Experimental Pathology, Dr. Simon Flexner was elected president.
Prof. L. R. Abrams, of Stanford University, has been giving Professor Jepson's course in dendrology at the University of California during the first semester.
Dr. Shaffer of Harvard, is giving a course in philosophy at the City College of New York in place of Professor Cohen, who is on leave of absence.
Dr. J. J. Taubenhaus, associate plant pathologist of the Delaware Agricultural Experiment Station, has accepted a position of head plant pathologist and physiologist at the Texas Agricultural and Experiment Station.
Prof. Richard Goldschmidt, of Berlin, read a paper on Theodor Boveri, the great German biologist, before the Biological Club, Yale University. The paper is published in full in Science, February 25, 1916.
Dr. Albert Einstein, of Berlin, among Germany's foremost mathematical physicists, has been elected a corresponding member of the Göttingen Academy of Sciences in the section of mathematics and physics.
The January number of Volume VII of the Transactions of the American Mathematical Society contains a paper by B. A. Bernstein on "A Set of Four Independent Postulates for Boolean Algebras."

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Young Men's Hebrew Association.

Next Sunday evening, April 16, the association will give a concert of Jewish music under the direction of Mr. M. Clark. The artists will be Mr. A. Lefkowitz, pianist, and Mrs. Bertha Hirsch, soprano.

At 6.30 p. m. on that same day, the Men's Club will meet and Rabbi Leo Mannheimer will address them on the subject of "Industrial Relations."

Music Pupils Aid War Sufferers.

The nineteenth annual musicale and entertainment given by the pupils of Saul Blaubaum, held at the New York College of Music, 128 East Fifty-eighth street, on Sunday, March 26, was for the benefit of the European war sufferers. The sum of \$20 was realized, which, through this publication, has been transferred to the Central Relief Committee.

Dr. Bernstein to Address Social Workers.

A meeting of the Society of Jewish Social Workers will be held on Saturday evening, April 15, at 8.15 o'clock, at the Hebrew Technical Institute, 34 Stuyvesant place. Dr. Ludwig B. Bernstein, superintendent of the Hebrew Sheltering Guardian Orphan Asylum, will address the meeting on "How Shall Our Charitable Institutions Be Conducted?"

New York Ladies' Auxiliary Denver Jewish Relief Society.

The final whist of the season will be given on Monday, May 1, at the Hotel Marquise, Broadway and 103d street.

The members of the auxiliary were among the most efficient workers at the recent bazaar at the Grand Central Palace, their booth realizing \$1,050.

Rabbi Goldstein Addresses Hunter Menorah Society.

Rabbi Herbert S. Goldstein recently gave a course of two lectures before the Hunter College Menorah Society on "Ezra and the Restoration." Rabbi Goldstein has received an invitation to deliver an additional course on "Jewish Ceremonials."

A Correction.

In our last issue in noting the concert at the Hippodrome last Sunday night we stated that in addition to other attractions there would be "a chorus from three synagogues." This should have read "the chorus of the Free Synagogue."

Young Women's Hebrew Association.

Last week the gymnasium classes gave a domino party and dance. Several numbers were original aesthetic dances composed and rendered by members. Among the original interpretations were "The Dance" from Henry VIII, "The Song of the Robin" and an original rendering of the barcarole from "Tales of Hoffmann."

Under the auspices of the Union of American Hebrew Congregations, a congregation and religious school has been organized at Crowley, La.

The Dropsie College for Hebrew and Cognate Learning now has a library of 13,855 volumes, and there are 115 periodicals on file in the reading room.

"The Blue Envelope," Frank Hatch and Robert E. Homans' laugh provoking farce, will begin the last week of its allotted time at the Cort Theatre Monday night. The offering has been attracting large audiences and will probably be moved to another theatre to continue its run on Easter Monday. The cast of excellent farceurs includes Walter Jones, Carrie Reynolds, George Probert, Josie Sadler, George W. Howard, Beth Franklyn, Ralph Nairn, Alice Claire Elliot, Henry Stockbridge, John L. Kearney, Belle Theodore and Ford Fenimore. Arnold Daly, who is to be seen in a revival of "Beau Brummel," holds a contract for the Cort which forces "The Blue Envelope" to move. Mr. Daly's engagement begins on Easter Monday.

"The Cinderella Man," Edward Childs Carpenter's delightful romantic comedy, will begin the fourteenth week of its highly successful run at the Hudson Theatre Monday night. Oliver Morosco's presentation of this charming play is so typical of the methods employed by that astute producer that there is every reason to believe it will continue at the Hudson throughout the summer. The cast remains intact, including Shelley Hull, Phoebe Foster, Frank Bacon, Charles Lane, Berton Churchill, Reginald Mason, Lucille La Verne, Hazel Turney and others.

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P. M. Raskin, Poet.
 Raskin, the wanderer, is in America, and with him, what the simple people of Leeds (England) refer to pompously as "Raskin's Poesie." As a matter of fact, Raskin is not a poet, only a hale, happy wanderer, who, being a Jew, constructs poems, too; "Hedlach," he calls them. The headline is a deliberate contradiction. A man who confesses to having begun to rhyme at the age of nine, and continued that occupation uninterruptedly till the age of thirty-five, and even then will not confess to intentions of "letting up," thereby forfeits any considerations of delicacy in his behalf.

Raskin has had a hard time of it. He has been born and reborn three times, according to his own account; not accidentally, mind you, but with deliberate intent, and always, as his own modesty would have it, making a worse and still worse job of it. Worse still, we are not in a position to judge. The poetry of the Raskin who wrote in Russian, alas! is gone and forgotten. The Yiddish Raskin survives only in one tattered and mutilated volume of "Ghetto Lieder" that countenances a genial foreword by Sholom Alechem. His English self, however, born about four years ago, and introduced into an indifferent world by that mildest of cynical men, Israel Zangwill, is being resurrected by the Jewish Publication Society. I fear the English Raskin has come into the world to stay.

I confess boldly to not liking a single one of Raskin's poems. I say this conscious that I am uttering a very considerable compliment to his achievement, in the worldly sense. If I don't like him I put him in "a goodly company." I don't like any of Hood, Longfellow or Whittier. This is by no means an insinuation that the substance of Raskin's poetry is equal to these writers'. They have just the one thing in common that riles me: they are burdened with the "welt-schmerz" and sing as though the world were marching to its own funeral. That's where my comparison begins and ends. Raskin has only one song, one melody, and while the astonishing variety of forms into which he has coaxed this "nigan" is evidence of the seriousness of his intentions, he has neither strength nor joy to give us.

Some time ago I issued a "Zionist Anthology," composed of the writings of some Jewish boys and girls, as a very stern and very just critic put it. Israel Zangwill, commenting in a private letter on this feat, advised me, if ever again I repeat the thing, not to forget to include some of Raskin's poems. But the latter are considerably above every effort registered in that volume, and I rejoice that the public is soon to get a volume of them. They may not bring happiness, but what can be worse than the misery of an infantile book of verse that has not even the redeeming grace of being absolutely disagreeable?
SAMUEL ROTH.

Kuxit.
 Think of the beautiful coconut trees blooming in the southern countries—the tall, stately, brown trunk, topped by a waving plume of beautiful green leaves, in the shade of which and clinging closely to the trunk, grow clusters of coconuts, sometimes as many as 150 to a tree. It is these coconuts which the "Brownies" are so fond of breaking on their bullet heads to drain the delicious milk inside, which gives us the wholesome and pure vegetable butter which we have for cooking purposes.

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KUXIT being a concentrated fat, with all the moisture and foreign fats eliminated, will go twice as far as the animal fats. That is, in baking, one cup of KUXIT is used where two cups of butter or lard is called for.
 In frying, KUXIT has the great advantage of not smoking or leaving a black deposit in the pan, and can be used many times over. It does not absorb odors and so cannot carry any. Onions and fish are fried in the same fat without an odor being carried from one to the other, and after straining the fat it can be used in a delicious, sweet cake. Potatoes, eggplant and other vegetables are fried a delicious brown, but do not absorb any of the fat, as butter and lard do.
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FLEISCHER, SIGMUND L.—The People of the State of New York, by the grace of God, free and independent, to Lena Fleischer, Elizabeth (Elizabeth) Stern, Regina Nussbaum, John Naday, the heirs and next of kin (except said John Naday, who is named as an executor of the last will and testament, dated, November 7, 1914), of Sigmund L. Fleischer, deceased, send greeting.
 Whereas, David Bratter, who resides at 1917 Eighty-fourth street, Borough of Brooklyn, in the City of New York, has lately applied to the Surrogates' Court of our County of New York, to have a certain instrument in writing, dated, November 7th, 1914, relating to personal property, duly proved as the last will and testament of Sigmund L. Fleischer, who was at the time of his death a resident of the County of New York, deceased.
 Therefore, you and each of you are cited to show cause before the Surrogates' Court of our County of New York, at the Hall of Records, in the County of New York, on the 5th day of May, one thousand nine hundred and sixteen, at half-past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of personal property.

In testimony whereof, we have caused the seal of the Surrogates' Court of the said County of New York to be hereunto [L. S.] affixed.
 Witness, Honorable Robert Ludlow Fowler, a Surrogate of our said County of New York, at said county, the 23rd day of March, in the year of our Lord one thousand nine hundred and sixteen.
DANIEL J. DOWDNEY,
 Clerk of the Surrogates' Court.
BENNO LOEWY, Attorney for Petitioner, office and postoffice address: 206 and 208 Broadway, Borough of Manhattan, New York City, N. Y.

HERROLD, HENRY.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Herrold, 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. 162 East Sixty-fourth street, in the City of New York, Borough of Manhattan, on or before the 16th day of October next.
 Dated, New York, the 5th day of April, 1916.
JOHN HOKCH, Executor.
THEODORE BAUMEISTER, Attorney for Executor, 35 Nassau street, New York City.

NEUBURGER, MARY.—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 Mary Neuberger, 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, Win. Klein, No. 346 Broadway, in the City of New York, on or before the 15th day of October next.
 Dated, New York, the 10th day of April, 1916.
MAYER NEUBURGER, Executor.
WM. KLEIN, Attorney for Executor, No. 346 Broadway, New York City.

