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IN THE COURT OF KING AHASHVEROS

TRANSLATED FROM THE YIDDISH OF SHOLOM ALECHEM

I.

When I was a child of tender years I envied most of all King Ahashveros. Not him who ruled over 127 provinces, from Idumea to Kush, but the Ahashveros who was impersonated by Kogol, the tailor, once a year, regularly, in a company of Purim players.

Next to Ahashveros I envied Mordecai, who ranked next to the King, played by Lahl, the shoe maker, with a flaxen beard and his coat turned inside out; and then Queen Vashti (Motel, the carpenter), whose dress was always drawn over a coat, and whose beard was hidden under a kerchief to disguise his sex; and there was also a beautiful Queen Esther (the shammos) who wore a green apron as a token of royalty; and it is important to mention the villainous Haman, who always carried a stone on his head.

But, above all, I envied Fivl, the orphan, who appeared in a red shirt as Joseph the Pious when the actors played the "Sale of Joseph." In this drama the brothers would strip Joseph's coat from his back and throw him into the lion's den. Whereupon little Joseph, that is, Fivl, would raise himself on his knees, clasp his hands together and, imploring the angry beasts not to harm him, proceed to sing a song the effect of which was very pathetic. And though Fivl was an orphan, a poor little fellow living from hand to mouth, and I a rich man's son, the grandson of Reb Meier, I would have exchanged places with him willingly if only for Purim.

When this good old holiday came I could be found peering through the window from early morning watching and waiting for the company of players, whose custom it was to march from house to house, followed by a noisy crowd of boys, who tagged at their heels in the snow. Being the son of my father, the grandson of Reb Meier, I was denied such freedom, and was kept

in the company of grown up people from morning to night, and Purim had no other fun than going to the feast which my grandfather prepared in honor of Purim, with my

complaint, "Why do you hang back so, as restless as a gypsy?" In the distance I saw a group of ragamuffins who were watching for the Purim players.

"Walk ahead there, go!" Reb Azi, insisted, prodding me in the small of the back maliciously.

I lowered my head and bravely kept up with the rest of the com-

pany; always to be followed by Reb Azi's red nose, which he jams full of snuff, the tyrant! I wish he was somewhere else!"

II.

My grandfather was the richest man in town. In his large dining room, illuminated by large, silver candlesticks hanging from the ceiling, my grandfather would sit like a king. In the center of the table stood a heavy, silver Menorah, surrounded by a number of candlesticks which my grandfather used only twice a year, at the Passover seder and at the Purim feast. On Purim every corner of grandfather's house was lighted up as bright as day. He was a small man; his beard was sparse, and his nose bent a trifle; but his eyes were black and youthful. He wore a long silk coat, a fur cap and a richly ornamented girdle. Before him on the table was a fancy Purim kolatch covered with safran and sprinkled with raisins. And opposite him sat my grandmother Nachoma, still a prepossessing woman, dressed in a silk waist and a skirt fringed with white, and her forehead was studded with pearls and diamonds, a brooch upon her throat, and golden ear-rings dangling from her ears. Before her was a magnificent dish of sugared and peppered fish, smothered in raisins and fruit.

On this particular Purim my grandmother brushed back her kerchief from her face and began serving the fish to us who sat around the table, smiling back at her. By "us" I mean my uncles and aunts and cousins, guests at the same table. My cousins were named after the same ancestors and there was a confusion of boys and girls, because their names were alike. Of course, we had a fine time of it, but bad luck followed me even here. My grandfather was a very punctilious man. He loved to have everything about him neat and clean and orderly. So we were placed about the table in this fashion. An uncle sat next to an uncle, an aunt next to an

father and all my uncles and aunts and cousins.

As we were walking over to grandfather's Reb Azi, my tutor,

"He sees the players!" exclaimed my cousin Moses, though he, too, would have been delighted to be in their company.

pany, deep in gloomy reflections. "Always to be with the grown-up folks; always with Reb Azi, mornings, evenings, Sabbaths and holi-

our faith, and I was closely nders of the eeded in reach- ion of an ec- in doubt. eague dis- his wares to prison was crying for in praising sions which ard and un- a religious ir ruse, the me the an- Simon, was on and take aster hesi- struction in "My son, like to suck give her." eighty ad-

teachings to his son him not the city, sumptu- the first man of bsorbed able to uties of e sud- it of a sments ie feet

commissioned by the other rabbis called upon a prominent heathen woman who resided in a villa near Jaffa, approaching the sea. He asked her for a considerable loan; God and the sea should guarantee that the sum would be repaid punctually. But when the day on which the loan was due approached, Akiba was taken ill and was prevented from going to the woman. After waiting for him in vain, she proceeded to the sea shore and reminded the guarantor of the debt. While standing there she perceived a casket that had been washed ashore. When opened it was found to contain money and precious stones; an imperial princess becoming insane had thrown it into the sea, which had cast it ashore near the villa of the wealthy woman. When later on Akiba's health had been restored he hastened to pay the debt. He ascertained what had taken place, but the good lady would not accept the money and dismissed Akiba with some valuable gifts.

Another legend tells us that a Chaldean had prophesied to Akiba's daughter that on her wedding day she would be bitten by a snake and die. When the day arrived the bride observed among the crowd of guests

(Continued on page 6)

ROADWAY T. BERGSON

The eminent philosopher is the first noted savant of Jewish birth to be elected to the French Academy. Some interesting events of M. Bergson's career are detailed elsewhere in this number.

The

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... aunt, and the children were so placed that no one sat next to his brother or sister, in order to avoid family quarrels. But I was an odd number! Only my eye-sore, Reb Azi was left as my partner. This Reb Azi was not only my teacher in Torah, but he was supposed to instruct me in table etiquette.

He would admonish me, "Now, then, sit like a gentleman when you are at the table! That is, look straight ahead, hold your hands under the table and do not speak unless you are spoken to! When you eat noodle soup be careful not to take too much at one sip and always replace your spoon in your plate, and wipe your lips on your napkin; don't gourmandize like a hog!" And he would drag forth a handkerchief from his inner pocket and blow his nose with a peculiar heartrending shriek, but always kept his eye on me to see that I was behaving like a gentleman.

After the first glass of wine grandfather began to sing *Shoshanos Jacob*, and snapping his fingers induced the company to join in, each with a voice out of harmony with the other, and none in the same key. Reb Azi joined in with the singing, hoarsely, opening his mouth very wide, and he closed one eye, keeping the other fixed on me. He held his hand to one side and beat time with his little finger.

III.

"The Purim players are coming!" At once we youngsters rushed from the table and made for the door, prepared to surround King Ahashveros, who wore a golden crown.

"A good holiday to you all!" exclaimed the company of players in a

chorus, very cheerfully, as soon as they entered, as if they had rushed in to explode with that exclamation of good wishes.

They at once arranged themselves in two rows, and King Ahashveros, with a golden crown on his head, placed himself in the lead and the play began.

"Are you 'Joseph the Pious?'" I whispered to Fivl, who stood on one side of the impromptu saage, with a sad face.

"Pious Joseph," he replied, laconically.

"Are you going to p... asked. "If they want me to I he stooped over and w... my ear, "Get a piece of for me, will you?"

"No, they'll see," I low.

"When no one's lo... it," and his eyes blazed

"Steal it?" I said.

"Do you call that ste... "What then?"

"I am dead hungr... pered, consuming the

his eyes. "Since yeste... not a bite to eat!"

Everyone was inte... play, so I approached

took a slice of the ka... it to him. Fivl at or...

into his jacket with... for my edification, an...

hand harder. "You'... low, you are!"

IV.

"Perhaps you woul... play 'The Sale of

King Ahashveros ca... removed his golden

donned his everyda...

"Enough! Enough!" my grandfather cried. He slipped a coin into the King's hand and ordered Turchin to remove the mud the comedians had brought into the room. The benches were moved about with considerable noise, and while the uproar was going on I slipped out to speed the parting guests. "Come," said Pious Joseph to me, and put his arm in mine. "Do as I tell you and come with me. I like you. You're a fine little fellow!"

"Where to?" and my heart beat fast.

"To the court of King Ahashveros!" he cried. "We play no more to-night."

He took my arm, and we began to run.

"I am afraid," I said to Fivl, and held his hand tightly.

"What are you afraid of, you little fool?" he remarked, as he chewed the piece of *kalatch* I had given him. "There will be a feast, I tell you! You will hear us sing our songs, fine. . . . Oh, what *kalatch* you have in your house; tastes altogether like the garden of Eden; melts in the mouth like butter. . . . I don't see how you can look at such stuff and not eat it!"

"That's nothing. We eat it week days, too!"

"Always! And meat, too?" Here he smacked his lips.

"Every day," I said.

"Every day!" he wondered, "And I eat meat but once a week on Sabbaths, and that not every Sabbath; that depends upon who takes me home with him on Sabbath; if a rich man is kind, that is good; but if I fall into the hands of a poor man I eat *wadaches*."

"What is *wadaches*?"

"You don't know? 'Plagues,' that's what it is. If there's nothing to eat then there's *kadaches*. You see, I live on what people give me."

Suddenly the players observed me.

"What is this? A new face?" And Ahashveros wanted to know: "his little gooseberry?"

He introduced me and expressed his displeasure. The company was displeased with me. They had and slapped me familiarly on the back, pinched my cheeks and produced me publicly with

lies.

It began in earnest. Sarah brought forth strongly peppered potatoes, and though she was not delicately cooked it was appetizing, and I ate as they gave me. They sang and fish a chassidish

and clapped their hands with enjoyment. They sang their song thus: "Let's drink to them—for next year in Jerusalem."

VI.

he door opened and my father would not see well, and the room

rhyming prosaic life, they continued attempts to twist their words into rhymes.

"A beautiful dish To table, or fish," sang *Momuchan*.

"*Medrash*, open the box, You stupid ox."

To which *Medrash* replied with a triple rhyme and a flourish as he opened the bag. There was no end of quarreling about the distribution of the money. Of course, the largest share went to King Ahashveros. But *Momuchan* raised a very pertinent question regarding his rights.

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and fish a chassidish

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(Continued From Last Week)

RABBI AKIBA AND HIS TIMES

By Rabbi Dr. Leopold Stein (Dresden)

Translated by Jacques Mayer

XI.

Akiba's Imprisonment and Death.

With the disastrous failure of the rebellion the courage and the energy of the Jews was bound to become paralyzed. Broken in spirit, the only thing left for them to do so that utter despair should not overpower them, was to devote themselves to the study of the Law, which affords consolation to the suffering, and renewed energy to those bowed down. But even this great comfort was denied them, for their oppressors planned also to destroy their mental and moral power. Hadrian, knowing full well that occupying the mind with God's Law fills the soul with fresh courage, tried to annihilate the vital principle of Judaism. Threatening severe punishment he forbade the fulfillment of the Jewish commandments. The most important of them were to be violated; it was forbidden to keep either Sabbath or the holy days, and particularly heavy penalties were threatened against the teaching of religion. Detectives and spies were appointed, who were instructed to give notice of all violations of the emperor's decree.

At this grievous juncture the rabbi secretly met at Lydda and discussed what was to be done, whether merely to preserve one's life, the emperor's orders should be obeyed, or whether even at the risk of death one should refuse to infract even the least important religious command. It was agreed that all the laws of religion might be disregarded if the cruel enemy demanded it, but three commandments of Holy Writ, those against idolatry, adultery and murder, must even at the risk of one's life be obeyed. But the sages found it a hard task; to abandon their labors in the service of the Torah most of them preferred death rather than do that. They were prepared with their last breath to defend Judaism's most precious possession. We are told of ten martyrs who lost their lives owing to their devotion to their sacred calling. The first two to be executed were R. Ismael and R. Simon. When informed of their death R. Akiba said to the sorrowing colleagues and students: "These two died so that they might not suffer even more terrible days."

Akiba himself wavered not a moment in coming to a decision at this time. He was convinced that by diminishing study, the root from which future life would spring would become stunted. The cultivation of God's Law he compared to a chain which should reach from the revelation on Sinai unto the very last generation. If one generation should fail in the sacred studies, a link in this chain would be lost, and succeeding generations would be deprived of the Torah. Therefore not even the danger of death should restrict the pursuit. He was well aware what fate would befall him if he disregarded the emperor's commands. His teacher, R. Eleazar, had indeed predicted that he would die a horribly unnatural death. But he quietly pursued his studies and paid no

heed to the warnings of the timid Pappus, who said to him: "Do you not fear the wrath of the infamous government?" Akiba answered by relating a fable and its application to the immediate condition of things: "A fox was walking on the bank of a stream, observing that the fish swam restlessly up and down. He thus addressed them: 'From whom are you trying to escape.' They replied: 'From the men casting nets.' To which the fox responded: 'Why not come on land so that we may peacefully dwell together, just as our ancestors did.' The fish replied: 'You are regarded as the shrewdest of all animals, but you are not at all shrewd, you are stupid, for if in our life's element we fear death we shall surely fear it much more away from it.' And that is exactly the case with us Israelites," continued R. Akiba, "the Torah is our life's element, for it is said: 'It is thy life, and the lengthening of thy days.' If we are in danger when we occupy ourselves with the Law, we shall surely be doomed if we abandon it, and become faithless to our religion."

And after a short time Akiba was thrown into prison, where, to his great surprise he met Pappus. "What brought you here?" he asked. Pappus replied: "Blessings upon you, Akiba, you are imprisoned on account of the Torah, while more frivolous things have brought me here."

R. Akiba in his confinement endeavored to live strictly in accordance with the laws of our faith, and although the prison was closely watched the expounders of the Torah sometimes succeeded in reaching him, when the solution of an ecclesiastical question was in doubt. On one occasion a colleague disguised as a peddler, took his wares to the street on which the prison was situated, and while loudly crying for customers, he managed in praising his goods to use expressions which Akiba behind the bars heard and understood as relating to a religious question. Using a similar ruse, the prisoner was able to frame the answer. Akiba's pupil, R. Simon, was even able to enter the prison and take lessons. At first the master hesitated about imparting instruction in so dangerous a place. "My son, more than the calf would like to suck the cow would like to give her." Then he bestowed some weighty admonitions upon him.

Remarkable, too, are the teachings imparted in prison by him to his son Joshua. He recommended him not to live in a high portion of the city, for that might be deemed presumptuous; not to live in a city the first magistrate of which is a man of learning, for such a man absorbed in his studies would not be able to give proper attention to the duties of his office; not to enter a home suddenly, neither his own or that of a stranger, for thereby embarrassments might ensue; always to cover the feet with shoes; to take one meal at an early time, in summer and winter; to pay more attention to food and clothing on the Sabbath than on weekdays; to be on good terms with a man upon whom fortune has smiled.

At last R. Akiba's final hour came. The tortures to which he was subjected were borne with unexampled fortitude. For the cruel tyrant did not wish to make his manner of death easy. His flesh was torn by iron clamps. But fighting the awful agony, Akiba's countenance bore in spite of it a contented smile! Rufus asked him whether he was a magician, because he endured the horrible

pain so calmly. But he answered: "I am not a magician, but I have a good reason to rejoice. For it has always been in my thoughts: When will I have an occasion to obey the commandment, 'Love the Eternal, thy God, with all thy heart,' when may I reveal my love to God, with the sacrifice of my life? And now the opportunity has come. Shall I not therefore rejoice? And with the cry Hear, Oh Israel, the Eternal, thy God, is one God, his pure soul left its earthly body."

And thus in dying he gave evidence of the unity of God, the fundamental doctrine of Judaism. The doctrine for which he had lived and strived gave him strength until his death, and when he had passed away, we are told, a voice from heaven was heard to proclaim: "Blessed art thou, Akiba, thou art destined to live in the future world."

There was great grief at the death of the renowned sage, who had attained to a high old age. It was felt on all sides that a great breach had been made in the circle of the learned men, and even at a later time the expression originated: "By the death of Akiba, the arms of the Torah became powerless, and the springs of wisdom were choked up."

We can understand that a man of such rare will power should receive great recognition, we understand also that his commanding personality should long dwell in the imagination of the people, and should be the object of mythical embellishment.

XII.

Various Legends.

From the traditions, bearing palpably the mark of the legend, we select a few.

At a time when the people's sufferings had become acute, R. Akiba commissioned by the other rabbis called upon a prominent heathen woman who resided in a villa near Jaffa, approaching the sea. He asked her for a considerable loan; God and the sea should guarantee that the sum would be repaid punctually. But when the day on which the loan was due approached, Akiba was taken ill and was prevented from going to the woman. After waiting for him in vain, she proceeded to the sea shore and reminded the guarantor of the debt. While standing there she perceived a casket that had been washed ashore. When opened it was found to contain money and precious stones; an imperial princess becoming insane had thrown it into the sea, which had cast it ashore near the villa of the wealthy woman. When later on Akiba's health had been restored he hastened to pay the debt. He ascertained what had taken place, but the good lady would not accept the money and dismissed Akiba with some valuable gifts.

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ITEMS OF INTEREST IN THE JEWISH WORLD.

Milwaukee will soon have a Yiddish newspaper, the Jewish Record, the only Jewish paper in Wisconsin.

The annual returns for clubs in Leeds, England, shows one Jewish club with a membership of over 1,200.

A Jewish congregation has been organized among the students of the University of Michigan at Ann Arbor.

Rabbi Kupetz (of Warsaw) and M. Zilberfarb (of Brest-Litovsk) have been awarded silver medals by the Tsar.

A Social Betterment League has been formed by the young people of Madison Avenue Synagogue of Baltimore, Md.

M. Khariff has been sentenced at Kieff to two months' imprisonment for belonging to the Zionist organization.

The total number of cases treated by the Mt. Sinai Hospital of Philadelphia, Pa., for the month of February was only sixteen short of 5,000.

Prof. Dr. Goldzieher, the renowned Orientalist, of the Budapest University, has been invited to lecture at the College of France in Paris.

The handsome new synagogue of Temple Emanu-El of Birmingham, Ala., was dedicated last week. A three-day ceremony marked the event.

A Jewish Choral Society has been formed at Manchester, England, with the idea of promoting concerts and the development of Jewish music.

The cornerstone for the new Mt. Sinai Hospital to be erected at Milwaukee, Wis., was laid last month. Appropriate ceremonies marked the event.

The long and severe campaign in the election of managers of the Warsaw Credit Society has ended in the victory of the Polish anti-Semites at the expense of the Jews.

The members of the Congregation Linath Hazedek of New Bedford, Mass., have acquired a two-story dwelling house which they are now converting into a synagogue.

Several bequests made to Jewish charities by the late Louis Meyerhoff, of Pottstown, Pa., fall, because they were made less than thirty days before the death of the testator.

Governor Glynn has accepted an invitation to open the fair and bazaar which will be given on March 23d for the benefit of the Albany (N. Y.) Hebrew Educational Institute.

M. Armand Schiller, honorable secretary to the editor of the Paris Temps, has been elected president of the Association of Editorial Secretaries of French Newspapers and Reviews.

A band has been formed by Jewish deaf mutes of New York city, under the auspices of the Bureau for the Welfare of the Jewish Deaf. As soon as they have had sufficient practice they will play in vaudeville.

The death is announced at Michigan City, Ind., of Isadore Ira Sprig. He was president of the Indiana Transportation Company, the Chicago-Duluth Navigation Company and a capitalist widely known in the Lake Regions.

Members of the Congregation B'nai Abraham of Worcester, Mass., have acquired the old Coral Street Methodist Church property and will turn the same into a synagogue as soon as the necessary alterations can be completed.

Mr. E. D. Levy has been appointed as general manager of the reorganized St. Louis and San Francisco Railroad. Mr. Levy is only 35 years of age and becomes the active head of one of the largest railway systems in the country.

