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CONTINUED FROM LAST WEEK

## RABBI AKIBA AND HIS TIMES

By RABBI DR. LEOPOLD STEIN (DRESDEN)

TRANSLATED BY JACQUES MAYER

V.

### AKIBA'S INTERPRETATIONS AS VIEWED BY HIS CONTEMPORARIES.

The method used in Biblical research by Akiba served as an excellent aid in impressing upon the mind the traditional teachings. But it was by no means recognized by all scholars, some of whom indeed opposed it. One of the chief opponents was the well-known R. Ismael. Contrary to Akiba's opinion that the Thora had its own distinctive manner of expression, R. Ismael maintained that the Thora speaks the language of man. Therefore laws were not to be derived from figures of speech and repetitions. R. Ismael sought to unite the literal meaning of the Thora with tradition, and for the purpose of establishing and building up the *Halacha* he used Hillel's rules, which, however, he increased to thirteen.

That R. Eleazar did not entirely approve of Akiba's method of teaching, which only acknowledged verbal traditions as he had heard them spoken by older authorities. He had less regard for the derivation of dogmas from the written texts.

Akiba was once reproached by R. Jose the Galilean, who exclaimed to him: "Even though you spend the entire day in studying I shall not listen to you."

But while the number of his opponents was small, his disciples constituted a great body. His method of expounding constantly grew in favor, and even former critics finally came to his way of thinking. One day when Akiba had expounded a tradition from the Thora, R. Tarphon cried out: "I merely heard it, but could not explain it, but you, by way of expounding, have made its meaning clear. He who renounces you, Akiba, renounces life." On another occasion he enthusiastically exclaimed: "Akiba, what we find in the Book of Job (28, 11) applies to you: 'The obscure he brings to light, for

you draw to the light that which has remained hidden to man.'"

Among his greatest admirers was R. Joshua, whose recognition of his

have to be abandoned because there was no foundation for it in the Thora, but your pupil Akiba finds the evidence in Holy Writ."

If Akiba happened on any occasion to be absent from the school the scholars became embarrassed: "Without Akiba there is no *Halacha*."

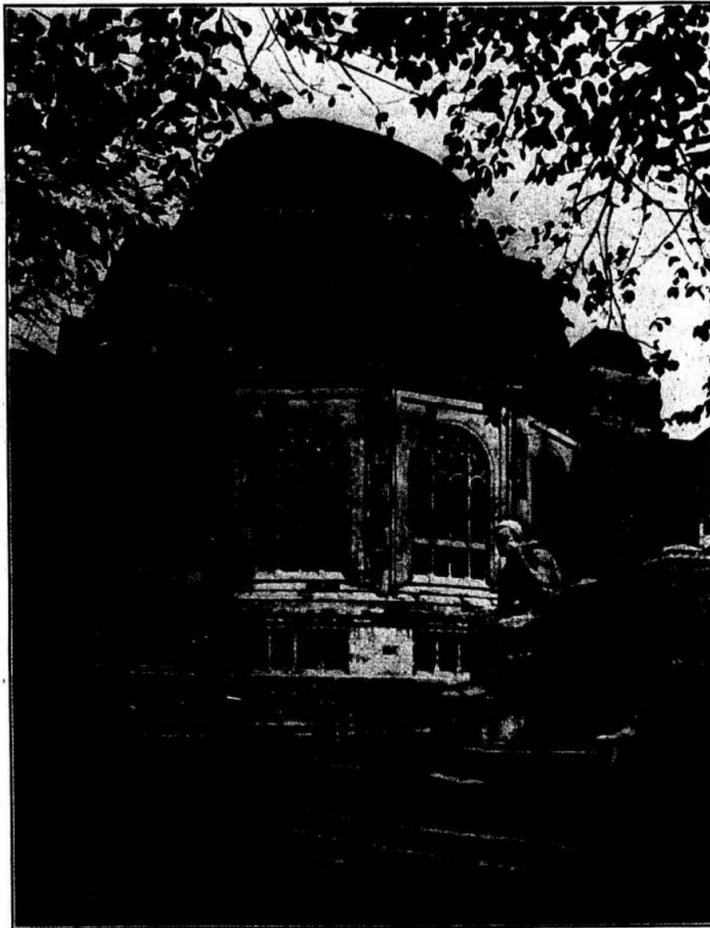
The respect and veneration of his scholars and the Talmud teachers was greater still. His decisions were often preferred to that of his predecessors, and when ratified the usual comment was: "Until Akiba came and expounded." Like Ezra, R. Akiba was regarded as a restorer and renewer of the Law, for he had placed the study of the Thora upon a firm foundation. It was a usual thing to say: "If there had been no Akiba the Thora would have been forgotten."

VI.

### A SAGE'S TEACHINGS.

There have come down to us many of R. Akiba's maxims, that do not at all relate to the *Halacha*. While the *Halacha* bears the stamp of the power of the mind and the keenness of the intellect, there is chiefly shown in the Haggada, the soul and the emotional nature of man. In the Haggadistic precepts of the different teachers, their feelings and emotions find expression. And thus from the maxims and precepts of Akiba, we ascertain his thoughts and feelings, how he viewed the divine and the human, and his opinions on the phenomena of religious and moral life. At times he found in the Haggada also, opinions contrary to his own. Indeed, R. Eleazar ben Asaria once called out to him: "Akiba, why do you concern yourself with the Haggada? You had better devote your explanations to the important *Halachoth* on purity and impurity. But in spite of frequent rejections of his views, we find in his maxims many ingenious thoughts and reflections replete with the deepest feeling.

Akiba was one of the few expounders of the *Mischna*, devoting his thoughts to the existence of God and the Divine Rule. He looked upon God as a pure spirit, and sharply criticised any attempt to compare the angels with Him. His versatile intellect also busied itself with Jewish esoteric doctrines, which form the basis of the first Book of Moses



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learning led him to say: "Who removes the dust from your eyes, R. Jochanan ben Sakkai? For you feared that many a *Halacha* would

Another scholar, R. Dosa ben Harkinas, said to him: "Your fame, Akiba, spreads from one end of the world to the other."

*cha*, and nothing can be decided." If his opinion differed from that of a colleague, Akiba's decision became authoritative.

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(creation of the world) and the Book of Ezekiel (appearance of the Divine throne-carriage). The esoteric doctrines were at variance with Greek philosophy which was not in accordance with Biblical views concerning God and the creation of the world. Many an intellect probably found it attractive to consider and think deeply on this subject, but there was danger that thereby one became unfaithful to the holy Law. "Four," we are told, "entered into Paradise (the doctrine of mystery is here meant), Ben Asai, Ben Soma, Elisha ben Abnya and R. Akiba. Upon entering, the latter warned his companions not to hastily accept mere appearance for reality. But his admonition availed little. The study of those esoteric ideas had so pernicious an effect upon Ben Asai's mind that he died, and Ben Soma became insane. The third scholar, Elijah ben Abnya, was regarded as

an apostate and was thereafter known as a "Acher;" that is, a stranger in conviction and belief. Only R. Akiba succeeded in penetrating into the mysteries of the esoteric without weakening his mind or his faith. His intellectual acumen and his piety preserved him from dangerous paths. It is said: "R. Akiba, too, desired to put away the angels, but to these God himself said: 'Bear with the old man, for he is worthy of enjoying my glory.'" But perceiving the dangers dwelling in these studies, R. Akiba contended that the doctrines regarding God's existence and the creation should only be taught by a few chosen spirits.

In the relation of God to man Akiba: "Goodness regulates the qualities of the Divine Ruler predominated. Justice and mercy. These ideas are united in the spirit of God. Among the precepts of the

Fathers is to be found' this one by Akiba: Goodness regulates the world, and all according to the majority of good deeds." According as the good or the bad prevails in human actions, so is revealed the mercy or the justice of God. Man is responsible for all of his actions; he has the freedom of the will, without encroaching upon God's all-wisdom, the Divine Providence. "All is foreseen, but free choice is given." Without this freedom, no virtue would be possible. According to the Divine plan, man is free to enjoy the pleasures of the world, the forbidden ones included, though he is held to account for it. And when the debt is to be paid, pain comes as an unpleasant reminder. A comparison taken from practical life illustrates this thought. Everything is given on security and a net is drawn over all the living. The shop is open and the merchant gives credit, the ledger is open and the hand makes the entry. If you wish to borrow come and borrow. The collectors are busy all day long and take pay from men, with or without their consent; they know the foundation from which they get support. The dish is in accordance with truth, and the meal is ready." Redeemed by suffering all mankind will one day go to the meal, namely: To eternal blessedness.

The apparent contradiction between Divine justice and the world's injustice so often seen in the sufferings of the pious, while fortune smiles upon the wicked, is thus disposed of by R. Akiba: In this world the pious are punished for the slight offenses no doubt committed by them, so that in a future life they may only reap rewards; the wicked, however, receive in this life the rewards for their few good deeds, but the punishment for their sins is held in reserve.

The sufferings which God ordained for men were regarded by R. Akiba as means of education. When pursued by ill fortune the heathen curse their gods, but the Israelites must thank God quite as much for what seems bad and calamitous as for the good and the agreeable. How to learn to endure pain and misfortune one must turn to David and Job; while during the Deluge and the time of Sodom, men showed a warning example of ingratitude amidst good fortune and of unworthiness to enjoy God's favor.

In every condition of life it is man's duty to honor God, for God distinguished him by creating him in His image." Distinguished is man for he is created in God's image, but particularly singled out, for it was made known to him: "For in His image did God create man (Genesis, 9, 6). Consciousness of this creates a firm trust in God whatever befalls." Man should accustom himself to say always: "Whatever God does is done for the best." This principle Akiba formulated after the example of his teacher Nachum of Gimso. From the trust in God comes devotion and dedication to God: "Thou shalt love the Eternal thy God with all thy heart." This Biblical commandment signified, according to Akiba, that one must unceasingly love God, even if one's life is demanded. The love of God, undismayed even by the fear of death, appears to him as the culmination of the pious life.

In his unconditional trust in God, Akiba was entirely free from the Astrological superstitions prevalent during his lifetime. He asserted: "Israel is not placed beneath a planet. He who calculates according to periods and hours and says: "To-day it is well to go out, to-morrow is a propitious day for buying and the like, is a time-expounder violating the law against sorcery." The deepest communion with God is brought about by prayer. Of

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course with each other. According to a traditional precept, *Yom Kippur* furnishes atonement only for sins against God after due repentance, but with sins against one's fellowmen, it is necessary to appease him against whom one has sinned, and to give him proper satisfaction. This definition is fully in accordance with the duties to be fulfilled toward one's fellowmen.

Mutual respect and esteem reveals religious and moral sentiment. R. Akiba also called attention whenever opportunity was offered to the value of personality. When acts of violence were committed, such as for example, pulling a man's ears, or plucking his hair, the rule was in punishing the offender to consider the standing and character of the injured party. This did not satisfy R. Akiba, who said: "Even the poorest in Israel are to be looked upon as noblemen, who have lost their fortunes, but who still are sons of Abraham, Isaac and Jacob."

A firm foundation for all good work among men is constituted by justice. Accordingly R. Akiba maintained that in justice there can be no pity. The following supposititious case illustrates his keen sense of practice: One of five persons was robbed and the thief has forgotten which one. Each of the five asserts that he was the person from whom the object was stolen. Accord-

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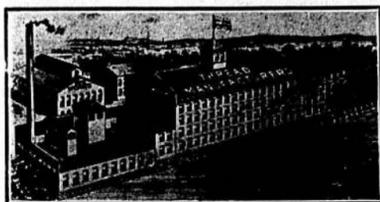
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ing to R. Tarphon's opinion it was only necessary to place on view the stolen property, without bothering about the dispute as to its ownership. But Akiba feared that the original owner would not receive his property and the ends of justice would not therefore be served. On that account owing to the difficulty of establishing ownership each one of the claimants must receive equal compensation.

Akiba also laid great stress upon the Biblical command forbidding the taking of interest for money loaned. So painfully scrupulous was he on this point that he considered it usury for a creditor to ask the debtor to loan him the money as a favor. Even if parties to a loan greeted each other that in his opinion was a species of usury, if prior to the loan, it was not usual for the debtor to greet the creditor.

Deception of any sort, even if practiced upon Gentiles, was according to Akiba forbidden by law. Promises to pay issued by Gentile courts of law were in his opinion entirely legal.

Following God's example it was not only the duty of men to practice justice among each other, but the moral life demands that they love one another. With Hillel R. Akiba considered the commandment, "Love thy neighbor as thyself," as the highest principle of the law. It was not permitted, therefore, to regard with indifference the fate of one's neighbor, or perhaps to say: "So long as I am despised, my neighbor may be despised with me." Practical sympathy must give expression to this love. Charity, Akiba recommends as a means of delivery from death. "If in the morning you have given a penny to a beggar, and another one comes in the evening do not say, 'I have already given to the first one,' but give also to the second one." But Akiba sharply warns against the abuse of charity. "He who receives alms without needing them, will live to see the day when he will be really forced to become dependent upon the charity of men. They who feign blindness or lameness, in order to excite pity, will eventually be punished by such infirmities."

This commandment imposes upon men the duty when necessary of sacrificing one's own strength if the life and the health of one's neighbor is thereby preserved. "He who evades the duty of visiting the sick, is like a murderer." Human life is a sacred thing, expressing as it does, the likeness to God; he who destroys life commits a crime against God himself.

With Akiba respect for human life went so far as to cause him to advocate the abolition of capital punishment. In common with R. Tarphon he said: "Had we been at the Sanhedrim of Jerusalem no man would ever have been condemned to death." He did not believe that it was within the province of any mortal to decide upon the life and death

of any fellow mortal. The court upon whose verdict a criminal is executed should fast on the day of execution, for it is written: "Ye shall not eat when blood is shed."

Like Hillel Akiba also recommended the promotion of peace among men as a beneficent and salutary work. But he laid particular stress upon modesty. Even one distinguished for great attainments must not boast. In the name of Ben Asai he remarked: "Take a place a few rows lower than that to which you are entitled, until you are asked to occupy a better place; for it is better that you are told to come higher up than to be asked to take an inferior position."

In one's commercial or official activity it is also well to be simple and modest. "Take up any sort of work, however humble, and do not say, 'A priest am I and a great man.' All work has its worth and reflects credit upon the one doing it."

The narrowest circle in which morality is realized is marriage. How fine is R. Akiba's reflection: "If man and wife dwell happily together, the glory of God is with them; but an unhappy marriage is like a devouring fire." "Because of the virtuous women in Egypt our ancestors were delivered from bondage." Based upon his own experiences, Akiba had good cause to exclaim: "Who is wealthy? He who possesses a wife distinguished for noble deeds."

To practice morality is the duty of Israel. Only for that purpose was Israel released from Egyptian slavery. "When God redeemed Israel from Egypt he redeemed himself with them," for only in a state of freedom could moral power develop itself. Elevated by the consciousness of being a child of God, the Israelite should prove himself worthy of such an honor. "Chosen are the Israelites, for they are called God's children," but they were particularly honored when they were told this, for it is said, "Ye are children of the Eternal, your God." It is not allowed to make the acquisition of riches the aim of life. The aim must be to strive for perfection through a thorough knowledge of the law. "Chosen are the Israelites," for a precious implement was given to them whereby the world was created, for it is said: "For I have given to you a good system of instruction, forsake not my Thora." The precious possession received by Israel, and which it must cultivate is the law, showing the path to virtue and morality, and which helps to attain happiness.

The question being discussed which was of greater importance, doing good or studying the law, R. Tarphon gave preference to the former. But R. Akiba attached greater importance to study, and his view was accepted, for great intelligence led to good deeds.

So convinced was R. Akiba of the moral power of knowledge, that he never tired of giving directions as to the best way of studying. One must continually repeat, rehearse and penetrate into the spirit of the law. "Only a song which is sung every day is a song." But it was possible to restore to the memory that which had been forgotten." Just as vessels of gold or glass can be repaired after having been broken, so the pupil of the sage, having lost his knowledge, may again attain it."

Various pedagogical comments are credited to our master: "The teacher must repeat the subject of instruction until the scholar comprehends it." "Teach from a correct book, for as soon as an error creeps in, it will stick fast."

"At the beginning the pupil is like a cistern which cannot give one drop of water more than has been poured into it." But when he has become proficient enough to teach himself, then he is like a spring from which

water flows on all sides. He nourishes the scholars, and the scholars of his scholars."

