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IN QUEST OF A STORY

By S. FREUDER

The scribe needed a story, and needed it badly. Not that the world was anxiously waiting for it, but his landlord was. And so, after vainly walking for hours to get inspiration from the busy street life on the East Side, he entered a café. It was a genuine European café, not one of the American coffeeless cafés. He joined a group of men sitting at a round table in a corner. They were the "intellectuals" who, spending little money but a great deal of time in the place, are treated by the proprietor with condescension and by the waiters with contempt.

At this round table all things terrestrial and celestial—and some more—were taken up and discussed with so much zeal and heat that the participants usually left in a huff and with the firm determination to come "never again." But their resolution rarely outlived the day.

At a lull in the discussion which turned about the point whether or no all great men had blue eyes, the scribe exclaimed: "Blues or no blues, I feel blue, and want you to tell me a story."

"A story?" said Germanicus. "It's the easiest thing in the world. Goethe said: 'Greift nur hinein in's volle Menschenleben, wo ihr es packt ist's interresant.'"

"I don't like to hear you quote Goethe," said Judaicus. "He was a Jew-hater."

"He was not," hotly replied Germanicus. "Have you not read how pleased he was to meet Moses Mendelssohn? And don't you know his dictum: 'The Jews have been, are, and ever will be the chosen people'? True, there are in his writings some uncomplimentary references to the Jews. But he was only expressing the views commonly held by his contemporaries, just as Shakespeare did, and neither he nor Shakespeare can be blamed for their ignorance of the true character of our people."

"You might just as well," put in Americus, "blame the father of this

country for having kept slaves. But, gentlemen, you are all off the track. I don't care a straw about who says a thing, as long as the thing he says

ished by the fact that Wagner was an anti-Semite of the worst kind."

"Don't give us any of your American bluffs," returned Judaicus. "I

"Well, but I have heard 'Lohengrin' on the phonograph. Now, let me ask you, have you ever read Goethe?"

"That settles it!" cried the scribe. "If Goethe was thought worthy to be translated into Hebrew, it certainly cannot be improper to quote him. Now, tell me a story."

There was silence at the table for half a minute, during which Americus called aloud to the waiter: "Bring me a ten-cent cigar," but at the same time he raised five fingers to indicate the true price of the cigar he wanted.

Then Judaicus stroked his chin and said: "My dear scribe, you want a story. Now, the Talmud says that there are three things which are sudden and not to be calculated upon with accuracy. They are the coming of the Messiah, the recovery of a lost treasure and the attack of a scorpion. I would add the finding of a story."

"Nonsense," put in Americus. "I'll give you a story in a minute. Do you see there the man with the smooth shaven face, wiping his mouth with the napkin? He has a big shoestore and several houses, while only ten years ago he was peddling shoelaces and didn't have a cent to his name."

"He hasn't now, either," said Germanicus. "It's all in his wife's name."

"You are a little behind time. His wife died more than two months ago. Ah! there he is already. Look at the man sidling up to him and whispering into his ear. That man is a Shatchen, and a good one at that."

"You don't say so. I know him as a private Hebrew teacher from the Aleph Beth to the Bar Mitzvah."

"Well," broke in Judaicus, "he merely extends his line of activity at both ends. Weddings provide him with Aleph Beth pupils and Bar Mitzvahs with marriage candidates."

"As I was going to say," resumed Americus, "this Shatchen is a slick guy. He played a mean trick on me. He had me on his string for a widow with money, and I had given him my address. Now, you know, times are not with me as they used to be, and I am living in a back room. I therefore asked my landlady to show

appeals to my reason. My enjoyment of 'Lohengrin' is not dimin-

ished by the fact that Wagner was an anti-Semite of the worst kind. I don't think you ever had money enough to go to the opera house."

"No; but I have read some works of his in a Hebrew translation."



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this man when he came to look me up into the front room. I was trying to put up a bold front, so to speak. He came, saw and was deeply impressed with my elegant surroundings, when the real occupant of the front room suddenly entered, and I had to retreat in confusion and shame. But what did this cunning Shatchen do? He stayed, and, taking up the new arrival, he married him to the widow originally intended for me. Just my luck! Waiter, bring me another ten-cent cigar, the same brand as before."

"Well," said the scribe, "this might give a good story, provided the widow is lugged in and made to do some stunts."

"Shut that door," shouted Americus, and adding in a gentler tone: "Any man who in this kind of weather will leave the door wide open ought to be killed."

"Provided he committed a capital crime before or after," said Germanicus.

"Here you have a good illustration of the way some of the sayings of our ancient rabbis are to be taken," said Judaicus. "When you read, for instance, that he who eats without washing his hands deserves death, it means no more than what our friend Americus expressed just now in his righteous indignation, and should not be taken in a literal sense. Most of the passages of the Talmud which are quoted for the sake of ridicule will, on thorough examination, prove to be merely exaggeration due to intense feeling."

"That, I believe, they call the 'oriental' manner of speech," said Germanicus.

"And how did the Americans happen to use it?" asked Americus.

"I suppose," returned Judaicus, "the Americans have adopted lots of 'oriental' modes of thought and expression through the influence of the Bible. But how much our holy Bible has influenced their daily lives and characters, that's another story."

"And that's what I want," quickly replied the scribe.

"Now let me ask you," spoke up Judaicus, "what's the use of all such stories? Are there not more beautiful and instructive stories to be found in our Talmud and Midrash and other works of great Hebrew philosophers and poets? I hope you will not be offended when I say that our people are big fools to forsake those deep fountains of wisdom and beauty and run to drink insipid dish-water presented to them in our period literature. What an odd and queer people we are!"

"You remind me," interposed Germanicus, benevolently giving the scribe an opportunity to collect his thoughts for a reply, "of the rabbi who asked a colleague how large his congregation was."

"I have a hundred and some odd members—and you."

"I have ninety and all odd."

"A good old Quaker can beat this," cried Americus. "He is said to have told his wife: 'Everybody is queer except thee and me, and thee art a little queer, too.'"

"Now," said the scribe, turning to Judaicus, "I will answer your question why people read such poor stuff

as I produce by asking another question. Why do you waste your time in this company of men who, though bright and intelligent, are by no means equal in intelligence and education to the company of choice minds you could find by walking a few blocks to the public library? Why are you here? It is because your mind craves for something that will not task its energy and does not require any effort. But, above all, you want something new, you long for the charm of novelty, be it ever so inferior to the familiar things. Now, that's the very reason people will read novels, novelettes and short stories. I wish I could discuss this matter more deeply, but, you know I came here to get a story, not to defend its right of existence."

"I think I am right after all in condemning the poor taste of the reading public," replied Judaicus, "but I am going to give you a story anyway. Did you notice the gentleman with the lady passing by this table just a minute ago? You didn't? Oh, you were too much absorbed in your talk. He was for years one of us at this gathering. You must understand that this round table has a glorious past behind it. We have lost several members by death and by marriage."

"And by birth," added Americus. "You remember our comrade who stayed away on account of the arrival of twins?"

"Yes, I do. Now, this gentleman I was speaking of, we nicknamed Necrologist because of his habit of searching the papers for obituary notices. He would often come in here with a stack of Yiddish papers, and carefully scan the obituaries, some of which he would cut out and file away in his inner vest pocket. He is one of the most generous hearted men I know and was always ready to help a comrade. We of this round table help each other in our need with a dollar or less, except at certain times of the year, when he was as close-fisted and flinthearted as can be. This periodic attack of money madness being of short duration, we did not think the worse of him on that account."

"One evening, some five months back, he came in here, after an absence of a week, a changed man. He wore a new suit of clothes, a fine derby and brand-new shoes. But there was a mourning band on his coat sleeve. Then for the first time we learned the reason for his strange habit of collecting obituaries. His aged mother, living in a little town of the old country, had been constantly haunted by the fear of approaching death, as she was the oldest person in town. For the sake of alleviating her fears and in order to cheer her up the son would send her notices of

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the death of people who had attained to a higher age than she. The reading of these notices was of great comfort to the anxious mother and made her feel younger in years. Besides these fear-dispelling and age-reducing notices, he sent at stated times a few dollars for luxuries, which money the faithful son often scraped together by denying himself some of the necessities of life. Hence, his periodic closefistedness mentioned before.

"The old mother, however, did not spend the money sent to her, but put it in the bank instead, willing in her testament the whole amount, over five hundred dollars, back to the filial donor. Our quondam necrologist is now on the road to well-deserved happiness and prosperity. The lady you saw—or, rather, you failed to see—with him is his *Kalleh*, and here is his business address."

"You have done better than I expected, Mr. Judaicus," said the scribe, rising to go. "I may use this evening's interesting talk, calling it 'In quest of a story.'"

"And if your editor 'kills' it," shouted Americus, after the departing scribe, "we'll hold an *inquest* of a story."

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Zionism an Aid—Not a Substitute for Judaism

By Clarence I. De Sola

(President Canadian Zionist Federation)

Zionism, by establishing a congress, has furnished the necessary organization for coping with those problems which affect the material or economic welfare of the Hebrew people. Zionism is now taking another step forward by organizing our intellectual forces. But there is something yet greater, something yet higher than all this, to which I believe Zionism must lead, if it is to press forward to the very summit of its possibilities. I mean the organization of our spiritual forces. I mean the creation of an organization that will bring unity to our religious bodies and improve our religious conditions. When I addressed the last convention of the Federation of Canadian Zionists I spoke of the loss sustained by the Jewish people through the insidious influence of assimilation and through other dangerous influences which are causing indifference to Jewish observances and death to Jewish practice among so many of our families; influences which are depriving many homes of that Jewish atmosphere, without which Judaism cannot live therein. I spoke of the materialism and economic difficulties against which we have ever to battle in our efforts to live in accordance with Jewish law and teaching, and I gave expression to the belief that Zionism would solve these problems by creating a great Jewish centre in Palestine. I said that this centre would not only provide homes for those who suffer from persecution, and thus solve our material or economic problems, but that it would also become the chief centre of the spiritual forces dominating Jewish life—a centre from which there would go forth those influences which would arouse the Jews of all lands to a realization of their religious duties; influences that would check the forces of assimilation and lead to a return to a full Jewish life. I told them that Zionism would bring about conditions that would lead to the creation of an organization as efficient in meeting our religious problems as in solving all the other problems which beset us. I told them all this when I addressed their last convention. But I did not then tell them what I had in mind as to the form which this organization of our spiritual forces would take. Let me now tell it to you. Let me now make clear to you my meaning. That which I have in mind, that which I now propose, is the re-establishment of our religious Sanhedrin in Jerusalem. Our Sanhedrin must be restored! It

must once more be the great power directing, guiding, uniting, vivifying our spiritual forces. Only when it is restored will we be able to cope successfully with the difficulties which beset the followers of Judaism. Only when it is re-established will we have a body possessing the necessary power and authority to deal with our religious problems—an authority that will be respected by all who wish to preserve religious unity in Israel.

My plea is for a restored Sanhedrin.

I cannot pretend to be speaking officially for all Zionists when I give voice to this idea, but I have long cherished the thought, and I believe that it will be received with favor by at least a large number of our followers. I recognize that there are some who regard Zionism as purely a political or national movement, and claim that religious problems are outside its province. While it is perfectly true that our movement is primarily a political or national one, aiming at acquiring a home for the Jewish people in Palestine, and while it is unquestionably true that Zionism is broad enough in its principles to find a place in its ranks for every Jew who subscribes to the Basle Platform, no matter to what wing he may belong or to what shade of opinion he may subscribe, yet we cannot help perceiving that Zionism, in re-creating a centre of Jewish national life, will inevitably create conditions that will give a tremendous impetus to our spiritual forces, to our religious consciousness, conditions which will lead almost automatically to that organization of our religious forces which I forecast. It is impossible to dissociate political Zionism from Judaism. For the very influences which give life and virility to Zionism owe their origin to Judaism. On the other hand, Zionism must exert a great influence on the future of Judaism, by the very fact that Zionism works to preserve the Children of Israel as a distinct people. But the preservation of the Hebrew race, the prevention of its absorption by other races, can only be justifiable on the ground that this is necessary for the preservation of Judaism; that only by preserving our separate identity as a people can we preserve the grand spiritual teachings of which we are the custodians—teachings that are for the benefit of all mankind. On no other ground could we justify our separateness. On no other ground could Zionists justify their efforts to preserve that separateness.

My plea is for a restored Sanhedrin.

I believe that it will be to the everlasting glory of Zionism that it will create conditions that will help very greatly to bring about the restoration of our Sanhedrin. I have no hesitation in declaring my personal

view that this should be one of the great aspirations of Zionists.

There are big vital questions which affect us all as Jews, big problems of religious principle and practice which should be solved, problems which affect the maintenance of the Jewish spirit in our homes, problems which affect its influence on our masses. They are problems which should be faced in a courageous, in an effective and in an acceptable manner, in a manner that will maintain our religious unity and promote spiritual harmony in the House of Israel. Hitherto the tendency has been either for each man to be a law unto himself or else to avoid, or evade, serious issues entirely. Both courses are objectionable, both courses have proved detrimental to the welfare of Judaism, both have resulted in unsatisfactory and even chaotic conditions. How long are we going to be content to go on under a system in which our spiritual forces are without any adequate guiding body to which all may look for direction? How long are we going to be content to go on under a system which has meant disunion and confusion?

My plea is for a restored Sanhedrin.

The plea is based upon sound and unimpeachable principles, principles that are based upon the best precedents and teachings of our past history, principles that are in accord with all the best traditions of our race.

The aspiration to which I now give voice may be put down by some as a vision impossible of realization, but I firmly believe that the day will come when it will be realized. He who thinks otherwise must be one who has lost faith in the spiritual capacity of the Jewish people, one who does not understand the undying hopes that animate us. I believe that Zionism, having given life to forces that are solving our political problems, having given life to forces that are giving a new impulse to Hebrew culture, will yet advance a step further and will give the impetus that will bring about a union of all our spiritual forces, and thus achieve its greatest glory. There are pessimists, who, because the Zionist movement has not yet succeeded in accomplishing all its objects, lose heart, and fear that its programme will not be realized. But I am not one of those pessimists. I believe that the inherent strength of Zionism, the unquenchable enthusiasm and idealism which inspire its followers, will continue to drive it ever

Continued on page 10

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ITEMS OF INTEREST IN THE JEWISH WORLD.

A synagogue was dedicated at Thomsville, Ga., last week.

A Jewish Woman's Club has been organized in Victoria, B. C.

The five local Jewish charitable bodies of Houston, Tex., have federated.

Another Jewish social club is in process of organization in Dayton, O.

Jewish women of Biddelford and Saco, Me., have organized a charitable society.

Young men of Bloomfield, Montclair and Glen Ridge, N. J., have formed a Y. M. H. A.

"Joseph and His Brethren" has concluded a successful run of 150 nights in London, England.

The library of the Hebrew Literature Society, of Philadelphia, Pa., now exceeds 12,000 volumes.

Mr. Morris Schaeffer has been appointed an assistant State's Attorney for Cook County, Ill.

A branch of the Menorah Society has been successfully established at the New York University.

The library of the Jewish community in Berlin comprises 29,858 printed volumes and 378 manuscripts.

Plans are on foot for the opening of a home in New York for superannuated and incapacitated Yiddish actors.

Amid great enthusiasm a local branch of the Paoli Zionists was established at Lynn, Massachusetts, last week.

Pittsburgh, Pa., Jews have subscribed \$10,000 to be used in establishing a Nurses Training School in Jerusalem.

Last week the six Jewish charitable societies of Akron, O., united and formed the Federation of Jewish Charities.

Rabbi Jacob H. Kaplan has been re-elected vice-president of the Terre Haute (Ind.) Charity Organization Society.

Miss S. Zeitlin has won the distinction of being the first female to graduate as master of pharmacy at the Moscow University.

A new charitable organization society has been founded in Denver, Col., to be known as the Hebrew Ladies' Relief Society.

Moses L. Sedar has been appointed Jewish Prison Chaplain for Massachusetts to succeed the late Rev. Dr. Louis A. Alexander.

During the past year the Cleveland, (Ohio) Hebrew Free Loan Association made 918 loans aggregating \$33,976, without interest.

Denver, (Colo.) Jews will again have a weekly Jewish newspaper when the "The Jewish News" makes its appearance, this week.

Another Dutch Jewess, in the person of Miss E. C. Simons, has obtained the diploma of doctor of laws from the University of Utrecht.

