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THE JEWISH PROBLEM

Address Delivered by Mr. Sol. M. Strook Before the Society of the Jewish Institute on Sunday, December 28th, 1913

An incident, which it is said occurred in the daily grind of a Magistrate's Court, may serve to point a moral or adorn a tale, and if need be, to furnish food for reflection for all of us.

A man was charged with assaulting another, and the magistrate called upon him for an explanation. This is the prisoner's tale: He was standing in a hall among a gathering of men whom he did not know when one of them undertook to vilify and denounce the Jews, calling to his aid for that purpose a choice assortment of billingsgate, whereupon the prisoner went up to him and denounced him for his vilification, saying that every one knew that the Jews were hard working, earnest and industrious members of the community, and that vilification on the part of their Gentile neighbors not only had no justice in fact, but served only to belittle the vilifier, demonstrating his own narrow prejudices and bigotry. Thereupon the vilifier said to the prisoner: "Since you so ably defend these Jews, it seems to me that you must be one of them yourself." "That," said the prisoner, addressing the Magistrate, "was more than I could stand, so I struck him in the face."

I have told this story to illustrate that if there be such a thing in this community as a Jewish problem or a Jewish question—and some of us believe that we have a very real problem and a very real question—while it may not be within the ability or capacity of any of us to completely solve that problem or to satisfactorily answer that question, the problem or the question, whatever they may be, are to be worked upon, to be studied and to be solved by us as Jews. If there is a disease we must seek the cure. If we have friends among our Christian neighbors, and I know we have many, that friendship has its limitations, and we can look for aid and advice and assistance, and perhaps even encouragement, among some of our Christian friends. But the Jewish problem or the Jewish question is one that appeals not only to the mind and to the reason for its working out and for its solution, but to the heart in a far greater degree. As Jews, therefore, with cool dispassionate heads, but with warm Jewish hearts, attuned to our surroundings, and in cordial sympathy with our fellow Jews, because we are men and brothers, we must approach these Jewish problems; and hiding, yet seeking to cure the evils we see, help one another and help ourselves to work out our Jewish problems and to realize our Jewish destiny.

How many times have we not heard some Christian friend say, I think very well of the Jews; I have some very good friends among them, and thereupon some of us are foolish enough to feel quite proud and pat ourselves on the back as we seem to realize that our

good Christian friend has discovered our virtues, but do we not at the same time realize that this pseudo compliment is tinged and fraught with arrogance? Do we not realize that while

just how much lower than the angels men are, and no matter what doubt he may have upon the subject he is quite sure that his Jewish neighbor is many, many degrees lower than himself, and he

out to him, to be granted or withheld as fancy may dictate?

I make no appeal to race or religious prejudice. I would not, by any word of mine, engender in the slightest de-

to demonstrate that in the matters which affect us as Jews, and in the problems which we, as Jews, are called upon to solve and to determine, that that work and those problems are peculiarly our own, to be solved and to be determined by ourselves.

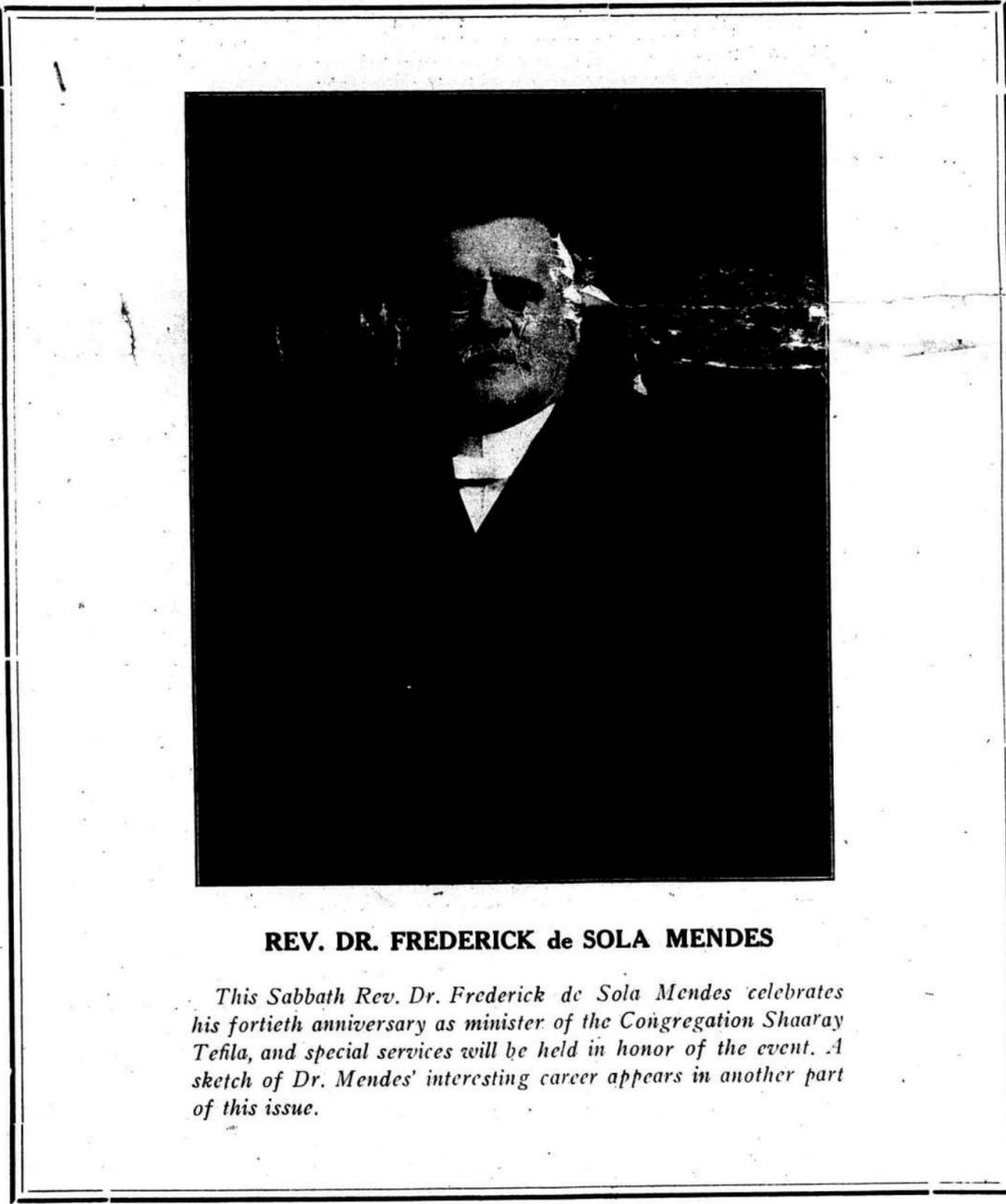
We are met, to-day to commemorate and to rejoice upon an event in our history which constitutes one of the brightest pages in universal history, and which resulted in a victory, not only for God and for our own people, but also in a victory for humanity, a victory of the forces of right and justice over the hordes of ignorance. This battle, fought upon the plains and in the fastnesses of Beth Zur, was one of the epoch making battles of the world, and the deeds there accomplished have thrilled the historians, have inspired the poet, and have brought hope and comfort and courage to all who seek and seek justice and light. It may seem strange that we, who rejoice in our watchword that "Israel's mission is peace," should find cause for rejoicing in a great victory won through war. We do not always agree with Wordsworth, whose inspired pen wrote the words:

"God's most perfect instrument
In working out a pure intent
Is man arrayed for mutual slaughter;
Yea, carnage is his daughter."

Yet we can realize that war and fighting are often necessary for the security of truth in its last recesses of sanctity, for the maintenance of human dignity systematically outraged and for the establishment of human rights mercilessly trodden under foot.

De Quincey, in his famous essay on war, speaks of the Maccabean struggle as a "merciful bloodshed," which demonstrates the true and transcendent spirit of mercy residing in war and which indirectly opens the channels for the benign principles of morality through endless generations of man. In this war Judas and his followers dedicated themselves anew, not only to the service of God, but in a larger, broader sense to the service of man, and these men who gave up their lives in order that Israel might live and continue its divinely appointed mission, have conferred upon us a heritage of true faith and of dauntless courage, serving ever as an inspiration for us and for our children, spurring us ever on to nobler thoughts and higher ideals. They rededicated the temple, but they did more, they dedicated themselves to the service of humanity. Nothing that we can do can add to their fame nor to their glory. Nothing that we can do can detract in the slightest degree from the everlasting honor which is theirs.

Will you permit me, as I reverently touch the words of the martyred President of these United States, used by him in his immortal address at Gettysburg, and which shall ever echo through



REV. DR. FREDERICK de SOLA MENDES

This Sabbath Rev. Dr. Frederick de Sola Mendes celebrates his fortieth anniversary as minister of the Congregation Shaaray Tefila, and special services will be held in honor of the event. A sketch of Dr. Mendes' interesting career appears in another part of this issue.

our Christian friend is in accord with the Psalmist, that God has made man a little lower than the angels, and has crowned him with glory and honor, that he has ever a mental reservation as to

is quite certain that the only portion of the crown of glory and honor which is ever permitted to adorn the brow of the Jew, is represented by such commendation as the Christian is willing to mete

gree the spirit of passion or prejudice. As citizens we must not recognize at any time any difference of creed or race, in working or in achieving for the common good. I am seeking only

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the corridors of time, as I paraphrase these words and apply them for ourselves, upon this, our feast of rededication: "It is for us the living rather to be dedicated here to the unfinished work which they have so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave their last full measure of devotion—that we here highly resolve that these dead shall not have died in vain."

What shall we do to dedicate ourselves to the service of our people and thus better to serve humanity? The task is stupendous, the labor is great, but the reward is greater. None of us is too small nor too weak nor too frail nor too untrained not to be able to aid and to do his part and to share in this work as a soldier of the common good. The worm crawling over the ground is aware of roughness in the soil which escapes the more comprehensive vision of the eagle. We, who are close to the ground and close to the heart of things as they are, counting the heart-beats of our fellows, can by patient study learn in our humble way how best to serve and best agree. You remember Leon Gerdin, poet, philosopher and lover

of his people, misunderstood by many, but as the years go by, realized by thinking men as a true and devoted champion of his people. I love to think of the encouragement in his words: "I maintain that every Jew of our time who has the ability to do something and the opportunity of doing it on behalf of his people morally, intellectually or economically and does not do it, is guilty of the crime of treason." If we would think of his words as we walk along the byways of life and place them as frontlets between our eyes, we would find much which we can easily do without inconvenience to ourselves to help our fellows and to make the world just one bit better because we live therein.

Some one has well said that the true test of a man is the manner in which he employs his leisure. In earning our livelihood, no matter what may be our several walks of life, we are all servants at heart. If we be merchants, the merchant, the professional man, the artisan and mechanic all serve, and in serving in their work, must and do conform to the will and to the requirements of others. But a certain amount of leisure is allotted to

all of us. There are certain portions of the day in which each of us is, after the daily work is done, master of his own time. These are our leisure hours and what we do with our leisure, that is, what we do with that portion of our time of which we are complete masters, determines for each of us in the last analysis what is his real character, what is the dominating force in his life. Does he spend it selfishly, intent only upon his own amusement, or does he use some portion of his time to serve with and for others? In that lies the true test of his manhood. Some of us may have the will to serve, but in the attempt to exercise that will find the obstacles too great as we realize that we cannot all be heroes. But the story of the hero does not help us by adding the prodigious. When we do that, he is no longer an example, a model; no longer a heart stirring hero, but an exhibition, a wonder, an anomaly removed out of the range of influence with thoughtful men. We must not seek to imitate our heroes, for the imitation cannot go higher than its model, and the imitator condemns himself to hopeless mediocrity. A model of some scientific apparatus is, as you know, but a small imitation of the real thing. So in life we must be careful not merely to model our lives upon those of our heroes, lest we too be but small imitation of real men.

I would say that in rededicating ourselves in this great cause, that the first thing that we must do is to forget our own obstacles in the ambition to excel each other in the things that are worth while. I deny the right of any Jew to set up a platform or to adopt a code of principles and to say to every other Jew, "there is no middle ground, either you agree with me and the plan which I have adopted, or you are absolutely against me."

There was a time in the last century when the Haskalah movement began to be effective, and sought to introduce into Jewish education the culture and the learning of the Western World. Then the opponents of the movement took up the cry that anything that was not Jewish was anti-Jewish; that any learning that was not acquired from purely Jewish sources was anti-Jewish and was to be loathed and abhorred. We know, however, that the world moves and that Judaism to-day not only finds nothing inconsistent with its purity and its own integrity in adopting and developing among its adherents the culture and civilization of the people among whom they move and live, but that all thinking Jews regard such culture an education as essential for themselves and for their children and for the maintenance and strengthening of those principles for which Judaism has ever stood and now stands. We must get rid of our narrowness and of our prejudices. A stiff-necked people we have ever been, but as we open our minds to receive the light and the truth from whatever source it may come, something of the stiffness is taken out of our necks so that we may turn our heads about, and with the light which has been given us to see, learn the lesson of true helpfulness. Zealots fasten their eyes on differences, but it is our privilege in dedicating ourselves, to serve, to overlook the differences and to seek and to sustain and to establish the agreements and the identities.

The problems of the day call for the remedies of the day. We cannot with advantage anticipate the necessities of the future. In solving the problems of the day we can do nothing unless we seek the fundamental points upon which we must and can agree, maintain our principles and sink our prejudices. The first great requisite is to bring into our work enthusiasm, the parent of everything good in history and which makes the romance of history. Every great and commanding monument in the annals of the world is the triumph of some enthusiasm. We must not be abashed because the enthusiast has sometimes been regarded as mentally unbalanced. Originally he was believed and felt himself to be possessed of or inspired by a god, but I am pleased to note that the dictionaries now regard that definition of an enthusiast as archaic and obsolete, and now we understand enthusiasm to be ardent zeal in pursuit of some object inspiring energetic endeavor with strong hope and confidence of success.

Says Shaftesbury: "If there be any seeming extravagance in the case, I must comfort myself the best I can, and consider that all sound love and admiration is enthusiasm; the

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transports of poets, the sublime of orators, the rapture of musicians, the high strains of the virtuosi, all mere enthusiasm. Even learning itself, the love of arts, a curiosities, the spirit of travelers and adventurers, gallantry, war, heroism—all, all enthusiasm!"

Happy it is for human welfare that the blind heart of man is a thousand times wiser than his understanding.

It was not by a happy chance that in assigning the Haftorah to be read in the synagogue on Shabbas Chanukah, the fourth chapter of the Prophet Zachariah was selected, bringing to us its soul stirring, heart uplifting message, "This is the word of the Lord unto Zerubabel saying, 'not by might nor by power, but by my spirit, saith the Lord of Hosts.'"

So many of our modern rabbis, keeping step with the progress of our times, have found it inconvenient, if not unprofitable, to resort to Biblical texts for their sermons, choosing rather to preach to the people of the day upon the events of the day, and to employ as the source of their inspiration the articles appearing in the newspapers and in the magazines—highly-prized storehouses of wisdom. It is, therefore, with exceeding temerity that a mere layman may resort to a Biblical text in an effort to gain therefrom a lesson and an inspiration for himself and for those who come to listen to him. I am mindful, also, that to expound a Biblical text requires in these days some daring, as well as courage, but even if we should be wrong in our exposition, at least we have accomplished something in the way of directing the minds of others to the story of the text, for through our error they will probably find the light.

There was once an old negro preacher, who in addressing his congregation, chose for his text the verse from Genesis, "And eight sons did Milka bear to Nahor." You will observe at once that in this text the preacher would find the inspiration to address his congregation upon the duty which man owes to his fellow men to people the earth and to keep the race alive and a potent argument against race suicide; but my friend, the negro preacher, felt that he should not be bound by any such stereotyped adaptation of the text and decided to be wholly and thoroughly original, so he said: "And eight sons did Milka bear to Nahor," and then proceeded to discard upon the prowess, upon the strength and upon the self-sacrifice of these eight sons, who unattended and unafraid, went forth into the wilderness, caught, seized, and by Herculean efforts, securely bound a bear and proceeded to milk the bear in order that they might furnish liquid food for their father, Nahor.

