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Firing Miss Cohen

By Montague Glass

"There's no use talking, Abe," Morris Perlmutter declared to his partner, Abe Potash, as they sat in the sample-room of their spacious cloak-and-suit establishment. "We got a system of bookkeeping that would disgrace a peanut-stand. Here's a statement from the Hamsuckett Mills, and it shows a debt balance of eleven hundred and fifty dollars what we owe them. Miss Cohen's figures is eleven hundred and forty-two."

"That's in our favor already," Abe replied. "The Hamsuckett people must be wrong, Mawruss."

"No, they ain't, Abe," Morris said. "It's Miss Cohen's mistake."

"Mistake!" Abe exclaimed. "When it's in our favor, Mawruss, it ain't no mistake!"

"It's a mistake, anyhow, no matter in whose favor it is," said Morris. "Miss Cohen's footing was wrong. She gets carelesser every day."

"I'm surprised to hear you that you should talk that way, Mawruss," Abe rejoined. "Miss Cohen's been with us for five years, and we ain't lost nothing by her, neither. You know as well as I do, Mawruss, her uncle, Max Cohen, is a good customer of ours. Only last week he bought of us a big bill of goods, Mawruss."

"Just the same, Abe," Morris went on, "if we get a bright young man in there, instead of Miss Cohen, it would be a big improvement. We ought to get some one in there what can manage a double entry, and can run a card index for our credits."

Abe puffed vigorously at his cigar.

"I suppose, Mawruss, if we got a card-index and we sell a crook a bill of goods," he commented, "and the crook busts up on us, Mawruss, that card-index is going to stop him from sticking us—what?

Well, Mawruss, if you want to put in a young fellow and fire Miss Cohen, go ahead—I'm satisfied."

As if to clinch the matter before his partner could retract this some-

ledger. She looked up as he entered, and surveyed him calmly with her large black eyes.

"Oh, Mr. Perlmutter," she said when he came within ear-shot,

Morris stopped short. This was something he had not foreseen, and all his well-formulated plans for the firing of Miss Cohen were shattered at once.

four pages with an unseeing eye. Then he repaired to the sample-room, where Abe sat finishing his cigar.

"Well, Mawruss," said Abe, his face wreathed in a malicious grin, "you made a quick job of it."

Morris scowled.

"I ain't spoken to her yet," he grunted. "I got a little gumption. Abe—a little consideration and common sense. I don't throw out my dirty water until I get in clean."

"Abe puffed slowly before replying."

"I seen some people, Mawruss," he said, "what sometimes throws out perfectly clean water, and gets some dirty water in exchange, Mawruss." He threw away the stump of his cigar. "Sometimes, Mawruss," he concluded solemnly, "they gets a good, big souse, Mawruss, where they least expects it."

II.

Ike Feinsilver, city salesman for the Hamsuckett Mills—Goldner & Plotkin, proprietors—was obviously his own ideal of a well-dressed man. His shirts and waistcoats represented a taste as original as it was not subdued; but it was in the selection of his neckties that he really excelled. Abe and Morris fairly blinked as they surveyed his latest acquisition in cravats when he entered the door of their store that afternoon, smiling a pleasant greeting at his prospective customers.

He presented so brilliant a picture that Miss Cohen was drawn from her desk in the glass-enclosed office toward the trio in the sample-room as inevitably as the moth to the candle-flame. She took up some cutting-slips from a table, by way of excuse for her intrusion, but the blush and smile with which she acknowledged Ike's rather perfunctory nod betrayed her. Abe



PROFESSOR DR. MISS RAHEL HIRSCH

Miss Rahel Hirsch, chief assistant at the Berlin Charity Hospital is the first woman physician to receive the title of Professor. Not only active in hospital service, she has also done superior research work in the fever and bacteriological fields, and in connection with diabetes and kindred diseases. She conducts a polyclinic for both men and women patients.

what grudging consent, Morris Perlmutter stalked out of the sample-room and made resolutely for the glass-enclosed office, where Miss Cohen was busy writing in a

"Uncle Max was round to the house last night, and he wants you should duplicate them forty twenty-twos in his last order and ship at once."

