

# THE HEBREW STANDARD

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### Federated Charities and National Institutions

By S. B. Kaufman, Superintendent Jewish Federation of Indianapolis

At the outset I will confess that charity or philanthropy, either organized or unorganized, will never solve economic and social evils. Every charity and social worker who is honest in his convictions will make this confession. However, the evolution of social progress is very slow and immediate relief is imperative. The hungry must be fed, the sick must be cured, the orphan and widow must be provided for, the aged and convalescent must be made comfortable, the fatigued mother must be given recreation, the infant must be given pure milk and fresh air, and the delinquent father, mother, boy or girl must be directed to the right path. We must have hospitals, orphans' homes, homes for the aged, sanitarium for tuberculars, etc. All these we must have right now, even though secured through charity and philanthropy. Hence the question, what are the best methods philanthropically of helping the poor?

Before I proceed to speak on the methods of philanthropy, let us consider briefly who our Jewish benefactors and beneficiaries are. The Jews of this country can be classified in four classes: The Reform Jew, the Orthodox Jew, the Ultra-Orthodox Jew, and the Radical or Indifferent Jew. To be more explicit, in the class of the Reform Jew I will include all who belong to the Reform Temple,—followers of the Hebrew Union College; in the second class of the Orthodox Jew I will include all those who observe the laws and precepts of the Schulchan Aruch; in the Ultra-Orthodox Jew I will include all progressive Orthodox Jews who are followers of the Jewish Theological Seminary of New York, and in the class of the Radical or Indifferent Jew I will include those who belong to the Working Men's Circle, Socialist party and who are not affiliated with any movement of a Jewish nature.

What part do these classes of Jews take in our philanthropic activities

either as benefactors or beneficiaries? The Reform Jews, composed mostly of German and American Jews, are the most ardent supporters of organ-

giving charity. They support the Maggidim, Hassonim and Meschullochim. They believe that everyone who stretches out his hand should be

lems and the change of economic, industrial and social conditions. The Ultra-Orthodox Jews, composed mostly of immigrants who have been

already organizing and systematizing cities like Baltimore and Chicago, and are even contributing to the Reform charities. The Radical or Indifferent Jews, composed mostly of recently arrived immigrants, are either unable or unwilling to contribute to charitable organizations. In fact, they denounce all philanthropic and charitable movements. Their hope lies in Socialism only. Of course, they are willing to help their fellow workers, but they take no part in Jewish charity, either Reform or Orthodox.

Who are the beneficiaries of philanthropy? Generally speaking, there are no American-born Jewish poor. There are also very few dependents among those who have been in this country a number of years. Therefore, the Reform Jew and the Ultra-Orthodox Jew very seldom apply for assistance to the relief agency. It is the Radical, the Indifferent and the Orthodox Jews who cause our philanthropic and charitable problems because most of them are recently arrived immigrants. Of course, all classes of Jews contribute to the transient problem, and we find them in the homes for the aged, orphans' homes, sanitarium, etc.

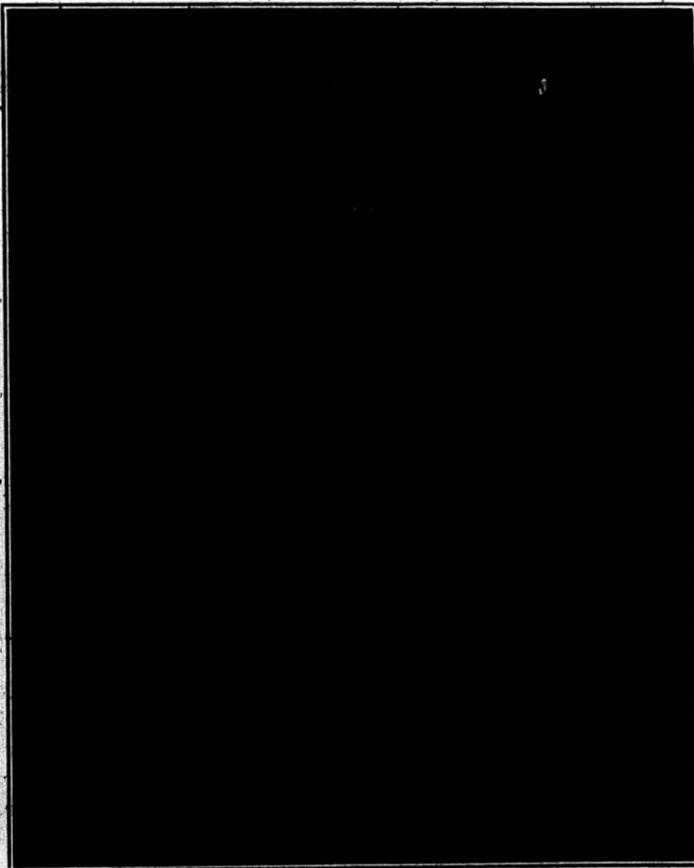
I shall now mention the various departments of our philanthropic activities and the methods of raising funds to conduct the same. The most vital needs of our philanthropic work may be classified as follows: First, actual relief; second, loan funds or "Gemillath Chasodim"; third, employment bureaus; fourth, local district or national institutions; fifth, educational work, and sixth, bureaus of personal service and legal aid. I shall not discuss the many important phases of these six branches of philanthropic work at present. However, we need funds to provide for these various departments and how should they be raised?

There is still a difference of opinion on the subject of organized or unorganized philanthropy, especially on the question of giving alms. In an article on "Scientific Charity" the

ized philanthropy. The Orthodox Jews, composed mostly of immigrants, with very few exceptions still believe in the old-fashioned way of

helped. System, rule and investigation are still unknown to them. They are as yet not able to realize and understand local and national prob-

in this country a number of years and also some American Jews, are already organizing and systematizing their philanthropic work. They are



(See Page 5)

#### REV. ABRAHAM ISAAC TRAGER

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editor of the HEBREW STAND-  
ARD said as follows: "We gladly  
allow that so far as regards the pay-  
ment of transportation of itinerant  
vagrants, the federation idea works  
cut admirably. There can be no  
doubt that under the old Jewish  
methods of 'Zedakah,' these trans-  
ients thrived upon the good nature  
and ignorance of all who were  
'taken in' by their 'tales of woe.'  
That this evil has been mitigated is  
a fact for which the various Feder-  
ated Charities, in the cities of the  
Middle West may take the credit.  
But with respect to other forms of  
elemosynary relief—fixed allow-  
ances, rent, coal, medical advice,  
etc.—in spite of Mr. Kaufman's  
opinion, we will adhere to our own.  
The view we hold is that the soul  
is absent when charity in these and  
similar forms is administered by cor-  
porate organizations. The head and  
brain are present but the heart is  
far away." This editorial expresses  
the opinion of a large number of men  
and women, mostly of the immigrant  
class, and the objection is that the  
heart and soul are absent when re-  
lief is administered by a corporate  
organization.

We frequently hear of two other  
objections against Federated Char-  
ities, namely, first, that some of the  
applicants for relief are not imbued  
with the spirit of self-respect and  
self-reliance, that they are well aware  
that there are relief agencies kept up  
by the wealthy classes and why  
should they not have the  
benefit of them? It is further  
claimed that if these applicants would  
have to rely upon the making of col-  
lections by their neighbors and sym-  
pathizers, they would rather go to  
work to support themselves; that the  
respectable poor will many a time  
suffer in solitude before appealing to  
the charity organizations for assist-  
ance; that it is the shiftless who do  
not hesitate to go to the charity of-  
fice and boldly make their demands,  
which are usually complied with  
either because there are children in  
the case or because they make a lot  
of noise, which charity workers do  
not relish. And they still further  
argue that in such cases and perhaps  
in all other cases where only tem-  
porary relief is necessary, it would  
be better if there were no well  
established relief agencies. Second,  
many object to the salaries paid out  
of the charity funds to superintend-  
ents, assistants, stenographers, etc.  
They say, why should not this money  
go to the poor instead of for sal-  
aries? As to whether or not there is  
some truth or no truth at all in these  
three general criticisms or any other  
criticism against scientific charity, it  
suffices to say that those who speak  
against philanthropy have no other  
plan to submit than the old-fashioned  
way of making collections with a  
handkerchief, of giving balls,  
bazaars, dances, etc. I would prob-  
ably agree with them if we had no  
other problems but the giving of a  
little alms now and then to one fam-  
ily or another.

The most cynical critic of Feder-  
ated Charities will have to admit that  
hospitals, homes, educational institu-  
tions, employment offices, bureaus of  
personal service, and loan funds can-  
not be kept up unless they have a

positive income, either from endow-  
ment funds or voluntary annual con-  
tributions. They will also have to ad-  
mit that there are worthy poor who  
apply for relief, that there are cases  
which take an indefinite period of  
time before they are solved, such as  
tubercular cases or any other illness  
of long duration, desertion, insuf-  
ficient earnings, cases pending ad-  
mission to institutions where some  
time elapses between application and  
admission, and in all such cases it  
would be woe to the applicants if they  
would have to rely upon the uncer-  
tain collections of their neighbors and  
sympathizers. They will further  
have to admit that we are not now  
living in the small towns and vil-  
lages of the old country where peo-  
ple knew one another from the cradle  
to the grave, that to-day we are liv-  
ing in large centres of industrial,  
economic and social perplexities  
where it is very difficult for neigh-  
bors to know each other. New resi-  
dents are coming in every day. The  
population in a community is con-  
stantly shifting from one location to  
another. How, then, can we conduct  
even our relief work without sys-  
tem, rule and investigation?

Many thanks to the leaders of our  
Reform brethren who were the pio-  
neers of the Jewish organization phi-  
lanthropy in this country. They were  
the first to realize and understand  
the perplexing problems which im-  
migration has brought to these  
shores, and they also knew of order,  
rule and system. They organized  
Federations of Charities in many  
communities with the object of es-  
tablishing and providing an efficient  
and practical mode of collecting vol-  
untary contributions, and devoting  
the sums so collected to the support  
and maintenance of Jewish charitable  
and educational organizations of  
their respective committees and to  
similar organizations, whether dis-  
trict or national, receiving aid from  
Jewish residents of these various  
communities. These Federations are  
not merely relief agencies, but they  
have embraced all philanthropic ac-  
tivities locally and nationally. They  
are endeavoring to conduct their ac-  
tivities through trained and qualified  
workers who are as necessary as the  
activities themselves.

But are the appeals of these im-  
portant organizations for funds and  
for the co-operation of all classes of  
Jews responded to? In other words,  
can we really boast of having federa-  
tion, co-operation and unison in our  
philanthropic activities? My answer  
will be in the negative, and here are  
the reasons:

First: Many organizations are  
frequently duplicating work. This  
is manifested in every community as  
well as in district and national in-

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stitutions and organizations. I can-  
not give a better illustration than the  
present appeal for the Jewish Bal-  
kan-Turkish sufferers. Three great  
organizations, such as the American  
Jewish Committee, the B'nai Brith  
and the Alliance Israelite Uni-  
verselle have sent out separate ap-  
peals to the various communities for  
the same cause. Why should three  
national organizations have under-  
taken the same work? What were  
the results? Mr. Marshall, the presi-  
dent of the Jewish Committee, has  
said: "Owing to the fact that there  
are three bodies that are collecting  
money for the Balkan Jews instead  
of one as proposed by the American  
Jewish Committee, the total amount  
of funds that are being collected will  
by no means be as great as it would  
have been if there had been concerted  
action." Many more illustrations  
could be cited to show the lack of  
harmony and co-operation in our  
institutions and organizations, but we  
should pass them for the present.

Second, not 40 per cent. of the  
Jewish public contributes to the Fed-  
erated Charities. It is true that every  
Jew, to whatever class he may belong,  
will at one time or another give a  
few cents to a transient or to a beg-  
gar, that every immigrant or Ortho-  
dox Jew will give a quarter or a half  
a dollar now and then to Maggidim,  
Meschulochim or Hassonim, or to  
whoever may come collecting for one  
cause or another, whether worthy or  
not, but the great majority of them  
do not contribute systematically. In  
order to have complete federation,  
every one in the community should  
be a member.

Third, I can safely say that not 10  
per cent., even of the contributors to  
the Federated Charities, give accord-  
ing to their means. I may relevantly  
quote Dr. Krauskopf on this sugges-  
tion. He said: "Twelve institutions  
are aided by the Federation of Jew-  
ish Charities of Philadelphia. Its



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method of collecting, in a bulk, sums of money and redistributing these moneys to the various institutions under their surveillance is a scheme that meets with the approval of all who give organized and systematic charity any recognition. The larger the contribution to the Federation, the larger are the individual benefactions to the separate institutions. It is to be regretted that there are still very many who do not realize that the lump sum given by them annually is parceled out among twelve different institutions. Many a one of ample means who gives but \$25 annually, or but one half that sum or even less, would be ashamed of himself and his gift were he to stop and consider that he has given but two dollars or one dollar to the hospital for the care of the sick, and the same amount to the Foster Home for the care of the orphans, and a like sum to each of the other ten charities that comprise the Federation. Nothing can be clearer than that, if Federation is to do that larger work which we have outlined, the contributions, would have to be large enough not only to enable it to meet present remedial needs, but also to lay aside certain sums for preventive work in the future." The remarks of Dr. Krauskopf can very well be applied to other communities.

Fourth, no institution or organization is more in need of a definite income than a national one. Before the Federations were organized, the national institutions would send collectors to these communities to call upon individuals for subscriptions. Forty or fifty per cent. of the money

so collected would go for expenses. After the Federations were organized, these national institutions became in most communities, subsidiary organizations to the Federations and are receiving annual contributions from them, which is the most practical way. But there are still a large number in each community who are able to subscribe to the Federation and do not, but who would have given if called upon to subscribe for these institutions individually. To illustrate: A, B and C do not like the Federation, but would subscribe respectively to the Jewish Consumptive Relief Society, the National Jewish Hospital for Consumptives, or the Hebrew Sheltering and Immigrant Aid Society if called upon by their representatives. Under the Federation system, these people, who are, by the way, mostly immigrant and Orthodox Jews, are practically free from any obligations either local or national. They should be mindful of the fact that their contributions to the Federation would also be parceled out to these institutions, but unfortunately they are not.

The Federated Jewish Charities in this country, to-day, are considered model philanthropic institutions by Christian neighbors. Mr. Amos Warner, in his book on "American Charities," voices this sentiment when he says: "The United Hebrew Charities throughout the country, whose charitable movements serve as models for the benevolent work of other religious bodies, endeavor to take care of all their own poor, but do not exclude other poor from the benefit of many of their institutions." This is a glorious tribute to Jewish philanthropy. It is true that the Jew is endeavoring to take care of his poor and, furthermore, that he does not ask his recipient whether he is Radical, Orthodox, Ultra-Orthodox, Reform Jew, or atheist. His relief

agencies and institutions are open for all, and why are they not adequately supported by all classes of Jews? Why should we have "kosher" and "trefe" institutions, why Reform and Orthodox Federations and why duplication in our local and national institutions and organizations?

Mr. Louis H. Levin, the editor of the "Jewish Charities," spoke editorially in the December issue, 1912, about organizing and federating national institutions, also touching upon the proposition of having one field representative instead of a half a dozen. If the national institutions which are supported by the various Federated Charities would have one able field representative who understands all classes of Jews to visit the communities to make appeals to the public for larger contributions to the Federations, the Federations would also bring closer relationship between the public, local and national institutions. It is generally known that messages from prophets and preachers from without have more effect and influence than from within, and if such a plan as suggested by Mr. Levin could be carried out, it would strengthen our philanthropic work locally and nationally to a great extent.

The National Conference of Jewish Charities should undertake the task suggested by Mr. Levin. From this organization should go forth the guidance and counsel for all activities pertaining to Jewish philanthropy and charity in this country. It is true that each community has its own able men and women who now fully understand and realize their complex philanthropic and charitable problems, but still greater results could be accomplished if such a body as the National Conference of Jewish Charities would occasionally send its message of the importance of concerted effort, unison and harmony to its constituents. Yes, it should also send its messages to the small towns where there are a number of wealthy American and German Jews who could perform a great service by befriending immigrant Jews who come to make an abode in their midst, but instead of doing so, they shut them, thinking that the befriending of an immigrant Jew in their community would impair their social standing with their Christian neighbors.

In conclusion I will say there is still a great deal of educational and propaganda work to be done to bring about a closer philanthropic and social understanding between the Orthodox Jew and the Reform Jew, between the so-called immigrant Jew and the American Jew. When this is accomplished, Jewish philanthropy will indeed be a model. Let the Jew be the teacher of a well systematized and humane philanthropy until we reach that state of society when charity and philanthropy will no longer be needed.

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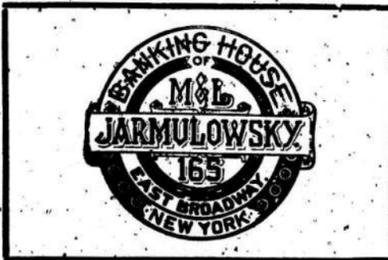
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You and each of you are hereby cited and required personally to be and appear before our Surrogate of the County of New York, at the Surrogate's Court of said County, held at the Hall of Records, in the County of New York, on the 15th day of April, 1913, at half-past ten o'clock in the forenoon, of that day, then and there to attend a judicial settlement of the account of proceedings of Max Mayer, as Executor of the Last Will and Testament of said deceased, and such of you as are hereby cited as are under the age of twenty-one years are required to appear by your guardian, if you have one, or if you have none, to appear and apply for one to be appointed, or in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate to represent and act for you in the proceeding.

In Testimony Whereof, We have caused the Seal of the Surrogate's Court of the said County of New York to be hereunto affixed.  
[L. S.] Witness, Hon. John P. Cohalan, a Surrogate of our said County, at the County of New York, the 18th day of February, in the year of our Lord one thousand nine hundred and thirteen.  
DANIEL J. DOWNEY,  
Clerk of the Surrogate's Court.

**FRIEDMAN, JOSEPH.**—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Friedman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of their attorneys, Messrs. Wolf & Kohn, No. 203 Broadway, Borough of Manhattan, in the City of New York, on or before the 21st day of July next.

Dated, New York, the 6th day of January, 1913.  
MARCUS M. MARKS, and EMIL W. KOHN, Executors.  
WOLF & KOHN, Attorneys for Executors, 203 Broadway, Borough of Manhattan, New York City.

**WETZLER, ANNA.**—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 Anna Wetzler, 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 & Seligsberg, his attorneys, No. 55 Liberty Street, in the Borough of Manhattan, City of New York, on or before the 20th day of June next.

Dated, New York, the 6th day of December, 1912.  
JEFFERSON WETZLER, Executor.  
FIXMAN, LEWIS & SELIGSBERG, Attorneys for Executor, 55 Liberty Street, Borough of Manhattan, City of New York.

**POLLACK, WILLIAM G.**—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against William G. Pollack, 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 Emanuel M. Kaiser, their attorney, 206 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 30th day of June next.