I intend to take no such liberties with our text to-day, and I am hopeful that I may not become so entangled in the meshes of my thought and so intoxicated

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by my own verbosity that I may fall a victim to the tricks of punctuation as to destroy the effect of the warning of the Proverb and glorify a wicked insect as did an itinerant preacher when he claimed the Proverbs as the source of his authority for the admonition that "the wicked flea, when no man pursueth, but the righteous, is bold as a lion." Rather let me with you employ this Chanukah text, this Maccabean inspiration, "not by might nor by power, but by my spirit, saith the Lord of Hosts," that we may adopt it as our watchword upon this, our feast of dedication, as we here and now rededicate ourselves to the service of our people. What do we mean by the spirit of God? Do we mean that we should cast out from ourselves the spirit of joy and with solemn visage and pious mien carry the sorrows of the world—that the Germans so aptly call "Weltschmerzen"—upon our shoulders and be ever downcast and sink ourselves entirely in study in order that none of the carnal thoughts and temptations of the world may disturb us? No, this is not the spirit of the Lord which we are to take upon ourselves in rededicating ourselves. The spirit of the Lord, as I understand it, is that which commands us to go forth in season and out of season, while we are at work and while we are at play, and without making an effort to do so, yet by our very presence to bring with us joy and peace and comfort and helpfulness, not so much because of what we do, but because of what we are. Nowhere in the world to-day is there more need of this re-establishment of the spirit of the Lord in the life of man than right here in America, where our problems are so great. By force of circumstances, by reason of their confinement in the Ghetto and in the Juden Strasse and in the Pale, our people were pressed and pressed close to one

(Continued on page 6)

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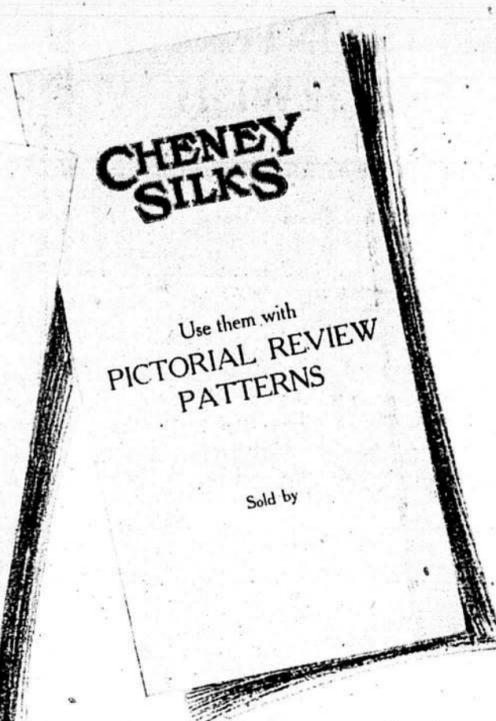
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ITEMS OF INTEREST IN THE JEWISH WORLD.

A branch of the Agudath Yisroel has been organized in Cleveland, Ohio.

A Jewish athletic club has been successfully launched at Cardiff, Wales.

A recent organization is the Northwest Side Jewish Women's Democracy of Chicago, Ill.

The Congregation Tree of Life of Pittsburgh, Pa., will soon celebrate its fiftieth anniversary.

Mr. Fred Levy has been elected president of the Louisville (Ky.) Retail Merchants' Association.

Mr. Jesse W. Lillenthal has been elected president of the San Francisco, California Bar Association.

Dr. Louis E. Blair, of Albany, N. Y., has been elected president of the Dartmouth Alumni Association.

There are sixty-three different clubs affiliated with the work of the Emanuel Brotherhood of New York City.

Another attempt is being made to introduce Sunday services in the Temple Beroth Kodesh, of Rochester, N. Y.

The Russkoe Znamya urges that Jews should be prohibited from studying the Talmud as being a harmful publication.

The Hebrew Institute and the Young Men's Hebrew Association, of Paterson, N. J., are contemplating amalgamation.

Rabbi Abram Brill, of Wheeling, W. Va., has received a call to succeed Rev. Max Raisin as rabbi in Meridian, Miss.

District Grand Lodge, No. 3, I. O. B. B., has decided to hold its next biennial convention in Erie, Pa., during January, 1916.

Preliminary steps have been taken to organize a synagogue to organize an orthodox congregation in West Philadelphia, Pa.

The number of Jewish immigrants of the port of Philadelphia during December 1913 was 1,072, the total of all classes being 4,161.

Abraham Sliimmer, the Debuque, (Ia.) philanthropist, has donated another \$5,000 to the Malmonides Kosher Hospital, of Chicago, Ill.

Dr. J. I. Gorfinkle has been re-elected first vice-president of the Mt. Vernon Big Brother Movement, a non-sectarian organization.

The Hebrew Orphans Home at Atlanta, Ga., will observe its silver jubilee with a three-days' celebration, beginning March 28.

The new Russian bill on associations renders compulsory for all Jewish societies the domicile and land restrictions in force for Jews.

The members of the Mt. Vernon (N. Y.) Young Men's Hebrew Association have raised \$12,000 of their \$20,000 building fund.

Rabbi Joseph Friedlander, late of Orange, N. J., has been chosen to head the congregation of Temple Beth El, Niagara Falls, N. Y.

The New York Hebrew Free Loan Association surpassed all records last year, making 21,304 loans aggregating \$632,410, without interest.

The police and gendarmes have searched the residence of the newly elected Rabbi of Bendin, Poland, for "revolutionary literature."

The Jewish Territorial Organization (better known as the ITO) has planned to hold a national convention at Basel during the coming summer.

The synagogue of the Congregation Sons of Jacob, Salem, Mass., was almost totally destroyed by fire last week. The loss is placed at \$20,000.

The members of the Comings street Congregation, Augusta, Ga., are preparing for the erection of one of the handsomest church edifices in the State.

The Jewish community of Leeds, England, recently lost its oldest member by the death of Mr. Aaron Hipps, who was reported to have been 104 years of age.

The Wilna authorities have prohibited a song in Esperanto at a concert, giving as the reason for their action the fact that the inventor of the language is a Jew.

After the first week of campaigning those in charge report half of the necessary funds to have been collected for the proposed Western New York Jewish Orphanage to be built in Rochester.

Isaac Held, for the past seventeen years Chief Deputy Treasurer of the City of Richmond, Va., and well esteemed in Jewish circles, died last month.

The Retch states that the Kharbarovash Exhibition has proved a failure owing to the measures adopted by the Russian authorities against Jewish exhibitions.

Hy Mayer, the famous cartoonist of the New York Times, will be the chief cartoonist of "Puck," when Nathan Straus, Jr., assumes charge of that periodical.

Out of 300 dependent Jewish families cared for by the Federated Jewish Charities of Louisville, Ky., last year, not a single case of intemperance or crime was discovered.

Mr. Hyam Goldberg has been created a Justice of the Peace for Swansea, Wales. Mr. Goldberg succeeds his father, the late Mr. Simon Goldberg, J. P., as a magistrate.

Acting upon the protest of the Bangor (Me.) Ministerial Association last week, the police prohibited the pupils of the Hebrew Free School from giving a concert on Sunday night.

The Roumanian community at Manchester, England, heretofore worshipping in several small synagogues, is about to consolidate them and build one large central edifice.

A bill has again been introduced in the New York State Legislature, authorizing the engaging in secular work on Sunday of those who observe another day as the Sabbath.

The Turkish Government has granted a concession for the construction of a trolley line running from Jerusalem to Bethlehem, and also for lighting Jerusalem by electricity.

Judge Cardozo on Appeals Bench. Governor Glynn has designated Justice Benjamin N. Cardozo of the Supreme Court to sit as one of the Judges of the Court of Appeals of this State.

He is a direct descendant of Lieutenant Benjamin Mendez Seixas, an officer in the Revolutionary War, and several other ancestors participated in that struggle.

As a result of this designation, Justice Cardozo becomes the first Jew to serve upon the Bench of the highest court in this State and it seems appropriate that this honor, which the Governor has bestowed upon the Jewish people, should have fallen upon one who is identified with the earliest Jewish congregation in North America.

The unanimous approval which this selection has received from the Bench and Bar demonstrates that the Governor has not only appointed a Jew, but also one of the leaders of the legal profession in this State.

As Justice Cardozo is still a young man, being in his forty-third year, his rapid judicial advance seems to suggest that he may become the American Lord Chief Justice Isaacs.

The Board of Patronesses Meet. The Board of Patronesses held their fifth meeting, at the Hotel Astor, on Thursday afternoon, January 29. Mrs. S. Elkes, president of the Federation of Sisterhoods, addressed the members, and in the course of her remarks stated that the Board of Patronesses was a unique organization, inasmuch as it was composed of women who assisted an already busy charity and made it possible to give additional aid by moving sick families into better quarters, furnishing them with the necessities of life and enabling them to create a higher standard of living.

The venerable Mrs. A. N. Cohen also addressed the meeting.

The patronesses contribute to twenty-nine families and are in constant touch with them and their children through the parent organization, the United Hebrew Charities.

Hebrew Educational League. The second of the series of lectures to be held on Tuesday evenings, at the Salanter Talmud Torah, 74 East 118th street, under the auspices of the Hebrew Educational League of Harlem, will take place on Tuesday evening, February 10, 1914, at 8.30 p. m.

The speaker will be Mr. Israel Lehendiger of the Jewish Theological Seminary. Subject: "The Ethics of Jewish Law." All young men above the age of eighteen years are cordially invited to attend.

Hebrew Technical Institute Reports Donations.

At the annual meeting of the Hebrew Technical Institute last Sunday the members re-elected Mr. Joseph L. Buttenweiser as president, and selected the following officers for 1914: First vice-president, Judge Irving Lehman; second vice-president, Eugene E. Spiegelberg; treasurer, Mortimer L. Schiff; secretary, Edward I. Shire; principal, Dr. Edgar S. Barney.

Much attention was given to the annual report of the president, from which the following salient features are excerpted:

"The family of Dr. Loeb, wishing to erect a suitable memorial to the loved one decided that, as our school was so near and dear to him and he so very near and dear to us and to it, a new building on the vacant corner plot, which the school owns, would be a most fitting expression, not only of their love and veneration for their dear one, but also of his active interest in this institute during his life time. Accordingly they promised us \$120,000, which, together with the Bloomingdale Fund created by the widow of Joseph B. Bloomingdale in his memory, will cover the cost of the new structure.

"The only condition the generous donors have made is the very wise and proper one that we, the directors of the Hebrew Technical Institute, shall, within sixty days, increase its annual income sufficiently to cover our deficit and to pay for its share of the running expenses of the new building. We of the Technical Institute and the entire Jewish community owe an inexpressible debt of gratitude to those donors for their munificent and useful gift. Half of the time has about elapsed, and we have succeeded in raising about half of the added income required.

"I shall not give a complete list of those who so kindly responded to our call, but I cannot refrain from naming the two most liberal. Our good friend, Mr. Adolph Lewisohn, whose benefactions place him among the foremost of our philanthropists, has promised us \$20,000 as an endowment fund. This donation will increase our annual income by almost a thousand dollars. This subscription is in addition to a promise Mr. Lewisohn made during the past year to donate for five years \$1,000 a year toward our running expenses. Mr. Lewisohn has indeed been most generous to this institute, and we thank him more than lies in our power to express. We recently amended our by-laws so that those paying \$100 or more shall be donors. Judge Lehman, our esteemed vice-president, has accordingly consented to increase his annual dues as donor from \$100 to \$1,000. Four other donors promptly increased their contribution from \$100 to \$250.

"Only thirty days remain to meet the condition which will secure to us and to this community this much coveted and needed prize. I sincerely hope that the philanthropically inclined will respond quickly and liberally, realizing that every dollar they now give is worth ten times that amount given at any other time.

"Again I must call attention to the unsatisfactory condition of our finances. The report of our treasurer and of our Membership Committee give no cause for congratulation. In spite of exercising every economy we are again compelled to face a deficit of more than \$5,000, which, added to the deficit of previous years, brings a total indebtedness of \$35,000 to our permanent fund.

"The receipts were \$48,505 and the expenditures \$53,817. The membership was increased by ninety-nine in the year, but subscriptions fell off about \$400. Bequests of \$1,000 or more were received from the estates of these persons: Morris Loeb, \$25,000; Benjamin Guggenheim, \$10,000; Bertha Goldman, \$3,000; Nathan Herrmann, \$2,500; Charles Schoonhouse, \$1,000. There were other smaller bequests amounting to about \$3,000. Dr. Loeb left also \$25,000 to the Teachers' Retirement Fund. Taking up the work done in the school, we have 1,121 living graduates, from 1,057 of whom we have recently heard. Their reports show that 76 per cent. are engaged in mechanical pursuits, thus translating into practical work the theoretical knowledge they acquired while under our care. A brief reference to their earnings may not prove uninteresting. The graduates of last year receive an average of \$8 a week; those five years out of school receive \$21; those ten years out \$31; those fifteen years out receive \$40; those twenty years out receive \$50, and the average earnings of some classes notably the seventeen graduates of 1889 and the nineteen of 1886 receive an average weekly salary of \$60.

"There are now 291 pupils at the school, 112 in the junior class, 94 in the middle class, and 85 in the senior class."

Widowed Mothers' Fund Association. The Widowed Mothers' Fund Association, Mrs. William Einstein, president, is one of the ten charities that has been invited to be represented at the Woman's Industrial Exhibition, which takes place at the Grand Central Palace, February 5 to 14, inclusive. Like the other charities the association is unable to produce or exhibit any example of the work it is doing. The keeping of clean and happy homes for the widows and their young children. The association will have a sale of splendid paintings donated by some of our foremost American artists: Putnam Brunley, Charles Curran, F. S. Church, Charles Gruppe, Mortimer Lichtenauer, Irving R. Wile and many others. The association has the privilege of the tea room February 5, and there will be dancing afternoon and evening. Mrs. Harry Kraft is chairman.

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To "Try One More Good Dinner" anything she desires or craves—and while eating Sip a glass or two of

MAN-A-CEA WATER

She Can Stop Her Suffering and Soon Be Well and Strong.

For Sale by Park & Tilford, and Druggists and Grocers generally.

B'nai B'rith Re-elects Officers. The annual convention of District Grand Lodge No. 1, I. O. B. B. was held in Springfield, Mass., last Sunday and over 300 delegates were in their seats when Rev. Dr. Joseph Silverman, president of the district, delivered his annual message.

An election of officers resulted in the following being re-elected: President Rev. Dr. Joseph Silverman, New York City; first vice-president, Herman Asher, New York City; second vice-president, Judge A. K. Cohen, of Boston; treasurer, Solomon Sulzberger, of New York City; secretary, Reginald E. Zunder, of New York City; sergeant-at-arms, Herman Schale's, of Boston.

A class of seventy-five candidates were initiated into the order by the Springfield lodge degree team. A dinner to all the delegates, addressed by a group of Jewish notables at the Hotel Kimball, closed Sunday's programme. The convention continued on Monday, when resolutions were adopted urging President Wilson to veto the Burnett Immigration bill.

It was reported that the home of the district at Yonkers, N. Y., was now firmly established on a strictly kosher basis. The entire expense of the installation of the kitchen, utensils, etc., was borne by the Ladies' Auxiliary of District Grand Lodge No. 1.

Council of Jewish Women. The National Executive Committee of the Council of Jewish Women will meet in this city February 9-12. A special meeting in their honor will be held by the local section at Temple Beth-El, Seventy-sixth street and Fifth avenue, on Monday, February 9 at 8.15 p. m. The programme includes addresses by Mrs. A. N. Cohen, Mrs. S. Dotzenheim, Mrs. Enoch Rauh, Miss Sadie American, Mrs. Nathan Harris, Mrs. Joshua Piza, Mrs. Bernard E. Pollak, Mrs. Max Thalheimer, Mrs. Eugene Friend, and Mrs. H. P. Hirschfeld.

On Wednesday February 11, the New York section will tender a reception and breakfast to the National Executive Committee at Delmonico's, Forty-fourth street and Fifth avenue, at 12 o'clock, noon. The programme will include three minute talks by Mrs. Enoch Rauh and other members of the National Executive Board; Dr. Katherine Bement Davis, Commissioner of Correction, and Mrs. Wm. Cummings Story, president-general of National Society of D. A. R. "Twenty Minutes of Councilitis," a skit by Mrs. Robert Well and Mrs. Joseph Leerbarger, will be presented, and Mme. Pilar Morin will be seen in "Cho-Yo-San."