"Oh!" he said lamely. "Thank you, Miss Cohen; I'll make a memorandum of it."

He went over to the commercial agency book and scanned three or

was fingering the Hamsuckett swatches, but Miss Cohen's embarrassment did not escape Morris Perlmutter. He marked it with an inward start, and immediately conceived a brilliant idea.

"Ike," he said, when Abe had completed the giving of a small order and had left them alone together, "a young feller like you ought to get married."

Ike was non-committal.

"Sure, Mawruss," he replied. "Every young feller ought to get married."

"I'm so glad you look at it so sensible, Ike," Morris went on. "Getting married right. Ike, has been the making of many a young feller. Where d'ye suppose Goldner & Plotkin would be to-day if they hadn't got married right? They'd be selling goods for somebody else, Ike. But Goldner, he married Bella Frazinsky, with a couple of thousand dollars maybe; and Plotkin, he goes to work and gets Garfunkel's sister—she was pretty old, Ike; but if she ain't got a fine complexion, Ike, she got a couple of thousand dollars, too, ain't it? Well, Plotkin with his two thousand and Goldner with his two thousand, they start in together as new beginners. They gets the selling agency for the Hamsuckett people, and then they makes big money and buys them out. To-day Goldner & Plotkin is rich men, and all because they got married right!"

Feinsilver listened with parted lips.

"And now, Ike," Morris continued, the good seed sown, "we talked enough, ain't it? Come on to the office. I want to show you some little mistakes in the Hamsuckett statement."

He conducted Ike to the glass-enclosed office, where Miss Cohen bent low over her ledger. The blush with which she had received Ike's greeting had not entirely disappeared; and, as she glanced up, her large black eyes looked like those of a frightened deer. Morris was forced to admit to himself that if her bookkeeping was doubtful, at least there could be no mistake about her charms. As for Ike, now that the business of securing orders was done with, he surrendered himself to gallantry, for which he had a natural aptitude.

"Ah, Miss Cohen," he said, "ain't it a fine weather?"

A pleased smile spread itself over Morris's face.

"I think I hear the telephone in the sample-room," he broke in hurriedly. "Excuse me for a moment."

When he returned, Ike and Miss Cohen were chatting gaily.

"What do you think of *that*?" Morris cried. "My Minnie just rang me up and says she got tickets for the theater to-morrow night—two tickets. We can't use 'em, because we're going to a—a wedding. Would you two young folks like to go, maybe?"

"Why, sure," Ike said. "Sure we would. Wouldn't we, Miss Cohen?"

Miss Cohen assented bashfully.

"Well, then," said Morris, "I'll get 'em for you—I mean I'll send 'em you by mail to-night, Ike."

Ike was profuse in his thanks; and then and there arranged to call for Miss Cohen at half past seven, sharp, the following evening.

Morris beamed his approval and shook hands heartily with Ike as the latter turned to leave.

"How about that mistake in the statement?" Ike asked.

"Some other time," said Morris, walking with Ike toward the store door. Then he sank his voice to a confidential whisper. "That's a fine girl, Miss Cohen," he went on. "Comes of fine family, too. She's Max Cohen's niece. You know Max Cohen. He's the Beacon Credit Outfitting Company. He's a millionaire, Ike. If he's worth a cent, he's worth a hundred thousand dollars!"

Ike turned on him an awed yet searching look as they clasped hands again in parting.

"I give you my word, Ike, she's his favorite niece," Morris concluded, "and he ain't got no children of his own!"

III.

The ensuing week was a busy one for all concerned. Abe was occupied in the store with an unusual rush of spring trade. Morris had his hands full in the office and cutting room; but Miss Cohen and Ike Feinsilver had been busiest of all, for in less than six days after their visit to the theatre a solitaire diamond ring sparkled on the third finger of the lady's left hand.

"Well, Mawruss," Abe said ten days later, "I suppose you fired Miss Cohen?"

"Me fire Miss Cohen!" Morris exclaimed. "I'm surprised to hear you that you should talk that way, Abe. What for should I fire Miss Cohen?"

"Why, last week you said you was going to fire her, ain't it?"