Appertaining to education we have innumerable maxims by R. Akiba. Seek not the society of scoffers, so that you shall not learn to imitate them." He who joins sinners will receive the same punishment, even though he has not sinned as they did; but he who joins those who do good will receive the same reward, even though he does not imitate their good deeds. "Gambling and frivolity lead to lewdness." "Tradition is a fence for the Thora, the tribute of tithes fences off wealth, vows are a fence around temperance, and a fence for wisdom is silence."

In the following maxim he admonishes against luxurious eating: "Do not accustom yourself to banquets, for the habit may some day cause you to eat in the poorhouse."

A dietetic rule is found in the following: "He who eats food which is not beneficial to the stomach, violates three ordinances: He dishonors himself, he degrades the food and bestows a benediction upon it which is inappropriate." He also recommends living in a town where fruit is to be had, for that is beneficial to the eyes.

It is also worthy of remark that R. Akiba considers it the duty of a

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ADMITTED ASSETS, Dec. 31, 1913.....	\$ 525,345,619
Increase over 1912, \$12,026,418	
POLICY FUND (or Insurance Reserve).....	\$ 432,282,828
Other Liabilities..... 8,694,048	
TOTAL LIABILITIES.....	\$ 440,976,876
SURPLUS RESERVES:	
Including amounts held awaiting apportionment upon deferred dividend policies.....	
SET ASIDE FOR DIVIDENDS TO POLICYHOLDERS in 1914.....	\$ 13,638,794
NEW INSURANCE PAID FOR in 1913.....	\$ 144,247,363
OUTSTANDING INSURANCE, Dec. 31, 1913.....	\$ 1,471,093,575
PAYMENTS TO POLICYHOLDERS in 1913.....	\$ 54,805,925
INVESTMENTS MADE IN 1913 IN RAILROAD AND MUNICIPAL BONDS, MORTGAGES, etc. ....	\$ 25,948,904
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father to have his son instructed in the art of swimming, so that the latter may in an emergency rescue those in danger of drowning.

Attention must be paid to body and soul, so that one's life work may be performed undisturbedly. For that reason the passions must be kept under control.

"He who in anger tears his clothes or destroys his implements will in the end become an idolater, for it is characteristic of the violent impulse to destroy one's clothing one day and to serve idols the next." He who in anger throws his bread upon the ground and wastes his money, will not leave this world before he needs the assistance of his fellowmen.

A harmonious disposition of mind and soul promotes the purest pleasure in life. The fortunes of another are not to be regarded with envy, but one must be satisfied with one's own possessions. "Taking pleasure in what belongs to you is a good sign; a lack of such satisfaction is a bad sign."

Contentment is increased by the knowledge that one is respected by one's fellowmen. And through the love of men, the love of God is obtained. "Those beloved of men are beloved of God, those whom men do not love, also do not find favor in the eyes of God."

(To be continued.)



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ITEMS OF INTEREST IN THE JEWISH WORLD.

A number of Jewish youths of Elmira, N. Y., have organized a Jewish athletic club.

During the past year the Providence, R. I., Hebrew Free Loan Association loaned \$24,000 to borrowers.

Bernard Hess, aged 83, prominent in all Jewish communal work in St. Louis Mo., passed away on the 13th inst.

The campaign to raise \$50,000 for a new Y. M. H. A. building in Scranton, Pa., has been successfully terminated.

Rabbi Morris M. Feuerlicht has been unanimously re-elected president of the Children's Aid Society of Indianapolis, Ind.

Mrs. Miriam Schwartz, one of the first actresses to tread the Jewish stage, died at her home in Philadelphia, Pa., last week.

The Greek Government has decided for the time being not to recruit any soldiers from among the Jews of Salonika.

The English Federation of Synagogues have just issued their annual report and show fifty-five synagogues affiliated with the organization.

The Congregation Ahavath Chesed, of Philadelphia, Pa., is contemplating the erection of a new three-story synagogue and school building.

A plan is under way among Jewish residents of Paterson, N. J., to erect a Hebrew Alliance building for social and educational purposes.

Mrs. Sarah Abrams, who died at Roscoe, Pa., on the 13th inst., was widely known through the upper Monongahela Valley for her many charities.

The building fund of New York City Young Women's Hebrew Association now totals \$297,500. The association has a total membership of 1482.

Herr Gutman Stein, of Mannheim, Germany, has been chosen as president of the Landesgericht. Herr Gutman is the first Jew to achieve this honor.

Mr. S. C. Lampport, who was married in New York City last Sunday, disbursed \$5,000 among various Jewish charities in honor of the event.

A campaign is now being made for the establishment of a Jewish Home for orphans, deserted and delinquent children, in Westchester county, N. Y.

The Rochester (N. Y.) Hebrew Free Loan Association has just completed its eleventh year. It has loaned out over \$75,000 to the poor without interest.

A meeting was held at Des Moines, Ia., last Sunday for the purpose of discussing the proposed amalgamation of all of the Des Moines Jewish charities.

The Hebrew Educational Alliance, of Atlantic City, N. J., is planning to erect a new and modern structure on the site which its present building now occupies.

The operations of the Radom Jewish Burial Society have been suspended by the Governor, and at Vitebsk the opening of new Yeshivas have been prohibited.

Dr. H. I. Moss, formerly of the Mt. Sinai Hospital, of New York City, has been appointed superintendent of the Maimonides Kosher Hospital, of Chicago, Ill.

Plans for the new building of the Savannah, Georgia, Jewish Alliance, were accepted by the directors last meeting. The new building will occupy a plot 60 by 90 feet.

The New York State Factory Commission have appointed Mr. Albert Baron, formerly director of the Irene Kaufman Settlement, of Pittsburgh, Pa., as assistant director.

The children of the late Mr. and Mrs. Elias Wolf, of Philadelphia, Pa., have forwarded a memorial gift of \$25,000 to the Philadelphia (Pa.) Federation of Jewish Charities.

The First Agricultural Bank or Farmers' Credit Union, in Massachusetts, was organized in Attleboro last week under the auspices of the Jewish Farmers' Co-operative Credit Union.

The featherweight boxing championship of Europe was recently won by a young Jewish fighter, "Kid" Lewis, of England, who downed Paul Til, of France, in the twelfth round.

A fair and bazaar will be held at the Coliseum, St. Louis, Mo., Feb. 16 to 21, which promises to be the largest charity fair ever held in that city. It is expected that over \$100,000 will be realized for the beneficiary, the local Young Men's Hebrew Association.

AMERICAN JEWISH HISTORICAL SOCIETY.

Official Report of Twenty-second Annual Meeting, Held in Philadelphia.

The twenty-second annual meeting of the American Jewish Historical Society was held in the city of Philadelphia, Pa., on Sunday and Monday, February 22 and 23, 1914. Four sessions were held, three on Sunday, in the morning, afternoon and evening, while the fourth and concluding session took place on Monday morning. The place of meeting was the Dropsie College for Hebrew and Cognate Learning, Broad and York streets.

Dr. Cyrus Adler, president of the society, was in the chair, and Mr. Albert M. Friedenberg, corresponding secretary, acted as secretary. At the opening session the president delivered the annual address, welcoming the members and their friends to the gathering, and reviewing the activities of the society during the past year. He referred to the investigation, suggested by Past President Oscar S. Straus, into the details of the Great Sanhedrin convened at Paris by Napoleon I., and to the possible Jewish origin of Christopher Columbus. He gave an account of George Washington's correspondence with the Portuguese Jewish congregation of his day, especially that had with the Mikve Israel Synagogue of Philadelphia and exhibited the original documents as to the latter. Dr. Adler summarized the material recently presented to the society by Judge Meyer Sulzberger, of Philadelphia, consisting of letters passing between members of the Gratz, Henry, Lyon and Josephson families of Pennsylvania between the years 1759 and 1800. He also referred to gifts made by Miss Charity S. Cohen, of Philadelphia, and the late Elias Michael of St. Louis, the latter having presented the original letter addressed by Dr. Jacob De la Motta, of Savannah, Ga., to Thomas Jefferson. Finally dealing with the publishing activities of the society, he advocated the systematic examination of unpublished documents in the library of Congress in order to determine the relations of American Jews to public men, referred to the research, initiated by Mr. Friedenberg, into Jewish items of interest in foreign archives, and made known the efforts now making for the writing of historical narratives of the Jews in the middle and the far West.

Mr. B. H. Hartogensis, of Baltimore, presented his paper on "Unequal Religious Rights in Maryland Since 1776." Mr. Samuel Oppenheim, of New York, offered three papers, the first, "The Will of Nathan Simson, a Jewish Merchant of New York before 1722, Proved in London in 1725," the second, "Newspaper Notices of and by Jews of Philadelphia, 1735-1760," and the third, "The Chapters of Isaac the Scribe, a Bibliographical Rarity of 1772." The second paper was discussed by Judge Sulzberger, Dr. Adler and Mr. Friedenberg, while the third was commented upon by the Hon. N. Taylor Phillips. As to this last it should be noted that Mr. Oppenheim identified Isaac the Scribe with Isaac Pinto, of New York, the celebrated chazan, the item referring especially to a member of the Franks family. Mr. Friedenberg read the paper of the Rev. Dr. David Philipson, of Cincinnati, entitled "An Early Confirmation Certificate from St. Thomas, D. W. I."

On Sunday afternoon the first paper presented was that by Frank Cundall, F. S. A., of Kingston, Jamaica, and N. Darnell Davis, C. M. G., of London, England, on "Documents Relating to the History of the Jews in Jamaica and Barbados in the Time of William III.," which was read by Mr. Friedenberg. It was discussed by Messrs. Oppenheim and Hühner. Next Mr. Albert M. Friedenberg, of New York, presented his paper, "Francis Joseph Grund, a Forgotten Journalist and Politician." This gave an account of the career of an early leader of the Germans in the United States, who for many years was Washington correspondent of important Northern and Eastern journals, and who was appointed to American consular posts in Europe by Presidents John Tyler and James Buchanan. Professor Alexander Marx, of New York, read his paper, "A Chapter About Banking Affairs in the Sixteenth Century (from a Hebrew code)," which claims Rabbi Jehiel da Pisa for its author. In this the relations of the Jews to Italian banking of the time were set forth. The paper was discussed by Messrs. Louis Marshall, Hühner and Friedenberg. Mr. Louis Marshall, of New York, submitted his necrology of the late Dr. Nathan Jacobson, of Syracuse, N. Y., a deceased member of the society. The Rev. Dr. David de Sola Pool, of New York, offered the following interesting papers: 1. "The Prayer Book of 1761, including a Note on the Bookplate of Benjamin S. Judah"; 2. "The Literary Activity of Isaac Moses Gomez, Jr."; 3. The Jewish Theological Seminary and Scientific Institution of 1852"; and by title, 4. "David G. Seixas and the Pennsylvania Institution for the Deaf and Dumb"; 5. "Some Further Notes on Mrs. Commodore U. P. Levy"; 6. "J. Seixas-Hebraist"; 7. "A Note on the Colony of Sholam, Ulster County,

N. Y., 1838," and 8. "Committee Report on the Building of a New Synagogue and List of Promised Donations, New York, 1817, including letters from Curacao, and Baltimore Supporting the New Synagogue, 1818." The papers presented by Dr. Pool were discussed by Dr. A. S. W. Rosenbach, Professor Henry Malter, Dr. Adler, and Messrs. William B. Hackenburgh, Oppenheim and Hühner. The paper of the Hon. Simon Wolf, of Washington, "Extracts from a Diary of the First Four Months of 1865," was read by Dr. Adler. The following necrologies of deceased members of the society were then read: Wilhelm Bacher, by Dr. S. Schechter, of New York; Alberto Carlos da Silva, by Xavier da Cunha, of Lisbon, Portugal; Bertha Rayner Frank, by Louis H. Levin, of Baltimore, and Lewis W. Steinbach, by Isaac Hassler, of Philadelphia.

The first paper read at the Sunday evening session was that by Mr. Albert M. Friedenberg, of New York, entitled "The Economic Interpretation of American Jewish History," in which it was shown that Werner Sombart's arguments concerning the coming of the Jews to America in the middle of the nineteenth century, were erroneous. They came here with the desire to live as freemen, under a government of laws, not of men, and were anxious to maintain their Jewish affiliations undimmed. This paper was discussed by Rabbi Abraham A. Neuman. Mr. Leon Hühner, of New York, gave an interesting account of "The Jews in the War of 1812," and read by title "Some Additional Notes on American Jewish History." This paper was commented upon by Messrs. Charles J. Cohen and Friedenberg. Rabbi Abraham A. Neuman, of Philadelphia, then presented a valuable exposition of "The Jewish Courts or Mediaeval Spain" and showed that the Beth Din was enforcing, so far as crimes committed and the punishment therefore were concerned the police power of the community and not the normal jurisdiction of the land. This informing paper was discussed by Judge Sulzberger, Professors Marx and Malter, Dr. Adler, and Messrs. Hartogensis, Hühner and Friedenberg. The last paper was on "The Jewish Portraits Painted by Gilbert Stuart and Thomas Sully," by Dr. A. S. W. Rosenbach, of Philadelphia. Stuart painted portraits of Isaac Franks, Mrs. Michael Gratz, members of the Lopez family of Newport; Solomon Moses and his wife, of Philadelphia and Isaac Touro. Sully was author of seventeen portraits of Jews, including three alone of Rebecca Gratz.

The final session, held on Monday morning, was opened by the appointment by the president of the Rev. Leon H. Elmaleh, of Philadelphia, and Messrs. Hühner and Friedenberg, of New York, as a committee to nominate officers for the ensuing year. Hon. N. Taylor Phillips presented the treasurer's report, showing that the assets of the Society on October 1, 1913, stood at \$2,967.81 in the general fund and \$5,310.82 in the publication fund. It was received and referred to Messrs. Lee Kohns and L. Napoleon Levy, of New York, for audit. Mr. Albert M. Friedenberg reported as corresponding secretary; the total membership of the Society is now 370 of all classes, a larger figure than ever heretofore attained. Mr. Leon Hühner, as curator, stated that the Society's collections now include 1601 printed books, 901 pamphlets, besides numerous objects of interest, manuscripts and documents, and paintings and miniatures, notably (on this last head), those bequeathed by the late Ellen Phillips Samuel, of Philadelphia. The committee on nominations reported through its chairman, and thereupon the following officers were unanimously elected:

President, Dr. Cyrus Adler, Philadelphia, Pa.; vice-presidents, Hon. Simon W. Rosendale, Albany, N. Y.; Professor Richard J. H. Gotthell, New York City; Rev. Dr. David Philipson, Cincinnati, O.; Hon. Julian W. Mack, Chicago, Ill.; corresponding secretary, Albert M. Friedenberg, New York City; recording secretary, Samuel Oppenheim, New York City; treasurer, Hon. N. Taylor Phillips, New York City; curator, Leon Hühner, New York City. Additional members of the Executive Council: Hon. Mayer Sulzberger, Philadelphia, Pa.; Professor J. H. Hollander, Baltimore, Md.; Hon. Simon Wolf, Washington, D. C.; Dr. Herbert Friedenwald, New York City; Max J. Kohler, New York City; Rabbi Henry Cohen, Galveston, Texas; Lee M. Friedman, Boston, Mass.; Dr. Joseph Jacobs, New York City; Charles J. Cohen, Philadelphia, Pa.; Professor Alexander Marx, New York City; Professor Max L. Margolis, Philadelphia, Pa.; Dr. A. S. Rosenbach, Philadelphia, Pa.

Dr. Adler then read in summary form the paper of William Vincent Byars, of St. Louis, on "Two Great American Pioneers: Manuel Lisa and Joseph Sillman," and referred to a recent notice in a journal of Lancaster, Pa., regarding Jews in that locality in 1744. Mr. Friedenberg then presented by summarizing them the following papers: "David Nassico of Surinam and his 'Lettre politico-theologico-morale sur les Juifs,'" by Sigmund Seeligmann, of Amsterdam, Holland; "Brief Extracts from the minutes of the Sephardic Congregation of Hamburg (around 1660) referring to America," by J. Cassuto, of Hamburg, Germany, which the Rev. Mr. Elmaleh discussed; "Note on Michael Leoni" by Frank Cundall, F. S. A., of Kingston, Jamaica, discussed by Dr. Adler and Mr. Hühner; "Mendelssohn's Bart, eine unbekannte Spottschrift," by Professor Ludwig Geiger, of Berlin, Germany; "Motives for Founding a University in London, 1647," by the Rev. Professor Hermann Gollancz, of London, England; and "David Lindo, a Biography," by Miss Alicia Lindo, of Kingston, Jamaica.