In the presentation of "Cho-Yo San," Mme. Pilar-Morin will, by her pantomime, convince her audience of the life-like presence of the principal characters of this drama, which is spoken in English, but in Japanese dialect.

Musical selection will be given by Kurt Schindler, Estelle Bloomfield Adler and Ralph Leo.

Young Men's Hebrew Association. Last Thursday evening, Dr. Ira S. Wile delivered a splendid address to the students of the Y. M. H. A. Evening Preparatory School and other invited guests. It is planned to have a lecture of this kind delivered before the classes at least once a month. The enthusiastic reception which the doctor received indicates that this will be a popular feature of class work.

Next Sunday evening, February 8, owing to the illness of Dr. G. G. Fischlowitz, the "Health Talk," exclusively for young men, will be given by Dr. Louis Fischer, who has kindly consented to take his place. Interesting pictures illustrative of the lecture will be shown. All young men are urged to attend. This important subject is handled in a manner especially intended for their instruction and benefit.

Young Women's Hebrew Association. The eleventh annual meeting of the association will be held on Sunday afternoon, February 15, at 3 o'clock, at the association building. The speakers will be Mrs. Charles H. Isaacs and Dr. David de Sola Pool. Mr. G. Richard Davis, chairman of the building committee, will report on the progress of the new building, and Mrs. Israel Uterberg, president of the association, will report on the association's work during the past year.

On Sunday afternoon, the 8th, the members of the Young Women's Literary Club, under the direction of Miss Miriam S. Halpern, will give an entertainment for their friends.

On Monday evening, the 9th Rabbi Aaron G. Robison, of Toledo, Ohio, formerly director of the religious work of the association, will give an informal talk under the auspices of the Esther J. Rusky Religious Circle.

Rev. Dr. F. de Sola Mendes. Rev. Dr. Frederick de Sola Mendes, who this evening celebrates his fortieth anniversary as rabbi of the Congregation Shaaray Tefila (West End Synagogue), has been an interesting and active figure in New York Jewish communal circles during his four decades of service. When he became rabbi the congregation worshipped in West Forty-fourth street and had a membership of 120 families. There was a mortgage debt on the property of \$112,000. To-day the congregation has a membership of 400 families and all the sittings are rented. The mortgage indebtedness has been reduced to \$60,000.

In 1874, with Dr. Simeon N. Leo and the late Isaac S. Isaacs, Dr. Mendes founded the Young Men's Hebrew Association. It had small quarters in Twenty-first street near Sixth avenue, greatly contrasting with the present large edifice at Ninety-second street and Lexington avenue.

In 1882, in conjunction with Messrs. H. S. Henry, Isaac Eppinger, Leopold Gershel, Leonard Lewisohn and Moses Mendel, Dr. Mendes founded the Alliance Colony of Russian Jews, at Vineland, N. J. This colony has since grown into large proportions and neighboring colonies at Carmel and Alliance are also flourishing. Dr. Mendes was also the founder of the Shaaray Tefila Sisterhood of Personal Service, in 1890. The Sisterhood has over 300 members.

Dr. Mendes has been very active in the literary field. In 1879, with others, he founded the American Hebrew and was its editor until 1885. In 1897 he was one of the editors of the new translation of the Bible just completed by the Jewish Publication Society, translating Deuteronomy, and revising Psalms, Exodus, Leviticus, Jeremiah and several smaller books. He was also one of the revising editors of the Jewish encyclopedia.

The anniversary exercises will begin this evening and will include an oration by Rabbi Joseph Silverman. Tomorrow Dr. Mendes will preach on "A Retrospect and an Augury." In the evening a laymen's meeting will be held. Mr. Morris A. Magner, president of the synagogue, will preside and deliver an address. There will be invocations by Rabbi Rudolph Grossman and the Rev. Dr. H. Pereira Mendes, rabbi of the Spanish-Portuguese Synagogue, a brother of the celebrant.

Among the laymen to make addresses will be Daniel P. Hayes, president of Temple Israel, of Harlem; Solomon B. Solomons, chairman of the Sunday School Board; Mrs. Max L. Lewenson, president of the Shaaray Tefila Sisterhood, and Falk Younker, of the Federation of Young Men's Hebrew Association.

A reception will follow in the basement of the temple, at which members of the Sisterhood will be the hostesses.

The Emanu-El Brotherhood. Added to the activities of the Brotherhood will be a class in English to foreigners, which will be conducted on two evenings of the week, Tuesdays and Thursdays. This class will be under the direction of Mr. Samuel Kaufman, student of City College. Although the evening schools of the city teach the subject to foreigners, it was deemed advisable to start such a class, in view of the fact that many of those who may attend on two evenings could not conveniently do so for every evening, as required by the Board of Education.

On Sunday evening, February 6, the Club Leaders Council, which is composed of all the club leaders of the Brotherhood, will hold their regular meeting, on which occasion Mr. Samuel Valenstein will read a paper on the "Ideal in Club Leadership," to be followed by discussion by all the members.

The total attendance of all activities for the month of January, 1914, was 20,176.

Society of the Jewish Institute. The society has started a campaign for securing 1,000 new members.

A Purim entertainment and dance will be held on Purim Eve, March 11, in Beethoven Hall, No. 210 East Fifth street. The Committee of Arrangements, which meets every Wednesday evening in connection with the history class, is headed by the following officers: Samuel Kaplan, chairman; Morris Margulies, treasurer; Frieda Bloomfield, secretary.

The class in Jewish history continues to be led by Rabbi Benjamin A. Lichter.

The speaker next Sunday morning at Kessler's Second Avenue Theatre will be Judge Alexander H. Gelsmar. He will take for his subject, "The Ethics of Israel." Good music is always provided and admission is free to the public.

Twenty-fifth Annual Meeting of Hebrew Immigrant Aid Society.

The twenty-fifth annual meeting of the Hebrew Sheltering and Immigrant Aid Society of America, an event of national interest, will be held on Sunday, February 15, 1914, 2 p. m., at the auditorium of Public School No. 62, Hester and Essex streets, opposite Seward Park. The meeting will be addressed by the following: Judge Leon Sanders, presiding; Hon. William B. Wilson, Hon. Jacob H. Schiff, Hon. Abram I. Elkus, Hon. H. M. Goldfogle and Rev. H. Maslansky.

Rabbi and Cantor Re-elected. BOSTON, Mass.—The annual meeting of Temple Ohabel Shalom, Union Park street, took place Sunday, January 24, 1914. Rev. M. M. Eichler, the rabbi, and Rev. Erwin Wolkowich, cantor of years were unanimously re-elected for a term of three years.

ENGAGEMENTS.

ARENWALD-LEVY.—Mr. and Mrs. Leopold Levy, of 329 East Twentieth street, announce the engagement of their daughter Elvira to Mr. David Arenwald.

BERNSTEIN-ARNOWITT.—Mr. and Mrs. Philip Arnowitz, 130 West 113th street, announce the engagement of their daughter Jennie to William Bernstein, of Springfield, Mass.

BERNSTEIN-FISCHER.—Mr. and Mrs. Adolph Fischer, of 806 Westchester avenue, announce the engagement of their daughter Laura to Mr. Herman M. Bernstein. Reception February 8, at Palm Garden, 150 East Fifty-eighth street, 3 to 6.

COHN-KLIPPER.—Mr. and Mrs. John Klipper, of 848 East Twelfth street, Flatbush, N. Y., announce the betrothal of their daughter Lillian to Mr. Isadore Cohn.

COOPERMAN-SOMMERS.—Mr. and Mrs. Jacob Sommers, of 530 West 159th street, announce the betrothal of their daughter Miriam C. to Mr. Herman G. Cooperman. At home February 8 from 3 to 6.

GEISLER-GROSSMAN.—Mr. and Mrs. Simon Grossman, of 50 West 119th street, announce the engagement of their daughter Anna to Mr. Max Geisler.

GERTNER-MORRIS.—Mr. and Mrs. Simop Morris, of No. 201 West 120th street, New York, wish to announce the betrothal of their daughter Florence to Mr. Joseph Jones Gertner.

GOLD-SILVERSTEIN.—Mr. and Mrs. Jacob Silverstein, 271 West 124th street, announce the engagement of their daughter Hylda to Mr. William Gold, of Chicago Heights, Ill.

GOTTLIEB-LASKER.—Mr. and Mrs. Moses Lasker, of 1878 Seventh avenue, announce the engagement of their daughter Rosalind to Dr. Marks J. Gottlieb. Reception Hotel Savoy, Sunday, February 15, 3 to 6.

GREENWALD-HOLZMAN.—Mr. and Mrs. Joseph Holzman, of No. 297 East Tenth street, announce the engagement of their daughter Bessie to Dr. Harry M. Greenwald.

HERMAN-GOODMAN.—Mr. and Mrs. Michael Goodman, of the Hotel Lyndemon, 205 West Fifty-fourth street, announce the engagement of their daughter Blanche to Mr. David L. Herman.

HEYMAN-SCHMID.—Mr. Samuel L. Schmid, 325 West Ninety-third street, announces the engagement of his sister Celia to Mr. Ralph Heymann, of Brooklyn. Reception at Hotel Marseilles, Broadway and 103rd street, on Sunday, February 8, 3 to 6 p. m.

LASKER-GOTTLIEB.—Mr. and Mrs. Moses Lasker, of No. 1878 Seventh avenue, announce the engagement of their daughter Rosalind to Dr. Mark J. Gottlieb. A reception will be held at the Hotel Savoy on Sunday afternoon, February 15, 1914.

JAEDIKER-COHN.—Mr. and Mrs. Cohn, of 1421 Crotona avenue, Bronx, announce the betrothal of their daughter Anna Cohn to Mr. Max Jaediker.

KNOBLOCH-JACOBSON.—Mrs. Tillie Jacobson, of 42 West 114th street, announces the engagement of her daughter Minnie M., to Mr. Philip J. Knobloch.

MEYER-SELIGMAN.—Mr. and Mrs. Daniel Seligman announce the betrothal of their daughter Rose to Mr. Manuel Meyer. Reception February 8, at the Savigny, from 3 to 6.

ROSENSTEIN-SILVERMAN.—Mr. and Mrs. M. Silverman, No. 1830 Clinton avenue, Bronx, announce the engagement of their daughter Reva to Morris Rosenstein.

ROSENTHAL-SCHOTT.—Mr. and Mrs. Simon Schott, of Brooklyn, announce the engagement of their daughter Birdie to Mr. Erwin Rosenthal, of Columbus, Ohio.

SUSSMAN-HOROWITZ.—Mr. and Mrs. Hyman Sussman, of 94 Carnegie avenue, East Orange, N. J., announce the engagement of their daughter Ida L. to Mr. Al. B. Horowitz, of Brooklyn, N. Y.

SUSSMAN-LEVY.—Mr. and Mrs. Hyman Sussman, of 94 Carnegie avenue, East Orange, N. J., announce the engagement of their daughter Rose M. to Mr. Abraham A. Levy, of Jersey City, N. J.

WIDDER-ROSENBLUM.—Mrs. A. Rosenblum, 140 Bedford avenue, Brooklyn, announces the engagement of her daughter Harriet to Mr. Jacob Widder.

WINTER-BRANDENSTEIN.—Mr. and Mrs. Henry Brandenstein, 611 West 110th street, announce the engagement of their daughter Sylvia to Mr. Frederic Winter, of Brooklyn.

ZABINSKI-WOLLMAN.—Mr. and Mrs. H. Wollman, of 207 West 118th street, announce the engagement of their daughter Fannie to Mr. Charles Zabinski, of Denver, Col.

MARRIAGES.

BERGMAN-MAYPER.—Mr. and Mrs. S. Bergman, of No. 98 Second avenue, announce the marriage of their daughter Bertha to Mr. Samuel Mayper, on Sunday, February 1, 1914, at Laurel Garden, No. 75 East 116th street. Rev. Drs. Philip Klein and Bernard Drachman officiated.

KAMBER-LEFKOWITZ.—Mr. Samuel Lefkowitz of 151 West 110th street,

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announces the marriage of his daughter, Maud, to Mr. Irving Kamber, at the Hotel Marseilles, 103rd street and Broadway, on Sunday evening, February 1, 1914. Rabbi Aaron Elseman performed the ceremony.

KRIEGER-KLAR.—On Sunday, February 1, 1914, Miss Yetta Klar to Mr. Jacob Krieger by Rev. Dr. Adolph Spiegel.

LIEMAN-BERGMAN.—On Saturday, January 31, 1914, Miss Albina Bergman to Mr. Samuel Lieman, Rev. Joseph Segal officiated.

OTNER-STONE.—Mr. and Mrs. Samuel Stone announce the marriage of their daughter, Lena, to Mr. Morris Otner, on Tuesday evening, February 3, 1914, at the Ellsmere, 126th street and Lenox avenue. Rabbi Aaron Elseman officiated.

RESSLER-GARLICK.—On Tuesday, February 3, 1914, Miss Kate Garlick to Mr. Pincus Ressler, by Rev. Joseph Segal.

SOSS-YESKY.—On Tuesday, January 27, by the Rev. David Cahn, at 325 West Ninety-third street, Mildred C., daughter of Mr. and Mrs. David Yesky, to Mr. Charles J. Soss.

TRIPP-RUNKEL.—Mr. and Mrs. Sol Runkel announce the marriage of their daughter Pearl to Mr. Ralph Tripp, January 11, 1914.

WACHTLER-ROSENTHAL.—Dr. and Mrs. Louis Rosenthal, of 1878 Seventh avenue, announce the marriage of their sister, Dorothy, to Mr. Max Wachtler, on Sunday evening, February 1, 1914, at the Tuxedo, Fifty-ninth street and Madison avenue. Rabbi Aaron Elseman performed the ceremony.

WISANSKY-NEWMARK.—On January 29, 1914, Miss Gertrude Newmark to Dr. Jacob Wisansky. Rev. Dr. Adolph Spiegel officiated.

BIRTHS.

FRIEDMAN.—Born to Dr. and Mrs. E. D. Friedman, on Saturday, January 18, a son.

GREENE.—To Mr. and Mrs. Isadore Greene (nee Kaye), a son, January 31.

KRAUS.—To Mr. and Mrs. Henry Kraus (nee Zipporah Vander Velden), a daughter, on Thursday, January 29, 649 Lenox avenue.

TESSER.—To Mr. and Mrs. William Tesser (nee Estelle Rosenthal), a son, Monday, January 26, 1914, 616 West 137th street.

BAR MITZVAH.

STRAUSS.—Mr. and Mrs. I. Strauss announce the Bar Mitzvah of their son Norman on Saturday, February 7, at Tremont Temple, Concourse and Burnside avenue, at 10 o'clock. Reception Sunday, February 8, 3 to 6 p. m., at the Savigny, 229 Lenox avenue.

SOCIAL.

A benefit performance will be given at the New Star Casino, 107th street and Park avenue, on Monday, February 23, at 3 p. m., for the benefit of a number of backward children. Over twenty children will take part in a fairy play in five acts, entitled "The Doll's Fairy," and the children of Cantor Josef Rosenblatt will give some vocal selections. Mr. Joseph Barondess will deliver an address. The committee includes Misses Selma Heymann, Harriet Klein and Bessie Holzman, and the patronesses are Mesdames A. H. Sundeson, I. M. Rottenberg, Sarah Kobre, Philip Klein and Joseph Holzman.

The Phoenix Social Club gave a surprise party on Saturday evening, January 31, to Miss Tillie Hess, at her residence No. 234 East 118th Street, in honor of her graduation from the Washington Irving High school. The arrangements were in charge of Mesdames Hess, Strumwald, Misses Henrietta Moss, Hannah Mayer and Messrs. Nat. Arnold and Lester Hess. At midnight a buffet lunch was served and a presentation was made to Miss Hess. Some of those present were Misses Bella Mayer, Anna Dework, Dorothy Lindeman, Adele Hess, Clara Hirsch, Ruth Bernhard, Amelia and Etta Schafer, and the Messrs. Edgar Hess, Dave Mayer, Jack Weingarten, Irving Hess, Morris Frank, Laurence Hirsch, Ralph Apple and Leo Schaumburger.

Invitations are out for the wedding of Miss Elsie Langfelder, daughter of Mr. and Mrs. Louis Langfelder, to Mr. Samuel Rosenbaum, son of Mr. and Mrs. Louis Rosenbaum, at the Lenox, on Sunday, February 8.