APPELBAUM, 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 Appelbaum, 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 Marks & Marks, 6 Park Row, Borough of Manhattan, City of New York, on or before the 21st day of October next.
 Dated New York the 11th day of November, 1916.
PHILIP MORRISON and RALPH COHEN, Executors.
MARKS & MARKS, Attorneys for Executors, 61 Park Row, Borough of Manhattan, City of New York.

COHN, ISAAC.—To Supplemental Citation, the People of the State of New York, by the Grace of God, Free and Independent, ANNA LEVY SAMUEL COHN, HARRY COHN, DORA WEIGEL DAVID COHN, ABRAHAM B. COHN, ARCHIE D. COHN, LESSER COHN, D. EDGAR COHN, ELSIE H. COHN, HAROLD COHN, the heirs and next of kin of Isaac Cohn, deceased, send Greeting:
 Whereas, Willie M. Cohn, who resides at 11a Arlington Place, Brooklyn, City of New York, has lately applied to the Surrogates' Court of our County of New York, to have a certain instrument in writing, bearing date April 10, 1911, relating to both real and personal property, duly proved as the last will and testament of Isaac Cohn, who was at the time of his death a resident of 112 West 72d Street, the County of New York, deceased.
 Therefore, you and each of you are cited to show cause before the Surrogates' Court of our County of New York, at the Hall of Records, in the County of New York, on the 19th day of May, one thousand nine hundred and sixteen, at half-past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property.
 In Testimony whereof, we have caused the seal of the Surrogates' Court of the said County of New York to be hereunto affixed.
 Witness, Honorable John P. Cohalan, a Surrogate of our said County of New York, at said county, the 5th day of April, in the year of our Lord one thousand nine hundred and sixteen.
DANIEL J. DOWDNEY,
 Clerk of the Surrogates' Court.

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ERSTEIN, MARX.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Marx Erstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at the office of their attorneys, Messrs. Rose & Paskus, at their place of transacting business, No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the ninth day of October next.
 Dated, New York, the 1st day of April, 1916.
WALTER N. KAHN, MARY ERSTEIN, NELSON GREENHUT, Executors.
ROSE & PASKUS, Attorneys for Executors, 128 Broadway, Borough of Manhattan, New York City.

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AUERBACH, HERMAN.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Herman Auerbach, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Messrs. Kantrowitz & Esberg, No. 220 Broadway, in the City of New York, on or before the first day of October next.
 Dated, New York, the 8th day of March, 1916.
JOSEPH S. AUERBACH, Executor.
KANTROWITZ & ESBERG, Attorneys for Executor. No. 320 Broadway, New York City.

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BLUMENBERG, LOUIS.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Blumenberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Jacob Nichteuser, their attorney, No. 22 William Street, Borough of Manhattan, in the City of New York, on or before the 26th day of September next.
 Dated, New York, the 8th day of March, 1916.
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JACOB NICHTHAUSER, Attorney for Executrices, 22 William Street, Borough of Manhattan, New York City.
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 Witness my hand and the seal of office of the Secretary of State, at the city of Albany, this eighth day of April, one thousand nine hundred and sixteen.
C. W. TAFT, Second Deputy Secretary of State.

Medical Gleanings from Hebrew Lore.
 BY AARON BRAV, M. D.
 To those interested in the historic development of medical science, gleaning Hebrew literature for medical topics is an interesting pastime that gives both pleasure and instruction. There are no medical books left from the ancient civilization of Judea. In the vast amount of learning gathered in the thirty-six volumes which comprise the Talmud, however, we find some very interesting data concerning the medical knowledge of the ancient Hebrews. One is, indeed, not infrequently surprised to see the high degree of culture and the clear sense of hygiene that must have swayed the Judean commonwealth.

One must bear in mind, however, that the Bible and the Talmud and the Midrashim are primarily books of a social, religious and legal character, and refer to medicine only when some subject relative to the law requires such information. It is from such evidences and medical references that we must draw conclusions. The first reference to a medical profession is to be found in the biblical law that provides indemnity for injury received, where, among other indemnities, the expense for the physician must be paid. *Wrapo jerapo* is the biblical expression for "he shall cause him to be healed." The Targum translation is "*Weagar Asa Jeshalem*" for "he shall pay the doctor's bill." According to talmudic interpretation the word "*verapo*" shows that divine privilege was given to the physician to practice the healing art. It is also interesting to note that the defendant cannot send him to a free place for treatment to avoid payment of the physician's expense. Apparently the law recognizes the common saying that "a physician who treats for nothing is worth nothing."

We learn from this legal quibble two important facts: First, that there existed a healing profession which was recognized by the law; second, that medical philanthropy, probably in the form of free dispensaries, existed even as they exist today. The physician had to have a permit. The location of his office was under the jurisdiction of the law. Contrary to the general belief, medical practice was not in the hands of the priest, except, perhaps, that part in direct relation to state medicine, which had control of those contagious diseases that required isolation. In such cases the priest must be spoken of as the health officer, who alone had the right to declare the man unclean or infectious. In talmudic literature the physician is called to give expert testimony and not the priest, even in religious matters that involve medical knowledge.

There are no references to any medical school. The art of healing was transmitted from father to son. The basis of talmudic medicine is tradition, direct investigation by means of dissection, personal investigation and observation, experimentation and general popular medicine. Dissection was practiced only on criminals convicted to death. To show that the physicians at the time were well versed in diagnostic methods, we find a record of a post-mortem examination for diagnostic purposes; a sheep that dragged its hind legs was discussed from the diagnostic point of view. Rabbi Yemar diagnosed the case as *shigrona*—hip-joint disease—while Rabbina suspected some disturbance in the spinal column as the cause of the paralysis. The sheep was killed, and the diagnosis of spinal disease was confirmed.

From the etiological point we have sufficient evidence that they were familiar with physical causes of disease. Cold plays an important part as a causal element. Alcoholism is considered a cause for nervous diseases where conception has taken place from parents that were in an alcoholic state during coitus. They also knew the infectious nature of some diseases, and suspected the fly to be the carrier of a certain form of leprosy.

The Mishna mentions 140 different diseases that disqualified the animal from religious uses. It also mentions numerous diseases which disqualified the priest from performing his duties. Numerous forms of medication are mentioned. Leeching, cupping, and venesection were very common therapeutic measures, but they also employed various poultices and ointments and plasters, the constituents of which are not always disclosed. The ancient *dreck apotheke* is often mentioned. All forms of human and animal excreta are mentioned. For pleurisy, for instance, the dried excreta of a white dog are applied. For chest diseases (probably tuberculosis) sucking the milk from the udder of a goat is advised. Goat milk is still a common therapeutic measure in some countries. Organo-therapy was practiced extensively. Liver, lung, pancreatic and renal extracts were employed. Liver extract was used for rabies, although it was not considered a specific cure. Renal extract was used for instillation in the ear.

We can see that our internal secretion therapy is only a modification of the ancient excretion and secretion therapeutic measures—perhaps as much empiric in nature as the old remedies. Surgery was not unknown to the physicians of Judea. We find a case record of a major abdominal operation upon Rabbi Elazar on account of extreme obesity. He was given an anesthetic (*Sama Deshintu*), the abdomen was incised and several pounds of fat removed. This might have been an abdominal tumor. Caesarean section (*Jotze Dophen*) is discussed in various details, and must have been employed by the profession. Hysterectomy on animals is mentioned by Dr. Tuduth in the Talmud. "No cow ever leaves Alexandria, in Egypt, unless her uterus has been removed, so as to prevent the reproduction of the species

in other countries." Intubation on animals is also mentioned, the instrument being known as *Kromoth shel Konah*. In hygiene the ancient Hebrews were well advanced. They had their pure-food laws and a rigid meat inspection that could have hardly been improved upon. In fact, the so-called dietary laws were originally State pure-food institutions, which, after the destruction of the Hebrew commonwealth, were preserved, like many other laws, as religious ordinances. The public bath institution was originally a community municipal affair, and considering the fact that this institution came into existence in a period when no other means for taking a bath was available, one can appreciate its value to the community.

Of greatest interest to us is the introduction of what we now term State medicine—the municipal health bureau. The fact that its first officers were called *Kohanim*, or priests, does not detract anything from the real merit of the institution whose function it was to guard against infection. The first nation to recognize the value of isolation as a means to prevent the spread of infectious diseases was the Hebrew nation. In the Old Testament and talmudic writings we find a complete and efficient system of isolation, which differs from our modern system only in the details of procedure and mode of expression, the principle being the same. The official term to denote danger of infection was *Tome*. "Thus shall ye separate the children of Israel from their uncleanness that they die not in their uncleanness," indicating the dangerous nature of physical uncleanness.

Isolation, as found in the Bible, refers to a certain group of diseases of the skin known as *Nefa Coraath*. The word *Nega*, or touch, indicates a contagious element, in contra-distinction to the word *Machla*, which means disease. It may be interesting to remark that isolation was practiced only in diseases with skin manifestations and gonorrhoea, and curiously coincides with our present-day practice. Nearly all disease for which we isolate the patients have skin eruptions which are often difficult to diagnose, such as measles, scarlatina, smallpox, leprosy, erysipelas; we may also include syphilis.

Suspicious skin lesions were, according to the text, reported to the sanitary officers for diagnosis. When the diagnosis was clear and the disease was contagious, the patient was taken outside the city into the pesthouse, known as *Mokom Tomeh*. When the diagnosis was not clear, the patient was detained for seven days' observation, sometimes for two weeks' observation, until the diagnosis became clear. The infectious and isolated person outside the city limit, if cured from his illness, reported again to the health officer, who went to the pesthouse to examine the case. If he found him cured he was taken, after a process of disinfection, into a detention house within the city limit, where he remained for another week before he was finally discharged, after another process of infection. This was known as *Lishchath Hamazorim*. It is surprising, indeed, that such important principles in the prevention of plagues should have been forgotten, and only revived and placed on a scientific basis in the latter part of the nineteenth century. One cannot but appreciate the keen intellectual insight of the ancient Hebrew scholars in matters pertaining to individual moral and physical health as well as public sanitation.—*Medical Review of Reviews.*

Passover Celebrations.
 The Passover festival will be celebrated by Young Judaea in every section of New York city. Through the courtesy of William Fox, B. S. Moss, Marcus Loew, and other theatrical managers, seventeen large theatres have been secured. All of the gatherings will be held simultaneously on the morning of Sunday, April 23 (Cholmoed Pesach). Special slides, depicting the story of Passover, as well as the manner of its observance, have been arranged by Young Judaea for these gatherings. Moving pictures on Jewish subjects, Passover sketches and declamations will also be included in the program. It is hoped in this interesting manner to keep the significance of the festival to several thousand Jewish boys and girls of the city.