Dated New York, the 12th day of December, 1912.  
LIONEL E. BLATT, ERNESTINE ROBITSCHECK, CLARA BONDY, Executors.  
EMANUEL M. KAISER, Attorney for Executors, 206 Broadway, Borough of Manhattan, City of New York.

**JOSEPH, FANNIE.**—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 Fannie Joseph, 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 Leventritt, Cook & Nathan, No. 111 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 21st day of July next.

Dated New York, the 6th day of January, 1913.  
FREDERICK JOSEPH, MOSES H. JOSEPH, LEO S. JOSEPH, Executors.  
LEVENTRITT, COOK & NATHAN, Attorneys for Executors, 111 Broadway, Borough of Manhattan, New York City.

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ITEMS OF INTEREST IN THE JEWISH WORLD.

A Hebrew Free School has been projected in Nashua, N. H.
A Hebrew Free School is being organized in Allentown, Pa.
A Zionist society has been formed at Koffyfontein, South Africa.
New B'nai Berith lodges have been instituted in Fairmont and Clarkesville, W. Va.
A Hadassah Society (Zion Women's Organization) has been formed in Baltimore, Md.
Funds are being solicited by Pittsfield, (Mass.) Jews with which to erect an Alliance building.
A new circle to be affiliated with Young Judea has been organized in Pittsfield, Mass.
Plans have been effected for the establishment of a Hebrew Free School at Willimantic, Conn.
The Central Dental Association, of New Jersey, have elected Dr. Joseph Kussy as their president for 1913.
There were seventy converts to Mormonism made in Boston, Mass., last year. One of these was a Jewess.
A new Orthodox congregation, to be known as the Sons of Jacob, has been organized in New Brunswick, N. J.
A number of Jewish high school boys of New Bedford, Mass., have organized the Young Boy's Hebrew Association.
Mr. Leo Joseph, of Terra Haute, has been elected president of the Retail Clothing Merchant's Association of Indiana.
A contract has been awarded by the Congregation Beth Judah, of West Philadelphia, Pa., for the erection of a new synagogue.
Applications for a charter have been filed at Birmingham, Ala., by the Jewish Fidelity club. Its purpose is the promotion of sociability.
A summary of the loans made to Jewish farmers by the Jewish Agricultural and Aid Society from 1906 to 1912 shows 2,568, aggregating \$1,494,437.91.
A new congregation, known as Beth Jacob, has been organized in Cohoes, N. Y., and will erect a synagogue to be ready for the fall holidays.
Exclusive of private relief, the New York City United Hebrew Charities disbursed \$258,198 during 1912, \$14,000 less than during the previous year.
A whirlwind campaign has been planned to raise the \$90,000 necessary to complete this year's budget of the Federated Orthodox Jewish Charities of Chicago, Ill.
In January of this year 860 young girls entered the port of New York in the second cabin and steerage. The Council of Jewish Women gave aid and advice to 495 of them.
Governor O'Neil, of Alabama, has named Rabbi A. H. Kaplan, of Selma, as delegate to the ninth annual Conference on Child Labor, now in session at Jacksonville, Fla.
Orthodox Jews of Utica and Syracuse, N. Y., have united in the formation of a home for aged people, which will be located at Syracuse and known as the Syracuse and Utica Jewish Home.
Owing to the severe illness of Rabbi Emil G. Hirsch, of Chicago, Ill., who was to have been the principal speaker, the annual meeting of the Baltimore, Md., Federated Jewish Charities, scheduled for February 23, has been adjourned until the latter part of April.

A new section of the Council of Jewish Women is being formed in St. Louis, Mo.
The recently completed synagogue of Temple Sinai, Sumter, S. C., will be dedicated on March 28.
The Young Men's Hebrew Association, of Haverhill, Mass., are collecting funds for a building of their own.
A free dispensary is about to be opened for the Jewish poor of the north-west side of Chicago, Ill.
Rabbi C. Hillel Kauver has been appointed a member of the Denver, Col., Municipal Morals Commission.
The new building erected for the Hebrew Educational League, of Toledo, Ohio, will be dedicated on May 4.
Rabbi Louis J. Haas has been appointed a member of the Utica, N. Y., Commission on Housing Conditions.
The Congregation Keneseth Israel, of Cleveland, Ohio, have elected Rev. I. Goldberger, formerly of New York, as their minister.
Allegations of racial discriminations have been made by a Jewish student of the Chicago, Ill., College of Physicians and Surgeons.
The Jewish Agricultural Society announces that twenty-two houses will soon be built for Jewish colonists at Pine Grove, N. J.
Rabbi Leon Harrison was the principal speaker at the St. Louis, Mo., Knights of Columbus banquet, given on Washington's Birthday.
Jewish farmers of Warwasing, Ulster county, N. Y., have formed a co-operative organization and will erect a creamery of their own.
A Menorah Society has been formed by the Jewish students of Syracuse University. Hon. Louis Marshall has been elected honorary president.
After a continuous service of thirty-eight years Mr. Solomon Preiss has resigned the secretaryship of the Madison Avenue Synagogue, Baltimore, Md.
The State of Mississippi will be officially represented by Rabbi Max Rein at the Southern Educational Convention, Richmond, Va., on April 15-18.
The new Bath Aaron Synagogue, Minneapolis, Minn., is rapidly nearing completion, and the dedication has been set down for the Passover holidays.
At a large and enthusiastic meeting held in Cleveland, Ohio, on the 2d inst., it was decided to reorganize the Union of Jewish Organizations, of Cleveland.
Dr. Horace Wolf, of Temple Berith Kodesh, has been appointed chairman of the Publicity Committee of the Child Welfare Exhibit, to be held at Rochester, N. Y., April 5-12.
A new fraternal order has been organized, to be known as the Supreme Lodge of the Independent Order of Jews of America. Incorporation papers have been filed at Louisville, Ky.
Because April 22 is the first day of Passover the date of the commission government elections in Jersey City, Bayonne, Hoboken and Union Hill, N. J., will be changed to April 29.
The famous Bellis case has at last come to an ending, the cable announcing that on the 11th inst. the matter was dropped for lack of evidence. Bellis, a poor Hebrew, was accused of having murdered a sixteen-year-old boy named Yustinski for ritual purposes, and had been confined in jail for almost a year. The Russian reactionaries have been pushing this case and have tried to inflame a mob at Kief over it.

Dr. Henry L. Wolfe has been nominated by the Republican party of St. Louis, Mo., as candidate for the School Board. As the board is bi-partisan the nomination is equivalent to election.
Mr. Alfred S. Brandies, brother of Louis S. Brandies, of Boston, Mass., and General Solicitor for the Louisville and Nashville Railroad, died suddenly at his home in Louisville, Ky., on March 4.
Instead of obtaining a fund for their own home, the Cleveland, Ohio, Y. M. H. A. have decided to co-operate with the Hebrew School and Institute in the latter's campaign to raise a building fund of \$100,000.
Dr. Albert P. Kadison, said to be the first Jewish physician to practice in Chicago, Ill., died there last week, aged seventy-three. Dr. Kadison, who was born in Kovno, Russia, began practice in Chicago in 1878.
The annual report of the Providence (R. I.), Hebrew Free Loan Association shows loans last year amounting to \$20,450 to 2,481 applicants. The total losses of the society during the past ten years amount to \$76.19.
Dr. S. Solis Cohen, considered one of the leading authorities on tuberculosis, has resigned as medical adviser of the Philadelphia Jewish Consumptive Institute because Dr. Friedman has been invited to use his serum there.
Chief Rabbi-elect Joseph H. Hertz arrived in London last Tuesday and has been enthusiastically received. Delegations representing London, Liverpool, Manchester and other communities met him upon his arrival at Liverpool.
Jewish peddlers of Cleveland, Ohio, have protested against a law recently enacted to compel them to make daily reports in English concerning articles sold. This would result in driving almost all of them out of business.
Miss Clara Blattner, of St. Louis, Mo., has returned from Japan, where she is the only woman teacher in Japanese colleges. Miss Blattner, who is a Jewess, is at present touring the United States, giving lectures on art and music.
Of 645 cases treated by the Milwaukee, Wis., Mt. Sinai Hospital during 1912, 242 were Jewish and 403 non-Jewish. The hospital having outgrown its present quarters has recently purchased a suitable plot and will erect a \$100,000 hospital.
Mr. Edward M. Baker, secretary of the Federation of Jewish Charities, has been unanimously elected president of the Cleveland, Ohio, Stock Exchange for the fourth yearly term. This is the first time any president has served more than three years.
A bill introduced into the Massachusetts Legislature, designed to make it a misdemeanor to dismiss an employee who absents himself from work in order to observe a religious ceremony, has been withdrawn by its sponsor, Senator E. C. Bagley, in response to a request made by the Boston Jewish Central Organization.
Nathan Straus has arrived in Rome, where he will have an audience with the Pope next week. Mr. Straus has abandoned his intention of visiting Palestine, on account of the many fatal cases of hydrophobia there, but he announces that he will found a Pasteur Institute for the treatment of such cases in Palestine, and will make the necessary arrangements in Paris.
The youngest man ever to obtain a degree of doctor of philosophy at Harvard is Norbert Wiener, eighteen years old; son of a Harvard professor. He will receive his degree next June. He entered Tuft College, at eleven; being graduated three years later. He spent one year at Cornell and later went to the Harvard graduate school. Having specialized in philosophy and mathematics young Wiener will engage in teaching.
The total of the income of the Jewish National Fund in the year 1912 was 591,000 marks, about \$104,815. This represents an increase of \$12,500 upon the income in the year 1911. The largest amount was contributed from Russia, \$34,320, the next on the list being Austria with \$28,780, the United States, \$24,790; Germany, \$18,925; South Africa, \$7,875, and Canada, \$7,735. England is the eleventh in the list with \$1,960, and Australia the twenty-first with \$225.
Alexander Sinsheimer, who died in New York city on December 29, 1912, left a very large estate. He made specific bequests to the Hebrew Infant Asylum, Crippled Children's East Side, Free School, Sanatorium for Hebrew Children, the Montefiore Home, the Educational Alliance, the Harlem Federation Home, and one twenty-fourth part each of his residuary estate to the Lebanon Hospital, Beth Israel Hospital, Hebrew Sheltering and Immigrant Aid Society, and Jewish Hospital in Worms, Germany.

NEWS FROM ENGLAND.

(Exclusive Correspondence to THE HEBREW STANDARD.)

Spanish and Portuguese Jews' Congregations in London—History of Bevis Marks—The Reduction of Naturalization Fees—The Rothschild Wedding—Jewish Candidates for London County Council—Jews' Hospital's Good Record—Union of Jewish Women Develops.
London, March 1, 1913.
The annual deliberations, which have just concluded, of the "Elders" of the Spanish and Portuguese Jews' congregations of London draw attention to the remarkably interesting history of their oldest synagogue, the edifice in Bevis Marks, London.
Here the old time Hurler Markes, once the home of the abbots of Bury, a place famous in its heyday for its fine houses, its spacious courtyards and well-kept gardens, can be discovered the very cradle of Anglo-Jewry. A fine old building standing almost out of earshot of the bustling city, and separated from it by a long, wide courtyard, Bevis Marks Synagogue exists in a little world of its own. It is a living link with the story of the resettlement of the Jews in England after the banishment of nearly four centuries; its history a romantic page in the story of Jewish emancipation.
The date 1701 appears over its portals, but the beginnings of the congregation are to be traced to many years before the present edifice was reared. The founders of a community that has withstood the combined forces of time and change and assimilation were the men who fled before the fury of the Inquisition, from the perils of the rack, the autos de fe of Lisbon. Men of wealth and intellect they were, philosophers and financiers, poets, scientists, and literateurs who journeyed to an unknown country long before that country had formally withdrawn the edict of Edward I, who banished the Jewish settlers in 1290.
Outwardly they posed as Christians, for the time was not yet ripe to proclaim openly the faith of their fathers. The year 1650 found them worshipping in the chapel of the Portuguese ambassador, himself a Crypto-Jew, and without a doubt this little shrine represented the first Jewish place of worship to be established in England since the expulsion. Later they assembled for prayers in a private house on Creechurch lane, Aldgate, London, the doors of their synagogue being trebly barred. Then came the little synagogue in King street, Aldgate, and the place in Bevis Marks followed. In the hands of its founders was placed the historic charter of Charles II, whereby any objection to Jewish residence in England was formally removed. The community prospered and grew, for the news of British toleration spread apace.
Tradition and many a quaint story cluster around the present home of the Sephardim. Erected by a Quaker builder, Joseph Avis, "citizen and merchant, taylor," the honest old fellow resolutely refused to accept one cent of the profits accruing from his fulfillment of the contract. Nor was Queen Anne any less anxious to bestow upon the congregation some mark of royal interest, for it is said that the main beam in the roof is none other than the mast of a frigate of her fleet.
For two centuries the interior of the handsome old building has remained practically unchanged. The quiet yet persistent beauty of the building is impressive. Its tall windows, each containing hundreds of tiny panes of glass, recall the days when windows above a certain size were subject to taxation. The beauty of the ark is enhanced by some wonderful carving, the like of which is not often to be met with. From its old tabah (reading desk), many a striking edict has gone forth, many a pronouncement that has gone to the making of Anglo-Jewish history, many a moving oration over the illustrious dead.
Since the inception of the congregation the Sephardim have been a law unto themselves. They have their own regulations and still maintain their own Haham, the present holder of an office that has always been filled by men of eminence being the Rev. Dr. Moses Gaster, a brilliant Orientalist and theologian. No member of the Bevis Marks Synagogue could bring an action against another member in the civil courts. The autocratic elders forbade it, but willingly offered to adjudicate. No member could publish a book, nor could a rival synagogue be erected within a four-mile radius. When they elected a man as elder he was obliged to serve under a penalty of \$100. To speak too loudly in the synagogue involved a \$25 fine, and it shows what trivial things may accomplish in changing the current of men's lives when it is recorded that the refusal of Isaac D'Israeli, father of Lord Beaconsfield, to serve as warden led to his secession from a congregation whose traditions were so dear to him. The entry of the birth of Benjamin D'Israeli may be seen in the synagogue registers, while the seats once occupied by the author of "Curiosities of Literature," and his gifted son, are still pointed out to the curious.
On two occasions within comparatively recent years attempts have been

made to demolish the building, and to transplant it as far as was possible to the West End. Matters reached a stage in which united action became necessary to preserve intact the oldest monument English Jewry possesses. The once despised Ashkenazim joined hands with the representatives of the older community to prevent any such act of vandalism, any attempt, as one writer described it at the time "to sell the cradle of Anglo-Jewry at so much per superficial foot." A "Bevis Marks Gazette" came into being, striking handbills were distributed setting forth the illustrious men who had ministered within its walls, and sentiment was the victor in the war against utilitarianism. Such a clash of arms had not resounded within the community since the stormy days of Reform Judaism!
No news could give greater satisfaction to the Jewish community than the announcement that the naturalization fee has been reduced from \$25 to \$15. The keen desire of the Jewish alien to obtain citizenship, has been responsible for an agitation which has persisted for over a quarter of a century—ever since the late Lord Swaythling (then Mr. Samuel Montagu) induced the short-lived Liberal Government of 1886 to reduce the fee to \$5. The Tory Government, which followed quickly, raised the fee again, but in the meantime naturalization had become known and appreciated. Clubs were formed to enable the fee to be paid by installments, and each successive government was urged to reduce the fee again. The late Sir Henry Campbell-Bannerman received a deputation (organized by Manchester Jews) some time before he died, and was favorable to reduction to an amount that would cover the cost. Naturalization gains for the alien the vote and relief from other disabilities imposed by legislation, as in the Aliens Act, the Old-Age Pensions Act, and the National Insurance Act.
The Rothschild wedding on February 25 at the Central Synagogue was, of course, a very imposing affair, and it offered to the historical student a deeply interesting document of the constitution and ramifications of the English upper class society in the twentieth century. Many branches of the Rothschilds were represented, and Lord Rosebery and his second daughter, Sir Ernest Cassel, Lord and Lady Bessborough, Lord Redesdale, Lady Battersea, and Sir Marcus Samuel were among the congregation. The service and the music were very dignified, but secular affairs were not forgotten, the buttonholes of the bridal party being yellow mimosa and light blue flowers, the Rothschild racing colors. Many of the guests had not been inside a synagogue before and were much impressed by their first experience of a Jewish wedding. One of the differing points was that the surnames of the bride and bridegroom were given in making the vows. For once, in a way, the men's hats were as important as the ladies'. Many apparently remembered too late that hats had to be kept on when in a synagogue, of the hats would have made a better show of it than they did.
Jewish candidates figure largely in the triennial election for members of the London County Council, which takes place on March 6. The London County Council is a body that practically governs London, with the exception that certain duties are delegated to the various constituent borough-councils that cover the metropolis. There is also no control of the metropolitan police, that body being under the rule of the social government. There are sixteen Jewish candidates for London—again divided, as were the Parliamentary candidates, equally between the two contending parties—eight being Progressives and eight Municipal Reformers, as the more moderate section of the municipal politicians is called here.
An annual meeting of special interest was that of the Union of Jewish Women on February 26. Mrs. Meyer A. Spielmann, in her address, desired the union should become more truly representative, in the sense that all societies and philanthropic agencies dealing with the work and wants and interests of women and children, should come in and be represented on their committee or council. She understood Mrs. Model's idea to be that by drawing on representatives they would be in touch with all the movements in the community and they would receive direct information of all important developments in Jewish philanthropic work. Having thus obtained their information officially from accredited representatives or delegates, they would be in a position to formulate new policies or initiate fresh work, or to decide upon a general line of conduct on matters specifically Jewish.
Mrs. Model based her suggestion for the union to become a really representative body, on the model of the "Jüdischer Frauenbund" of Germany, which stated, as the object of its formation, that it existed to unite all associations of Jewish (German) women, as well as of the individual woman-worker in mutual co-operation for the benefit of Jewish womanhood.

HOT BISCUIT,

hot cakes, made with ROYAL Baking Powder are delicious, healthful and easily made.

ENGAGEMENTS.

ALBERTS-TROTSKY.—Mr. and Mrs. H. Trotsky, of No. 16 East Seventh street, announce the engagement of their daughter Ethel to Mr. Max Alberts, of Boston, Mass.

BLUMENKOPF—FISCH.—Mr. and Mrs. Nathan Fisch announce the engagement of their daughter Sadie to Mr. Louis Blumenkopf. At home Sunday, March 16, from 3 to 6.

COHEN-DRESNER.—Mr. and Mrs. J. Dresner, 271 Summer street, Paterson, N. J., announce the betrothal of their daughter Dorothy to Morris P. Cohen, of New York.

FILFUS—MAHLER.—Mr. and Mrs. Max Mahler, of 182 Seventh street, announce the betrothal of their daughter Cecilia to Mr. Nathaniel Filfus.

