

MAR 21 1914

THE HEBREW STANDARD

America's Leading Jewish Family Paper

Adar 22d, 5674

VOL. LXIII. No. 8.

NEW YORK, FRIDAY, MARCH 20TH, 1914.

10 CENTS PER COPY.

MY GRANDFATHER

By B. HOROWITZ

Grandpa was irritable, as most elderly men are, and very tender-hearted, as many of them are, too. He had a weakness for children, as most of them have, and he had a favorite grandchild, as many of them have, too.

Grandpa's pet was I. He loved all his other children, to be sure, but for several reasons—one of which I shall tell you—he particularly centered his affection upon me. And so I became the child of his old age. I dined with him, I walked with him, I went to *shule* with him, and I slept with him; and the only time when I wasn't with him was when I was in *cheder* and he at his business.

I loved my grandpa almost as much as I loved my mother; surely far more than I did my father, for him I knew but little then.

And here is probably one of the reasons why I became grandpa's child of his old age. Soon after my mother's marriage Pa left the city for a country far, far away. He left because he had failed in business; and he had failed because he had been up in a *Beth Hamidrash*, and not in business. Behind him my father left his beautiful young wife and his newly-born son—the scapegrace that was to be. My mother came under grandpa's protection, and thus I grew up under his care. He became to me pa and grandpa combined in one; and I—I was his grandchild, and yet, far more than one of his many grandchildren.

At a very early age, as is the custom in Galicia, I was sent to *cheder*, and there my troubles in life began. The *belfer* (or teacher) who had charge of me, and who came every morning to fetch me to *cheder*, was a brute of the worst type. Thoroughly imbued with the old scholastic idea of the importance of knocking the devil out of every youngster, he set about thrashing us in as vigorous a manner as possible. Now as this *belfer* was a formidable creature physically, and as he felt certain that knowledge resulted in proportion to frequency of whip applications, the

result might well be imagined. I began to hate the *cheder*, and above all the brute who presided over a section of it.

thousands of others brought up in the atmosphere they were brought up in, had these erroneous ideas—at least, so they seem to us—of the

truth in it. But above all, probably the main reason why he tolerated this thrashing was because I seemed to make relatively little progress.

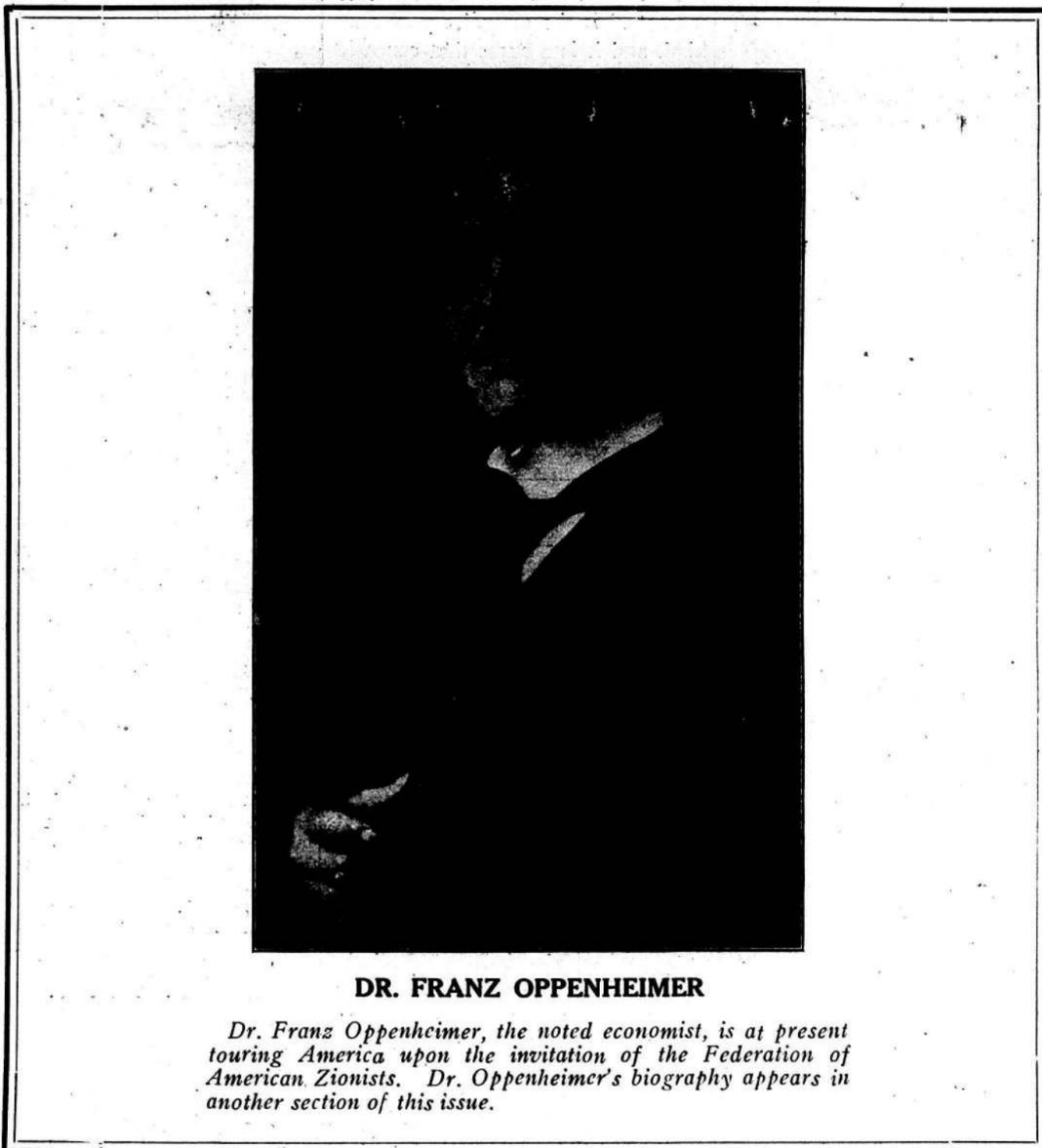
day we little brats would appear before the official family examiner, our uncle the *shochet*, and it appeared that some of the other fellows could rattle off through *shaini* to *sh'li she*, and some even to *re' ve' e*, whereas I fumbled and stumbled even up to the first portion, even the dear old granddad who loved me, not too wisely but too well, would lose patience. "What will become of him! What will become of him!" was his constant cry.

Soon after I had passed my sixth year my mother joined her husband, and I of course went with her. Ah, I shall never forget the night before we left the city! Grandpa pressed me and kissed me as his tears fell fast, and admonished me always to be a good and worthy Jew, and always to remember the granddad who loved him so well. He said many other things that I could not grasp at the time, and that I have the haziest recollections of to-day.

I joined my father, and in the new land of promise my education took on an entirely new turn. *Cheder* gave place to public school; Hebrew to secular subjects. The teachers no longer thrashed and shouted. The boys were no longer expected to comprehend that which was beyond their capacity. Memory now made room for the understanding.

My progress in the public schools was better than that in the *cheder*, though in the beginning ignorance of the language caused me much suffering at the hands of the other schoolboys. As my father attributed the vicissitudes in his life to his exclusive Hebrew education, he made no strenuous efforts to burden me with this, in addition to my public school work. To be sure, at the urgent pleading of my mother, I was later on sent to the *Talmud Torah*, but Pa cared little as to what I gained there. What he did care for was that I should excel in the three R's.

In the meantime, the most pitiable letters were being received from grandpa. His one ray of hope, his light of his old age, had been taken



DR. FRANZ OPPENHEIMER

Dr. Franz Oppenheimer, the noted economist, is at present touring America upon the invitation of the Federation of American Zionists. Dr. Oppenheimer's biography appears in another section of this issue.

My lamentations were poured into grandpa's ears, but with little avail. Of course, you cannot misunderstand this attitude of his. He as well as the *belfer*, and as well as

way knowledge should be imparted to children. Then again, he was convinced that I was prone to exaggerate much of it; and this, I may confess at this day, had an element of

Several of his other grandchildren who went to the school with me, and in whom he took less interest than he did in me, did much better;—and this grieved him. When on Satur-

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from him, and he was disconsolate. The world had become a darkness to him ever since we had left him. Even the very *stiebel* (place of worship) that he frequented, and where he met the men who constituted a good fellowship club second to none in the world, had no more attraction for him. My aunt wrote us that he had aged markedly within a few months, and that his general condition was causing alarm to the family. "If the distance separating me from my *Yosselle* would be but shorter how many times would I have already seen him!" he wrote.

I myself had loved my grandpa, but of course it is a far easier thing for a child to become indifferent. His ready adaptability makes him easily forget the past, and engrosses him in the present. And so it was with me. In time, my surroundings were engaging my attention almost exclusively, and the vision of grandpa grew more and more dim.

His letters continued to be read to me, but whereas formerly I would follow every word attentively, now my mind wandered; and I was glad when the reading was over and I could join my playmates. I always added a few lines to my mother's letters to him, but this writing became more and more mechanical, till my fingers penned one thing and my mind thought of another. Both Ma and Pa scolded me severely for this marked change that was coming over me, and even granddad himself was

keen enough to detect this in the letters I wrote him—a discovery that but added to the pain he was already suffering. But these things affected me little. There were moments when the thought would suddenly flash across me that I was strangely apathetic, but these moments were very few and far between; and ere the thoughts could imprint themselves upon my mind they had disappeared.

So the weeks and the months and the years flew by. I had been *bar-mitzvah*, I had graduated from the public school, and was rapidly approaching the termination of my high school career. I had already gone beyond the three R's: I had begun to explore the mysteries of X, Y and Z, the regular and irregular verbs of another language, the solid, liquid and gaseous states, the human mechanism, and many another wonder. The flexibility of the mind could be seen to no better advantage. The mental storehouse received large additions daily. True, it was only at a much later stage that these additions, when arranged and rearranged repeatedly, re-enforced in the meantime by additional experience and study, yielded the maximum of benefit.

I was gaining, but I was also losing. The Hebrew with which I had started to the exclusion of aught else I now cast aside altogether. My mother pleaded, especially as grandpa in all his letters never failed to ask what progress I was making in

the sacred tongue; but this pleading did not alter my conviction that I could pursue Hebrew only at the expense of something far more valuable to me—an opinion with which my father thoroughly concurred.

And so I drifted more and more away from the shores of Judaism, and, for that matter, from the shores of any belief. In my sixteenth year I knew too little of religion to be a believer, and too little of science to be a skeptic; with the result that—as many have before me, and many will after me—I took the line of least resistance, and became an out and out disbeliever. Unripe food no more surely does harm in digestion than does unripe thought in life. The stomachaches disappear only when easily digestible foods are sent into the digestive apparatus; and the mental-acres are also lessened when the mental-enzymes can disintegrate the complex thoughts that invade the brain system.

The *cheder* and the *belfer*, with their *t'nach* and *gemo'rah*, with their sing-song and thrashings—what a hideous dream of the past!

* * *

And then one day a telegram announced to us that dear old granddad was rapidly sinking. Within twenty-four hours mother and I were on our journey to the home long left.

What tragedies occur simply because our natural tendency is to postpone things. "Not to-day, but to-morrow," is the eternal cry of mankind, and it is a curse that centuries of bitter experience have been unable to eradicate. My mother had repeatedly wished to pay her father a visit, but she also was one of the multitude, and she alas! also cried "not to-day, but to-morrow." The morrow came, but my granddad was no more.

"Blessings upon that *Yosselle* of mine. I do hope that he's turned out to be a good Jew." These were among granddad's last words.

Have I turned out to be a good Jew? I wonder.

Israel's Idea of Justice

At a recent banquet given by the Independent Order B'nai B'rith, at Washington, D. C., Wendell Phillips Stafford, Supreme Court Judge for the District of Columbia, was one of the principal speakers. He delivered a forcible address, in the course of which he said: "I wish to say a few words to-night about the contribution Israel has made to the world's ideal of justice. There is only one thing more important than to get justice, and that is to do justice. The race that has done most to elevate and widen the world's sense of justice has rendered it the greatest service. And let me say at once that the reading and reflection of a lifetime have led me to believe that that supreme distinction must be accorded to the Jew.

Justice is a universal concept. It is not in conflict with mercy. Mercy is only another name for justice. It is only another expression of the same infinite and divine face. If we ever think of mercy and justice as warring with each other, it is only because our view is narrow and contracted. Take it in a court of justice. It is never a question whether mercy shall be shown. Mercy ought always to be shown. The question is how shall it be shown, and to whom shall it be shown, to the one or to the many, to the guilty or to the innocent, to the murderer or to him who may be his next victim if he shall go free, to the individual sufferer or to that great number who may be restrained by his

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example? And even to the offender some measure of punishment may be the truest mercy.

"Now it is the glory of the Jew that he clearly perceived this universal quality of justice. That unrivalled gift of spiritual insight that enabled him to stand in the crowded pantheon of pagan gods, unbewildered by their subtlety, unenamored of their beauty, and proclaim the everlasting truth that God is one—that same gift enabled him to see that God's character is one and perfectly consistent. He bowed down and said, "Our God is a consuming fire," and lifted up his face in child-like confidence and said, "His mercy endureth forever." He saw that the two truths were not really two but one. He thought of God as a king who wraps creation around him like a garment and yet he felt him to be a father who leans down to catch the lowest whisper of his child. And his idea of God was one and the same with his idea of justice. Other peoples have pictured justice as an angel standing beside the throne, waiting with the glittering unsheathed sword of vengeance, or holding before her blindfolded eyes the poised and pendant balance. The Hebrew went beyond all that. With the boldness of the seer he cried, "Justice and judgment are the habitation of Thee throne," as much as to say, God's very throne is built upon his justice, and if God himself could fall away from justice he would in that same moment fall away from power. When has thought soared to a more daring height, or clothed itself in language more magnificent?

"And then he saw that justice was eternal. All things about him were in flux. Races might come and go, empires might rise and fall, but what was right yesterday was right to-day and would be right to-morrow. There he took his stand. The earth might skip



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like young rams, but justice would never fail him, and underneath him were everlasting arms. God gave him to see, through the things that are ever changing, the things that never change.

And one thing more he saw—saw it, with a clearness of vision never granted to any other and held to it with a courage as stubborn as ever stood against the tide of battle—he saw that, no matter what the opposition, no matter what the persecution, no matter what the apparent power of the oppressor, justice was sure to triumph in the end. That is the vision and the faith that have made his record glorious.

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Israel's ideal of justice has taken permanent possession of the human mind. Torn asunder by faction, driven from his country, scattered, to the four winds of heaven, Israel has stamped his ideal of justice upon the human consciousness itself and lives in every upward movement of the race.

"I do not forget—though for the moment I may seem to do so—I do not forget what other races have contributed to the common store: Athens and Italy their sense of beauty, Sparta and Rome and Germany their zeal for liberty, England and America the ever-blessed union of liberty under law; I do not forget what your own gifted race has wrought in other ways—in

war and statecraft, in music, art, poetry, science, history, philosophy—but, compared with the meaning and majesty of this achievement, every other work you have accomplished, every triumph of every other people, sinks into insignificance. Give up every other claim to the world's gratitude before you surrender this: The world owes its conception of justice to the Jew."