The Philadelphia (Pa.) Jewish Hospital Association has received the sum of \$5,000 recently bequeathed to it by Ellen Phillips Samuel for the purpose of endowing a free bed in the children's ward to be called the Frances Phillips bed.

Montague Glass and Michael Morton sailed on the Lusitania, Wednesday morning. They are going to London to supervise the respective productions of their successful Jewish plays "Potash and Pearlmuter" and "The Yellow Ticket."

Last month at Agram, Austria, there passed away at the age of 82 Herr Jonas Alexander, president of the Chevra Kadisha and member of the executive of the Jewish community in that town. Herr Alexander was for twelve years a member of the Magistracy and from 1874 to 1907 of the Chamber of Commerce. His public services were recognized three years ago when the Emperor bestowed upon him the Gold Cross of Merit with the Crown.

The Ministry of the Interior has declared its willingness to recognize all marriages celebrated abroad between Russo-Jewish subjects by rabbis.

Governor Glynn has appointed ex-Corporation Counsel Louis E. Desbecker, of Buffalo, one of the managers of the New York State Industrial Farm Colony.

The Odessa authorities have refused to confirm the election of several wardens of synagogues because, in their opinion, they are not sufficiently orthodox.

The Jewish Foster Home of Cincinnati, Ohio, has purchased an old estate at Price Hill and will spend several thousand dollars in remodeling it to fit its requirements.

The membership of the Jewish Union is showing a healthy growth, and there are now more than 900 members in the five lodges of Philadelphia, Pa., comprising the order.

About a hundred Jewesses from the Pale who wished to submit themselves to the examination for dental surgery at Kharkoff have been refused permission to stay there for the purpose.

The Sultan of Morocco has conferred the grade of officer of the Shereefian Order of Ouisam Alaoulte on Mr. I. A. Abensur and Mr. Benasayag, members of the Tangier Commission of Hygiene.

In reply to a petition to the Wilna Cbrator, asking for permission to open evening classes and Saturday courses for Jews at Minsk, he returned the brief reply: "Jews do not need education."

Rabbi Edward S. Levy, of Fort Smith, Ark., passed away on the 28th ult. Rabbi Levy was born in Philadelphia, Pa., sixty years ago, and before coming to Fort Smith he occupied a post at Selma, Ala.

Elkan Dry, aged 83, for over sixty years a prominent Jewish resident of Baltimore, Md., died at his home on the 5th inst. For many years he was a director of the Hebrew Benevolent Society.

Arrangements have been made by the orthodox Jews of Lexington, Ky., who have recently formed a congregation called Shaaray Zion, to begin the erection of a handsome synagogue immediately.

Prof. Joseph Horowitz, of the Mohammedan Anglo-Oriental College at Allahgarh (India) has been appointed professor at the University of Frankfurt. He is son of the late Rabbi Dr. Horowitz of that city.

The Duma has referred to a committee the scheme for abolishing passports to cross the frontier, despite the fact that enemies have described the scheme as a measure for allowing an influx of Jews into Russia.

A bill has been introduced in the House of Delegates to allow Jewish grocers, etc., of St. Louis, Mo., who keep their places of business closed on Saturday the opportunity of keeping open on Sunday.

The Queen of Holland has conferred knighthood of the Order of Orange-Nassau on Heer J. H. de Vries, of Amsterdam, president of the Diamond Workers' Orphans' Fund, in recognition of his having been a member of its executive for the past fifty years.

The senate of Glasgow (Scotland) University has nominated Mr. Moses W. Cantor, B.Sc., to the Walton Bursary in Medicine. The bursary, which is of the value of \$700, is awarded to the English candidate with the best record throughout his medical course.

The New York city ordinance compelling theatres seating over 300 to be fireproof has hurt the Jewish vaudeville actors, for out of 375 members of their union over 200 are idle and are seeking to have the law amended in order that they may be provided with work again.

The appointments of M. Goremykin to the post of Premier and of M. Bark to the post of Minister of Finance are a great blow to the Jewish cause in Russia. The actual director of the affairs of the government will henceforth be the great enemy of the Jews, the Minister of Agriculture, M. Krivoshein.

The press of Constantinople has commented on the numerous interviews which the Chief Rabbi of Turkey has had during the past few days at the Sublime Porte with various Ministers, specially with the Minister of the Interior, without being able to indicate the object of these interviews. However, it is now known that the Chief Rabbi has discussed with them various questions affecting Judaism in general, and in particular the question of an immigration of Russian Jews into Palestine.

Miss Irene Jonas of Chicago has been given a contract for the season of 1914-1915 with Campanini's Philadelphia-Chicago Grand Opera Company. Miss Jonas, whose stage name is Irene Jonani, is just twenty, and will be the youngest member of the organization to be entrusted with a leading role.

The Russian Senate has considered the appeals of many Jewish exiles from the villages in the province of Volhynia, and has found that the action of the local governor was so arbitrary that it could not in any way be defended. In less than half an hour the numerous Jewish appellants won in every case.

Despite the decisions of the Senate against the expulsion policy of the Governor of Volhynia, many more Jews were exiled last week from the villages in the provinces of Volhynia and Poltava, as well as from Polish villages. The Minister of the Interior again cancelled the expulsion orders in Volhynia.

It is rumored in official circles that Ambassador Henry Morgenthau will soon be recalled from Turkey and appointed a member of the Federal Reserve Board, which will administer the new currency and banking law. It is also rumored that Ira Nelson Morris, of Chicago, Ill., will succeed Mr. Morgenthau as Ambassador to Turkey.

A European Committee, with its seat at Hamburg (Grosse Bleichen, 671), has been formed to administer the funds that have been raised for the rebuilding of the Bikur Cholim Hospital at Jerusalem. The new structure will contain 112 beds. The sum of 90,000 marks has already been raised in Jerusalem and elsewhere, but 160,000 marks more are still required.

The General Jewish Organization Association, which has its headquarters in Berlin, has been holding a number of propaganda meetings lately in various parts of Germany. Within a few weeks over one thousand new contributors have been enrolled, and numerous shares have been taken in the organization's financial instrument, the Orient Colonizing Company.

An interesting announcement was made at a general meeting of the Union for the Interests of Orthodox Judaism held at Frankfurt, Germany, a few days ago. As the result of representations made by the president, the Minister of War has issued instructions that Jewish soldiers shall in future be permitted to observe their Sabbath strictly, no work of any kind being imposed on them.

Dr. Peppo Achlotte has been appointed president of the Union of Jewish Doctors in Turkey. A native of Tripoli, he studied medicine first in Constantinople, and later in Paris, where he was a pupil of Professor Charcot. Professor at the Clinic of Nervous Diseases at the Faculty of Medicine in Constantinople, he has been general secretary and vice-president of the Imperial Society of Medicine.

Baron Edmond de Rothschild has arrived at Jaffa. The town was decorated in his honor, and he had an enthusiastic reception from the local population and deputations of the colonists. The Baron expressed his astonishment at the great development of the Jewish settlements in Palestine. The Baron has also visited Jerusalem, where he was royally received.

Jewish cabmen at Sokolka are prohibited from plying for fares unless they undertake to work on Saturdays. The Russian Minister of the Interior has just admitted that the prohibition was illegal, but he added that it could only be abolished on condition that the Jews undertook to hire qualified men to take their places on Saturdays. This is, however, a condition prohibitive to the extremely poor cabmen in the townlet.

The campaign which the Holy Synod has been carrying on against the play "The King and the Jews," written by the Grand Duke Konstantine, has resulted in the prohibition of its public performance throughout Russia. The Holy Synod declares that the play is anti-Christian in character, and dangerous for the morals of the people. The Grand Duke has been permitted to produce his play at the Imperial Theatre before a specially invited audience.

The Retch has published a document showing the various doctrines implanted by the officials in the Russian army about Jews and politics. The soldiers are told that the first Duma was dispersed because it had too many Jewish members, and that the revolution was the work of 10,000,000 Jews who, with foreign assistance, attempted to break up the empire and seize all the land. The soldiers were therefore urged to "beat" all revolutionaries.

The death is announced of the Governor-General of Poland, General Scaion. He was one of the few Russian officials who, while executing anti-Jewish orders received from St. Petersburg, invariably opposed them. Whenever it lay in his power he defended the Jewish cause, and in a letter to M. Posse he once wrote that he became a supporter of the emancipation of the Jews, as during his residence in Poland he had learned to respect them.

M. Goremykine, the new president of the Russian Council, recently granted an interview to a representative of the New York American. Asked on the vexed question of the Jews, M. Goremykine replied: "It is too early for me to say anything as yet, but you may take it

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from me that Jews, as well as Christians, will always be treated justly, as far as lies within my power. The Emperor has the interest of his Jewish subjects at heart as much as he has those of Christians. His Majesty wants only that the laws be observed and his protection will always be granted to those who obey them."

The Publication Society "Mado" has just been established at Moscow. This society, which was founded with a working capital of 50,000 roubles, intends to publish books on natural science and physiology in the Hebrew language, which are to serve as a means of preparation for the proposed Hebrew University in Jerusalem. The greatest scientific works of literature on these two subjects are to be translated into Hebrew.

The Nationalist Conference at St. Petersburg has resolved to advocate the prohibition of employment of Christian servants by Jews, the closing of all educational institutions to Jews, the disallowance of the lease of land by all Jews, an order that Jewish doctors must not be employed by Christians, as well as the introduction of Russification of commerce. The conference proved that the Nationalists were poorly supported by the public, but that, nevertheless, they had strong partisans in government circles.

M. Kokovtzeff has had to quit his post owing to the pressure of the extreme Jew baiters. Throughout his tenure of office the Russian Premier set himself the task of checking the enemies of the Jews in their endeavors to bring about new legislation against them, especially in the commercial world, the last Jewish stronghold. Although a Conservative himself, he, as a diplomatist and financial authority, knew that Russian interests did not lie in the passing of outrageous restrictions against Jews and in the Russification of commerce.

The Corsican population at Ajaccio, whose mentality is somewhat inferior to the Russian mujiks, is in a state of excitement over the discovery of the body of a child who is alleged to have been murdered by Jews with a ritual ceremony. Meantime the medical men are unable to find out what a ritual ceremony means. They say the body shows distinct evidence of having been mauled by a pig. The clericals point out that the crime was committed on the approach of Easter, when the Jews are anxious to appease the Lord with a "ritual murder."

A distinguished exponent of Hellenist culture, at present in Salonica, has expressed opinions to a Jewish journalist in favor of the establishment of a Jewish chair at the University of Athens. His identity is not disclosed in the journal which printed the interview, but it is believed that he is M. Tchobazoglou, Director of Foreign Affairs and of Public Worship and Instruction. He acknowledged that the whole glory of Greece was derived from the ancient glory of the Hebrews, and urged the desirability of a closer bond between the Greek and Jewish peoples. Incidentally he showed himself a strong advocate of the restoration of Palestine to the Jews.

Governor's appointments in Baltimore include coroners, Drs. Samuel Weinberg and Moses W. Savage; supervisor of election, Levis N. Putzel; justices of the peace, Simon L. Felber, Solomon Narunsky, Adolph I. Nathanson; to serve "at large," David B. Kirsner, M. Albert Levinson; at large for the entire city, Jesse Ashman, Morris Klein, Jacob Rab; notaries, Dora Barron, Anna Katzner, Florence M. Richter, Emanuel M. Baum, Albert Blume, H. N. Blaustein, Simon L. Felber, Simon Greenbaum, Jacob Kaufman, Harry O. Levin, Gilbert H. Panitz, S. J. Rosenthal, Henry Hamburger, B. H. Hartogensis, Lee I. Hecht.

The conference of the leading merchants at St. Petersburg has spoken in no unmistakable manner against the anti-Jewish restrictions, yet immediately after its pronouncement the Jews assembled at the fair at Kharkoff were subjected to such intense persecution that the Christian merchants were forced to utter a strong protest to the Governor. The latter, however, ignored the demand that the Jewish visitors should not be exiled, and the fair suffered heavily. The peasants of Nikolisk (Cherson) have also ventured to express their opinion that their village could benefit largely from an influx of Jews. Their petition to convert the village into a townlet was, however, not granted. Elsewhere, the anti-Semites have engineered petitions for the expulsion of the Jews and their demands received attention.

Beth Israel to Build Fourteen-Story Hospital.

At the annual meeting of the members of the Beth Israel Hospital, held on Tuesday, the 5th inst., it was announced that plans were rapidly maturing for the new hospital to be erected further uptown for which the Building Committee has in hand the sum of \$297,231. The tentative plans call for a modern building fourteen stories in height, which will be thoroughly fireproof. It will be the highest hospital in the city, and when completed the entire undertaking will represent an outlay of over \$1,000,000. There will be over 500 beds.

The election of directors for the current year resulted as follows: For term of three years—Harry Fischel, Morris Asinof, L. Silverstein, Joseph H. Cohen, S. L. Stroock, Meyer Vessel, David Harris, Julius Schwartz, A. Herrmann, L. Kamalky, Harris Wolf, A. Bijur, N. Newman, Judge Otto A. Rosalsky, L. J. Ladinsky and I. Saperstein. For term of two years—M. D. Einstein and Max D. Steuer.

The officers of the board will be elected within the next week or two. The present officers of the Board of Directors are: President, Joseph H. Cohen; first vice-president, A. E. Rothstein; second vice-president, Harry Fischel; honorary secretary, Melville J. Scholle; treasurer, Arnold Herrmann.

A total of 46,959 cases was treated by the hospital in its dispensary and wards during the year. The income was \$114,171 and the total expenses were \$126,522. The deficit of \$12,351 was paid by the Board of Directors.

Hearing on Sabbath Bills Postponed.

Just before going to press we are informed that the delegation which had intended going to Albany on the 18th inst. to be present at the hearing on the Sabbath bill introduced into the Assembly by Mr. Solomon Suffrin will not be able to go. The Legislature will adjourn on the 27th inst., and as all committees automatically go out of existence ten days before adjournment of the session, the delegation of Sabbath observing Jews who, under the auspices of the Jewish Sabbath Association, had planned to attend the hearing will be disappointed. Notice is hereby given to all interested that the matter is off for the time being, or at least until the next legislative session is held.

Metropolitan League of Y. M. H. A.'s Organized.

The organization meeting of the Metropolitan League of Young Men's Hebrew Associations of Greater New York was held at the Ninety-second street building last Wednesday evening. The meeting was held under the auspices of the National Council of Y. M. H. and Kindred Associations, of which body Julian W. Mack, Judge of the Commerce Court, is president. The Metropolitan League consists of twelve Young Men's Hebrew associations federated in the different boroughs of Greater New York. The president of the league is Mr. Felix M. Warburg.

Over seventy were present. The proceedings were opened by an address by the president, Mr. Felix M. Warburg. Mr. Younker, field secretary of the league, described conditions as he had found them in the various associations in Greater New York and other cities. Mr. I. E. Goldwasser, chairman of the Board of Experts of the Board of Managers, explained the relation of the Metropolitan League to the National Council of Y. M. H. A.'s.

After the addresses, committee meetings were held in various rooms, and plans were at once undertaken for an athletic meet to be held at one of the large armories in the near future.

Young Men's Hebrew Association.

On Saturday evening, March 14, the second of the interclub debates will be held between the representatives of the Harmony Associates and the Washington Irving Literary Club. The public is welcome.

On Sunday evening, the 15th, Rev. Bernard Steinberg has arranged an unusually attractive operatic concert. Besides himself the following soloists have volunteered their services: Madam Martha Kranich, Miss A. Turell, Mr. George Carre.

An earnest group of young men, now members of the Y. M. H. A., have organized a club whose purpose, as stated in the constitution, is "to arouse the interest of young Jews in the serious problems of American Israel, to unite young Jews in a common Jewish purpose and to study the problems of American Jewry, to the end that earnest contribution to their solution may be offered." They are committed to no separate camp or distinct wing of Judaism; we have no prejudices or special sympathies in any direction save a passionate zeal for the widest and largest interests of the faith and the people we would serve. To study Jewish affairs with intense earnestness and give young Jews an opportunity to inform themselves on the affairs of their people is our aim, and we feel that we shall meet the satisfying response which must inevitably greet an earnest and necessary movement.

Young men interested in the ideal are asked to communicate with the editor of the Emerson Club, Y. M. H. A., Ninety-second street and Lexington avenue.

Young Men's Hebrew Association of the Bronx.

The "Invincible Judeans" will hold an open Purim meeting in the Y. M. H. A. auditorium on Sunday, March 15, at 2 p. m. Rev. Dr. Elias L. Solomon, Mr. Falk Younker and Mr. Louis Lipsky will address the meeting. A musical programme has been arranged and the affair will be an entertaining as well as an instructive one.

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ENGAGEMENTS.

BACHRACH-SINGER.—Mrs. Regina Singer, of 35 West 110th street, announces the engagement of her daughter Hermina to Mr. Harry Bachrach.

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.

DAVID-FRIEDMAN.—Mr. and Mrs. Samuel Friedman announce the betrothal of their daughter Anna to Mr. Abraham David, of Newport, R. I.

FISCHER-ADLER.—Mrs. R. Adler, of 306 West Sixty-ninth street, announces the engagement of her daughter Jennie to Mr. William Fischer.

GOLDSTEIN-SENFELD.—Mr. and Mrs. Abraham Senfeld announce the betrothal of their daughter Fannie to Mr. Maxwell Goldstein.

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.

KNEIP-KAHN.—Mrs. Morris D. Kahn wishes to announce the engagement of her niece Miriam to Mr. Joseph Kneip.

KORN-BAUER.—Mr. and Mrs. Adolph Bauer, of 2742 Eighth avenue, announce the betrothal of their daughter Selma to Joseph Korn. Reception Sunday, March 15, 3-6 p. m., 430 East 140th street.

LOEB-JANKAUER.—Mr. and Mrs. I. Jankauer, of 508 West 158th street, announce the betrothal of their daughter Helen to Mr. Julian M. Loeb, of Brooklyn.

NAGEL-DAVIS.—Mr. and Mrs. Aaron B. Davis, of 532 West 111th street, announce the engagement of their daughter Corinne to Mr. Morris Nagel, of New York.

NEWMAN-HARRIS.—Mr. and Mrs. A. Harris, of 133 West 113th street, announce the betrothal of their daughter Edna H. to Mr. Edward A. Newman. Reception Sunday, March 22, at the Savigny, 229 Lenox avenue, after 8.

ROBINSON-SCHUEER.—Mr. and Mrs. Henry Schueer announce the engagement of their daughter Mabel to Benjamin Robinson. Reception Sunday, March 22, 3 to 6, at 1361 Madison avenue.

ROSENBERG-LEVINE.—Mrs. Amelia Levine, 851 Kelly street, Bronx, announces the engagement of her daughter Bess J. to David Rosenberg.

ROSENTHAL-LEWIS.—Mrs. H. D. Rosenthal, of 314 West 100th street, an-

nounces the engagement of her daughter Rosalie to Mr. Ira Lewis.

ROTHSCHILD-SAMPSON.—Mr. and Mrs. John S. Sampson, of 1361 Madison avenue, announce the engagement of their daughter Alma to Mr. Edwin J. Rothschild. At home Sunday, March 22, 1914.

RUPPEL TAUSIG.—Mr. Emil Tausig, of 1968 Seventh avenue, announces the engagement of his sister Clementine to Mr. Milton Ruppel.

SCHLESINGER-LEINKRAM.—Mrs. R. Leinkram, of 600 West 133d street, announces the engagement of her daughter Jennie to Mr. David Schlesinger.