FINKELSTEIN—HARRIS.—Mr. and Mrs. Jacob Harris, of Baltimore, Md., announce the engagement of their daughter Beatrice to Mr. Nathan Finkelstein, of New York city.

GOLDHAMMER—FRIEDMAN.—Miss Adele Friedman to Mr. Samuel Goldhammer.

GREENBERG—HOLZER.—Mrs. A. Holzer, 312 West 116th street, announces the engagement of her daughter Esther to Mr. Harry Greenberg.

HAFT—GOLDBERG.—Mr. and Mrs. Marcus Goldberg announce the betrothal of their daughter Jennie to Mr. Lester Haft. Reception March 16, 16 West 115th street, 3 to 6.

KELLER—BACH.—Mr. and Mrs. Ed. Bach, of 98 Morningside avenue, announce the engagement of their daughter Estelle to Mr. Paul Keller.

KRESNER—SPEKTORSKY.—Mr. and Mrs. Lewis Kresner, of 200 West 111th street, announce the engagement of their daughter Sarah to Mr. Louis Spektorsky.

LEVI—ABRAHAMS.—Mr. and Mrs. J. Abrahams, of No. 133 East Seventeenth street, announce the betrothal of their daughter Rose to Mr. George A. Levi.

LEVIN—JACOBSON.—Mrs. Ida B. Jacobson announces the engagement of her daughter Irma to Robert F. Levin.

LIPPAN—CROST.—Mr. and Mrs. Wolf Crost, of No. 50 West 112th street, announce the engagement of their daughter Libbie to Mr. Meyer Lippman, of 90 Lenox avenue, New York.

LIVINGSTONE—BENNETT.—Mr. and Mrs. A. M. Bennett, of 241 West 113th street, announce the engagement of their daughter Mabel Frances to Mr. Roy M. Livingstone, of Philadelphia.

MORRIS—FEIFFER.—Mr. and Mrs. J. Feiffer, of 423 East Eighty-third street, announce the engagement of their daughter Frances to Mr. Herman Morris. Reception at home, March 23, 1913, 3 to 6 p. m.

NETTEL—EISENMANN.—Mr. and Mrs. Jacob Eisenmann, of No. 444 East 141st street, beg to announce the engagement of their daughter Frieda to Mr. Max Nettel.

NEUSTADT—HELANT.—Miss Fannie Helfant, of New York city, to Mr. Max Neustadt, of North Beach, L. I.

OLEESKY—COHEN.—Mr. and Mrs. R. Cohen, of 871 Elsmere place, Bronx, wish to announce the engagement of their daughter Florence to Mr. Saul Oleesky. At home Sunday evening, March 16.

PRESENDER—POLACEK.—Mr. and Mrs. Ludwig Polacek, of 353 East Seventy-second street, announce the betrothal of their daughter Edith to Mr. Julius Presender. Reception at Terrace Garden, 145 East Fifty-eighth street, on Sunday, March 16, from 3 to 6 o'clock.

ROSENBERG—SCHOEN.—Mr. and Mrs. Bernard Schoen, of New York, announce the engagement of their daughter Frances to Mr. Arthur Rosenberg, of New York.

SCHAPIRA—MARX.—Mr. and Mrs. Louis Marx, of 240 West 112th street, announce the engagement of their daughter Lillian to Mr. Leon Schapiro.

SCHREIBER—GREENBERGER.—Miss Anna Greenberger to Mr. Nathan Schreiber.

SELTZER—COHEN.—Mr. and Mrs. Barnett Seltzer, of 54 Winthrop street, Hartford, Conn., announce the engagement of their daughter Anna to Mr. Is-

rael Cohen, of 2-4 Attorney street, New York City, on March 9, 1913.

SIMON—ALEXANDER.—Mrs. Max Alexander, of Buffalo, announces the engagement of her daughter Pearl to Mr. Harry M. Simon, of New York.

SIMONS—SABLE.—Mr. and Mrs. B. Simons, of 245 West 113th street, announce the engagement of their daughter Ethel to Mr. Isaac L. Sable. Announcement of reception later.

BIRTHS.

FRIEDBERG.—To Mr. and Mrs. Joseph Friedberg (nee Lyda Gussaroff), a son, March 2, 1913.

HIRSCH.—Mr. and Mrs. L. Hirsch (nee Irene Wallenstein), 515 West 135th street, announce the birth of a son, March 7, 1913.

ROSENBERG.—To Mr. and Mrs. Armin H. Rosenberg (nee Dorothy Levy), of 625 Hamburg avenue, Brooklyn, a son, March 4, 1913.

STARK.—Mr. and Mrs. Louis M. Stark (nee Kate Loewenthal), of 560 West 163rd street, announce the birth of a son, March 4.

BAR MITZVAH.

FROMKES.—Mr. and Mrs. Hugo Fromkess, of 146 West 111th street, announce the Bar Mitzvah of their son Saul, March 16, at Mount Zion Temple, 41 West 119th street. At home Sunday, from 3 to 6 p. m.

HYMAN.—Mr. and Mrs. Samuel I. Hyman, of 981 Park avenue, announce the Bar Mitzvah of their son George M. on Saturday, March 22, 1913, at Congregation Kehilath Jeshurun, 117 East Eighty-fifth street. Services at 9 a. m.

ISAACS.—Mr. and Mrs. L. Isaacs, of 410 Central Park West, announce the Bar Mitzvah of their son Allen at Temple Rodeph Shalom, Saturday, March 15. At home Sunday, from 3 to 6.

SCHUEER.—Mr. and Mrs. Nathan Scheuer announce the Bar Mitzvah of their son Leonard Sacks at the Hebrew Tabernacle, 216 West 130th street, Saturday, March 15, at 10 o'clock. Reception Sunday, March 16, Savigny, 229 Lenox avenue, 3 to 6 o'clock. No cards.

MARRIAGES.

BERGMAN—SCHWINGER.—On Sunday, March 9, 1913, by Rev. Joseph Segal, Miss Regge Schwinger, to Mr. Sam Bergman.

FLINK—GOLDSTEIN.—On Saturday evening, March 8, 1913, Miss Rose Goldstein to Mr. Abe V. Flink, by Rev. Dr. Adolph Spiegel.

GOLD—GROUCH.—On Wednesday, March 3, at 830 East 163rd street, by the Rev. M. Kopstein, Nathan Gold to Miss Grace Grouch.

HERMAN—KEMBER.—On Sunday, March 9, 1913, Miss Minnie Kember, to Mr. Max Herman. Rev. Joseph Segal officiated.

LOHAK—LOHAK.—On Tuesday, March 4, 1913, at the Vienna, Miss May Lohak to Mr. Adolf Lohak. Rev. Dr. Adolph Spiegel officiated.

MILLER—WEINBERG.—The marriage of Miss Hattie Weinberg, of 153 East Seventy-eighth street, to Mr. Harry Miller, of Jamaica, L. I., took place on Thursday evening, March 6, at the Hotel Savoy. Rabbi Aaron Eiseman officiated.

NIRDLINGER—GOLDSTEIN.—On Saturday evening, March 8, 1913, Miss Rae Goldstein to Mr. Henry Nirdlinger, by Rev. Dr. Isidor Reichert.

OPPENHEIMER—BACH.—Mr. and Mrs. Morris Bach announce marriage of their sister Lena Weil to Albert Oppenheimer, March 2, by Rev. Dr. E. Lissman.

SCHLEIFER—SCHWARTZ.—Mrs. A. Schwartz announces the marriage of her daughter Eleanor to Max I. Schleifer, Sunday, March 9.

SPECTOR—HUNT.—Mr. and Mrs. Jacob Hunt, of 736 Riverside Drive, announce the marriage of their daughter Augusta to Mr. Isidore Spector, on Sunday, March 9, 1913. Rabbi Aaron Eiseman officiated.

Cantors' Association of America.

At the last regular meeting of the Cantors' Association of America, held on March 10, 1913, the following officers were elected for one year:

Rev. David Cahn, president; Rev. Herman Newmark, vice-president; Rev. Albert Auerbach, second vice-president; Rev. Edward Kartschmaroff, treasurer; Rev. Isidore Frank, financial secretary; Rev. Solomon Sokolovsky, recording secretary.

OBITUARY.

Rev. Abraham Isaac Trager.

At the age of 105 years, the glorious career of Rev. Abraham Isaac Trager has been brought to an end. Last Friday his mortal remains were borne to their final resting place in the city of Columbia, S. C., and thus was "the pitcher broken at the fountain." Where his great soul had caused the fountain of the living waters of Judaism to bring a Jewish community into existence, there the pitcher of clay was broken. This was the glorious ending of a glorious life. The fact that for fourteen years he had lived in New York, and returned to Columbia, S. C., just four months before his death, was as if the Great Father in Heaven said to his beloved son Abraham Isaac, who also acted as a loving father on earth: "Go and bid thy children farewell"—for they were indeed his children! He cared for them even more than a father cares for his own offspring. "A father can only bring his child into the life of this world, a teacher brings him also life eternal," say the rabbins. He gathered together the few scattered Jewish souls that he found in Columbia, S. C., on his arrival about a half a century ago, organized them into a community and provided for them their first house of worship; as Mabel he circumcised their children; he helped them to observe the Jewish dietary laws in his capacity of Shochet; he performed for them the rite of marriage according to the law of Moses and Israel, as Mesader Kedushin, and as Chazan he led the fervent prayers of the young community—and all for the sake of heaven—thus fulfilling the words of the All-Father

מה אני בתכם אף אתם בתכם

"Just as I give my labor gratis, so give ye your labor gratis."

This great man was born in Wilna, Russia, about 105 years ago. While he was yet a young man his sterling qualities were recognized by his co-religionists and he was instructed with the important mission of collecting money for the poor of the Holy Land. Like everything that he did thereafter for the poor and downtrodden of his race, he performed his first philanthropic work with all his heart, with all his soul, and with all his might, traveling from city to city on his mission of love, and spending also many years in the Holy Land, all for the sake of Heaven. Returning to his native land, he found the helpmate that was destined for him in Bres, Russia, a good and noble Jewish soul, a veritable "Esheth Chayil," while true companionship, he enjoyed until about thirty years ago, when it pleased the Almighty to remove her to the life beyond.

Scorning to profit by his work of philanthropy, the Almighty rewarded him for it, and caused his business to prosper. As contractor for the government in Russia and owner of a hotel in his native city, he amassed some means, but his prosperity did not blind him to the true conditions, which he foresaw with the remarkable sagacity that distinguished him throughout his career. He foresaw that Russia was not the land for the Jews, and before the grim spectre of persecution had yet made its appearance, he disposed of all his interests there and came to New York. With a good and loving heart he helped many of his poorer relatives also to come to the New World.

It was over sixty years ago, and the "landesleut" that he found in New York were so few "that a child could write them down," but they were destined to be the precious seed from which a mighty Jewish community would spring forth, and it was the Rev. Abraham Isaac Trager who was the living spirit that set the first wheel of the Polish Orthodox Jewish Community a-going. He organized them and he gave the name to the first room in which they met for prayer, the Beth Hamedrash Hagadol, in that spirit of good humor which has characterized him throughout his life. The name clung to it until the day came when it truly deserved it, as it is now one of the largest Orthodox synagogues in New York.

From New York he emigrated to the South in 1858. Arriving at Charleston, S. C., he did much for the Jewish community there, but his crowning life work was the practical creation of an Orthodox Jewish community in Columbia, S. C., where he settled in 1861.

There he remained until General Sherman destroyed Columbia, when he again came to New York and lived here for a few years, after which he again returned to Columbia. He had the good fortune to see his family growing up, good and worthy children of the great and noble patriarch. Like Jacob of old, he could point with pride to his descendants and exclaim, "there is no blemish among them." He survived his two sons, one of whom, Louis Trager, who died about seven years ago, was United States Consul to Boulogne, France, under President Grant, and the other Isidore Trager, who died about three years ago, was one of the leading Jewish citizens of Cincinnati.

He is survived by two daughters, Mrs. M. Garfunkel, and Mrs. B. Visanska, twenty-three grandchildren and thirty great-grandchildren, among whom are Bertha and Daniel Visanska, well known in the musical world.

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Dated, New York, the 21st day of February, 1913.  
EDA K. LOEB, FELIX M. WARBURG, JULIUS GOLDMAN, PAUL M. WARBURG, Executors.  
STEINHARDT & GOLDMAN, Attorneys for Executors, 111 Broadway, Manhattan, New York City.

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Dated, New York, the 28th day of February, 1913.  
LILLIE SCHLESINGER, IRMA SCHLESINGER GOURAUD, NORBERT D. LIGHT, Executors.  
JOHNSTON & JOHNSTON, Attorneys for Executors, 256 Broadway, Borough of Manhattan, New York City.

# JEWELRY AND SCIENCE

Heinrich Hertz, the Originator of Wireless Telegraphy

By B. HOROWITZ

(Continued from Last Week)

V.

It surely will not be out of place to quote from Hertz's lecture, "On the Relations Between Light and Electricity" (delivered before the German Association for the Advancement of Natural Science and Medicine, 1889), wherein he describes his epoch-making researches. View it from any side you will—clearness of expression, originality of thought, example of scientific experimentation—the lecture is a veritable gem.

Passing over his references to the work of his predecessors, as well as his general observations of the various theories with regard to the nature of light and electricity (and I only omit this part of his lecture because of space consideration), I shall quote just that portion bearing immediately upon his own work. [Note to the reader: Do not become discouraged too quickly. Weigh the words well, "and grapple them to thy soul with hoops of steel."]

"If you give a physicist a number of tuning forks and resonators and ask him to demonstrate to you the propagation in time of sound waves, he will find no difficulty in doing so even within the narrow limits of a room. He places a tuning fork anywhere in the room, listens with the resonator at various points around and observes the intensity of the sound. He shows how, at certain points, this is very small and how this arises from the fact that at these points every oscillation is annulled by another one which started subsequently but traveled to the point along a shorter path. When a shorter path requires less time than a longer one, the propagation is a propagation in time thus the problem is solved. But the physicist now further shows us that the positions of silence follow each other at regular and equal distances; from this he determines the wave length, and, if he knows the time of vibration of the fork he can deduce the velocity of the wave. In

exactly the same way we proceed with our electric waves. In place of the tuning fork we use an oscillating conductor. In place of the resonator we use our interrupted wire, which may also be called an electric resonator. We observe that in certain places there are sparks at the gap, in others none; we see that the dead points follow each other periodically in ordered succession. Thus the propagation in time is proved and the wave length can be measured. Next comes the question whether the waves thus demonstrated are longitudinal or transverse. At a given place we hold our wire in two different positions with reference to the waves; in one position it answers, in the other not. This is enough—the question is settled; our waves are transversal. Their velocity has now to be found.

We multiply the measured wave length by the calculated period of oscillation and find a velocity which is about that of light. If doubts are raised as to whether the calculation is trustworthy, there is still another method open to us. In wires, as well as in air, the velocity of electric waves is enormously great, so that we can make a direct comparison between the two. Now the velocity of electric waves in wires has long since been directly measured. This was an easier problem to solve, because such waves can be followed for several kilometers. Thus we obtain another measurement, purely experimental, of our velocity, and if the result is only an approximate one it at any rate does not contradict the first.

All these experiments in themselves are very simple, but they lead to conclusions of the highest importance. They are fatal to any and every theory which assumes that electric force acts across space independently of time. They mark a brilliant victory for Maxwell's theory. No longer does this connect together natural phenomena far removed from each other. Even those who used to feel that this conception as to the nature of light had but a faint air of probability now find a difficulty in resisting it. In this sense we have reached our goal. But at this point we may perhaps be able to do without the theory altogether. The scene of our experiments was laid at the summit of the pass, which, according to the theory, connects the domain of optics with that of electricity. It was natural to go a few steps further, and to attempt the descent into the known region of optics. There may be some advantage in putting theory aside.

There are many lovers of science who are curious as to the nature of light and are interested in simple experiments, but to whom Maxwell's theory is, nevertheless, a seven-sealed book. The economy of science, too, requires of us that we should avoid roundabout ways when a straight path is possible. If, with the aid of electric waves, we can directly exhibit the phenomena of light, we shall need no theory as interpreter; the experiments themselves will clearly demonstrate the relationship between two things. As a matter of fact such experiments can be performed. We set up the conductor in which the oscillations are excited in the focal line of a very large concave mirror. The waves are thus kept together and proceed from the mirror as a powerful parallel beam. We cannot, indeed, see this beam directly, or feel it; its effects are manifested in exciting sparks in the conductors upon which it impinges. It only becomes visible to our eyes when they are armed with our resonators. But in other respects it is really a beam of light.

By rotating the mirror we can send it in various directions, and by examining the path which it follows we can prove that it travels in a straight line. If we place a conducting body in its path, we find that the beam does not pass through—it throws shadows. In doing this we do not extinguish the beam, but only throw it back; we can follow the reflected beam and convince ourselves

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that the laws of its reflection are the same as those of the reflection of light. We can also refract the beam in the same way as light. In order to refract a beam of light we send it through a prism, and it then suffers a deviation from its straight path. In the present case we proceed in the same way and obtain the same result; excepting that the dimensions of the waves and of the beam make it necessary for us to use a very large prism. For this reason we make our prism of a cheap material, such as pitch or asphalt. Lastly, we can, with our beam, observe those phenomena, which, hitherto, have never been observed, excepting with beams of light—the phenomena of polarization. By interposing a suitable wire grating in the path of the beam we can extinguish or excite the sparks in our resonator in accordance with just the same laws as those which govern the brightening or darkening of the field of view in a polarizing apparatus, when we interpose a crystalline plate.

Thus far the experiments. In carrying them out we are decidedly working in the region of optics. In

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planning the experiments, in describing them, we no longer think electrically, but optically. We no longer see currents flowing in the conductors and electricities accumulating upon them; we only see the waves in the air, see how they intersect and die out and unite together, how they strengthen and weaken each other. Starting with purely electrical phenomena we have gone on step by step until we find ourselves in the region of purely optical phenomena. We have crossed the summit of the pass; our path is downward and soon begins to get level again. The connection between light and electricity, of which there were hints and suspicions and even predictions in the theory, is now established; it is accessible to the senses and intelligible to the understanding. From the highest point to which we have climbed, from the very summit of the pass, we can better survey both regions. They are more extensive than we had ever before thought. Optics is no longer restricted to minute ether-waves, a small fraction of a millimeter in length; its dominion is extended to waves which are measured in decimeters, meters, and kilometers. And in spite of this extension it merely appears, when examined from this point of view, as a small appendage to the great domain of electricity. We see that this latter has become a mighty kingdom. We perceive electricity in a thousand places where we had no proof of its existence before. In every flame, in every luminous particle we see an electrical process. Even if a body is not luminous, provided it radiates heat, it is a centre of electrical disturbances. Thus the domain of electricity extends over the whole of nature. It even affects ourselves closely; we perceive that we actually possess an electrical organ—the eye. These are the things that we see when we look downward from our high standpoint. Not less attractive is the view when we look upward toward the lofty peaks, the highest pinnacles of science. We are at once confronted with the question of direct actions—at a distance. Are there such? Of the many in which we once believed there remains but one—gravitation. Is this too a deception? The law, according to which it acts, makes us suspicious. In another direction looms the question of the nature of electricity, viewed from this standpoint it is somewhat concealed behind the more definite question of the nature of electric and magnetic forces in space. Directly connected with these is the great problem of the nature and properties of the ether which fills space, of its structure, of its rest or motion, of its finite or infinite extent. More and more we feel that this is the all-important problem, and that the solution of it will not only reveal to us the nature of what used to be called imponderables, but, also, the nature of matter itself and of its most essential properties—weight and inertia. The quintessence of ancient systems of physical science is preserved for us in the assertion that all things have been fashioned out of fire and water. Just at present physics is more inclined to ask whether all things have not been fashioned out of the ether?