M. Bergson, the eminent philosopher, has been designated president of the French Academy of Moral and Political Sciences for the year 1914.

Dr. Salvendi, the well-known Rabbi of Durkheim, who for many years made large collections for institutions in Palestine, died suddenly last week.

A bazaar will be held in the St. Louis (Mo.) Coliseum early in March to raise funds for the \$100,000 home projected for the local Y. M. H. A.

The Secretary of State at Albany has granted incorporation papers to the East New York Hebrew Roumanian Sick and Benevolent Association.

The \$75,000 Jewish community building being erected in Buffalo, N. Y., is rapidly nearing completion and will be ready for dedication next month.

In the scheme for the re-organization of the Gendarmerie in Palestine, provision is made for the creation of a corps to protect the Jewish colonies.

The King of Greece, while recently at Canea (Crete), attended a service in the synagogue and paid special honors to M. Eblagon, Chief Rabbi of the island.

The Emperor of Austria has conferred the title of Department Councillor on Dr. Arthur Goldmann, Chief Keeper of the Archives at the Imperial and Royal Court Library in Vienna. Dr. Goldmann, who has written several important Jewish historical works, is a member of the Jewish Historical Committee of the Vienna Jewish community.

At St. Petersburg the police have confiscated goods amounting to 100,000 roubles, doubting the right of trading and domicile of their Jewish owner, Szilov.

An exceptionally large proportion of distinctions have been gained by Jewish students at the South African College examination, recently concluded. Krasnoyarsk, Tomsk and Kovel, respectively.

Mrs. M. L. Purvin, a prominent club woman is a candidate on an independent ticket for alderman of the Third ward, in the coming Chicago (Ill.) elections.

B'nai Zion Congregation of Shreveport, La., have just let a contract for the erection of a new synagogue, to cost \$75,000, exclusive of ground and furnishings.

The Committee of the Jewish Orphanage at Cape Town have decided to commence the erection of a suitable building. A sum of \$10,000 has already been raised for the purpose.

A bronze memorial tablet executed by the sculptor Jules Butensky has been unveiled in Sinai Temple, Chicago, Ill., in memory of their first rabbi, the late Dr. B. Felsenthal.

The growth of the Y. M. H. A., of Troy, N. Y., has been very marked during the past year and most likely the organization will erect its own building before another year.

The elevation of Sir Rufus Isaacs (Lord Reading) increases the number of Jews in the Upper House to four, the others being Lords Rothschild, Swaythling and Michelman.

The Jewish college fraternity "Hai Resh" is growing in the Middle West. Seventeen chapters were represented at the sixth annual convale, held in Memphis, Tenn., last week.

M. Alfred Rothschild, of Athens, has offered a prize of 5,000 francs for the best dramatic work dealing with the recent Balkan War. The local press warmly praises his patriotism.

Moses Gunst, of San Francisco, Cal., has given \$15,000 towards the maintenance of a clinic at the new Mt. Zion Hospital. The gift is in memory of Mr. Gunst's two deceased sons.

At Lisbon, Portugal, last month a society was formed for the propagation of Jewish history, literature, study of Hebrew and Zionism. The society will be known as "Uba le Zion."

On the nomination of the Prime Minister of Hungary, the Emperor-King has appointed Dr. Ladislaus Fejer, at present Councillor in the Premier's Department, to be Ministerial Councillor.

Simon Abrahamson, of Winnipeg, a law student in the Manitoba University, has been selected as the Manitoba Rhodes Scholar for 1914. His father is a member of the Winnipeg school board.

The Russian authorities have discovered that a few peasants of the Tersk district have adopted Judaism. A whole sect of converts to Judaism has also been found in the province of Voronez.

Application has been made to the Massachusetts legislature for a charter to be granted to the Jewish Farmers Co-operative Credit Union, of Bristol County, with headquarters in Attleboro.

Canadian Zionists have subscribed \$8,000 as a beginning for the establishment of a second colony in Palestine. The first colony which will house about 800 colonists is complete and ready for occupation.

Mr. Ephraim Kaufman, business representative of the clothing cutters' union for the past 10 years, has been appointed Deputy Commissioner of Licenses of New York city, succeeding Samuel Prince.

Israel Zangwill's much discussed play, "The Melting Pot," will have its first British presentation at a private performance in London next Sunday. The play had its American premier over three years ago.

The recent war has aroused the patriotism of the Jews in the various parts of Greece, and the Zionist movement is gaining strength in that country. The Jewish schools at Athens and at Larissa have introduced the teaching of Hebrew as a living language.

The Hebrew Free Burial Society of Baltimore (Md.) was not called upon frequently during the past year and consequently increased its activities in other directions and contributed various sums to the Federated Jewish Charities, furnished braces for the Guild for Crippled Children and medical appliances for the dependents of the Hebrew Benevolent Society.

Union of Orthodox Jewish Congregations.

A meeting of the Union of Orthodox Jewish Congregations of America was held on Thursday evening in the vestry of Congregation Kehillath Jeshurun, East Eighty-fifth street. Rev. Dr. H. Perelra Mendes in the chair. The appointment by the president of the following committees was confirmed: Beth Din, Committee on Religious Affairs, Local Organizations, Talmud Torahs, Jewish Education, Presentations, Civil Rights and Sabbath. The chairmen pro tem were requested to immediately call meetings of their committees, to organize and to bring in a report and the proposals for the scope of work of their committees, at the next meeting of the executive to be held Thursday, February 19. Power was given to the president to fill all vacancies on committees as they occur.

Rev. Drs. Hyamson and Drachman and Mr. M. Engelman brought in a report of their propaganda in Pittsburgh, Cleveland, McKeesport and Washington, D. C., which was approved and the thanks of the meeting was tendered to them for their valuable services on behalf of the Union.

A discussion arose as to the attitude of the Union towards the Agudas Israel. No formal resolution was carried, but the sentiment was expressed that while the Union is in sympathy with the Agudas Israel, the individuality of the Union should be strictly maintained.

Rev. Meldola de Sola, of Montreal, reported as to the peculiar conditions as they affected Orthodox Jews in Canada, and suggested that the visit of a committee of the executive to Montreal and other large cities in the Dominion would be very valuable. A special committee is to be appointed by the president to consider this matter and generally to systematize and enlarge the work of propaganda for the Union.

The report in the press, that Dr. Maxwell had given permission to a Roman Catholic society to use the public schools after school hours for the teaching of the Roman Catholic religion to children of that faith, was reached at too late an hour for consideration. The secretary was, however, instructed to communicate with Dr. Maxwell and to obtain further particulars, so that the matter could be considered at the next meeting of the executive.

Dr. Drachman, accompanied by Mr. M. Engelman, visited Boston last week in the interests of the Union. Dr. Drachman addressed large congregations at the Blue Hill Avenue Synagogue on Friday evening and Saturday morning. On Saturday, at a mass meeting, a Boston branch of the Union was established.

Harlem Hebrew Educational Institute, Uptown Talmud Torah.

On Sunday, January 11 at 3 p. m., a children's demonstration was held in the auditorium. The occasion was the presentation by the children of the school of a picture of Mr. and Mrs. Harry Fischel to the library of the institute, which is located in the new Fischel annex. The appearance of Mr. and Mrs. Fischel produced unusual enthusiasm and applause on the part of the 1,800 children who packed every corner of the auditorium.

A meeting of a Young Folks' League will be held on Tuesday, January 27, 1914, at 8 p. m. The object is to attract young men and women of Harlem to the social and educational activities now being conducted under the auspices of the institute. All young ladies and young men over twenty years of age, who have a genuine interest in Jewish social work are cordially invited to be present. This meeting will be addressed by Mr. Isidore Hershfield, honorary secretary, and Mr. Harold Debreest, superintendent.

Young Men's Hebrew Association.

On Sunday evening, the 25th, the Mark Twain Literary Club will give an entertainment of oratory and music. This club always attracts banner audiences as their entertainments are worth while. Arrangements have been completed for a debate between members of the Philadelphia Y. M. H. A. and the Franklin Club, of this association. An unusual concert is planned for Sunday evening, February 1.

Young Women's Hebrew Association.

On Sunday afternoon, January 25, an entertainment and party will be given for the members of the Sunshine Welfare Circles. These two groups, under the leadership of Miss Rose L. Johnson and Miss Molly Smith, of the Social Welfare Department of Mount Sinai Hospital, meet regularly at the association building. All of the members are children who had been patients in the children's ward at Mount Sinai Hospital.

On Sunday evening a very interesting talk will be given by Mr. Emanuel Elzas, on "An Englishman in the Orient." This will be given under the auspices of the Esther J. Ruskay Religious Circle.

The Emanu-El Brotherhood.

A new organization, called the Congregation of the Emanu-El Brotherhood, has been started by a number of young men who have been coming to the services regularly and the prospects are for the formation of a large organization. The next meeting of this new body will take place at the Social House, on Thursday evening, January 22, at 8 o'clock.

The attendance for all activities conducted at the Social House, Nos. 309-311 East Sixth street, for the month of December, 1913, reached the highest figures for one month, the total being 20,404, an average of about 650 per day.

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Dr. Mendes' Fortieth Anniversary.

The members of the West End Synagogue are making fitting preparations to celebrate the completion of forty years of service as their minister by Rev. Dr. F. de Sola Mendes on February 5 and 6 next. On Friday evening, February 5, Rev. Dr. Joseph Silverman, of Temple Emanu-El will speak and special music has been arranged for the cantos, and choir, including an "Adon Olom," composed by Dr. Mendes' grandfather, Rev. D. A. de Sola, Chazan, of the Spanish and Portuguese Synagogue, of Bevis Marks, London.

On Saturday evening, February 6, there will be a "layman's" gathering and invocations will be delivered by Dr. Mendes' brother, Rev. Dr. H. Perelra Mendes, and Rev. Dr. Rudolph Grossman, president of the New York Board of Jewish Ministers. Addresses will be made by Daniel P. Hays, Esq., president of the Temple Israel, of Harlem; Mrs. Max L. Levenson, president Shaaray Tefila Sisterhood; Sol. B. Solomon, Esq., chairman Sunday School Board, and Falk Younker, Esq., of the Federation of Young Men's Hebrew Associations. Musical numbers will be provided by the Shaaray Tefila choir and Rev. A. Grauman, and the Sunday school children; after which the ladies of the Sisterhood will hold a reception in the basement of the synagogue.

Sisterhood of Spanish and Portuguese Synagogue.

At the general meeting last Monday, much good work was reported. Synagogue services are conducted by Mr. Benunes and Mr. Abu Ezra, schools (Talmud Torah) up-town and down-town; Relief-work, directed by Mrs. Toledano; Probation and Rescue work, headed by Mrs. M. M. Menken, and an effective committee; Club work, guided by Mrs. Illoay; Junior League and special school, led by Miss Frances W. Levy, president, and Mr. A. Piza Mendes, all show wise work, and satisfactory results. The recent Chanuca ball under the chairmanship of Mrs. de Lima, netted nearly \$1,400.

Harlem Zionist Society.

The Harlem Zionist Society will hold an important meeting at the Hollywood, 41 West 124th street, on Sunday, January 25, 1914, at 8 p. m. All are welcome.

Junior League of Congregation Orach Chaim.

On Sunday evening, January 25, 1914, the Junior League of the Congregation Orach Chaim will hold an entertainment in the Sisterhood Home, 1451 Lexington avenue, at 7:30 o'clock. The public is cordially invited and admission is open to all.

Bronx Y. M. H. A.

The annual meeting of the association was held on January 18, 1914. Matters pertaining to the welfare of the association were discussed and Mr. Falk Younger delivered an inspiring address. The following members of the Board of Directors were re-elected: Harry Cohen, William Fox, Louis D. Gibbs, Emanuel Goldberg, Louis Gottschall, Maxwell Heller, L. E. Levy, Emanuel Newman, Edw. E. Polak and Louis Weinstein.

Hebrew Free Loan Association's Annual Meeting.

The annual meeting of the Hebrew Free Loan Society will take place on Sunday, January 25, at 3 o'clock, in the society's building, No. 108 Second avenue. Polls will be open for election of officers from 2 to 3 p. m., after which the reports of President Julius J. Dukas and the other officers will be read.

Dr. Zollschan at Jewish Theological Seminary.

Dr. Ignaz Zollschan, of Vienna, will deliver three lectures at the Jewish Theological Seminary of America, No. 531 West 123d street. The lectures will be given in the lecture hall of the seminary at half past eight o'clock. Following are the subjects and dates: Sunday, January 25, 1914, "The Cultural Value of the Jewish Race"; Tuesday, January 27, 1914, "The Significance of the Mixed Marriage"; Thursday, January 29, 1914, "Tendencies of Economic Development Among the Jewish People."

Hebrew Tabernacle Election.

The annual meeting of the congregation was held in the vestry room of the synagogue, on January 19, 8 p. m., when the following officers were elected: Mr. Samuel A. Tibel, president; Mr. Jacob Born, vice-president; Dr. Herman Minzesheimer, treasurer; and two new trustees, Messrs. Herman H. Oppenheimer and Charles Schlesinger. After further deliberations pertaining to the harmony of the members, the meeting finally adjourned.

Loeb Family Gives Building to Hebrew Technical Institute.

The Hebrew Technical Institute for Boys, located at Stuyvesant and Ninth streets, which was founded in the year 1883 and was the pioneer in primary technical education in this country, has just received from the family of the late Dr. Morris Loeb the offer of a new building to be erected on the vacant plot which the school owns adjoining its present quarters.

The only condition which the donors have made is that the Board of Directors shall, within sixty days, increase the annual income of the school by an amount sufficient to meet its existing deficit and the added expense of maintaining the new structure.

At a special meeting of the Board of Directors, held recently, it was resolved to proceed immediately to comply with this condition in order that this gift may be made available.

Committees of the directors and their friends are busily engaged in canvassing the different trades and professions for additional membership. It is hoped that the community will respond promptly and liberally so as to enable the institute to secure this gift, which will still more emphasize the value of Dr. Loeb's contribution to the advance of technical education. He was a director of the school for twenty years and was president at the time of his death.

The new quarters will be used not alone for the purposes of the Technical Institute. Negotiations are under way and are far advanced for securing the co-operation of other institutions, so that the buildings may be used from early morn till late at night, and become a social centre for that section of the East Side.

The institute has been in existence thirty years and has graduated 1,100 pupils, whose average age at graduation is about seventeen years. Seventy-five per cent. of these boys are actively engaged in mechanical pursuits for which they were first trained in this school.

The graduates occupy positions of responsibility in some of the largest machine shops, pattern-making establishments, railroad repair shops and electrical plants, and many are engaged in teaching in technical schools of this country.

Their services are recognized and valued by their employers, so that there is a continued demand for the graduates. The school is over-crowded in its present quarters and the new building will fill a long-felt want.

The Hebrew Technical Institute does constructive work of the highest order and its work has been commended by some of the greatest educational experts in the country.

Hebrew Technical School for Girls Shows Good Year.

The annual meeting of the Hebrew Technical School for Girls was held last Sunday in the auditorium of the school, Second avenue and Fifteenth street. The speakers were Marcus M. Marks, Abram I. Elkus, Isaac N. Seligman, Joseph L. Buttenweiser and Nathaniel Myers, president of the school.

In his report Mr. Meyers said that the 1,826 graduates of the institution had received more than \$1,000,000 in wages a year. The school has twenty-nine teachers and the daily attendance is 524. Students are taught bookkeeping, dress-making, stenography, millinery and hand and machine sewing. In the last year 198 pupils were graduated. The maintenance expenses for 1913 amounted to \$50,985, and the income was \$50,288.

Hospital Building Fund Growing.

Andrew Carnegie has given \$500 to the dispensary building fund of the hospital for Deformities and Joint Diseases, bringing the fund up to about \$75,000. The new building is now in course of erection and will be ready for use early in the spring. It will be six stories in height and adjoins the present building at 1915-1919 Madison avenue, with a frontage of fifty feet on 123rd street. The hospital which is non-sectarian treated over \$4,000 crippled, last year. It is announced by the hospital that it has a promise of a gift of \$15,000 conditional on the raising of \$45,000 additional, the sum needed to complete the new building.

Society of the Jewish Institute.