Jews of Salonica Look to Spain

Just 422 years have elapsed since the expulsion of the Jews by King Ferdinand and Queen Isabella from Spain—an expulsion that synchronized with the discovery of the new world by Christopher Columbus.

Driven from the land of the Hidalgos in the most ruthless manner and under circumstances of the greatest barbarity, they were offered a refuge by Sultan Bajazet II in his province of Macedonia and settled in large numbers in and around Salonica, which largely due to their presence, became one of the most important and prosperous seaports of the Levant.

In spite of the treatment which they had suffered at the hands of Spain, at the close of the fifteenth century, they have always retained a love for that country, says "Ex-Attache," writing in the Chicago Tribune. To such an extent is this the case that the Jews of Salonica to this day use the Spanish language as their vernacular. Their eyes have always remained turned in the direction of the Iberian peninsula, which has remained identified with many of their most cherished traditions.

And now it seems as if they were about to start once more on their travels and to inaugurate another exodus, virtually driven out of Salonica. This time, however, it will be toward the setting of the sun instead of eastward, as 400 years ago. They are arranging to retrace their steps to that Spain which has become to them as the Land of Promise, and which, under the liberal rule of its enlightened young king, is extending to them a friendly hand of welcome.

Spaniards recall the extent to which the Jews contributed to the industry and prosperity of their country during the first fourteen centuries of the Christian era. They were identified with almost every form of activity and culture in the Iberian peninsula, brought worldwide fame to Toledo and Seville, and were among the leading factors in the accumulation of the wealth of the great seaports of Barcelona, Carthage and Cadiz. Their expulsion paralyzed for a long time the commerce and industry of the kingdom.

Since the war with the United States sixteen years ago a new era appears to have opened for Spain. A different spirit has come over its people. Instead of wasting their time in the contemplation of the past they are now busily engaged in working for the future, in developing the long latent and extensive resources of their country, in promoting in every direction national industry and trade, which are yearly assuming a more flourishing aspect. In their opinion the return of the formerly Spanish Jews from Salonica and from the province of Macedonia cannot but prove a source of additional strength to those national endeavors which are so gratifying a feature of life in Spain under King Alfonso XIII.

Nor is Spain the only country that shows itself alive to the advantage of the presence within its borders of these Jews from Macedonia, continues "Ex-Attache." The Sublime Porte, as in 1492, is again offering them a refuge, this time in Asia Minor, in the province of Angora, which when developed by means of capital and enterprise bids fair to prove the richest region of the Ottoman Empire.

The Turks have seen what the Spanish-speaking Jews have been able to accomplish during the last 400 years at Salonica, and now that the latter has passed from the possession of the Porte to that of Greece are reluctant to lose their co-operation in the difficult task of the empire's recovery from its recent disasters in the wars first with Italy and then with the Balkan coalition.

But while the Salonica Jews appreciate the compliment implied in the invitation of the Sultan, they are not thinking of accepting the offer, flattering though it be as coming from a power under whose rule they have lived in contentment and prosperity for so many centuries. They have no assurance that

Asla Minor will not before another generation is past share the fate of Macedonia and pass under the sway of some other power in the ultimate disruption of the Ottoman monarchy. That is why they are turning their steps in the direction of their former homes in Spain.

It is only fair to King Constantine and to his government to explain that they are not adopting toward the Jews of Salonica any of those measures of forcible expulsion to which Ferdinand and Isabella committed Spain in medieval times. They would doubtless prefer to keep the Jews at Salonica. But it is the conditions there that have become impossible.

As long as the Turks were supreme in Macedonia they were content to leave trade, both great and small, banking, and even industry, in the hands of the Jews, who suffered practically no competition on the part of their Moslem neighbors and fellow citizens. The Greeks are not prepared to do this. They are just as keen in the matter of business as the Jews themselves, and seek to compete with them throughout the Levant.

There is, therefore, but little love lost between the Jews of Salonica and the Greek shopkeepers, merchants, bankers and handicraftsmen who have flocked into the district since it passed under the rule of Constantine. Moreover, any chance of their reaching an understanding with one another is rendered remote by the fact that the Greeks cannot speak Spanish and that the Jews of Salonica are ignorant of Greek.

Then, too, there is the question of military service. The Jews of Salonica have always been free from any obligation of the kind with regard to the Sultan's army by the payment of a special tax. No such immunities are accorded by Greek law and as subjects of King Constantine the Jews at Salonica would be compelled to put in the legal term of service in his army in identically the same manner as any native born Greek.

Finally, the Jews at Salonica enjoyed, while under Turkish domination, a considerable amount of autonomy, self-government, and valuable privileges of one kind and another, and in the administration of their ecclesiastical property, and philanthropic undertakings were entirely free from any Ottoman supervision, control or interference. All these advantages have ceased since the Greek government cannot afford to accord to the Jews at Salonica favors which it is unable to concede to its own people.

These are the principal reasons which are causing the Jews to abandon Salonica. But there are many others of minor importance, but which, taken all together, are sufficient in their eyes to render an exodus to Spain not only advisable but even indispensable.

That these Salonica Jews should turn from the offers made to them by the Sublime Porte to settle in Angora is worthy of note and should command attention. They are shrewd and sagacious observers of events, with an unrivaled experience of that part of the world known as the near east. Their judgment is one to be respected, and if they regard the outlook for Asia Minor as sufficiently fraught with peril to deter them from accepting the valuable favors tendered to them by the Sultan it means that the future of the Ottoman Empire is extremely ominous.

A ball given last month at Constantinople in aid of the Jewish National Hospital Or Ahaim was a brilliant success and was attended by all the Cabinet Ministers and the Ambassadors from the United States, Italy, Belgium, Spain and by many other dignitaries. The net proceeds, which will exceed 30,000 francs, together with the 20,000 francs derived from last year's ball, will put the finances of the institution on a sound basis.

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ITEMS OF INTEREST IN THE JEWISH WORLD.

The pupils of Temple Israel had their Purim entertainment last Sunday afternoon.

Mr. S. Howard Cohen has been appointed chief clerk of the Board of Elections of New York city.

Of the 2,256 emigrants landed at the port of Philadelphia during February, 1914, over 38 per cent. were Jewish.

A Hebrew Speaking Society has been organized among the undergraduates of the New York University.

The Russian Ambassador in London recently paid several visits to Mr. Leopold de Rothschild, and his visits are regarded as of great significance.

Fred Griesheimer, of Chicago, has been appointed internal revenue inspector for Illinois. The position is a new one, created under the income tax law.

The synagogue of the Congregation of Abraham and Isaac, the first to be erected at Beverly, Mass., has been dedicated.

Jacob Mendoza was last week elected Selectman at Revere, Mass., and is the first Jew elected to such office in that town.

The New York Section of the American Chemical Society has presented Dr. M. Gromber, of Ann Arbor University, with a medal for special research work.

Joseph Felsenstein, for over forty years a Jewish communal leader of St. Joseph, Mo., died last month at the age of seventy-nine.

Frédéric J. Newman, said to have been one of the first men to place on the market a successfully electrically propelled carriage, died at Chicago, Ill., last week, aged thirty-six.

A bill has been introduced into the Maryland Legislature which, if enacted into law, will relieve Jews from the operation of the present Sunday law passed in 1723.

A much needed new synagogue is to be built at Metz, Germany. The municipality has granted the site and a subvention. An important subvention will also be forthcoming from the State.

A letter threatening to blow up the Union Park Street Synagogue, Boston, Mass., was received by the officials last week, and has necessitated a detail of police being in constant attendance ever since.

The Hilfsverein has appealed to the Russo-Jewish Education Society for a supply of teachers for the Palestinian schools, but the society replied that it could not comply with the request.

Mr. Samuel A. Lewisohn, son of Adolph Lewisohn, has been appointed a member of the New York Board of Parole, which has jurisdiction over the release of juvenile offenders.

The Jewish population of Toronto, Canada, has risen from 2,000 eighteen years ago to 35,000 at the present time. The Jews form 1.03 of the entire Canadian population.

Yiddish stands fourth as the language of the 2,221,497 persons of foreign white stock in the State of Massachusetts; 3.04 of the population speak that language.

Seventy-six Jewish farmers at Knox, Starke County, Ind., have organized an association for the purpose of purchasing supplies and systematically distributing their product.

Moses Berlyn, for half a century one of the leaders of the Birmingham, England, Jewish community, died last month. Mr. Berlyn stood high in Masonic circles.

Former Governor Draper has sent a substantial check as a donation to the building fund of the synagogue about to be erected by the Jewish residents of North Attleboro, Mass.

A special campaign is being made at Los Angeles, Cal., to raise \$25,000 in ten days to complete the unfinished sanitarium of the Jewish Consumptive's Relief Society at Duarte.

Mrs. Sarah T. Drukker, whose death occurred at Cincinnati, Ohio, last week, was an ardent advocate of woman suffrage and at one time was president of the Twentieth Century Club.

Behr Manischewitz, whose name was known all over the world as a Matzoth baker, died in Cincinnati, Ohio, on March 8. He started his bakery in Cincinnati in 1835, and it grew into the largest of its kind in the world, his product being shipped to England, Japan, France, Africa, China, New Zealand and Egypt.

Miss Sadye Atlas has been appointed bailiff for the Juvenile Court of the District of Columbia, and is the first woman bailiff appointed in the history of the District.

As a result of the visit of Prof. Solomon Schechter to Boston, Mass., last week, a branch to aid the Jewish Theological Seminary has been formed in that city.

The Congress of Jews of the Greek Empire which will convene in the spring, will carefully consider the establishment of a chair for Jewish studies at the Athens University.

The complete programme has been issued for the National Conference of Jewish Charities, which will be held at Memphis, Tenn., May 6, 7 and 8. At the opening session Mr. J. J. Dukas, of New York, will read a paper on "Free Loans."

The first year of the National Federation of Temple Sisterhoods has just been completed. The federation was organized with forty-nine sisterhoods and thirty-nine have been added during the past year.

The United Synagogue of Great Britain last year received approximately \$215,000 and expended about \$210,000. The approximate attendance at the Jewish Institute was 102,216 and the Beth Din dealt with 803 ecclesiastical and 403 civil cases.

The Jewish Educational Alliance of East Baltimore, Md., has again carried off top honors in the annual basketball tournament of the Public Athletic League, winning in four out of five classes in which they had teams entered.

Among the buildings to be erected by the University of Chicago during the coming year is one which will be called Julius Rosenwald Hall, named in honor of the famous Chicago philanthropist, who is one of the trustees of the institution.

The Russian Government has published a circular ordering the introduction of the ballot for Jewish applicants for admission into Jewish secondary schools. The system, which is being severely criticised by the Liberal press, makes it easier for the principals to adhere strictly to the percentage norm.

From time to time the Russian Government issues a report concerning the state of the fund placed by the late Baron de Hirsch in the hands of the Holy Synod in aid of the church schools. According to the official Russia, the fund and the accumulated interest now amounts to 450,000 roubles.

Following the custom recently instituted in a number of cities, the members of the New Orleans (La.) Council of Jewish Women have pledged themselves not to send flowers in case of a death, but instead to send a donation to some specific charity in memory of the deceased.

From Liverpool, England, comes news of the death of Mrs. May Cohen, wife of Alderman Lewis S. Cohen, ex-Lord Mayor of Liverpool. During her husband's term of office of Lord Mayor she originated the Transvaal War Fund and was prominent in all Jewish social and communal uplift work.

Under the auspices of the Brooklyn Section Council of Jewish Women the Amelia Seldner Memorial Home for Jewish Girls at Jamaica will be opened on April 19. The mission of the home is to receive girls between seven and sixteen who are in danger of becoming delinquents.

Baron Edmond de Rothschild, who is visiting Palestine, has expressed his extreme satisfaction at the remarkable development of the Hebrew schools and the spread of the Hebrew language at Palestine. He left 70,000 francs at Jerusalem for distribution among the local poor.

Three Baltimore charitable institutions—the Federated Charities, the St. Vincent de Paul Society and the Hebrew Benevolent Society—will get \$20,000 between them to take care of indigent and orphan children in their homes to avoid the breaking up of homes on account of poverty if a bill introduced last week by Senator Curran becomes a law.

Miss Morgenthau, daughter of the United States Ambassador to Turkey, recently inspected the girls' school of the Alliance Israelite and Galata and expressed a desire to give instruction in English twice a week to the highest class in that school. Her action produced a deep impression among the young Jewesses of the Turkish capital, and the head mistress was inundated with applications from young girls belonging to every class in society who desire to be taught English by an Ambassador's daughter.

CORRESPONDENCE.

The Jewish Protectors and the Board of Education.

Editor HEBREW STANDARD: My attention has been called to an article signed Maurice Brodzky, appearing in THE HEBREW STANDARD of the 6th inst., which appears to have been written under a misapprehension.

The facts in regard to the Board of Education taking over the secular school at Hawthorne are as follows:

Since the inception of the institution we have given instruction at Hawthorne corresponding to the instruction given by the public schools of this city. For this purpose we employed our own teachers and received an annual grant from the city of New York toward the expense of thus educating the boys in our care.

We reached the conclusion that this part of our work could be more efficiently done if this instruction were given under the direct supervision of the Board of Education by teachers appointed and selected by the Board of Education. We were able to make an arrangement to this end with the Board of Education, by which, instead of the city, as above stated, paying us and we employing teachers, the city directly employs the teachers and supervises the instruction in exactly the same manner as has been done for years at the Hebrew Orphan Asylum in this city.

The secular instruction in our school has thus become a part of the regular public school instruction of this city. Yours very truly,

MORTIMER L. SCHIFF, President.

New York, March 11, 1914.

Doing the Proper Thing.

Editor Hebrew Standard:

Anent your article in last week's HEBREW STANDARD calling attention to the proposed desecration of the Jewish Sabbath by the Bronx Maternity Hospital, would state that on behalf of the Union of Orthodox Hebrew Congregations I called the attention of the managers in charge to the Chillum Hashem which they were about to commit, and am happy to say that they saw the error of their way and have decided to call off the functions originally scheduled for Friday night and Saturday afternoon. The following letter explains itself.

Very truly yours,

ALBERT LUCAS,

Secretary Union of Orthodox Hebrew Congregations.

The Bronx Maternity Hospital.

March 15, 1914.

Albert Lucas, Esq., 56 West 105th Street, New York City.

Dear Sir:

Your letter of the 12th inst. at hand and the same has received the careful consideration of the Board of Directors and the Exposition Committee.

In planning the dates the Exposition Committee took into consideration similar affairs that were held in the past for the benefit of Jewish charitable institutions, notably the Industrial Exposition, held last year for the benefit of the Bronx Hospital, at the Grand Central Palace, on which occasion the exposition was opened to the public on both Friday night and Saturday afternoon.

While the closing of the Exposition on Friday night, April 3, and Saturday afternoon, April 4, will cause considerable expense and great inconvenience to the Bronx Maternity Hospital, still the Board of Directors have unanimously decided that it was an error to make such arrangements, and have determined to comply with the wishes of the Union of Orthodox Jewish Congregations of America and will keep the exposition closed on Friday night, April 3, and Saturday afternoon, April 4.