These are the ultimate problems of physical science, the icy summits of its loftiest range. Shall we ever be permitted to set foot upon one of these summits? Will it be soon? Or have we long to wait? We know not; but we have found a starting-point for further attempts, which is a stage higher than any used before. Here the path does not end abruptly in a rocky wall; the first steps that we can see from a gentle ascent and amongst the rocks there are tracks leading upward. There is no lack of eager and practiced explorers; how can we feel otherwise than hopeful of the success of future attempts? What a happy blending of the imagination of the poet, the logic of the philosopher, and the knowledge of the scientist!

(The End.)

**Dr. Drachman and the Chief Rabbinate**

There have been conflicting reports and considerable uncertainty regarding the relation of Rev. Dr. Bernard Drachman to the recent election for a chief rabbi for Great Britain. In order to obtain the exact facts a representative of this publication recently interviewed Dr. Drachman on the subject. Upon making our mission known, Dr. Drachman dictated the following statement, defining his position and further told our representative this was the only authorized statement he had made since his return from England. Dr. Drachman said:

"There has been so much misapprehension as to my connection with the recently existing vacancy in the post of chief rabbi of the British Empire, and especially as to the action of the Selection Committee in as far as it affected me, that since you ask me, I think it only right to make the following statement in order to make the actual state of affairs properly known. The impression prevails in some quarters that I was a candidate for the post and was defeated. This impression is wrong in both respects. I did not seek election to the post, and consequently could not be defeated for it. That I would, in all probability, have been elected, had I cared to enter the contest, must be manifest to all who have watched the events of the past few months. The fact is, I was never particularly desirous of obtaining the appointment. I am an American, my wife and children are American-born, and there is no other country in the world as sweet to me as my native land except, perhaps, that land to which every religious Jewish heart turns in veneration, the Holy Land.

"Still, when I received the invitation of the United Synagogue to come out to England and preach in various synagogues with a view of becoming chief rabbi, I felt it my duty to accept it. The opportunity of becoming chief spiritual guide of upwards of 300,000 co-religionists, and of influencing them by that concept of Judaism which I hold to be alone true, was one which no conscientious rabbi could otherwise than welcome.

"I accepted the invitation and was in England during October and November. The overwhelming success of my tour, and the great enthusiasm which manifested itself wherever I came, are matters of record. They are described in the columns of hundreds of newspapers and other publications, Jewish and non-Jewish, throughout the world. There was a general demand that I be chosen chief rabbi. Very little opposition manifested itself, and that only in certain limited circles of the clergy and laity inclined to reform. Had the question been put to the vote of the people, there can be but little doubt that I would

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have been successful by a great majority. But I had reached the conclusion that I did not care to enter an electoral contest and fight for the 'prize' with competitors. This method of obtaining a chief rabbi, savoring of the political campaign and necessarily attended with the same unpleasant features, did not seem to me the right way of filling an exalted spiritual post. Besides, my observation of conditions in England had shown me that the task of the chief rabbi was a most difficult and trying one and, that, without the sympathy and cooperation of all classes of the community, he could not hope to make his administration successful in the best sense of the word.

"I therefore decided that I would not accept the office unless I received a call, that is, unless it were tendered me by the practically unanimous voice of all elements of the community. I so stated my views in writing to the chairman of the Selection Committee, Mr. A. H. Jessel. To this condition the Selection Committee found itself unable to accede, and my name, therefore, could not come up for action before the Electoral College.

"Subsequent events have, I think, amply demonstrated the intrinsic propriety of my attitude. I have no criticism to offer upon the action of the two gentlemen who consented to enter the contest. In these matters, every one must decide for himself what he considers right. But, surely, the spectacle of the suppression of public opinion through the closing of the Anglo-Jewish press to letters in criticism of the candidates, of the forcible 'jamming through' of the one candidate in the teeth of bitter and emphatic protests, on the part of important and most worthy sections of the community, and of the contemptuous spurning and flouting of the other candidate, was far from edifying and strangely incongruous to the sanctity which should hedge in a chief rabbi.

"Upon the result itself I have also no criticism to offer. I sincerely trust it will be for the best. I wish the new chief rabbi a most cordial God speed, and trust that his administration will be of great benefit to the holy cause of Judaism in the British Empire."

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# THE HEBREW STANDARD

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Edited by J. P. Solomon, 1882-1900.

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Friday, March 14th, 1913 : : : : Ve-Adar 5th, 5673.

ויקרא הפסקה

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

We read that Rabbi Leon Harrison was the Washington's Birthday orator at a celebration of the Knights of Columbus of St. Louis this year. Not many rabbis can evidence such a distinction! If the Knights of Columbus prefer Rabbi Harrison to the many, eloquent clergymen of their own confession, the rabbi must be indeed a great man!

With the expiration of ex-Senator Guggenheim's term last week the Jewish membership of the United States Senate is reduced to zero. And the outlook, among the various contests for existing vacancies in that august body, is that for some time to come our co-religionists will have none of their household in the upper chamber at Washington.

One of the evening newspapers of our city must include an unconscionable wag on its staff of writers and political pressmen. In forecasting President Wilson's appointments of new American ambassadors the other evening it slated Henry Morgenthau for either Germany or Austria, to neither of which is a Jew *persona grata*, and another prominent member of our community to Russia! Perhaps the wish is father to the thought in this case! 'Tis a great pity!

We do not know if the recalcitrant strikers, to whom the consummated settlement of last week was objectionable, are right in their contentions, but we do know that their methods of bringing their grievances to public notice are anything but politic or praiseworthy. For men of their position, or of any position, for that matter, to take the law into their own hands is akin to the reprehensible manner of the old Forty-niners, who lived in other times and amid other scenes.

The intimation in the daily press reports that the failure of Mr. Henry Morgenthau to secure high office in the new national administration was inextricably bound up with his race is unfortunate and, we hope and believe, untrue. Mr. Morgenthau himself made the necessary disclaimer, but the rumor, apparently, will not even down. For the sake of the many Democratic co-religionists of Mr. Morgenthau we trust the question will have the thorough investigation it undoubtedly merits.

According to the *Herald*, of Hagerstown, Md., the Jews of the world celebrated *Purim* last Sunday. As a matter of fact, *Purim* is just a month hence this year, but a non-Jewish pressman is not bothered by so slight a consideration. The *Democrat*, of Waterbury, Conn., sits in the company of its Hagerstown contemporary, which causes us to opine that some sorry jester has been "putting one over" some of our estimable but curiously misinformed contemporaries of the *Hinterland* surrounding New York City. A well-conducted and accurate bureau of Jewish information is surely a need of the times for the American public, in the face of such exhibitions.

Rabbi Rudolph I. Coffee, of Pittsburgh, is being everywhere recognized as an expert authority on the social evil. Pittsburgh is some four hundred miles away from New York, yet the learned rabbi was asked to travel this distance in order to give the Wagner Committee of the Legislature, which is now grappling with the police problem and kindred questions, the benefit of his advice and experience. This is a high tribute to Rabbi Coffee's value and importance as an expert in these matters and we are pleased to find that just recognition has come to him on these lines. It may be added that the rabbi has an informing article on the subject we refer to in the current issue of *The Survey*.

Budapest has a Jewish burgomaster, a man, however, in this case filling the position who has never in his public career in the slightest acknowledged his connection with his co-religionists. Remarkable as this election of a Jew is, for London and Rome, in Europe, are the only other cities where Jews have taken the highest civic rank, it does not mean that the Hungarian attitude toward the Jews will undergo much, if any, change. This Jewish burgomaster of Budapest is an accident of politics and those who regard his choice as an insult to the Christendom of Hungary are sure to conspire to oust him from his present proud eminence.

## WHO ARE THE MIGHTY ONES?

WE in this country are at the present time in the throes of a fresh re-statement of the eternal principles of our holy religion. In all parts of the Jewish world, indeed, this seems to be regarded as an opportune time for the re-affirmation of our devotion to Judaism. We do not quarrel with this condition; as a matter of fact, we look upon it as a distinctly hopeful and encouraging sign in these days of decadence.

For, the question of maintaining that firm connection between the Synagogue and the rank and file of Jewry is on that should properly engage the best thought and attention of every true lover of his people. Judaism cannot survive if its followers are suffered to become lukewarm or indifferent in their allegiance to it. We must, if our faith is to live and increase in influence for good, preserve and conserve to our community those of us that are still loyal to the precepts of the faith. We do not overlook the fact that there are many backsliders within our own household, and that some of them—for reasons upon which we need not enlarge at this juncture—have literally drifted away from the Synagogue. While an attempt, as praiseworthy as it is grateful, should be made to restore them to their original position within the Jewish fold, we affect to believe that our first duty is to such as are still loyal, to those who still tread in one way or another in the olden paths.

Now, in this cause the activity of any proper agency, or any devoted and earnest set of men is welcome. Far be it from us to spurn the assistance of him or those who happens to disagree with our views, or who wish to achieve the much-to-be-desired result according to their own ideas.

We are tolerant, and we therefore wish those embarked upon this enterprise, in its every phase, to be equally tolerant. Let them welcome co-operation, no matter what its source, if it be genuine and disinterested.

Curiously enough, "Mentor," the unerring and expert diagnostician of the *Jewish Chronicle*, had occasion to free himself of some remarks recently, which we deem specially applicable here. He said:

Independence of thought or any exhibition of personality has been repressed with an energy that has more than frequently approached the rude. Young men burning with a desire to serve their fellow-Jews have found the fires of their ambition quenched by the cold douche of disdain and discouragement with which their efforts have been greeted. Men of fine feeling, and keen sensibility born of culture, will not endure the treatment reserved for so many who seek to shoulder the burdens of communal life. Thus, they either retire in disgusted despair at an early period of their careers, or, seeing the fate of others, refuse to risk it for themselves.

This should never denote the position of those who wish to grapple with the impending portentous problems of Jewry. Rabbi Hertz, in his message to his new charge, implored the help of his clerical and lay co-workers in meeting the issues devolving upon him as Chief Rabbi of Great Britain. This should be the spirit in which the Jews of America are to set to work to face their own questions and doubts. If but the man will, the field is open to his sowing!

The new House of Representatives will have the same proportion of Jewish members as the old. They are the same Representatives, it may be added—all men of proved worth and ability. Without drawing invidious distinctions we single out Congressman Goldfogle and Sabath as having rendered particularly valuable service to their constituents and to the country in general.

Mr. S. B. Kaufman, of Indianapolis, with whom we have discussed from time to time in the recent past the subject of "scientific" charity, has a statement in his article, printed in another column, to which exception must be promptly taken. He implies that the opinion of this journal anent "scientific" charity represents that which is held by most immigrant people. Those responsible for the editorial policy of this paper are native-born Americans, nevertheless, it is true, the descendants of immigrants, but so is Mr. Kaufman himself. The readers of this paper are drawn from the same class by and large as the readers of any other Jewish paper. But our public maintains traditional Judaism as its tree of life and our editorial policy is dictated by what we believe to be the views of those who uphold orthodoxy. To such as these there is a sharp distinction between the old *Zedekah* and modern "scientific" charity as this has been evolved by professional charity workers among the Jews. Mr. Kaufman represents the latter; we the former. This subject has naught to do with the immigrant and Mr. Kaufman should revise his opinions on this head at once.

We can sympathize with George V, Premier Asquith, Chancellor Lloyd George, and all the other unfortunate Englishmen who are being subjected to the "attentions" of the suffragette of the militant variety. Here in this country we have many suffragettes, but nearly all of them, thank God, are peaceful and pacific in their agitation. Indeed, the only militant suffragettes here are the suffragists in the United States, and these are the Reformed rabbis. For, if the newspaper report may be believed, Rabbi Emil G. Hirsch and Dr. Stephen S. Wise figuratively tore out each other's hair, trampled on each other's prostrate forms in a discussion of the woman movement before a Chicago audience of Jewesses the other day. Dr. Wise is militantly supporting the woman movement, while Rabbi Hirsch (somewhat older and calmer than his fellow-radical) takes the more antiquated Jewish view of the place of the modern Jewess in the home. Oh! how we should have liked to have been there! *Cherchez la femme!* To think that a daughter of Eve caused the rift in the lute of harmony between Chicago Sinai and the Carnegie Hall fane on Sunday mornings! Poor Rabbi Hirsch and poor Dr. Wise! Woman was the cause of it all!

## SACRIFICE OF THE SOUL IS THE SOUL OF SACRIFICE

נפש כִּי־תקריב קרבן מנחה ל־ סלת יהיה קרבנו

And when any will offer a meat offering unto the Lord, his offering shall be of fine flour. (Lev. ii, 1.)

POSSESSION, we are told, is nine points of the law. Possession, I believe, is more than nine points of life. Men not only live by what they possess but in what they possess. Possession is seldom, if ever, a mere adjunct to personality: it is for the most part an expression of personality. In a very real sense, our property is our portable self. Between the personal pronoun and the possessive pronoun there is no wider distance than between one facet of a diamond and the contiguous one. The moment *Mine* or *Thine* or *His* is attached to any object, the latter becomes invested with the mystic attributes of a soul. It is no longer a dead thing. A life lodges therein—the life of its owner!

Probably some such thought as the above must have been in the mind of our Rabbis in their interpretation of our text. They translate the text literally: not "if any will offer" but "if a *Nefesh*, a soul, will offer." And they add, "*Maaleh oleho hakosuv k'illu nafsho hikreevoh!*" If the poor bring a humble sacrifice, it is accounted to them as if they had offered up their life, their soul, their Self! What the Rabbis say about the poor to whom the humblest sacrifice meant a great deal, holds true, though probably to a lesser extent, of the sacrifices of the rich or well-to-do. The principle is the same. Giving away part of their property means to all men the giving away a portion of their soul.

Here, then, we discover the principle underlying the ancient system of sacrificial rites. There is no need to point out that these rites belong to a dead past and that, repeated references in the prayer-book despite, they are never to be restored. But while the sacrifices themselves are no longer desirable, the spirit of sacrifice has never been more desirable than in this self-indulgent generation. Curiously enough, while our generation is given to self-indulgence, it realizes more clearly than ever the meaning of sacrifice. Still more curious it is that we to-day demand that all sacrifice should be personal and not vicarious. The call for service has never been as loud nor as insistent as in our day, and it is a call for personal service. Thus has the modernity of the rabbinic teachings been once more vindicated. Even as the rabbis, as quoted above, said that sacrifice always involves the *nefesh*, the soul; that sacrifice must mean the giving away a portion of self, so do we say to-day—and presumptuously proclaim as the characteristic teaching of our own time—that sacrifice must be self-sacrifice, or it is not.

Yes, sacrifice is self-sacrifice, or it is not. Upon this we must insist to-day. Nor does this statement nullify what has been said above that the giving away of our property means the giving away of our soul, our self. This does not imply that every sacrifice becomes the right kind of self-sacrifice automatically, without or even against our will. For the chief requirement of sacrifice is beyond doubt the giving away of a *noble* self. An ignoble self is not worth the giving. To be sure, nilly-willy, a portion of our self goes with our gift; but the question is, what kind of self? Where the gift had not been prompted by a high resolve, there that gift has become the carrier of a base, vulgar, depraved self. The gift can never be nobler than the giver. But where the gift had been sped on its way by the wings of mercy and true charity, there that gift has become the carrier of a lofty, God-sublimated self. Many a man in signing his name to a check that is intended to relieve some form of suffering writes, in ways he knows not of, his own certificate of character. The largest sum may be the index of the smallest soul, whereas the smallest sum may be the proof of the greatest soul.

There is a beautiful story in the Talmud about a pious man and his still more pious wife, whose prayers were believed to be more efficacious than those of ordinary persons and were therefore always asked in times of prolonged drought. One day the sages came to them with the request that they pray for rain. So husband and wife closeted themselves and communed with their Maker. As Rebecca and Isaac did of old, so here the husband prayed in one corner of the room and the wife in another. Their prayer was instantly heard. The clouds began to gather at the prayerful summons of this devout couple. But the sages who were present noticed that the clouds ascended first above the corner where the wife had prayed, showing that the favor of Heaven inclined toward her. When asked about this, the husband answered: "I can but dole out money to the poor, who are on this account not so immediately benefited as when they come to my wife and she personally distributes bread to them."

Such was the rabbinic idea of personal service, and it is true to-day as it ever was that the refreshing shower of mercy pours down there where man gives, together with his property, his noblest self!

JOEL BLAU.

It is certainly curious that each great Hebrew or Yiddish *feuilletonist*, who, as a rule, is too much the "artist" to figure as a partisan, is the storm-centre of his own party. The members of the latter, having—it must be promised—a gift for writing, extol his merits to the skies, snuff out his defects, and proudly celebrate his all-to-frequent literary and other jubilees. As a result of much of this misdirected activity pot-boilers of the worst kind take rank as literature with a capital L; the *feuilletonist's* collected works are given to an impatient world and a horde of translators of more or less competency is let loose on the reading public.

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It is well that our worthy and useful local Young Men's Hebrew Associations held a series of athletic events and relay games. Such really make for muscular Judaism with a vengeance and doubtless the Jewish youth of our city, enrolled in the contests, will benefit vastly therefrom. Of course, muscular Judaism can be overdone especially, because in the past it has not been done enough by our community. Therefore, the first essential for the Y. M. H. A. management is to guard against the complete petrification, to the bodily despite of aught else, of the muscles of the young athletes. We need and wish to have more Joe Bernsteins, Choynskis, Abe Attells and "Leach" Crosses, but we can worry along, too, with additional Slonimskis, Antokolskis, Leon Gordons, and all the others in the galaxy.

We agree with the *American Israelite* that it appears "just a little incongruous" for a Past Eminent Commander of a Commandery of the Knights Templar to have been chosen, as Masonic orator at the recent laying of the corner stone of a synagogue. This presupposes, of course, that the distinguished Templar was present, more in his character as a Templar than as a "blue lodge" Mason. The Templar division of Masonry is, as we who are Masons and familiar with the workings of the craft, strongly sectarian, Christian avowedly. It really has no connection with Freemasonry except the self-created one that none may be a Templar unless he be a Mason. It is self-evident, therefore, that the Templar in question had no proper place in the dedicatory ceremonies. If he was a clergyman of a Christian denomination, why did he not come in his character as such? As a Templar Mason, he was simply a masquerader.