The lecturer last Sunday morning at Kessler's Second Avenue Theatre was the Rev. Dr. David Davidson, and he delivered a stirring address on the "Prophet Samuel and the Philistines of To-day." The speaker denounced the crudeness and ignorance which now prevails, and pleaded for a return to a healthy, sane and vigorous Judaism. The speaker next Sunday morning will be Professor Mordecai M. Kaplan, who will take as his subject, "What Has Zionism Done for Judaism?"

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ENGAGEMENTS.

ARJE-GUTFELD. — Mr. and Mrs. Julius Gutfeld, of 1486 Fifth avenue, announce the engagement of their daughter, Rose, to Mr. William Arje.

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MARRIAGES.

FRIEDMANN — MINZIE.—On January 14, Helene M. Minzle to David Friedmann, by the Rev. B. A. Tintner.

BAR MITZVAH.

BERLINGER.—Mr. and Mrs. Moe Berlinger, of 960 Kelly street, Bronx, announce the Bar Mitzvah of their son, Philip L., on Saturday, January 24, at Temple Montefiore, Hewett and Macy place, Bronx.

BIRTHS.

FELDMAN.—Mr. and Mrs. Marcus Feldman (nee Bertha Schwartz), of 251 West Ninety-second street, announce the birth of a son, Sunday, January 11, 1914.

LEVINSON.—Mr. and Mrs. Samuel Levinson (nee Rose Blyn), of 552 Riverside Drive, announce the birth of a son, Thursday, January 15.

OBITUARY.

STEINAM.—Abraham Steinam, one of the founders and vice-president of the Hebrew Technical Institute, died at his residence, No. 39 West Seventy-second street, last Saturday morning.

RESOLUTIONS.

STEINAM.—At a special meeting of the Board of Directors of the Hebrew Technical Institute, held immediately upon learning the sad tidings of the death of our revered Vice-President, Abraham Steinam, the following resolutions were unanimously adopted:

IN MEMORIAM.

SEIDLER.—Samuel, beloved husband of Esther Seidler and father of Clara, Max, Lillian, Jennie and Anna, passed away on January 5, 1914, at St. Marks Hospital twelve days after a seemingly successful operation for appendicitis.

IN THE SYNAGOGUES.

ADATH ISRAEL (Bronx). — Rabbi Mayer Kopfstein will preach this evening on "Happiness."

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AGUDATH JESHORIM.—Late Friday evening services will be resumed beginning January 30, at 8.15. The speaker will be announced in next week's HEBREW STANDARD.

For intensive study, a "Study Circle" has been organized within the Social Welfare Circle, under the leadership of Rabbi Herbert S. Goldstein.

ISAIAH.—Rev. Dr. S. Greenfield lectures this evening on "Eternal Phenomena." Sabbath morning, "The Shepherd Leader."

Roof Garden for East Side Blind. The cornerstone for the new building of the Bank of United States was laid on Sunday afternoon last, and there was a large assemblage present to witness the ceremonies.

KEHILATH JESHURUN.—Rabbi Herbert S. Goldstein preaches Sabbath morning on "Moses, and the Finding of a Cause."

FUNDS URGENTLY NEEDED To Complete a New Building for the Hospital for Deformities and Joint Diseases, 1915 1919 Madison Ave., N. Y.

KEHILATH JESHURUN Social Welfare Circle. The Social Welfare Circle of the Congregation Kehilath Jeshurun announces through its Culture Committee, a series of monthly lectures to be held in the Synagogue on the third Thursday of every month.

Temple Beth-El 5th Ave. and 76th St. Saturday morning services begin at 10.30. Dr. Samuel Schulman preaches.

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Herman Vambéry

(After the German of Ernst Goth)

By Jacques Mayer

Some weeks ago they bore to the God's Acre in Buda Pesth a man of eighty-two who was a very odd character and who at one time was counted among the most distinguished Hungarians. The young generation, to be sure, knew of his fame only from hearsay. To them Herman Vambéry was known as an authority on all questions relating to the Orient, as a member of the Academy, and as a professor of the Oriental languages. Only older people remembered that Vambéry once stood in the front rank of the European representative men of Hungary, in a class with Liszt or Munkacsy. In spite of all the honors paid to him at home, he always was a little of the "prophet not honored in his own country." For all these honors resulted only from the high esteem with which his knowledge and ability was held in foreign lands, more particularly in England, where he was a member of the most prominent scientific societies, where the most exclusive court circles overwhelmed him with invitations ever since it became known that the Prince of Wales and later King Edward publicly called him his friend and adviser, and more than once was his host at Windsor.

It was a long and tortuous road which took the poverty-stricken Jewish lad from the village street of Dunaszerdahely to the magnificent halls of Windsor Castle and Buckingham Palace. He often, and always in a complacent, good-natured, ironical manner, described that road; at greater length in the book, "History of My Battles," which abounds in strange, fantastic occurrences and adventures such as only take place in life. Therein are related his earliest beginnings. How he, the future professor at the university, left school at the age of twelve, and earned his own living at the same time, or rather at night-time devoured so many books that he was soon able to give private lessons in Pressburg; how the mysterious East was always the object of his dreams,

and how at eighteen he was able to read Turkish poetry, though he had not got further than Buda Pesth. In the capital he finally managed to obtain a few florins and a couple of letters of recommendation. He journeyed down the Danube as far as the Black Sea, and somehow made his way to Constantinople, where he became a teacher of languages in the house of a Turkish nobleman. Of course, there he remained only long enough to become fully assimilated with Turkish life and ways, at the same time picking up Persian. For he had long been of the opinion that to the European the real Orient and the soul of the Oriental was never actually revealed. And therefore he dared to do what no European traveler before him had ever dared: He went among the Oriental people disguised as a Dervish. One day in a dirty kaftan he took the road toward Mecca and Medina. He met bands of Pilgrims, which he joined, prayed with them, and wandered with them to Bochara Smarand, Herat. Many times he was in danger of being discovered as a heretic and slain, but his racially perfect Turkish and Arabic, his familiarity with the Koran and Mohammedan rites, always saved him. Finally he reached Teheran.

Of this last stage of a journey rich in experience he often, when among friends, related this anecdote: It was between Trebisonde and Erzerum, and during the oppressive midday heat he paused, partly to obtain much-needed rest, and—remember he was a wandering Dervish in the Persian steppes—to rid his kaftan of the all too luxuriant insect fauna of the country. Absorbed in this highly necessary occupation, a cavalcade came riding down the road. It was a band of Englishmen out hunting, and their game had that day evidently been very sparse. One of the gentlemen, observing what Vambéry was doing, good-naturedly exclaimed to his companions: "Really, that chap's hunting ground is vastly richer than ours." Vambéry quickly replied in English: "If your lordship would like to take part, I'd con-

sider it an honor." Amid shouts of laughter the horsemen pursued their way.

A year had passed. Unrecognized, Vambéry returned to Buda Pesth, where, his reputation soon spreading all over Europe, he received an invitation to lecture before the Royal Geographical Society of London. In this lecture he presented such a wealth of ethnographic, geographical and, most important of all, political information that the attention of the government and of the Prince of Wales was at once directed to the Hungarian savant. England at once recognized the value to her of this man, who was able—as no European ever before him—to portray the Indian ambitions of Russia, all manner of secret schemes and agitations, as well as the public opinion of the Mohammedan peoples of India and Persia. Besides, the Prince of Wales took a fancy to the modest, witty and lively man of learning, and, in one word, Vambéry soon became a social lion, sought after by the highest circles. That is how it happened that at a ball one evening a young nobleman was introduced to him. Vambéry looked at him for a moment, and exclaimed: "Oh, we have long known each other. I had the pleasure a year ago of asking your lordship to go hunting with me." The young aristocrat was the cavalryman encountered on the road of Trebisonde. That in the gentleman whose breast was covered with decorations he should not have recognized the Dervish engaged in a rather unappetizing task was not to be wondered at.

Returning to Buda Pesth, Vambéry devoted himself to literary labors and to his work at the university, which had chosen him professor, though he was entirely self-taught and had not even passed the examination of an Abiturient. His distinctive position in the learned as well as the social world of Buda Pesth was based on the one hand upon continued intimate relations with England—his son, Dr. Rustem Vambéry was a god-son of King Edward—and on the other that he was looked upon as a sort of general ambassador to the entire Orient. Aptly illustrating this was the question asked by the Shah Nasr-Edin, immediately after alighting from the train on arriving in Buda Pesth some thirty years ago: "Where is Vambéry?" Apparently the only thing he knew about the Hungarian capital was the fact that Vambéry lived there. The latter was at the railway station, and when the Shah saw him he took him by the arm, and insisted that he, and not Archduke Josef, who was there to receive him, should sit at his side in the royal carriage. It was not an easy matter to convince the Persian despot that court etiquette would not permit of it. But the Shah's opinion was shared by all Orientals, though their manner of expressing it was naturally not quite so outspoken. To them the capital was a place where one prayed at Gül Babas' grave, and visited Vambéry.

The apartment which, in the course of time, was visited by innumerable Pashas, Sheiks, Veziers, Moguls, and even Sultans, became an object of curiosity, and finally a mu-



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seum, constantly growing larger by reason of the gifts which these personages were in the habit of bringing. At the desk of this apartment Vambéry passed the greater portion of his life. In former years he undertook long journeys, but for some time past he kept up his scientific and political connections by correspondence. He wrote for hours with the vigor and endurance of a man of thirty. Of late years the remarkable changes in Turkey greatly excited his interest, and for him, who wrote, ready for the press, in several languages, the day was all too short in order to satisfy all the magazines and newspapers who asked his opinion. Indeed, age seemed to have no power over him. Even at eighty he ran up and down stairs, was always in good humor, ready to discuss or to argue, and his gift at story telling, evidently acquired in the Orient, entertained unimpaired three generations. Externally, even in European clothes, he looked more like the dervish of olden days than the friend of English dukes, and when some years ago the Emperor made him a Royal Councillor, he begged the newspapers to keep the matter secret, for he regarded himself unsuitable for the honor. He concealed all of his other many decorations, made fun of them and of his honorary titles, and, curiously enough, was only proud of his ability to have acquired a comfortable fortune. That appeared to him as his greatest merit, as his best deed. Doubtless, because as a child he was probably more sure of winning fame as a *gelehrter* than of ever earning a respectable sum of money. And that this dream, too, should have been realized, he enjoyed more than all other achievements.

His greatest joy always was his son Rustem, a respected professor of law, who has inherited some of his father's talent, humor and devotion to science. His last night on earth was passed with his son, dictating letters to English friends. A few hours later death ended painlessly

Vambéry's strangely varied life—a life rich in work and in honors.

A Jewish Co-Operative Fire Insurance Company.

The Co-Operative Fire Insurance Company, of Sullivan and adjoining counties, held its annual meeting on January 13, 1914, at the office of the company, in Centerville Station, New York.

In spite of the bitter cold (12 below zero) that prevailed through the mountains, the policy holders gathered to listen to the reports of their officers, and also to adopt resolutions and pass by-laws to the constitution by which to increase the efficiency of their company.

It was a holiday—pure and simple—to the farmers of the mountains to have lived to see the day when they could maintain a fire insurance company of their own.

It is useless to close our eyes to the fact that Jews, and Jewish farmers in particular, are looked upon with a certain degree of suspicion by the fire insurance companies of this country. The record of the new co-operative company, however, demonstrated that the suspicion is unfounded, and that only it survives a pretence on the part of the companies to compel their Jewish patrons to pay high premiums for their insurance. The report of the secretary proves this.

With 296 policies aggregating \$654,846.25 in force on December 31, 1913, only two fires had occurred, with a total loss amounting to \$783.

The Jewish farmers through their medium, the Federation of Jewish Farmers of America, have accomplished wonders during the short time they are on the farms, and this fire insurance company is only one of the many co-operative activities undertaken by the Jewish farmers in this country.

The following was the order of business:

The president, Samuel Shindler, gave a review of the work of the fire insurance company, for the last year, and pointed out some very interesting facts of great benefit to the future development of the company.

Mr. Shindler's report was then followed by the financial report of I. D. Wold, the secretary, in which he pointed out that the actual saving to the policy holders during the ten months of the existence of the company was \$16, besides the saving of thousands of dollars to the other farmers through the reduction in rates of the other fire insurance companies.

Other matters discussed at the meeting were: fire prevention, use of fire extinguishers (this was demonstrated by an expert at the meeting), the engagement of a chimney sweeper and methods to be employed to increase the amount of insurance.

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Chinese Saying.

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NEWS FROM ENGLAND.

(Exclusive Correspondence to THE HEBREW STANDARD.)

Reminiscences of the United Synagogue—Presentation to a Valued Official—Facts and Theories of Jewish Music—British Peer Weds Wealthy German Jewess—Sir Rufus Isaacs' New Title.

London, Jan. 9, 1914.

Philip Ornstein, secretary of the United Synagogue, has recently completed forty years' service in that post and he has been presented with a testimonial. This reminds one of the tremendous progress which has been made by London Jewry since the time when the United Synagogue came into being. It was in 1870 that the three city synagogues, the Great, Hambro', and the New, appointed twenty-eight delegates to consider the position of affairs as it existed at that time, and as a result of their deliberations a scheme was framed and presented to the government of the day. As originally drafted, it did not prove acceptable. Various clauses, therefore, were eliminated, some of which were subsequently embodied in a trust deed signed by Sir Anthony de Rothschild, Lionel L. Cohen, Sampson Lucas, Solomon Schloss and Assur Henry Moses. The amended scheme of union, known as an "Act for confirming the scheme of the charity commissioners for the Jewish United Synagogues," received the Royal Assent in July, 1870. Some such plan had become urgently necessary, for at the time of the amalgamation there was no central authority for the government of synagogues, each place of worship assuming powers of control over the will of its members and their offspring. A system of "privileged members" had arisen which left the ordinary seat-holder without voice in the affairs of the congregation to which he contributed. With the growth of the community in different parts of London, it soon became evident that the old order must change, and the United Synagogue was, in consequence, brought into being.

When it was founded, in 1870, the United Synagogue consisted of five constituent bodies—the Great, Hambro', New, Bayswater and Central synagogues, numbering 1,417 members. According to the last published figures, there are now sixteen constituent synagogues, with a total membership of 8,182. Whereas the total income of the constituent synagogues in 1871 was \$74,000, and the total expenditure \$44,430, the corresponding figures for 1912 were \$211,745 and \$192,055. In 1871 the marriages solemnized at the constituent synagogues numbered 220; in 1912 the number reached 882. These figures, it must be pointed out, refer only to the constituent synagogues and not to others in the metropolis, which did not come within the scope of this institution's operations. The total number of burials undertaken in 1871 was 635, whereas in 1912 the number reached 1,348. These figures will serve to illustrate the expansion of the community since the scheme of union was passed. Needless to add that the activities of the organization have increased correspondingly in almost every other direction.

One often hears the question asked, "What does the United Synagogue do outside the control of the management of synagogues?" In the first place it is responsible for the management of bequests for charitable purposes amounting to nearly \$500,000. The interest on this large sum is distributed in conformity with the wills of the respective testators under the direction of the overseers of the poor and the Bequests and Trusts Committee. These bequests are varied in character, and include old age pensions, marriage portions, grants of money, either by way of loan or gift for trade purposes, clothing, coats, blankets, etc. There is, in addition, under the same control, a mutual aid fund for distressed members and their widows, which has become one of the most important efforts ever made, as it affords means of rendering help to a class of persons who have at one time been supporters of the congregation, but who, unfortunately, have fallen in the fierce battle of life—a class which formerly had been neglected and who had to have recourse to the ordinary channels of charity. The general charity work of the council is extensive and varied. Through the medium of the overseers of the poor some \$3,000 per annum is spent in making monthly allowances to poor persons, not necessarily members of the congregations.

The United Synagogue bears the entire cost of the visitation of hospitals, infirmaries, workhouses, lunatic asylums, poor law schools in the metropolitan area, prisons, etc., and this work is managed by the Visitation Committee with conspicuous success. There is also the Prisoners' Aid Society which does valuable work and has succeeded in giving a new start to criminals who have served their sentences, thus giving them an opportunity of becoming respectable citizens once more. The visitation work has grown to such an extent that it is now tantamount to an institution in itself. The comparison of figures is an interesting study. Whereas in 1871 there were only 19 visitors to visit 55 institutions, in 1912 4,438 visits were paid to institutions containing 6,115 Jewish inmates. In addition to this, correspond-

ence takes place with extra metropolitan institutions to which Jews might have recourse. As is only to be expected, the clergy cheerfully participate in this work of visitation, nor must it be forgotten that, in addition to the actual visits to various institutions, close association is established between the visitors and the homes of the inmates, necessitating much additional work.