We trust that this will meet with your entire approval.

Very respectfully yours,

JULIUS WEISS,

Chairman of the Exposition.

The Junior Congregation.

Editor HEBREW STANDARD:

The existence of the Jewish race, or the establishment of a Hebrew nation, is directly dependent upon a Jewish people. When succeeding generations continue to contribute Jews whose loyalty to their race and tradition yearly diminish in their intensity, then we are approaching the state when there will be no Jewish race, because there will be no Jewish people. At this point it becomes evident that if the Jew'sh reader does not appreciate the value of the Jews or of a Jewish nation, it simultaneously becomes apparent that the formation of a junior congregation is a positive necessity—for his case at least.

The religious indifference of the young is a problem of the most imperative importance to American Israel. Its solution has been many times unsuccessfully attempted. Numerous methods of attracting the young have been devised, attempted and proven failures. The abbreviation of the service and the inducement of every form of attraction that money could purchase or intellect devise have proven ineffectual to meet the demands of the young people's spiritual desires.

At length, the adoption of an original idea now gives hope that this problem is on its way to final solution, if the solution itself is not already here. The plan is a simple one. Young men between the ages of 18 and 28 should take complete charge of their own service, comprise a junior congregation and organization formed after the senior and hold their services under their own supervision. This will make the synagogue the centre of not only their religious activities, but will encourage the estab-

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lishment of the synagogue as a nucleus for intellectual and social activities.

The strength and power of the junior congregation is derived from the fact that it is built upon the right principle. In a land such as this, where democracy is an ideal of the youth, the dominion of foreign appointed authority is distasteful. This is one reason why the services of the seniors do not appeal to the juniors. The main factor upon which the junior congregation bases its influence is the pleasure of possession. One of the greatest delights in life is derived from the sensation of ownership. The feeling that we own something is powerful. Young people take far more interest in what belongs exclusively to them than they do in what belongs to some one else. They would rather take part in what they devise for themselves than to attend services devised for the "inmates of an old men's home."

To Rev. Dr. P. Israel, of Boston, the credit for the establishment of a junior congregation is due.

An ounce of result is worth a ton of theory. Theorizing is the favorite time and space killer of a people just awakening to enthusiastic appreciation of themselves and their power; to the realization of themselves re-established as a nation. Doubtless the reader is more interested in what we have done and are doing and certainly our accomplishment is the basis upon which we should be judged.

The working of this plan is satisfying as to its worth and convincing as to its practicability. Twenty interested young men of Roxbury, Mass., formed the Adath Jeshurun Junior Congregation and meet every Friday evening in the synagogue, where there is first singing by the choir. After the short services the rabbi delivers an address and an invited speaker talks on some Jewish topic. Several Bible classes and Jewish history clubs have been organized by the Junior Congregation for their younger brothers and sisters. The original membership has been greatly increased and a great many plans are under consideration for the efforts of the congregation when it opens its season next October.

Very truly yours,

PETER TURCHOR.

Secretary Adath Jeshurun Junior Congregation, Roxbury, Mass., March 15, 1914.

SOCIAL NOTES.

A wedding that was both pretty and impressive was that of Mr. Siegfried Frohlich and Miss Beatrice Barucha Drachman, daughter of Rev. Dr. and Mrs. Bernard Drachman, which took place in Ohab Zedek Synagogue, 16th street, near Fifth avenue, on the evening of Monday, the 16th inst. The synagogue was tastefully and elaborately decorated with palms and smilax and filled with a great gathering of relatives and friends and members of the congregation Ohab Zedek and Zichron Ephraim, of which the bride's father is rabbi. After the ceremony a reception and dinner took place at 128 West 121st street, the residence of the bride's parents, at which were present, among others, the following: Rev. Dr. and Mrs. Philip Klein, Mr. and Mrs. H. Peirra Mendes, Mr. and Mrs. Jonas Weil, Mr. and Mrs. Bernard Mayer, Mr. Samuel Weil, Mr. and Mrs. M. Weil, Mr. and Mrs. L. Weil, Mr. and Mrs. M. Gruenstein, Mr. J. Adler, Mr. Benjamin J. Weil, Mr. and Mrs. L. V. Weil, Mr. and Mrs. Max S. Boehm, Mr. and Mrs. G. S. Drachman, Mr. and Mrs. A. Wolf, Mr. and Mrs. N. Loewy, Mr. and Mrs. Herman Strauss, Mr. and Mrs. H. Lahnstein, Mrs. E. Rothschild, Mr. and Mrs. Henry Glass, Mr. and Mrs. Aaron Garfunkel, Mr. and Mrs. M. Engelman, Mr. and Mrs. M. Neuman, Mr. and Mrs. I. Bloomfield, Miss Irma Abrams, Mr. Herbert Stein, Miss Edna Stein, Miss Stella Drachman and Mr. Monroe Flegenheimer.

The Ladies Society of the Congregation Zichron Ephraim, of East Sixty-seventh street, held a Purim entertainment and ball at the Central Opera House, 211 East Sixty-seventh street, on Sunday evening, March 15. The play, "Queen Esther," was produced under the direction of the superintendent of the school, Mr. J. Katzenberg, and Miss Ida Fishkin. The principal parts were taken by Masters Irving Rottenberg, Harry Feder, Sidney Prerau, Julius Banner, J. Goldstein and the Misses P. Wasserman, Ida Millmann, H. Coleman, A. Krauss, T. Rosenblum, J. Golden and J. Bloch. Musical recitations were rendered by the Misses Eva Stern and I. Smithline. The entertainment, which was attended by over 1,200 persons, was opened by an address by Rev. Dr. Bernard Drachman, and was both a social and financial

success. The school was founded by the president of the congregation, Mr. Jonas Weil.

The Junior League of the Sanitarium for Hebrew Children is tendering its first subscription dance at the Hotel Gotham on Saturday evening, March 28, by courtesy of the Jardin de Danse, Mons. Carlos Sebastian, who has just returned from Chicago, will give some of his new exhibition dances with his dancing partner. Several other prominent terpsichorean artists will also appear. Beautiful prizes are offered for those entering in the dancing contests. The young people who attended the invitation soiree d'ansant given by the League at the Hotel Marselles a few weeks ago will readily understand that the Junior Society is on the road to a successful membership.

A reception cabaret and dance was given by the Junior League of the Upper Manhattan Branch of the Widowed Mothers' Fund Association complimentary to Mrs. Samuel Elkeles. Mrs. William Einstein was made honorary member. Mr. Benjamin Antin made the presentation speech. Mr. Maxwell, Civic president, made the opening address, explaining the objects of the society. Mr. William Horwitz and Mr. N. J. Levine were in charge of the entertainment. The Hospitality Committee consisted of the Misses Fanny Jedel, Mildren Blau and Corinne Blau.

The Purim ball and entertainment of the Allied Societies of Temple Anshe Chesed took place at Sherry's on Saturday evening, March 14, and was a pronounced success, both socially and financially. The entertainment consisted of a musical programme, both instrumental and vocal, by prominent and distinguished artists.

After the entertainment dancing commenced at about 10.30, and all present participated in the pleasures of the light fantastic until the entire dancing order was finished. The net result of the affair is expected to reach about \$3,000.

On Saturday last at the synagogue of the Congregation Shearith Israel, Moses, the son of Mr. and Mrs. Hiram Guedalia, was Bar Mitzvah, reading a portion of the parasha and the haftarah in a manner that elicited the highest praise from all who were present. Dr. Mendes' charge to the Bar Mitzvah at the conclusion of his sermon was eloquent, full of deep feeling. A reception was held in honor of the event at the residence of Mr. and Mrs. Guedalia Sunday afternoon and evening.

The children of the Religious School of Congregation Kehilath Jeshurun, 117 East Eighty-fifth street, participated in a very enjoyable Purim celebration last Thursday afternoon. There was an interesting programme arranged, consisting of violin and vocal selections, Hebrew and English recitations, a Hebrew ballad on Purim and the Hatikvah. A playlet was given by one of the girl's clubs.

The ladies of the Sisterhood donated and served the refreshments. Rabbi Herbert S. Goldstein and Mrs. Edward Epstein, president of the Sisterhood, addressed the children.

The Tremont Temple, located on the Concourse, will give its annual entertainment and ball on next Saturday evening, March 21, at Hunt's Point Palace.

This has become one of the great social events of Tremont, and the large number of members and friends of the Temple will be present to enjoy the exceptionally fine entertainment which is on the programme.

A subscription dance will be given at the Hotel Gotham on Saturday evening, March 28, under the direction of the Junior League of the Sanitarium for Hebrew Children. There will be exhibition dancing by Mlle. de Kerman and M. Alexandre.

Mrs. Samuel Elkeles has planned a series of entertainments for her guest, Miss Elsie Levine, of Dorchester, Mass., a prominent member of society in the younger set of her home town and Boston.

Prof. and Mrs. Richard Gotheil will sail for Europe early in May.

The Purim play and public examination of the pupils of the Religious school of Congregation Shaari Zedek will take place at the Lexington, 109 East 116th street, on Wednesday evening, March 25, at 8 o'clock.

Mr. and Mrs. Henry P. Wertheim, of this city, are entertaining lavishly on the Riviera prior to taking possession of a house which they have rented at Paris for the coming season.

An afternoon whist was given by the Independent Sisterhood of Yorkville yesterday at the Juliette, the proceeds of which will be used in the charity work of the organization.

The Sisterhood of the Hebrew Tabernacle have arranged an entertainment and dance at Palm Garden, East Fifty-eighth street, on March 29.

Mrs. Frederick Nathan gave a reception last Wednesday at her residence, No. 162 West Eighty-sixth street.

A sale and dance was held yesterday at the home of Mrs. Max Schwarz, 622 West 141st street. The proceeds will go to the upper Manhattan branch of the Widowed Mothers' Fund Association.

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ENGAGEMENTS.

ALTHOLZ-SHAPIRO.—Mr. and Mrs. Morris Shapiro, of 101 West 113th street, announce the engagement of their daughter Isabel to Mr. William Irving Altholz.

BRILL-TOWBIN.—Mr. and Mrs. Louis Towbin of 289 Hart street, Brooklyn, announce the engagement of their daughter Sadie P. to Mr. Irvin Brill. At home March 22, from 3 to 6 o'clock.

BUTT-NATHAN.—Mr. and Mrs. M. Nathan of 61A Covert street, Brooklyn, beg to announce the engagement of their daughter Rose to Mr. Herman M. Butt.

CHARNAS-FREED.—Mr. and Mrs. M. Freed, of 308 Williams avenue, Brooklyn, announce the betrothal of their daughter Miriam to Mr. David Charnas, at their home, on Sunday, March 15, 1914.

COHEN-COHN.—Mr. and Mrs. Joseph Cohn, of 49 St. Nicholas Terrace, announce the betrothal of their youngest daughter Blanche to Mr. I. D. Cohen of New York.

COHEN-WOLFF.—Mr. and Mrs. Henry Wolff, 512 West 162d street, announce the engagement of their daughter Fannie to Meyer Cohen, of New York, on Sunday, March 22. At home after 7 p. m. No cards.

EISER-SCHUMER.—On Thursday, March 12, 1914, Miss Sarah Schumer, of 770 Hewitt place, to Mr. Abraham Eiser, of Detroit, Mich.

FIRST-HOLZMAN.—Mr. and Mrs. Leopold Holzman, 605 West 151st street, announce the engagement of their daughter Josephine to Mr. Charles S. M. First. Reception Sunday, April 5, 3 to 6, Hotel Savoy.

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FURMAN-KOSOFKY.—Mr. and Mrs. S. Kosofsky announce the engagement of their daughter May to Mr. Kasper Furman.

GOTTLIEB-KANDEL.—Mr. and Mrs. Joseph Kandel, 18 Avenue C, announce the engagement of their daughter Hattie to Mr. Louis J. Gottlieb. Reception at Tuxedo Hall on Sunday, March 29, at 8 p. m.

HERSCHMANN-GLUCKSMAN.—Mr. and Mrs. Morris Glucksmann, of 1871 Seventh avenue, announce the engagement of their daughter Flora to Mr. Emil M. Herschmann. Reception March 29, at Tuxedo Hall, Fifty-ninth street and Madison avenue, from 3 to 6 p. m.

HETTNER-COHN.—Mr. and Mrs. Arnold Cohn, of 3100 Broadway, announce the engagement of their daughter Aimee M. to Mr. Evan L. Hettner, of New Haven, Conn. At home Sunday evening, March 22.

KAPLAN-SCHLEPP.—Mr. and Mrs. Louis Schlepp, of Brooklyn, announce the engagement of their daughter Doris to Barnett Kaplan, of Brooklyn.

LEAVY-BREAKSTONE.—Mr. and Mrs. Isaac Breakstone, of 62 West 124th street, announce the betrothal of their daughter Josephine to Mr. Nat Leavy.

METZGER-ADLER.—Mr. and Mrs. Louis Adler, of 402 West 148th street, announce the engagement of their daughter Malvina to S. David Metzger, of Brooklyn.

RIESENFELD-NORDEN.—Mr. and Mrs. Max Norden, 1931 Madison avenue, announce the engagement of their daughter Edith to Mr. Phillip Riesenfeld.

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

ROSENBERG-BLOCK.—Mr. and Mrs. Jacob L. Block, of 105 West 120th street, announce the betrothal of their daughter Dorothy to Mr. Louis Rosenberg, also of this city.

SCHLESINGER-LEINKRAM.—Mrs. R. Leinkram, of 600 West 133d street, announces the engagement of her

daughter Jennie to Mr. David Schlesinger.

SCHWARTZ-LEVY.—Mr. and Mrs. Emile Levy, of 226 West 116th street, announce the betrothal of their daughter Sadie to Mr. Isidore Schwartz.

SHAPIRO-YOUNGERMAN.—Mrs. Ida Youngerman, of 854 Fox street, announces the engagement of her daughter Harriet to Mr. Al. Shapiro.

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, N. Y.

WEIT-SYMONS.—Mr. and Mrs. Mark Symons announce the engagement of their daughter Anna Ernestine to Mr. Moses Weit. Reception Sunday evening, March 22, after 8 o'clock, 126 Albany avenue, Brooklyn.

MARRIAGES.

BARRISON-DUGLIN.—On Tuesday, March 10, 1914, by Rev. J. Segal, Miss Sadie Duglin to Mr. Benj. Barrison.

FRIEDMAN-SELINGER.—On Sunday, March 15, 1914, Miss Rose Selinger to Mr. Alex. Friedman, by Rev. Dr. Adolph Spiegel.

GOLD-NATHAN.—On Tuesday, March 10, 1914, Miss Hannah Nathan to Mr. Jacob Gold, by Rev. J. Segal.

GOLDBERG-LESSER.—Mr. S. J. Singer announces the marriage of his daughter Mrs. Annetta Lesser to Mr. Barnett B. Goldberg, March 13, 1914.

GOTTFRIED-DECKINGER.—Mrs. Henrietta Gottfried announces the marriage of her daughter Hannah to Mr. Herbert Deckinger on March 2, 1914.