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The American School for Oriental Research in Jerusalem, which is conducted under the auspices of the Archaeological Institute of America, has completed its eleventh year of activity. We regret that so few students, especially so few Jewish students, have availed themselves of the facilities it undoubtedly affords for study and research on the ground itself. Students of our faith are welcomed with open arms at the school, for the Dropsie and the Hebrew Union College are among the learned institutions which contribute to its upkeep.

### "OTTLEY."

That was a magnificent act upon the part of Mr. Ottley, the former owner of *McCall's Magazine*. The distribution of \$100,000 among the employees, from whom he was about to separate, making gifts ranging from \$100 to \$6,000, respectively, and without a moment's notice of previous proclamation!

And in order that he should not be overwhelmed with thanks from the recipients he practically rushed away to enjoy the distraction and pleasures of the golf links.

How many hearts were gladdened, how many of the employees were made unexpectedly comfortable, and the extent of the joy and happiness that was engendered by this unusual liberality and beneficent act is impossible of exact computation.

This act of generosity so rare makes it conspicuous and noticeable. How many will follow this glorious example? How much better it is and how much gratification does it bring to the giver to make these ante-mortem gifts and witness the great joy and good it brings to the recipients of his bounty. Isn't it far better, then, to wait until death cuts off the possibility of enjoyment of an intended giver?

What an example this act sets to the wealthy and prosperous employer of labor and how many will be moved by it is a matter that the future will record. Let us hope that it will be a fruitful precedent.

L'AIGLON.

### CORRESPONDENCE.

**The Schechter Bridge.**  
Editor HEBREW STANDARD:  
The formation of "The United Synagogue of America" may gratify men who delight in flabby compromise. It will hardly meet with the approval of

Orthodox Jews who hold that loyalty to principle should be positive and uncompromising.

In his address at the recent convention Dr. Schechter stated that chaos existed among the Orthodox, and that organization was the great strength of Reformers. Dr. Schechter was not ignorant of the existence of the Union of Orthodox Congregations, nor could he have been unaware of its efforts to advance the cause of traditional Judaism. It is natural to infer that if he had really desired to strengthen Orthodox Judaism through organization, he would have induced his friends to join the Orthodox Union, so that its usefulness and efficiency might be increased.

But the Orthodox Union stands for positive principles. It does not admit to membership congregations that have introduced un-Orthodox innovations. And it is evident that Dr. Schechter had no desire to come out squarely in support of Orthodox Judaism, or to strengthen the union which has been laboring to organize its forces. This move was clearly to construct a bridge between Orthodoxy and Conservative reform. That this is not an unreasonable assumption, is proved by Dr. Schechter's statement that the scope of the new union is "broad enough to admit of co-operation of all synagogues which are devoted to the conservation of traditional Judaism, whether they style themselves Conservative or Orthodox."

That Dr. Schechter has succeeded in erecting this contemptible bridge of compromise is attested by the circumstances that representatives of Conservative reform congregations participated in the proceedings at the convention, one of them acting as secretary, and that two of these Conservative Reformers are now members of the Executive Board of the "United Synagogues."

Of what value the insertion of a clause in the constitution of the new union to the effect that the organization does not indorse innovations that may have been introduced into the services of any of the congregations? The United Synagogue may not formally indorse the innovations, but it does honor with office the representatives of congregations that have introduced innovations. Comment upon this colossal inconsistency is hardly necessary. Dr. Schechter has erected a bridge, and men who cannot be caught with idle words will name it "Inconsistency."

But inconsistency seems to find favor in the sight of Dr. Schechter. To erect bridges between Orthodoxy and Reform is evidently a pastime which appeals very strongly to him. His recent visit to Cincinnati is an illustration of this. As chief of the Jewish Theological Seminary he is supposed to stand for positive Orthodox Judaism. But his sympathies are apparently so catholic that he attended the inauguration of the new Hebrew Union College buildings, thus extending the hand of fellowship to men who revile the Torah, and countenancing an institution which has disseminated treason to the Torah.

Let there be no misunderstanding about Dr. Schechter's position. The formation of his new Union is fraught with graver danger to Orthodox Judaism than the Central Conference of the radicals. We know that the Central Conference stands for radicalism, and we regard it accordingly. The Schechter United Synagogue is neither radical nor Orthodox, and is liable to mislead the

unwary. I therefore hope that Orthodox congregations will reflect upon the facts I have endeavored to place before you.

Very truly yours,  
MELDOLA DE SOLA.  
Montreal, March 10, 1913.

### The Power and Beauty of the Hebrew Language.

By RABBI MAX HELLER.  
The Latin and the Greek languages form the skeleton, the bone and the skin of the English language. By the bone I mean the syntax and the sentence structure. By the skin I mean that the roots and stems of the English verbs come from the Latin and Greek languages, but I claim that the flesh and the blood of the body of the English language is taken from the Hebrew. The Hebrew language furnished the action, the eloquence and the blood of the English language, therefore I think in so much as the Latin and Greek languages are taught to a great extent in the public schools and universities of this county, a like place should be given the Hebrew language, and I believe that if there is a concentrated action on the part of the Hebrew fathers and mothers this can be done, and when it is accomplished the education given our young people will be greatly enhanced. In dealing with old languages it is impossible to tell how they were spoken thousands of years ago, and with the Hebrew language this is especially true, as there are now several different classifications of the language. This, we know, the Hebrew language is and has always been a language of roundness and chest tones. We know that the full and round vowels in the language prevailed in the olden times and most of the words were accented on the last syllable. This is, in my opinion, one of the most beautiful parts of the language, as the accent placed on the last syllable provides that the end word shall be as clear and distinct as the first sounds preceding it.

The Hebrew grammar is different from any of the modern grammars. The Hebrew grammar has both the singular and plural, as have the English language, and in addition to that the Hebrew language has an ending that expresses the dual, this, I believe, was drawn from the formation of the body. Another very significant feature of the construction of the Hebrew language is the fact that it has no adjectives. Adjective meanings are produced by the use of two nouns, as in "a crown of gold," not "a golden crown."

In verbs, the Hebrew language is especially rich, having seven different moods. The language has a future and a past, but no verbs to express the present. This is symbolic of the lives of the Jews. How few of them live in the present, most of us either live in the past or future and it has been that way since the earliest history of the race. Our language is poor in conjunctions, but rich in exclamations, as would naturally fit a language adopted to oratory. No language exceeds the Hebrew in forcible expressions, and many of the English expressions, showing great force and action, can be traced directly back to the Hebrew language.

### A Baptist Clergyman on Sabbath Observance.

Rev. A. S. Brown, of the Immanuel Baptist Church, Utica, N. Y., last Sunday morning, spoke of Sabbath observance. He said in part: "The Jewish Sabbath law is universal in its application and wide as humanity in its necessity, and any infraction is not only detrimental to good government, but to

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the physical constitution of our being. The penalty for any infraction among the early Jews was death. This punishment seems disproportionate to the crime committed. To consider the moral quality of an action, much must be taken into consideration aside from the act itself.

"To open a gate is an insignificant act in itself, but if it lets a whole herd of cattle in my neighbor's grain field, then the result is much greater than the first act would suggest. Israel was being organized into a nation. The law of the Sabbath rest was so important to the health, longevity, perpetuity, and good government that it was hedged about by a rigid code and vigorously applied. It rested on a physical necessity written in the constitution of our being. One rest day in seven is required for best service, also a moral necessity. You show me a people who disregard God's holy day and I will show you a people among which life, liberty and happiness is not safeguarded."

"Observe Mexico to-day for a practical illustration. It becomes a spiritual necessity also, for here is the conserving, point and period for the outflow of human kindness, shut out from the cares, toils and friction of a common every day experience the heart turns with gratitude to God and kindness to our fellow man. Beware of making God's holy day a holiday, including those things that make us think less of God, of the future, and our highest good."

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**RADINSKY, LIPPMAN.**—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 Lippman Radinsky, 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 Charles Kraft, his attorney, No. 302 Broadway, in the Borough of Manhattan, city of New York, on or before the 15th day of June next.

Dated, New York, the 15th day of November, 1912.  
**PHILIP H. CAMENSON, Executor.**  
**CHARLES KRAFT, Attorney for Executor.**  
No. 302 Broadway, Borough of Manhattan, City of New York.

**LEYSERSOHN, 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 Leyersohn, 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 Herman R. Elias, No. 302 Broadway, Borough of Manhattan, in the City of New York, on or before the 5th day of June, 1913.

Dated New York, the 22nd day of November, 1912.  
**LILLIE LEYSERSOHN, Executrix.**  
**HERMAN R. ELIAS, Attorney for Executrix.**  
302 Broadway, Borough of Manhattan, City of New York.

**WERTHEIM, 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 Wertheim, 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, Emanuel Jacobus, No. 132 Nassau street, in the City of New York, on or before the 1st day of June next.

Dated, New York, the 18th day of November, 1912.  
**FERDINAND WERTHEIM, ALFRED WERTHEIM, SARAH SPRINZ, Executors.**  
**EMANUEL JACOFUS, Attorney for Executors.**  
132 Nassau, New York.

**KORN, 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 Korn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at No. 87 Nassau street, in the Borough of Manhattan, New York City, on or before the 1st day of June next.

Dated, New York, the 14th day of November, 1912.  
**FANNIE C. KORN, RAPHAEL C. KORN and WALTER C. KORN, Executors.**  
**MOSES COWEN, Attorney for Executors.**  
No. 87 Nassau Street, Borough of Manhattan, New York City.

**HOCHSTADTER, MORRIS 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 Morris F. Hochstadter, 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 Feiner & Mauss, No. 100 Broadway, in the City of New York, on or before the 8th day of August next.

Dated, New York, the 31st day of January, 1913.  
**MILTON H. GANS, Executor.**  
**FEINER & MAUSS, Attorneys for Executor.**  
100 Broadway, New York City.

**ROSENBLUM, HYMAN.**—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 Hyman Rosenblum, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 320 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 15th day of September next.

Dated, New York, the 24th day of February, 1913.  
**ABRAHAM ROSENBLUM, Administrator.**

**KOPS, SAMUEL.**—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Kops, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, No. 120 East Sixteenth street, in the City of New York, Borough of Manhattan, on or before the 1st day of May next.

Dated, New York, the 22d day of October, 1912.  
**DANIEL KOPS, MAX KOPS, Executors.**  
**MAX STERN, Attorney for Executors.**  
No. 64 Wall street, Manhattan, New York City.

**UNTERBERG, ABRAHAM.**—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Unterberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at their place of transacting business, No. 31 Liberty street, Room No. 1118, in the City of New York, on or before the 18th day of April next.

Dated, New York, the 8th day of October, 1912.  
**ISRAEL UNTERBERG, BELLA UNTERBERG, FANNIE LIEBOVITZ, Executors.**  
**RUSKAY & RUSKAY, Attorneys for the Executors.**  
P. O. address 31 Liberty Street, New York City.

### CORRESPONDENCE.

#### Bible Miracles Through Talmudic Spectacles.

Editor HEBREW STANDARD:

"And behold, there came a man of God out of Judah by the word of the Lord unto Beth-El, while Jeroboam was standing upon the altar to burn incense. And he called out against the altar by the word of the Lord, and he said, O, altar, altar, thus hath said the Lord, behold, a son shall be born unto the house of David, Josiah by name, and he shall sacrifice upon thee the priests of the high places that burn incense upon thee, and man's bones shall be burnt upon thee. And he gave on the same day a token, saying, this is the token that the Lord hath spoken, behold, the altar shall be rent and the ashes which are on it shall be spilt about. And it came to pass, when the king heard the word of the man of God, which he had called out against the altar in Beth-El, that Jeroboam stretched forth his hand from off the altar, saying, seize him. But his hand which he had put forth against him dried up; so that he could not draw back to himself. The altar, likewise, was rent and the ashes were spilt about from the altar, according to the token which the man of God had given by the word of the Lord."—(I. Kings, XIII, 1-5.)

Continuing, the Scriptures relate of the mercy exercised by the man of God upon the wicked king, having his hand restored to its former state, refusing; however, the king's refreshments, treatments and presents. "After this event Jeroboam returned not from his evil ways" (ibid. ver. 33). Commenting upon the latter, the Talmud refuting the Biblical narration and doubting, apparently, its possibility, introduces the following: "After the Holy One, blessed be He, seized Jeroboam and caught a hold on his garment, He told him, return, for I, you and the son of Jesse will have continuous promenades in the garden of Eden. Who will lead the way? questioned Jeroboam, the son of Jesse, I will then have nothing to do with this affair." (Sanhedrin, f., 102, a.)

Now, the remedy is as bad as the disease and *evitata Charybdi* in Scyllam incidere. Why discrediting the story of having one's hand turned paralytic at the command of a man and becoming its former self at this very man's supplications, how then can the colloquial conversation of God and Jeroboam be accepted for the face value? Again, the Talmud quotes God as having mentioned Jeroboam before the son of Jesse, why then does it make Jeroboam doubting the Master's promise and refusing his entire participation?

Since the Talmud considers the Biblical episode as fabulous and allegorical, one may accord a similar treatment the very Talmudic interpretations. Past experience and mundane intelligence left indelible marks upon the king-usurper. Without being a prophet or a son of a prophet, Jeroboam could, nevertheless, predict the ascendancy of a man kindled by Godly fire (Josiah), under whose rule all the tribes of Israel may unite in the service of the One God, smashing the idols and breaking the altars, squaring things, in addition, with the priests and the people. He thought, therefore, in his heart to repent, abolish the golden calves, destroy the high places, return to the God of Israel and resume the pilgrimages to the Solomonic Temple in Jerusalem, fearing little of the son of Jesse (I. Kings, XII, 16); Rehavam being but the junior of the two and hated by all Israelites. Pondering meditatively,

**LEWENTHAL, MORRIS.**—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Lewenthal, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of J. Lawrence Friedmann, his attorney, No. 115 Broadway, in the City of New York, on or before the 21st day of January next.

Dated New York, the 15th day of July, 1912.  
**MILLARD H. ELLISON, Executor.**  
**J. LAWRENCE FRIEDMANN, Attorney for Executor.**  
115 Broadway, Borough of Manhattan, New York City.

**LEVY, GEORGE.**—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against George Levy, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Gilbert & Wessel, her attorneys, No. 45 Cedar street, in the City of New York, on or before the 10th day of July next.

Dated New York, the 24th day of December, 1912.  
**MARY LEVY, Administratrix.**  
**GILBERT & WESSEL, Attorneys for Administratrix.**  
45 Cedar Street, Manhattan, New York City.



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Jeroboam penetrated into the distant future, when both, himself and the king of Judah will be among the living no more, then the son of Jesse, the real son of Jesse, David, the progenitor, the genuine originator of the dynasty, will be referred to for inspiration and enlightenment, leaving his, the usurper's, offspring in obscurity and deprivation. Jeroboam determined to continue his abominations and idolatries for the sake of his children, that they may rule over Israel successively. Fate, as a matter of history, never favored his schemes and strivings, Ahijah, the prophet, signing Jeroboam's doomed destinies (ibid. XIV, 10, etc.). The sages of the Talmud advanced several steps ahead, depriving Jeroboam from his portion in the future world (Sanhedrin, f., 90, a).

Opinions, however, differ. There were prophets and sages who neither condemned nor ostracised Jeroboam. Thus Isaiah, Jeremiah, Hosea, etc., name all Israel Ephraim, after Jeroboam, the first king, who was a descendant from the Ephraimite dynasty; the Midrash places Jeroboam between Elkanah, the father of Samuel, and David, the son of Jesse, the all three having acquired the dignified title of Ephraimites (Ruth Rabbah, II, 5); and rabbis of a later period turned lenient towards Jeroboam, maintaining that the Psalmist pleaded Jeroboam's cause and invoked divine mercy upon him (Sanhedrin, f., 104, b).

Very truly yours,

**NACHMAN HELLER.**

Charleston, W. Va., Heshvan the 7th, 5673, a. m.

#### Arthur Schnitzler's New Play.

(James Huneker, in New York Times.)  
Ever since I heard and saw Agnes Sorma in "Libele," I have admired the dramatic writings of Arthur Schnitzler, and, remember, that charming, wital sad, little play was written in 1895. I haven't seen all his works, but I have read many. The latest adapted into English for the American stage is the "Anatol" one-act cyclus (1893), and his new play I have just witnessed at the Kleines Theater, Berlin. It bears the singularly unpromising title, "Professor Bernhardt," and is a five-act comedy. Its performance was interdicted in Vienna. The reason given by the Austrian authorities seems a simple one, though it is a specious; for fear of striking up religious animosities "Professor Bernhardt" was placed on the black books of the censor. The Jewish question, it appears, is still a live one in Austria, and this new play of Schnitzler's, himself of Semitic descent, is the very frank discussion of a certain incident which occurred in Vienna in which a Roman Catholic clergyman and a Jewish doctor were embroiled. The dramatist is fair, he holds the scales evenly. At the end of the piece both priest and surgeon stand alike in your regard. That the incident hardly suggests dramatic treatment is beside the mark; Schnitzler, with his invariable deftness of touch, has painted a dozen vital portraits; the priest is superb, the character value of exquisite balance. The hero, if hero he be, Prof. Bernhardt, is carved out of a single block, and the minor personalities are each and every one salient.

He is the professor of a medical institute in Vienna known as the Elizabethinum. A patient, a young woman, is dying in one of the wards, the victim of malpractice. But her passing away will be painless. She is happy because she believes that she is on the road to recovery, that she will live to marry her beloved young man. Euphoria the doctor calls her condition. To tell her the truth would be in his eyes criminal. She would die in anguish. Why not let her go out of the world in bliss? But a female nurse, a conscientious Roman Catholic, thinks differently. With the aid of a budding student she sends for Father Franz Reder, of the near-by Church of the Holy Florian. The priest obeys the summons, anxious to shrive a sinning soul, and to send her out of the world, if not to Paradise, at least to Purgatory. In the office he encounters Professor Bernhardt, who tells him politely but firmly that he won't allow his patient to be disturbed. The priest, without excitement but painfully impressed, argues that, even if there are a few moments of sorrow, the saving of the girl's immortal soul is a paramount importance. The physician shrugs his shoulders. His business is with the body, not the soul, and he continues to

bar the way. The priest makes one last appeal, uselessly; but, unperceived, a nurse has slipped out, and going to the bedside of the dying woman announces the advent of the holy man. The patient screams in agony: "I am dying!" and she does die, from fright, Bernhardt is enraged, though he never loses his air of sardonic politeness. The act ends. The result of the incident, magnified by a partisan press, is serious. A great lady, an Archduchess, refuses to head the list of the Elizabethinum annual charity ball. She also snubs the wife of an aristocratic doctor. The politicians make fuel for their furnace, and presently the institution finds itself facing a grave deficit, perhaps ruin; for the Minister of Instruction does not favor further subventions, though he is a school friend of Bernhardt; worse, follows, the

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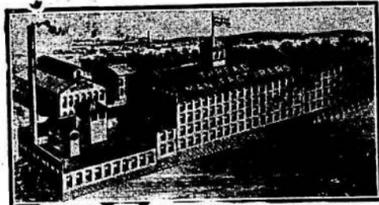
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Board of Directors is split, some of its Jewish members going so far as to say that Bernhardt should not have refused the consolations of religion to the dying. Wasn't the Elizabethinum Roman Catholic, after all?