In the Bronx the gatherings will be held at the Crotona and Prospect theatres; in Harlem, at the Hamilton, Regents, Star and Eighty-sixth Street theatres; in Williamsburgh, at the Comedy and Folly theatres; in East New York, at the Gotham Theatre; in Coney Island, at the Henderson Theatre; at Far Rockaway, at the Far Rockaway Theatre. A souvenir, "Passover in Art," will be issued on this occasion. No charge will be made at any of the gatherings, but admission will be by ticket only, which can be secured at Young Judaea, 44 East Twenty-third street.

Seder for Immigrants at All Ports of Entry.
 The Hebrew Sheltering and Immigrant Aid Society of America is making arrangements, as in former years, for the proper celebration of Passover by Jewish immigrants. Seder will be observed at the immigration stations at Ellis Island, Baltimore, Boston, Philadelphia, San Francisco and Seattle for the immigrants who are detained and in the immigrant homes in those cities. At Ellis Island elaborate Seder services will be given, at which Judge Leon Sanders, president of the Hebrew Sheltering and Immigrant Aid Society, will deliver an address. At the society's home in New York, about a hundred refugees from Palestine will participate in the Seder. It will be their first Passover in America, and the society is making special arrangements to make the feast for them a happy one.

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3d, 1909	1,696	19%	16,979	6%
4th, 1910	2,079	22%	25,294	48%
5th, 1911	2,436	17%	29,722	16%
6th, 1912	3,414	40%	33,998	14%
7th, 1913	4,023	18%	40,829	20%
8th, 1914	4,565	12%	45,633	12%
9th, 1915	6,012	37%	53,143	16%

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POSENER, PHILIPP.—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 Philipp Posener, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Samuel Bittermann, No. 309 Broadway, Borough of Manhattan, in the city of New York, on or before the 25th day of October next.
 Dated New York the 7th day of April, 1916.
RICKA POSENER and SAMUEL BITTERMANN, Executors.
SAMUEL BITTERMANN, Attorney for Executors, 309 Broadway, Borough of Manhattan, New York City.

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GOLDSMITH, RACHEL—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rachel Goldsmith, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers, at their place of transacting business, at the office of John Manheimer, 261 Broadway, Borough of Manhattan, in the city of New York, on or before the 1st day of November next. Dated New York the 17th day of April, 1916. BYRON B. GOLDSMITH, SAMUEL M. GOLDSMITH, FREDERICK SPIEGELBERG, Executors. JOHN MANHEIMER, Attorney for Executors, 261 Broadway, New York City.

IN THE SYNAGOGUES.

ADATH ISRAEL (Bronx).—Rabbi Mayer Kopfstein preaches first day of Passover on "The Temptation of a Race."

AGUDATH JESHORIM (115 East Eighty-sixth Street).—Rabbi G. Lipkind preaches this evening on "The Miracle of the Bible." Rabbi Lipkind preaches Sabbath morning and also on the first day of Passover.

AHAWATH CHESED SHAAR HASHOMAYIM (Fifty-fifth Street and Lexington Avenue).—Rabbi Isaac S. Moses preaches Sabbath morning on "Great Expectation." First day of Passover, "The Guest at the Door." On Tuesday evening a Seder service will be held for the children of the Sabbath school.

BETH-EL (Seventy-sixth Street and Fifth Avenue).—Rev. Richard M. Stera will preach Sabbath morning. Sunday at 11 a. m., Rev. Ephraim Frisch will lecture on "Allegory of Religion and Secular Forces."

BETH ELOHIM (310 East Seventy-second Street).—Rabbi M. Krauskopf will preach the first day of Passover on "The Significance of Symbols."

BETH ELOHIM (961 Southern Boulevard).—Hon. Louis D. Gibbs will occupy the pulpit this evening. Sabbath morning Dr. J. D. Spear will preach on "The Holiness of Body and Man." First day of Passover, "Dreams, Hopes and Realities." Second day, "Our Spring Festival."

BETH ISRAEL BIKUR CHOLIM (Seventy-second Street and Lexington Avenue).—Rabbi Aaron Eiseman preaches Sabbath morning on "Passover Preparedness." First day of Passover, "The Ultimate Emancipation."

B'NAI JESHURUN (Sixty-fifth Street and Madison Avenue).—Rabbi Joel Blau preaches Sabbath morning on "The Jew Set Free." First day of Passover, "The World Set Free."

EDUCATIONAL ALLIANCE (East Broadway).—Rabbi Joseph Friedlander will be the speaker at the services this evening.

EMANU-EL BROTHERHOOD (Second Avenue and Fifteenth Street).—Mr. Julius Drachler will be the speaker at the services this evening.

EMANU-EL (Borough Park).—Rabbi Nathan Lublin preaches this evening on "The Battle of Life." Sabbath morning on the portion of the Law. First day of Passover, "True Freedom." Second day, "Jewish Anti-Semitism."

FREE SYNAGOGUE (Carnegie Hall).—Sunday morning at 10.45 Dr. Wise preaches on "The Crucifixion and Resurrection of Israel."

FREE SYNAGOGUE (Downtown Branch, Clinton Hall).—Dr. Sidney E. Goldstein lectures this evening.

FREE SYNAGOGUE (Bronx Branch Hunt's Point Palace).—Dr. Cronbach will deliver an address this evening.

ISALAH (209 West Ninety-fifth Street).—Rabbi Samuel Greenfield preaches this evening on "The Jew Among Nations." First day of Passover, "The Chosen Race."

ISRAEL (523 West 173d Street).—Dr. Emanuel Schreiber preaches the first day of Passover on "The Evolution of the Idea of Liberty."

KEHILATH JESHURUN (123 East Eighty-fifth Street).—Rabbi Herbert S. Goldstein will preach Sabbath morning and on the first day of Passover.

MONTEFIORE (Hewitt Street and Macy Place).—Rabbi Alexander Basel preaches Sabbath morning on "God Is Visible Through a Cloud." First day of Passover, "The Four Cups of Salvation"; second day, "Modern Pharaohs."

MT. ZION 41 West 119th Street).—Dr. Emanuel Schreiber will occupy the pulpit this evening. Dr. B. A. Tintner preaches Sabbath morning on the portion of the Law. First day Passover, "A Passover Message." Services begin on Monday evening at 6 o'clock.

OHAB ZEDEK (18 West 116th Street).—Rev. Dr. Bernard Drachman preaches the first day of Passover on "The Leaven of Life."

ORACH CHAIM (1461 Lexington Avenue).—Rev. Dr. Moses Hyamson will preach Sabbath morning and on the first day of Passover.

PENI EL (527 West 147th Street).—Rabbi G. Taubenhaus will occupy the pulpit this evening. Sabbath morning Rabbi Reichert preaches on "Liberty and Freedom." First day of Passover, "Significance of the Unleavened Bread"; second day, "Our Modern Slaves."

PETACH TIKVAH (Brooklyn).—Rev. Dr. Israel H. Levinthal preaches this evening on "The Miraculous Power of the Seder." Sabbath morning on the portion of the Law. Second day of Passover, "Why Israel Was Redeemed."

PINCUS ELIJAH (118 West Ninety-fifth Street).—Rev. Henry S. Morlas preaches Sabbath morning on "The Great Day of the Lord." Special Sabbath afternoon service by the religious school at 5. Rabbi Morlas preaches the first day of Passover on "Free, Yet Slaves"; second day of Passover, "A Man of God."

SHAAREY TEFILO (Orange, N. J.).—Rabbi Alter Abelson preaches this evening on "The Love of Justice and the Justice of Love." Monday evening at 8. "Moses the First Great Believer in Non-Resistance with Violence."

SHAARI ZEDEK (West 118th Street).—Rev. Dr. Adolph Spiegel preaches Sabbath morning on "Prepare Ere It Is Passover." First day Passover, "The Blessing of Peace." Second day, "Spring Season and Freedom."

SHAARI ZEDEK (Brooklyn).—Dr. Barnett A. Elzas will occupy the pulpit this evening. Sunday morning Dr. Max Raisin will preach on the portion of the Law. First day of Passover, "The Bitter and the Sweet"; second day, "Passover, the Symbol of Moral Resurrection."

SHEARITH ISRAEL (Seventieth Street and Central Park West).—Rev. Dr. D. de Sola Pool will preach Sabbath morning. Rev. H. Pereira Mendes will preach the first day of Passover.

SINAI (Stebbins Avenue and 163d Street).—Mr. Herman Silverman will lecture this evening on "The Law in Jewish Life." Sabbath morning Rabbi Max Reichler preaches on "Posthumous Praise." First day of Passover, "Freedom: An Achievement, Not an Heredity."

TIFERETH ISRAEL (Brooklyn).—Rabbi Jacob Katz will preach this evening on "Peace."

WASHINGTON HEIGHTS CONGREGATION (510 West 161st Street).—Rabbi Moses Rosenthal will preach Sabbath morning and the first day Passover.

YOUNG MEN'S HEBREW ASSOCIATION (Lexington Avenue and Ninety-second Street).—Rabbi A. G. Robinson will deliver an address this evening.

YOUNG WOMEN'S HEBREW ASSOCIATION.—Rabbi Elias Margolis will conduct the services this evening.

ZICHRON EPHRAIM (165 East Sixty-seventh Street).—Rev. Dr. Bernard Drachman preaches Sabbath morning on "Jewish Preparedness."

Dinner to Jacob De Haas.

On Sunday evening, April 9, at Vienna Hall, a dinner was tendered to Mr. Jacob de Haas of the Provisional Zionist Committee, editor of the Jewish Advocate, to celebrate the twenty-fifth anniversary of Mr. de Haas' activities in behalf of the Zionist movement.

