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Some of the Work Accomplished by the Council of Jewish Women

By **SADIE AMERICAN**

Secretary National Council Jewish Women

Said Hillel, the great teacher: "If I am not for myself, who will be for me? but if I am for myself alone, what am I?" A great word, pointing the way of achievement and character, through achievement to character, the way of self-development for service, the now familiar and well-trodden path of the Council of Jewish Women. Fifty-three sections with 13,000 members, senior and junior, are banded together in this organization, which is called the Council of Jewish Women.

Beginning in a religious impulse and growing through this into active being which must express itself in deeds, this organization stands before you to-day in the eighteenth year of its existence.

From 1893 to 1905 it was conducted on a minimum due in the hands of volunteers only. This steady growth, which meant a steadily growing demand upon it, necessitated an increase in its dues.

Let us glance briefly at its growth in members. In 1896 its senior membership was 3,370; in 1899, 4,785; in 1902, 7,484; in 1905 senior and junior, 9,435. This was the close of the period of the \$1 due. In 1908, counting loss and gain, the net gain based on the pair membership, showing that the fear expressed that the increased due would diminish our membership, had no basis in fact and that the majority of women will respond to the higher and the better, even at greater cost, and on December 1, 1911, we had the proud record of 53 cities organized and 16 junior sections with a total paid membership of 12,974, a net gain of 2,934 within the last three years; a gain that we feel is all the more significant in view of the difficulties against which the Council has had to contend during these last three years.

Bear in mind the following expenditures: The total expenditure of the sections themselves for philan-



MRS. IDA STRAUS

It is altogether proper and fitting that the portrait of the late Ida Straus, who by her death shed a new glory upon the Jewish wife and woman, adorn this sixth annual woman's number. Thereby we pay our due tribute to her matronly devotion and unexampled heroism. Ida Straus was the daughter of Nathan Bluen, one of the influential members of our community in his lifetime and a prominent merchant of this city in his day. She was for more than forty years the true helpmate in every sense of this word of the late Isidor Straus, the distinguished statesman, philanthropist and man of affairs, and met her death with him on the ill-fated "Titanic," the details of which are fresh in all our minds. Ida Straus was indeed an Esheh Hayil, one of nature's noblewomen. While the whole world mourns her loss, in common with that of her noble husband, we are the better for her life and her manner of quitting this earthly scene. The Educational Alliance, the institution in which she as well as her spouse was so profoundly interested, will remain with us as the tangible monument to the philanthropic activity of the late Isidor and Ida Straus.

thropies of all kinds is \$265,819, which may be divided as follows:

Total disbursements for National Committee on Immigrant Aid and the amount spent by the Sections themselves.....	\$21,157.20
National Tuberculosis Investigation	364.22
Expenditure for Section Philanthropies	76,069.92
Contributions to Outside Philanthropies	7,153.63
Institutions	144,830.35
Blind	1,171.84
National Hospital, Denver and Anti-Tuberculosis ..	4,022.14
Religious Schools	10,268.49
Religious	781.21

Some may say: Why so small a percentage for Religion? And the answer is apparent. In the Religious Schools much of the teaching is done by volunteers. They but supplement the work done by the synagogues and allied forces, but for the work of the Committee on Religion itself, little expenditure is called for, because the work of this committee is to stimulate the study of Judaism, Jewish History, and matters of Jewish interest, and as you have heard in the first named of our purposes, by supplying means of study. In the early days of the Council it was intended that special syllabi should be prepared, and this was to a certain extent done. A bibliography on subjects Jewish was published, perhaps the most complete for the average student that has ever been published, and I mean by complete, not including everything, but including those things to which the average student might turn.

Specialists about the same time began printing syllabi, the Chautauqua supplied such means of study, the Jewish Study Society in London, organized through the visit of the delegate of the Council to London in 1899, supplied other syllabi and the rabbis have been generous in offering their time and advice throughout the country, so that it seemed a duplication for us to attempt to do what could be adequately done only by specialists, and the Committee on Religion has therefore limited itself to

pointing the way to existing means of study and to advising whenever advice was called for.

We acknowledge that this question of study is a difficult question. Only about ten per cent. of our members are in Study Circles, our record showing 52 Study Circles in 34 Sections with 1,363 members with an expenditure of \$781.21 in nine of these Sections. But does this mean that the rest of our members are not interested in the religious work of our organization? Not at all. Many attend as they should the study circles in connection with their own synagogues, many, as is natural, prefer to pursue their studies alone in reading, and in other ways that suit them. Practically all have been stimulated to an interest in Religion, Judaism and Jewish matters, which would not have existed to the same degree without the Council, but we must acknowledge that we are in an age where not the Jew alone, but all peoples are changing their attitude toward Religion, and in such a transition period there are bound to be reactionaries and again reactionaries from reactionaries, but this means thought rather than the opposite, and by the reports and the statements that come to us, we know that the thoughts of our members have been stimulated into activity.

We know there has been progress along fundamental lines, along lines of freedom, and lines of freedom are always lines of breadth and construction. Time was when within the Council there happened what might have been called in days gone by a "Heresy Trial," when one group was determined that all should think alike, which meant should think according to their ideas. To-day, the very ones most active in insisting upon this arbitrary standard set by themselves, are among the freest and the broadest, having come out of their former attitude into a realization that just as the physical eye varies in what it sees, so the spiritual will vary, and to-day the Council joins in its ranks not only passively but actively those who are most Orthodox with those who are most Radical and in unison, no, not in unison, but in harmony, they together, shall I say sing, their Hallelujah? They act their Hallelujah hand in hand, pushing forward in true religious step.

The Chorus of Young People instituted for Religious Singing by the St. Paul Section, the consideration by the New York Section of the feelings of those extremely Orthodox who are unfortunate enough to be in the city almshouse or hospitals, and especially at holiday and Passover time. There are always in the New York almshouse and hospitals on Blackwell's Island about 200 Jews and it was through the New York Section that for the first time these unfortunates were given a real Passover with excellent Passover food, dishes of their own, and everything that was possible to make them feel that they were really celebrating the holiday so dear to their hearts.

The New York Section has held its meetings just before Passover with a spread *Sedar* table and the full explanation of its meaning, and has brought the story of the Passover to its children as well, by *Motion Pic-*

tures, which idea it is bringing to you as an object lesson, in the hope that you will copy this adaptation of a new method to old needs. This, of course, really belongs more under the Religious School Committee, but both the committees on Religion and on Religious Schools may take credit for it.

So long ago as 1902, a resolution was passed at the Baltimore Triennial, asking the rabbis to train Sabbath school teachers. Recently we find that the theological seminaries, and by correspondence, the Chautauqua, is entering into this work. Naturally we do not claim that it is the result of the request of the Council, but we think we have a right to say that the conferences on the subject, that the talk of the women, that the wish of the women teachers, for most of the teachers are women, has been of no small influence in bringing about this long desired result. The Council has repeatedly put itself on record by resolution that synagogues should be full on Saturday, that holidays should be observed, yet there are some who censure the Council because these things have not always resulted as they would wish. The Council as such can only express its ideals. If these ideals are not carried into practice, the fault lies other than in the Council; it lies in the members themselves, and in powerful influences of the times, which the combined forces of the Council and synagogues have been unable to check.

In a number of sections the temples have been decorated in the holiday time, notably on Succoth, when booths have been erected. There seems to be a recrudescence of appreciation of the meaning of the beautiful holiday ceremonies. This does not necessarily mean a return to old beliefs, but it does mean a reaction in appreciation of the beautiful forms of the past on the part of those who, wishing to reject some of the things, for a time were under a mistaken notion that in order to rid themselves of some they must turn their backs upon all. Especially noteworthy is the consideration that is being given to the religious needs of prisoners old and young, by sending a chaplain or friend to conduct services, by supplying books and holiday services to keep the prisoners in touch with the outside world.

Several sections have been instrumental in having city and school employees relieved on holidays, having examinations on days other than on Saturday and seeing to it that no marks shall be lost by school children for absence on account of religious celebration.

They have also seen to it that notices of services in synagogues were posted in hotel lobbies, something which we have long urged upon every congregation to see to for itself.

We may quote our test here: "If I am not for myself, who will be for me?" for Religion is so personal a thing that we must endeavor to know as well as to feel in it, yet if we know and feel only for ourselves, what are we?

And so we travel onward to the work of our Committee on Religious Schools. This committee, during the last triennial period, emphasizes the fact that the Council needs to direct

its chief efforts to its own members, that they may understand the needs of their own children. Repeatedly I have said that to improve other people is a great joy, and apparently less difficult than to improve ourselves, and often in the desire to give religious teaching to the children of the poor, we neglect to give religious teaching to the children of the poor in spirit who may be ourselves. It is for this reason particularly that the New York Section has been giving motion pictures as a method of teaching the Bible to its own children first, and then letting other children have the benefit. Yet for our own children and for the children of others the work can go hand in hand.

The Council in 20 sections conducts 32 religious schools with 198 volunteer teachers and 17 paid teachers and an enrollment of 2,934, and for these schools in the last three years it has expended \$10,268.49.

In connection with this there are two or three details that are especially worthy of note: The establishment of infant classes in conjunction with the temples, the unique Thanksgiving services of the children of Sabbath schools and orphan asylums in San Francisco, the Saturday afternoon children's services in another city, the census in a smaller city of children who have no Sabbath school instruction, a post-graduate class, a teachers' class, the going to a workmen's suburb to bring to the children there what ordinarily only the children in large cities have, and the sending of a teacher of religion to correctional institutions, who at the same time is their friend and guide on their release.

We have issued a unique leaflet, a calendar of the holidays. Its purpose is set forth on the title page as follows:

"This calendar is offered to social workers and heads of institutions, universities, colleges and schools that they may be informed as to the Jewish holidays and their observance.

"We respectfully ask from them co-operation to the end that Jews coming under their jurisdiction shall be enabled to conform with the spirit of the holy-day in service or celebration, and shall, without penalty, be enabled to avoid these days for examinations and special work. We feel assured that this request will not be denied us, and that heads of institutions, knowing which days are sacred, will, if possible, avoid them as examination days."

The original suggestion came through an occurrence that was brought to our notice. The head of a reform school for boys, wishing to help the Jewish boys celebrate their holiday, gave them a special outing, a good time and a good dinner on Yom Kippur. It seemed our plain duty, therefore, to put adequate and authoritative information in the hands of those whom, so frequently, we criticize for disregarding the Jewish holidays, but who do this through lack of information and not intention.

The calendar has been reissued annually, and also contains a five-year calendar.

And again: "If I am not for myself, who will be for me? but if I am for myself alone, what am I?"

One of the new activities is what has originated in New York and is called the Home and Hospital Guild, which gathers linens and clothing for its own institutions and charges. In Philadelphia and in some other sections, many of the members have co-operated and are co-operating with the Needlework Guild of America, which is so generous with its distributions, but because even this is not sufficient, the Council has felt that it should urge its own particular work along similar lines and the work has already spread to several sections.

Naturally it is impossible to enumerate individual philanthropies, but I will speak of the institutions of which we have nine in nine different cities, some of which were in existence three years ago, but all of which have been greatly developed. They are of two kinds, correctional, like the Industrial Home in this city, with its new building and grounds, and the Home for Wayward Girls and Unmarried Mothers, maintained by the New York Section and for which a building at a cost of \$40,000 was erected during the last year.

In various cities there have been the beginning of settlements, work which is preventive and constructive rather than reconstructive as the first mentioned are.

We record the fine gift to the Syracuse Section as a memorial to Mrs. Marshall of that city, in which Syracuse now carries on its manifold activities.

While the activities of the Sections cover every field they may be said to center around the home, and as the home after all depends upon the women, the Council specializes on work for girls, yet this does not mean specializes to the exclusion of work for others, but only that this is its main work and that work for the other members of a family and for the family itself are secondary to this. Too little attention has been paid in the past to the necessity of work for girls in a preventive sense. It has rather been taken for granted that girls were not subject to the same temptations nor to the same inner forces which pull boys off the straight and narrow path, and we have awakened with a shock to the fact that we have been asleep for many years, and the Sections have responded to the call of the Council to take up this work for which the older organized societies were not prepared, for which they had made no provision and which, running along in old accustomed lines, they found it difficult to take up.

We have attempted to keep the world sweet and clean by reforming, or partly reforming or trying to reform boys who come under our notice, not realizing that the only way to keep the boys good is to plan to make the girls good, not to make them good singly, but to make them good together, boys and girls; by realizing that together boys and girls will live, whether you like it or not. We must work to create and maintain established ideals for their living which will make it possible for them to live sweet, clean, healthful, pure and happy lives; for young people demand happiness. If they cannot get real happiness because

you do not make it possible, they will go after what appears to them to be happiness, and which is in many cases just the opposite. Now, just because the thought of the world has been centered upon the boy rather than the girl, the Council of Jewish Women, whose motto might have been: "Never do anything that somebody else is already doing well, but do those things which no one is doing adequately," the Council of Jewish Women has centered its idea, its thought, its efforts, upon the girls; not to improve them, because girls cannot be improved, but in order to bring out the good that is in them instead of leaving a way for the evil only. It has taken up sewing, for example, which is a splendid thing for girls; but all girls no more like to sew and are no more fitted to sew than all boys want to be sailors. It is a curious thing that the world has classified all women together, not realizing that they were made differently just as men are. You remember what Mrs. Poyser said in that wonderful argument of hers with the schoolmaster; when he said that women were mostly fools, she replied, "Well, the Lord Almighty made them so to match the men," and the Lord Almighty has always made women to match the men and the men to match the women; and when there are no matches there is something wrong.

It is because we believe in this that we are devoting our attention to the girls—to the little girls, if you please. For example, we are teaching them sewing, not that they may become seamstresses; we are teaching them cooking, so-called "domestic science," that phrase which is more misused than almost any other that I know, not that they may become servants or "domestics"—another misnomer—but that they may be prepared for life. We can no more in these days undertake to make girls into servants because they are poor than we can undertake to make other girls into beauties if the Lord has not built them that way. We have got to wake up to this. We have got to wake up to the fact that we are living in a new world, a world of electric lights and "great white ways," of automobiles and of moving pictures; and we have got to understand the influence of and to make use of all these things for good if we want to make our girls understand this world. How many of you who have been accustomed to riding in an electric car or an electric motor car are willing now to ride in a hansom? You do not enjoy your dinner, you are very apt to say something irritable at home if you are subjected to this slowness; and so are the girls. We must understand the forces working in them. We Jews must especially understand that the girls with whom we work are largely the children of immigrants, if not immigrants themselves; and it is a well known fact that the first generation of the immigrant population produces more evil than the next generation, curiously enough, because all the old sanctions are gone and the new sanctions are not yet here; the next generation comes out good, though it may appear for the time unstable. That is because the boy can say "third," but his father can only say "dritt," and the boy mistakes true values just as you and I do in other ways.

* * *

While the work for the blind is under a subcommittee, this work in extent has been that of a main committee. We are the first to make any organized effort for the care of the Jewish blind, of whom there are bound to be a certain number with the increase of the Jewish population.

In a number of cities a complete

census of Jewish blind has been made, and sometimes in order to discover that there were only a few Jewish blind, very much work is necessary. It is sometimes necessary to spend time and money and energy in order to be assured that no work is needed in a certain direction. Nor have we limited ourselves to work for our own, but to prove that we are of the community as well as in it, we have stimulated and brought into being work for the entire community, and in both Pittsburgh and Cincinnati, permanent associations for the adult blind, with a workroom in the latter city, have been brought into life through the Sections of the Council.

Another mark of the regard in which we are held is the testimony of Sir Francis Campbell, the great blind teacher of England, and his wife, that our plan of work for the blind is unique. This is more gratifying since it was the first effort of a new committee. Lady Campbell is using it with the volunteer workers for the blind in England, which proves that the praise was not mere lip service.

When one considers the enormous sums that are being spent by other organizations in making propaganda and that ours has been service and very little money with these tremendous results, we may well be proud of our women and our work.

* * *

Our Committee on Reciprocity forms a center for the interchange of papers and of views on the part of those who cannot meet in person. It has sets of slides on subjects Jewish, which have been used to advantage by various Sections. It is one of the committees, however which is successful just in proportion as it is not used, because if it is not used it shows that the Sections are doing their work for themselves. It must, however, stand ready to aid whenever there is an emergency.

Of the co-operation of our Sections for other than philanthropic purposes I can only say that there is no movement, local, State or Federal in which we are not asked to assist, whether it be for an expression of opinion, to push legislation or to join in great gatherings.

Great lecturers have come to us and freely given us their fine service of inspiration.

MEETINGS, SOCIAL FUNCTIONS.

Meetings have been more and more successful and more of the social feature has been added to them that the members may come closer together. In an increasing number of Sections, over one-half, an annual social function is given, which is looked forward to by the Jewish women of the city as the function of the year.

Our juniors have devoted themselves largely to children and young people, taking them on outings, teaching them, giving them of their young lives, and in every way showing that they are preparing themselves for the more serious responsibilities of later life.

* * *

While in the various cities of Europe I made it my business to visit whatever institution or organization which could teach us anything in our work. It was a great compliment to have been told by Mr. Coote in London that we had nothing to learn in the matter of protection of girls.

It was my desire to learn much about work for the blind, and the number of Jewish blind who do not know English in the city of New York has for a long time made me feel that they should have in their hands a Hebrew or Yiddish volume in raised type. I studied into this matter and it was owing to my request and co-operation that there has just been perfected in London by the British and Foreign Association for the Blind a new Hebrew Braille Al-

phabet, the former one having been utterly inadequate. I hope to be able to take up this matter and I hope that the Council of Jewish Women will add help by appropriating the first money to secure some books in this new Braille and to teach the reading of it to those into whose lives it is to bring much brightness.

It is a privilege and a pleasure here to record the words of those magnificent women, Madam Eugene Simon, of Paris; Miss Pappenheim, of Frankfort, and Miss Werner, of Hamburg, exceptional women in their way, who were at the London conference. Of Madam Simon I wish particularly to speak in one connection. It is perhaps difficult for us in the United States to realize how little of what we call Reform is known in Europe. Madam Simon with another woman, Madam Brandon, founded a synagogue at which Sunday services were held, a great achievement for a woman. For, she said that they must have a place where the younger generation would go, and so beginning with a small gathering place, where men and women sat together, they have extended their work until now they have a larger congregation and assembly hall and are doing splendid work under a young Rabbi; yet you would hardly recognize this as reform, except for the fact that men and women sit together. The present head Rabbi of Paris, Mr. Levy, is very broadminded and in no way opposed this new movement; while he could not officially endorse it, he lends it his countenance after all.

I tried to persuade these three women to come to our triennial, but they feel that America is much further away from Europe than Europe is from America. At some future time I hope that we may have them with us.

Were there time I would like to tell you of the conditions that I found among the Jews of Stockholm and Copenhagen, in Holland, in Belgium, and even in Paris where I was permitted to aid Madam Simon in the establishment of an entirely new kind of protective work for girls along the line of what we do and based upon it.

During my visit in London the first steps were taken toward the formation of an International Council of Jewish Women. Madam Eugene Simon, of Paris; Miss Pappenheim, of Frankfort, and myself were recorded in the minutes as the founders of this movement, and a letter was drawn up which was to be sent in English, German and French through Europe with the exception of Germany, where it was to be sent to the German Council of Jewish Women and in the United States to our organization, which two societies would themselves further make propaganda.

The German association appropriated \$25 toward the printing as the Council has done. I was urged, nay, begged, to go to the different European cities, because the ladies felt that we in America push things so much faster that it would mean a speedy organization. Indeed, I wish that it had been possible to do so, for the matter has made very slow progress up to the present time, but just before leaving home I received a letter that a conference was called in London for next month when final steps will be taken to further this new organization, which is to co-operate in every way with the permanent International Bureau for the Protection of Girls in London. Its work is to be constructive and preventive, stimulating our women in those countries where social work is not yet done and where it is so sorely needed, to take up the question of the needs of our girls, and more especially of our immigrant girls wandering from one country to another. The greater project is due in no small measure to our existence as a National organization.

The Religious Work of the Council of Jewish Women

By MRS. CAESAR MISCH.
President National Council Jewish Women

The adherents of Judaism live their religion to a marked degree. Judaism is pre-eminently a system of life, one which regulates our daily activities, and one in which religion and history are inextricably interwoven. Feast and Fast recall to our minds not only Jewish history, but also the contemporaneous history which helped mold our faith and its observances. Our religion differs from the dominant faith in its unswerving monotheism, and this union of religion and history differentiates it from other monotheistic faiths. It is a living religion and one which can never be torn from the heart. The words "I am a Jew" bear in their seven letters the history of a people which has made the world

if this is not always accomplished, the Council should not be blamed. It cannot expect to do in 18 years more than the Synagogue has done in 2,400 years. It has unquestionably brought into the lives of its members a deeper interest in, knowledge of and love for the history, ethics and practice of Judaism. Our Section reports show that our Study Circles study the Bible, its poetry, its tragedy, its promise, Jewish history, Biblical and Post-biblical, Jewish Literature, Current Jewish Events, Jewish Hymns, the Essentials of Judaism, the Mosaic and Rabbinic Laws, the Evolution of Modern Judaism, Modern Jewish Problems, in fact all which is of importance to us as Jews. As these circles are led mainly by the



Mrs. Caesar Misch

what it is to-day—a people which has influenced and will ever influence the law, the art and the science of the world.

With this history behind us, it is essential that we live lives worthy of our forefathers and of the heritage which they left us. We are rightly judged by our present rather than by our past. But to live our lives to-day as we should, we must have a thorough knowledge of the past, both of our history and of our religion in its entire evolution.

Since our religion means so much to us, it was but natural that, when in 1893 the Council of Jewish Women was organized for Religion, Education and Philanthropy, the thought of Religion should have been uppermost in the minds of its founders. And so it is to-day. Education and Philanthropy have ever been vital parts of the Jewish religion, and these phases of Council work have been developed as need arose, but ever the aim of the Council has been that first and foremost must come its religious work. Ever its leaders have set this goal, and their enthusiasm, like the burning bush, has never died down, but burns ever more and more brightly.

The Council urges its members to attend divine service regularly, but

Pesach week.

Similarly, our Brooklyn Section held a Purim celebration at the truant school, our Pittsburgh Section held services in three penal institutions on Rosh Hashonah and Yom Kippur, our Worcester Section celebrated Chanukah, Purim and Passover in the Massachusetts State Industrial School for Girls, and nearly all our sections celebrated Chanukah, Purim, Pesach, Succoth and Shabuoth in settlement houses, Sabbath schools, orphan homes, etc. Our Junior Sections join heartily in this work, as they are deeply interested in brightening the lives of less fortunate children.

The Talmud says: "The world is saved by the breath of school children. Even to rebuild the temple the schools must not be closed." Judaism is a religion of education. Not for us the keeping of the people in religious darkness and subjection. Not for us the dogmatic slogan that salvation depends upon a blind following of more or less inspired leaders. Rather has our slogan been "Let there be Light." And this Light is not alone for the elders. The Bible is full of commands that all truths are to be taught "diligently unto the children." Many sections of the Council have opened religious schools where the need existed, but our work is not to be measured only by the number of our Council schools. The Council seeks first to co-operate with existing schools and to assist the already organized forces for religious work. Only when existing schools are filled or when distance forces such a step, do we open additional schools. Twenty-two sections support entirely 42 Council schools, but in addition our sections aid many congregational schools by purchasing books and supplies and by paying teachers. They also send teachers weekly to truant and reform schools.

Such work is done mainly by our larger sections, but our smallest sections feel the call to the work. Witness our Alexandria, Va., Section with only 22 members, which opens the synagogue Saturday mornings for a children's service, and which brings a Sabbath school teacher weekly from Washington, and our Marion, Ohio, Section, with only 11 members, which supports the congregational Sabbath school.

And constantly as need arises, come new developments in our religious activities. I have given above but a few excerpts from the reports of our sections. A complete account would be of great length, for there is scarcely a section which has not been spurred on to active religious work by the inspiration received from the chairman of our National Committees on Religion and Religious Schools. No one who follows the work of the Council along these lines can doubt that this work is steadily and permanently growing. It is a source of intense gratification to those of us who strive for this end to mark the increased interest and earnestness manifested by our sections and by our individual members.

Our members are studying that they may in turn be able to impart to the rising generation the truths and beauties of Judaism, and are putting into practical effect the enthusiasm they derive from the National Council. Truly the future of Judaism is bright when we have so many women vitally interested in the welfare of our faith and when the mothers who are molding the thoughts of the men and women of to-morrow so nobly typify the woman of Proverbs XXXI. Not only their husbands, but the Congregation of Israel shall call them blessed, and future generations will sing the praises of those earnest founders of the Council of Jewish Women, who with prophetic foresight saw the need and the possibilities of an organization of Jewish women "blended together for Religion, Education and Philanthropy."

rabbis, we are under expert guidance.

Not the least of our work has been the bringing back to the home of the beautiful home ceremonies, the Kiddush, the Seder, the Chanukah Lights. In the university towns where we have sections, our members invite the Jewish college students to share in these home festivities. That is perhaps as near as we can come in modern times to the beautiful custom of old when no Sabbath Eve table was considered complete unless there were a Sabbath guest.

This year an appeal was sent out by a brother organization for funds to enable Jewish soldiers and sailors to celebrate Passover. This is a splendid work and deserving of universal support. The Council of Jewish Women has done similar work for years without public assistance, Charleston, S. C., being the first of our Sections to place Jews from the navy yard and army post in private families for the Seder.

Practically all our Sections provide Passover fare for the inmates of charitable and penal institutions. In New York this problem is the greatest, and has been most successfully met, even to the extent of providing new dishes and cooking utensils for

Jewish Women in Science

By B. HOROWITZ.

If in the course of preparing the articles on "Jews and Science" I have never, with but one or two exceptions, come across any notable achievement by a woman scientist, this is to be ascribed to the hitherto meager opportunities offered women in cultural pursuits, and not, as some of our contemporaries would like to have it, to their mental inferiority. One need not speculate upon this to come to any decided conclusion; one need but attend any up-to-date American university where both sexes are admitted with equal privileges. Soon he will come to realize that, taking them all in all, the mental calibre of our fair sisters is hardly inferior to that of his brethren.

It has been argued—and this argument has been taken up by some of our most distinguished educators—that the average girl student, though more industrious, possesses less originality than the average boy. But even were that so we must not forget that in this scientific age of ours industry counts just as much as originality. In fact, one can go so far as to say that in scientific research great industry and little originality will go further than the reverse. Our professors are encyclopedias of knowledge, and they've got to be if they wish to be regarded as of the "progressive" type. All the originality in the world will not avail to solve a scientific problem if a thorough knowledge of the subject be not at one's command. Lord Morley has very pertinently said that our age will be distinguished by the large number of men it has produced belonging to the second class, rather than by a few who belong to the first. And that is directly to be attributed to scientific activity.

