

THE HEBREW STANDARD

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WOMAN'S PLACE IN THE SYNAGOGUE

THE PAST AND THE FUTURE

By MRS. M. A. SPIELMANN, London, England

While sharing to some extent the universal Eastern conception of the inferiority of woman to man, the Judaism of Biblical times by no means sanctioned the total subjection of woman, subsequently authorized by Mohammedanism. It was only in accordance with contemporary Semitic custom in the countries surrounding Palestine that women should take part in the religion of Israel, as we read that the Babylonian, Assyrian and Phœnician religions allowed their women certain privileges in practicing their religious cults.

The earliest allusion in the Bible to women's participation in public worship, is that in Exodus xxxviii, v. 8, to the women who assembled to minister at the door of the "tent of meeting," of whose mirrors the lavers of brass were made, or one may perhaps consider it an act of public worship in Exodus xv., v. 20, when "Miriam, the prophetess, the sister of Aaron took a timbrel in her hand; and all the women went out after her with timbrels and dances." We have further examples in Hannah, and the wives and daughters of Elkanah, who attended the festival services at Shiloh; and again, we read of the women who attended the sacrifices at David's feast on the recovery of the Ark.

It is, however, very difficult to ascertain in what the ministry of the women consisted, beyond performing religious dances, accompanied by various instruments; although we do read of the women who fasted by the doors of the tabernacle, and of those who went to the tent of meeting to pray. Women were forbidden to eat certain sacrifices, namely, the flesh of the sin-offering. In Leviticus vi., v. 29, it is written, "Every male among the priests shall eat thereof; it is most holy." One would therefore infer that women were allowed to eat of those sacrifices, concerning which no such prohibition was made; and the priest's daughters are mentioned with his sons, as those who are to share with him in eating sacrificial meat. Women were engaged in company with men in the Temple choir: In Ezra, chapter ii., v. 65, we read, "That the whole congregation together was forty and two thousand, three hundred and three score, besides their men servants and their maid

servants, of whom there were seven hundred, thirty and six and they had 200 singing men and singing women."

Women appear from time to time in the history of Israel as inspired prophetesses. Miriam is called a prophetess, and Deborah appears both as prophetess and judge; but the prophetic guilds did not include women. They consisted only of the "sons of the prophets." The women of post-exilic times also have their share of religious functions. The presence of women is expressly mentioned in the account of Nehemiah's reading of the law (chap. viii., vs. 2 and 3).

When we come to the period of the Herod's Temple, we read of the "Court of Women." The inner court of the Temple was divided, and in the eastern part women were admitted as well as men, but they were forbidden from entering the larger, western portion, in which were included the priests' court and the Holy of Holies.

It was in the Court of Women that the great illuminations and rejoicings on the evening of the Feast of Tabernacles were held on the occasion of "the drawing of the water," the prayer to God to grant the rain in its due season. It was also in the Court of Women that the great public reading of certain portions of the Law by the King, once in seven years, used to take place, and women were expected to attend at the function. On the other hand, it is hardly necessary to say that women were excluded from performing any important service in the temple.

The New Moon was especially a women's holiday, and was so observed even in the middle ages, for the women refrained from doing work on that day.

It is difficult to find much material on the status of women in the synagogue during the period of the dispersion. There was, indeed, a tendency to exclude women from the synagogue at certain seasons, but almost all the authorities protest against it, declaring such a notion to be quite un-Jewish.

Schechter is inclined to think that the synagogue took for its model the arrangements in the temple, and thus confined the women to a place of their own; but he mentions that some Jewish scholars think that the an-

cient synagogues knew of no partition for women. Israel Abrahams, in his "Jewish Life of the Middle Ages," tells us that the women, and even the little daughters of Israel, were undoubtedly great synagogue-goers; and, so that they could appreciate the services, it was laid down as a duty, to translate for them, the portion of the Law of the week and the lesson from the Prophets, into a language they could understand. The Rabbis seem to have held much difference of opinion on the desirability of women studying the Law. Some thought it inadvisable on moral grounds, and others considered it incumbent upon every father to teach his daughter the Torah. Unfortunately, later generations seem to have adopted the advice of those Rabbis who disapproved of women studying the Law, and throughout the Middle Ages, and up to comparatively recent times, no regular provision was made for the education of Jewish girls. Christian women in this respect were far better equipped than Jewesses, the majority of whom, in matters religious, became a sort of reflection of their husbands.

But this neglect of female education by the Jews does not imply that the women were hopelessly ignorant. The Jewess married early, and the just fulfillment of her ordinary household duties, coupled with her acquaintance of a large number of ritual prescriptions, entailed a considerable knowledge of Biblical and Rabbinical law.

Naturally, over such a period of time, we hear of exceptions, and there were many Jewish women who deserve to be considered learned. Mr. Abrahams tells us that these learned women entered into discussions with famous Rabbis, and the opinions of lady Rabbis were cited with approval. There was, for instance, Miriam Schapira, who emulated Hypatia. She seems to have conducted a regular college, but she sat behind a curtain while delivering her lectures.

Yet another woman famed for her learning was Dulcie, daughter of Eleazer of Worms, who held public discourses on the Sabbath.

Some interesting cases are collected by Kayserling in his book, "Die Jüdischen Frauen"; published in 1879.

I am afraid some of these ladies must have been somewhat loqua-

acious, as in a little collection of passages from the Talmud I read that "The world with ten measures of talking is bless'd—Nine taken by women, and one by the rest."

But still in another part of the Talmud it is acknowledged that—"Intelligence to woman's heart, More than to man's did God impart."

Perhaps this was the excuse for not imparting systematic instruction to Jewish girls! And very few even learnt to write, though we do hear of some who were accomplished scribes.

Thus, the average Jewess, during the Middle Ages, knew very little Hebrew beyond that required for the understanding of grace at meals and the blessings on the introduction of the Sabbath. Her part in the home was that of the moral monitor; and the very fact that she knew but little Hebrew, rendered it necessary for her to pray in the vernacular and to teach her children to pray in the same language. Hence the boy was sent to school and removed from his mother's influence when he reached his fifth year. Portions of the home ritual recited on Passover eve were translated by the father for the sake of the women and children. The vernacular was also introduced into the synagogue for the benefit of the women, and it was considered a duty to translate the weekly readings from the Pentateuch and Prophets for their benefit; but Schechter tells us that this custom was probably extinct by the end of the fifteenth century; for Rabbi Solomon Portaleone, who lived in the sixteenth century, already regrets the abolition of what he considers "this beautiful and worthy custom." "When they prayed in the vernacular," he says, "they understood what they were saying, whilst now they only gabble off their prayers."

As a sort of compromise, we may regard the various so-called "Supplications." These formed a kind of additional prayers, supplementary to the ordinary liturgy, and were written in German. They were chiefly composed by women, suggested by their personal feelings, and needs on various occasions. There is a collection of these prayers in the British Museum. It is also curious to read of manuals, mostly composed in German, on "The Three Women's Com-

mandments." They served as headings to groups of laws, arranged under each commandment.

Thus the first became the motto for purity in body and soul; the second (dealing with the consecration of the first cake of the dough) included all matters relating to charity, whilst the third (the lighting of the Sabbath lamp) because the symbol for spiritual light and sweetness in every relation of life.

Certain women—probably by their religious knowledge and activity in charitable matters, earned the title of "Mater Synagogue" (mother of the synagogue).

The rigid separation of the sexes in prayer seems to date from the thirteenth century, and was started as a concession to the habits and customs of the period. In this the synagogue only reflected the observances of the social life outside, where men and women were separated at banquets and home feasts. Commencing at this period the women seem to have had a choice between holding their own prayer meetings in a room at the side or a little above the men's synagogue, or of listening to the synagogue service, by means of a small window or balcony. Of course, this was the forerunner of the ladies' gallery of to-day. If the women could not arrange to have a separate apartment they sat at the back of the synagogue, in reserved places, screened by curtains.

In their own prayer meetings women were led by female precentors, and a great proportion of the synagogues in Russia and Poland, up to the present time, indulge in such a woman reader, called the "Vorsängerin." They are not unknown, it is said, even in London at this day. Women say "Kaddish" in the synagogue when their parents have left no male posterity.

But, of course, it was against the dignity of the congregation that women should perform any public service for men, unless one can recognize the mourning women employed at funerals as holding public office. The general principle applied to women was this: "The king's daughter within the palace is all glorious," but not outside of it; and down to the present day the contrast between a woman's irresponsible position in public worship and her domestic dignity in the home is clearly

Continental Insurance Company

OF NEW YORK

HENRY EVANS, President

Capital	- - - -	\$2,000,000
Assets	- - - -	27,070,031
Policyholders Surplus	- - - -	14,489,991

Furnishes the Highest Class of Fire Indemnity
at the Lowest Cost.

NEW YORK OFFICE
80 MAIDEN LANE

BROOKLYN OFFICE—158 MONTAGUE STREET

1825

1913

THE PENNSYLVANIA FIRE INSURANCE COMPANY

508-510 WALNUT STREET
PHILADELPHIA, PA.

EIGHTY-SEVENTH ANNUAL STATEMENT

ASSETS	
Bonds and Stocks at Market Value.....	\$6,277,221.00
Mortgage Loans (First Liens).....	174,750.00
Loans on Collateral.....	266,500.00
Real Estate.....	139,000.00
Cash in Banks and Office.....	183,088.28
Premiums in course of collection.....	727,491.68
Accrued Interest.....	87,560.33

\$7,855,611.29

LIABILITIES	
Reserve for Annual and Term Policies in force..	\$3,386,246.73
Reserve for Perpetual Policies in force.....	966,874.31
Reserve for unadjusted losses and other claims..	320,117.55
Accrued Taxes and other claims.....	99,675.40

\$4,772,913.99

Surplus to Policyholders.....	\$3,082,697.30
Cash Capital.....	750,000.00
Net Surplus, December 31, 1912.....	\$2,332,697.30

OFFICERS

R. DALE BENSON, President.
JOHN L. THOMSON, Vice-President.
W. GARDNER CROWELL, Secretary.
HAMPTON L. WARNER, Asst. Secretary.
WILLIAM J. DAWSON, Sec. Agency Dept.

DIRECTORS

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1853

SIXTY YEARS IN BUSINESS

1913

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NEW YORK

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ELBRIDGE G. SNOW, President

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Take a Mortgage
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Assets.....	33,406,434
Surplus to policyholders.....	19,151,755

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AREUNAH M. BURTIS , Secretary.	HENRY J. FERRIS , Assistant Secretary.	

63d Annual Statement

OF THE

Aetna Life Insurance Company

HARTFORD, CONNECTICUT

MORGAN G. BULKELEY, President

Life, Accident, Health and Liability Insurance

JANUARY 1, 1913

ASSETS.		LIABILITIES.	
Real estate acquired by foreclosure.....	\$87,106.34	Reserve on life endowment and term policies.....	\$86,942,660.00
Office building.....	500,000.00	Additional reserve, not included above.....	760,106.00
Cash on hand and in banks.....	4,027,579.35	Premiums paid in advance, and other liabilities.....	850,805.76
Stocks and bonds.....	35,644,393.45	Unearned interest on policy loans.....	238,011.59
Mortgages secured by real estate.....	53,451,908.52	Accrued taxes.....	523,483.98
Loans on collateral.....	1,988,534.97	Surplus reserved for special class of policies and dividends to policyholders payable on demand.....	3,523,237.99
Loans secured by policies of this company.....	9,104,306.06	Losses and claims awaiting proof, and not yet due.....	693,105.24
Interest due and accrued December 31, 1912.....	2,105,451.69	Unearned premiums on accident, health and liability insurance.....	2,629,241.04
Premiums in course of collection and deferred premiums.....	2,228,428.97	Reserve for liability claims.....	2,440,391.85
Market value of securities over cost, less assets not admitted.....	2,286,065.95	Surplus to policyholders.....	11,922,731.85
Total assets.....	\$110,523,775.30	Total liabilities.....	\$110,523,775.30

INCOME.		DISBURSEMENTS.	
Premiums.....	\$18,150,698.70	Payments to policyholders.....	\$13,912,631.09
Interest, rents, etc.....	5,799,660.77	Taxes.....	597,996.36
Total income in 1912.....	\$23,950,359.47	All other disbursements.....	6,253,793.95
Total income in 1912.....		Total disbursements in 1912.....	

The amortized value of the bonds as provided by the law of New York shows a value greater than the market value above given by \$1,400,685.54.

GAINS DURING 1912.	
Increase in premium income.....	\$978,814.67
Increase in total income.....	1,955,693.04
Increase in assets.....	5,768,240.08
Increase in life insurance in force.....	16,321,721.74
New life insurance issued in 1912.....	\$53,204,479.00
Life insurance in force January 1, 1913.....	384,926,352.91
Paid policyholders since organization in 1850.....	233,181,650.21

LIFE BUSINESS. Mowry & Patterson, Managers, 100 William St. George G. Ball, General Agent, 1170 Broadway. Max Saymon, General Agent, 1170 Broadway. W. A. Nicolay, Manager, 215 Montague St., Brooklyn.	CASUALTY BUSINESS. Charles H. Phelan, Manager, 100 William St. Frank F. Eagles, Manager, 277 Broadway. George G. Ball, General Agent, 1170 Broadway. J. B. Cleland, Manager, 1577-1585 Woolworth Bldg. Eugene F. Smith, Jr., Manager, Fifth Avenue Bldg., New York City.
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A. D. 1710

A. D. 1913

SUN INSURANCE OFFICE

OF LONDON

OLDEST INSURANCE COMPANY IN THE WORLD

Abstract of Statement of United States Branch, December 31, 1912

Rendered to New York State Insurance Department

ASSETS		LIABILITIES	
Real Estate in New York City.....	\$216,250.00	Reserve for Business in Force.....	\$2,917,937.43
Mortgage on New York City Real Estate.....	25,000.00	Reserve for Losses in Course of Adjustment.....	316,066.00
U. S. Government Bonds.....	212,000.00	Reserve for Other Liabilities.....	145,933.58
Railroad and Other Bonds and Stock.....	3,196,950.72	Surplus.....	1,243,000.13
Cash in Banks.....	428,208.27		
Premiums in Course of Collection.....	474,721.36		
Other Admitted Items.....	69,856.79		
	<hr/>		
	\$4,622,987.14		\$4,622,987.14

Commercial Union Assurance Company

LIMITED

OF LONDON, ENGLAND

UNITED STATES BRANCH OFFICE, 55 JOHN STREET, NEW YORK

GEO. S. BOWDOIN, Esq., of J. P. Morgan & Co.
ALEX. H. WRAY, Manager.
JOHN CLAFLIN, Esq., Pres., The H. B. Claflin Co.

DIRECTORS IN NEW YORK
WALTER P. BLISS, Esq.
CHAS. J. HOLMAN, Ass't Manager.
FRED'K B. CAMPBELL.
UNITED STATES BRANCH STATEMENT.
Rendered New York Insurance Department:

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

JANUARY 1, 1913.
Total Assets \$7,620,988
Net Surplus 2,910,607

The Palatine Insurance Company

LIMITED

OF LONDON, ENGLAND

UNITED STATES BRANCH OFFICE, 55 JOHN STREET, NEW YORK

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

U. S. TRUSTEES:
JOHN CLAFLIN, Esq., Pres., The H. B. Claflin Co.
CHAS. J. HOLMAN, Ass't Manager.
UNITED STATES BRANCH STATEMENT
Rendered New York Insurance Department:
JANUARY 1, 1913.

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

Total Assets \$3,250,577
NET SURPLUS 1,250,571

The Commercial Union Fire Insurance Company

OF NEW YORK

55 JOHN STREET, NEW YORK

Statement Rendered New York Insurance Department:
JANUARY 1, 1913.

Total Assets \$1,028,000
NET SURPLUS 350,071

A. H. WRAY, President.

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

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

defined and is reflected in our prayer book. On the one hand, we have the man's daily benediction, "Blessed art thou, Oh Lord our God, King of the Universe, who has not made me a woman"; on the other hand, the splendid tribute to the woman of worth, taken from the last chapter of Proverbs, which is read by the master of the house on the eve of the Sabbath.

And in the Talmud there are numerous illustrations of the love and respect which should be shown toward the wife. We read, for instance, such passages as "Love your wife like yourself, honor her more than yourself"; and again, "It is woman alone through whom God's blessings are vouchsafed to a house. She teaches the children, speeds the husband to the place of worship and instruction, welcomes him when he returns, keeps the house Godly and pure, and God's blessings rest upon all these things."

It is difficult to reconcile the honored and dignified place woman holds in the Jewish home, with her colorless and passive position in the synagogue. I cannot but think that the influence of the early Christian Church, and particularly of the Church Fathers, has much to answer for in this respect. Jews are an assimilative race, and just as in the different countries we inhabit we grow in outward appearance somewhat like the nations in whose midst we live, so do we unconsciously adopt many of their views and habits of thought. Now Christians generally maintain that the Church raised the position of women during the early centuries after the introduction of Christianity; and they attribute it to the following reasons:

1. That Christianity taught the spiritual equality of both sexes.
2. Christianity maintained that marriage was a sacred and permanently binding contract.
3. That Christianity made divorce difficult.
4. That altogether it improved the legal status of woman and gave a new prominence and dignity to the female sex.

But it is difficult for us as Jews to subscribe to these views.

Christianity was not a great intellectual movement. It was the outpourings of a stream of religious emotion; but of social problems of the time it knew and cared little. Hence on secondary questions, like this of the treatment of women, Christianity acquiesced in the feeling of its environment, and took its color from the pagan countries around. In my opinion it was the teaching of the Church Fathers that barred the way to the progress of woman in Europe; and the Jews, being an assimilative race and living for centuries among a people who followed their teachings, gradually fell under their influences and grafted them on to their own customs. The numerous references of St. Paul to women are mainly answerable for the inferior position—both in the Church and the home—which the Christian woman held, and in which belief she was trained to acquiesce throughout the mediæval ages.

When we pass to the teachings and writings of the Church Fathers, who were the absolute guides of public opinion for the 1,400 years following the birth of Christ, we find that they accentuate the views of St. Paul to a horrible degree. Tertullian, the first of the Latin Fathers, writes as follows: "Thou art the devil's gate, the betrayer of the tree, the first deserter of the divine law," and he admonishes women that they dare to seek apparel, but should dress in rags and remain in dirt, as sorrowful and penitent Eve. St. Ambrose and St. Jerome are little more favorable to woman, and according to St. Ambrose, she is more fitted for bodily than mental work, because "Remem-

ber that God took a rib out of Adam's body and not a part of his soul to make her." And when he is asked, why she must veil herself in the churches while her husband does not, he answers because "She was not made in the image of God, like man." And he indorses his disdainful references to woman by writing that "She is the root of all evil."

The writings of these men ruled the life of Europe, and their ideas about women entered into Church life and social life, and the legislation of every country under the dominance of the Church or canon law. How, in the face of all this, can it be urged that Christianity effected an improvement upon the status of woman as it was amongst the Jews? The truth, to my mind, is that Christianity did preach some ideals and principles, which should have aided the cause of woman, but it nullified its action by unpractical excesses and mischievous errors. Thus life for the women in the ghettos throughout Europe was gradually affected by many of the influences that shaped the destinies of their Christian sisters. Amongst Mohammedans, women were held to be on a still lower spiritual plane, hence the Jewesses of Northern Africa, Syria, etc., were, till a comparatively recent date, regarded as inferior beings, who were unworthy of receiving instruction. The reform movement in the Christian Church affected the position of women but little, until we come to the eighteenth and nineteenth century, when the formation of many Nonconformist and dissenting bodies materially improved it. The Quakers, for instance, have always placed women upon a religious equality with men, and the Wesleyans, Congregationalists, Baptists, Presbyterians and Unitarians followed suit. Amongst our own people the religious emancipation of women is proceeding in extremely slow fashion, and the example set by the Reform Congregations of Germany, America and England, shows little chance—at present—of being followed by orthodox congregations.

In studying the Reform movement in Judaism one is struck by the many attempts made at the Rabbinical conferences held in Germany at various periods during the commencement and middle of the last century to improve the position and stimulate the interest of women in the synagogue. Einhorn, Geiger, Holdheim, and many others spoke lofty words on their behalf. In an article published by Geiger in 1837 he writes: "Let there be from now on, no distinction between duties for men and women, unless flowing from the natural laws governing the sexes; no assumption of the spiritual minority of woman, as though she were incapable of grasping the deep things in religion; no institution of the public service, either in form or in content, which shuts the door of the temple in the face of woman, no degradation of woman in the form of the marriage service, and no applying the fetters, which may destroy woman's happiness. Then will also the Jewish girl and the Jewish woman, conscious of the significance of the faith, become fervently attached to it, and our whole religious life will profit from the beneficial influence which feminine hearts know how to bestow upon it."

In 1846 the Israelitish Council of Selwyn issued a mandate, which stated that woman shall be considered on an equal religious footing with man, their admission to confirmation being tantamount to the declaration of their religious majority, and in the same year Holdheim declared that woman was admissible to "Minyan." The Reform Congregation of Berlin, founded in 1845, was the pioneer one in the action taken in reference to the religious position of woman, and in Dr. D. Philipson's

words, "When the reform was introduced of seating men and women on the same floor of the house of worship, the first step was taken toward the religious emancipation of women." In the Berlin Reform Congregation, therefore, they dispensed with the ladies' gallery, and the innovation has been followed by all the Reform and many Conservative congregations in America. I venture to think that in this respect reform has followed the right course, and one, which if followed, would solve many of the difficulties attendant upon the question of woman's place in the synagogue in England. Here, with the one exception of the Liberal Jewish Synagogue, women take no part in the service, unless one includes the lady members of the choir; nor are they allowed any voice in the administration of the affairs of the synagogue; although a large proportion of the income of each congregation is provided by the lady seat holders. It is true that amongst the Sephardim, a woman is occasionally elected to serve as a "Yehida"; but as far as I can ascertain, this is an honor more in name than in fact, as no "Yehida" can vote on the board of management of her synagogue, although her services may be requisitioned for a sub-committee.

The West London Synagogue in Upper Berkeley street, is more democratic in its constitution, as such ladies who hold seats in their own name, have the right to vote at all meetings of seat holders. Some few months back, the *Jewish Chronicle* commented on this anomalous state of affairs. They wrote: "The question of women's suffrage has been kept very much to the fore by energetic lady politicians, but very little effort has been made by the daughters of Israel to secure an active voice in the synagogue management," and further on, in the same article, they say, "It would be interesting to ascertain what measure of support would be accorded to any proposal to modify the United Synagogue Act in the direction of giving lady seat holders the vote. Personally, I feel that the rebuke implied in these words is well merited." It shows a lamentable lack of spirit, that the women seat holders have never formulated their demands, nor as far as I can ascertain, have they ever attempted to approach their local boards of management with a request to consider the subject.

Even the most determined anti-suffragist admits the advisability of women serving on local government boards, though they may not, in his opinion, aspire to the Parliamentary franchise, and surely the matters controlled by our synagogue boards are not of so "imperial" a character that their influence and utility would be impaired by the presence and co-operation of women. The Church of England is commencing to recognize the value of women having an equal voice with men in the management of church matters; and there are several instances of women serving as church wardens and sidesmen. Only the other day I was reading of a vicar in a country town, who at a vestry meeting, intimated his intention of exercising his privilege as vicar by appointing at least three women as members of the vestry, unless, as he hoped, the vestry would anticipate him, so convinced was he that such an arrangement would add to the efficiency of the work. It would indeed be a significant and happy augury if our boards of management viewed the question in the same light, and anticipated a demand, which is bound to come in an age where the efforts of women of all ranks, of all professions and creeds tend everywhere toward the recognition of women's services to the community.

Women are always being told that if they thought a little less of their

"rights" and a good deal more of their duties it would be well for them and for society at large; but I maintain that as a rule, those women who devote their time and energies to improving the position of their sisters and themselves, are those who hold the highest conception of duty. Wherever there is a general attempt on the part of women of any society to readjust their position in it, a close analysis will always show that the changed and changing conditions of that society have made woman's acquiescence in the *status quo* no longer desirable nor necessary. I have spoken and interchanged ideas on this subject with some of the most capable and high-minded of my sisters in faith, both here and abroad and the feeling is strong that the time has now come when Jewish women should strive to form a real and integral part of the congregation and share in the service to the same extent as the men. In my opinion, the occupants of the ladies' gallery, being segregated and set apart altogether, cannot properly be regarded as being part of the congregation. This may sound paradoxical, but as no service would be held for them, unless a minimum number of ten men were present (or ten male children of 13 years of age would suffice), I fail to see that they can be regarded otherwise than as appendages of their husbands, fathers or brothers. Is this not clearly indicated in our Sabbath morning service when, after reading the Haph Torah, the blessings of the Almighty are invoked upon "this holy congregation, together with all other holy congregations: them, their wives, their sons and daughters and all that belong to them?" It is difficult to reconcile the conception of the Jewish woman as wife and mother, as described in the Talmud and other writings of a similar character, with the actual position occupied by her in the synagogue.

So unnecessary do the ultra-orthodox congregations of Jews consider it for their women folk to attend the service of the synagogue, that they do all in their power to prevent the women in the gallery from seeing, and consequently from properly hearing either chazan or preacher, and in all cases I fancy the accommodation in the gallery is less than in the body of the synagogue, which proves my contention, that it is not expected of us that we should attend the house of prayer as much or as regularly as our male relatives. Now what does this imply? That the woman is not worthy of the benefits and happiness that arise from communing with her Maker in the place of worship, or of hearing words of wisdom and encouragement fall from the lips of the minister? It would seem so. Yet, although a Jewish mother is thus deprived of many spiritual advantages it is expected of her—and rightly so—that she should influence and carefully train her children in the paths of their religion. This is a privilege and a duty no right minded mother would forego but judge what prestige and influence she runs the risk of losing with her boy of 13, who on becoming bar mitzvah is admitted to the full benefits of the congregation, from which his mother, who has been his guide and mentor up to that day, is excluded.

Surely the day cannot be far distant when the synagogue will treat all worshippers alike, irrespective of their sex, when services in the synagogue shall be performed for all those who desire, and not be dependent upon the minimum ten men who, in many instances, require to be paid for the privilege of praying to their Creator. And what valid reason is there why women should not be called up to the reading of the Law? In the portion of the "Schulchan Aruch" dealing with the laws affect-

ing the observance of the Sabbath, it is stated that women and minors might be included among the seven persons to be called up to the reading of the Law on Sabbath, provided they understood the nature of the blessings. The right, however, soon became a dead letter. It was customary in those days for each person to read his portion out loud; and as it did not fall in with the current ideas of woman's modesty for her voice to be heard in public, the privilege was not exercised.

I earnestly hope that this forecast of what I think the woman's place should be, both in the synagogue and in the vestry room, will not be interpreted as a desire to break with the old things. No one recognizes more than I how deeply the roots of our faith are embedded in the past, but at the same time, I cannot fail to see that the spirit now manifested among women is the spirit of an age which no longer allows us to be poor, inarticulate things; but human beings, with a voice, a will, a soul, an intellect, urging us forward to a higher and fuller and nobler life.

A HOUSEWIFE'S PRIDE.

Although there is a difference of opinion as to which part of the house the housewife takes the most pride in, I think the majority will agree that it is in the dining room, especially the table linen, and it is a most pardonable pride, as it should be the ambition of every housekeeper for this part of her house at least to be always clean and as attractive as she can make it.

It is well to get a good quality of linen for tablecloths and napkins, for it lasts longer and will be more economical in the end. Tablecloths generally wear out first in the folds, and by cutting off a few inches from one end and one side, all the folds will be changed, thus giving the cloth a fresh start. The small cloths are a wonderful saving to the tablecloth, and remnants of linen can often be bought at very low prices to be made into serviceable tea and tray cloths.

The napkins and all white tray-cloths and centerpieces can be kept beautifully white with very little rubbing by putting them to soak overnight in warm suds to which a little borax has been added, as the borax softens the water and whitens the fabric, and if starch is not liked in them, add a little borax to the last rinsing water, and they will have a firm body without being stiff.

If one has not the time to embroider the initials now so much used and liked on their table linen, they can be bought very reasonably, and these can first be basted and then stitched very carefully with fine needle and thread, and if the work is neatly done they look quite as well as if they had been embroidered on the linen by hand. If stitched on neatly and closely they will not rough up when laundered, but care should be taken to iron on the wrong side and over a piece of flannel to make the letters stand up on the linen, otherwise they would be pressed flat and their neat appearance entirely spoiled.

I speculate much on the existence of unmarried and never-to-be-married women nowadays, and I have already got to the point of considering that there is no more respectable character on this earth than an unmarried woman who makes her own way through life quietly, perseveringly, without support of husband or brother, and who retains in her possession a well regulated mind, a disposition to enjoy simple pleasures and fortitude to support inevitable pains; sympathy with the sufferings of others, and willingness to relieve want as far as her means extend.

The egotism of woman is always for two.—*Madame de Stael.*

JEWISH WOMEN IN SCIENCE

By B. Horowitz

Whilst the number of Jewish women that have thus far distinguished themselves in the scientific world are few and far between, their numbers are rapidly being augmented. Economic conditions are gradually transforming the housewives of the past into women of the world. They are becoming aggressive; they have caught the "pushing" spirit; they are beginning to rub shoulder with those who in the past have ruled exclusively; they are showing that in the field of competition they can very often hold their own, and sometimes more than their own.

"Woman is but a weaker man," said an ancient philosopher. If he meant by this that she is weaker physically, then undoubtedly he was right. But if, as some believe, his remark refers to the intellectual side of woman, then he gives utterance to a fallacy which has been repeated and accepted by many of his kind.

Louisa Rabinowitz was born in Russia some forty years ago. Like many another Russian Jewish product she early showed her genius, but this could hardly be developed in the holy land of horrors. Fortunately for her future she became active in revolutionary circles—a very common means of taking revenge when activities are stifled in another direction. She attracted the attention of the police, and having been warned once or twice with no avail she was cast into prison, with a pleasant prospect of a journey to Siberia awaiting her. Through the help of a few friends she managed to escape and made her way to France.

Her gymnasium training, and especially her brilliant record at the institution, led her in excellent stead. She was admitted to the college, and there remained for one or two years, during which time she studied physics, chemistry and biology among her other subjects.

Family affairs did not allow her much time in Paris. She was forced to emigrate to America with them, leaving behind scores of admiring friends, and especially one who was to do so much for her later on.