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Uptown Talmud Torah

The annual meeting of the Uptown Talmud Torah, held last Sunday afternoon, at the building of the Harlem Hebrew Institute, 132 111th street, drew out an unusually large attendance. The exercises were opened with prayer by Rabbi M. S. Margolis. Mr. Harry Fischel, the president, in reading his annual report prefaced it with some pertinent remarks in the course of which he announced his unwillingness to serve any longer as president of the institution. Mr. Fischel said: "I have fully decided to retire from the high and trusted office of president of this institution, which I have occupied for the last three years. During that period, the Uptown Talmud Torah has progressed marvelously in transmitting to thousands of our young, the traditions, culture and history of our people. It has built up a healthy Jewish environment through its social work. It has made history in establishing a Talmud Torah on a self-supporting basis for the children of those parents who can afford to pay for their tuition. It has acquired an annex to this building which gives a thorough Jewish and moral education to nearly 500 girls. It has also placed the administrative work on a business-like and systematic basis. The membership income has increased from \$6,486 per annum to \$14,712, nearly three times as much. The number of pupils has increased from 1,000 to over 2,100, besides the 900 in the extension school, which is conducted by the Bureau of Education. I have also succeeded in inducing the Council of Jewish Communal Institutions to take the Uptown Talmud Torah as one of its members, which is the only educational institution that the council has ever admitted.

"With the aid of the Bureau of Education of the Kehillah, I am happy to say that I was also able to elevate our institution to the position which it now occupies among educational institutions. Nevertheless, there is still a great deal of room for progress and advancement.

"In view of the impossibility of convincing the full board of directors that an institution like ours can be conducted with the best and most up-to-date methods, without sacrificing in the least any religious principles whatsoever, I have finally decided to retire. I hope that my successor in the presidency will be firm enough to withstand unfounded prejudices against efficient methods now in force in our institution, so that those of the board of directors, who as yet have failed to recognize the progress which has been made by this new system, will eventually realize their mistake and will gladly embrace and continue the standard of education which I have labored unceasingly to uphold and maintain."

The announcement was a surprise to the members of the association. Jacob H. Schiff and Judge Otto A. Rosalsky both expressed regret that a condition had arisen within the board of directors that could provoke Mr. Fischel's retirement. Mr. Schiff said that if the association lost the services of its president it would be a calamity to the Jews of this city, and Judge Rosalsky offered a motion placing the audience on record as opposed to the acceptance of Mr. Fischel's resignation.

Rev. Dr. J. L. Magnes said: "If it be true that there is dissension in your midst, I am sure, and I know that Mr. Schiff is sure, that the differences are honest and upheld with the best of intentions; but your disputes over methods should be dropped in the knowledge that Jews all over this country are modeling their institutions after this Talmud Torah. In view of this it would be well that any controversy you may have be stilled at once.

"If the board of directors are fighting about a method, if they are disputing over a dollar, if they disagree because they do not like the looks of a certain teacher or his accent, they should remember that while they are airing their petty differences 185,000 Jewish boys and girls are running around the streets of this city as little pagans and infidels without opportunity for Jewish teaching and training."

Other addresses were delivered by Superintendent Harold Debrest, Rabbi H. Masliansky and Rabbi B. Pearl. The following statement of receipts and disbursements was submitted:

INCOME.	
Membership Dues	\$11,505.68
Tuition Fees	9,263.39
Bureau of Education	5,667.50
Donations, Sundry and Synagogue	3,745.46
Synagogue Seats, Meetings and Weddings	2,960.75
Charity Boxes	484.77
Bequests	650.00
Class-room Memorial Tablets	2,050.00
Income of Raffle, Net	2,566.78
Total Income	\$38,874.33
DISBURSEMENTS.	
Salaries, Principal, Teachers, Secretary, etc.	\$27,746.54
Collectors' Salaries and Commissions	3,241.34

Electricity, Gas, Telephone, Coal, Painting, etc.	2,846.66
Printing, Stationery, Postage, Advertising, etc.	1,280.16
School Books	511.85
Interest on Mortgage	\$5,000.00
Discount, Notes	788.08
Insurance	166.00

Total Disbursements \$41,880.63  
Total Income \$38,874.33

Deficit \$2,706.30  
The following directors were elected: Joseph Adelson, Samuel Bayer, Abraham Bernstein, Elias A. Cohen, Joseph Cohen, Harry Fischel, Jacob H. Friedlander, Henry Glass, Abraham Goldberg, Isaac Goodstein, Harris B. Greenberg, David Harris, Isidore Herschfeld, Raphael Hurwitz, Nathan Hutkopf, Hyman B. Isaacson, Dr. David Katz, Samuel C. Lampport, Abraham P. Lubell, Jacob Lunitz, Louis Manheim, Rabbi M. S. Margolis, Moses L. Marrus, Mortimer M. Menken, Aaron Orkin, Charles Richman, Jacob Richman, Joseph Rosenberg, Samuel M. Rosenthal, Sam Saffer, Peter Samuels, Jacob Samuelson, Harry Schlang, Isaac Segal, Rubin Siegel, Morris R. Silverman, Barnett Simons, Elias Surut, Leon Tuchmann, Harris H. Uris, Samuel Wacht, Morris Wiesen, and Herman L. Winer.

Union of Orthodox Jewish Congregations of America.

At the meeting of the executive of the Union of Orthodox Jewish Congregation of America, held at 99 Central Park West, New York City, Feb. 19, Rev. Dr. H. Pereira Mendes in the chair, Mr. Albert Lucas read a letter that he had received from one of his pupils, enclosing a circular that had been issued by Mr. John L. Tildsley, principal of the De Witt Clinton High school. The circular which is printed in English and in Yiddish was intended to be sent to the parents of the boys attending the De Witt Clinton High school. It stated that the boys are "not required to do any WRITTEN WORK on Jewish holidays." "That the teachers DO ALL the work while the boys learn all they can without writing." The circular then requested the parents to indicate on which of the Jewish holy days they would permit their sons to come to school, provided they were not required to write. It also gave a list of the thirteen high holy days, including Rosh Hashonah and Yom Kippur.

Mr. Lucas had brought the matter to the attention of Dr. Mendes and he had an interview with Mr. Tildsley. Superintendent Maxwell had also been written to and he said, that the circular had not been submitted to him for approval before being issued.

The executive carefully considered the various disabilities under which the Jewish children labor, through the demands made upon them in many of the public schools of New York, to attend school on holy days, and to take part in plays, entertainments, etc., given on the Sabbath.

A sub-committee consisting of Rev. Dr. Moses Hyamson and Mr. Albert Lucas was appointed, with power to cooperate with any other Jewish organization, to take steps to remedy the state of affairs.

Various members of the executive reported their interviews with Dr. M. Hildesheimer of the Agudos Yisroel and sympathy with the plan of that organization were again expressed, but no formal action was taken.

Rev. Dr. Bernard Drachman and Mr. M. Engleman reported upon their recent visit to Boston, and that they had established another branch of the Union there.

The names of Mess. William J. Solomon, Jacob Sapirstein and Leon Kamalky were submitted by the president as new members of the executive, under section 4, paragraph 1 of the constitution, and the secretary was requested to notify them of their election and to ask them to accept.

Preparations for the annual convention of the Union were also considered, which will probably be held this time at Arverne, L. I., in the early summer.

Ex-President Taft at Temple Emanu-El.

In celebration of the tenth anniversary of the Emanu-El Brotherhood, Ex-President Taft was the guest of honor and the principal speaker at Temple Emanu-El last night. The other speakers were: Jacob H. Schiff, Louis Marshall, Dr. John W. Hill and Dr. Joseph Silverman.

The religious part of the exercises were in charge of Rabbis H. G. Enelow and Rudolph Grossman.

A special musical programme was given under the direction of Mr. Kurt Schindler. The soloists were: Mr. William Wheeler Miss Inez Barbour and Rev. S. Schlager.

The Jewish Sabbath Association.

The annual meeting of the Jewish Sabbath Association will be held Sunday evening, March 1, at 7 o'clock, at the Ohav Zedek Synagogue, 172 Norfolk st. Besides the election of directors, Rev. Dr. Drachman, president of the association, will read his annual report, which will be followed by reports of the Employment Bureau for Sabbath Observers, and of the union workmen's branch. Steps will be taken towards forming a women's branch of the association. All interested in the Sabbath Observance question are invited to attend.

Society of the Jewish Institute.

The speaker next Sunday morning will be the Rev. Dr. Maurice H. Harris, who will address the society on: "The Outlook for the Future of the Modern Jew." On Sunday evening a successful entertainment was held in the Hebrew Artists' Club by the members and friends of the society.

The Purim entertainment and dance will be given on March 11 in Beethoven Hall, No. 210 East Fifth street.



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**ENGAGEMENTS.**

**BAMBERGER-SIMON.**—Mr. and Mrs. Sam Simon, of 751 Dawson street, Bronx, announce the engagement of their daughter Beatrice to Mr. Samuel Bamberger. Reception Sunday, March 1, at the Elmsmere, 80 West 126th street, at 8 o'clock.  
**BRILL-SCHWARTZ.**—Mr. and Mrs. Leon Schwartz, of the Hollywood, 41 West 124th street, beg to announce the betrothal of their daughter Sally to Mr. Abraham H. Brill.  
**CLARK-NATHAN.**—Mr. and Mrs. Morris Clark, of 16 East 93d st., announce the engagement of their daughter Birdie to Mr. A. L. Nathan. Date of reception to be announced later.  
**COHEN-RADEN.**—Mr. and Mrs. A. Raden, of 80 St. Nicholas avenue, announce the betrothal of their daughter Minnie I. to Mr. Hyman H. Cohen. Reception at the Lenox, 237 Lenox avenue, on Sunday, March 8, 1914, from 3 p. m. to 6 p. m.  
**DANNENBERG-KURNICKI.**—Mr. and Mrs. James Kurnicki, of 690 West 157th street, announce the engagement of their daughter Blanche to Mr. Harry Dannenberg. Reception Sunday, March 8, 1914, at Hotel Savoy after 8.  
**DAVEGA-DEL MONTE.**—Mrs. R. Del Monte announces the engagement of her daughter Sadie to Mr. Abram Davega. Reception Sunday, March 8, at Leslie Hall, Eighty-third street and Broadway, after 8 p. m.  
**EISNER-BERNSTEIN.**—Mr. and Mrs. S. Bernstein, of 604 West 139th street, announce the engagement of their daughter Maud to Mr. Albert Eisner. At home Sunday, March 8, 3 to 6 p. m.  
**GERTNER-MORRIS.**—Mr. and Mrs. Simon Morris, of 201 West 120th street,

announce the betrothal of their daughter Florence to Joseph Jones Gertner. Reception March 1, Majestic Hotel, from 3 to 6.

**GOLDSTEIN-GOLDSTEIN.**—Mr. and Mrs. Jacob Goldstein, of 212 West 143d street, announce the betrothal of their daughter Blanche to Mr. David H. Goldstein.

**HERSCHMANN-GLUCKSMAN.**—Mr. and Mrs. Morris Glucksmann, of 1871 Seventh avenue, announce the engagement of their daughter Flora to Mr. Emil M. Herschmann.

**KASSEL-SILBERBERG.**—Mr. and Mrs. Isaac Silberberg, of 64 East Ninety-first street, announce the engagement of their daughter, Pauline, to Mr. David C. Kassel. At home Sunday, March 15, from 3 to 6 p. m. No cards.

**LAUTER-JARET.**—Mr. and Mrs. I. Jaret, 981 Whitlock avenue, New York, announce the engagement of their daughter Dora to Leon Lauter.

**LIPSCHITZ-ZUCKERT.**—Mr. and Mrs. Jacob Zuckert, of 1168 Forty-sixth street, Brooklyn, announce the engagement of their daughter Sadee R. to Mr. Meyer Lipschitz.

**MARKS-LEVISON.**—Mrs. A. H. Levison, of 436 Convent avenue, announces the engagement of her daughter Hannah V. Levison to Mr. Harry Marks.

**MENDOZA-BRUNER.**—Mrs. Hannah Bruner, of 530 West 136th street, announces the engagement of her daughter Estelle to A. Mendoza. At home Sunday, March 1, from 3 to 6. No cards.

**ORINGER-LICHTENSTEIN.**—Mr. and Mrs. Solomon Lichtenstein, of 321 East 101st street, announce the engagement of their daughter Jean to Mr. George Oringer.

**PIMSLER-FREEDMAN.**—Mrs. Charlotte Freedman, of 1222 Boston road, begs to announce the betrothal of her daughter Jennette to Adolph Pimslir.

**RITTER-TUCKER.**—Mr. and Mrs. I. Jonas, of Bedford Mansion, No. 903 Bedford ave., Brooklyn, announce the engagement of their niece, Rose Tucker, to Mr. Max Ritter. Notice of reception later.

**SAMUELS-KAHN.**—Mr. and Mrs. William Kahn, of 316 West 93d st., beg to announce the engagement of their daughter, Lillian, to Paul Schiess, 961 Fox st., Bronx.

**SIMON-OPPENHEIMER.**—Mrs. Jennie Oppenheimer, 134 West 113th st., announces the engagement of her daughter, Hortense, to Mr. Gustave G. Simon. Reception Sunday, March 1, three to six p. m., at the Savigny, 229 Lenox av.

**SPERO-COHN.**—Mr. and Mrs. H. Cohn, of Philadelphia, announce the engagement of their daughter, Hattie, to Mr. Albert Spero, of New York.

**STAR-JACOBSON.**—Mr. and Mrs. Abraham Jacobson, of 1 West 92d st., announce the engagement of their daughter, Sarah A., to Mr. Jules Star. Notice of reception later.

**STARK-KAPLAN.**—Mr. and Mrs. Louis Kaplan, of 710 St. Nicholas ave., announce the engagement of their daughter Frances to Dr. Jesse B. Stark.

**STEINTHAL-WEINBERG.**—Mr. and Mrs. L. S. Steintal, of 697 Eighth avenue, announce the engagement of their daughter, Josephine, to Mr. Henry A. Weinberg, of Baltimore, Md. Baltimore papers please copy.

**STERN-LOWENSTEIN.**—Mr. and Mrs. Morris Lowenstein, of 86 West 119th st., announce the engagement of their daughter, Frances, to Sidney F. Stern. Reception, March 1, at Carlton Hall 108 West 127th st., after eight p. m.

**STETTNER-COHN.**—Mr. and Mrs. Arnold Cohn, of 3100 Broadway, announce the engagement of their daughter, Aimee M., to Mr. Evan L. Stettner, of New Haven, Conn. At home Sunday evenings, March 22 and 29.

**WARSHAWSKY-LEVINSON.**—Mr. P. Levinson, of 1680 Madison av., announces the engagement of his daughter, Lily, to M. Warshawsky.

**WEINSTEIN-SUSSKIND.**—Mr. and Mrs. W. Susskind, of No. 159 Charles avenue, Port Richmond, S. I., announce the betrothal of their daughter, Elsie to Mr. S. H. Weinstein. Reception Sunday, March 22, from 3 to 6 p. m.

**MARRIAGES.**

**DAVIS-ZWILLING.**—Mr. and Mrs. Joseph Zwilling, 14 West 111th st., announce the marriage of their daughter, Molly, to Mr. Samuel D. Davis, on Sunday evening, February 22, 1914, at the Herrnsstadt. Rabbi Aaron Eiseman officiated.

**FEIGNS-CHAIMO.**—On Wednesday, February 18, 1914, Miss Bertha Chaimo to Mr. Samuel C. Feigns, at the Tuxedo, by Rev. Dr. Adolph Spiegel.

**GOLDSTEIN-SAMUELS.**—Mr. and Mrs. Julius Samuels, of 296 Summit ave., Mount Vernon, N. Y., announce the marriage of their daughter, Beulah, to Mr. Sidney M. Goldstein, of 61 East 92d st., New York City, on Tuesday evening, February 24, 1914, at the Ritz-Carlton Hotel. Rabbi Aaron Eiseman performed the ceremony.

**HELLINGER-BAER.**—Mr. and Mrs. Edward A. Baer, of 1218 Boston road, announce the marriage of their daughter, Carrie, to Mr. Henry Hellinger, February 12, 1914.

**HENSCHEL-FREEDMAN.**—Mrs. D. Freedman announces the marriage of her daughter, Evelyn, to Mr. Edward Helman Henschel. Sunday February 22.

**HYMAN-FRIEDMAN.**—On Sunday, February 22, 1914, Miss Mollie Hyman to Mr. Jacob Friedman. Rev. J. Segal officiated.

**SCHATTENFELS-DINKELSPIEL.**—Mr. and Mrs. Henry Dinkelspiel announce the marriage of their daughter, Daisy, to Clarence Schattenfels, Thursday, February 19, by Rev. Dr. E. Lissman.