There can be no doubt that the reason Arthur Schnitzler enjoyed handling the difficulties of such a theme is because his father was a well-known laryngologist of the University of Vienna, and he himself studied medicine and was an assistant doctor from 1886 to 1888 in the principal hospital of Vienna. With his father he helped to write a book entitled "The Clinical Atlas of Laryngology," (1895.) Hence his opportunity of studying the various types of Viennese professors in a little world must have been excellent. The veracity of his characters seems unimpeachable. There are all kinds of Jews—in Europe there is no such false sensitiveness if a Jewish type is portrayed on the boards, so long as it is not offensive; for example, there is the Jew who believes himself the victim of anti-Semitism, and, while the dramatist makes him "sympathetic," nevertheless he is funny with his mania of persecution. Then there is Dr. Goldberg, the lawyer, the counsel for Professor Bernhardt, in the prosecution case for insulting religion. He sends his boy to a Catholic college, his wife has Christian friends, and in his zeal not to seem friendly to Bernhardt he loses the case. There are several others, all carefully sketched and with a certain wit that proves Schnitzler's as fair to his co-religionists as to the Gentiles. Let me hasten to add that there is nothing that would cause offense to either race throughout the piece. Its banishing in Austria is therefore a mystery to me, as it must be to the author.

What is more serious is the absence of marked dramatic movement in the play. It reads more like a short story made long in its dramatic garb. Fancy a play all men, chiefly bewhiskered; one woman in Act I, and only for ten minutes; fairly long-winded arguments for and against the ethics of the case. Not for more than one act would this capillary written work be tolerated on the English or American stage. Until Act IV, there is hardly one genuine dramatic episode, though Bernhardt at a directors' meeting is forced to resign and is eventually sent to prison for two months. But in the penultimate act the priest calls on him, and for fifteen minutes the situation is strong and splendidly conceived. The consciousness of the ecclesiastic brings him to Bernhardt, not to confess, but to explain.

At the trial he positively insisted that he did not believe Bernhardt had wished to insult religion, but that he followed the dictates of his conscience; he believed that he was doing his duty in sparing the girl the pain of discovery. But this statement was of no avail, for the nurse swore that the professor had employed physical violence to prevent the priest from entering the hospital ward. Later she confesses her perjury. Bernhardt is pardoned, is conveyed home in triumph by enthusiastic medical students, but is so disgusted by the perfidy of some of his friends and associates that he returns to his private practice. His argument with the father throws light on his obstinate character; in reality neither man retreats a jot from his original position. I must add that the priest, because of his honest attitude, although pressure had been put upon him, was relieved of his duties at St. Florian's and sent to a little village on the Polish border. He had displeased the powers that be. Again I must admire this portrait of a sincere man, obsessed by his sense of duty, a fanatic, if you will, but upheld by his supreme faith.

The creator of "Das Süsse Mädel" type of Vienna has painted a large canvas and revealed a grip on the essentials of characterization. To Ibsen's "Enemy of the People" he is evidently under certain obligations; Professor Bernhardt is a variation of Dr. Stockmann, plus not a little irony and self-complacency. But the thesis of Ibsen is less academic, sounder, of more universal interest than Schnitzler's. There is no metaphysical hair-splitting in "An Enemy of the People," nor sentimental talk about "Euphoria," and going happily to death. Grim old Daddy Ibsen told us that people were being poisoned by impure spring water, and, as Alan Dale said, was the first man to write a drama around a drain pipe. Arthur Schnitzler, shedding for the nonce his accustomed Viennese charm and nonchalance, has written a comedy about a very grave subject, and has not uttered a single word that can be construed as disrespectful to either religion, Jewish or Roman Catholic. He is a genre painter to the point of perfection.

In France during the past eight years there were in the army three Jewish lieutenant-generals, five brigadier-generals, fourteen colonels, twenty-one lieutenant-colonels, sixty-eight majors, 107 captains, thirty-six army doctors, and twenty commissariat officers. In the Department of Justice there are altogether 110 Jews in the Court of Appeals, in the inferior courts, and among the justices of the peace.

**MAYER, WILLIAM.**—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 William Mayer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, the office of Leventritt, Cook & Nathan, his attorneys, No. 111 Broadway, in the City of New York, on or before the 20th day of June, next.

Dated, New York, the 27th day of November, 1912.  
**MAX R. MAYER, Executor.**  
**LEVENTRITT, COOK & NATHAN, Attorneys for Executor, 111 Broadway, Borough of Manhattan, City of New York.**

**BAMBERGER, IRVING W.**—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 Irving W. 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 J. Garfield Moses, No. 82 William Street, Borough of Manhattan, in the City of New York, on or before the 2nd day of May next.

Dated New York, the 25th day of October, 1912.  
**MIRIAM J. BAMBERGER, Executrix.**  
**J. GARFIELD MOSES, 82 William Street, New York City; GEORGE C. BASCH, 115 Broadway, Attorneys for Executrix.**

**EIGENMACHT, SIMON.**—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Simon Eigenmacht, 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 Henry Meyer, his attorney, No. 802 Broadway, Borough of Manhattan, City of New York, on or before the 10th day of June next.

Dated New York, the 3d day of December, 1912.  
**CHARLES EIGENMACHT, Executor.**  
**HENRY MEYER, Attorney for Executor, 802 Broadway, Manhattan, New York City.**

**KAHN, HENRIETTA.**—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, bearing date the 26th day of November, 1912, notice is hereby given to all persons having claims against Henrietta Kahn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Arnstein, Levy & Pfeiffer, No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 16th day of June, next.

Dated New York, the 3d day of December, 1912.  
**ALBERT M. KAHN, Executor, RAE K. ARNSTEIN, Executrix.**  
**ARNSTEIN, LEVY & PFEIFFER, Attorneys for Executors, 128 Broadway, New York City.**

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**MAY, FERDINAND.**—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 Ferdinand May, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorneys, Messrs. Moss, Laimbeer, Marcus & Wells, No. 299 Broadway, in the City of New York, on or before the 29th day of August, next.

Dated, New York, the 19th day of February, 1913.  
**SIGMUND FISINGER, NATHALIE A. MAY, Executors.**  
**MOSS, LAIMBEER, MARCUS & WELLS, Attorneys for Executors, 299 Broadway, New York City.**

**FRIED, LAZARUS.**—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 Lazarus Fried, 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 his attorney, Isidore Hershfield, at No. 99 Nassau Street, in the City of New York, on or before the 9th day of August, 1913.

Dated, New York, the 30th day of January, 1913.  
**EMIL FRIED, LEO FRIED, HARRY FRIED, Executors.**  
**EISMAN, LEVY, CORN & LEWINE, Attorneys for Executors, 135 Broadway, Borough of Manhattan, New York City.**

**ARONSON, LENA.**—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 Lena Aronson, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of his attorney, Isidore Hershfield, at No. 99 Nassau Street, in the City of New York, on or before the 15th day of August next.

Dated, New York, the 3d day of February, 1913.  
**MAR ARONSON, Executor.**  
**ISIDORE HERSHFIELD, Attorney for Executor, 99 Nassau Street, Borough of Manhattan, New York City.**

**HIRSCH, LEON.**—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 Leon Hirsch, 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 Dittenhoefer, Gerber & James, No. 96 Broadway, in the City of New York, on or before the 15th day of August, next.

Dated, New York, the 27th day of January, 1913.  
**JOSEPH HIRSCH, NATHAN HIRSCH, AND REBECCA HIRSCH, Executors.**  
**DITTENHOEFER, GERBER & JAMES, Attorneys for Executors, 96 Broadway, New York City.**

**FRIEDMAN, JULIUS.**—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Friedman, otherwise known as Julius Friedmann, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of M. S. & I. S. Isaacs, No. 52 William Street, in the Borough of Manhattan, City of New York, on or before the 1st day of September, next.

Dated, New York, the 14th day of February, 1913.  
**SAMUEL FRIEDMAN, Administrator.**  
**M. S. & I. S. ISAACS, Attorneys for Administrator, 52 William Street, Borough of Manhattan, New York City.**

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IN THE SYNAGOGUES.

ADATH ISRAEL (Bronx). — Rabbi Mayer Kopfshtein preaches this evening on "Individuality—III."

FREE SYNAGOGUE.—At the Downtown Branch (Clinton Hall) this evening Dr. Wise will preach. Sunday morning at 11 Dr. Wise will deliver the third lecture on "The Life, Teachings and Death of Jesus, the Jew."

COLLEGE CAMP

On Forest Lake, Berkshire Hills Two-Hour Trip on N. Y. Central R. R. Health, rugged outdoor life in tents or bungalows.

Young Men's Hebrew Association.

On Saturday evening, March 15, Mr. A. A. Finkelstein, the retiring superintendent, will be given a testimonial.

SOCIAL.

The dance in aid of the Kehilath Jeshurun Sisterhood, to be given by the Young Folk's League, of the Eighty-fifth Street Synagogue, will take place this Saturday evening, March 15, at the Hotel Astor.

A public whist and dance will be given by the Young Folk's League of Temple Mt. Zion on Saturday evening, April 12, at the Savigny, Lenox avenue and 121st street.

Miss Anita Markowitz and a party of friends, were entertained at a theatre party last Thursday night by Miss Markowitz's brother, Dr. J. J. Markowitz.

A Purim masquerade ball will be given at the McKinley Square Casino, McKinley Square, on Wednesday, March 19, by the members of the Tremont Temple, Congregation Gates of Mercy.

On Sunday evening, March 9, at Vlerma Hall, a Bar Mitzvah, reception was given to Joseph, son of Mr. and Mrs. Bernard Turkel, of 50 West 114th street.

The speakers of the evening were Joseph Baroness, Dr. Gustav N. Hausmann, Rev. S. Binder, Bernard Semel, Wm. Fishman, M. Kessler, Dr. A. I. Schoenholtz, M. Turner, B. Breitbart, and Dr. Julius Frankel, who was the toastmaster.

Memorial Tablet at Educational Alliance.

To perpetuate the names of those who have so generously made possible its work, the Educational Alliance has erected in the vestibule of its building at Jefferson street and East Broadway, a tablet cast in bronze, the designing of which was entrusted to Alfred Freeman, architect, and executed under his personal direction.

The tablet embodies in its design and composition a most original conception in the ornament for decorative treatment, the motive being a combination of the lily, the esrog, the myrtle and the willow which have a beautiful significance, and play an important part in the celebration of a festival observed by the ancient Hebrews (and still adhered to by the Orthodox), known as the Feast of the Tabernacles, or the Feast of the Booths.

The Emanu-El Brotherhood.

The Friday evening services held weekly at the Hebrew Technical School for Girls are rendered very impressive by the singing of the Girls' Choral Society, composed of about twenty-five young ladies identified with the Brotherhood.

On Sunday evening, March 16, an especially fine entertainment has been arranged in honor of the P. S. Menken Literary and Social Club.

Isaiah Temple.

On Monday evening, March 3, Isaiah Temple held a meeting, at which it was decided to incorporate, and did so by a certificate of incorporation, in which Dr. Samuel Greenfield, its rabbi, was chosen for life, and such certificate was filed in the county clerk's office on March 5, as required by law.

The trustees chosen were the following: For the first year, O. S. Veit, Jacob Wechsler, Alexander Hess; for the second year, Samuel Raives, L. Wiener, Vincent M. Planco, and for the third year, R. Kunitzer, Benjamin Beekman, Jacob H. Corn.

Council of Jewish Women.

The next regular meeting will be held on Tuesday, March 13, at 2.30 p. m., in the vestry rooms of the Shearith Israel Synagogue, No. 2 West Seventeenth street. The feature will be a lecture on "The New Palestine," by Miss Henrietta Szold. The lecture will be illustrated by stereopticon views.

A reception has been arranged by the Committee on Blind, to be held on Sunday, April 6, at 3 p. m., at the Hotel McApin, Thirty-fourth street and Broadway. "Work for the Jewish Blind" will be presented by distinguished speakers.

Federation of Oriental Jews of America.

On Sunday, March 16, at 5 p. m., a mass meeting will be held at the University Settlement, 184 Eldridge street, under the auspices of the Federation of Oriental Jews of America.

Memorial Services at Ohab Zedek.

In honor of its deceased ex-presidents the Congregation Ohab Zedek will hold memorial services next Sunday afternoon at 3 p. m. Prominent speakers will address the meeting, and Cantor Joseph Rosenblatt and choir will give appropriate musical selections.

Bronx Hebrew Institute.

This evening Dr. A. Zuckerman will speak before the Bronx Hebrew Institute, No. 1370 Lyman place. Sunday evening at 8 p. m. Mr. Edward King, the well-known lecturer, will give a talk on "A Great Little Jew and a Great Little Greek, 2000 Years Ago." All are invited.

Agudath Achim Chessed Shel Emeth.

The twenty-fourth annual meeting will be held in the auditorium of the Uptown Talmud Torah, 132-134 East 111th street, on Sunday evening, March 16, 1913, at 8 o'clock. The annual report will be read and eminent speakers will address the meeting.

Reception to Rabbi Blau.

The members of the Congregation B'nai Jeshurun tendered a reception last Sunday night to Rabbi and Mrs. Joel Blau, and Cantor Reuben R. Rinder. The reception, which was held at the Savoy Hotel, was very largely attended, and during the course of the evening the guests were entertained with vocal and instrumental selections.

Collegiate Zionist League.

A public meeting of the Collegiate Zionist League will be held on Sunday evening, March 16, 1913, at the Young Women's Hebrew Association building, 1578 Lexington avenue.

Hadassah Chapter Daughters of Zion.

Hadassah Chapter Daughters of Zion will hold their first annual meeting on Sunday afternoon, March 16, at 3 p. m., in the vestry rooms of the Shearith Israel Synagogue, Seventieth street and Central Park West.

MUSIC AND DRAMA.

Elena Gerhardt, who will give her last song recital in Carnegie Hall on Tuesday afternoon, April 15, has just received a command from the King and Queen of England to give a recital before them at the end of May.

Pasquale Tallarico, a young Italian pianist, will give a recital in Aeolian Hall on Monday afternoon, March 31.

The Oliver Ditson Company have just issued "Twelve Songs by Claude Debussy," for high voice. The collection includes "The Mandolin," "Romance," "Evening Fair," "Green," "Tis the Langour of all Rapture," "The Tears Fall in My Soul," "The Shadow of Trees," "The Bells," "The Death of Lovers," "Evening Harmony," "En Sourdine," and "Her Hair."

The last pair of this season's concerts by the New York Symphony Orchestra, Walter Damrosch, conductor, will be given at Aeolian Hall this (Friday) and Sunday afternoon. Miss Eleanor Gerhardt will be the soloist, and Beethoven's number 7 will be the symphony.

At Carnegie Hall next week the regular Philharmonic concerts will be omitted. On Thursday evening, March 27, and Friday afternoon, March 28, an elaborate production of Beethoven's Ninth Symphony will close the Philharmonic subscription series.

The third orchestral concert of the People's Symphony Orchestra will be given at Carnegie Hall on Sunday afternoon, March 23. John Barnes Wells, tenor, will sing Dunn's "Annabel Lea" (first time), and Maximilian Pilcer will play Bruch's G minor violin concerto.

"Joseph and His Brethren" has been played seventy-five times at the Century Theatre to average receipts of over \$2,000 a performance—probably the season's record for a sustained run of high business by a first class attraction.

"Stop Thief," now in its third month of prosperity at the Galety Theatre, continues to uphold its reputation as one of the genuine laughing hits of the season.

The principals of the company appearing in "Joseph and His Brethren" are planning to celebrate the one-hundredth performance of this play at the Century Theatre with an entertainment in the green room after the performance.

Arrangements have been made by which the Liebler Company's production of Ernest Poole's play, "A Man's Friends," will be the attraction at the Astor Theatre, beginning on Monday, March 24.

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dealing with love and politics, and shedding fresh light on the human motives underlying political corruption. It is enacted by a strong cast that includes Frederick Burton, George Fawcett, Vincent Serrano, Katherine Grey, Lily Cahill, Joseph Sparks, and Roy Fairchild.

Laurette Taylor continues to attract capacity audiences to the Cort Theatre at every performance of J. Hartley Manners' charming comedy, "Peg o' My Heart." Oliver Morosco is quite satisfied his attraction will remain at the Cort all through the summer and into next season.

"The American Maid," sprightly, happy and comfortable, will enter upon the third week of her stay at the Broadway Theatre on Monday night. John Cort has given the Sousa opera a magnificent production, and a highly satisfactory company of one-hundred players and singers. It would not be at all surprising if Broadway would house this attraction well into the summer.

"The Retreat from Moscow."

The patrons of the Lenox Theatre, 111th street and Lenox avenue, will have a treat to-day (Friday); when the historical retreat of Napoleon's army in 1812 will be shown in a two-reel Pathe play. The scenes were photographed on the actual sites of their original settings and the ensembles were modeled after the famous paintings by Verestchaguine.

The Irish Queen of Song, Maggie Cline, will entertain patrons of B. F. Keith's Bronx Theatre next week: Willard Mack and Marjorie Rambeau will offer a play of the underworld called "Kick In" and the balance of the programme will include Ed Gallagher and Joe Fields in a comedy skit, "The Battle of Bay Rum"; the Kinetophone, with new talking picture subjects; Mack and Orth in "The Wrong Hero"; Ray Dooley's Metropolitan Minstrels; a juvenile offering; Kaufman Troupe of cyclists; Lora, "The Girl in the Parrot"; Kirk and Fogarty, singers and dancers, and La Toy Brothers, pantomimists. The usual concerts will take place on Sunday.

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SUPREME COURT, NEW YORK COUNTY. BESSIE M. BLOOM, Plaintiff, against HARRY BLOOM, Defendant.

YOU ARE HEREBY SUMMONED to answer the complaint in this action, and to serve a copy of your answer on the plaintiff's attorney within twenty (20) days after the service of this summons, exclusive of the day of service, and in case of your failure to appear or answer, judgment will be taken against you by default for the relief demanded in the complaint.

PASKUS, JACOB.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Paskus, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers, at their place of transacting business, No. 2 Rector street, in the City of New York, on or before the 8th day of September, 1913, next.

Arrangements have been made by which the Liebler Company's production of Ernest Poole's play, "A Man's Friends," will be the attraction at the Astor Theatre, beginning on Monday, March 24.