Cantor Schlager III. Cantor Simon Schlager, of Temple Emanu-El, is indisposed. Rev. Isidore Frank, cantor of the Emanu-El Brotherhood, officiated in his place last Sunday.

IN MEMORIAM.

LEVY.—In memoriam of Carrie Levy: Three years have flown; it seems still a dream, That this soul of beauty hath reached the Supreme; When her wondrous charms were lulled to peaceful slumber, Her smile did not cease, but looked happily beyond her. In sad and loving memory of a beautiful being of thought, who departed this life for eternal rest, on February 3, 1911. Gone but not forgotten by FRIEDA MORITZ.

REMOVAL NOTICE.

Rabbi Samuel Greenfield announces his removal from No. 26 West 119th street to 241 West 113th street.

CORRESPONDENCE.

Can You Place This Young Man? Editor HEBREW STANDARD: I have been trying for weeks to place a young Hebrew who has qualities of loyalty, honesty, neatness, and who is a good penman and bookkeeper. His family need assistance. It just so happens that he is underaged and rather unfit for the hard battle of life; but he has a pleasing personality which when you once know him, makes up for deficiency in size. May I ask you to give this short note a place in your paper in the hope that some reader may be able to give him employment? After all, helping a man to help himself is the most practical form of benevolence. Appreciating your kindness in the matter, I am Very truly yours, LOUIS ZINKE. 290 Broadway, New York.

IN THE SYNAGOGUES.

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

AGUDATH JESHORIM.—This evening at 8 Rabbi A. G. Robison, of Toledo, Ohio, will be the speaker.

AHAWATH CHESED SHAAH HASHOMAYIM.—Rabbi Isaac S. Moses preaches Sabbath morning on "Missionary Efforts, Christian and Jewish."

BETH EL.—Dr. Samuel Schulman preaches Sabbath morning, Sunday, at 11, Rabbi Solomon Foster, of Newark, N. J., will lecture on "Moses, the Builder."

BETH ISRAEL BIKUR CHOLIM.—Rabbi Aaron Elseman will preach Sabbath morning on "Is God Concerned About Man?"

B'NAI JESHURUN.—Rabbi Joel Blau preaches Sabbath morning on "Lincoln, the Liberator."

EMANU-EL BROTHERHOOD.—Mr. Ferdinand I. Habor will be the speaker at the services this evening.

HAND IN HAND (Bronx).—Rabbi Max Reichler preaches this evening on "Looking Backward."

HEBREW TABERNACLE.—Rev. Dr. Rudolph Grossman will occupy the pulpit this evening.

ISAIAH.—Rabbi Samuel Greenfield will lecture this evening on "Crossing the Rubicon." Sabbath morning at 10.30 he preaches on "The Story of the Ancestors."

MT. ZION.—Rabbi B. A. Tintner lectures this evening on "Self Destruction." Rabbi Tintner will also preach Sabbath morning.

NEW PEOPLE'S.—Rabbi Samuel Buchler preaches Sabbath morning on "Sighs and Songs." In the afternoon Mr. Morris Salem will deliver an address.

ORACH CHAIM.—Rev. Dr. Moses Hyamson will expound the weekly portion of the Law this Sabbath morning.

PENI EL.—Rev. Dr. Isidor Reichert preaches this evening on "Moses, the

Temple Beth-El
5th Ave. and 76th St.

Saturday morning services begin at 10.30 Dr. Samuel Schulman preaches. Sunday morning, February 8, Rabbi Solomon Foster, of Newark, N. J., will lecture on "MOSES, THE BUILDER." Services begin at 11 o'clock. All are welcome.

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PINCUS ELIJAH.—Dr. Gustav N. Hausmann preaches Sabbath morning on "Ancient Worship."

SHAARI ZEDEK.—Rev. Dr. Adolph Spiegel preaches Sabbath morning on "The Lord's Song."

SINAI (Bronx).—Rabbi Max Reichler preaches Sabbath morning on "The Waters of Marah."

SINAI (Mt. Vernon).—Rev. Harry Lewis will preach this evening on "The Way to Freedom." Sabbath morning Dr. Joseph I. Gorfinkle will preach on "The Portion of the Law."

YOUNG MEN'S HEBREW ASSOCIATION.—Rev. Dr. M. M. Kaplan will be the speaker at the services this evening.

YOUNG WOMEN'S HEBREW ASSOCIATION.—The speaker at the services this evening will be Rabbi Nathan Blechman.

Rabbi Swirin Returns.

WATERBURY, Conn.—After an extended wedding trip Rabbi and Mrs. David B. Swirin returned home last Tuesday evening. They were tended a surprise by the members of the Beth Israel Congregation, and after congratulations were extended, a supper was served, followed by a musical programme. Many toasts were given, after which Rabbi Swirin responded on behalf of himself and wife.

Rabbi Swirin, who has been in Waterbury for the past two years, is an eloquent Hebrew and English speaker, and is active in all work tending to the good of Waterbury's Jewish community.

Mrs. Swirin is the daughter of Rabbi and Mrs. Joseph Grossman, of Philadelphia, Pa. She is a graduate of Temple University, and of the School of Pedagogy. For the last two years she was instructor at the Gratz College School of Observations and Practice. She was the organizer of the first Hebrew kindergarten in Philadelphia, and also of a Hebrew school for girls.

The Council Bulletin.

Number eleven of the Bulletin of the New York Section of the Council of Jewish Women has appeared in a very attractive form. In addition to the reading matter, there are illustrations

showing the pictures of the national officers, directors and chairmen of National Committees.

The Bulletin has had more interesting reading matter in previous numbers, but this is compensated for by the profuse illustrations. The arrangement is very good, and we cannot refrain from congratulating its editor, Miss Sara X. Schottenfels on the good work she has put in on this number, and those that have gone before. She has fine editorial ability and we hope to see her doing bigger things in the near future.

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The Jewish Problem

(Continued from page 2)

another. To their rabbis and to their learned men they looked for guidance and for inspiration, and these learned men in turn believed that they ably possessed and arrogated to themselves a monopoly of learning. They felt that all of the learning and all of the wisdom which man should possess on earth was contained in the volumes and in the manuscripts and in the traditions of the sages and of the wise men who had gone before. The culture and the wisdom of other people were things apart, foreign and to be loathed. So the people were drawn further and further away from the thoughts and the traditions and the aspirations of the peoples of the countries among whom they lived, and while they may have acquired something of the history and traditions of our own people they did not acquire this education or this Jewish culture scientifically and as thinking men, but acquired it because it was their duty to acquire a knowledge of so many prayers that they must repeat and repeat upon stated, and sometimes upon unstated occasions, in order to propitiate the heavenly Father, who would surely punish them for their derelictions if they failed to sing His praises. The Jehovah, who thundered at Sinai—the jealous God—was still their God, to be worshipped and adored, not because He was a loving father who sought to help His children, but because He was a stern father who would reward the good, but who would not fail to punish the wicked.

When persecution reached apparently its uttermost limit, so that thousands and thousands were driven from their homes in Eastern Europe, despoiled of everything that they had, and our country opened its gates to receive them, we, who had come before, upon their arrival were presented with a tremendous problem—What are we going to do with these thousands and hundreds of thousands of our fellow Jews in order that they may be assimilated here and become citizens of our country, to share in its blessings, and to fit them at the same time to do their part in upbuilding its future? It was realized that there was a great mass of people without a country, a people who had been oppressed and scourged and harrowed in the lands where they had sought to settle and to rear their homes, yet a people peculiar to themselves, stiff-necked as of yore and steeped in the traditions and the history of their people. Whether the policy of expediency which was adopted was proper or not, is not for us to say, but it was thought necessary that the first thing to do was to teach these people to become Americans, to preach Americanism to them, to wave before them the American flag, to teach them to love it, to bring the children into the public schools, and there in mixing with their fellows, to learn to salute the flag, to learn the history of the American people, and to feel themselves, no matter from what

land they may have come—Americans. We established institutes, lyceums and societies to teach Americanism. Even the Jewish institutions never failed at every meeting to proclaim their Americanism and to teach love of country. The older people, of course, could in a measure be reached, but only in a small measure; the real work had to be done by, with and through the children, and the public school was the prime instrument used for that purpose. To this policy the elders among the immigrants willingly lent themselves. They were happy to realize that the scourge of the oppressor was not encountered upon every by-way, and in gratitude for this new freedom which had come to them, they were not only willing, but anxious, that their children should become thoroughly imbued with this spirit of Americanism. In our zeal to make Americans of our immigrant Jews we forgot the more important duty of making our Judaism and our Jewish life equally attractive as Americanism and American life. The child attending the public schools, under competent teachers, in cleanly surroundings, and under every auspice which attracted and soothed and charmed, revolted entirely against the Cheder to receive his Hebrew instruction, where he was expected to learn and to acquire a love for his own people under an incompetent teacher who did not understand the first principles of imparting instruction, to whom discipline was a by-word and a mockery, and who, by force of his own poverty, was compelled to and did conduct his so-called school amidst sordid surroundings and in cramped and most unattractive quarters. What was the result to the child of immigrant Jewish parents? The love of America and Americanism became not only the predominant note in his life, but his entire inspiration. He saw nothing in Judaism except its mean and sordid and unworthy side; its purity, its joy, its helpfulness were not shown nor explained to him, and soon his Jewish home and the customs of his people became to him things to be ridiculed and despised. His parents were old fogies, steeped in the darkness and benightedness of the past, to whom the light of American civilization could not and did not penetrate nor make any appeal whatsoever. All that Judaism meant to him was indeed a religion which taught "Thou shalt not" and he could not reconcile for himself the teaching of such a religion with the freedom of his life here in America, as he was taught day by day, of the boundless opportunities which were his to seize, and "Thou mayest" became his watchword, instead of "Thou shalt not." "Honor thy father and thy mother" may have been a good enough commandment for his benighted ancestors, but for him, breathing the pure air of America, there was no reason—and he used the word "reason" all too frequently, indeed—why he should be called upon to honor parents whose ignorance of American ideals and whose tenacious clinging to the foolish customs and traditions of the past, filled him with loathing. The hearts of the parents were turned toward the children, but the hearts of the children were turned away from the parents, and we, who taught the inspiration of American civilization and American freedom, upon us, and upon us alone, is the responsibility for the result.

Do not misunderstand me, friends, that I am carried away by the thought that these children of our immigrants in the public schools, and in mixing with the children of other races and of other creeds here, acquired a pure love for

(Continued on page 10)

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Dated New York, the 21st day of October, 1912. LENA FRIEDLANDER, Executrix. LEWIS A. ABRAMS, Attorney for Executrix, 135 Broadway, Borough of Manhattan, New York City.

NEWS FROM ENGLAND.

(Exclusive Correspondence to THE HEBREW STANDARD.)

What a Traveler in Palestine Says—Lord Reading at the Maccabean's Dinner—Russian Government Endeavors to Prohibit Mendel Bellis Film in London—Successful London Jewish Hospital Movement—Girls' Enthusiasm for Hebrew—Chief Rabbi Sanctions a Revised Order of Service.

London, January 23, 1914.

A very interesting story has been given to the press here by Philip Price, who is at present touring Palestine, dealing with the question of the return of Jews to Palestine. He points out that the partial emancipation of the Jews in Europe from oppression and disability has had one effect during the last thirty years; it has enabled them to look about with some degree of hope for a place where their national ideals may be realized. Backed by the power of international finance which the Jews can command, and having prominent men of all countries in political and financial quarters, they have accomplished already what may profoundly affect the future of the Ottoman Empire. At present the Jewish population of Palestine numbers 120,000, of whom 70,000 are in Jerusalem, and in that city they number more than half the population. There they have six schools, including one gymnasium and a seminary for teachers. At Jaffa there are four Jewish schools and one gymnasium.

The question arises as to what attitude the Zionist movement is going to take towards the Ottoman Empire. Is it going to be political and aim at the formation of a State, or at any rate, an autonomous community, within the empire, or is it going to remain purely a cultural movement, aiming at the spread of Hebrew among the Jews of Palestine, the encouragement of Jewish literature, and the inculcation of the Jewish idea in general? At present it would appear that the last line is the line of least resistance, but it is well to remember that there is no sharp division between an educational movement and a political movement, and no community which has developed a strong feeling of unity in general culture can for long refrain from taking some sort of political action.

There are already signs of a militant movement among the Jewish colony in Jerusalem. As I write there is going on a serious conflict in certain schools of German-Jewish foundation over the use of Hebrew. The students have all gone on strike to insist that Hebrew shall replace German as the language of the schools. The founders of the schools, being German, are holding out, largely under German influence, for the German language. The Hebrew party is backed, temporarily at any rate, by French political influence. Thus the Hebrew question bids fair to become the shuttlecock of rival European diplomacies, and Zionism falls between two contending rivals, each seeking to influence it according to their own interests. In the end the Jew will probably come out on top.

What attitude will the Turkish Government take towards Zionism? In the days of Abdul Hamid no Jew could come into Palestine without the greatest difficulty, and he was forbidden to colonize or to buy land. The recent concessions of the Young Turks to the various nationalities of the empire include the Jews within their scope. There is absolutely no restriction on the movements of Jews into Palestine now, and the writer I am quoting says that if the colonization continues, and if the language questions in Turkey are settled on the basis of local recognition of languages spoken by the majority in any given place, the time may not be far distant when Hebrew may become the official language of Palestine.

Lord Reading, the Lord Chief Justice, late Sir Rufus Isaacs, who was the guest at the Maccabean's dinner in London on January 21, said it was a fallacy to suggest that no member of the Jewish community could become Lord Chancellor, and he hoped that the time was not far distant when they would welcome such a personage. Whatever his personal views might have been, and whatever criticism had been passed upon him, he felt that he had not lived in vain if he had succeeded in proving the truth of the assertion that perfect religious freedom existed in this country.

The big feature in all the moving picture houses just now is the Mendel Bellis films. These have been carefully posed from an accurate compilation of all the news reports, but, if anything, the pictures are less terrible than the news. Baron Hayking, the Russian Consul General in London, endeavored to get the London County Council to refuse to license the use of this film in the metropolis, but failed, although it resulted in the film being hung up one or two days. The act of this Russian

official was certainly presumptuous, to say the least, in view of the fact that we have a censorship of our own, and that the lodging of such complaints is rather within the competence of an ambassador than a foreign representative. Coming, as it does, close upon the report of the establishment in London of a section of the Russian secret political police, Baron Heyking's intervention is not likely to enhance the value of the Russian friendship in the eyes of our democracy. Baron Heyking is said to be a special "protege" of Mme. Novikoff, who was instrumental in bringing him down from Newcastle, where he had acted as Russian Consul. Writing recently in the Novoe Vremya about the new premises of the Russian Consulate General, Mme. Novikoff praised Baron Heyking very highly, and only expressed the fear that Lloyd George, "who was ready to tax everybody and everything," might conceive the idea of taxing Baron Heyking's new office out of existence. It is presumably owing to this high patronage that Baron Heyking ventures to depart from his commercial duties, and to encroach upon the domain of the diplomatic representative of Russia. He is a thorough reactionary of what is known as the Black Hundred type, and his numerous articles in the reviews and letters to the Times on such subjects as Finland and the Jews sufficiently characterize his views. Yet it is a little strange that he should have become so sensitive over the Bellis film, when one remembers that in many towns in Russia films dealing with the "ritual murder" of the boy, Yust, hin ky—Bellis' supposed victim—were exhibited without hindrance by the Black Hundreds before the trial. It is material for reflection that a certain Baron Heyking, a chief of the gendarmes, was once upon a time killed by the Nihilists, in vengeance for his brutal treatment of "politicals."

The movement for the establishment of a Jewish hospital in the centre of East End Jewry may now be said to have entered upon the final stage. An ideal site, covering 22,000 square feet, facing Stepney Green, has been secured and the purchase price paid. On this the first section of the hospital will be erected, and this will be devoted for the most part to out-patients. It will be constructed on the most modern principles and will be provided with facilities for the treatment of all kinds of general and special diseases and be capable of dealing with over a hundred thousand attendances per annum. The cost of this first portion is estimated at \$50,000. The plans have been prepared by the eminent hospital architect, Edwin T. Hall. Building operations will commence in March. The old buildings on the site have already been pulled down, the site at present being an open space.