SHAINESS-LEVY.—Mr. and Mrs. Frank Levy, of 1282 Stebbins avenue, New York, announce the engagement of their daughter Clara to Mr. Jacob Shainess.

STAR-JACOBSON.—Mr. and Mrs. Abraham Jacobson, of 1 West Ninety-second street, announce the engagement of their daughter Sarah A. to Mr. Jules Star. At home, Sunday, March 15, from 3 until 6 o'clock.

STONE-METZGER.—Mrs. Fannie Metzger, of 381 Central Park West, announces the engagement of her daughter Etta to Sidney N. Stone.

WASSERMAN-BACHRACH.—Mr. and Mrs. Louis Bachrach, of 24 West 113th street, announce the betrothal of their daughter Martha to Dr. Joseph L. Wasserman, of Brooklyn.

WEISS-SILBERMAN.—Mr. and Mrs. I. Silberman, of 1890 Crotona Parkway, announce the betrothal of their daughter Bess F. to Mr. Alexander A. Weiss. Reception Sunday, March 22, Hotel Martini, after 8 p. m.

MARRIAGES.

HAAS-SUSSMAN.—Isaac Henry Haas to Anna E. Sussman on Tuesday, March 4, by the Rev. B. A. Tintner.

JORRISCH-GANTZ.—On Wednesday, March 4, 1914, Miss Stella Gantz to Mr. Frederick J. Jorrich. Rev. Dr. Adolph Spiegel officiated.

MAYER-LOEWY.—Mr. Michael Eschelbacher, of 600 West 163d street, announces the marriage of his granddaughter, Ruth Loewy, to Mr. Max Mayer on Sunday, March 1, 1914, by Rev. B. A. Tintner.

PERLESS-KORAT.—On Thursday, March 5, 1914, by Rev. Dr. Adolph Spiegel, Miss Annie Kobat to Mr. Joseph Perless at Burland Casino.

SHONGUT-FRUHAUF.—Mr. and Mrs. Jacob L. Fruhauf announce the marriage of their daughter Gertrude to Mr. Joseph Shongut, March 1, 1914, by Rev. David Cahn.

SONBERG-ZWEIGEL.—Mr. and Mrs. Joseph Zweigel announce the marriage of their daughter Lena to Mr. Samuel Sonberg, on Sunday, March 15, 1914, at Tuxedo Hall.

STRAUS-MERGENTHEIM.—Miss Marguerite A. Straus, daughter of Mr. and Mrs. Max Straus, to Mr. Charles B. Mergentheim, on Monday, March 9, 1914, at the St. Regis.

THORMAN-LEWECK.—Mr. and Mrs. M. M. Leweck announce the marriage of their daughter Beatrice L. to Mr. Alfred Thorman, on Sunday, March 1, 1914, by the Rev. Dr. Maurice H. Harris, of Temple Israel.

WEIL-HESS.—Sunday, March 1, Regina Hess to Samuel Weil, by Rabbi Daniel Loewenthal, at his residence, 596 West 160th street.

BIRTHS.

LEVENE.—Mr. and Mrs. Herbert H. Levene, of No. 600 West 144th street, announce the birth of a son on Friday, March 6, 1914.

LICKER.—Mr. and Mrs. I. R. Licker (nee Hermina Farlan) announce the birth of a son, March 3, 1914.

SELKOWITZ.—To Mr. and Mrs. Harry Selkowitz (nee Flora Blossveren), of 530 West 157th street, a son, March 6.

BAR MITZVAH.

REUBENS.—Mr. and Mrs. Julius Reubens, 2880 Jerome avenue, near 198th st., announce the Bar Mitzvah of their son Milton Harold at the Tremont Temple, Grand Concourse and Bumside avenue, on March 14. At home Sunday, March 15.

SOLOMON.—Mrs. Hannah Solomon, of 1893 Seventh avenue, announces the Bar Mitzvah of her son, Seymour, on Saturday, March 21, 1914, at Temple Mt. Zion, 119th street, between Fifth and Lenox avenues.

OBITUARY.

HELLER.—Matthew J. Heller, a well-known hotelkeeper of Lakewood and Arverne, died on Sunday, the 8th inst., at Lakewood, N. J. Mr. Heller, who was 70 years of age, was a staunch supporter of orthodox Judaism, and his hotels were the resting places of many well-known members of the orthodox community. Mr. Heller was a member of the Orach Chaim Congregation, and the interment on Tuesday was on the cemetery plot of that congregation. Rev. Dr. Moses Hyamson, assisted by Cantor Mitnick, officiating.

Dr. Peters' Lecture Course.

Dr. Madison C. Peters will give another illustrated lecture Sunday morning at 11 at the Regent Theatre, 116th street and Seventh avenue. His subject will be "The Jews in the Arts," which will embrace poets, playwrights, players, producers, essayists, literary critics, journalists, musicians, painters, sculptors, illustrators, architects, engineers, etc.

On March 22 at the same place and hour Dr. Peters will lecture on "The Jews in the Sciences," and on March 29, "The American Jew."

GOLDEN WEDDING.

FLATO.—Mr. and Mrs. Jacob Flato, of No. 501 West 172d street, celebrated their golden wedding anniversary last Sunday night at the Wallace, 448 West 152d street, surrounded by four of their five sons, three daughters and thirty-one grandchildren and a large assemblage of other relatives and friends. A dinner was served at which Mr. James J. Hagen acted as toastmaster and Judge T. C. T. Train and others spoke. Lieutenant-Governor and Mrs. Wagner were among the guests.

Mr. and Mrs. Flato were married in Germany, March 8, 1864, and came to this country thirty-seven years ago. He was a glass and curtain manufacturer and retired twenty-five years ago. Both are in excellent health; he is 77 years old and she is 72. They entered into the festivities last Sunday night as gayly as their children, and even took part in some of the modern dances after the dinner.

RUMMELSBURG.—Mr. and Mrs. Michael Rummelsburg celebrated the fiftieth anniversary of their marriage at their home, No. 3720 Third avenue, Sunday evening, March 1, 1914.



Mr. Rummelsburg came to this country from Posen in 1863, while Mrs. Rummelsburg (nee Natalie Strauss) preceded him in 1858, and they have resided in the Bronx thirty-five years, being among the earliest orthodox Hebrews to locate in that section of the city.

Mr. Rummelsburg has been engaged in the retail clothing business fifty years. He is still a member of Macabee Lodge, No. 71, B'nai B'rith, with which he affiliated forty-five years ago. He is also a member of Lafayette Lodge, No. 86, Independent Order B'rith Abraham.

They have five daughters and two sons, fourteen grandchildren and one great grandchild. Among the relatives present were: Mr. and Mrs. Morris Moskowitz, Mr. and Mrs. F. Rummelsburg, Mr. and Mrs. Henry Jandorf, Mrs. Pauline Kanner, Mr. and Mrs. Isaac Reiss, Miss Rose Kanner, Alfred Rummelsburg, the Misses Hattie, Rose, Ray and Pauline Jandorf, Alex Jandorf, Jack Kanner, Arthur Bernfield, Howard Jonas, Mr. and Mrs. Charles Bernstein, Mrs. Sarah Bellgard of Philadelphia, Mr. S. Baruth and son of Brooklyn, Mr. and Mrs. Raphael Cohen, Mrs. Pauline Strauss and daughter, Mrs. Louis Apt, Mr. and Mrs. E. Held, Mr. and Mrs. I. Lewin, Mrs. Henrietta Newman, Mrs. S. Solomon and daughter, Mrs. Martha Freithaler and daughter.

Temple Beth-El

5th Ave. and 76th St.
Saturday morning services begin at 10.30.
Dr. Samuel Schulman preaches.
Sunday morning, March 15, Rabbi Isaac Landman of Philadelphia will lecture on "SPIRITUAL EFFICIENCY."
Services begin at 11 o'clock. All are welcome.

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Maxixe—Tango

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251 West 80th St., 250 West 87th St., Opposite the Belnord. Tel. 6435 River.

IN THE SYNAGOGUES.

ADATH ISRAEL.—Rabbi Mayer Kopfstein lectures this evening on "Philanthropics." On Sunday, March 15, a Purim play by the children will be given at the McKinley Square Casino, 169th street and Boston road.

AHAWATH CHESED SHAAR HASHOMAYIM.—Rabbi Isaac S. Moses preaches Sabbath morning on "The Crisis." A children's Purim festival will be held at the temple on Sunday morning, March 15.

BETH EL.—Rabbi Isaac Landman, of Philadelphia, will lecture Sunday morning at 11 o'clock on "Spiritual Efficiency."

BETH ISRAEL BIKUR CHOLIM.—Rabbi Aaron Elsemann preaches Sabbath morning on "Do Not Our Enemies Serve a Useful Purpose?" The Purim entertainment of the religious school will take place on Sunday afternoon, March 15, at 3 o'clock in the synagogue.

EMANU-EL BROTHERHOOD.—Rev. Dr. Edward Lissman will deliver the lecture this evening.

EMANU-EL SISTERHOOD.—Dr. Joseph Silverman will be the speaker at the services this evening.

FRUE SYNAGOGUE.—Dr. Stephen S. Wise lectures Sunday morning on "The New Anti-Semitism and the Old."

HEBREW TABERNACLE.—Mr. Falk Younker will be the speaker at the services this evening.

ISRAEL OF HARLEM.—Rev. Dr. M. H. Harris lectures this evening on "Toll or Vocation." Sabbath morning, "Seed Sowing."

NEW PEOPLE'S.—Rabbi Samuel Buchler will preach Sabbath morning on "The Value of the Broken Tablets." In the afternoon he will continue his series on "Jewish Philosophers" (Spinoza).

MT. ZION.—Rabbi B. A. Tintner preaches this evening and also Sabbath morning.

OHAB ZEDEK.—Rev. Dr. Bernard Drachman preaches Sabbath morning on "Friends and Enemies."

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

PENI EL (527 West 147th Street).—Rabbi Isidor Reichert will lecture this evening on "Silence Means Ruin." Sabbath morning, "The Book of Esther."

PINCUS ELIJAH (118 West 105th Street).—Rev. Dr. Gustav N. Hausmann will preach this evening on "The Kaddish." Sabbath morning, "God's Grace."

RODEPH SHOLOM.—Rev. Dr. Rudolph Grossman preaches Sabbath

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SHAARI ZEDEK.—Rev. Dr. Adolph Spiegel preaches Sabbath morning on "Trust in God."

SINAI (Bronx).—Rabbi Max Reichler will lecture this evening on "Extreme Individualism." Sabbath morning, "Things That Count." The Sinai Alumni will give a Purim entertainment at 816 Union avenue on Sunday evening.

SINAI (Mt. Vernon).—Dr. J. I. Gorkanle preaches this evening on "Israel's Debt to Its Women." Sabbath morning, "Purim Thoughts." Sunday at 10.30 reading of the Book of Esther by the confirmation class.

SONS AND DAUGHTERS OF ISRAEL.—Rabbi Israel Odes preaches Sabbath morning on "The Portion of the Law."

YOUNG MEN'S HEBREW ASSOCIATION.—Rev. Dr. H. G. Enelow will speak at the services this evening.

YOUNG MEN'S HEBREW ASSOCIATION (Bronx).—Rev. Dr. A. Basel, assisted by Rev. Greenbaum, will officiate at the services this evening.

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RABBI AKIBA

(Continued from page 3)

a poor man of whom no one took any notice. She went up to him and gave him her portion of the wedding dinner. Afterwards she went into the garden, where the bridal chamber was situated. She took off her wedding jewel, which, according to custom, consisted of a metal crown with sharp outstanding nails, and placed it in a hollow of the wall. The next morning, wishing again to wear the crown, she was frightened at seeing a snake hanging upon it whose eyes had been pierced by the nails. When she had informed her father of the strange occurrence, he asked her what she had done on the day previous. And when told of her kindness by the poor and neglected man, he cried out: "Well doing saves from death."

As a teacher of the Law the legend connects him with Moses. It is said: When Moses had ascended the heights to receive the Torah, he found the Holy One, blessed be He, engaged in finishing little crowns for the letters of the Torah. Moses asked: "Lord of the world, what prevents you from giving the Torah without these crowns?" And this answer was vouchsafed him: "After many generations a man will arise, Akiba ben Joseph, who from every little dot in the Torah will derive innumerable religious doctrines." Moses desired to see this man and God commanded him to walk backwards. After walking eight steps he took a place among Akiba and his disciples. But he understands nothing of what is being said, and becomes discouraged. It is only when he hears that a religious ordinance is described as "a law of Moses before Sinai," that his peace of mind is restored. He again appears before God and asks why the Torah was

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not revealed through the teacher whom he has just heard. But God says: "Be silent, it was so decided by me." Moses now wishes to know what reward will be given to Akiba for his zealous labors. He is thereupon shown how Akiba's flesh is being hacked into pieces. "For such pious zeal, such a reward?" cries Moses horror-stricken. But again he receives the admonition: "Be silent, it was so decided by me."

According to another legend Akiba once came in the neighborhood of hell. He encountered a man covered with soot, bearing a heavy burden and hurrying along with the speed of a fast horse. Akiba, however, detained him and amiably asked him: "My son, why do you work so hard? If you are a slave and your master is cruel, I will purchase your freedom, if you do it on account of poverty, I will provide for your wants—" "Neither is the case," responded the man, "I am dead, and owing to my grievous sins I must daily erect my own funeral pile. In life I was a tax-gatherer and oppressed the poor. Let me go my way so that I shall not be tortured for being late." "Is there no help for you?" asked R. Akiba. "It seems not," replied the other, "for I know that my sufferings will only come to an end should I get a son. I have little hope that my wife will properly bring up the son born to her after my death." Akiba now asked his name, the name of his wife, and the place of his residence. On his travels he reached the town and made inquiries concerning the family. The neighbors said that the wife deserved the pains of hell quite as much as the husband, for she had neglected to have the boy circumcised. In spite of that Akiba undertook with great trouble to instruct the boy. And after he had fasted and prayed to God for forty days that blessings attend his labors, he heard this voice from heaven: "Why do you take so much trouble with this lad?" Akiba answered: "Because the work affords me pleasure." He persisted until his scholar was capable of officiating as *chasan*; and when he first recited in public "Praise the Eternal," the father appeared and overwhelmed R. Akiba with thanks, for he had been released from the pains of hell, owing to his son's piety.

Touching is the legend describing R. Akiba's funeral. At night the prophet Elijah appeared to R. Joshua of Gerasa—a pupil of Akiba's—and requested that he accompany him. "Who are you?" asked R. Joshua. "I am a prophet," was the answer. "and have come to inform you that R. Akiba is dead in prison." They then went on their way, found the prison gate open, and the jailer as

well as the prisoners were sound asleep. They placed R. Akiba's body upon a bier and took it away. The prophet then wished to bear the body upon his shoulders, but R. Joshua, in great surprise, asked him why as a priest he should so desecrate himself. But Elijah answered: "The saints and the sages are not unclean." Throughout the long night they carried the body until they reached Antipatris. Here they found a cave containing a table, a chair and a lamp. They laid the dead upon the bed, and hardly had they left the cave when it closed itself, and the lamp inside began to burn. And Elijah exclaimed: "Happy are the pious and the wise, you will enter forever the kingdom of heaven; blessings upon thee, Akiba, thou hast found a place of honor."

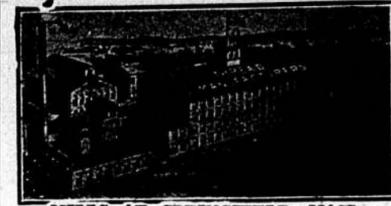
XIII.

Akiba's Influence Upon Posterity.

The period of terror for the Jews of Palestine came to an end when the Emperor Hadrian died and the humane Antoninus Pius succeeded him. The study of the Torah could now be followed undisturbed, and also the commands of religion. Besides Akiba many a great rabbi had passed away and Akiba's disciples now became prominent. The most influential among them was R. Meir, "the illuminating," who, like his great master, was distinguished for piety and wisdom. He sought to attain knowledge everywhere, even from the apostate Elisa ben Abiya, a man of great intellectual ability. Reapproached for so doing R. Meir answered: "I found a juicy apple, ate the fruit, and cast the skin away." R. Meir's mental acumen was remarkable, and he enlivened his discourses by interesting anecdotes, fables and maxims. Quite after the method of R. Akiba, he endeavored to base definitions of the law upon Biblical texts, though in this connection he also used R. Ismael's established rules of interpretation. In arranging the entire material of the science of the *Laco*, he also continued R. Akiba's work and completed the latter's Mishna compilation by writing according to their contents the different subjects. The definite compilation of all definitions and designations was afterwards completed by R. Juda ha-Nassi, "the prince," also called "rabbi," who was said to have been born on the day when the martyr Akiba died. Thus the Mishna was founded through the preliminary work of R. Akiba and the researches added to that by R. Meir. The Mishna served in after centuries as the foundation for study in the school houses of Palestine and Babylon, and from it sprang the gigantic work, "The Gemara," or the Talmud in the narrower sense of the term.

A work similar to the "Mishna" is the "Thosephta" (completion), which, according to tradition, was written by Akiba's pupil, R. Nehemia. Its origins, also, are to be found in R. Akiba's researches.

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We are also indebted to other books by Akiba's scholars continuing the work of the master. The latter, in expounding the laws of the Torah, had endeavored to show, in chronological order, the oral traditions to be derived from them. According to his ideas two of his scholars prepared Halachic commentaries—R. Juda bar Ilai, the "Safra" to the third book of Moses, and R. Simon bar Jochai the "Sifra" to the second, fourth and fifth book of Moses. These commentaries have not come down to us intact, and they have in part been superseded by the "Mechilta" to the second book of Moses, which is ascribed to the school of R. Ismael.

R. Simon bar Jochai dwelt in the wilderness during the time of Hadrian's persecution. After that when the Kabbala, or the book of esoteric lore, came into existence, he was made the bearer of mysterious revelations supposed to have been imparted to him during his sojourn in the desert. But many mystical views were at a later time also ascribed to Akiba. As his method of research consisted in regarding the letters of Holy Writ as connecting links with and intimations of the different traditional religious definitions, it was held that the subsequent mysterious guides to moral and religious passages derived from the letters of the alphabet, should be ascribed to Akiba.

At all events the traces of his intellectual activity were not lost; that which has been taught in the schools for centuries up to the present time was the fruit of the seed, which he so zealously and untiringly scattered abroad.

And how powerful were the influences spread by the knowledge of his personality and of his noble character! How many adherents of Judaism during times of persecution and oppression were encouraged when reminded of his unswerving faith and martyrdom to maintain with all their strength and all their fortitude that devotion to their religion and the belief in one God, to which they adhered even at the risk of death.

A man like Akiba deserves to be held up as a glorious example to the present as well as to future generations. From him we learn what the power of the will can accomplish, how it can elevate an ignorant person to the heights of wisdom; he shows us how love for humanity should be practised in the noblest way, and he compels our admiration for the sublime grandeur of soul, with which he resisted all temptations so that in the fulfillment of his divine purpose he could find peace and happiness.

"His memory is a blessing forever, for wise men beam as the light of heaven, and those who have led many

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Jews of Palestine to Become Ottoman Subjects.