**SILVERMAN-KLEIN.**—On Sunday, February 22, 1914, by Rev. Dr. Adolph

Spiegel, Miss Salome Klein to Mr. Julius C. Silverman.

**WEINFELD-SYMONDS.**—On Tuesday, February 24, 1914, Miss Daisy Symonds to Mr. Louis Weinfeld. Rev. Ezekiel Jacobson officiated.

**BIRTHS.**

**DEL MONTE.**—Mr. and Mrs. Joel Del Monte (nee Adelson), of 515 West 110th street, announce the birth of a daughter Saturday, February 21.

**RUBIN.**—Dr. and Mrs. M. Rubln beg to announce the birth of a son, February 12, 1914.

**WALCOFF.**—Mr. and Mrs. P. Walcoff (nee Weissman), of 26 West 115th street, announce the birth of a daughter, February 21, 1914.

**BAR MITZVAH.**

**GROSS.**—Mr. and Mrs. Norman Gross, 1003 Simpson street, announce the Bar Mitzvah of their son, Melvin I., Saturday, February 28 at Temple Sinai, 816 Union avenue, Bronx.

**LEVY.**—Mr. and Mrs. Ben Levy, 172 East Ninety-fourth street, announce the Bar Mitzvah of their son, Jerome, Saturday, February 28, Temple Rodoph

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Sholom, Sixty-third street and Lexington avenue. At home Sunday, March 1, 2 to 6 p. m.  
**RICHTER.**—Mrs. Esther Richter, 142 St. Nicholas avenue, announces the Bar Mitzvah of her son, Irving Everett, on Saturday, February 28, at Temple Agudath Jeshorim, 113 East Eighty-sixth street. At home Sunday, March 1, from three to six p. m.

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**Temple Beth-El**  
 5th Ave. and 76th St.  
 Saturday morning services begin at 10.30.  
 Dr. Samuel Schulman preaches.  
 Sunday morning, March 1. Dr. Schulman will lecture on  
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**The Place of the Synagogue  
In the Life of the Jew**

A sermon preached by Rabbi Joseph Silverman, D. D., at Temple Emanu-El, New York, Saturday, January 17, 1914.

Every man of the children of Israel shall encamp by his own standard, by the ensign of his family division, round about the tabernacle of the congregation. (Num. II, 2.)

These words describe briefly the orderly arrangement of the three millions of people constituting the great army of the children of Israel during their life in the wilderness. Every person was compelled to enroll under the standard of his tribe and also of his family division. The twelve tribes were divided into four parts, three tribes being placed on each side of the tabernacle, and the army thus constituted a rectangle. In this way, the tabernacle was in the center of the army, and whether the people were on the march or at rest, every person was within easy reach and hailing distance of the tabernacle at the center. Thus, was the command fulfilled: "Every man under his own standard, by his family division, round about the tabernacle shall he encamp." Obviously this distribution of Israel about the tabernacle in the form of a rectangle was a stroke of wise generalship, and one which obtains in armies to this very day. It not only preserved order in the great multitude, but served to protect the tabernacle in case of an attack from any quarter. The tabernacle was thus the center of attraction; a place of guidance for the people through the high priest; a place to which the people could repair in order to make their peace with God through sacrifices; a place where they could obtain elevating influences for the purification of their souls. The tabernacle was also a source of protection to Israel, for they believed that God resided in the tabernacle and was ever present with them. And this thought inspired them with confidence, reverence, and joy, and insured their success.

This conception of the tabernacle was later transfigured into Solomon's Temple at Jerusalem, which became not only the source, but also the focus of the thoughts, feelings, and acts of all Israel throughout the kingdom. Jerusalem, through its Temple, became the center, the Mecca, of all ancient Israel. Israel lived in the first instance because of its Temple, and then it lived for the sake of its Temple.

When the Temple at Jerusalem was finally destroyed, it seemed as if the heart of Israel had stopped beating, and that there was no power left to send the life currents through the great body. The body of the House of Israel seemed inert. It was easily dismembered and its several parts scattered to different points of the globe. These cut off from the original source of vitality eked out a miserable existence, some parts even dying and decaying, and leaving neither root, branch, nor remembrance. But the remembrance of the Temple of Jerusalem lived. And in the spirit of that remembrance, in every place where Jews assembled, they built a synagogue as a memorial of their original Temple, or of the tabernacle in the wilderness. They transferred to the synagogue the idea of the original temple or tabernacle. They put in the synagogue an ark instead of the sanctuary (the holy of holies), and placed in it the scroll of the law. They erected a pulpit instead of the original altar, and placed a perpetual lamp, a menorah, and the two tablets in the synagogue. They dedicated such synagogue as the habitation of God, in order that Jehovah might dwell in their midst. As their ancestors had done, they took God out of the heavens and brought Him near unto them. God is of that nature that He lives for us where we place Him. If we transfer Him to the heavens or into the depths of the earth, He is there. And if we bring Him into our own homes, into our minds and hearts, He is there. So He is in the synagogue if we invest it with His presence. Therefore we sing, "Lift up your heads, O ye gates! and let the King of glory enter."

The synagogue became, as the ancient tabernacle had been, the center of Israel, the source of its spiritual power, of its moral force. In the synagogue Israel's joys and sorrows were expressed. Israel Abrahams, in his "Jewish Life in the Middle Ages," thoroughly describes the comprehensive part the synagogue played in the life of the Jews. He says: "The medieval life of the Jews had for its center the synagogue. The Jewish quarter seems to have grown up around the synagogue, which was then the center of Jewish life, locally as well as religiously." By locally, Mr. Abrahams means that the synagogue tended with increasing rapidity to absorb and develop the social life of the community, both when Jews enjoyed free intercourse with their neighbors of other faiths and when this intercourse was restricted to the narrowest possible bounds. The temple itself in Judea became the scene

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of some festival gatherings, which were only in a secondary way religious in character. Political meetings were held in its precincts. Its courts resounded on occasion with cries for redress of grievances. King and rabbi alike addressed the assembled Israelites under the colonnade, which was joined to the temple by a porch. The synagogue in the Middle Ages filled a place at once larger and smaller than the temple. It became a court for Jews, and also a place of punishment for violation of Jewish life. It is pointed out that when Uriel Acosta did penance in Amsterdam, in 1633, he was publicly flogged in the synagogue, in a retired corner. The results of lawsuits were often announced in the house of prayer. Sometimes certain forms of business were published and discussed in the synagogue, either privately or publicly, before or after the religious services. It is said that a prominent merchant was denounced from the pulpit of the synagogue for having been guilty of irregular transactions. Religion and life were by Jews considered inseparable. Their life absorbed their religion and was in turn absorbed by it. (I. Abrahams.)

The synagogue became all in all to the Jews. They lived through it; through its laws, services, songs, prayers, comfort and power. And then, in turn, they were ever ready to live for it—to enhance, protect, and preserve it. We are now constrained to ask, what is the position or the place of the synagogue in the life of the Jews to-day? And the answer is not altogether satisfactory. For the place of the synagogue has dropped from its former high elevation, and now, in a sense, seems to occupy a sphere of less importance and influence in Israel than in former times. It may be due in part to the necessities of modern complicated life that many institutions of an educational, social, and charitable nature have been divorced from the synagogue, and that its activity has been mainly concentrated upon religious services and religious instruction. Still, even from this standpoint, the synagogue does not wield the influence that it did formerly. For many, alas! it has lost all its significance. Our duty, therefore, is to restore the synagogue to the proper place which it should occupy in this day and generation.

We live as children, because of our parents who give us birth. And then we live to love, honor, and protect them. We live as men and women because of our homes, where we obtain shelter and comfort and all the equipments for the battle of life. And then we live to conserve the purity, sanctity, honor, and usefulness of our homes. We live as free citizens because of the Constitution of our country, which grants us liberty and equality and justice. And then we live to protect our country and to aid it in carrying out its lofty ideals. We live as civilized men and women because of humanity's achievements; because other men and women have lived and built up the world's progress through sacrifice and heroism. Shall we not, also, then live for the sake of civilization and do our part to advance the world's highest interests? We live as Jews, because other Jews have lived who have preserved the things that are Jewish, who have upheld the synagogue and all that it stood for, namely, God, worship, law, and righteousness; who have upheld the Jewish home with its sanctity, the Jewish school, with its ideals and hopes. Is it not our duty, then, to live also for the modern synagogue and for what it should represent in our times, so that we may transmit to our posterity the sacred heritage which we have received from our ancestors? Shall we not obey to-day the injunction: "Every man of the children of Israel shall encamp by his own standard, by the ensign of his family division, round about the tabernacle of the congregation?"

To-day, alas! very often only the first phrase of this text is observed: "Every

Continued on Next Page

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Dated New York, the 21st day of October, 1913.  
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**The Place of the Synagogue In the Life of the Jew**

man by his own standard." This phrase is observed with a vengeance. Torn from its text, it is made a defense for every idiosyncrasy and vapid interpretation that can be fitted to the caption Judaism. Men who deny God, who ridicule the Bible, who do not believe in any religious ceremony, still call themselves Jews. They cry out: "Every man by his own standard." "I have a religion of my own," many declare. What they really mean by "a religion of my own," is no religion at all that is worthy of the name. For the claim, "a religion of my own," is put forth to defend either the denial of God, ridicule of religious ceremonies, non-attendance at synagogue, or refusal to bring up their children religiously. In short: no God, no ceremony, no prayer, no Holy day, no Sabbath, no Bible—nothing that comes under the name of religion is brought under the declaration "a religion of my own," a religion according to one's own standard.

There are some who claim that they are "Jews at heart." It is difficult to understand what kind of a Jew "a Jew at heart" is. For we generally find that he is one who also does not subscribe to any creed or practice any ceremony. This "Jew at heart" reminds me of Esau who despised his birthright when he saw an opportunity of gaining a mess of pottage, and then, later, when his father was about to die, claimed the blessing of the first-born, because it carried with it the right of inheritance. So there are some Jews who despise their Jew's birthright, but cry out constantly that they are "Jews at heart," in order that they may be able to file a death claim when the grim reaper summons them.

The answer to these radical individual standards of Jewishness or non-Jewishness is to be found in the complete text: "Every man by his own standard, under the ensign of his family division, round about the tabernacle shall Israel encamp." The individual standard in the text is the standard of the particular tribe of Israel to which a man belongs. A Jew's individuality must be modified by the general standard of Israel. He may express his individuality, but in such a way as to make it still conform to the general demands of the tabernacle of Israel. The synagogue should be the basis for the individual standard of the Jew, not the radical standard of the individual the basis for the synagogue. No Jew can live to himself alone. If he is a Jew, he belongs to Israel, and must respect Israel's faith, laws, and ideals. No man can live to himself alone. The child reflects the family and is responsible for its honor. The American bears the insignia of the Republic and must be true to the Constitution and the flag. The Jew, if he bears that name at all, must live up to the full value of the name. You may mix water with milk, and up to a certain small percentage of water the compound may be still called milk. But beyond that small percentage of water, the compound ceases to be milk and becomes something which is neither water nor milk, but merely an unpalatable concoction. There are some Jews who in amalgamating their Jewishness with worldliness have lost so much of their Jewishness that what is left can no longer be recognized as manliness. To be a true man, the Jew must remain true to the faith, the ideals of Israel to which he belongs. In fine, he must harmonize with the general standard of the synagogue.

The synagogue of to-day must continue to play an important part in the life of the Jew; for the Jew, as such, cannot live without it. The synagogue is still the House of God for the Jew. Where else will he find God? In the factories, the industries, the counting house, the marts of life, the theatres, the dance halls, the banquet room, or the Legislature and Congress, when often the laws of God are transgressed. God should be there—should be everywhere where men congregate. But they drive him away when His presence interferes with their plans or schemes. Very often there is no place for God in the secular affairs or pleasures of life. We still must seek God in the synagogue, which stands for faith, worship, law, righteousness, justice, and peace. "Seek ye God when He can be found; call on Him when He is near!" That is, seek Him in the synagogue. "Tis true the Jew can find God in nature. But if he finds God in nature he will have no difficulty in finding Him in the synagogue and in any place that is under His influence.

The synagogue must still be the unifying center for Jews. In the world outside they may divide into various families; may enter into various social, business and political groups, may be separated by differences of rank, station, wealth, or poverty, and may be divided by differences of nationality or language. But the synagogue is the common bond and rallying center. It correlates all Jews to one another; gives them a common past, a common literature, a common Bible, common ideals and hopes. The synagogue must still be to Jews the source of their inspiration, the source of their moral and spiritual power, the means by which they can be strengthened in times of personal or collective sorrow, in the hour when they feel the sting of injustice. The synagogue must still bring to Israel those impulses that uplift the mind and the heart, and that constrain them to engage in great acts of philanthropy. The synagogue correlates Israel to humanity, for it brings to humanity the eternal message of the Fatherhood of God, the brotherhood of man, and one law for all—the native born and the stranger. Therefore, let us highly re-

solve to encamp "Every man by his own standard, but by the ensign of his family division, round about the tabernacle of the House of Israel."

**Motion Pictures of Charities to be Shown.**

A series of motion pictures depicting the workings of the various affiliated societies of the Brooklyn Federation of Charities will be shown at the Thirtieth Street Theatre, Manhattan, on Sunday evening, March 1. The pictures are exceedingly interesting, consisting of a film story in two reels, entitled: "How the Jews Care for Their Poor." They have been produced through the courtesy of the Universal Film Manufacturing Company, Carl Laemmle, president, and illustrate graphically the work of the charitable societies of Brooklyn. An interesting musical programme by the following artists: Mme. Alma Webster Powell, Samuel Gardner, Sara Gurowitch, Salvatore de Stefano, has also been arranged for the evening. The scenario of the motion pictures by Benjamin H. Namm and Max Abelman is as follows:

A young Russian Jewess, after the death of her husband, comes to America with her little boy and girl. Upon landing at Ellis Island, they are met by a charitable worker from the Brooklyn Council of Jewish Women, who looks after their welfare.

She is taken to live with her brother, who is a poor tinsmith. A short time later she falls in health and dies, and her dying wish to her brother is that he will care for her children. He promises to do so. But misfortune befalls him, and he is stricken with illness while working. He is brought home, and kind friends notify the Brooklyn Federation of Jewish Charities, which is the central agency for all Jewish charities in Brooklyn. They send a young lady investigator, and she immediately takes the entire situation in hand.

The Jewish Hospital of Brooklyn is requested to send an ambulance at once. The brother is taken to the hospital and examined, and it is decided by the physicians that he must be operated upon immediately for appendicitis.

The children, who are now left uncared for by the illness of their uncle, are taken to the Brooklyn Hebrew Orphan Asylum.

In the meantime the uncle has been successfully operated upon, and after his convalescence he is discharged from the hospital completely cured.

His first thought upon leaving the hospital is to visit his children at the Orphan Asylum. He calls there and finds that they are cared for in an excellent way. The children enjoy their life there, and the uncle thanks the management of the Orphan Asylum for their tender care, and departs.

After several years the Board of Directors of the Brooklyn Federation of Jewish Charities assemble at the Orphan Asylum to attend the commencement exercises of this institution. It so happens that the speaker chosen to deliver the valedictorian address is the little orphan boy who was left there by his uncle several years before.

His address is called "Charity," and with impassioned voice and tear-dimmed eye he extols the noble work done by the Federation. In his address, he states that the Federation was the means of caring for his mother when she arrived here, for his uncle when he became ill, and for himself and his sister after they became homeless.

As he speaks, the scenes which are described appear in vision.

A philanthropist, impressed with the address, calls at the offices of the Federation, and there he is shown the advantages of the Federation. Many poor applicants are applying for help. He is so impressed with the work that is done that he gives a large sum of money as a donation to the cause, hoping that his act will serve as an example to all Jews to further the charitable work carried on by the Federation.

**Emanu-El Sisterhood of Personal Service to Become a Social Settlement.**

Plans are being made by the Sisterhood of Temple Emanu-El to establish a large "social center," at the Sisterhood's Home, in Eighty-second street. The greater part of the building is to be given up to social and literary clubs, which are now being organized under the direction of Mrs. Amelia Morgenroth, who was appointed supervisor of social work. Mrs. William Einstein, president of the Sisterhood, is most emphatic in her statement, "that the neighborhood is greatly in need of and ready to receive those social diversions which the Sisterhood will offer.