Her early days in New York were not pleasant, the path to be traversed was far from a rosy one. Few know of her struggles in those days, but years later she did confide to a friend of hers that about this time she had gotten so heartily sick of life that she seriously contemplated suicide.

Fortunately a benefactor came just in time. Once again she had the opportunity of pursuing favorite studies. These she carried on at the Woman's Medical College in Philadelphia. Here her record for the four years was the most brilliant that any woman ever attained.

For some time shortly after this Miss Rabinowitz, now an A. B. from Paris, and an M. D. from Philadelphia, pursued post-graduate work at the Post-Graduate Hospital. Then she found a means of satisfying her desire to return to France. In Paris, and especially at Nancy, she began the work which was soon to make her famous throughout the medical world.

The subject of anaesthesia had early attracted her attention. It was her aim not only to increase the number of anaesthetics available, but to find one which should have minimum after-effects—and therein lay the rub.

Contrary to the notion of the general public, anaesthesia, or the art of making one insensible to external impressions, is not a discovery of the last hundred years. We have reason to believe that the Chinese were familiar with it. Homer and Herodotus

have more than one passage which authorities claim justifies the opinion that the Greeks were familiar with drugs which had the power to put people into a kind of sleep and make them insensible to pain. It was not unknown to the Romans, and throughout the Middle Ages a few apparently possessed the so-called "devilish" art.

However, the fact does remain that not till the advent of Davy in the early nineteenth century was the fact openly put before the public. This famous chemist, popular to the world at large as the inventor of the Davy safety lamp, venerated by scientists as one of the most illustrious of the fraternity, showed that a gas which he had discovered had peculiar results when inhaled. Davy experimented upon himself, and found that its inhalation put him in wonderful good humor. For that reason he named it "laughing gas." But more important than this was the finding that it made him insensible to pain. With that wonderful foresight with which but few of us are gifted Davy strongly recommended its use in medicine, but his advice—as such advice often will go—went entirely unheeded.

Faraday, Davy's successor at the Royal Institution, showed that anaesthetic effects were not confined to "laughing gas" alone, nor particularly to a gas, but that ether possessed similar properties.

The first practical application of this new knowledge was its use in tooth extraction. In 1844 Wells, of Connecticut, successfully extracted a tooth by the use of nitrous oxide, which is merely the technical name for "laughing gas." An unfortunate failure immediately afterward caused him to give it up, and for some years nothing more was heard on the subject.

Four years later Simpson showed that in many respects chloroform, especially for extensive operations, was preferable to "laughing gas." Simpson's researches were conducted on an elaborate scale, and they attracted general attention. Many other workers now came on the scene and widely extended the subject. Soon anaesthetic methods became widespread.

The objection to all anaesthetics has been their disagreeable after-effects. Chemists prepared compound after compound, and the physicians put these to the test, always with the same result—bad after-effects.

It was in an attempt to eliminate these bad after-effects that Louisa Rabinowitz began research work that was to make her famous among her medical confreres.

After several years of labor she finally succeeded, obtaining the desired effect by the use of low tension electric currents. To go into details would require of the writer and reader a knowledge of technical electricity. Suffice it to say that by the use of such a current animals were put to sleep without suffering, and apparently were quite well again when aroused. By varying the strength of the current different strengths of sleep are obtained.

These findings of hers Miss Rabinowitz communicated to the last International Medical Congress at Rome, and there the impression she made was most favorable. The lecture was illustrated with experiments, and these, according to an eye witness, were carried out with such dexterity as to command the admiration of all those present. It was the general opinion that these researches immensely extended our knowledge of the subject.

Miss Rabinowitz is still pursuing her favorite study, and there is every prospect that the gifted woman will enrich medicine with more than one important contribution.

Man forms and educates the world, but woman educates man.

Woman's Position Among the Jews

By Annie M. Garfinkle

At the present time the question of woman's position is being widely agitated and therefore a consideration of woman's position among the Jews would be of interest.

The Jewish woman has always had a glorious position in the history of the Jewish people and of the world as well. In ancient or modern Jewry the woman was considered neither

that the ancient Jews saw the woman of the Orient placed in an inferior position, still, although the social conditions were not in every respect what they are to-day, the woman was considered as equal to man.

In the first two chapters of Genesis there are two records as to woman's origin that describe woman as no less endowed than man.



MISS ANNIE M. GARFINKLE

Miss Annie M. Garfinkle, the gifted writer on Jewish subjects, was born in Nashville, Tennessee. Her father, Dr. David Garfinkle, a native of Warsaw, Poland, came to America in young manhood. Her mother, who was Miss Sarah Klyman, was born at Kovno, Russia, and came to America in childhood. They were married in Nashville and have lived continuously in that city since.

Miss Garfinkle was graduated from the Nashville High School in 1910. In June following her graduation she read before the Adath Israel Bible Class a paper on "My Conception of the Zionist Question," which immediately brought her a large measure of prominence. The paper was published in the Nashville Banner and was reproduced by a number of the leading English, Jewish and Yiddish publications. In September of the same year she delivered, at the Gay street Synagogue, an address on "The Jewish Hope," which met with a similarly favorable reception at the hands of the various publications.

As a writer Miss Garfinkle's success began with her article dealing with the ritual murder affair in Russia, which was incorrectly reported by the Associated Press. Since that time she has contributed regularly to the Nashville Banner on Jewish topics. Her articles now appear regularly in the Sunday edition of the Nashville Democrat and occasionally in the Nashville Tennessee and American. She is now engaged in writing the chapter on the Jews for the forthcoming "History of Tennessee," a comprehensive reference work, under the editorship of Will T. Hale and Dixon L. Merritt.

A rare charm of style and an unusual accuracy in detail characterize Miss Garfinkle's work. Few young writers have been so widely copied, and she is

rapidly coming into national prominence. Her articles have been reproduced in the most representative publications of all sections of the United States, as well as in some of the leading journals of England. Out of her articles, setting forth correctly the facts of Jewish custom and Jewish history, has come a large measure of good not only to her own people, but to all classes and all creeds, in that they tend to a better understanding of essential truth.

Aside from her exceptional ability as a writer, Miss Garfinkle approaches at once very nearly the ideal Jewess and the ideal American young woman. She is a deep student of the Zionist movement. Taking a keen interest in current affairs, she has made her life felt in many departments of civic and educational life. She recently conducted, unaided and alone, against the organized opposition of the clergy, a campaign against the reading of the Bible in the public schools. Her campaign was based purely on constitutional grounds and was conducted in a masterly manner. While it has not attained the immediate result of removing the Bible from the public schools, it has had a widespread educational effect and will ultimately result in a larger measure of fairness and tolerance in the educational life of the community.

Miss Garfinkle has for the last four years been connected with Sabbath school work.

Hardly two years in work as a writer, Miss Garfinkle has attained results that might well be envied by those who have given a lifetime to the business of writing for a purpose. She wastes no words. Whatever she writes has a definite purpose, and, almost without exception, reaches that object speedily and effectively.

the slave of a man nor was she enclosed in a harem.

Jewish history and Jewish literature show that the position accorded to woman among the Jews was lofty and dignified. In spite of the fact

Genesis 1:27—"And God created man in His own image, and in the image of God created He, male and female created He them." Woman here is placed on the same pedestal as man.

In Genesis 2:8, it is written God said, "It is not good that man should be alone, I will make a helpmate for him," and he took one of the ribs of man and formed a woman.

The following two stories from the Talmud illustrate how the rabbis regarded the creation of woman. A heathen once said to a rabbi: "Your God is a thief. He came to Adam while he was asleep and took one of his ribs."

The rabbi said "Permit me to tell you a little occurrence. A few nights ago a robber entered my house and stole a silver goblet, but he left a gold one in its place."

"What a generous thief," exclaimed the heathen. "Even such a thief is our God," rejoined the rabbi. "He took away Adam's rib but left Eve instead."

In a passage from the Midrash the reason for the formation from the rib is given thus:

"God made her not from the head, lest she be overbearing; nor from the eyes, lest she look around; nor from the ear, lest she be an eavesdropper; nor from the neck, lest she be stiff-necked; nor from the mouth, lest she be talkative; nor from the heart, lest she be covetous; nor from the hand, lest she be greedy; nor from the foot, lest she wander about; but from the rib, which is hidden from sight, to indicate that her sphere of action is the home inside, unobserved by public gaze."

When a particularly tender relation is pictured by the prophets a mother's love is often employed to symbolize the thought, and when the prophet of exile wished to delineate God as the comforter of His people he said: "As one comfort you." The Book of Proverbs is full of expressions of reverence for the mother, who is the teacher of all virtues. The last chapter of Proverbs states that King Lemuel was taught wisdom by his mother.

A curse is foretold for the man who forgets to reverence his mother. The exalted position given woman in Jewish teaching is a remarkable contrast with her inferior position in the Orient and throughout antiquity generally.

To quote a few sayings of the rabbis:

"All blessed in the household come through the wife; therefore should her husband honor her."

"Man should consult his wife, treating her as a companion, not a plaything, making her what God intended, a helpmate, for him."

"Who is rich? He who has a good wife."

"Culture in woman is better than gold."

"God gave more understanding to woman than to man."

"If thy wife be of small stature, stoop and speak to her gently."

"He who loves his wife as himself and honors her more than himself will train his children rightly."

"Israel was redeemed from Egypt on account of the virtue of its women."

The high position of women in Jewry is seen with regard to marriage. Abraham sent his steward, Eliezer, from Canaan to his native land, Mesopotamia, to choose a wife for his son. Eliezer meets Rebecca at the well, she conducts him to her parents, to whom he communicates his master's message. Rebecca is called by her parents, and only when she declares her willingness do they give their full consent. This was a guiding example from Israel.

When the temple existed the fifteenth day of the month of Ab was a feast. Jewish youths and maidens assembled and danced in the vineyards. On this day many young men chose their brides.

Jewish family life is holy and noble; in the home the wife's rule is paramount; in domestic affairs the wife is supreme. "I never call my wife, wife," said Rabbi Jose; "I call

her home, for it is the wife who makes the house a home."

"Another rabbi wrote: "He who sees his wife die before him has, as it were, been present at the destruction of the sanctuary itself; around him the world grows dark."

The relations between husband, wife and children are the most beautiful. The family services on the Sabbath and holidays are sublime. It is the Jewess who holds up to the world the highest ideals of home life, of noble self-sacrifice and devotion.

Hand in hand they (husband and wife) walk down life's path through the years of sunshine and shadow, jointly partaking of the joys and sorrows, and bearing the burdens and hardships. They hold that sweet communion of soul and spirit which survives all the shocks of life, and present to the world a picture of conjugal love, bright, vivid and lasting.

Immortal Ruth stands forth as an example in Biblical times; in modern times Mrs. Isador Straus is an example of sublime devotion and divine loyalty. When her husband chose a manly death for himself that others might be saved his wife remained at his side, although he added his urging to that of the others. There was a long life of ease and comfort before her, to be filled with the sweet reverence of children and the prattle of grandchildren to lighten the gloom of her sorrow; but she preferred to die with the man to whom she had pledged her troth in her youth.

The beauty of Jewish home life is only equaled by the beauty of the Jewish women. The following by J. Friedlander to the Daughter of Zion shows this prominent man's idea:

"In the storm and in the stress of the
cloud-mantled years
That passed o'er thy head in a
long night of woe,
Thy spirit, O Judah, ne'er quailed
to thy fears,
Tho' thy figure it marred and thy
frame it bent low.

"But thou daughter of Zion, O pride
of your race,
Though relentless, unheeding the
ages have rolled,
Still thine is the charm and fault-
less thy grace
That dowered thy form in far
days of old.

"Still dwells in thine eye the far-
flashing light,
Outshining the sun in its zenith
of glory;
Still shines in thy soul resplendent
and bright
The virtues that compass the page
of thy story."

Queen Esther was chosen as the most beautiful woman of the Persian Empire. The King Casimir of Poland chose a Jewess as his bride on account of her beauty.

The beauty and heroism of the daughters of Zion has often been told in poem and story. Scott makes a beautiful Jewess, Rebecca, the heroine of his "Ivanhoe." He took his model from life. She was Rebecca Gratz, of Philadelphia.

Miss Rebecca Franks, an American Jewess, was the prototype of Dr. Weir Mitchell's heroine in his novel, "Hugh Wynne." Hawthorne makes a Jewess his most beautiful character in "The Marble Faun"; and Beaconsfield, in his "Tancred," makes a beautiful Jewess the heroine.

Alexandra began her rule in Palestine in 76 B. C., and for nine years—the extent of her reign—Judea enjoyed great prosperity. Her reign has been called the golden age. On his deathbed her husband entrusted the government to her, in spite of the fact that they had several sons who were of age.

At the time of his death the king was besieging the fortress Ragabah, near Jordan. His wife was so well acquainted with the secrets of mili-

tary command and of retaining a tumultuous soldiery in obedience that, keeping her husband's death secret, she pushed forward the siege and succeeded in capturing the fortress.

Grace Aguilar writes of Alexandra:

"A widow mourning for her husband with no common grief, for the emotions of Eastern women can scarcely be measured by those of the North, yet not daring either to evince her own natural sorrow or give the dead its due respect; an army without a head, dependent entirely on herself for their present measures to end in victory or confusion; a kingdom still quivering and brawling in civil disorder, ripe for insurrection, enraged with their monarch, yet standing in such awe of his terrible severity that, as long as they believed him still living, all thought of active rebellion was paralyzed—this was no enviable position for a feeble woman, even though her fortitude and talents were adequate to the emergency. * * * Nobly she must have averted this evil.

"The soldiery of Israel were not unaccustomed to female heroism. The chronicles of their ancestors told them of a Deborah, of the female saviors of the city of Tekoah, of Abigail, of Esther, and in later times of the martyr mother and the noble wife of Simon, and therefore that a woman should mingle in their ranks and urge them on to victory was no matter of astonishment. The fortress was gained, and a triumphant march brought them to Jerusalem, accompanied, as they believed, by their dying king."

Alexandra succeeded in quieting internal dissensions; she increased her army, provisioned numerous fortified places, and made Judea respected abroad. Her reign was one of the quietest and happiest in this tumultuous period.

The prophets equally addressed men and women on the Sabbath and holidays. Women take a prominent part in public assemblies.

Miriam, with timbrel in hand, heads the women of Israel in their song of victory after the defeat of the Egyptian hosts. Hannah, the mother of Samuel, makes a pilgrimage to the tabernacle, together with her husband, to sacrifice and pray before the Lord.

The capacity of women to hold the highest offices in the state has long been recognized in Jewry. Deborah, the wife of Lapidoth, was a prophetess, a judge, and a leader of Israel. Her song is one of the most beautiful specimens of Hebrew poetry.

Maacha, the wife of King Rehobam, conducted the government during the childhood of her grandson. Hulda, the wife of the Keeper of the Wardrobe, was a learned prophetess. She was the only one who could interpret to the King Josiah the Book of the Law that was found by the High Priest Hilkiah.

The women of Israel have ever shown their loyalty to their faith. At the time of the Maccabees one noble example is cited. Hannah, a Jewish princess, saw her seven sons slain before her eyes, all the while urging them to remain true to the faith of their fathers.

Longfellow made this the subject of one of his poems, the opening verse being:

"The mother: 'Be strong, my heart!
Break not till they are dead,

All, all my seven sons—then burst
asunder,
And let this tortured and tormented
soul
Leap and rush out like water
through the shards
Of earthen vessels broken at a
well."

The Jewish women of Israel endured the bitterest persecutions and tortures during the dark Middle Ages, but always remained firm to

their faith. Thousands of them were tortured in the dungeons of the Holy Inquisition; some were pitched from towers, others were burned alive. In Spain the King himself lit the fagots that consumed a company of Jews and Jewesses. Their constancy was so marked that they were believed to be sustained by the devil.

The love of Jewish women for their holy faith burned with as strong and enduring a light in her breast as in the breast of her brother or husband. She often chose death herself and a trial far more awful for her children than to submit to forceful baptism. No faith can show a longer or more noble list of willing female martyrs.

The education of the young children is left to the wife. According to the Mishna, girls as well as boys were taught Thora.

The father and the mother are placed on an equal basis. The children must show the same obedience and respect to the mother as they do to the father.

To consider two laws and their explanation as given by the rabbis: The fifth commandment says, "Honor thy father and thy mother." The "father" is placed first because children are apt by nature to honor their mother more. Lev. xix, 13: "Ye shall fear every man his mother and his father." The "mother" is placed first in order to show that children, who, as a rule, fear the father more, must pay the same respect and reverence to the mother.

In ancient and modern Israel the number of women that have excelled in learning and wisdom is very great. Many stories are told of Beruriah, the wife of Rabbi Mier. The wisdom and learning of Beruriah is said to have been received with even more deference than that of the rabbi himself.

She left 300 traditions, and is placed among the expositors of the Mishna. Rabbi Mier appears to have been as impetuous and rash as his wife was gentle and judicious.

Irritated by some wicked neighbors, he uttered an imprecation against them in the words of David: "Let the sinners be consumed out of the earth and let the wicked be no more."

"You are wrong, my husband; such was not King David's meaning," was the soothing reply. "He prayed that sin might be consumed from off the earth. He sought the destruction of sin, not of sinners."

The rabbi, aware that the Hebrew authorized such rendering of the verse, acknowledged the justice of his wife's rebuke.

The following touching story is told of the accidental death of her two hopeful sons on a Sabbath while Rabbi Mier was in the house of study: "Conquering the anguish of a mother in the strong affection of a wife who knew the passionate love borne by the father for his offspring, and dreading the effect of sudden grief, she met her husband at supper with her usual calm and tranquil mien:

"He naturally inquired for his sons, but she skillfully evaded the question, and at the conclusion of the meal stated that she had an important question to ask him, the answer to which had much troubled her.

"The rabbi encouraged her to speak, and she related that a neighbor had lent her some jewels of inestimable value, and now required them to be returned. Ought she to give them back?

"Surprised, the rabbi replied that surely his wife needed not even to ask the question, the answer was so self-evident.

"Without rejoinder she led him into the room where the bodies lay, and, removing the white cloth which concealed them, revealed their loss. She permitted the first burst of agonized grief, and then soothingly re-

called his own words, touchingly repeated. 'The Lord gave, the Lord hath taken away, blessed be the name of the Lord.' The rabbi rejoined, 'Blessed be the name of the Lord.'"

About 1600 Solomon ben Noatham Ashkenazi, a member of the staff of the Grand Vizier Mahomet Sakolli and physician of the Sultan Mehemmed III, died. His wife was so well educated in the art of healing that when the Sultan was taken ill she was called to his sick bed, and she cured him.

In 1560 Deborah Ascarelli translated Hebrew poems, and her work was recited in the Italian synagogues. All of her poetry was spirited and full of real poetic fire.

Eva Bacharach lived in Prague about the early part of the seventeenth century. She was a Hebraist and a Rabbinical scholar, and she assisted the rabbis in solving textual difficulties.

Rachel Meyr (1806-1874) was self-educated, and became acquainted with most of the noted men of her day. After the death of her son she wrote Zewel Schwetsern, which deals with the triumph of love and is an idealistic exposition of the marital relations.

Emma Lazarus, the American poetess, was born July 22, 1849, in New York City. She was educated by private tutors. She early manifested poetic taste and talent.

A collection of her poems written between the ages of 14 and 17 appeared in 1867 and was highly commended by William Cullen Bryant. In 1871 she published "Ad Metus and Other Poems," the title poem being dedicated "To my friend, Ralph Waldo Emerson." She made a translation of the poems and ballads of Heinrich Heine. Her writings are considered among the best.

The immigration of the Russian Jews to America following the prescriptive May laws of 1881 gave her theme an inspiration for Jewish subjects. Although orthodox in belief, her family had not participated in the activities of the Jewish community.

Her coming in contact with the unfortunate immigrants from Russia led her to study the Bible and the Hebrew language, Judaism and Jewish history. Some of her poems that followed are "The New Ezekiel," "The Dance to Death" and that magnificent poem, "By the Waters of Babylon."

Her poetry gave her a strong claim to a foremost rank in American literature. The closing stanzas of "The Banner of the Jew" are:

"Oh; deem not dead that martial fire.
Say not the mystic flame is spent!
With Moses' law and David's lyre
Your ancient strength remains
unbent.
Let but an Ezra rise anew
To lift the Banner of the Jew!

"A rag, a mock at first—ere long,
When men have bled and women
wept,
To guard its precious folds from
wrong,
Even they who shrank, even they
who slept,
Shall leap to bless it, and to save.
Strike! for the brave revere the
brave!"

Emma Lazarus counted among her friends many of the prominent literary men of the day. She died November 19, 1887, being only 38 years of age. Had she lived longer, her later works indicate that she would have risen to the first class of literary geniuses.

In May, 1903, a bronze tablet containing her poem on the Statue of Liberty was placed inside the pedestal of that statue in New York Harbor. The tablet is as follows:

THE NEW COLOSSUS.

Not like the brazen giant of Greek
fame,
With conquering limbs astride
from land to land,
Here at our sea-washed, sunset
gates shall stand
A mighty woman with a torch whose
flame
Is the imprisoned lightning, and her
name
Mother of Exiles. From her beacon
hand
Glows world-wide welcome; her
mild eyes command
The air-bridged harbor that twin
cities frame.
"Keep, ancient lands, your storied
pomp!" cried she,
With silent lips. "Give me your
tired, your poor,
Your huddled masses yearning to
breathe free,
The wretched refuse of your teeming
shore.
Send these, the homeless, tempest-
tost, to me.
I lift my lamp beside the golden
door!"

This tablet, with her sonnet to the Bartholdi Statute of Liberty engraved upon it, is placed upon these walls

In Loving Memory of
Emma Lazarus.
Born in New York City,
July 22, 1849.
Died November 19, 1887.

Rebecca Gratz was born in Philadelphia, March 4, 1781. She was one of a family of eleven children. She was very beautiful, and noted for her gentleness, benevolence and refinement. She was well educated, and formed the center of a brilliant circle of women of position and culture.

She was instrumental in founding the Philadelphia Orphan Asylum in 1815. Four years later she was elected secretary of its Board of Managers, which position she held for over forty years.

She started a Hebrew Sunday school and subsequently became its superintendent and president. She was instrumental in the establishment of a Jewish Foster Home of the Fuel Society, and the Sewing Society, besides many others. Her philanthropies were widespread. There was scarcely a charitable institution of her day in her native city that did not have her name inscribed upon its records as an active officer or as an advisor and benefactress.

Rebecca Gratz was, as before mentioned, the heroine of "Ivanhoe," by Sir Walter Scott, whose attention was drawn to her by Washington Irving, with whom she was acquainted.

When Scott finished "Ivanhoe" he sent the first copy to Irving, and in a letter accompanying it he asked, "How do you like your Rebecca? Does the Rebecca I have pictured compare well with the pattern given?"

Her visits to the home of her brother in Lexington, Ky., whither her fame had preceded her, partook of the nature of ovations. She received marked attention from Henry Clay and other leading men of her day.

She is said to have devotedly reciprocated the love of a gentleman of high position, but the difference in their religious faith proved an insuperable barrier to their union. She was never married. August 27, 1869, she died, her death mourned by Jews and Gentiles.

A leading figure of the Zionist movement is Miss Henrietta Szold, who was born at Baltimore, Md., in 1862. Since 1893 Miss Szold has been secretary of the Literary Committee of the Jewish Publication Society of America. She has translated many noted works into Eng-

lish. In connection with Cyrus Adler she edited the American Jewish Year Book.

Until ill health forced her to resign she was for several years secretary of the Federation of American Zionists.

Miss Sadie American has for many years held the position of secretary of the Council of Jewish Women. She has been connected with many philanthropies and civil movements, both in general as well as in the Jewish community.

Miss American has taken active part in important offices in many other societies, and has often lectured from the pulpit.

Grace Aguilar was born in London in 1866; she is a famous English novelist and writer. She was frail and was forced to travel much for her health. Yet in the short life of thirty-one years she wrote extensively, and left literary monuments of unsurpassed beauty.

Her reading, especially in history, was extensive, and her knowledge of foreign literature was wide. She began a diary when but seven years of age, which she continued to her last days.

She wrote a drama, "Gustava Vasa," before she was twelve years of age. She wrote "Home Influence," "A Tale for Mothers and Daughters," "The Mother's Recompense," "Woman's Friendship," a story of domestic life: "Home Scenes and Heart Scenes," "The Women of Israel," "The Days of Bruce," a romance of Scottish history: "The Vale of Cedars," her most popular Jewish story.

The scene of the last named is laid in Spain in the fifteenth century. It is a most fascinating story of the reign of Ferdinand and Isabella, the power of the Inquisition, and life of the Marannos. This book has been twice translated into German and twice into Hebrew.

In "The Women of Israel" Miss Aguilar writes thus of the Jewish nation:

"Where now are the mighty nations of Babylon and Rome, before whose conquering arms Judea lay prostrate, and her children fell, mingling dust with dust, or were scattered to every quarter of the globe like chaff before the wind? Where are the mighty conquerors? Lost amid the dim shadows of the past. And what are they but names which once were great?"

"But where are the conquered? Ask of every land and every age, and they will point to them as a people still, forever Present, never Past. And what are they? God's people still—His witnesses, whom naught on earth and earthly can change, can touch.

"Nations and dynasties, conquerors and conquered, are swept from the face of the earth, leaving not a trace; but the persecuted, the oppressed, the tortured, the only nation which has seen millions and millions fall by the destroying sword, and in later times beheld but too many lost by smoother but even more dangerous means—that nation still lives, breathes, unchanged, its ranks undiminished, its undying vitality seeming to receive increase of strength and firmness from every blow that seeks its downfall.

"Cemented by the blood of noble martyrs, supported by the pillar of divine truth, and wisdom, and love, it rears its head in every land, as a temple that will never fall, and all man, woman and child, who seek to love and obey the Lord according to His law vouchsafed to Moses, add to its solidity and beauty, and bear witness to its truth."

In 1835 Grace Aguilar had an attack of illness from which she never recovered. In 1847 she took a continental trip. Before her departure

some Jewish ladies of London presented her with a gift and a touching address recounting her achievements in behalf of Judaism and Jewish women.

September 16, 1847, she died at Frankfort-on-the-Main. Her last words, spelled on her fingers, were: "Though He slay me yet will I trust Him." Her epitaph is Proverbs xxxi, 31: "Give her of the fruits of her hands and let her works praise her in the gates."

The women of the Rothschild family are known for their beauty, their culture, and their benevolence. The wife of the founder of the Rothschild financiers was ever honored by her husband and sons. After the death of her husband she continued to live in the small home where she had lived before their fortune was made; she could not be induced to move. Her sons often left their palaces to visit her.

On their father's death he obtained a promise from his sons that they would never engage in any large enterprise without the consent and advice of their mother, and even when they were the real rulers of many European countries they kept their promise to their father.

The women of Israel in ancient and modern times have demonstrated that they can rise to the heights of fame in every field of endeavor. But they have always shown themselves supreme in the home, which is woman's unquestioned empire, and where she rules with the undisputed sway of domestic love.

IS THE APRON FASHIONABLE?

There is a little article of feminine attire which does not cut an extensive figure in the fashion plates, rarely taxes the genius of the modistes, and is not celebrated in toast or song,

which, nevertheless, is as full of pleasing domestic association as any habiliment connected with the sex—that article is the apron. It does not belong to the street or the drawing-room. It is, therefore, essentially a home piece of personal furniture, and when clean and neat and pretty, as it is always with careful housewives and their daughters, gives more pleasure to the husband, father and children than all the silks and satins, the frounces and furbelows, that speak of the shop and mantua maker. A comely housewife with her spotless apron attending to home duties is then in her glory; she is mistress and queen. Change the scene and let her adorn herself for the parlor or the street, and she takes place with the rest of the world, but moving to and fro from the kitchen and dining room and through the sleeping apartments, supervising with gentle solicitude the details of home, she rules supreme, the loving and lovable arbitress of all those little comforts that make the tired workman glad to cross his own threshold, and children remember with quiet joy in after years the sweet liberties and privileges that followed like a trail of light the dear little woman with the apron. The young lover may have fond thoughts of some opera cloak rich in color, but as the years roll by he will have a tenderer feeling for the white apron and the willing feet and hands going with it than ever the daintiest festal robe inspired. There are things that belong to the general world, and these things never convey lasting messages to the heart, and there are things deeply covered with the very precious dew of home itself and saturated with suggestions of its inner life, and the modest apron is one of these eloquent things around which smiles of happiness or tears of ever-looking sorrow may gather. All this world over and in all ages of

time the simple things are the expressive ones.

The simple Saxon words are the strongest. The simple rose or honeysuckle or the familiar lilac gives most soul pleasure. Simple, old-fashioned manners and virtues wear best. And so it is with even the dress of men and women. The sailor's jacket tells more than the fop's Prince Albert, and the straw hat which that young girl wears in her garden is more beautiful than any headgear she will ever import from Paris. No amount of talk can ever add emphasis to this fact, and none can alter or defeat it. There are times and occasions for all kinds of speech, manner and wardrobe, but so long as the word home stands for anything in the affections of human beings the apron and its open secrets will hold first place in our hearts as a household symbol with unspeakable treasures of love. —Selected.

Sex makes no difference. Women who work on farms become as healthy and rugged as men. Then they have more patience, and the power to adapt themselves more readily, and their dispositions are such that they grow to love their work in the fields because it brings them nearer to Nature, and their work is a constant reminder of the goodness of their Maker. I have done everything that can be done upon a farm, from hoeing potatoes to stacking hay, and there was no task, however heavy, but was lightened by the thought of His touch having been there before.—Mrs. Taber Willett.

I believe marriages would in general be as happy, and often more so, if they were all made by the Lord Chancellor, upon a due consideration of the characters and circumstances, without the parties having any choice in the matter.—Johnson.