GOTTLIEB-SCHWARTZ.—On February 28, 1914, Mr. Eugene I. Gottlieb, of New York, to Miss Eva Schwartz, of Los Angeles, Cal., by Rev. Dr. Philip Klein.

HERZBERG-MUNK.—Mr. and Mrs. Isidor Munk, of 62 East Ninetieth street, announce the marriage of their daughter Isabel Fowler to Mr. Herbert Isaac Herzberg, of Philadelphia, Pa., Sunday, March 15, 1914. Rabbi Aaron Eiseaman officiated.

JACOBS-LEVY.—On Wednesday, March 11, 1914, Miss Tillie Levy to Mr. Herman Jacobs, at the Ellsmere. Rev. Dr. Adolph Spiegel officiated.

KAELTER-ROSINGER.—Mr. and Mrs. Simon Wolff, of East Orange, announce the marriage of their niece, Miss Lillian Kaelter, to Mr. Benjamin Rosinger, on Tuesday, March 17, 1914. Rev. Dr. Edward Lissman officiated.

SINGER-COHN.—At home March 8, Viola Cohn to William B. Singer, by the Rev. Dr. M. H. Harris.

SMALL-GOLDSTEIN.—Mr. and Mrs. Simon Goldstein announce the marriage of their daughter Sadie to Frederick W. Small, on Tuesday, March 17, 1914. Rabbi Aaron Eiseaman performed the ceremony.

SONBERG-ZWEIFEL.—Mr. and Mrs. Joseph Zweifel announce the marriage of their daughter Lena to Mr. Samuel Sonberg on Sunday, March 15, 1914, at Tuxedo Hall, by Rev. Dr. Philip Klein.

BIRTHS.

BLUM.—Born to Mr. and Mrs. L. N. Blum (nee Emma Tannenbaum), a daughter, March 6, 1914, at 151 West 143d street.

GOLDENBERG.—Mr. and Mrs. Charles Goldenberg (nee Anna E. Abrahams), of 234 Owington avenue, Brooklyn, announce the birth of a son on Thursday, March 12, 1914.

MEYER.—Mr. and Mrs. Paul Meyer announce the birth of a daughter on March 3, 1914, 1331 St. John's place, Brooklyn.

SAMUELS.—Mr. and Mrs. I. Samuels (nee Gertrude E. Frensky), of 165 Pulaski street, Brooklyn, announce the birth of a daughter on Wednesday, March 11, 1914.

SPECTOR.—Mr. and Mrs. I. Spector (nee Hunt), of 610 West 141st street, announce the birth of a daughter, Leah Dorothy, March 8, 1914.

SOLOMON.—Mr. and Mrs. Morris Solomon, of 423 East Fourth street, Flatbush, announce the birth of a son on Tuesday, March 10, 1914.

BAR MITZVAH.

BARUCH.—Mr. and Mrs. Samuel Baruch announce the Bar Mitzvah of their son Julius, Saturday March 21, Mount Neboh Temple, 448 West 152d street. At home, 219 Audubon avenue, Sunday, March 22, after 8 o'clock.

HIRSCH.—Mr. and Mrs. A. Hirsch, 4 West 105th street, announce the Bar Mitzvah of their son Gabriel, Saturday, March 21, at Shearith Israel Synagogue, Seventieth street and Central Park West. Reception at residence Sunday, March 22, 3 to 6 p. m.

KAUFMAN.—Mr. and Mrs. Fred Kaufman, of 895 West End avenue, beg to announce the Bar Mitzvah of their son Leon F. on Saturday, March 21, 1914, at 10 o'clock, at the West End Synagogue, West Eighty-second street. Reception at home on Sunday, March 22, from 3 to 6.

LOWENTHAL.—Mr. and Mrs. Sandel Lowenthal, 103 West 141st street, announce the Bar Mitzvah of their son Ferdinand at Temple Peni-El, 147th street, between Amsterdam and Broadway, Saturday, March 21. At home Sunday, March 22, after 8 p. m.

SCHULANG.—Mr. and Mrs. P. Schulang, of 141 West 119th street, announce the Bar Mitzvah of their son Monroe on Saturday, March 21, Temple Israel of Harlem, 120th street and Lenox avenue.

IN THE SYNAGOGUES.

ADATH ISRAEL (Bronx).—Rabbi Mayer Kopfstein preaches this evening on "Forbearance."

AGUDATH JESHORIM.—Rabbi P. Israel, of Roxbury, Mass., will occupy the pulpit this evening.

BETH-EL.—Dr. Samuel Schulman preaches Sabbath morning. Sunday at 11 o'clock Dr. Schulman will lecture on "Justice and Charity."

BETH ISRAEL BIKUR CHOLIM.—Rabbi Aaron Eiseaman preaches Sabbath morning on "Say Not the Former Days Were Better than These."

FREE.—Dr. Stephen S. Wise will lecture Sunday morning on "Shall We Speak the Truth of the Living and the Dead?" On March 29 the pulpit will be occupied by Mr. Alfred Noyes, the English poet.

HEBREW TABERNACLE.—Rev. Dr. Edward Lissman will preach this evening on "Success."

ISRAEL OF HARLEM.—Rabbi Nathan Krass, of Brooklyn, will occupy the pulpit this evening. Sabbath morning Rev. Dr. M. H. Harris preaches on "The Miracle of the Loaves."

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

NEW PEOPLE'S.—Rabbi Samuel Bucher will preach this Saturday morning on "Equality Before the Jewish Law." Lecture and services will take place in the afternoon as usual.

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

PENI EL (527 West 147th Street).—Rev. Dr. Isidor Reichert preaches this evening on "Dare Ministers Tell the

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Truth?" Sabbath morning, "Jewish Masters and Artists."

PINCUS ELIJAH.—Rev. Dr. Gustav N. Hausmann will lecture this evening on "The Book of Job." Sabbath morning, "A Rabbinic Paradox."

RODEPH SHOLOM.—Rev. Rudolph Grossman preaches Sabbath morning on "Things That Make Life Worth the Living."

SHAARI ZEDEK.—Rev. Dr. Adolph Spiegel preaches Sabbath morning on "Atonement in Ancient Times."

SINAI (Bronx).—Rabbi Max Reichler preaches this evening on "The Psychology of the Crowd." Sabbath morning, "The Characteristics of an Artist."

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

WEST END.—Rabbi F. de Sola Mendes preaches this evening on "The Educational Alliance." Sabbath morning, "We Must Trust."

YOUNG MEN'S HEBREW ASSOCIATION.—Rev. Dr. J. I. Gorfinkle, of Mt. Vernon, will be the speaker at the services this evening.

YOUNG MEN'S HEBREW ASSOCIATION (Bronx).—Rev. Dr. Elias Solomon and Rev. Goldsmith will officiate at the services this evening.

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

ZICHRON EPHRAIM.—Rev. Dr. Bernard Drachman preaches Sabbath morning on "Penetrating the Mystery."

IN MEMORIAM.

WOLFF.—In memory of our dear son and brother, William W. Wolff, March 22, 1906. Gone, but not forgotten.

The seventh annual conference of the Jewish Religious School Teachers' Association of Mississippi, was held at Greenville, Friday, Saturday and Sunday, March 6, 7 and 8.

The Beth Israel Hospital Association of Bayonne, N. J., is contemplating the establishment of a free dispensary.

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Friday, March 20th, 1914 : : : : Adar 22d, 5674.

ויקהל פקודי-פרשת פרה

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.

Some officers of communal institutions act in annual meeting as if they had made Benjamin Jowett's maxim, "Never retract, never explain; get it done and let them howl," their order of the day. The average supporter of a charitable enterprise resents such cavalier treatment of himself by those whose first duty it is to use their position in trust for the general body of philanthropically-disposed persons.

Even if Sir Stuart Samuel ultimately triumphs in the action to recover penalties, brought against him by a common informer, for having voted in the English House of Commons while financially interested in government contracts, he will have lost time and ease of mind. This, in addition to the pecuniary cost in which he was and continues to be involved, which must be considerable. After all, Sir Stuart will probably admit that public life in Great Britain is not always cast in pleasant places.

"Most shocking of all, charity and religion, have been infested by this desire for notoriety. They blow trumpets about their good works, and to convert souls they have imagined noisy practices. . . . The habit of measuring the value of things by the noise they make has ended by altering the most serious judgments, and one asks one's self at times if society will not end by transforming itself into a vast fair where each one beats his drum in front of his booth."

The italics are ours, and not the author's, who is none other than Wagner of "Simple Life" fame. The wonder of it is that Pastor Wagner has never attended either a Sunday service at the "Free Synagogue," or an annual meeting of the great and glorious Kehillah!

We have received the thirteenth annual report of the Industrial Removal Office, a communal agency with which our readers are familiar. During the last year the Office distributed 6,469 persons throughout the smaller cities and towns of this country, New York being the centre of its operations. This figure bears but an insignificant proportion to the total Jewish immigration to our shores within the period, and yet in the years since which the Office has been maintained it has succeeded in removing over 71,000 persons from local congested to sparse and therefore more favorable districts. The report contains the usual statistical tables and other information and forms a valuable document for the student of contemporary Jewish conditions.

We are pleased to refer to the correspondence printed in another column of this issue, with respect to the exposition in aid of the funds of the Bronx Maternity Hospital. Last week we gave our views at length on the matter which forms the staple of this correspondence. That the managers of the exposition at once fell in with the appropriate suggestion of the upholders of our holy Sabbath is only what one would expect from those calling themselves Jews. The original error, regrettable as it was, has now been satisfactorily repaired, and we heartily wish that success will crown the efforts of the managers of the exposition in abundant measure. Moreover, we are glad to note that the Union of Orthodox Jewish Congregations of America of which Mr. Albert Lucas is an honorary secretary, stands ever ready to do efficient work on behalf of traditional Judaism and permits no wanton desecration of our time-hallowed duties and practices to pass unnoticed or, if possible, unrecalled.

The Actions Committee of the Zionist Movement has issued an interesting pamphlet in German, entitled *Im Kampf um die hebraeische Sprache*, the purpose of which is to set forth the successive steps in the struggle for the maintenance of Hebrew at the Haifa technicum. As the conflict seems to be about composed, and satisfactorily, one is pleased to add, the little brochure has a distinct historical value. Much of the material in its pages is drawn from the columns of *Die Welt*, the Zionist organ in which it first appeared. The convenience of having all the facts relating to the problem within the compass of a pocket-size booklet is sure to be appreciated by all Jews, whether or not they are Zionists, interested in every phase of the educational and cultural position of Jewry throughout the world.

"THE JEW THAT SHAKESPEARE DREW"

A PERENNIAL subject of protest for the members of the Jewish community is the interpretation placed by non-Jewish writers on the character of Shylock in Shakespeare's "The Merchant of Venice." It matters not that Shakespeare himself probably never saw a Jew in the flesh, since the Jews were proscribed from the England of his day, or that he instead of where it properly belonged, upon the Christian. Now and then, a conspicuous exception in the chorus of denunciations of Shylock, a liberal Gentile rises up and declares the true motive of the original tale and of Shakespeare's adaptation of it. To no purpose! At the next opportunity the older view prevails and once more classic English literature is utilized to brand the Jew as an enemy of Christian society for all time.

Recently a correspondence appeared in the *Globe* of this city in which the old subject was considered anew, this time because in "The Book of Knowledge, or Children's Encyclopedia," published by the Grolier Society, Shylock is presented as "a money-lending Jew" and as "a malicious Jew," thus standing as the direct antithesis of him who was "a very rich and generous man—because he was a Christian." This presentation lacks novelty, of course, but its dangerous character is patent. In the work in which it occurs the child is supposed to gather knowledge and information, and his unsophisticated mind will receive just that impression of the character of a Jew which it should not obtain. Shylock may be declared to be but an individualist, not a type, and a forgotten one at that, that flourished in medieval Italy; the child cannot and does not discriminate between different individuals and types of to-day, not to mention those of past ages.

Whenever the hue and cry is raised against the reading of "The Merchant of Venice" in the public schools by members of our community, many (including some perfidious Jews) affect to see in this a tendency to meddle, to "pick a fight," as it were. We, for our part, have always regarded such protests as wise, as calculated to redound to the benefit of Jewry. Another instance of useful protest is seen in the case of this Grolier book, against which the community should be warned.

That was a delightful "answer" to our recent criticism of his "quoted" remarks on the age of King Solomon's Temple, which illustrious George Fleming Moore, 33°, printed in the March number of his uniformly interesting magazine, *The New Age*. He now states that our strictures ran to matter which was quoted from *The Vahan*, a theosophical journal, and that our condemnation should not have taken a personal form. It is well! Brother Moore, however, as we recall his original article, did not carefully mark the cited material from the theosophical publication within quotation marks, and hence we were obviously unable to distinguish between what was culled from another source and that which emanated from the diligent and informing mind of our distinguished Masonic friend. Our views as to the form, size, date and symbolism of King Solomon's Temple, which Brother Moore invites so fraternally, are really not worth inditing, since they are not based upon independent reading and research of our own, and necessarily are thus but the repetition of the facts and opinions elicited and advanced by others, whom Brother Moore can invite for such a purpose. We, for our part, would ask Brother Moore to give us a paper on Scottish Rite Masonry in relation to the Jews of America, which from his facile pen would be a racy and revealing recital of recondite truths.

According to Vladimir Bourtsieff, the noted Russian revolutionist, who claims to be in possession of authentic information, Nicholas the Unspeakable is working up through his myrmidons another ritual murder case, and this, unlike the Beilis and Fastoff cases, will be so staged as to render the escape of the Jewish victim impossible. It is all very diabolical and extremely sensational, yet the world (and with reason, too) believes almost anything that is horrible and inhuman of Russia. We do not doubt that the Czar will, if he gets the chance, fasten the ritual murder crime upon the Russian Jews, with what dire consequences for them it is easy to imagine. We can, in common with all righteous beings in the world, Jews or non-Jews, pray that the chance will never come!

Certain Jews of London are once more harping on the old difference between the *Ashkenazim* and the *Sephardim* and again are ringing the changes on the complaint that the former are not sufficiently subservient to the latter for all the good they accomplish on behalf of the general community. It is passing strange that in the year 1914 by the common reckoning such disgruntled protests as regards the peculiarities separating Jew from Jew should be voiced. *Kol Yisroel Achim!* This, our only slogan, the London *Sephardim* strangely seem to forget. Much of the charge brought against the *Ashkenazim* has to do with the personality of Dr. Gaster, the Sephardic *Haham*, and his influence in the general community. If the learned Portuguese Chief Rabbi cannot secure any very wide curpae נאמרים לו סמוך סוף רוב אשכנזי opportunity for the exercise of his talents, that is his fault, not the error of the *Ashkenazim*.

We enjoyed reading this year's *Narrishkeit* supplement for Purim to *The Jewish Advocate*. It was a frank attempt at *Narrishkeit*, and creditable for this reason. We note that our Boston contemporary gave credit to the journals from which it took the illustrations for the caption, "What Jewish Cartoonists Saw." If only it will do as much for the stories in the future! Surely *Narrishkeit* and the Talmudic maxim, mentioning a fact in the name of its original author, etc., have nothing in common with each other.