It seems very necessary for the Jewish population of the Ottoman Empire to make up for the numerical decrease which it has experienced on account of Turkey's recent loss of certain territories with a dense Jewish population. The best means of engineering this will be to persuade the Jewish immigrants who have settled in Palestine to become subjects of the empire. Many of the Palestinian settlers have hitherto hesitated to become naturalized on account of somewhat intricate formalities connected with this step. According to information received from trustworthy quarters, the Turkish Government is going to amend the act of naturalization and to abolish a great number of restrictions. It is rumored that among other amendments, the five years now required as a minimum period of residence for those wishing to become Ottoman subjects will be reduced to a shorter space of time. It is understood that as soon as the new act of naturalization is carried into effect the number of Turco-Jewish subjects will be considerably increased.

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NEWS FROM ENGLAND.

(Exclusive Correspondence to THE HEBREW STANDARD.)

Future of Jews' College—Two Lines of Thought Developed—More Bellis Stories—Late Joseph Fels and Zangwill—The Hebrew Struggle in Palestine.

London, Feb. 27, 1914.

Most people on this side appear to agree that the recent discussion regarding the future of Jews' College was one of the most important that has occurred in the community during recent times. From many points of view Jews' College is a centre of Anglo-Jewry. Without Judaism Anglo-Jewry would cease to exist, and for its Judaism, the Jewish learning on which the religion is based, the community is practically dependent on the teachers and ministers who are at the head of its congregations. For these, again, Anglo-Jewry is practically dependent on the teachers and ministers who are at the head of its congregations. For these, again, Anglo-Jewry is practically dependent on Jews' College, and thus as the influence that goes out from Queen Square House rises and falls, similar fluctuations are to be noticed in the fortunes of Judaism in England. To say that the council and staff of Jews' College have the whole of the future of Judaism and of Jewry in England entrusted to them is no exaggeration. In so far as they recognize their great responsibility will they support it adequately. If the regeneration of Anglo-Jewry is to come it can come only through the persons of those whom Jews' College has produced or will produce. No other means exist or can exist.

Even to those who regard Judaism as of but little account and who may be said to be Jews only by race and not by religion, the efficiency of the only English Jewish Theological Seminary is important. By the outside world they, no less than the regular synagogue attendant, are counted as Jews and are judged by the actions and behavior of the poorest and meanest of their kinsmen. Scattered throughout the country there are many poor and small communities of Jews whose acquaintance with the ways of English life is relatively slight; recent immigrants from a foreign land where the conditions of and outlook on life are entirely different from those prevalent in this country. To them the need of a religious guide and leader is far less than the need of an interpreter and of an instructor in the conditions which surround them. For them also must Jews' College supply teachers and ministers similar to those supplied to the more assimilated communities, but with an entirely different task. It will thus be seen that the task of Jews' College is to produce men who support the responsibilities which will be imposed on them and must be both Jewish scholars and English gentlemen. To perform this task the united assistance of Anglo-Jewry is needed; for the labor of the college is in the interests of every individual Jew whom the empire holds.

Two lines of thought have been developed by the recent discussion. The speakers were practically unanimous in their opinion that improvements were necessary. It was only when they came to consider the means of improvement that divergencies displayed themselves. One party advocated a radical change. Remove the college to Oxford or Cambridge, they said, and make it there a post-graduate college, not, as at present, an institution into which boys from thirteen upward are admitted. The majority were, however, averse to so drastic a reform. They doubted whether a sufficient supply of graduates would be forthcoming as applicants for admission, and, if they were, whether their Jewish scholarship would be sufficient to qualify them for admission. The majority favored more moderate reforms. The standard of admission, they agreed, must be raised. It might even be possible to attain to that advocated by the other party; but, if so, it must be done gradually. Let the London matriculation be accepted immediately as the standard, and if this reform brings no failure in its course, let us, after three or four years, move forward to the intermediate stage. They say no more, but presumably behind the written and the spoken word is the idea that if this second step also prove successful then yet a further one to university graduation as the qualification for admission to the college will be easy. There will then be, seven or eight years hence, a post-graduate Jewish college in London. When this is in existence a single resolution can decide to remove it to Cambridge, and three-fourths of the opposition to that step will then have been removed. Thus it will be seen that the aims of the two parties who joined issue are identical. One takes a conservative line, wishing to move slowly, feeling its way and securing itself at every step as it goes along.

The unfortunate Bellis has arrived at Jaffa from Alexandria. As soon as he got there a delegation greeted him, composed of MM. Edgard Suarez and Joseph Picciotto, and representatives of the Universal Israelitish Association and other associations. An enormous crowd, too, had assembled on the quays to welcome Bellis, who, with his wife and family of three boys and two girls, was driven to the Hotel Metropole. In the evening a visit was paid to the Grand Rabbi and a meeting of the Jewish colony held. A

correspondent of a French newspaper had an opportunity of talking with Bellis, who said that at one time a rumor was spread in Kieff that his co-religionists intended to assassinate him in order to prevent him from confessing to a crime of which he was innocent. "There was a time when I was afraid even to receive the food my wife sent to me in case the jailer should have poisoned it to throw suspicion on the Jews. It was then that the prison authorities fed me. When I went in I had my thirty-two teeth, and now I have only two! When it came to quitting Russia for good, I disguised myself to avoid recognition and escape vengeance. I shaved my beard and gave up wearing spectacles. I traveled alone to the frontier, fearing that my wife and children might betray my identity by some slip. We spent three weeks at Trieste and one day in Vienna. Two months ago I received an offer from an American music hall of a twenty-week engagement at \$2,000 a week, but I refused, as it would have seemed like betraying my brethren and my defenders to appear on the stage." It seems that Bellis even carried his scruples so far as to decline to have a second-class passage paid for him on board the Austrian-Lloyd steamer "Wien." "I am a working man," he said, "and working men travel third."

Besides the splendid help the late Joseph Fels gave to the Jewish and other Russian democrats I hear that he offered to do as much for the international Jewish movement. Mr. Zangwill, who is president of the Jewish Territorial Organization, states that six or seven years ago Mr. Fels, then a stranger from America, walked into the offices of the organization and offered \$100,000 toward the organization on condition that the land should be established on a single-tax basis. But though himself not without sympathy with the "Mosaic economies of Henry George," as he described them, Mr. Zangwill was unable to accept the offer on the ground that it would handicap the chances of the movement by binding it to a particular programme. Mr. Fels, however, gradually became sympathetic with the object of the organization, and without any stipulation he offered his own land in Paraguay as a nucleus for a Jewish colonization scheme. It was by his generosity that the Angola expedition was accelerated.

In a personal appreciation Zangwill writes: "In Mr. Fels the Ito loses its only English-speaking capitalist, but it is on moral grounds that his loss will be most deeply lamented, for his cheeriness and good humor and breezy American speeches (always working round to the single tax panacea for poverty) lent inspiration to every Ito gathering that had the privilege of his presence. Of the loss to me personally, it is more difficult to speak, for to know Mr. Fels was to love him. The career of this 'parvenu Jew,' who rode third class so as to have more money to squander on his ideals, affords a nobler example to our children than the careers of many of our celebrities who have sold themselves to the 'Philistines.'" The second appearance of this reference to third-class railway travel in Europe in these notes this week is rather a curious coincidence.

Dr. Paul Nathan has been interviewed by the "Jewish Chronicle" on the struggle for Hebrew in Palestine. The trouble arose, it will be remembered, in connection with the proposed technical school at Haifa. The refusal to allow Hebrew to be the means of instruction there led to the withdrawal of the Zionist associates. This was followed by a practical strike on the part of many of the scholars and teachers who wanted Hebrew. In the interview Dr. Paul Nathan declares there was no desire on the part of the Hilfsverein to Teutonise the children. As it is, he declares, the pupils leave the schools with a good command of Hebrew. He declares that the disagreement has been artificially created. He points out that a hundred thousand Jews now live in Palestine. They have collected from all the points of the compass; from Morocco, Egypt and Yemen. They are Spanish Jews, from Bokhara, from Kurdistan, from Roumania and Russia; elements with an absolute lack of culture and elements of high civilization. A large number are beggars, a few only are in comparatively comfortable circumstances, and a still smaller number are rich. They are separated by religious differences, separated by the most different of educations, by their diverse languages, and there are many who seek the land for a short while, and, dissatisfied, go elsewhere. A population thus composed cannot possess the foundations of culture. A population like this must first be slowly blended, must first be anchored to the land, it must create traditions, and for all this time is neces-

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sary. Despite all this Dr. Nathan cannot see the need for an immediate common language.

Herbert Samuel's Promotion.
Herbert Samuel has been promoted from the Postmaster Generalship to the Presidency of the Local Government Board and every one agrees that it is a well deserved success. Mr. Samuel's regime at the postoffice has been marked by considerable progress in a variety of directions. The principal change has been, of course, the transfer of the National Telephone Company's undertaking to its State, a change which has led to the expenditure of thirty-three million dollars of treasury money on the development of the system. Fifty million dollars have been voted for telephone expansion and a new tariff is almost completed. A great deal has also been done in regard to the cheapening of cable rates for plain language all over the world, and the press rates to the Colonies have also been made less burdensome. The authorization of an Imperial wireless chain was an event which the progress of science forced upon the nation, and the step which has been taken in this direction is less an achievement of Mr. Samuel's administration than a coincidence. But it will redound to his credit that a national postoffice savings bank deficit has been converted into a surplus during his reign, and that the boy messenger problem has been solved so that no suitable boy need now be discharged for lack of prospects. Nor must it be forgotten that the wages rates in the postoffice have been increased at an immediate cost of nearly five million dollars. With all these changes the net postoffice revenue has increased by nearly seven million dollars during the past four years.

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כי תשא

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

We trust that by now you have fully recovered from your celebration of Purim on yesterday.

Purim is one of our gladsome days. Its traditions and significance are hallowed and interesting, and every year the good Jews have good cause to rejoice when Purim draws round.

To the portly tome devoted to a description of the snakes in Ireland we would now like to add the address on the Jews of Peru which Senor Pezet, Minister from Peru to the United States, recently delivered before the Hebrew Congregation of Washington, D. C.

The Federated Jewish Charities of Baltimore seems to be and is, no doubt, an excellent institution. For, during the past year only \$6,000 of the \$95,000 collected went for salaries and administrative expenses, the entire remainder being devoted to eleemosynary relief. This showing is not equaled, so far as the statistics to hand go, by any other similar non-Jewish philanthropy of Baltimore.

We are sorry to note that in some Jewish circles attendance upon the services at St. John the Divine's is becoming quite the fashion. Our sorrow at this fact is caused when we think of the stimulus which makes such attendance possible: it is not due to missionary zeal, against which we could war, but to a hankering for the fleshpots of Egypt, *Mah Yomru ha-Goyim!* Hence our sadness!

There's no use bewailing the retirement of Kokovtzeff from the Russian premiership, and the appointment of Goremykin to succeed him. Not that the latter as an avowed reactionary is any better than the former, who at least professed liberal principles in government and politics. But, then, Kokovtzeff did nothing for the Jews of Russia; so Goremykin, if he does no better, which for him is well, is not to be dreaded.

The "great and glorious" *Kehillah*, of which wondrous little has been heard during these last months, to the general good of our community, is now again at the pleasant task of trying to have itself incorporated by special act of the Legislature. We hope the measure will meet the fate of its predecessors. Let the "great and glorious" *Kehillah* do its "great and glorious" work unincorporated! The State of New York should have no part in it!

Jews' College, London, is at the present time furiously engaged in the task of deciding its own fate and future usefulness, for we regard the question of abolishing the preparatory class of this institution as equivalent hereto. Time was, in the halcyon days when America had no Jewish communal trust, when the Jewish Theological Seminary had a preparatory class. Who will say that, Jewishly speaking, our own institution is better off to-day than it was?

Vice-President Marshall ought to remember that his public position forbids his present career as a sort of press agent of a particular denomination, in the pursuit of which he delivers addresses declaring that "this government rests solely for its foundation upon Christianity and the shoulders of Christian men." The statement is a gratuitous perversion of fact, and Mr. Marshall should delay repeating it until he has quitted the office he now fills—not quite three years hence!

A curious story is told by *The Times*, of Glens Falls, N. Y., concerning the local Jewish control of the beef business. While in one and the same breath we are told that, through the enterprise of our co-religionists in Northern New York, Glens Falls has become quite a beef mart, and that the Jews spoil the trade, by reason of this very enterprise, the statement that they are "not particular about the condition of the cattle" will not pass unchallenged. If there is anything about which Jewish beef dealers are particular, it is about the condition of the cattle they secure; these must be well fed, perfectly healthy and free from blemishes. When *The Times* of Glens Falls indites its next anti-Semitic attack, its editor should be diligent to see to it that he fastens a real "story" on the Jews, and not one that may be so easily refuted and reduced to an absurdity as the present.

JEWISH PUBLICATIONS

THAT the Jewish Publication Society of America fills a distinctly valuable and notable place in the economy of American Jewry need not be proved at this late day, more than a quarter century since the society's organization. This society has produced on the whole a creditable shelf of books as the result of its activity, and, although mistakes have been made and shortcomings suffered to pass uncorrected in the inclusion or exclusion of works or in certain details of the books in the society's list in the past, it must be generally admitted that the scale of the society's performance as a purveyor of Jewish literature is high, very high, indeed.

In view of the fact that the society has recently issued two books, we feel that a word or two of appreciation of its endeavors is appropriate in this place. For, the two latest products of the society's publication machinery—Jacob S. Raisin's "The Haskalah Movement in Russia" and Katherine M. Cohen's "A Jewish Child's Book"—entitle the organization to evince justifiable pride in its tangible response to the support vouchsafed it, so generously and justly, we feel bound to add, by the Jewish reading public of this country. "A Jewish Child's Book" need not detain us, since it appears to be a special publication, designed to acquaint Jewish children of kindergarten age with Jewish ceremonials, and fulfills its mission very well.

"The Haskalah Movement in Russia" is one of the best, if not the very best, of books on a serious Jewish subject which the society has put forth. It is an essay which reads like a novel, so direct, so fluent, so interesting is the story that it tells. *Haskalah* touched Jewish life during the past century at a number of points and in all the lands inhabited by our people. Of course, it had its origin and greatest development in Russia, for Russia is to the Jewry of the present day, as well as of the past two or three generations, the *fons et origo* of all that makes for the vitalizing, not to speak of the future assuring, of Jewish life everywhere.

With these works, and future ones like them, to hand, it will not be an easy task, if indeed it be a generous one, to heap all and sundry criticisms upon the Jewish Publication Society. We have no doubt that critics will arise (what cause in Jewry has not come under their baneful influence?) but the Publication Society ought to experience no difficulty with them.

We learn, on excellent authority, that a prominent member of the Jewish "four hundred" of this city is about to become a communicant of St. Thomas Church. This Episcopal fane has the distinction (?) of being somewhat of a Hebrew-Christian institution, thus rivaling the celebrated Trinity Church in the Berlin of a century back, where all the *Salondamen* of the day, quite all of whom were Jewesses, sought to obliterate their racial identity by copious and frequent ablutions in the baptismal font. This newest candidate for the beatitudes happens to be the granddaughter of a *guter Jud'* of the old school, with parents who would feel strange if they could not make use of a frequent *Juedisch-Deutsch* expression, and with an uncle and aunt who pass for orthodox believers. Moreover, the family into which she married (on the principle advocated by Dr. Johnson) has contributed more than one communal worker of ability and resourcefulness (and of large resources, too), to the Jewish community. We congratulate St. Thomas on its newest acquisition! Dr. Stires, if he does not watch out, will soon be ripe for a rabbinical degree!

We look with great favor upon the project of forming a united orthodox congregation for Yorkville, to which we refer in our news columns, and hope success will crown the devoted efforts now making to this end. The synagogues in this district—Orach Chaim, Kehilath Jeshurun and Zichron Ephraim—are practically the same in theological *Richtung* and *Minhag* and the suggested amalgamation would serve to combine their forces for the glory of traditional Judaism, at the same time perfectly preserving the autonomy of each constituent. In supervising the educational and dietary work of the three synagogues as one, those in authority would be enabled to do much effective work in the Yorkville district.

We note that the Bronx Maternity Hospital proposes to hold an exposition in aid of its funds for an entire week, beginning with the last days of the present month and running over until April. This promises to be a laudable undertaking, since its object is to provide the wherewithal with which to erect and equip a modern hospital building. We note, too, that the proposed exposition will be open on the Friday evening and the Saturday afternoon of the week in which it is to be held, and that the former time, of all occasions, has been selected as the public official night. On the succeeding afternoon, too, the delectable pastime of presenting prizes to perfect babies is to take place, the one just as much a *chillul ha-Shem* as the other. We are informed, moreover, that the committee of patrons of the enterprise includes the names of Rabbis Joseph Silverman, Max Reichler and Isidore Reichert, of Judge Otto A. Rosalsky, of ex-Justice Leon Sanders and of Messrs. M. and L. Jarmulowsky. The laymen whom we mention are all pillars of orthodoxy, and are presumably ignorant of the disgraceful intentions of those in charge of this exposition to profane our holy Sabbath. We implore these gentlemen, all true Jews, while yet it is not too late, to place the heavy hand of their disapproval upon this projected *chillul ha-Shem!* If it take place, and we hope enough has been said to render this unlikely and impossible, we shall simply be repeating in our own community the wretched performance which has made the name of St. Louis Jewry a byword for all that Jews should not do in the fair name of *Zedokoh*.

"WHO KNOWETH?"

ומי יודע אם-לעת כואח הנעת למלכות:

"And who knoweth whether thou art come to the kingdom for such a time as this." (Esther iv, 14.)

HERE is much speculation, oft degenerating into mere cavil, about the authenticity of the Book of Esther.

It is almost needless to say that the quibblings of the critics cannot affect the meaning of this book, nor the Purim celebration based thereon. Whatever the origin—historic or fictitious—of the Megillah, it has established itself in the life of our people forever. Nothing, it seems, can uproot the associations of this booklet from the Jewish consciousness. Even in those quarters where nearly all the traditions of the past are disregarded, Purim and its lesson hold their own. For there is no other portion of scripture, and no other festive occasion, that so vividly brings before the Jews of all shades and affiliations the position of our race among the races of the earth. Be a Jew never so far removed from the throbbing center of his nation's life, he still feels the sting of the Goluth—though he deny the existence of the Goluth; he is still made to face the enmity, the ill-will, the malicious scorn of the Gentiles; and therefore Purim has a message for him. Haman may have been strung on the gallows thousands of years ago, but his spirit is still abroad; nor need that spirit sigh for lack of re-incarnations.

The point most frequently made against the Book of Esther is its apparently *secular* character. Even the most reverent of commentators are hard put to it in the matter of explaining what is the chief defect of this biblical tale, namely, the total absence therein of the name of God. Not once does this Name which is above all other names pass the lips of either Esther or Mordecai. Some of the explanations offered on this point by the Jewish commentators are well-known and will not be mentioned here. The conclusion arrived at by some critics, namely that the tale is of alien origin, is also well-known. Let me point out, over against all these criticisms and comments, that the secular character of the Book of Esther has been much exaggerated. Let us not forget that this booklet deals not with priests and prophets but with men of the people. It is distinctly a folk-tale. It does not ring with heaven-storming tirades nor is it redolent with curling incense. It gives space neither to prophetic rhapsodies nor to priestly invocations. It is secular, but not necessarily in the profane, non-religious sense. It reflects not the supernormal religious *Psyche* of the Man of Vision but the normal, sane religious *Psyche* of the Man in the Valley. Shall I say that with the prophet religion is a profession, while with the people religion is a confession? I mean by it that with the former it is vocal, it is dominant, it is—to use a scientific term—above the *threshold*; while with the latter it is quiet, it is implied, it lapses—without being wholly absent from their life—below the threshold, into semi- and even sub-consciousness. In the prophet's heart God is heard as an overtone; in the people's heart God is perceived as an—undertone. This implied religious life, this spiritual undertone, is not lacking from the Book of Esther. The rabbis are therefore right when they say that Mordecai's warning word to Esther, "Enlargement and deliverance will arise to the Jews from another place," refers to God. Moreover—a point usually left out of sight—is not the religious life of the people plainly mirrored in the circumstance that Mordecai, on hearing the fatal decree, fasts, that Esther, after her cousin communicates with her about the impending calamity, ordains a public fast for all the people in Sushan? Fast—what for? Do people without religion fast?