Every member of the staff of the hospital will understand Yiddish. The benefits of the hospital will not, however, be restricted to Jewish patients; persons of any creed or nationality will be eligible for treatment, the sole passport being sickness or disease. At the same time, special arrangements will be made for the due observance of all rites and customs of the Jewish faith. With regard to the future staff of the hospital, when the remaining wings are added, help will be given by most of the leading Jewish doctors, many of whom are attached already to other hospitals.

The hospital will be a monument to the perseverance and self-denial of the working-class Jew, and it will be the first time in the history of East End Jewry that a movement of such magnitude has been originated and carried through by the East End Jews under their own control and management. The amount necessary for the carrying out of the scheme during the seven years since its inception has been mainly collected by means of small weekly subscriptions, varying from two cents to twelve cents a week, sometimes, but rarely, increasing to twenty-five cents. Twelve branches have been established for the collection of subscriptions in various parts of London, and they have an aggregate membership of several thousands. This fact alone speaks much for the spirit of self-help which is manifesting itself in the East End Jew, and it will be interesting to watch the effect and development of this spirit upon the character of the rising Jewish generation.

A note might be made here of another striking development of the Hebrew speech movement in this country in the shape of the establishment at Manchester of Hebrew classes for girls. A ready 150 girls have been enrolled, although there is as yet only accommodations for half that number.

The revised order of Sabbath and festival services at the new West End Synagogue has been held in abeyance

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YOMANS

until the views of the Chief Rabbi can be ascertained. On most points this has now been obtained and the alterations will be introduced on January 24. Dr. Hertz has also sanctioned the institution of a consecration service for girls between the ages of thirteen and fifteen.

At an auction sale of books formerly owned by Nathaniel Hawthorne, held last week in New York City, the Hebrew text of Joshua, Judges, Samuel I. and II., with commentary, also in Hebrew, of Don Isaac Abarbanel, printed on vellum, a folio dated 1521, went for \$62. Prof. Morris Jastrow says that it is the first Hebrew volume he ever saw printed on vellum. Abarbanel was Minister to Spain. His commentary was written in 1484, when he was residing in that country.

Hazefra understands that the Moscow house of Wissotzky (the heirs of the late benefactor who left to the Hilfsverein a considerable sum toward a high school in Palestine) has appealed to the Hilfsverein to reconsider its decision on the language question. In the event of such a course being adopted, it is regarded as likely that Achad Ha'am and Drs. Tchelnow and Lewin, who had retired from the curatorium, will participate in the meeting, and that the Hilfsverein will adopt a conciliatory policy.

The Haham Bashi of Turkey is actively at work to bring about the abolition of all laws at present in operation which prohibit foreign Jews from buying land in Palestine. The negotiations between the Haham and the Porte are proceeding so smoothly that the former has been authorized to submit his demands officially.

During the month of December, Dr. J. Leonard Levy, of Pittsburgh, Pa., visited several cities making an appeal for subscriptions for the funds of the Union of American Hebrew Congregations. He succeeded in raising \$13,150 in Detroit; \$15,450, in St. Louis; \$10,725, in Philadelphia; \$14,700, in Baltimore.

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בשלה—שבת שירה

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 Union of American Hebrew Congregations has just issued its fortieth annual report, containing the usual matter of interest and calling for no special comment.

The Agudas Israel has now succeeded in domiciling itself in France, and a French society, in full sympathy with its objects, has been formed. Before one of its meetings an address, *Vers la Renaissance Juive*, explaining the Kattowitz conference and the resulting programme, has been delivered by Commandant Lipman, and this now appears in neat pamphlet form. We note this sign of life with much pleasure.

So far as the drama makes a sound and intelligent public opinion, New York has done more in this regard to "show up" Russian tyranny and Russian persecution of the Jews than any other place in the world. One need not even recall Zangwill's "The Melting Pot," but may refer at once to the recent production of "Mendel Beiliss" in English and Yiddish, and to the still more recent "The Yellow Ticket" by Michael Morton.

The storm, with many slurring "asides" for Judaism in America, is now raging in Anglo-Jewry over the question whether *rabbi* or *minister* is the proper designation for a preacher and teacher. All this, because of the events which we noted in this place last week. *The Jewish Chronicle*, which sowed the wind, is not above calling Mr. Mattuck *Rabbi* in its paid advertising columns, and how it will reap the whirlwind remains to be seen.

From the beginning to the end of its January issue *The Maccabean* is devoted to the cause of Hebrew in the Palestinian schools. This is, indeed, the topic of the moment in Zionist circles, and will continue to be such for many months to come. That the Zionists are in the right in insisting upon Hebrew as the staple of Palestinian education goes without saying; without surrendering their own views and without rancor were it not possible for them and the *Hilfsverein* to agree upon an *Ausgleich* in the present conflict?

The organizer of the "great" international congress in aid of the Jews of Roumania has an eye for dramatic effects. The preliminaries for the "great" meeting at Berlin are under way, the delegates to it from all "parts of the world" are arriving—suddenly the cards are shuffled, a policy of "watchful (!) inactivity (?)" is announced—and the organizer "beats it" for America! Excellent all this is—as a feeble imitation of the methods of the late Phineas Taylor Barnum, but then the Jews of Roumania are far from being "the greatest show on earth."

In *The New Age*, an interesting monthly devoted to literature, science and Freemasonry, for January an article on King Solomon and his temple is printed. This is accompanied by an editorial note, in the course of which we were surprised to come on the following words: "The crude idea that the Jews were the leaders of the world in art and civilization (an article of faith which had been undisputed for so many centuries) is now known to be an ignorant boast which has received its quietus by the proved existence of a highly developed art and civilization in Babylonia, the records of which are preserved on monuments of stone, on cylinders and tiles, and which antedates (*sic!*) the Temple of Solomon (circa 1,000 B. C.) by 6,000 or 7,000 years." Shades of Albert Pike! Thus does illustrious George Fleming Moore, 33, take up the outworn Babel-Bible controversy and, after the higher anti-Semites have retired utterly discomfited from the conflict, does he, with no pretensions as an Orientalist that we know of, settle the matter at one fell swoop! We do not wish to initiate a revived Babel-Bible battle, but we simply would point out that, no matter how advanced the early Babylonians were as builders, artisans, literary creators and the like, their civilization did not contain within itself that needed moral and ethical strain which has made the civilization of the Hebrews "an article of faith which had been (and for all open-minded men remains) undisputed for so many centuries." Illustrious Brother Moore surprises us as a Mason even more in making the remarks we thus attribute to him. Surely he must know what Judaism and its professors gave to the world?

THE FUTURE OF THE JEWISH RACE

DR. IGNAZ ZOLLSCHAN, of Vienna, who is now visiting this country, has been lecturing on scientific matters of Jewish interest at the Dropsie College in Philadelphia and at the Jewish Theological Seminary of America in this city. He seems to be a careful and painstaking student, and his addresses, based as they are on anthropological and historical researches, bear the impress of authority.

Dr. Zollschan's lectures on the problem of the mixed marriage among the Jews and on the tendencies of their economic development are among the best we have ever listened to. His conclusion in the case of the former topic is that eventually enlightenment and the mixed marriage, with the consequent cross-breeding and deterioration of the race, will cause the Jews entirely to disappear and that, therefore, the practical solution of the question demands either the preservation of the Ghetto (which is, from all points of view, unthinkable) or the abolition of the Diaspora. In the case of the second presentation, mercantile life has proved detrimental to Jewish solidarity, and here again we Jews of to-day are face to face with a harrowing problem. Dr. Zollschan would solve it by restoring Jews to their original occupation—the life of the agriculturist. Briefly stated, these are the main theses which Dr. Zollschan has put forth with consummate skill, and we spread them before our readers for their perusal and cogitation of them.

If it be true that the modern Jews are pure racially, and that we (thirty generations removed from our original progenitors) have each of us inherited the special instincts and abilities of one thousand million ancestors, then indeed are the Jews worthy to continue to live, ethnically pure, among the family of the races. But we do not think we need give up our present environment for either the continued morbid existence of a Ghetto or for that Zionistic shadow of an ideal abolition of the Exile which Dr. Zollschan holds out to us. Nor need we give up our present modes of living to embark, with all that inexperience and inefficiency imply, upon an agricultural career. For such the vast majority of Jews are quite unprepared. And yet, how shall the Jews, and Judaism with them, remain on the face of the earth? By holding fast to our religious traditions, by clinging to a rigidly observant life. Orthodox Judaism furnishes the answer to Dr. Zollschan.

A strange condition of affairs is revealed by the newspaper reports of a recent trial in the Criminal Court of Hoboken, N. J. A witness was asked by the public prosecutor if he were an orthodox Jew, and if he recognized the ordinary oath of one about to testify in an action as binding. He replied to the question as to the faith he professed in the affirmative, and then declared that an oath to bind him must be taken on the Hebrew Bible, administered by a rabbi, with the witness wearing his hat. Thereupon the trial judge excluded the proffered witness from the stand. The average American of other States has peculiar and rather nebulous notions on the subject of "Jersey justice," and the present will not be calculated to satisfactorily reform them. In the first place is it proper, to say nothing of necessary, to ask a witness in an American court in the year 1914 what religion he confesses? Secondly, all over the Anglo-Saxon world the special oath for Jewish witnesses in a court of law has been long ere this abolished. To ask a proposed witness to swear on the Bible or to affirm to tell the truth, the whole truth and nothing but the truth, as God will help him, is the extent of the power of a judicial tribunal in England or America to-day, and the latter method (be it noted) entirely and altogether squares with the requirements of the conscience of an orthodox Jew. That New Jersey demanded a special oath of Jewish witnesses even so late as a few decades ago is beside the point. Finally, that the justice in the case we are considering summarily ordered the witness to "step down" was the height of juridical folly, and, in our opinion, constitutes such reversible error that any result attained through the trial at which such a scene occurs is bound to be set aside as nugatory by the Appellate Court. We have given extended space to our views on this latest exhibition of the strange workings of "Jersey justice," for we deem it a horrible example of "backwoods equity" from across the Hudson River. What will the foreign, notably the English, press say of it when it swims within their ken?

We are pleased to observe that in the lower house of the Imperial Austrian Parliament a Jewish deputy did not suffer the astounding expression of a *non volumus* policy with respect to Austrian intervention on behalf of the Roumanian Jews, as made by Count Berchtold, the foreign minister, to pass uncriticized. This deputy's public strictures will undoubtedly produce nothing tangible; at the same time, they are a welcome evidence that the day of abject subservience to the pronouncements of the politicians of the *St. Stephansplatz* on Jewish affairs, foreign and domestic, has passed for the Jews of the dual monarchy. 'Twas better late than never!

The Jewish World has inaugurated an interesting and useful, and much to be appreciated, departure. From now on its successive weekly issues will contain an illustrated section of four pages—called "Jewish World" pictures—being a pictorial synopsis of events in the Jewish world week by week. Thus does one of our Anglo-Jewish contemporaries attempt to imitate the methods and features of our best special newspaper magazines or *The Graphic* of London or *Die Woche* of Berlin, and many others in other parts. With the thought, no doubt, of attaining an influence and gathering in cash profits comparable to theirs! Well, let us hope so! It will not be difficult to maintain an illustrated section of *The Jewish World*, but to keep it up to a certain standard—aye, there's the rub!

SOME THOUGHTS ON PRAYER

מה תצעק אלי דבר אל בני ישראל ויסעו:

"Wherefore criest thou unto me? Speak unto the children of Israel that they go forward!" (Ex. xiv, 15.)

PRAYER is the natural gesture of the soul. As the eyelid instinctively shuts against the mote; as the tendril gropes after the slightest support; as the sunflower turns to the sun: even so does the soul turn for support and protection to God. No amount of reasoning can inhibit this reflex-action of the soul. It were foolish to prove prayer, to heap arguments for or against it, just as it were foolish to prove breathing. The lungs draw the air in, not by an effort of will, but prompted by the vital forces that are beyond our control. Let but some cause prevent inhalation, asphyxiation is inevitable. Similarly, the soul almost involuntarily draws into itself life-giving draughts of divinity through and in the act of prayer; for prayer is naught else than the deep inbreathing of God; but if this act for some reason cannot take place, the soul becomes strangled.

I want to emphasize this instinctive, intuitive phase of prayer above all its other phases. Clearly, prayer at its highest and best is instinctive. It is free from all sophistication and ulterior motive. It does not inquire into the possibility and plausibility of prayer as a practical measure. It does not concern itself with theological or philosophical puzzles. It does not first satisfy itself as to its own efficacy. It is efficacious, for it is self-sufficient. It is never fruitless, seeing that itself is its own fruition. It is its own answer.

How can any set prayer take the place of this natural soul-gesture? The cold formality of the one is but a very poor, though I own sometimes necessary, substitute for the warm spontaneity of the other. Formal worship, to be sure, has uses that are not to be underrated, but they are for the most part external and not inherent, whereas the instinctive type of prayer is absolutely independent of temporary considerations of times, places and men, depending solely upon itself for intrinsic worth. It must so depend on itself, since the virtue of mere usefulness which always looks toward some outward aim, does not lie within its province. Formal prayer may be regarded as the stilts of the painfully limping soul, while genuine prayer serves as wings to the soul taking its triumphant flight to the ethereal heights of the spirit.

The independence of the spontaneous type of prayer is marked by nothing so much as by the fact that it requires not even words to become real and vivid. It is wordless and soundless. *It is the triumph of silence!* As the ether of which the scientists speak is of no tangible substance yet contains the various vibrations of the cosmic energy, bearing the burden of the universe on impalpable shoulders, so does this wordless prayer contain all the tremors of the spirit from the faintest yearning to the mightiest upwelling, bearing the whole burden of the human soul. How can any formula, whether mumbled half-heartedly with mechanical lips or shouted vociferously with senseless insistence, take the place of this still, inward forthpouring of the soul, whose calm, whose peace, shot through and through with an all-pervading sense of God, is as the soft restfulness of a primeval forest that is shot with the golden rays of the sun sifting through the leaves?

One would be inclined to say that God, in rousing Moses from his prayer, rebuked him—as the text tells us—for his vociferous insistence. Thus, "Why criest thou?"

The next mark of the splendid self-sufficiency of the instinctive prayer is the fact that it does not wait for circumstance. Time and tide, we are told, wait for no man; but prayer waits for neither time nor tide. True prayer is not born out of the throes of occasion, out of the pangs of accident or calamity. True prayer is the constant undercurrent of our soul-life. To be sure, it is natural for the distressed soul to invoke God's help, even as Moses did in the circumstance to which our text relates. What indeed would human existence be if man were bereft of the support he derives in the midst of dire disaster from a sincere supplication? What was a stranded ship before the invention of wireless telegraphy? Battered by waves and winds, tossed by tide and tempest, what could the crew of the doomed craft do? Alone in the midst of the surging seas, could their distress-call reach more fortunate navigators? But to-day, with supreme faith the danger signals are sent out into space, and the hard-beset men are certain that the electric waves will not be lost, but will be caught by the sensitive antennae of some sister-ship. Even so, men and women wrecked in the storm of life, unable to steer a true course, are certain that their prayer does not vanish in the blue, for there is an Ear that heareth and an Eye that seeth and a Hand that is ready to save. Yes, supreme is the faith that sends prayerful words forth into space when calamity threatens; but after all, the glory of prayer lies not in the words that are wrung from trembling hearts on occasions, but in the quiet communion with God at all times and all hours. As in music there are overtones that are heard with and above the fundamental tone, so let prayer be the accompanying overtone of every thought, every feeling, every action.

Lastly, the one mark of genuine prayer which distinguishes it from the spurious kind is that it does not clog but rather inspires action. The midrash says on our text that God rebuked Moses for his lengthy prayer. "This is no time for long prayers; this is a time for action—tell the children of Israel that they go forward!" A prayer that would induce inactivity, in the hope of a miraculous interference of providence, is not a true prayer; only a prayer that spurs on to activity, that strengthens the will as it encourages the heart and cheers the soul, is a true prayer. For in this respect true prayer is not self-sufficient; it does not discard sword and hammer. They say that prayer is religion in action. If so, action, rooted in religion, is prayer.

JOEL BLAU.