"Last week," Morris replied, "was another day. If I ain't got no more sense than that I should go to a fine young lady like Miss Cohen, and say, 'Miss Cohen, you're fired,' after she worked for us five years, and her uncle also a good customer, I should be sorry, Abe."

"Then, we're going to keep her, after all—what?" Abe said.

"No, we ain't going to keep her," said Morris. "We're going to lose her."

"Lose her! What d'ye mean?"

Morris smiled in a superior way.

"Abe," he said, "you ain't got no eyes in your head. Ain't you noticed that ring on Miss Cohen's left hand?"

Abe started in astonishment.

"It's a beauty, Abe," Morris went on. "A bright young feller like Ike Feinsilver don't get stuck, no matter what he buys. He got it through Plotkin's cousin down on Maiden Lane."

Abe sat down to ponder over the news.

"You mean," he said at length, "that Ike Feinsilver, of the Hamsuckett Mills, is going to marry Miss Cohen?"

"You guessed it right, Abe," Morris replied.

"And who fixed it up?" said Abe. Morris slapped his chest proudly.

"I did," he replied.

Abe smoked on in silence.

"I suppose I must congratulate her, Mawruss?" he said at length, starting to rise.

"There's no hurry," said Morris. "I let her go up-town this morning. She wanted to do some shopping."

Abe sat down again.

"You done a smart piece of work, Mawruss, I must say," he admitted. "Ike's a good feller, and Miss Cohen'll make him a good wife, even if she ain't a good book-keeper. Also, we done a good turn to Max Cohen. I bet he's pleased. I wonder he ain't been around yet."

Hardly had the words issued from Mr. Potash's mouth when the store door opened to admit a short, thick-set person, and then closed again with a bang that threatened every pane of glass in the vicinity. There was no hesitation about the newcomer's actions. He made straight for the sample room, and had almost reached it before Abe could scramble to his feet. The latter rushed forward and grabbed the visitor's hand.

"Mr. Cohen," he cried, "what a pleasure this is! I congratulate you!"

Mr. Cohen withdrew his hand from Abe's cordial grasp.

"You congratulate *me*, hey?" he said, with slow and ironic emphasis. "Mawruss Perlmutter *also* congratulates me—what?" He fixed the unhappy Morris with a terrible glare. "Don't congratulate *me*," he went on. "Congradulate Ike Feinsilver and Beckie Cohen." He gathered force as he proceeded. "Fools!" he continued in a rapid crescendo. "Meddlers! You spill my blood! You ruin me! I'm a millionaire, you tell Feinsilver. I've got nothing to do with my money but that I should throw it away in the street!"

"Mister Cohen," Morris protested, "you'll make yourself sick."

"I'll make *you* sick!" Cohen rejoined. "I'll make for you a blue eye, too. *Five thousand dollars* I got to give her!"

Abe whistled involuntarily.

"I should think two thousand would be plenty," he suggested.

Max Cohen turned on him with another glare.

"What!" he shrieked. "Am I a beggar? Should I give my niece a miserable two thousand dollars? Ain't I got no pride? I got to make it five thousand!" He paused while his imagination dwelt on the magnitude of this colossal sum. "Five thousand dollars!" he shrieked again, "and business the way it is!"

Mr. Perlmutter laid a soothing palm on Cohen's shoulder.

"But, Mr. Cohen," he said, "what can we do? Why should you tell us all this?"

Mr. Cohen shook off Morris's caress.

"You're right," he said. "Why should I tell you all this? I didn't come here to tell you this. I come here to tell you something else. I come here to tell you to cancel all orders what I give you. Also, if you or your salesman come by my place again, look out; that's all."

The Work and Mission of Jewish Women

By Rev. Aaron Eiseman

The nineteenth century was memorable for a number of events, but it may justly be proud of the distinction that it was pre-eminently "the emancipator of woman." What the twentieth century will bring to her requires no great amount of prophetic vision. Man is under the impression that he rules woman; it is she who rules man; there is no power on earth that can keep her in chains as long as she retains her superior beauty and charm, as long as she extends her tenderness and sympathy to the weak and suffering, as long as her garments are piety, constancy, faithfulness, loyalty and material love, woman will continue to rule and reign. Civilization may boast of what it has accomplished for woman; better for it to boast of what woman has done for civilization.