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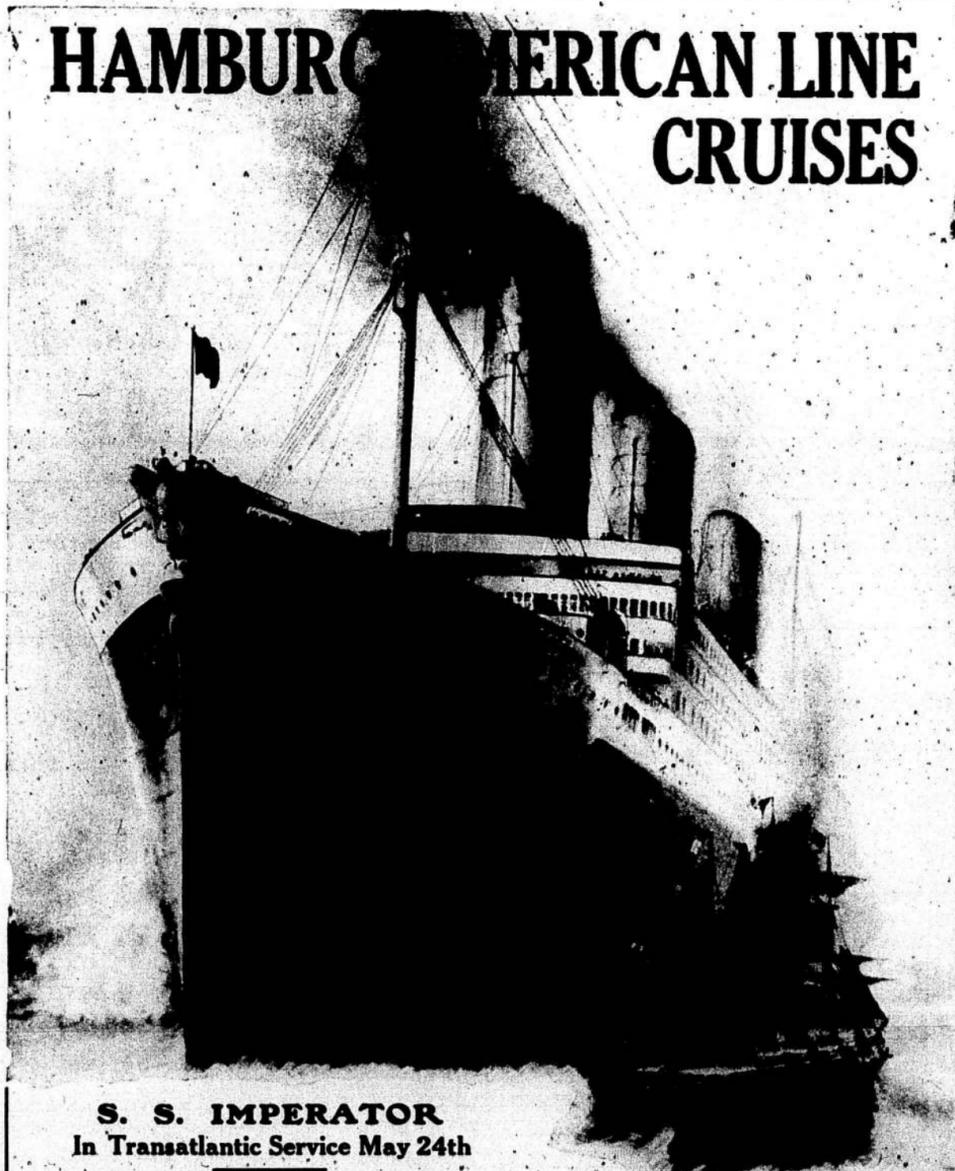
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Esther and the Woman in Judaism

By the Rev. I. Livingstone

The historical festivals of Judaism, as our sages have pointed out, are by no means unconcerned with the agency of woman. Passover, for instance, which commemorates the redemption of our ancestors from the servitude of Egypt, owes much, we are told, to the righteous women in Israel, through whose merit our ancestors were set free (see *c. g. Megillah*, 4a, *Tosafoti*). Chanukah, again, would have no *raison d'être* had not the daughter of Johanan, like Judith in the book that bears her name, slain the king and thereby saved her people (see *Chaye Adam*, 154, section 3). Purim, however, need not in this respect have recourse to legend. Esther was the heroine through whose courage Israel was delivered. It is, therefore, not difficult to understand why R. Jos'ua ben Levi points out that it is the duty of the woman, as well as the man, to read *Megillah*, or at least to hear it read (*Meg.* 4a).

The modern woman champion of the emancipation agitation is sometimes caricatured as one possessed of few external charms. The heroine of Purim, however—the emancipator of her race—was, according to the Rabbis, one of the four most beautiful women that ever existed, the others being Sarah, Rahab and Abigail (*Megillah*, 15a). Esther, too, had the gift of remaining eternally young, so whether on her marriage to Ahasuerus she was forty years of age (according to some) or seventy-five (according to the view

taken by others; supported, too, by the numerical value of the letters composing the word Haddassah!), she was "fair and beautiful" (*Esther* ii, 7). The Bible does not fail to mention the beauty of its other heroines. It extols the beauty of Sarah (*Gen.* xii, 11), Rebekah (*ib.* xxiv, 16) and Rachel (*ib.* xxix, 17), while Eve, in the view of the Rabbis, was the type of womanly beauty. R. Ishmael makes a more general statement. He is of opinion that all the daughters of Israel are beautiful, but poverty disfigures them (*Ned.* 66a).

Does woman hold a derogatory position in Judaism, or does she hold a position of esteem and regard? Have we to search the pages of Christian literature for the Charter of Woman's Rights, or is it to be found in Judaism? In a book on "Esther the Queen, or Life in the Ancient Palace of Shushan" (by Mildred Duff and Noel Hope), we are told that "it is Christ alone who shows to woman the right way in which to use her power." Let us see what the teaching of the New Testament is with regard to the sphere of woman. "Let the women keep silence in the churches, for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home, for it is shameful to teach in the church" (*I Cor.* xiv, 34-35). Or, again: "Wives, be in subjection unto your own husbands, as unto the Lord, for the hus-

band is the head of the wife" (*Eph.* v, 22-23). Further: "Let a woman learn in quietness with all subjection. I permit not a woman to teach nor to have dominion over a man, but to be in quietness" (*I Tim.* ii, 11-12). Worse degradations than these can be found in the writings of the Church Fathers.

But what of Judaism? It cannot be denied that in Judaism the husband is regarded as having a certain power over his wife. The subjection of the wife to the husband seems a natural inference from the words, "And he shall rule over her" (*Gen.* iii, 16). The Bible does not fail to point out some of the failings of woman. "The daughters of Zion are haughty and walk with stretched-forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet" (*Is.* iii, 16). And the Talmud, too, contains, here and there, passages that are derogatory to woman. One of the Rabbis said that women were light-minded (*Shabb.*, 33b). Another characterized them as talkative (*Ber.*, 48a). Ten measures of gossip, says another, have been given to the world. Of these, woman has taken nine (*Kidd.*, 49b). Women, says another Rabbi, are inquisitive. The best of women, says another, is a witch (*Soferim* 15). Woman is given to eavesdropping, they say, taking as their proof the verse: "And Sarah heard it in the tent door which was behind him" (*Gen.* xviii, 10). She also talks slander: "And Miriam * * * spake against Moses" (*Num.* xii, 1). She has also a jealous disposition: "Rachel envied her sister" (*Gen.* xxx, 1). She is a thief: "And Rachel stole the images that were her father's" (*ib.* xxxi, 19). She is fond of running about: "And Dinah * * * went out to see the daughters of the land" (*ib.* xxxiv, 1). She is also greedy: "And when the woman saw that the tree was good for food

and * * * pleasant to the eyes and * * * to be desired to make one wise, she took of the fruit thereof and did eat" (*ib.* iii, 6). She is lazy, too, for Abraham had to tell Sarah: "Make ready *quickly* three measures of fine meal" (*ib.* xviii, 6). And she is bad-tempered: "My wrong be upon thee," said Sarah to Abraham (*ib.* xvi, 5). It can, no doubt, rightly be pointed out that these discourtesies (which are taken from *Genesis Rabba* 18) refer to exceptional instances, and that some of the interpretations are forced. Still, the contention that Judaism has *always* been loud in its praise of woman cannot, in the face of these uncomplimentary references, be absolutely correct. "Woe to the whole generation which is ruled by a woman," said a Rabbi (*Mid. Ps.* 22), who, if he were alive now, would hardly have supported the cause of woman suffrage. "There are fourteen bad things in the world," says another (*Mid. Ecl.* 7), "but a bad woman is worst of all. She is more bitter than death." The Prayer Book blessing, "* * * who hast not made me a woman," appears also to be an instance of discourtesy. The motive of its utterance is explained somewhat as follows: Woman is only bound to observe those laws compliance with which does not depend upon specified periods. Man, however, has a wider field (*Kiddushin* I, 7), and thanks God that he has so many more opportunities of serving him. On the other hand, the womanly duties are no less noble and godly. In fact, "greater is the reward promised to woman than to man for the performance of her duty" (*Berachot* 17a).

What does the Bible hold to be the sphere of woman? Does it or does it not encourage woman to take part in public life? There are certainly a number of outstanding women in the Bible who took an

active part in political affairs. Miriam, for instance, the inspired prophetess, was one. She was regarded by the Rabbis as the savior of Israel (*Exod. Rabba*, xxvi), and was endowed with the gift of prophecy even as a child (*ib.* I, 17). Deborah, too, as prophetess, judge and warrior, stands prominently among the women of Israel. We are told, however, that she lost her powers of prophecy because of her concealed reference to her own success (*Pesachim* 66b). Then, again, there is Huldah, whose authority was great enough for her to be consulted by the High Priest Hilkiah on the question of the Scroll of the Law (*II Kings* xxii, 14). We are told that she was not only a prophetess, but also a teacher in the public school (*Targum to II Kings* xxii, 14). The explanation of "the gate of Huldah" in the second Temple may hence refer to the schoolhouse. Hannah, to mention another of the women of the Bible, is numbered among Israel's prophetesses (*Megillah* 14a). Sarah, the mother of nations, received her inspiration from God more directly than did the other prophetesses (*Gen. Rabba*, xiv, 14). She was, indeed, superior to Abraham, who on that account obeyed her words. Again, Ruth, to whom a whole book is devoted, is a heroine who shines with no small personality, rendering her worthy to be the ancestress of Israel's Messiah. Post-Biblical history, too, has its noted Jewesses. Every one has heard of Beruriah, the wife of R. Meir. The latter quoted *Ps.* civ, 35, in justification of his feelings, but Beruriah gave the verse another and better interpretation, the superiority of which R. Meir was bound to acknowledge. Dr. Schechter has lately discovered a new Jewish heroine in connection with the conversion of the Khazars. Sarah, a pious Jewess, turned her indifferent husband into a devout

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Jew, and, through his ultimate religious influence with the Khazars, was thus the primary cause of their conversion. The Bible, again, is not without instances of women taking part in public life. The daughters of Zelophad, we are told (Numbers xxvii), were not afraid publicly to set forth their claims to their father's inheritance. And the divine leader could not but reply: "The daughters of Zelophad speak right" (*ib.* 1).

References have been given above to the uncomplimentary thoughts that appear here and there in the Talmudic writings. Although these somewhat disprove the assertion that woman has always been looked upon in Jewry with respect and regard, such "passages in the Talmudical and Midrashic literature which ascribe to woman vanity, levity and other shortcomings are outweighed by sayings which evidence a sense of high regard for the virtues and accomplishments of women" (Dr. Friedländer, *The Jewish Religion*, p. 472). Many such sayings can be culled from the mine of Jewish literature. The palm must certainly be given to the glorious praise of the "woman of worth" in the last chapter of the Book of Proverbs. A glance at the following references will certainly convince us of the high regard which Judaism held for womankind. "Women are merciful" (*Megillah*, 14). "The Holy One, blessed be He, has given to woman a greater power of intelligence than to man" (*Niddah*, 45b). She would therefore be better able than man to estimate the character of a stranger (*Baba Mezi'ah*, 87a). Moreover, she attains discretion at an earlier age than man" (*Gen. Rabba* xviii). "If thy wife is short, bend down and whisper to her" (*Baba Mezi'ah*, 59a). "A man should be very careful to show respect to his wife, for whatever blessing dwells in his house comes from her" (*ibid.*; cf. *Gen.* xii., 16, "And unto Abraham He did well for her sake"). A parallel to this latter may be found in the well known sayings of Rabbi Akiba on his return home after his years of study. "That which is yours and mine is really hers (his wife's); for it is she that brought me to this high and exalted position." The Talmudic references in praise of a good wife are certainly indicative of high esteem. He only is rich, we read, who possesses a wife whose actions are comely (*Sabbath*, 25a). He who marries for money will beget unworthy children (*Kiddushin* 70a). But he who loves his wife as himself and honors her more than himself, is told in the words of Scripture (*Job.* v., 24) "Thou shalt know that thy tent is peace" (*Ye'bamoth* 62b). He who sees his wife die, as it were, been present at the destruction of the sanctuary itself * * * around him the world grows dark. (*Sanhedrin* 22a). Man is warned, too, against being too authoritative in his house (*Gittin* 6b). "Nothing in modern life," says Israel Abrahams, "can excel the courtly respect which the Talmudic husband displays toward his wife" (*Jewish Life in the Middle Ages*, p. 1714). The respect shown to womanhood may, perhaps, also be seen in the fact that many sacred ideas are often clothed in feminine form. The Shechina, the presence of the Divine, is pictured in a sort of feminine form (at least the word itself is feminine). Israel, too, is depicted in the prophetic writings as "the daughter of Zion." Jeremiah speaks of exiled Israel as "Rachel weeping for her children" (*Jer.* xxxi, 15). God and Israel are spoken of in the relation of husband and wife. The Sabbath, too, is greeted as the bride.

What should be the attitude of Judaism to the modern suffrage movement? The fact that a number of Jewish rabbis and ministers have joined a recent league might appear to some as an indication that Judaism would support the woman's vote.

though there is by no means remote probability that quite as many rabbis and ministers could be found to oppose the movement. It is true that the suffrage agitation receives a great impetus by reason of the fact that woman suffers many an injustice on account of some laws which affect them adversely. It is equally true that Judaism, of all religions, would advocate the removal of such injustices. But rather than see woman fight with men in the field of politics, Judaism would have woman in general retain her natural femininity and gentleness. It would lay more stress on womanly refinement and tenderness. It would advocate in her more of the poetry and less of the prose of human life. While it might encourage those who have not the claims of family life, and who have in addition a special training or ability fitting them for such purposes, to enter the political arenas, it would lay more stress upon the duties of home life and motherhood. "The king's daughter within the palace is all glorious," says the Psalmist (*xiv* 14, see *Ibn Ezra ad loc.*). "Where is Sarah thy wife?" the angels asked Abraham. And he said, "Behold in the tent" (*Gen.* xviii 9). Woman's paramount duty say the Rabbis, is to see that her children attend school (*Berachoth*, 17b). To the Rabbis the words "house" and "wife" are synonymous (*Yoma* 2a). Rabbi José said, I have never called my wife "my wife" but "my house" (*Sabbath*, 118b). But though Judaism would say that there is such a thing as "woman's sphere," it does not say that man is superior to woman. It is true that the Jewish woman is not recognized as contributing to the formation of *Minyan*, nor does she take part in the so-called honors of the synagogue. But it is only because Judaism would emphasize thereby that the home should not be deprived of her saintly influence. "These disqualifications are based on the principle of regard for women and their home duties, and by no means on a belief in their inferiority * * * Modesty and reservedness were the main cause of the preservation of the sanctity of the Jewish home and the purity of Jewish family life, a treasure and a blessing which ought to be well guarded" (Friedländer, "The Jewish Religion," p. 473). Woman's greatest power is in the quiet influence she can exert over those around her in molding their characters, in deepening their religious instincts, and in inspiring in them the feeling which will make them "rise up and call her blessed." That is the great mission of every Jewess.

A WOMAN'S BEST COMPLIMENT.

The finest compliment we have ever heard told to a woman was by her husband, who said in speaking of her, "We always think of her as a morning glory, because she looks so bright and cheery and pretty at the breakfast table." How many breakfast tables are presided over by women who make no effort to be dainty, and there are a great number who are at once untidy and even uncleanly to look at.

The claim that household duties keep women from looking well in the



morning is easily disproved, for in many a household where the lady gives a helping hand in the kitchen a big apron will thoroughly protect her, dress, and then, too, cooking, unless one makes it so, is never dirty work.

That woman commits an error who looks uncared for and badly dressed in the morning.

The other woman, who wears any old thing to the breakfast table is also making a mistake, for that is the time when the men of the household ought to see a woman at her best, and not especially rely on her appearance in the evening, when the soft and charitable light of the gas will hide many defects.—Selected.

THE COOKING OF THE FIRST DINNER.

The young woman's first successful attempt at cooking a dinner is a prime event in her life; perhaps next to an engagement to be married; the affair involving the most serious emotion. She has approached this great achievement by gradations. Furtive observations in the kitchen, experiments with candy making, an occasional trial at boiling an egg or

preparing a cup of tea, stealthy perusal of cook books, and confidential talks with young friends who have passed the rubicon and actually got up a whole repast—these have been the preludes to the momentous day when she announces to her mamma that she intends to cook the dinner, and every fifteen minutes thereafter comes to the said mamma for counsel as to the details. However, the dinner is cooked, and let us suppose it is a success—soups, meats, vegetables, pastry. The young conqueror's face is flushed with the caress of the stove and the glow of triumph. She expects and she receives rich largess of compliments. She notes with solicitous eye that the viands are appreciated. She expands with a sense of maturity, and in fancy presides over a household of her own. She has taken a fresh degree in the university of life, and will with mild and affectionate patronage tell the artless of her own sex who have never tried conclusions with the larder and the kitchen how easy after all it is to one who has the nerve and the knowledge—the last word in italics. Happy maiden and thrice happy household who share her victory and toast her Queen of the

Board, worthy daughter of a worthy and loving mother. This is a festival for garlands, and the charmed graces might hold it an honor to scatter them.

English women lag strangely behind American and French women in the conduct of business enterprise, though whether from lack of talent or opportunity is not clear. Probably they possess neither the talent of the French nor the opportunity of the Americans. In retail trading women take a much larger part, though here their operations, if on any large scale, are generally confined to one or two trades, chiefly those concerned with women's dress and outfitting. Women do not always realize that the management of even a small business requires knowledge, resource and an unwearied attention to details.—*Women's Work.*

Those child-like caresses which are the bent of every sweet woman, who has begun by showering kisses on the hard pate of her bald doll; creating a happy soul within that woodenness from the wealth of her own love.—George Eliot.



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The Position of Woman in Ancient and Modern Times

By Dr. Ignatius Mueller

The days have passed when traditional views and practices, handed down by a revered ancestry, were the chief guides for human action. The spirit of criticism penetrates and permeates to-day every sphere of human activity. Criticism abounds in our modern days. Whatever seeks realization must submit to an examination of its merits and defects. Nothing is so sacred and firmly established as not to be subjected to a closer and more thorough inquiry into its causes and effects. Before the tribunal of austere criticism no claim of antiquity, no prerogative, no authority, no dignity, no station in life is considered authentic. The removal of many erroneous opinions and deep rooted mistakes is the result of modern criticism, according to which man speaks what he honestly believes. Even criticism itself does not escape a searching analysis. Whenever lack of attention, superficial study, careless argumentation and hypothesis or illogical deductions have advanced wrong theories and statements, unfavorable criticism immediately arises, and proves the incompatibility of the deceptive conclusions with established truth and reality, uncovers falsehood, rectifies errors, and corrects inaccuracies. Criticism opens the sacred tombs of long by-gone times, lifts the veil from all the mysteries of the ancient world, deciphers the enigmas of previous centuries, penetrates the most hidden corners and crevices of what is incomprehensible and doubtful, lights up all obscurity and dimness, never tiring, ever busy and watchful, always investigating, comparing, dissecting, tearing down and building up again, demolishing and reconstructing, till new points of view are gained, new forms of life are created, new knowledge is produced, and truth is revealed.

By this indomitable search for what is actual and true, our age is especially distinguished. And, indeed, nothing is violated by a candid criticism. I believe in treating every subject; however sacred, without fear and without favor; with respect, by all means, but, above all, with loyalty to truth. It is this spirit of scientific criticism that calls forth all the innumerable daily improvements, discoveries and inventions in the realms of nature, science and art, in the spheres of social, political and domestic life. It is this fearless effort of honest critics to which all the modern progress of civilization and culture is indebted, and which produces not only the intellectual supremacy of certain classes of society, but also the prosperity and welfare of the great masses of the people.

This is the bright side of our modern criticism. As nothing, however, under the sun is perfect, so also here a dark shadow is not wanting. Perhaps it is destined that the endeavor of man to search for the good, noble and sublime should never die in the human breast. Daily experience teaches that philosophical inquiry, in its strong desire for the better and more practical, very often wanders from the right path of truth and enters the road of illusions and errors which contrasts very strangely with what is real and true.

An ample proof of such aberration is offered by modern literature which treats of the social position of woman. Just in our times, when nearly every kind of human activity is open for women, and, as it may be justly said, when the intellectual and industrious woman so masterfully understands how to maintain

dignity and respect in all her social and domestic relations, the inquiry into the rights of woman and her proper position in life is not of secondary importance. Views and propositions are often put forward in this direction which do not harmonize with the lofty idea of womanhood, but in their last consequence would destroy woman's ethical forces. The strangest claims are often made by the smooth tongued apostles of the so-called woman's emancipation, and claims are made that beyond doubt would be disastrous to feminine worth and womanly dignity. It is true, such excessive demands and unreasonable proposals scarcely need earnest opposition on the part of men. The innate delicate feeling of woman, and the refined taste which nowadays so nobly distinguished the genuine lady, will ever be the safest and most effective agent for the rejection of such inconsiderate and unreasonable claims.

It is certainly not uninteresting to point out some of the grave mistakes which lead to such excessive demands on the part of the advocates of woman's rights, and induce them to claim a higher station in life for a woman. The advocates of woman's emancipation start with the assumption that the station of woman in former times was subordinate and degrading; that the ancient world considered woman only the slave and servant of man; that she was deprived of every political right, and had no influence upon the course of national life; that ideal womanhood was tabooed or entirely ignored in previous centuries.

To make such and similar statements plausible, they refer to the remark of scorn and contempt uttered in the different works of former writers. From various stories, as they are related in annals of previous epochs, the inference is drawn that the station of woman in former days must have been low and ignoble. The whole literature of the ancient and mediæval world is ransacked to pick out passages which give evidence as to the humiliation of womanhood in former ages. On the ground of such evidences the panegyric of modern woman is sounded. The contrast existing between the woman of olden times and the lady of modern days is indeed so vividly drawn as to fill the hearts of the fairer sex with such pride and admiration for the marvelous advance of woman in modern times that it stimulates the desire for further progress and still higher aspirations.

But as fascinating as such encomiums may be, an impartial and critical search into the real conditions of the past ages will evince the fact that the statements as to the former low and degraded position of woman are out of alignment with the truth. I do not say that the compliments and congratulations made to the modern lady are not merited; on the contrary, I readily admit that the refinement and intelligence of woman challenge admiration. But I maintain that the introductory statements of the advocates of woman's emancipation as to the inferior position of the ancient woman are incorrect, and form no true basis for their far-going criticism. It will not be denied that at different times, by various writers, utterances of contempt against women were made. But from such utterances we are not allowed to draw the inference that the woman of former days was, in general, kept in bonds of slavery and oppression. I furthermore do not deny

that there were some epochs in the history of mankind when woman suffered greatly from brutality and the lack of education, and that in the times of terrorism and war, when the only rule was that of sheer force, the true ideal of womanhood was perverted and was obscure among certain classes of society. I candidly admit that the position of woman is to-day far advanced beyond that of those sad times. But he who profoundly studies the social conditions of those times will discover that the domestic position of woman was inferior only then, when man himself was inferior. In such phases of life, when the woman was recklessly exposed to the brutality of man, the latter was himself the slave of a perverse order of society which deprived him of his own rights.

Under such deplorable circumstances, when man himself was a mere puppet and a powerless tool in the hand of some cruel tyrant, it was natural that under this reflex effect the social and domestic position of woman was also on the decline. Woman was less regarded and respected, because her husband, her father and her brother were themselves enslaved. But with their rise from servitude, with their redemption from their despotic oppressors, woman immediately regained that lofty position which God and nature have assigned her. Indeed, not rarely it was the achievement or the influence of some noble woman that effected the overthrow of tyranny and restoration of liberty. By no means, however, can it be said that such sad conditions were the rule in the ancient and mediæval world. On the contrary, it may be easily demonstrated that the purer and higher ideal of womanhood, at all times and at all periods, since the first woman came forth from the hand of God, as the last and best creation, had its shrines and altars before which mankind did homage and worship.

But not to fall into the error of the advocates of woman's rights, we must not consider so much what this or that prominent writer of former days has stated, but rather survey the ancient religious, social and domestic life as a whole, with all its leading ideas and sentiments. The greatest and most faithful mirror in which the life of any epoch is best reflected is the prevailing religions of that epoch. For all the ideas of good and bad, of right and wrong, are exhibited in the religious convictions of a people. Religion is the great resultant of all the intellectual and emotional forces that act upon the life of the great masses of the people. A careful study, therefore, upon their respective religions will produce a good picture of the principal ideas and sentiments which prevail at any period among all peoples.

It requires only a glance at the literary productions of the Jews to become convinced that the gentler sex was nowhere so highly esteemed as in ancient Israel. The picture of her social life, as presented in Holy Scriptures, gives a full view of the great esteem in which woman has always been held in those times. Already in the first narrative about woman, in which man instinctively recognizes her relation to himself, and feels the need of her society, the appreciation for womankind is fully expressed. After the creation of man, the wise provision of his Creator determined to make him a helpmeet, because it is not consistent with his highest happiness, nor with the purpose connected with God's beautiful world, that man should be alone. Here we obviously perceive that woman is the complement of man, a necessary part of his being, without whom it would be impossible for him

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to be happy, in Eden itself. The Hebrew word for "woman" also accentuates her value. The man is called "Ish," the woman "Ishah"; the husband is "G'vir," the wife "G'virah." The very names mark woman as the companion of man, and his equal. The creation of Eve from the rib of Adam is thus commented on in the Talmud: "It is as if Adam had exchanged a vessel made of earth for a precious jewel."

In what reverence the wives of our patriarchs were held, and what moral power they exercised, is plainly seen in patriarchal history. The scene of Sarah and Hagar shows us woman independently acting in her sphere. Hagar, Sarah's handmaid, considering herself the fulfillment of Abraham's hopes and blessings, would not humble herself before Sarah. And Sarah, who felt the non-fulfillment of her expectations, upbraided her husband in the following words: "My wrong be upon thee." (Gen. 16:5.) And when later on Sarah was also blessed by the Lord with the birth of the long expected son, and the boy grew up a joy to his parents, Sarah said to Abraham: "Cast out this bond woman and her son. And the thing was very grievous in Abraham's eyes. But God said unto Abraham, 'Let it not be grievous in thy eyes, because of the lad, and because of thy bond woman; in all that Sarah hath said unto thee; hearken unto her voice.'" (Ib. 21:10.)

As we go on in the sacred volume we find Miriam with the timbrel in her hand, all women of Israel following her with song and dancing, exclaiming: "Sing ye to the Lord, for he hath triumphed gloriously." And though nothing is recorded of her prophetic gift and power, yet by her leading all women in the song of praise and thanksgiving to the Lord, she acts by divine intuition and heavenly inspiration, and therefore is bestowed upon her the title of "Prophetess," by which she is here called. (Ex. 15:20-21.)

Most remarkable is the case of five young women, whom we see in the supreme court, before Moses, the High Priest Eleazar, and all the princes of the tribes, without the help of any advocate, pleading for their personal rights with modesty, prudence, firmness, and successfully. This was their case: Military mustering in Israel extended only to men fit for battle. And to those only distribution of land was made by law. Women, therefore, had no property rights. Then the five daughters of Zelaphchad, with due respect for their dead father, whose name was dear to them, appeared before the court and claimed their father's inheritance in the tribe of Menasse. Thus they pleaded their case: "Our father died in the wilderness; but he was not among the company of those that gathered themselves together against the Lord in the company of Korah; but in his own sin he died, and sons he had not. Why should the name of our father be done away from the midst of his family because he has no son? Give unto us a possession among the brothers of our father." And Moses brought their claim before the Lord. And the Lord spoke unto Moses, saying: "The daughters of Zelaphchad speak rightly; thou shalt indeed give them a possession as an inheritance among the brothers of their father; and thou shalt cause the inheritance of their father to pass unto them; and to the children of Israel shalt thou speak, saying: 'If a man die and have no son, then shall ye cause his inheritance to pass unto his daughter.'" (Numbers 27: 1-9.)

The superior qualifications of Deborah are well known. They are recorded in the Book of Judges as a lasting monument, and her ardent love for the nation which she so wisely governed are inscribed there with golden letters. She combined the functions of poetry and proph-

ecy, and judged Israel under a well-known palm tree, between Ramah and Bethel. This heroic prophetess, who felt called to the achieving of great deeds, appeared in very critical times as the deliverer of her people. Incited to heroism by Israel's suffering, she called on Barak to undertake the war against the mortal enemy. But though a brave champion, Barak was so disheartened, and at the same time had such confidence in the superior character of Deborah, that he said to her: "If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go."

And though Deborah, in the spirit of humility, most heavenly virtue of woman, told Barak that he is thus to share the glory of the victory with a weak woman, which will not rebound to his honor, yet under divine prompting she consented to accompany him. Deborah, the mother in Israel, in her exultation of the victory, ascribes the result as due to God, and in her triumphal song she says:

"Hear, O ye kings! give ear, O princes;
I to Jehovah, even I, will sing;
I will sound the harp to Jehovah,
Israel's God."

In the last chapter of the Book of Proverbs we find the full meed of praise bestowed upon a model Jewish woman. It is an ideal picture of womanly excellence. And although the picture is partly drawn with reference to ancient usages, yet the general outlines are suitable to every age. It teaches us even to-day what wives our women should make, and those men should choose. The poem consists of 22 verses, each beginning with a letter of the Hebrew alphabet in direct order. In a pious Jewish home this poem is repeated every Friday night, when the Sabbath is welcomed. The women of Israel were diligent as well as the men; and the work in the house, which can be done under shelter and does not require great strength of body, was done by them, while their husbands were at work in the field. A careful examination of the Jewish system of morals reveals the fact that it shows the sphere of woman to be supremely social and domestic. Her education and training were designed to qualify her to adorn and beautify the home, to fulfill the duties of daughter, sister, wife and mother. These duties are important in the highest interest of human society, and woman is not expected to spend her time in idleness, on the one hand, nor in masculine employments, on the other. In the cultivation of her own mind and heart in the service of God, and the care of the children, in preparing food wholesome and tasteful for the family, and in noble deeds of charity and benevolence, a mother in Israel finds, enough to do without plunging into the vortex of commercial business, political intrigues and other public affairs.