But women are more and more entering the arena as candidates for honors in intellectual prowess, and year by year an increasing number prove victorious. One—Madame Curie—has already raised herself to the topmost pinnacle of fame, and many are closely following in her wake. Among this distinguished little company at least two have sprung from our stock, and it is of these two that I wish to treat here.

It has long been known that anaesthesia (prevention of consciousness) may be brought about by the use of certain chemical compounds, such as chloroform, ether, "laughing gas" (nitrous oxide), cocaine, etc., and whilst their introduction has proved a blessing to mankind, there are several objections to their use. For example, chloroform has a bad effect on the heart, and the amount must therefore be carefully regulated. The action of ether upon the nerves is a point which cannot well be overlooked. "Laughing gas" does not effect the system long enough to enable its use in extended operations.

To remedy this Dr. Louise Rabinowitch has tried to substitute electricity for the above substances. For some time the results obtained were not wholly encouraging, but finally she found that anaesthesia could be produced by employing a current of low tension. Without entering upon the many difficulties which she has had to overcome, and which are set forth in detail in her paper on the subject, some of her results may be given. She found that a current of

35 volts, under the prescribed conditions, produced complete anaesthesia, such as chloroform or ether might have done, but with none of their bad after effects; 25 volts resulted in local anaesthesia, resembling the effect of cocaine, only much quicker and more certain; 5-6 volts produced a profound electrical sleep. In her thesis entitled "Le Sommeil Electrique" (The Electric Sleep) she describes the last phenomenon as follows:

"The animal shows at first some signs of surprise. It raises its ears, and then has a slightly disturbed air. As the intensity of the current is augmented more and more it tries to run away, but it does not cry out, and seems to suffer no pain. The subject passes then through a phase of slight convulsions; its neck stiffens, it trembles, the quivering being chiefly in its feet and in the muscles of the face. Finally, it falls on its side. The muscular constriction disappears, and after the animal has made some efforts to rise, the head falls upon the table. It closes its eyes and appears to sleep. Except for slight quivers in the hind legs, and an equally faint tremor in the facial muscles, it is quite tranquil and quiet. Its respiration and the cardiac [an instrument which records movements of the heart by tracings] beat continues regularly. The voltage registers, usually, in these experiments, from 5-6 volts. The animal may remain in this state as long as one chooses."

Dr. Rabinowitch is a Russian by birth. She certainly must have been a wonderfully precocious child, for, though a Jewess, not only was she admitted into a school equivalent to the gymnasium, but graduated from it at the rather juvenile age of 15. Accompanied by her parents she proceeded to Paris, and within one year obtained a bachelor's degree in arts as well as in science at the Sorbonne. Coming to America Miss Rabinowitch entered the Women's Medical College in Philadelphia, and from that institution received her M. D. with flying colors. She returned to France, and took a post-graduate course at the Nantes Medical Institute. It was whilst here that she began her researches into electric sleep.

One who has met her on several occasions has described her as follows:

"She is a small, feminine, retiring woman of 37—surely not a great age to have accomplished so much. She dislikes publicity, is not fond of people in general, and lives only for her work, and for the few friendships she has formed by her brilliant mentality and sweet personality."

From the time that she was a mere child Mlle. Rabinowitch exhibited extraordinary mental powers. She studied when other young people played, and this from pure love of her occupation, the delight which comes to a few natures through the intricate and concentrated exercise of their brain.

Dr. Rabinowitch's studies have led her to form some very decided opinions as to the nature of electrocution. She avers that she would like to bring about a prohibition of capital punishment, the relic of barbarous ages; but since her influence is not yet such as to enable her views to be put into execution, she has devoted some of her time to find out the most efficient method of carrying out the operation with a minimum of inconvenience to the sufferer. "The whole process," says Mme. Rabinowitch, "is obtained with a low voltage. In man from 150-200 volts

would probably suffice. With this number of volts and the use and application of the current here indicated, there is obtained not only less of consciousness, but there is also avoided blistering and burning of the parts corresponding to the places where the electrodes are applied."

Two years ago at the International Congress of Psychology, held in Rome, Dr. Rabinowitch presented a paper based on her researches, and created a profound impression. To prove all she said she carried out experiments—using rabbits for the purpose—in the presence of those assembled. These were so skilfully done, and the results obtained agreed so closely with what she asserted in her paper, that hardly any criticisms—and these of a most trifling kind—were offered. To Professor Patrizi's objection that electric sleep was not the same as normal, because in the latter case the pupils of the rabbit are contracted, whereas in the former they were dilated, she answered that she had never claimed electric sleep to be identical with normal. "At the same time," she continued, "Professor Patrizi is not correct in assuming that the pupils of the eye are dilated whilst the rabbit is under the influence of electric sleep; on the contrary they are contracted"; and for the second time repeated her experiment, showing conclusively that either the Modena professor's eyes or memory had played him false. She was congratulated on all sides, and at once took her place among the more prominent physicians at the congress.

Dr. Rabinowitch is a member of the New York Academy of Medicine, of the American Medical Association, and of the Medical Society of Paris.

She is undoubtedly one of the most creditable ornaments of her sex, and of Jewish women, who have every reason to be proud that one of their number should have attained to such eminence in science.

Zangwill has been taunted by the fact that he had married a Christian. That is not the truth. All he had done was to marry a girl whose father was an advanced agnostic, and whose mother was a Jewess. And that, certainly, was not altogether an inappropriate match, for in Zangwill the religious element has always been lacking. It is of Mrs. Ayrton, Mrs. Zangwill's mother, who is regarded as the foremost woman scientist in Great Britain, that I wish to write a few lines.

Mrs. Ayrton is the daughter of the late Levi and Alice Marks, a name respected in one of the provincial towns in England. She received her early education in one of the many private schools with which England abounds, and even here began to display talents of a more than ordinary kind. She carried off the chief prizes in each class, and in her final year took her examination for Girton College, Cambridge, then the only woman's college in the kingdom. In this examination Miss Marks headed the list, and was on that account awarded an entrance scholarship which entitled her to free tuition. At Girton the girl, oddly enough, proceeded to specialize in physics and mathematics and whilst here invented an instrument for recording the pulse beats—and this after having scarcely reached her seventeenth year! Unfortunately something similar had already appeared on the market, so that she did not reap the fruits of her labors; but nothing daunted she continued in her work, and about six months later took out a patent on a line divider, an instrument for dividing a line into any number of equal parts. With this Miss Marks had a greater share of success. The instrument came to be extensively used, and the inventor became more and more familiar to the scientific public.

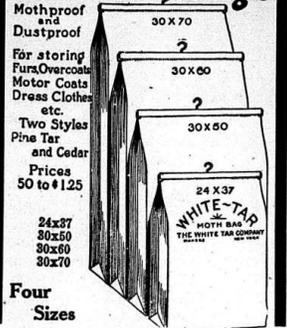
After Miss Marks had completed

her course with marked distinction at Girton, she proceeded to the Finsbury Technical School in London, there to specialize in electricity. The professor in electricity at that institution was Ayrton, one of Kelvin's most distinguished pupils at Edinburgh, and who had even then in the early eighties become famous as an electrical engineer. Miss Marks entered Ayrton's laboratory, the professor assigned work to his fair pupil, and within six months teacher and scholar were husband and wife—such was the scientific activity pervading the atmosphere!

But marriage did not seem to hamper scientific progress, only now instead of working along independent lines, Mrs. Ayrton worked in collaboration with her husband. And more than once did the professor, who died some four years ago, acknowledge the debt of gratitude he owed her. "She is the source of my inspiration," he was wont to say; "without her I wouldn't have become half as famous"; and whilst due allowances must be made for the natural partiality of a dotting husband, this can well be believed. When in the early 'nineties Ayrton was invited to attend an electrical congress held in Chicago, he put his wife in charge of the research work he was conducting in the electric arc, and when he returned was both surprised and delighted to find how much progress had been made; so much so, indeed, that he absolutely refused to publish any of the results under his name. He earnestly pleaded with his wife to prosecute the study which had had such an auspicious beginning. At his request Mrs. Ayrton continued to do so, and the results of her labor will soon appear in book form.

At the meeting of the British Association for the Advancement of Science for 1908, Mrs. Ayrton read a paper to the electrical division, in which for the first time was given to the world the law connecting current length and pressure in the arc, and also explanations and mathematical deductions which completely solved the mystery of the "hissing" effect. Almost immediately afterward, before the Institute of Electrical Engineers, she read a paper on "Sand Ripples," an important contribution to the navigation of winding rivers. Mrs. Ayrton was thereupon unanimously chosen a member of the Institute of Electrical Engineers, the first woman ever to have been appointed. In 1902 she was nominated for fellowship to the Royal Society, the highest honor that can come to a scientist in Great Britain; but upon consulting judicial authorities the committee found that it had no power to appoint a woman!—so that she was barred simply and solely because she was a woman. One would imagine that the statutes of the society could easily be altered to suit the case in hand; but then it's England, and in many respects the

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English are the least progressive people in the world. As if wishing to make amends and wipe away the stigma, the same body presented her with the Hughes medal in 1908, the year which left her a widow.

One may not be in favor of woman's suffrage, but I cannot help thinking that, were the fair sex to put up Louise Rabinowitch and Bertha Ayrton as models of what a woman is capable of accomplishing, the cause would have still better reasons for its existence.

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Henriette Goldschmidt and Her Work

After the German of Regina Neisser

By JACQUES MAYER.

Nearly fifty years ago the movement for the higher education of women began in Germany. One of the first to enlist in that cause, and who finds in her whole-souled devotion to it a fountain of perpetual youth, is the venerable Henriette Goldschmidt, whose picture adorns this article. Gifted with a fine mind and a noble soul her life and her work have been consecrated to the service of humanity.

From early youth nothing appealed to her more strongly than the solution of one of the most important culture problems—the opening of broader roads for the higher education of women. For over half a century she has resided in Leipzig, where she is the second highest officer of the *Allgemeine Deutsche Frauenverein*, and where she is re-

whom, also, she proved a most loving and devoted mother.

Five years later Dr. Goldschmidt was chosen rabbi of the Leipzig congregation and he and his wife joyfully seized the opportunity to participate in the artistic and musical activities of a German metropolis. Very soon the rabbi's home became the resort of cultivated and influential men and women, young *gelehrte*, ambitious to advance in their careers, and, last but not least, young women. Upon all these people the intellectual attainments and the personal charm of the hostess exerted a stimulating and beneficial influence.

It was not long, however, before a much broader field for the exercise and development of her powers was thrown open to Frau Goldschmidt. When, in 1865, Louise Otto-Peters

tions, many of whom are active as teachers at the present time. All regard the institution with gratitude. As for the people's kindergartens, these have been attended by hundreds of thousands of children.

One of Frau Goldschmidt's lectures brought about the establishment of a municipal training school for girls in Leipzig, and through her influence two series of lectures are held, at which professors from the university hold forth on the most important social, scientific and artistic subjects.

In 1878 she founded a lyceum for adult girls, the first institution in Germany having for its object the putting into practice Froebel's cardinal ideas concerning the elevation and education of woman. His motto "The teacher's profession is the cultural profession of women," determined the choice in the subjects to be taught. The lyceum did not seek to train its pupils for any business or profession, but by means of Froebel's ideas to train them for the calling of a mother and an educator. Until a short time ago Frau Goldschmidt also taught in the lyceum Froebel's methods. At the same time her work

as a writer was not neglected. In 1882 she published a book, entitled "Thoughts On the Education of Women in Connection with Friedrich Froebel's System." A number of her lectures have also appeared in print.

This woman, who has been so prominently in the public eye, has unwaveringly shown that the home and the family do not suffer because the wife and the mother devotes herself to the welfare of the many. In this regard, also, she has become an example to her sex. The intellectual equal of her husband, devoted and faithful, she always conscientiously performed the duties of a housewife, thus setting another example to be followed. For many years prior to his death Dr. Goldschmidt was in very bad health, and his wife nursed him tenderly. In 1888 she dedicated to his memory a volume, entitled "Gedenkblätter." To find consolation for her loss she became absorbed in work. At the International Women's Congress, held in Berlin, in 1896 and 1904, the admiration of all who took part was concentrated upon the beloved veteran of the German women's movement. The old world, as well as the new, heard with

astonishment of her unremitting toil. In grateful recognition of her life's work the "Frau Dr. Henriette Goldschmidt Stiftung"* was established in Leipzig on her seventieth birthday, and ten years later the King of Saxony bestowed upon her the Carola medal. Two years ago she erected a lasting monument to Froebel by a book, entitled "What I learned from Froebel and Taught." This work on pedagogy is written with a wonderful freshness of mind.

But the fulfillment of the wishes dearest to her mind and heart was the conversion of the lyceum into a university for women. With this end in view a noble hearted citizen of Leipzig presented to the "Verein für Familien und Volkserziehung" two valuable plots of ground upon which to erect the additional buildings required, and a considerable sum of money besides.

Late in the autumn of last year the doors of the new university were thrown open, and that institution may justly be regarded as a noble monument to one who, happily, is still among the living.

* Foundation.



Henriette Goldschmidt

garded as one of the ablest authorities on the subject of women's education. But her fame has long since ceased to be local, for as a speaker and a writer she is known all over the German empire.

Henriette Goldschmidt was born in Krotoschin on the 23d of November, 1825. Her father was a successful merchant, a man who traveled a great deal, and who educated himself in such a manner that he became, especially for that time, the possessor of quite unusual intellectual attainments. His culture became a legacy and an example to his four children, all of whom were highly gifted. When the latter were quite young their mother died.

With her younger sister Ulrike, who afterward founded the famous Victoria Institute in Berlin, Henriette attended the schools of Krotoschin. The sisters studied French, were particularly fond of German literature, a trait inherited from their father, whose enthusiasm for the German fatherland they also shared. Henriette ardently admired Borne, and the lyrics of the so-called poets of liberty, Herwegh, Freiligrath, Meissner and Beck. The revolutionary year of 1848 exerted influence, too, in the little town of Krotoschin, but the reaction soon set in and this caused the family to remove to Posen. Here Henriette took great interest in political as well as literary subjects. Extraordinary were her gifts as a teacher. After taking the place of a mother to the three orphaned children of a deceased sister, she married, in 1853, her cousin, Dr. Goldschmidt, who was at that time the rabbi of the congregation in Warsaw. He was a widower with three children, to

established in Leipzig the *Allgemeine Deutsche Frauenverein* Frau Goldschmidt became a member, and two years later was chosen one of its officers, a position she still occupies. At nearly every woman's convention her eloquent speeches constituted an attractive feature. The influence of these addresses, which were masterly in form and content, contributed in a very large measure to spreading the gospel of the higher education of women and to enlisting German women in the movement. Invited by prominent societies—male as well as female—she has lectured in nearly all of the larger cities. Thus, in the winter of 1870-71, she delivered a cycle of lectures in Leipzig, the subject being "The Position of Woman in the Cultivated Countries of the Ancient World."

The year 1871 was one of great importance and activity to Frau Goldschmidt's labors as an organizer and pedagogue. For a long time she had studied the teachings and writings of the eminent educator, Friedrich Froebel. In order that the latter's ideas should have a wider dissemination she established, with the co-operation of men and women entertaining similar views, the Society for Educating the Family and the People. Even at that period her restlessly creative mind was occupied with the plan, to train the female sex from the kindergarten to the university, which, of course, was only fully accomplished after the lapse of years. At first a people's kindergarten and a training school for kindergartners were established, at both of which the noble old lady taught herself. This she ceased to do a few years ago. Thousands of young girls have been taught at these institu-

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DELINQUENT GIRLS

By MRS. OTTO KEMPNER.
Brooklyn, N. Y.

There is no problem more worthy of our consideration than the treatment of delinquent girls. As a woman's organization, we are naturally and vitally concerned in the battle for a noble womanhood, and at this triennial our time and thought could scarcely be devoted to any subject fraught with graver consequences. We are daily confronted in our respective sections with the painful fact that waywardness among girls is increasing at an alarming rate, especially in our urban communities, and that the criminal courts in the cities of the United States are kept constantly busy with a host of female delinquents. What are the causes of this growth of immorality, and what, if anything, can be done to repress this debasing tendency? That is the problem which I shall endeavor to consider in my brief essay.

It would be no mistake if, at the very outset of my paper, I should state that it is generally conceded that one of the principal causes, if not the main cause of the moral delinquency of children is the lack of proper home influence. The criminologist is ready to prove by figures, what the layman suspects without the aid of statistics, that a large percentage of the younger inmates of every reformatory institution come from home broken and dissevered by discord and divorce. Judge Lindsey, of the Denver Juvenile Court—than whom there is no better authority on this subject in the country—in a magazine article on "My Lesson from the Juvenile Court," states most impressively: "When I began to see some of the causes of misery, misfortune and crime I questioned myself—'Could I help do real justice to the child unless I could help smash some of the causes that were smashing the homes, crippling the parents and robbing the child of his birthright?' I began to see more than I ever saw in my life how the foundation of the Republic is the home, and the hope of the Republic is the child that comes from the home, and that there can be no real protection, no real justice for the child until justice is done the home!"

Judge Lindsey does not stand alone in this clean-cut estimate of the important bearing of the home on the future welfare of the state. All wise judges agree that to strike at the root of the evil we are discussing, we must reach the parents and teach them a proper understanding of their duties and obligations toward their offspring. We all know that it is much easier to check the development of criminal habits than to cure them in after years, when they have become firmly fixed. As President Eliot of Harvard has well said: "If we are hoping to reform mankind, we must begin, not with adults whose habits and ideals are set, but with children who are still plastic. We must begin with the young in the home, the school, the street and the playground."

No careful observer will deny that the increase of juvenile delinquency is to be directly traced to the laxity of parents in exercising, or rather in failing to exercise, authority over their children, in teaching, or failing to teach them the difference between right and wrong, and particularly in neglecting to bring them up along the time-honored religious paths trod by their fathers. The practical experience of every social agency confirms this lamentable truth. Many instances could be cited, but time permits reference to one only.

We have in our State a body

known as the New York Probation Association, which is especially concerned with the problem of the girls and women guilty of moral obliquity, and to the support of which Mr. Jacob H. Schiff is a generous contributor. I wish to quote a passage from its secretary's annual report. It reads as follows:

"With the larger number of girls there seems little room for reasonable doubt that their wrong-doing has been due to environmental causes—the conditions under which they live and work and play. The broken home, deserted by father or mother, or with father or mother dead; the sweatshop home; the crowded home; the home where drunkenness, profanity, harsh and cruel words and actions are the rule, or where there is little or nothing to encourage and help, are responsible for much of the trouble. We find the girls breaking away from the homes because of the inability of the parents to hold and control their daughters. This is especially true of the girls from the foreigners' homes. Often the mothers do not speak the language of the children, and it is easy for the girls to deceive them. Parents do not know the dangers on every hand and do not properly safeguard their daughters. If a girl stays out too late at night, instead of finding out where she has been and what she has been doing, often she is scolded or beaten, and in some instances sent away from home. We find these girls more and more breaking away from the faith of their fathers and adrift without the strong bond of religion, often without deep affection and regard for their homes and their parents."

I have thus far tried to show that the main cause for the downfall of young girls is the unhappy home, but there are other causes not the least of which is the state of our modern industrial life, leading as it often does to social misery. The great cities of our time have become beehives of industry, and just like the bees, human beings are there huddled together amid surroundings that are least conducive to a refined civilization. Girls of tender years are forced to labor in unsanitary factories, and to engage in occupations that are not exactly elevating to womanhood. The country girl is drawn to these congested centres to make a living, and there in the fierce struggle of existence, temptations beset her on every side. In competition with men, she is often underpaid, and insufficient pay frequently spells moral ruin. She is also thrown into contact with promiscuous crowds in the streets and on the cars, and she has to go to places of public amusement, such as dance halls, cheap theatres and moving picture shows without proper escort and without adequate guardianship. The army of fallen women is recruited and replenished in these places of so-called amusement that flourish and abound in all our commercial towns.

Economic conditions, therefore, play a large part in the problem of the delinquent girl. Poverty weakens the moral feeling of the members of the household, creating home surroundings that are in many cases indecent and intolerable.

The girl whose mental and physical development is checked by the wretchedness of her poverty-stricken family is not only unfitted for ordinary housework, but may also be unable to perform the lowest grade of unskilled labor. Such a girl is bound to become a serious burden to her

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struggling parents, and too often her fate is to descend into the ranks of the social outcasts.

In conclusion, let me state that we can be helpful in several directions in solving the problem of the delinquent girl. First, let us agitate in favor of a living wage for the working girl at whatever trade or occupation she may be employed. Secondly, let us see that proper and ample amusement is afforded young women amid wholesome surroundings; thirdly, let us continue with unabated zeal and interest, the "immigrant aid" work of our Council, so that foreign-born girls are duly protected, and, lastly, by preserving the unity and happiness of the home, let us avoid those conditions that drive and provoke children into wayward habits. There is no more sacred obligation resting on the adult generation than the safeguarding of the footsteps of the rising generation along the paths of moral righteousness, and by thus guiding the youth of our nation, save them for a noble manhood and womanhood.

SOCIAL SERVICES WITH JUVENILE COURT CASES.

By MRS. FELIX V. HOFFMAN,
PROVIDENCE, R. I.

The great object of modern education is prevention rather than cure. We must educate, not only women and men, but also children to know themselves, to know that by living noble, pure lives they make themselves more efficient.

In recent years zealous advocates have attempted to direct public attention towards proper instruction of old and young in sex hygiene, but modesty and fear have caused more or less heated opposition. That part of our existence has been regarded as a sealed book, as a part of knowledge to be treated with hesitation and in a whisper. Yet ignorance on this subject has been confessedly the root of much of the social evil which has

brought pain and misery to numerous individuals and has been responsible in rendering them incompetent, dependent, or delinquent.

The intimate relation between what is commonly called a "loose life" and dependency or crime is established beyond a doubt. Furthermore, ignorance of the laws of normal life and of the consequences of their transgression very frequently plunges the young and the immature into errors from which awakening may come too late. To offset some of these evils, pulpit and press have been and are advocating more general information. In some quarters unwise methods have been used with the result that communities are at times doubtful as to the benefit of this teaching. Many a good cause has been lost by undue haste or by ill-judged methods. But, with all this, it cannot be denied that a proper knowledge of the sacred facts of life must work for better conditions.

The study of sex hygiene may not be the "cure-all" for the various types of affliction, it may not be the preventative of all evil, but it will assuredly be a preventative of much that is injurious and dangerous.

In the work with juvenile offenders which is being zealously pushed by the Providence Section of the Council of Jewish Women, ample opportunity has been given to trace the harm that ignorance of the vital facts of life has produced. When the moral weakness of a child is brought to our attention through information secured from the teachers of public schools, we find it is difficult to make the mother grasp the situation and realize the danger her child is in. Poverty and close quarters need not necessarily produce vice or crime, but they are strong influences in that direction. Poverty, overcrowding, close quarters, ignorance and bad associations are the prolific fields in which this especial wrong luxuriantly thrives. The indifference of parents is often an additional element which retards the physical, moral and intellectual well-being of these children. A false modesty in the parent compelling the child to

pick up knowledge as best it may on the street and from perverse companions may pave the way toward later public offenses.

Recently this important matter was clearly brought to the attention of our Juvenile Court workers. An expert physician, specializing in insanity and also in feeble-mindedness among juvenile criminals, has offered to examine for us such juvenile offenders as present strongly marked moral lapses. It is his firm belief, of which he has given written testimony to the court, that in practically all cases the lapses have as their origin a sexual basis.

If this be so, then proper instruction in sex hygiene is absolutely necessary. Some way must be found to reach these parents so that by sympathetic co-operation they may help us save these children of the street. The first object must be to rid the parents of their prejudices and to make them see that knowledge does not produce sensuality but may act as a deterrent. Secondly they must be shown that neglect of instruction in sex matters may lead to grave disorders, which, in turn, may eventually lead to degeneracy, even to crime. Moreover, the National Council of Jewish Women might well consider the advisability of creating a committee in each locality to be known as "The Committee on Social Purity"—whose work primarily will be to bring mothers more in touch with this vital question, and to arouse the interest and co-operation not only of our Council members, but of the mothers of the children who come to us through settlement work, through our various philanthropies, and as defectives and delinquents. If, as physicians now claim, and as our workers must regretfully admit, the social evil has made its way into the ranks of the young in years, bringing in its train degeneracy and crime, we must all, pulpit, school, home, social worker, physician, work together to eradicate this plague and to restore to childhood its former innocence, though it will no longer be the innocence of ignorance, but the innocence of knowledge.

Mrs. Hoffman is chairman of the Juvenile Court Committee of the Providence, R. I. Section National Council of Jewish Women. The services of those on the committee are entirely voluntary.

CORA WILBURN

By **RABBI M. M. EICHLER**
Boston, Mass.

On December 4, 1906, in a lonely cottage in the outskirts of Duxbury, Mass., Cora Wilburn was found dead in a chair. She was 82 years old and her death was due to natural causes. On December 19, 1906, in obedience to her desire expressed to friends, she was cremated by the Massachusetts Cremation Society at Forest Hills, Mass. She was a single woman, without a known relative in the world, and for about 30 years she lived the life of a recluse in several towns within the vicinity of Boston, mainly subsisting on the benevolence of a few friends and a small stipend from the Hebrew Benevolent Society of Boston.

Who was this Cora Wilburn? Where did she come from? Where was she born? What was her story?

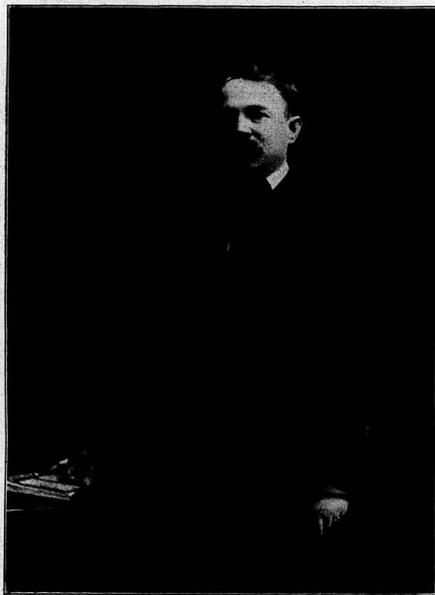
These questions are of interest not only to the idle seeker for odd characters but to the student of American Jewish literature. For Cora Wilburn was a literary woman. She was a frequent contributor to Jewish and other magazines and weekly papers, both in verse and in prose. She possessed a facile pen and though not a genius her name should not go down to utter oblivion. She calls herself a "poet by right divine, if but a minor one" (in a letter to Mr. A. G. Daniels, December 27, 1897). And though we may not accept her own estimate of her place in literature we must admit that she had a virile style which she used as a medium of expressing her love for Judaism and Jewish ideals.