Some of the attractions slated for the young people of both junior and senior club departments are literary and musical clubs and dancing. The religious services will be taken in charge by Rev. Dr. Joseph Silverman, of Temple Emanu-El, who will speak at the Sisterhood this (Friday) evening. With the co-operation of the young people of this section of the city, splendid results should be obtained at the new "settlement house."

**Hadassah Chapter Daughters of Zion.** The work of the Daughters of Zion is making good progress. The only report from the Settlement for the month of December shows that there were 31 home visits to patients, 163 applicants

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to the Settlement, 26 patients treated at the Settlement, 71 visits of co-operation, 6,983 treatments given at schools, 38 patients remaining under treatment.

Propaganda visits have been paid by members of the Hadassah Chapter to Newark, N. J., and to Stamford, Conn., where it is thought that new chapters will be formed. The society secured from Pittsburgh, Pa., through the efforts of Miss Leon, sufficient funds to send a third nurse to Palestine.

In New York city active work will be carried on. Sewing circles and groups to study Zionism and Hebrew songs are being formed. An annual meeting will be held at Temple Emanu-El on Saturday evening, March 7. The first convention of the Daughters of Zion, to be held in June at Rochester, N. Y., in conjunction with the convention of the Federation of American Zionists, will be there discussed and new officers will be elected.

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תרומה

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.

Baltimore is to be the home of a new rabbinical seminary. Apparently not all the Jews of the Monument City are satisfied with the way things are being done on West 123d street.

We wonder, indeed, what terms of extravagant praise the Savannah Association of Jewish Women would employ to express the corporate gratitude for a gift of \$50, \$100, \$500 or \$1,000 to their funds? If this body goes figuratively into ecstasies over a donation of \$10, and has it headlined in the daily papers as "munificent gift," we should hate to see it receive really large sums for fear of the physical damage that might result to the members.

Die Freistatt: Alljuedische Revue, a recently established monthly periodical in German, represents the Socialist thinkers among the Jews of German-speaking Europe. In its issues a department of Yiddish has been included, where original literary pieces in that tongue are presented in the original Hebrew letters, in a transliteration and, finally, in a German translation. Mendele Mocher Sforim is the author who is thus treated in the current number, and the practice is as novel as it is interesting, and useful to boot.

On February 4th in Berlin the constituent assembly of the new Society of Jewish Physicians and Natural Scientists took place. Its purpose is to advance the sanitation of Palestine and to care for the sanitary interests of the Holy Land. Already many prominent Jews in all parts of the world have joined this new organization, and Jacob H. Schiff has promised it a yearly contribution of Mk. 1000. The society will have no direct Zionist affiliations, hence membership in it is not conditioned upon one's adherence to the Basle programme.

From our "Property Clerk's Department" we learn that The Jewish Review and Observer, of Cleveland, recently printed a story, "In the Soup," by S. Freuder, for which no credit was given THE HEBREW STANDARD, in which the tale originally appeared. Also, that The Hebrew, of San Francisco, gave its readers the other day, "In the Roman Ghetto: an Historical Sketch," by Curt Bauer, and labeled it "From The Jewish Advocate," without noting that The Jewish Advocate, of Boston, originally had "lifted" the narrative from THE HEBREW STANDARD—of course, without giving due credit to the one who "paid the piper."

That Jacob H. Schiff has always stood for the best as a Jew and as an American is tolerably well known and admitted. But as a very recent and striking evidence of this statement we adduce the statement he made in introducing Professor Ernest Elster, the great German Heine scholar, to the students of Cornell University earlier in the month. He said, speaking of the poet, that one cannot be a true citizen of one's country without being true to the faith one was reared in. And of the visiting teacher he added, he (Mr. Schiff) had chosen better than Professor Elster. The latter had remained in Germany while the former had come to America to live!

Our news columns last week gave an account of the 25th annual meeting of that excellent association, the Hebrew Sheltering and Immigrant Aid Society. Its annual report for 1913 had just appeared and is replete with detailed information regarding the work it performs, as well as with statistics of Jewish immigration to this country in general, during the period covered by it. While this report is a model one in every respect, we deem it well to bring one feature of it to the attention of other organizations; appended to the report of each constituent committee is a brief financial statement showing how the money allocated for each particular branch of the society's work was disposed of.

JEWISH FRATERNAL INSURANCE

THE recent decision of Justice McAvoy in the City Court in the case of Kramer against The United States Grand Lodge of the Independent Order Free Sons of Israel, deserves wide dissemination, not because it sets forth any novel principle of law but simply because it judicially resolves satisfactorily an important phase of the work of our Jewish fraternities. In that case the widow of a deceased member of the order was held not to be entitled to recover the death benefit due on the demise of a brother, for the reason that the deceased member had made a misrepresentation as to a material fact in his application, one, moreover, which misled the order to its injury.

Our news-columns have reported the salient facts of the litigation; here we need only deal with its broad and basic outlines. If a man wish to join a Jewish fraternal order he must, at the time of his application for membership, correctly and truthfully state his age. These orders depend for their continued existence upon the new members they receive who are able-bodied, comparatively youthful and perfectly healthy. All of them, as a rule, have laws providing for an age-limit of initiates, and with reason. Membership in these societies is gained by a person who is desirous of affiliating himself with them, provided his character is good and his physical well-being beyond reproach. How easy were it for old men, tottering on the brink of the grave but otherwise sound, to secure insurance for their families after old-line insurance companies had rejected them, if these orders did not set a limit of age for their candidates for membership. A law in this regard is as much a part of the contract between the fraternity and the new member as any other regulation the former has adopted for its government, and surely is just as important for its conduct as a rule providing for the prompt and periodical payment of assessments. The case before Justice McAvoy revolved about a misstatement as to the member's age; this vitated any contract which the Free Sons of Israel had entered into with him, for it disturbed the contractual basis of the respective parties in a very material particular.

That the Free Sons of Israel were disposed to return to this member's family the payments he had made to the order was a gratuitous act of grace, entirely independent of the facts and the result achieved in the case itself.

The German Reichstag has been debating a proposed law to secure Sundays as weekly days of rest for those engaged in trade and industry. One of the clauses of the bill exempts orthodox Jews from its provisions so far as work in the interior of their shop is concerned, but does not permit them to offer goods for public sale. It would seem that the exemption clause is satisfactory to the parties most deeply affected thereby, the orthodox Jews of the German Empire, and hence we need not detain our readers with this portion of our comment. We would note, however, that altogether acceptable such a clause is not, and that observant Jews in America would not be and never have been satisfied therewith. In the parliamentary debates the clause was sharply criticized by the anti-Semites, as was to have been anticipated, on the ground that it makes for Jewish inequality, in the shape of favors, before the law. Why this notion should prevail we cannot understand. And yet, the progressive people's party, of all others, joined hands with the anti-Semites in opposing it. Only in one case of Sunday observance, as reported in the law reports of this country, has such a contention ever been upheld, and the case in question is now almost universally held to be overruled and thoroughly discredited. Cannot these German anti-Semites play fairly? Do they not know that Jews, observing Saturday as the Sabbath, have the absolute right to labor on six other days in the week, instead of only five?

We think the statistics will not bear out Senator Dillingham, of Vermont, in the statement he made in a lecture here the other day, to the effect that only thirty per cent. of the Russian Jewish immigrants to this country since 1882 have become naturalized citizens of the United States. Senator Dillingham sought to make out a good case for himself by lumping the Russian Jews of this self-created category with Croats "and other nationalities which have dominated." Thus do the restrictionists attempt to poison the minds of the plain people of the country. History is in this instance simply repeating itself: the same arguments, the same misrepresentations were employed in the Know Nothing movement of the fifties of the last century. We do not believe it requires argument on our part to refute Mr. Dillingham's fabrication in respect to the Russian Jew as a naturalized American citizen. Everyone knows that he, more than any other alien arrival on these shores, comes here with the intention of remaining, of permanently establishing himself in this land.

The plan of Hermann Loeb, a member of the Philadelphia community and possessed of abundant means, to settle large numbers of our poor, persecuted co-religionists from Roumania in Texas, is meeting with favor on all sides. We are pleased to make note of this fact. We think, however, that Mr. Loeb will do well to hasten the consummation of his scheme; the restrictionists are busy in the land. And, then, it were well to remember that under the existing immigration statute assisted immigrants can never obtain admittance at our gates. We wonder, too, if the restrictionists, who declaim so loudly against the alien, know or have ever thought of the splendid possibilities for Texas through this suggested settlement of Roumania Jews within her borders, or for these Roumanian Jews, human beings, themselves for that matter?

CREATIVE SILENCE

ומקבות והגרון כל-כלי ברזל לא נשמע כבית בהנחנו.  
"There was neither hammer nor axe nor any tool of iron heard in the house while it was building." (I Kings, vi:7b.)

To the people who watched from below the building of Solomon's Temple it was almost uncanny, this profound silence that betrayed no human activity whatsoever. Was then the sanctuary built by spirit-hands? Did, at the command of the mighty king, a host of unseen beings swarm down and with fairy-fingers fit stone unto stone noiselessly? Who could tell? Rumors had been afloat of the magic power of Solomon for some time past; men told with glee the wily ways of the wise monarch in subduing the Chief of the Jinnees;—was perhaps Ashmidai himself superintending the work? How else could they explain the absence of noise? The work proceeded apace; the outlines of the building were soon silhouetted against the sky; yet not a sound announced even the greatest forthputting of energy. Were there no straining backs, no tense muscles, no creaking joints up there? Near-by a day laborer built his mean hovel; and the clatter of his makeshift tools woke the echoes, as if a new world was in the making; but here, in the sanctuary of God, "neither hammer, nor axe, nor any tool of iron was heard while it was building!"

But while the populace were seeking for vain explanations there may have been a few thoughtful men who understood this miracle of silence.

Man's world is a noisy world. So is his work. From one end of the earth to the other the beat of his hammer, the thud of his axe, the whirl of his wheels, the deafening roar of his engines are heard: here felling trees, there mowing down men and nations; here building houses and cities, there founding industries and rearing civilizations. He cries, he shouts, he vociferates—he is never silent. Whenever he cannot transform sound into work and work into sound, he chatters volubly and vaingloriously, telling of what he has done or will do. Man's tabernacle is built up with and in noise. Yet for all this noise, his work does not endure and what is most characteristic of him, and is calculated to publish to the ages what manner of spirit he is made of, perishes with him. But not so God's world. Not so God's work. God's world is a silent world, and so is His work. In unbroken silence is the tabernacle of God building through the noiseless aeons. The wings of the Seraphim do not flap. The wheels of the Throne do not rumble. The spheres make silent music.

Silently each morning the dawn tiptoes up from beneath the horizon to kiss the sleeping mountain tops. Silently each evening the sun goes to rest before our eyes, painting the sky with its own glowing dreams; yet what unto some is a dream of the night, spread out in twilight hues upon the restful infinity of space, that to others is a vision of the morning and a prophecy of victorious light. Silently the moon trembles in the lake, while star woos star in the still lanes of the firmament. Silently the forests say their night prayer while the pinions of darkness hush stealthily along, overbrooding all things with the velvety shadow of the world-silence. How that silence speaks! How soft, how tender, how caressing is that silence! Yet, though "there is no speech nor language and their voice is not heard," for all that "day poureth forth speech unto day and night unto night declareth knowledge"; and thus "the heavens recount the glory of God and the firmament publishes His handiwork!"

Silently the constellations pull each other along at measured distances. Silently the sun lifts the earth, and the earth the moon, and vast worlds carry each other's burden. Silently this cosmic engine moves within its unknown confines, doing its work day and night with never a sound of strenuous effort or a sigh of limp fatigue. Silently the sun bakes our bread and cooks our fruit. Silently the sap rises in the cells of trees and herbs, thus defying in its ascent from root to stem all laws of gravitation in order to respond to the call of the burning rays. Silently the golden pollen travels across field and meadow carrying the vital impulse to some far-off chalice, where the slumbering potentialities of life yearn to awake and join in the symphony of universal silence! Silently the smiling mystery of the child has its beginning in the lap of the mother, where life's fairest web is woven. Silently the sorrowful mystery of death has its beginning in the lap of the universal mother, where eternity's fairest web is woven—the vision of immortality arising out of the quietude of the grave!

Silently does God perform His work in the human soul. Silently thoughts ripen, truths take shape, visions flash up within the mind of man. Silently varying rhythms sing themselves within the poet's heart, and harmonies of line and color dance with muffled step within the artist's spacious soul-chamber. Silently does Conscience commune with God when Love and Justice raise their toneless voice within the remorseful bosom and wordless prayers empty their unrippling flow into the sea of eternal silence. And silently does God perform His work within the soul of humanity. And while men build and bluster; while nations come and go; while Babel rears its tower and Rome its colosseum; while Greece glories in its Parnassus and Judea in Mount Zion; while sciences, arts and religions do their utmost to vocalize that which is unutterable, what in these is of really enduring worth is not the babel of tongues and theories, of clamorous creeds and vociferous works—not that which appears on the surface like a noisy bubble—but the still undercurrent of the divine which sweeps resistlessly through them, carrying mankind forward to a better goal. Thus is God's tabernacle building through the ages; but "there is neither hammer nor axe nor any tool of iron heard in the house."

JOEL BLAU.

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## TABLE TALK

If Mr. Jacob H. Schiff, a German Jew, who came to reside in America fifty years ago, is acclaimed the "Lord Rothschild of New York," Mr. Harry Fischel, who arrived twenty-nine years ago from Russia, may be called rightly the "Schiff of Harlem." Both gentlemen are devoted to the cause of Judaism, and their activities are conspicuous in connection with Jewish educational propaganda. It was thus by their joint munificent gifts that "The Uptown Hebrew Educational Institute" in One Hundred and Eleventh street, East, known as "The Uptown Talmud Torah," came into existence to serve as an up-to-date Jewish cultural centre in Harlem. Mr. Schiff's donation of \$25,000 has enabled the board of directors to establish a branch in One Hundred and Fifteenth street, West; whilst the gift of Mr. Fischel of the "New Annex" for a Girls' school has provided additional accommodation for boys' classes in the magnificent main building of the institute. Altogether there are 2,100 children on the rolls of the three schools, and the management may be congratulated on the results obtained in the short space of six years. Nevertheless, whatever success there has been achieved, so far, is only sectional, even in Harlem, whilst the requirements of Greater New York are still greater. The imparting of religious teaching and ethical culture to some 2,000 Jewish children within the radius of a few blocks in Harlem does not solve the problem of providing proper religious instruction to about 200,000 neglected Jewish children in Greater New York. Dr. J. L. Magnes, who is an authority in matters educational, admitted at last Sunday's meeting that there are 185,000 Jewish children in New York whose religious education is being neglected: "One hundred and eighty-five thousand Jewish boys and girls are running around the streets of New York as little pagans and infidels, without opportunity for Jewish teaching and training." If an English or German Jew were to make such a statement in public, American Jewry would be very angry. If President Wilson, who is a religious man, were to refuse his veto to the immigration bill on the ground that illiterate Jewish immigrants neglect the religious and ethical education of their children, the East Side would be furious. But Dr. Magnes is a native of America, and as the responsible principal official of the *Kehillah*, he proclaims to the world that 185,000 Jewish boys and girls are allowed by their parents to run around the streets of New York "as little pagans and infidels without opportunity for Jewish teaching and training." Again! When Mr. Bingham, a former Chief Commissioner of Police, made the unfortu-

nate statement that the percentage of youthful Jewish criminals was excessive in proportion to those of other denominations, he was made to apologize for his indiscreet statement. But last Sunday the Hon. Judge Otto O. Rosalsky, who spoke with pride of his Russo-Jewish lineage, stated publicly that "more youthful Jewish delinquents than there ought to be, come before the courts of New York," and "nearly every one of the young criminals are without any religious training." The remedy for such a deplorable state of affairs? Both Judge Rosalsky and Dr. Magnes advocated the establishment of more *Talmud Torahs*, on the excellent model of the Harlem Hebrew Educational Institute. That was, indeed, the unanimous opinion of every speaker and, no doubt, if the energetic Russian Jews were to set their shoulders to the wheel the problem of Jewish education in New York would be solved in a very few years. But, according to the denunciation launched by Mr. Schiff at the heads of Russian Jews, they are niggardly and do not support public institutions. Mr. Schiff instanced the abstention of Russian Jews from contributing to that most noble of Jewish charitable institutions, the Montefiore Home in the Bronx, which is conducted on strictly orthodox lines, the *Kosher* culinary laws being observed most minutely.