The Jewish woman always had the opportunity of proving herself sagacious, heroic, patriotic, firm and self-sacrificing. She is not only the educator of her children, but through her womanly graces and gentle nature she rules the house and exercises also refining influence over her husband. We are told in the Talmud of a pious couple who for certain reasons determined to be separated. They thus had been divorced without bearing any ill will or having any hard feeling against each other. Then the husband married a godless woman, and the pious woman a godless man. In a short time the pious man became godless, and the godless man became pious. No wonder that a teaching of the Talmud says: "Every man who is without a wife is without joy, without blessing, without goodness." (Yeb. 62.) A glance at the Talmud, the next great work of Jewish literature, convinces us that its authors can be favorably

compared with the most fashionable gentlemen of our days, extremely nice on points of courtesy and gallantry. "Love your wife like yourself, but honor her more than yourself." (Ber. 56.) "Let man always carefully show due honor to his wife, for blessing rests upon his house only for his wife's sake." (B. M. 57.) "My house is my wife; my wife is my house." With these words one of the ancient masters in Israel expressed the great importance of the wife for man's domestic happiness. Rabbi Chiya had a very quarrelsome wife, from whom he endured un-speakable trouble. Yet he maintained the habit of bringing every choice thing home that he could obtain, and surprised her with it. To a friend, who was astonished at that he said that although his wife was somewhat peevish and ill tempered yet he valued highly her great merits in regard to her care of their children, whom she brought up extremely well, and whom she carefully guarded from sin and vice. Whenever tithes and alms were distributed among the poor, our wise teachers found it proper to supply the women always first, because they are naturally more ashamed to ask for alms than men are.

Now, as Judaism pays foremost attention to family life, as it considers the home the basis of human society, of life and morals, woman according to the Jewish idea, must excel in womanly qualities and domestic virtues, and should, therefore be trained for that which is noblest in which even the manliest man yields to woman most weak. Let us now cast a cursory glance at the cosmogonies and mythologies of the classical nations. Among the Greeks and Romans we find everywhere that the invisible and incomprehensible forces of nature, especially those beneficial to mankind, are invested with the attributes of noble womanhood. Goddesses full of grace, beauty and loveliness fill the places where the ancient immortals dwelt.

Themis, the goddess of law and justice, sits in her gentle earnestness next to the throne of the father of gods and ruler of men. Aphrodite, the goddess of love and beauty, surrounded by sweet zephyrs, glides through the Olympian palace and delights the gods and heroes with her undying grace. Minerva, the goddess of wisdom and of the liberal arts, teaches men and women the peaceful arts and the pursuit of classical culture. Diana, the virgin goddess of the chase, was also the goddess of purity, chastity and marriage, and protects the innocent virgin. Ceres, the goddess of grain and harvest, descended to earth to instruct the mortals in plowing and sowing. Aurora, the goddess of the morning, pours forth, with her divine fingers, the rosy light over the abodes of the gods and the dwellings of man. The nine muses who preside over literary, artistic and scientific matters and labors, delight heaven and earth with their glorious gifts of poetry and song. The Three Graces, the mediums of those virtues and amenities which render human intercourse delightful, hover around the cradle of happy infants and bestow upon the new born daughters of men the splendid ornaments of beauty and gentleness; and the Three Fates spin the thread of human life and determine the destiny of human creatures. Hebe fills the goblet with nectar and delights the gods at the merry banquet with delicious ambrosia.

But not only are the spacious palaces of the gods adorned and embellished with lovely female deities, the air, the earth and the waters abound with nymphs in the form of tender maidens and virgins, who beautify and animate every space in the universe. The mysterious rustle of the sacred groves is the whispering of lovely sylphs. In the murmuring of the crystal fountain the ear of the

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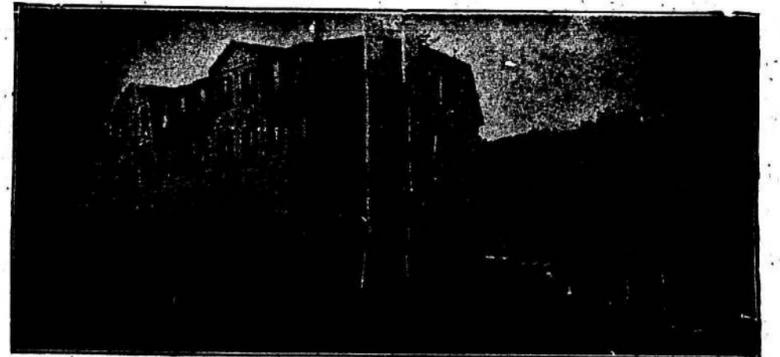
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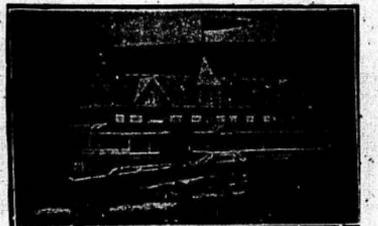
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Ascend the eternal snows of the Himalaya in the heart of Asia, and descend into the luxuriant valley of the Ganges, with its melancholy grottoes and gigantic pagodas—they all re-echo with the heroic songs of Ramayana and Mahabharata, in which just the same homage is shown to woman as expressed in the Sanscrit precept: "If you suffer a thousand plagues or complain of a thousand faults of hers, to strike a woman even with a blossom you must not dare."

Proceed now to the high north, where the blue mountain ridges tower toward the Scandinavian sky, and listen to the songs of the northern bards. What glorious women are these Valkyrias and warlike virgins, whose praise is sounded in thousands of poems and hymns. Glance at the heroines in the primeval forests of the Germans. Read the epodes of Criemhild and Gudrun. Mark the respect and awe that the wild hordes pay to the advices of the wise woman, as often as important questions arise in their life. Everywhere we see the woman honored, glorified, idolized.

Summing up all these evidences and incontestable proofs, can there be any doubt as to the exalted position of woman in the days of early history? Could all these noble ideas and tender sentiments toward woman, all these beautiful myths and wondrous tales of princesses and goddesses, of fairies and nymphs of former days have grown forth from a soil upon which womanhood was trodden down and doomed to servitude? Should, then, the invectives of some pessimistic misogynists, the utterances of some dissatisfied woman-haters, or the complaints of petted husbands have such weight as to destroy undeniable facts? For of all epochs of man's history woman stands at the height of humanity, and has always maintained a chief position in social life. She is, and will ever be the center around which all individual happiness and popular prosperity radiates.

Whoever studies the history of civilization and searches the mysterious forces which have caused, and still cause, the steady progress of the culture and refinement of mankind, he will find that woman's influence has been the most powerful agent in the advance of civilization. Her refining, aesthetic spirit is distinctly embodied in the humane institutions of our civilization. In the sacred seclusion of her home where her taste embellishes, her virtue adorns, her love suffuses, she is the great irresistible promoter of present and future felicity. Her tender care, her encouraging exhortation, her refining gentleness, soften all asperity, invigorate the sinking spirit, conquer all difficulties which the struggle for existence so often accumulates on the human path. As the sun on the eter-

nal sky, though often hidden by winter and dark clouds, animates and vivifies everything that exists and moves in the terrestrial sphere, so woman's power is displayed in human life. She may not herself pull the ropes, furl the sails or handle the oars, yet silently she stands at the helm and safely and fearlessly she directs the majestic ship of advancing culture, through roaring waves and contrary winds, over hidden rocks and perilous whirlpools.

Such is and always was woman's position in life. This is the sublime role she plays on the great stage of the world. This is a lofty station from which she ought never to descend. It would be a misfortune and not a blessing if most women were to quit their sphere and enter the arena of the outer world. They must not listen to the battle cry that is sounded by the advocates of woman's suffrage and go into the fight for masculine equality. It is true there are some occupations and positions which married women should not hold. Of course, there are quite a large number of that class of woman-kind not having any ties and duties of family life, and such may be available for work which lies outside the range of home. In general, however, the exclusion of woman from certain occupations must not be thought of as an unjust treatment, nor as one arising from the belief in their intellectual inferiority, so often denounced by those who loudly clamor and plead for woman's suffrage and who consider it an act of courtesy produced by the irresistible impulse of chivalry and reverence toward the sex of which Schiller, the great German poet, sings:

"Ehret die Frauen! sie flechten und weben
Himmliche Rosen ins irdische Leben."

"All honor to women! they soften and lighten
The cares of the world with roses of Heaven."

As the home always was, so should it always remain, the domain of woman. It is a prerogative bestowed upon womanhood that her sex, by all means, should be guarded and protected against the rough usage and asperity which the struggle for mastery in political life must always encounter. It is the proper care for the delicate physical condition of woman that does not allow her to undergo the excitement and hardships of political contention and intrigue. And as matters, however, stand thus, what is the aim of the social movement called "Woman's Emancipation?" The advocates of this social problem answer: "To free woman from the control of man, to make her independent." Now, look at the means proposed to carry out this scheme! Women shall vote; woman

shall perform the duties of political office; woman shall conduct business and earn her livelihood by her own labor and work. Suppose it must be so. Do you imagine that under such circumstances woman's conditions will be made happier? Do you think that the performances of public offices and the chase after Mammon, which is always reckless and selfish, would foster and increase the veneration and respect of woman? Can the woman employed in toiling for her daily bread in the different branches of money making schemes be a tender mother to her children, a devoted wife to her husband? We know that in matters of business and in the chase for wealth feelings of humanity, elemency and sympathy are not included. Selfish interest and material profit, as a rule, prevail. Will not the struggle for mastery of things material imprint its coarse stamp upon the character and disposition of woman? Can it be said that a woman who is in the service of the community, or government, or earns a salary as a business clerk and employee of a company, has emancipated herself from the control of man and has become free and independent? She has, perhaps, avoided the Charibdis of marriage only to fall into the Scylla of servitude. Shall the lady of the twentieth century give up all higher prerogatives and eradicate emotional culture and refinement and become a slave of a perverted sentiment? Shall she descend from the lofty pedestal of noble womanhood upon which Divine intention has placed her and become a combatant for material interest? Place the woman in those positions and the ideal side of life will disappear. The sublime influence of woman upon the family home, upon society and community will be destroyed, domestic happiness, national prosperity and the prospect of a glorious future will vanish. For just as truly as the general who leaves the post of observation in the midst of the battleground to fight apart from the lines of combatants would be unable to control his army, to watch the enemy's movements and make the necessary dispositions that lead to victory, so would the contesting woman abandon her powerful influence upon the hearts and souls of men; lose her control and commanding station, that now make her an object of respect, and degrade herself to a toiling machine without thought and feeling. An objective reflection upon this subject, it seems to me, cannot lead to any other conclusion. Yet, as we frequently hear very different opinions on this subject, I selected it as my first paper, read before the Tilson Club, because I believe its members, to be men and women of thought, many even of high learning and scholarship, and all superior to temporal policy and pernicious radicalism.

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The Priestess of the Home
A Sermon Delivered by Rabbi Meldola De Sola
on Sabbath Shemoth, 5673

"It was as a reward for the virtues of the righteous women of that generation that our fathers were redeemed from Egypt."—Sotah, 11.

With this morning's Parasha we commenced the imposing account of the birth of the Israelitish nation Abraham, Isaac, Jacob and Joseph, whose careers form the burden of the greater portion of the Book of Genesis, had gone the way of all flesh; their descendants had multiplied exceedingly in the land of Egypt, and with the increase in their numbers came persecution. From that persecution they were to emerge gloriously triumphant. The descendants of the family of seventy souls, who had settled in Egypt as a band of shepherds, were to go forth from Egypt a nation—a nation destined to achieve the conquest of the land Divinely promised to its progenitors, and to be the bearer of religious truth to mankind for all time.

It is highly suggestive that in the majestic account of Israel's bondage in Egypt and subsequent deliverance, the first characters to array themselves against infamous wrong are women. It was two women who inaugurated resistance to Pharaoh by defying his inhuman decree that all male children born to the Hebrews should be destroyed; and again it was two women whose heroic devotion is touchingly described in the second chapter of Exodus, who saved the life of Moses—who preserved to the Hebrews their subsequent deliverer and lawgiver, and to the world the greatest and most illustrious character in its history.

Nor is it to be assumed that these women were exceptional. Tradition tells us that the women in Israel preserved faith in the Almighty in those dark days. The spirit of the men had been utterly crushed by the hardships of cruel bondage, and it was the women who kept alive the spirit of religious faith and fostered the virtues which rendered Israel worthy of deliverance. The Talmud sets forth the specific statement that "it was as a reward for the virtues of the righteous women of that generation that our fathers were redeemed from Egypt."

The important role thus filled by women at the very beginning of our national career, has found a fitting counterpart in the position occupied by the Jewish women in the ages that have rolled by since the exodus. She has been the priestess of the home, entrusted with the guardianship of Israel's faith in its very citadel. If the authorities of the synagogue have released her from the performance of many duties that devolve upon men, it is not, as some imagine, that they have considered her the religious inferior of man, but, on the contrary, because they have realized that her naturally strong religious instinct renders her more competent to preserve the spirit and the observance of religion, and they have provided that there shall be nothing to lessen her efficiency as the priestess of the home, as the guardian of Judaism in its chief stronghold. And after all

the synagogue is but a reflection of the home. If there be no religion in the home, there will certainly be no religion in the synagogue. Need it be said that the mere formal recital of prayers does not constitute religion, that the ceremonies of public worship are utterly worthless where the spirit of religion is lacking?

If our people have survived ages of trial and persecution, it has been undoubtedly due to the fervent religious spirit fostered in our homes; and it is to the imperishable glory of the mothers and daughters of Israel that they have performed an all-important part in perpetuating the religion of the home. History justifies us in paraphrasing the words of the text: "It is as a reward for the virtues of the righteous women in Israel that we have been delivered from the dangers of the past."

But how is it in the present day? Does the Jewish woman still occupy the position that has exalted her in history? Is she still the priestess of the home, and, as such, the exemplar of the noblest virtues?

Unfortunately, the irreligion of this materialistic age, which is assailing every observance and institution of Judaism, has not spared the citadel of Judaism. The old-fashioned Jewish home has ceased to exist for an alarmingly increasing number of our people; reverence for the time-honored observances of our faith has been replaced by immoderate indulgence in every conceivable frivolous pleasure; the spirit of religion has vanished before a craze for extravagance and finery; and, as a result, immorality is spreading among a certain class of people called Jews, but whose sole claim to the name of Jew or Jewess consists in their having been born within the pale of Judaism.

With a spirit worthy of the very best traditions of our race, a number of our ladies are forming an organization whose main object is to bring Jewish girls and young women under wholesome and elevating influences, and to protect them from the dangers that beset them in a large city. That there are men, or perhaps I should say "creatures called men," who flout the Almighty's commandments and ignore the very first essential of true manhood by revelling in moral depravity and in the ruin of innocence, only goes to prove that some men sink below the level of the brute. The brute has not been gifted with moral sense. Its instincts have naught to check it; its brutish acts are but the evidences of its nature. But man, formed in the image of God, gifted with reason and moral sense, and possessing in the laws of revelation a perfect standard of right and wrong, and an infallible guide for his actions at all times, outrages and defames manhood, abdicates the dignity of manhood, when he flouts the dictates of morality. He veritably sinks below the level of the brute.

That the prevalent disregard for the laws of religion has yielded a harvest of men who should be ostracised by decent society and refused admission to respectable homes, may be an unpalatable fact. But it remains a hard incontrovertible one; and it behooves us to deal with it as such, and with all possible prudence and wisdom.

Young women who do not enjoy the blessings of a comfortable home, or who dwell where the first essentials of true home life are lacking, become the ready prey of these masculine brutes. They speedily lose all sense of morality and decency, they

learn to prefer a brief career of flashy extravagance and ruinous dissipation to a quiet and respectable domesticated life, and they become a positive moral pest and a menace to the well-being of the community.

In the presence of such an evil, organized effort becomes a necessity. Individuals cannot cope with it. The organization to which I have referred is the Jewish Women's Friendly League. Its object is the guidance of Jewish girls and young women who are in need of friendly interest. Immigrants, ignorant of the dangers that surround them, will be safeguarded upon arrival, and young women whom the hard struggle for existence robs of all enjoyment will be provided with wholesome and elevating recreation, and removed from the temptations presented by demoralizing places of resort.

This bare statement of the purpose of the Jewish Women's League should suffice to commend it to your whole-hearted support. Every Jewess in the city should join it, and every woman who has not grown indifferent to "the crown of a good name," which the Jewess has ever worn in the past, will aid it in its noble undertaking.

The formation of this league proves that the mothers and daughters of Israel to-day are not unworthy descendants of the women who have done so much for Israel and Israel's faith in the past. It proves that they can rise above the frivolous pursuits of ordinary social life, and that the allurements of fashion have not rendered them indifferent to the interests of their less fortunate sisters in faith.

But in attacking an evil, it is always wise to go to the root of the evil; and the root of the evil before us is unquestionably the utter disregard for the laws or religion that is rampant in our midst.

When religion practically held universal sway in Israel, as it did in days gone by, not only were our young women contented and happy in the serenity and tranquility of a domesticated life, but our young men, imbued with the fervent religious spirit fostered in their homes, were shielded by that religious spirit from the allurements of vice; their manhood remained untarnished, and the moral purity of our people was proverbial.

To restore that happy condition, there must be a revival of the religion of the home; and in this revival there can be none so potent, none so successful as the mothers and daughters of Israel. There are myriads of men who are indifferent to religion; but there are few men so debased, so fond of irreligion that they will ruthlessly trample upon the religious scruples of a mother, a wife, or a daughter. You are all familiar with the controversy now raging for the granting of the franchise to women. While this is a subject upon which there is sharp divergence of opinion, and whose discussion should be utterly out of place here, there can be no difference of opinion about the right of the Jewish woman to give a vigorous religious tone to the Jewish home. It is a right emphatically proclaimed by the authorities of the synagogue, a right attested and established by the precedent of centuries, a right whose exercise has proved time and again the salvation of Judaism. Would that all Jewish women to-day were as persistent and determined in asserting this right as have been some of the advocates of female suffrage in their efforts to secure the franchise.

The Jewish Women's League is an organization which cannot be too highly commended; and, as I have observed, the spirit which has prompted its formation is worthy of the very best traditions of our race. But let us not forget that we have to deal with cause and effect. The cause, irreligion; the effect, moral corruption. The Jewish Women's

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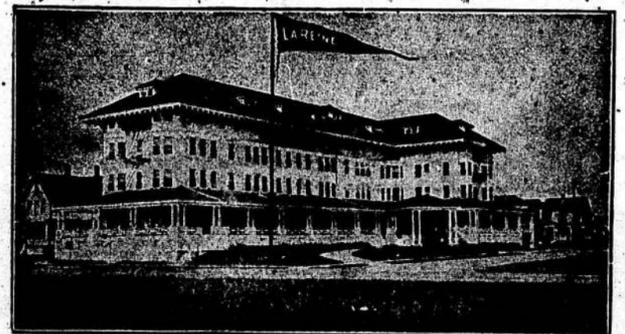
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League is nobly endeavoring to act as a protecting shield against moral corruption. But as this moral corruption is merely an effect, it is manifestly the part of wisdom to destroy the cause, to reduce irreligion in our midst to a negligible quantity; and this can only be done by restoring religion to the position it has always filled in the Jewish home in the past.

Let our homes be sanctified by loyalty to all the observances of our faith; let them be hallowed by the prayers of their inmates offered regularly and reverently to the Almighty; let Sabbath rest and holiness be fittingly honored within our dwellings; let our tables never be defiled by violations of the Almighty's commandments, so that we may always be enabled consistently to ask God to bless our homes. There will be a genuine revival of religion in our midst that will prove an infinitely more powerful and effective antidote to the evils that confront us than the most efficient societies we can establish. We shall then have a radical remedy, and not merely a palliative.

But in order that women may foster the spirit of religion in the home, they must be imbued with the spirit of religion, they must keep in touch with all that makes for the perpetuation of religion. Many Jewish women never think of religion in their homes because they seldom come into contact with religious influences. They attend public worship two or three times a year in a perfunctory manner, and it would be absurd to suppose that they will render any substantial service to the cause of Judaism. In addressing you upon the vital importance of the religion of the home, an extended reference to the functions of the synagogue would be a useless digression. But I cannot refrain from remarking that while the home is undoubtedly the citadel of Judaism, the synagogue performs an all-important part in the perpetuation of our faith. And if public worship were always attended by women as it should be, for there is no valid reason why our ladies' galleries should not be thronged every Sabbath as they are on Yom Kippur, the religious spirit of our women would be greatly invigorated by the hallowing influence of public worship, and they would be rendered more competent to perform their duty as the priestesses of the home.

"It was as a reward for the virtues of the righteous women of that generation that our fathers were redeemed from Egypt." May the mothers and daughters of Israel today prove by their loyalty and devotion to all that Judaism holds sacred that they have truly inherited the virtues to which our sages have paid this noble tribute.

WOMAN'S SPHERE IN JEWISH HISTORY

By N. S. Burstein, Cardiff, Wales

It is with trepidation that I start writing this article. I hold with the poet that it is woman who twists and entwines heavenly roses in our earthly life; but the cynic will ask: What about the thorns? If I proclaim myself a friend of the ladies, they will say, oh, goodness knows what they will say!

Women are as good and as pure as children and, like them, they will reason with him in whom they have confidence, and to gain this confidence I must tell them that I am one of those whose ancestors stood at the foot of Mount Sinai about 3,200 years ago and fervently accepted the commandment: "Honor thy father and thy mother that thy days may be prolonged upon the land which the Lord thy God giveth thee." It was shown to them at the very outset that the mother is on a par with the father as far as honor and respect are concerned.

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King Solomon, whose words will be cherished by the whole civilized world to the end of time, said: "My son, hear the instruction of thy father and forsake not the law of thy mother." King Solomon evidently believed that it is the mother who forms the bud of our conscience and consequently fashions law.

To think of woman in that light ought to satisfy the most rigid modern suffragette.

Israel was judged by Deborah, the president of the ancient Hebrew republic for forty years, and it was she who delivered them from the hands of the cruel Jabin, King of Canaan. This is only one of the many proofs I can enumerate to show what Judaism has done from the earliest stages upward for the theological and political emancipation of women. I wonder whether the suffragists are familiar with the beautiful rabbinical story which was as follows:

When God was about to provide a companion for man, He did not create woman from man's head lest she deem herself his superior, nor did He fashion her from man's feet, lest man treat her as his inferior; He created her from man's side, to indicate that woman is man's equal.

That woman never occupied a low, degraded position among the Jewish people there is sure historical evidence in the history of the very sire of their people, where Abraham was divinely told to hearken to the voice of Sarah, his wife. Woman has always been treated with high respect in Israel. Judaism in its ordinances of married life has not a single word to make of the wife a mere passive, subordinate vassal to the man she marries. The Jewish woman is in every respect man's equal and in the ruling of her home, certainly man's superior. "It is inborn and inbred," said Dr. Meyer Elkin, "in the very make-up of the moral, religious and social life of the Jewish woman the knowledge that she is the equal of man in the high responsibilities of human life on earth."

But for all that, the average Jewess is not apt to be a suffragist. Her traditions are all against such ambition. With all the privileges at her command, from time immemorial she never meant to enter the arena of active political life. The natural sphere of the Jewish woman is her home. "Her domain is spiritual more than material—religion and morals rather than business and speculation—purity and simplicity above the dross of ostentation of social victories." Throughout the ages her motto was "The home of the man may be the world—the world of the woman must be the home."

The legislators of ancient Judea thought that woman suffrage is not a

natural and necessary step in evolution of democracy. And I fully hold with them that it is not a question here of abolishing the distinction between the stronger and the weaker half of humanity and give woman the right of self-government. The life of man is so bound up with the life of woman that true democracy will be jeopardized when both sexes will have equal political rights. The women who think themselves entitled to their vote are the women in industry, the woman taxpayer, and the woman in social and communal work, and so forth. They think that if the right of direct participation in politics is given to them, they might do so much more for the good of society. This is a mistaken notion. If they would give it the thought it really requires, they could soon discover the reasons opposed to the bestowal of suffrage on women, reasons "rooted in the deepest sentiments, in the noblest traditions, and in the most anxious concerns for the future of the race."

About two years ago Sir James Chrichton Browne, the eminent physician, when commenting upon the proposition that there should be equality of sexes in divorce, started his remarks with the following dictum by Professor Geddes: "What was decided amongst the prehistoric protozoa could not be annulled by act of Parliament." In short, this famous physician concentrated his remarks in the monosyllable, "No."

In saying all this I am not bent upon "keeping women in their proper places," as the common saying goes. On the contrary, I believe with Sheridan that "women govern us; let us render them perfect; the more they are enlightened, so much the more shall we be. On the cultivation of the minds of women depends the wisdom of men. It is by women that nature writes on the hearts of men."

But I maintain that there are two individuals who rule best when they don't show that they rule, and those are a woman and a minister. The moment they go out of their depths, they become wreckers instead of builders of peaceful society. Suffrage means not only privilege, but also responsibility, and I find that the great body of women themselves are unagitated about it. They are far from being satisfied with the militant tactics of their sisters who are fighting for something they do not want. The flinging of stones through the windows of the House of Commons, the cat-calls and shrieks disturbing its deliberations, the chaining themselves theatrically to the railings of the gallery in defiance of policemen to bear them off to jail and to attack and insult Cabinet ministers in the streets, savors a little bit too much of the lowest type of "hooligan" politicians to be worthy of a dignified and self-respecting womanhood. To sacrifice her womanhood in order to establish her equality with men does certainly not befit any clear-headed woman.

Not by strength of body, but by the healthy advance of the spirit of time, woman will rise to claim her true position in church and in social interest.

In conclusion, I will say, in the words of Alcott: "Let the sexes be held to like purity of morals and equal justice meted to them for any infraction of the laws of social order. Women are the natural leaders in whatever concerns private morals."

Not woman suffrage, but woman's dignity must be upheld!

Just what should be the ideal education for women is, and must be, an unsettled question for some time to come. For it is still undetermined how distinctly the area of woman's needs and activities should be bounded by sex limitations, and how largely it may be identified with the needs and activities of men.—Helen Waterson Moody.

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WHY I BECAME A CONVERT TO JUDAISM

By Frances Bryant

(Miss Bryant recently became a convert to Judaism at Los Angeles, Cal., and issued the following statement in explanation of her act.)

After receiving the suggestion that a statement of my views of Judaism would be apropos, I meditated considerably on the step that I am taking with the result of a conclusion that my past views were chaotic.

A general admiration for the individualities of Jews that I had met first pervaded me, and also a wondering at their steadfastness, perseverance and endurance under adverse conditions. The reverence of God prevalent and the performance of good deeds for the sake of His love as contrasted to the Christian idea of duty through fear of punishment, impressed me forcibly. The one idea put forward of eternal damnation always repelled me. "Could a just God," I asked myself, "create a being that was not perfect and then eternally torture him for not following a course of action possible only for a divinely wise being?" Not being impressed with such ideas, I simply rejected all.

I am naturally emotional, and a longing for something constantly stirred me. I turned from one sect to another, and when the idea of unity was presented with its accompanying doctrine of love, I was immediately impressed with its beauty and logic.

Those were my impressions, but when attempting to put my ideas on paper, I found that a clear marshaling of ideas were necessary. I had learned all of the greater and minor festivals, their significance and history, some of creeds and the Ten Commandments, but I knew that a mere statement of my memorizing did not serve the purpose. After some hesitation on my part and urging on the part of Dr. Hecht, to whom I am much indebted for his assistance, I prepared this paper, realizing my many shortcomings, in the matter of knowledge and experience.

I must also add that my views have been greatly colored of late, by the lessons that were received in Mr. Cahn's class at the Sabbath school. The papers that he prepared on ethical topics were a revelation to me. So very simple in their language and yet so profound, that they might serve equally well for an adult as for a child. The treatises on Divinity, Prayer, Love, Justice, Compassion and Mercy opened new channels, and now I can see that if I had not received that instruction, I would have missed much.

The doctrine of the Unity of God is rightfully considered of first importance. If God were three instead of one we might truthfully state that three beings owed their existence to some higher power, as all must necessarily come from one source. When we pray the feeling of substantiality is there because the prayer cannot go astray as there is only one destination for it.

The honoring of the parents must bring about good; reverence for our

elders causes benevolence on their part and these two bring about love, making strong family ties. A community is an aggregation of families, and if all families were so united many social evils would disappear.

The Sabbath is a wise provision. Man left to his own resources becomes neglectful, but if special time is set for some duty he is more apt to perform it. How beautiful it is for people to come and worship together. If a single prayer, sincerely uttered, is effective with God, how much more so is the united devotion of a multitude. Oh, if I could only convey my admiration for the Sabbath to all who have fallen away.

Other doctrines of honesty, truth, chastity and charity are important, but those I have mentioned impress me mostly because they seem to be such distinctly Jewish institutions.

The Sabbath is a wise provision. Man left to his own resources becomes neglectful, but if special time is set for some duty he is more apt to perform it. How beautiful it is for people to come and worship together. If a single prayer, sincerely uttered is effective with God, how much more so is the united devotion of a multitude? Oh, if I could only convey my all who have fallen away.

I am proud of the step I am taking and grateful to the good souls who have taken me to their hearts. Looking back now I can see that without the welcome extended I should have been very lonely at times, because my path is beset with many difficulties and I was often disheartened. Those friends probably do not know the good and great service they have done without realizing their acts.

I want to lead a good, pure and helpful life and be a consistent Jewess. You have trusted me and I will repay the confidence. When you speak or think of your forefathers I wish to be included. What they have bequeathed I wish to inherit, and I will not heedlessly throw away and desert that which they protected and preserved by anguish and death. May the steadfastness developed during the centuries also be my portion.

Let us continue to be proud of Judaism, the great mother from whom Mohammedanism drew her inspiration to preserve art and literature through the Dark Ages and from whom the other daughter, Christianity, obtained the ideals which are the basis of the wonderful civilization of to-day.

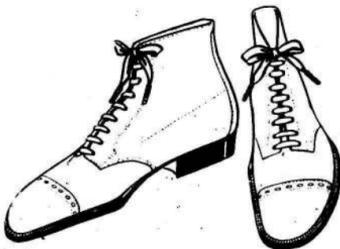
If my paper is not thoroughly Jewish in character please be lenient, as I have not had long familiarity with Judaism. I hope to improve later on, but in the meantime I have learned the right to say with you: "Shema Yisroel Adonoi Eloheinu Adonoi Echod, Hear, O, Israel, the Lord, our God, the Lord is One."