There were present at the dinner among other guests Dr. Schmarya Levin, Louis Lipsky, Leo Motzkin, of Berlin; Dr. Ben Zion Mossinson, Abraham Goldberg, Joseph Barondess, Professor Richard Gottheil, Dr. Nachum Syrkin, Judge Gustave Hartman, Mr. and Mrs. Boris Goldberg, of Vilna; Messrs. Ephraim Ish-Koshor, Louis E. Kirstein, Bernard G. Richards, Philip Raskin, Joshua Sprayregen, Samuel Mason, Gedaliah Bublik, B. Shelvin and Charles A. Cowen. Mr. Cowen acted as toastmaster.

In the speeches and letters were expressed warm appreciation of Mr. de Haas' services to Judaism in general, and in particular to the Zionist movement.

In response Mr. de Haas recounted many interesting experiences during the last twenty-five years of his activity and told how his interest in Palestine and Zionism was first awakened. It was on an occasion when still a young boy he heard a speech delivered by Col. Albert Goldsmith, the famous English-

Jewish soldier and hero of "Daniel Deronda." Col. Goldsmith discussed a trip to Palestine and how it would be possible to hold back an invading enemy from the heights of Modin, famous in Jewish story. He recounted heroic tales of Jewish soldiers—glorious fighters—in North Africa and elsewhere and talked with glowing pride of their courage and initiative. It awakened an immediate response in Mr. de Haas and a feeling that a Jew could struggle also to secure and maintain his own, not remain at the mercy of other peoples and to be forever destined to have his fate decided by strangers.

Montefiore Congregation.

At a theatre party given Tuesday evening, March 28, at the Bronx Opera House, a considerable sum of money was realized for the building fund of the Montefiore Talmud Torah, Hewitt and Macy places, Bronx.

The committee which was recently appointed to obtain a site for the building reported that they are negotiating with various property owners and that suitable quarters will be obtained within a short time. A Membership Committee is now being organized in order to solicit members for the maintenance of the new institution. Preparations are being made by the children of the Montefiore Hebrew School to hold a Passover celebration in conjunction with the Young Judeans. This is to take place on Sunday, April 23, at the Prospect Theatre.

Dr. Alexander Basel, rabbi of the Montefiore Congregation and chaplain of the Bronx county jail, is arranging for Passover services. Through the courtesy of Sheriff O'Brien, special Seder services will be held at the jail and matzoths and various other eatables will be distributed to the inmates by the congregation.

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Temple Beth-El 5th Avenue and 76th Street Rev. Richard M. Stern, of New Rochelle, Saturday morning, 10.30. Sunday, 11 a. m., Rev. Ephraim Frisch on "ALLEGORY OF RELIGION AND SECULAR FORCES."

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The Jewish Congress.
 The first meeting of the new Executive Committee of the Jewish Congress Organization elected at the preliminary conference held in Philadelphia was held on Sunday afternoon, April 9, at 2 o'clock in the Aeolian Hall building, No. 33 West Forty-second street. Present were: Louis D. Brandeis, of Boston; Joseph Barondess, Solomon Blumgarten, Dr. J. I. Bluestone, Meyer L. Brown, Gedalia Bublick, Jacob Carlinger, of New York city; Edward M. Chase, of Manchester, N. H.; Charles A. Cowen, Max Eckman, Dr. Samuel Ellsberg, Joel Enteen, of New York city; Professor H. S. Fineman, of Philadelphia; Rabbi Wolf Gold, of Brooklyn; Abraham Goldberg, of New York city; Dr. Benjamin L. Gordon, of Philadelphia; Jacob de Haas, of Boston; Judge Gustave Hartman, of New York city; Joseph M. Herman, of Boston; Max L. Hollander, of New York city; Professor Isaac A. Hourwich, of Brooklyn; A. D. Katcher, of New York city; Morris Katz, of Philadelphia; Louis E. Kirstein, of Boston; Michael Leveen, of Newark; H. L. Levenson, of Boston; Louis Lipsky, Joseph S. Marcus, Rev. M. Z. Margolis, Samuel Mason, of New York city; Julius Meyer, Nathan A. Pinanski, of Boston; Bernard A. Rosenblatt, Morris Rothenberg, of New York city; Dr. Louis S. Rubinsohn, of Philadelphia; Judge Leon Sanders, Abraham S. Schomer, Max Silverstein, Joshua Sprayregen, Max Stern, Solomon Sufrin, Dr. Julius Weiss, of New York city; Otto Irving Wise, of San Francisco; Leo Wolfson, B. Zuckerman, of New York city, and the executive secretary of the original Jewish Congress Organization Committee, Bernard C. Richards.
 Mr. Louis D. Brandeis, as honorary chairman of the Preliminary Conference, opened the meeting and the following were elected as temporary officers of the organization: Louis D. Brandeis, chairman; Bernard G. Richards, secretary; Jacob Carlinger, treasurer. The chair was authorized to appoint a committee of seven which shall act as a temporary administrative committee to conduct the immediate work.
 A Committee on Plan and Scope consisting of eleven members was elected with instructions to report at the next meeting of the organization and to suggest the names of persons to constitute commissions of experts which, in accordance with the resolutions of the Philadelphia conference, are to make exhaustive studies of Jewish conditions in Russia, Poland, Roumania, Galicia and Palestine. The committee is made up of the following: Jacob de Haas, Hon. Leon Sanders, Louis Lipsky, Professor Isaac A. Hourwich, B. Zuckerman, Gedalia Bublick, Abraham Goldberg, Meyer L. Brown, Leo Wolfson, Solomon Blumgarten (Yehoash), Charles A. Cowen.
 This committee is also to suggest the names of persons to constitute a commission of experts to study the question of migration as it affects the Jewish problem.

B. B. Items.
 Maccabee Lodge, No. 71, celebrated its golden anniversary last Saturday night at the Bon Ray Hotel, by a splendid kosher dinner, followed by an interesting program of toasts responded to by Charles Hartman, Herman Asher, Simon M. Roeder, Hon. Henry M. Goldfogle, Harry Fischel, Rabbi Herbert S. Goldstein and Isidor Enselman, president of the lodge. Samuel M. Roeder acted as toastmaster. George Rosenstein was chairman of the Committee of Arrangements.
 Zerubbabel Lodge, No. 3, of Rochester, N. Y., initiated a large class of candidates last Sunday evening. Secretary Bernard M. Kaplan represented the Grand Lodge on the occasion. Among the new candidates are some of the leading citizens of Rochester. Those most active in the lodge are Leo Beir, Morris L. Stern, Rabbi Horace Wolf, Jacob Thalheimer and Alex N. Freiburg.
 The new headquarters of the district, 2307 Broadway, between Eighty-third and Eighty-fourth street, will be dedicated Sunday evening, April 16. Speakers of national reputation have been invited to deliver addresses on the occasion. Judge A. K. Cohen, president of the district, will preside.
 A joint Seder, under the auspices of Washington, Jordan, Edward Everett and Manhattan lodges, will be given at the Savigny on the second night of Passover, Tuesday evening, April 18. The secretary of the district, Dr. Bernard M. Kaplan, and the Rev. Simon Schlager, cantor of Temple Emanu-El, will officiate. The following is the committee in charge: M. F. Behar, I. Irving Lipsitch and Dr. M. M. Stark.

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Teachers' Institute in New Quarters.

The Teachers Institute of the Jewish Theological Seminary will celebrate the dedication of its new quarters at the Annex of the Hebrew Technical Institute on Sunday, April 16, at 3.15 p. m. Addresses will be delivered by Dr. Cyrus Adler, Mr. Jacob H. Schiff, Hon. Samuel Greenbaum, Mr. Louis Marshall, Dr. J. L. Magnes and Prof. M. M. Kaplan.

In the charter incorporating the reorganized seminary special emphasis is placed upon the training of teachers for religious schools. The late President Schechter insistently pointed out that as long as we have no proper Jewish religious training, higher Jewish learning is bound to remain without a basis, and can never take root in American soil. Referring to conditions in olden times, when, out of every thousand that were afforded an elementary religious training, only one was expected to exercise the function of rabbi, he would remind us that, while we have fairly provided for the one in the thousand, we have done very little for the remaining nine hundred and ninety-nine. It was finally, at his instance, that courses for teachers were established in the seminary in 1904. In 1909 Mr. Jacob H. Schiff established a fund of \$100,000, the income of which was to go towards the maintenance of training schools for Jewish teachers—one to be conducted under the auspices of the seminary and the other under those of the Hebrew Union College.

The Teachers' Institute of the seminary has undergone a remarkable development since its organization in 1909. Beginning with an initial enrollment of thirty-four students, it now numbers 145. The staff, which includes two members of the faculty and some of the most scholarly of the seminary graduates, has increased proportionately. It has thus far graduated four classes. Its graduates hold positions in some of the most important Sunday schools and religious day schools of the city, or teach privately. The chief difficulty with the institute encountered at first was the lack of a clearly formulated demand on the part of existing religious institutions for trained teachers. It could hardly be expected that many young men and women of ability would devote themselves to work for which there was nothing more than a sporadic request here and there. With the establishment of the Bureau of Education of the Kehillah, however, this difficulty has gradually begun to disappear. In getting the principal religious day schools of this city to adopt a uniform curriculum and standard methods of instruction, and in urging the payment of better salaries for teachers, a more definite objective for the Teachers' Institute has been created; its courses have become more intense and comprehensive, and the number of its students has increased.

It is expected that now, with its new quarters at the Annex of the Hebrew Technical Institute and the splendid library which will be at its disposal, its activities will be enlarged, and it will be in a position to meet the growing demand for Jewish teachers as a result of the new Jewish educational institutions that are springing up. It must also be recognized that, for a long time to come, religious school facilities are bound to be limited, and individual instruction in the home will have to be resorted to. This phase of Jewish education will presently be organized, and the Teachers' Institute will have to keep pace with it by adding continually to its classes and augmenting its staff.