Besides her literary ability there was something in the character of Cora Wilburn which excites our interest. She was poor, yet proud. There was something heroic and even tragic in her personality. She was a woman of mystery, permeated by the consciousness that she had a mission. Living on charity alone in some deserted spot she insisted on being treated as "a gentlewoman," and considered her benefactors as her spiritual inferiors who should feel honored by her acceptance of their favors. There was one event in her life which more than any other contributed to shape her character. At the age of 22, while living in La Guayra, Venezuela, shortly after she had been bereft of her parents, she was converted to Catholicism. She bitterly repented this step and devoted the rest of her life to make peace with her God and her people. It was brooding over her early apostasy which developed her intense love for Judaism, which permeates all her writings.

The name, Cora Wilburn, though the only name by which she was known, is only an adopted one, probably at first "as a nom de plume." Her right name was Henrietta Jackson. That her first name was Henrietta is evident from her diary. That her family name was Jackson I first suspected from a passport found among her writings, issued in 1840 at London by the Legation of the United States to Great Britain, to Moritz Jackson, lady and daughter. Dr. A. S. W. Rosenbach, of Philadelphia, stated that Cora Wilburn was a servant in the home of her aunt, Mrs. Abraham S. Wolf, of Philadelphia, about 1850, and was known by the name of Jackson. Thus my suspicion was confirmed, and it is evident that the name of her father was Moritz Jackson, who, in 1840, was a citizen of the United States.

Cora Wilburn (we shall continue to call her by her chosen name) was born December 1, 1824. It is the assertion of her friend, Mr. A. G. Daniels, that her birth-place is Hono-

lulu, Hawaii Islands, though in the death certificate filed at the Massachusetts State House "Germany" is given as her place of birth. However, this record is not reliable as the informant knew little about her and most data are marked "unknown." Since in her letters and other writings she frequently shows a warm interest in the Hawaii Islands (she also dedicated a poem to the Queen of the Hawaii Islands) the information of Mr. Daniels can be accepted as correct. Her parents came from Germany, which is clear from her father's first name "Moritz" as well as from Cora Wilburn's



Rabbi M. M. Eichler

Rabbi Menahem Max Eichler was born in Butka, a little town in Upper Hungary, December 27, 1870. His parents are Phineas and Emma (Levy) Eichler. Mr. Phineas Eichler is a Talmudic scholar of note and was the teacher of the future rabbi up to the latter's Bar Mitzvah. Young Eichler then studied in several Yeshivas in Hungary and later entered the Rabbinical Seminary of Budapest. In 1892 he came to New York, where he continued both his secular and theological studies. In 1899 he graduated with the degree of A. B. at the College of the City of New York, where he won the Ward medal for oratory. In the same year he graduated as rabbi at the Jewish Theological Seminary, being the valedictorian of his class. In 1902 Rabbi Eichler graduated (A. B.) at the University of Pennsylvania.

The first position of Rabbi Eichler was Congregation Beth Israel, Philadelphia, where he stayed for six years. Since 1905 he has been the rabbi of Temple Ohabei Shalom, Boston, a position he still fills with credit. He was president of the Alumni Association of the Jewish Theological Seminary and is now president of the Central Jewish Organization, of Boston, which he organized. He is the author of "What Makes Life Worth Living," "The Jewish Pulpit," and together with Dr. Schindler of "Saccoth Revived."

In 1900 Rabbi Eichler married Sophie Simpson, of Philadelphia and their union has been blessed with three children.

knowledge of German and Juedisch Deutsch. The fact that her father was in 1840 a citizen of the United States is proof that Cora Wilburn spent many of her girlhood years (between the ages of 10 and 16) in the United States, probably in California. Her father was a "wandering Jew" and he took his wife and only daughter with him in all his wanderings. He appears to have been a dealer in art goods and pearls, and his business took him to the ends of the earth. His passport bears the stamps of the United States Legation of France, Leghorn, Switzerland,

Italy, Cairo, Egypt (1841). In 1844 we find the little wandering family in La Guayra, the seaport of Caracas, the capital of Venezuela.

She thus describes her apostasy under date of March 24, 1846:

"Alas! I have now to note down an event that fills me with reproach and repentance; an event that has called upon me the just anger of a most just God! An event that I long, oh, how sincerely, how fervently to atone for, to win the pardon of my offended, my just and benevolent father! Misled by a false enthusiasm which I mistook for conviction, in a strange country... my weak and hope forsaken spirit forsook its God! Forsook the God of Abraham, of Isaac and Jacob, the only true God of Israel for the false one of Nazareth! Bowed these knees in worship at the idols! And since that day of evil memory a heavy and sincere chastisement has fallen upon my guilty head. Had I not forsaken the God who till that day had sup-

"At 6 o'clock in the morning was consummated my sacrifice. I had repented before it begun, but it was now too late. My word had been given. Mr. B. became my godfather. Mrs. B. my godmother. This evening there was a table laid with refreshments and the invited danced till 12."

August, 1846:

"I had left off mourning the fatal day I changed my pure and holy religion for a false one. Suffice it to say I suffered day by day unheard of torments... I became almost like an idiot. I would sit on the step of the door that leads to the yard and dream or weep. Strange infatuation! I still prayed to saints that could neither hear nor help me and forgot the God of our ancestors!"

For a while she lives in Caracas with Catholic friends of good social standing. She is compelled to sell the diamonds and earrings left by her mother to support herself. She is offered a home by a friend:

December 22, 1847:

"For some time past my heart has begun to awake to the truth and miss its old, pure and holy customs, my forgotten prayers obtrude themselves on my mind, a feeling of despair overcomes me. To think that I am separated, oh, so far, from my people, from my loved old habits! I had taken a desperate resolution of going to Curacao, of returning, although alone, friendless and penniless, to my religion, to my God! But now the promised friendship of solitary, the asylum she offers me, had anew tempted me to remain among Christians, although my heart has repented, and it is my firm resolve to return to my religion when I can."

March, 1848:

"The dreaded 'Semona Santa' went out every morning to see their idols in their ornamented pedestals and every afternoon went to see the procession, a pageant I was heartily tired of, for my false enthusiasm was long since gone. I had returned to my prayers. In their very churches I offered my heart and prayers and repentance to the One true God of Israel!" She is a Marrano!

Cora Wilburn was soon at the end of her resources. Whether it was her apparent luke-warmness toward the Catholic faith, or for any other reason the hospitality of her friends became irksome and the promised home did not materialize. By selling all she had Cora Wilburn realized a sufficient sum to pay her passage from La Guayra to Philadelphia. At this period her chief desire became to go to some Jewish community. She arrives in Philadelphia, September 30, 1848. Here ends her diary.

Of her life in Philadelphia where she remained for over a quarter of a century little is known to me. She began life as a servant and seamstress and worked among Jewish families. In her story "It Happened Yesterday," she bitterly complains of the treatment she received from her co-religionists and of the disappointment she experienced in their lack of sympathy and tenderness. She gradually drifted into Christian circles but remained a staunch Jewess. A Christian editor discovered her ability to write verse and prose and thus began her literary career. "She soon dropped her hated needle for the much-loved pen." "She carved a modest livelihood, lived and dressed well and kept a pet dog." "But her people in vulgar assumption and haughty exclusiveness" cared little about her—except a few choice souls. Among these was Alfred Jones, editor of the *Jewish Record*, of which paper she was a contributor. (This information obtained from Dr. Solomon Solis Cohen.) "She had"—so she writes—"several chances of marriage—one to a man old enough to be her father—but she was a pre-destined old maid because of her own

unworldly views on love and marriage—a girl without beauty or money and coming from the Lord knows where!"

"Life passed pleasantly until the rebellion of 1861." "Gradually she declined less and less employment for her pen—and she could do nothing else." "Sew, cook, scrub, wash and iron, tend other people's children, be a chambermaid, be anything but a writer for your daily bread!" "For the divine singer before attentive audiences the full rewards of wealth and fame, to the obscure writer of the songs—a garret and a crust!"

"American Judaism will not foster the humble talent in its midst, least of all when the writer is asking the three great essentials: Influence, wealth and social standing."

In 1876 (at the age of 52) she came to Boston and settled in an outlying suburb. "What brought her here? No one knows. Perhaps her muse hoped for inspiration in the vicinity where America's greatest poets lived.

In telling "Felicia Daro," story she writes, "She came for peace and rest and for a return to the observance of her faith amid her own people... some inspiration leading her, a suppliant for home and shelter with the fervent longing of the truly religious soul, with the shrine of Israel... a poet by right divine, a child in trust, a devout yet daring thinker."

She had developed a strong love for animals and she came "with a cat in her arms."

Destitution soon compelled her to write for aid to one of the rabbis who called in about three weeks and treated her very coldly. Ever since she calls him "Reverend Pompous Overtop."

In 1880 we find her in Lynn, where she is a contributor to the *Lynn Transcript* and where she makes the acquaintance of Mr. William Filene, Mr. Nathan Appleton and Mrs. Jacob Hecht.

In 1882 Mrs. Ellen M. Gifford, of New Haven, having left a large sum of money for the establishment of a sheltering home for stray, lost and abandoned animals, such home was started in Brighton. Through the influence of her friend, Mr. Appleton, Cora Wilburn became the superintendent of the "Dog's Home" at Brighton at a salary of \$10 per week. But, alas, she held that position less than half a year for, she writes, "she had to deal with an intriguing jealous, envious, malevolent set of people."

The rest of her life is a sad and sordid story of privation and subsistence by charity from benevolent individuals in Boston and other cities, as well as from the Hebrew Benevolent Societies. Occasionally she would earn a few dollars by boarding cats and dogs during the summer or from some well-disposed editor. But one thing she resolutely refused—to enter the home for the aged at Mattapan. She wanted freedom and she must have her pet animals!

And thus she lingered till she breathed out her soul in solitary, deserted, destitute grandeur!

Cora Wilburn was not a great poet. Many of her verses are "prosy," others are obscure and almost unintelligible on account of loose construction and poor grammar. She betrays a want of early training in composition. Her technique is poor. But here and there is a divine flash and a truly poetical thought beautifully expressed. Eloquently she sings the praise of the God of Israel. There is so much religious fervor, spiritual intensity and broad humanitarianism in her poems that they deserve the rescued from oblivion. A little obscure niche should be assigned in the Temple of American Jewish Literature to this humble singer whose life was an unending tragedy—Cora Wilburn.

ported me in all my trouble, he would not have forsaken me. I forgot what a brother (?) had enjoined me, forgot my God, and as an accusation, a bitter and stern remembrance do I note down this fatal day and hour. Now awake to my error, repentant and afflicted, I pray for pardon and forgiveness from the only God, and curse the idols I once had the weakness to have faith in. Pardon me, my God, oh pity and pardon thy repentant, thy broken-hearted daughter, thy Marah!"

A month later, June 24, 1846, she writes:

At What Store Do You Intend Doing Your Summer Home Furnishing?

The question is pertinent both for you and for us. A large proportion of your entire yearly expenditure will be made for household equipment within the next four weeks. Take a few minutes for careful consideration of how you are going to pay out your money.

The fly crawling over the surface of a painting cannot appreciate the perspectives of the painting itself. You, influenced in your buying by the announcements in the newspapers, special values here and reduced goods there, often neglect to pause, stand off, and get a bird's-eye view in order to decide where, all in all, you get the best value for every dollar spent. It is well worth your while to take this bird's-eye view.

Reviewing the general policy of the New York department stores, as evidenced by their advertising, you will at once be struck by the singular fact that there are few stores that lay chief emphasis on their merchandise. Some offer as their inducements large, elaborate and beautifully decorated display rooms; others dilate upon free concerts, free lectures and other forms of theatrical entertainment. Still others seek to attract you by freak forms of advertising. And the strangest part of it is that they base upon these artificial and non-essential attributes of a store their claims to distinction and to your patronage.

A store should be valued as it values itself. To the store that advertises free concerts, go for delightful music. To the store that advertises elaborate display rooms, go to see merchandise magnificently displayed. And to the store that advertises trading stamps, go when you wish to fool yourself into thinking that you can get something for nothing. But when you want to *buy*—actually to spend *your money*—go to the store that lays claim to your patronage on the ground that it offers the best values in the city, every day in the year. Macy's stands, and has stood every day for 54 years, for Quality Merchandise at Lowest-in-the-City Prices.

Every large store is known for some particular thing. One is known for a liberal credit system—incidentally charging prices high enough so that those who buy and pay, pay the bad debts of those who buy and do not pay. Another store is known for the amount of trading stamps it gives. *Macy's is known for one thing, too—for giving value.*

If you stand off and regard the policies of the New York stores in this light—if you endeavor to discover which store has most regularly advertised that its prices and the quality of its goods are its inducements to customers and at the same time has most consistently and for the longest period, given values to substantiate its claims, you will do your Summer shopping at Macy's.

To make you think before doing your Summer Furnishing is the object of this advertisement

Those who think before buying, buy at Macy's.

R. H. Macy & Co.

HERALD SQUARE BROADWAY 34th STREET to 35th STREET NEW YORK



Lucille Marcel.

Two years ago when the Vienna Opera was about to produce "Elektra," Richard Strauss selected for the title part a young Jewess whom he had heard in Paris, where she had been a pupil of Jean de Reszke. Her name was Wassung, changed for stage purposes to Marcel, and she hailed from New York. Her luscious soprano and her ability as an actress at once captivated the Viennese in general and the then director of the opera in particular—Herr Felix Weingartner. Miss Marcel was secured for the Vienna Opera, but when Weingartner resigned his position there she did likewise. Since then she generally sings in concerts, and having married the gifted conductor, the Künstlerpaar invariably appear together. Her success with the Boston Opera Company a few weeks ago was in the nature of a triumph.

The Isolated Jewish Women

By JANET SIMONS HARRIS.

Donara, Pa.

Some time ago I heard Jane Adams say, "you can tell best that which has been your own personal experience," so instead of speaking upon the subject assigned her, she would "just talk about Hull House."

Arguing from the same premises, I shall speak of some of the incidents in my own experience, in order that I may suggest to you something of the life of an "Isolated Jewish Woman."

From my early youth, I lived more or less isolated from Jewish influences. I had grown to the age of eleven in a small town which, up to that time, had no Jewish congregation. Both my parents were devoutly religious, however, and the stamp of their influence never departed from me. As the Bradford schools were not well organized, I was sent to a convent in Toronto. There I was the only Jewish pupil, and during my four years' sojourn there, my closest friend was a devout Scotch Presbyterian—the kind that never moves an eyelash during a service.

Whether the extremely orthodox Catholic influence of the school, and the extremely Protestant influence of my chum and her home, were counteracted by the loving devotion of equally orthodox English Jewish friends living in the city, or whether my steadfastness was the result of natural inherent tendencies (being descended in direct line on my mother's side from Aaron, the High

Priest, and on my father's from the Levites) I do not know, but this I do know—never at any time did I waver in my loyalty to Judaism.

When I returned home a synagogue had been built and a Sunday school established in Bradford, but being too grown then to commence learning in the Sunday school, I was obliged to acquire through attendance at services and diligent study at home, those lessons in our religion and history which I had missed in the passing years.

For a number of years I was the only Jewish teacher in the Bradford public schools and the only Jewish member of the Woman's Literary Club, there never having been but one other. I have held various positions in the State Federation of Pennsylvania Women, at a time when I believe I was the only Jewish woman in the State thus recognized, who was known as such, in the Federation. I was also the only Jewish member of "The Shakespeare Club," composed of men and women. While "The Merchant of Venice," an "Analysis of the Character of Shylock," was to have been part of the program on the eve of Passover, as the Seder service was always observed in the true patriarchal way in our home, and as I was very desirous of being present when the discussion on Shylock should occur, I suggested that if this particular part of the program could be deferred one week, I would undertake to present the subject, which I did. Quite a tumult of discussion was aroused by

some of my arguments, but I was afterward told that my statement had given quite a new viewpoint of both Shylock and Judaism and Jew generally, and I had the satisfaction of being asked for the manuscript by various members of the club, who read it before their respective church societies, thereby helping to establish a better understanding between Jew and non-Jew.

While the world was stirred by the Dreyfus affair, I was asked to present "The Dreyfus Case" before the Pompon Club, an organization of professional men. This invitation I accepted in fear and trembling, and gave the address in the Universalist Church before a capacity audience. The leading clergymen, lawyers, etc., participated in the discussion which followed and the satisfaction of vindicating the Jew before an almost exclusively Christian audience was again mine.

Nine years ago my husband's interests took him to Donora, an undeveloped steel town. As Mr. Harris expressed it, "as soon as I hung up my hat, I looked about for something to do." I found a few Jewish families—principally newly arrived immigrants—and gathered the children about me, fourteen in number, including my own two little sons. For six years the community grew, and with it the number of children, until I had over forty. I had them come to my home every Sunday. The seventh year, when the number of pupils reached nearly fifty, I was obliged to secure a hall and divide my school into three classes. I have impressed into service as one of my teachers a fine Jewish girl, a normal graduate, who never had any Jewish instruction or influence, and who, in preparing the lessons she must teach, had learned to be a good Jewess herself. This is to me one of the most satisfying experiences I have ever had. As an outgrowth of my religious school the Pittsburgh Section of the

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CASH ASSETS.....	22,017,389.71
TOTAL LIABILITIES.....	9,183,194.97
NET SURPLUS.....	7,834,194.74
SURPLUS FOR POLICY-HOLDERS.....	12,834,194.74

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Council of Jewish Women has now four other such schools, and in addition to this a near-by town has a synagogue as the result of the religious school—they having been obliged to engage a rabbi to teach the children.

In June of 1909 a class, the pupils of which had been regular in their attendance for eight years, was graduated. Rabbi J. Leonard Levy, of Pittsburgh, honored and dignified the occasion by making an address and signing and presenting the diplomas. The exercises were held in the Opera House and were attended by several hundred non-Jews, and Jews from every town along the river were in attendance. This event was epoch making in the history of the Monongahela valley, for many people present had never heard a rabbi nor seen a Jewish service, and for days I was questioned on every hand regarding our belief, customs and observances—information which was most happily given.

Last year I had a class composed of about twenty young people, ranging in age from sixteen to twenty-one years, who came every other Sunday afternoon from all the neighboring towns as well as Donora. We studied Isaiah and the history of his times, and a double purpose was accomplished thereby—that of religious instruction to young men and women who had no other facilities for obtaining this instruction, and also of bringing about pleasant social intercourse between the young people who might else never have met. I have not yet been able to resume this class so far this season, but hope to later on.

By appointment of the Washington County Court, I have for the past six years held the position of chairman of our Juvenile Court Committee, which consists of two members of my choosing, besides myself. From

trying to provide shoes and proper clothing to keep poor children in school, we have come to be regarded as a sort of general relief board, there being no other in town, and people expect help from us in every contingency, so that we are obliged to provide considerable funds to meet the demands upon us.

In an address upon "Some Causes of Juvenile Delinquency," made before the board and faculty of our public schools, my plea for defective children was so urgent that the board decided to inaugurate some relief by engaging a specialist to examine the eyes of the pupils, while my committee pledged itself to pay for the glasses of all children whose parents could not afford to do so. This we did in over fifty cases at an expenditure of nearly \$150. The board was so well pleased with the result of our experiment that they have appropriated \$1,000 for similar work this year.

Donora, being a mill town, is inhabited principally by foreigners, whose children have little restraint. Realizing the temptations to which these children were exposed by being out on the street long after an hour when they should have been tucked in bed, I determined to see what could be done. I sent for the president of the Council and asked him if he would favor a curfew ordinance if I got some one to present one. He said he would. I wrote to a town where they had a good curfew law, procured a copy of the ordinance from the Mayor of that city, had a member of Donora Council agree to present the petition, which he did, with the result that at the next meeting of the Council a motion was made to suspend the rules, and the ordinance passed on first and final reading. The superintendent of our mills arranged to have a signal whistle blown at the proper hour,

and as we now have police that enforce the law, all children under sixteen years of age are off the streets at 8 o'clock in winter and 9 in summer.

A most gratifying condition in my daily life and work has always been the ready and cheerful co-operation of all our local authorities—municipal, school and police; and so the days are very full, even though in the matter of association and environment my life is that of an "Isolated Jewish Woman."

I do not know whether people come to me with all their troubles because I am a Jewess—but they know that I am a Jewess—an ardent one, and insofar as my life touches theirs it spells for them the word—SERVICE.

There is an affair in which there is no sex—the lonesome interim between the putting away of a disillusioned toy and the finding of a new one.—Selected.

The modest virgin, the prudent wife, or the careful matron are much more serviceable in life than petticoated philosophers, blustering heroines, or virago queens. She who makes her husband and her children happy, who reclaims the one from vice and trains up the other to virtue, is a much greater character than ladies described in romance, whose sole occupation is to murder mankind with shafts from the quiver of their eyes.—Selected.

A few years ago the newspapers and several magazines were discussing the query, "Is marriage a failure?" Since then there have been divers crashes, collapses, in mercantile, banking, railroad, and manufacturing enterprises. It is now about time to introduce the sapient inquiry, "Is business a failure?"—Selected.



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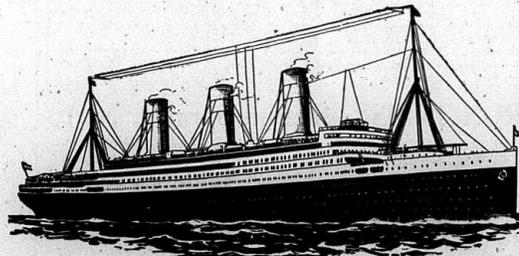
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Jewish Mothers in Jewish Homes

By RABBI ISRAEL H. LEVINTHAL.

"And they said to him. Where is Sarah, thy wife? And he said, Behold, she is in the tent."—Genesis, xviii:9.

The angels who came to visit our patriarch, Abraham, put before him a pertinent question: Where is Sarah, thy wife? But Abraham, with a clear conscience, and with a thankful heart, is able to respond: She is in her home! She knows her duties. The priestess of the home has not forsaken her sanctuary.

And truly, friends, Abraham could not have paid a more glowing tribute to his wife than when he told the angels that Sarah loved her home.

Our rabbis quaintly ask: Why did

ish home was surrounded with a halo of holiness and radiated with a sacred influence, because of the presence of the Jewish woman.

The Jewish woman realized that the home was her altar, that there she was to inculcate into the hearts of her little ones the sense of loyalty and pride in their faith and their people. And when the Sabbath eve came around, and the mother cleaned the little shanty which served her as a home, spread over the table the pure white cloth, placed upon it the breads and the wine, and when she stood before the lighted candles rendering thanks to her Father in Heaven, for the gift of the Sabbath—the child



Rabbi Israel H. Levinthal

Rabbi Levinthal was born in Wilna, Russia, on February 12, 1888. He is the son of Rabbi B. L. Levinthal, the spiritual head of the orthodox Jews in Philadelphia, and is descended from a long line of distinguished rabbis in Russia. He came to this country when but three years of age, and received his secular education in the public schools of Philadelphia, graduating from the Central High School in 1905. His Hebrew studies he pursued under his father and in the Hebrew Talmudic Institute of Philadelphia.

In 1906 he entered the Jewish Theological Seminary in New York, graduating in 1910. He also received the degrees of B. A. and M. A. from Columbia University. In 1908 Columbia awarded him the Curtis Medal for excellence in public speaking. In May, 1910, he was elected rabbi of Congregation Bnai Sholom, in Brooklyn, and under his ministry the congregation is fast becoming one of the leading synagogues in Brooklyn.

the angels, who are omniscient, have to ask Abraham where his wife was? And as quaintly do they answer their own question: To tell us that our mother Sarah was a pious, a virtuous soul, and also so as to make Abraham appreciate and love his wife all the more. For how could he help loving her all the more when he realizes how happy he is to be able to face the world and say to the people: My wife knows her duties and neglects them not.

And throughout our history the Jewish woman made Sarah her ideal; and throughout our history the Jew-

ment of the heart, she sought perfection of the soul and mind, and not only mere outward adornment. She knew that upon her rested the fate of Judaism, she realized that upon her depended the future of her people.

And so she watched carefully over the development of her children, she saw that her children should not grow up total strangers to their God, she strove to set the path of the Lord always before them. It was because of the virtue of the noble Jewish woman of that time that our fathers were redeemed from the slavery of Egypt—a rabbi tells us. For they kept alive the feeling of Jewish loyalty in the hearts of their children, and were it not for their noble and zealous devotion there would have been great danger of our fathers assimilating with the Egyptians about them.

And when God gave the Torah at Sinai, our sages tell us that the women of Israel received and accepted it before the men. Commenting upon the verse: "Thus shalt thou say to the House of Jacob and relate to the children of Israel." (Exodus xix:3), our rabbis say: "The House of Jacob" is a reference to the women, and they are mentioned first, because they are more prompt in the performance of their religious duties. Women are more diligent in religious affairs, and therefore, were they addressed first, when the law of God was to be delivered to His people.

Our sages recognized the importance of woman in the religious life of our race; they knew her devotedness and purity of heart, and therefore they made Moses address his appeal first to the women and then to the men. If once he secures their co-operation, if he can gain their sympathies, he may be certain that Judaism will be a reality, a living fact throughout the ages.

And well did the Jewish woman show that she deserved the confidence of the great Law-giver. "What," asks Emerson, "is civilization?" And he answers, "the power of good women." Well might we apply this wise saying to the Jewish woman. Almost every page of our history bears her imprints and every great event is traceable to her influence. History tells us that during the days of persecution and inquisition of the dark middle ages, many men were already willing to surrender their faith and give in to the enemy, but it was their mothers, their wives, their sisters, who urged them on to suffer, but to remain true to their God. Jewish history would not have been what it is if it were not for its Sarahs and Rebeccas, its Miriams and Deborahs, its Hannahs and Esthers, its Huldass and Berurians.

But, alas, times have changed, circumstances have altered. The Jewish woman no longer prides herself with her domain of the home. And while once our fiercest enemies had to concede the fact that the Jewish woman was the highest type of virtue and purity; while once our bitterest opponent had to concede the fact that it was the purity of the Jewish home life that was one of the principal reasons for the Jew's long existence to-day, alas, we are constantly called upon to read the shameful accounts of how Israel's daughters form a great part of the damnable trade in human lives.