In no branch of the United Synagogue's work has there been more marked progress than in that which concerns itself with the burial of the dead. The old slipshod methods of management of an earlier generation have given place to a system of order and regularity based upon reverence for the dead and a regard for the feelings of the mourners. The minor officials are now chosen from a different class from that of days gone by and no trouble has been spared to inculcate in their minds the duty which they owe to the sacred functions which they are called upon to perform. The disused cemeteries are well maintained—a by no means easy task, having regard to the system, or want of system, under which interments formerly took place. Three cemeteries are now being used—Willesden, Plashet and West Ham. Charity funerals entail a large annual outlay, while in addition to the duties connected with the members of the United Synagogue itself and the poor, burial arrangements exist with synagogues outside the union, which involve no small measure of labor.

The United Synagogue is, in the broadest sense of the term, a communal institution. It does not in any way confine its energies to its own members, but stands for the well-being of Anglo-Jewry as a whole in many directions, though its activities are naturally greatest in the metropolis itself. This fact is clearly demonstrated by the large sums annually devoted to benevolent and educational purposes from the funds of the institution, whether given directly through the machinery of one of its own committees, or through the agency of the Jewish Board of Guardians, the Jewish Religious Education Board, or other outside bodies. There is a Beth Hamedrash and a Jewish Institute in the East End, including the Court of the Beth Din and the Ministers' Center, the maintenance of which is mainly for the benefit of Jews who reside in the east of London, and the upkeep of which is borne by the United Synagogue. Further, there are free services for the poor on high festivals, children's services where upwards of 5,000 children attend, Sabbath afternoon services at the Great Synagogue, the engagement of Dayanim, and a large communal outlay for religious education. The council through the associate Synagogue Committee have advanced large sums of money towards the founding and erecting of synagogues. Four such places of worship have been established at Poplar, East Ham, New Cross and West Ham.

In other directions still, the Council of the United Synagogue have been helpful to the community. They largely assisted to found the Hayes Certified Industrial School for Jewish Boys, a much needed want as evidenced at the time by police magistrates and other public officials, and they still give an annual subvention to this institution. They likewise make a grant annually to the Stamford Hill Industrial School for Jewish Girls. In 1865, when the housing question, particularly in East London, was acute, the council appointed a sub-committee to consider this important question. Lord Rothschild presided over this committee, and as a result of their recommendations a public company was formed which has expended upwards of \$2,000,000 in erecting healthy homes at moderate rentals in various parts of the metropolis, two of its buildings, respectively, having drawn many families from the congested district of Whitechapel. Annual grants are also made to Jews' College towards the training of Jewish ministers, and to the Jewish Board of Deputies.

The article of Arthur Friedlander on "Facts and Theories Relating to Jewish Music," published in the current issue of "The Musical Times," of London, should be read by all who are interested in church music, for Mr. Friedlander sets out, not only to show the historical connection of Neuma (an organized system of musical notation in use first about the beginning of the ninth century), with the ancient Hebrew signs for musical inflection, but also the derivation of melodies used by the early Christian Church from the older music used in the synagogue. For nearly twenty-five years the author of the paper has been more or less obsessed by the desire to exploit these ideas, and the result is amazingly interesting. For obvious reasons it is impossible to go into details here, but at least one may



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permit oneself to hope that a study so well begun will not be allowed to remain where it now is; the last two musical examples quoted by Mr. Friedlander (of a cantillation of a portion of Zechariah and the Ambrosian "Te Deum") have so apparently intimate a common measure that it really behooves someone, if Mr. Friedlander is too busy, to search the subject to its ultimate end, or, rather, to prove once and forever the claim of Mr. Friedlander that the so-called Ambrosian "Te Deum" is derived from this cantillation. It seems clear enough.

The marriage this week in Germany of the Hon. J. Mitford-Freeman, fourth son of Baron Desdades, to Fraulein von Friedlander-Field (daughter of the German coal king, who is worth fifty million dollars) brings more Jewish blood into the English peerage, for the bride is the daughter of Jewish parents, though they have now left the faith of their fathers. There are quite a number of English peers with Jewish connections. The best known is, of course, Lord Rosebery, who married a Rothschild. His son-in-law, the Marquis of Crewe, has stated that an ancestor in the eighteenth century married into a Jewish family of Portuguese or Spanish origin. The most recent of such alliances was that of the Earl of Rock-savage, heir to the Marquis of Cholmondeley, with Miss Sybil Sassoon.

The Lord Chief Justice of England (late Sir Rufus Isaacs) has taken the title of Baron Reading of Erleigh, in the County of Berks, and will henceforth be known as Lord Reading. His estate, Foxhills, is situated partly in the parish of Erleigh and partly in Reading. He also owns considerable property in Reading itself. For the information of American readers unused to the curiosities of English pronunciation, it may be added that "Berks" is pronounced "Barks" and "Reading" is pronounced as if spelled "Redding."

The Government of Western Australia has appointed the Rev. D. I. Freeman, B.A., a trustee of the Western Australian Museum and Art Gallery and Public Library. The appointment was made on the unanimous recommendation of the Board of Trustees.

M. Vipper, the Public Prosecutor in the Bellis case, before leaving for abroad, requested the authorities to give him an "incognito" passport, as he did not wish to figure abroad as the prosecutor of Bellis. He was, however, persuaded to accept a passport bearing his own name.

Owing to anti-Semitism having taken root among the members of the Hamburg (Germany) branch of the "Wandervogel," the Jewish members of this large gymnastic society have withdrawn and formed the "Turnverein Bar Kochba," which now has a membership of some seven to eight hundred young Jewish men and women.

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ואר

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

The members of the Ohel Jacob Congregation of East Boston are making things warm these days for their rabbi, Rev. Josiah Jurman. They presented him with a \$500 fur coat last week.

The teachers in the Palestinian schools of the *Hilfsverein* have in a large number of instances set about to found their own educational establishments, where Hebrew will be the official tongue and German the language of European culture. This is as it should be. There is, however, one difficulty about this venture, and it is this: these schools must be sustained through a species of *Chalukah*, provided by the Jews of all the world and distributed by the Zionist organization. We thought one *Chalukah* in *Eretz Yisroel* was more than enough!

The *Jewish World* seems to have a high editorial opinion of the B'nai B'rith's anti-defamation league. That is, because our contemporary exhibits the proverbial English lack of a sense of humor. How else were it possible to defend an activity which advertises the pettinesses of mankind, which deals with prejudiced makers of "movies" and with picayune insurance companies that any near-conflagration would send into open bankruptcy?

We think it a good idea for the Foreign Press Committee of 356 Second avenue to circularize the country on the subject of the proposed literacy test for arriving alien immigrants. Much of the material utilized in this connection emanated originally from the American Jewish Committee, with which the Foreign Press Committee may or may not be associated or affiliated. At all events the only way for the opponents of the literacy test to secure a hearing for their views is to appeal to public opinion in general. This they are doing.

The annual meeting of the Mount Sinai Hospital, which will be held next Sunday morning, promises to be of more than perfunctory interest. As will be noted from our advertising columns, besides the usual reports and the election of officers and trustees, scientific papers of importance will be presented. The two speakers—Dr. Arpad G. Gerster and Dr. Julius Rudisch—are both prominent in the medical profession. What they will discuss on Sunday morning must be suggestive to all devoted to the cause for which Mount Sinai Hospital has so long and so worthily stood.

The Rev. Meldola de Sola's just condemnation of the antics of our Reform rabbis in this country, which we had the good fortune to print in these columns years ago, when it was first uttered, has now penetrated into the English provinces. Recently an Anglo-Jewish minister of Manchester devoted his *Chanukah* sermon to a consideration of the claims and the performances of American Liberal Judaism, basing his remarks largely upon the disclosures made by Mr. de Sola, of Montreal, in our columns. Sad is it to think that with the years the effrontery of our liberal "upholders" of the Law should not have declined.

One need not hope for too much from the Jewish press conference to take place on Sunday, the 25th of this month, at the Hotel Astor. It is the very first meeting of the kind ever held in this country and such a session is bound to be, in the nature of things, preponderatingly experimental. We have always been in hearty accord with the suggestion favoring such a conference and expect to give the body resulting from the coming meeting our adhesion. The organizers have rather ambitious plans for their gathering, and propose to leave no phase of the Jewish journalistic field untouched. Their proposal to consider the relation of the Yiddish press to an associated American Jewish press strikes us as happy, since the Yiddish newspapers are as integral part of the Jewish periodical field in this country with special problems, a special public and even special interests. This conference, then, ought to do much for the Jewish journals of the United States; the old order of things where strife and internecine jealousy were the ruling order of the day has given place to the new, betokening mutual co-operation and the helpful desire towards general advancement.

THE END OF IT ALL

TO, the great international congress for the relief of the Jews of Roumania, called for this month in Berlin by the American-Roumanian Emancipation Committee, "has gone up in smoke!" We are glibly informed by the indefatigable organizer, through the medium of the cable dispatch, that it is inadvisable for such a gathering to take place at this time.

Why? Because the great powers, the Triple Alliance and the Triple Entente and all the other creatures of diplomacy, are courting (?) little Roumania, and so the Jews of that country must rest content with their sorry lot for a little while longer, until the time is more propitious for them and the organizer is able to work out their emancipation. If we were not dealing with the sorry conditions of large numbers of our persecuted co-religionists in the Southeast of Europe, this excuse, this plea in confession and avoidance, would move us to Homeric laughter!

As a matter of fact, as our readers will recall, we scouted the idea of the holding of this congress when the subject was first broached in this city last autumn. We have no wish or desire, in such a sad business as is the situation of the Jews of Roumania, to take up an "I told you so" position, but we cannot forbear from asserting positively and emphatically that, if the plight of the Roumanian Jews is to be at all remedied, their cause must be advocated by serious-minded, loyal and disinterested Jews in the Western world. It will never do to make their future a shuttle-cock for the self-advertisement or petty aggrandizement of one individual or to permit their cause to be utilized in the despite of the weal of Jewry at large.

The air is filled by this organizer with dire rumors of another war in the Balkans. We doubt if this war will ever come to pass. The report runs out from him to the effect that the great powers deem it inexpedient to alienate from their own purposes the sympathies of the Roumanian Government. We much question the notion that any representative of the great powers has ever definitely, in this wise or any other, expressed himself on this subject.

Finally, we fear that the deluded but sympathetic Americans who have abetted and encouraged the organizer in this idea of this abortive congress have made themselves the laughing stock of the world and foreclosed themselves from ever effectually acting in the aid of our brethren.

The Jewish press conference, to which we refer in another part of these remarks, is scheduled to take place on Sunday. We beg to recommend as a subject for consideration by this meeting, the habit of some of our contemporaries of reprinting matter appearing in the first instance in other journals without vouchsafing to their readers any information as to the *provenance* of such material. If the conference is disposed to enter upon the debate of such a problem we stand ready to supply it with more than one concrete example of the misdirected energy referred to. A very recent case in point is offered by *The Jewish Voice*, for whose editor we entertain the highest feelings of friendliness and regard. In its issue of the 9th of this month appears a story, "Bobc Henye." By Deborah Baron. (Translated from the Yiddish by G. G.) We were so fortunate as to be the first to make this interesting tale known to the English-reading public of American Jewry, although *The Jewish Voice* will not give us any credit for this. We may add, too, that we paid the translator for her work, while our St. Louis contemporary surpassed us in business shrewdness by securing gratis material for which we paid good, legal tender. But, then, as *The Jewish Voice* remarks in another part of this very issue: "THE HEBREW STANDARD of New York speaks enigmatically, and it takes a good deal of ingeniousness to solve its problems." We venture to believe that, here at any rate, we have not spoken enigmatically. And if it takes a good deal of ingeniousness to solve our problems it is because we must conduct our journal, and support ourselves and our family according to accepted standards of decency, while some of our contemporaries need not worry about their own conduct, in a journalistic sense, since they are "birds of prey." These remarks also apply to the *Jewish Advocate*, which also "cribbed" this translation without due credit.

We shall be glad to have *The Jewish Criterion* inform us what one's friends ever do maliciously. If a man's friends are really his friends, do they ever act maliciously towards him? We hurl this "poser" at our contemporary because of the latter's note the other day that a certain advertisement of an engagement in its columns was inserted maliciously by one of the "friends" of the reputed benedict. Why not call a spade a spade? Such "practical jokes" occur in life now and then, and do not occur oftener, because the vast majority of the world's inhabitants are decent, peaceable, law-abiding men and women. The few that are not such may be found among the population of prisons, reformatories, bridewells, penitentiaries, workhouses and jails, and, where they are past redemption, can never take their places as friends of respectable citizens. "Friends" that will perpetrate such pleasantries as that first referred to make good candidates for crimes of a more serious nature and their sense of humor and the ridiculous should be corrected before it is too late.

The very cold weather of the past week should serve to make us, who can fortunately obtain warmth and shelter from the cold winds, mindful of the many poor members of the house of Israel whose lines are not cast in such pleasant places. These are the times when the coffers of the communal charities, straining under the demands made upon them, should be replenished by our substantial aid.

GOD-IN-MAN

ראה נתחך אלחים לפרעה:

"And the Lord said unto Moses, See, I have made thee a god unto Pharaoh." (Ex. vii, 1.)

THE boldness of this text must at once strike any reader. Even as a figure of speech, it is most daring to say of the greatest mortal, that he is a god. In ancient myths, harking back to those days when the line between gods and men was faint, it was quite usual to speak of exceptional individuals whose exploits placed them far above the ordinary level, of gods or, at least, as demi-gods. This was evidently the prehistoric way of explaining the rare phenomenon of human excellence. But we do not expect such gross divinisation of man in the Bible. Nor can our text be taken as a mere compliment to Moses' genius; for, not only is this verse remarkable for the name "god" being applied therein to a man, but equally and perhaps more so for the circumstance that it is God himself who is here said to call Moses by that exalted name, and the Bible is not likely to attribute an empty compliment to God.

In ancient myth man is made god by man; in our text man is made god by God. Here lies the significance of the text, pointing to some fundamental fact in human nature which makes it consistent for God to say to Moses: "I have made thee a god." In fact, our rabbis, while emphasizing both points that render this text so remarkable, seem to put the greatest stress upon the fact of God calling man god. They say in Midrash: "None dares to assume the name and title of a king, for if any do he is executed for *lese majeste*; but here the King of kings calls Moses by His name."

All human authority is outward, and hence when transferred from one person to another it retains this external character. The king, despite the cherished doctrine of the divine right of kings, rules not by any inherent quality that resides in his nature. And if a king confer kingly authority upon any of his subjects or servants, he is not made king thereby—he is at best but a representative of the king. If kingship were an inherent quality, it would manifestly be impossible for any monarch to endow any one else with that quality. But as kingship is rather adherent than inherent, the king may as occasion demands confer his dignity upon others in an external, superficial way. Kingship lies in the ermine, and the ermine can be placed upon any shoulder. But the authority of the King of kings is inward, is moral. Hence God may endow His subjects with the inward characteristics of divinity. Moses was to rule over Pharaoh and influence him for good, by bringing the god-in-him—the *god-in-man*—to bear upon Pharaoh.

How far Moses succeeded in this respect is beside the point. If Moses failed, the failure was not his—it was Pharaoh's. My point is that the fundamental fact of human nature above hinted at is, in the light of the text and the midrash, that man is made god by an inherent quality, which I choose to call: the *god-in-man*. I say that man is made god, and not Moses is made god, for that transformation of human personality by the divine personality which the phrase god-in-man implies, ought not to be looked upon as an exceptional divine grant to exceptional men under exceptional circumstances. It ought to be regarded as the universal gift of God to every man. The great man is the average man spelt in capital letters, and there is nothing that blossoms in the great mind whose feeble germ may not be found in the lesser mind. There is nothing that throbs with mighty rhythm in the great heart whose faint prophecy may not be heard in the pulsings of the lesser heart. God resides in every soul. Every soul is a mount of Revelation. It was when God first breathed His spirit into our nostrils that the god-in-man took its inception and rise. It was then that the words were first spoken: "I have made thee a god!" Ever since then we hesitate not to ascribe every form of human excellence to the god-in-man. It is the god-in-man that perceives and is thrilled by the intimations of beauty wherewith the Creator has filled this world; it is the god-in-man that seeks out the rocky depths and scans the starry heights in the effort to spell out in human writing the divine writing on the walls of God's world-house; it is the god-in-man that knows and acknowledges truth in every form; it is the god-in-man that aspires after justice and mercy; it is the god-in-man that reaches forward after God. It is, in brief, the god-in-man that wrote the history of mankind. For the writing visible in the records of the Race, as we read it in our archives, in our statues and statutes, in our books and pictures, "is divine writing." He who runs may read.