A still more striking evidence of the religious convictions of those days is to be found in the words of the text. Here Mordecai, with the due reserve that becomes the finite mind in dealing with the Unknown, expresses his belief in a Ruling Providence that orders all events toward some beneficent purpose. "Who knoweth?" he asks. Aye, who knoweth? Life with its struggle, life with its writhing agony, life with its bleeding heart constantly exposed, who knows it? Shall the soul confine itself to the contemplation of Life's outward aspect—the confusion, the cruelty, the injustice rampant everywhere—and thus be led to despair? Or shall the soul refuse to accept the rough surface as betokening the inner build, the outward aspect as publishing the inward meaning of human living, and with better intuition acknowledge that what seems is not final, what we know is not the fullness of reality; that there is a residuum beneath the surface which alone explains life; that there is in all the days of the most humdrum life—one freest from complexities—something Unknown? Mordecai admits this Unknown; and is not this realization of the Unknown the beginning of the religious life? Mordecai goes further. After admitting the Unknown, he indicates his view that this Unknown, though not grasped by the mind, may yet be glimpsed by the soul; that it oft gleams through human events as through a veil; that, therefore, if human events lend themselves at all to interpretation, their only possible interpretation can but be couched in terms of divine providence. Deny Providence and events run as if through a maze; affirm providence and events appear marshalled toward a definite goal. "Who knoweth whether thou art come to the kingdom for such a time as this?" This verse is the expression of Mordecai's supreme faith. Faith in the Unknown which is yet not altogether unknowable. Faith that the Unknown is not hostile but rather friendly to the hard-beset. Faith, lastly that Life possesses all the elements necessary to right itself. Before ever Haman appeared, say the rabbis, Esther was made queen, for God ordains the remedy before the wound. Life, that is, is a *self-repairing organism*. If Life contains the germs of evil, it also harbors all the antibodies that destroy evil within the God-controlled depths of Time.

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Rabbi Samuel Hirschberg, of Milwaukee, probably feels that his recent sermon on Jesus of Nazareth will accomplish much to bring about the long-heralded millennial age. For, while the rabbi stated that Jews could never unite with Christians in accepting Jesus of Nazareth as the Son of God, he declared that Jesus stood for the noblest and best type of Jew, and that Jews could "love and admire and delight in ranking him with the other great personages, who have been a distinguished gift to the world." And since the rabbi was expatiating so unctuously on this grateful subject (from the point of view of seeing his name largely printed in the newspapers), he took advantage of his opportunity to set forth his belief that David Friedrich Strauss, Ernest Renan, and all

the others must have been mistaken in regarding Jesus as a mythical character, since the Christian world would not worship a man or deity who never lived! Of course, Jesus was not born on December 25, states Rabbi Hirschberg, for that is the rainy season! The inference we are presumably to draw from this "great" discovery is that children are not born in Palestine during the rainy season. In reality, this modern appreciation of Jesus by the reform synagogue in America is distinctly nauseating. Orthodox Jews can and do live in harmony with their Christian neighbors without surrendering one jot or tittle of their own beliefs, and with a respectful patience for the faith of the non-Jew. But the reform rabbi goes out of his way to flirt with Chris-

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trianity instead of doing what he was called and trained to do: to preach and teach the law and the prophets of Israel.

Rabbi Charles Fleischer thinks that the newer Americans take the democratic ideal more seriously than do the older Americans. By this, apparently, he would be understood as saying that the recent Jewish immigrant more fully and soberly comprehends the true spirit of America and of American ideals than does his brother who arrived here years before. Perhaps Rabbi Fleischer now that he has deliberately divorced himself from the pale of the rabbinate, is beginning to hold opinions more in accord with what a true Jew should believe than heretofore. Perhaps he is not. But the world, and especially the communal world hereabouts, is filled with paradoxes.

HATS AND HAIR

The eccentricities and vagaries of fashion are nowhere so plainly discernible as in women's headgear and the arrangement of women's hair. I believe it is a long time—and observers must agree to this—that there has been a real common-sense hat for women.

The newest type of headpiece reminds one of the inverse side of a washbasin—with one part chipped off, setting at an angle of forty-five degrees. Or it may be likened to a Scotch piper's headpiece—not even as pretty, setting awry on my lady's crown.

Many women will wear this sort of headgear whether it is becoming to them or not, so long as it is decreed by fashion.

So with the arrangement of the hair. How much better many women would look if instead of following some outlandish headdress they would dress their hair in a manner becoming to their facial outlines.

The best dressers—both men and women—by no means follow the arbitrary decrees of "fashion"—which may be likened to a horizontal cut—but modify, alter and change the prevailing mode to their individual taste, so as to have some individuality in their attire.

Nothing is worse than to have your milliner or dressmaker and hair-dresser outfit all their customers according to one particular style or fashion plate—like a set of mannikins. L'AIGLON.

TABLE TALK

There is no blinking the fact that many of the turbulent "unemployed," who have been trying to intimidate the peaceable citizens of the American metropolis, are of Jewish origin. The photograph taken of the crowd that invaded a downtown Catholic Church and published in *The Tribune* newspaper proves that fact. As Salem Scudder says in *The Octoroon*: "The apparatus can't lie." Also the list of the arrested men and youths who were sentenced by Magistrate Campbell at the Mulberry Street Court contains many Jewish names. The

problem of how to deal with the unemployed in New York therefore claims the attention of Jewish philanthropists, not only as citizens but also as Jews. True, that Albert Wolff, the rude anarchist and author of "Songs, Sighs and Curses," who invites "Tannenbaum's Army" to "blow His house to hell," has hitherto only directed his attention to Christian churches, and a courageous Catholic priest managed to get immediate police protection. But what would happen if contingents of unemployed marched into Dr. Silverman's and Dr. Schulman's temples, or into the Kalvarier and other synagogues and demanded food and shelter? In the large cities of Europe, and more particularly in London, the unemployed question is not new. It has formed the subject of investigation by students of economics and by philanthropists ever since the introduction of labor-saving machinery, and all sorts of means have been discovered to provide safety valves against the bursting of the social boiler. Soup kitchens and municipal shelter houses are provided, and the school children of the poor are fed by the London County Council. In old England they have a poor law, and the authorities are prepared to deal with the starving and homeless derelicts. Even the "hobo," who wanders about the country, has a right to ask the police for a night's shelter and food. He is entitled to food and shelter by law. Here in the United States, and especially in New York, the problem is new. Moreover the motto of the majority of citizens is: "Boost! Don't knock!" A landlord who is interested in "second mortgages," is bound to pooh-pooh the idea that there are any unemployed in Greater New York. "Anybody who likes to work can get a job in New York," is the emphatic statement of the average New Yorker who does not know what it means to be hungry and homeless. Possibly there is still a job to be got for every man who likes to work, but the difficulty is to bring the job-seeker to the employer. In London the authorities have solved this question, too, by establishing labor bureaus in every section of the city and suburbs. But where are the labor bureaus in New York?

How, for instance, is a "bum" at the Battery to know that some one in a street near the Harlem River would gladly pay a dollar or more for clearing the footpath and gutter in front of his house of the snow and ice? It is all very well to talk glibly—and heartlessly—about a "bum," "hobo" or "tramp." Take the "bum" for all and all he is a

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man, and he does not always carry his heart on his soiled sleeve to be pecked at by inquisitive inquirers as to the cause of his miserable condition. Some mistake, a silly, sharp retort to an employer, a domestic tragedy, or the thousand and one sorts of circumstances which may creep into a man's life unawares often causes a poor man's downfall, and we have not any right to refuse such a man a piece of bread. Begging by individuals is prohibited by law, and therefore it is the duty of the authorities to provide ordinary food and shelter to the genuinely unemployed, or to give them employment. This is the case for the unemployed generally on political grounds. But the churches and the synagogues have a still greater duty to perform toward the poor. State or city authorities might say that the duty of a government is to preserve peace amongst the people, but not to provide food for the poor. That, indeed, was the old idea of some aristocrats in France. The story is told of a French official who, when told by a beggar that he was obliged to ask for bread "as he had to live," answered: "I don't see the necessity." Ideas have changed since the year 1789. "Die Weltgeschichte ist das Weltgericht!" Sensible, educated people in Europe do not talk nowadays in the manner of the French nobleman of the old regime. Neither is prison nowadays considered a cure for the trouble caused by the unemployed. The New York magistrate who sent the unemployed to jail for invading a church, of course, had to act according to law, but the City Fathers should have provided soup kitchens and proper shelter for the genuinely unemployed and the

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homeless during a particularly severe winter season. It is not wise, and not even economic, to keep men in prison and make criminals of them because they ask for bread in an ungentlemanly tone of voice. And now a few words about the churches and synagogues! The main plank of every religious denomination is "charity!" Not the charity which is extended to the poor relatives of well-to-do people and to those who are well recommended, but the charity in the broadest meaning of the term which will help the most helpless, and the most degraded because they are helpless. That is the charity which the churches and the synagogues must dispense. To provide Tamhui is a Jewish ordinance.

In Paris the Rothschilds partly maintain a kosher restaurant where tickets representing four sous will buy a bowl of soup and a plate of meat. One-way of dispensing charity by Parisian Jews is to purchase from the Consistoire Kasher restaurant tickets which are given to Jewish unemployed applicants for charity. In the East End of London the Jewish soup kitchen is one of the most helpful of charitable institutions. The very orthodox synagogues of the Machzikei Hadass maintain a special Tamchul, and no Jew has ever been refused three meals a day on Sabbaths and festivals by the managers of the Jewish shelter in Leman street. There are other societies in London that care for the Jewish unemployed: Where is the Jewish soup kitchen in New York?

Poverty and Progress

That Joseph Fels, the naphta soap king, who died the other day at Philadelphia, was a hobo in his youth is a well authenticated fact. Mr. T. P. O'Connor, a Member of the British Parliament, whose wife is an American lady, a native of Baltimore, the capital of Maryland, where Joseph Fels and his father settled down after undergoing many hardships during their Wanderjahre, gives a graphic pen and ink sketch of the apostle of Henry George's single tax "Religion." Joseph Fels was a poor Jewish boy, born in Halifax Court House, in the old State of Virginia. There was a period of wanderings and of various attempts at finding a means of livelihood, both on the part of himself and of his father. In 1867 the family found a permanent resting-place in Baltimore. The father and son became the representatives of a soap firm, which had its headquarters in Philadelphia. Small beginnings were soon transformed into a gigantic concern through the discovery of young Fels how to manufacture soap from naphta. He patented the invention and very soon "Fels Naphta Soap" became a household word in America. Twenty years ago he also captured the English market, and the large Fels business establishment in Broad street is a noted landmark in the city of London. Mr. Fels also had a private house in the Regents Park region, where he resided for six months in the year with his wife, and the other half of the year he lived in his Philadelphia home.

From dire poverty Joseph Fels progressed, and when he became a multimillionaire he happened to read Henry George's book, "Progress and Poverty." Fels had experienced the extremes of both poverty and progress, and "Progress and Poverty" was an alluring title. Written with "extraordinary lucidity and entrancing eloquence" the book made a great impression on Joseph Fels: "The pictures of the abysses of social life, especially in the great cities; the warning that it was from the slum and the alley that the future Huns and Goths would emerge to destroy our civilization; the calm, well-worked-out gospel of such an extreme measure as the single tax" caught the enthusiastic Joseph Fels, and he became one of the most fervent and fanatical of Henry George's disciples, and, their fad almost assumed the character of a religion. Amongst the numerous recruits who were drawn to Henry George's gospel, there were two Americans in particular, and both were practically "hoboes" or "tramps" before they became very rich men. The first was Tom Cleveland. After a check-up, Cleveland had become an

ambitious man, carrying out tramway schemes in various cities, first as contractor, then as a promoter and chief stockholder. But Henry George and his book came along, and soon Johnson ranged himself under this new banner, burned the gods he had adored, and came out as a fierce and merciless reformer, making war on all the tramway lords in whose ranks he had formerly held high place. He was elected several times Mayor of Cleveland, and then was defeated, and soon after, spent with hard work, first in business and then in politics, died. The next important conquest of Henry George was Joseph Fels. And then there came one of those strange and almost incredible revolutions of a man's whole life and point of view. Absorbed up to this moment in the American business man's strenuous pursuit of wealth, Joseph Fels began to devote most of his attention and all his passion towards propagating the new gospel, which he had learned from the book of Henry George. A little and most insignificant-looking man, dressed plainly, and almost shabbily, always wearing a soft hat, riding third-class in English railway trains, and preferring the bus to the taxi, Joseph Fels appeared as one of those apostles of the new creed who seemed to forget everything except their gospel. He became the chief financier of the movement of the Single Tax in almost every part of the world. He had Henry George's book translated into several languages, into Chinese among others. Wherever a Single Tax organ-

ization was established he sent a subscription, and he was at the back of the considerable movement that has been started in England. He was to be seen now and then, down in the lobby of the House of Commons—a gnome of a man, with nothing distinctive about the face, except rather bright eyes and an expression of face in which Yankee shrewdness and a certain sweetness were commingled. He could think and speak of little but this pet subject; it was an obsession, and almost a fixed idea; for, before he had spoken to anybody for more than a few minutes he managed to get back to the Single Tax, and to give some details of the splendid progress it was making all over the world. He had some companions that shared his fervor. Mr. Burroughs, of the firm of Burroughs and Welcome, the well-known chemists, was one of them, and it is a somewhat humorous illustration of the fervor of the two men, that, just before his death, Mr. Burroughs had written, and was trying to get produced, a musical comedy, the main theme of which was the glories of the Single Tax.

Mr. Fels and his devoted wife, like himself, tiny and transparently sincere, had no children, and they gave all their time to their propaganda. They were unknown in any circles outside their own little clubs; never went into society; lived in a quiet house in the Regent's Park region, and were only happy when they were doing something to advance their ideas. This wealthy couple, looking ideally suited to each other in physique, as well as in characteristics—shabbily dressed, simple, credulous—might have been taken for two Japanese escaped from the island of gnomes, or good little fairies. In their combination of insignificant and fragile physique, with their volcanic passion for their ideas, they were almost uncanny. In their ideas they resembled some of those figures that rise up from the depths of Russian society, disciples of Tolstoy, living in a new world and for a new gospel. Or, again, they might have stood for portraits from the hand of Mr. Zangwill, and be taken as embodying in their tiny frames and ardent minds something of the doctrine that is preached by the "Melting Pot." It should be added, that, like so many of the creators of New Heavens and New Earths, they have rarely succeeded in any experiment which they made to carry out their ideas. Struck by the plea of General Booth, and other champions of the Submerged Tenth, Mr. Fels acquired Hollesley Bay, and put upon it a number of the unemployed, and lavished large sums of money; but the experiment proved a failure, and had to be taken over by the Government, and ultimately came under the sternly economic rule of Mr. John Burns. Mr. Fels made two other experiments, again lavishing money, creating beautiful gardens, and, in short, bestowing on hard-working and modest people a heritage too rich for their resources; and the experiments again failed.

There was another side to the character of Mr. Fels which was also the outcome of a nature visionary but filled with sympathy for the poor. He listened to everybody who came with a scheme and with empty pockets; he was especially tender to the patentee, probably because his own hard experiences had taught him something of their struggles and wrongs. He had, besides, an innumerable army of pensioners who lived on his generous purse. At times he used to speak with a certain self-reproach, as if he had made his vast fortune under conditions that were unfair to the community. Such he was; not clever, visionary perhaps, not free from the human weakness of appearing before the public as the rabid reformer, but gentle, unselfish, disinterested.

Slightly colored as Mr. O'Connor's character sketch may appear to those who knew Joseph Fels intimately, it is perfectly true that he was large-hearted and sympathetic to the poorest of the poor—the "bum," the "tramp" and the "hobo." He often spoke to the writer of the hardships he experienced in America in the days of his youth. He was kind to the unemployed, because he remembered his own sufferings.

MAURICE BRODZKY.

Henri Bergson.

M. Bergson is 55 years of age. He was born in Paris in 1859 of foreign parents. His family originally came from Warsaw; a M. Berson, president of the Jewish community in that town, who died some time ago, was probably related to him, for the two names differ but slightly. Some of our newspapers, says a writer in the London Jewish Chronicle, have stated that the new academician is of Irish origin. This statement no doubt arises from the fact that his father, who was a musician by profession, spent part of his life not in Ireland, but in London. M. Bergson received his early education in Paris in a Jewish secondary school, the Institution Springer, which ceased to exist about fifteen years ago. He reminded me that his portrait was hung in the vestibule as that of the pupil who had conferred the greatest honor on the school. M. Bergson married Mlle. Neuburger, daughter of a highly respected Jew who occupied an important position in the banking house of Rothschild and who died a few years ago. It is only fair to add that M. Bergson has never taken an active part in the religious or philanthropic life of the Paris Jewish community. His career has been rapid and brilliant. After having studied at the Superior Normal School, where the elite of professors are trained, he became professor of philosophy in several provincial lycees and subsequently at the Lycee Henri IV, in Paris. Having in 1889 obtained the degree of doctor of literature, he was

called to the chair of philosophy at the College of France, that great institution of superior education, in 1900. The worldwide renown which he has since obtained is well known. In 1901 he was elected member of the Academy of Moral and Political Sciences of which, as I have already stated, he is this year's president. By his entry into the Academie Francaise he thus becomes doubly a member of the Institute of France, of which the five academies are composed. It is not the place here to discuss M. Bergson's philosophical system, nor the criticisms to which it has given rise. I may, however, mention the titles of some of his principal works: "Essai sur les Donnees immediates de la Conscience," "Etude sur le Rire," "Matiere et Memoire," "L'Evolution Creatrice."

Young Women's Hebrew Association.

On Saturday evening, the 14th, the association will hold its annual Purim masquerade ball for the members of the association and their friends. Several prizes for the best costumes will be awarded by the various senior clubs.

On Sunday morning, the 15th, the children of the religious school will have their Purim celebration. A ventriloquist and musician will amuse the children, the programme to consist also of songs and recitations by the school and a talk on Purim by Rabbi Nathan Blechman.

In the evening of the 15th the Esther J. Ruskay Religious Circle will hold a very interesting entertainment, giving tableaux from Jewish life. At the close there will be dancing and refreshments.

A Remarkable Fraternity.

The attention of our readers is directed to the financial statement of the Independent Order Brith Abraham, which appears on another page of this number, and the figures will give the casual reader an insight of the tremendous growth of this, the largest Jewish fraternal order in the world.

The financial statement shows, at a glance the able management of the Grand Lodge office by Grand Secretary Hollender and all the details of figures for the death, charity and other benefits expended by the Grand Lodge have been certified to by chartered public accountants. No doubt the amount of active work done by the Grand Secretary will be duly appreciated after a careful perusal of these figures.

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SOCIAL NOTES:

An entertainment and "kaffee klatch" was given at the vestry rooms of the Sinal Congregation of the Bronx by the Henrietta and Sinal Sisterhoods on Tuesday, March 3, 1913, at 2.30 p. m., and judging from the attendance great interest is shown in this congregation's welfare. Mrs. M. Kovacs, president of the Henrietta Sisterhood; Mrs. Rose Heiderman, president of the Sinal Sisterhood, and Mrs. Maurice Muller, chair-lady of the Entertainment Committee, were instrumental in making this affair a success.