It is evident that the future of Judaism in this country depends upon the religious training that we shall give to the young. To afford them such a training we must place them in the care of teachers who are imbued with the content and spirit of Judaism, and who possess the cultural and professional qualifications necessary for the imparting of knowledge and the moulding of character. There is good reason, therefore, for the Jewish community to rejoice at the new step forward that has been taken by the Teachers' Institute.

Mendel Bellis, the victim of Russian cruelty, who has been in Jaffa since he was discharged by the Keff court, has written a pitiful letter, in which he says that he is absolutely penniless, and has not even enough for one day's sustenance. He appeals for some help for himself and family, so that he may be saved from starvation.

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Dayton Non-Jews Aid in Relief Cause.

The central committee for the relief of Jews suffering through the war announces that, at a meeting held Wednesday evening in Dayton, Ohio, and which was addressed by Rev. H. Masliansky and Mr. Albert Lucas, the executive secretary of the committee, \$6,700 was raised.

All denominations were represented. Mr. A. J. Ach presided, and the speakers, besides Dr. Masliansky and Mr. Lucas, were Rev. Dr. Charles A. Campbell, of the Third Street Presbyterian Church; Rabbi David Lefkowitz, and city manager, Mr. Henry M. Waite.
Proclamation certificates to the amount of \$2,400 were sold at the meeting, and among the contributions received were \$50 each from the Third Street Presbyterian Church, Ladies' Aid Society, Western Star Lodge; \$500 from the Eschcol Lodge No. 55, I. O. B. B.; \$100 each from Dr. Bunn and Mr. Terrence Hoffman, non-Jewish sympathizers with the cause; \$10 from the Bethel Chapel, Church of the Disciple, and \$25 from the Ahavas Reim Lodge.

The Memorial Hall, where the meeting took place, was filled to overflowing. The tour which Mr. Lucas and Dr. Masliansky are making on behalf of the committee continues to meet with success.

The Emanu-El Brotherhood.

The campaign conducted by the young people of the Social House for the purpose of raising money to alleviate conditions among many poor families of the East Side has succeeded beyond expectations. To date the amount raised has passed \$135. At the same time the young people are not forgetting the war fund, and a substantial amount will be sent as a Passover contribution.

Under the auspices of the Junior Council, an entertainment for members of Junior clubs will take place at the Social House Sunday afternoon, April 16. On this occasion the numbers rendered will be given by the members of the Junior-Intermediate clubs.

A unique contest, called a friendship making contest, is now in progress among the Junior-Intermediate Boys and Girls' clubs of the Brotherhood. The idea of this contest is to bring the boys and girls of this division into closer association, thus hoping to greatly add to the number of friends of each member.

Eastern Council of Reform Rabbis.

The forthcoming spring assembly of the Eastern Council of Reform Rabbis will open in New York city at Temple Emanu-El on April 30, and continue to May 2. One of the interesting features will be an address by Dr. Max Heller, of New Orleans, on the "Psychology of Jewish History."

In view of the tercentenary of the death of Shakespeare one evening will be devoted to the "Jew and the Drama." The speakers on that evening will be Rev. Dr. J. Leonard Levy, of Pittsburgh; Dr. Louis K. Anspacher, and Mr. Emanuel Relcher.

Prof. James K. Russell, dean of Teachers' College, will deliver an address on "Preparedness Through Education" on Tuesday evening, May 2, and Dr. Stephen S. Wise will speak at one of the meetings.

The Rodef Shalom Sisterhood of Anderson, Ind., is the latest addition to the membership of the National Federation of Temple Sisterhoods.

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JEWISH CALENDAR. 1st day Pessach, Tuesday, April 18. 7th day Pessach, Monday, April 24. *Rosh Chodesh Iyar, Thursday, May 4. Lag b'Orner, Sunday, May 21. Rosh Chodesh Sivan, Friday, June 2. 1st day Shabuoth, Wednesday, June 7. *Rosh Chodesh Tammuz, Sunday, July 2. Fast of Tammuz, Tuesday, July 18. Rosh Chodesh Ab, Monday, July 31. Fast of Ab, Tuesday, August 8. *Rosh Chodesh Ellul, Wednesday, August 30. * Also observed the day previous as Rosh Chodesh.

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MUSIC NOTES.

Eddy Brown, the American violinist, who has already given four recitals in New York and one in Brooklyn, in addition to appearances at the Metropolitan Opera House, the Waldorf-Astoria and at Sherry's, will give his farewell recital of the season in Aeolian Hall Sunday afternoon, April 16. Mr. Brown will be assisted by George Falkenstein at the piano, and will play a popular program, as follows: Sonata No. 8.....Mozart Concerto.....Mendelssohn Ciacone.....Bach-Vitali (a) Siciliano.....Bach-Auer (b) Cavotte Intermezzo.....Saar-Brown (by request) (c) Air Russe.....Wientaw-sky

In response to numerous requests, Harold Bauer and Ossip Gabrilowitsch have decided to give another two-piano recital in Aeolian Hall Sunday afternoon, May 7. This will be the last New York appearance this season for both pianists. They are preparing a program which will be entirely different from the one given on March 18.

The second cello recital by Boris Hambourg, recently announced to take place at Aeolian Hall on Sunday afternoon, April 23, has been postponed to Saturday afternoon, April 29. On this occasion Hambourg's program will contain a sonata for violoncello and piano by Claude Debussy, which has never before been played in New York. It was finished only last summer and is the first of a series of six sonatas for different instruments which Debussy is writing in memory of his wife.

The Barnum & Bailey circus, which opened at Madison Square Garden Thursday afternoon, April 6, is filling the big auditorium twice daily. Only the name, Barnum & Bailey, grows old, for the purveyors of circus amusement of the "Greatest Show on Earth" have spared no expense to make this season's show exceed the most sanguine expectation. Numerous new features have been secured at enormous expense and the expenditure of this coin has brought many big novelties from Europe and has added many new departments that will more than repay anyone for crossing river and sea to see the big circus.

The spectacle, "Persia; or, The Pageants of the Thousand and One Nights," has 1,400 person taking part, besides 780 horses and camels, and was pronounced by press and public a gloriously iridescent eye-feast.

Three herds of elephants open the circus tournament, and display an entirely new repertory of sagacious demonstrations, calculated to suit the most jaded taste.

The baby giraffe, which was born January 24, is making quite a hit with the "kiddies" as well as with the "grown-ups." Human freaks are exhibited this season in vast exposition, which, for variety and number and completeness, has never been excelled.

Now that Passover is here and every Jewish housewife is doing her spring cleaning, very likely she may be annoyed with the presence of vermin, and, despite every effort, is unable to rid her premises of the pests. But this is not an insurmountable difficulty, for there is a remedy on the market which achieves results, and which the manufacturers warrant to succeed when all others fail, and that is the well-known "Sure Pop," manufactured by Messrs. Adolph Isaacson & Son, 74 Fulton street, who are just rounding out their sixtieth year in business—a fact which speaks volumes. They guarantee "Sure Pop" to clear out and kill rats, mice, roaches, bedbugs, fleas and all vermin, and, if not as represented, will refund your money. They also manufacture "Sure Pop Bedbug Liquid" (can't burn and is not poisonous), and take contracts for clearing houses of rats, mice and all vermin.

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For booklet and other information apply to H. B. Grossman, at the Sharon House, or at the Lexington, 109 East 116th street, N. Y. Phone, 892 Harlem.



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GLANTZ'S HUNGARIAN RESTAURANT 104 WEST 45TH STREET. Near 6th Avenue. NEW YORK. Luncheon from 11 a. m. to 4 p. m., 30c.

Lists of War Refugees Reach America. The Hebrew Sheltering and Immigrant Aid Society of America has received from Isidore Hershfield, its representative in Europe, a list of 5,000 persons in the war zones who desire to notify their relatives in America of their present whereabouts.

The Foreign Relations Bureau which the society established to carry on the work of locating war refugees and of procuring for them such help as their friends are able to furnish, has made this list public through the Yiddish press throughout the country, and is already transmitting large sums of money to those who have been located.

A large part of the list covers the province of Warsaw, and is the second list received from this large Polish section. The first batch of letters written by residents of Poland has already been received by the society, and these have been forwarded to the addressees. These letters are being received under an arrangement which Mr. Hershfield made with the German authorities, by which it agreed that the inhabitants of the Polish provinces which are under German military control may write short form letters to America, provided they are addressed to the Hebrew Sheltering and Immigrant Aid Society of America, which must, at its own expense, forward them promptly upon receipt.

The Exodus. "Let all who are hungry come and eat." The feast of Passover is dedicated to reminiscence. Once more your son will seek to delve into the past and inquire of you, as you have done before him, the significance of this occasion.

"Why are we so sad tonight, father? Why don't we eat tonight? Why are you crying so much? And why do we keep walking all the time?" To these inquiries the heart of a suffering father shall make no response. He shall turn his face heavenward, and in the silence of his soul will feel that these questions asked him by his child are the bitter herbs which remind him, on this night, that suffering is the badge of his people.

Let us hand down the story of the sufferings of our people to the minds of successive generations. But let us not forget the misery to which Israel abroad is being subjected at this moment. Let us be retrospective—let us express our gratitude to God for our survival, by performing our duty in the spirit of the Hagadah.

"Let all who are hungry come and eat." Make all checks payable to Felix M. Warburg, treasurer, 52 William street, New York city, or your local treasurer. AMERICAN JEWISH RELIEF COMMITTEE.

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BROOKLYN NOTES.

Temple Petach Tikvah. This Sunday morning at 11 o'clock, instead of the regular assembly exercises of the Sunday school, Itabib Levinthal will conduct an exhibition Seder before the children of the Hebrew and Sunday schools. Dr. Levinthal will explain all the customs and ceremonies observed on the Passover eve, and he will be assisted by the cantor, Rev. A. Jassen and his choir, who will chant the traditional melodies sung on Passover eve, and by several children of the school, who will pronounce the blessings, ask the questions, etc.

The dance given by the Junior Congregation of Temple Petach Tikvah on Saturday night at the Hotel Imperial, was a strenuous success. Despite the very bad weather, over 300 people were present, among them members of the congregation and of the Sisterhood. The dance was in charge of the following committee: Abraham Broderick Cohen, Miss Minnie Wechsler, Abraham Halperin, Miss Celia Beck, Miss Rose Schneider, Jack Goodman, Herman Raabin.