There is no difficulty, I think, about finding the god-in-man in the aggregate workings of the Race. For only the extremely biased would undertake—a venture foredoomed to egregious failure—to read the history of mankind in terms other than those of the Spirit. The difficulty is to recognize the god-in-man in the individual. As regards the individual, we are more prone to look in him for the devil-in-man than for the god-in-man. To be sure we recognize the existence of that quality in the hero, the exceptional man, but we do not recognize it in the average person. Yet, it is a fundamental part of our faith as well as of our nature that the god-in-man, tho' feebly, is present in every individual. Is there a sure way—you ask—of detecting the god-in-man in the individual one chances to meet? There certainly is. First we must find the god-in-man within ourselves, and then we shall easily recognize it in others. It will shine out of their eyes. It will speak out of their words. It will pull us with unsurpassed magnetism toward itself. It will create in us a yearning for the highest that will find spontaneous expression through deeds of love. For to know the god-in-man, to know it thoroughly and lovingly, means to act the god-in-man. Yea, to know the divine is to be divine.

JOEL BLAU.

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We don't blame Rabbi Adolph Spiegel of Congregation Shaari Zedek of Harlem for taking pride in his appointment by Governor Glynn as the delegate on the part of this State to the international congress at Berlin on the subject of the Roumanian Jews. For, our Governor speaks of our persecuted brethren as "these worthy people" and acknowledges that a great wrong is being perpetrated upon them. But, alas, the congress is "postponed" and so Rabbi Spiegel can at present do nothing more than hope and pray for the Jews of Roumania. And then again perhaps Rabbi Spiegel is not aware that almost every rabbi in Greater New York received a similar appointment.

In *Jewish Charities* for December Maurice B. Hexter, of Cincinnati, has an interesting and informing paper entitled "The Dawn of a Problem." In it the author draws attention to the condition of the Oriental Jews who have latterly flocked to our shores in comparatively substantial numbers and shows that among them our social workers have abundant opportunity for exercising their talents. These Spaniol Jews employ a different synagogal ritual from other divisions of Israel, and they speak a dialect that renders intercourse with them possible only to those who understand it. Ladino is neither Spanish nor Yiddish, although it is Judaeo-Spanish and he who would labor among the Ladino speaking Jews must speak Ladino himself. At the same time these people are so peaceable, so desirous of founding new homes and existences for themselves in free America that the problem of dealing with their needs is greatly simplified.

REGULATING AUTOMOBILE TRAFFIC

The formation of a traffic society, to see that the street traffic, notably in automobiles, is better regulated, is a timely move in a proper and very much needed direction.

* * *

The recklessness of most of the chauffeurs, and their disregard of the rights of pedestrians, needs a strong curb. Regulation has got to come, as the danger to human life is increasing with the immediate increase of these machines.

* * *

In such locations as a traffic policeman is stationed, there is some safety in crossing the streets, but in most places it is more dangerous than crossing the tracks over which the steam locomotive runs. In the latter, people have been educated by the sign warnings to "stop, look and listen," but in city's thoroughfares this, where it is in reality just as necessary to stop, look and listen, the

people are far behind. A locomotive runs on a fixed track, but an automobile—and some of them are nearly as powerful as a locomotive—runs anywhere and everywhere, and comes from directions least expected.

L'AIGLON.

TABLE TALK

"How Can Race Prejudice be Dispelled and the Spirit of Brotherhood Be Made to Prevail in America?" formed the subject of a discussion at the Republican Club the other day. An educated Japanese, an educated Chinaman and an educated Jew, who were the principal speakers, all seemed to agree that race prejudice exists everywhere, only that Dr. Toyokichi Iyenaga was of opinion that "it is far more pronounced among Americans than among Europeans." Would it not be more correct to say that Americans of the unthinking class have been incited by irresponsible yellow journals to a greater extent than the European populations? All the American men of thought in politics and finance have given tangible proof of broadmindedness in their dealings with Japanese statesmen and business men since Japan has been admitted into the comity of the world's great nations. American statesmen have helped Japan considerably in the matter of abrogating the "capitalations." America has been very helpful to Japan educationally. It also assisted Japan financially in a time of great stress, and finally, America was instrumental in bringing about the Treaty of Peace with Russia when the resources of Japan to carry on the war had been exhausted. The California incident can scarcely serve as evidence of American prejudice entertained by the whole of the population of the United States, and the learned Japanese occupant of the Chair of History in the University of Chicago himself admits that "immigration on a large scale should be avoided." Furthermore, Dr. Toyokichi Iyenaga also advises that "the admixture of blood on a large scale between the Japanese and Americans should be avoided for the good of both peoples." In that piece of sound advice, surely a hint is contained as to the remedy against race prejudice. Moreover the remedy may be used also to advantage, by the Chinese. It is quite superfluous on the part of Professor H. C. Mei, who is a graduate of Columbia University, and the only Chinaman in New York with the right of suffrage, to tell us that the Chinese cooks and laundrymen in America are not representative of the best people in China. If they were the great nations would not have recognized the present Chinese Republic and European financiers would not be eager to float Chinese loans. The business capacity and integrity of Chinese statesmen and merchants

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are held in high esteem by Americans as well as by Europeans. Prejudice is only engendered when the Chinese attempt to mix their blood with Europeans, Americans and Australians. The results of mixed marriages are not always satisfactory. But how about the Jew? Dr. Samuel Schulman of Temple Beth-El, New York, who gave his opinion as a representative American Jew of the Reform wing of Judaism, laid great stress on the inspirational idea of "the Fatherhood of God and the Brotherhood of Man." The eloquent pastor maintained that Brotherhood "must be applied to our life economically, politically and socially." But such is really the case. Popular unthinking prejudice does not count in a country possessing a strong government. Dr. Schulman spoke altogether much to the point, especially when he declared that "there must be extermination or co-operation." Does it require to be emphasized that the United States would not have grown to the country's present greatness if it had not been for the recognition by the American people that co-operation is essential to success, and that government must not "deal with any race except on a basis of individual merit." George Eliot in her novel, *Daniel Deronda*—to quote from memory—enunciated the same idea, although in different words, forty years ago. Many a son of Adam, she maintained, deserves hanging for his misdeeds, but that is no reason why a whole race should suffer for an individual. As a matter of fact every Jew is judged individually, not alone by non-Jews, but also by Jews. The only difference between the attitude of the ethical non-Jew and the ethical Jew towards delinquent unit is that the non-Jew despises the delinquent Jew while the ethical Jew endeavors to make him ethical, and that is a source of great trouble to the community.

"The Brotherhood of Man"

That the phrase "The Brotherhood of Man" is not an empty phrase must be patent to any one who knows the history of the Jews since 1848, in English speaking countries, as well as in France and Italy. Cremieux would not have become a member of the French Government in 1848, had it not been for the strong sentiment of "The Brotherhood of Man," which began to make itself felt very strongly sixty-five years ago; and Ernesto Nathan would not have been, for a fifth term, Mayor of Rome were it not for the influence wielded by "The Brotherhood of Man." Between the time of Cremieux's entry into the Ministry of the Second French Republic and the elevation of Sir Rufus Isaacs—now Lord Reading—to the exalted position of Lord Chief Justice of England, thousands of Jews have held, and are still holding, some of the most important government, legislative, judicial and municipal positions throughout the English speaking world, and in all countries where the "Brotherhood of Man" is not an empty phrase. In the First Federal Australian Parliament, elected in 1901, out of 101 members there was a *Minyan*, and two over for an

emergency. Twenty-two Jews represent constituencies in the Italian Parliament, and there are barely 100,000 in Italy. Sixteen Jews have seats in the British House of Commons, and there are only 250,000 Jews in Great Britain. And what about the seven Jewish Judges on the Supreme Court Bench of the City of New York and the American Jew who was sent a few weeks ago by the United States as Ambassador to Constantinople? Quite a bulky Book of Reference would have to be compiled if all the names of Jews whose merits have received recognition and moral support from the "Brotherhood of Man" were enumerated in detail. One reason that recognition is accorded to Jews of merit, no doubt, is because the "Brotherhood of Man" is convinced that its Jewish brothers are among the most ethically sincere, the most zealously efficient, and the most charitably disposed of citizens, who respect every person's ideas about the riddle of the universe. An instance of American Jewish tolerance towards a worthy scholar who began his career as a rabbi and died in New York the other day occurs to the mind. No *Kaddish* was said, and no Mass was sung. Nevertheless at the grave Jews and Christians united in doing honor to the remarkable man, whose merit as a good citizen was acknowledged by the Brotherhood.

Hebrew or German?

Although the chances of a Jewish State ever materializing are very scant, still it is the hope of several millions in the Diaspora that the whirligig of time may bring about such an event, in some miraculous manner. If the miracle, therefore, should happen, it would follow, quite logically, that Hebrew must become the official language of Palestine. But is it not premature to begin now a fight with some of the best friends of Palestine over the question as to which language—Hebrew or German—shall be adopted as the medium of teaching in the Jewish Technical College at Haifa? That the Hebrew language is capable of development, to a high degree, has been proven by the Neo-Hebraists, and possibly a great writer like Byalik would be able to create a Hebrew scientific terminology, for teaching purposes. The only drawback to teaching by means of a newly coined Hebrew vocabulary would be the teachers' handicap, as they themselves have to become pupils before they could teach others. The difficulty of finding competent Hebrew Science teachers may thus prove detrimental to the rapid progress of the Haifa Technicum. For, to be candid, the men who devote themselves to the training of Palestinian children are, in some cases, somewhat conceited. "Ich kann es auch machen" is a phrase which trips off quite glibly from the tongue of many a Palestinian fledgeling before he discovers his ignorance when put in competition with scientifically trained German teachers. Is it not possible, therefore, that Dr. Paul Nathans' preference for German as the teaching medium in the Haifa Technicum is prompted by a higher motive than that of which he is accused by the bellicose pro-Hebrew faction? Dr. Nathan lives in Berlin, and he knows that Germany's industrial successes are due to the best scientific teaching provided by the German Government. Is it not possible that Dr. Paul Nathan has in view some alumni who have had the advantage of post graduate study at the great Charlottenburg Technical Institution, as teachers for the Haifa Technicum, in preference to teachers who would be handicapped from the outset with linguistic difficulties? Ray Stannard Baker wrote some dozen years ago a little book, "Seen in Germany," which should be read by those who clamor for Hebrew as the teaching medium. Baker tells the story how England lost the glass lense industry and the aniline dyes industry. Jena now supplies the whole world with lenses, and the Badische Aniline Fabrik is the universal purveyor of dyes. If Palestinian youths are to be educated industrially at the expense of charitable friends, surely the desire of the largest contributors to the creation of the Haifa Technicum ought to be consulted. The Zionist Organization has contributed from the "National Fund" an amount of—133,000 marks—equal to that contributed by the Verein der Deutschen Juden. Witzsotzky, a Russian Zionist, has contributed 43,000 marks. But Mr. Jacob H. Schiff, a German American, has given 420,000 marks, and the American philanthropist should be asked to decide in the dispute between Dr. Paul Nathan and the Zionist agitators.

MAURICE BRODZKY.

At the request of the Haham Bashi of Turkey, the Turkish Minister of the Interior has decided to appoint a Jew as governor of a town in Palestine—either Haifa or another town in Galilee, where the Jewish population predominates.

CORRESPONDENCE.

Bellis Play Prohibited.

Editor Hebrew Standard:
The case of Mendel Bellis did not pass unnoticed by our enterprising, theatrical producers. A play, based on that infamous trial, has promptly been framed up and put on the stage, thus offering unto our brethren a large measure of sensationalism and also reviving in their minds the evil consequences of Russia's ruthless accusation against the Jew. I have been informed that the chief object of the play is to depict Russian cruelty and barbarism, and accordingly it appeals not to the intellect, but to the lower, brutish passions of the audience. Last week that show was scheduled to be given in Springfield, Mass., but upon the interference of some of our prominent Jewish citizens the Mayor of the city prohibited the play. The action of the Springfield Jews should serve as an incentive to many other Jewish communities to stop such shows that tend to demoralize the public or to lower the dignity of the Jew. Sad enough that we have lived to hear about a Bellis trial; we surely do not wish to see it. Yours very truly,
RABBI SAMUEL PRICE.
Springfield, Jan. 18.

The Question of a Beth Din.

Editor Hebrew Standard:
In your last edition I read the communication of Mr. Edwin Kaufman, wherein he suggests the amalgamation of the orthodox synagogues by means of a Beth Din to be organized. I hardly conceive the possibility of solving this problem by this means for the reason that the question of "who gave you the authority" will always be an important factor in the minds of our rabbis, so long as there will not be one organized body that will take charge of appointing independent district rabbis in various parts of the city, with their center of authority vested in a chief rabbi, who will be competent in every respect. Mr. Kaufman is right in saying "the time is now ripe for starting a movement for organizing an orthodox Union." Especially when we have in the city the well-known rabbi, Dr. Hyamson, whose rhetorical power will affect all classes of the Jewish population of this city, I hope this movement will succeed and thus eliminate the existing chaos in every branch pertaining to Judaism. I would therefore suggest that a mass meeting be called to this effect and have this matter discussed there after being enlightened by Dr. Hyamson. This will surely lead to a good start.
Very truly yours,
J. SILBERZWEIG.
1949 Bath avenue, Brooklyn.

A Beth Din Necessary.

Editor HEBREW STANDARD:
A Beth Din is very urgent. As proof let me state that a Jewish society gave a "beefsteak" at Delmonico's last Saturday night and 300 sat down to a strictly trefah supper. I will be charitable to the managers and say that they did not know better. They must have forgotten the feast Ashverus had set for the Jews, which nearly cost them their lives for sitting at the trefah meal and which brought shame and disgrace upon them. Now, if we had a Beth Din composed of our most learned men (not of Yorkville and Harlem only) and if they would send a notice to societies holding similar affairs, arrangements could be made for having affairs properly supervised without bringing shame and disgrace to the Jews.
Very truly yours,
J. K.

Hebrew Culture Organization.

On Sunday, January 18, Rev. Dr. Bernard Drachman delivered a lecture before the Hebrew Culture Organization at the Educational Alliance, on the theme, "The Development of the Neo-Hebraic." The subject of the lecture included the whole development of the new Hebrew tongue since the conclusion of the Bible up to modern times, and concluded with recommendations concerning the amplification of the Hebrew language as a means of literary and scientific and commercial expression so urgently demanded by the development of a Hebrew-speaking community in Palestine. Dr. Drachman had written his essay in English, but the audience, composed of Hebrew enthusiasts, refused to hear any other language except the Hebrew. The lecturer, therefore, paraphrased his English text extemporaneously in Hebrew and delivered it in that tongue to the great enjoyment of all present.

Mr. Younker's New Office.

Mr. Falk Younker, formerly director of the Young Men's Hebrew Association, and later of the Emanu-El Brotherhood, has been appointed field secretary of the National Council of Young Men's Hebrew Associations, and kindred institutions. The office has been in effect since January 1, and Mr. Younker will visit the Y. M. H. As. of various cities and aid them in raising the standard of their activities, and by helpful co-operation encourage a high standard of endeavor.

Rabbi J. Leonard Levy, of Pittsburgh, has been honored with an appointment as Grand Chaplain of Masons for Pennsylvania. Another honor conferred upon Rabbi Levy is his recent appointment by the governor of the State as a member of a commission to select a site and administer the funds for the State Home for Feeble Minded Women.