THE WISDOM OF THE HEART

וכל חכם לב ככם יבאו ויעשו את כל אשר צוה ד'

"And all the wise-hearted among you shall come and do all that the Lord hath commanded them." (Ex., xxxv., 10.)

THE term "wise-hearted" might be considered by many moderns as contradictory and meaningless. The ancients, to be sure, regarded the heart as the seat of thought. When they spoke of the heart they meant by it what we mean when we speak of the mind. Hence, a man of superior knowledge was called wise-hearted. Moreover, the ancients were not quite as introspective as we are; also not quite as analytic; and, therefore, taking a great many things within and about them for granted, they drew no sharp distinction between the feelings and the thoughts that troubled the human bosom—with the result that the heart came to be recognized as the organ of both emotion and intellection. Feelings were not declared irrational and ideas were not without the glow of feeling: one throb of the heart held them both! But we moderns have sharply divided these two manifestations of the higher life. Not only do we know that the seat of thought is the brain, but we are also inclined to set reason over against emotion as its irreconcilable foe. Head and heart, we think, are natural rivals. The heart is ever frail and foolish, while the head is wise and forward-looking; wherefore the dignity of man demands that reason be placed at the helm and given full authority.

Theoretically, of course, many of us are ready to concede that the harmoniously developed individual should have both his feeling life and his rational life blended into a complete whole. But practically we do not admit that such a symmetrical build of our nature is possible, and we are therefore in the habit of referring men and women to two types: the emotional type and the intellectual type. Some have too much head and too little heart, others have too much heart and too little head. There is no such thing as being "wise-hearted." The hyphen in this case is all wrong. Some are wise and others have heart. Prof. James considered these two types, which he called the Tough and the Tender, so fundamental that he referred all the existing differences in religion, art and philosophy to this divergence in type. The tough, or the intellectual, will naturally incline—so he thinks—to materialism; while the tender, or the emotional, will gravitate towards idealism.

Let it not be assumed that this discussion is a mere quibble about a word, or worse, about a hyphen. Let us but call to mind the warfare between Religion and Science which cut so deeply into the spiritual life of mankind for a good many centuries past and which reached the height of its fury in the last century. This warfare divided nations and homesteads. Religion was threatened with utter extinction. The rationalists swept down from their heights upon the common dust of human life, and robbed the average man and woman toiling in the yellow dust, of their hope, their upward look. Generations after generations had walked that same dusty road, their hearts sustained by faith, their eyes fastened upon a shining goal far distant; and wonderful was the drama of humanity acted by the pilgrim hosts trudging along through the weary centuries; and inspiring was the martyrdom that sprang out of the dust, raising its wings heavenward; but came our out-and-out rationalists and, in the name of Reason, proclaimed that dust is dust and there is nothing else! What then was the cadence of the feet that for ages kept on beating time to the rhythm of eternity—what was it? A mere nursery song, which the mature man rejects? What was that vision of the soul striving, for God's sake, and in His name, after ultimate perfection—what was that? A delusion? A mirage woven of mist and mystery?

Thank God, these fearful, truculent rationalists have had their day. The best scientists to-day realize the limitations of reason, and would not dare prattle about the dignity of man being conditioned upon the reign of reason. They would no longer subscribe to the proposition that the only source of knowledge is the intellect, the head. More and more, men of thought are inclined to the view that feeling, the heart, has a greater share in the act of knowing and in the process of acquiring knowledge than was hitherto suspected. Larger and larger is the place which is being assigned to the intuition, not only as a faculty which makes faith possible, but also as an instrument of definite knowledge. No one would affirm that a mere thought, which happens to dart through our brains, does thereby become our very own, an integral part of our life. The gap between thought and conviction is wide, and this gap can only be bridged by our emotions. Not until a thought becomes a ruling passion, not until it inspires love and devotion, not until it trickles down our veins with every red corpuscle and blends with every pulsebeat, does it become a felt truth. And not only does emotion or intuition come in after knowledge, it comes before knowledge. It helps us get into the very heart of our subject, it establishes a vital relationship between the latter and ourselves, it gives us a certitude which fills our being before ever the mind with its rules and tools has packed the object of our study into a definite shape.

Curiously enough, then, we are recovering the meaning of the term "wise-hearted." There is a wisdom of the heart which is intuition. There are in reality two sources of knowledge. One man says: "I know because I understand!" and his knowledge is incomplete, for it is only of the mind; another man says: "I know because I feel!" and his knowledge is perfect, because it springs from the hidden recesses of the soul. Such a man demonstrates the possibility of an alliance between heart and mind. In his case, the marriage between emotion and intellection is not left-handed. He is wise-hearted, "doing all that the Lord commanded," and all his life is spent in crowding a world of meaning into that hyphen JOEL BLAU

Sisterhood of the Spanish and Portuguese Synagogue.

An unusual Purim celebration was held in the Assembly Hall of Congregation Shearith Israel, Seventieth street and Central Park West, on Thursday evening, March 12. About three hundred and fifty Jews from the Orient were entertained by the Sisterhood of the Congregation with an entertainment followed by refreshments. Mrs. P. H. Toledano and Mr. J. de A. Benyunes organized the entertainment by refreshments, which consisted of songs, both English and Spanish, recitations by the children of the Oriental Talmud Torah, conducted by the Sisterhood in its Neighborhood House at 88 Orchard street, and a Ladino play admirably presented by members of the Jewish Friendship Circle of the Neighborhood House. The play, which amused the audience with its fund of good humor and wit, was not a translated work, but an original Ladino comedy by Mr. Nissim, one of those taking part in its presentation. This Spanish entertainment for Spanish-speaking Jews from the Orient bears curious testimony to the unchanged tradition of the congregation and the unchanging nature of Jewish history.

Two hundred and sixty years ago the Congregation was founded by the descendants of exiles from the Iberian peninsula, who reached New York from Spain by way of Holland and South America. To-day the descendants of these founders of the congregation are extending a hand of welcome to their Iberian brethren who are coming to New York from Spain, bringing with them their old Spanish tongue after four hundred years of residence along the eastern shores of the Mediterranean Sea.

Besides conducting two Talmud Torahs for the children of these immigrants, one uptown in the building of the Uptown Torah Association and one downtown in the Sisterhood's Neighborhood House, the Sisterhood is conducting for the congregation a branch synagogue downtown in the Neighborhood House. This is attended by from 250 to 300 worshippers every Sabbath. Mr. J. de A. Benyunes acts as volunteer lay reader. The relief work and the social-educational work done by the Sisterhood through its clubs and classes and other activities in its Neighborhood House are being taken advantage of by all the Jews of the neighborhood, including the newly arrived Oriental Jews. In this way the Ashkenazim and Sefardic Jews of the neighborhood are being drawn more closely together and prejudices are being removed.

Congregation and Talmud Torah B'nai Israel of Washington Heights.

On Sunday morning, March 15, the Purim celebration of the Talmud Torah

was held in the synagogue, 510 West 161st street, in the presence of a large number of visitors and some of the officers. There was singing by the school and several recitations, after which the principal and acting rabbi, Mr. Moses Rosenthal, delivered a lecture on Purim, illustrated by stereopticon views. The machine, which was donated for this purpose by the Sisterhood, gave perfect satisfaction, and the principal announced that an illustrated lecture on Biblical history would be given every Sunday at 10.30 a. m.

Lakewood Hotel to Be Kosher Establishment.

The news that the famous Lakewood Hotel at Lakewood, N. J., has been sold to a syndicate headed by Mr. and Mrs. Nathan Jacobs, proprietors of Lillian Court, at Lakewood, N. J., and the Nautilus, at Arverne, L. I., will be received with acclaim by our readers.

While it is too early to outline detailed plans at present, Mr. and Mrs. Jacobs will most likely open the hotel about October 1, and the cuisine will be strictly Kosher. The Lakewood Hotel is one of the largest resort hotels ever erected, accommodating over 1,000 people, and will be the largest hotel in the world adhering strictly to the Jewish dietary regulations.

Young Men's Hebrew Association.

Next Friday evening, March 20, Rev. Dr. Jos. I. Gorfinkle, of Mount Vernon, will be the speaker. The services as usual will be conducted by Rev. Bernard Steinberg, of Temple Beth-El, assisted by the choir. The public is cordially invited.

Preparations are being made for the Seder meal and service to be given by this association on Friday evening, April 10. The cost will be very moderate. Young men with no homes where they can enjoy this sacred festival are cordially invited to celebrate with the members of the association.

Next Sunday evening, March 22, Hon. Robert Adamson, Fire Commissioner of the City of New York, will deliver an interesting address. Mr. Louis Wiley, of the New York Times, will preside. There will be an excellent musical programme. The public in general is invited.

Hebrew Day Nursery of New York.

A musical and dance is being given by Mrs. Emma R. Landau for the benefit of the Hebrew Day Nursery, 262 Henry street, on Wednesday, April 1, at the Lexington, 109 East 116th street. Mrs. Landau extends her thanks to all those who are assisting in making this affair a success. A splendid musical programme has been arranged for the occasion, with the assistance of Mr. Manfred Malkin.

New England's Invasion of New York

That a New England firm of candy makers could slip into this town, open up several beautiful shops in the most expensive locations, and succeed without any great public clamor, without any wonderful advertising and yet ask a higher price than is demanded by local candy manufacturers reputed to produce the best in their line, was somewhat mystifying to all observers of the many new things in New York.

To solve this mystery if possible a representative of THE HEBREW STANDARD called at one of the new stores of Page & Shaw, and after looking over the establishment asked rather bluntly of Mr. Charles N. Shaw: "How is it possible to make candy so good that you charge \$1 per pound when what was supposed to be 'the best' sells for much less?" Mr. Shaw replied that he could answer the question satisfactorily offhand, but preferred that the writer should visit their factory in Cambridge, Mass., a suburb of Boston, and he would be able to answer the question himself.

This was a challenge, and there was no way out of it but to accept.

Almost within the shadow of Bunker Hill Monument, situated in a garden that in summer must force the fragrance of its numerous beds of flowers into the spacious well-lighted floors of this five-story building, is the model factory of Page & Shaw.

Every nook and corner of this building was visited in the company of the superintendent and every detail of candy manufacture thoroughly exhibited and explained and also the reason for the extraordinary beauty of the interior of the building, which has none of the factory appearance nor atmosphere.

Everything about the premises reveals the artistic taste of Mr. Shaw, who believes that good surroundings for his employees is good policy and tends to produce good candy. The walls in the hallways are painted, the subjects being

fit to adorn an art gallery, and even the elevator shaft bears testimony for the genius of some unknown artist. There is a roof garden, a recreation room containing an electric piano player, the best made, provided from the home of Mr. Shaw, and an ordinary piano. Here the employees pass their spare moments in such ecstasy as to make their departure almost regrettable; many of them remain evenings to participate in the entertainment or dancing that takes place.

Then there is the most modern machinery installed in inscrutable cleanliness, making the molds, the fondant, the grinding of cocoa, or shifting the embryonic forms from one place to another to get an addition of this or that kernel, a layer of cream, a dash of syrup or a stroke of chocolate until it finally reaches the stages of perfection in the hands of expert ladies immaculately clad.

Then there's the box manufacturing machinery of marvelous construction making the boxes for the celebrated output of this illustrious home-made candy factory—for everything about the place indicates the home, where the best and purest candy was formerly made and its traditions are here preserved. "But," you will ask, "what has this to do with candy at \$1 a pound?"

Well, it has everything to do with it, and what hasn't thus far been explained may be elucidated briefly in the statement that the ingredients used are of the purest quality, the best and most costly obtainable, the freshest procurable and always purchased in small quantities to assure positive, absolute freshness in the finished product up to the time of consumption, and it is because of the supreme quality of everything that goes into Page & Shaw candies, the care exercised in their production and distribution, that gives them their superiority; therefore their higher price, which is justifiable and positively equitable.

Even the uniformity of the number of a certain kind in each package of chocolates and bon bons and the uniformity of the entire contents, always guaranteed, is accomplished by a separate packer being engaged for each variety contained in the box, which is also so carefully made as to preserve its contents.

The cream is especially supplied, the nuts are bought fresh and opened here, the butter used is the most expensive creamery product, packed in small cartons, after being wrapped in moist-proof and damp-proof paper, and only a single carton used at a time. All water used on the premises is filtered by the Pasteur process from their own installed plant.

So that the most palatable, nutritious and most expensive materials used are responsible for the price, and there is no concealment of this idea.

The value is in every piece of Page & Shaw's candy, no attempt being made at any time to take advantage of cheaper ingredients that would effect a great saving to this firm, but they are willing to let others buy the cheaper stuff, which must finally be revealed when comparison is made with Page & Shaw's candy of excellence.

It is just thirty years since this firm began in a small way to make candy, and they are still making it in a small way on a larger scale, however. On West street, Boston, where they first started in business, is the neatest candy shop in the world. It is a jewel bedecked shop, with Moorish settings in every inch of space permissible. All the other stores are patterned after this one, that is open all night.

Page & Shaw now have four stores in New York; the newest is at 362 Fifth

avenue, just opposite B. Altman & Co., and will be open to the public Thursday, March 25.

This store, finished in the grandeur unknown to New Yorkers for the sale of candy, will also be utilized for manufacturing on the premises. Other stores are located at 553 Fifth avenue, Vanderbilt Hotel and 71 Broadway.

In New England the name Page & Shaw on a box of candy denotes excellence and purity and the reputation is deserved, as is attested by the patronage of the elite and aristocracy of that section—the home of pure candy—the home-made kind that people of refinement and good taste require and are willing to pay the price. New York's best people are following the example of New England's society folk in bestowing its patronage on this firm.

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From a MECHANICAL standpoint—the Overland chassis is one of the finest and most finished pieces of mechanism in the world. Parts are machined on the most expensive automatic machinery until they are accurate to one one-thousandth of an inch. Producing millions of parts for 50,000 cars makes it possible for us to employ the very latest and cost-

liest mechanical equipment. Mechanically no car—regardless of price—could be better.

From the standpoint of SIZE—the Overland has the longest wheelbase of any car at this price in the world; the largest motor, the roomiest tonneau, and the largest tires of any car at this price in the world.

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And finally, and most important of all, from a PRICE STANDPOINT—the Overland will cost you 30% less.

Now from YOUR STANDPOINT—can you afford and does it seem reasonable to pay MORE for other cars that offer you NO MORE than you get in the Overland for \$950?

Can you? There is an Overland dealer near you. Look him up and see this car to-day. Handsome 1914 catalogue on request.