Mr. and Mrs. David Wolf, of No. 600 West End avenue, have issued invitations for the wedding of their daughter Madeline to Mr. Max L. Arnstein. The wedding will be solemnized on Wednesday, March 18.

Mr. and Mrs. Emil Eisenstadt gave a dinner dance at the Hotel Savoy last Saturday night in honor of Mr. and Mrs. Leo Eisenmann, who have just returned from abroad.

The twenty-second annual entertainment and Purim ball of the Allied Societies of Temple Anshe Chesed will be given to-morrow (Saturday) night at Sherry's, Fifth avenue and Forty-fourth street. The proceeds will be used for the benefit of the school fund.

Mr. and Mrs. Harry Benjamin, of No. 2100 Fifth avenue, will be at home Sunday after 6 p. m., in honor of the twenty-fifth anniversary of their wedding.

Mr. and Mrs. Michael Erlanger celebrated the twenty-fifth anniversary of their marriage by giving a reception last Tuesday evening at the Hotel Marcellines.

The annual entertainment and ball of Tremont Temple Congregation Gates of Mercy will be held on Saturday, March 21, at Hunt's Point Palace, 163d street and Southern Boulevard. The committee in charge has provided an excellent entertainment.

A series of invitation dances will be given by the Sisterhood of Social Workers at the Leslie beginning next Sunday evening.

The Junior League of the Widowed Mothers' Fund Association will give a dance Sunday afternoon, March 15, at the Hofbrau, Eighty-third street and Broadway.

A dance will be given at Delmonico's to-morrow (Saturday) evening by the Junior Sisterhood of Temple Israel of Harlem. The proceeds will go toward the summer charities of the society.

Mr. and Mrs. Adolph Guggenheim, of No. 911 Park avenue, have arrived home after a four months' European trip.

Mr. and Mrs. Max Cohen of Yonkers will leave on the 28th for a European tour.

The engagement of Miss Rosalie Rosenthal, daughter of Mrs. H. D. Rosenthal, of 314 West 100th street, to Mr. Ira Lewis has been announced.

At the regular meeting of the Young People's League of Congregation Path of Life, held at the home of Mr. and Mrs. Edwin Kaufman, No. 70 East Ninety-second street, on Wednesday evening, March 4, 1914, the following officers were elected: President, Mr. Emil Offenbacher; vice-president, Miss Hilda Lande; secretary, Mr. Nathan Abraham; treasurer, Mr. Louis Well; corresponding secretary, Miss Jeanette Hyman; members of the Executive Committee, Misses Julia Kaufman, Annette Felsestein, and Messrs. Semour Rosenberg and Victor Lewis.

There was an exhibit of the work of the Hebrew Technical Institute for Girls held at the residence of Mrs. Adolph Lewisohn, No. 9 West Fifty-seventh street, Wednesday and Thursday the 11th and 12th inst.

The members of the Hebrew Day Nursery have arranged for a theatre party to be given at the National Theatre, Houston street and Second avenue, on Wednesday, March 18. The entire proceeds will be devoted to the needs of this worthy institution, which maintains a home at No. 262 Henry street, where its good work is continued uninter-ruptedly.

On Saturday evening, March 7, the Social Welfare Club of the Congregation Kehillath Jeshurun held a dance at the Hotel Biltmore, Forty-third street and Madison avenue, which was largely attended. The music was by Chas. J. Schwab's orchestra. The officers of the circle are: Emanuel Kaplan, president; Joseph L. Schwartz, vice-president; Sadie Gertrude Fischel, vice-president; Esther Lamport, treasurer; Hannah Scheineman, recording secretary; Esther D. Hirsch, corresponding secretary; Ralph H. Korn, editor. The Entertainment Committee consisted of Sadie Gertrude Fischel, chairman; Mr. Ralph H. Korn, Miss Lillian Goldstein, Mr. Samuel Tuchman, Miss Birdie Levy and Mr. George Hyman.

A Purim entertainment and dance will be given by the children of the Ohav Zedek Talmud Torah at the Lenox Casino, Lenox avenue and 116th street, on Wednesday, March 18, at 8.15. Dancing will commence at 10 p. m.

The Uptown Talmud Torah Elects New Officers.

A meeting of the Board of Directors of the Uptown Talmud Torah, for the purpose of electing officers for the coming year, was held last Thursday evening in the Fischel Annex of the Uptown Talmud Torah, at 142 East 111th street. Mr. Harry Fischel, who was the president of the institution for the last three years, presided and was again nominated for the office, but after a brief address he declined the nomination. Mr. Henry Glass was elected president, Mr. Leon Tuchman, first vice-president; Mr. H. B. Isaacson, second vice-president; Mr. M. S. Rosenthal, treasurer, and Mr. Louis Manheim, honorary secretary.

After the election Mr. Fischel addressed the directors and requested them to show their approbation of his administration by making up the deficiency of about \$2,500 which was left at the end of last year. This appeal was met instantly with subscriptions amounting to nearly \$5,000 to pay off the deficiency of last year, and the balance to be used toward clearing off the mortgage on the institution. Among the larger amounts, Mr. Henry Glass, the newly elected president, subscribed \$1,000 and Mr. Leon Tuchman, the newly elected first vice-president, subscribed \$500.

The Board of Directors also voted its approval of social work in all its branches as conducted by the superintendent, Mr. Harold Debest, and decided to extend its lecture course in Jewish history on Tuesdays and Thursdays in addition to Saturday and Sunday in order to provide Jewish instruction for the girls in the neighborhood.

A Purim play was given in the auditorium on Saturday and Sunday evenings by the girls of the graduating class for the benefit of the pupils of the school and their parents.

Amalgamation of Yorkville Congregations Again Agitated.

The mooted amalgamation of the orthodox congregations of Yorkville which fell through about two years ago is again being agitated, and this time with more chance of success than heretofore. A meeting was held recently at the residence of Mr. Samuel I. Hyman for the purpose of considering the establishment of a Yorkville Talmud Torah and a social center. The meeting was attended by a number of gentlemen representing the Congregations Kehillath Jeshurun and Orach Chaim, and the project met with favor.

Toward the end of the meeting the subject of forming a united congregation for Yorkville was broached. It was proposed that each congregation retain its autonomy and present edifice, but that they unite for purposes of supervision of Kashruth, educational supervision, establishing a Beth Din, etc. Most likely something will now come out of the movement.

Rodeph Sholom Notes.

In response to an invitation issued by Dr. Rudolph Grossman to the mothers of the pupils of the Rodeph Sholom Religious School seventy-eight mothers met last Tuesday afternoon in the vestry of the Temple and organized "The Rodeph Sholom Mothers' Association." Officers and a Board of Directresses were elected and a most spirited discussion took place as to what mothers might do to strengthen the influence of the Religious School. The purpose of the new association is to bring about a closer cooperation between the home and the school and to lead the mothers to take a personal interest in the work of the school. Monthly meetings will be held and the next meeting will take place on Wednesday April 8 at 3 o'clock at which Mrs. A. Kohut will speak on "The Mother in the Home" and Mrs. Edward Wesel on "The Seder in the Home." Committees will be appointed to co-operate with the various activities of the school, and it is planned to have two mothers present at every session on Sunday mornings. Judging from the interest displayed, much good will result from the new movement.

The Purim entertainment of the Rodeph Sholom Religious School will be held on Sunday, March 15, at 3 p. m. in the Temple. A Purim play, written by Mr. Samuel S. Grossman, will be presented.

Dr. Grossman's Bible class for young people meets regularly the first and third Thursday evenings of each month. The class is very well attended and is studying the books of the Hagiographa this season. All interested are welcome.

Emanu-El Sisterhood of Personal Service.

A splendid "rally meeting" was held at the Emanu-El Sisterhood Home last Sunday afternoon, March 8, 1914. The attendance far exceeded the accommodations provided. Everybody just said, "How do you do?" and dancing followed. The spirit of good fellowship was so evident that splendid co-operation on the part of the young people in the neighborhood is assured.

The following clubs for children (boys and girls) were organized this week: Dramatic and Dancing, Elements of Speech and Composition, Indoor Athletics, Glee Club. These clubs will all be under the supervision of Mrs. Amelia Morgenroth.

Rev. Dr. Joseph Silverman is directing the Friday evening religious service for adults, and many able speakers have been booked for future dates.

Meeting of Peace League.

Next Sunday evening, March 15, in the Playhouse, Forty-eighth street, near Broadway, the American Peace and Arbitration League will hold a mass meeting to sustain the efforts made by

President Wilson to promote peace. The speakers will be Hon. Oscar S. Straus, Mr. Henry Clews, former Senator William A. Clark and Dr. Madison C. Peters. The Secretary of the Navy, Mr. Daniels, and Secretary of War, Mr. Garrison, are also expected. The seats are all free to the public.

Society of the Jewish Institute.

The speakers next Sunday morning will be the Rev. Dr. Nathan Krass, who will discuss "Jewish Life and Literature."

On Sunday morning, March 22, Dr. J. L. Magnes will speak on the subject of "Between Purim and Pesach." An address will also be delivered by the Hon. Marcus M. Marks, the President of the Borough of Manhattan.

The Purim entertainment and dance on Wednesday evening at Beethoven Hall was largely attended. The following took part in the programme of the entertainment: Mrs. Ada Flowerman, vocalist; Miss Anna Dolson, reader; Miss Madge Kaufman, singer, accompanied by Mrs. Wolfenstein; Master Louis Epstein, violinist; Miss Sadie Adelman, pianist.

Dedication of Sefer.

A Sefer Torah, the gift of Mr. and Mrs. Simon Shapiro, will be dedicated at the Sheerith Judah Synagogue, No. 554 West 146th street, on Sunday, March

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15, at 3 o'clock. Addresses will be made by Prof. Solomon Schechter and Rabbis Jacob Kohn and Elias Margolis.

Congregation Mt. Zion.

The religious school will hold its Purim entertainment Sunday morning at 10 o'clock in the vestry rooms.

The March forum meets Sunday evening at 8 o'clock in the vestry rooms. Dr. Alexander Lyons, of Temple Beth Elohaim, will deliver the lecture. His subject will be "What Ails Us?" Discussion will follow. There will be music. The public is invited.

Mr. Moses Hartman has been appointed by Mayor Kiel a member of the Pub-

lic Recreation Committee, which has control of St. Louis city playgrounds.

The popularity of the talking machine is constantly increasing and new records are being added to the repertoire each month. Mr. F. Mandel, of 310 Grand street, maintains a full selection at all times of Victor, Columbia and Edison talking machines and records, thereby enabling the intending buyer to do all his purchasing in one place. The new records recently made by Cantor Josef Rosenblatt are rivaling those of the famous Sirota in popularity, some insisting that they are superior. Mr. Mandel carries the complete list of Rosenblatt and Sirota records and invites a hearing of them. —Advt.

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ABRAHAM HARNEL, C. P. A.
CONSULTING ACCOUNTANT

Hon. Leon Sanders,
Grand Master, Independent Order Brith Abraham,
New York City, N. Y.

Dear Sir:

We have audited the books and records of the Independent Order Brith Abraham, U. S. Grand Lodge for the year ended December 31st, 1913, and herewith submit balance sheet, setting forth the financial condition of the Order, as at the close of December 31st, 1913:

INDEPENDENT ORDER BRITH ABRAHAM
United States Grand Lodge
BALANCE SHEET, DECEMBER 31, 1913

ASSETS:		LIABILITIES AND SURPLUS:	
RESERVE FUND:		ENDOWMENT FUND:	
Cash on hand.....	\$70,902.67	Death Claims Payable.....	\$ 35,881.10
Due from Lodges.....	3,289.25	EXPENSE FUND:	
Bonds	305,000.00	Loan Payable to Public Bank.....	15,000.00
Mortgages	127,673.90	CEMETERY FUND:	
Accrued interest on bal- ances in Savings Banks..	838.40	Headstone Deposits.....	4,659.65
Accrued interest on Bonds.	3,720.83	BUILDING FUND:	
Accrued interest on Mort- gages	2,099.61	First Mortgage Payable....	\$10,000.00
	\$513,524.66	Second Mortgage Payable..	18,173.90
ENDOWMENT FUND:		Interest Accrued on Mortgages	187.50
Cash on hand.....	78,711.34		28,361.40
Due from Lodges.....	21,852.32	ORPHANS' FUND:	
	\$100,563.66	Amount Payable to Orphans.....	39,324.87
EXPENSE FUND:		SURPLUS	
Cash on hand.....	11,910.39		602,209.04
Due from Lodges.....	4,591.07		
	\$ 16,501.46		
CEMETERY FUND:			
Cash on hand.....	19,695.59		
Due from Lodges.....	751.20		
	\$ 20,446.79		
CHARITY FUND:			
Cash on hand.....	1,013.73		
Due from Lodges.....	3,776.00		
	\$ 4,789.73		
BUILDING FUND:			
Cash on hand.....	910.99		
Real Estate—37 E. 7th St., N. Y. C.....	29,373.90		
Cash on hand.....			
	\$39,324.87		
ORPHANS' FUND:			
Cash on hand.....	\$ 3,284.89		
Total Assets.....	\$725,436.06	Total Liabilities and Surplus.....	\$725,436.06

Surplus December 31, 1913..... \$602,209.04
Surplus December 31, 1912..... 515,303.28

Increase in Surplus..... \$ 86,905.76

Membership December 31, 1913..... 184,797
Membership December 31, 1912..... 172,226

Net increase in Membership over
and above deaths, suspensions,
etc. 12,571

The above figures have been compiled from the books and records of the Order, and we hereby certify as to their correctness.

Abraham Harnel, C.P.A.
Consulting Accountant,
James Bar...
Senior in Charge.

STRATFORD AUDIT COMPANY, INC.,
Otto Rosenberger,
Secretary.

For further information apply to the
GRAND LODGE OFFICE
M. L. Hollander, Grand Secretary
37 East 7th Street, N. Y.

SCIENTIFIC NOTES

Once a Jew always a Jew. So they have it in Russia. Even scientists who have had the ill luck to spring from this accursed tribe are reminded of this by these Russians with the convenient memory. For this our very best thanks to the Czar and his satellites. Pricks are wholesome when their tendency is to awaken consciousness.

This time the story centers around the International Congress of Ophthalmology, which is shortly to be held in St. Petersburg. The Russian Government in their boundless generosity had granted special permits to the Jewish members of the congress; but these permits distinctly specified that the distinguished scientists of Jewish extraction would be allowed but a limited sojourn in the city's capital. This did not altogether satisfy a co-religionist of ours, Professor Hirschberg, of Berlin. He wrote strong letters of protest; asking his colleagues to stay away from the congress. This protest was so effective that the St. Petersburg congress gave promise of turning into a fiasco. Then the Russian Government, through Professor Bellarmino, the head of the congress at St. Petersburg, issued this

proclamation: "The Minister of the Interior has granted, without exception, unhindered entrance into the Empire and unlimited stay to all members of the Twelfth International Congress of Ophthalmology."

The German correspondent of the Journal of the American Medical Association tells us of the treatment meted out by the Russian authorities to Bechterew, the noted psychiatrist, who made an extensive report regarding the Kiev trial. The report having proved unfavorable to the prosecution, Bechterew was rewarded by being driven from his office and removed from the management of the institution which was founded by him.

The Friedman "tuberculosis cure" has hardly added to the respect in which the Jews are held. Here is what the Journal of the Oklahoma State Medical Association (January, 1914) has to say: We must apologize for even mentioning the Friedman "cure" [a most auspicious beginning!], which has been declared by the general consensus of capable and unprejudiced observers to be worthless, and possibly harmful. Perhaps no other preparation with so little merit has ever been so sensationally advertised in the United States [of

that I have my doubts]. It scarcely caused a ripple of interest in Germany, except as another illustration of the credulity and gullibility of Americans. The lay press is pre-eminently responsible for this monumental hoax and swindle on the American people—the lay press, aided and abetted by the attitude of many otherwise intelligent and responsible citizens. When the Friedman sensation was at its height it was not uncommon to see expressions in the press, and even hear them from those we know to be friends of our profession, to the effect that the doctors were fighting the Friedman treatment because they were jealous of it. It is discouraging to realize the light in which we are held by the laity at large. Rascals there are among us, without doubt; but, on the other hand, medicine counts among its devotees many profound thinkers and self-sacrificing philanthropists.

"Universal Circumcision as a Sanitary Measure" is the title of an article by Dr. Abraham J. Wolbarst in a recent issue of the Journal of the American Medical Association. He regards it as "one of the most beneficial measures ever devised for sanitary purposes in human beings." The author's own extensive experience as well as that of many leading physicians whose opinions he quotes, points to its efficacy as an aid to genital cleanliness and as a prophylactic against syphilis and other venereal diseases.

The New Year's honor list in Germany always includes a few promotions to the coveted title of professor. This, however, is not to be confounded with the "ordinary professor"—one who has charge of a department at a university. Among the privat-docenten (lecturers) who have become professors are the following:

Dr. Moritz Katzenstein (Berlin), Dr. Oskar Gross (Greifswald), Dr. Theodor Kohn (Königsberg), and Dr. Hans Aron (Breslau).

Dr. Harry Friedenwald writes as follows of Professor Julius Hirschberg—the same Hirschberg who protested against the action of the Russian Government in restricting the stay of Jewish members to the International Congress of Ophthalmology, to be held in St. Petersburg:

Julius Hirschberg was 70 years old September 18 [1913]. His friends, pupils and colleagues joined in celebrating the event by the publication of a selection from his medical writings from 1865 to 1912 in a stately volume of almost 900 pages, a volume splendidly arranged and most useful for reference and for study. On the evening of September 18 a banquet was arranged in Dr. Hirschberg's honor in Berlin, and on this occasion a medallion was presented to him. Among those who subscribed to this testimonial was the Section on Ophthalmology of the American Medical Association, of which Dr. Hirschberg has been an honorary member since 1905. The medallion (6x8 cm.) is a work of art, and presents a striking likeness of Dr. Hirschberg. On the reverse is a

beautiful design showing ophthalmic science raising the veil from the blind. On one side the Royal Palace at Berlin is seen in the distance, on the other the old eye clinic, which is familiar to so many American ophthalmologists. In the corner below are stacked up the most important works which Hirschberg has published. It is gratifying to his friends that the American profession, through the Section on Ophthalmology, participated in showing honor to this veteran of ophthalmology.

So far Wisconsin's experiment in marriage regulation has not proved very successful. The reason for this is not very far to seek. Wisconsin's legislators, eager as they are to promote the public good—and for that all praise them—are not sufficiently equipped to pass adequate laws; their good intention outstrips their information.

What is this eugenic regulation? In brief it is that every male applicant for a marriage license must first assure the authorities that a physician has examined him, and has found him free from venereal infection. The law states that the physician must apply "all the known and recognized tests known to medical science."

Of course the objections to this scheme are evident. "All the known and recognized tests" is an exceedingly vague term; it will not be interpreted alike by any two physicians. Then again if these good legislators would have a little more experience with clinical tests, and with the difficulty one often has of drawing definite conclusions, such a clause would hardly have been inserted.

Though this first experiment has failed lamentably, the enthusiastic eugenicists regard it as but the stepping-stone to further and better efforts along this direction. On the other hand there is no small section of the community that seriously questions the right of the state to assume so much control. This much is certain, that at present the scheme is such as not to lend itself to effective execution.