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Zionism an Aid—Not a Substitute for Judaism

(Continued from page 3)

forward and ever upward with increasing momentum. The fact that despite all obstacles, despite many discouragements and blunders, despite faults of organization and faults of leadership, Zionism is ever growing stronger and stronger and bigger and bigger, is proof that the sources from which Zionism draws its strength, are undying and unconquerable. Its ideals and objects are so noble, that the movement must and will ultimately triumph in all its undertakings. Many of our people do not yet realize how great a movement was launched when Herzl convoked the first Zionist congress, sixteen years ago. Many have but a dim perception yet of the potentialities of Zionism. We are only beginning to perceive the possibilities of our movement. We are but beginning to see the gray dawn of a new epoch in Jewish history that will yet be lighted up by the golden glow of glorious achievements. And to Zionism will belong the credit for all this. Zionism will yet bring about political and economic conditions in Palestine that will enable the Hebrew people to develop their lives there amid congenial and happy surroundings; Zionism will give such an impetus to Hebrew culture as will stimulate greatly our intellectual life, and, finally, Zionism, by arousing our Jewish consciousness, will pave the way for a Sanhedrin that will give organization, union, direction and increased vitality to our religious forces.

It is a difficult programme. It is one that will strain our nerve and test our courage to the utmost. But it will be realized. If we have but faith and zeal it will be realized soon, but if we have them not it will be but deferred until a wiser and more discerning generation shall arise and accomplish it. We Children of Israel have not survived through centuries of stress and storm, have not battled through ages of trial and bitter adversity, merely to capitulate in the end because we are faced with difficulties. We are used to difficulties. A race with our proud history, with our inspiring traditions, will never abandon its ideals, will never yield up its aspirations, will never give up its hopes. It is true that we have some degenerates who surrender weakly to the attacks of the forces of assimilation. Theirs is a dastard course, born of a coward, craven spirit. But they do not represent the feelings which animate the masses of our people. Those who preserved our race in the past were not assimilators. Those who will keep it alive in the future will not be assimilators. They will be men and women of courage and fortitude, who will be true and loyal to Jewish teachings, Jewish customs, Jewish law. We are not an effete or decadent race. We are yet capable of carrying out for ourselves a destiny worthy of the brightest periods of our past. All we require is organization and efficient leadership, and we will show that we have the strength and capacity to accomplish all that we set out to do. Zionism is building up this necessary organization; Zionism will yet supply us with the necessary guiding power.

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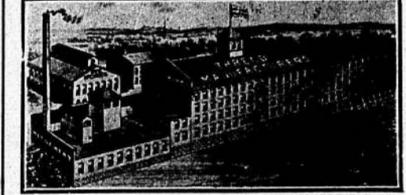
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the Book, setting an example to others of lofty idealism, and imparting to the nations of the earth the Jewish teaching that not by might, nor by power, but by the Divine spirit should they rule.

The Kieff Court has expelled from the legal profession the well known Jewish advocate and communal worker, M. Margolin, who at one time acted as counsel for Bellis. The charge against him was the alleged offer of bribery made to Tcheberakova to confess to complicity in the murder of Yuschinsky, as well as interference in the inquiry into the Bellis case. M. Margolin practiced as a lawyer for the last fourteen years, and he appeared in many pogrom trials. He resolved to appeal against the verdict. The Liberal press criticised the decision of the court in severe terms.

The Turkish Committee of Union and Progress has decided to allot four seats to Jews in the Chamber of Deputies, although the number of Jews in the empire has decreased by 150,000, consequent on the loss of Macedonia, Tripoli and other territories. Constantinople, Smyrna and Bagdad will each have a Jewish member; the fourth city has not yet been designated. The Committee of Union and Progress will leave the selection of the candidates to the Jewish communities themselves, and the Mohammedans in the constituencies concerned will be called upon to vote for them.

The Libau municipality has sent a deputation, headed by the mayor, to the governor at Mitau, to plead in the interest of commerce against the expulsion of many Jews from Griva and other places, despite the exceedingly cold weather and the proofs presented by the Jews of their prolonged residence in the province. The Griva authorities recently began a crusade against the Jews, expelling many of them and demanding from them all kind of documents, including their marriage certificates. Even the Jewish recruits summoned from the neighboring places to the Griva Commission were not allowed to lodge in the townlet. Many of them appeared one morning before the commission after the roll had been called,

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and were fined three hundred roubles each. The explanation that they were not allowed to sleep in the townlet was of no avail.

The Kieff Jewish community has appealed to the municipality to reduce the Jewish contribution from the meat tax fund towards the maintenance of the local police from 15,000 roubles per annum to 7,500 roubles, in consequence of the undertaking by the Ministry to contribute half of the expenses in connection with the police force. The Liberal members drew the attention of the municipality to the fact that the Jews contributed heavily towards a force which persecuted them, but the Nationalist members threatened the Jews with the "anger" of the Christians in the event of the reduction of the contribution, and the Jewish petition was rejected.

The Jewish Consistory of Paris has abolished the Beth Din. This body was created on the initiative of Grand Rabin Zadoc Kahn, at the time when the immigration of Russian Jews into France, having grown considerably, it was indispensable to found for their benefit a Beth Din, notably to deal with questions of marriage and divorce. This tribunal was placed under the presidency of the Grand Rabin of Paris. Its continued existence has become impossible owing to the ill-will of the Russian authorities.

A number of Omaha (Neb.) Orthodox Jews have made complaint to the county attorney that Joseph Oatman, aged seventeen, has been induced by Omaha Baptists to embrace Christianity and enter the Moody Bible Institute in

Chicago. They wish to have warrants issued, the charge being kidnapping. The county attorney, who has the matter in charge, is trying to have the boy returned to his parents without recourse to law. Under the Nebraska laws to induce a minor to leave home is technical kidnapping.

A petition has reached the Synod from Real Russians, accusing the Jews of compelling Christian servants to work hard, "in order to make it impossible for them to go to Church." The Synod asked the petitioners to furnish it with the names of the "guilty" Jews.

The official organ of the Russian Holy Synod, the Tzerkovnia Viedomosti, has published an article by Bishop Alexis, of Saratoff and Tsaritzin, which is full of ignorant notions of the Jewish religion, and ascribes to the Talmud the encouragement of all kinds of murders and crimes against Christians.

After prolonged attacks in the Duma and in the Press on M. Afanasyeff, Manager of the Kieff branch of the State Bank, the Real Russians have definitely scored against the Premier, and obtained the dismissal of the official in question who treated the local Jewish merchants and banks without prejudice.

Great indignation has been caused among the European Ophthalmic authorities on account of the stipulations made by Russia as regards the attendance of foreign Jewish doctors at the coming Ophthalmic Congress at St. Petersburg. Some of them have announced their intention of boycotting the gathering.

It is announced that the death of Russian subjects abroad can be certified by the Russian consuls, and that the certificates of the latter when presented to the recruiting commissioners, will exonerate the relatives of the deceased in Russia from the special military fine in force in the case of missing Jewish recruits.

The eight sons of the late Mr. and Mrs. Ferdinand Westheimer, of St. Joseph, Mo., have given \$8,000 as a nucleus for a settlement house to be erected by the Federated Jewish Charities. The gift is for maintenance only and the managers will attempt to raise an additional \$100,000 before building.

More than 5,000 persons attended a ball at the Chicago (Ill.) Coliseum last week. As a result the Federated Orthodox Jewish charities netted \$12,000.

Consequent on the accusation of the Governor of Minsk, M. Giers, against the ex-Governor-General of Finland, M. Beckman, that the latter was assisting Jews to avoid the law prohibiting them to own estates, M. Beckman expressed the desire to fight a duel with M. Giers. The Ministry, however, prohibited the duel.

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When the soul of light is weary,
And the day has lost its charms,
Then with whispers soft and cheery
Twilight takes it in her arms;
Lulls it into peaceful slumber,
Charms it out of all its pain,
And with visions reassuring
Brings it back to life again.

Veiled by darkness and from passion,
Tyrants may be men of soul;
Stripped of prestige out of fashion,
They may seek their self-control;
All is human in the twilight,
Deed is soul, and soul is deed:
Heart released from social bondage
May be human in its creed.

Hear! the noise grows dim before thee!
All within the world is quiet;
Lo, the darkness now hath raised thee
From the day's contempt and riot!
Darkness veils the brooding heavens,
Veils thy conscience, too, from me;
Sing thy joy or weep thy sorrow
That thy heart consoled may be.

See yon distant sleeping towers,
Bridges which wide spaces span!
Speaking of immortal powers
Vested in a mortal man!
And the rose-bush sleeping sweetly
And the long, green grass at rest;
Dew-gemmed yearning for the sunshine
They will wake to-morrow blest.

And the trees 'thout name or number
Rest in gardens widely drawn;
Nodding all in graceful slumber
They await the morrow's dawn;
Storms have sung their fearful anthem,
Scorching suns have done their worst;
All the evil powers are sated,
Light again will wake their thirst.

Darkness has of light her measure,
Light by which our souls may see;
O' what wisdom, what a treasure
Daylight hides from you and me!
Visions fade within the sunlight;
Soul is matter in the light;
Like meek lambs returning homeward
Souls creep heavenward through the night.
SAMUEL ROTH.

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MUZETT, ISAAC (also known as Isaac Judelowitz and Isaac Abramowitz).—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against the estate of Isaac Mugett, also known as Isaac Judelowitz and Isaac Abramowitz, late of the City of New York, deceased, to present same with vouchers thereof to the subscriber at his place of transacting business at the office of Edward L. Garver, No. 74 Graham Avenue, Brooklyn on or before the 15th day of July next. Dated, New York, October 24th, 1913. SAMUEL LAITMAN, Administrator. EDWIN L. GARVAR, Attorney for Administrator. Office and P. O. Address, No. 74 Graham Avenue, Brooklyn, N. Y.

BLUMENBERG, MARC A.—In pursuance of an order of Hon. John P. Cohalan, Surrogate of the County of New York, notice is hereby given to all persons having claims against Marc A. Blumenberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business at the office of Edward A. Alexander, their attorney, Room 1419, No. 165 Broadway, in the City of New York, on or before the 31st day of January, 1914. Dated, New York, the 25th day of July, 1913. LOUIS BLUMENBERG, ALVIN L. SCHMOEGER, ERNEST F. EILERT, Executors. EDWARD A. ALEXANDER, Attorney for Executors, No. 165 Broadway, Manhattan Borough, New York City.

SOLOMON, 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 Solomon, 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 Allan A. Deutsch, their attorney, No. 29 Liberty street, in the Borough of Manhattan, in the City of New York, on or before the 15th day of February next. Dated New York, the 12th day of August, 1913. JOSEPH SOLOMON, LENA SOLOMON, Administrators. ALLAN A. DEUTSCH, Attorney for Administrators, 29 Liberty Street, Borough of Manhattan, New York City.

GREEN, MORRIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Green, 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. 49 Wall street, in the City of New York, on or before the 1st day of March, 1914, next. Dated New York, the 20th day of August, 1913. ALFRED JARETZKI, EDWARD H. GREEN, Executors. SULLIVAN & CROMWELL, Attorneys for Executors, 49 Wall Street, New York, N. Y.

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SOCIAL.

The Rev. Dr. and Mrs. Hyamson are now settled in their home, 115 East Ninety-fifth street, and will be very glad to receive their friends. They will be at home Sundays, February 1 and 3, from 3 to 6 p. m., and every Wednesday afternoon during February. No cards.

The New York Philanthropic League of the Independent Order of True Sisters, Mrs. Julius Baran, president, will give its third annual grand concert Sunday evening, February 1, in the grand ballroom of the Hotel Astor. The proceeds will be used to provide hot lunches to the three classes of crippled children in Public School 27. Prominent artists will assist, among them Mme. Blanche Arral of the Paris Opera Company, Mme. Pilar Morin, in "The Actress"; Mrs. James Hirschberg, contralto; Miss Ruby Lehman Leyser, lyric soprano; Salvatore Giardano, tenor; Signor Andrea Sarto, baritone; Mr. Clarence Adler, pianist; Mr. Max Jacobs, violinist, and Mr. Max Liebling, accompanist. Dancing will follow the concert. The officers of the league are: Mrs. Julius Baran, president; Mrs. Emilie Sander, first vice-president; Mrs. Samuel Weingart, second vice-president; Mrs. J. A. Fischlowitz, treasurer; Mrs. Joseph Marx, financial secretary; Mrs. Moses Hirsch, corresponding secretary.

The sisterhood of the Downtown Talmud Torah of the Ohav Zedek Congregation, under the presidency of Mrs. Philip Klein, is arranging a benefit performance at the Lenox Theatre, 111th street and Lenox avenue, on Monday, February 2. Through the earnest effort of the sisterhood and of Mr. Friedman in particular, the undertaking is assured of a full measure of success.

Dr. Maxwell J. Siegelstein, late interne of Bellevue Hospital, has left New York for Berlin and Paris. While abroad Dr. Siegelstein will take post graduate courses in operative surgery.

The American Hebrew Aid Society, a well known charitable organization, will give its annual entertainment and ball, at Delmonico's, Saturday evening, January 31. Mrs. A. Gritzner, president; Mrs. S. M. Goddin, chairman of the entertainment committee; Mrs. M. Kalish, assistant chairman, and a very efficient committee have the affair in charge. Among the talent, the following children will appear in "Kidland Frivolities," Baby Lucille, Milton Sandler, Carrie Antler and Sidney Riesner. Also the well known Russian cellist, Mera Schkolnik, and Mr. Max Wellerson, musical director. Miss Marion Messing, May Blossom Davis, Harry Davis, Murry Mendoza, Mr. A. Simon, the Haywood Sisters, Johnny Woods, ventriloquist; Maxine Sickle, Kenny and Hollis, and others will appear.

On the occasion of his forty-second birthday, last Wednesday evening, Mr. M. Engelman, was surprised at the regular meeting of the Ohav Zedek Talmud Torah and presented with a handsome pair of gold link buttons in honor of the event. Ten-year-old Augusta Sherover made the presentation speech on behalf of the pupils of the Talmud Torah who were the donors, and the recipient responded fittingly.

On Wednesday, January 14, 1914, Mrs. Theresa Schaye, of 100 East Eighty-first street, celebrated her seventy-second birthday. In honor of the happy event her daughter, Mrs. C. Schachner, tendered her a "Kaffe Klatch," at which her numerous friends were present. Mrs. Schaye was the recipient of marked attention on the part of the members of the Sisterhood of the Eighty-sixth street Temple, of which she is one of the Trustees.

The officers of the Sisterhood of the Eighty-sixth Street Temple were installed on Sunday last in the vestry rooms of the Synagogue by Rabbi David Davidson. The following are the officers for this year: President, Mrs. Leopold Burnstein; vice-president, Mrs. Barclinski; second vice-president, Mrs. Henry Oppenheimer; treasurer, Mrs. Johanna Stein; recording secretary, Mrs. Frances Friedman; corresponding secretary, Mrs. Julius Gumpert; guides, Mrs. W. Pakulsky and Mrs. Theresa Schaye.

Solon David Cohn, son of Mr. Edward R. Cohn, president of Mount Nebosh Congregation, will be Bar Mitzvah at the synagogue, Saturday, January 31. Master Cohn is the grandson of Hon. Richard Cohn, Grand Master of the Independent Order, Sons of Behjamin, and great-grandson of Solomon David Moss, one of the founders of the old Henry Street Congregation.

The twenty-first annual ball of the Malbish Arumim Society will be held to-morrow (Saturday) evening at the Royal Lyceum, Nos. 10-14 West 114th street. This society exists for the purpose of providing poor children in its neighborhood with clothing, and about 500 children are helped annually.

One of the most brilliant weddings of the season was celebrated Tuesday evening, the 20th inst., at the Savoy, when Dorothy Kass, daughter of Mr. and Mrs. A. L. Kass, was united in marriage to Joseph Edward Brand. The ceremony, which took place in the beautiful parlors of the hotel, was performed by Rev. Dr. Bernard Drachman, assisted by Rev. Josef Rosenblatt. At the dinner which followed, addresses were delivered by the Rev. Dr. Bernard Drachman, Hon. Otto A. Rosalsky, Judge Leon Sanders, Sheriff Max S.

Griffenhagen and Messrs. Felsenstein and Gulsberg. Among the numerous other guests present were Mr. and Mrs. Harry Fischel, Dr. and Mrs. A. E. Rosenthal, Mr. and Mrs. A. D. Brand, Mr. Emil Lederer, manager of the Hamburg American Line; Mr. Ed. Wortman, manager of the North German Lloyd; Mr. W. Van Doran, general director of the Holland American Line; Mr. Nieland, manager of the Hqlland American Line; Mr. Arthur Lederer, manager of the Russian American Line; Mr. and Mrs. Max Kobre, Mr. and Mrs. L. Kalky and Mr. and Mrs. J. Saperstein.

MUSIC AND DRAMA.