Shari Zadek Activities. The many preparations for the congregational bazaar to be held at the Temple on May 8-10 are well under way. Donations are coming in from many quarters. The bazaar is given under the auspices of the Sisterhood, and Mrs. Jacob Franklin is the chairman. Boy Scouts and Camp Fire Girls of the Temple will have their own booth, while the Sunday School children will also have a booth.

Hebrew Educational Society. Affairs of the forthcoming week include a lecture recital, including a number of Jewish songs, will take place on Saturday evening, April 15; a debate by senior clubs on Sunday evening, April 16; a Shakespearean celebration by Intermediate club on the same evening.

A record of the March attendance of the Hebrew Educational Society shows a total of 25,806. In March, 1915, the number was 19,216. The present attendance is, therefore, an average of over 800 daily. That no burlesque show on tour this season has a more attractive and able aggregation of principal women than "The Cherry Blossoms," which comes to the Star Theatre this week, is the promising report made by those who have seen this show in other cities.

West Side housekeepers have a boon for them since the institution of Reuben's Pure Food Shop, so ideally located at 2102 Broadway, opposite the Hotel Ansonia. The establishment is not the ordinary delicatessen store, but a place where the acme of sanitation is maintained and which in addition to providing all kinds of delicatessen, cooked meats, fancy fruits, French pastries, etc., offers excellent facilities for catering to whist parties, luncheons, afternoon teas, etc., at very short notice and at remarkably reasonable rates.—Adv.

RUPPERT'S Knickerbocker The Beer that Satisfies BOTTLED AT THE BREWERY

DAVIS, MATILDA.—In pursuance of an order of Hon. Robert L. Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Matilda Davis, 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. 233 Broadway, Manhattan, in the City of New York, on or before the 2nd day of October, 1916.

DITTMAN, HENRY I.—In pursuance of an order of Hon. Robert L. Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry I. Dittman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, Room No. 609, No. 31 Nassau street, Borough of Manhattan, in the City of New York, on or before the 2d day of October next.

ALBERT ARNSTEIN, CHARLES DITTMAN, Executors. A. STERN, Attorney for Executors, No. 31 Nassau street, Borough of Manhattan, City of New York.

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STERN, FANNY.—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 Fanny Stern, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at the office of their attorney, Louis Werner, at his place of transacting business, No. 42 Broadway, in the City of New York, on or before the 15th day of September next.

ASCHNER, FREDERICK B.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Frederick B. Aschner, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at his place of transacting business, No. 332 Washington street, in the City of New York, Borough of Brooklyn, on or before the 18th day of July, next.

MACK, LEO C.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leo C. Mack, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at his place of transacting business, No. 52 William street, in the Borough of Manhattan, City of New York, on or before the second day of October next.

LIMBURG, RICHARD.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Richard Limburg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at the office of Hirsch, Scheuerman & Limburg, attorneys, at their place of transacting business, No. 160 Broadway, in the City of New York, on or before the 23d day of September, 1916.

GRIESSMAN, MAXIMILIAN.—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 Griessman, also known as Maximilian Griessman, 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 Mervyn Wolf, No. 299 Broadway, in the City of New York, on or before the 23d day of September, next.

ROGALNER, JULIUS.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Rogalner, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at the office of her attorney, Jacob J. Aronson, at his place of transacting business, No. 55 Liberty street, in the City of New York, on or before the 30th day of September next.

SOMMER, DANIEL.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Daniel Sommer, 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. 298 Second street, in the Borough of Manhattan, in the City of New York, on or before the 30th day of September next.

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STERN, LOUIS.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Stern, 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. 42 Broadway, Borough of Manhattan, in the City of New York, on or before the 11th day of August next.

GUTWILLIG, ALFRED.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Alfred Gutwillig, 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 Stern, No. 64 Wall Street, in the City of New York, on or before the 1st day of September next.

LEVINE, J. H.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against the estate of J. H. Levine, 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 office of Nathan Lieberman, No. 302 Broadway, in the City of New York, on or before the 19th day of June next.

MARCUS, BETSEY.—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 Betsey Marcus, 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. 299 Broadway, in the City of New York, on or before the 8th day of September next.

ETENSON, MARCUS.—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 Marcus Etenson, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at the office of Cherurg & Falk, Attorneys for Executor, at their place of transacting business, No. 259 Broadway, in the City of New York, on or before the 16th day of August, next.

NATHAN, ROSA.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosa Nathan, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 309 Broadway, Manhattan, in the City of New York, on or before the 25th day of August next.

GINSBERG, SIMON.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Simon Ginsberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at his place of transacting business, No. 233 Broadway, in the City of New York, on or before the 5th day of August next.

NEW AMSTERDAM W. 42d St. Evs. at 8:15 Mats. Wed. & Sat. 2:15 Tree in Henry VIII With Edith Wynne Matthison, Lyn Harding, Charles Dalton, Willette Kershaw & Co. of 150.

LIBERTY THEATRE Julia Sanderson Donald Brian THE BIG HIT Joseph Cawthorn IN THE MUSICAL Sybil PLAY

CHILDREN'S PAGE

THE ELIXIR OF LIFE

Dear Children:
We are now coming to the conclusion of the great lesson of the Menorath Hamaor in regard to guarding our tongue against all manner of evil speech, this being the tenth and last rule, and it warns us not to utter words of blasphemy, sorcery and superstition.

Superstition is the great evil of the age; it fills people's minds with the most absurd notions of lucky and unlucky days, it makes them forget that there is a Lord over all, and in Him alone should we place our trust.

Of all such things must you beware, for the tongue was created to speak only such things that will preserve the body and the soul, and although the beginning of human speech is in the interest of ones material needs, nevertheless they are of secondary importance compared to that speech which concerns the soul which lives forever, and inasmuch as people pursue the follies of the world and not enough that they do not act in the right spirit to consider the spiritual speech of primary importance, but deliberately utter words that tend to destroy the body and cause the soul to perish, forgetting the power of choice that their Creator has given them and has named them that the good way is the way of life and the bad way the way of death—and as King Solomon tells us in the tongue also there is the power of death and life. With his tongue man can make himself beloved or hated of his fellow men. "Let me hear thy voice, for thy voice is sweet," says the Holy One, blessed be He, of the voice of Israel as it utters the words of the Torah, gives good counsel, causes friendship to prevail, justifies the righteous, praises the good, condemns the evil and seeks the truth. "It sent forth its voice against me, therefore do I hate it," says the Holy One, blessed be He, of those who use their tongues for slander and cause hatred to prevail in the world. The Medrash tells us that once there was a dealer in aromatic spices who traveled from city to city trying to sell his wares. He cried out in a loud voice: "Who wishes to obtain the elixir of life?" The daughter of Rabbi Yanai heard it, and went in to tell her father. "Call him in," said he. When the dealer in spices came in Rabbi Yanai asked him: "What kind of elixir of life do you sell?" "The elixir that I sell you also sell," answered the spice vender. "Nevertheless, let me know what it is," said Rabbi Yanai. Said he: "Is it not written in the thirty-fourth chapter of Psalms, 'Who is the man that desireth life, loveth many days that he may see happiness, guard thy tongue from evil and thy lips from speaking deceit.' Thus you see that the elixir of life is in the mouth of a man." The Medrash also tells us that whoever gives utterance to slander causes the Schechina (Divine Presence) to depart from earth and make its abode in heaven, for thus did David say, "I lie in the midst of these who send out flames, these sons of men whose teeth are spears and arrows and whose tongue is a sharpened sword." Thus did David characterize those who slandered him. "Be thou exalted above the heavens," exclaimed David, "O Holy One, what abode is this for the Schechina, let it be exalted above the heavens." The Medrash also tells us that the Holy

One, blessed be He, says: "Because there was evil in your speech therefore did I remove my presence from you, but in the future when I will remove the evil imagination from your midst I will cause my holy spirit to rest upon you," and thus is it written in the thirty-sixth chapter of Ezekiel, "And I will remove the heart of stone out of your body, and I will give you a heart of flesh," and then I will restore my Schechina in your midst, as it is said in Joel 3: "And it shall come to pass after this that I will pour out my spirit over all flesh," and because I will cause my holy spirit to rest upon you, you will all merit to attain the knowledge of the Torah and dwell in peace in the world, as it is said (Isaiah 54): "And all thy children shall be disciples of the Lord and great shall be the peace of thy children."

כּו אהרן

CONUNDRUMS

"Gentlemen," remarked the professor, "the general function of the heads of several learned members of this class is to keep their neckties from slipping off."

"I hope you are habitually truthful, Norah."
"I am on my own account, mum. I only tells lies to the callers for the family."

"My son has started in at an agricultural college."
"How is he getting along?"
"Must be getting along fine. Says they are going to let him take care of centre garden next spring."

An Irishman and a Scotchman were making repairs on a wharf when the Scotchman lost his balance and fell into the water.

Sandy shouted to Pat: "I say, Pat, drop me a line, will you?"
"What for?" said Pat. "There ain't any postoffice where you're going."

A guest called upon to return thanks for the distinguished strangers at a public dinner, said:

"This is quite unexpected; in fact, when I came into this room I felt much like Daniel in the lion's den. When Daniel got into that place and looked around he thought to himself, 'Whoever's got to do the after-dinner speaking, it won't be me!'"

She was doing her best to make full use of her leap-year prerogative. "I am a poor girl, as you know," she said, "but if the devotion of a true and loving heart goes for anything with you—"

"Oh, it goes with me, all right," interrupted the practical young man "but I'm afraid it won't go with the grocer and the butcher."—*Indianapolis Star.*

Teacher—Benny, will you tell me what a conjunction is, and compose a sentence containing one?

Benny (after reflection)—A conjunction is a word connecting anything such as "The horse is hitched to the fence by his halter." Halter's a conjunction, because it connects the horse and the fence.

Wife—But why don't you want me to buy your neckties any more?

Husband—Well-er-I'd rather buy them myself than have you go to all that trouble.

Wife—But I like to do things for you.

Husband—Oh, in that case I'll let you look after the furnace this winter.