The general declining birth-rate is giving rise to outbursts of pessimism from many quarters. Von Gruber, the German hygienist, shows that what was thought to be true of France alone is true to a slightly less degree, to be sure—of all other "civilized" countries.

It is known that part of this condition is due to the increased town populations at the expense of country populations. In this connection a statistical study of the Jews, who are known to concentrate within towns, would be of value.

Dr. Carl G. Leo-Wolf, writing in the "New York State Journal of Medicine," gives this advice on the care of the new born (meant for mothers only!):

"On the second day, after both mother and infant have had a good rest, let the baby take the breast once or, at most, twice, so that he (or she) can get some colostrum, which by this time will be present in larger quantities in the breast, so as to clean out his bowels. If he cries much give him water, as much as he wants. On the third day have him nurse three times, four on the fourth day, and from the fifth day on feed him every four hours in daytime, but never at night, thus giving him five feedings daily, usually at 6 and 10 a. m., and at 2, 6 and 10 p. m. If he sleeps, never allow him to be awakened, but you will be surprised to see how soon the little ones get accustomed to this regime, and how well they know when it is time for nursing. Try this regime once yourselves; observe the rested condition of the mothers after they have had a full night's rest every night from the time the baby is born; note how they have a plentiful supply of good milk, without resorting to any specially disagreeable and nauseating diet consisting of over large amounts of liquid which are supposed to produce milk, while, as a matter of fact, they do not, but rather prevent it; observe also the good condition of the babies, how quietly they sleep, and the look of contentment on their faces; try it only once and I am sure you will become as enthusiastic adherents of this method as I am myself."

It is rather interesting to watch the activities of our co-religionists even in places where all sorts of restrictions are placed in their way. The University of Berlin is a noted anti-Semitic center. Full university professorships are never offered to any Jew no matter how brilliant he may be. Yet there are quite a number of Jews, who as "ausger ordinlicher professor or privat docent" are offering courses at the university. For example, during this month (February) some of the courses offered in the medical departments are pathological anatomy (Prof. C. Davidson, Prof. C. Lewin); chemico-physiology (Prof. W. Loeb); chemico-therapy (Prof. Morgenroth); hydrotherapy (Prof. Brieger); diagnosis and therapy of heart and lung (Prof. Rahel Hirsch); clinical methods in blood examination (Dr. H. Hirschfeld); radium therapy (Prof. P. Lazarus); digestion and metabolism (Prof. Strauss); diagnosis of tuberculosis (Dr. Dol Eisner); neurology (Prof. L. Jacobson,

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Prof. Schuster); ophthalmology (Prof. Levinsohn), and laryngologist (Prof. Bruhl, Dr. F. Grossmann).

Dr. Rachel Hirsch, a Jewish woman physician in the great Charite Hospital of Berlin, has received the title of professor. This is the first time the title has been bestowed on a practicing woman physician in Germany. Besides Dr. Hirsch, there are only three women professors in Germany. One of these is Professor Lydia Rabbinowitsch, of Berlin, formerly assistant to Robert Koch. The work of Dr. Hirsch has been published mainly in the "Handbuch der Biochemie" and the "Charite Annalen." Some thirteen important articles have appeared from her pen since 1905. She has been at the Charite since her graduation in 1903, and is now 43 years old.

Dr. Hans Kohn, who is the editor of the "Berliner Klinische Wochenschrift," has received the title of professor.

Dr. J. Solis Cohen has been elected an honorary member of the Philadelphia Laryngological Society.

Dr. Moritz Katzenstein has been appointed privat-docent in surgery at the University of Berlin.

Mr. W. D. Marks, formerly Whitney professor of dynamic engineering at the University of Pennsylvania, has died at the age of sixty-four. He had been consulting engineer to several of the

leading American cities and was the author of a large number of scientific reports and papers.

B. H.

In the Jewish World

A census of the population of Palestine is being taken with the object of ascertaining whether it is entitled to send another representative to the Chamber of Deputies in Constantinople. Although the enumeration has not yet been completed, it appears that the result will be in the affirmative. In this case the Committee of Union and Progress has decided that the additional seat shall be given to a Jew. This would be the first time in the annals of the Ottoman Jewry that the Holy City of Jerusalem will be represented in Parliament by a co-religionist.

A fund is being raised by the Zionist organization for the endowment of Hebrew schools that are being established in Palestine. Within a fortnight over 200,000 francs were subscribed, one-tenth of this amount being subscribed by Cape Town Zionists alone as a first instalment. The Zionists organization expects to create in the near future a whole system of Jewish schools in Palestine, the management of which is to be placed in the hands of a Jewish board of education.

The Jewish community at Irkutsk has sought the opinion of the Crown Rabbi of St. Petersburg as to the legality of granting to Jewesses the vote in communal matters. The Crown Rabbi replied that, while such a step could not be regarded as illegal, it was contrary to custom. In his opinion the services of Jewish women could be better utilized by the community in charitable and educational work.

At a recent meeting of the Cabinet the Russian Minister of the Interior proposed that joint stock companies should not be allowed to issue any but ordinary shares, and that the issue of all bearer shares should be forbidden, since by means of the latter the law prohibiting Jews from holding real estate might be circumvented.

The lawyers who defended Beilis have appealed to the authorities not to destroy the objects which were produced in court in connection with the trial, as their destruction would render more difficult the discovery of the real murderers of Yuschinsky. Their request has been complied with.

MM. Eliezer Ben Yehuda and David Yellin have requested the Chief Rabbi of Turkey to make representations to

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the Porte with the view to the official recognition of the newly opened Hebrew schools in Palestine. They state that these are and cannot be other than Ottoman institutions, and cannot be placed under foreign influence.

The Greek Government, consequent on the representations made to it by the Chief Rabbi of Salonika, has decided to exempt from taxation the sugar and flour for matzos which enter the port of that city. This will be a great advantage to the Jewish community, whose finances suffered severely during the war.

A new regulation just adopted in France will henceforth debar foreign medical students who do not possess the French degree of bachelor from competing for positions as house doctors in hospitals. This measure will specially affect the large number of Russian Jewish students now in France.

The Hilfsverein der Deutschen Juden has reversed itself on the policy of German as the official language in the Haifa Technical Institute and now announces that Hebrew will become the official language of instruction in the school within the next four years.

The annual report of the Mount Sinai Sanatorium for Tuberculosis of Montreal, Canada, shows that during the year 1913 ninety-three men and forty-seven women were treated. Sixty-four patients were discharged in varying stages of betterment.

The French Government has bestowed the Cross of Chevalier of the Legion of Honor on M. Isaac Fernandez, of Constantinople, president of the Turkish Committee of the Alliance Israelite, and member of the Central Committee.

In honor of his seventieth birthday, Judge Philip Stein, of Chicago, Ill., was tendered a banquet on Thursday night, March 12, by the members of the Independent Order B'nai B'rith and other organizations with which he is affiliated.

As a result of the protests by the professors, the St. Petersburg Military Medical Academy has abandoned the projected restriction prohibiting Jewish graduates of foreign universities from submitting themselves to examinations at the institutions.

The authorities have closed the English classes at Minsk, which were established with the co-operation of the Jewish Colonization Association for the benefit of Jews who intended to emigrate to the United States or Canada.

Isaac Westheimer, a prominent citizen of Titusville, Pa., died on Saturday, February 21. For over sixteen years he was a member of the Titusville School Board on which he served several terms as president and treasurer.

The Duma Committee has resolved to exclude Jews from being employed on the new steamers which are to ply between Russia and the Balkan States, despite the testimony of experts to the capabilities of Jews as sailors.

At the present time 725 children between the ages of four and sixteen years are provided for by the Brooklyn Hebrew Orphan Asylum; 660 of them are housed in the society's orphanage and the others are boarded out.

Mr. Edgar J. Kaufmann, head of the Kaufmann department stores of Pittsburgh, Pa., has donated the sum of \$1,000,000 with which to start a profit and ownership sharing scheme among the employees of the store.

Mr. Henry Romberg, for the past twenty-two years a resident of Roxbury, Mass., died at his home last month. Mr. Romberg came to America from Kharkov, Russia, where he was the owner of a large brewery.

The St. Petersburg Judicial Chamber has annulled the elections of the Council of the local Advocates' Union, because an anti-Semite had complained that it was elected by a gathering of Jews only.

Mrs. Caesar Misch, of Providence, R. I., has resigned the presidency of the Executive Board of the National Council of Jewish Women and the position has been tendered Mrs. Enoch Rauh, of Pittsburgh, Pa.

Last year the Hebrew Sheltering Immigrant and Aid Society lodged 5,877 immigrants at its home on East Broadway, New York city, and 5,295 others were fed an average of five days each.

Owing to continued illness, Mr. Abe Bloch, for many years treasurer of District Grand Lodge, No. 2, I. O. B. B., has resigned and Mr. William Ornstein has been elected to succeed him.

Rev. M. Rabbinowitz has resigned as rabbi of the B'nai Amoonah congregation of St. Louis, Mo., and will most likely be succeeded by Rabbi Morris N. Taxon, at present in Columbus, O.

Preparations are being made for the London production of "Potash and Pearlmutter" in which Gus Yorke will portray Mawruss Pearlmutter and Charles Dickson will act Pasinsky, the buyer.

Jewish farmers residing in Hurleyville, Sullivan County, N. Y., are erecting a co-operative creamery and have made arrangements to sell their products direct to New York city consumers.

M. Henri Deutsch de la Meurthe, president of the Aero Club of France, has been appointed member of the Technical Committee of Agricultural Meteorology, instituted at the Ministry of Agriculture.

Jewish Chautauqua Association.

A meeting of the board of directors of the Jewish Chautauqua Society was held the past week. Reports of the various activities of the society were presented which indicated marked development and expansion.

The report of the correspondence school was presented by the Dean, Dr. William Rosenau, showing the enrollment of eight-four students and thirteen certificates having been awarded to students who have completed the course. Several students are enrolling in additional courses. Applications for registration are being daily received from congregations who realize that the need that has long been felt for special professional training to be given to the teachers of religious schools, is being supplied by the Chautauqua Society. The course on ethics is now completed in printed form and advance orders have been received for it. Four other courses of study are also being arranged in printed form. Much interest has been awakened by the production of the two books, "The New Education in Religion," by Chancellor Berkowitz. This work is the product of thirty years of labor on the part of the author, and aims to present a practical mode of applying pedagogical principles to the specialized field of Jewish education. The society is the sole agent for these books and inquiries should be sent to the home office.

The Union of Jewish Literary Societies of Great Britain has extended a cordial invitation to Drs. Berkowitz and Rosenau to take part in the conference, which will be held in New Castle about the middle of June, and explain the general Chautauqua movement and the correspondence school in London.

The outline of the work for the summer schools in the various universites was presented. This movement, which was inaugurated by the Chautauqua Society to supply instructors on Jewish themes to the faculty of various summer schools throughout the country, has been attended with most gratifying results, in the universities of North Carolina, the State Normal College at Knoxville, Tenn., and the University of Virginia. Upon the urgent solicitation of these universities the work will be resumed this summer and similar work in Columbia University, New York City and other eastern universities.

The secretary is now on a tour in Ohio and Pennsylvania.

Jewish National Fund Bureau for America.

The following moneys were received by the office of the Jewish National Fund Bureau for America, 142 Henry street, New York, during the period of January 1-31, 1914:

For National Fund Boxes	\$730.81
For Golden Book	530.82
For Yeminite Housing Fund	401.75
For National Fund Collection	317.09
For Tree Donations	275.50
For National Fund Stamps	139.58
For Voluntary Tax	131.15
For Dunam Land	30.00
For National Fund Literature	.85
Total	\$2,558.23

The Emanu-El Brotherhood.

The report of the activities of the Brotherhood for the year 1913 shows that there are at present ninety-two individual activities being carried on at the social house, consisting of sixty-three clubs for boys and girls, young men and women, also sixteen classes in Hebrew and religion, besides a kindergarten, game room, social room and several others.

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LINDENBORN, SOLOMON.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Solomon Lindenborn, late of the County of New York, to present same with vouchers thereof to the subscriber, at the executor's place of business, No. 170 Broadway, in the city of New York, on or before the 26th day of September next.

Dated, New York, the 26th day of February, 1914.

WILLIAM L. LEVY, Executor.

CELNIK, HERSZ.—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 HERSZ CELNIK, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, Room 615, No. 350 Broadway, Borough of Manhattan, City of New York, or on or before the 18th day of September, next.

Dated, New York, the 3d day of March, 1914.

HARRIS ROSENTHAL, YODEL DAVID EISENSTEIN, Executors.
AARON A. FEINBERG, Attorney for Executors, 250 Broadway, Manhattan, New York City.

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MUSIC AND DRAMA.

Mischa Elman announces his third and last recital for the season at Carnegie Hall on Sunday afternoon, March 15, at 3 o'clock. Mr. Elman, who will be assisted by Mr. Percy B. Kahn at the piano, announces the following programme:

- I. Sonata F major.....Beethoven
- II. Concerto, D minor, Op. 44.....Bruch
- III. Faust Fantasia.....Wienlawski
- a. Serenade melancolique.....Tschalkowsky
- b. Hungarian Dance, No. 7.....Brahms-Joachim
- c. Aubade Provencale.....Couperin-Kreisler
- d. Etude Caprice.....Paganini-Auer

The Symphony Society of New York, Walter Damrosch conductor, brought its season to a close last Saturday night in Carnegie Hall with the last of its Beethoven festival concerts, at which the Ninth Symphony was performed. The season has been the most successful the society has had. The directors are already announcing plans for next season. The orchestra will again give a series of

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eight Friday afternoon concerts and another of sixteen Sunday afternoon concerts in Aeolian Hall. Among soloists already engaged are Harold Bauer, Ferruccio Busoni and Josef Hofmann, pianists; Carl Flesch, Fritz Kreisler and Efrem Zimballist, violinists; and Alma Gluck, Elena Gerhardt and Emilio de Gogorza, vocalists. Others of equal importance will be announced later.

Mme. Clara Butt, the English contralto, and her husband, Kennerley Rumford, have sent from Vancouver, where they met with a remarkable reception, the programme they will sing in Carnegie Hall Tuesday afternoon, March 31. The English singers will be heard in compositions in German, Italian, French and English, but with English songs chiefly predominant. Among Mme. Butt's numbers will be Beethoven's "Creation Hymn," Debussy's "Mandolin" and Loughborough's "Women of Inver"; while for a duet Mr. and Mrs. Rumford will offer "Au Claire de la Lune." Assisting on the present tour are William Murdoch, an Australian pianist, and Harold Craxton, the young English accompanist, whose playing was so warmly commended last season.

A programme of serious interest has been arranged by Hans Letz, second violin of the Kniesel Quartet, when he appears in recital on Sunday evening, March 15 at the Little Theatre. He will be heard in the following compositions, assisted by S. Chotzinoff at the piano: Sonata in A major.....Brahms
Adagio and Fugue.....Pach
Rumanza.....Joachim
Scottish Fantasia.....Bruch

Several headline acts are provided on this week's programme at B. F. Keith's Alhambra Theatre, among them being Trixie Friganza, America's favorite comedienne; Minnie Dupree and company in "The Man in Front," by Alfred Sutro; Jesse L. Lasky's "The Beauties," with Stewart Baird, Lora Lieb and a company of fifteen beauties; Yvette, the whirlwind violinist from the Folies Bergere, Paris; Duffy and Lorenze, playing "Springtime"; Fred Duprez, the monologist; Gardiner Trio, in society dances; Dalvis Family of acrobats and Montague's Cockatoos, wonderful feathered actors. Concerts will take place on Sunday as usual.

B. F. Keith's Bronx Theatre has Claude Gillingwater, assisted by Edith Lyle and company, in "Wives of the Rich," on this week's programme. Others here include Little Billy, vaudeville's tiniest headliner; Jos. Hart's "A Telephone Tangle," with Dorothy Regal and company; Ed. Wynn and company, playing "The King's Jester"; Gus Van and Joe Schenck, in a pennant-winning battery of songland; Jere Grady and company, in the "Butterfly"; Five Idians, European gymnasts; Daniels and Conrad, in a musical offering, and Wilson and Audrey, comedy gymnasts and wrestlers. The usual concerts will be given on Sunday.

After surviving the storms and blizzards this winter of the dramatic critics' discontent, George Broadhurst and Abraham Schomer's vital and vivid drama of life, now approaching its two hundredth performance at the Forty-eighth Street Theatre, New York, finds itself occupying the enviable position of having had by many weeks the longest run of any drama born this season. In its twenty-two weeks of robust life it has seen many plays, eloquently praised by the professional reviewers, interred without ceremony in that mammoth theatrical graveyard known as the storehouse or started on a precarious tour of that mysterious region called "the road." "To-day's" success is due entirely to the timeliness and importance of its theme, the superiority of its dramatic construction and the magnificence of its presentation.

Carlos Sebastian, after six weeks of sensationally successful appearances before the smartest clubs and private and public audiences in the West—notably in Chicago, where he created a furore—is again at the Jardin de Danse on the New York Roof. Mr. Sebastian has a new dancing partner in the person of Miss Dorothy Bentley, who is said to possess the beauty of Mae Murray, the poise of Joan Sawyer, the grace of Mrs. Vernon Castle and a vogue second to none in her native Chicago as a society favorite. Mr. Sebastian and Miss Bentley offer several new terpsichorean features. Other entertainers are Miss Louise Sontaine, soprano soloist; Le Roy and Monel, speedway dancers extraordinary, and Miss Leone Sherwin, Prof. Brynm's Colored Troubadour Or-

chestra, famous as dance accompanists per excellence, also have returned to the Roof.

"Seven Keys to Baldpate" has passed its two hundredth performance at the Astor Theatre. This mystery farce made into play form by Geo. M. Cohan from the book by Earl Biggers, is one of the keenest satires ever contributed to the American stage. There is something about the play that is so different from anything that has ever been done before that there is no standard for comparison or illustration, and that it has found a wide appeal among playgoers is proven by the patronage it is enjoying, which is still of capacity caliber.

Ann Swinburne, in Victor Herbert's most fascinating opera, "The Madcap Duchess," moves up to the Bronx Opera House for a week's engagement, commencing Monday night. "The Madcap Duchess" was one of the early fall productions at the Globe Theatre, this city, and scored one of the substantial hits in a season so barren of musical entertainment. Victor Herbert is credited with having done his finest and most melodious work in this, his latest piece. The same splendid company that was in evidence during the long run of the piece at the Globe Theatre will be seen here.

Mr. Edgar Selwyn's screamingly funny play, "Nearly Married," will be the attraction at the Grand Opera House this week, commencing Monday night, with matinees Wednesday and Saturday. Messrs. Cohan & Harris, the producers of the farce, will present it to the Grand with the same company, headed by Bruce McRae, that succeeded in keeping Gaiety Theatre audiences on Broadway in a state of continuous laughter for more than four months earlier in the season. Supporting Mr. McRae in "Nearly Married" are the following well known players: Jane Grey, Ruth Shepley, Mabel Acker, Rosamond Harris, Phoebe Bates, Mark Smith, Schuyler Ladd, John Westley, Robert Fisher, William Phinney, Harry Loraine, Delmar E. Clark and others.

Tells of Great Jewish Victory.

Of special interest to all lovers of Jewish history is the announcement that the Regent Theatre is now showing the great Biograph feature, "Judith of Bethulia." The picture is produced in four parts and is one of the most spectacular and magnificent of recent date. In the cast there are about five hundred people, and added to this are the Assyrian horsemen numbering three hundred. The picture depicts most realistically the siege of Bethulia by the great Assyrian General Holofernes, the strategy of the Widow Judith and the final killing of Holofernes by Judith and the rout of the Assyrians and the great victory of the Jews. All of the scenes are carried out with an accuracy of detail that baffles the most critical.