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Stewart speedometer Mohair top, curtains and boot

Clear-vision rain-vision windshield Electric horn

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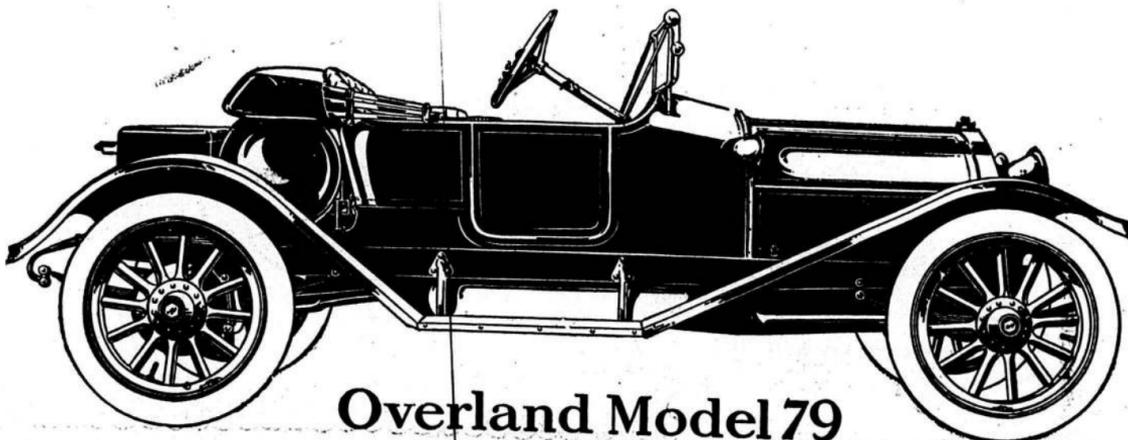
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Overland Model 79



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MARCH

"The Breeding Month"
TAKE PRECAUTION!

Table Talk.

Continued from Page 9.

that the institution which figures before the public as "non-sectarian" is really conducted on Protestant Christian principles. The description "non-sectarian" is quite deceptive, as the managers now claim that it only refers to the "religion of the parents"; but the Jewish boys are taught the Christian religion and must attend church. This is not the place to discuss the question why the five or six Jewish boys at the Berkshire Farm School have not been sent to the Jewish Protectory at Hawthorne. Probably their parents could give good reasons for their choice. To a certain extent a parent has limited control over his child, although recent lawsuits in Germany over the question whether in certain cases, relating to matters testamentary, a Jewish father who does not himself go over to Christianity can consent to his offspring being Christianized. Some such question might crop out in the American law courts some day. However, this is only by the way. The question now is, "Does the Jewish public know that Jewish boys placed in the Berkshire Industrial Farm School, which was founded by Mr. Frederick Gordon Burnham, of Morristown, N. J., are being brought up as Christians?" And does the Jewish public know that the description of the school as "non-sectarian" is a delusive misnomer?

Jewish Life and Literature.

Some of the Sunday morning lectures which are being delivered in Kessler's Second Avenue Theatre, situate in the very centre of the Lower East Side of New York, are of a decidedly educative character, and the "Society of the Jewish Institute" deserves better recognition from the Jewish public than has fallen to the lot of that struggling or-

ganization. Take the syllabus for the five Sundays of the present month of March as a fair example of the kind of oral teaching tendered to the young men who take an earnest and intelligent interest in matters Judaic. On March 1, Rev. Dr. Maurice H. Harris lectured on "The Future of Judaism." On March 8 Professor Isaac A. Hourwich spoke on "The United States Census and the Jews." Last Sunday Rev. Dr. Nathan Krass treated his audience to a most interesting causerie about "Jewish Life and Literature." Next Sunday Rev. Dr. J. L. Magnes will speak on matters happening "Between Purim and Pesach," and on March 29 Rev. Dr. Elias Margolis will criticize "The Comedy of Assimilation." Last Sunday's causerie was particularly interesting, owing to the fact that the able cleric of Brooklyn spoke sans gêne, and without the usual restraint which characterizes responsible kid-glove pulpit oratory. Dr. Krass proposed at the outset of his causerie to tell his audience "just a little" about the Bible and the Midrashim, and to show that the Midrashim, "although compiled a thousand years ago," their interpretations of the Bible throb with modern life, Jewish idealism and Jewish life. For instance, Dr. Krass mentioned that the story of Ruth's refusal to leave Naomi has a barren ending in the Bible, but the Midrash amplifies the scene with a "conversation" between the widowed, childless Jewish woman and her Moabite daughter-in-law. Naomi urged that Jewish life would be difficult and tedious for a young Moabite woman. There were not any dance halls, circuses or theatres in the Jewish settlements. But Ruth declared that she did not care for Moabite amusements, but would "go where Naomi went." The "duologue," recited dramatically, was then seized upon by Dr. Krass as a text for an attack on the "Moabites of New York city and their sexual looseness." Dr. Krass was particularly severe on the families who from Houston street crept to Harlem and from Harlem mounted to the elevation of Riverside Drive. Whether the Riverside Drive Jews deserve to be particularly stigmatized as "The Moabites of New York" is perhaps a debatable question. Quite likely Dr. Krass is doing an injustice to the Jews residing in that particularly select section of the city. But he is probably right in scoring the "Moabites of New York" generally, as, indeed, there are here too many, even for a great seaport. The lupanar is quite an old institution all the world over, but it can be regulated by drastic laws and the vigilance of the religious bodies. It is therefore not an out-of-the-way subject for allusion by an earnest Jewish cleric who is endeavoring to bring American Jewry back to its pristine purity. All the anecdotes told by Dr. Krass were instructive and some were quite amusing. But he considered the story relating to the coronation of King Solomon, on the occasion of the dedication of the First Temple, as the most dramatic in Midrashic literature. Solomon dressed in all his glorious raiment entered the temple as the choir of the Levites chanted: "Lift the gates and let enter the King of Glory," but instead of answering, "like the New York politician at a public meeting, 'I am the hero,' Solomon restrained himself and humbly waited for the antiphony: 'Who is the King of Glory?' with its answer: 'God is the King of Glory.' That is a great lesson in humility and unselfishness. The great Jews are not those who seek self-glorification, but those are great who practice self-abnegation and are working for the good of the people. This is quite an up-to-day lesson to be read in the Midrash." Whether all Jewish politicians in New York are inclined to be self-seeking and self-glorifying deponent knoweth not, but perhaps Dr. Krass knows of such persons. One more remark apropos the King Solomon story in the Midrash. When Charlemagne visited Rome in the year 800 of the Common Era, he entered unobtrusively St. Peter's Church during the service on Christmas Day without previously announcing his intended visit, and, according to the Annals of Laurenshelm, a contemporary German writer, Pope Leo III, without premeditation, crowned Charles as Roman Emperor: "And because the name of emperor had now ceased among the Greeks, and their Empire was possessed by a woman, it then seemed both to Leo the Pope him-

self and to all the holy fathers who were present, as well as the rest of the people that they ought to take to be Emperor Charles King of the Franks, who held Rome herself, where the Caesars had always been wont to sit. * * * Charles willed not to refuse, but submitting himself with all humility to God and at the prayer of the priests * * * took on himself the name of Emperor, being consecrated by the lord Pope Leo." Of course, nobody believes now in the "spontaneous coronation of Charles," which, according to Bryce, "is not only the central event of the Middle Ages, but it is also one of those very few events of which, taking them singly, it may be said that if they had not happened the history of the world would have been different." Could such an important event have escaped the notice of the Midrashists of the Middle Ages? At all events, the dramatic story in the Midrash and the contemporary reports of Charlemagne's coronation were both intended as object lessons in humility!
MAURICE BRODZKY.

The negotiations between the Chief Rabbi of Turkey and the Porte on the subject of the naturalization of foreign Jews in Palestine are progressing rapidly. There is every reason to expect that within a few days all the obstacles in the way of the adoption of Ottoman nationality by these foreign Jews will have been removed.

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—— CONSULTING ACCOUNTANT

STRATFORD AUDIT COMPANY, INC.
22-21 LIBERTY STREET
NEW YORK

February 10, 1914.

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	602,209.04
Cash on hand.....	11,910.39		
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		
	30,284.89		
ORPHANS' FUND:			
Cash on hand.....	\$39,324.87		
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 Karnei, CPA
Consulting Accountant,
James P. ...
Senior in Charge.

STRATFORD AUDIT COMPANY, INC.,
Otto Rosentown
Secretary.

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M. L. Hollander, Grand Secretary
37 East 7th Street, N. Y.



The Eisenberg Hotel at Wave Crest.

A new type hotel, to be known as "Eisenberg's," the first to be built in that section, is being erected by the Eisenberg Catering Company at Wave Crest, Far Rockaway, Long Island. It will be located on Watjean Hill, known as the highest point on the Rockaway peninsula, and the highest elevation on the south coast of Long Island. The property, which was owned until a few months ago by Joseph Casady, commands a view of ocean and bay.

The building will have a foundation of reinforced concrete, and the upper structure will be entirely of hollow tile and stucco. It will have a frontage of 150 feet, including the arched stucco porches facing the ocean, the plot comprising about twenty lots.

The first floor will contain a reception hall, ball and dining room, ladies' parlor and library; the two upper floors will have 37 bedrooms and 19 baths, and the enterprise will represent an investment of \$80,000. The architect is Henry Nordheim; the contractor, J. P. Streifler.

It is expected to have the establishment opened in time for the summer season. It will be equipped for all-year occupancy.

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We take pleasure to announce to our patrons and the public in general that the St. Regis will open for the season on April 1st, 1914, and is ready to receive guests for the Passover Holidays. Dietary laws strictly observed. The Hotel has been newly renovated, decorated, and the dining room has been enlarged and all latest improvements installed. Special rates for Passover and also for the months of May, June and September.

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HOLLYWOOD COURT ANNOUNCEMENT

Hollywood Court, Lakewood, N. J., has opened for the season 1913-14. A beautiful newly built hotel with all latest improvements, including rooms en suite with private baths.

Known for its excellent table and first-class Hungarian cuisine, strictly kosher, under the supervision of Mrs. L. Bieber.

Very respectfully, L. BIBER.

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THE BLYTHEWOOD

LAKEWOOD, N. J.

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

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Mr. J. Prown announces the reopening of

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For the season 1913-14. Sixteen rooms have been added and steam heat and hot and cold running water installed in every room. The decorations are superb and every home convenience is provided. As in past seasons, the superior cuisine, in strict conformity with the Jewish dietary laws will be a feature. Also proprietor Rose Mont Hotel, Arverne, L. I. Telephone Lakewood 62. Special rates for Passover. Dietary regulations strictly observed.

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Announces to its patrons and friends that, owing to the Fairmont's increased capacity and the addition of a splendid and spacious Dining Room, it will be able to offer superior accommodations to all those who wish to observe the Passover in Lakewood according to strict Jewish Law. Our splendid equipment and the "Fairmont" standard of excellence, both of cuisine and service, will combine to cater to the comfort and convenience of our guests. Book your reservations now. S. JACOBSON.

Struggling for the Hebrew Language.

A new pamphlet has just been published which gives full information on one of the most interesting events in the modern history of the Jewish people. This pamphlet ("Im Kampfe um die Hebraische Sprache") is published by the Zionistisches Aktions-Comité, Berlin.

The enthusiasm for the Hebrew language, which has led the Jews in Palestine to protests and a strong opposition against all attempts at giving a foreign language supremacy in the new Jewish Institute of Technology to be opened at Haifa, has been re-echoed in the lands of dispersion. Especially in Germany the Jewish population has split into two opposite parties. A few weeks ago the leader of the German Aid Society (Hilfsverein der deutschen Juden), Dr. Paul Nathan, published a pamphlet in which the whole blame for the linguistic struggle was laid on the Zionists, whose motives were entirely misrepresented. This publication has now been answered by the above-mentioned pamphlet of the Zionist organization. By means of dates, facts and documents, this pamphlet explains the origin and development of the whole struggle and of the national controversy which it has called forth among the Jews of all countries. After two short essays on the revival of the Hebrew language and on the schools in Palestine the author proceeds to giving an account of the events which led to that serious conflict about the national Jewish language and culture. This description shows that the whole controversy was caused not only by those who wanted to Hebraize the Jewish Institute of Technology, but that it is attributable to the desire to nationalize all Jewish schools in Palestine. These institutions are at last to be emancipated

from foreign influences and are to play an important part in the national life of the Jewish community. The last chapters of the pamphlet throw light on the unfair weapons which the non-Hebraists are using against the defenders of the Hebrew language and culture, and especially against the Zionists. What gives this pamphlet a special interest is the fact that it contains a number of letters, telegrams, resolutions, press items and other documents which explain better than anything else the significance of this matter for the national future of the Jews, and reveal the enthusiasm with which one party is vindicating its revived culture against the violent attacks made by the other party. The author concludes with inviting all friends of the Hebrew language to support the Hebrew schools in Palestine.

Eighty meetings in different German towns have been convened for the next few days, at which the pamphlet is to be made the subject of public discussion.

Moses, the Great Law-Giver.

"It has been well said that God always turns the scale of events by the vast weight of a great man. Great men dominate history. Personality is the key to every epoch. The individual is the determining force in every age. It is not too much to say that Moses is the founder of constitutional government. He was the first to mitigate the evils of

ancient slavery. He established correct weights and measures in all business affairs. He made taxation fixed and certain. The foundations on which commonwealths are built to-day, says Henry Ward Beecher, were laid by Moses in the Arabian Desert, and laws and customs and institutions which we cherish with most tenacity came originally from the hand of Moses, than whom nature never produced a greater man. Goethe, one of the greatest of Germans, and Guizot, one of the greatest Frenchmen, pronounce Moses the most comprehensive legislature the world has ever known because every civilized code and every constitution repeats his rules of conduct and his commandments. Am I not justified therefore in saying that the one gigantic man whose figure looms highest on the horizon of all history, higher than Mahomet, higher than Caesar, than Plato, than Alexander or Buddha, is the figure of Moses, the Hebrew Lawgiver.

"In contemplating the life and analyzing the character of a great man we can always find one dominating motive which gives us the secret of his reputation. What, then shall we say was the supreme or controlling passion or purpose of Moses? With Plato was philosophy, with Shakespeare poetry; with Napoleon glory; with Wilberforce philanthropy; with Ruskin art; with Columbus discovery; with St. Paul universal brotherhood. But the secret of

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Moses and his power over men and human society, over nations and laws, over human thought and life, lies in the fact that in some strange way he identified himself in human thought with God. "Read again the first chapter of Genesis. Now I do not say that this amazing, this wonderful chapter does not contain details with which modern science is not in full accord, but I do say, standing in the full blaze of the light of the twentieth century, that so much of divine omniscience pervades this marvelous narrative that nothing can explain it but the presence of supernatural wisdom. No human mind, says Gladstone, could have framed such a record."—From an address by Hon. Geo. R. Wendling.

A Modern Irrigation Work in a Jewish Colony.

The "Zionist Gazette" has received the following letter from Jaffa: One of the trades in which the Jewish population of Palestine is chiefly engaged is the growing of oranges. The Jewish colony Pethach Tievah, which was founded 35 years ago and has now 3,600 inhabitants, is the most important

of the orange-growing colonies. This colony, which is situated at a distance of about two and one-half hours from Jaffa, is a wonderful example of the rapid development of the Jewish settlements in Palestine. About thirty years ago the place where Pethach Tievah stands to-day, was no more than a desert; since then the settlement has developed into a large and rich village, which is surrounded by corn-fields and orange-groves. The Jewish immigrants, encouraged by the Zionist organization, have been working hard cultivating the land and are doing excellent colonizing work, using all products of modern technology.