### Mr. Fischel's Resignation

What is the trouble that Mr. Fischel has had with some of the directors of the Harlem Hebrew Institute? Is it something like the story of Sisyphus, who was perpetually laboring in pushing a stone up hill but always rolled down to the bottom, just when he was trying to place it on the top of the hill? Or, will the differences between Mr. Fischel and some of the directors be settled amicably? No details were forthcoming at last Sunday's meeting as to the causes of the trouble, but it was gathered from the speeches of Mr. Schiff, Dr. Magnes and others that some of the ignorant zealots of the Old Brigade—the "Synhedron of Mount Morris Park"—object to the Uptown Talmud Torah being made a "social centre" as well as a school for the teaching of Hebrew. Mr. Fischel himself said that his resignation was actuated by the fact that he found it impossible to convince the full Board of Directors that an institution like the Harlem Talmud Torah "can be conducted with the best and most up-to-date methods without sacrificing in the least any religious principles whatsoever." In a general way Mr. Fischel indicated that the clash with the Board of Directors had come over his attempts, in the capacity of President, "to combine ideas of Judaism and Americanism in the management of the Association, and his efforts to extend its activities in other than purely religious fields." The public, however, would like to know something more concerning the trouble with the directors. Unquestionably, as Mr. Schiff, who was taken aback by the announcement of Mr. Fischel's resignation, said, "it is nothing less than a calamity if unprogressive ideas within the Board were to force Mr. Fischel's retirement," as it was difficult to imagine the Uptown Talmud Torah without Mr. Fischel at the head of it. Let us therefore hope that the prophecy of Mr. Schiff to the effect that if the directors of the Uptown Talmud Torah "are standing in the way of modern orthodox Jewish education, the community will sweep over them like the

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ocean sometimes sweeps over a little island," in a storm, will have the effect of changing the minds of the directors, so that Judge Rosalsky, who intends to carry his opposition to the Board of Directors, may succeed in replacing Mr. Fischel at the head of the institution. A little benevolent autocracy by a Jewish leader does sometimes a great deal of good, and the obstinate Russian Jew in America needs only to be asked "Wohin?" Verb. Sap.

### The Literary Test

According to a statement made by Mr. Louis Marshall, in an address before the University Forum of New York, on February 20, "eighteen per cent. of Russian Jewish men and 30 per cent. of Russian Jewish women are to-day illiterate." The surprising and deplorable fact was elicited when one of Mr. Marshall's audience asked whether it was not a fact that the literacy tests would not bar Jews since they already for the most part were able to "read Hebrew." Mr. Marshall's candid reply was that there was a time when that was true: "But to-day, owing to oppressive conditions in Russia, that is no longer the case. Eighteen per cent. of Russian Jewish men and 30 per cent. of Russian Jewish women are to-day illiterate. In the Middle Ages this people—the Jews—was literate when all around them was a howling wilderness of illiteracy. To-day they are in danger of rapidly lapsing into illiteracy." Does Mr. Marshall know that he has given the most damaging weapon into the hand of the advocates of the Burnett Immigration Bill? What? Eighteen Jewish men and 30 Jewish women in every hundred who cannot even read their prayers in Hebrew! In the Middle Ages the Jews were more persecuted than to-day, and yet they were literate! Might not the supporters of the Burnett Bill ask the question: "What prevents the Jew in Russia from sending his children to a Cheder or Talmud Torah?" There are discriminatory laws against Jews in Russia, but no Jew is prevented, by the Russian government, from giving his children a Hebrew education. At all events, every Jewish boy is afforded the opportunity of learning to read his prayers in Hebrew! If he cannot read Hebrew by the time he has reached the age of manhood why should American Jews be so eager for his expatriation, and thereby only increase the task of our philanthropists who are anxious to spread Jewish education amongst the 185,000 "little pagans" who, according to Dr. Magnes are running around the streets of New York without knowing anything about Hebrew or Judaism.

Is it not likely that most of the "little pagans" are the children of illiterate parents? Do we want more "little pagans" in New York? This, and similar questions, might be asked since the statement made by Mr. Marshall has been published in the daily newspapers.

### The Agudath Yisroel

They came, they saw, and did not conquer! Dr. Meier Hildesheimer and Rabbi Wolkin came to America; they made a ten weeks' propaganda tour and saw the shining lights of Orthodox Jewry in the United States, but they did not conquer the union of "Orthodox Jewish Congregations of America." The delegates from the Agudath Yisroel thus left New York, last week, for Europe, somewhat crestfallen, as—according to reports—they will have to report a loss of something like \$4,000 or 16,000 marks in German money. The expenses of the Delegation ran up to somewhere in the neighborhood of \$8,000 and the "subscriptions" and "collections" do not amount to more than \$4,000. The visit of the Delegates has, however, served as an impetus to the Union of Orthodox Jewish Congregations of America to extend its influence and undoubted usefulness by more active propaganda work. The Union must not fall asleep!

Maurice Brodsky.

### POLICE AND FIRE PENSION FUNDS

The pension funds of the police department and the fire department are splendid in their way, and ought to be perpetuated. They should be placed upon a basis mathematically defined. These funds bear the same relation to the beneficiaries as do the reserve funds to the life insurance companies to the insured. Unless there is an adequate reserve the fund must eventually collapse.

\* \* \*

The hundreds of fraternal societies which have flourished the last two hundred years in Great Britain and this country ought to be a

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strong warning to those who create "pension funds" without adequately providing for its ultimate contingencies. It is true that the city has been aiding in the infancy of the present "pension funds" by annual contributions, which have risen to millions of dollars, paid by the tax payers, and the chief financial officer of this city has given warning wisely that the present methods cannot safely continue. He justly says the contributions of those who are to become the ultimate beneficiaries must be larger, and what that increase ought to be plus the annual contribution of the city is capable of actuarial solution and ought to be ascertained.

\* \* \*

Even with the wealth of all the taxpayers the present system could not be maintained so as to assume payment to all of the present contributors. "A stitch in time saves nine" is quite applicable here. Only the expert can solve this problem, and he can.

L'AIGLON.

District Grand Lodge, No. 4, I. O. B. B., at its recent convention in San Francisco, officially declared that all those professing Christian Science are ineligible for membership.

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Mrs. Lena Frank announces that the new "BLYTHEWOOD," with all modern improvements and spacious sun parlors, will open for the reception of guests on October 1, 1913. The hotel is located within one block of the Lakewood Hotel, and is conducted as a first-class winter resort. The cuisine is unexcelled. For terms address Mrs. LENA FRANK, Proprietor, as above (of Blythewood, Catskill Mountains).

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### Prof. Oppenheimer Coming Here.

Professor Franz Oppenheimer, of the University of Berlin, the well-known economist, who has initiated a novel cooperative colony in Palestine, will arrive in New York on March 7. He intends to visit six or seven of the larger American cities to lecture and make propaganda for a capital fund, which is to further develop his plan in the colony of Merchavia.

A large committee has been formed in New York to arrange for his reception. There will be an informal reception in Professor Oppenheimer's honor on Monday evening, March 9, and a mass meeting will be held in Cooper Union Hall on March 16.

A booklet in English written by Professor Oppenheimer, containing a statement of the theoretical bases of his plan, together with an interesting description of a visit paid by him to the colony of Merchavia in Palestine, has been issued by the Jewish National Fund and the Federation of American Zionists.

### Secretary Wilson at Jewish Theatre.

On Sunday evening, February 15, after the annual meeting of the Hebrew Sheltering and Immigrant Aid Society, Secretary of Labor Wilson, accompanied by President Leon Sanders, Abram I. Elkus, Jacob Massel, Isidore Herschfeld, John L. Bernstein, Herman Bernstein, Stanley Bero, Louis D. Gottlieb, of Washington; Isaac Heller, Harris Poorvu and Samuel Kabatchnick, of Boston; Israel Silverstein, Adolph Kres, M. E. Selenkow, Mr. Beck and M. Goldman, of Baltimore, attended a performance of Schomer's, "The Yellow Passport," at Adler's Dewey Theatre. "The Yellow Passport" treats of the persecution of the Jews in Russia, and one scene takes place in a room where a Board of Special Inquiry sits at Ellis Island and deports a number of Jewish immigrants.

### Plainfield, N. J.

A Reform congregation was recently established here and is now incorporated as Temple Sholem. The officers are Herman Schwed, president; Max Tepper, vice-president; Judge William Newcorn, treasurer, and Samuel Rothberg, secretary.

Services are held Friday evenings and Saturday mornings, as well as on Holy Days. A religious school has been organized and is free to all children. The school holds sessions each Sunday morning and is in charge of the Sisterhood of Temple Sholem.

### To Celebrate Dr. Birnbaum's Jubilee.

To mark the fiftieth anniversary of the birth of Dr. Nathan Birnbaum, the publicist, better known by his pen name of Mathias Acher, a "Dr. Nathan Birnbaum Jubilee Fund" is being raised. A general committee has been appointed, including some well-known American names.

King Ferdinand, of Bulgaria, has received the Chief Rabbi, Dr. Ehrenpreis, and held a two-and-a-half hours' conversation with him. In the first place His Majesty conveyed to Dr. Ehrenpreis his gratitude for the rabbi's efforts on behalf of the Jews during the Balkan War. He also expressed his indignation at the blood libel against the Jews, which he regarded as a blot on the twentieth century. His Majesty stated that he had followed the Bellis case keenly, and was glad to hear of the acquittal of the prisoner. In his opinion, the verdict did honor to the jury. The king deeply regretted his unavoidable absence (he was then abroad) from the service in the Sofia Synagogue in memory of the Jews fallen during the war.

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at which a protest was also made against the blood libel. "Had I been at Sofia," added His Majesty, "I should have regarded it as my duty to honor the memory of the fallen Jewish heroes."

Emanuel Carasso, the distinguished Jewish diplomat, who has taken such an important part in the regeneration of Turkey, is about to be named as Senator. Carasso was a member of parliament for Salonika, but since that town has become Greek he lost his seat. Because of his great services to the Young Turk party and because of his great ability, the government has decided to make him a Senator, so that he may retain his seat in the legislative body of the empire.

A grave scandal took place last week at a Bucharest theatre, which advertised the production of a play by a Jewish author (recently taken off on account of the religion of the author), and treated the largely Jewish audience to an anti-Semitic piece instead. An uproar followed, during which the Jews violently protested against the fraud, while the anti-Semites applauded the artists. The lights were extinguished, and the police had great difficulty in clearing the theatre.

The Israelite Alliance in Vienna has published an appeal for the purpose of raising a fund to enable Bellis to lead, for the remainder of his life, an existence free from care, and to provide for the education of his five children, whose ages range from five to fifteen. The appeal states that the reports of large sums having been granted to him are without foundation, and that it is the honorable duty of the whole Jewry to make provisions for Mendel Bellis and his family.

Mr. S. Shinasi, the well-known manufacturer of cigarettes of New York (who is a native of Smyrna), has lately been visiting Alexandria, Egypt. Since his arrival he has distributed over \$5,000 to local Jewish charities and besides, considerable sums among old acquaintances upon whom fortune has not smiled. He has just sent \$5,000 to Lord Kitchener to cover the cost of transportation of the colossal statue of Rameses to Cairo.

The anti-Jewish campaign in the Vistula provinces is becoming more and more rigorous. Already 750 families, numbering 3,750 persons, have been expelled from the various village communities in the province of Petrikau. The Jews hitherto have enjoyed the right of domicile in these places, but the Polish boycotters accuse the Jews of endeavoring to monopolize commerce. The Russian authorities support the Poles' attitude.

The Governor of Utah, William Spry, and other leading officials of that State met last week at the Bellevue-Stratford Hotel, Philadelphia, Pa., with leading Jews and made arrangements to send eighty-five Philadelphia families to the Clarion colony of Jewish farmers in San Pedro county, 200 miles south of Salt Lake City. The Utah officials came at the invitation of the Jewish Agricultural and Colonial Association.

At Lubaria (Volhynia), twenty-two Jews were imprisoned consequent on baria (Volhynia), twenty-two Jews were imprisoned some time ago consequent on a fight with Christians in the market. A few have since died in prison, and the families of all are starving. In addition, more arrests of Jews are contemplated in connection with the affair.

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The French government has just voted the Morocco loan. The sum of 5,000,000 francs is provided as indemnities for the victims of the excesses at Fez in 1912. Of this sum 1,000,000 francs will be allocated to the native Jewish population. The Fez Jews had asked for a much larger sum, on the ground that the damage caused to their property could not be compensated for by the amount to be granted to them.

Edwin Samuel Montagu, Parliamentary Secretary of State for India, has been appointed Financial Secretary to the Treasury in the British Government. Mr. Montagu is the second son of the late Lord Swaythling, head of the banking firm of Samuel Montagu & Co. He is 35 years old and previously has served as Parliamentary Secretary to the Prime Minister and to the Chancellor of the Exchequer.

At Odessa, some hundreds of Jews have just been deprived of their livelihood by an order prohibiting them from selling newspapers at certain spots, which have been leased to Real Russians. Thousands of Jews in the suburbs of Kieff are in a state of panic, as the result of a new scheme of declaring the suburbs a part of Kieff where Jews are not allowed to reside.

The Board of Editors of Sabbath School Literature of the Union of American Hebrew Congregations has undertaken the task of planning and editing a complete series of books for the use

of Jewish religious schools. The board has already edited and published one textbook entitled, "Junior Bible Stories, Part IV." A number of new books are in preparation.

The Mayor of Kieff, who during his stay abroad condemned the Beilis case, has, together with local Governor-General and Metropolitan, joined the Yuschinsky Memorial Committee. The Bishop of Minsk has also prepared a scheme for organizing a church procession from Minsk to Slutsk, the burial place of the alleged ritual victim, Gabriel.

Mr. George A. Levy, editor of the Pittsburgh (Pa.) "Spectator," and a well-known member of the Jewish community, who, for the past few years has interested himself in bettering civic conditions, has been appointed by Mayor Armstrong, as the chief of the efficiency division of the Civil Service Commission.

Mr. E. S. Kadoorie, of China, has just informed the Chief Rabbi of Turkey that he is setting apart a fund, the income of which will defray the cost of a bed at the Or Ahaim Hospital in Constantinople, which will bear his name, and another at the Jewish Orphanage in the same city, to be named after his wife.

The Rev. Elias Pearlson has passed away, at Hull, England, in his sixty-second year. At the age of twenty-one the deceased was appointed Rabbi of Oxford Hebrew Congregation. He then received a call from the Community in Newcastle-on-Tyne, finally settling in Hull.

M. N. Sokolow recently arrived at Cracow for the purpose of delivering a lecture on Jewish self-defense. The local Polish students, however, made preparations for a hostile reception of M. Sokolow. The police, fearing grave disorders, prohibited the lecture.

Mr. Louis Bookman was a member of the team which represented Ireland in the Senior International Football match against Wales. Mr. Bookman whose football career has been a distinguished one, was the first Jew ever selected on such a team.

The Pinsk Court has cancelled the expulsion order of ninety-two Jews from the neighboring villages, and the Russian Ministry has permitted eight famous Jewish chess players to attend an international tournament at St. Petersburg.

The Jews in the town of Uskub (which is now incorporated in Servia) have been invited by the Servian Government to

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Subscription for 76,000 already paid in. Will cost \$50,000 more to finish and equip this new non-sectarian Dispensary Building. We treated more than 4,000 new cases last year at a cost of \$50,000. To give here is a most worthy benefaction. Membership costs but \$10 per year. Make checks payable to

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enroll themselves in the army. All the young men who have attained the prescribed age responded with alacrity to the call.

The late Mrs. J. M. Guskay, who founded an orphanage in Pittsburgh, Pa., and was noted for her various other charities remembered many charitable institutions in her will, making bequests to non-Jewish as well as Jewish institutions.

The organizers of the Polish boycott are holding conferences to consider the best means of wresting immovable property from Jewish hands. They have also appealed to the Poles to withdraw all the money lent by them to Jews.

At the last general meeting of the finance committee of the proposed Jewish Hospital for Cleveland, O., it was reported that \$502,887 had been pledged. The campaign will be continued until a large permanent fund is assured.

The German play, "The Five Frankforters," which deals with the early history of the Rothschilds, has been successfully produced in Paris in a French version. The principal part is taken by the great actor, M. Guitry.

Mr. Alfred Wolmark has recently presented to the Shakespeare Memorial Art Gallery at Stratford-on-Avon, part of his collection of well-known Shakespearean scholars, which he has been painting for some years past.

The Jewish bakers' strike, which for the past four weeks has practically put an end to the baking of kosher bread in Omaha, Neb., has been amicably settled.