While once the Jewish woman was noted for the beauty of her simplicity and plainness, to-day we see Israel's daughters aping the people around them who think that it is paint and powder—and Parisian fashions that make true womanhood—and not the cultivation of the heart, the perfection of the soul, the nobility of the mind. And all this has come about because the Jewish woman is forsaking the Temple—of which she is the priestess—her home. Children never think of God or of duty, because these words are strange

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You may remember the story of how Jacob took his family away from the home of his father-in-law, and how his wife, Rachel, took with her the gods of Laban. You may remember how he pursued the fleeing party and overtook them, and having chided Jacob for running away, finally ended by saying: "Why did you steal my gods?" Your children are asking this to-day. Why have you taken God from them? You have not? Yes, you have, friends. Do you not understand that unless the children see you worship God that you have taken God away from them? Do you not see that you have stolen God from the child, if you do not train the child for God, if you do not show the child by example that you must commune with your Father in Heaven?

I often read and hear criticisms made of the synagogue, that it is a woman's institution, that only women to-day attend its services. Ah—would that that criticism were the truth. Would that we truly could say that the women do attend the services in the houses of God. They are the ones who are needed most. For if a sermon that is preached goes to their hearts, if a prayer that is recited touches their souls, they can make those words effective at home, they can make those words a helpful guide in the proper bringing up of their children.

Napoleon once asked Madame Campan what France needed more than anything else. "Mothers!" she replied. Were I asked this question to-day concerning Judaism, I would say: "Jewish mothers in Jewish homes!" We have beautiful houses,

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magnificently decorated, splendidly fitted up with all the improvements that sanitation can suggest, and that modern architecture can design. But have we Jewish homes? What is it that converts a house into a home? Is it not the mother spirit? Put into the house, a Jewish woman's love, a Jewish woman's virtue, a Jewish woman's deep sense of piety and purity and the house becomes a Jewish home. And that is what is most needed to-day.

Oh, House of Jacob! Oh, women of Israel! An opportunity is now offered to you, an opportunity to save Judaism from threatening dangers, to perpetuate the old and sublime faith in these times of change and confusion. Seize the opportunity, and you will be the blessing of all generations. Neglect it, and you will be an object of scorn and hatred, and the cause of all misfortunes that may befall suffering humanity.

You must lead on, ye women of Israel! You must guide your brothers to high thought and to active sacrifice. Cast aside the frivolous occupations, the petty failings, the love of mere show, and become that which you were destined to be—the queens of the world, the molders of the destinies of nations, the blessing and consolation of the human race.

Such women we need now in Israel—women who lose thought of themselves and of their finery and of their pleasures in their enthusiastic efforts to inspire good and noble sentiments, and to eliminate all irreligiosity and dishonesty. This is the task of the modern Jewish woman. If you want to see our boys and girls grow up to be noble representatives of Judaism then, mothers, I beg of you, strive to be the Sarahs and the Esthers, the Huldass and the Miriams of to-day. Lead the child to God! You have given it life; crown the gift by teaching it to use life well—to its true happiness. Make your home a miniature temple! And under God's guidance, and with your noble help, the future of Judaism will be safe.

SOME BERLIN JEWEESSES.

By JULIA LIPPMAN MAYER.

Our coreligionists in Berlin, especially those dwelling in the fashionable Tiergarten quarter, have been much talked about and written about in the last few years. The women of that set particularly have furnished only too much material to the social satirist and some of their doings so unedifying that a sensational novelist with but very little

exaggeration used them for a book which passed through half a dozen editions in as many months.

But I would fain believe that the girls and women more or less truthfully depicted in the novels of Landesberger, Wollzogen and other writers form a very small portion of the thousands who lead virtuous, useful and, in many instances, noble lives in the great city of William II.

A few weeks ago an exhibition was opened in Berlin which, under the title "Die Frau in Haus und Beruf" (Women in the Household and in the Professions), offers a comprehensive survey of what women have accomplished and what they are doing in art, science, literature, the stage, music and household economy. The number of ladies of Jewish birth concerned in the organization of this exhibition, as well as of those whose work in various departments gives them a prominent place, is proportionately very large indeed. From the thirty portraits published by *Die Woche*, in its article describing the exhibition, I begin with those of Miss Else Schulhoff and Miss De Alice Salomon. These ladies are at the head of the committee to whom the department "Women in the Professions" was entrusted. De Salomon is a political economist, has long been an influential officer in the Federation of German Societies, and a devoted advocate of the social elevation of her sex. Miss Schulhoff's training has largely been of an aesthetic kind, and this has greatly benefited the department of painting, sculpture and the allied arts. The section called "Women in Trades and Handicraft" was arranged by Miss Margarete Friedenthal, whose labors on behalf of working women has hitherto been largely confined to their organization and legal protection. She is chairman of the Central Society for the Interests of Women Workers, and of the Permanent Committee having similar objects in view. Mrs. Levy-Rathenau directs the Bureau of Information of the Union of German Women's Societies, and has been active in promoting the manual training of women. For many years chairman of the Society of Female Mercantile Clerks, Miss Agnes Herrmann presides over the department of women's activity in trade and commerce, having as chief assistants Mrs. Paula Intlekofer-Liepmannsohn and Miss Gertrud Israel. One of the most interesting sections of the exposition is that representing women's work in social service. Here only wives and mothers are active. Mrs. Anna Friedmann's experience as one of the officers of the Society of Girls and Women for Social Service has proved of great value in this department. While women have long been prominent as musical executants, very few have distinguished themselves as composers. In this field Miss Elisabeth Kuyper's works have attracted much attention, and the cantata sung at the opening of the exhibition was composed by her.

AMERICA'S YOUNGEST SUFFRAGETTE.

It has been the fortune of a free country to bring forth Dorothy D. Fooks, the youngest suffragette in this world. Ages have rolled by, nations have come and gone, but to the youngest of all countries does she claim allegiance. Truly we should be proud.

Through the endeavors of this young enthusiast, an "Equal Justice League" was organized June 25, 1911. Although she is but sixteen years of age, she has been chosen as president of that society. Thanks to her untiring efforts, the membership has rapidly increased to 140.

Politics and oratory cling together like the ivy to the tree. This rule

is not exempt to this girl, for she has fought in different political campaigns, and for the sake of woman's suffrage has twice traversed the country.

In politics she, even in the last election, strove to have her brother, Samuel Leighton Fooks elected to the Assembly. Furthermore she is a strong advocate of the Hon. William Jennings Bryan's principles and, when a girl of thirteen, spoke in his favor.

Much does Woman's Suffrage owe to her, for on account of her powerful oratory she has attracted thousands to the cause. Her travels through this country in its behalf were not in vain, for one that heard never forgot that strong advocate for the rights of woman.

When but a girl of fourteen and a student at the Wadleigh High school, Dorothy Fooks had already spoken for Bryan and for Woman's Suffrage. At that time she was working industriously for the emancipation of the so-called weaker sex. But now, having become a resident of Bayonne and a student at that city's high school, she has added her New York industries to those of New Jersey, and the suffragette movement is not the loser, for many are the Jerseyites that she has won over to her views and that she has made members of her Equal Justice League.

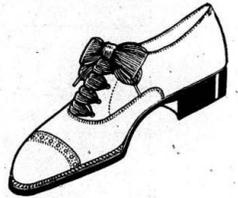
Her aspirations in life are all



Dorothy Fooks

planned out and they seem quite unique. But "where there is a will, there is a way," says the old proverb, and the people who have followed her work know that she has a will, and as for a way, that lies open. After she has been graduated from the high school and college, she intends to study law and enter into politics. Later, she contends she will be a judge, with a motto truly worthy of her. The character of man or woman may be judged by his or her words, and what words can be more noble than these: "Not to condemn criminals, but to reform them." Many are the lectures which can be taken out of those few words which she has uttered. The judge and jury do not see the mother and children patiently waiting for their nearest-in-blood to return from prison. And when the sentence is up is he any better than before? Few are the con-

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victs who, after having languished many years in a cell, do not come out with the intention of pillage and slaughter. Can we imagine the thought which broods in the minds of those imprisoned men? And when he steps into the light of freedom will he neither steal nor murder? But if he is reformed, he will become a faithful husband to his wife and a true father to his children. Truly, by her words her character can be seen.

After having served her terms as representative, United States Senator and Supreme Court judge, she aims to become the Chief Executive of this country, which is by all considered the greatest nation in the world. What can be more extraordinary or more phenomenal than a woman president. And what is more, a President of one of the powers of this world.

She has utilized her great opportunities among her friends, and they are the nation's great. Furthermore, she keeps up a correspondence with a great many of the most noted men and women. She has spoken from a platform in the dirty Bowery of New York and from the beautiful marble steps of the Capitol building of the United States.

Such is this sixteen-year-old girl. She is, on account of her age, called a girl, but on account of her talent the appellation of woman is more fit. Famous is she for her talents in forming an Equal Justice League, famous for her oratory, famous for her political power, but more famous for her struggle in behalf of the rights of women.

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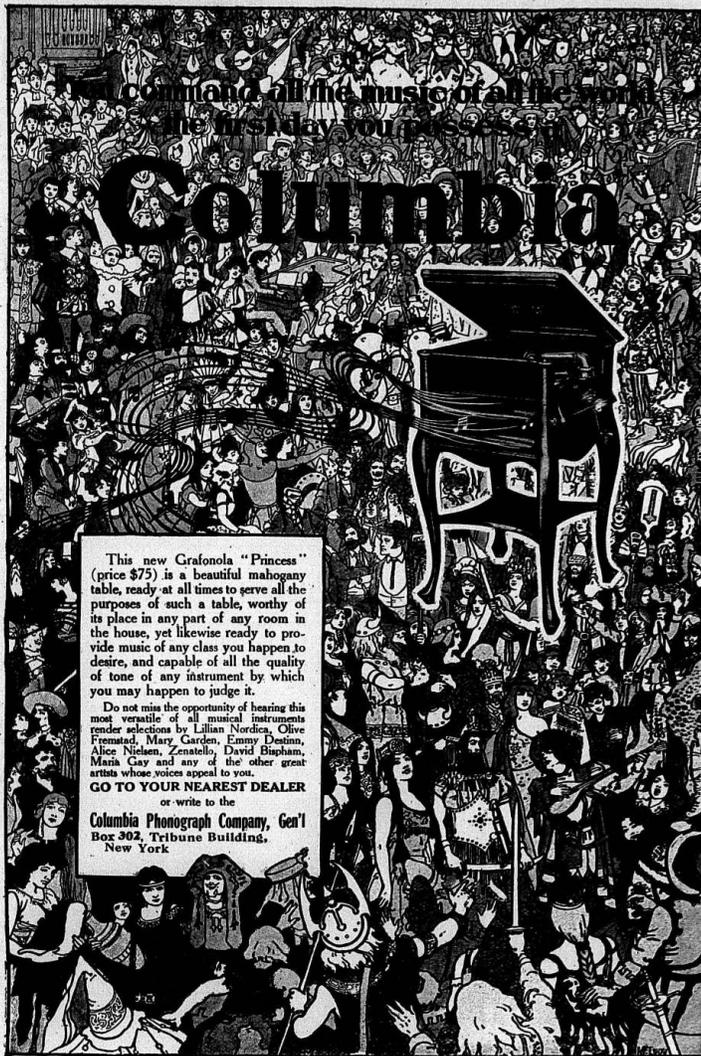
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Women's Standing in the Jewish Literature

By N. MOSESSEHN, D. D., LL. B.

The subject which will be treated in this article has been touched upon by some Jewish and non-Jewish writers, as also by the Jewish Encyclopædia. As a "touch" does not mean a thorough investigation of the matter, there was left for the writer of this article a large field of uninvestigated sources which he hopes to use to the satisfaction of the reader.

To give a fair and just opinion upon the matter treated, the writer considers it his duty to promise that in matters concerning the civil and personal rights of woman from the standpoint of the Bible, he will not be hampered by the *pilpustic* interpretations of our sages, and will keep to the strict meaning of our Holy Writ. The Talmudical saying: "Ein mikro Yotze miday p'shuto" (Sabbath 63a), which means that no verse of the Bible may deviate from its real meaning, will be the guide, and the known fact that all Talmudical interpretations of the laws of the Bible were only *Horooth Shoo*—to suit them to the spirit of their time and never intended for permanent law, which fact may be discerned from the many changes the Jewish law has undergone by Talmudical authorities (see our "Union in Israel," *The Jewish Tribune*, annual number,

April 28, 1905, and "Orthodox Reform," *Idem*, annual number, May 18, 1906) will be the basis of this article.

Some of those who treated this subject, especially the non-Jewish writers, were under the impression that the Jewish law dealt harshly with woman. She was the chattel of her father, and later of her husband; she has neither rights upon her own person nor upon property. And this mistaken interpretation of the Jewish law had led to the wrong conclusion that the New Testament was the first to ameliorate the condition of woman.

However, when we penetrate the spirit of our Bible and of our Talmudical literature we must concede that the Jewish woman has always been considered the better half of humanity. If there were some laws that affected her civil rights the reason for such did not lie in the inferiority of woman but in the economic conditions and other environments of those times.

The very creation of woman places her higher than man; he being created of the dust of the ground a rough material—and she of the flesh and bone of man—a more delicate material than dust.

When Adam disobeyed God's command and ate from the forbid-

den tree, for which breach of discipline he was destined to die, his punishment was commuted to hard labor for a living (which is a blessing) because his disobedience was caused by his complying with his wife's wishes. "The wife whom Thou hast given me, she did give me from the tree and I did eat" was sufficient justification for the commutation of the punishment.

"All that Sarah will tell thee obey unto her voice" was the advice given by God to Abraham.

The woman was considered more pious than man, and therefore in cases of affliction it was she who approached the Deity with supplication (Genesis xxv:22; I Samuel i:10). She has the right to choose names for her children without consulting her husband, he having a right to give additional names, but not to abolish the names given by his wife. In fact, the first right to name a child belonged to the mother (Genesis xxx:5-24; xxxv:18; Isaiah vii:14). She had also the right to shape the child's future vocation in life, even to consecrate it to the service of God (I Samuel i:11). She could not be interfered with by her husband in religious matters even were she an idolatress (Genesis xxxi:19), yet the husband was entitled to divorce her for idolatry (Ezra x:3). But so long as he has not separated himself from her and they cohabited he could not meddle in her religious matters; and he who compels his wife to execute some religious precept which she is not willing to do will have inferior children (Eruvin roob).

In religious work the woman had no less rights than the man; she could be a prophetess, as Miriam,

Chuldah, Deborah and others; take part in religious choirs (Exodus xv:21), and even be a leader of such and compose her own religious songs (Judges v:31) and prayers and recite them (I Samuel i:11).

In family life she is considered the more affectionate of the parents, and her instructions are of high value (Proverbs). As a wife and a housekeeper she is praised by her sons and husbands, and the last is even honored by the elders of the land for her merits (Proverbs xxxi:23, 28).

The merits of a good woman are so highly appreciated by our sages that even the Torah is compared with her (*Yebamoth* 63b); and a woman is influenced by her husband (*Sanhedrin* 28a) and sees her joy in her husband (*Rosh Hashanah* 6b), therefore a good woman, who is a gift from God, should be given only to a God-fearing man (*Yebamoth* 63b). Though it is prohibited to choose a husband for a woman against her will (*Breshith Rabbah*, Chap. 60, Sect. 12), yet he who marries his daughter to an ignorant person is compared with one who binds his daughter hand and foot and lays her before a lion for destruction (*Pesachim* 49a). On the other hand, if one marries his daughter to a learned man he is compared with those who are companions with the *Shechinah* (*Kethuboth* 111b).

The woman has better judgment



Rabbi N. Mosessohn

Rabbi N. Mosessohn, who is considered one of the leading talmudical scholars in America was born in the Crimea on April 10, 1851, and emigrated to America in 1866. He graduated from the University of Odessa, 1869, LL.D. and D.D. Rabbinical Seminary, 1873; Doctor of Philosophy, University of St. Petersburg, 1876, and LL.B., University of Oregon, 1902. He is now a practicing attorney, although he has been in the rabbinate for something like thirty-seven years. He is now editor of the *Jewish Tribune* at Portland, Ore.; national director, Jewish Consumptive Relief Society of Denver, and associate editor, *Hebrew Encyclopedia*.

than the man, therefore she is the better judge of visitors than the man (*Berachoth* 10b). She is vain, she likes jewels (*Kethuboth* 65a) and needs perfumes (*Breshith Rabbah*, Chap. 17, Sect. 8), yet shall a man sell all he possesses and marry the daughter of a learned man (*Pesachim* 49a), and shall always be cautious in honoring her (*Baba Metszia* 59a) and never deceive or tease her (*Idem*). The woman has her faults also; she likes to talk much (*Berachoth* 48b); she is ready to uncover her neighbor's cooking utensil to ascertain what she is cooking (*Tosefta Taharoth*, Chap 8 at the end), yet she is soft-hearted (*Megilah* 14b). Her voice is sweet (*Nidah* 31b) but she does not raise it in conversation and in laughing to vulgarity (*Midrash Tanchumo Noso*, Chap. 2). She prefers a poor young man to a rich man (*Midrash Ruth*, Chap. 6, Sect 2); and she is unwilling to lower herself by washing clothes (*Baba*

Bathrah 57b), and happy is the man who has a good wife, the days of his life are doubled (*Yebamoth* 63b).

The majority of the Jewish women are beautiful, but poverty makes them look homely (*Nedarim* 66a). The Jews were brought out from Egypt on account of the righteous women (*Soto* 1b), for their sakes are all generations saved (*Yebamoth* Ruth 606), and all the blessings in one's house are for the sake of his wife (*Baba Metszia* 59a), there he who is not married is not worthy of being called man (*Yebamoth* 63a) and is always barred of joy, blessing and good (*Idem* 62b).

True it is that as there is no end to the merits of a good woman, so is there no end to the demerits of a bad woman (*Midrash Tehilim*, Chap. 53, verse 1)—it is such a woman who even at meals curses her husband (*Yebamoth* 63b), yet he who takes a wife to himself ceases to sin (*Yebamoth* 63a), and though his love might have been strong for his parents, yet when he is married they are placed by his wife (*Pirkei d'Reb Eliezer*, Chap. 32), and he should consult her in his business (*Baba Metszia* 59a), never look to her for support (*Pesachim* 50b), and should remember that there is no woman in the world to replace the wife of his youth (*Sanhedrin* 22a), as also that the greatest joy to one's heart is his wife (*Chagiga* 15b), and if one divorces his first wife even the altar sheds tears (*Sanhedrin* 22a).

Selecting a wife one should ascertain the character of her mother's brothers, as children mostly inherit the merits and the shortcomings of the mother's brothers (*Baba Bathra* 110a; see also the *Jewish Encyclopedia* where the writer of that article erred in quoting this saying of our sages and confounded the mother's brothers with the mother).

In cases where orphans are to be supported or married, the female precedes the male (*Kethuboth* 67a), and the woman is always the first to be clothed and to be freed from incarceration (*Horiyoth*, Chap 3; *Mishnah* 6). It is the presumption that no woman will deny a real fact in her husband's presence (*Yebamoth* 116a).

In congregational matters the woman may be called up to the *Torah* (*Megilla* 21a). She shares the honors of her learned husband (*Abodah Zarah* 18a), as also the dishonor of her dishonest husband (*Yerushalmi K'Thuboth*, Chap. 2; *Halacha* 39).

As only the men of Israel were the supporters of their families, the laws concerning the rights of women to property were overlooked, yet when a case appeared where some women demanded the recognition of their right to the real property of their deceased parent, when no male heirs were left, their demand was granted in the name of God (Numbers xxvii:1-9).

As to woman's rights against her husband in matters of divorce, the Talmudical law has deviated a great deal from the pure Mosaic law for reasons which we cannot now ascertain. I expressed my opinion on this subject in an article (*The Jewish Tribune*, September 8, 1905, Vol VI, Number 4) in answer to an article by Mr. Ernest Dale Owen published in the *Arena*, August, 1905. We reprint here some of the arguments:

(a) To bear in mind that the Old Testament is a compilation of some charges, laws, commands and statutes which have been practiced by the Hebrews before the Pentateuch had been delivered to Israel, of new laws and amendments to the old ones. The old laws are quoted in the Bible as a matter well known to the Israelites; Abraham was commanded by Jehovah because he kept my charges, my commands, my statutes and my laws (Genesis xxvi:

5); though there was not yet any divine law in existence, as the Pentateuch, the first codified divine law, is believed to have been delivered to Israel by Moses, who was born 1015 years after Abraham's birth. As a well known custom in Israel is mentioned the plucking of one's shoe and giving it to his neighbor as a proof of confirmation of transactions (Ruth iv:7) though that custom is not mentioned in the Bible.

(b) That in reaching the true meaning of any verse in the Old Testament we should consult the original Hebrew and compare expressions the meaning of which are doubtful, with similar expressions in other places, and look for the definition of the root of the doubtful word according to the grammatical rules of the Hebrew language.

(c) * * *

(d) * * *

(e) Where it is necessary to ascertain any law in the Old Testament and its true meaning, one should not stop at any portion of that law but quote the whole of it.

Applying the said principles to the subject (divorce) now in question, we shall prove:

(1) That the law of divorce in the Pentateuch is not a new law but an old one and dwelt upon in Deuteronomy on account of an amendment made to that law.

(2) That in divorce cases when there were some controversies between the parties a legal proceeding was indispensable.

(3) The right of divorce rested as well with the woman as with the man; her consent was indispensable and she could resist the acceptance of a divorce, and

(4) The absence of any legislation concerning the woman's right of requesting a divorce from her husband, does not necessarily prove that she had no such right.

The aforesaid regulations on divorce will be clearly seen when the following will be taken in consideration in translating those verses:

(a) To bear in mind that any controversies within the gates were necessarily decided by a legal court consisting of the priests, or Levites, or a judge (Deut. xvii:8-10), according to the case whether civil or ecclesiastical. As the controversy between husband and wife is not excepted from this general rule, it must have belonged to the jurisdiction of one of the aforementioned courts; and as marriage, according to the Mosaic law, is a civil act (as there is found no commandment which should compel one to be married; no regulation of the manner how it should be solemnized) it follows that such controversies were under the jurisdiction of a civil judge.

(b) That the verses bearing on divorce are 1-4 inclusive.

(c) That all the sentences in the first three verses are connected with the Hebrew letter *Vav*, which corresponds to the English article *and*.

(d) That the root of the Hebrew word *Ervah* is *Oroh*—"to uncover"—and the members of the body which moral law requires to be covered from the eye of others is called *Ervah* (Genesis ix:22-23, and many other places in the Bible).

(e) When *Ervah* is compared with *Dover*—"a thing"—it denotes an indecent, improper thing (Cf. Deuteronomy xxiii:15).

Now for the translation of the divorce legislation by the Mosaic law (Deuteronomy xxiv):

(1) When a man will take a wife and will become her husband, it shall come to pass that she will find no favor in his eyes, because he found in her an indecent thing and (therefore) he will write her a bill of divorce, and will give (IT) in her hand, and will send her out of his house.

(2) And she will depart from his house, and she will go and become the wife of another man.

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(3) And her latter husband will hate her and will write her a bill of divorcement and will give it in her hand and will send her out of his house, or the latter husband who took her for his wife die.

(4) Her first husband, who sent her away, may not take her back again to become his wife after she has been defiled, because it is abomination before the Eternal; and thou shalt not cause to sin the land which the Eternal thy God giveth thee for an inheritance.

Penetrating the character of this legislation it is obvious:

(1) That the custom of divorce has been practiced by the Hebrews from time immemorial, and was repeated by Moses for the mere purpose to amend it with a new rule, viz., that a husband cannot remarry a wife who was defiled by another man.

(2) That the validity of a divorce depended, first, upon the accused wife's acceptance of it, as the husband has to give it in her hand, and there is nothing mentioned of any means to compel her to accept it, and, second, even if she accepted it, the divorce had no power till she will depart from his house on her own volition.

It is understood when husband and wife agreed on all points the divorce might be performed by the husband without the interference of any court, but as soon as there began any controversy between the couple, as whether the existence of the indecent thing which he found in her is a fact, or whether the thing is indecent, or the indecent thing in her has been known to him before he married her (as he had to find same after the marriage), in all such cases it became a controversy and had to be decided by the respective court.

I find it incumbent upon me to call attention to Matthew xix:8 to the expression: "Moses because of the hardness of your hearts suffered you * * *". Not ordered, which means suffered an old custom.

From the above there is no doubt left that in the eyes of Jewish legislation the Jewish woman has never in any way been wronged, was first in all worldly benefits, and woman's position has ever been one of honor among our ancestors.

"The sweetest thing in life is the unclouded welcome of a wife.—N. P. Willis.

For parents to restrain the inclination of their children in marriage is an usurped power. For how can

nature give another the power to direct those affections which she has not enabled even ourselves to govern?—Fielding.

The female heart is often like marble: the cunning sculptor strikes a thousand blows without the Parian block showing a line of a crack, but all at once it breaks asunder into the very form which the artist has so long been working to produce.

A woman should be in despair if nature had formed her as fashion makes her appear.—Mlle. de Lespinasse.

Broken-hearted women live long.—Dumas pere.

Seek in thy need the counsel of a wise woman.—Calderon.

Matrimony hath something in it of nature, something of civility, something of divinity.—Bishop Hall.

To see one-half of the human race excluded by the other half from all participation in government is a political phenomenon which, on abstract principles, it is impossible to explain.—Talleyrand.

Not for herself was woman first created, nor yet to be man's idol, but his mate.—Mrs. Necker.

Women ruled, not by having more force, but by throwing it on one point, just as the Indian guides the elephant. What they will, they will with all their will, without doubt or question. The man's mind is often pulled many ways by many claims.—Charles Buxton.

Suspicion is far more apt to be wrong than right; oftener unjust than just. It is no friend to virtue, and is always an enemy to happiness.—Hosea Ballou.

Disorder in a drawing-room is vulgar; in an antiquary's study, not; the black battle-stain on a soldier's face is not vulgar, but the dirty face of a housemaid is.—Ruskin.

We acknowledge that we should not talk of our wives; but we do not realize that we should talk still less of ourselves.—Rochefoucauld.

When a world of men could not prevail with all their oratory, yet hath a woman's kindness overruled.—Shakespeare.

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הרעלתך

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.

If Hilaire Belloc were not so accomplished a writer and essayist his diatribes against the Jews would never produce even one ripple on the surface of public opinion. It is because, like the Jews, he is so clever that his stings and rebukes wound so markedly. And now he has struck a subject in the treatment of which he will always be assured of an audience of critics and those who are anxious to refute (and thus advertise) him.

The education of the Jewish girl nowadays is not as practical as that which was imparted to our grandmothers. Educational "frills and furbelows" are its staple instead of that useful instruction in the arts of the housewife which every Jewess of the former generations received. In the present active interest in matters educational in Jewry, is it too much to hope that the ideals of our grandmothers may again be made effective?