The programme chosen by Walter Damrosch for the concert of the Symphony Society of New York this Sunday will include Beethoven's Eighth Symphony, and a new Symphonic Suite by Victor Kolar, a member of the orchestra, will be played. Miss Florence Hinkle, soprano, and Mr. George Barrere, flutist, will be the soloists. Mr. Barrere will play a Fantasy for Flute by George Hue. This will be the first performance of this work in America.

Among the numbers which Jacques Kasner will play at his violin recital in Aeolian Hall Wednesday evening, January 28, are the Locatelli Sonata de Camera, and the Bach Concerto in E major. He will also play compositions of Emanuel Moor, Tschalkowsky, Mari-on Bauer, Singaglia and Novacek. Miss Diana Kasner will assist at the piano.

Miss Adele Katz, pianiste, who has been heard a number of times in recital and concerts in New York, will combine forces with Miss Ella Courts, a soprano from Galveston, Texas, giving a joint recital this (Friday) evening, January 23, 8.15, at Aeolian Hall. They will be assisted by Miss Florence Wohlfert, violinist, and Mr. Sydney Dalton, accompanist.

- The following programme will be given:
- Come Beloved.....Handel
 - Die Junge Nonne.....Schubert
 - Meine Liebe ist.....Brahms
- ELLA COURTS.
- Pastorale.....Scarlatti-Tausig
 - Der Contrabandiste.....Schumann-Tausig
- ADELE KATZ.
- Santuzza's Aria from "Cavalleria Rusticana".....Mascagni
 - Elizabeth's Aria from "Tannhauser".....Wagner
- ELLA COURTS.
- Adance-Concerto No. 2.....Vieuxtemps
 - Caprice Viennois.....Kreisler
- FLORENCE WOHLFERT.
- Ballade-A Flat Major
 - Mazurka-F Minor
 - Nocturne-G Major
 - Polonaise-A Flat Major.....Chopin
- ADELE KATZ.
- Sunset.....Russell
 - Cry of Rachel.....Salter
 - Ecstasy.....Rummel
- ELLA COURTS.
- Bluette.....MacDowell
 - Man Lebt nur Einmal.....Strauss-Tausig
- ADELE KATZ.
- Ave Maria-Violin Obligato.....Bach-Gounod
- ADELE KATZ-FLORENCE WOHLFERT

Mischa Elman, violinist, will on Saturday afternoon, January 31, give his first recital. Previous to this appearance in Carnegie Hall Elman will play in Springfield, Brooklyn, Pittsburg, Philadelphia and Detroit. His New York programme includes a Beethoven sonata, Concertos by Goldmark and Vivaldi-Nachez, and shorter numbers by Chopin, Schumann, Gretry and Wienlawski.

Mme. Ernestine Schumann-Heink will give her New York recital in Carnegie Hall on Tuesday afternoon, January 27. This midseason appearance of the favorite contralto will be her only recital in this city. She will be heard in an unusually effective programme embracing arias by Mozart and Bach, a group of Brahms, modern works by Strauss, Wolf and Reger and five English songs.

Gina Ciaparelli-Viafora, who sang for a season with the Manhattan Opera Company, and who has also appeared at the Metropolitan, will give a recital at Aeolian Hall on the evening of February 5. Mme. Viafora will be assisted by a violinist, a cellist and Charles Gilbert Spress at the piano and organ. Her programme will include many novelties and several new American songs will be given their first hearing.

Andres S. Dadmau, a much-heralded violinist from Argentine Republic, will give his first New York recital at Aeolian Hall on the afternoon of February 5, at three o'clock. Dadmau has endeared himself to the people of Argentine by his rare genius, and by his interpretations of the native Tango music. At his recital he will play the "Tango Argentine" by Cattelani-Dalmau, in addition to some of the masterpieces of Wienlawski, Paganini, Sarasate, Schumann and others.

Three most interesting concerts will mark the appearance of Mme. Julia Culp with the Philharmonic Society at Carnegie Hall on January 29 and 30, and again on Sunday afternoon, February 1. The programmes of these concerts include a delightful series of songs which will display to the greatest advantage the rich mezzo soprano of this, the most celebrated of Dutch lieder-singers. Critics, both here and abroad, have rhapsodized over Mme. Culp's art, and it is freely predicted that it will be many years before another singer of her class will be heard.

For the sixth consecutive season, Miss Isabel Hauser and the Salsvsky String Quartet will give a series of concerts

at the Belasco Theatre. The first concert, which will be devoted entirely to Dvorak, takes place Sunday evening, February 1; the second will be given Sunday evening, March 1.

Carl Flesch, the violinist, gives his first New York recital at Carnegie Hall, Thursday afternoon, February the 5th. The programme will contain numbers by Nardini, Bach, Schumann-Dvorak, Schubert-Wilhelm, Brahms-Joachim and Paganini.

Henry Miller brings "The Rainbow" to the Bronx Opera House for the week commencing January 26. So much has been heard of the play he is to present here that theatre goers seem keenly alert. It is the work of A. E. Thomas. It tells the story of a man and a woman who have parted and gone their separate ways. But they have a daughter whose custody the mother has. Then they come home on a visit and the young girl meets the father, and he discovers how much he has missed her. The story that is worked out is filled with beauty and tenderness, and rarely artistic touches.

Direct from its long Broadway triumph, where it has proved one of the sensations of the New York season, David Belasco will produce Roland Molineux's play, "The Man Inside," at the Grand, Monday night next. The occasion will excite considerable interest, not only because this "drama of crime" is one of Mr. Belasco's most important new offerings of the season, but equally because of the unusual circumstances of the play's authorship and production. "The Man Inside" is a "crook" play—with a difference. Its aim is not, as in other recent so-called "crook" plays, to glorify the criminal with a sort of hero worship, but to show him as he really is, in his own environment and among his natural associations. Far from condoning his offences, it seeks to point a way toward a cure for the conditions that have made him what he is.

An addition of note to the vaudeville stage is Sam Bernard, who is making his appearance at B. F. Keith's Palace Theatre this week. Mr. Bernard was for many years a musical comedy star and has built up a great following through his refined German comedy delineations. At the Palace he is appearing in a skit entitled "Nonsensical Nonsense," which gives him an opportunity to display bits from his musical comedy successes. He is supported by a large company. Others on the bill are Edwin Stevens and his company, Cecelia Wright, a young prima donna; the initial presentation of Klaw and Erlanger's film production, "The Fatal Wedding"; Henrietta de Serris and her European models, Cross and Josephine, Doris Wilson and her Sisters, Gordon and Rice, cyclists, and the Pathe Weekly.

The court martial resulting from the Zabern disorders has become the topic of a play written by the chief editor of the "Zaberner General Anzeiger," and the American producing right secured by Adolf Philipp, the German-American author-manager, who will give the three act military play at his cozy little playhouse, on East 57th street, on Wednesday evening, January 28. The production will deal with the court martial on Colonel von Reuter and Lieut. Schad, of the Ninety-ninth infantry, who are charged with making illegal arrests, wilful assault and disturbance of the peace during the clash between the military and civilians, at Zabern, in November.

Members of Mr. Philipp's company will impersonate Colonel von Reuter, Lieutenant Schad, and Lieutenant Baron von Forstner, the principal figures in the Zabern court martial affair which has attracted the attention of the entire world. It is announced that surprising and sensational scenes to demonstrate the feeling existing among the citizens of the little garrison town of Zabern will be featured in Mr. Philipp's latest production, which will enable the playgoers to witness on the stage that which they have been reading in the daily press for the past few weeks.

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BROOKLYN NOTES.

Hebrew Orphan Asylum.

The Brooklyn Hebrew Orphan Asylum enjoys perhaps an unique distinction inasmuch as of its large family of girls and boys, 710 to be accurate, not one was marked "C" in conduct for the month of December, 1913.

Hebrew Educational Society.

Events of the coming week are as follows: This (Friday) evening, lecture by Dr. Max Radin, of the Newton High school, on the subject, "Roots."

The Civic Forum.

Nathan H. Seldman, director of the Civic Forum, announces the following lectures: This (Friday) evening, Mr. James J. McCabe, District Superintendent of Schools, will speak on "Occupation."

That Manager Henry P. Dixon, of "Belles of Beauty Row" Company, which is to be the attraction at the Star Theatre next week, with the customary matinees, does not do things by halves is evident.

Young Israel.

This (Friday) night, January 23, at 8:15 p. m. "Young Israel" will give the eighth of its series of lectures for the year, when Dr. J. L. Magnes will speak in the Pike Street Synagogue, 9-11 Pike street, on "Approaches to Zionism."

Dr. Ralsin at Temple Emanu-El.

Under the auspices of the Jewish Religious School Union, of New York, Rabbi Max Ralsin will deliver a lecture at temple Emanu-El, on Monday evening, January 26. Rabbi Ralsin will lecture on: "The Place of Ceremonial in Reform Judaism."

Memorial Services at Derech Emenuh.

Memorial services will be held at the Synagogue Derech Emenuh, No. 220 West Fourth street, on Sunday, January 26, at 4 p. m., in honor of the late Samuel Goldberger. Eulogies will be delivered by Rev. Dr. Wilhelm, rabbi of the congregation, and Rev. Dr. B. Drachman and Rev. Dr. M. S. Margolies.

The Public Bank's New Branch Opened.

The Public Bank of New York City, recently opened their new branch at the corner of Broadway and Twenty-sixth street, the St. James Building, one of the most beautiful banking institutions in the city.

This branch will be in charge of Edward S. Rothschild, president of the Public Bank, and who for many years has been identified with the clothing manufacturing industry.

At the annual meeting of the Public Bank, held last week, the following were elected directors to serve for the ensuing year: N. M. Markwell, Alfred S. Rossin, Edward S. Rothschild, M. A. Isaacs, Louis Biel, Emil Berolzheimer, H. P. Goldschmidt, John C. Eisele, Joseph J. Bach, Henry Olshesher.

Mr. Gottlieb with Marcus Bank.

Mr. Herman S. Gottlieb, who for the past seven years has been manager of the Madison avenue branch of the Public Bank, has accepted a similar position with the new banking house of Joseph S. Marcus & Sons, at Madison avenue and 116th street. Mr. Gottlieb

in his years of service acquired a very large acquaintanceship, and his business integrity and probity gained him a host of friends, many of whom will, no doubt, be glad to learn of his new connection.

Lydia Lopoukova, Russia's most famous feminine dancer from the ranks of the Imperial Ballet, continues to reign supreme in popularity at the Jardin de Danse on the New York Roof, where her drawing powers have proven impervious alike to zero temperature and ambitious rivals.

A silver loving cup will be presented by the management of the Jardin de Danse to the best dancers appearing there each afternoon this week. It will be a week of continuous prize contests, and the trophies will be both handsome and valuable.

The Lotus Tea Concern, Inc., Fifty-seventh street and Lexington avenue, recognizing the general suffering among the poor of this city at present, is prepared to supply a good grade of coffee at actual gross cost price to any relief station or charity, in order to lessen the general misery prevailing.

Three Jews, Dr. Ehrlichman, and MM. Sterlin and Bitchkoff, have been sentenced to a month's imprisonment at Tchernigoff for propagating Zionism. The fourth defendant, M. Hendin, was acquitted.

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Office of the District Grand Lodge No. 2, 108 La Salle Street, Chicago, Ill.

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EXECUTIVE COMMITTEE. Arnold Gross, Bernard Hahn, Joseph I. Hartenstein, Louis Hess, Jacob Hirschmann, Ralph Levy, Henry Lipsky, Ignatz S. Lurie, M. S. Meyerhoff, M. D. Rosenbach, Henry E. Stern, Herman Stiefel, Morris A. Weinberg, Isaac Hamburger, Julius Harburger, Samuel Sturtz, Sol Kahn.

REPRESENTATIVES TO EXECUTIVE COMMITTEE FROM DISTRICT GRAND LODGES.

EMIL AUSSIG, ISAAC ANDERSON LOEB, BENJAMIN BLUMENTHAL, Chairman of Finance Committee.

District Grand Lodge No. 1. SAMUEL STURTZ, Grand Master; ABRAHAM HAFER, Grand Secretary; A. E. KARELSEN, Grand Treasurer.

Officers of District Grand Lodge No. 2 were elected by eighty delegates to the twenty-third annual convention held on the 11th inst. at the Hotel Sherman, Chicago, Ill. Measures for the relief of Jews impoverished by the Balkan war troubles were discussed, as well as the question of distributing \$2,000 to charitable institutions. The new officers are: Grand master—SOL KAHN. First deputy grand master—CHARLES KIRCHNER. Second deputy grand master—LOUIS GROSS. Third deputy grand master—JACOB SCHWARTZ. Grand secretary—ELI BRANDT. Grand treasurer—ALBERT L. WEIL.

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United States district representatives HENRY GOLDSMITH, JOSEPH HART and I. A. LOEB.

Grand Master M. S. Stern and Grand Secretary Abraham Hafer upon special invitation of District Grand Lodge, No. 2, visited Chicago last week to attend the bi-annual convention and to install the officers of all the lodges of that jurisdiction. At the public installation, which was followed by a dance and reception, addresses were made by Grand Master Stern and by Past Grand Master Emil Taussig.

Grand Secretary Hafer on his way home stopped over at Cleveland to consolidate Ephraim and Elias lodges, which in the future will be known as Elias Lodge, No. 10. Officers were installed by him and assurances were given that within a short time a large number will be proposed and initiated into the order. The officers who were installed pledged themselves to do their utmost to increase the membership.

Levy Lodge, No. 5, under its new president, Brother Henry Bloch, initiated two candidates at its last meeting held on Thursday, January 7. Several propositions were also received and it is assured that new life will be instilled into this old and respected lodge.

Sebulon Lodge, No. 8, at its meeting on January 5 received seven propositions and there is no doubt that they will have a membership of 300 before the end of this year. The lodge will celebrate its fiftieth anniversary at Delmonico's on March 29, and the committee is working hard to make the celebration a success.

Under the auspices of Washington Lodge, No. 70, a series of lectures on "Jewish History" is being given by Past Grand Master Solon J. Liebeskind. They are well attended and the members are informed that these lectures will be continued throughout the winter season at the Club House.

One of the hardest working young men of Benjamin Lodge, No. 15, is Bro. A. M. Krakowitz and there is no doubt that the Grand Lodge will recognize his services at the next convention.

The annual convention of District Grand Lodge, No. 1, will be held on Sunday, February 8, 1914, at the West End and the delegates are requested to be

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present at 9 a. m. Dr. I. L. Feinberg will most likely be the next Grand Master.

Areyah Lodge, No. 6, is still continuing the good work for the order, and receiving applications at every meeting.

The Imperial (Formerly Wolfson's.) Arverne, L. I. Will be conducted during the coming season by LOUIS MEYERS (formerly of the Stony View House, Hunter, N. Y.) as a first-class strictly Kosher hotel.

MATRIMONIAL AGENT (SCHADCHEN) acquainted in the best and most select Jewish circles, having met with success for many years, desires to hear from parties matrimonially inclined. All communications strictly confidential. B. LOEWENTHAL, 229 East 76th st. Telephone Lenox 7573. German and Hebrew teacher.

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IMPORTANT ANNOUNCEMENT THE FAMOUS RESTAURATEUR HYMAN TROTZKY Who has been proprietor of the well-known strictly Kosher restaurant for so many years located at NO. 235 MERCER STREET is now located at the well-known BROADWAY CENTRAL HOTEL 663-673 BROADWAY, Bet. Bleecker & 3d Sts. (On the Second Floor, One Flight Up) Conducting THE LARGEST AND FINEST STRICTLY KOSHER RESTAURANT IN THE UNITED STATES Out-of-town buyers and visitors to the city will thus be enabled to stop at a well-known hotel and at the same time be assured of Kosher meals. The prices will be reasonable and the support of the public is earnestly desired to make this enterprise a success. An ideal place for holding Banquets, Weddings and other social functions. Estimates cheerfully furnished. Any question as to the Kashruth of this restaurant and as to the reputation of Mr. Trotzky can be settled by referring to prominent Orthodox Rabbis of New York city.

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Want Column

WANTED.—A middle aged woman (preferably a widow) as assistant matron and to supervise the Jewish dietary laws in a hospital of 150 beds, situated in New York City. Apply to "MATRON," care Hebrew Standard.

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WANTED.—Who can offer good, permanent position to intelligent, refined young lady, who is an experienced stenographer, has a knowledge of book-keeping, and is familiar with all office details, and who desires to observe the Sabbath? Address, Box 33, HEBREW STANDARD.