When we contemplate the condition of woman in European countries, how pitiable is her lot, such a sight as women carrying the hod, with brick and mortar or dragging heavy carts through the streets, or bending beneath a heavy load on their backs, or working in the mines and receiving much lower wages than man while engaged in these occupations that are so unwomanly, we must all be thankful that a new era is dawning which will make these things impossible.

And what is most astonishing these conditions exist in distinctively Christian countries where from the pulpits of the churches, sermons are preached emphasizing "Christian charity, Christian forbearance" and "Christian brotherhood," when we continually read that one of the great blessings that the Founder of Christianity is said to have brought to mankind was a more elevated position of woman, "that before Christianity the condition of woman was degraded and deplorable that she was the slave of man and the victim of his unbridled passions; that the wife had no right which the husband was bound to respect, and that since Christianity arose she was no longer the slave of man, but his peer and equal; she is no longer a tenant at will, but the mistress of her household. She is no longer like Hagar liable to be cast away, and a wanderer on the face of the earth but the queen of the domestic kingdom."—(From Cardinal Gibbons' sermon 1893.)

Of course such words as these reveal the opinion held by the writer that the condition of a woman preceding the arrival of Christianity must have been very bad, yet those who have read history know that her condition was not as "degraded and deplorable" as is to be found in some of our so-called enlightened civilized nations. Surely woman held an honored position among ancient Israel. The very first page of the Bible reveals this; for woman's sake man is to leave father and mother; for woman's sake man disobeys the divine command. The aged Abraham weeps and mourns over the death of

his wife; Rebecca is not given in marriage to Isaac till her own consent is asked and given, and she alone is able to console her husband over the loss of his mother. Twice seven years Jacob serves for his wife Rachel "and they seemed in his eyes as but a few days." Again how beautifully the Bible dwells upon the part woman plays in the rescue of Moses. We read about Miriam and Deborah, the prophetesses, of Jephthah's daughter, of Ruth, of Hannah and of scores of other Biblical female characters; we also read of law upon law enacted for their protection of her rights and honor; we read proverb after proverb in her praise, and there is that superb chapter of Proverbs 31: 10-31, which speaks of a noble woman, a chapter that reveals the honored position in which woman was held by our Jewish ancestors.

This attitude of ancient Israel toward woman testifies to the high plane of moral civilization then in vogue, for with the advance of civilization toward higher planes there has inevitably gone a higher and higher conception of the functions of womanhood. The race is beginning to realize more and more that the work of the world must have the help, the enthusiasm and capacity of womankind. Take the modern synagogue; it is beginning to give prominence to woman's position, the education of girls as well as boys, the work of sisterhoods in connection with the synagogue, the admission of women to membership in the congregation, in short the women of Israel have to be consulted and considered when any congregational matter arises, and as regards raising funds for congregational activities, it is the women who are the workers and the hustlers. There are some reform temples that count the women for Minyan, and even call them up to the Torah. Of course, the first duty of woman is in her own home among her own surroundings—the duty of wife and mother will always be the crowning duties of womanhood, the home life depends upon the woman; she decides whether God shall be present or absent in the home; she decides what shall be the ideals of her children, spirituality is the boon vouchsafed to woman, and spirituality is what she is expected to breathe into all her surroundings. She is to shed the lustre of her soul upon every religious act. Our religion more than any other recognized the importance of woman in the religious life, it recognized her devotedness and purity of heart, it realized that with her co-operation and her sympathies, Judaism will be a reality, a living factor throughout the ages.