The question of the extension of the suffrage to women does not appear to have gravely concerned the Jewish woman. The many lady cart-tail orators and propagandists who go up and down the country seeking to obtain the support of the present great political parties for their cause are rarely of our race and faith. The Jewish woman as a class believes that she abundantly does her duty by the State if she trains up loyal and useful citizens for it.

Women are, fortunately or unfortunately, the only real leisure class we have in this country. As such they take an abiding interest in all approved forms of cultural endeavor. The Jewish woman is committed to the maintenance of the time-worn ideals and traditions of her forbears. Where, as in the Reformed temples, she has taken up a new position, her importance for the life of the congregation is manifest. Without her where would the *minyan* be? In her absence to whom does the rabbi address his weekly words of wisdom?

It has become an annual custom for this journal to devote an entire one of its issues to the Jewish woman, a truly useful and intelligent disposition of the space at our command. Woman has ever been highly esteemed in the household of Israel, and with justice. While the surrounding nations were sunk in their savagery our forefathers created and maintained a civilization and a system of morals and ethics which have ever since successfully challenged the admiration of the world. The credit for the noble character of our traditions belongs undoubtedly to the Jewish woman. She, the mother of Israel, kept them ever upright by teaching them to her children. To her, then, our thanks go out; to her this sixth annual woman's number is dedicated.

We think that our Jewesses can do as much for the clubs of the young as our Jews in this direction accomplish. This statement represents a condition of affairs which the managers of our charities and other eleemosynary institutions have not neglected to utilize. The Young Women's Hebrew Association of this city, for example, has within a very few years been developed from a small and humble beginning to its present active and prosperous usefulness in our communal economy. Just as women make ideal teachers, nurses and settlement workers, so their refined and ennobling influence may be advantageously exerted on our rising generation gathered together in clubs. But the Jewish women in these clubs must be strongly Jewish in their ideals and outlook. Otherwise their efforts will be void and useless and the Judaism of our posterity quite sterile.

THE COUNCIL'S RELIGIOUS WORK

THE aftermath of the recent contest within the ranks of the National Council of Jewish women of this country appears in the shape of the charge that this body does little or nothing in the field of religion. Besides the regrettable secession of a number of the sections from the parent organization, the secessionists endeavor to make it understood that the Council has left a great deal of the work in religion, which properly belongs to it as to all associations of Jewish women, undone.

These charges are made in extreme ignorance of the actual conditions. Not only has the Council of Jewish Women done much valuable and effective work in this direction, but the service rendered by Mrs. Cæsar Misch, the national president, whose name in this field is one to conjure with, is both a satisfaction and a great source of inspiration to all those interested in this important problem.

When one stops to consider that twenty-two sections of the Council support and carry on the work in religion of no less than forty-two council religious schools, the charge brought against the organization on this account falls wide of the mark. We understand that the accusation emanates and is kept alive by those who at one time were constituents of the various subordinates of the Council of Jewish Women. The troubles in the body, culminating in the defection of some of the sections, are too recent not to be still in the vivid recollection of our readers. It seems to us that the Council has lost little, if anything, in the defection of these former members, if their criticism of its work, instead of being helpful and suggestive, is destructive and based indeed upon altogether distorted facts.

The work that the Council of Jewish Women does in the field of religion is all-important. Its value and effectiveness have been satisfactorily demonstrated and should be continued by all means. Nowhere in the community does so unique a force for exactly this sort of work exist. The Council's hands in this particular should be held up, not torn down. We congratulate the ladies, headed by Mrs. Misch, in control of this endeavor, and wish them a continuance of success and an extended usefulness.

In German literature, specifically German poetry, the Jewess has always been the "woman of sorrow." Her beauty is always of the compelling, ravishing variety. With Grillparzer, the great Austrian writer, the Jewess is the plaything of kings and princes, the exalted personages of Christendom, for a season, and returns at length to her hearth and people the ejected and the despised. Karl Emil Franzos, one of the important Jewish authors of the ghetto *genre* of romance, patterns his Jewesses after this model. But with him the kings and princes give way to the Podolian nobles and officials of non-Jewish affiliations. With the modern German writer the Jewess is not a Jewess at all. She is a lay figure, differing in no way from the others of her sex in the story except in the label given her by the author. And her environment is by no means "peculiar." She is a woman who happens to be called a Jewess.

We have much pleasure in drawing the attention of the readers of this issue to the League of Jewish Women for Cultural Work in Palestine. Its headquarters are in Berlin, but its branches may be found all over the Jewish world, and a large membership exists in St. Louis. The League maintains four lace-making schools in Palestine, at Jaffa, Jerusalem, Tiberias and Ekron. Besides these it supports a farm school for girls at Kinereth, cares for the sick and aids the poor in the Holy Land, and institutes courses of lectures on its manifold activities in Palestine before audiences drawn from the highest Jewish circles of Western Europe. Naturally, in a field where the Zionists have long been active and interested, the League of Jewish Women for Cultural Work in Palestine draws freely on Zionist support, but it does not appear to be avowedly a Zionist society, devoting itself rather to all Palestinian spheres of usefulness for the Jewish woman. It combats the terrible white-slave traffic in Jewish girls, and has but the single purpose of making the Jewish women and girls of Palestine nobly useful and serviceable to themselves and their Jewish environment. Work such as this is earnest and purposeful, and we confidently expect that, with growing knowledge of the functions of the League in this country its American membership will substantially and permanently increase.

RUTH

ידוע כל שער עמי כי אשת חיל את

All the city of my people doth know that thou art a virtuous woman.—(Ruth iii.11).

When Boaz uttered this sincere testimony to the worth of Ruth he did not know that her fame would spread beyond the gates of the city, beyond Palestine, beyond his and her generation, far into distant lands, far into the future. He did not know that the coming generations would corroborate his testimony, nay, add considerably thereunto.

Of all the women of the Bible, Ruth is held in the greatest esteem. She is regarded as the type of all that is lovely and lovable in woman. She is looked upon as the most perfect embodiment of all the charm and the mystery of her sex. Her name, among English-speaking peoples especially, is a favorite one, and when bestowed upon a new-born daughter it is both a tribute to her excellence and a fervent prayer that the little girl may grow into the kind of womanhood which Ruth exemplified.

Much of this adulation is undoubtedly due to the romantic character of Ruth's story. She is the central figure of a tale that is woven out of the flowers of the field and the bright beams of the harvest sun. Around her floats a dreamy melody in which are blended the sweet strains of the birds, the merry songs of the harvesters and the swish-swish of the busy scythes. She herself seems at times to melt into this fascinating natural setting, the outlines of her person becoming so vague as if she were just a part of the luminous atmosphere enveloping her—a shimmering creature of golden light, a fairy-being of exquisite iridescence. Who could resist the enchantment of such a scene?

But the chief reason for this adulation is not to be sought in the charm of romance but in the far more enduring charm of Ruth's soul that has captivated the heart of mankind. It is the attributes of her essentially feminine character that have called forth the admiration of all the world for all times.

In order to understand her ideal character, let us compare it with that of another woman of the Bible, almost as great as herself, with that of Esther. The similarity between them is of a kind that sharpens the differences all the more; but both their resemblances and their divergencies are interesting to behold. The dominant note in their stories is virtually one and the same. Both women are made to face, at a certain point in their career, a sudden dramatic change of life, and it is this change that gives them an opportunity to develop the strength of their character in such a way as to exercise a far-reaching influence upon the people of Israel. Let us bear in mind that such a change of life is apt to effect a change of character. A crisis of fate always involves a crisis of the soul. A turning point in our destiny may cause a warp in our moral nature; and it is only the strongest of us that can emerge from these dramatic crises unscathed.

Both Esther and Ruth undergo such crises; but as the nature of the change differs, so does the effect produced differ in each case. Both women marry out of their fold: Esther, a Jewess, marries a non-Jew; Ruth, a Moabite, marries a Jew. Esther, through marriage, is raised from a low estate to a high station; Ruth, on the contrary, is made to fall from a position of ease and affluence to a position of poverty and penury. Esther's story is the story of the beggar-maid turned princess; Ruth's story is that of a princess turned beggar-maid.

Now these changes, respectively, expose us to moral dangers inherent in their nature. The man who is suddenly raised out of obscurity into light is apt to forget his former associates and associations, is apt to become selfish and proud, looking down disdainfully upon those who shared his former fate. The parvenu who is ashamed of his poor relatives is a familiar example in point. That this moral danger exists is shown in the Book of Esther by Mordecai who had to remind Esther of her duties to her people, warning her that her exalted position might not save her. On the other hand, the man who is reduced from wealth to poverty is apt to become cynical, embittered, pessimistic, is apt to lose faith in life, in God and humanity. That this moral danger exists is shown in the Book of Ruth, where we are told that Naomi said to her astonished townsfolk: "Call me not Naomi, call me Marah, for the Almighty hath dealt bitterly with me!" These are words of despair, of protest, of revolt, showing the effect of calamity upon a weak nature.

But Ruth was never similarly affected. She accepted, where she could have avoided, poverty with a sweetness and simplicity of mind that is unparalleled in song or story. She accepted it as a matter of fact, neither complaining about the change nor boasting of her act. Hers was a virtue sweetly unconscious of itself. She did not consider herself a martyr, she did not advertise herself as a saint. She could not have shown less concern in her destitution if she had been born in tatters. Her soul did not grow faint while facing a fatal change of fortune. And it is not only the acute change that is fraught with evil portent for the soul; for in the case of misfortune following fortune the soul is exposed to continuous torment and tribulation. For what is more terrible than to remember past happiness in the midst of present unhappiness? Ruth would not have been human if she had not been haunted by the memory of the better days she had seen. Yet, neither the actual crisis nor the ghost of memory following in its wake could force a tear from her eye or a murmur from her lips.

The capacity to endure calamity unmurmuringly, nay, cheerfully, is a feminine virtue which Ruth possessed in a superlative degree. Therefore, Ruth is the most womanly of all the women in the Bible. Therefore is she enshrined in the heart of the generations as no other woman is; and therefore do fond mothers prayerfully bestow upon their newborn daughters the name that is fragrant with all the grace and redolence of femininity—the hallowed name of Ruth!

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RELIGION AND LIFE.

By
ERNESTINE B. DREYFUS,
Kansas City, Mo.

Religion is the rock on which is
reared the structure of our character.
Creeds change with the seasons;
dogma and doctrine is as various as
the climates of the earth; ritual,
form, ceremonial and observance is
as diverse as the races that have peo-
pled the universe; but immovable—
unchangeable—unknownable—the
one great fundamental fact remains,
that no human social group has ever
existed without some form of re-
ligion.

The question for us, then, is, what
is this one attribute of human so-
ciety that has so vitally persisted,
and what have we to-day in com-
mon with it?

I make no attempt herewith to of-
fer a thesis on religion. That is not
within my ability, but since the quest
for religious truth has come to be one
of the necessities of the modern
mind, the layman's point of view
might have a value, entirely lacking
on the basis of authoritative an-
nouncement.

Hesitatingly, then, I proceed.
Religion is belief. It is the truth
of God, who is man's conception of
what is utter perfection and illimit-
able power. This idea of a Supreme
Being, which after man's despair at
his own exceeding weakness, looked
to Him for consolation, for help and
for inspiration, gave birth to the sys-
tem of thought that we call religion.

Religions as they exist to-day, have
not the form that characterized their
primitive start. As there has been
development in the affairs and activ-
ities of man, so has religion de-
veloped, and in the same propor-
tion—though perhaps inversely since
life has come to be more complex,
and religion is striving to become
more simple.

The medium through which man-
kind for the most part became ac-
quainted with religious truths has
been the church, and until quite
within our definite recollection, these

truths were offered in two ways,
either dogmatically and abstractly or
through the observance of many
forms. Neither of these methods
has been successful. They neither
increased the churchly following, nor
were able to maintain any vital in-
terest in those to whom they had at
first appealed. Nor is that strange.
For the first, abstract theory does
only appeal to a few peculiarly con-
stituted minds, thus the great masses
were unmoved. To overcome this
condition undoubtedly an observance
by forms was created, which, in turn,
defeated its own purpose, since the
true spirit of religion was lost in the
performance of an elaborate cere-
monial that grew successively me-
chanical, meaningless and hypo-
critical.

In spite of such discouraging ob-
stacles, religion has still persisted,
and it is a significant fact, that in
the modern agitation along all lines for
conservation, at the very forefront
stands religion; for she it is that is
the inspiration, the source and sub-
stance of all the uplift and welfare
work that is the absorbing labor of
thinking humanity in this time and
age.

This is the goal on which her light
is shining, the task to which she has
set our hand. These are the theories
she has vainly preached, that we have
ever professed and seldom practiced.
This is the expression of man's
spiritual consciousness, which offers
love and service to his fellow man,
and through him to his God.

The modern religious awakening,
then, is not an injection of new life
into religion, but the uncovering of
the link that binds it to life.

Thus far and as thus stated, there
would be no violence done the con-
victions of any denominational fol-
lowing but for us there is a more
special message. That is to say, we,
the Council of Jewish Women as a
religious, education and philan-
thropic body, are committed to a po-
sition that consistently makes us at
once the exponents of our inherited
faith, and the agents through whom
that faith must find its ethical and
practical application. For we Jews
have known long what the Christian
world is now hailing as the regen-
erated function of religion, that re-
ligion is a living issue, and not an
end unto itself nor a mere prepara-
tion for a life above and beyond.

This very Chanukah festival is a
celebration of this fact. For even
in that far off time, the Maccabean
heroes well knew that for the Jew
life and religion were one, and to
preserve the purity of the Jewish re-
ligion no less than the integrity of
that people, it was imperative to keep
from them the practice of Greek cus-
toms of living and thinking. So did
they preserve Judaism for them-
selves and for the world, a debt of
which the world has been cruelly un-
mindful for if Judea had been
absorbed, there would have perished
with them their religion, the only one
among all races of the earth that
taught so true a conception of God
and so pure a manner of serving
Him.

The struggle to preserve Judaism,
however, did not cease at that time.
It is now, even as then, of supreme
importance, and I think looks prop-
erly to this body for that service,
certainly in this country.

The means at our hand specifica-
lly for sustaining and developing an
interest in Judaism, that is of our
organized work, are our study
classes, and I am embarrassingly
forced to admit that they are not
conspicuously popular. Have we, as
wholly justified our existence, even
gards the study of the religious his-
tory and literature of our people,
though we devotedly have labored
much for the welfare and well being
of mankind? For social work is not
all of religion, it is an ethical effect
of the religious inspiration. Philan-
thropy is not the whole of Judaism,

though it furnishes the noblest ex-
pression of the Jewish consciousness.
It is therefore pertinent to consider
that in the multiplicity of council in-
terests, there may be a crowding out
of its religious activities.

If then our efforts in behalf of
Judaism be in any degree the lesser
purpose, no matter what we accom-
plish in the way of philanthropy, I
think we are false to the spirit and
intention of the council, since I take
it to be the duty and purpose and
object of the Council of Jewish
Women, first and foremost, to foster
the love of Judaism where it exists,
to encourage where feebly it needs
assistance, and to create it anew
where it is dead.

I wish to make it emphatically
clear that I do not in the slightest
particular minimize the good this
body has accomplished along mod-
ern, practical sociological lines, nor
do I underestimate the necessity and
importance of that work. But that
work does not depend on us alone for
its performance, and there is little
probability that it will be neglected if
we discontinue it. I mean to insist
that we have a duty which is ours
alone; a special and unique privilege
which, failing to do, will remain
undone, and it is in the performance
of that duty we must most zealously
labor, for on it depends largely the
future of our religion.

That we may be truly helpful in
the development of Judaism in
America, a union of interest and pur-
pose must exist. The isolated sec-
tion is apt to lose sight of itself in
relation to, and as an integral part,
of the national body. It forgets that
in carrying on all recommended work
locally, it is being made effective in
a larger sense. The conscientious
effort, therefore, of each section to
regard itself as a not inconsiderable
link in the chain of the national coun-
cil is the only logical evidence of
loyalty to its best interests and pride
in its ultimate destiny.

Let all this be the cause for which
we stand. With what oneness will
we strive for it, thus giving to our
union strength?

May we work together in harmony.
May we within practice that charity,
one to the other, that we have so
generously bestowed without. May
we be free from all unworthy
thoughts and deeds, these preventing
by habits of indifference, criticism,
selfishness and distrust, the most
fruitful development of our efforts.
And truly of what avail our efforts
for a larger life for others, if we re-
fuse to enlarge our vision? We
cling to our own pet faults, unmind-
ful of the progress we complacently
advocate.

May we not be so petty. May our
chiefest consideration be always
the good to be accomplished, and the
means whereby that good may reach
its largest expression and not the de-
mand that every act receive unstinted
commendation and every deed a ful-
some recognition.

May the triennial period that
opens before us be for every one a
time of prosperity and joy, and may
we continue to come together thus
usefully and pleasantly.

May the Council of Jewish Women
be not only a factor in the re-
ligious, charitable and civic life of
this country, but a body to be reck-
oned with among the organizations
of the world, in this age where wom-
an works for woman, and sees to it
that society protects the weak, and
seeks not to destroy them.

May all women of the council be
charitable, that they may give.

May we give of our time, that each
may do her portion of all work;
may we give of our heart, that we
may do our work with love; may we
give of our sympathy, that for those
who need, it may be an encourage-
ment and a help; and may we give
of our loyalty, that we may ever
honor Judaism no less than ourselves,
by being faithful to its obligations.

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Class No. 1. \$10,000,000.00 for the Improvement of the Erie,
Champlain and Oswego canals, dated January 1, 1912, due January
1, 1962; \$2,000,000.00 for the Improvement of the Cayuga and Seneca
Canals, dated January 1, 1912, due January 1, 1962; \$8,000,000.00 for
the Improvement of Highways, dated March 1, 1912, due March 1,
1962.

As the bonds enumerated above are all 50-year bonds, bearing 4 per
cent interest, the Comptroller will reserve the right to allot to the suc-
cessful bidder, bonds of any or all of the above issues in Class No. 1, not-
withstanding the specific issue may be stated in the bid.

Class No. 2. \$5,000,000.00 for the Construction of Barge Canal
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of the par value of the bonds bid for.

All proposals, together with the security deposits, must be sealed and endorsed
"Loan for Improvement" and inclosed in a sealed envelope directed to the
Comptroller of the State of New York, Albany.

All bids will include accrued interest.

The Comptroller reserves the right to reject any or all bids which are not in
his opinion advantageous to the interests of the State.

Circular descriptive of these bonds and of outstanding State bonds, sinking
funds, etc., will be mailed upon application to

WM. SOHMER, State Comptroller, Albany, N. Y.

Albany, May 13, 1912.

*Paper read before the Triennial Con-
vention, National Council of Jewish Women at
Philadelphia, Pa. This paper was read on
Chanukah and was part of a symposium on
"Modern Religious Awakening."
Mrs. Dreyfus is president of the Kansas
City Council which numbers 200 members.

In such congested quarters all the sweet and pure surroundings which have made our people the standard bearers of the model home life, are of consequence lost, and is it any wonder that the glamor of the street and the pleasures that beckon with alluring hands across the restricted line, are in such strong contrast to the poor home, that in ignorance of the danger and misery that lies beyond our delinquent girl becomes a victim.

Thank God, and I say it gratefully, there are very few delinquent girls in our portion of the country, but the few there may be must be dealt with and cared for with all the tenderness and gentleness we can bring to our aid, and the evidence of this fact is brought home to me by the answers to communications sent out to the twelve Southern sections as to their manner of dealing with such cases. The majority of the answers received state "we have no such cases among our work," and others again reply, that through the judgment of the juvenile courts, when a Jewish girl is brought up the women of either the benevolent society or the council advise caution and help the girl to better ends, but everywhere the fact stares us in the face that we have no place of our own where we can care for our girls. Of course there are hundreds of places that throw their doors open to receive the delinquent girl after she crosses the line, that leads to her downfall, but "friends" that is what we want to avoid, and must work to accomplish.

You women who have no such difficulties as we of the South have to contend with, you cannot understand the utter hopelessness of our work when we have cases, one of which I shall cite as an instance. The case to which I allude was that of a young girl of sixteen years. For four years our Ladies' Benevolent Society had been doing their utmost to watch and care for the child and so save her from what we saw and felt was inevitable. Everywhere we applied to place the girl we were confronted with the positive refusal to take anyone outside of the State, as each State could only care for its own, or again we were told that there were so many ahead of us on the waiting list that there was no giving any positive or encouraging assurance when the girl could be placed. The surroundings of this unfortunate case were not conducive for furthering any good in the girl, if such even were there; for the mother was a silly, ignorant woman, and the father a drunkard and a man of the lowest type. After making all attempts as I have told you, and failing in each venture, the girl after a desperate struggle, left home, and the result was just what we had tried so earnestly and persistently to avoid. To save the second little girl, through the Associated Charities of Savannah the child was taken to a home, that we were led to believe was what we were looking for, but the nature of the place was found to be anything but desirable to bring about the ends we had in view. At this juncture some of our Jewish women interested themselves, and the child was placed in the Orphan Home in Atlanta, but that is wrong, the principle wrong; we are only shifting the burden from one shoulder to another. What we need is what I have in fancy seen, an accomplished fact, and I feel it can be no idle dream for one of the Southern sections makes the following remarks in her

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letter which I will quote: "I have always felt that we are deprived of accomplishing any results, because we have no Jewish home in the South to place our girls. The first step would be to remove them from the environment that causes the delinquency." Right here is where I ask for your helpful thought. It should be our duty to have a home centrally located in the South, where such girls could be placed, and it should be the duty of all the sections, but mainly those of the South, to maintain and support such a place. I know it takes means, but my friends, we find means and ways to do what we wish, what more holy duty then that this.

I know I can speak for the South when I say we will assist and work for a cause such as this, for no more righteous or glorious work could be done by women whose ears are never deaf to the call of the stricken one, whose eyes are ever upturned to the Great Father, and on whose lips is the prayer to make us worthy to bear the banner under whose folds we work; the glorious banner of faith and humanity.

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JOEL ISABELLE—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 Isabelle to all persons having claims against Isabelle to all persons having claims against Isabelle, also known as Belle Joel, late of the County of New York, deceased, to present the same with vouchers thereon to the subscriber, at her place of transacting business, No. 88 Nassau Street, in the City of New York, on or before the 26th day of September next.
 Dated New York, the 5th day of March, 1912.
ROSALIE JOEL, Executrix.
STROUSE & STRAUSS, Attorneys for Executrix, 281 Broadway (Manhattan), New York City.

SIEFELD, ISIDOR—In pursuance of an order of Hon. John P. Cochran, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isidor Siefeld, late of the County of New York, deceased, to present the same with vouchers thereon to the subscriber, at her place of transacting business, at the office of Guggenheimer, Untermyer & Marshall, No. 37 Wall Street, Borough of Manhattan, in the City of New York, on or before the 16th day of September next.
 Dated New York, the 5th day of March, 1912.
HELEN SIEFELD, Executrix.
GUGGENHEIMER, UNTERMYER & MARSHALL, Attorneys for Executrix, 37 Wall Street, Borough of Manhattan, New York City.

CRYSTAL BERNARD—In pursuance of an order of Hon. John P. Cochran, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Crystal Bernard, late of the County of New York, deceased, to present the same with vouchers thereon to the subscriber, at the office of place of transacting business at the office of Saul J. Dickheiser, No. 99 Nassau Street, in the City of New York, Borough of Manhattan, on or before the 18th day of July, next.
 Dated New York, the 20th day of December, 1911.
BEIDA CRYSTAL HYMAN S. CRYSTAL, MOSES CRYSTAL, Executrix.
SAUL J. DICKHEISER, Attorney for Executrix, No. 99 Nassau Street, New York City, Borough of Manhattan.



MABEL REIGELMAN AS "GRETEL"

Miss Mabel Reigelman, who is just coming out of her teens, is the daughter of Mr. and Mrs. M. Reigelman, of Oakland, Cal., and is a musical discovery and protegee of Mme. Galski.
 Through a friend of Mme. Galski Miss Reigelman was brought before the great singer, who immediately recognized her talents and took her under her protecting wing. Mme. Galski had the Oakland girl with her for two years and a half, personally superintending her studies and watching carefully over her beautiful voice.
 For the present season Miss Reigelman has been with the Philadelphia-Chicago company and her impersonations have met with much favor from eminent critics. Her voice is of a high soprano of phenomenal strength and quality of tone. She is a capable actress and is rapidly making a name for herself in the operatic world.

The Delinquent Girl in the South

By
GRACE D. MENDES, Savannah, Ga.

In every phase of communal work, there are difficulties to be met and overcome, and problems to be worked out in a manner that will serve the best purpose and bring the most desirable results, for in the solution of such problems lies the good and benefit for the main cause. To-day, one of the greatest of these problems which assails us, in the South is The Delinquent Girl, what to do with her, where to place her and make of her a good and useful member of whatever little community she may be a part.
 The Delinquent Girl is a product of the great immigration movement
 Grace D. (Mrs. Isaac P.) Mendes, was born at St. Croix, Danish West Indies She received her education in New Orleans, La., and left there for Savannah immediately after her marriage to Rev. Dr. Isaac P. Mendes. She has lived in Savannah ever since and has allied herself with every branch of communal work where she felt she could do some good.
 Mrs. Mendes was the president of the Savannah section, Council of Jewish Women, from its organization, sixteen years ago until it recently disbanded She is now affiliated with the Savannah Association of Jewish Women.

It may seem strange to make such an assertion, but it is one based upon the experience that has come through active work along the lines which bring us in close touch with those who came under the head of our subject; further if the charity workers among our people will turn their minds and thoughts to the early stages of charity work, they will surely recall the fact that such cases were very rare and could be easily dealt with, and the delinquent made to understand the necessity for treading the right path. Now, with the coming of the immigrant in such numbers, we have the crowded quarters, where everything is congested, the struggle for bread and the desire to equal his neighbor; as a natural sequence, conditions such as these make but one alternative imperative, and that is the sending of the children to join the immense band of wage earners, and this is the first step toward the problem we have before us.

The Place of Woman in Jewish History

By AUGUSTA RATKOWSKY.

Woman's position is indicated on the very first page in Scripture. We read, "I will make a helpmeet for him." During the patriarchal period her position was of the noblest. Take the idea that tokens of God's grace rested on Abraham's home during Sarah's lifetime, disappeared with her death and reappeared with Rebecca. What a reverential attitude! Recall too the care with which proper sepulchre was provided. Woman was treated with constant deference, there was nothing slavish about her condition. Though the Jewish law permitted polygamy, and later, even with the debasing influence of harem life instituted by Solomon, the Jews became a monogamous people. One can understand the extraordinary influence of the Jewish woman to whom this important fact is due.