The new irrigation works which were recently established near Pethach Tievah, on the bank of the river Noor el Audje, which flows by the orange-groves of the colony, are a fine example of the remarkable progress of the Jewish colonization. This river, which was never before used for irrigating the dry country, has now at last been utilized by a Jewish syndicate, viz. the Irrigation Society Palestine, which has its seat in Berlin and possesses a working capital of 100,000 marks. A motor sucks the water from the river and conveys it on the fields of the colony and into those parts of the orange-groves which are not irrigated by cisterns. This irrigation-work, the first of its kind in Palestine, is a very interesting structure. It is a one-storied house with a concrete structure, while the upper floor and the roof are made of cement-tiles. A sucking-gas-motor of 10 h. p., which stands on the ground-floor of the building, absorbs the water from the river and conveys it to the fields by means of a Borsig rotator. In this way 800 cbms. water per hour are pumped into the conduit-pipes and serve to irrigate the fields and orange-groves of Pethach Tievah, which are situated at a distance of three and one-half kilometres. The upper floor contains spacy and handsome office-rooms, commanding a view of the whole plain of Saron and the mountains of Judea. The structure with its high Gothic windows and its crenelated roof is very beautiful and stands on the formerly neglected terri-

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Known everywhere as the best. Deutsche Thin Matzos a Specialty.

Beware of Imitations. These Matzos Are Baked By the Best Modern Methods, and Are Guaranteed to Be Strictly Kosher. Our Motto—"NOT HOW CHEAP BUT HOW GOOD." REV. JACOB RODELHEIM, 207 MADISON STREET, NEW YORK. AGENT FOR B. MANISCHEWITZ, CINCINNATI, OHIO.

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

Subscription for \$77,000 already paid in. Will cost \$48,000 more to finish and equip this new non-sectarian Dispensary Building. We treated more than 4,000 new cases last year at a cost of \$53,000. To give here is a most worthy benefaction. Membership costs but \$10 per year. Make checks payable to LOUIS F. ROTHSCHILD, Treasurer.

tory as an example of Jewish diligence and energy.

The Treatment of French Jews in Russia.

It is a well-known fact that Russia not only treats her own Jewish subjects in a disgraceful way, but also makes Jews of foreign nationality when traveling in Russia subject to every kind of vexation. This treatment of foreign Jews in Russia, which led to the well-known political entanglement with the United States, repeatedly met with opposition on the part of the French Government. In 1909 Deputy Francis de Pressensé addressed a question on this matter to the French Government. The Chamber authorized a memorandum by which the government was asked to negotiate with the Chamber at St. Petersburg to the effect that all Jews without difference of nationality should be allowed to travel in Russia. Shortly before his death Francis de Pressensé, in his capacity as the president of the League for the Defense of Human Rights, addressed another letter to M. Doumergue, the Minister of Foreign Affairs, who answered it a few days ago by a letter to the secretary-general of the League, M. Guernet. This letter runs as follows:

"I should certainly be happy to comply with your wishes; however, it seems at present to be impossible for my department to change its views on this matter. My predecessors were as much alive to this question as I am, but there is little hope that a diplomatic intervention on the part of a foreign power would be successful. The Russian Government holds the view that this is an interior legal affair and that it would not be able to comply with the requests of one of its allies without allowing the same privileges to other nations to whom they were but recently refused."

The Jewish National Movement in Tunis.

The Association Sioniste Tunisienne has just held its tenth annual convention. The president, D. Alfred Valensi, reported on the great progress which the movement has, in the last few years, made in Tunis. There are Zionist societies not only in Tunis, but also in

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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, on or before the 18th day of September, next. Dated, New York, the 3d day of March, 1914. HARRIS ROSENTHAL, YOUDEL DAVID EISENSTEIN, Executors. AARON A. FEINBERG, Attorney for Executors, 250 Broadway, Manhattan, New York City.

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Sfax, Beja, Beljerat and Vad Hulita. All these societies are incorporated under the French law and make great efforts to propagate the study of the Hebrew language and literature. The young Zionists of Tunis publish a monthly paper in Judéo-Arabic, called "The Voice of Zion," which does a great deal towards the enlightenment of the Tunisian Jews. On the occasion of the annual conference, the delegates unanimously adapted a protest against the attempts of certain Jewish societies at suppressing in the Palestinian schools the national language, viz. Hebrew, replacing it by German or some other European language. A collection on behalf of the Hebrew schools in the Holy Land brought very favorable results.

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Proposition Number One.

STATE OF NEW YORK. OFFICE OF THE SECRETARY OF STATE.

Albany, January 26, 1914.

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

MITCHELL MAY, Secretary of State.

CHAPTER 819.

AN ACT to provide for submitting to the people the question, "Shall there be a convention to revise the constitution and amend the same?" and to provide for such convention, if a majority of the electors shall decide that such convention be held. Became a law December 17, 1913, with the approval of the Governor. Passed, three-fifths being present.

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

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

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

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

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

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

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

§ 6. It shall be the duty of the secretary of state to call the convention to order, and preside at all meetings thereof until a temporary chairman, president or other presiding officer shall be elected. The convention shall have been elected by the convention and shall have taken his seat, but the secretary of state shall have no vote therein unless he be a duly elected delegate to such convention. All public officers, boards and commissions shall promptly furnish such convention information, papers, statements, books or other public documents in their possession or under their control, for use at any time during the session of the convention. It shall be the duty of the secretary of state, the attorney-general, and the comptroller, who shall be in office on the tenth day of January, in the year nineteen hundred and fifteen, to cause to be prepared and ready for such convention a suitable manual, two copies of which shall be furnished to each member and officer of the convention, and the expense of which shall be paid by the treasurer upon the warrant of the comptroller.

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

1. The offense of arresting a member or officer of the convention in violation of his privilege from arrest, as hereinbefore declared.
2. The offense of disorderly conduct in the immediate view and presence of the convention and directly tending to interrupt and disturb its proceedings.
3. The offense of publishing any false and malicious report of the proceedings of the convention or of the conduct of an officer or delegate in his official capacity.
4. That of refusing to attend or be examined as a witness or to produce papers and documents called for by subpoena either before the convention or a committee thereof, or before any person authorized by the convention or by a committee thereof to take testimony in the proceedings of the convention.
5. That of giving or offering a bribe to any member or of attempting by menace or other corrupt means, or inducement or influence, directly or indirectly, to control or influence a member in his vote or other official conduct in or in relation to the convention.

In any case in which the convention shall punish any person by imprisonment, such imprisonment shall not extend beyond the session of the convention.

§ 8. The secretary of state shall, as soon as practicable after this act takes effect, transmit a printed copy thereof to the board of elections of each county of the state and to the board of elections of the city of New York.

§ 9. This act shall take effect immediately.

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

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MUSIC AND DRAMA.

Mozart, Chopin, Schumann, Brahms and Franck are the composers represented on the programme which Harold Bauer will play in Aeolian Hall Saturday afternoon, March 21. This will be the pianist's third recital in New York this season, while in addition he has made five orchestral appearances.

The programme for the Saturday afternoon appearance will be as follows: Fantasia in C minor.....Mozart Sonata in B minor.....Chopin Papillons.....Schumann Toccata

Ballade in D minor.....Brahms Capriccio in B minor.....Cesar Franck Prelude, Choral and Fugue.....Cesar Franck

Carlos Sebastian's return to the Jardin de Danse, with a new dancing partner in the person of Miss Dorothy Bentley, a Chicago society girl, has most forcibly demonstrated the popularity of that distinguished dancer with his Broadway public.

Laurette Taylor will play her 525th consecutive performance as Peg in Oliver Morosco's production of J. Hartley Manners' comedy of youth, "Peg o' My Heart," at the Cort Theatre, to-morrow night (March 21), and on Monday night will begin the sixty-seventh week of her engagement at the Cort. Miss Taylor continues to attract capacity audiences.

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Stars," which takes on the character of a reunion of those artists who first helped create the vogue of the Jardin de Danse and establish its success permanently. Miss Murray's partner is Mr. Clifton Webb, a dancer of high reputation.

The Palace programme this week is notable in many respects, including as it does a number of the most beautiful women on the American stage, in view of which fact the management has announced the week as Beauty Week.

A programme of much interest will be presented by the Zoellner Quartette at Aeolian Hall on Tuesday evening, March 31, at 8.15. The works to be played will be as follows: Quartette op. 18, No. 3, Beethoven. D major quartette by Franck and the quartette op. 15 by Dohnanyi.

Laurette Taylor will play her 525th consecutive performance as Peg in Oliver Morosco's production of J. Hartley Manners' comedy of youth, "Peg o' My Heart," at the Cort Theatre, to-morrow night (March 21), and on Monday night will begin the sixty-seventh week of her engagement at the Cort.

All the world loves mystery, especially when presented in stage form with the cleverness that is found in Geo. M. Cohan's "Seven Keys to Baldpate," a puzzle play that has absorbed the attention of Astor Theatre patrons for nearly eight months, and which, notwithstanding the Lenten season, is still attracting the same capacity audiences that have prevailed since the initial Broadway production of this intensely interesting farce.

It will be laughing week at the Bronx Opera House commencing Monday, March 23, when the patrons of that playhouse will have their first opportunity to see Edgar Selwyn's funny farce, "Nearly Married," presented by Bruce McRae and the same company which played the piece at the Gaiety Theatre earlier in the season.

The attraction at the Grand Opera House next week will be Fannie Ward in the three-act French farce, "Madam President." Miss Ward, who is appearing under the management of Charles Dillingham, has scored the hit of her career in this play, which enjoyed an unbroken run of four months at the Garrick Theatre, this city, earlier in the season.

Jewish Religious School Union of New York. The lecture which was to be given on March 23 by Rev. Rudolph I. Coffee, of Pittsburgh, Pa., has been postponed and instead Miss Matilda B. Lemlein, principal of Public School, No. 77, will lecture on "The Relation of Religions to Secular Education."

Young Men's Hebrew Association of the Bronx. The Senior Fraternity will hold an open meeting and sociable on Sunday evening, March 22, 1914. The Tipperith Zion Club will hold a debate, "Resolved, That Anti-Semitism Has Proven Beneficial to the Jews," on Saturday evening, March 21, 1914.

Society of the Jewish Institute. On the occasion of the lecture to be given next Sunday morning a rally of the people of the neighborhood will be held in the interests of the work of the Jewish Institute. In addition to the lecture of Dr. J. L. Magnes, who will speak on the subject of "Between Purim and Pesach," an address in the interests of the society will be delivered by the Hon. Marcus M. Marks, President of the Borough of Manhattan.

Congregation B'nai Jeshurun. Purim was celebrated at the vestry room of the synagogue last Sunday in a most delightful manner. The pupils of both the Congregational School and that of the Sisterhood, numbering in all 160, participated. The officers and members present were reminded of olden times by the spectacle of so many children, something that of late years has become rare.

Young Women's Hebrew Association. The speaker at services on Friday evening, the 20th, will be Rabbi Nathan Blechman. On Sunday evening, the 22d, Rev. Dr. David de Sola Pool will give a talk under the auspices of the Esther J. Rusky Religious Circle, his subject to be "The Old Bible in Modern Times."

Newman's Travelogues. In his third Traveling at Carnegie Hall next Sunday evening and at the New Amsterdam Theatre Monday afternoon at 3, March 22 and 23, Mr. E. M. Newman will personally conduct his audience on a general tour through "Rome"—the Eternal City.

On February 28 a deputation of Spanish Jewish subjects in Tangier was received by King Alfonso, to whom the members tendered their homage. His Majesty expressed his good will, and promised to support the Jews in those parts of Morocco controlled by Spain.

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BROOKLYN NOTES.

Hebrew Educational Institute.

The annual Purim entertainment of the Sabbath school of the Hebrew Educational Society took place on Sunday, March 15. It was attended in the afternoon by the pupils of the Sabbath school and Hebrew classes and in the evening by adults. A play, "The Star of Judah," coached by Miss Ruth Lewin, was given by Harold Kovner, Louis Peckerman, Isidore Stern, Ye'ata Helfond, Clara Weinkeper, Sarah Brown, Essie Goldberg, Minnie Eisenberg, Rose Weinkeper. The Merry Schoolmates, of which Miss Minnie Hirschowitz is leader, presented the play, "The King's Choice," in which the participants were Caroline Weinkeper, Goldie Zeff, Annie Schneider, Jennie Gelman, Rachel Rosofsky, Bertha Bernstein, Anna Goldfarb, Frieda Hand, Eva Lesch and Minnie Browns.e.n. There was folk dancing by the Monday afternoon folk dancing class, of which Miss Cella Blank and Miss Sadie Horowitz are the directresses, and the Wednesday afternoon folk dancing class of which Miss Myrtle L. David is the directress. Violin selections were rendered by Jacob Bernstein and Joseph Kronenberg.

The Amaranth Club will give an entertainment on Saturday evening, March 21. Miss Henrietta Szold will speak on Sunday evening, March 22. Her subject is "The Relation of the Jew in the Diaspora to Palestine."

Young Men's Hebrew Association.

The annual declamation contest of the Young Men's Hebrew Association will be held at the Association Hall, No. 345 Ninth street, March 22. This year's contest promises to surpass even the brilliant successes of former years, both on account of the large number who have already entered and because of the oratorical ability of the participants, among whom are some of the best speakers of the association.

In addition to the declamations a splendid musical programme has been arranged and a most enjoyable evening will be spent by those attending. The public, as usual, is cordially invited. The declamation contest will commence at 8 p. m. sharp.

Home for Aged.

The grand charity ball of the Brooklyn Hebrew Home for the Aged will take place at the Twenty-third Regiment Armory on Saturday evening, March 28. The affair is being planned on a large scale. The committees in charge are hopeful of raising \$10,000 from the affair.

Mayor Mitchel is expected to be the guest of honor. Many other city and State officials are being invited to attend. Fifteen thousand tickets have been issued and distributed among the Jewish population of Brooklyn. The acceptances up to date have been gratifying, it is said.

The Civic Forum.

Prof. Carl H. A. Bjerregaard, director of the New York Public Library and author of "Being and the Philosophical History of the Subject," etc., will deliver a lecture on "The Inner Life or the Mystic Life" Sunday evening, 8 o'clock, at the auditorium of the Kaplan School, 1731 Pitkin avenue, Brooklyn, under the auspices of the Civic Forum, of which Nathan H. Seidman is the director.

On the following Sunday Herman Bernstein will speak on "Eminent Men on the Jewish Question." The public is cordially invited.

On Sunday morning, April 12, a tablet in memory of the late Samuel Goodstein will be unveiled at the Hebrew Orphan Asylum. Mr. Goodstein was actively connected with the institution from the day of its inception in 1878 until his death in 1909. Mr. Louis L. Firuski will deliver an eulogy.

The Jewish Aid Society will hold a buffet and dance to-morrow (Saturday) night at the Knapp Mansion, Bedford Avenue.

The fifth annual Purim ball of the Coney Island Hebrew Association, held last Thursday evening at Stauch's, Coney Island, attracted a throng which taxed the large assembly hall to capacity. Many public officials were present.