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WEIL, MAX.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Weil, 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 Stroock & Stroock, No. 30 Broad street, Borough of Manhattan, City of New York, on or before the 10th day of July next.
Dated, New York, the 24th day of December, 1915.
M. SANFORD WEIL, Administrator, c. t. a.
STROOCK & STROOCK, Attorneys for Administrator, c. t. a., 30 Broad street, New York City.

GROSS, RUDOLPH.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rudolph Gross, 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 Wolf & Kohin, No. 203 Broadway, Borough of Manhattan, in the City of New York, on or before the 19th day of June next.
Dated, New York, the 7th day of December, 1915.
ANNA GISELA GROSS, Administratrix.
WOLF & KOHN, Attorneys for Administratrix, 203 Broadway, Borough of Manhattan, New York City.

FREEDMAN, MORITZ.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moritz Freedman, 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 Kohler, No. 100 William street, in the City of New York, on or before the 20th day of July next.
Dated, New York, the 12th day of January, 1916.
HANNAH FREEDMAN, Executrix.
JOSEPH KOHLER, Attorney for Executrix, 100 William street, New York City.

COHEN, LEWIS S.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Lewis S. Cohen, 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, Eugene Treadwell, No. 79 Wall street, in the City of New York, on or before the 1st day of June next.
Dated, New York, the 18th day of November, 1915.
STANLEY A. COHEN, Executor.
EUGENE TREADWELL, Attorney for Executor, 79 Wall street, Borough of Manhattan, New York, N. Y.

WETZLER, SUSKIND.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Suskind Wetzler, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, the office of Lewis M. White, Esq., No. 7 Beekman street, in the City of New York, on or before the 7th day of July next.
Dated, New York, the 31st day of December, 1915.
MORRIS WETZLER, also known as MOSES WETZLER, and SIMON WETZLER, Executors.
LEWIS M. WHITE, Attorney for Executors, 7 Beekman street, Borough of Manhattan, New York City.

GUTMAN, SANDERS.—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 Sanders Gutman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Messrs. Kurzman, Frankenhimer & Gutman, No. 25 Broad Street, in the City of New York, on or before the 18th day of September next.
Dated, New York, the 25th day of February, 1916.
PAULINE S. GUTMAN, LEO B. GUTMAN, ARTHUR S. GUTMAN, MONROE C. GUTMAN, Executors.
KURZMAN, FRANKENHIMER & GUTMAN, Attorneys for Executors, 25 Broad Street, Borough of Manhattan, New York City.

JONAS, WILLIAM.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against William Jonas, 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. 206 and 208 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 28th day of July next.
Dated, New York, the 12th day of January, 1916.
BENNO LOEWY, Executor.

HIRSCH, HULDA RICE.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Hulda Rice Hirsch, 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, Cohen & Cohen, No. 74 Broadway, in the City of New York, on or before the 5th day of June next.
Dated, New York, the 1st day of December, 1915.
CARRIE RICE RUBENSTEIN, Executrix.
COHEN & COHEN, Attorneys for Executrix, 74 Broadway, Borough of Manhattan, New York City.

EDELSON, WILLIAM.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against William Edelson, 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, Max Sheinart, No. 309 Broadway, in the City of New York, on or before the 1st day of August next.
Dated, New York, the 15th day of December, 1915.
LENA EDELSON, Administratrix.

GREEN, SAMUEL.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Green, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of his attorneys, Jellenik & Stern, No. 111 Broadway, in the Borough of Manhattan, City of New York, on or before the 14th day of September, 1916.
VIVIAN GREEN, Executor.
JELLENIK & STERN, Attorneys for Executor, office and post office address, 111 Broadway, Borough of Manhattan, the City of New York.

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HONIG, JOSEPH.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Honig, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Wolf & Kohn, No. 293 Broadway, Borough of Manhattan, in the City of New York, on or before the 19th day of June next. Dated, New York, the 7th day of December, 1915.
LOUISE R. HIRSCH, EMMA KASKEL, Executors.
WOLF & KOHN, Attorneys for the Executors, 293 Broadway, Borough of Manhattan, New York City.

FINKELSTEIN, SAMUEL.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Finkelstein, 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 Mayer & Bochever, their attorneys, No. 135 Broadway, in the City of New York, on or before the 15th day of June, 1916, next.
Dated, New York, the 3d day of December, 1915.
ANNIE FINKELSTEIN, CLARA KOMMEL, Administratrices.
MAYER & BOOCHEVER, Attorneys for Administratrices, 135 Broadway, Borough of Manhattan, New York City.

WELL, GERTRUDE.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gertrude Well, 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 Stroock & Stroock, No. 30 Broad street, Borough of Manhattan, City of New York, on or before the 10th day of July next.
Dated, New York, the 24th day of December, 1915.
M. SANFORD WEIL, Executor.
STROOCK & STROOCK, Attorneys for Executor, 30 Broad street, New York City.

AUFSES, ABRAHAM.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Aufses, 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, Solon B. Lillienstern, No. 115 Broadway, in the City of New York, on or before the 5th day of June next.
Dated, New York, the 24th day of November, 1915.
SAMUEL AUFSES, BENJAMIN AUFSES, Executors.
SOLON B. LILLIENSTERN, Attorney for Executors, 115 Broadway, Borough of Manhattan, New York City.

SIEGMAN, HENRY.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Siegmán, 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, Rose & Paskus, No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 27th day of July next.
Dated, New York, the 20th day of January, 1916.
GUSTAV MANDELBAUM, WILLIAM R. ROSE, ABRAHAM GOLDSMITH, Executors.
ROSE & PASKUS, Attorneys for Executors, 128 Broadway, Borough of Manhattan, City of New York.

SCHINSKY, ELIAS PAUL.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, dated February 8, 1916, notice is hereby given to all persons having claims against Elias Paul Schinsky, 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. 271 Broadway, in the City of New York, on or before the 1st day of September next.
Dated, New York, the 8th day of February, 1916.
MAX MARKEL, LOUIS WEINSTEIN, Executors.
I. GAINSBURG, Attorney for Executors, 271 Broadway, New York City.

LEVY, MOSES.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moses Levy, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at the office of their attorney, Louis J. Frey, at his place of transacting business, No. 31 Liberty street, Manhattan, in the City of New York, on or before the 25th day of August next.
Dated, New York, the 9th day of February, 1916.
NATHAN SHIMAN, SAMUEL BACH, Executors.
LOUIS J. FREY, Attorney for Executors, 31 Liberty Street, Manhattan, New York City.

WOLLSTEIN, LOUIS.—The People of the State of New York, by the Grace of God Free and Independent. To Martha Wollstein, Helene Baum, Isaac Wollstein, Rosalie Wollstein Lichtenfels, Theresa Wollstein, Rosetta Wollstein, late of the County of New York, deceased, as executors of and trustees under the last will and testament of Louis Wollstein, deceased, Edward Wollstein, whose place of residence, if alive, is unknown, and cannot, after diligent inquiry, be ascertained by petitioners herein, or, if dead, his executors or administrators, and his widow, heirs and next of kin, if any, whose names and addresses are unknown and cannot, after diligent inquiry, be ascertained, Adolph Wollstein, whose place of residence, if alive, is unknown and cannot, after diligent inquiry, be ascertained by petitioners herein, or, if dead, his executors or administrators, if any, his widow, heirs-at-law and next of kin, if any, whose names and addresses are unknown and cannot, after diligent inquiry, be ascertained, and to all persons interested as creditors, legatees, next of kin or otherwise, in the estate of Louis Wollstein, deceased, who at the time of his death resided at 325 Central Park West, Borough of Manhattan, City of New York, send greeting: Upon the petition of Martha Wollstein, residing at No. 2 West Eighty-first street, Borough of Manhattan, City of New York, and of Samuel Fleischman, residing at No. 303 West 107th street, Borough of Manhattan, City of New York, you and each of you are hereby cited to show cause before the Surrogate's Court of New York County, held at the Hall of Records, in the County of New York, on the 28th day of April, 1916, at half-past ten o'clock in the forenoon of that day, why the account of Martha Wollstein and Samuel Fleischman, as executors of the last will and testament of said deceased, should not be judicially settled. In testimony whereof, we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed. Witness, Honorable Robert Ludlow Fowler, a Surrogate of our said County, at New York, the 13th day of March, in the year of our Lord one thousand nine hundred and sixteen. DANIEL J. DOWDNEY, Clerk of the Surrogate's Court.

SCHERER, SIGMUND.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sigmund Scherer, 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 Harry N. Selvage, No. 51 Chambers street, in the Borough of Manhattan of the City of New York, on or before the 15th day of June next.
Dated, New York, the 1st day of December, 1915.
ROSIE SCHERER, Administratrix.
HARRY N. SELVAGE, Attorney for Administratrix, 51 Chambers street, New York City.

WETZLAR, TONY.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Tony Wetzlar, 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 M. S. & I. S. Isaacs, No. 52 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, 1915.
HELVY M. RAU, Executor.
M. S. & I. S. ISAACS, Attorneys for Executor, 52 William street, Borough of Manhattan, New York City.

MONTESE, FREDERICK.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Frederick Montese, 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, Koepig, Goldsmith & Sittenfeld, No. 27 Cedar street, Borough of Manhattan, in the City of New York, on or before the 5th day of August next.
Dated, New York, the 1st day of February, 1916.
KATE MONTESE, Executrix.
KOEPIG, GOLDSMITH & SITTENFELD, Attorneys for Executrix, 27 Cedar street, New York City.

LITTMAN, SELIG.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Selig Littman, 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 Ungler & Ungler, No. 115 Broadway, Manhattan, in the City of New York, on or before the 20th day of May next.
Dated, New York, the 16th day of November, 1915.
SARAH MORRIS, HERMAN LITTMAN, ISIDORE LITTMAN, Executors.
UNGLER & UNGLER, Attorneys for the Executors, 115 Broadway, Manhattan, New York City.

BLUMENTHAL, JACOB.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Blumenthal, 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 Aaron H. Schwarz, No. 130 Fulton street, in the City of New York, on or before the 31st day of July next.
Dated, New York, the 26th day of January, 1916.
ROSIE BLUMENTHAL, Administratrix.
AARON H. SCHWARZ, Attorney for Administratrix, 130 Fulton street, New York City.