During the Exodus woman must have been respected. Jochabed and Miriam are representative. That the latter's seditious remarks were given attention and that the whole congregation stopped its march for her sake is significant. She is associated throughout with Moses and Aaron as a leader of a religious community.

Women in general occupied no mean position. We are told that it was for the sake of the righteous women that the Jews were delivered from Egypt. Even if not of scriptural authority the words reflect the attitude of the age. The seclusion popularly associated with Oriental women is not found among the Jews. They take part in the holiest work, the construction of the tabernacle. They, as well as the men, listen to the reading of the law, this, too, at the express wish of Moses. Deborah was consulted with the greatest respect as she sat there under the palm tree and passed judgment. Tradition speaks of her as a prophetess as distinctly as of the prophet Samuel, the function of judge is ascribed to one as to the other.

To continue with a few more instances showing that in Israel woman appeared with a freedom unheard of among the Oriental nations of her time. Women young and old came out to greet David and took part in his exultation over the death of Goliath. Note, too, the respectful attitude of David toward the "Wise Woman of Tokiah." Note, too, the fact that the King of Judah ordered the priest, the scribe and others equally prominent to inquire of Hulda, a woman, concerning the meaning of the discovery of the Book of Law. That they found her in the college is significant of the fact that the woman who was ambitious was not debarred from higher learning.

Throughout the whole Biblical period, woman's position, as established by custom, was most elevated. In Hebrew law she was provided for in her several positions of mother, wife, widow, daughter and maid-servant. Can the Jewish women accept the statement that Christianity has ennobled women?

It is in their reverential attitude toward the mother especially, that the Jews differed most strikingly from all other people of her time. From the sayings of Paul and St. Chrysostom we find that a mother occupied a most degraded position among the Christians. Among the Romans and Greeks it was the public woman who was flattered and respected, not the mother. The same voice which thundered forth the unity of God commanded "Honor

thy father and thy mother" and made sacred her position by threat of punishment and by solemn promise of divine reward. So sacred indeed was her position held that disrespect was considered a crime atrocious enough to merit stoning to death.

To his mother alone under special providence of God is attributed Moses' preservation. Deborah, though poet, prophetess, judge and military instructor, calls herself *Im B'Yisroel*—Mother in Israel. It is the mother Hannah who makes the vow concerning her child Samuel, brings him up and dedicates him to the service of God. It is Hannah the "Martyr Mother" who inculcated heroism and devotion in her sons.

In every instance thus far cited, the father is at most simply mentioned. The mothers of kings are constantly mentioned, inferring that their influence was most potent in forming their characters. The fact that Alexandra ascended the throne at the age of sixty-four with sons living who did not even dispute her right and who sought her council until her death is significant of the position of those women of the Graeco-Roman period who had not succumbed to the evil influence of the time.

The Book of Proverbs is full of expressions of reverence for the mother. Jewish prophets have constantly used motherly love and motherly dignity allegorically, indicating the reverential position she held.

The home was considered the mother's temple, and to educate her children her divine service.

In her position of widow, woman was and is protected by Hebrew law. At a time when misery and destruction were falling on Judea, we hear the constant repetition of laws such as these. "Ye shall not afflict the widow and the fatherless." The nation at large was commanded to provide for her. At every feast, every ingathering of corn, oil and fruit she was to be remembered.

As daughter, woman was respected by Jewish law. She was considered as responsible an individual as her brother, and not only individually but nationally as well. In every command, daughters are emphatically specified. The word *ben* is the equivalent for child merely. Therefore when *bonim* are addressed, it is the children, daughters included, which is meant. The daughters of priestly lineage were looked upon as showing the same sanctity as their fathers and brothers.

A daughter's civil as well as her religious privileges were insured. The precedent adopted by Moses in the case of Zetophhad's daughters became a law. An inheritance was to pass to the daughter if there were no son. Her right to landed property in her own name is also indicated by Caleb's gift to his daughters.

As maid-servant, woman was given special consideration. In the first place, let us remember that *eved* signified domestic as well as slave, and that the modern idea of slave was unknown in Israel. Though her actual rank was subordinate, she was as carefully and tenderly provided for as the daughters themselves. She shared in everything, took part in the festivals, and it is

known that she often refused to leave when her term of service expired.

In her position of wife the Jewish woman was respectfully provided for by Hebrew law as well as custom. In every ceremony and covenant with which Ezra and Nehemiah reorganized the people, special attention was given to the national equality of the sexes. During their captivity they had seen enough of women of other nations to recognize the superiority of their own in station and intellect.

We find women respected as queen such as Queen Salome Alexandra, whose reign of nine years is referred to as a golden age.

In both Hebrew custom and Hebrew law woman was venerated in her position as mother, respected as wife and daughter, provided for as widow and treated with consideration as servant. Degrading ideas connected with woman, therefore, originated neither in Jewish custom nor in Jewish law, but among the people with whom the Jews came in contact. The Roman writers evidently considered the Herodian renegades representative Jews.

At the close of Israel's national life in Judea woman's position was affected by the evil influences of the people among whom the Jews lived. Talmudic legislation interceded and protected her.

This period, replete with names of women of whom we may well be proud, is considered by some the richest in the domain of the history of the Jewish women (Henry Zirndorf). That they could make their voices heard in the councils of the teachers of the law, and that their sayings were recorded, prove they occupied an honorable position. I can touch upon only a few of these distinguished characters.

On the threshold of the Talmudic world we meet Ima Salom, who, as daughter of the President of the Sanhedrin, and wife of Rabbi Eliazar, imbibed the culture of the school Hillel and became famed for her knowledge of law, and established a school at Lydda. Her ready wit, displayed in her retort to the scoffer who called God a thief, is well known.

Rachel, wife of Rabbi Akiba, living about 80 C. E., is an interesting character. The daughter of the wealthy Kalba Shebua, she forfeited her inheritance by marrying a poor shepherd (who until then had an intense hatred for Rabbinical distinction) sold her beautiful hair to provide her husband with means for traveling to Jabne to study, while she lived in seclusion. He returned a great and honored rabbi, never forgot this devotion and self-sacrifice and showed his appreciation constantly in his tribute to woman. "He is rich who possesses a sensible and virtuous wife."

Beruria, who lived about 100 C. E., stands out as a classic figure. She is the greatest female genius of her century and was often consulted by scholars because of her Talmudic knowledge. She was also known for her wit. Besides her mental endowments she is said to have possessed a charming personality. Relentless as we find her in her retort to the scoffer, so gentle is she in her remonstrance with Rabbi Meir, her husband, to curse the sin rather than the sinner. The touching episode of the death of her sons reveals an unquestioning faith, a strength, a gentleness, unparalleled.

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pression which followed, Jewish energy and intelligence are hidden.

About the fifth century we find the wives of the Rabbis cited as authorities in theology.

One author goes so far as to attribute the preservation of Judaism to the virtue of Jewish women.

During the "Dark Middle Ages" the Jewish women suffered loss of home, fortune and life for the sake of religion. The slaughterers became aware of the fact that the adherence of the Jews to their faith had to be ascribed to their women and offered them baptism or death. History buries the names of thousands of martyrs who chose the latter.

There were numbers who were more fortunate, and after escaping death, dedicated their lives to the service of their people. To mention a few—Maria Pereya, who fled from Holland to England, returned to Holland and became the center of a number of adherents, this being the beginning of a very influential community. Donna Grazia, who fled from Portugal to Holland, thence to Constantinople, where she founded synagogues, promoted learning and science (receiving aid from the Sultan himself). Both of these, like hundreds of others, refused baptism with the honors that were promised.

When liberty and toleration dawned, however, we begin to hear of apostates, especially in Germany, where the women were influenced by the sentimentality and romanticism of the age. The externalism of the church attracted them, the externalism of the synagogue repelled. They prized the social equality denied them as Jews, and became renegades, trading their birth-right for a mess of pottage. They are said to be fewer in number than the men.

A striking contrast to these are the hundreds of cultured women, like the daughters of Daniel Itzig, and the daughters of the Rothschild family so well known in the field of philanthropy. They also devoted their literary gifts to the service of Judaism, gaining for their people the respect of even non-Jews.

In this limited space it is hardly possible to even give a glimpse of her contributions to Jewish history, in the fields of scholarship, poetry, practical cultural work, philanthropy, martyrdom, and in the home. (Each topic might be given a paper!)

But we have thus attempted to show that both by Jewish law and custom woman was respected in her several positions and that she needed not Christianity to uplift, ennoble or liberate her, but the Jewish woman has always had a glorious place in the history of the Jewish people and of the world as well.—*The Macabaeans.*

A woman's duties are clearly defined by her own instinct.—Mme. Necker.

Bonaparte asked Madame de Staël in what manner he could best promote the happiness of France. Her reply is full of political wisdom. She said, "Instruct the mothers of the French people."—Daniel Webster.

Heretofore women had no status, except as appendages to some individual man. Now, as of one great body, each has her place and office whether domestic or in some special outer field. And in proportion as this is recognized, the single woman ceases to be manquée, and enjoys honor and happiness.—Charlotte M. Yonge.

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The New Jewish Women

By IDA SEIGLER.

Possibly you may think that I have chosen an anomaly as the subject of this article, for, to most of us, the word "new" suggests something crude and unfinished, while the word "Jewish" stands for ideas and ideals that have been perfected centuries ago and which it is impossible for us to improve upon.

Nevertheless, there is a new Jewish woman. She is far removed from the ideals we have cherished of the wives of the Patriarchs. She has created a different standard for herself but she does not adhere to it, for it does not satisfy her. Ideals that have not stood the test of time, ideals that demand no self-sacrifice are bound to be unsatisfactory. So we find the Jewish woman of to-day in a stage of transition from the old to the new.

This is the woman's century. The air is vibrating with momentous questions and speculations concerning the "Eternal Feminine." Woman's Rights, Woman's Sphere, Votes for Women, these and kindred cries have become household words, and great nations have been awakened to the realization that they have difficult problems confronting them. For when an old world is disappearing and a new one is making its way, men are then called upon to solve insoluble problems. The underlying cause of all these great changes is unquestionably the strong spirit of unrest among the people of all nations having any degree of civilization.

The Jewish nation has no problem to solve with regard to the standing of its women. We are told that the test of civilization is the estimate of woman. This being so, the civilization of the Jew dates back to the Creation, for the position the Jews accorded their women at all times was lofty and dignified.

But in spite of the fact that our women have been enjoying all the rights and privileges for which others are now striving, the Jewish mind which is ever sympathetic to external influences, both for good and for evil, has been caught in the ebb of popular sentiment and is also seeking emancipation.

In casting about for the oppression from which she is to become emancipated our Jewish woman has suddenly discovered that for years she has been a slave to Oriental customs, a slave to ancient rites and ceremonies which she will not take the trouble to reconcile with modern methods.

How easily she casts off this heritage that has been so sacredly preserved for her from the time her people received it on Mount Sinai! This heritage that has been re-written in the blood of martyrs and refined by the fires of persecution! She is cutting loose from the ties that bind her to the past and she has not yet established her course for the future. Her sudden transition from the darkness and monotony of ghetto life, the clear light of liberty has left her blinded by the glare. She has not yet become accustomed to the dazzling light, she is still groping her way. The dark days of the ghetto fill her with such horror that the very precepts of her faith which were her only beacon in those days, have become abhorrent to her because of their connection.

Who shall blame this woman of a race so much persecuted, tortured throughout the centuries, for surrendering herself to the unwonted joy of living; for drinking deep draughts from the new fount of liberty and alas! for relinquishing, under the burning sun of the new Era,

the protection of her religion, her individuality, her Jewish consciousness?

The loss of her Jewish consciousness is the first step away from the ranks. For some Jews will associate with fifth and sixth class "Goyim" and think themselves improved morally and socially because they are in non-Jewish society. This brings to my mind a little incident which took place at one of our popular Canadian summer resorts. A French gentleman met one of our Jewish young ladies and, wishing to start a conversation, said in his polite manner, "Ah, Mademoiselle! one can see at a glance that you are a Jewess." She turned on him most indignantly and said: "Indeed, nobody ever takes me for one." "Of course," said the Frenchman, when he was later relating the incident, "I was about to tell her that the reason one could tell she was a Jewess, was because all Jewesses have beautiful eyes, but after her indignant repudiation, a *quoi bon?*" to rise to what she considers a higher plane, thereby loses her individuality and sinks from her high position of being an important factor in the preservation of a great nation to that of being a mere cog in the wheel of civilization!

On the other hand, however, we have another type of the modern Jewish woman. One who goes to the other extreme. She is all idealism. She has so many ideals and she is hurrying forward so eagerly to their substantiation that she loses sight of the practical demands of every-day Judaism. She is like the Jew who came to America after hearing that it was a land whose streets were paved with gold. One day he chanced to see a silver dollar lying on the road. He stood looking down at it, debating with himself whether to pick it up or not. "Ah, no," said he, "I have come for gold, shall I fill my pockets with silver?" and he passed on. When he next came to look for the silver coin it was gone, some person who had no golden ideals had picked it up!

Impossible ideals are like the sands of the seashore in number. They comprise the grains of sand on which we build out "Castles in Spain." For while they sometimes lead us onward to greater achievement, they often cause us to lose our hold on the tangible realities of life. While dreamers may have had their place in the Ghettoes, modern Judaism needs men and women who are alive to its necessities, to the dangers threatening it and even to its shortcomings. For all differences which are for advancement are justified and justifiable. Every dissenting thought has but helped to quicken the pulse of Judaism and has thereby kept it alive.

The fear of assimilation, the dread of the "Melting Pot," these are some of the clouds that hang so threateningly over the clear daylight of Israel's present freedom from persecution. But surely these fears are unnecessary. Has not our people seen many a "Melting" process? In every land in which they took refuge assimilation was going on, and in time of prosperity it seemed as if they were about to enter the great crucible and lose their identity, but when the cruel hand of persecution was again laid on them the world was amazed to find that there was still a Jewish nation.

The flame under the "Melting Pot" sparkling with its promise of freedom and power has attracted many a moth in Israel. These, going too near, have had their wings singed and thus, being unable to soar any high-

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Esther, From a Womans' Point of View

By EMILY BAILEY SPEER.

er, have fallen into the great cauldron. We have not felt their loss. The nation is well rid of them.

But we dare not cease our vigilance. We must safeguard ourselves against annihilation and oblivion, and it is the Jewish woman to whom we must look for the conservation of our national life, which we owe as much to the woman's gentle, quiet, though paramount influence, as to the earnest tenacity of the man. The home is the unit of the nation. It is the true stronghold of Judaism even in these days. In ages of persecution Judaism lived a healthy life because it had this fortress in which to entrench itself. The Jew in his wanderings had no synagogue, but wherever he halted he had some semblance of a home which his religion at once ennobled into a sanctuary.

The home is woman's unquestioned empire where she may rule with the undisputed sway of love. Joy is possible only in the most intense activity of all our powers whether of work, of love, or of sacrifice. Sometimes an individual may find the truest enhancement of his own life in the sacrifice for another. It is perhaps for this reason, more than any other, that Woman's Sphere is the home, because there the spirit of self-sacrifice, so strong in woman, finds a good soil in which to develop. We are told that since God could not be everywhere, He created mothers and it is the mothers of Israel who send forth their sons charged with the great historical message which Israel is to transmit to the world.

As I have said the woman of to-day is in a stage of transition. She lives for the present, but she is already beginning to find that life in the present is too superficial. She has only grasped the semblance of happiness. The deep spiritual satisfaction without which there can be no lasting happiness, this is lacking. With all her enlightenment, she realizes that she can find no better religion than the one her grandmother accepted so unquestioningly. Her enlightenment will help her to understand the necessity for the ceremonial which appears so out-of-date. For she must remember that Judaism is an historic system with the moving life-story of Israel for one of its chief inspiring forces. She will realize the need of ceremonial that shall make the past live vividly in the child's imagination. If Judaism is to live it must be rooted in the hearts of the children and, therefore, it must be rooted in the home whence the affections of the children draw their life-blood.

With all our praiseworthy desire to spiritualize our religion we cannot dispense altogether with ceremonial observances. The human soul, faulty and materialistic, must have tangible, concrete food. Ceremonials are like the pictures in the book which illustrate its meaning and fix the story in the mind and the children love them just as they love the pictures.

The children of to-day seem to regard their parents and their religion with the same spirit of tolerance which they would extend to well-preserved relics of the past. We have grown quite accustomed to hearing the expression: "I could never do this at home, my people

Charles Lamb once said of the plays of Shakespeare that he wished he could "forget them and read them new." Every lover of the Bible has had this feeling about its stories. The cure for such a sense of deadening familiarity is not forgetfulness, but a more penetrating intimacy. The best way to clear the mind of faded, surface notions of the Book of Esther is to read and reread the book itself, without commentary or interpretation. From an Old World story, rich in color and in setting, but far away and unreal, it becomes under this scrutiny the most vivid, the most human, the most modern story ever told of a young girl.

And the telling, too, is the most perfect in literature.

The terse significance of the last clause of chapter three is beyond the ability of even a Stevenson, and not one of Maeterlinck's most exquisite descriptions can equal the beauty of the scene when Esther approaches the king. There is not a wasted touch, not a false line, not an unnecessary stroke, but complete, unconscious, perfect mastery of the oldest and most appealing art in the world, the art of story-telling.

If a story were published to-morrow equal in human interest, and in restraint, purity and strength of style, to this book of long ago, its author would find fame greater than Kipling's waiting for him.

When Marlowe speaks of Helen of Troy, he knows better than to describe her features. Instead of her beauty, he speaks of its power—of the face that launched a thousand ships and burned the topless towers of Ilium.

The modern novel writer takes pages to describe his heroine, and wears the reader for his quest for adjectives. The writer of this perfect story says quite simply, "The maiden was fair and beautiful, . . . and Esther obtained favor in the sight of all of them that looked upon her." When her life hangs in the balance and the fate of her people depends on her beauty, "It was so . . . that she obtained favor in her sight"—the king's—and the

are rather old-fashioned, you know." It is the mother who can converse intelligently on the leading topics of the day, who will be able to impress the beauties of the Jewish faith upon her children.

The Jews are the nation of hope, and like hope our people is eternal. No nation can be destroyed while it possesses a good home life. The guiding spirit of the home is the guiding of the nation. During the dark ages of persecution our Jewish woman was the High Priestess who tended the little flame of faith. She pointed to the Pillar of Fire in the dark night of Israel's history, and it is she who will discover the Pillar of Cloud in the Dawn of Israel's freedom.

What if the present looks threatening? The future is lighted for us with the radiant colors of hope. Strife and sorrow shall disappear. Peace and love shall reign supreme. Israel shall make peace in his own household first, with Orthodox and Reform united in one powerful army whose members cling closely to all which is truly Jewish, and hovering over them like a white dove of peace we shall find the spirit of the "New Jewish Woman," of whom we can say with Wordsworth:—
 A perfect woman, nobly planned
 To warn, to comfort and command,
 And yet, a spirit still and bright,
 With something of an angel light.

power of her physical beauty was used, not to launch battleships, to set nations at war, but to save and renew. To-day Helen of Troy is a myth, and Cleopatra, for whom kings fought, is a name of scorn, but all over the world each year the Jews of the dispersion still keep the Feast of Purim, remembering the time when, by a girl's courage and sacrifice, the life of their nation was turned "from sorrow to gladness, and from mourning into a good day."

On the surface it might seem that Esther's courage was momentary, fitful, the one great act in a life otherwise without self-direction or inner strength.

It is true, as many stories of heroism bear witness, that weak natures can thus rise, under sudden compulsion, to unexpected heights, so redeeming their feebleness, but Esther's sacrifice was not of this kind. Her courage was deliberate. For three days, night and day, she faced the alternative of loyalty to her people at the possible cost of her own life, or of disowning them and keeping her place as the king's favorite. She might easily have disregarded Mordecai's message of warning and have risked the discovery of her race, counting on her power over the sensuous king. She knew quite well that he loved her "above all the women." Her hesitation was not due to cowardice. The physical fear of death is a natural human instinct, but there are higher things than instincts, and thousands of girls in martyrdom have faced death with a song.

She hesitated simply as a sensible person would have hesitated in a situation so perplexing and with so much at stake. The wisest would have found it hard to see the right course, and would have thought long and carefully before deciding. If she blundered she would save neither her people nor herself. Here she was, a girl, alone in the palace, cut off from her own people and from all wise counsellors. She was a captive in a strange land, even though the captivity had lasted for generations, but her spirit was the spirit of a race that held more firmly to its faith in captivity than it had in freedom.

The first test of her courage had come when the agents of the king were seeking all over the kingdom for beautiful young girls to fill the royal harem. We are not told whether Mordecai had any choice in her going to the palace. That he was anxious about her after she was there is evident from his walking "every day before the court of the women's house, to know how Esther did, and what had become of her." We know only that "it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together . . . that Esther was taken into the king's house"—but we can be sure that Esther herself had no choice in this entrance into slavery. Even a Persian girl would have feared the ungovernable temper of King Ahasuerus.

He had commanded Vashti to do a thing that would have outraged the instincts of any Oriental woman, and when she refused with a dignity for which all women must honor her, she was cast out to be a warning and an example to all wives all over Persia. No hint was given of her fate. Perhaps she was taken by some courtier. Perhaps she was made a palace drudge, that all the world might see her shame, and

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women in Persia hereafter obey their husbands to the point of utter degradation.

One cannot but wonder whether the writer of the story, Oriental though he was, was conscious of the exquisite irony in the sentence: "And when the king's decree which he shall make shall be published throughout all his kingdom (for it is great), all the wives will give to their husbands honor, both to great and small."

Certainly no right-minded girl could have wished to fill Vashti's place. Esther's hope that she might be rejected is indicated by her unwillingness to take any special adornments with her when her turn came.

Her courage was not born even of her loneliness and isolation in the palace. It was a thing of her whole life, a part of the careful training that Mordecai had given her ever since he had taken her into his own house to be brought up as his daughter. One commentator speaks of her as "essentially girlish," and completely under the dominance of Mordecai. This is an utter misjudgment of her character and the conditions of the story, if it means that she was weak, dependent, helpless. It is true the narrative says, "Esther did the commandment of Mordecai, like as when she was brought up with him." It is true that she had no choice in her own lot, and yet trusted God as implicitly as Isaac when he was led to the land of Moriah. But that she could obey Mordecai's commands, and keep the faith he had taught her, in the fetid atmosphere of the harem is the strongest possible proof that she had strength and dignity and independence of character. She was shut away from the wholesome movement of the outside world, she saw but little of the king, and knew him more by palace gossip than by her own contact with him. She could reach Mordecai only through a messenger. All the jealousy, hatred and suspicion that inevitably go with polygamy had been aimed at her from the moment she had been crowned. All the courtiers sought her aid to gain their ends. As queen she was the storm-center of Persia, but through everything she kept her balance and her faith. She could not see her people, but she asked not for their advice, but for a much safer form of help—their earnest, united prayer. There is a pathetic hint of the burden she is bearing and her weariness under it in her quiet words, "So will I go . . . and if I perish, I perish."

Her lot was sacrifice, as the lot of the highest life must always be, but tact and knowledge of human nature went with her self-relinquishment. When the king had received her with marked favor, holding out his scepter and calling her "Queen Esther," she was too wise to make her request at once, and publicly. She knew that good food would complete her power over the king. So she asked him to a banquet. Fortunately her education had included cookery as well as reading and writing, and the king was more infatuated than before. That she might be doubly sure, she said nothing at the first banquet, but waited until the second day.

One eminent interpreter says that the story turns on the king's wakeful night—but Ahasuerus' sleeplessness would not have saved the Jews. It is a dramatic incident, making Haman's jealousy more keen, but Mordecai would not have been safe in the city, however honored, any more than Esther would have been safe in the palace, had not the king at her request given permission to the Jews to defend themselves. One can but wish that in her triumph she had spared Haman's ten sons. But they were of the brood of vipers and would breed further trouble for her people if they were not stamped out.

Nothing is said of Zeresh, Haman's wife. Perhaps Esther cared for her in the ruin of her house. One feels sure she thought of Vashti, and used her power to save her from real distress.

Some years ago three Americans were riding through the Persian mountains, on the road that was once the highway from Shushan to Ecbatana. They passed a woman walking with a heavy load of household goods on her back. Her baby was in her arms, and she was leading a cow. Behind came a man, a handsome mountain Kurd, with no burden but his gun. The missionary in the party spoke to him: "Why don't you help that woman?" The man looked as if he had been asked to carry the cow, and answered, "What! She's my woman!" This is the Persian attitude toward women now, as it was in Esther's time. This was Ahasuerus' attitude toward Vashti, but Esther was a girl whose nobility rose above her surroundings.

Small wonder is it that when she died—in Ecbatana—when she was on a royal progress with Ahasuerus through the kingdom, the Jews of that city made a sacred spot of her tomb. At his death, a few years later, Mordecai was laid beside her, and a traveler to-day in modern Hamadan can step out of the noise of the bazaar into the quiet of this tomb, kept inviolate through centuries of Moslem oppression. Authorities say its authenticity is undoubted.

But the greatest honor paid to Esther is not that flowers are still laid on her grave, or that she is remembered in the Feast of Purim after so many centuries. It is that she has a place in the Book of Books, and that this place is given to her because she was willing to lay down her life and trusted God wholly, even though His name is not mentioned in her story.—*Sunday School Times*.

I doubt that women will ever, as a general thing, take the same interest as men in political affairs, or find therein an abiding satisfaction. But that is for women themselves to determine, not men.—Theodore Parker.

Man need not try when women fail.—Euripides.

Female friendship indeed is to a man *praesidium et dulce decus*—the bulwark and sweet ornament of his existence. To his mental culture it is invaluable; without it, all knowledge of books will never give him knowledge of the world.—Bulwer-Lytton.

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The Broader View of Council Work

By MRS. ENOCH RAUH,
Pittsburgh, Pa.

In determining the intrinsic value of any work and deciding its worth to the individual and to the community, one must ask himself the question: "Is it worth while?"

Guaged by such a standard of inquiry, we, who have been in close touch with the great, effective and practicable work of the Council of Jewish Women through the years, can answer for its efforts.

"Yes," council work is "worth while," since religious, educational, philanthropic and civic effort is "worth while." "Yes," it is "worth while," since our women have, through its influence, become more efficient, democratic, altruistic, resourceful; "yes," it is "worth while," as every woman's life which has come within the radius of its activities and influence is more useful, more potent, wherever it has been placed. "Yes," it is "worth while," since this work has given her a broader outlook, a brighter vision, higher and loftier ideals and a desire for earnest purposes—has made her tolerant, broadened her sympathies as well as her understanding—has given her interests beyond petty gossip and neighborhood talk—has raised the standard of her intelligence and character, and has inspired her to holy diversions instead of frivolous pastimes.