WHY WOMEN SHOULD BE SELF-RELIANT.

To be able to meet an emergency in life, no matter what it may be, is a form of self-reliance that every woman should train and develop herself for. It expresses itself in an ability to make quick decisions, and having done that, acting without doubt and hesitation, straining at every joint to justify the action by bringing it to a successful finish.

More than half the women in the world fail not only in important, but trivial things, because they are afraid. Necessity in some form obliges them to make decision. Of their obligation to do this they have no doubt, but as there is always the possibility of another way being better than that decided upon, they waver, go ahead half-heartedly, and in the end, either fail entirely or achieve only partial success, because they lack self-reliance. They are not sure of themselves, either of their ability or wisdom, and neither is strengthened.

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Doubt, after a positive step in any positive direction has been taken, is weakening. Nothing is gained, in fact, either in work or in daily domestic routine, without effort. If a woman tries to make a cake, and during the mixing part her mind is occupied with wondering if it would have been better to have used another recipe, the chances are against her turning out as good a cake as it would have been had all her mind been concentrated upon the work in hand, when materials would have been accurately measured, and strength of conviction would have lent more power to her arm to beat the mixture well.

The word "obey" in some marriage services seems like what it really is—a survival. Obedience has brought its reward, and the consent of the heart is more than the consent of the lips. But if there is no consent of the heart to wifehood and motherhood, in time there will be no chivalry, no progress, no final emancipation for the race.—Helen K. Thompson.

Let women adopt that chaste and simple, that neat and elegant style of dress which so advantageously displays the charms of real beauty, instead of those preposterous fashions and fantastical draperies of dress which, while they conceal some few defects of person, expose so many defects of mind, and sacrifice to ostentatious finery all those mild, amiable, and modest virtues by which the female character is so pleasing adorned.—Tertullian.

God sends us children for another purpose than merely to keep up the race; to enlarge our hearts; to make us unselfish, and full of kindly sympathies and affection; to give our souls higher aims, and to call out all our faculties to extend enterprise and exertion; to bring round our firesides bright faces, and happy smiles, and loving, tender hearts.—Mary Howitt.

Women are not necessarily so inexperienced that their advice would always be an intrusion.—Dr. Mary Putnam Jacobi.

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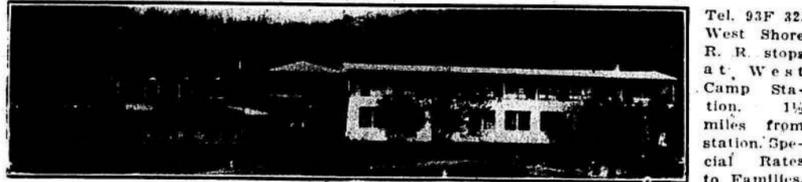
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בחר פרק :

While an honest man is supposed to be the noblest work of God, the Jewish woman stands in a class by herself. She is not only the noblest work of the Creator; she is His greatest, besides.

This issue of our journal, which has become an annual and, we trust, a satisfying feature, as well as an interesting special attraction, is entirely devoted and completely dedicated to the Jewish woman.

The militant suffragettes in England are by their antics drawing upon themselves the laughing-ridicule, if not the incensed displeasure, of the whole civilized world. Fortunately, from their ranks the Jewess is absent, and she is conspicuous by her absence. The Jewess is far too sensible to "line herself up" with her sisters of that ilk.

Throughout the centuries Christian orators when expatiating on the merits of the Jewish people and extolling their virtues to the heavens, have ever pointed to the Jewish home whence issue so many useful and law-abiding citizens of the State. Have they ever paused to think and give credit for this where credit is due, to the Jewish woman?

We hear much, from the Reformers, of the Oriental synagogue and of the degrading position occupied by women in this. The orthodox Jew places his wife, mother, sister and daughter upon the same high pedestal as does the Reform Jew. Only, so far as religion is concerned, he prefers himself to practice this and live by it; he will not put his faith in his wife's name.

An issue of our journal like the present cannot forbear touching upon the work of the New York section of the Council of Jewish Women. For, this body, with its large membership, carries on vast philanthropic activities which command the admiration of all beholders. Its work for the Jewish blind and its Lakeview home alone set the New York section apart, and give proof that locally the Council of Jewish Women is doing all, if not more than, that which may be expected of it. Truly, in the domain of Jewish charity the Jewish woman reigns supreme.

In England they make much of the fact that the first woman advertising consultant is a Jewess. Here the lady who advises the enterprising business man concerning the nature and the contents, the matter and the manner of his advertising "copy" has been with us a long time, and doubtless quite a few Jewesses are represented among those enrolled in the ranks of this "profession." All of which shows that the American Jewess is far in advance of her English sister in progressiveness and the ability to measure up to any situation, even if the agate line rule or the nonpareil inch is the standard.

Of Rahel Lewin, better known to the world as Rahel Varnhagen von Ense, we cannot be proud as a Jewess. Yet we indulge a justifiable pride in her career and work as representative of the genius displayed by the Jewish woman, and this all her biographers from Heinrich Heine to Ellen Key, the Swedish writer and the latest to attempt to interpret her achievements for us, emphasize. Rahel Varnhagen was a typical *salondame* of the early nineteenth century, and she left the Jewish fold simply because she was socially inconvenienced by her Hebraic affiliations. Yet she never denied her Jewish origin and revealed at all times a sympathy with her gifted Jewish brethren and sisters that Heine and Boerne and Fanny Lewald among many others have gratefully acknowledged. Rahel deserves to be remembered in that particular issue of a journal which is devoted to the character of the Jewish woman, because in more than one sense her character and her life were Jewish to the core. Not that we esteem her coldness to the synagogue; not that we would for one moment hold her up as an example worthy to be followed by her sisters of a later day and generation. We think of the good she accomplished and the remarkable literary influence she wielded, and for these we hold her in more or less grateful recollection.

THE UNION OF JEWISH WOMEN FOR CULTURAL WORK

WE DEVOTE a part of the brief space at our command in this annual special issue to the effective Union of Jewish Women for Cultural Work in Palestine, an association existing under German auspices, which is doing so much to help the Jewish women of Palestine to help themselves. This body is now in the sixth year of its activity, and its progress and advance show no diminution whatever. Unfortunately, its work is not well known in the United States, and with the solitary exception of St. Louis, no large city of our country contains even a fair number of members of it. There is hope, therefore, that this excursus will be productive of good for the Union, the central office of which is located at Berlin.

The Union does much, as we have just said, to help the Jewish women of Palestine to help themselves. It maintains a school for girls at Jaffa and studios for women's work at Jerusalem and Tiberias. Recently a sewing school has been opened at Safed, an incalculable boon for the population of this town where misery in all its forms and abjectness may be found. Finally, there are a farm school for girls at Kinereth near Tiberias, and a hospital at Haifa, which are kept up and staffed by this association. Truly, a fair and useful show of proper and needed cultural activity.

But the lace embroidery work which is carried on by the charges of the Union, not only in its schools, but at their homes as well, has reacted for the best upon the Jewish inhabitants of *Eretz Yisroel*. During 1912 the sales of this commodity through the Union totaled the appreciable sum of close to 14,000 marks, a satisfactory and valuable addition to the incomes of those in whom the Union takes so genuine an interest.

Every Jewess throughout the world can assist in this splendid activity. By purchasing the products of Jewesses in the Holy Land, by contributing her mite to the funds of the Union of Jewish Women for Cultural Work in Palestine; in short, by taking a keen interest in this work by Jewish women for Jewish women, Palestinian Jewry will be assisted to become self-supporting. This signifies that Palestinian Jewry, hitherto the plaything of the *schnorrer* and the home of the odious *Chalukah*, will be self-respecting. May these devoted women receive all the aid they so eminently merit!

The Rev. Dr. Joseph Hochman, who is the minister of one of the constituent synagogues of the London United Synagogue, seems to have fallen a prey to the prevalent "suffragette" disease in England. For, the United Synagogue is an orthodox institution, and Dr. Hochman, presumably, is an orthodox Jew. Yet he asks his lady congregants to attend the annual meeting of his synagogue and favorably forecasts their future right to a vote in congregational affairs. When it is recalled that Dr. Hochman's synagogue is an important and influential one, the significance of his enrollment under the banner of the hour, "Votes for Women," is plain.

An extensive article on Judaism and Zionism in America by a Miss Cohn takes up several pages in two issues of *Die Welt*. We understand that the author is a local Zionist, which accounts for the bias of her views and explains fully from what angle she looks at her subject. The article is interesting because of its comments, not by reason of the information it vouchsafes to the inquiring reader. It shows why the Portuguese and the German element in the community have little in common with each other, and, among other things, why the Reform rabbis of our own day and generation have so little influence in Jewish affairs. To say, however, as the author does, that the revival of Jewish observance manifest here is due to the Zionist movement is to stretch verity somewhat. Traditional Judaism has once more rightfully come into its own with us mainly because our people have learned to understand that it, and it alone, links them with their glorious past, that it has a time-honored, yet a perennially fresh significance, and that it is expository of our faith.

There is a Jewish minister in this city who was and is fond of often reminding his congregation that in their "synagogue" women have just as much to say, have the same rights and privileges, as the men. He does so doubtless in the belief that thereby he offers us a welcome departure from the orthodox practice, and, since his purpose is to discredit traditional Judaism as much as he can, the usual failure of conservative Jews to accord the Jewish woman a voice in communal and congregational affairs is made the most of by him. Never was a more egregious blunder committed! In the synagogue woman is not excluded from the franchise, for instance, by Biblical, or even by Talmudic, law, but simply and solely because the by-laws of the house of worship so prescribe. Perhaps, while faithful Jews adopt such a by-law as a rule out of the desire to realize effectually the ancient prayer, "Blessed art Thou, Oh Lord, our God, who hast not made me a woman," there is nothing in principle which would prevent an orthodox synagogue from granting the female members of the household of Israel the same rights and prerogatives as the male members. Indeed, when it comes to an appreciation, tangible and spiritual at the same time, of the place that the Jewish woman occupies in the social and religious economy of Jewry, it is to the orthodox Jews, and not to their ultra-radical brethren, that we must betake ourselves. For the fair fame and name of traditional Judaism, we trust that the followers of our ancient ceremonies today will see to it that this minister, and the others—few enough they be—who share his views and thoughts, will shortly be unable to hurl this unfair, ungenerous and altogether erroneous reproach by implication as well as by direction at their devoted brethren-in-faith.

FEMINISM

וכל אשה חכמת-לב כידה שוו ויבואו מטה אתהחכלה ואתהארגמן ואתהחולעת השני ואתההשש:

"And all the women that were wise of heart, did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine, white linen." (Ex. 35, 25).

THE text is from the biblical account of the contributions of the ancient Israelitish women to the building of the tabernacle. On the surface, there is nothing remarkable about the fact that these contributions consisted of divers textures. Weaving was up to comparatively recent times considered woman's work. The text gains somewhat in significance if we remember that in that ideal picture—so dear to the Jewish heart—of the virtuous woman in the Book of Proverbs, she is represented as one "who layeth her hands to the spindle, and whose hands hold the distaff." We should also recall in this connection our good, Anglo-Saxon word "*home-spun*," which, though harking back to old-world customs now long vanished, still serves to express all that is tender, intimate, genuine and pure, in contradistinction to that which is artificial, stilted and warped.

But the real significance of the text to me personally springs from a different source. Read the text over: *Blue, Purple, Scarlet, White!* Bright, dazzling colors—no doubt harmoniously blended by the deft fingers of those wise-hearted women! This always brings back to my mind certain lines of the German poet Schiller, whose exact wording I cannot quote but whose meaning has clung to me through the years, to the effect that "women weave the *bright strands* into the fabric of human life!" In the light of this lyric thought the text receives a very large importance. In the closing years of the eighteenth century in which the torch of freedom was kindled, the world over never to be quenched any more, in which a new idea of human equality and human fellowship had its birth never to be destroyed by feudal tyrants, the favorite metaphor in both Germany and France to express the interrelation of men was—*fabric*. Men spoke of the *Social Fabric* to convey the idea of the solidarity of mankind. The underlying thought was that no matter how different in birth, breeding or business, all men were so interlinked and intertwined that their activities, high or low, combined into an intimate texture from which not a strand could be missed. In this fabric warp and woof are necessary; in this fabric there needs must be sombre colors and dark, sinister hues; but women, the poet tells us—women weave the brightest strands into the fabric of human life! Accordingly, our text refers not merely to the textures used in the tabernacle of old, but to the vaster texture of life into which "all the wise-hearted women spin with their hands and bring that which they spin—*Blue, Purple, Scarlet, White!*"

Blue, Purple, Scarlet, White! Judging from the recent Suffragette-parade, the only color our women cherish is—*Yellow!* Spectacled women are not always an agreeable sight, and less so, when women insist on seeing the world through yellow spectacles. Far be it from me to deny women the right to vote. Women will surely get the vote. They always get what they want. If they want a new hat, the dear things, they get it. If they want a new dress, they get it. Why, not the vote? Of course, there are some men who do not care much for the vote, whom you could not drag into a voting booth for love or money: for so long as politics are merely a wrangle between parties and politicians for the spoils of office, there will be men sensible enough to want to keep out of the mix-up, pending the time when the vote will be a votive offering on the altar of patriotism, a religious act of unselfish service in behalf of redeeming principles. But if women fail to see the matter in this light, if they exalt the vote above its actual status, if they insist in joining the nondescript procession to the boss-controlled polls, why, I suppose, they have a right to do so, and sooner or later they will do so.

In the meantime, there are men old-fashioned enough to believe that the yellow color will eclipse all the bright hues which women through the ages wove into human life; that there will be less tenderness in the home, less self-sacrifice in the mother's heart, less romance, less poetry, less charm, in the world at large. Are they right? Perhaps. Have they the right to complain? Have they the right to expect that the modern woman should live up to the traditional picture of the home-sheltered doll? Women nowadays evidently think less of the shelter of the home than of the welter of our strenuous existence. Who thrust women out into that grim, confused welter? Who pressed women into the service of factory, shop and dive? Who made of women mere wheels in the huge, bone-crushing engine of modern business and industry? It is manifestly unfair to take women ruthlessly out of the home, and then preach unctuously that women's place is the home! Personally, I believe that any economic system which is unable to provide a man-made and woman-kept home for each and every marriageable girl is wrong from cellar to ceiling. But so long as men are responsible for this pernicious system which takes women out of the home and drives them into business, it is absurd for men to drive women away from the booth, if indeed the latter believe, rightly or wrongly, that the booth will protect their interests as wage-earners.

I do not think God has even meant women to work in factory or shop. Nor do I believe in the efficacy of the booth as a protector of womankind. I rather hope that conditions will be so far rectified as to enable every man to provide a home for some good woman he cherishes above the rest. Then the bright strands will be woven into life as abundantly as ever and the sombre hues will all but disappear.

JOEL BLAU.

Lia Rosen
By Paul Schlenther
(Translated by Jacques Mayer)

A gray moth suddenly appears in the hall. Then there sounds a rich, deep, soft alto voice coming apparently from nowhere. It not only sounds, it speaks. It relates, it thinks, it feels, it reveals, it prophesies! Then a radiant girl's head—beautiful, appealing, Oriental—framed in dark hair. A child's glance from big brown eyes, and from the plaintively smiling child's mouth one seems to hear the words of the old prophet: "Incline your ears and come hither to me; listen so that your soul may live." And then one notices that this eloquent child's mouth, this girlish head, this vital voice, belongs to the little gray moth. Yesterday she recited Goethe. Some of Mignon's songs, she herself a mignonlike creature. She read speaking. And I do not know whether at present there lives any one who can sing, as she knows how to speak. This great artist of the word and of the soul is practically banished from the stage, because she is far too diminutive for Gretchen Klärchen and Kätchen, for the Maid of Orleans or Romeo's Juliet. It was some ten years ago, and I distinctly remember when the frail little girl from the Ghetto was called upon to recite something before the examining committee of the Vienna School of Acting. The voice faltered, tears sprang from the eyes, the dwarfish and pitifully weak little body trembled and shivered. But—she was accepted and awarded a stipendium. A few years later her old teacher, Alexander Römpler



LIA ROSEN

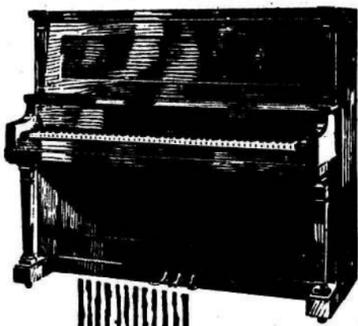
some light pieces, not to the best advantage. She spoke Gretchen's prayer in the dungeon, and her cry expressed the deepest misery coming from the profound depths of the heart. Above all she recited the "Bride of Korinth" and "God and the Bajadere," the two Faust-like poems wherein dwell an entire religion, the gloriously heathen religion of Goethe. And the little Jewess, Lia Rosen, became by the power of her fervor and her eloquence, a priestess of this religion.

Then she read or spoke a few things by others—by good others—Heine and C. F. Meyer, Nietzsche and Andersen. After Goethe none of them of great consequence. Only the sanguinary ballad, "Edward, Edward," rising above the fairy tale, again entered the domain of the great. And one left the hall with feelings and impressions such as one has long sought in vain to derive from the boards of the theatre. The little gray moth had disappeared, the echo of a great poetic temperament remained.

This artist, whom we cannot call a speaker, a reciter and certainly not an elocutionist, might perhaps be described as a relator of legends, as we understand the ancient legends, and the ancient way of singing and

brought her to me.* She had already been in Berlin—she was imbued with the spirit of the moderns, (especially Dehmel.) She seemed hyperneurasthenic and frequently interrupted her recitation by weeping hysterically. One had to scold the child. The Burgtheatre could allow itself the luxury of a rare genius, who, however, could only be employed on rare occasions. She was engaged for Ottegebe, Hannele and Hedwig Ekdal. Now she has ripened like the fruit of the South. And though her body has not grown in height, she has become healthy, soundly healthy. Converted to Goethe, she now seeks the old gods. She need not abandon the unrhymed. I was about to write the *ungereimte* (absurd) poets of yesterday or tomorrow; but it is well that she has not become the Muse of the Hysterical and the Neurasthenical. The stage does not need her. Her tragic power does not lose its intensity on the platform, when she squats upon her little footstool near the reading-desk; when the moth is transformed into that butterfly whom the Greeks called Psyche.—*Berliner Tageblatt*.

*At that time Mr. Schlenther, now one of the editors of the *Tageblatt*, was the director of that high school of the German stage, the Vienna Burgtheatre.—J. M.



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UNION OF ORTHODOX JEWISH CONGREGATIONS Of the United States and Canada

The Orthodox Congregations in New York are requested to send their presidents and Board of Trustees to a meeting, Sunday next, 2.30 P. M., at the Synagogue Kehal Ados Jeshurun, Eighty-fifth Street, between Park and Lexington Avenues, to form a local branch of this Union for the protection of local Orthodox Jewish interests (Talmud Torah, Shechita, Melah, Christian Missions, etc.).

The Convention of the Union will be held in New York on June 29th. All Orthodox Congregations throughout the country are requested to at once communicate with the Secretary, Mr. Albert Lucas, 56 West 105th Street, New York.

Is There a Need for Reformatories for Jewish Girls?

By Minnie F. Low, Chicago

The subject of my contribution, "Is There a Need for Reformatories for Jewish Girls?" is interrogatively put, and so far as Chicago is concerned, I can with an emphatic "No." Chicago, however, can speak only for itself, and possibly for the smaller communities. New York, having such gigantic problems, must tell its own story. To deal with delinquents and derelicts in large numbers, presents a vastly different problem, than to meet conditions where there is time for individual work. If Chicago, with its densely populated Jewish districts, has found ways and means of handling the delinquent girl problem without establishing a reformatory, it ought to be conclusive evidence to all smaller communities in this country that such reformatories are not required.

Whether ill be physical or moral, the thinking public has long ago relegated the general panacea of cure-all methods to the realms of the benighted. Among the so-called delinquent girls there are four types with which we are compelled to concern ourselves, each type presenting its peculiar problems, and each requiring its own method of treatment.

1. The incorrigible or unmanageable girl, showing marked tendencies, not particularly vicious, yet placing her in the category of the uncontrollable—a potential delinquent.

2. The girl who has been misled; but who is clearly a victim of environments—more sinned against than sinning. She is not a delinquent in the true sense of the word.

3. The girl who has fallen from the path of rectitude, who is hard to reach, but who, after months of effort, is amenable to reason and responsive to personal appeal.

4. The vicious girl, rebellious, defiant, who is a finished oppositionist, and who resents all interference.

It is a happy fact that there are comparatively few of the latter type, and that to some of them ultimately comes a great illuminating power to which they respond, and which helps lift them out of a life of sin. The personal influence of a specially gifted individual who understands them, a congenial spirit as it were, inspiring them with confidence and instilling the desire for a cleaner and better life, is the one great saving grace for a girl of this type. It is, after all, the human touch and human sympathy that are the vitally dominant notes in things making for uplift.

The social worker who concerns herself with the girl problem, soon learns to detect symptoms. There is an indefinable something in the very bearing of a girl, in her tone, her expression and in her attitude, which establishes ordinary proof of delinquency. For years, we applied misfit methods in Chicago. We took incorrigible girls into the Juvenile Court, patted them gently on the back, very graciously told them "to be good," and returned them to the old environments, to associate with the same companions and to meet the same temptations. It was a lamentably short-sighted policy. The girls were too bad to be sent to institutions for dependents, at least so it was decreed. They were not sufficiently depraved to be sent to reformatories. For lack of equipment and co-operation, we applied methods that we knew were absolutely hopeless. In the course of time, Chicago had as many as forty young girls behind the bars, and at least twenty more on parole. In sheer desperation, a few of us decided that the citizens were not doing their duty

by these girls; that the burden of their care was a community matter, and not one for a handful of workers, and that a radical change of policy would have to be adopted, in order to do consistent and constructive work. After untold concern, and much delay, we learned the lesson of not putting off until to-morrow what could be done to-day; of not expecting girls to be angels, when all inducements to help them walk the straight and narrow path were lacking. We knew that delay had proven dangerous and futile; that all the average girl needed was a fair chance in life; that new interests and ideals were better than all the reformatories in the world.

We gradually repudiated our dilatory and ineffectual methods. Our action became swift and definite. We directed special attention to the so-called incorrigible type. Insolence, disobedience, defiance of parental authority, bad language, late hours, are all forerunners of delinquency culminating in the one fatal step from which we would fain save every girl. We interested some of our good women in the "border-line" cases. By giving such girls a chance under better environments, taking them away from homes of grinding poverty when parents had lost control of them, and providing new interests, it has been possible to reduce the number in our city and State training schools more than 75 per cent. Friendly supervision, guiding influence, firmness and discipline were the doses prescribed in new homes with improved living conditions, in place of turning incorrigible girls back to homes where friction, discord, discontent and often grinding poverty made life intolerable. Results have been most satisfactory. Very few failures have attended our efforts.

Three agents were employed as outlets for the plans indicated. First, the sympathy of kindly women was enlisted. These women represented, principally, the directorates of our small boarding clubs. When it was necessary to remove from her surroundings a girl who was fast traveling the downward path, one who was still a saving proposition—we stated our troubles to these good women. They entered fully into the spirit of things, and made it possible for us to place some of our high-strung, emotional, unmanageable girls in their well equipped and well regulated homes. The Ruth Club deserves special mention, because its policies and aims are slightly different from those of the ordinary boarding clubs for girls. A searching study is made of the peculiar needs of each individual girl by the superintendent, Mrs. Clara Reiss. Her marvelous personal influence and big-hearted sisterly interest have helped many a young girl to keep morally strong, and grow up into useful womanhood. The Board of Directors provide a personal friend for each girl. This friend makes it possible for the girl to get the necessary vocational training and guidance that will equip her for self-support. When she earns from \$12 to \$20 per week, as some of them do after a few years, a first-class boarding place is found for her. The Ruth Club retains its interest indefinitely. Its doors open wide to the boarders living elsewhere, who delight in spending several evenings a week at the club with their old companions.

When the small boarding clubs, housing from twenty-five to thirty girls, had relieved us of as many as

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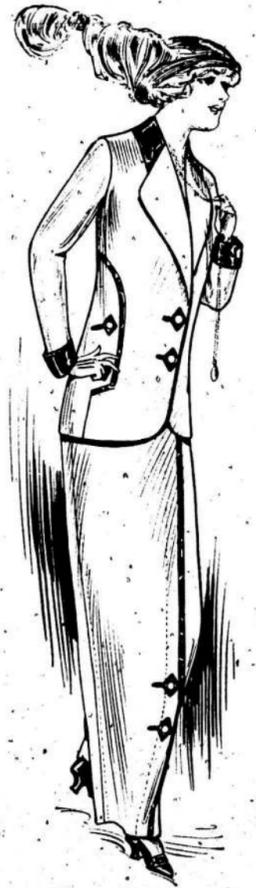
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they could accommodate, our Home for Jewish Friendless opened its doors, and took in about a dozen girls from the ages of thirteen to sixteen years. More than half of this number are attending the Lucy Flower Technical High School, and are making good in the full sense of the word. One unusually beautiful girl, tall and mature looking, although only fourteen years of age, was sent to the home because she had gotten entirely beyond the control of her mother. She remained out until the early hours of the morning, refused to disclose her whereabouts, and was insolent to a degree. Her mother agreed to sacrifice the girl's earnings if she could be saved. For some months the management of the home was discouraged, but since the beginning of this year the girl has more than come up to their expectations. In fact, all girls sent to the home last fall have made remarkable progress. A sense of real satisfaction comes to us when we see the improvement in these girls, and realize that timely care has stood between them and reformatories, where the stigma of imprisonment would have followed them through life.

The third outlet has been to place the more depraved girls, that seemed to fit in nowhere else with a non-Jewish woman, in charge of a small club, accommodating about a dozen girls. She has made a specialty of the girl problem and has succeeded in instilling better principles and greater obedience to the laws of order and decency, than any one else whom we have known. When our Jewish resources failed and it was necessary to choose between the State Training School and this club, we naturally chose the latter. Had it not been for this woman, with the shelter she offered our girls in her splendidly-equipped home, and had her influence not been such an important factor in the reformation process, we would have had to send a few more behind locked doors during the course of the year. It is the exception, and not the rule, when workers feel called upon to recommend that delinquent girls be sent to institutions.

The plan that we have practically executed in Chicago cannot be too strongly urged. Incurable or border-line girls should be completely removed from their environments and be given a chance under right living conditions. This also applies to older dependent girls, who are apt to become incorrigible unless properly guided and protected, particularly where temptations are many. There is no sadder sight than to see a little girl, fallen from grace, living behind windows and doors that are barred, mingling with hundreds of other girls all robbed of the divine purity. To conserve the morality of unfortunate girls is the most sacred duty of Jewish womanhood, a duty that we cannot afford to shirk.

If the smaller communities, in fact, all the communities, with the exception of New York, will make it a matter of conscientious concern to eliminate dilatory methods, and take precautionary action, when restlessness, willfulness and defiance of parental authority become marked symptoms, indicating danger ahead for any little girl, it can be safely said that there will never be any need for reformatories for Jewish girls in this country.

While on a visit to our State Training School for Girls, with the County Board of Visitors of Cook County, which board is a visitation committee delegated to inspect thirty-six institutions receiving wards of the Juvenile Court, the superintendent recalled the time when this establishment housed twenty-nine delinquent Jewish girls. To-day only four Jewish girls are registered among the total number of 430. The superintendent further stated, in all serious-

ness, that if other creeds in the State of Illinois could be induced to take the personal interest and adopt the preventive measures employed by the Jews, it would be only a question of time when reformatories for girls would be needless in our State.

The County Board of Visitors then suggested that all bars and bolts be gradually eliminated in the dozen or more cottages of this State school and in the near future, one cottage will, if our plans carry, be made an honor cottage. If this experiment proves successful we hope to see the day when all physical evidence of reformatory life will be a thing of the past. Unfortunately, in this enlightened age, we still retain barbaric conceptions of child reformation, evidenced by the brutalizing methods in vogue in many child-caring institutions. To allow a little girl to be born into the world under wrong conditions, to grow up in a depressing, unwholesome atmosphere, and then, if she fails, to deprive her forcibly of her liberty, attaching the stigma of reformatory experience to her for life is not only unjust, but brutal to a degree. Such treatment is not consistent with intelligent understanding nor true enlightenment.

May we all in future be prepared as we Jews ever have been prepared, to show mercy and do justice. May we help our young girls to remain self-respecting, not by application of bar and bolt, but by the exercise of divine fellowship, born of a judicious combination of common sense and sympathetic understanding.

THE BEAUTY OF JEWISH MAIDENS.

That the Jewish damsels are beautiful there is no doubt. The Gemora itself admits it, when it makes this statement, "The Jewish daughters are beautiful, but sometimes their extreme poverty detracts from their beauty." But the poverty of the Jews in Galicia couldn't deprive their daughters of their beauty. At a fair in Cracow, three Jewish maidens were adjudged as the fairest in Galicia, and were awarded the first three prizes in a beauty contest.

However, the Jewish daily of Cracow is dissatisfied with this latest conquest of the daughters of Abraham. It goes as far as to admit that to be afflicted with the "fatal curse of beauty" is no disgrace, but it nevertheless maintains that it is nothing to make a fuss over. This is how that paper puts it:

"When we see the joy of our fellow Jews over this event, we must ask this question, 'Why have you so suddenly become proud of the pitch black hair, the dark soulful eyes, and the coquetry of a few Jewish maidens?' Their parents may be happy with their daughters, but we Jews have very little to be proud of. We at one time boasted and we are boasting even now, with our great daughters, with Miriam, Deborah, Esther, Judith, and the rest. We very much doubt whether our future generations will be very proud of Sophia Kellhauser, Sophia Gootman, and Maria Ferber, even though they are Jewesses and will probably remain so all their lives.

"False is grace, deceitful is beauty, only a woman with the fear of the Lord shall't thou praise."

"Esther's beauty, Judith's grace, would be of no interest to us if they had not used it as an aid to our people. Let the parents of the three beauties be proud of their daughters. To us the whole story is of little value, and serves merely as a means of arousing the envy of the anti-Semites."—Jewish Weekly.

OLD LADIES.