CARNEGIE HALL. This Sat. Eve., March 15. NAHUM SOKOLOW. The world-renowned Hebrew journalist and Zionist leader will speak in English and Yiddish.

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BROOKLYN NOTES.

Council of Jewish Women.

The annual luncheon of the Brooklyn section, Council of Jewish Women, will take place at the Hotel Bossert on Tuesday, March 18, at 1 o'clock. The speakers will be: Mrs. Martha Morton Cronheim, on "Woman as a Dramatist;" Dr. Rosalie Slaughter Morton, chairman of the Public Health Education Committee of the Medical Society of the County of New York, on "Woman in Medicine," and Mrs. William Grant Brown, member of the State Committee of the Progressive party, on "Woman in Politics."

A splendid musical programme has been arranged for. The committee in charge consists of Mrs. Israel Kleiner, chairman; Mrs. Michael Cohn, Mrs. Milard J. Freidburg, Mrs. D. Newman, Mrs. A. Newman, Mrs. Jerome Roth, and Mrs. Walter S. Weil.

Coney Island Hebrew Association. The fourth annual Purim Ball of the Coney Island Hebrew Association, held on Thursday, the 6th inst., attracted over 2,500 to Stauch's Casino. Postmaster Voorhees crowned Mr. Maurice Wolf as king, and County Judge Lewis Fawcett crowned Miss Bertha Antman as queen, after which dancing followed.

The organization, which now numbers more than 300, has for its officers Dr. Henry M. Kalvin, president; I. E. Erramus; Sidney Galtzka, I. R. Ehrman, man, vice-president; Max Aaron, recording secretary; Henry Marks, financial secretary; Gesson Frank, sergeant-at-arms; Mendel Dreese, George Plant and Phil. M. Bromberg, comprise the Board of Directors.

Hebrew Educational Society.

Mr. Philip L. Seman will speak on "Jewish Types in English Literature" on Friday evening, March 14.

The preliminary senior declamation contest and the following debates will take place on Sunday afternoon, March 16: Young Comrades vs. Hilton Literary Society, Hiawatha Literary Circle vs. Aspirers.

Prof. Charles C. Shaw will deliver the fourth of his series of lectures on Sunday evening, March 16. His subject is "The Sunken Bell of Selfhood—Hauptmann."

Congregation Mount Sinai.

A mass meeting to establish a Hebrew school for the children of the congregation and neighborhood was held at the synagogue, 305 State street, last Sunday afternoon, March 9. Mr. Henry Hertzberg, the president of the congregation, introduced the speakers, who were: Rev. Dr. Bernard Drachman, Hon. Joseph Barondess, Mr. M. Waxman, and Rev. L. B. Michaelson.

Congregation B'nai Israel Anshei Emei.

Last week was a busy week in Congregation B'nai Israel Anshei Emei. On Wednesday afternoon a whist party was held by the Sisterhood at the Bedford Mansion. Mrs. S. Autor was the chairlady of the Arrangement Committee. The affair was a social and financial success.

On Thursday evening the Talmud Torah held its mid-year public examination in the presence of many parents and friends. Rabbi Israel Goldfarb conducted the examinations. The children showed marked improvement in their Hebrew studies. Through the courtesy of Chairman Michael Salt and Treasurer Joseph Schmittka, all the children received boxes of candy, while the best pupils were awarded beautiful prizes.

On Sunday afternoon the Washington Irving Club gave their third dance in the assembly hall of the Sunday school building. A large number of young people attended the affair, which netted a neat sum to be devoted to the improvement of the Sunday school rooms.

The fortieth anniversary banquet of the Daughters of Israel Benefit Society was held last Sunday afternoon at Knapp Mansion.

The Congregation Shaari Zedek has completed plans for its annual Purim ball and entertainment.

To perpetuate the memory of the founders of the Hebrew Free School in Brownsville who have passed away, a memorial is to be erected in front of the school. A marble tablet with the names of the founders inscribed on it is also to be placed inside of the building. A memorial fund is also to be raised.

The new administration of the South Brooklyn Hebrew Free School, now known as the Hebrew Educational Institute, has arranged for a big campaign in South Brooklyn to raise funds for a new building. The new officers of the Hebrew Educational Institute are: President, Bernard Lebovitz; vice-president, Isaac Tarshis; second vice-president, William Godnick; treasurer, Solomon Hyman.

The Hebrew Ladies' Day Nursery of Brownsville will this summer erect a frame extension at the rear of its building, 453 Hopkins avenue, the upper floor of which will be turned into a play room for children.

A large crowd attended the afternoon dance given by the Jewish Aid Society at the Willoughby Mansion last Sunday afternoon.

Professor Dickinson S. Miller, of the Department of Philosophy, Columbia

University, will speak on "The Philosophy of Ralph Waldo Emerson," on Sunday evening, at 8 o'clock p. m. in the auditorium of the Kaplan School, 1731 Pitkin avenue, under the auspices of the Civic Forum. Bernard Colten, one of the teachers of Public School 109, will preside. On the following Sunday, the Hon. Edward Lauterbach will speak on "Immigration," and on March 30, Harry Watson will speak on "The Life and Philosophy of Karl Marx."

Denman Thompson's always admirable "Old Homestead" will be offered at the Montauk Theatre next week, and for these performances a special scale of prices will prevail. There will be popular price matinees on Wednesday and Saturday. Of this quaint, delightful old New England idyl nothing new can be written, any more than of some of the older classics, for the play is a classic, even though a New England one. It has no peer among American domestic dramas. It stands for what is good and wholesome, true and honest, in New England life, and it is bound to have perennial youth, because it tells a true story of the human heart in a homely and sympathetic way. As naturalness is the keynote of Denman Thompson's play, so, too, he exacted the same from every member of his company so far as possible, and consequently there is about the performance a perfect unity and harmony which never fails to impress an audience. The singing of the quartette is promised to be a very attractive feature of the performance, as it has always been.

FREE SONS OF ISRAEL.

Office of the Grand Lodge of the United States and District Grand Lodge No. 1, 21 W. 124th St.

Office of the District Grand Lodge No. 2, 168 La Salle Street, Chicago, Ill.

GRAND LODGE OF THE UNITED STATES OFFICERS: M. S. STERN, Grand Master; ISAAC BAER, Dep. G. M.; ADOLPH PIKE, Third Dep. G. M.; ABRAHAM HAFER, Grand Sec'y; L. FRANKENTHALER, Gr. Treas.; HENRY LICHTIG, Ch. Employment Com.; EMIL TAUBSIE, ISAAC ANDERSON LOEB, BENJAMIN BLUMENTHAL, Chairman of Finance Committee.

EXECUTIVE COMMITTEE: Arnold Gross, Bernard Hahn, Joseph I. Hartenstein, Louis Hess, Jacob Hirschmann, Isaac Hamburger, Julius Harburger, Samuel Sturtz, Sol Kahn, Ralph Meyerhoff, M. D. Rosenbach, Henry E. Stern, Herman Stiefel, Morris A. Weinberg. DISTRICT GRAND LODGE NO. 1: SAMUEL STURTZ, Grand Master; ABRAHAM HAFER, Grand Secretary; A. E. KAHRLESEN, Grand Treasurer.

Metropolitan Lodge, No. 60, celebrated its fortieth anniversary on the 4th inst., by giving a dinner and entertainment. There was a very large attendance, and the exercises included a prayer by Rev. David Cahn, addresses by Grand Master M. Samuel Stern and District Grand Master Samuel Sturtz, 'cello solos by Mr. Sutton, Miss Baum and Mr. Blumberg in songs, Miss Julien in piano selections, and Miss Schattman and Miss Dorf in vocal solos. Mr. Wolf played the accompaniments.

Arcyh Lodge, No. 6, will have a public meeting on Monday, March 17, 1913. Arrangements have been completed for the same. Benjamin Blumenthal will deliver an address.

Dr. Israel L. Feinberg will deliver an address at the next meeting of Selulun Lodge, No. 8, on Monday evening, March 17, 1913. He will speak upon the topics of the day. It is expected that this will be one of the largest attended meetings ever held by the lodge.

A benefit will be given Brother Jacob Fuchs, manager of the club house, some time in April. The best talent will be on hand.

Third Deputy Grand Master Adolph Pike is still at Atlantic City, enjoying the mild weather.

Grand Master Sturtz has issued a circular, from which we excerpt the following:

"It is the intention of the grand master to establish a committee to be known as the 'Advisory Board.' This board will be under the direct supervision of the grand master of the district; meetings will be held as often as necessary, and at such meetings the members of the board will be expected to make such suggestions and form such ideas whereby we can better the condition of our district. The board is to consist of one member from each lodge; and the grand master suggests that the lodge appoint as such a member who is possessed of ideas and qualifications that will enable him to assist the grand master in carrying out the purpose and object of this board. It is requested that this appointment be made as speedily as possible and that the name and address of the appointee be sent to the grand secretary.

"It has been suggested (and the suggestion has received cordial indorsement) that a paper or journal similar to the periodical heretofore printed be published under the auspices of District Grand Lodge No. 1.

"The scheme contemplates that the paper be transmitted to every member of the order, to be made up of news items bearing on the interests of the members, and be a forum for the exchange of views and opinions of contemporary fraternal concerns.

"I am heartily in accord with the ultimate fulfillment of the plan, but inasmuch as the General Committee has not been provided with sufficient funds to propagate the work, it would, in my judgment, be necessary to have the members themselves subscribe their

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mife for this purpose so that a publication commensurate with the dignity of the institution can be edited.

"The insignificant sum of fifteen cents a member, to cover the annual subscription charge, will be adequate to insure the publication of the journal monthly, and that without incurring any loss in the project, as the roster of District No. 1, which comprises about 7,000 members, would bring in a revenue in the neighborhood of \$1,000, which sum, past experience has indicated, meets the requirements of the situation.

"The Speakers' Bureau, established by my predecessor, was an innovation of marked success. The lodges will not only hear matters of interest from the members of the General Committee, but will also have the pleasure of hearing addresses made by influential and eminent members of the order, but who have heretofore failed to evince any active interest. A personal visit, when possible, to these members will be made by the grand master so as to enlist their services and at the same time interest those whose attendance we need so badly."

INDEPENDENT ORDER AHAWAS ISRAEL

(Incorporated 1893.) United States Grand Lodge Office, Germania Bank Building, 190 Bowery, New York City.

Lodges in various parts of the United States. Membership, 20,000. For full particulars and all information, address HON. LEONARD A. SNITKIN, Grand Master, or Grand Secretary.

Judge Leonard A. Snitkin, grand master, and First Deputy Grand Master Isidor Reis visited Baltimore, and on Saturday and Sunday visited ten Baltimore lodges of the order. Great preparations had been made to receive the grand master and a most cordial and hearty reception was given to him. His recommendations were received enthusiastically, and the Baltimore members have promised to work earnestly and faithfully for the welfare of the order.

The Old Vienna.

In the throbbing center of Harlem a regeneration is noticeable and improvement is the order of the day. Lenox avenue, at 116th street, is in the lead. The changes that have taken place have almost effaced the old landmarks.

Even Sam Rudner, proprietor of the Old Vienna Restaurant, who alone has been able to permanently hold on in this section, has enlarged, overhauled and redecorated his famous establishment, so that, except for its location, there is little remaining of the former restaurant so thoroughly has been the change wrought. The Old Vienna in its new dress was formally opened to the public December 17, 1912, when the Progressives of the Thirty-first Assembly District tendered a banquet to Hon.

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Oscar S. Straus, which was one of the most distinguished political assemblages in this district. Covers were laid for 500 guests. General satisfaction was expressed for the manner of serving them and the splendor of the new restaurant, which has an addition in the form of a Dutch room, with direct entrance from 116th street.

This new Dutch room is the handsomest of its kind in the city, and doubles the seating capacity of the place. The walls and ceiling are in old English oak. The ceiling of inlaid mosaic is illuminated by hidden electric lights. The Dutch room, forms an "L" and adjoins the main restaurant, which is decorated in the style of Louis XVI, and is in resplendent contrast to the Dutch room, both of which are joined by a semi-circular balcony, from which a splendid orchestra entertains guests and furnishes music for the excellent cabarets given each evening. The most striking feature of the improved Old Vienna is the beautiful beaded glass entrances that give a most pleasing and inviting appearance. Mr. Rudner is indeed to be heartily congratulated upon this evidence of his prosperity, and the confidence of his patrons, obtained by providing the best food at all times, at popular prices, the keynote of his permanent success. To make the Old Vienna even more popular than ever, Mr. Rudner has inaugurated a new policy in catering to the noon day trade by providing a Bohemian table d'hote dinner for thirty-five cents, and also providing club breakfasts at very low prices, so that people residing in the neighborhood and transient can now be served at any and all hours of the day or night.

The Old Vienna is the leading place in central Harlem, and in its new garb is the vanguard of all contemplated improvements for this section, that has recently witnessed the erection of five new, modern theatres, patrons of which will always find Rudner's Old Vienna the place de luxe for theatre parties, who no longer need to go to Broadway for their most theatre enjoyment. Leave it to Rudner.—Advertisement.

ORDER B'RITH ABRAHAM.

(Incorporated 1859.) United States Grand Lodge Office, Mutual Alliance Trust Co. Building, 206 and 208 Grand St., N. Y. City. Lodges in all parts of the United States. Membership 75,000. For full particulars and all information address SAMUEL DORF, Grand Master GEO. W. LEISERSON Grand Sec.

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IND. ORDER SONS OF BENJAMIN.

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Want Column

BOARD WANTED.—COUPLE SEEK room and bath, either with refined private family or first class boarding house; Jewish cooking; located between 116th street and 130th street, west of Lenox avenue; state rates and other particulars. Address I. F., care of HEBREW STANDARD.

AN OLD PHILANTHROPIST INSTITUTION wants men of integrity and ability as solicitors. Liberal commissions paid. Address INSTITUTION, Box 198, care of HEBREW STANDARD.

WANTED.—An experienced young woman to instruct in Talmud Torah. Address "M," care of HEBREW STANDARD.

BOY, 17, STENOGRAPHER, good penman, with knowledge of bookkeeping and office work, seeks position, Sabbath free. Willing to commence small. Apply to "AMBITIOUS," care of this office.

YOUNG MAN, 29, COLLEGE GRADUATE, single, now professionally employed, desires to make investment with services in a business closed on Saturday. Highest references as to character and ability. Box "4," HEBREW STANDARD.

ELEGANTLY FURNISHED double and single rooms, excellent board, in refined Jewish family, 241 West 136th street.

A GRADUATE TRAINED NURSE, having nicely situated house with large garden, has room for a few invalids or aged couples. Good care and home comforts; strictly כשר MRS. REBECCA KRAUTER, 760 East 166th street, near Third avenue elevated.

FURNISHED ROOM AND STRICTLY Kosher table board. No. 247 West 130th streets. Telephone Morningside 4011.

MIDDLE-AGED EDUCATED LADY desires position as Matron, Governess, Companion or Housekeeper. Speaks French, German and English. Can furnish best of references. Address R, care of HEBREW STANDARD office.

MATRIMONIAL AGENCY.

(Schatchen) Being acquainted in the best circles of our co-religionists, and having had great success heretofore, ask for candidates of both sexes, wishing to go into the state of matrimony. Best of references at hand. All communications strictly confidential. A. KRONE, 1822 Waterloo Place, Bronx. Tel. 6224 Tremont.

Matrimonial Agent (Schadchpin)

Having acquaintance for many years in the most select Jewish circles, desires communications of parents. On request best of references at disposal.

All communications strictly confidential. REV. B. LOEWENTHAL, 229 East Seventy-sixth Street. Telephone Lenox 7573.

3810 Wmsburg.



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Prof. B. Brown's DANCING ACADEMY

Classes meet every Monday, Wednesday and Friday evening and Sunday afternoon at 2 o'clock. Prof. Brown will give private LESSONS AT YOUR HOME. Postal card will reach us.

MEYER BERTHA.—In pursuance of order of Hon. John P. Collins, a surrogate of the County of New York, notice is hereby given to all persons having claims against Bertha Meyer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 132 Nassau street, in the City of New York, on or before the 25th day of August, next. Dated, New York, the 14th day of February, 1913. MEYER GOODFRIEND, Executor. JACOBS & LIVINGSTON, Attorneys for Executor, 132 Nassau Street, New York, N. Y.

BERGMAN, JOHN.—In pursuance of an order of Hon. Robert Ludlow Rowe, a surrogate of the County of New York, notice is hereby given to all persons having claims against John Bergman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at the office of her attorneys, Adolph & Henry Bloch, at their place of transacting business, No. 99 Nassau Street, in the City of New York, on or before the ninth day of August, next. Dated, New York, the 27th day of January, 1913. ZERLINE BERGMAN, Executrix. ADOLPH & HENRY BLOCH, Attorneys for Executrix, office and postoffice address, 99 Nassau street, New York city.

# CHILDREN'S PAGE.

## "We Are Day-Laborers!"

Dear Children:

"We are day-laborers!" the Rabbin tell us, and we need not worry about the shortness of the day nor the greatness of the labor—all we have to do is the best we can—and—but I had better tell you what Rabbi Tarphan says about it. He was also wont to say, "Though it be not incumbent upon thee to complete the work, yet thou art not at liberty to withdraw therefrom. Hast thou learned much of the Torah, great will be the reward assigned thee, and thy employer is trustworthy. He will surely require thy labors; yet know that the bestowal of due recompense upon the righteous will be in a future state."

The hired man who is supposed to accomplish a certain task does not get paid unless the work is completed. It may happen, however, that he had miscalculated, either his ability to accomplish the task or the value of the labor he agreed to perform, and after spending his time and his strength he throws up the job in disgust and has all his pains for nothing.

However, the man who is paid by the day is required to do the best he can during the day, and if his employer is satisfied that he has not shirked his work, he will pay him for the day, whether his task is completed or not.

But sometimes, and it happens very often, that the day-laborer with all his conscientiousness, with all his honesty of purpose and sincerity of effort, cannot satisfy his employer who figures that it takes him too long to accomplish a certain task, and the day-laborer is either discharged or his wages reduced—a very pitiable thing, indeed!

And sometimes it happens that their work is highly satisfactory, but when the time comes to pay them their employer has failed in his business and is unable to pay them, or he is dishonest and he cheats them out of their wages.

All this is the way of the world, but such is not the way of the Creator of the World. He has taken all these facts into consideration, in the first place, that the day is short. Man's life is very brief, and the labor is too great to be entirely accomplished in so short a time.

In the second place, that the laborers are sluggish, because He has created them of the heavy earths, which tends to make a man heavy, dull and prone to slothfulness and therefore did He make the recompense ample, knowing what a struggle man has to overcome his earthly, low and coarse bestial nature in order to accomplish something noble, but He has given man a soul, and He has commanded that soul to be the Master of the Human House—to rule in the tement of clay, and not to be ruled by it—and therefore He is urgent because this Divine soul that you possess is the tie that binds you while on earth to the task assigned to you by Heaven, and although it is not incumbent upon you to complete the work, yet you are not at liberty to withdraw therefrom.