"Yes," it is "worth while," since the ideals for which we have striven and struggled have fostered a love of Judaism and an ardent desire to follow the beautiful teachings of our faith and the inspired and inspiring tenets of our holy religion. "Yes," it is "worth while," since juvenile courts, crusades in behalf of Pure Food laws (a work so vital to the home and the community), Consumers' League work, better homes, better schools, hospital visiting, better child labor laws, constructive philanthropy (including personal service), immigrant aid, visiting housekeeper work, Labor Bureau for skilled and unskilled alike, work for the blind and for tubercular patients (not reached by other agencies), are "worth while."

"Yes," since efforts to foster an interest in the preservation of our heritage—the forests and natural beauties of our country—are "worth while." "Yes," since establishing Sunday schools wherever needed, holding religious services in penal institutions in this country on holy days and holidays and further assisting all who leave such institutions morally and materially, are "worth while." "Yes," if efforts to promote peace and arbitration among the nations of the earth are "worth while." "Yes," if the struggle that children shall have equal educational advantages and opportunities—that well-enforced child-labor laws and compulsory education laws, penny lunches, manual training, sewing and moral instruction in all public schools shall obtain, is "worth while." "Yes," if working laws limiting the hours of labor for women, eliminating

sweat-shops, their dangers and contagion; establishing public baths, vacation schools, homes for dependent and delinquent children, aiming for purity of the press, are "worth while." If these broad interests are "worth while" then is the council justified in engaging the attention and calling forth the interest and the labor of our Jewish women.

Fifteen years ago the impression obtained that the council movement represented a dilettante effort, in which superficial papers on large subjects were presented by self-satisfied devotees of culture. To-day, however, our community has for the most part come to understand that through the past fifteen years this organization has so expanded, developed and unfolded, that now this evolution represents a pledge on the part of its members to certain great, good work and principles—an effort that can be commended both for its idealism and for its practical common sense.

In its larger aspect the council is pledged to use its united strength for the study of our religion, and for the fostering, in the home and in the house of worship of that noble faith of the Jew, which is the priceless gift given to the world by our old Hebrew lawgivers, prophets and poets—a faith that has supported the worn steps and the wasted spirits of men down long thousands of years. In philanthropy, education and civics it is pledged to better citizenship, better laws, civic health, civic righteousness and to the promoting of an interest in almost all lines of work looking to human progress, advancement and uplift.

The woman who fifteen years ago was content with self-culture or pleasure to be derived from the council and knew no other obligation to it has developed a conscience in matters religious, charitable, educational and civic, which gives her family her city or herself no peace. This movement has therefore influenced the women in her home life, in her relations outside her home, in her attitude and in her ideals. In striving for the general welfare, directly and indirectly, the home has come to be influenced. "No man liveth to himself," and the woman who is helping in all these great movements is not alone assisting all progress in human life, but is also influencing home-making in the highest sense. Every individual home is affected by every campaign in human welfare—aesthetic and ethical as well as physical and material—which conduces to the end of rendering a community a safer and better place in which to live. The horizon of our women has widened to the extent that they have come to see that home life and public life are so interwoven at every point that the surest way to protect the individual is to work for the common good and welfare.

No one, no matter what his theory with regard to women and their sphere, is disposed to-day to deny

their responsibility for the home. The great weakness in this ideal has been the limitation of this responsibility to one's own home. Council work, with its multifarious activities, all tending toward human betterment and uplift, has taught our women the larger question of the responsibility for the homes of others less fortunate.

In many ways the Council is working directly and indirectly for both these ends as far as its members are concerned. It strives to broaden the "eternal calling" of the individual, which broadening duly rebounds to the betterment of her own home. In augmenting her knowledge by club work gained through its various channels, she is enabled to work for the betterment of the home in the community. Our modern mother in Israel is, but an amplified edition of the mother of old. She performs not only the duties close at hand—those negative virtues of wife and mother—but she takes her mothering and her housekeeping, her knowledge of hygiene, sanitation and pure food into new places, thereby fostering methods of bettering this world as a home for oncoming generations. Through our educational lectures, discourses and practical work in many departments, a deeper realization of home ideals under the readjustment of modern life, with its innumerable demands, has come to be had among our women. They have learned that the home, through religion, science and philosophy, may be made the center, the source of strength, for other activities, instead of engrossing all the time and energy of the homemaker in its problems.

Aside then of all our activities engendering an intensified interest in the home; and turning the searchlight upon the home as it has never been turned before, making clear its problems as well as the solution of them, the movement has had an influence upon the home-maker as well. It has had a distinctly educational and social value, especially most marked in the case of those women whose lives are in danger of becoming circumscribed and petty, because of home demands. Through her the outlook for her family has been invaluable. To many of our women the Council has further meant a new



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POLLAK, SIGMUND—In pursuance of an order of Hon. John P. Cohanlan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sigmund Pollak, also known as Julius Pollak, late of the County of New York, deceased, to present the same with vouchers therefor to the undersigned at his place of transacting business, No. 280 Broadway, in the City of New York, on or before the 1st day of November, 1912.
Dated New York, the 17th day of April, 1912.
EDWARD POLLAK, Administrator.
SOL D. YOUNG, Attorney for Administrator, 280 Broadway, New York City, Manhattan.

SEELIG, ADOLPH—The People of the State of New York, by the Grace of God, Free and Independent, to Caesar Seelig, Neumerkat 16, Berlin, Germany; Friedrich Rumbelberg, Neumerkat 16, Berlin, Germany; Amalie Stein, Steinhilber 104, Bremen, Germany; Gunda Jacoby, Kaiserstrasse, Bromberg; Fosen, Germany; Bertha Hirschberg, Allenstein, East Prussia, Germany; the heirs and next of kin of Adolph Seelig, deceased, Send Greeting: Whereas, Lily Seelig, of the City of New York, has lately applied to the Surrogate's Court of our County of New York, to have a certain instrument in writing, relating to both real and personal property, duly proved as the Last Will and Testament of Adolph Seelig, late of the County of New York, deceased, therefor, you and each of you are cited to appear before the Surrogate of our County of New York, at his office in the County of New York, on the seventh (seventh) day of June, one thousand nine hundred and twelve, at half past ten o'clock, in the forenoon of that day, then and there to attend the probate of the said last Will and Testament. And as you are hereby cited, as are you under the age of twenty-one years, are required to appear by your guardian, if you have one, or if you have none, to appear and apply for one to be appointed, or in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate to represent and act for you in the proceedings.
In Testimony Whereof, I have caused the Seal of the Surrogate's Court of said County of New York to be hereunto affixed.
[L. S.] Witness, Hon. John P. Cohanlan, a Surrogate of our said County of New York, at said County, the twelfth day of April, in the year of our Lord, one thousand nine hundred and twelve.
DANIEL B. DOWDNEY,
Clerk of the Surrogate's Court.
LOUIS J. ROSEBET, Esq., Attorney for Executor, 29 Liberty Street, Manhattan.

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in all of the leading college stripes, also
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ments are all strictly man tailored and
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tinct and very pretty styles in this lot.
Reduced to \$5.00, values up to \$15.00. At
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sists of 450 beautiful high grade dresses
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current of interest—something out-
side her personal affairs of which to
talk and think and of which the fam-
ily circle in turn is the richer in com-
munity interest.

It has proved a salvation from the
destructive influence of being self-
centered. It has given our women
an opportunity of devoting their lei-
sure for the benefit of others. Women
whose misdirected energy, frivolity
and social excess were indulged in,
for want of something worth while
in the years previous, are now ex-
panding their time and thought on
those things "worth while." Our
work has produced women of force,
of earnest purpose, high ideals—
women of initiative, resourcefulness
and inspiration. It has kindled the
minds of many with a vision of op-
portunity. It has taught the value
of co-operation and the opportunity
it affords for work and workers to
accomplish results that could not be
effected alone. Unified effort, co-
ordination, co-operation, such as our
work exemplifies, counts for much
in civic, philanthropic and educa-
tional effort—in fact, in whatever
line progress is desired in our
complicated civilization and complex
plan of living.

The Council is a democratic or-
ganization, doing away with the bar-
riers of wealth, social position and
even education. Discrimination is
only tolerated by what a woman is
or can do, rather than by what she
has. Our work strives to break
down those absurd and dangerous
class distinctions, and thereby culti-
vates a broader, more democratic
outlook, both of opinions and of sym-
pathies. Co-operation has taught our
women to sink individual prejudices
for the common good, to be less per-
sonal and less arbitrary.

As a united work, the Council
with its many common interests and
noble purposes, has accomplished the
work of unifying our community far
more quickly and far more effectively
than a premeditated movement to
that end ever could have done. It
has also given our women poise and
efficiency. It has brought about a
better understanding of the fullness
of life, with its privileges and respon-
sibilities. It has served to emphasize
the need of working together for the
upbuilding of an effort in which each
woman shall, in her humble way,
serve her fellow creatures and all
shall work together for the common
good.

This work has placed our women
in touch with the great world-ques-
tions of the day. It has formed our
members into a massive chain of ac-
tive, earnest women—a chain which
stretches from one end of our city to
the other—a chain which binds our
women into a vast army of workers
for the benefit of our religion, our
fellow-creatures and our community.

The latent force of this body is
great. An eagerness for service is
manifest everywhere in its ranks.
Discouragements have arisen and do
arise in so stalwart and hopeful an
organization, but knowing how young
this association is, and looking at the
really great results of its short ex-
istence, we feel a hope that its ulti-
mate aims and scope and the objects
to which it is consecrated will reap
a rich measure of fulfillment.

The Council is but the natural pro-

duct of the Women's Club move-
ment in America, which in itself
means a natural product of progres-
sive sex-living in a progressive age.
The Council stands for religion, for
the home, for the school; for con-
structive philanthropy and reformed
charity methods; for civics, litera-
ture, music and art; for the intellec-
tual advancement of our Jewish
women who preside over the home
and those who take their place in the
world outside the home. Our wom-
en are not theoretic—they act. They
do things for the good of society, for
the good of our community and for
our country.

There can be no question of the
future of a band of workers whose
sole ambition is to develop the indi-
vidual to the highest, and thus being
well rounded mentally, morally and
spiritually, to, in turn, serve human-
ity lovingly and unselfishly. The very
heart of this movement is an oppor-
tunity for greater usefulness, more
efficient and unselfish service. Those
who are laboring in these fields are
but agents of that all-wise, beneficent
Creator, Who works in and through
this universe, and they feel that in
doing His work lies the only true and
enduring happiness!

THE GIRLS ARE AHEAD.

Those who attend the confirmation
exercises at the houses of worship
on Shabath must notice the differ-
ence in the way which the boy and
girl confirmands acquit themselves
and render the parts assigned to
them, whether it be in prose or
poetry.

* * *

The girls, it will hardly be dis-
puted, acquit themselves best, in dis-
tinct enunciation and delivery and
intonation, as well as in the modula-
tion of the voice. The girls speak
with greater fervor, feeling, and em-
phasis.

* * *

The boy confirmands on the other
hand, with rare exceptions, go on in
a monotonous sameness; they just
grind out their part with a seeming
desire to quickly get through with it.
Of course, the girls, as nature rules,
are really older at thirteen than the
boys of thirteen. A girl comes into
woman's estate within a remove of
five years after her confirmation,
while the boy rarely reaches man's
estate at twenty-one, and often stum-
bles along for years after that be-
fore getting into that pale.

* * *

Much may be said in this direction,
and in reasoning out the cause of
woman's superiority in even the ear-
lier stages of life. It is, neverthe-
less, indisputable that in the con-
firmation exercises the girls go the
boys a whole lot better.

L'AIGLON.

High ideals do not always qualify
for ordinary ordeals.

OPENHEIM, AUGUSTUS W.—In pursuance of
an order of Hon. Robert Ludlow Fowler, a Sur-
rogate of the County of New York, notice is
hereby given to all persons having claims
against Augustus W. Openheim, 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 Messrs. Kurzman & Frankenhelmer, 25
Broad Street, in the City of New York, on or
before the 23rd day of December next.
Dated, New York, the 21st day of May, 1912.
TILDE S. OPENHEIM, WILFRED A. OPEN-
HEIM, ALBERT STERN, ROBERT B. HIRSCH,
EXECUTORS.
KURZMAN & FRANKENHEIMER, Attorneys
for Executors, No. 25 Broad Street, Borough of
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Griffin Corners, N. Y.

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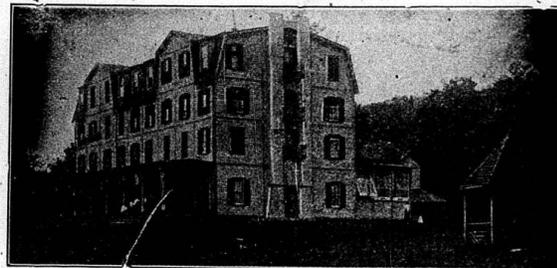
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servedly popular. There is also a well-appointed livery. Express trains from New York in
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tions to MRS. LENA FRANK, Blythewood Hotel, Tannersville, N. Y.

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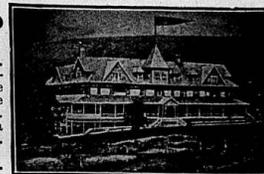
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garian cuisine. Convenient to beach and
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\$10,000 improvements; suites with bath; cuisine under competent chef; special rates for the month of June and to season guests. Electric lights and electric service throughout house.

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HOTEL STAFFORD Fifth Avenue ASBURY PARK, N. J.

Faces Sunset Lake. Two blocks from ocean. Strictly Kosher. All modern improvements. Now open. For booklets and rates apply to Jacob Golombek, Prop.

Phone 1456 Asbury Park.

IS WOMAN A PARASITE?

By DR. STEPHEN S. WISE,

Rabbi of the Free Synagogue, New York.

Is woman a parasite? No, save in the measure in which man is parasitic. Whatever of parasitism there is in the life of women is a part of the general parasitism of the social order. Woman is a parasite either to minister to man's desire or to obey the necessity of man's economic will.

Olive Schreiner's answer to the question whether woman is a parasite is vital and heroic: "We claim all labor for our province." Woman would fit herself through education and training for all labor which woman can perform. This is not of the essence of parasitism. It is a revolt against that parasitism which is not inherent in the life of women, but which, through the ages, has been superimposed upon her from without.

But is not woman a free agent in these happy times? asks the unthinking. Is not woman free to be and to do anything which she may choose? Yes, she is free—free to idle or free to slave! Woman is free to do as man pleases, free within the limits of man's pleasure or man's economic determination. Too many women may be divided into two classes—the caged butterfly and the manacled toiler.

Let it not be imagined that every woman is a parasite who is not in the army of industry, who is not nominally a day laborer. Multitudes, yea, myriads of women are never-ending toilers. They are wage-earners, but not wage-getters. There is no such wage-earner in the world, if not wage-getter, like the woman who is truly wife, mother, homemaker.

In a notable book, "Woman and Labor," Olive Schreiner has told some bitter truths and none truer than that there is no position more degrading than that of a wife, whose position is only legally different from that of the mistress. The worst parasitism in our civilization to-day is that of such women as give nothing in return for that which the social order gives them—nominally giving wifehood and semi-occasionally motherhood, but a wifehood that is not worthy of the name, a motherhood that is nominal but unreal because it begins and ends with child-bearing and never assumes the dignity of child-rearing nor claims the glory of child-upbuilding.

It is not always the rich woman who is a parasite. There are multitudes of parasitic women among the so-called middle classes, for parasitism is not a matter of possession but of habit of soul.

Too often we speak of women engaged in the sad and wretched traffic of prostitution as parasites. In truth, there is no phase of this sordid business which is not occasion for the parasitism of men—the economic injustice that drives many women down; again, the economic crisis that moves men to exploit and commercialize those women; and, finally, the parasitism of those who ought to be the guardians and protectors of

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INTEREST ALLOWED ON INACTIVE AND RESERVE ACCOUNTS

WOLFF, BARUCH.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Baruch Wolff, 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. 73 Fifth Avenue, in the city of New York, on or before the 20th day of October next. Dated New York, the 9th day of April, 1912.

NEUSTADTER, CAROLINE.—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 Caroline Neustadter, 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 Rose & Putzel, their attorneys, No. 128 Broadway, New York city, on or before the 10th day of October next. Dated New York, April 3, 1912.

SCHULHOF, MAX.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Schulhof, 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 Sampson H. Weinhandler, No. 200 Broadway, Borough of Manhattan, in the city of New York, on or before the 1st day of November next. Dated New York, the 23d day of April, 1912.

SCHULHOF, MAX.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emanuel Heilner, 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 Sol Kohn, No. 203 Broadway, in the City of New York, on or before the 31st day of August, next. Dated New York, the 23d day of February, 1912.

HEILNER, EMANUEL.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emanuel Heilner, 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 Sol Kohn, No. 203 Broadway, in the City of New York, on or before the 31st day of August, next. Dated New York, the 23d day of February, 1912.

LAURA S. HEILNER, GUSTAVE R. TUSKA, and HIRSH, ABRAHAM, Attorneys for Executors, 203 Broadway, New York City.

ROSENBERG, JENNIE M.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jennie M. Rosenberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Meighan & Neaclearner, No. 38 Park Row, Borough of Manhattan, in the City of New York, on or before the 4th day of November next. Dated New York, the 26th day of April, 1912.

PEREY, ROSENBERG, Executor. MEIGHAN & NEACLEARNER, Attorneys for Executor, No. 38 Park Row, Borough of Manhattan, New York City.

HARTMAN, CLARENCE.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Clarence Hartman, 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 his attorneys, Stern, Barr & Tyler, 220 Broadway, Borough of Manhattan, in the City of New York, on or before the 6th day of November next. Dated New York, the 24th day of April, 1912.

MAX HARTMAN, Administrator. STERN, BARR & TYLER, Attorneys for Administrator, 220 Broadway, Manhattan, New York City.

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ISRAEL, GODDY W.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Goddy W. Israel, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, office of Louis Cohen, No. 320 Broadway, City of New York, on or before the 16th day of September next. Dated New York, the 5th day of March, 1912.

ARTHUR J. MACK, EDWARD I. LOEWENSTEIN, Executors. LOUIS COHEN, Attorney for Executors, 320 Broadway, Borough of Manhattan, New York City.

FEUCHTWANGER, ABRAHAM HIRSCH.—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 Abraham Hirsch Feuchtwanger, 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 Guggenheimer, Untermeyer & Marshall, No. 37 Wall Street, in the Borough of Manhattan, City of New York, on or before the 8th day of October next. Dated New York, the 26th day of March, 1912.

CLARA AUGUST FEUCHTWANGER, Executrix. GUGGENHEIMER, UNTERMAYER & MARSHALL, Attorneys for Executrix, 37 Wall Street, Borough of Manhattan, New York City.

ROTHENBERG, BERNARD.—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 Bernard Rothenberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Albert S. Gilbert, No. 43 Exchange Place, Borough of Manhattan, in the City of New York, on or before the 23d day of September next. Dated New York, the 14th day of March, 1912.

HENRY ROTENBERG, ALBERT DELBEHE, Executors. A. S. GILBERT, Attorney for Executors, 43 Exchange Place, Borough of Manhattan, City of New York.

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women in so far as they are the arm of the law.

Lamentable, in truth, is what might be called the parasitism of manner—that loathsome form of outward parasitism which has its worst result in unwholesome emulation by the so-called lower classes, the daughters of the poor, of the so-called upper classes, the daughters of the rich—too often an example that is morally abhorrent and blighting. Still worse is that parasitism of matter of such women as a very considerable group in one State who, when urged a few years ago to help abolish the evil of child-labor in their communities, replied: "It is our pleasure to please the men." This utterance is only one side of that lack of economic self-reliance and consequently of moral self-sufficiency which inevitably breeds parasitism in manner and in matter alike. The nobler manhood ought to help woman to understand that parasitism is not an invitation to the favor of men and that the assumption of the manner of parasitism is an insult to decent and clean and self-respecting manhood.

The question whether woman is a parasite must be answered in the words that women are increasingly becoming toilers, but that woman's is the service of a toiler and the status, if not the wage, of a parasite. Women toil, but must, alas, toil for the honor and reward of a parasite. Women are no more to be blamed for being in industry than men ordinarily are to be blamed for being out of employment. The over-paid and under-worked parasitic woman, whether wife or mistress, is a blot upon our civilization. But the over-worked and under-paid woman toiler constitutes a challenge of the reality and sincerity of our nominally enlightened order. The place of women in industry to-day, her entrance into which almost synchronized with the introduction of labor-saving and laborer-damning machinery, necessitates such mitigation of the evils of parasitism as shall at least afford a maximum measure of protection to women in industry, particularly through the agency of an organization which is only another

name for self-help and united self-determination.

Evil as parasitism is in itself, there is something still worse and that, the author of "Woman and Labor" points out, threatens.

Women parasites in the home or women workers dealt with as parasites must breed a race of children that shall bear within themselves the seed of degeneration and decadence. This is the story of the glory that was Rome, and the writer of a recent book, which glorifies Greek civilization and contrasts it with our own to our dishonor, forgets that Greece fell because women were not the sharers of its life, but only the un-honored bearers of its burdens at one end of the scale and the parasitic and dishonored sharers of its pleasures at the other.

In a word, there is too little parasitism, if one may use that term, among the women of the poor and too much among the women of the well-to-do and the rich. At one end are the drones, fearful of some day becoming drudges; at the other the drudges, explicitly dreaming of some day becoming drones. And, in addition, between the two, a great body of women, neither drones nor drudges, but quietly and efficiently discharging the duties of womanhood in every sphere and calling of life.

To the under-paid and overworked women we must grant rights—the right to a living wage, the right to leisure, the right to adequate economic reward, the right to a normalized life now denied her. These things we must grant to the woman drudge lest we become the parasites. To the overpaid and underworked woman duties must be presented lest she become permanently parasitic—the duty of living a normal and serviceable life. This life of service will be lived within the home by some women; it will be lived without the home by other women; it will be lived within and without the home by yet other women.

Citizenship alone will not achieve these ends, for though citizenship must no longer be denied to women, it will be no more than an expression of woman's right to live normally and completely in a democracy. To all women there must be granted even-handed justice, and justice will be done through that regeneration of men and women alike which can come only through the ennobling vision of a self-ordered, self-perfecting industrial democracy.

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COHEN, BARNET—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 Barnet Cohen, 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, Jacob Harris, Esq., No. 261 Broadway, in the City of New York, on or before the 1st day of December next, 1912.

Dated, New York, the 28th day of May, 1912.

FANNIE COHEN, Administratrix.
JACOB HARRIS, Esq., Attorney for Administratrix, 261 Broadway, New York City.

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DEUTSCH, MICHAEL 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 Michael F. Deutsch, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, the office of her attorney, Herbert H. Maass, No. 149 Broadway, in the City of New York, Borough of Manhattan, on or before the 3d day of June next.

Dated New York, November 27, 1911.

MELANIE F. DEUTSCH, Administratrix.
HERBERT H. MAASS, Attorney for Administratrix, 149 Broadway, Borough of Manhattan, City of New York.

ROSENSTEIN, MORITZ H.—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 Moritz H. Rosenstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Kendall & Herzog, No. 27 William street, in the Borough of Manhattan, City of New York, on or before the 10th day of August next.

Dated New York, the 9th day of February, 1912.

ARTHUR S. LEVY, PHILIP LEWISOHN, BENJAMIN ROSENSTEIN, CHARLES SAMUELS, Executors.
KENDALL & HERZOG, Attorneys for Executors, 27 William Street, New York, N. Y.

DOCTER, CAROLYN—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 Carolyn Docter, late of the County of New York, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Wolf & Kohn, No. 208 Broadway, Borough of Manhattan, in the City of New York, on or before the 34 day of June, 1912.

Dated New York, the 28th day of November, 1911.

ROSA DOCTER, SOPHIA DOCTER, BERTHA DRUCKER, Executors.
WOLF & KOHN, Attorneys for Executors, No. 208 Broadway, Borough of Manhattan, City of New York.

BAMBERGER, ABRAM E.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abram E. Bamberger, 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 Hoadly Lauterbach & Johnson, No. 22 William street, in the City of New York, on or before the 25th day of October next.

Date New York, the 10th day of April, 1912.

LOUIS E. BAMBERGER, Executor.
HOADLY LAUTERBACH & JOHNSON, Attorneys for Executor, 22 William street, New York City.

BESWICK, THERESA—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 Theresa Beswick, also known as Theresa Austen or Theresa Obsenick, 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 William Klingenstein, No. 306 Broadway, in the city of New York, on or before the 20th day of June next.

Dated New York, the 12th day of December, 1911.

JOHNS FRANK BESWICK, Administrator.
WILLIAM KLINGENSTEIN, Attorney for Administrator, 306 Broadway, Borough of Manhattan, New York City.

GUTMAN, ABRAHAM—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham 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 & Frankheimer, No. 25 Broad street, in the City of New York, on or before the first day of November next.

Dated New York, the 12th day of April, 1912.

PAUL H. GUTMAN, ALBERT WELBER, MAX WOLFF, MARTIN H. GOODKIND, Executors.
KURZMAN & FRANKHEIMER, Attorneys for Executors, etc., 25 Broad street, Manhattan, New York City.

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ENGAGEMENTS.

BENJAMIN-SAMUELS.—Mr. and Mrs. Abraham Samuels, of 29 West 114th street, announce the engagement of their daughter Nellie to Mr. Henry Benjamin, of Passaic, N. J.

BLOCH-MARKS.—Mr. and Mrs. Louis Marks announce the betrothal of their daughter Bess to Mr. Harry Bloch. Reception Sunday afternoon, June 9, at 331 Concord avenue.

COHEN-LEVY.—Mr. and Mrs. B. Levy, of 204 West Thirty-sixth street, announce the engagement of their daughter Anna to Mr. William Cohen.

FISCHER-WEINHAUSEN.—Mr. and Mrs. Mayrice Weinhausen announce the engagement of their daughter Clara to Mr. Samuel A. Fischer. Reception at their residence, 51 St. Nicholas avenue, Sunday, June 9, at 8 p. m.

FLATTO-MOSS.—Mrs. Rose Moss, of 122 West 114th street, announces the engagement of her daughter Etta to Mr. Louis Flatto, of New York. Reception at Delmonico's Sunday, June 9, 3 to 6.

ISAACS-GEIST.—Mr. and Mrs. S. M. Geist announce the betrothal of their daughter Sarah to Mr. Joe Isaacs. Reception at their home Sunday, June 2, 1912, 991 Union avenue.

LEVENE-JACOBS.—Mr. and Mrs. Joseph Jacobs, of 101 West 112th street, announce the engagement of their daughter Minnie to Mr. J. Norman Levene.