The Alpha Mu Sigma fraternity has been organized at Tulane University, New Orleans, La., to facilitate and promote friendly intercourse between the Jewish students.

Eugene and Willie Howard, who have made such a sensational hit in the current production at the New York Winter Garden, are the sons of a Cantor named Lefkowitz, and are products of New York's east side.

The Hilfsverein der Deutschen Juden has adopted the budget for its educational work during 1914. The amount appropriated to this purpose is 225,000 marks.

The Jewish Social Centre of South Baltimore has leased a building at No. 220 West Barry street, which it will alter and use for school purposes.

The United Hebrew Charities of New York City last year disbursed over \$500,000. There was a loss of \$9,000 in the regular income from membership.

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The "London Jews' Society," which conducted a mission among the Jews of East London, has decided to give up its work, announcing that in the future "it will devote its straitened resources to foreign work."

An auxiliary has been formed by the ladies of Temple B'nai Jeshurun, of Newark, N. J. The objects of the association are to provide funds for the maintenance of the congregation's religious school.

The new Hebrew Free School for Cambridge and Somerville, Mass., was dedicated recently. The school is a three story brick structure including a library, social hall, and class rooms and cost \$40,000.

Miss Lillian Grieschelder, of Chicago, Ill., who possesses a beautiful soprano voice has been engaged as a member of the Philadelphia-Chicago Opera Co., and will go on tour with the company.

At the dedication of the Jewish Girls' Club, at London, early this month, there was a notable gathering present, including Princess Alexandra of Teck, the sister-in-law of King George.

The new Jewish community building just finished at Buffalo, N. Y., will be dedicated next Sunday evening. Rabbi J. Leonard Levy, of Pittsburgh, Pa., will be the principal speaker.

In connection with the centenary celebrations of the Russian Imperial Library the Jewish librarians, MM. Harkavy, Broido, and Bank, each received special grants of 2,000 roubles.

Rev. H. J. Sandhem, for the past seven years minister at Swansea, Wales, has accepted a call to the amalgamated congregations Shaarey Zedek and Shaarey Shomayim, of Winnipeg, Canada

The Russian Ministry declines to allow married converted Jews to settle outside the Pale in cases in which the converts failed to persuade their wives also to change their religion.

According to Mr. Leonard G. Robinson, general manager of the Jewish Agricultural and Aid Society, Jewish farmers in America now own property valued at over \$30,000,000.

Elections to the Chambers of Commerce have been held recently in Bulgaria. A Jew has been elected to the Councils of the Chambers at Sofia, Bourgas, and Varna.

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BERNSTEIN, JENNIE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, Notice is hereby given to all persons having claims against Jennie Bernstein, 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. 29 Liberty street, in the City of New York, on or before the first day of September next.

Dated, New York, the 11th day of February, 1914.  
LOUIS BERNSTEIN, RAY BERNSTEIN, Executors.

ALLAN A. DEUTSCH, Attorney for Executors, 29 Liberty street, Manhattan Borough, New York City.

BENDHEIM, ADOLPH M.—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 Adolph M. Bendheim, 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 Stoddard & Mark, No. 128 Broadway, in the City of New York, on or before the 31st day of August, next.

Dated, New York, the 11th day of February, 1914.  
HENRIETTE BENDHEIM, EDWIN BENDHEIM, JULIUS BENDHEIM, Executors.  
STODDARD & MARK, Attorneys for Executors, 128 Broadway, Borough of Manhattan, City of New York.

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At the piano (Steinway) Harold Osborn Smith.

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MUSIC AND DRAMA.

Otilie Metzger's recital programme for to-morrow (Saturday) afternoon contains three songs by Gustav Mahler, which have not yet become popular. They are sung but rarely, and Mme. Metzger considers them of sterling worth, viewed from all sides. The Schubert songs "Der Zwerg" and "Die Fahrt zum Hades," have not been heard for a very long time.

On the next day, Sunday afternoon, the Hamburg contralto appears as soloist with the New York Philharmonic at Carnegie Hall. With the orchestra she will sing the "O Don Fatale" aria from Verdi's "Don Carlos," and the following group of songs:

Rubinstein Der Pandero Liszt Drel Zigeuner Fleck Sonst Abelsitz Pfitzner

Mr. Harold Osborn Smith will accompany at the piano on both occasions.

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At the fourth concert of the series of Beethoven festival concerts, given by the Symphony Society of New York, Walter Damrosch, conductor, in Aeolian Hall, to-night, the programme will be given by the Kneisel Quartet and will be made up of two string quartets, that in C minor, op 18, No. 4; and that in F major, op 59, No. 1; and the second and third movements from the Septet in E flat major, op 59, No. 1. The two remaining concerts of the series will be given, one at Aeolian Hall, Wednesday evening, March 4, Mr. Josef Hofmann, pianist, soloist; and the last in Carnegie Hall on Saturday evening, March 7, with the co-operation of the chorus of the Oratorio Society in the ninth symphony.

The Symphony Society of New York, Walter Damrosch, conductor, will give the last of the second series of eight Sunday afternoon concerts next Sunday, March 1. Miss Frida Hempel, of the Metropolitan Opera, will be the assisting artist. The symphony will be Schumann's fourth—in D minor—actually the second of his four symphonies to be written, but published only after many revisions and after the publication of the symphonies in C major and E flat.

Mme. Margarete Matzenauer, the celebrated contralto of the Metropolitan Opera Company, will be the assisting soloist at the concert of the Philharmonic Society in Carnegie Hall on Thursday, evening, March 6, and again at the Friday afternoon concert of that week. Mme. Matzenauer's numbers will be: Berlioz "Reverie"—"La Captive," and two Strauss songs, "Gesang der Apollopriesterin," and "Verfuehrung." For the orchestral numbers in the first half of the programme, Mr. Stransky will play Wagner's prelude to "Parsifal," and the Noren, "Kaleidoscope," theme and variations for orchestra. The latter number will be heard for the first time at the Philharmonic concerts. The second half of the programme, comprises the Fifth Symphony of Beethoven.

Sunday evening at Carnegie Hall, and Monday afternoon at the New Amsterdam Theatre, March 8 and 9, Mr. E. M. Newman will begin two parallel courses of travel talks, with "London Today" as his subject. Some of the motion pictures portray Traffic in Fleet street and the Strand, the Commercial Activities of the Thames, the Shopping and Financial Districts, Scenes from life in White-hapel, and other well known sections. Those of the literary turn of mind will find interest in the reminders of Dr. Johnston, Oliver Goldsmith, Charles Dickens and other notables in the world of letters; the indescribable street traffic and closely crowded business places will appeal to business men and women; while the charming flower covered suburbs with their delightful gardens surrounding homes will appeal to all. On successive Sunday evenings and Monday afternoons, the subjects will be "Paris—Art, Life, Fashion," "Rome," "Florence and Venice" and "Vienna."

This is the final week of the successful engagement of Adelaide and Hughes at the Jardin de Danse, atop of the New York Theatre Roof. Charles Sebastian, so long the favorite star of the Jardin de Danse, returns to the scenes of his triumphs, in another week. Meanwhile, Mr. Clifton Webb had been added to the dancing constellation on the Roof, introducing the newest maxixe, which is said to be a marvel of intricate activity. Miss Louise Sontaine, the "Caurch Ch. Soprano"; Miss Leona Sherwin, contralto; Mons. Le Roy and Mlle Mone, dashaway dancers, and Bradford's Banjo Orchestra continue among the attractions of the Cabaret de Luxe and the popular matinee tea dances at which refreshments and tuition are provided free.

The biggest treat of the season is announced for the week of March 2, at the Grand Opera House, when Wm. H. Crane and Douglas Fairbanks with Amelia Bingham and Patricia Collinge as co-stars of "The New Henrietta" will play there. "The New Henrietta" is a modern version of that fine old comedy "The Henrietta" by Bronson Howard, and which Robson and Crane produced originally with great success. The current version is by Winchell Smith and Victor Mapes. They have taken the original story and altered and fitted it to present day requirements with such skill and appreciation that the play is one of the sensational successes of the current season. A further detail in this interesting treatment is the fact that with consummate skill the modern authors have made the play measure up to every call of contemporary construction and yet have retained the charm and strength of Mr. Howard's original writing.

At B. F. Keith's Palace Theatre this week the same high standard of stellar attractions is maintained with the celebrated gloom-dispeller, Eddie Foy, topping the bill and appearing in conjunction with the seven young Foy's. Sharing honors with Eddie Foy is Saharet, the international dancer, who gives classic dances and her own version of the tango, in which she is assisted by Senor Florida. Fannie Brice is doing her droll specialty after a successful London season, and Kate Ellmore and Sim Williams give their scream, "The Hunter and the Huntress." Claude Gillingwater has a sketch, "Wives of the Rich." Other entertainers are the Du-For Bros., dancers, and McCrea and Clegg, comedy cyclists.

Those who love the sweet and simple stories of life and customs in the Emerald Isle and of the men and women who met and loved there in the good old days, now many generations in the past, as told in the series of plays presented for the past several years by that greatest of all delineators of Irish character, Mr. Chauncey Olcott, will welcome the announcement that this distinguished comedian will play an engagement of one week at the Bronx Opera House, opening Monday next, with Wednesday and Saturday matinees, during which he will present his new play, "Shameen Dhu," from the prolific pen of Rida Johnson Young, who has been furnishing Mr. Olcott with his vehicles for the past five years. The play deals with the period of the American war of the Revolution, and uses as its ground plan the origin of the tune of "Yankee Doodle" and the making of the first American flag.

Young Men's Hebrew Association.

At the services last Friday evening, Rev. Dr. Joseph Silverman, of Temple Emanu-El delivered an address to a very interested and appreciative congregation.

On Saturday evening, February 28, the Harmony Associate Literary Club will give its first Smoker of the season. The guests of honor will be Assemblyman M. Schaap, Alderman Chorosh and Senator Salant.

On Sunday evening, February 29, Rev. Dr. Schulman will deliver the concluding lecture of the series of three Health Talks. This promises to be of unusual interest and importance to young men and they are cordially invited to be present. An additional attraction will be Mr. Milton Susskind, the talented boy pianist.

On Tuesday evening, March 3, a Conference and Dinner will be held by representatives of the Metropolitan district of the National Council of Y. M. H. A. and kindred associations.

Beth Israel Hospital Meeting.

The twenty-fourth annual meeting of the Beth Israel Hospital took place last (Thursday) night in the hospital building, Jefferson, Cherry and Monroe streets. A full report of the meeting will be published in our next issue.

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SOCIAL.

A special performance of "Potash and Perlmutter" will be given at the George M. Cohan Theatre on Sunday evening, March 1. Mr. A. H. Woods has generously donated the entire proceeds to the Hungarian Congregation Ohab Ze'ek in memory of his late father, Mr. Leopold Herman, who was an ex-president and earnest worker of the congregation.

The Seligman Solomon Society, alumni of the Hebrew Orphan Asylum, will hold an entertainment and ball at Central Opera House, Eighty-seventh street and Third avenue, on Sunday evening, March 8, 1914. A splendid programme has been arranged, and the Hebrew Orphan Asylum Band will appear.

Mr. and Mrs. Oscar S. Straus are at present occupying a cottage in Asheville, N. C. Their son Roger and his bride (Glady's Guggenheim) are spending their honeymoon with them.

Mrs. Sidney C. Borg will entertain a number of guests at dinner at her residence, No. 17 East Seventy-third street, on Saturday, March 7.

The directors of the Educational Alliance will be entertained at a dinner on Thursday, March 5, by Mr. Lee Kohns, at his residence, No. 127 West Seventy-ninth street.

A dance will be given at the Waldorf-Astoria on Saturday evening, March 7, under the auspices of the Auxiliary of the Beth-El Sisterhood, at which Mr. and Mrs. Vernon Castle will appear. The Entertainment Committee is headed by Mesdames Samuel J. Goldsmith and William Wolff.

Mrs. Howard S. Gans entertained a number of friends at dinner last week at her residence, No. 401 West End avenue.

Mrs. Abram L. Elkus was the hostess at a dinner party last week at her home, No. 26 East Sixty-first street.

Mr. and Mrs. Henry Seligman are enjoying a sojourn at Palm Beach, Fla.

Through the kindness of the Mess. Schubert, the Hebrew Infant Asylum will have a benefit performance at the Casino, Sunday night. Guy Bates Post and his associate players will present a scene from "Omar the Tentmaker," and Lew Fields, Blanche Ring, Stella Hammerstein, Laura Burt, Elizabeth Murray, Tom Lewis and James J. Corbett will appear.

Mr. and Mrs. Max Weiss, of 32 Amsterdam avenue, have issued invitations for the marriage of their daughter, Carolyn, to Mr. Edward Weingarten. The ceremony will take place at Carlton Hall, on Sunday, March 29.

Mrs. Jacob A. Cantor gives an "at-home" this afternoon at her residence, 9 West Seventieth street.

In honor of the engagement of their daughter, Anna, to Mr. Abraham Cohen, Mr. and Mrs. Louis Kram, will give a reception at their home No. 65 East 129th street, Sunday afternoon, March 1, from 3 to 6.

Worcester (Mass.) Jews have petitioned Mayor Wright for representation on a commission advocated by Protestant clergyman, to consider the question of Sunday recreation.

Mr. and Mrs. Hippolite Lehman of No. 601 West 144th street have issued invitations for the marriage of their daughter Hortense to Mr. Milton E. Harburger, at the Marie Antoinette on Sunday, March 1. On the same evening Mr. and Mrs. Lehman will observe the 40th anniversary of their marriage.

Mr. and Mrs. Jacob Kottke gave a dance at their residence, No. 17 West Seventieth street, last Monday evening in honor of their daughter, Miss Edna Kottke.

The Alumnae Club of the Religious Department of the Columbia Religious and Industrial School for Jewish girls will hold its Seventh Annual Reception and Dance Saturday evening, February 28, at the Girls' Hebrew Technical Building, 15th street and Second avenue. The proceeds of the affair will be devoted to the Columbia School, which is now located at 86 Orchard street.

Mrs. Pauline Sternberger is president of the Alumnae who are organized in a study circle which meets regularly under the direction of Miss Hadassah Levine.

Mr. and Mrs. Bernard Ratkowsky and family are spending the week at the Royal Palace Hotel, Atlantic City, N. J.

Mr. Louis Salke, of 16 E. 97th st., left Tuesday last on the S. S. Franconia. He will visit all the prominent cities of Europe and will be gone for about three months.

A Young Folk's League was organized under the auspices of the Congregation Path of Life (Orach Chaim) on Tuesday evening, February 17th, at the residence of Mr. and Mrs. Julius J. Dukas, No. 16 East 96th street. Mrs. J. M. Asher temporarily occupied the chair and the members voted to cooperate with the Orach Chaim Sisterhood and to work along philanthropic educational and social lines, including in the membership any young lady or gentleman interested in the congregation and the friends of such members belonging to the Jewish faith. A committee of six under the chairmanship of Mr. M. Rosenberg was

appointed to draw up suitable by-laws and Mr. Emilie Offenbacher was elected to the presidency. A second meeting was held at the residence of Mr. and Mrs. Edwin Kaufman, No. 70 E. 92d street, on Wednesday evening the 25th inst.

IN THE SYNAGOGUES.

ADATH ISRAEL (Bronx).—Rabbi Mayer Kopfshteyn will preach this evening on "A Sane Religion."

AGUDATH JESHORIM.—Rabbi Abels, of Altoona, Pa., will occupy the pulpit this evening.

AHAWATH CHESED SHAAR HASH-OMAYIM.—Rabbi Isaac S. Moses preaches Sabbath morning on: "The Moveable Sanctuary."

BETH-EL.—Dr. Samuel Schulman preaches Sabbath morning, Sunday at 11 o'clock Dr. Schulman will lecture on: "Fact versus Theory in Religion."

BETH ISRAEL BIKUR CHOLIM.—Rabbi Aaron Eiseeman will preach Sabbath morning on "Is God Concerned with the Individual?" The Beth Israel Sisterhood will hold a regular business meeting on Wednesday afternoon, March 4, at 2:30, in the Y. M. H. A. building.

B'NAI JESHURUN.—Rabbi Joel Blau preaches Sabbath morning.

EMANU-EL BROTHERHOOD.—Dr. Barnett A. Elzas will be the speaker at the services this evening.

ISRAEL OF HARLEM.—Rev. Dr. H. G. Enlow will occupy the pulpit this evening. Sabbath morning Dr. M. H. Harris will preach on "The Wilderness Sanctuary."