There being a great deal of mystification and no little positive misrepresentation concerning the femi-

nine sphinx, we suggest a clew to the entire riddle, viz., if you wish to know the genuine excellence of the feminine nature, make a study of old ladies. These were in their time the "giddy girls" about whom men prate so condescendingly. See what they now are in all their ripened wisdom and goodness; what safe counsellors and staunch friends; how they serve as social centers where all reputable things naturally cluster; what mellow grace, resignation, gentleness, constancy, sympathy, tact, prudence and candor. You doubtless know many cynical and utterly selfish old men. How many old ladies of this kind do you know? If men are naturally better and wiser than women why do they not show it when they become old? There is a test that can readily

be applied. Look around at the frivolous or profane or avaricious or sensual old men, and then compare these men with the dignified and gracious and kindly old ladies who are the delight of the young and the safe advisers of the middle-aged, who give real character to homes and make life itself noble. Why this incessant prattle about the innocent gayety of girls and young women during the fleeting period between 18 and 25? Even then they might safely compare notes with the masculine youth; but if you desire to determine what was and is in these young lassies whom you think only fit to dress and talk about dress, follow their career until their souls are ripened, and then say whether they did not always have more purity, goodness and nobility

than the vainglorious sex which sits in censorship upon them.

A woman's feeling as to home is usually more intense than man's, to say nothing of her native endowments. We are told by physiologists and poets that God has given women home attachments such as men rarely possess and that on the average her heart is deeper and more intense than man's concerning the protection of children.—Rev. Joseph Cook.

Happily, there are no children and few women who are cynics, and the vast multitudes of those who labor honestly are free from this evil disposition. Cynicism does no good whatever in this world.—Selected.

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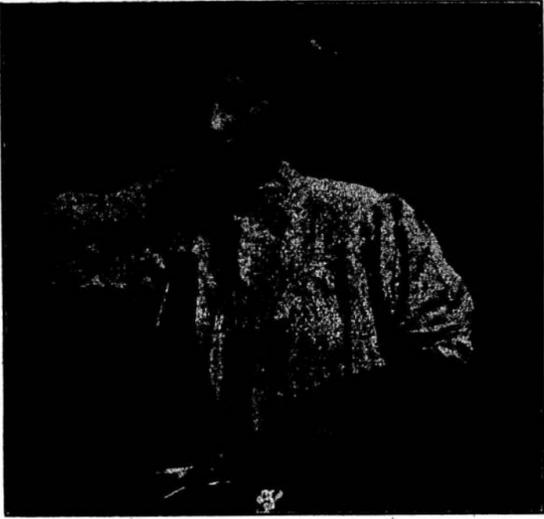
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Read Your Bible

"You do, indeed, feel the necessity of some guide on which to rest," you tell me, dearest Annie; "you are satisfied with the verses I have quoted; the proofs I have brought forward; but still, try as you may, you cannot realize pleasure in the perusal of the Bible," nor do I expect you will as yet; but persevere in it as a duty, a daily duty. Accustom yourself to come to it under difficulties and trial and joy, and its strength and peace and consolation will all come. Trust my experience, and believe that, when I began to read your present feelings were all mine, aye, and even now, many and many is the time when it is even as if it were sealed, when I cannot realize either peace or pleasure or instruction, and I persevere from duty, not from love, but these are but intervals of weariness and pain in their darkest and longest duration; but they are only a grain in the balance compared to the fullness of peace and comfort I have at other times experienced. You have only known the Bible as a Sabbath book, brought out on the Saturday to read a certain portion of the law, and put away again. Now, though the Pentateuch is the most important as the foundation not only of the Jewish, but of all religions, and as such is a portion of Scripture with which every Hebrew, male and female, ought to be as well acquainted as with his own existence, yet it will not bring so much spiritual comfort and spiritual guidance to individuals as the Psalms

and Prophets, Proverbs and Ecclesiastes. We must not confine ourselves to the Pentateuch only if we would really become "Israelites indeed." There is much, indeed, in the Prophets relating to the future which now we cannot hope fully to understand and can only believe, satisfied that as we see before our very eyes the exact fulfillment of some prophecy given at the same time, so we may rest assured of the fulfillment of the others. But there is quite as much which is addressed to us individually even as the voice of God speaking to our own souls under every circumstance of life. There, too, by the reproofs and threatenings addressed to the idolatrous and rebellious inhabitants of Palestine we perceive the real meaning, intent and spirit of every ordinance, and that without love and willing service even obedience itself was utterly worthless.

The Psalms, too, teach us the same thing, and should be regarded not only as forms of prayer and thanksgiving, but as guides in our daily moral and spiritual duty. It has been objected that David was neither a lawgiver nor a prophet, but merely a man like ourselves, and his words and experiences, therefore, are of no more weight than those of any other man. But the fallacy of this opinion is proved, not only from the thousand and thousand years during which those Psalms have been acknowledged as inspired prayer and

praise, but because there never has arisen any other man to write the same, or sacred poems in any way resembling them. What man of himself has done man may do again, if not exactly identically, at least with so much resemblance as to show some points of similitude between them, and mark both to be the work of similarly gifted minds. Since the time of David and his instituted choir of Levites, amongst whom were the sons of Korah and Heman, whose names we see at the head of some of the Psalms, no such compositions have ever appeared. Prayer and praise have been pronounced perfect or imperfect, as they borrow or do not borrow, their expressions from the Psalms. All the writers of the Bible were inspired, and as such are the voice of God. If we needed the power of prophecy to prove it many of the Psalms are prophecies fulfilled since they were written and being fulfilled now.

Do not imagine, dearest Annie, that when I say perseverance will teach you the full beauty and comfort of the Bible, I mean to devote any length of time to its daily study, as you would to any other difficult pursuit. Accustom yourself to feel that your morning and evening prayer are not complete unless you commence or conclude them with one chapter of the Bible or two or three Psalms; and you will so associate it with the pure and holy thoughts of God, which must accompany earnest prayer, that even as in times of difficulty and distress you fly to prayer or in time of joy to praise, so will you equally seek your Bible secure of aid, sympathy, comfort and love, which without it you dared not believe your God would give.

Remember, I do not tell you that you will always derive pleasure or even instruction from this daily pe-

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for the Fall season of 1913.

rusal. Many and many a time you will read with a wandering mind and wearied spirit, you will feel as if the task were utterly useless, but it is not only persevere, only trust and believe, even when you can derive neither comfort nor enjoyment, and both will come again, the more soothing, the more reviving from their late suspension. I could tell you of one now deep in the vale of years to whom the Bible has been not only a treasured companion in many a private hour, but her sole stay, her sole hope, her sole enjoyment through a life of many and deep afflictions, and now in her eighty-third year she tells me she never reads the Bible, especially the Psalms and Prophets, without finding something she had never noticed before, something yet more inexpressibly beautiful and inexpressibly consoling. What book of man's invention could stand this test? And this is the evidence of a Jewess, my dear Annie, and a Jewess of what is now termed the old school, not of a Christian, which, if at this distance I can guess your thoughts aright, you will have fancied that it is.

But though I tell you fourteen or fifteen chapters perused each week will open to you the inexhaustible fullness of the Scriptures, and that I would not have the Bible made a task book for long hours of tedious study, I wish you very much to lay aside a brief half hour in the day or devote a portion of your Sabbath to reading the many valuable works written by good and learned men relative to and explanatory of it. You will find by doing so your interest so much more excited. Subjects apparently obscure from our ignorance of the times or customs to which they relate will become clear. Verses we may have read often without remark become suddenly fraught with matter for new thought, characters which from the disjointed verses which have related to them we have not been of ourselves able to combine under one life or picture, will become as interesting as the characters of fiction, with the addition of a sacred moral and living example, which may assist us in our daily paths. I will explain my meaning by an instance of my own experience. There was a time when, though I was more than usually suffering from ill health and harassed with constantly pressing cares, I had many calls, and all spiritual comfort seemed to have departed from me. I could no longer realize what often before and very often since sustained me under similar trials, the conviction that whom God loveth He correcteth, and that peace would come again. At that very moment (I cannot remember now by what touch of thought excited) the lives of many of our Father's chosen and beloved servants came one by one before me—Joseph, Moses, David, Elijah—had they not all suffered, aye, suffered intensely? Had they not all been tried by sorrow? Had not they endured exactly the same as is the lot of human nature now? They were not exempt, and yet how earnestly, how fervently they loved and served their God, and how deeply, how tenderly was manifested His love for them! Human trial was then no evidence that we were forsaken of Him, that He had turned sympathy and bade me endure, for my Father loved me still, so did that one thought, created by a consideration of the characters, not merely the verses of the Bible brighten my path of gloom and strengthen me as none other could have done. Books, then, that will bring before us the biographies of the Bible are valuable assistants in the study of the Scriptures, also such as produce evidences of prophecy fulfilled, and such as describe the customs of many of the present Eastern nations, and the geographical associations of Biblical localities, all of which we may find in works not

heavier, or more uninteresting than the researches of modern travelers. Would that I could mention any Anglo-Jewish theological works, as I have often felt before, that our Hebrew students would select for our females and youth portions of those mighty tones of spirituality and learning which our ancient sages have bequeathed us, and not drive us to the aid of the stranger. Judging by what I have read in the "Hebrew Review" and the "More Nebuchim" of Maimonides, much might be compiled which would be invaluable to our inquiring youth and render their Bibles dearer than ever through commentators of their own nation. Till that is obtained, if we would seek aid for serious thought, we must go to Christian books, choosing, of course, those which are more spiritual than doctrinal. The spirit of the Christian religion is equal to the spirit of the Hebrew, for both owe their origin to the same Book. We have but clearly to understand our own, and a glance will divide our doctrinal points from theirs. Nay, more, you will find the more you study and examine your own that the very books which confirm Christians in their faith will confirm you in yours. One especially, a very beautiful work, "Keith's Evidences of Prophecy," was once lent me, not with any wish for its religious doctrines to convert me (that I well knew from the upright character of the lender), but for the exquisite beauty of its language and sentiments. It is many years ago, for I was scarcely older than you are now and just beginning to think for myself.

Well do I remember the trembling with which I began its perusal—trembling lest my dawning hope and trust should be shaken by this completely Christian book. But both were strengthened, dearest Annie. It was a strange, an almost indefinable effect, but so it was. Every evidence of prophecy fulfilled proved so convincingly that others were still to be accomplished, and the truth, the perpetuity, the unchangeableness of my holy faith, the impossibility of its ever merging into another, stood before me clearer and more convincingly than they had ever done before. I have no fear, then, of your perusing similar works. It is easier, much easier, to divide your peculiar creed from that of the writer than to attempt or hope to think seriously and derive comfort from serious things, unless you accustom yourself to read and take pleasure in books of spiritual and meditative nature; not, indeed, to take the place of any other; I should be truly grieved if I saw you devote your fine mind and vivid imagination to them alone and deserve that you should neglect my advice entirely if I desired you to do so. No, dearest, make the Word of God and its explanation the groundwork of every study, and from the lightest kind of recreative reading you will gather flowers where others cull but dangerous weeds. This is a shorter letter than usual, but just now I have no time for more.—*Aguilar's The Jewish Faith.*

STUDY OF AN OLD LADY.

The blunt old lady who speaks her mind, but is kindly withal, sometimes occasions a commotion in social circles by her frank utterances. But she is usually respected, and she can be depended on to rectify a good deal of the nonsense with which common conversation is liberally garnished. She is very useful in keeping young women from being as silly as they are capable of being when they fairly set out to outdo themselves in that line, and she is the proper terror of solemn bores who endeavor to make wise looks and sententious platitudes pass muster for better things. This old lady is usu-

ally endowed with a good share of hard sense, keen observation, and dispatch in the transaction of such matters as fall to her charge. She is called eccentric by commonplace people, but her eccentricity is merely an independent way of thinking and acting, without anything vulgar or needlessly offensive about it. She will be found to be just as warm hearted as she is sensible and shrewd, and if you will condescend to talk and to act to the point without flummery or affectation, you will find her reasonably acquiescent and by no means as dogmatic as you might suppose on first acquaintance. This old lady is fortunately solid in the matter of income, and is neither extravagant nor stingy. She deserves her worldly possessions, and it may be depended on she does plenty of kind deeds without ever referring to them. She is always an interesting study.

OVER-ADVERTISED LAND-SALES.

People who have only a small amount of money, gathered together by a life of frugality, and oft through self-denial, should have care in not permitting themselves to be tempted by the flaring and extraordinary advertisements of sale of land which have appeared in the daily newspapers of late.

The cars, stages, elevated stations and every possible medium which would attract attention have been plastered with posters, advertising vacant lots for sale. The mail has been impressed into service as it never has been before, for the distribution of letters, circulars and pamphlets, proclaiming a sale of these vacant lots, and giving intimations of the great prospective gains that will accrue.

These lots and others which have been lying dormant for years are there still, and the sounding of the trumpets of the selling promoters do not add a penny of value to them intrinsically. An artificial value through mere advertising is trying to be created. Let the purchasers beware, remember that there are years of inactivity to be reckoned with, street openings, and assessments for all manner of improvements to be paid, interest on mortgages to be met and no return coming for the value of the equity for years.

Let those who can afford to speculate do so, but don't inveigle the individual with his hard-earned savings into the buying scheme—proclaiming, as is usually done, if you haven't got the ready money your savings-bank books will be accepted (as if these were not money).

Some time ago there was an over-advertised sale of land floated by certain real estate brokers—ask those who purchased how they feel now. Don't get excited by printer's ink!

L'AIGLON.

American women with money are at a premium in fashionable Europe. Even without this supreme merit they are favorites. The versatility of mind and ease of manner which a free and social life develops appear in strong contrast with the results of the more formal education, which are often seen in the opposite extremes of timidity and assurance.—*Julia Ward Howe.*

The love of man to woman is a thing common, and of course, and at first partakes more of instinct and passion than of choice; but true friendship between man and man is infinite and immortal.—*Plato.*

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Although this damage is of no great significance, we must maintain our past high standard, so we have concluded to dispose of the entire stock regardless of loss to ourselves.

We have arranged to sell this present stock at

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and ending when every item in this building is sold.

In connection with the above we wish to say that as soon as possible we will put in a complete "NEW" stock of Grand Rapids Furniture, Rugs, Linoleums, and will be ready for business within a short time.

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Women's and Misses' One-piece Suits Of Black Messaline

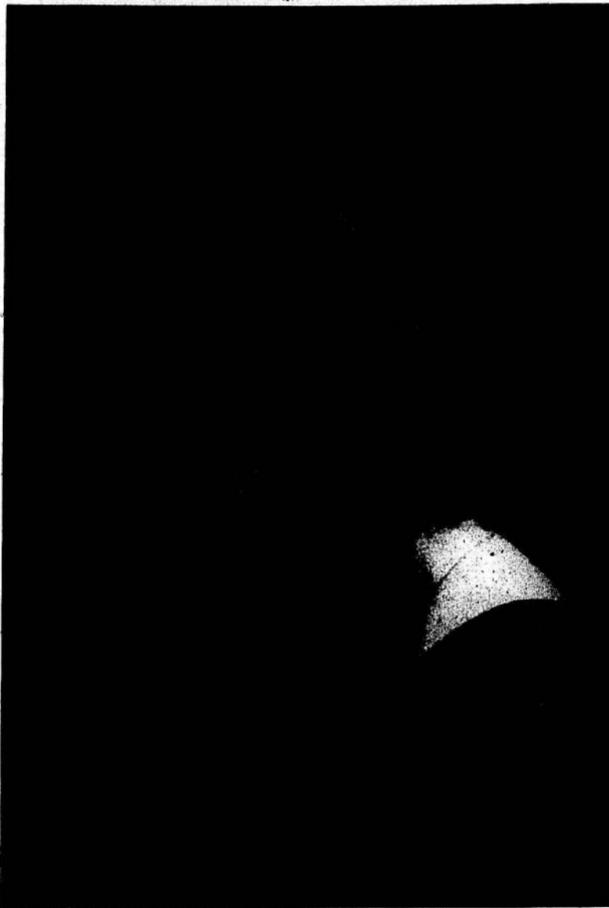
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RACHEL LIPPMANN

In German literary circles no name to-day occupies a higher position than does that of Rachel Lippmann, whose portrait is herewith presented. Unlike some of her contemporaries, she has never tried to advance at the expense of her Judaism, and has proven that it is not necessary to go over into the camp of the enemy in order to receive literary honors.

En Kelohenu

By Emily Goldsmith Gerson.

Flesham banged the receiver on the telephone hook and mopped the perspiration from his forehead. "Well, that beats the Dutch!" he ejaculated. "This is the last straw! I give up! Where on earth am I to look for a tenor now? I don't see why I should have it all to do. I'll call up Lewin, and let him struggle a bit. It is high time that some one else on the committee was taking an interest in this dedication programme. I'm disgusted!"

He took down the receiver. "Hello, Central, give me Pine 711. * * * Hello, Jake, is that you? Glad I caught you. What do you think has happened now? * * * No, the rabbi is all right; but the tenor—* * * No, not dead. I'm in no mood for joking! * * * I'm glad you take these setbacks so good-naturedly; but why shouldn't you, when I'm doing all the hustling? The tenor is sick and—well, I'm at my wits' end. * * * What's that you're saying? Telephone to Hammerstein's for a new one? Is that another one of your merry jests? Suppose you get busy and try to secure a substitute? * * * What's that? Going out with your wife? Can't break engage—* * * Oh, very well. Good-by!" and again the receiver was hung up with a bang

and Flesham sank heavily back into his chair.

Here's a pretty kettle of fish! At the eleventh hour to have our beautiful dedication programme spoiled! Was any one ever in such a predicament? I'm sick of the whole business! Where shall I turn for a new tenor? Easy enough for Lewin to jest about Hammerstein's. Well, why not? Maybe I can turn his jest to account. I'll phone to the resourceful Oscar. More wonderful things than that have been done. I'll try it."

Flesham paused in his reflections. He knew that money was no object, and that with "long distance" and "rapid transit" nothing seemed impossible. For the third time he took up the receiver, and before the Sabbath lamp had been lit in his library that night Flesham, president of the new synagogue, House of Israel, was patting himself on the back, with the self-satisfied thought that few could have arranged for a new tenor—and such a tenor!—with such neatness and dispatch.

Several weeks before this telephone episode the announcement had gone forth that the new synagogue would be dedicated on Saturday, January 13, and old and young impatiently awaited the services, which

promised to be of unusual interest. It was not surprising, therefore, that on that morning the imposing new temple was crowded to the doors, and anticipation was in the air. The exercises passed off impressively, and without hitch, and only Flesham and a few of his colleagues on the committee of arrangements knew what difficulties had attended the details of the programme.

How could those in the audience know that Rabbi Imfeld had been the third who had been invited to deliver the oration, the other two refusing for petty reasons? All they did know was that the visiting speaker was eloquent and said things to tickle their vanity, and Mrs. Bernheim nodded to Mrs. Levi across the aisle and whispered audibly, "He's a scholar, ain't it?"

Yes, the committee's task had not been an easy one, and now as Flesham gazed at the new tenor standing in the choir loft he hoped that all would be well that ended well.

The tenor had obeyed the quick call, and was at his post promptly. He sang so well that no one in that vast crowd suspected that he was reading the music of the responses and hymns for the first time. His clear voice rang out, and again Mrs. Bernheim whispered to Mrs. Levi, "Wonderful! Just like grand opera, ain't it?"

The last notes of the anthem had died away, and the old rabbi of the House of Israel rose to give the benediction. Fervently he prayed for the welfare of his people, and for manifold blessings to rest on this new structure which had this day been consecrated to the worship of God. At the conclusion of the prayer he asked the congregation to join in singing the En Kelohenu, "and," he urged, "let our voices ring out!"

The hymn was taken up with zest, for whom among the Jews does not love it? But gradually, as the song went on, the voices in the body of the temple grew fainter and fainter, and the tenor's voice alone was heard. All stopped to listen. Oh, the life he gave to the song! The glory and the pathos! Every eye was centered on him and every ear was drinking in the wonderful strains of that grand old hymn.

"What was that?" Mrs. Bernheim whispered the question across to Mrs. Levi.

Not only Mrs. Bernheim, but everybody, was wondering; for the final notes had died out like a wail, and the tenor's head sank back on his breast.

"Wasn't that grand? I tell you what, you deserve credit!" said Mrs. Levi, shaking the president's hand in warm enthusiasm, "Such eloquence and—"

"Such singing!" interrupted Mrs. Bernheim. "Ain't it the tenor who was great to-day! Pity, wasn't it, that his voice broke on the En Kelohenu? But accidents will happen, even in grand opera. Why, the other night—"

But Flesham pressed his way through the crowd, eager to reach the tenor and learn the cause of his indisposition. He rapidly ascended to the organ loft, and there, surrounded by the other members of the choir, sat the man, his head resting on his hand and tears flowing from his eyes.

Respectfully the others retired to make room for the president, and in a few minutes the two were alone.

"I couldn't help it; I couldn't help it!" wailed the tenor, piteously. "It was En Kelohenu!"

"Your singing was fine," said Flesham, patting the tenor's back reassuringly. "I consider myself lucky to have got so able a singer at the last moment. It's very warm up here. No wonder you grew faint! I'll have to see to the ventilation."

"It wasn't that. It was En Kelohenu! It is over ten years since I

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sang it, and I thought that all that this hymn stood for was dead within me!" Again his head sank on his bosom.

"Are you a Jew?" asked the president of the House of Israel in surprise.

"I was once—" The man hesitated; but Flesham's kind face expressed sympathy, and the tenor, encouraged, went on:

"I was born in Russia, and lived there happily with my parents until I was thirteen. We loved our religion and carried out every letter of the law with reverence. Why, then, complying with every precept, and living pious lives, should we not have found favor in God's sight?" The man moaned. "How often since have I asked myself Why? Oh, it is terrible, terrible! The massacre came! My father was mercilessly killed before my eyes, and my mother," a shudder shook his strong frame—"my mother was dragged out of the house! They dragged her by the hair! I hear her screams ringing in my ears now, 'My boy, save me, save me!'" He put his hands over his ears, as though to shut out the awful cries.

Flesham, with bowed head, waited till the tenor gained a little composure.

"She was gone. I tore my flesh in my helplessness; but I never saw her again. I was alone now; for the few relatives I had had shared the fate of my sainted parents. Oh, why didn't they take me, too? Why did God overlook me? God—yes, it was God's will that my parents should die, and all the love for Him that had been so deeply rooted in my heart by my mother and father turned to bitter hatred. In my despair I came over here as soon as I could make my escape. The money I had was stolen, too; so when I arrived I was nothing but a pauper.

"Once in America, I set about earning a living. The chazan who had taught me in Russia for my Bar Mitzvah had praised my voice; so I earned my daily bread at first by singing in the streets. One day a passerby, a philanthropist, thought he detected unusual qualities in my voice; so he had me educated, and thanks to him I am now independent.

"For over ten years I have been trying to stifle the Jew within me. I have been shunning Jews and everything Jewish. I have been trying to hate God for all the misfortunes He had heaped on my young life: when to-day, singing En Kelohenu for the first time again, old emotions, old memories, rushed upon me with overwhelming force, and I couldn't stand it. Oh, God! Why did you do it? Why did you forsake me?"

"Blame not God, my son! Always turn to Him in your trouble."

The tenor started to his feet at the sound of the deep, solemn voice. Flesham looked behind whence the words came. There stood the old rabbi of the House of Israel, his face working with emotion.

"I have heard your story, my son," he said, putting his arm tenderly round the young man. "Return to your father's God! Put your trust in Him! En Kelohenu—His will be done!"—Associated Sunday Magazines.

The feminine passions for dress and personal adornment is the theme of many who find, or think they find, countenance in rare Ben Jonson's celebrated verse:

"Give me a look, give me a face, That makes simplicity a grace; Robes loosely flowing, hair as free, Such sweet neglect more taketh me Than all the adulteries of art That strikes mine eyes but not mine heart."

Ah! Benjamin, bricklayer, soldier and poet, the sweet neglect which captivated your fancy was the perfection of the art which conceals art; there was not a detail of the seeming freedom of mien and drapery which the nymph who inflamed your muse had not with subtle prevision and unerring witchcraft of taste perpended and arranged for conquest. The care which the gentler sex bestows upon externals can no more be successfully impregnated than that innate aspiration for the beautiful which expresses itself in a thousand attractive forms, in bronze and marble and woodwork, upon canyons, in the symphonies of the musician, and in the melodious syllables of the poet. It is a feeling which pervades all classes, which puts the pot of flowers upon the window sill of the humblest home, as well as the engravings and paintings and plaques upon the walls of palaces. Take this hunger and thirst for beauty of outline, charm of color, and melody of sound out of the human soul, and all its ideals would perish and the dream of Paradise fade into darkness forever. It is not an accident that the sex which illustrates in its own distinctive grace and loveliness of form, feature, and motion the living idea of human beauty, so that the glory of the physical universe shall not make us all pantheists, should, in its wise attention to all exterior aids, preserve the refinements of civilization and save men from relapsing into semi-barbarism.—Selected.

Marriage is a lottery, in which men stake their liberty and women their happiness.

In delicate souls, love never presents itself but under the veil of esteem.—Madame Roland.

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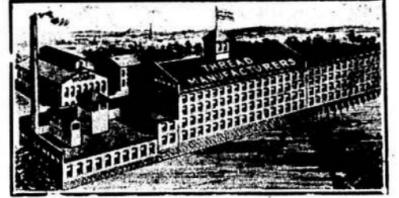
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THE WOMAN OF THE PERIOD
 By ROSINA LEVY.

How does the woman of to-day look? How long does she preserve that quality of youthfulness which excites love? These questions are discussed by the famous French sociologist, Jean Finot, in one of the most interesting chapters of his latest work, "Woman's Song of Songs."

With your permission I will endeavor to epitomize M. Finot's conclusions.

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In order to understand the woman of the period, we must compare her with her ancestors. A most satisfactory method of doing this is by comparing the portraits of women by the old masters with those painted by present day artists. At a first glance is revealed how in the course of time the expression on women's countenances has changed. The women portraits of the greatest painters—Titian, Holbein, Reynolds—display that typical bashfulness characteristic of our grandmothers. An unconscious modesty is expressed in her face; away from her home and her lord, and alone with the artist chosen to perpetuate her countenance, the young woman of an earlier period could not abandon that air of submission shown in every position and movement of her body.

Let us now turn to the picture of the woman of our time. The features in no way speak of submissiveness; instead we find an open, candid, proud look. The woman of the period is far from trying to conceal the thoughts which busy her brain; she exhibits them openly; she is no longer the plaything or the darling of former days. She has ceased to cast down her eyes; the feeling that she is in every way the equal of man, has given her mental buoyancy, intellectual freedom and physical elasticity. With these there has come another remarkable change. In consequence of greater longevity the youthfulness and the maturity of our women, encompasses a much more extended period of time. In the thirties of the last century Balzac astonished his contemporaries by asserting that a woman of thirty was still young enough to be an object of love. Forty years before Charles Fourier had expressed commiseration for the girl of eighteen who had not yet found a husband. An eighteen-year-old maiden appeared to him to have already arrived at the critical age.

of forty, and not infrequently by one of a still more mature age. Literature and the theatre are content to deal largely with heroes and heroines of a riper age. The loving and beloved woman of to-day must have more experience of life and a maturer mind than formerly. Intellectual and emotional traits, courage and independence of man impress us much more than they did in the olden time. The gentle, delicate and harmless dove is forsaken, and her place taken by the woman who knows life and its trials.

I even assert, says Finot, that in the future woman will not be deprived of her beauty at so early a time in her life as was once the case. Formerly it left her or paled because of the constant fear of becoming prematurely old. Now she will possess it for a longer period, and in any event, the woman will much better know how to adapt herself to certain circumstances. We are already in a position to observe that women remain young much longer when they triumph over obstacles, separating them from an active and useful career. The women who write or paint or act or who are otherwise engaged in an activity tending to benefit the community enjoy their youthfulness for a much longer time than those merely idle. The few rays of fame that fall with golden brilliancy into their lives are a source of the noblest and finest pleasures. When we consider those women who in Paris occupy prominent positions in the theatrical and musical professions, we find that the increasing years have but little lessened their talents or their charms. On the stage, as well as in private life, they reign and are admired, and their second youth only then begins, when the idle women of the upper and the middle classes have long left the scene.

Since then the time during which a woman could love and be loved has been considerably extended. Today the woman of thirty is often thrown into the shade by the woman

These facts are proved when the statistics of women standing at the head of social or charitable movements are examined. And how many examples could be cited from other occupations and classes of society. In spite of all that, we still entertain the curious prejudice which prevents a woman from telling her real age. The example of those fortunate enough to free themselves from the tyranny of age must be praised and deemed worthy of imitation. And the more women emancipate themselves from the fears still foolishly associated with age; the more will women in sympathy with their aims and ideas gather around them. They also will dispel those oppressive dreams of old age which make our lives so cowardly. Of course, there will be moral censors and carpers to frighten the young woman of forty. But we now have her with us and that shows the injustice of man in putting her aside when he himself was still capable of enjoying life to the utmost. For the vitality of the sexes is pretty evenly divided. Let us rejoice, therefore, that the woman of the period understands how to widen quite considerably the boundaries of her life.



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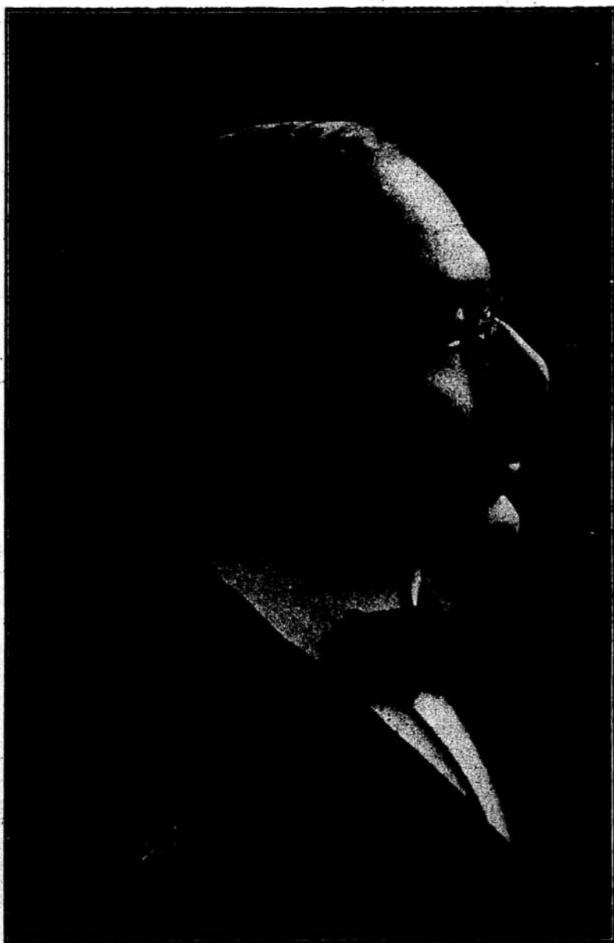
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Catholic Israel

Dr. M. H. Harris

Catholic Israel is a term applied to all the varied groups of Jews and all the varied schools of religious thought found in the house of Israel to-day. In the popular mind the word "catholic" is associated exclusively with one branch of Christianity. But this word has simply been appropriated by the Church. Its meaning, derived from the Greek, is universal. It is well to remind our-

that we call the philosophy of life. In all cults you will usually find one the dominant and prevailing, the rest, more or less, small minorities. What should be the attitude of that group in any religion which, because of numbers and prestige, wields the rod of power, and of which all the smaller groups are at the mercy? The old theory was—condemn them, forbid them, ban them. That was the atti-



REV. DR. MAURICE H. HARRIS

Rev. Dr. Maurice H. Harris was born in England, November 9, 1859. He is a graduate of the Emanuel Theological Seminary and Columbia University, New York, and received from the latter institution, the degrees of A. M. and Ph. D.