LEVENSTEIN-COHEN.—Mr. and Mrs. A. Levenstein, of 200 West 111th street, announce the betrothal of their daughter Goldye to Mr. Peter Cohen.

LEVI-CASPER.—Mr. and Mrs. H. Casper, of 365 West 118th street, announce the betrothal of their daughter Rose to Mr. Sidney Levi, of New York. Reception at Hotel Majestic, Seventy-second street and Central Park West, Sunday, June 9, from 3 to 6 p. m.

LOTH-FREEDMAN.—Mr. and Mrs. F. Freedman announce the engagement of their daughter Blanche to Mr. Chas. M. Loth, of Cincinnati, O.

MARGON-GOLDSCHMIDT.—Mr. and Mrs. Joseph Goldschmidt, of 967 Trinity avenue, Bronx, announce the engagement of their daughter Mina to Mr. Irving Margon.

MUNK-STERNBERG.—Mr. and Mrs. Morris Steinberg, 2120 Hughes avenue, announce the engagement of their daughter Sylvia to Mr. Eli G. Munk, son of Mr. and Mrs. George Munk. Reception, 3 to 6, at Carlton Hall, 108 West 127th street, Sunday, June 2.

ROSENGARTEN-SANDERS.—Mr. and Mrs. S. Sanders, of Mount Kisco, N. Y., announce the engagement of their daughter Belle to Mr. Henry H. Rosengarten, of Brooklyn. Reception Sunday, June 2, 1912, at 8 p. m., at Lexington Hall, 109 East 116th street.

RUBIN-GOLDFARB.—Mr. and Mrs. Aaron Goldfarb, of 67 West 115th street, announce the betrothal of their daughter Rose to Mr. S. Louis Rubin.

SAUBER-HIRSCHKORN.—Mr. and Mrs. Edward Sauber, 1331 Clinton avenue, announce the engagement of their daughter Clara to Mr. Fred Hirschhorn.

SIEGEL-SCHULICH.—Mr. and Mrs. Bernard Schulich, of 467 West 41st street, announce the engagement of their daughter Josephine to Mr. Benjamin Siegel. At home Sunday evening, June 2, after 8.

UEBERALL-GREENWALD.—Mr. and Mrs. Morris Greenwald, of 178 Avenue C, announce the engagement of their daughter Ethel to Mr. Ben H. Ueberall. Reception Sunday evening, June 16, at Cafe Boulevard, 156 Second avenue, from 8 to 11 o'clock.

UNGER-HARRIS.—Mrs. Sarah Harris, of 121 West 138th street, begs to announce the engagement of her daughter Lillian R. to Mr. Jerome L. Unger.

WOLFF-VETTER.—Mr. and Mrs. Morris Vetter, of 3 East 115th street, announce the betrothal of their daughter Lillian to Mr. Edward M. Wolff. Reception Sunday, June 1, 1912, The Herrnsstadt, 27 West 115th street, 3 to 6 p. m.

MARRIAGES.

BRETERMAN-GOLDBERG.—On Sunday, May 26, 1912, at Vienna Hall, Miss Lena Breterman was married to Mr. Louis Goldberg. Rev. Joseph Segal performed the ceremony.

GOLDSTEIN-FEDER.—Mr. and Mrs. J. R. Feder announce the marriage of their daughter Sadie to Mr. William V. Goldstein on Sunday, May 26, 1912.

HARRIS-ROSENBERG.—On Sunday, May 26, 1912, Rabbi Aaron Eiseman, Miss

Tessie Rosenberg, of 99 East 116th street, to Mr. H. L. Harris.

HECHT-HIRSCHFELD.—On Sunday, May 26, 1912, at Harlem Terrace, by Rev. Dr. Adolph Spiegel, Miss Ruth Hirschfeld to Mr. Alfred L. Hecht.

KAPLAN-HECHT.—On Monday, May 27, 1912, at Hotel Savoy, Miss Lauraine Hecht, daughter of Mr. and Mrs. Sol Hecht, of 9 East Ninety-seventh street, to Mr. Emanuel Kaplan. Rev. Drs. M. S. Margolies and M. M. Kaplan officiated.

KARF-EISEN.—Mr. and Mrs. M. Eisen announce the marriage of their daughter Clara to Mr. Maurice Karf, May 5, 1912, by Rev. Dr. Jacob Tarlau.

STEIN-SAPERSTEIN.—On Saturday, May 26, 1912, by Rev. Dr. Adolph Spiegel, Miss Dora Saperstein to Mr. William Stein.

USDAM-NEIDELMAN.—On Thursday, May 16, 1912, at Stuyvesant Casino, Miss Mollie Neidelman to Mr. Morris Usdam. Rev. Dr. Adolph Spiegel officiated.

BIRTHS.

OESTREICHER.—To Mr. and Mrs. M. Oestreicher (nee Brown), of No. 1240 Clay avenue, a son, Friday, May 24.

BAR MITZVAH.

FRANKLIN.—Mr. and Mrs. Henry L. Franklin announce the Bar Mitzvah of their son Paul at the West End Synagogue, West Eighty-second street, on Saturday, June 1, 1912.

FREEDMAN.—Mr. and Mrs. Harry Freedman, of 818 Beck street, announce the Bar Mitzvah of their son Walter at the Hebrew Tabernacle, 130th street, between Seventh and Eighth avenues, June 1. At home Sunday, June 2, 3 to 6.

IN THE SYNAGOGUES.

ANSHE EMETH OF WEST HARLEM.—Mr. Julius J. Price will address the Religious School this Sunday morning at 11 o'clock. The closing exercises will also take place at that hour.

BETH ISRAEL BIKUR CHOLIM.—Rabbi Aaron Eiseiman will preach Sabbath morning on "The Jewish Idea of Immortality," tenth and last sermon on "Rock Foundations of Judaism." The closing exercises of the Sabbath school will take place on Sunday morning, June 2, in the synagogue.

OHAB ZEDEK.—Rev. Dr. Bernard Drachman preaches Sabbath morning on "The Light of God."

SHAARI ZEDEK OF HARLEM.—Rev. Dr. Adolph Spiegel will preach Sabbath morning on "The Symbolic Tendency of Kindling the Lights."

SHEARITH ISRAEL.—Rev. Dr. D. de Sola Pool preaches Sabbath morning.

SINAI CONGREGATION (Bronx).—Rabbi Max Reichler will preach Sabbath morning on the "Menorah."

IN MEMORIAM.

DAVIS, ESTHER (Alte Ethel).—On Sunday, May 26, 1912, a monument, erected in loving memory of the Alte Ethel, who passed away at the age of 116 years, leaving a host of friends, was unveiled by Mr. and Mrs. K. Siegel, of 1 West 114th street, at Washington Cemetery. A host of friends were present.

DIED.

BAMBERGER.—Mr. Irving W. Bamberger, 43 years old, of the firm of Bamberger Brothers, clothing merchants, died Friday of heart disease at his home, in the St. Urban apartments, Eighty-ninth street and Central Park West. Mr. Bamberger was actively connected with the work at Mount Sinai Hospital. He also was a member of the Educational Alliance. He leaves a brother.

BECKMAN.—On Wednesday, May 22, 1912, Saul Beckman, beloved husband of Tenle Beckman (nee Wolff), aged 33, formerly of Newark and New York, passed peacefully away. The funeral took place on Friday, May 24, from his late residence, 83 Eppert street, East Orange, N. J.

Col. Lillie, a Russian army officer, while in a drunken frenzy last week killed a pianist in a concert hall by slashing him with his sabre. It now turns out that the victim was a Jew, and under these circumstances it is the general opinion that Col. Lillie will go scot free for the wanton murder.

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MANDEL, SOLOMON M.—In pursuance of an order of Hon. John F. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Solomon M. Mandel, 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, in the City of New York, on or before the 1st day of November next.

WAREROOMS: 17 EAST 14TH STREET Brooklyn, 350 Livingston St. Bronx, Cypress Ave., 136th to 137th St. PIANOS TO RENT

LOBR, LIZZIE.—The People of the State of New York, by the Grace of God Free and Independent. To Emma Levy, Debora Levy, Michael Schuster, Joseph Kroll, Morris Schuster, Hugo Schuster, Solly Schuster, Gida Schuster, Emma Schuster, Manda Schuster, Jennie Schuster, Isaac and Baruchia Levy Neumark, and all other next of kin, if any there be, of Lizzie Loeb, deceased, whose names cannot be ascertained, the next of kin of Lizzie Loeb, deceased, send greeting:

Whereas, Herman Frank, of the City of New York, has lately applied to the Surrogate's Court of our County of New York, to have a certain instrument of writing bearing date April 20, 1906, and the codicils thereto dated respectively January 30, 1908, and May 29, 1911, relating to personal property of Lizzie Loeb, late of the County of New York, deceased, therefore you, and each of you are cited to appear at the office of the Surrogate of our County of New York, at his office in the County of New York, on the 8th day of July, one thousand nine hundred and twelve, at half-past ten o'clock in the forenoon of that day, then and there to attend the probate of the said last will and testament.

And such of you as are hereby cited as are under the age of twenty-one years are required to appear by your guardian, if you have one, or if you do not have one, to appear and apply for one to be appointed, or in the event of your neglect or failure to do so, a guardian will be appointed, and he is authorized to represent and act for you in the proceedings.

In testimony whereof we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed. Witness, Hon. Robert Ludlow Fowler, a Surrogate of our said County of New York (SEAL) York, at said County, the 6th day of May, one thousand nine hundred and twelve. DANIEL J. DOWDNEY, Clerk of the Surrogate's Court.

EDWARD HOLLANDER, Attorney for Plaintiff, 41 Park Row, Borough of Manhattan, New York City.

KUHN, 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 Kuhn, 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 Fixman, Lewis & Seligman, No. 85 Liberty Street, Borough of Manhattan, City of New York, on or before December 1st, 1912. Dated New York, May 15th, 1912. EMMA KUHN, Executrix.

WERTHEIMER, MAURICE.—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 Maurice Wertheimer, 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 Hays, Herzhild & Wolf, No. 115 Broadway, Borough of Manhattan, in the City of New York, on or before the 24th day of December next.

Dated New York, the 21st day of May, 1912. FRANCES WERTHEIMER, Executrix. HAYS, HERZHLID & WOLF, Attorneys for Executrix, No. 115 Broadway, Borough of Manhattan, New York City.

BOXSUIS, REBECCA.—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 Rebecca Boxsius, 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 Rose & Putzel, 85 Broadway, Borough of Manhattan, City of New York, on or before the 31st day of May, 1912.

Dated New York, the 21st day of May, 1912. SELIG ROSENBAUM, MORRIS ROSENBAUM, Executrices. ROSE & PUTZEL, Attorneys for Executrices, 128 Broadway, Manhattan, New York City.

CHILDREN'S PAGE.

THE LAW OF LIFE.

Dear Children:

The following beautiful stories are told of King David:

"A harp hung over the bed of King David," said Rabbi, Simon Chasida, "and at midnight the north wind blew therein and it played of itself; David then arose, and occupied himself with the study of the Torah until daybreak."

Rabbi Pinchas, in the name of Rabbi Menachem, said "David used to take a fiddle and a harp and place them at the head of his bed, and at midnight he would get up and play upon them and read the Torah and the Sages of Israel would hear his voice and say: 'If King David can occupy himself with the study of the Torah, how much more so ought we to occupy ourselves therewith.' Thereupon the Sages of Israel engaged in the study of the Torah."

Rabbi Levi said: "There was a window above King David's bed which opened toward the north; the harp hung opposite the window, and a northern wind blew upon it at midnight and it played of itself, and all Israel heard it and they said: 'If David the King of Israel can occupy himself with the study of the Torah how much more so ought we to do it'; and thus all Israel was occupied with the study of the Torah."

"Thus you see, dear children, that the King, the Sages and the people were all occupied in the study of the Torah, for the Torah is the Law of Life, and, as it is the Law of the Highest and reaches the lowest, whom it raises up to make him become the equal of kings.

Those who learn the Torah enjoy the life of this world under all circumstances; it matters not if they be rich or poor, strong or weak, in their own home or in exile, the Torah they study is their comfort everywhere; it guides them wherever they go in this world, guards them when they sleep in the grave and speaks to them when they wake up to eternal life.

Our Rabbins of blessed memory have taught us to divide our life in three parts; in one part of our life we should study the Holy Scriptures, in the other the Mishna, in the third part the Talmud. However, as we do not know how long we will live we should divide the days of the week in three parts—two days we should study the Holy Scriptures, two days the Mishna and two days the Talmud.

Now is the time, dear children, while the cares of life have not yet crushed your ambition, to fit yourselves for a higher life, to form good habits of studying the Torah in the way I have described: Two days in the week for the Holy Scriptures, two days for the Mishna and two days for the Talmud.

And remember that the Torah is not like the other human possessions which I have previously described in

which we are warned against excess—for Hillel tells us, "The more Torah, the more life."



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GUTMANN, 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 Gutmann, 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 Leventritt, Cook & Nathan, their attorneys, No. 111 Broadway, Borough of Manhattan, in the City of New York, on or before the 30th day of November next.

LEVENTRITT, COOK & NATHAN, Attorneys for Executors, 111 Broadway, Borough of Manhattan, New York City.

SALINGER, JULIUS—The People of the State of New York, by the Grace of God Free and Independent, to Sidney Salinger, Cecelia or Cecelia Wolf, Berthold Salinger and Augusta Asch, the heirs and next of kin of Julius Salinger, deceased, Greeting: Whereas, Moses Goodman, of the City of New York, has lately applied to the Surrogate's Court of our County of New York, to have a certain instrument in writing, dated January 31, 1912, relating to both real and personal property, duly proved as the last Will and Testament of Julius Salinger, late of the County of New York, deceased. Therefore, you and each of you are cited to appear before the Surrogate of our County of New York, at his office in the County of New York, on the second day of July, one thousand nine hundred and twelve, at half-past ten o'clock in the forenoon of that day, then and there to attend the probate of the said last Will and Testament.

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

In Testimony Whereof, We have caused the Seal of the Surrogate's Court of the said County of New York to be hereunto affixed.

Witness, Hon. Robert Ludlow Fowler, a Surrogate of our said County of New York, at said County, the 6th day of May, in the year of our Lord one thousand nine hundred and twelve.

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

ARTHUR PURBER, Attorney for Petitioner, 287 Broadway, New York City, Manhattan.

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SOMBORN, EDWARD K.—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 Edward K. Somborn, 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 White & Case, Attorneys for Executor, 31 Nassau Street, Manhattan, in the City of New York, on or before the 22nd day of September next.

Dated New York, the 14th day of March, 1912.

ASTOR TRUST COMPANY, Executor.
WHITE & CASE, Attorneys for Executor, 31 Nassau Street, Manhattan, New York City.

FLORSHEIM, FANNY—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 Fanny Florsheim, 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. 125 Jamaica Avenue, Brooklyn, in the City of New York, on or before the 1st day of July next.

Dated New York, the 12th day of January, 1912.

AARON DENONN, Executor.

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BONTHEIMER, ISAAC M.—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 M. Bontheimer, or Southern, 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 B. H. Stern, No. 149 Broadway, Borough of Manhattan, in the City of New York, on or before the 24th day of June next.

Dated New York, the 22d day of December, 1911.

ABRAM I. DE ROY, ISAAC LEHMAN, Executors.
B. H. STERN, Attorney for Executors, 149 Broadway, Borough of Manhattan, New York City.

HEIDELSHIMER, 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 L. Heidelshimer, 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 Bandler & Haas, No. 42 Broadway, in the City of New York, on or before the 17th day of June next.

Dated New York, the 4th day of December, 1911.

MARY L. HEIDELSHIMER, Executrix.
BANDLER & HAAS, Attorneys for Executrix, 42 Broadway, Borough of Manhattan, New York City, N. Y.

BRUCK, GEORGE, sometimes known as Gerson Bruck.—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 George Bruck, sometimes known as Gerson Bruck, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, viz., the office of Heymann & Herman, No. 35 Nassau Street, Borough of Manhattan, City of New York, on or before the 10th day of June, 1912.

Dated New York, December 8, 1911.

ERNEST L. BRUCK, BENNETT BRUCK, ISAAC BRUCK, Executors.
HEYMANN & HERMAN, Attorneys for Executors, No. 35 Nassau Street, Borough of Manhattan, New York City.

ROTHSCHILD, HANCHEN—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 Hanchen Rothschild, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, the office of David J. Fox, No. 32 Liberty Street, Borough of Manhattan, in the City of New York, on or before the 1st day of September next.

Dated New York, February 14th, 1912.

MOSES L. ROTHBERG, SAMUEL FLEISCHMAN, Executors.
DAVID J. FOX, Attorney for Executors, 32 Liberty Street, Borough of Manhattan, City of New York.

BAUER, LUDWIG—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 Ludwig Bauer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Guggenheimer, Untermyer & Strouck, 30 Broad Street, Borough of Manhattan, in the City of New York, on or before the 10th day of August next.

Dated New York, the 10th day of January, 1912.

IRVING SEELIG and HUGH S. ADAMS, Executors.
GUGGENHEIMER, UNTERMYER & MARSHALL, Attorneys for Executors, 30 Broad Street, Borough of Manhattan, New York City.

LOVENTHAL, DAVID—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 Loventhal, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at her place of transacting business, the office of Harry A. Gordon, No. 320 Broadway, in the City of New York, on or before the 10th day of September next.

Dated New York, the 10th day of March, 1912.

IRVING SEELIG, Administrator.
HARRY A. GORDON, Attorney for Administrator, 320 Broadway, New York City.

ERICH, LOUIS R.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis R. Erich, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at her place of transacting business, at the office of Stroock & Stroock, 30 Broad Street, in the City of New York, on or before the 24 day of September next.

Dated New York, the 28th day of February, 1912.

HENRIETTE ERICH, Executrix.
STROOCK & STROOCK, Attorneys for Executrix, 30 Broad Street, New York City.

FLISSER, ADOLPH—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 Adolph Flisser, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Leon Levy, at No. 53-63 Park Row, Borough of Manhattan, in the City of New York, on or before the 1st day of August, 1912.

Dated New York, January 8, 1912.

TILLIE FLISSER, HERMAN FLISSER, Executors.
LEON LEVY, Attorney for Executors, 53-63 Park Row, New York City.

BRUCKHEIMER, CECILIA—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 Cecilia Bruckheimer, 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, Mordecai L. Lerner, No. 41 Park Row, in the City of New York, on or before the 18th day of June next.

Dated New York, the 15th day of December, 1911.

MORRIS HAHN, LEWIS M. HORNTHAL, Executors.
MORDECAI L. LERNER, Attorney for Executors, 41 Park Row, New York City, Manhattan.

SCHOENFELD, MAX—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 Max Schoenfeld, late of Rorschach, Switzerland, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Wolf & Wolf, No. 203 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of June, 1912.

Dated, New York, the 2d day of December, 1911.

MORRIS SCHOENFELD, DAVID SCHOENFELD, JOHANN KUEHN, ARTHUR K. KUEHN and LOUIS LOBB, Executors.
WOLF & WOLF, Attorneys for Executors, 203 Broadway, Borough of Manhattan, City of New York.

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- PRINCESS SLIPS—Battis—white, pink, blue, yellow—with dainty laces and ribbon—value \$1.79 Sale **1.24**
- PRINCESS SLIPS—Nainsook—elaborately trim'd with lace or emby—value \$2.29 Sale **1.94**
- PRINCESS SLIPS—Fine Nainsook—straight model—elaborately trim'd with Cluny or Val. lace and emby—value \$4.00 Sale **2.98**
- Other Princess Slips in exquisite styles to \$1.49—including Messaline, Japonica, China and Seco silks and Crepe de Chine
- CORSET COVERS—Nainsook—yokes of wide embroidery with lace and ribbon—reg. 29 cts. Sale **.17**
Limit Three—No Mail or Telephone Orders.
- CORSET COVERS—Nainsook—front and back with fancy laces and emby—or with deep lace yokes—reg. 59 cts. Sale **.28**
- CORSET COVERS—New effects—with emby medallions and lace—reg. 59 cts. Sale **.58**

JUNE SALE OF BABIES' WEAR

Quality as always, the keynote—every garment being selected and priced with expectation of the continued trade of those who buy. . . A pleased customer is the best advertiser. . . No mail or Telephone Orders for the following:

- BABIES' LONG SLIPS AND DRESSES **.18 . 25 . 35 . 45 . 77**
Regular prices, 35 cts. to \$1.19.
- BABIES' SHORT DRESSES—sizes to 3 yrs. **.18 . 25 . 37**
Regular prices, 25 cts. to 59 cts.
- BABIES' SHORT DRESSES—Sizes to 5 yrs. **.54 . 77 . \$1.37**
Reg. 79 to \$2.62.
- BABIES' SHIRTS—"Seconds"—sizes to 3 yrs. **.18 . 27**

OTHER JUNE SALE DEPARTMENTS INCLUDE

- Corsets
- Washable and Silk Waists
- Women's Suits, Coats, Dresses
- Women's Wrappers and Negligees
- Misses' and Girls' Summer Dresses
- Petticoats
- Millinery
- Shoes
- Boys' Clothing and Furnishings
- Men's Shirts and Furnishings

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Established 1873. Phone 1504 Orchard.

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The Oldest Strictly Kosch Sausage Factory in Amerk

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Country Orders Promptly Filled.

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ELECTRIC SANITARY MATTRESS MAKERS AND UPHOLSTERS.
Mattresses Remade.

Mothers! Mothers! Mothers!
Mrs. Winslow's Soothing Syrup

has been used for over SIXTY YEARS by MILLIONS of MOTHERS for their CHILDREN while TEething with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN, CURES WHOOPING COUGH and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind. Twenty-five cents a bottle.

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CLEANED BY HAND
BY COMPRESSIONED AIR
ON THE FLOOR
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COE & BRANDT, 1925

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423 EAST NINETY-FIRST STREET,
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MATERIAL OF EVERY DESCRIPTION.

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Scarcely anything more appealing and refreshing than the fragrant delicately flavored cup of fine Tea!

Park & Tilford sell more fine Teas every year because those who use their Teas, direct their friends where to secure the same finest Teas at prices which are lowest for equal grades and qualities.

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Established 1888.

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Our provisions absolutely Pure. They are obtainable at all good delicatessen stores. All our genuine goods are labeled and certified. Out-of-town orders promptly filled.

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LADIES Troubled with Superfluous Hair will find instant relief by using Dr. Bellin's WONDERFUL HAIR RESTORER. Price \$1.00 for sale by Druggists, or direct Dr. Bellin, Waukesha, Wis., 53 Delancy Street.

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OF LONDON, ENGLAND

UNITED STATES BRANCH OFFICE, CORNER PINE AND WILLIAM STREETS, NEW YORK.

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ALEX. H. WRAY, Manager.
JOHN CLAFLIN, Esq., Pres., THE H. B. Claflin Co.

WALTER P. BLISS, Esq.
CHAS. J. HOLMAN, Ass't Manager.

RICHARD J. CROSS, Esq., of Morton, Bliss & Co.
JOHN T. TERRY, Esq., of E. D. Morgan & Co.
WM. M. BALLARD, Branch Secretary.

DIRECTORS IN NEW YORK:

UNITED STATES BRANCH STATEMENT,
Rendered New York Insurance Department:

JANUARY 1, 1912.

Total Assets	\$7,587,440
Net Surplus	2,809,647

The Palatine Insurance Company

LIMITED
OF LONDON, ENGLAND

UNITED STATES BRANCH OFFICE, CORNER PINE AND WILLIAM STREETS, NEW YORK.

JOHN T. TERRY, Esq., of E. D. Morgan & Co.
ALEX. H. WRAY, Manager.

JOHN CLAFLIN, Esq., Pres., The H. B. Claflin Co.
CHAS. J. HOLMAN, Ass't Manager.

RICHARD J. CROSS, Esq., of Morton, Bliss & Co.
WM. M. BALLARD, Branch Secretary.

U. S. TRUSTEES:

UNITED STATES BRANCH STATEMENT,
Rendered New York Insurance Department:

JANUARY 1, 1912.

Total Assets	\$3,420,085
Net Surplus	1,524,200

Commercial Union Fire Insurance Company

OF NEW YORK

58 WILLIAM STREET, NEW YORK.

Statement Rendered New York Insurance Department:

JANUARY 1, 1912.

Total Assets	\$624,559
NET SURPLUS	310,068

A. H. WRAY, President.

C. J. HOLMAN, Vice-President and Secretary.

THIS COMPANY IS OPERATED UNDER THE MANAGEMENT OF THE COMMERCIAL UNION ASSURANCE CO., LTD., OF LONDON.

A. D. 1710

A. D. 1912

SUN INSURANCE OFFICE OF LONDON

OLDEST INSURANCE COMPANY IN THE WORLD

ABSTRACT OF STATEMENT OF UNITED STATES BRANCH, DECEMBER 31, 1911
RENDERED TO NEW YORK STATE INSURANCE DEPARTMENT

ASSETS

Real Estate in New York City, including Company's Building	\$277,500.00
Mortgage on New York City Real Estate	25,000.00
U. S. Government Bonds	212,000.00
Railroad and Other Bonds and Stock	3,205,449.57
Cash in Banks	278,511.37
Premiums in Course of Collection	474,096.19
Other Admitted Items	46,683.60

\$4,519,220.73

LIABILITIES

Reserve for Business in Force	\$2,774,926.08
Reserve for Losses in Course of Adjustment	264,920.59
Reserve for Other Liabilities	135,194.10
Surplus	1,344,179.96

\$4,519,220.73

Silks In Good Demand

Foulards Hold Their Strong Position

The commencement of the active Spring season has already given a considerable impetus to silk buying. Silks of all kinds are in good demand, with

"Shower-Proof" Reg. U.S. Pat. Off. **Foulards**

leading sales by a good margin. This is but natural, as the women of America recognize the "Shower-Proof" line as the Foulard standard, and the great demand for these beautiful silks is the logical result.

For the coming season, Cheney Brothers have prepared over five hundred designs in "Shower-Proof" Foulards and in printed

CHENEY SILKS

The new designs include the ever popular dots, spaced and in shower effects, also small geometrical designs, stripes and many multicolor prints and border effects. The complete lines for Spring and Summer are now being exhibited at our New York showrooms where buyers will receive every courtesy.

Cheney Silks include "Shower-Proof" Foulards, Dress Silks of all kinds, Florentines, Decorative Silks, Upholstery Goods, Velours, Velvets, Ribbons, Cravats, Velvet Ribbons, Spun Silk Yarns, Reeled Silks, etc., etc.

CHENEY BROTHERS

Silk Manufacturers
4th Ave. and 18th St., New York