KEHILATH JESHURUN.—Rabbi H. S. Goldstein will preach Sabbath morning on the weekly Portion of the Law.

MT. ZION.—Rev. Dr. Max Reichler, of Sinai Congregation of the Bronx, will lecture this evening. Sabbath morning, Dr. B. A. Tintner preaches.

NEW PEOPLES.—Rev. Dr. Samuel Buchler will preach Sabbath morning on "Organized Charity." Sabbath afternoon Mr. Joseph Fried will lecture on "The Jews as Citizens."

OHAB ZEDEK.—Rev. Dr. Bernard Drachman preaches Sabbath morning on "The Power of Money."

ORACH CHAIM.—Rev. Dr. Moses Hyamson preaches Sabbath morning on "The Portion of the Law."

PENI EL.—Rev. Dr. Isidor Reichert preaches this evening on "The Greatest Blessing, a Good Name." "Sabbath Morning," "The Golden Wreathes."

PINCUS ELIJAH (118 West N'ety-fifth street).—Rev. Dr. Gustav N. Hausmann preaches this evening on: "Fact and Fiction about the Jew." Sabbath morning, "The Sanctuary."

SHAARI ZEDEK.—Rev. Dr. Adolph Sniegel preaches Sabbath morning on "The Sanctuary: the Heart."

SHAARI ZEDEK (Brooklyn).—Dr. Max Raisin preaches this evening on: "Is the Voice of the People the Voice of God?" Sabbath morning on the Biblical portion for the week.

SINAI (Mt. Vernon).—Dr. J. I. Gorkin preaches this evening on: "The Waning Influences of Religion." Sabbath morning: "Gold Inside and Outside."

YOUNG MEN'S HEBREW ASSOCIATION.—Mr. Isaac Aronson will be the speaker at the services this evening.

YOUNG MEN'S HEBREW ASSOCIATION (Bronx).—Rabbi A. Basel will lecture at the services this evening.

YOUNG WOMEN'S HEBREW ASSOCIATION.—The speaker at the services this evening will be Mrs. Minnie D. Louis.

BROOKLYN NOTES.

Hebrew Educational Institute. "Organized Jewish Charity" will be the subject of Dr. Harry G. Friedman's talk on Friday evening, February 27.

The Hilton Literary Society will give an entertainment on Saturday evening, February 28.

The Judean Literary Society will have an anniversary celebration on Sunday evening, March 1.

"Social Insurance" will be the subject of Dr. I. M. Rubinow's lecture on Sunday evening, March 1.

A junior debate will take place on Sunday morning, March 1, between the Boys' Club and the American Junior Literary Society.

To raise money for the building fund of the Congregation Beth Israel of Richmond Hill, the Young Folks League of Woodhaven is making arrangements for a ball to be held on the evening of March 10 at Beck's Casino, on Jamaica avenue, Cypress Hills. Irving Doblin, president of the league, is one of those who are working to make the affair a success.

Mr. Max Meyerson was banquetted at the Hebrew Educational Alliance, Greenpoint, on Washington's Birthday.

The intention of the Independent Order of Israel to start a new Orphan Asylum in Brooklyn has been opposed on the ground that such an institution is unnecessary and the projectors have not sufficient capital pledged.

Next week the Montauk Theatre will be given over to the engagement of "Adele" the biggest musical hit of the current season, which comes here with the original cast and production after a run of seven months at the Harris and Longacre Theatres. Adele is by the authors of "Alma wo wohnt du?" whose melodious charms are no doubt well remembered. The scenes of "Adele" are laid in Paris and a fashionable seashore resort nearby. It is in three acts with twenty-two song numbers.

Natalie Alt plays the title role, Georgia Caine shares honors with her in an interesting acting and singing part. Hal Forde, Dallas Welford, Cranford Kent and Harry C. Bradley are other important artists in the cast.

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If the great approbation it has received wherever performed, is a criterion of approval, then the audiences next week at the Star Theatre are sure to add to the well deserved applause which will be given to "The Taxi Girls." It is one of those very pleasing attractions for which Joe Hurlig invariably obtains praise, and which he is bound to receive next week. His excellent company is headed by Joe M. Fields, who stands pre-eminent as a comedian, and who is one of the means of making the piece so great a success. The co-star is Princess Luba Meroff, who by her great beauty has been accorded the added title of "Princess Beautiful."

The Equitable's Good Year. The statement of the Equitable Life Assurance Society of the United States which appears elsewhere gives evidence of the company's continued progress. Increases are shown in assets, insurance, and payments to policyholders. Over twenty-five million dollars was invested during the year for the benefit of policyholders, at an average annual yield of 5.20 per cent. Of 5,334 domestic death claims paid during the year, nearly 99 per cent. was settled within one day after receipt of proofs of death.

Young Women's Hebrew Association. On Sunday evening, March 1, Mr. Samuel Salpeter will give a talk, illustrated by stereopticon views, on "Shade Trees in Cities and Parks." A very interesting Washington's Birthday Celebration was held on Sunday evening. Miss Gertrude Borchardt, the instructor of the evening stenography class, gave a very entertaining talk on "What the People's Institute is Doing for Our City." Miss Rose Rabbach gave several vocal selections, and during the remainder of the evening there was dancing.

The Emanu-El Brotherhood. Among the many new clubs recently organized at the Social House is one consisting of boys and girls between the ages of 14 and 18 years. The membership of this club is limited to those who have been connected with the "Seaside Children's Home" and in spite of their affliction feel cheerful, and in consequence thereof have named their club, "The Optimists Club." Through the kind interest of Mr. Ephraim B. Levy, one of the directors of the Brotherhood, these boys and girls are brought together.

Bronx Young Men's Hebrew Association. The Senior Fraternity and the Glee Club helped to celebrate Washington's Birthday by giving an entertainment on Sunday evening. The affair was a great success, due to the able management of Mr. Joseph Morris. This event demonstrated the need of a new Y. M. H. A. building, for the auditorium was too small to accommodate the large audience, and in consequence, many visitors had to be satisfied with "standing room."

Dr. Zollschan's Farewell Lecture. Dr. Ignaz Zollschan, of Vienna, will deliver his last lecture in New York on Saturday evening, February 28, in the auditorium of the Hebrew Technical School for Girls, Fifteenth street. His subject will be "The Cultural Value of the Jewish Race." A discussion will follow the lecture. The Federation of American Zionists will be in charge of the evening.

Dr. Peters at the Regent. Dr. Madison C. Peters will deliver his illustrated lecture on "The Jew as a Factor in American Life." Sunday, March 1, at 11 o'clock at the Regent Theatre, 116th street and 7th avenue. Dr. Peters has the finest and largest collection of Jewish portraits in America, from earliest times to the present.

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Chief Rabbi Jacob Meir, of Salonika, has returned from Athens, whither, he had gone to settle some communal Jewish questions. During his stay in the Greek capital Rabbi Meir had an audience with King Constantine, who with his accustomed amiability carefully listened to the requests of the Rabbi and promised that his wishes should be satisfied. Accordingly His Majesty telegraphed to the Governor of Crete instructing him, to give the necessary orders that the Jews in the island should not be obliged to open their shops on their Sabbath.

Among other results of the recent municipal elections in Servia is the election of M. Chalom Rouss, the Government candidate, as Municipal Councilor for Belgrade with 3574 votes against 1,771 in favor of M. David Alcala, candidate of the opposition. M. Rouss's election is very interesting as he is the first Jewish Municipal Councilor in Belgrade and of all the successful candidates he obtained the largest number of votes.

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HYMAN-ROSE.—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 Rose Hyman, 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 Weed, Henry & Meyers, No. 62 William street, in the City of New York, on or before the 10th day of September next. Dated, New York, the 25th day of February, 1914. MALVINIA MEYER, LEO HYMAN, Executors. Weed, Henry & Meyers, Attorneys for Executors, 62 William Street, Borough of Manhattan, New York City.

# CHILDREN'S PAGE.

## The Blood Accusation

Dear Children:

Ben Azai was further wont to say, "Despise not any man, neither do thou disregard anything; for there is not a man who hath not his time, nor does there exist a thing that hath not its place." This maxim may be aptly illustrated by the following historical fact which transpired about three hundred years ago in Mir, a city in Russia. In that city there lived a Jewish couple who had a small family—the husband's name was Rabbi Leib, and he was a very pious and kindly man, who devoted his life to the study of the Torah and the service of the Creator, blessed be He; whilst his wife, Mirke, conducted a small business of cloth, and it was she who made the livelihood for the small family. One winter day when the frost was very severe there came into her store a Christian child, a youth, fourteen years of age. His clothes were tattered and torn, his feet were covered with a pair of old boots, of which the leather was falling to pieces. The child trembled from cold and hunger, and in the Polish language he begged Mirke, if it was possible, to let him stay in her house for a few days, in order that he might rest himself, as he had journeyed a long distance on foot in that severe cold, and he did not have a groschen (a half cent) on which to live for a day. Mirke was very much surprised at his refined language, and sent him to her house with one of her clerks and ordered that he should be immediately given to eat and to drink, and that a warm place be provided for him to rest himself. On the following day Mirke sent for a tailor and a shoemaker and they took the lad's measure for a suit of clothes and a pair of boots. She sent the cloth from her store and had the boy clothed from head to foot. The lad spent the entire winter at her home and she cared for him as much as for her own children. When the first day of Spring arrived the youth made himself ready for the journey. He thanked Mirke and her husband for their "bread and salt" and for the quarters they had provided him with, and when bidding them good-bye he kissed Mirke's hands and said to her that he would ever remember and never forget her kindness, and turning to Rabbi Leib he fell upon his neck and kissed him and cried very much. Rabbi Leib comforted and blessed him, and thus he went on his way in peace. Twenty years had passed since the youth bade them good-bye and Mirke, as well as Rabbi Leib, had entirely forgotten the incident. It was before the Passover, and the Jews of that city were accused of using Christian blood wherewith to bake their Mat-

zoth, for, in a village nearby a dead child was found and the Polish inhabitants accused the rabbi of the city, together with the Parnassim (president and officers) of the Kehilla (Jewish community) of being guilty of the crime. The rabbi and the officers of the Kehilla were cast in prison. Amongst the latter was also Rabbi Leib, Mirke's husband. They pleaded to the Graf (Count) that he postpone the trial for a month in order that the people of the city should investigate and perhaps they would discover the murderer. In the meantime they furnished Mirke with an extra equipage wherewith to travel to Warsaw and appear at the Senate to convince them that the Jews were innocent of such blood-guiltiness; for Mirke was a very wise woman and a fluent speaker in the Polish language. Toward evening she drove to an inn. Everyone went to sleep, but she sat down in a corner and silently shed bitter tears. About midnight an elegant equipage arrived and a man of distinguished appearance, accompanied by two valets, stepped into the inn. The valets went to order a suitable room for their master, whilst the distinguished gentleman went to the waiting room and scrutinized everyone who was there. Suddenly he turned his eyes to the corner of the room. He saw Mirke and recognized her at once, fell upon her neck and kissed her hands and told her that he was the boy whom she had taken into her house twenty years ago, when he was hungry and half naked and acted so kindly toward him, and that it was just five years since he returned to his possessions of which his uncles had deprived him at the time he arrived at her house and now he was the leading member of the Senate in Warsaw. At the same time he also asked her why she cried and why she was so sad. He then listened intently to Mirke's story of what happened in her city. The Senator lost no time, but immediately wrote to the Count of the city of Mir, telling him that he should not dare to do any harm to the Jews of the Kehilla until he would be empowered by the Senate. To Mirke he said: "On your account I am compelled to return to Warsaw." He gave her his card, which would enable her to be admitted to him in the Senate, bade her farewell and immediately ordered to be driven back to Warsaw. Mirke also gave an order to be taken to Warsaw. Upon arriving at the Senate chambers she stood at the door, the senator saw her and immediately arose from his chair and went to meet her. He took her by the hand and led her to the table around which were seated all the Senators, and in their presence embraced and kissed her, and said to them: "This is the Jewish woman, Mirke, who was so kind to me when I was an unfortunate wanderer, and to this day she did not know my origin." At the same time he related to them the blood accusation that was made against the Jews. How they were cast in prison, and how Mirke's husband was also among the prisoners, and declared that it was incredible that such a merciful people that acted kindly toward Christians as well as Jews, should be guilty of shedding blood. And immediately, on the same day, an order was sent by the Senate that the Jews should be freed from prison and that each one should receive five hundred gulden as compensation for their shame in being prisoners.

When Mirke returned home she told Rabbi Leib the story of the Senator whom she had met on the way, and how he revealed himself as the poor boy whom she had, through pity, taken into her house. Then said Rabbi Leib to her: "This was the meaning of the Tanaite Ben Azai, who said: 'Despise not any man, neither do thou disregard anything; for there is not a man who hath not his time, nor does there exist a thing that hath not its place.'" בן אהרן

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BOLTAN, JOSEPH.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Boltan, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business, Room No. 532, No. 119 Nassau street, in the City of New York, on or before the 15th day of April next. Dated, New York, the 8th day of October, 1913.  
JACOB BOLTAN, Executor.  
SIMON M. ROEDER, attorney for executor, 119 Nassau street, Manhattan.

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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.

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THOMAS, EDWARD S.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Edward S. Thomas, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 69 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.

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.  
O. GODFREY BECKER, RUDOLPH B. PHILLIPS, ALPHONSE M. MOSES, Executors.  
HENRY S. MANSFIELD, Attorney for Executors, 27 Cedar Street, Borough of Manhattan, New York City.

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.

PINTO BERTHA FLORENCE.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bertha Florence Pinto, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business, the office of 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.  
HYNES, WOYTISEK & SCHAAP, Attorneys for Executor, 55 Liberty Street, New York City.

FRIEDMANN, ABRAHAM.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Friedmann, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 309 Broadway, Borough of Manhattan, in the City of New York, on or before the 21st day of April, 1914.  
Dated New York, the 6th day of October, 1913.  
BENJAMIN FRIEDMANN, MOSES FRIEDMANN, Executors.  
GROSS & SNEUDAIRA, Attorneys for Executors, 309 Broadway, Borough of Manhattan, New York City.

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SHLANOWSKY, BERNARD.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bernard Shlanowsky, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers at their place of transacting business, at the office of Samuel D. Lasky, their attorney No. 320 Broadway, in the City of New York on or before the 10th day of April next.  
Dated New York, the 30th day of September 1913.  
IDA SHLANOWSKY, Executrix. BENJAMIN SHAPIRO and LOUIS J. HAMEL, Executors.  
SAMUEL D. LASKY, Attorney for Executors, 320 Broadway, 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 & Rosenstam, No. 346 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of April next.  
Dated New York, the 30th day of September, 1913.  
WILLIAM GIGGENHEIM, FRANCIS WERTHEIMER, Executors.  
HORWITZ & ROSENSTEIN, Attorneys for Executors, 346 Broadway, Borough of Manhattan, New York City.

BACHRACH, FANNY.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fanny Bachrach, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers at their place of transacting business, at the office of Henry V. Rothschild, Esq., their attorney, No. 290 Broadway, in the City of New York, on or before the 2d day of March next.  
Dated New York, the 25th day of August, 1913.  
LEOPOLD BACHRACH, SIMON BACHRACH, JOSEPH BACHRACH, Executors.  
HENRY V. ROTHSCHILD, Attorney for Executors, 290 Broadway, New York City.

FUERST, MARTIN.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Martin Fuerst, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Myron Sulzberger, No. 38 Park Row, in the Borough of Manhattan, in the City of New York, on or before the 10th day of May, 1914.  
Dated New York, the 31st day of October, 1913.  
BENZION EMANUEL, Administrator.  
MYRON SULZBERGER, Attorney for Administrator, 38 Park Row, Borough of Manhattan, New York City.

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.

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

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

ROSENHEIM, LEAH.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leah Rosenheim, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business at the office of Arthur L. Davis, No. 291 Broadway, in the City of New York, on or before the first day of May, 1914.  
Dated New York the 14th day of October, 1913.  
GEORGE ROSENHEIM, ARTHUR L. DAVIS, BEATRICE VIOLA FRIEDLAND, Executors.

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

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LEWINE, SAMUEL, sometimes known as SAM LEWINE.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Lewine, also known as Sam Lewine, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 135 Broadway, Borough of Manhattan, City of New York, on or before the 7th day of May next.  
Dated New York, the 25th day of September, 1913.  
LOUIS F. LEVY, Executor.  
EISMAN, LEVY, CORN & LEWINE, Attorneys for Executors, 135 Broadway, Borough of Manhattan, City of New York.

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