His first and only position has been that of rabbi in the Temple Israel of Harlem, formerly known as Congregationi Hand in Hand.

He is the founder and president of the Harlem Federation Settlement; one of the incorporators and director of the Jewish Protective and Prisoners Aid Society; President of the recently organized Eastern Council of Reform Rabbis; a member of the executive committee of the Central Conference of American Rabbis, and an ex-President of the New York Board of Jewish Ministers. He is also a director of the Society for the Prevention of Vice and Crime, and of the New York State Conference of Religions. Dr. Harris has written a Biblical history for Religious schools in three volumes, known as "The People of the Book," three volumes on post Biblical history, known respectively as "A Thousand Years of Jewish History," "History of the Medieval Jews," "Modern Jewish History." He has published three volumes of sermons, a syllabus on the Spanish era for the Jewish Chautauqua Society, and has contributed to the North American Review and the Jewish Quarterly Review.

selves now and then of the full application of great words and not permit them to narrow or limited use.

Judaism to-day can no longer be covered by one definition. The synagogue recognizes, if not different sects, at least different groups which are claiming the common title "Judaism," and give varied definitions of it. They differ in beliefs that we call doctrines; in their observances, that we call ceremonies; and in their theory of relation to the universe,

tude of the dominant Church in the Middle Ages to all within the Christian fold who dared to deviate. They were given short shrift, whether known as Arians, Abigensies, Lollards or Huguenots. "Such were stigmatized as heretics. The Inquisition, an ecclesiastical detective force, was instituted to ferret them out and to run them down. Not only were they despoiled of their property, tortured and destroyed, but their name was held up to infamy. Even the

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whelming Christian environment, now and then imitated the excommunication of the Church, with its *open cherem*. You are familiar with the banning of Baruch Spinoza and Uriel Acosta. The great commentator Ibn Ezra, though holding modern and rational views about the Bible, had to voice his opinions very guardedly. This attitude of the dominant group toward the smaller, brings about conformity, but at the expense of sincerity. Whenever force, physical or moral, is used in the domain of religion, it encourages hypocrisy. If we wish men and women to cultivate truth, and to maintain an alert conscience, religious freedom becomes the cardinal necessity. The theory of force to bring about conformity in religious observance was the old way. Let us hope it is the obsolete way—never to return again.

What is the new view? It is to recognize the legitimacy of every

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BLUM, JENNIE.—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 Jennie Blum, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber, at his place of transacting business, No. 149 Broadway, in the City of New York, on or before the 3d day of November next.
 Dated New York, the 29th day of April, 1913.
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And such of you as are hereby cited as are under the age of twenty-one years are required to appear by your guardian, if you have one, or if you have none, to appear and apply for one to be appointed, or in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate to represent and act for you in the proceeding.

In testimony whereof, we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed. Witness, Hon. Robert Ludlow Fowler, a Surrogate of our [L. S.] said County of New York, at said county, the 28th day of March, in the year of our Lord one thousand nine hundred and thirteen.

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

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Reservations at the Hotel are made in the regular manner. For the accommodation of the guests of the Hotel, a special department has been organized, which is under the supervision of the Hotel. This department is equipped with the latest and most improved apparatus for the treatment of the various ailments of the human body. The Hotel is situated in a beautiful and healthy location, and is surrounded by the most beautiful scenery. The Hotel is a first-class establishment, and is well equipped with all the modern conveniences. The Hotel is a most desirable place for a vacation, and is well suited for the treatment of the various ailments of the human body.

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BOCK, LOUIS, also known as Emil L. Becker.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, dated May 6th, 1913, notice is hereby given to all persons having claims against Louis Bock, also known as Emil L. Becker, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of his attorney, William Klein, No. 246 Broadway, in the City of New York, on or before the 22d day of November next.

Dated New York, the 7th day of May, 1913.

MORRIS BOCK, Administrator with the Will Annexed.

WILLIAM KLEIN, Attorney for Administrator c. l. a., 246 Broadway, New York City.

RUGEN, CHARLES H.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Charles H. Rugen, 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. 217 Broadway, Manhattan Borough, in the City of New York, on or before the 24th day of November next.

Dated New York, the 10th day of May 1913.

AARON MORRIS, Executor.

EDMUND BITTNER, Attorney for Executor, 277 Broadway, Borough of Manhattan, New York City.

Synagogue, influenced by its over-looked divergence and the religious rights of the minority. We must no longer apply the term "orthodox" to the school of opinion in any creed, even though it may be the prevailing one. I mean orthodox in its original and etymological meaning, which is the right opinion, with the implication that that which is heterodox is the wrong belief. What is true of the past toward other sects within a religion is also true of each religion toward other creeds. If mankind has learned anything by the experience of the ages it is to recognize the legitimacy of beliefs other than its own, to understand that no sect or faith has a monopoly of the truth, that the truth may have varied aspects, and that there may be different modes by which the individual approaches the exalted standards of divinity.

Freedom of religious opinion is a fundamental principle of our civilization. It is the right of every individual to believe as he chooses, and to worship as he chooses. This right is not only a religious right, but a civil right. It is the right of every individual to be free from the interference of the government in his religious beliefs. This right is the foundation of our democracy, and it is the right upon which we must stand if we are to maintain our freedom.

There was then divergence in Jewry in the Middle Ages, even when independent inquiry was discouraged. Nearly every nation had its separate Minhag—the Ashkenaz (German), the Sephard (Portuguese), the Polish. The Shulchan Aruch itself said that the second day of the festivals need not be observed in Jerusalem. How much greater the divergence to-day, when Jewry is not limited as in antiquity to a million souls, located in the Levant, but to twelve million, scattered all over the globe, from the Klondike to Johannesburg, from Brazil to Abyssinia. The great divergence began at the end of the eighteenth century, with the birth of Reform Judaism. Do not imagine that Reform simply meant a change in the ritual, the introduction of the venacular and the transfer of an Oriental to an Occidental atmosphere. No, the difference was more profound than that. It was fundamental. It was a difference in attitude toward history and the world at large. Hitherto, the traditional Jew, from the days of the overthrow of the temple and the nationality, regarded himself in *Goluth*, in captive exile, his religious fulfillment maintained in suspense, awaiting the divine summons of the Messiah, the restoration of Israel to Judea, when the old order, under yet grander auspices, would once more be renewed. The new school refused to recognize the present life of the Jew as a temporary makeshift, a banishment among the Gentiles to be mutually tolerated, until, in fulfillment of their daily prayers, the Jew

was right in its different ways. Some natures are impatient with anything mysterious in religion, with anything which cannot be explained by mathematic syllogism, which demand exact definition; who say let us open up all the windows, let in all the light, and reject whatever cannot be completely explained by the mind of man. There are others again who are chilled by what they call cold reason, who feel that they cannot reach God by mere philosophical disquisition, who love the twilight of mystery, who would not, even if they could, tear down the veil hiding the Holy of Holies; who have perfect faith in the unseen and the unknown, and who stand in reverential awe before the unsolved riddle of the universe. There is no right or wrong here. Here are different temperaments. Catholic Israel is broad enough to include them both. We need them both. Together they voice the full content of Judaism.

After the death of the great philosopher Maimonides there were disciples called Maimonists, who believed in a rational interpretation of Judaism based on reason, and the anti-Maimonists, who rather distrusted reason and believed in unquestioned obedience to past authority. The two greatest philosophers of Greece were Aristotle and Plato. The former, the rationalist; the latter, the mystic. It has been remarked that every one is either, by his nature, one of these two classes. While Jews, on the whole, have been Aristotelians, that is, rationalists, nonetheless, there has always been a mystic group within the synagogue; a group that endeavored to reach the divine truths through intuition rather than through reason. In the later Middle Ages, these were known as the Kabbalists, who reinterpreted the Scripture, not in the dry, prosaic, rabbinic way, but in the poetic, romantic, mystic way. If you ask me which school was right, I would say

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will once more enter into his own. No, said the followers of the new school, this is our own, and now. These lands of our residence, are our fatherlands and our mother-countries. The complete fulfillment of Judaism no longer depends upon a Palestinean background or the restoration of a sacrificial order. The new temple can be built, not only on Zion's hill, but any can be made "Mount of the Lord." We need not live aloof from the world at large. We are of it. It is our privilege and our duty to enter wholly and completely into its aspirations and obligations, and in the very midst of the nations among whom we live, not as exiles, but as fellow citizens, we can preach the word of God and fulfill the behests of the Torah and of the fathers, nonetheless than in the days when David tuned the Psalms and Solomon sat upon the throne and all Israel lived within the confines of Dan and Beer-Sheba.

Herbert Spencer has defined progress as advance from the simple to the complex. Judaism is more complex to-day and can no longer be voiced in one definition. It has been pointed out by Lea, the great authority on the Inquisition, "that unity of faith, once the ideal of statesmen and churchmen, is fatal to progress." Let us no longer regard it as an evil then that there may exist in Jewry to-day different schools of religious thought, different conceptions of our relation to the world. How could we expect it otherwise?

There have been coming to these shores in recent years, and just now in larger quantities, some of our brethren from Turkey. Naturally, their Oriental environment would tend to give to their conception of Judaism a very different tinge from that of those born and bred in the American Republic. Within this very city I find included groups of Jews so divergent in their views as almost to be regarded as members of different faiths. There are Chassidim coming from Southern Russia, many who still believe in miracles performed by wonder-working rabbis, and whose Judaism is marked by unquestioned faith and joyous exuberance. But at the opposite extreme I find a group who are impatient with almost every ceremony of the synagogue, and who would reduce Judaism to a bare declaration of the unity of God and the fraternity of Israel. Between these extremes I meet the Zionist, who would revive the Jewish nationality, not in the old religious sense prayed for in the *tefilla*—the restoration of the royal line of David and the sacrificial order in a rebuilt temple—but the institution of a Jewish state—Judea—like say, unto Servia or Roumania. Not the Jerusalem, "from whence would go forth the law," but a Jerusalem whither would come the persecuted and homeless of all lands.

But we meet within the Jewry of this city yet another group of much larger numbers than we may imagine, who call themselves Jewish socialists, and who make of socialism not merely a political programme, but a religious cult.

IV.

How shall we treat all these divergent groups? Not as does the prevailing school—ignore them, disregard anything that differs from the prevailing conservative standard. On the other hand, let us not quarrel nor condemn any group of Jews who may differ with us or with our conception of Judaism. Let us bear in mind the modern method—recognize the legitimacy of all. We may apply here as our *modus operandi* a great maxim—"in essentials, unity; in non-essentials, liberty; in all things, charity." Give the widest liberty to every Jew to interpret his faith and his duty according to his convictions, provided that we are agreed on the

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essentials. What are they? The recognition of Divinity, the moral affirmations and prohibitions of the Decalogue, earnestness of purpose, and idealism in outlook. I said, let us be united in essentials. We must unite in condemning certain evils, that I think all the fair-minded will agree are evils. First, anarchism, defined as the overthrow of the existing institutions of mankind, the outgrowth of experience in religion government and society; the leveling of the great temple of civilization, the declaration that human achievement has failed, and the structure of our endeavors must be razed to the ground. Secondly, we must unite in condemning materialism, both philosophically as the denial of God and the soul, and morally, as a sensuous mode of life.

Such the essentials. The second clause of our maxim is "in non-essentials liberty." But what are the non-essentials? Here, of course, our opinions vary. To very many conscientious Israelites, the observance of what are known as the dietary laws are an essential of Judaism, and their disregard is a sin. To others again, the Hebrew tongue is an essential in our prayer to give to divine worship a sacrament validity. Those of us who think otherwise must respect these convictions, but we should endeavor by persistent persuasion to direct the conscientious exercise in regard to them toward issues that all would agree are more vital. For example, direct the enthusiasm for the study of Hebrew and prayer in Hebrew to a revival of the study of Jewish history and to a fostering of prayer itself. Let us direct that conscientiousness with regard to the separation of different foods; of meat and butter, to the more important issue of the separation of right from wrong. But remember here, we must not condemn or slight these particular conviction-



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EINSTEIN, CAROLINE.—The People of the State of New York, by the Grace of God, Free and Independent, to Florence E. Waldstein, Amy E. Spingarn, Katherine H. Seligman, Dorothy E. Seligman, Majorie Seligman, Hope C. Spingarn, Jerome Spingarn, Jr., Charles Waldstein, Miriam Fisher, Morris Fiman, Solomon Aaron Fatman, Joel Elias Spingarn, Kaiman Haas, George Haas, Robert Haas, Zettie Fatman, Margaret Fatman, Ellnor Fatman, Harriet Haas, Edith Haas, Agnes Arkwright, Lady Charlotte McIver, Majorie McIver, Nathalie McIver, Helena Frank, Lady Mabel Egerton, Mrs. Theodore Heliman, the Countess of Essex, Madeline Seligman, Louise Piers, Christine Jensen, Dr. Hector Mackenzie, the Metropolitan Museum of Art, of New York city, Adeline, Duchess of Bedford, Lena Albert, Jack Wendt, Edmund Wendt, Dr. Julius Rudolph, Augusta E. Wendt, Elvira Tules Aurichella, Nella Renskorff, Mrs. Carroll Beckwith, Louise Einstein, Libbie Lowenstein, and to all persons interested in the Estate of Caroline Einstein, late of the County of New York, as creditors, legatees, next of kin or otherwise. Send Greeting.

You and each of you are hereby cited and required personally to be and appear before our Surrogate of the County of New York, at the Surrogate's Court of said County, held at the Hall of Records, in the County of New York, on the 27th day of June, 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 Solomon A. Fatman, Kaiman Haas and Morris Fatman, as Executors 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.

B. P. H. unto affixed.

[L. S.] Witness, Hon. John J. Cohan, a Surrogate of our County, at the County of New York, the 25th day of April, in the year of our Lord one thousand nine hundred and thirteen.

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

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 30th 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.

BLAUSTEIN, DAVID.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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 E. Cohen, No. 64 Wall street, Borough of Manhattan, in the City of New York, on or before the 15th day of August, next.

Dated, New York, January 15, 1913.

MIRIAM BLAUSTEIN, administratrix.

MAURICE E. COHEN, attorney for administratrix, 64 Wall street, Borough of Manhattan, New York City.

HERRMANN, NATHAN.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nathan Herrmann, 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 Man & Mac, No. 56 Wall street, in the City of New York, on or before the 20th day of June, next.

Dated New York, the 11th day of December, 1912.

LOUIS E. SCHRAM, ARNOLD HERRMANN, Executors.

MAN & MAC, Attorneys for Executors, 56 Wall Street, New York City.

COHN, SOLOMON M.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Solomon M. Cohn, late of the County of New York, deceased, to present the same, with vouchers thereof to the subscriber, at his place of transacting business, at the office of Mayer, L. Half, No. 37 Wall street, Borough of Manhattan, in the City of New York, on or before the 15th day of October, next.

Dated New York, the 1st day of April, 1913.

MYER S. COHN, Administrator.

DITTENBERGER & JAMES, Attorneys for Executor, 37 Wall street, New York City.

MAYER, MAURICE.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Maurice 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, at the office of William Klingenstein, No. 309 Broadway, in the City of New York, on or before the 15th day of October, next.

Dated New York, the 27th day of March, 1913.

HARRY MAYER, Executor.

WILLIAM KLINGENSTEIN, Attorney for Executor, 309 Broadway, Manhattan, New York City.

BERGMAN, JOHN.—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 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 post office address, 99 Nassau street, New York city.

BACHE, ELIZABETH.—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 Elisabeth Bache, 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, Borough of Manhattan, in the City of New York, on or before the 4th day of October, next.

Dated, New York, the 16th day of March, 1913.

JULES S. BACHE, LEOPOLD ROSEBACH, Executors.

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

EISLER, HENRY E.—The People of the State of New York, by the Grace of God, Free and Independent, to Lillie E. Sternau, Evelyn E. Altheimer, Alice E. Oberfelder, Regina Greer, Josephine Schwartz, Fannie Karpel and Marie Kohn, and to all persons interested in the estate of Henry S. Eisler, late of the County of New York, deceased, as creditors, legatees, next of kin or otherwise. Send Greeting.

You and each of you are hereby cited and required personally to be and appear before our Surrogate of the County of New York, at the Surrogate's Court of said County, held at the Hall of Records, in the County of New York, on the 27th day of June, 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 Sarah Eisler as Executrix 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.

Witness, Hon. Robert Ludlow Fowler, a Surrogate of our said County, at the [L. S.] County of New York, the 5th day of May, in the year of our Lord one thousand nine hundred and thirteen.

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

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, No. 116 Duane street, in the Borough of Manhattan, New York City, 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.

STEIN, ALEXANDER (sometimes known as Alexander R.).—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Alexander Stein, sometimes known as Alexander R. Stein, deceased, 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 Gordon S. P. Kleeburg, his attorney, No. 100 Broadway, in the City of New York, on or before the 25th day of October, next.

Dated New York, the 17th day of April, 1913.

EMANUEL J. MYERS, Executor.

GORDON S. P. KLEEBURG, Attorney for Executor, 100 Broadway, Manhattan, New York City.

STRAUSS, AARON B.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Aaron B. Strauss, 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 Mayer C. Goldman, No. 5 Beekman street, in the City of New York, on or before the 1st day of November, next.

Dated New York, the 21st day of April, 1913.

BENJAMIN S. MOSS, NATHAN DREYFUS, Executors.

MAYER C. GOLDMAN, Attorney for Executors, 5 Beekman street, New York City.

KATZ, EMANUEL.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emanuel Katz, 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 Percy D. Adams, their attorney, No. 1 Liberty street, Borough of Manhattan, in the City of New York, on or before the 7th day of November, next.

Dated New York, the 24th day of April, 1913.

HERMAN KATZ, LESTER KATZ, Administrators.

PERCY D. ADAMS, Attorney for Administrators, 1 Liberty 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 Dittenberger, 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.

DITTENBERGER & JAMES, Attorneys for Executors, 96 Broadway, New York City.

LOEB, MORRIS.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Loeb, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the offices of Steinhart & Goldman, Room No. 1602, No. 111 Broadway, Manhattan, in the City of New York, on or before the 5th day of September, next.

Dated, New York, the 21st day of February, 1913.

EDA K. LOEB, FELIX M. WARBURG, JULIUS GOLDMAN, PAUL M. WARBURG, Executors.

STEINHART & GOLDMAN, Attorneys for Executors, 111 Broadway, Manhattan, New York City.

BERNHEIMER, FLORA.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Flora Bernheimer, 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. 123 Broadway, in the City of New York, on or before the 11th day of July, next.

Dated New York, the 27th day of December, 1912.

WILLIAM R. ROSE, Executor.

BENJAMIN G. PASKUS, Attorney for Executor, 123 Broadway, New York City.

KEMPNER, 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 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, on or before the 31st day of July, 1913, next.

Dated New York, January 14, 1913.

LOUIS KEMPNER, Administrator.

ROBSON & SIMPSON, Attorneys for the Administrator, 87 Nassau Street, New York City, Manhattan.

held by others, though not by ourselves, because whatever is conscientiously believed and maintained, though it be but a ceremonial, directly influences the spiritual life for good.

In that connection, we should bear in mind the third clause of this maxim: "In all things, charity"—to bear one with the other, to see the very best in other points of view, to endeavor to winnow the chaff from the wheat, and by wise patience to direct the energies of Israel into the very best channels, so that the less worthy will pass away and the essential will abide. As an instance of charity toward the convictions of others, let me refer again to socialism that pervades so many of the ranks of our brethren in the lower end of this great city. Do not condemn it or call it pernicious. It almost has biblical indorsement (Levit. 25). Rather see its better side. For, however mistaken socialism may possibly be as an economic panacea—and that is a question we cannot take up to-night—the holding of that doctrine implies in its followers an idealism that is a most hopeful sign of fine nature in these Jewish socialists. Respect them for having the courage of their convictions, and if this doctrine means that they are dissatisfied with things as they are and fain would better them, surely on that general principle none would disagree. Now and then we have had disquieting rumors that some of our brethren are maintainers of dens of infamy; living on the credulity of men and the shame of women. Of one thing we may be assured that the Jewish socialists are not of that class, but probably condemn them as terrifically as do we.

Catholic Israel—let us tolerate one another in the different paths that we may elect to walk to reach the goal of mankind, provided only that our movement be upward and not downward, be progressive and not retrogressive. That broad ideal unites us. That aim will bring our varied aspirations into the harmony of a great chorus. Let us work together, patiently, unremittingly, unselfishly, as virile Jews, to build a virile Judaism.

UNION OF GERMAN-JEWISH WOMEN.

The Union of Jewish Women, which represents the organization of Jewish women societies in Germany, met in Leipzig on March 18 to 20. Seventy delegates from all parts of the Empire attended, under the presidency of Fraulein Bertha Pappenheim, of Frankfort-on-Main. It was reported that 160 societies and ten groups, comprising 32,000 Jewish women, are represented in the union, which also carries on the preventive work undertaken in England by the Society for the Protection of Girls and Women. The Union, which takes a part in the general work of women in Germany, is endeavoring to develop the traditional forms of Jewish charity on modern lines. After some considerable discussion in regard to an attack on Shecheta that was made at the last congress of the Union of German Women held in Munich, the conference adopted resolutions affirming the importance of Shecheta as an integral part of the Jewish religion, and the fact that it has been recognized by the highest authorities as at least equal to any other mode of killing animals for human consumption.

Learned women are ridiculed because they put to shame unlearned men.—George Sand.

Want of occupation is the bane of both men and women; perhaps more especially of the latter.—Horace Mann.

There is a phase of "women's rights" which seems to escape the consideration it deserves, and that is the right of a young woman to remain single if she desires to do so. The men do not challenge this right. It is her own sex which, urged by a variety of very subtle reasons, conspire to put a sort of stigma on women who have no inclination to matrimony, and the approbrious epithet of "old maids" force discerning and fastidious women into unsuitable and unhappy marriages.—Selected.

It is often asserted that, as woman has always been man's slave, subject, inferior, dependent, under all forms of government and religion, slavery must be her normal condition; but that her condition is abnormal is proved by the marvelous change in her character, from a toy in the Turkish harem or a drudge in the German fields, to a leader of thought in the literary circles of France, England and America.—History of Woman Suffrage.

The countries where woman has full suffrage (save in the United States) are all dependencies of royalty; they are: The Isle of Man, Pitcairn's Island, New Zealand and South Australia. The most important of these, New Zealand, was once a promising colony, but it has been declining for a quarter of a century. The men outnumbered the women by forty thousand.—Helen K. Johnson.

The mother's love is at first an absorbing delight, blunting all other sensibilities; it is an expansion of the animal existence; it enlarges the imagined range for self to move in; but in after years it can only continue to be joy on the same terms as other long lived love—that is, by much suppression of self, and power of living in the experience of another.—George Eliot.

The domestic relations precede, and in our present existence are worth more than all our other ties. They give the first throb to the heart, and unseal the deep fountains of its love. Home is the chief school of human virtue. Its responsibilities, joys, sorrows, smiles, tears, hopes, and solitudes form the chief interests of human life.—Channing.

The public is a great baby, which craves amusement and excitement: It is easily pleased with what is given it; but show it something better and it understands and makes comparison at once.—George Sand.

The entrance of women into the industrial field was assured when between 1760 and 1770, the factory system of labor displaced the hand labor system.—Carroll D. Wright.

Woman—the crown of creation.—Selected.

FRIEDMAN, JOSEPH.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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. 223 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, 223 Broadway, Borough of Manhattan, New York City.

GOLDSMITH, CHARLES.—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 Charles Goldsmith, late of the City of Cincinnati, State of Ohio, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the offices of Fleischman & Fox, No. 32 Liberty street, Borough of Manhattan, City of New York, on or before the 29th day of September, next.

Dated New York, the 10th day of March, 1913.

SIMON GOLDSMITH, ABRAHAM LANG, MARION S. BLOOM, Executors.

FLEISCHMAN & FOX, Attorneys for Executors, 32 Liberty Street, Borough of Manhattan, City of New York.

FRIEDMAN, JULIUS.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Friedman, otherwise known as Julius Friedman, 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.

SIFF, NATHAN.—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 Nathan Siff, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Messrs. Kantowitz & Esberg, No. 320 Broadway, in the City of New York, on or before the 1st day of August, next.

Dated New York, the 14th day of January, 1913.

LAZAR MARGULIES, BERNARD MARGULIES, and LIBBIE SIFF, Executors.

KANTOWITZ & ESBERG, Attorneys for Executors, No. 320 Broadway, New York City.

LEVY, LOUIS.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Levy, 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 her attorney, No. 35 Nassau street, in the City of New York, on or before the 23rd day of October, next.

Dated New York, the 11th day of April, 1913.

LAURA LEVY, Administratrix C. T. A.

MAURICE STEINER, Attorney for Administratrix C. T. A., 35 Nassau Street, New York City.

ASCHER, JACOB G.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob G. Ascher, 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 Fixman, Lewis & Seligberg, attorneys, No. 55 Liberty street, in the City of New York, on or before the 12th day of July, next.

Dated, New York, the 23d day of December, 1912.

JULIA G. ASCHER, Executrix.

FIXMAN, LEWIS & SELIGBERG, Attorneys for Executrix, No. 55 Liberty street, Manhattan, New York City.

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 the office of her attorneys, Adolph & Henry Bloch, No. 99 Nassau street, in the City of New York, on or before the 8th day of November, next.

Dated New York, the 25th day of April, 1913.

AUGUSTA C. REICHMANN, Extri.

ADOLPH & HENRY BLOCH, Attorneys for Extri, 99 Nassau Street, Borough of Manhattan, City of New York.

WOLFSON, CHARLES.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Charles Wolfson, 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 Arnstein, Levy & Pfeiffer, her attorneys, at No. 123 Broadway, Borough of Manhattan, in the City of New York, on or before the seventeenth day of November, next.

Dated, New York, the 12th day of May, 1913.

ARNSTEIN, LEVY & PFEIFFER, Attorneys for Administratrix, 123 Broadway, Borough of Manhattan, New York City, N. Y.

BEHRENS, ERNEST H.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ernest H. Behrens, 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 Kats & Sommerich, 15 William Street, Borough of Manhattan, New York City, on or before the 17th day of November, next.

Dated, New York, May 13, 1913.

LOUISE T. BEHRENS, ISAAC WEILL, Executors.

KATZ & SOMMERICH, Attorney for Executors, 15 William Street, Borough of Manhattan, City of New York.

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CHILDREN'S PAGE.

ALONE IN THE NIGHT

DEAR CHILDREN:

There are very few among you who would not feel fearful alone at night, and for that matter, there are a considerable number of grown folks who would feel quite uneasy if they had to walk on a lonely road in the middle of the night; our Sages of blessed memory have been greatly concerned about these feelings of terror with which the lonesome wayfarer is assailed on a lonely road in the darkness of the night. "The Guardian of Israel neither slumbereth nor sleepeth," they said, "and to him you must direct your thought—with your mind concentrated in the Shema Israel—with your thoughts entirely wrapped up in Him, the Most High, under whose protection you abide, thou shalt not be afraid of the terror of the night." Filled with such thoughts, terror is changed into delight, vague shadows of danger, real or imaginary, are transformed into angels of protection, who shall bear thee upon their hands lest thy foot smite against a stone—but should you not take refuge in the Almighty Creator, but turn your thoughts to vain things, then you are indeed in danger, for thus said Rabbi Chanina Ben Chachenai: "He who waketh at night, or pursueth a solitary path, and directeth his thoughts to vain things, imperileth his own soul."

Rabbi Chanina Ben Chachenai lived about eight hundred years ago. He, like his great teacher, Rabbi Akiba, of whom I hope to tell you in the near future, bade adieu to his wife and went away to a distant city to study the Torah. The love of the Torah that those great Sages were filled with in those days was like an unquenchable fire that fed on an endless supply of fuel, the fuel of their heart, their mind, their soul, their love for their wives, for their families, for everything in the world—all was burning, burning in one great flame, reaching from earth to heaven, the flame of the Torah; the fire of their great love for the Torah is burning even yet, with the flame now reaching from heaven to earth, our solitary path in the darkness of the great "Goluth" night.

Rabbi Chanina Ben Chachenai was just married a few years when one day he kissed his wife and little daughter good-bye and went forth to a distant city to learn the Torah in the great college of Rabbi Akiba. Many years he trained there, and drank deep of the waters of the Torah. He became a great Sage in Israel. One day a message from his wife reached him: "Thy daughter is of a marriageable age, come and get her a husband." Absorbed in the Torah, he still tarried there. Rabbi Akiba, who knew of the message he had received, although Rabbi Chanina did not tell him, gathered his disciples together and said: "Whoever has a daughter to give in marriage shall go home and get her married." Rabbi Chanina took the hint, asked Rabbi Akiba's permission, and left for home. On arriving at his native city, he could not find his house, for his wife had changed her residence. He went to the well where the girls came to fill their pitchers, and heard one say to the other: "Daughter of Chachenai, fill your pitcher and go," and he understood that it must be his daughter. He followed her until she entered his house, and as he suddenly made his appearance his wife was so overcome with joy that she fell in a swoon. "Mas-

ter of the Universe," he cried, "is this her reward for waiting for me so patiently for thirteen years?" At these words she instantly revived and the joy of the Sage and his family was complete.