MARX, JACOB.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Marx, 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, Benjamin F. Kraft, No. 59 Wall street, in the Borough of Manhattan, City of New York, on or before the 24th day of May, 1916.
Dated, New York, the 15th day of November, 1915.
LEOPOLD HAMMEL, ADOLPH HAMMEL, Executors.
BENJAMIN F. KRAFT, Attorney for Executors, No. 59 Wall Street, Borough of Manhattan, City of New York.

GROSSMAN, DAVID E.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David E. Grossman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at the office of Yankauer & Davidson, 261 Broadway, in the City of New York, on or before the 27th day of July, 1916.
Dated, New York, the 17th day of January, 1916.
CORA GROSSMAN, EMIL ALTMAN, Executors.
YANKAUER & DAVIDSON, Attorneys for Executors, 261 Broadway, New York City.

MICHAELS, ISAAC.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Michaels, late of the City 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, Otto A. Samuels, No. 99 Nassau Street, in the Borough of Manhattan, City of New York, on or before the 5th day of August next.
Dated, New York, the 20th day of January, 1916.
HARRY MICHAELS, HENRY C. FOX, OTTO A. SAMUELS, Administrators.
OTTO A. SAMUELS, Attorney for Administrators, No. 99 Nassau Street, New York City.

WEIL, HENRIETTE.—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 Henriette Weil, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Messrs. Kantrowitz & Esberg, 320 Broadway, Borough of Manhattan, in the City of New York, on or before the 25th day of August, next.
Dated, New York, February 16, 1916.
JOSEPH WEIL, JOSEPH S. AUERBACH, Executors.
KANTROWITZ & ESBERG, Attorneys for Executors, 320 Broadway, New York City.

PULASKI, MORRIS H.—In pursuance of an order of Honorable Robert Ludlow Fowler, a surrogate of the County of New York, notice is hereby given to all persons having claims against Morris H. Pulaski, 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, Mayer L. Halpe, No. 37 Wall street, in the Borough of Manhattan, in the City of New York, on or before the 15th day of June next.
Dated, New York, the 30th day of November, 1915.
ASHER HOLZMAN, LEON PULASKI, HENRIETTA D. PULASKI, Executors.
MAYER L. HALPE, Attorney for Executors, 37 Wall street, New York City.

KAPLAN, ABRAM.—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 Abram Kaplan, also known as "Abram" Kaplan, 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 Hirsch, Scheuerman & Limburg, No. 160 Broadway, in the Borough of Manhattan, city of New York, on or before the 8th day of May, 1916, next.
Dated New York the 1st day of November, 1915.
PAUL H. BURNS, LOUIS KAPLAN, Temporary Administrators.
HIRSCH, SCHEUERMAN & LIMBURG, Attorneys for Temporary Administrators, 160 Broadway New York City.

SCHMIDT, WILHELMINA F.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Wilhelmina F. Schmidt, 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. 299 Broadway, in the City of New York, on or before the 15th day of May next.
Dated, New York, the 5th day of November, 1915.
JACOB HAMBURGER, Executor.
ISIDORE FATT, Attorney for Executor, 299 Broadway, New York City.

GOLDBERG, ISAAC.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Goldberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, 171 East Broadway, in the City of New York, on or before the 1st day of September next.
Dated, New York, the 10th day of February, 1916.
SHEPARD J. GOLDBERG and GUSSIE G. MUTNICK, Executors.
J. SOLON EINSCHN, Attorney for Executors, 87 Nassau Street, Borough of Manhattan, New York City.

NEWFORD, DAVID L.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David L. Newborg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorney, No. 2 Rector street, Borough of Manhattan, in the City of New York, on or before the 18th day of August next.
Dated, New York, February 3, 1916.
JOSEPH L. NEWBORG, LEO D. NEWBORG, SIDNEY NEWBORG, Executors.
LESTER L. CALLAN, Attorney for Executors, 2 Rector street, Manhattan, New York City.

LOWENSOHN, SIMON.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Simon Lowensohn, 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, Edmund Bittiner, No. 277 Broadway, Borough of Manhattan, in the City of New York, on or before the 20th day of May, 1916, next.
Dated New York, the 18th day of November, 1915.
SADIE LOWENSOHN, Executrix.
EDMUND BITTNER, Attorney for Executrix, No. 277 Broadway, Borough of Manhattan, New York City.

KATZENSTEIN, LEOPOLD.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leopold Katzenstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, Room 1170, No. 233 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of July, next.
Dated, New York, the 17th day of December, 1915.
SARAH KATZENSTEIN, Executrix; JACOB KATZENSTEIN, MARTIN L. KATZENSTEIN, WILLIAM KATZENSTEIN, Executors.
STERNBERG, JACOBSON & POLLOCK, Attorneys for Executors, 133 Broadway, New York City.

MARGULES, 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 Margules, also known as Sam Margules, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at the office of Jacob M. Leibner, at her place of transacting business, at No. 3 Park Row, Manhattan, Borough, in the City of New York, on or before the 20th day of September next.
Dated, New York, the 10th day of March, 1916.
MARIE ROSENFELD, Administratrix.
JACOB M. LEIBNER, Attorney for Administratrix, 63 Park Row, New York City.

AARON, ISAAC.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Aaron, 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, Kantrowitz & Esberg, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the first day of October next.
Dated, New York, the 14th day of March, 1916.
LILLIE AARON, Administratrix.
KANTROWITZ & ESBERG, Attorneys for Administratrix, No. 320 Broadway, New York City.

LICHTENSTEIN, ALFRED.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Alfred Lichtenstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at their place of transacting business, at the office of Messrs. Kantrowitz & Esberg, No. 60 Wall street, in the City of New York, on or before the 1st day of July next.
Dated, New York, the 21st day of December, 1915.
OSCAR R. LICHTENSTEIN, PAUL LICHTENSTEIN, Executors.
KANTROWITZ & ESBERG, Attorneys for Executors, 60 Wall street, New York City.

SHLANOWSKY, IDA.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ida Shlanowsky, 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 Samuel D. Lasky, No. 170 Broadway, in the City of New York, on or before the 25th day of September next.
Dated, New York, the 13th day of March, 1916.
NATHANIEL I. SLOANE, Administratrix.
SAMUEL D. LASKY, Attorney for Administratrix, 170 Broadway, New York City.

COHN, 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. Cohn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Herman B. Goodstein, No. 38 Park Row, in the City of New York, on or before the 25th day of April, 1916.
Dated New York, the 15th day of October, 1915.
WALTER COHN, Executor.
HERMAN B. GOODSTEIN, Attorney for Executor, No. 38 Park Row, Manhattan, New York City.

STERN, 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 Stern, 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 Warner, No. 42 Broadway, in the Borough of Manhattan, City of New York, on or before the 25th day of April, next.
Dated New York, the 15th day of October, 1915.
MANUEL STERN, Administrator.
LOUIS WARNER, Attorney for Administrator, 42 Broadway, New York City.

TERKER, MORRIS.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Terker, also known as Moritz Terker, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at the place of transacting business at the office of David S. Myers, their attorney, No. 299 Broadway, Borough of Manhattan, City of New York, on or before the 20th day of May next.
Dated New York, the 16th day of November, 1915.
DAVID S. MYERS, Attorney for Executors, No. 299 Broadway, Manhattan, N. Y. City.
DORA SCHWERSENSKI, MONROE M. SCHWERSENSKI, ABRAHAM L. SHERWIN, Executors.

FRANK, LESTER.—In pursuance of an order of Honorable Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Lester Frank, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at the office of William H. Freedman in the Woolworth Building, No. 233 Broadway, in the City of New York, on or before the 15th day of April, 1916.
Dated, New York, the 8th day of October, 1915.
EVAN FRANK, JENNIE FRANK, Executors.
WILLIAM H. FREEDMAN, Attorney for the Executors, 233 Broadway, Borough of Manhattan, City of New York.

ENGEL, MARTIN.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Martin Engel, 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, Mr. Isidor Cohn, No. 229 Broadway, Room 1301, in the City of New York, on or before the 24th day of April, 1916, next.
Dated New York, the 18th day of October, 1915.
SIMON ENGEL and ALFRED S. ENGEL, Executors.
ISIDOR COHN, Attorney for Executors 299 Broadway, New York City.

SULZBERGER, FERDINAND.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ferdinand Sulzberger, 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, Mr. Isidor Cohn, No. 229 Broadway, Room 1301, in the City of New York, on or before the 24th day of April, 1916, next.
Dated New York, the 22d day of October, 1915.
MAX J. SULZBERGER, GERMAN F. SULZBERGER, NATHAN GRABENHEIMER, Executors.
STROOCK & STROOCK, Attorneys for Executors, 30 Broad Street, Manhattan, New York City.

MYERS, EMILY H.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emily H. Myers, 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 Engelhard & Pollak, No. 111 Broadway, Borough of Manhattan, in the City of New York, on or before the 8th day of June next.
Dated New York, the 24th day of November, 1914.
EDWARD H. MYERS, LAWRENCE MYERS, Executors.
ENGELHARD & POLLAK, Attorneys for Executors, 111 Broadway, Manhattan, New York City.

WALDMAN, ABE, also known as Abraham Waldman.—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 Abe Waldman, also known as Abraham Waldman, 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 Selig J. Isaacson, No. 489 Fifth Avenue, in the City of New York, on or before the 30th day of April next.
Dated, New York, the 23d day of October, 1914.
CELIA WALDMAN, Administratrix.
SELIG J. ISAACSON, Attorney for Administratrix, 489 Fifth Avenue, Manhattan, N. Y.

FROHMANN, MORRIS.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Frohmann, other than known as Morris Frohman, 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. 600 West 163d street, in the City of New York, on or before the 22d day of May next.
Dated, New York, the 16th day of November, 1915.
CELIA FROHMANN, Executrix.
W. S. & A. S. KATZENSTEIN, Attorneys for Executrix, 250 Broadway, New York City.

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Hand painted Japanese bamboo straw in pagoda and regulation sailor shapes—very light weight—handsome color combinations... Wenchow straw high crown sailors, with harmonizing band and streamers—other sailors of black lisere straw with lacquered ribbon and various polished flowers or novelties.
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