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TABLE TALK

Notwithstanding the logical reasoning of Mr. Ephraim Kaplan, in the *Jewish Morning Journal*, who ridicules Dr. Samuel Schulman's eloquently expressed opinion that education would prove the best remedy for the "gangster trouble" of New York, the philosophical thinker, who may have dipped into the writings of Johann Friedrich Herbart, would surely admit that moral technology, or, what the Germans call *Tugendlehre*, of which the chief divisions are pedagogy and politics, produces excellent results, and, therefore, the application of ethics to things as they unfortunately are in the New York Ghetto, with a view to the realization of the moral ideas, ought not to be discouraged even by the most orthodox Jew.

Mr. Kaplan is angry with Dr. Schulman for having said at a meeting in Judge Greenbaum's house, the other day, that "Christians are quite right when they demand that we should be more cultured and better behaved than non-Jews, since we claim to be a chosen people," and so forth! Mr. Kaplan denies that Christians expect Jews to be superior. Moreover, he asserts that education will not protect the young Jews of the East Side against the perils of coming in contact with the "underworld." Our experience in the Rosenthal trial—when the whole dust bin of the underworld was stirred up—showed that amongst our gangsters, gamblers and scamps are included quite a number of developed and Americanized young Jews who speak and write English beautifully. In short, they have quite a superior education." Mr. Kaplan claims also that Jews have a perfect right to a percentage of criminals, and he denies that "it is the mission and duty of the Jews to set a good example and to serve as a pattern to all the world." Mr. Kaplan's logical reasoning is unimpeachable. The only thing that Mr. Kaplan forgets is that logic and experience are two different things, just as he does not seem to distinguish between "instruction" and "education." A person may be able to speak and write English beautifully and still be "uneducated." Logically, there is not any reason why a Jew should strive to be a better citizen than a non-Jew. Logic renders our conceptions and the judgments arising from them clear and distinct. But some conceptions are such that the more distinct they are made "the more contradictory their elements become." That is the real matter with New York Jewry *a l'heure qu'il est!* Experience in other lands shows that to blot out the plague spots in a ghetto moral technology must be applied, and we can easily forgive an "artist in words" like Dr. Schulman, who

aims at the too high an ideal of Jews serving as paragons of virtue, patterns of piety and exemplars of goodness.

"Kto Vinovat?"

"Whose fault?" The education provided by such Jewish institutions as the Educational Alliance, writes Mr. Kaplan, will not remedy the "gangster" evil: "What our young people require is a Jewish upbringing. A large number of our children are without a God. They are without any religious belief! They are not attached to Jewish tradition, and there are not any deterrent means available to keep them from the path of evil!" A very candid confession! But "Kto Vinovat?" Parents are generally responsible for a child's religious upbringing. There is also no lack of Rabbis and Melamdim; of synagogues and Talmud Torah schools on the East Side, and the economic condition of the people, even in the most congested sections, is much better than it was in Russia, Roumania and Galicia, which enables them to surround themselves with all the paraphernalia of East European Judaism. "Kto Vinovat?" Whose fault is it, then, that the children of those who fled from persecution on account of their faith become faithless in this land of the brave and the free?

A Noble Institution

What would be the condition of New York Jewry if all the great institutions founded by American and Americanized Jews had not come into existence? Even the most disgruntled pessimist of the East Side will surely admit that incalculable good is being done by such an institution as the "Hebrew Technical Institute." There are now in the Institute 291 pupils, and among the trades in which instruction is given are tool making, instrument making, pattern making, mechanical drawing, wood carving and electrical construction work. The value of the education given in the institution may be judged from the following facts, enumerated by President Buttenweiser: Of the 1,057 living graduates who periodically communicate with their alma mater, 76 per cent. are engaged in mechanical pursuits. The graduates of last year receive an average of \$8 a week; those five years out of school receive \$21; those ten years out, \$31; those fifteen years out receive \$40; those twenty years out receive \$50, and the average earnings of some classes, notably the seventeen graduates of 1889 and the nineteen of 1886 receive an average weekly salary of \$60. These figures speak volumes of praise for American Jewish philanthropy, as it costs quite a considerable amount to maintain the "Technical Institute." Last year the expenditures amounted to \$53,817. It is therefore to be hoped that the accumulated annual deficits amounting now to \$35,000 will be wiped out by more generous donations. He who gives most to such a noble institution loves Israel most.

Politics?

Is it politics, yecept "Socialism" that makes criminals of some youths in the Ghetto? Who knows! Educated socialists say "the boot is on the other foot." They hold with Louis Blanc who coined the phrase, "Le capital c'est le vol!" Pernicious doctrine! But, what about the trusts? A serious question, indeed! That clever Boston publicist, Mr. Jacob de Haas, who introduced Theodore Herzl to Anglo-Jewry, writes interestingly concerning the New York Ghetto, in his sympathetic review of the recently published "Memoirs of David Blaustein, Educator and Communist Worker, arranged by Miriam Blaustein." Mr. de Haas writes: "What the lower East Side, in which Blaustein labored, is to-day, I know not. Abraham Cahan, looking down from his office on East Broadway, says it is Socialistic, while his neighbors, in the 'Jewish Daily News,' say it is still Orthodox. It abounds in Rabbis, who are bewailed when they die. It listens

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to Joseph Barondess, who is a Zlon'st, and it has produced Henry Moscowitz, who sits high in the council of the city government, and is an ethical culturist. Its streets suggest lofts in which humanity is packed five stories high and over its roadbeds travel an endless stream of push-carts that economically deny the existence of the neighboring stores. Poets seek in it idealism, and story writers go to it for local color and plots. To the west of it is the ill-reputed Bowery, through it runs dark and dismal Allen street of former ill-fame, and at its further end runs the broken line of the winding East River. To those who dwell in it, it is the most vital part of New York, but just what it is no one really knows. Nearly all that is written about it, including the official reports, is fiction, for everyone, specialist and journalist, merely reasons from the particular to the general. It is whatever you happen to prefer, just as the Biblical manna tasted according to the food you longed for. Just one block has been studied recently with scientific precision, and it proved to be unlike all the pictures made of it."

Dr. Paul Nathan Explains

Some weeks ago the question was asked in Table Talk, whether Dr. Paul Nathan had not a higher motive than that ascribed by his Zionist enemies for preferring the German language to Hebrew as the medium for teaching science subjects at the Haifa Technicum. The difficulty of creating a Hebrew Scientific Terminology, it was suggested, was most likely Dr. Nathan's real motive.

A cable message from Berlin now states that in defending his action Dr. Nathan told the interviewer:

"Two hard facts will appeal strongly to the common sense of Americans. There are 100,000 Jews in Palestine out of a population of 1,000,000. Can 100,000 persons, old men, women, children, and beggars included, play the role of pioneers for an independent national language and culture? Hardly. The number is too small and the population is too poor. The engineers, educated at Haifa, must possess capacity to earn their bread outside as well as inside of Palestine, in both the near and the far Orient. If they are to be able to do so, they must command at least one modern language in addition to Arabic and Turkish. They cannot become first-class engineers if their primary education in the exact sciences is in Hebrew, because there is not a single practical Hebrew text-book dealing with those branches, and because there probably never will be a sufficient number of suitable teachers capable of giving instruction in Hebrew. These are the underlying and practical considerations which led to the decision to teach natural science and the technical branches at Haifa in one of the modern languages, co-ordinately with the generous cultivation of Hebrew, especially for religious instruction. Such a programme is certainly not dictated by chauvinism, but from pedagogical considerations, which have the future of these young people in mind."

MAURICE BRODZKY.

"AN OVERFLOW OF SERVANTS"

At last there is a congestion in the servant girl market. Every "Intelligence Office" is crowded with servants looking for places, and the supply far exceeds the demand. This is a salutary condition, and it would be well if it tended to lessen the arrogance of this class of help.

* * *

Those who used servants for a long time past have just been dominated by them; the wages and demands being inordinate, and out of due relation to the character of the service.

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It would also be well if the wages asked would be reduced, because of this overflow of place-seekers. These wages have been boosted to an excessive figure, not only by the friends of those who come as emigrants and look for service, but at the suggestion of the "Intelligence Office" keepers. The fees paid to the latter are in proportion to the wages asked. And hence it is profitable for the "offices" to have the girls ask higher wages than their ability merits, and the higher rate is suggested. The ordinance which fixes the fees of these owners of servants' offices ought to be amended so that a uniform fee should be paid for all; if this were done there would be an immediate drop in the scale of wages asked.

* * *

However, let us hope that the supply will continue to exceed the demand for servants and then their wages, as well as the department of many, would receive a salutary check and betterment. L'AIGLON.

The subscriptions to the Federated Orthodox Jewish Charities, of Chicago, Ill., during 1913 totaled \$122,000. It is estimated that \$150,000 will be needed for the maintenance of the Federations' institutions for 1914.

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Hollywood Court, Lakewood, N. J., has opened for the season 1913-14. A beautiful newly built hotel with all latest improvements, including rooms en suite with private baths.
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The Jewish Problem
Continued from Page 6
liberty and freedom. If that had been the result possibly we would not have had to complain, but the conditions under which their parents and their ancestors had been forced to live for centuries in Europe had their effect upon the lives of these children. Their ancestors in Europe having been denied the right to pursue the occupations for which they were fitted in such ways and in such communities as they were fitted best to serve, were forced sometimes in order to make a livelihood for themselves and their families, and to keep body and soul together, to resort to practices that were vicious, and which we, in our enlightenment, might abhor. I do not mean that this was universal, but I refuse to close my eyes to the fact that the conditions under which they lived, inevitably brought into being some of these vices, and just as I feel that we Jews here are responsible for the lack of Jewish life and of Jewish feeling and of love for Judaism among these immigrants and children of immigrants, so I lay at the door of Christian Europe the responsibility for some of those vicious habits which some of their ancestors did undoubtedly possess. These immigrant children, while they might have been and were heirs to the glorious traditions of their people, had none the less absorbed, as part of their own bone and marrow, some of these traits of their immediate ancestors, acquired, as I have said, by reason of their segregation in small communities, and by reason of the few trades and occupations which they were permitted by their Christian neighbors to pursue. Visiting the iniquities of the fathers upon the children unto the third and fourth generation—you remember the divine command from Sinai—and some of these vicious tendencies which had been thus visited upon some of these immigrant children, even in the glorious sunlight of American civilization festered and grew and combined with the evil traits of evil companions of other races.

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The inevitable result was the development of the cadet and the gun man among the boys, and of something far lower and more despicable among the girls. Let me not be misunderstood. Of course, we know that but a small percentage became criminal, but that percentage, however small, is large enough to give us pause and to make us think seriously of the future. The start has been made, the criminal is there, and criminality breeds criminality, and if the spirit of the Lord is to move us as we rededicate ourselves, now is the time to stop these vicious tendencies, while there is yet time. It is true that but a small percentage is criminal, but it is also lamentably true that a not inconsiderable percentage, so large that we even dislike to admit it to ourselves, has become not only non-Jewish, but anti-Jewish, to whom Judaism means nothing but a tradition, past and gone beyond the hope of revival and having no place in American civilization. This is true among many of the boys and girls, now become men and women, who received their education in our public schools and in our public colleges.
The responsibility for this entire condition is not with the immigrant, is not with these children of the immigrants, but is with us, of the older generations, children and grand-children of parents and of grand-parents who immigrated to this country not twenty or thirty years ago, but who were permitted to come here sixty, seventy and a hundred years ago, and who were among the first to enjoy American freedom and American civilization, and yet maintain Jewish life inviolate. The responsibility is ours, and ours alone. In our zeal to make Americans of, and to teach the American spirit to these latter immigrants and to these children of these latter immigrants, we forgot, or we neglected to keep alive the Jewish spirit, to teach them the traditions of their forefathers as they should have been taught, and in making of them loyal Americans we did, by our neglect, all that we could to make them disloyal Jews.
Do you think that I have overdrawn the picture? Listen, then, to an extract which I have culled from a sermon delivered by a Christian minister in Brooklyn recently, and I am quoting this, not because it is an isolated case, but because it is typical and can be heard in one form or another from Christian pulpits throughout our land. If we have neglected our people and have permitted them to forget their Judaism in its pristine purity and attractiveness, and have sat idly by while the more learned and cultured among them have drifted away from Judaism into the so-called culture movements of one form or another, or directly into infidelity, our Christian neighbors have been none the less observant and have not hesitated to proclaim our infidelity to the world, some in an effort to discredit us, and others in foolish zeal for proselytizing, in order that they might offer to them the light which Christianity holds forth and which they teach that Judaism denies: Listen, then! "Do you realize that one-tenth of the Jewish population of the world is in New York? There are to-day considerably over a million Jews in the five boroughs of our city. What effort is the Church (of Christ) making to give them the blessings of the gospel? If our gospel is for humanity, if we believe that Jesus came to save all men from their sins and to lead them into immortality, then we should never rest until we have done our utmost to make known the love of Christ to the hun-

dreds and thousands in this city who are now drifting from the old Mosaic religion into reckless infidelity, into dangerous anarchism and into the lusts for commercial gain which crowds out the very instincts of religion." That this was said by a bigot I shall admit, but are we to close our eyes for all that to the facts which he has proclaimed and which our common experience proves to be correct? As the responsibility is ours, so is ours the duty of changing the conditions which we have so largely helped to bring about.
By precept and by our own example we must teach those of our fellow Jews, among whom we move, that Judaism is still a vital force, still something to be loved, to be treasured, to be honored and to be lived for, and if necessary, to die for. To this cause let us bring all of the enthusiasm of which we are capable. In this cause let the spirit of the Lord move us and help us. The work is tremendous, but it is not hard. Each of us, without exertion, can do his share.

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ceased to notify the police of thefts, and equally naturally the thieves rejoice.

Dr. Herman L. Taylor, who recently obtained his M. B., Ch. B., with honors, at the Leeds (England) University, has been elected to the post of resident medical officer to the Sunderland Union Hospital. He is at present resident Obstetric officer at the Leeds Infirmary. Dr. Taylor, who is but twenty-two years of age, has had an exceptionally brilliant career at the university and at the Leeds Infirmary.

M. Elie de Medina, the founder of a number of schools in the Jewish quarters of Constantinople, lately died in that city. These schools were taken over by the Alliance Israelite when it established its own schools in that city. M. de Medina also interested himself in the Jewish hospital, the Rabbinical seminary, and in fact in all communal institutions in the Turkish capital.

On the initiative of the Bene Zion Club a Jewish Publication Society has been founded in Salonika for the purpose of issuing to the public at cheap prices popular Jewish works, the reading of which will awaken and maintain in them the national spirit. A commencement is

being made with a translation of Dr. Herzl's "Altneuland," which is issued in weekly parts.

The Jewish Education Society of Russia, which has just celebrated its golden jubilee at St. Petersburg, announces that in addition to several minor gifts, the Gunzberg family had granted 50,000 rubles to raise an education fund in memory of the late Baron. The society oversees 910 Jewish schools with an enrollment of 90,000 pupils.

The Jewish people of New Orleans, La., comprising two and one-half per cent. of the entire population of the city give \$50,000 annually to the five charities comprising the Jewish Federation of Charities, and besides constitute a large portion of donors to other philanthropic work of sectarian as well as non-sectarian character.

A Bene Israel Ladies' Association was recently established in Bombay, for the first time in the history of that community. Its object is to afford facilities for social intercourse to its members and to devise means for the amelioration of the lot of their poor and suffering sisters by opening home classes and affording them medical relief.

PROPOSITION NUMBER ONE. STATE OF NEW YORK. OFFICE OF THE SECRETARY OF STATE.

Albany, January 26, 1914.
Pursuant to the provisions of section two of article fourteen of the Constitution of the state of New York, and section two hundred and ninety-five of the Election Law, and of section one of chapter eight hundred and nineteen of the Laws of nineteen hundred and thirteen, notice is hereby given that chapter eight hundred and nineteen of the Laws of nineteen hundred and thirteen, of which the following is a copy, will be submitted to the people for the purpose of voting thereon at the special election in this State, to be held on the seventh day of April, nineteen hundred and fourteen.

MITCHELL MAY,
Secretary of State,
CHAPTER 819.

AN ACT to provide for submitting to the people the question, "Shall there be a convention to revise the constitution and amend the same?" and to provide for such convention, if a majority of the electors shall decide that such convention be held.