Dear children, I cannot help feeling that the words of the Father of the Ethics, Rabbi Chanina Ben Chachenai, have referred also to the position of Israel among the nations at the present time. "He who awaketh at night," Israel, in the night of the great "Goluth," when the "sun of civilization" shines for those whose ancestors roamed naked through the woods, but not for Israel, the descendant of Prophets and Kings, Sages and Philosophers. It shines for those whose forbears were savages, but not for Israel, descended of the Patriarchs. Ghetto-walls no longer shut out the "sun of civilization" from the path-way of the Jew, but the bat-like wings of the monster anti-Semitism darken it as with the darkness of the night. Israel's path among the nations is a solitary path. Those to whom Israel gave civilization—to whom some of the rays of the light of Israel's Torah have come and made them more human than their ancestors, have repaid Israel with inhumanity, with the ingratitude of monsters, and therefore is Israel's path in "Goluth" a dark and solitary path. But Israel is not afraid of the terror of the night, of the arrow that flies by day, of the plague that stalks in darkness, nor of destruction that wastes at noon. No evil shall befall him, nor shall any plague come nigh unto him, for he has made the Eternal his reliance, even the Most High his refuge.

The Sage is warning us not to abandon those thoughts, which have been our safeguard these many centuries, the Shema Israel, which unites him to His Eternal Guardian, for as he alone of all nations wakes from the dream that the sun of civilization is shining only to find it a dark night—as he alone is pursuing a solitary path, believing that the Eternal, is a Unity whose Torah never has, nor ever will, be changed, that mortal flesh cannot share the glory of the Infinite, who has no particular son, for we are all his children, and requires no human sacrifices to atone for humanity, for each man must atone for himself—therefore, if he direct his thoughts to vanity, the vanity of the world, the smile of the Gentile, to frown upon those who in the swollen pride of their parvenu civilization despite the race that extricated them, by means of their Torah, from their ruins of barbarism—then he imperilleth his own soul.

Dear children, the Holy One, blessed be He, the Torah and Israel are one; we are indissolubly bound up one in another. If we will thus forever be united, even if the "sun of civilization" will never shine upon us, the light of the Torah will give us sufficient light, if we will thus forever be united, we will not be lonesome on our solitary path, for every nation may go in the name of their gods, we will go in the name of the Eternal, the Creator of Heaven and Earth forever!

בן אהרן

"I got a letter from my son at college yesterday.

"Writing for money, eh?"

"I should say not. He's working his way through college as a waiter and sends me his tips. I've paid off the mortgage, and now I'm starting a fund to build a new barn."—Denver Republican.

Chollie—The idea of a man sending a business letter with a P. S. Chappie—Doosid bad form, surely. Chollie—But that isn't the worst of it. In this case it means "Please settle."

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Husband—True; they get more mercy than justice.

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Formerly 106th St. and Third Ave.

PASKUSZ, JACOB.—In pursuance of an order of Hon. Johr P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Paskusz, 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. 2 Rector street, in the City of New York, on or before the 6th day of September, 1915, next.

Dated New York, the 4th day of March, 1915.
BENJAMIN G. PASKUS, MARTIN PASKUS, GARA PASKUS, Executors.

PASKUS, COHEN & GORDON, Attorneys for Executors, 2 Rector Street, Borough of Manhattan, New York City.

MEYER, FRANCES.—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 Frances Meyer, 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 Jules Meyer, one of said subscribers, No. 11 West Twentieth street, in the Borough of Manhattan, in the City of New York, on or before the 15th day of October, next.

Dated New York, the 24th day of March, 1915.
JULES MEYER, BELLA SCHLOM, Esq. Executors.

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ENGAGEMENTS.

AARON-COHN.—Mr. and Mrs. W. Cohn, of 130 West 122d street, announce the engagement of their daughter, Minerva, to Isidor C. Aaron. At home, Sunday, May 25, from 3 to 6.

BERNSTEIN-JOSEPH.—Mr. and Mrs. Samuel Joseph, of 776 Hewitt place, announce the engagement of their daughter, Gertrude, to Benjamin Bernstein.

BRAND-KASS.—Mr. and Mrs. Abraham L. Kass, of No. 226 South Ninth street, Brooklyn, announce the engagement of their daughter, Dorothy, to Joseph Brand, of New York. Reception at Delmonico's, Fifth avenue and Forty-fourth street, Sunday, May 25, 3 to 6.

COHEN-BERNSTEIN.—Mr. and Mrs. Isaac Bernstein announce the betrothal of their daughter, Anna, to Harry Z. Cohen. Reception at the Vienna, 131 East Fifty-eighth street, Sunday, May 25, 2 to 5 p. m.

FREEDMAN-ROSENBLUM.—Mr. and Mrs. Samuel Rosenblum, of No. 100 West Fifty-second street, announce the engagement of their daughter Frances to Mr. Louis Friedman, of Detroit, Mich.

GABLER-ROTH.—Mr. and Mrs. Simon Roth, of 232 East Eighty-ninth street, announce the engagement of their daughter, Ethel, to Sigmund Gabler.

GOLDBERG-CHARWAT.—Mr. and Mrs. Adolf Charwat, of 1723 First avenue, announce the engagement of their daughter, Olga, to Gustav Goldberg.

GOLDWASSER-KNOPS.—Mr. and Mrs. Max Knops, of 205 DeKalb avenue, Brooklyn, announce the engagement of their daughter, Hester, to Jacob Goldwasser.

GUSKY-SOBEL.—Mrs. R. Sobel, of 145 St. Nicholas avenue, announces the engagement of her daughter, Sophie, to A. Gusky, of McKeesport, Pa.

JACOBS-SHEELINE.—Mr. and Mrs. David Sheeline, of 1855 Seventh avenue, announce the engagement of their daughter, Lillian, to Mr. Milton Jacobs. Reception May 25, from 3 to 6 o'clock.

KREKER-FREUNDLICH.—Mr. and Mrs. David Kreker, of 526 West 147th

street, announce the engagement of their daughter, Blanche, to Leo H. Freundlich. Reception Sunday evening, May 25, 1913, after 8 o'clock, Hotel Marseilles, 103d street and Broadway.

LOWENSTEIN-LOWENBEIN.—Mr. Jacob Lowenbein, 957 Tiffany street, Bronx, announces the engagement of his daughter, Margaret, to Sigmund Lowenstein. At home Sunday evening, May 25, after 7 o'clock.

NEWMAN-HIRSCH.—Mrs. Leon M. Hirsch announces the betrothal of her daughter, Nannette, to Jacob Newman. Reception Sunday, May 18, at 15 East Ninety-fourth street, from 3 to 6 o'clock.

PERLIN-MEYER.—Mr. and Mrs. A. Meyer, of Brooklyn, announce the engagement of their daughter, Jeanette M., to Henry I. Perlin.

RITTER-SPERLIN.—Mr. and Mrs. S. Sperling, 948 Union avenue, announce the engagement of their daughter, Clara, to Dr. S. P. Ritter.

ROSENSTEIN-ROSENKRANZ.—Mr. and Mrs. J. Rosenkranz, 106 West 11th street, announce the engagement of their daughter, Nettie, to Saul Rosenkranz. At home, Sunday, May 18, 3 to 6. No cards.

SENDER-BROWN.—Mr. and Mrs. A. Brown beg to announce the betrothal of their daughter, Adele, to Charles Sender. Reception, Sunday, May 25, at the Leslie, 260 West Eighty-third street.

SIMON-ZWIREN.—Mr. and Mrs. W. Zwiren, 240 East Seventy-ninth street, announce the engagement of their daughter, Bessie, to Isaac A. Simon. Reception at the Ellsmere, 80 West 126th street, Sunday, May 25, 3 to 6. No cards.

STERNGOLD-RABINER.—Mr. and Mrs. Jacob Rabiner, 1433 Madison avenue, announce the betrothal of their daughter, Goldie, to Harry Sterngold.

TEITELBAUM-RUSS.—Mrs. L. Russ announces the betrothal of her daughter, Gertrude Hazel, to Morris Teitelbaum, of Brooklyn.

WERTHEIMER-LEIMDORFER.—Mr. and Mrs. Leopold Leimdorfer, of 18-3 Seventh avenue, Manhattan, announce the engagement of their daughter, Edna F., to Sydney B. Wertheimer, of Brooklyn. Reception at home, May 18, after 8 p. m.

MARRIAGES.

GREEN-KAYE.—Mr. and Mrs. Morr's Kaye announce the marriage of their sister, Helen, to Isadore Green, May 5, 1913.

HORWITZ-SIEGELTUCH.—On Wednesday, May 7, at the Hollywood, by the Rev. B. A. Tintner, Rose, daughter of Mr. and Mrs. A. J. Siegeltuch, to Harry Horowitz.

LEVY-HOFFSTADT.—Mr. and Mrs. William Hoffstadt, 250 West 128th street, announce the marriage of their daughter, Mildred, to Nat Levy, May 6.

LOWENHEIM-FISHER.—Miss Martha Fisher to Harry Lowenheim, of this city, at the home of her sister, Mr. and Mrs. Paul Cain, on Wednesday, May 7, at White Plains, N. Y., by the Rev. Dr. Alexander Basel.

BAR MITZVAH.

COHN.—Mr. and Mrs. William Cohn announce the Bar Mitzvah of their son, Philip W., on Saturday, May 17, at the Temple Ahawath Chesed Shaar Hashomayim. At home, 41 St. Nicholas terrace, Sunday, May 18, after 7 a. m.

GOLDBERG.—Mr. and Mrs. Samuel N. Goldberg, of 217 West 110th street, announce the Bar Mitzvah of their son, Sidney, at Congregation Ateris Zwi, 347-349 East 121st street, on Saturday, May 17, at 10 a. m.

ISRAELSON.—Mr. and Mrs. I. Israelson, of 17 East Ninety-fifth street, announce the Bar Mitzvah of their son, Jerome, Saturday, May 17, at Temple Rodeph Shalom, Sixty-third street and Lexington avenue.

MAYER.—Mr. and Mrs. Simon Mayer, 301 West Ninety-ninth street, announce the Bar Mitzvah of their son, Maurice S., Saturday morning, May 17, at Mount Neboh Synagogue, 448 West 152d street. No cards.

ROTH.—Mr. and Mrs. Ignatz Roth, of 102 West 121st street, announce the Bar Mitzvah of their son, Felix, on Saturday, May 17, at the Ohab Zedek Synagogue, 18 West 116th street. Reception Sunday, from 3 to 6.

BIRTHS.

BARUCH.—Mr. and Mrs. George J. Baruch (nee Sadie Arnheimer) announce the arrival of a daughter, May 7, 601 West 149th street.

BRILL.—Mr. and Mrs. Meyer Brill (nee Robinson), 830 East 163d street, announce the birth of a daughter, May 8, 1913.

MEYERS.—To Mr. and Mrs. Morris Meyers (nee Selma Barnet), of 302 Convent ave., on Monday, May 5, 1913, a son.

IN THE SYNAGOGUES.

AHAWATH CHESED SHAAR HASHOMAYIM.—Rabbi Isaac S. Moses preaches Sabbath morning on "Over-Legislation."

BETH ISRAEL BIKUR CHOLIM.—Rev. Aaron Elsmann preaches Sabbath morning on "Types of Religious Character—II—The Emotional Type."

B'NAI JESHURUN.—Rabbi Joel Blau preaches Sabbath morning on "The Third Chapter of the Ethics of the Fathers."

EMANU-EL BROTHERHOOD.—The speaker at the religious services this evening will be Rev. Dr. H. G. Enelow.

HAND IN HAND (Bronx).—This evening, Rev. Dr. Isidore Reichert lectures on "Moses, the Man and Liberator." Sabbath morning, on "The Portion of the Law."

ISATAH (105th street and Amsterdam avenue).—Rabbi Samuel Greenfield lec-

tures this evening on "Sinai and the Sabbath"; Sabbath morning, "Religion and Benevolence."

KEHILATH ISRAEL (Bronx).—Services in memory of the late treasurer of the congregation David H. Lieberman, will be held at the synagogue Sunday evening, May 18, at 8 p. m.

PINCUS ELIJAH (Ninety-fifth street, near Amsterdam avenue).—Rev. Dr. Gustav N. Hausmann preaches Sabbath morning on "The Problem of Poverty."

SHAARI ZEDEK.—Dr. Adolph Spiegel preaches Sabbath morning on "Counting of the Omer."

SHEARITH ISRAEL (Spanish and Portuguese Congregation).—The Rev. D. de Sola Pool will speak on Sabbath morning.

YOUNG MEN'S HEBREW ASSOCIATION.—Rev. A. Coblenz speaks at services this evening.

YOUNG WOMEN'S HEBREW ASSOCIATION.—The last Friday evening service of the season will be held this evening, when Aaron C. Robison, who has supervised the religious work for the past two years, will be the speaker.

ZICHRON EPHRAIM.—Rev. Dayan Moses Hyamson will preach Sabbath morning.

IN MEMORIAM.

STRAUSS, ROSA.—On Tuesday, May 6, after a short illness, Rosa, relict of the late Moses Strauss, in the eightieth year of her age.

It has been beautifully and touchingly said that, "The setting of a great hope is like the setting of the sun, but as the sun withdraws into itself then stars arise and the night is holy." And so when in this varied life of ours a great and crushing sorrow comes upon us, we are gradually but surely drawn away from the depths and bitterness of our grief, and look upward through the mists of our tears to the stars of hope, which gem the heaven of our souls.

There is not a single heart of all the countless hundreds that knew Rosa Strauss, that does not throb with affection and loving sadness at the death of one who was the enemy of none, but the warm and affectionate friend of all. Dying as she did, although in the evening of her day, when she had almost passed the four-score years, we can but mourn her loss as a great calamity. If beyond the heartaches and headaches we call living, there is any reward for the dwellers on this earth, the crown must surely rest upon that golden head that never conceived an evil thing; the palm must be awarded to that gentle, generous hand that was always helpful and open to all.

To speak of her goodness, her charity and her generosity were to do her an injustice. Her heart went out to all the poor and needy in this world, and yet she was fully alive to the brighter side of all things and enjoyed the pleasures of life within the bounds of moderation. She pitied the poor, the friendless and the forsaken; no one could fall below her pity, none could wander beyond the circumference of her sympathy. No one appealed to her in vain. The destitute and struggling naturally turned to her; the sick and helpless found in her a friend and benefactor.

Her heart was as open as the day, and whither she went, she shed kindness as the sun sheds light. If all her deeds were flowers the air would be faint with perfume; if all her charities could change to melodies, a symphony would fill the heavens. Reared as a true daughter of Israel, she was indeed a typical representative of a wife, mother and sister. Her home, simplicity itself, her domestic habits, patterns of unostentatiousness, her devotion to her family was only equalled by her faith in God. All that surrounded her was love and concord and goodness. She endeared herself to everybody by unfailing geniality and kindness to all who had the good fortune to know or come in contact with her. Those who miss her most, who are watching for the sweet face that shall never gladden their eyes again, who are waiting for the familiar footfall that will never come, will find a comfort and consolation in the sweet memories that linger around her, and the thought that the one they loved and mourn must still be with them, for "the good never die."

"Green be the turf above thee,
Friend of our better days;
None knew thee but to love thee,
None named thee but to praise."
I. M.

A group of Jews had applied to the Russian Ministry for permission to open a Romanoff synagogue at Kieff in commemoration of the tercentenary of the reigning dynasty. They have just received a categorical refusal.

FOX ABRAHAM.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Fox, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at his place of transacting business at the office of his attorney, William Weiss, No. 61-63 Park Row, Manhattan Borough, in the City of New York, on or before the 17th day of November next.

Dated, New York, the 10th day of May, 1913.
ALLEN FOX, Administrator.
WILLIAM WEISS, Attorney for Administrator, 61-63 Park Row, N. Y. City.

GOODMAN, JENNIE.—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 Jennie Goodman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of her attorneys, Guggenheimer, Untermeyer & Marshall, at No. 37 Wall street, in the Borough of Manhattan, City of New York, on or before the fifteenth day of November next.

Dated New York, the 19th day of April, 1913.
EVA HABERMAN, Administratrix.

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OPEN EVENINGS BY APPOINTMENT.

Maitre Labori, who achieved fame some years ago as the counsel for Captain Dreyfus, has accepted the invitation of the American Bar Association to attend its meeting at Montreal in September.

HERTZ, SIMON.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Simon Hertz, 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 Emanuel Hertz, No. 115 Broadway, in the City of New York, on or before the 1st day of November next.

Dated New York, the 18th day of April, 1913.

ESTHER F. HERTZ, Administratrix.
EMANUEL HERTZ, Attorney for Administratrix, No. 115 Broadway, New York.

KATZ, LOUIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Katz, 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 Leo Schafraan, 51 Chambers street, in the City of New York, on or before the 8th day of November next.

Dated New York, the 30th day of April, 1913.
ALEXANDER BAILWITZ, FREDERICK J. NEWCOMB, Executors.
LEO SCHAFFRAAN, Attorney for Executors, 51 Chambers Street, Borough of Manhattan, New York City.

HOMBERGER, MAX.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Homberger, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at their place of transacting business, at the office of David Hyams, No. 32 Broadway, in the City of New York, on or before the 10th day of November next.

Dated New York, the 5th day of May, 1913.
LENA HOMBERGER, ROSE TANZER, DAVID HYAMS, Executors.
DAVID HYAMS, 32 Broadway, Borough of Manhattan, N. Y. City.

MEYER, BERTHA.—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 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.

KATZENSTEIN, DAVID.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Katzenstein, 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 Katz & Sommerich, attorneys, No. 15 William street, Borough of Manhattan, City of New York, on or before the 4th day of October next.

Dated New York, April 1, 1913.
MEYER KATZENSTEIN, ALFRED PEISER, Executors.
KATZ & SOMMERICH, Attorneys for Executors, 15 William Street, Borough of Manhattan, New York City.

KLOPPENBURG, HENRY.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Kloppenburg, late of the County of New York, Borough of Manhattan, City and State of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business at the office of John B. Quintin, Esquire, attorney and counselor at law, at No. 257 Broadway, Borough of Manhattan, in the City of New York, New York, on or before the first day of December next.

Dated, New York, the 14th day of May, 1913.
ELIZABETH KLOPPENBURG, Executor.
JOHN B. QUINTIN, Attorney for Executrix, 257 Broadway, Borough of Manhattan, New York City, N. Y.

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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 Corn, 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. 135 Broadway, in the City of New York, on or before the 1st day of July next. Dated, New York, the 18th day of December, 1912. JOSEPH J. CORN, Executor. WISMAN, LEVY, CORN & LEWINE, attorneys for executor, 135 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.

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KAHN, HENRIETTA.-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 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 Arnschein, 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. ARNSCHEIN, Executor. ARNSTEIN, LEVY & PFEIFFER, Attorneys for Executors, 128 Broadway, New York City.

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 thereof to the subscriber, at his place of transacting business, at the office of his attorney, Louis Wendel, Jr., No. 277 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of August, 1913, next. Dated, New York, the 24th day of January, 1913. JULIUS FRANKE, Executor. LOUIS WENDEL, JR., Attorney for Executor, 277 Broadway, New York City.

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 ROBITSCHEK, CLARA BONDY, Executors. EMANUEL M. KAISER, Attorney for Executors, 206 Broadway, Borough of Manhattan, City of New York.

ROGOL, ABRAHAM.-In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Rogol, late of the County of New York, city and State of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 200 East Broadway, in the City of New York, on or before the 24th day of October next. Dated New York the 10th day of April, 1913. SARAH ROGOL, Administratrix. PH. A. GLICKMAN, Attorney for Administratrix, 200 East Broadway, New York City.

LIEBMANN, 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 Liebmann, 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, Guggenheimer, Untermeyer & Marshall, No. 37 Wall Street, Borough of Manhattan, in the City of New York, on or before the first day of November next. Dated New York, the eighteenth day of April, 1913. Adolf Liebmann, David Liebmann, Sadie L. Steiner, Ida L. Oppenheimer, Executors and Administratrix.

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 & Wels, No. 289 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 PISINGER, NATHALIE A. MAY, Executors. MOSS, LAIMBEER, MARCUS & WELS, Attorneys for Executors, 289 Broadway, New York City.

LEYSERSON, 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 Leyserson, 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 LEYSERSON, Executrix. HERMAN R. ELIAS, Attorney for Executrix, 302 Broadway, Borough of Manhattan, City of New York.

SINSHEIMER, ALEXANDER.-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 Alexander Sinsheimer, 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 Kremer & Strasser, No. 100 Broadway, in the Borough of Manhattan, City of New York, on or before the 4th day of October next. Dated New York, the 27th day of March, 1913. LOUIS STIEGLITZ, VICTOR FRIEDLANDER, Executors. KREMER & STRASSER and CHARLES S. SINSHEIMER, Attorneys for Executors, 100 Broadway, Borough of Manhattan, New York City.

SIMONS, MARK.-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 Mark Simons, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Messrs. Smith, Gormly & Salomon, No. 43 Cedar Street, in the City of New York, on or before the 22d day of September next. Dated New York, the 14th day of March, 1913. JEROME H. SIMONS, Administrator. SMITH, GORMLY & SALOMON, Attorneys for Administrator, 43 Cedar Street, New York City, New York.

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 thereof to the subscribers, at their place of transacting business, at the office of M. S. & I. S. ISAACS, No. 52 William Street, the Borough of Manhattan, city of New York, on or before the 25th day of June next. Dated, New York, the 18th day of December, 1912. FLORENCE JACOBS, AUTHUR JACOBS, Administrators. M. S. & I. S. ISAACS, attorneys for administrators, 52 William Street, Borough of Manhattan, New York City.

HEINE, CLARA.-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 Clara Heine, late of the County of New York, Borough of Manhattan, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Hirsch, Scheuerman & Limburg, his attorneys, No. 160 Broadway, in the City of New York, on or before the first day of October next. Dated New York, the 12th day of March, 1913. ARNOLD B. HEINE, Executor. HIRSCH, SCHEUERMAN & LIMBURG, Executor's Attorneys, 160 Broadway, New York Manhattan.

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. 302 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, 302 Broadway, 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, at his place of transacting business, at the office of Feiner & Maass, 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 & MAASS, Attorneys for Executor, 100 Broadway, New York City.

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 JACOBUS, Attorney for Executors, 132 Nassau Street, New York.

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 Edward Frank, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 42 Broadway, in the City of New York, on or before the 1st day of August next. Dated New York, the 15th day of April, 1912. MILTON S. GUTERMAN, MOE C. LEVY, Executors. REINSTEIN, TOWNSEND & GUTERMAN, Attorneys for Executors, 42 Broadway, Manhattan, New York City.

BUCKI, FREDERICA.-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 Frederica Bucki, 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. 35 Nassau Street, in the City of New York, on or before the 25th day of June, next. Dated, New York, the 14th day of December, 1912. SYDNEY BERNHEIM, attorney for executors, No. 35 Nassau Street, New York City. CHARLES S. HIRSCH, HARRY EISING, WALTER LOEWENTHAL, Executors.

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.

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 thereof to the subscribers at their place of transacting business, at the office of Henry Meyer, their attorney, No. 302 Broadway, Borough of Manhattan, city of New York, on or before the 30th day of June next. Dated, New York, the 24th day of December, 1912. DAVID S. FRIEDENBERG, JULIUS MEYER, JACOB MEYER, Executors. HENRY MEYER, Attorney for Executors, 302 Broadway, 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. MARK ARONSON, Executor. ISIDORE HERSHFIELD, Attorney for Executor, 99 Nassau Street, Borough of Manhattan, New York City.

COHEN, 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 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 Messrs. Arzman & Frankenthal, No. 25 Broad Street, in the City of New York, on or before the 1st day of July, next. Dated New York, December 24, 1912. ROSE SELIG, AARON BUCHSBAUM, Executors. KRUZMAN & FRANKENHEIMER, Attorneys for Executors, No. 25 Broad Street, Manhattan, New York City.

STEINFELDER, 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 Steinfeld, 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 Swoock & Stroock, No. 30 Broad Street, in the City of New York, on or before the 23th day of October next. Dated New York, the 14th day of April, 1913. SIMON ABELLES, ROSALIE H. STEINFELDER, RITA J. STEINFELDER, Executors. STROOCK & STROOCK, Attorneys for Executors, 30 Broad Street, Manhattan, New York City.

ATTIG, BARBARA.-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 Barbara Attig, 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 her attorney, his attorney, No. 6 Wall Street, in the City of New York, on or before the 31st day of October next. Dated New York, the 12th day of April, 1913. JOSEPH ATTIG, Executor. LAWRENCE B. COHEN, Attorney for Executor, 64 Wall Street, Borough of Manhattan, New York City.

BERNHEIMER, LORIN S.-In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Lorin S. Bernheimer, 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. 32 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of October next. Dated, New York, the 26th day of March, 1913. SIGMUND WECHSLER, ADDIE DEW, SELIGMAN, Executors. RALPH V. WECHSLER, Attorney for Executors, 32 Broadway, New York City.

ROBITSCHER, 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 Robitscher, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of her attorneys, No. 34 Nassau Street, in the Borough of Manhattan, in the City of New York, on or before the 31st day of May, 1913. Dated New York, November 18th, 1912. FREDERICK ROBITSCHER, Executor. FERDINAND E. M. BULLOWA, Attorney for Executrix, No. 34 Nassau Street, Borough of Manhattan, City of New York.

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 thereof to the subscribers, at their place of transacting business, at the office of Messrs. Kantrowitz & Esberg, No. 320 Broadway, in the City of New York, on or before the 1st day of August next. Dated New York, the 17th day of January, 1913. PAULINE HANN, WILLIAM HANN, Executors. KANTROWITZ & ESBERG, Attorneys for Executors, No. 320 Broadway, 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 & Seligberg, his attorneys, No. 65 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 & SELIGBERG, Attorneys for Executor, 65 Liberty Street, Borough of Manhattan, City of New York.

SCHLESINGER, SOL H.-In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sol H. Schlesinger, 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 Johnston & Johnston, No. 236 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of September, next. Dated, New York, the 28th day of February, 1913. TILLIE SCHLESINGER, IRMA SCHLESINGER, GOURAUD, NORBERT D. LIGHT, Executors. JOHNSTON & JOHNSTON, Attorneys for Executors, 236 Broadway, Borough of Manhattan, New York City.

HARRIS, ARNOLD.-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 Arnold Harris, late of the City of Belfast, State of Maine, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Gross & Sneider, her attorneys, No. 309 Broadway, in the City of New York, on or before the 18th day of June, next. Dated, New York, the 3d day of December, 1912. EMILY H. HYAMS, Ancillary Executrix. GROSS & SNEIDER, Attorneys for Ancillary Executrix, 309 Broadway, Borough of Manhattan, City of New York.

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 thereof to the subscriber, at the office of her attorney, Abraham Levy, No. 63 Park Row, Borough of Manhattan, in the City of New York, on or before the 10th day of July next. Dated New York, the 28th day of December, 1912. FANNIE SPNGER, Administratrix. ABRAHAM LEVY, Attorney for Administratrix, No. 63 Park Row, Borough of Manhattan, City of New York.

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 thereof to the subscribers, at their place of transacting business, at the office of Messrs. Arzman & Frankenthal, No. 25 Broad Street, in the City of New York, on or before the 1st day of July, next. Dated New York, December 24, 1912. ROSE SELIG, AARON BUCHSBAUM, Executors. KRUZMAN & FRANKENHEIMER, Attorneys for Executors, No. 25 Broad Street, Manhattan, New York City.

NASTY, ANNA.-The People of the State of New York, by the Grace of God Free and Independent, to Alfred Wagner and Paul Wagner, and to all persons interested in the estate of Anna Nasty, late of the County of New York, deceased, as creditors, legatees, next of kin or otherwise, send greeting: You and each of you are hereby cited and required personally to be and appear before our Surrogate of the County of New York, at the Surrogate's Court of said County, held at the Hall of Records, in the County of New York, on the 27th day of May, 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 Albert Wilde, 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. Witness, Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, at the [L.S.] Court of said County, the 4th day of April, in the year of our Lord one thousand nine hundred and thirteen. DANIEL J. DOWDNEY, Clerk of the Surrogate's Court.

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 1st 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.

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. SAMUEL E. A. STERN, SIDNEY J. BARR, TYLER, Executors. STERN, BARR & TYLER, Attorneys for Executors, 299 Broadway, 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 & Wessell, 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 & WESSELL, Attorneys for Administratrix, 45 Cedar Street, Manhattan, New York City.

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- SILK MIXED BROCADES—36 inch—street and evening shades—exquisite styles in very pretty self-tone effects—special. .40
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- 48 and 54 inch STRIPED EPONGE, Fancy Suitings and Wool Broches—all wool—smart colors—Were \$1.98. To clear, 1.49
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- 50 and 54 inch SHEPHERD CHECKS—black and white—tiny pin check to large block—regular and fancy shapes—also blue or brown and white checks—wonderful variety. .69 to 2.29
- 54-inch IMPORTED MOHAIR SIGLIENNES—silk lustre—firm, round thread—dust shedding—coat as well as suit and dress quality—Cadet Navy Amethyst Gray Garnet Myrtle Brown Black Castor
- 36-inch and 42-inch IMP'T'D HENRIETTAS and SILK and WOOL POPLINS; also SILK and WOOL CREPES—exquisite tints for Summer wear and desirable for theatre and dinner gowns—value \$1.25. .98

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 - Also Satin Brocades—chiffon finish—light and dark—special values.
 - 45-inch Imported Satins.96
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 - Black Satin Duchesse—soft or heavy.98, 1.25 to 2.00
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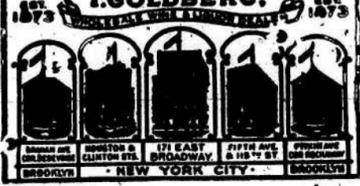
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Dated, New York, the 17th day of December, 1912.

ABRAHAM GOLDSTEIN, Administrator. DAVIS, SYMMES & SCHREIBER, attorneys for the administrator, 55 Liberty street, Manhattan, New York City.

ULMANN, GERTRUDE.—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 Gertrude Ulmann, 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 Meighan & Necarsulmer, No. 38 Park Row, Manhattan Borough, in the City of New York, on or before the 15th day of October next.

Dated New York, the 4th day of April, 1913.

BERNHARD ULMANN, Executor. MEIGHAN & NECARSULMER, Attorneys for Executor, No. 38 Park Row, Manhattan Borough, New York City.

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