The offering at the Star Theatre next week will be the big burlesque musical success, "The Honeymoon Girls," with Phil Ott in the leading part. "The Honeymoon Girls" is without doubt one of the best burlesque shows out of New York this season. It has more specialties, humorous and novel, than are generally found in a dozen of the so-called burlesque shows, and the music is pleasing and catchy. The cast includes Phil Ott, Billy Inman, Frank (Bud) Williamson, Alice Lazar, Nettie Nelson, Virginia Ware, the Harmony Trio and Dave Kindler.

Mabel and Edith Tallaferro will appear as co-stars at the Montauk Theatre for one week beginning next Monday evening. To the present generation of playgoers the idea of two sisters sharing honors in a dramatic production is in itself sufficiently unique to exert a wide appeal. The play in which the Misses Tallaferro are to be seen bears the title, "Young Wisdom." It was written by Rachel Crothers and is announced as a modern comedy in three acts, with scenes laid in a small town. The story has to do with the affairs of an ordinary household in which father and mother, with their love of traditions and their close adherence to conservatism in regulating the affairs of the family, find unexpected opposition from the two young daughters who have absorbed a few ideas fostered by advanced teachers and are impatient to put them into practice. In working out her plot Miss Crothers has performed the unusual in that she has fitted each of the Tallaferro girls with roles of equal prominence. The company is an exceptionally strong one, including Richard Sterling, Regan Hughston, Mabel Bert and others.

Mr. Lewis A. Wiener, formerly of Wiener's Hotel, has associated himself with the Hotel Islesworth, Virginia avenue and the Beach, Atlantic City, N. J., directly across from the Steel Pier. This hotel has been completely renovated and has every modern convenience. Mr. Wiener will give the cuisine his personal attention, and will devote his entire time to the comfort and care of the guests. He invites his former patrons of Hotel Wiener and the public generally to his new hostelry, where he will be pleased to give them every attention.

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GRAND LODGE OF THE UNITED STATES. OFFICERS: M. S. STERN, Grand Master; ISAAC BAER, Dep. Gr. Master; HENRY JACOBS, Second Dep. Gr. M.; ADOLPH PIKE, Third Dep. Gr. M.; ABRAHAM HAFER, Grand Sec'y; L. FRANKENTHAL, Gr. Treas.; HENRY LICHTIG, Ch. Committee Death Benefit Claims.

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

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

District Grand Lodge No. 1. ISRAEL L. FEINBERG, Grand Master; ABRAHAM HAFER, Grand Secretary; A. E. KARELSEN, Grand Treasurer.

Grand Master M. S. Stern, accompanied by Grand Secretary Abraham Hafer, Julius Harburger and First Deputy Grand Master Isaac Baer, paid an official visit to Lebanon Lodge, No. 55, on Sunday, March 15. The meeting was largely attended and the officers of the lodge assured the visiting officials that a large increase in membership would be shown within a short time. Addresses were made by the grand master, the grand secretary and Brothers Harburger and Baer. The grand master spoke upon the statistics of the order and compared them with the various other Jewish organizations.

Sebulon Lodge, No. 8, will celebrate its fifty-fifth anniversary at the Hotel McAlpin on Sunday evening, March 29, and over 250 have already signified their intention of participating in this happy event. A reception will follow the banquet and the grand master and many of the grand lodge officers will be present. The committee is leaving no stone unturned toward making the affair a social success.

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687 Lodges. Membership, 184,000. For further information address Leon Sanders, Grand Master; Max L. Hollander, Grand Secretary.

On Sunday last Republic Lodge, No. 42, I. O. B. A., celebrated its twenty-fifth anniversary at Manhattan Lyceum, 64 East Fourth street. At 5 o'clock public exercises were held and the following programme was rendered:

Opening prayer, by Gershon Perlmutter; introduction of the president, by Gershon Perlmutter; reading the minutes of March 18, 1889, by ex-President Charles M. Miller; roll call of present officers and reading minutes of March 10, 1914, by ex-President Ch. M. Miller; memorial prayer, Rev. Joel Lamon;

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memorial service, Cantor Carl Schramek; oration, Grand Master Hon. Leon Sanders; report of the chairman of the Twenty-fifth Anniversary Committee, Emanuel M. Rosen; addresses by M. L. Hollander, grand secretary I. O. B. A.; ex-Grand Master M. Stern, President Joseph Haas, ex-President Wolf Kesselgrub and Financial and Recording Secretary Ch. M. Miller.

At the conclusion of the exercises a supper was served in which about 250 participated. A ball followed and dancing was indulged in until the early hours of morn. On March 18, 1889, the lodge was formed, consisting of eighteen members, and since that time has steadily increased in membership until to-day, when it has about 275 and has a capital of about \$3,500.

Handsome souvenirs were distributed, the ladies receiving a statue and the gentlemen a book containing a history of the lodge from its inception up to date, also short articles referring to the order by Grand Master Leon Sanders and Grand Secretary M. L. Hollander, reports of the financial standing up to date and photos of the various committeemen and the members of the lodge.

The Arrangement Committee consisted of twenty-five, of whom Brother Emanuel M. Rosen was chairman and David M. Miller secretary.

INDEPENDENT ORDER AHAWAS ISRAEL (Incorporated 1893.)

United States Grand Lodge Office, Germania Bank Building, 100 Bowery, New York City.

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ORDER B'RITH ABRAHAM. (Incorporated 1859.)

United States Grand Lodge Office, Mutual Alliance Trust Co. Building, 206 and 208 Grand St., N. Y. City.

Lodges in all parts of the United States. Membership 75,000. For full particulars and all information address SAMUEL DORF, Grand Master. GEO. W. LEISERSON, Grand Sec.

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.

ROSENTHAL, HENRY L.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry L. Rosenthal, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Goldfogel, Cohn & Dorf, No. 271 Broadway, in the City of New York, on or before the 30th day of September next.

Dated New York, the 17th day of March, 1914.

JULIUS S. ROSENTHAL, Administrator. GOLDFOGEL, COHN & DORF, Attorneys for Administrator, 271 Broadway, New York City.

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ROTHSCHILD, JEANNETTE.—The People of the State of New York, by the grace of God free and independent, to Gottlieb Rosenhain, Carl Rosenhain, Herman Rosenhain, Friedel Rosenhain, Johanna Rosenhain, if you, Robert Rosenhain, Benno Rosenhain, Hattie Rosenhain, the heirs and next of kin of Jeannette Rothschild, deceased, send greeting:

Whereas, Rebecca Kramer, of the City of New York, has lately applied to the Surrogate's Court of our County of New York to have a certain instrument in writing, dated the 26th day of June, 1913, relating to both real and personal property, duly proved as the last will and testament of the said Jeannette Rothschild, late of the County of New York, deceased; therefore you and each of you are cited to appear before the Surrogate of our County of New York, at his office in the County of New York, on the 11th day of May, one thousand nine hundred and fourteen, at half past ten o'clock in the forenoon of that day, then and there to attend the probate of the said last will and testament.

And such of you as are hereby cited as are under the age of twenty-one years are required to appear by your guardian, if you are one or if you have none, to appear and apply for one to be appointed; or in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate to represent and act for you in the proceeding.

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

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

EMANUEL 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 Emanuel, 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. 20 Vesey street, in the City of New York, on or before the 30th day of September next.

Dated New York, the 10th day of March, 1914.

MORRIS COOPER, Executor. LEONARD KLABER, Attorney for Executor, 20 Vesey Street, New York.

MENDHAM, MAURICE B.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Maurice B. Mendham, 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. 149 Broadway, in the City of New York, on or before the 1st day of October next.

Dated New York, the 11th day of March, 1914.

LOUIS P. MENDHAM, Administrator. JESSE S. EPSTEIN, Attorney for Administrator, 149 Broadway, Borough of Manhattan, New York City.

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. 243 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.

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SUPREME COURT, NEW YORK COUNTY.—In the matter of HARRIS FOX and TOBIAS WOLFGANG, doing business under the firm name, FOX & WOLFGANG, insolvents.

In pursuance of an order of the Supreme Court of the State of New York, entered in the office of the Clerk of the County of New York, on the 10th day of February, 1914, notice is hereby given to all creditors of, and persons having claims against, HARRIS FOX and TOBIAS WOLFGANG, co-partners, lately doing business under the firm name and style of FOX & WOLFGANG, in the City and County of New York, that they are required to present their claims, with the vouchers therefor, duly verified, to the undersigned, the duly appointed assignee of the said FOX & WOLFGANG for the benefit of their creditors, at his office at No. 320 Broadway, Borough of Manhattan, City of New York, on or before the 2nd day of June, 1914.

Dated March 12th, 1914.

LESTER B. FREEDMAN, Assignee. GEORGE J. GRUENBERG, Attorney for the Assignee, office and post office address, 32, Broadway, Borough of Manhattan, New York City.

CHILDREN'S PAGE.

Teaching and Practice

Dear Children:

Rabbi Ishmael, the son of Rabbi Jose, said "He who learns with a view to teach has ample occasion afforded him for both; but he who learns with a view to practice what he learns shall have opportunities to learn and to teach, to observe and to fulfill."

The Talmud tells us that Resh Lakish marked the graves of the Rabbins in order that a *Cohan* shall not go near. When he reached the grave of Rabbi Chiya and was about to mark it, he lost track of it and could not find it, he felt very much chagrined and said: "Have I not learned as much Torah as he did?" an echo of a heavenly voice answered him, "It is true that you have learned as much of the Torah as he did, but you have not spread the knowledge of it as much as he did." for Rabbi Chiya sowed flax and therefore he wove nets, and with these nets he trapped deers. With the meat of the deers he fed the orphans and of their skins he made parchment, upon which he wrote the five books of the Torah. He then went from city to city, and wherever he came he learned with five children, with each child a different book of the Torah and told each of them to teach the others the part of the Torah that he knows. He also taught the six parts of the Mishna to six children, to each child a different part, and also told each of them to teach his part to the others until he would return and teach them some more. And thus all the children were instructed in the six parts of the Mishna and the Torah was not forgotten in Israel. Of him it was said, "Great are the deeds of Rabbi Chiya!"

Dear children, this teaches us a great lesson. We are known as the People of the Book, the Holy Book of Books is our great inheritance, yet you will not find throughout the entire Holy Torah any command that we shall go forth among the people of the world and teach them the Torah, but you will find again and again that we are commanded to teach our children, and not alone our own children, but the children of our Jewish neighbors, and not alone must we teach them, but we must inspire them with a desire to teach other Jewish children.

This was the great work of Rabbi Chiya, not alone did he overcome every obstacle in his desire to teach the Jewish children, but he inspired the children he taught with the same ambition to teach others.

In living up to the teaching of Rabbi Ishmael we should take the example of Rabbi Chiya, who not only learned with a view to teach, but he also learned with a view to practice what he learned, and whilst he used the skins of the deers to make parchment of them upon which to write the Torah with their meat he fed the orphans.

This should be your ambition, dear children, so to live that it need never puzzle you why the Almighty did not command us to go amongst the Gentiles and try to convert them to Judaism, as you will feel that the Jew who lives according to the precepts of the Torah is himself the guide of the nations to the path of justice and righteousness and that his life is an incentive to all mankind to take the opportunity to learn and to teach, to observe and to fulfill the laws of equity and love to all humanity.

בן אהרן

The Bible

I have remarked on more than one occasion that a great many people read their Bible—if they read it at all—very uninterestingly and inattentively, they miss half its beauties and quite three-quarters of its interest. I propose to-day to indicate some of the ways in which the Bible may be regarded and read, for it is a wonderful book, that it may be looked at from many different points of view, and like the diamond reveals new beauties from each facet.

The Bible is first of all a historical book. It tells us more than any other existing record of the early history of the Jewish people and in its main outlines it is a perfectly reliable and trustworthy narrative which has been confirmed over and over again by evidence obtained from other sources. We have, of course, to make allowances for the Oriental love of flowery and picturesque language, for the Eastern fondness for clothing the happenings of everyday life, but particularly great historic events, with the nimbus of the marvelous and the miraculous. And when we come to think of it, the Biblical writers were not so wrong, after all. We who live in this prosaic age take things in far too matter-of-fact a manner. We have no eyes or sense for the miracles that are daily with us, for the wonders and the benefits vouchsafed to us by Providence at all hours, evening, morn and noon. The Bible is a great history book, and it makes all the more fascinating reading on account of the characteristic to which I have just alluded.

Next, the Bible is a great monument of literature. Almost every form of literary jewels unsurpassed for beauty. It has served as a model for great writers of all ages, and particularly English literature is saturated with the Bible spirit. It is a very useful exercise to go through the Bible and disentangle the different literary forms to be found there, to put one's finger on one book and say "That is pure drama," on another and say "That is a lovely lyric," on another and say "That is a play upon words." Turn to the Hebrew, which tells of the naming of Jacob's son Gad, and you will see

quite a beautiful pun. Read Esther and you will find a splendid drama. Read the Song of Songs and you will see a succession of the sweetest lyrical poetry. These are only random examples. But I want you to find the literature of the Bible yourselves.

I have only space to refer to one more aspect of the Bible. I mean its wonderful revelation of human nature. On almost every page we can find some touch that shows us some aspect of man's life or thought or feeling. That gives the Bible its great appeal. It is like a mirror showing us ourselves. It shows, too, the oneness of mankind. Civilization may advance, inventors may make our lives more comfortable and more complex, but man still thinks and feels as he did thousands of years ago. We still have our Jacobs and Labans and Esaus, our Rachels and Rebeccas and Deborahs. There is a French proverb which says "Plus ca change, plus c'est la meme chose." I shall not translate. I will leave you with something to puzzle out.—Auntie in *Jewish Chronicle*.

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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.

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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.

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SHLANOWSKY, BERNARD.-In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bernard Shlanowsky, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Samuel D. Lasky, their attorney No. 320 Broadway, in the City of New York on or before the 10th day of April, next.

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.

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.

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.

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.

FRIEDLÄNDER, 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 6th day of May, next.

MUZETT, ISAAC (also known as Isaac Judelowitz and Isaac Abramowitz).-In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Muzezt, also known as Isaac Judelowitz and Isaac Abramowitz, late of the City of New York, deceased, to present same with vouchers thereof to the subscriber at his place of transacting business at the office of Edward I. Garver, No. 74 Graham Avenue, Brooklyn on or before the 15th day of July next.

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RAFEL, SARA.-In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sara Rafel, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Sydney W. Stern, at No. 154 Nassau Street, in the City of New York, Borough of Manhattan, on or before the 26th day of April next.

FRIEDLÄNDER, 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 6th day of May, next.

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.

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BERNHIMER, MAX E.-In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max E. Bernheimer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorneys, Rose & Paskus, No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of May, next.

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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.

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.

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.

BERNHIMER, MAX E.-In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max E. Bernheimer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorneys, Rose & Paskus, No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of May, next.

LEWINE, SAMUEL, sometimes known as SAM LEWINE.-In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sam Lewine, also known as Sam Lewine, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 135 Broadway, Borough of Manhattan, City of New York, on or before the 7th day of May next.

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