Be it enacted by the Governor, Passed, three-fifths being present.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

Section 1. A special election shall be held throughout the state on the first Tuesday in April, in the year nineteen hundred and fourteen, at which there shall be submitted to the electors of the state to be decided by them the question "Shall there be a convention to revise the constitution and amend the same?" Every person qualified at that time to vote for members of the legislature, may vote upon such question at the special election hereby appointed to be held. Such question shall be submitted in the manner provided by law for the submission of constitutional amendments. Such election shall be conducted by the same officers and in the same manner, and ballots, booths and election supplies furnished therefor, as a special election called by the governor, except as otherwise provided herein. The ballots shall be in the form prescribed by section three hundred and thirty-two of the Election Law, and where voting machines are in use, by article eleven of such law. All provisions of the election law regulating the taking of a vote of the people upon a constitutional amendment or other question submitted at a special election shall apply to the election to be held under this section, excepting that the board of elections may destroy all ballots not void or protested cast at this election after sixty days, unless otherwise directed by a committee of the legislature, the district attorney of the county or a competent court of record. Inspectors of election of the various election districts shall meet in their respective districts at the place designated therefor, on the second Saturday preceding such election, from eight o'clock in the forenoon to ten o'clock in the evening, for the purpose of revising and correcting the register of voters in the manner provided by the

election law for ascertaining electors qualified to vote at a special election. If a majority of the electors voting on such question as shown to have voted in the affirmative upon such question, as shall appear from the returns of county boards of canvassers to the state board of canvassers and by its canvass of such returns, such convention shall be held and shall be deemed duly called thereby, and delegates therefor shall be elected as provided in section two of article fourteen of the constitution.

§ 2. If, at the election held pursuant to the provisions of section one of this act, such question be decided in the affirmative, delegates to such convention to revise and amend the constitution shall be elected at the general election to be held on the first Tuesday after the first Monday of November, in the year nineteen hundred and fourteen. At such general election, three delegates shall be elected from each senate district of the state, as such districts were organized at the time of such special election, and fifteen delegates-at-large.

§ 3. Candidates for delegates from a senatorial district shall be nominated in the manner provided in the election law for the nomination of candidates for the office of state senator, and may be designated in the same manner as candidates for the office of state senator. Candidates for delegates-at-large shall be nominated by independent certificates or by parties, in the manner provided in the election law for the nomination of candidates to be voted for by all the electors of the state. A separate and additional official ballot shall be provided for voting for delegates-at-large and district delegates, which shall be in the form provided by law for voting for presidential electors, so far as practicable. Any disqualification now imposed by law upon any person holding any other office is hereby removed, so far as the right to be a delegate to such convention is concerned.

§ 4. Laws, not inconsistent with this act, governing the election of public officers at general elections shall be applicable to the election of delegates, to such constitutional convention. Where voting machines shall be used, the names of the fifteen delegates-at-large may be placed upon one ballot in each party column or row containing one of the words "constitutional delegates-at-large," preceded by the party name and party emblem. A vote for such ballots shall operate as a vote for all of the candidates of such party for delegates-at-large and shall be counted as such. But suitable provision must also be made where voting machines are used, to enable the voter to cast his vote for any one or more of the fifteen delegates-at-large for whom he desires to vote.

§ 5. In case of a vacancy by death, resignation or other cause, of any district delegate elected to the convention, such vacancy shall be filled by a vote of the remaining delegates representing the district in which such vacancy occurs. If such vacancy occurs in the office of a delegate-at-large, such vacancy shall be filled by a vote of the remaining delegates-at-large.

§ 6. It shall be the duty of the secretary of state to call the convention to order, to preside at all meetings thereof until a temporary chairman, president or other presiding officer, either temporary or permanent, shall have been elected by such convention and shall have taken his seat, but the secretary of state shall have no vote therein unless he be so elected. At the opening of the convention, all public officers, boards and commissions shall promptly furnish such convention or any committee thereof with all such information, papers, statements, books or other public documents in their possession as the convention or such committee shall order or require for use at any time during the session of the convention. It shall be the duty of the secretary of state, the attorney-general, and the comptroller, who shall be in office on the tenth day of January in the year nineteen hundred and fifteen, to cause to be prepared and ready for such convention a suitable manual, containing the names of all members of the convention, and the expense of which shall be paid by the treasurer upon the warrant of the comptroller.

§ 7. Every delegate to the convention shall be privileged from arrest on civil process during his attendance at the session of the convention (except on process issued in any suit brought against him for any forfeiture, misdemeanor or breach of trust in an office or place of public trust held by him. Each delegate shall enjoy the like privilege for a period of four days before and after any such session, and during the absence thereof, or when absent with leave of the convention. No officer of the convention, while in actual attendance upon the same, shall be liable to arrest on civil process. For any speech or debate in the convention, the delegates shall not be questioned in any other place. The convention shall have the power to expel any of its members and to punish its members and officers for disorderly behavior, by imprisonment or otherwise, but no member shall be expelled until the report of a committee appointed to inquire into the facts alleged as the ground for such expulsion shall have been received by the convention. The convention shall have the power to punish as a contempt and by imprisonment or otherwise, a breach of its privileges or of the privileges of its members, but such powers shall not be exercised except against persons guilty of one or more of the following offenses:

1. The offense of arresting a member or officer of the convention in violation of his privilege from arrest, as hereinbefore declared.
2. The offense of disorderly conduct in the immediate view and presence of the convention and directly tending to interrupt and disturb its proceedings.
3. The offense of publishing any false and malicious report of the proceedings of the convention or of the conduct of an officer or delegate in his official capacity.
4. That of refusing to attend or be examined as a witness or to produce papers and documents called for by subpoena either before the convention or a committee thereof, or before any person authorized by the convention or by a committee thereof to take testimony in the proceedings of the convention.
5. That of giving or offering a bribe to any member or of attempting by menace or other corrupt means, or inducement or device, directly or indirectly, to control or influence a member in his vote or other official conduct in or in relation to the convention.
6. In any case in which the convention shall punish any person by imprisonment, such imprisonment shall not extend beyond the session of the convention.
7. The secretary of state shall, as soon as practicable after this act takes effect, transmit a printed copy thereof to the board of elections of each county of the state and to the board of elections of the city of New York.
8. This act shall take effect immediately.

State of New York,
I, Secretary of State,
do hereby certify that the foregoing is a correct transcript therefrom, and of the whole of said original law.
Given under my hand and the seal of office of the Secretary of State, at the city of Albany, this twenty-sixth day of January, in the year one thousand nine hundred and fourteen.
MITCHELL MAY,
Secretary of State.
FORM FOR SUBMISSION OF PROPOSITION NUMBER ONE.
"Shall there be a convention to revise the constitution and amend the same?"

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As we rededicate ourselves in this cause to-day and prove ourselves to be worthy of the great heritage which is ours, descendants and loyal followers of the immortal Maccabees, let us take hope and courage and inspiration in our task from the Prophet Micah, "He hath showed thee, o man, what is good, and what doth the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God."

Let us sustain and develop and encourage the spirit of Americanism and the teachings of American ideals to our people, but let our Americanism go hand in hand with our Judaism. Heirs of all that is best in the history and traditions of our people, let us say unto those who would drive Judaism out of our lives and out of the lives of our children, "So far shalt thou go and no further and here shall thy proud course be stayed."

The Council of the Vienna Jewish community at its last meeting dealt with the estimates for 1914. The estimates provide for an income of 3,564,532 crowns and an expenditure of 3,595,713 crowns. There will thus be a deficit of 31,180 crowns, some 93,715 crowns less than the deficit of the previous year. The charges on the communal treasury are not confined to the maintenance of synagogues and the payment of officials; they include all branches of philanthropic work.

Mrs. Esther de Wolf Gusky, one of Pittsburgh's best known and most charitable women, passed away last month at the German Hospital in Philadelphia. After the death of her husband twenty-seven years ago, Mrs. Gusky built the J. M. Gusky Orphanage as a memorial to her husband. Mrs. Gusky contributed to all charitable institutions to which her husband did before his death, and turkeys were given by her to the poor each Thanksgiving Day.

The Vice-Governor of Kharkoff has established a new method of searching for thieves. When Jews notify the police of thefts, the latter, in accordance with the Vice-Governor's instructions, inquire into the doings, status and political views of the victims before deciding to take any action for the discovery and arrest of the criminals. Naturally, most Jews have

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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 the 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 14th 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.

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MUSIC AND DRAMA.

"Die Meistersinger," with Mme. Destinn as Eva and Berger as Walther, will open the thirteenth week of the Metropolitan opera season next Monday.

In the series of Beethoven festival concerts in preparation by the Symphony Society of New York, under the supervision of Walter Damrosch, all but two of the nine symphonies will be performed.

A piano recital will be given by Eleonore Altman, Saturday evening, February 14, at 8.15 p. m., at Aeolian Hall.

For his second violin recital at Carnegie Hall on Saturday afternoon, February 14, at 2.30 p. m., Mischa Elman announces the following programme:

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Hall by Mr. Walter Damrosch have already taken place. Friday afternoon, March 6, Mr. Damrosch will give the fifth, on the first act of "Die Gotterdammerung."

As a result of grave family matters following on his father's death, Jacques Thibaud is compelled to cancel all his engagements and to return immediately to Paris.

The programme of the evening includes: 1. Handel.....Concerto Grosso in C major 2. Mendelssohn-Bartholdy.....Concerto in E minor for violin and orchestra.

Mme. Peroux-Williams, an American singer who has met with more than ordinary favor in Germany, will give a song recital in Aeolian Hall, Wednesday afternoon, February 18.

The Kneisel Quartet announces that at the fourth concert, which will be given at Aeolian Hall, on Tuesday evening, February 10, will be heard for the first time in America the piano quintet in G minor, by the English composer, Arthur Hinton.

Mme. Carolyn Ortmann, an American soprano, who has won recognition in concert and opera abroad, will give a song recital in Aeolian Hall, Monday evening, February 23.

Harold Bauer will give his third Aeolian Hall piano recital Saturday afternoon, March 21.

Mme. Clara Butt, the English contralto, and her husband, Kennerley Rumford, baritone, have arrived in San Francisco after an extraordinarily successful tour of Australia and New Zealand.

The high standard set by the management of B. F. Keith's Palace Theatre still continues to amaze and delight the vaudeville-going public.

Adelaide, still "La Petite" and greatest of America's toe and novelty dancers, is the newest star to twinkle at the Jardin de Danse on the New York Roof.

mela Ponzillo, grand opera singer; Young Emmett, yodler; Bradford's banjo orchestra, and many other entertainers of note, make up the wonderful Cabaret de Luxe.

"The Yellow Ticket."

"The Play's the Thing" is a very apt quotation, but after witnessing the production of "The Yellow Ticket" at the Eltinge Theatre, one is strongly inclined to conclude also that "the cast's the thing," and the really clever acting of John Mason, John Barrymore, Julian LeStrange and Florence Reed is a material factor in the success which Michael Morton's play is now enjoying.

When Rev. Dr. Joseph H. Hertz, chief rabbi of Great Britain last summer, denounced Russia for her perfidy in sending delegations to a conference to solve the white slave problem at the same time compelling good, pure innocent Jewish girls, who desired to obtain a collegiate education, to take out a "Yellow Ticket," he revealed to the Anglo-Saxon world a fair sample of Russia's despicable treatment of her Jewish subjects.

Mr. Morton has written a brilliant first act, in fact, this act is so good that the other two acts, well-written as they are, seem mediocre in comparison.

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BROOKLYN NOTES.

Federation of Jewish Charities.
These committees have been appointed by Benjamin H. Namm, president of the Brooklyn Federation of Jewish Charities:
Finance—S. F. Rothschild, chairman; Julius Dahman, Louis L. Piruski, Joseph M. May, Moses B. Schmidt, Nathan S. Jonas.
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Law and Legislation.—Emanuel Newman, chairman; Adolph Feldblum, Isidor Isaacson, Meler Steinbrink, Mark M. Salmon.
Building and Institutions.—Frank Pentlage, chairman; William Meruk, Isidor Isaacson, Edward C. Blum, Reuben Goldsmith, Mrs. Otto Kempner, Mrs. N. H. Levi, Miss Rose Brenner.

Hebrew Educational Society.
Among the events scheduled for the current week are the following: Mr. Ralph K. Jacobs will speak this evening (February 6) on the subject, "Jewish Youth." Mr. I. Edwin Goldwasser, principal of Public School No. 62, Manhattan, will speak on Sunday evening, February 8. His subject is "A Life Worth While."
A senior debate will take place on Sunday afternoon, February 8. The subject is "Resolved, That American Coastwise Vessels Be Allowed to Pass Through the Panama Canal Free." The competing clubs are the Loyal Alliance and Comrades Literary Society.

The graduation exercises of the Sabbath School of the Hebrew Educational Society will take place on Saturday evening, February 7. The speaker will be Rabbi Frederic Braun, of Brooklyn. The graduates will give a play and musical and literary exercises.

Young Men's Hebrew Association.
On Sunday evening, February 8, John de Persia will give his third dramatic recital at the Young Men's Hebrew Association. Mr. de Persia will give scenes from Henry Bernstein's famous play, "Israel." In addition he will give several humorous and Shakespearean selections.
The affair is open to the public and all are invited. It begins promptly at 8 p. m.

The Civic Forum.
The following lectures will be delivered at the auditorium of the Kaplan School, No. 1731 Pitkin avenue, during the week: Friday evening, Col. James D. Ball, Corporation Counsel in charge of the Borough of Brooklyn, will speak on "American Ideals of Liberty." On Saturday evening, Dr. Nathan K'ass, of Temple Israel, will speak on "Abraham Lincoln." On Sunday evening, Alfred H. Brown, M. A., dramatic editor of the Trend Magazine, and president of the Department of the Drama, Brooklyn Institute of Arts and Sciences, will speak on "The Contemporary Theatre and Its Place in the Social Scheme as a Teacher." Each lecture is followed by questions and open discussion.

Hebrew Home Opening.
Plans have been completed for the official opening exercises of the Hebrew Home for the Aged, at Howland and Dumont avenues, which will take place February 15 and 16 inclusive. An elaborate programme has been arranged and Mayor Mitchell will be the chief speaker on the first day.
A campaign is now planned to interest the entire community in the objects and work of the home.

Central Y. M. H. A.
A meeting of the Central Y. M. H. A. held last week at the club rooms of the society at Throop and Willoughby avenues was well attended. Various plans for raising funds were discussed.
Saturday evening a minstrel show will be given under the auspices of the Sisterhood of Temple Israel.

Preparations are advanced for the annual entertainment, reception and ball to be given by the members of the Congregation B'nai Shalom at Prospect Hall, the early part of next month. The proceeds of the event will go to the building fund for the new synagogue now in course of erection on Ninth Street and Seventh Avenue.

Mr. Jacob H. Schiff has accepted an invitation to speak at the annual meeting of the Hebrew Free School at Brownsville on Sunday afternoon, February 8, at 3.30 p. m. Mr. Schiff has never appeared before an Orthodox organization in this borough.

After two seasons of veritable triumph, Gus Hill comes back for a third season with his perennial success, "Mutt and Jeff," in an entire new dress. "In Panama" is the title of the story that is to form a background for Bud Fisher's inimitable characters, which easily assume the credit of the greatest and most durable success of the cartoon world. The new production is an innovation of play craftman's work, embodying about all of the real meat of standard amusements. The thrill of the melodrama, the side-splitting situations of the farce comedy, the extravagance and tinsel brilliancy of travesty, and

the harmonious art of musical comedy, not forgetting a scenic production, electrically embellished, including some startling mechanical effects that overshadow all previous attempts at realism. "Mutt and Jeff" comes to the Montauk Theatre next week, and there will be three popular priced matinees, Wednesday, Thursday and Saturday.

The success of Messrs. Jacobs & Jernan as producing managers is said to be due solely to the fact that these men have given the public the very best in the burlesque field without sparing any expense, and Manager Joyce is glad to welcome them at the Star Theatre next week. Those unsurpassed funmakers, Harry Koler and Harry K. Morton, are featured with the organization. Among others who will play prominent parts in the production are Fannie Vedder, Alice Maude Poole, Harry Evans, Willimine Bowen, Charles Callahan, Kathleen Miller, Rose Reading, Manny Koler and a beauty chorus of thirty.

A Boon to Observers of the Dietary Laws.

Those of our co-religionists dwelling in Yorkville, Harlem and contiguous neighborhoods who are sticklers in the strict observance of the dietary laws may now enjoy pastries, desserts, etc., which, heretofore have been denied them. As will be seen by the advertisement in another column S'ama's well-known bakery at Madison Avenue and Eighty-sixth Street, is now under the direct supervision of Rabbi M. S. Margolles, and an authorized shomaris in constant attendance.