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UNDERTAKER wants position as sexton of Reformed synagogue. Salary not an object. First-class references furnished. Address Box U 100, care of HEBREW STANDARD.

Mrs. Alice Benham. Vocal pupil of Mme. Marchesi, and piano pupil of Marmontel, of Paris, will give part free scholarship, either vocal or piano at her studio. 880 Flatbush Avenue, Brooklyn. Phone 3081-W Flatbush.

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CHILDREN'S PAGE.

RABBI ELAZAR BEN CHISMA

Dear Children:

Rabbi Elazar Ben Chisma was one of those great rabbis of Israel who were also celebrated for their extraordinary attainments in the realms of science, as he was a great astronomer and mathematician. The Talmud tells us that Rabban Gamaliel provided himself with bread to last him during the voyage, Rabbi Joshua took with him beside bread, also flour, Rabbi Gamaliel's bread gave out and he had to share with Rabbi Joshua in the bread the latter baked from the flour he had brought. "How did you know that the vessel would be so long delayed that you provided yourself with flour?" asked Rabban Gamaliel of Rabbi Joshua. "There is a certain star that appears once in seventy years and deceived the sailors, causing them to steer out of their course, and I thought perhaps it will appear at this time and cause us to be delayed," replied the latter. Said Rabban Gamaliel, "You possess so much knowledge and yet you must sail to different cities to seek a livelihood!" Rabbi Joshua replied, "Rather than to be surprised at me you ought to be surprised at two disciples of yours on shore, Rabbi Elazar Chisma and Rabbi Iochanan Ben Gudgada, who can calculate how many drops of water are in the ocean and yet they have no bread to eat nor a garment to wear!" Rabban Gamaliel took these words very much to heart and resolved to appoint them to high positions. When he returned from his voyage he sent for them, but they did not come. He then sent for them a second time and they came. Knowing that the reason they did not come the first time was because in their humility they wanted to avoid positions that would make them rule over others, he said to them, "Think ye that I am conferring upon you positions of lordship? 'Tis positions of servitude that I am conferring upon you, for the true ruler of the people is a servant of the people!" Now this great scientist, Rabbi Elazar Ben Chisma, was well qualified to judge of the relative merits of the wisdom of the Torah and the attainments of science, which he did in the following maxim.

Rabbi Elazar Ben Chisma said: "The laws concerning birds fit for sacrifice and certain doctrines concerning women are the essential Halachoth which exemplify the wisdom of the Torah. Astronomy and geometry are the helpful appliances of science."

To understand the above maxim we must know the difference between wisdom and science—also what is the meaning of Halacha.

"Wisdom is the knowledge of the Torah, the written and the oral," says Rabbi Naphtah Hertz Wesley. "It indicates the two ways—the unclean and the clean, the immoral and the moral, when to repose and

when to labor, when to eat and when to fast; it teaches the good and evil of pride and meekness of liberality and miserliness, of compassion and cruelty and so forth. It shows the proper course to pursue concerning the above morals and manners and that is the course of wisdom, the opposite course is folly or wickedness.

"Science is the knowledge of the matters of the universe in which there are no two ways—for instance, either one knows the dimensions of the sun or moon or their distance from the earth, and so forth, or he does not know; however, in morals and manners there are many ways and the Torah teaches us Halacha or the way in which we should go. Wisdom, even if it refers to such laws as concerns the birds fit for sacrifice the monetary value of which is quite trivial, or to certain doctrines concerning women, which are statutes that seem to be inexplicable, are the essential Halachoth or the divine instruction in which way one should go in order to attain eternal happiness."

Science, even if it refers to astronomy, which is such a noble study as it opens for us a vista of the heavens and shows us the course of the stars, or to geometry which is of the utmost importance in the calculations of kings and the laying out of cities is merely a helpful adjunct to the Torah.

Wisdom is the bread which is the staff of life, thus also the statutes of the Torah, and its Halachoth are the life of the soul, but bread eaten without something else to sweeten it is unpalatable, therefore all kinds of viands are prepared to eat with the bread which is really the principal part of the meal, and therefore also since the statutes of the Torah are oft inexplicably by the human mind and contrary to the evil inclinations of the human heart, it is good to sweeten them with the appliances of science by the knowledge of astronomy and geometry and the other sciences in order thereby to recognize the greatness of the Lord who gave Israel the Torah and taught him the Halacha or the ways of eternal wisdom.

Little 6-year-old Sammy was asked by his Sunday school teacher: "And, Sammy, what are you going to give your darling little brother for Chanukah this year?" "I dunno," said Sammy. "I gave him the measles last year."

Jakey was not very studious and his mother reported his bad conduct to his father. The father said to him: "Jakey, I am not at all pleased with the reports your mother gives me of your conduct to-day."

"No, father, I knowed you wouldn't be, and I told mother so, but she went right ahead an' made the report. Jes' like a woman, ain't it?"

The story is told of a gentleman who, when he takes a glass of wine, always shuts his eyes as he lifts his glass to his lips. One day some one asked the veteran why he always shut his eyes in the way mentioned. "Well," he said, "I am afraid if I looked at it my mouth would water and dilute the liquor."

An American millionaire was bringing his beautiful young wife to Europe in order to have her portrait painted.

"But why don't you try home talent?" a friend asked him.

"Oh," he answered, "we've tried home talent in vain! Now we're going over to see what the genuine old masters can do!"

"And what is the diplomatic corps?"

"The diplomatic corps," replied the one who takes a pun seriously, "is what the weaker nation is permitted to receive after the stronger one gets through eating the apple."

"The manager, you say, gave your part in the piece to another member of the company. Admitted. But you can't sue him for that!"

"Can't I? He took my character away, didn't he?"

בן אהרן

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When is a lover like a tailor? When he presses his suit.

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ISRAEL EDNA.—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 Edna Israel, late of the County of New York, to present the same with vouchers thereof to the subscriber, at her place of transacting business, care of Stroock & Stroock, No. 30 Broad Street, in the City of New York, on or before the 15th day of February next.

Dated New York, the 2d day of August, 1913.

CLARE EPSTEIN, Administratrix.
STROOCK & STROOCK, Attorneys for Administratrix, 30 Broad Street, Manhattan, New York City.

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GOLDMAN, BERTHA.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bertha Goldman, 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. 111 Broadway, Borough of Manhattan, in the City of New York, on or before the 8th day of March, next.

Dated New York, the 29th day of August, 1913.

JULIUS GOLDMAN, Administrator.
STEINHARDT & GOLDMAN, Attorneys for Administrator, 111 Broadway, Manhattan, New York City.

TAILOF IVAN.—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 Ivan Tailof, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at its place of transacting business, No. 149 Broadway, in the Borough of Manhattan, City of New York, on or before the 25th day of February next.

Dated New York, August 1, 1913.

FULTON TRUST COMPANY OF NEW YORK, Executor.
DeWITT, LOCKMAN & DeWITT, Attorneys for Executor, No. 88 Nassau Street, Borough of Manhattan, New York City.

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ROSENHEIM, LEAH.-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 Leah Rosenheim, 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 Arthur L. Davis, No. 291 Broadway, in the City of New York, on or before the first day of May, 1914. Dated New York the 14th day of October, 1913. GEORGE ROSENHEIM, ARTHUR L. DAVIS, BEATRICE VIOLA FRIEDLAND, Executors.

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LEVY CAROLINE.-In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Caroline 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 Leo Levy, their attorney, No. 90 Wall Street, Borough of Manhattan, New York City, on or before the 30th day of March, 1914. Dated New York, the 19th day of September, 1913. MORRIS LEVY, HARRY M. OSTERWEIS, Executors. LEO LEVY, Attorney for Executors, 90 Wall Street, Borough of Manhattan, New York City.

GARDNER, SARAH.-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 Sarah Gardner, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at No. 320 Broadway, in the City of New York, on or before the 1st day of March next. Dated New York, August 19th, 1913. MOSES ESBERG, Executor. JOSHUA KANTROWITZ, Attorney for Executor, No. 320 Broadway, New York City.

BOLTAN, 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 Boltan, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business, Room No. 532, No. 119 Nassau street, in the City of New York, on or before the 15th day of April next. Dated, New York, the 8th day of October, 1913. JACOB BOLTAN, Executor. SIMON M. ROEDER, attorney for executor, 119 Nassau street, Manhattan.

BERNHEIMER, MAX E.-In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max E. 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 the office of their attorneys, Rose & Paskus, No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of May, next. Dated, New York, the 7th day of November, 1913. STELLA S. BERNHEIMER, WILLIAM R. ROSE, ABRAHAM STEINAM, Executors. ROSE & PASKUS, Attorneys for Executors, 128 Broadway, Borough of Manhattan, New York City.

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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. Kurzman & Frankenhelmer, No. 26 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. 26 Broad street, Manhattan, New York City.

MEYER, DAVID.-In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David 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 Fitzman, Lewis and Seligberg, Esqs., No. 55 Liberty street, in the Borough of Manhattan, City of New York, on or before March 1st, 1914. Dated August 8, 1913. SAMUEL L. WOLFF, EMIL OPPENHEIMER, Executors. FITZMAN, LEWIS & SELIGBERG, Attorneys for Executors, 55 Liberty Street, Borough of Manhattan, New York City.

PINTO BERTHA FLORENCE.-In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bertha Florence Pinto, 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 Hymes, Woytisek & Schaap, his attorneys No. 55 Liberty street, in the City of New York, Borough of Manhattan, on or before the 20th day of April next. Dated New York, the 8th day of October, 1913. ALBERT LUCAS, Executor. HYMES, WOYTISEK & SCHAAP, Attorneys for Executor, 55 Liberty street, New York City.

JACOBY, 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 Jacoby, 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 Harry Edwards, their attorney, No. 15 William street, Borough of Manhattan, in the City of New York, on or before the 23d day of February next. Dated New York, August 18th, 1913. MORRIS JACOBY, ARTHUR JACOBY, Executors. HARRY EDWARDS, Attorney for Executors, 15 William Street, Manhattan, New York City.

LANGFIELD, 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 Langfield, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at my place of transacting business, No. 405 Broadway, in the City of New York, on or before the first day of March next. Dated New York, the eighth day of August, 1913. EMMA LAUL, Executrix.

FRIEDMANN, 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 Friedmann, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, No. 309 Broadway, Borough of Manhattan, in the City of New York, on or before the 21st day of April, 1914. Dated New York, the 6th day of October, 1913. BENJAMIN FRIEDMANN, MOSES FRIEDMANN, Executors. GROSS & SNEUDAIRA, Attorneys for Executors, 309 Broadway, Borough of Manhattan, New York City.

SCHARPS, VICTOR.-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 Victor Scharps, 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. 74 Broadway, in the City of New York, on or before the 7th day of February next. Dated New York, the 26th day of July, 1913. CHARLES E. T. SCHARPS, Administrator. JACOBY, SCHARPS & RAFFEL, Attorneys for Administrator, 74 Broadway, Borough of Manhattan, New York City.

FUERST, MARTIN.-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 Martin Fuerst, 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 Myron Sulzberger, No. 38 Park Row, in the Borough of Manhattan, in the City of New York, on or before the 10th day of May, 1914. Dated New York, the 31st day of October, 1913. BENZION EMANUEL, Administrator. MYRON SULZBERGER, Attorney for Administrator, 38 Park Row, Borough of Manhattan, New York City.

GOODMAN SOLOMON.-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 Goodman, 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 Guggenheimer, Untermyer & Marshall, No. 37 Wall street, Borough of Manhattan, City of New York, on or before the 23d day of February next. Dated New York, the 12th day of August, 1913. FREDERICK HABERMAN, Executor. GUGGENHEIMER, UNTERMYER & MARSHALL, Attorneys for Executor, 37 Wall Street, Borough of Manhattan, New York City.

RAFEL, SARA.-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 Sara Rafel, 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 Sydney W. Stern, at No. 154 Nassau Street, in the City of New York, Borough of Manhattan, on or before the 25th day of April next. Dated New York, the 30th day of September, 1913. HENRY S. RAFEL, FRANK E. RAFEL, WILL RAFEL, Executors. SYDNEY W. STERN, Attorney for Executors, 154 Nassau Street, Borough of Manhattan, New York City.

LEWINE, SAMUEL, sometimes known as SAM LEWINE.-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 Lewine, also known as Sam Lewine, 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, Borough of Manhattan, City of New York, on or before the 7th day of May next. Dated New York, the 25th day of September, 1913. LOUIS F. LEVY, Executor. EISMAN, LEVY, CORN & LEWINE, Attorneys for Executors, 135 Broadway, Borough of Manhattan, City of New York.

MOSES, DARIUS V.-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 Darius V. Moses, 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 S. Mansfield, 27 Cedar street, Borough of Manhattan, New York City, on or before the 16th day of March, 1914. Dated New York, September 2, 1913. D. GODFREY BECKER, RUDOLPH B. PHILLIPS, ALPHONSE M. MOSES, Executors. HENRY S. MANSFIELD, Attorney for Executors, 27 Cedar Street, Borough of Manhattan, New York City.

STERNBERGER, ADOLPH.-In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adolph Sternberger, 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 Horwitz & Rosenstein, No. 346 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of April next. Dated New York, the 30th day of September, 1913. WILLIAM GUGGENHEIM, FRANCIS WERTHEIMER, Executors. HORWITZ & ROSENSTEIN, Attorneys for Executors, 346 Broadway, Borough of Manhattan, New York City.

BACHRACH, FANNY.-In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fanny Bachrach, 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 V. Rothschild, Esq., their attorney, No. 290 Broadway, in the City of New York, on or before the 2d day of March next. Dated New York, the 25th day of August, 1913. LEOPOLD BACHRACH, SIMON BACHRACH, JOSEPH BACHRACH, Executors. HENRY V. ROTHSCCHILD, Attorney for Executors, 290 Broadway, New York City.

THOMAS, EDWARD S.-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 S. Thomas, 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. 60 Wall street, in the City of New York, on or before the first day of May, next. Dated, New York, the seventeenth day of October, 1913. LEO OPPENHEIMER, Executor.

DANENBERG, URY.-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 Ury Danenberg, 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 Guggenheimer, Untermyer & Marshall, No. 37 Wall street, Borough of Manhattan, City of New York, on or before the 23d day of February next. Dated New York, the 11th day of August, 1913. BERTHA DANENBERG, Executrix. GUGGENHEIMER, UNTERMYER & MARSHALL, Attorneys for Executrix, 37 Wall Street, Borough of Manhattan, New York City.

LOEWI, 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 Loewi, 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 Moses R. Ryttenberg, 135 Broadway, Borough of Manhattan, in the City of New York, on or before the 20th day of February next. Dated New York, the 12th day of August, 1913. ARTHUR W. POPPER, SIDNEY M. STERNBACH, KATHERINE P. LOEWI, Executors. MOSES R. RYTTEBERG, Attorney for Executors, 135 Broadway, Borough of Manhattan, New York City.

SHLANOWSKY, BERNARD.-In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bernard Shlanowsky, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Samuel D. Lasky, their attorney, No. 320 Broadway, in the City of New York, on or before the 10th day of April next. Dated New York, the 30th day of September, 1913. IRMA SHLANOWSKY, Executrix. BENJAMIN SHAPIRO and LOUIS J. HAMEL, Executors. SAMUEL D. LASKY, Attorney for Executors, 320 Broadway, New York City.

MOSES, MARKS.-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 Marks Moses, 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 Paul Hellinger, No. 320 Broadway, in the City of New York, on or before the 16th day of February next. Dated New York, the 8th day of August, 1913. ABRAHAM GARFUNKEL, Executors. PAUL HELLINGER, Attorney for Executors, 320 Broadway, New York City.

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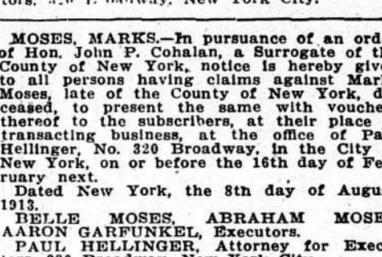
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Value \$1.19..1.05	Value \$1.69..1.47
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12-yd. pcs.—val. \$2.69.....	2.24
40-inch Voiles—val. .29.....	.21
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36-inch Longcloth—12-yd. pieces—	
Value \$1.19.. .95	Value \$1.49..1.27
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