"One of the three greatest films, if not actually the best film, the world has ever seen. The scenes showing the attacks by the Assyrians on the inhabitants of the city are unparalleled in the realm of moving pictures," says Pearson's Weekly.

A Hebrew Free Loan Association was incorporated at Birmingham, Ala., last month.

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BROOKLYN NOTES.

Ridgewood Hebrew Educational Alliance.

The Hebrew Educational Alliance of Ridgewood held its first annual election last week, and the following officers were elected: Leon Luft, president; H. Markowitz, vice-president; H. Schwartz, financial and recording secretary; M. Cohn, treasurer.

The Ladies' Auxiliary held their first annual election on March 4, 1914, and the following officers were elected: Mrs. L. Luft, president; Mrs. W. Weinberger, first vice-president; Mrs. H. Schwarz, second vice-president; Mrs. M. Geller, third vice-president; Mrs. Charles Wittner, financial and recording secretary; Mrs. H. Markowitz, treasurer.

People's Temple to Have Whist and Parim Ball.

A Purim ball, whist and pinoche will be given for the benefit of the building fund of the People's Temple, Bensonhurst, on Saturday evening, March 14, at the Hotel Shelburne, Brighton Beach. The games start at 8.30 prompt, and valuable prizes will be distributed to non-players as well as participants. Dancing will be continuous throughout the entire evening.

Synagogue at Boulevard.

At a special meeting of the Building Committee of Congregation Petach Tichvah, held on March 5, at No. 1515 Lincoln place, Edward M. Adelson was selected as the architect for the new synagogue to be built at the northeast corner of Rochester avenue and Lincoln place. The building will be constructed of brick and stone and will be crowned with a semi-circular dome about thirty feet in diameter. It will be erected on a plot of 100x120 feet, and it is expected to cost about \$50,000. The plans are nearly completed, and the architect will soon invite bids for the construction of the temple.

The following are the officers of this congregation: President, William B. Roth; vice-presidents, I. Levingson and Morris Koppelman; secretaries, H. J. Nurick and H. Seinfeld; treasurer, L. Halpern.

The Building Committee consists of Messrs. Koppelman, chairman; Levingson, Nurick, Halpern, Schneider, S. Sasulsky, Liebowitz, J. Aaron and D. Isaacowitz.

The Civic Forum.

Col. Timothy H. Roberts will deliver a lecture on "Grit, Gumption and Gold" at the auditorium of the Kaplan School, 1731 Pitkin avenue, Brooklyn, Friday evening at 8 o'clock. This is one of a series of lectures for boys and girls.

On Sunday evening the Hon. Abram I. Elkus, LL.D., will speak on "Courts and Social Reform" under the auspices of the Civic Forum of the Kaplan School, of which Nathan H. Seidman is director. Justice Alexander S. Rosenthal will preside. The lecture will be followed by open discussion. The public is cordially invited.

Well-Known Charity Worker Dead.

Mrs. Nellie Anson, wife of Joseph Anson, a trustee of Temple Beth Elohim, Garfield place and Eighth avenue, passed away last Saturday morning, March 7, at 12.30.

Mrs. Anson was an active worker in all the Jewish communal affairs of Brooklyn. She was on the Board of Directors of the Ladies' Auxiliary of Temple Beth Elohim and was chairlady of all its important committees. She was a member of the Jewish Federation of Charities, of the Home for the Aged, the Jewish Hospital of Brooklyn, Council of Jewish Women, Consumptive Jewish Aid Society and served on many of the Jewish communal affairs of Brooklyn.

She was of unbounded charity, no applicant was ever turned from her door unaided, the servants had orders always to keep hot coffee on the stove in case a hungry person should apply for help at her door. An affectionate wife, a devoted mother, a true friend, she lived an exemplary life, honored and respected by all who knew her. Idolized by husband and daughters, her passing away leaves a void that can never be filled.

She leaves a disconsolate husband and four mourning daughters, Mrs. Flora Hess, Misses Julia, Fannie and Marion Anson.

Dr. Alexander Lyon, rabbi of Temple Beth Elohim, conducted the funeral services and spoke in touching words of the many virtues of the dear departed one. Judge Brenner, Max Webber, Sol Bauer, Emil Elsemann and many prominent citizens from Brooklyn and New York attended the obsequies.

Hebrew Educational Alliance.

The speaker on this (Friday) evening will be Mr. Mark M. Salomon, president of the United Jewish Aid Societies of Brooklyn. His subject will be "Jewish Philanthropy in Brooklyn."

A Purim entertainment will be given by the Sabbath school of the Hebrew Educational Society on Sunday afternoon and evening, March 15. It will include two plays, "The Star of Judah" and "The King's Choice."

Congregation B'nai Israel Anshel Emes.

About 200 members and their wives were assembled in the large hall of the Sunday school building, on Harrison street, near Court street, on Sunday evening last to attend the annual reunion and banquet of Congregation B'nai Israel Anshel Emes.

Mr. Louis Summer, Gabbai of the Chevrah Kadisha, acted as toastmaster. An interesting address was delivered by Rabbi Israel Goldfarb and a general discussion followed, each speak-

er being limited to three minutes. Those who spoke were: Assistant District Attorney Harry G. Anderson, Mark M. Salomon, J. Kronman, Samuel Cohen, H. M. Copland, I. Applebaum, S. Anton, A. Dango, H. Goldsmith, S. Lederman, J. Schnittka, S. Brooks, A. Wolf, L. S. Gottlieb, I. A. Goldberg, H. Sonnenstrahl, J. Friedman and Mrs. B. Kalischer.

Hebrew Burial Society.

The annual election and installation of officers held on Monday, March 2, at the headquarters, No. 101 Varet street, saw the following officers seated in the various stations: President, Dr. Samuel A. Gluck; first vice-president, H. Grossman; second vice-president, J. Lazarus; treasurer, F. Wolff; first trustee, J. Blecher; second trustee, E. Asch; recording secretary, M. Goldfarb; financial secretary, L. Meyer; honorary director, Mrs. Schneider.

Y. M. H. A. of Williamsburgh.

The monthly lecture will be given March 22 by Falk Younker, the field secretary of the National Young Men's Hebrew and Kindred Associations. The subject announced is "Park Benches."

The April lecture will be delivered by Rev. Dr. Nathan Krass, rabbi of Temple Israel. The subject will be announced later.

The next monthly pow-wow will be held on Thursday evening, March 19, at the building, 164 Clymer street. It will be in the form of a smoke-talk.

Jewish residents in every section of the borough are interested in the annual entertainment, reception and ball to be given at Prospect Hall, Prospect and Fifth avenues, the night of Wednesday, March 18, under the auspices of Congregation B'nai Shalom, of South Brooklyn. The proceeds will go to the building fund of the synagogue now in course of erection on Ninth street, between Sixth and Seventh avenues, which will cost \$75,000. Max Mantell, who heads the Arrangement Committee, is assisted by fifty prominent members of the congregation.

Arrangements are being completed for the novelty bazaar to be held at the Imperial, March 31, April 1 and 2, under the auspices of the Jews. The proceeds of the three-day event will go toward the building fund of the Bay Ridge Hebrew Institute. Hundreds of dollars worth of merchandise has been donated by merchants throughout Brooklyn for the bazaar, and the affair will undoubtedly be the means of raising a substantial sum of money for the new project.

The members of the Brownsville Hebrew Free School have presented Abraham Kaplan with a handsome silver loving cup as a token of their appreciation of his untiring efforts in making the last three social affairs of the society a success.

The People's Hebrew Association has elected the following officers: Nathan R. Finkelstein, president; Samuel L. Orlinzer, treasurer; Miss Elizabeth Rosenbloom, recording secretary, and Miss N. Harris, financial secretary.

Under the management of Charles Dillingham, that dainty actress, Fannie Ward, will begin an engagement of one week at the Montauk Theatre next Monday night. The play will be the three-act farce called "Madam President," from the French of Maurice Hennequin and Pierre Veber, and those who follow the annals of the theatre know the success which this work has achieved wherever it has been presented. Produced first in Paris, it ran there at the Palais Royal more than 400 nights, and has to its credit also runs in Berlin, Vienna, Milan and Buda Pesh, not to mention sixteen weeks in Manhattan at the Garrick Theatre. Mr. Dillingham has provided a lavish production, and furnishes a strong supporting company for his star, some of the best known members of which are George Giddens, W. J. Ferguson, John W. Dean, Charles Laite, George Brennan, Jack J. Horwitz, Frank Dawson, Reynolds Sweetland, Elene Foster, Amy Lee, Minna Gombel and Alice Kelly.

"The Rising Sun," an original musical travesty, is the title of this season's burlesque with the Rose Sydell's London Belles at the Star Theatre next week. This company has in the past always held the reputation of giving the public just what it wants—the best of everything—and this season is no exception to the rule. If anything, they have surpassed all their previous efforts, as they have spared no expense to make this season one that will long be remembered.

Newport News, Va.

Rabbi Moritz Speier, formerly principal of the Talmud Torah of the Orach Chaim Sisterhood, was inducted on March 8 as the rabbi of the Jewish community of Newport News, Va., in the presence of the whole congregation and a large number of guests from Hampton and Norfolk. The synagogue, with a seating capacity of 600, was crowded. After the Minchah service, rendered by the Chazan, Rabbi Speier was introduced by the president, Mr. E. J. Graft, who spoke in the highest terms of the rabbi's impressive personality.

In his inaugural sermon Rabbi Speier clearly stated that he is an orthodox Jew. His chief aim will be to promote learning among the old and especially the younger generation to influence the community for a proper Sabbath observance and to see that the children will be given a real Jewish home training. The sermon was most enthusias-

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tically received. Among the other speakers were Rev. Marmelstein and Rev. Fisher both of whom spoke in Yiddish. In the evening the Hebrew Literary Society tendered a reception to Dr. and Mrs. Speier.

Rabbi Speier will conduct a daily Talmud Torah a Bible and Hebrew class for boys and girls over 14 and a Bible and Hebrew class for adults.

Professor Oppenheimer Arrives. Prof. Franz Oppenheimer arrived in New York on Saturday evening on the Kaiserin Augusta Victoria. He was met at the dock by Leon Zolotkoff, Louis Lipsky and Dr. N. Syrkin. On Monday morning he left for Baltimore, where he delivers two lectures, Monday and Tuesday, in one of the seminars of the Johns Hopkins University. On Wednesday he will be in Washington to see Dr. John Gotterman, the English translator of his work, "The State." On Saturday evening, March 14, a reception will be given in Dr. Oppenheimer's honor at one of the leading metropolitan clubs. On Monday evening, March 16, Dr. Oppenheimer will address a mass meeting in Cooper Union, with Prof. Richard Gottheil as the chairman, and Dr. S. S. Wise and Dr. N. Syrkin as added speakers.

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ASHER, ISIDOR A.—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 Isidor A. Asher, 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. 242 West Ninety-eighth street, in the Borough of Manhattan, City of New York, on or before the 14th day of September next. Dated, New York, the 5th day of March, 1914. ABRAHAM A. ASHER, Administrator. EDWARD JACOBS, Attorney for Administrator. Office and Post Office address, 25 Broad street, New York City.

HOROWITZ, JACOB.—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 Jacob Horowitz, 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 Saul Bernstein, No. 149 Broadway, in the Borough of Manhattan, City of New York, on or before the 20th day of September next. Dated, New York, the sixth day of March, 1914. SAUL BERNSTEIN, Executor; HANNAH HOROWITZ, Executrix. SAUL BERNSTEIN, Attorney, No. 149 Broadway, New York City.

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BOURG, HATTIE 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 Hattie V. Bourg, 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 Benno Loewy, their attorney, Nos. 206 and 208 Broadway, Borough of Manhattan, in the City of New York, on or before the 23d day of September, next. Dated, New York, this 12th day of March, 1914.

BENJAMIN F. PALMER, LOUIS BLANKS, Executors. BENNO LOEWY, Attorney for Executors, 206 and 208 Broadway, Borough of Manhattan, New York City, N. Y.

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CHILDREN'S PAGE.

The Name of Heaven

Dear Children:

Rabbi Jochanan Ben Berokah said "Whosoever desecrated the name of Heaven privately, will be punished in public, whether he have acted in error or by design if he have but actually desecrated the Divine Name."

Let us try to understand this maxim. In the first place, what does it mean to desecrate the name of heaven; secondly, why should one be punished publicly for a sin he committed privately? And the last question and the one that seems most difficult to understand is why should he be punished if he have acted in error?

"There are different ways in which one may be guilty of desecrating the Divine Name," says Rabbi Naphtali Hertz Wesley, "for instance, if one commits a sin in public, even if he has done so through a sudden impulse of passion, he has desecrated the name of heaven, because people see that he has no fear of the Lord—but not every man is alike, as the Talmud tells us, when the Rabbin was asked what transgression would constitute the desecration of the Divine Name Rava answered: "If I were to take meat at the butcher and not pay for it immediately," Rabbi Jochanan said. "If I were to walk four paces without studying the Torah and without wearing Tefilin, as the people would talk about them and think that they are not honoring the Divine Name in their hearts, and that the piety that they did display previously was only hypocrisy—these are men of highest class, who when they cease, even for a moment, to do a certain pious action that they have been used to do, are guilty of desecrating the name of heaven.—Then there is the one who commits a sin and others learn it from him; these sins, if committed privately, would not constitute the desecration of the Divine Name. But there is a sin by which one desecrates the Divine Name, that is when he desecrates the name of heaven in his heart as Rabbi Elazar of Modin described them—these are the Epicureans who transgress the Commandments, even though not urged thereto by their sensual desires, but simply because they wish to desecrate the Divine Name, as they do not believe in the Torah and the Commandments and that the Holy One, blessed be He, regards the actions of Man and that there is reward and punishment for his deeds—this is the desecration of the name of heaven which one is guilty of whether privately or in public, and although the Holy One, blessed be He, makes the punishment fit the crime, and repays the one who sinned in private by punishing him privately and the one who sinned in public by punishing him publicly—in the case of the one who desecrates the Divine Name it is different—and in justice it is so, inasmuch as the one whose sensual passions lead him to sin privately, and he is careful not to sin publicly because he spares the honor of his Maker and his heart does not allow him to desecrate His great name publicly, therefore it is

fitting to spare him also and to punish him privately, and not put him to shame in public, however, he who desecrates the name of heaven in his heart surely does not refrain from committing the sin in public places because of the honor of the divine name since he is of the class that desecrate the divine name and do not believe in Providence, but he only commits the sin in private in order to save his own honor, that people should not talk about him and that he shall be considered as a righteous man in their eyes, therefore he is punished publicly, measure for measure, in order that his sins may be revealed to the world and all should know that he is a wicked man.

For that very reason also is he punished for a sin committed by error as well as by design, for he cannot be compared to an ordinary sinner who is not punished for the sin that he committed by error and did not know what he was doing, for he in whose heart there is the desecration of the Holy Name, would at the time that he committed the sin by error, just as readily have committed it by design, he is therefore punished for it as though he had committed it by design.

Sermon On Swearing

It would not be easy to preach a better sermon on profanity than the following, without using a much larger number of words. It was by Hon. Marcus R. Sulzer, of Madison, Ind., who was speaking, in the course of the recent Grimes trial: "I object to profanity," said he, "whether a man believes in God or not. If he does not believe in God he has no right to mention His name. If he does believe in God, he should speak of Him with respect." That saying could hardly be improved.—Baptist Record.

A lady of recent widowhood encountered much difficulty in framing an inscription for her dear husband's tombstone. After endless consultations with her friends and neighbors this was the one she selected:

"Rest in peace—until we meet again."

Visitor (consolingly, to Tommy, who has upset a bottle of ink on the new carpet).—Tut, my boy, there's no use crying over spilt milk.

Tommy.—Course not, any duffer knows that. All you've got to do is to call in the cat, and she'll lick it up; but this don't happen to be milk, an' mother'll do the licking.

Little Joey at school was being examined in geography.

"Now, Joey," said his teacher, "if your left hand is west and your right is east and in front of you is north, what is behind you?"

Joey wriggled about, and finally he answered:

"Well, the whole class can see it's a patch I have on my trousers. You don't need to point it out."

Sammy, while being reprimanded by his teacher for some misdemeanor, sat down, leaving her standing.

She reminded him that no gentleman should seat himself while the lady with whom he is conversing, remains standing.

"But this is a lecture," replied Sammy, "and I am the audience."

CONUNDRUMS.

When was Burgoyne's army totally destroyed?

When it was quartered in New York.

What kind of ribbons do mermaids use on their hair?

Marine bands.

"Why is an empty purse expressive of constancy?—Because you find no change in it.

What words can be pronounced quicker and shorter by adding syllables to them?—Quick and short.

Why are fowls the most economical things a farmer can keep?—Because for every grain they give a peck.

What is the difference between a fisherman and a lazy schoolboy?—One baits his hook and the other hates his book.

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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. 60 Wall Street, in the City of New York, on or before the first day of May, next.
Dated, New York, the seventeenth day of October, 1913.
LEO OPPENHEIMER, Executor.

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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.

PINTO BERTHA FLORENCE.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bertha Florence Pinto, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business, the office of Hymes, Woytisek & Schaap, his attorneys No. 55 Liberty Street, in the City of New York, Borough of Manhattan, on or before the 20th day of April next.
Dated, New York, the 8th day of October, 1913.
ALBERT LUCAS, Executor.
HYMES, WOYTISEK & SCHAAP, Attorneys for Executor, 55 Liberty Street, New York City.

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.

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.

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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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, 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 & Rosenstein, No. 346 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of April next.
Dated New York, the 30th day of September, 1913.
WILLIAM G. GGENHEIM, FRANCIS WERTHEIMER, Executors.
HORWITZ & ROSENSTEIN, Attorneys for Executors, 346 Broadway, Borough of Manhattan, New York City.

FRIEDLANDER, ISIDOR.—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 Isidor Friedlander, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Lewis A. Abrams, No. 135 Broadway, in the City of New York, on or before the 5th day of May, next.
Dated New York, the 21st day of October, 1913.
LENA FRIEDLANDER, Executrix.
LEWIS A. ABRAMS, Attorney for Executrix, 135 Broadway, Borough of Manhattan, New York City.

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LEVY CAROLINE.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Caroline Levy, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Leo Levy, their attorney, No. 90 Wall Street, Borough of Manhattan, in the City of New York, on or before the 30th day of March, 1914.
Dated, New York, the 19th day of September, 1913.
MORRIS LEVY, HARRY M. OSTERWEIS, Executors.
LEO LEVY, Attorney for Executors, 90 Wall Street, Borough of Manhattan, New York City.

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MUZETT, ISAAC (also known as Isaac Judelowitz and Isaac Abromowitz).—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 Muzezt, also known as Isaac Judelowitz and Isaac Abromowitz, 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 14th, 1913.
SAMUEL LAITMAN, Administrator for Admistrator. 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 their place 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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HYMAN-ROSE.—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 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.
MALVINA MEYERS, LEO HYMAN, Executors.
Weed, Henry & Meyers, Attorneys for Executors, 62 William Street, Borough of Manhattan, New York City.

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, 1914.
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.

MUZETT, ISAAC (also known as Isaac Judelowitz and Isaac Abromowitz).—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 Muzezt, also known as Isaac Judelowitz and Isaac Abromowitz, 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 14th, 1913.
SAMUEL LAITMAN, Administrator for Admistrator. Office and P. O. Address, No. 74 Graham Avenue, Brooklyn, N. Y.

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 their place 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.