The fame and quality of S'ama's productions requires no brief at our hands, and the fact that the most observing orthodox Jews are now enabled to partake of them without hesitation is not alone worthy of recording, but is doubly so since Mr. S'ama, who is not of our faith has gone out of his way and to untold expense and annoyance in order that all Jews in the radius of his establishment may enjoy his fine pastries. It now behooves our co-religionists to patronize S'ama's, not alone showing their appreciation of his efforts, but as an incentive for other tradesmen to follow his example.

The S'ama bakery produces bread and rolls for use with meat or butter, cakes, tarts, and pies, for use with meat or butter, and their absolute Kashruth is guaranteed.

New Directors for Old Bank.
The East River National Bank of No. 680 Broadway has recently elected to its directorate Messrs. Maximilian Morgenthau, Jr., and Oscar Stiner, the latter having also been elected as vice-president.
The East River National Bank is strictly a mercantile bank, famous for its conservative banking methods and specializing in accounts of merchants in the locality.

Newark, N. J.
Sam Gordon, of New York, has opened a branch store at No. 110 Prince Street, corner Morton Street, in this city, for the sale of his famous strictly Kosher meat products. This has been done to better serve his large and constantly growing clientele in Newark and vicinity, and will enable his customers to get sauges, bolognas, frankfurters, smoked meats and pickled beef, on short notice, and as fresh as they are supplied to his New York trade. This store will also be headquarters for the customers doing business or residing in the suburban towns and it really supplies a long-felt want, as Gordon's seem to be the best meat products on the market to-day and are made absolutely in conformity with the strictest rabbinical and governmental regulations.—Advertisement.

Grown to Have New Arverne House.
Mr. J. Prown, heretofore proprietor of Marlborough Court, Ammerman Avenue, Arverne, L. I., announces that for the coming summer season he will direct the destinies of Rosemond Court, delightfully located at No. 104 Gaston Avenue, Arverne. This hostelry is thoroughly modern, containing forty rooms, hot and cold running water in every room, and up-to-date in all particulars. Mr. Prown will continue his winter and spring season at Lakewood until about May 1, and will open his Arverne establishment about May 25.—Advertisement.

"The Fight," Bayard Veller's daring play, with Margaret Wycherly and the original Hudson Theatre company, will be the attraction at the Bronx Opera House during the week commencing Monday, February 9. Mr. Veller, who is also the author of "Within the Law," perhaps the most powerful drama produced on the American stage in a decade, shows in "The Fight" the way to prevent the spreading of immorality, vice and municipal graft. "The Fight" will be presented at the Bronx Opera House for nine performances, including three matinees, Wednesday, Thursday (Lincoln's Birthday) and Saturday.

Laurette Taylor will play her 47th consecutive performance in New York of the character of Peg in Oliver Morosco's production of J. Hartley Manners' comedy, "Peg o' My Heart," at the Cort Theatre to-morrow (Feb. 7) afternoon. On Monday night Miss Taylor will enter upon the sixty-first week of her engagement at the Cort. It is a fact that "Peg" continues to attract capacity audiences at practically every performance, emphasizing that clean plays far outclass all others in length of their runs and in box-office receipts.

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Oliver Morosco will produce "Help Wanted," a play of the present, by Jack Lait, at Maxine Elliott's Theatre on Wednesday evening, February 11, 1914. The drama is in three acts and four scenes and has to do with Jerrold R. Scott, a successful New York business man who has offices in a downtown skyscraper and clerks and assistants in abundance. The cast will include Charles Richman, Lois Meredith, John Milner, Desmond Kelley, Charles Ruggles, Jessie Ralph, Charles A. Abbe, Katherine Emmet, Edna Mayo, Lorraine Huling, Rosamond O'Kane, Vivian Rushmore and M. S. Goldaine.

From the moment that the theme of "Zabern" was announced, this sensational play by F. Schumacher, has evoked heated discussion. Germans in this city who are sympathetic with their brethren serving in the army and those who are patriotic to the Fatherland form enthusiastic audiences at that cozy little playhouse on East Fifty-seventh Street, which will undoubtedly result in "Zabern" having an enviable run in New York.

The Jews in Croatia are of the opinion that the time has arrived when they should be placed on the same footing, in respect to civil and political rights, as the other inhabitants of the province. A conference of delegates of Jews in Croatia and Slavonia was held recently at Koros, at which their demands were formulated. In particular they ask for the repeal of the law of 1907, so that henceforth conversions from other religions to Judaism shall be valid legally.

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District Grand Lodge No. 1, SAMUEL STURTZ, Grand Master; ABRAHAM HAFER, Grand Secretary; A. E. KARELSEN, Grand Treasurer.
The forty-seventh convention of District Grand Lodge, No. 1, will be held on Sunday morning next, February 8, at West End Hall, No. 223 West 125th Street, at 9 a. m. sharp. It is expected that about 150 delegates representing the various lodges in the district will be in attendance. The reports of the grand master, grand secretary, grand treasurer and other committees will be presented and acted upon. After the routine business has been disposed of an election of officers will take place. Dr. G. N. Hausmann will open the convention with prayer.

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Want Column

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CHILDREN'S PAGE.

WHO IS WISE?

Dear Children:

The great Tanaite, Ben Zoma, advises each one how to attain his dearest heart's desire. If you would be wise you should learn from everybody that you come in contact with. If you happen to meet a man of intelligence, good character and fine manners, study him well; that study will lead you to admire him and from admiration to emulation there is only a step. You will come to the conclusion that if he elicits every one's admiration by his intelligence and gentility that you, possessing the same qualities, will also be a delight to humanity, and by studying him you learn to cultivate the same qualities. If you come across a person of depraved character, or a fool, study him also, and note what a contemptible figure he cuts; contemplate the causes that led him to his degradation or folly; then you will not only shun his actions, but you will also avoid the first steps that led him, little by little, to his downfall and disgrace. If you come in contact with some one who praises you for a certain good quality or talent, study yourself and endeavor to ascertain if your friend who has bestowed that praise upon you is not mistaken; perhaps he is giving you credit for a quality you do not possess; if so, make it your ambition to cultivate that talent and honestly earn his praise. On the other hand, if an enemy of yours abuses you and heaps upon you words of contumely and reproach, study them well; let each word sink deep in your heart and do not thoughtlessly dismiss it from your mind before you have thoroughly searched every nook and cranny of your consciousness to ascertain if you are not really guilty of the vile actions or qualities that he attributes to you. It may be that nearly all of the opprobrious epithets he has applied to you you have done nothing to deserve, but perhaps in one thing he may have happened to strike home; he may in his hatred of you have done you the best turn that could possibly have been done to you by revealing some seamy side in your character of which you were hitherto oblivious, but which you will now take to heart and try to correct. All this King David meant when he said: "From all who could instruct me have I gained intelligence; for thy testimonies have been my meditation."

Who is a hero? He who quells his desire. We cannot hail as a conquering hero him who has it in his power to choke the life out of thousands of human beings as though they were doves. In what way is such a person better than a wild beast—a lion or a tiger? Only he is deserving the name "hero" who is not faint-hearted, is not afraid of physical harm and uses

his courage for a noble purpose. What nobler purpose can there be than to adorn our souls with good habits, manners and morals, in order that we may not be fettered with the chains of passion, nor sold like slaves to the pleasures of this world. The greatest hero, is he who conquers his evil imagination, which would incite him to abandon himself to his sensual pleasures.

Let us take, for instance, the man who is incited by his evil imagination to revenge himself upon his enemy; if he will follow the evil promptings of his heart he will have conquered only the foe who stands without, but if he will not give way to his evil passion, but instead of that will act kindly to his enemy, he will then have conquered the enemy that lurks within him—the evil thought that dwelt within his heart—and his enemy will see how unjust he was to seek to do evil to one possessing such a fine character, and will be ashamed of himself; he will even become his most faithful servant; and thus it is said: "Better he who is slow to anger than a hero; he who overcometh his own spirit, than the conqueror of a city."

When is the greatest heroism shown? When we conquer the weak one who runs away or the strong one who gives pursuit? Surely, the one who conquers the latter is the hero. It is thus when one has an opportunity for revenge, his enemy is in his power, because he is the weak one; his evil desire urges him to do the evil deed—the wicked thought is the pursuer, hence the strong one. And when he conquers his evil desire he overcomes a most powerful enemy and truly deserves to be called a hero.

בן אהרן

(To be continued.)

"Bridget, were you entertaining a man in the kitchen last evening?"

"Well, mum, that's for him to say. Oi done my best wid the materials at hand, mum."

A clumsy carver once sent a goose into a lady's lap. His apology was better than his carving.

"Ah, madam, how potent your charms are; they attract not only the living but also the dead!"

"Is your client going to plead insanity?"

"I haven't decided," replied the lawyer. "He wants to look the ground over and see which is the easiest to escape from, the prison or the asylum."

Louise stuck her finger the other day and made it bleed. "Oh, mother," she cried, running into the bedroom, "all the raspberries I ate last night are coming out and through my finger."

She was very literary and he was not. He had spent a harrowing evening discussing authors of whom he knew nothing, and their books of which he knew less.

Presently the maiden asked archly: "Of course, you've read 'Romeo and Juliet'?"

He floundered helplessly for a moment, and then, having a brilliant thought, blurted out, happily: "I've read 'Romeo'!"

CONUNDRUMS.

Why didn't the last dove return to the ark? Because she had sufficient ground for remaining.

What word of three syllables specifies the time to dance? At-tendance.

When is a conundrum least like a young lady? When it is not all a-miss.

Why is a plowed field like feathered game? Because it's part-ridges.

When is a new dress older than an old one? When it is more (moire) antique.

When is a newspaper like a saw? When it is filed.

Why is man superior to woman? Because woman is a side issue?

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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 9th 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 28th 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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BOLTAN, JOSEPH.-In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph 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.

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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, in the City of New York, 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.

ROSENHEIM, LEAH.-In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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.

BERNHHEIMER, MAX E.-In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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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MUZETT, ISAAC (also known as Isaac Judelowitz and Isaac Abramowitz).-In Pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against the estate of Isaac Muzett, also known as Isaac Judelowitz and Isaac Abramowitz, late of the City of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business at the office of Edward I. 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 I. GARVER, Attorney for Administrator, Office and P. O. Address, No. 74 Graham Avenue, Brooklyn, N. Y.

SELIG, MOSES.-In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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 & Frankenhimer, No. 25 Broad Street, in the City of New York, on or before the 1st day of July, next.
Dated New York, December 24, 1912.
ROSE SELIG, AARON BUCHSBAUM, Executors.
KURZMAN & FRANKENHEIMER, Attorneys for Executors, No. 25 Broad Street, Manhattan, New York City.

MEYER, DAVID.-In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David 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 Fixman, Lewis and Seligsberg, 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.
FIXMAN, LEWIS & SELIGSBURG, 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 subscribers, at their place of transacting business, at the office of Hynes, 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. Cohan, 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, 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. Cohan, 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 his place of transacting business, No. 405 Broadway, Flushing, Queens County, 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 LAILI, 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.
GROS & BUDAIRA, Attorneys for Executors, 309 Broadway, Borough of Manhattan, New York City.

THOMAS, EDWARD S.-In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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.

GREEN, MORRIS.-In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris 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.

GOODMAN, SOLOMON.-In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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, Untermeyer & 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, UNTERMEYER & 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 & LEVINE, 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.
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.
LEO M. 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 24th 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.

FUERST, MARTIN.-In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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.

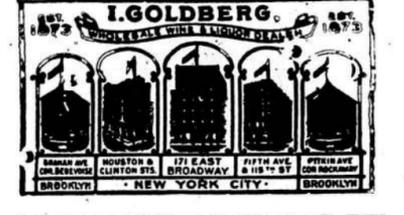
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Dated New York, the 11th day of August, 1913.
BERTHA DANENBERG, Executrix.
GUGGENHEIMER, UNTERMEYER & MARSHALL, Attorneys for Executrix, 37 Wall Street, Borough of Manhattan, New York City.

LOEWI, JOSEPH.-In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph 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. Rytterberg, 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. RYTTERBERG, Attorney for Executors, 135 Broadway, Borough of Manhattan, New York City.

SHLANOWSKY, BERNAID.-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.
IDA 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. Cohan, 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 Hollinger, 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.
REBECCA MOSES, ABRAHAM MOSES, AARON GARFUNKEL, Executors.
PAUL HOLLINGER, Attorney for Executors, 320 Broadway, New York City.



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OTHER DRESSMAKERS' SALE VALUES:

New Plaid Suitings—Regulation Tartan and Fancy Plaids in light and dark colorings—splendid variety—reg. .59.....	32	All-Wool Princellas and French Serges —soft finish—Spring shades and black—reg. .39.....	.48
Imported All Wool Whipcords —Fine, close, raised cord—splendid quality—colors include Tan, Copenhagen, Turco, Delft, Brown, Garnet, Plum, Cadet, Taupe, Lt. and Dk. Navy and Black—42 inch—reg. .39.....	45	Silk and Wool Poplins—42-inch —highly lustrous—fashionable shades and black—reg. \$1.29.....	.90
Black French Serges—All wool —close, even weave—jet black—54 inch—reg. \$1.29.....	.88	Black Brocade Crepes—Imported —very lustrous—for one-piece dresses—42-inch—reg. \$1.29.....	.75
		All Wool Crepe Melrose —50 inch—fashionable shades and black—reg. \$1.19.....	.72
		Silk Finish Crepes—42-inch —All Wool—new Spring shades and black—reg. \$1.25.....	.74

39 ct. Silk Mixed Brocades..... Sale .27

35 inch—very lustrous, particularly desirable for Evening and Dancing Gowns—excellent designs in following range of street and evening shades:

Lt. Blue	Amber	Amer. Beauty	Gray
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Basting Cotton—500 yds.—doz.....	.45	Shadow Val., Point de Paris and Fancy Cotton Laces—2 to 4 inch—regularly 12½ cts.....	8
Machine Cotton—1,200 yds.....	.12	Linen Cluny Laces—1½ to 2 inch—regularly 25 cts.....	.17
Wound Bobbins—box, 5 cts.—3 for.....	.10	Point de Paris, Platte Val. and Fancy Cotton Laces—reg. 9 cts.....	5
Sewing Silk—Black—300—400-yd. spools—each.....	.24	Shadow and Fancy Cotton Lace Allovers—white and ecru—new Spring patterns—reg. .29.....	.17
100-yd. Spools—dozen.....	.55	German and French Val. Laces ¾ to 1 inch—best patterns—reg. 49 cts. piece (doz. yds.).....	.28
Sewing Silk—Black and Colors—50-yd. spools—doz.....	.29		
Ounce Spool Silk.....	.49		
Silk Featherbone—doz. yds.....	.85		
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Sonomore Snap Fasteners—gross.....	.25		
Kohinoor Snap Fasteners—card.....	5		
Wide Seam Binding—piece.....	.13		
Dress Shields—d'ble cov'd rubber.....	.12½ and .15		
Dress Shields—silk cov'd.....	.15		
Detachable Garment Shields.....	.24 to .30		
Dressmakers' Pins—½-lb. box.....	.19		
Dressmakers' Steel Pins—¼-lb. box.....	.24		
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Inside Dress Belting—1½ to 2½ in. pc.....	.50 to .90		
Machine and Sewing Needles—reg. 4 cts.—paper.....	4 for .10		
Skirt Markers—heavy base.....	.24		

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45-inch French Dress Linens—oyster white—regularly .64.....	.45
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\$1.69 Crepe Meteors	1.00	98 ct. Yard Wide Foulards64
Double width—soft draping quality fine lustre—full assortment of new Spring shades.		Navy and black, with white dots and spots of various sizes.	
\$1.47 Silk Charmeuse	1.07	\$1.45 Satins—35 inch90
40 inch—twenty-four shades for day or evening, also cream and black—Our regular \$1.47 quality.		Charmeuse finish—firm weave—soft draping quality—white, pink, blues, nile, peach and other light tints, street shades, navy and black.	
69 ct. Crepe de Chines50	79 ct. Messalines—35 inches58
Double width—fashionable Spring shades—light, medium and dark.		Lustrous surface—every imaginable shade for street or evening—from delicate pinks and blues to darkest browns—also white and cream.	



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