"But," you will ask, "what is my task?" "what is required of me?" "what am I supposed to do?" To this there is only one answer, "Learn the Torah." The Torah is the Law of Heaven, designed to guide man to accomplish the task for which he is best fitted, in order that his labor may be for the good of humanity and for his own eternal salvation.

Dear children, you all see that even in this world the study of the law, although it is only human law and liable to error, is greatly rewarded. Study the history of the United States and see if there was ever a man who received the greatest reward that this country could give him, which is the Presidency, that did not have a good knowledge of the law of the land.

How much greater, therefore, will be the reward of him who studies the Torah, that Law of Truth which the almighty will never change nor alter in the least eternally.

And thy employer is trustworthy. He will surely requite thy labors—and although it seems to thee that oft the sinner is living on the fat of the land while the good man finds it hard to live at all—know that the bestowal of due recompense upon the righteous will be in a future state.

בן אהרן

## FREEDOM

### NOW AND FIVE HUNDRED YEARS AGO.

By George M. Hyman:

(Continued from Last Week)

But to us, more important than all—Education. We who graduate to-day can little realize that five hundred years ago a free elementary education such as we have received was absolutely unknown. All save the nobility and the wealthy were uneducated, while now, for the common welfare, education is compulsory; so that every citizen of this country can at least read, write and speak correct English, do elementary mathematics, and when he attains his majority is supposed to know what he is voting for.

But how have these great advances come about? The first great step in the advancement of freedom was the Magna Charta. It was signed by John II. of England in 1216, and among the clauses it contained were the following: The king could not enforce the payment of taxes without the consent of the Great Council, and no one could be punished for wrong-doing without a proper trial according to the law of the land.

The printing press, invented by Gutenberg in the fifteenth century, not only benefited the cause of freedom, but also greatly advanced education, as it enabled books to be bought cheaper, and to become more plentiful.

Another great step toward individual liberty was the discovery of America. It served as a place of refuge for those who were persecuted for their religious or other opinions, and the absence of a king allowed the spirit of liberty to flourish.

The American Revolution was the first real step to throw off the tyranny of a king. It showed that the ideas of the people were so far advanced that they would not be unjustly governed. The French Revolution, inspired by the American Revolution, created a spirit of liberty in Europe that still exists.

The Civil War—the last step in the advancement of freedom—abolished slavery. Prior to this the colored race was considered inferior to the white, therefore they became slaves. But gradually the North, for moral and political reasons, saw the injustice of this, and tried to abolish it. The South, for commercial purposes, upheld slavery. As a result, complications arose, which were fol-

lowed by a great conflict, during which Abraham Lincoln issued an emancipation proclamation, freeing all slaves. As the North persevered, the slaves were freed, and amendments passed, giving them citizenship and allowing them to have the same rights as the whites.

We have marked the progress of liberty during the last five hundred years, and have seen the growth of freedom, step by step. Instead of continual complaints and dissatisfaction, how thankful we should be that we are permitted to live in an age such as this, with no restraints placed upon us, and where law-abiding citizens have absolute freedom for continued prosperity.

(The End.)

Office Boy—There are two men out there, sir, who want to see you; one of them is a poet and the other a deaf man.

Editor—Well, go out and tell the poet that the deaf man is the editor and let them fight it out between them.

"That was an awful mistake the surgeon made. The man he operated on didn't have what he thought he did."

"Didn't have appendicitis at all, eh?"

"Oh, he had appendicitis all right, but he didn't have any money."

A police sergeant reported an outrage to his superior officer, and was told to take steps to find the perpetrator and make his report in writing. A few days after the officer re-received it, and it read:—

"The steps I have taken are 15,389, equal to 16,531 yards, the distance from the station house to the scene of outrage."

"Woman," said the dejected young man, "is a disappointment and a fraud."

"Indeed!" replied one listener.

"Yes. I stopped smoking and saved up all my tobacco money and ived on bananas two weeks to treat Miss Truelove to the opera and a supper. Then I asked her to marry me, and she said she was afraid I was too extravagant to make a good husband."

## CONUNDRUMS.

What grows less tired the more it is worked? A carriage wheel.

With what song would you advertise a cure for deafness? "Come Back to Erin" (earin).

What do they call lemons in Hoboken? Give it up? Why lemons, of course.

Guess why I bought this new tie? To wear, you fool.

When are culprits like old books? When bound over.

## —Regents— Examinations

Prepare at the

# Senftner . . . Preparatory School . . .

13 Astor Place

NEAR BROADWAY

22ND YEAR

ENTER NOW



## Schroon Lake Camp Adirondack Mountains, N. Y.

### A Summer School for Boys

Eighth Season Opens June 26, 1912.

Splendid location. Perfectly equipped and carefully conducted Camp. All land and water sports, a fleet of strong, safe boats. Athletics under experienced college men; senior and junior ball fields; five clay tennis courts; large assembly hall with indoor gymnasium; dark room and carpenter shop. The camp is organized on the three unit plan. The senior camp is located across the road, has tents and a large bungalow with assembly room, reading room and separate lavatory. The intermediate camp for boys from 12-15 years is situated above the road. The junior camp for boys under 12 is placed to the north of the main building, consists of a large dormitory, spacious, airy rooms, large porches and lavatory. Each camp has its own instructors and leader. Tutoring in all subjects if desired. Home cooking. The food the best procurable.

If interested write for illustrated booklet. Address Dr. I. S. Moses, 222 East 61st Street, New York. Telephone 4305 Plaza.

## Davidson Summer School and Camp Coolbaugh, Pa., Blue Ridge Mountains

### "THE SWITZERLAND OF AMERICA."

The foremost Vacation School for Boys. 2½ hours from New York City via D. L. & W. R. R. All modern conveniences. Land and Lake sports (boating, bathing, fishing, etc.). Fully equipped for all Athletic Games and Tournaments. Studies (if desired) in all Public and High School branches. Special attention given to conditioned students. Most careful supervision. Long distance telephone on ground.

Provisions supplied from School Farm of 308 acres of land. School's aim: "OUR BOYS' PHYSICAL STRENGTH AND MENTAL AND MORAL EFFICIENCY."

Write for booklet.

DAVID DAVIDSON, PRINCIPAL.

Coolbaugh, Pa., North Water Gap.

or New York City Address: No. 55 East Ninety-third Street.



## The Zelenko Summer School and Camp for Boys

In the Heart of the Catskills near OLIVERIA, ULSTER COUNTY, N. Y.

(Elevation 1,800 feet.)

Conducted by experienced teachers, who understand and love boys.

ALL ELEMENTARY AND HIGH SCHOOL STUDIES IF DESIRED.

Fine equipment. A refined, modern, summer home on 100-acre farm. Athletic field. Baseball, basketball, tennis, soccer, swimming pool, etc. Bowling alleys.

Ideal homelike atmosphere. Individual attention. Excellent cuisine. Reasonable rates. Highest references. Write for booklet.

HENRY ZELENSKO, B. S., Principal.

1301 Fulton Ave., Bronx.

Phone Tremont 3135.



## IDEAL HOME FOR JEWISH BOYS AND GIRLS

Healthy suburban surroundings, spacious playgrounds, gymnasium, Hebrew lessons, foreign languages taught, homelike environments, dietary laws observed.

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## SUMMER VACATION SCHOOL AT GLEN FARMS, HUNTER, CATSKILL MOUNTAINS, N. Y.

Boys and girls accepted, but age must not exceed that of twelve. Each sex under separate management. Ample provisions for bathing and all outdoor sports. 200-acre farm of level ground.

HERMANN MOELLER, Principal.

## Summer Vacation School OF THE WEINGART INSTITUTE

HIGHMOUNT (CATSKILL MTS.), N. Y.

The oldest, best equipped, and most successful institution of its kind in this country. No school in the real sense of the word, but a refined home for especially younger boys from nine to seventeen years. Baseball, basketball, tennis, swimming, and all sports conducive to the health and pleasure of the boys. Send for illustrated catalogue.

S. Weinga-

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N. E. CORNER 122d STREET AND 7th AVENUE.

Special care given to each individual. Thorough instruction from primary to college.

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J. WEIL, Principal.

MME. EUGENIE BLOCH, principal of the Fortbildungs Institute, a finishing school for girls, situated at Koenigsberg, Germany, and who will open her new School in Lausanne, Switzerland, on July 1, is now in this country, and will accept applications for a few American pupils of highest reference. The trip to Europe with chaperone will start about July 1. The school term starts September 1. Address MME. EUGENIE BLOCH, 114 West Seventy-ninth street, New York.

KEMPNER, MAX.—In pursuance to 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 Kempner, 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 Robson & Simpson, 87 Nassau street, in the City of New York, Borough of Manhattan, on or before the 21st day of July, 1912, next.

Dated: New York, January 14, 1912. LOUIS KEMPNER, Administrator. ROBSON & SIMPSON, Attorneys for the Administrator, 87 Nassau Street, New York City, Manhattan.

PECHTER, MOSES.—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 Moses Pechter, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 320 Broadway, in the City of New York, on or before the 15th day of March, 1912, next.

Dated: New York, the 3d day of September, 1912. ANNIE PECHTER, Administratrix. H. & J. J. LESSER, Attorneys for Administratrix, 320 Broadway, Borough of Manhattan, New York City.

BLAUSTEIN, DAVID.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Blaustein, 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 Maurice S. Cohen, No. 64 Wall street, Borough of Manhattan, in the City of New York, on or before the first day of August, next.

Dated: New York, January 15, 1912. MIRIAM BLAUSTEIN, administratrix. MAURICE S. COHEN, attorney for administratrix, 64 Wall street, Borough of Manhattan, New York City.

BAUMANN, LEOPOLD.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of New York County, notice is hereby given to all persons having claims against Leopold Baumann, late of New York County, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Samuel Greenbaum, at No. 63 Park Row, in the City of New York, on or before the 15th day of April, 1912.

Dated: New York, October 3, 1912. ABRAHAM WEIL, Executor. SAMUEL GREENBAUM, Attorney for Executor, 63 Park Row, Borough of Manhattan, City of New York.

HAMBURG-AMERICAN

All Modern Safety Devices (Wireless, Etc.) LONDON-PARIS-HAMBURG. Amerika... Mar. 15, 11 A. M. Pres. Lincoln... Mar. 20, 8 A. M. Kais'n Aug. Vic... March 27

NORTH GERMAN LLOYD

Express Sailings Kaiser Wilhelm 11 Mar. 18 Kronprinzessin Cecilie Apr. 1 Fast Mail Sailings George Washington, Mar. 22 Barbarossa (Bremen Direct) Mar. 27

AUSTRO-AMERICAN LINE

MEDITERRANEAN ADRIATIC VIA SOUTHERN TRACK Between New York and ALGIERS, ITALY, GREECE, AUSTRIA, MARTHA WASHINGTON, March 22, May 3, June 14, KAISER

CUNARD LINE

Fastest steamers in the world. C New York-Fishguard-Liverpool. MAURETANIA LUSITANIA 31,937 tons 31,550 tons CAMPANIA 12,950 tons

RUSSIAN AMERICAN LINE

Fastest, Finest, Largest Twin-Screw Passenger Steamers Between Russia, Canada and United States. Russian Imperial Mail Steamers. New Twin-Screw Passenger Steamers

ASCHER, 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 Aschler, late of the County of New York, deceased, to present the same with vouchers

KLINGENSTEIN, TILLIE

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 Tillie Kligenstein, late of the County of New York, deceased, to present the same with vouchers

LOEB, MAURICE

In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Maurice Loeb, late of the County of New York, deceased, to present the same with vouchers

BERTHA L. LOEB

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 Bertha Loeb, late of the County of New York, deceased, to present the same with vouchers

The Voice

BY ISIDORE G. ASCHER, LONDON, ENG.

Copyright 1911 by the author.

"Speak, Lord, for Thy servant heareth Thee."

I. Samuel, Chap. III.

The lamps of God were burning in the skies!

A hush of solemn awe crept o'er the place,

The children of the night, the dreams that rise

To fetter sleep, on Samuel's soul did trace

The fantasies of flowers, then in the night

Of lovely darkness, came a wondrous thrill

Of sound unknown to earth, in words of light.

A voice spake to the prophet's soul to fill

The startled silence! Thrice the Heavenly tone

Sent tremors to his soul, till silently

He answered to the call to him alone,

"Speak, Lord, for Thy servant heareth Thee."

And evermore, when darkness summons fear,

That Heavenly call of love we still may hear.

CHESED SHEL EMETH

You are a member of a Temple, Synagogue, Lodge, Society, or otherwise insured that after your demise at a good old age, your remains will be properly taken care of:

What about the poor?

OUR WORK

During the year 1911 we have given burial to 1,167 dead of the Jewish poor: Removed from residences..... 426

Provide for proper burial of the dead of our poor, in your wills, by donations and MEMBERSHIPS IN

AGUDATH ACHIM CHESED SHEL EMETH

THE HEBREW FREE BURIAL ASSOCIATION.

245 GRAND ST. NEW YORK.

ROSENSHINE, GEORGE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against George Rosenshine, late of the County of New York, deceased, to present the same with vouchers

ALBERT A. ROSENSHINE, Executor. MAX D. STEUER, Attorney for Executor, 15 Broadway, Manhattan, New York City.

STRAUSS, ISAAC.—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 Isaac Strauss, late of the County of New York, deceased, to present the same with vouchers

JACOB M. WEIL, Executor. WILLIAM BRUNNER, Attorney for Executor, 220 Broadway, Manhattan, New York City.

RHONHEIMER, FALK.—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 Falk Rhonheimer, late of the County of New York, deceased, to present the same with vouchers

ROBINSCHER, FREDERICK.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Frederick Robinscher, late of the County of New York, deceased, to present the same with vouchers

FRANK, EDWARD.—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 Frank, late of the County of New York, deceased, to present the same with vouchers

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ROBINSCHER, FREDERICK.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Frederick Robinscher, late of the County of New York, deceased, to present the same with vouchers

HERRMANN, NATHAN.—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 Nathan Herrmann, late of the County of New York, deceased, to present the same with vouchers

ASCHER, JACOB G.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob G. Ascher, late of the County of New York, deceased, to present the same with vouchers

FRANKE, GOTTFRIED.—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 Gottfried Franke, late of the County of New York, deceased, to present the same with vouchers

JACOBS, SOLOMON 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 Solomon R. Jacobs, late of the County of New York, deceased, to present the same with vouchers

FLORENCE JACOBS, AUTHUR JACOBS, Administrators. M. S. & I. S. ISAACS, attorneys for administrators, 52 William street, Borough of Manhattan, New York City.

FRANK, EDWARD.—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 Frank, late of the County of New York, deceased, to present the same with vouchers

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LOUIS DIAMOND Undertaker and Funeral Director Strictly Orthodox. 43 DELANCEY ST., NEW YORK.

CORN, ROSALIE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosalie Corn, late of the County of New York, deceased, to present the same with vouchers

BUCKI, FEDERICA.—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 FedERICA Bucki, late of the County of New York, deceased, to present the same with vouchers

GOLDSTEIN, AARON.—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 Aaron Goldstein, late of the County of New York, deceased, to present the same with vouchers

SELIG, MOSES.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moses Selig, late of the County of New York, deceased, to present the same with vouchers

BERNHEIMER, FLORA.—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 Flora Bernheimer, late of the County of New York, deceased, to present the same with vouchers

FRANKE, GOTTFRIED.—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 Gottfried Franke, late of the County of New York, deceased, to present the same with vouchers

HANN, OTTO.—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 Otto Hann, late of the County of New York, deceased, to present the same with vouchers

TOPPER, JOSEPH.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Topper, late of the County of New York, deceased, to present the same with vouchers

ADLER, SIMON.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Simon Adler, late of the County of New York, deceased, to present the same with vouchers

SHARSHMITT, BERTHA.—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 Bertha Sharshmitt, also known as Bertha Scharsmitt, late of the County of New York, deceased, to present the same with vouchers

NETTEL, SIGMUND.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sigmund Nettel, late of the County of New York, deceased, to present the same with vouchers

LAVINE, JOHN C.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against John C. Lavine, late of the County of New York, deceased, to present the same with vouchers

KAUFMANN, ISAAC.—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 Isaac Kaufmann, late of the County of New York, deceased, to present the same with vouchers

BEAR, HANNAH.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Hannah Bear, late of the County of New York, deceased, to present the same with vouchers

OPPENHEIMER, THERESE.—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 Therese Oppenheimer, late of the County of New York, deceased, to present the same with vouchers

SINGER, HARRY.—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 Harry Singer, late of the County of New York, deceased, to present the same with vouchers

LUSTIG, AMALIE.—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 Amalie Lustig, late of the County of New York, deceased, to present the same with vouchers

IN NEW YORK'S SHOPPING CENTRE.

# HEARN

Fourteenth Street.

West of Fifth Avenue.

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Cannot Be Completely Set Forth in This Advertisement To Fully Realize QUALITY, STYLES and ASSORTMENTS

You Must Come and See the Goods

EVERYTHING NEW, UP TO DATE  
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- White Crossbar Scrim Curtains—lace edge or plain hem, and lace... .59
- Finer, with insert a trifle wider... .79
- Fancy Scrim Curtains—White and Arabian—lace edge... .98
- Fine quality Scrim—White, Ivory, Arabian—inserts and edges of various widths of Cluny and other laces—effective styles... 2.98
- Dainty Marquisette Curtains—Wide Fillet bands in Empire and other designs, with real Cluny edges—white, beige and ivory... 3.98  
Still finer Marquisettes to 8.98
- French Novelty Net Curtains—Renaissance braid designs in Scroll and other patterns, all finished edges—White and Arabian—value \$1.50... 1.15
- Another lot—wide borders—were \$1.98... 1.48
- Imported Marie Antoinette Curtains—very dainty and pretty effects—White and Arabian—all new—Special... 5.98
- Imported French Net Curtains—Marie Antoinette and Renaissance combinations—beautifully wrought patterns in exquisite effects—White and Arabian—A Special Purchase enables us to sell \$12.98 Curtains at... 9.98
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- Drapery or Furniture Velours—50 inches wide—every imaginable color—close out of a large m'fr—plain and Jaspé effects—value \$2.00 to \$3.50... 1.48
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- Fine Curtain Scrim—double or single borders—white, cream, beige, and colored stripes—Special... 39
- French Net Panels—15-inch Motifs—Arabian tint—value .39... 19
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COHEN, MARTHA WOLFF.—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 Martha Wolff Cohen, 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 Stern, Barr & Tyler, in the City of New York, on or before the 11th day of August, next. Dated, New York, the 30th day of January, 1913.

EMILY H. HYAMS, Auxiliary GROSS & SNEEDAIRA, Attorney Executrix, 208 Broadway, Manhattan, City of New York.