Modern women must give religion a place in the home and cultivate the tender minds of her children so that the mere material and pleasurable things of life may not be their chief objects in life. Materialism and religious indifference are weakening

and undermining the synagogue; Judaism will fight in vain, unless the modern Jewish woman rallies to its support and remains loyal to the Jewish home. When the temple stood in Jerusalem only an outer court was set apart for women. The inner court was reserved for the men; today the position is reversed, it is the women who crowd into the inner sanctuary, and it is the men who stand around the outer court when they approach the temple at all. Women to-day are really the pillars of the temple; they have saved Judaism in America. No one can deny this who knows the conditions, and the future of Judaism rests upon the women in America, but women must learn what Judaism is. Judaism is a historical and literary religion—a knowledge of its history and liter-

their religious duties, women are more diligent in religious affairs, therefore they were addressed first when the Law of God was to be delivered to the people. This high tribute paid to the women by the sages of the Talmud has always been justified, women of Israel have always been ready and willing to make sacrifices for Judaism. What a long list of names of devoted wives and pious mothers could be gathered together, women who sacrificed all comforts and who surrendered the easy, silken, pleasurable life for the hard self-sacrificing life which led to the preservation and perpetuation of the Jewish Home, the synagogue, the Torah, Judaism.

The present age with all its temptations and allurements, with its pleasures and enjoyments, with its

sion of the modern woman is in that great temple, the outside world. Most women have some leisure time, some have a great deal of it. All women have opportunities of doing something for that position of humanity that is continually struggling and suffering. What a great field there is. Take a city hospital, how the patient longs for a few words of good cheer or a hearty handshake. Soon his or her eyes brighten when we give them the old salutation Sholom Alechem or listen patiently to their ills and pains and make them feel easier because they have shared their troubles with some one else, which is so natural a trait. There is too much head in the administration of hospital affairs, not enough heart; the sick see the physicians and the nurses with their cold scientific countenances, while their hearts yearn for a little balm to pour upon their aching wound; an encouraging word sometimes lifts them out of the slough of despond, a sympathetic glance is often like a beam of sunshine which brightens the darkness of their period of illness. This is but one way for women to spend some of their leisure time; there are hundred ways. A woman should be a member of a sisterhood or a council of Jewish women, not merely a contributing member but an active one, ready to make a little sacrifice for others.

Oh, House of Jacob, women in Israel, an opportunity is offered to you, an opportunity to save Judaism from threatening dangers, an opportunity to preserve and perpetuate our faith in these times of change and confusion. As wives and mothers make your home and synagogue the objects of your constant love and affection. Cast aside the frivolous occupations, rise above the problems of frocks and fashions, personal pleasures and mere material engagements, strive for moral adornment rather than physical, place morals above money, character and culture above costly clothes, cast aside the love for mere show and ostentation, and become that which God destined you to be—the hearts of the world, the molders of human destinies, the blessing and the consolation of the human race.

Our generation is crying aloud for peace, for real happiness and contentment of other ways; every Jewish sentiment, the pleasures and gayeties of the "Great White Way" do not satisfy our inner cravings and longings; it is for you women to lead the way, to bring about a revival of ideals and of faith, to show men what peace, health and happiness and contentment there is in the life of the mind and the spirit, in the life of man's higher and richer ideals. This is the work and mission of the modern Jewish woman, to arouse spirituality, to awaken idealism where materialism is dominant, to cling to the faith, to restore and preserve the home institution, to rally around the synagogue and awaken in the hearts of men a sense of duty and responsibility, to bring light where there is darkness, joy where there is sorrow, peace where there is strife, health where there is disease, to bring God back to the home and hearts of men. May God bless and guide and fill the hearts of the "House of Jacob" with this spirit.

The Jewess "A Woman of Worth"

The place of the Jewess—perhaps a preferable term to Jewish woman—in the economy of Jewry is an oft-discussed question. The rise of feminism in these latter days has accentuated the problem of the position our sisters in faith occupy in relation to the general community. The status of Jewesses is a theme of perennial discussion. Is the ideal of womanhood among Jews higher or lower than or equivalent to that of the people among whom Jews find themselves? That Judaism has fixed a very high standard for its womanhood there is no gainsaying. That the average Jewess is as worthy as she is, notwithstanding that for countless centuries she has had thrown at her the aphorisms of King Lemuel, which he fathered on his mother, is a point of infinite credit to the weaker sex among us. The man who might have succeeded in making all Jewesses' prigs insufferable, as any one must be who is a bundle of virtues, is conscious of it, and consciously shows it, exhibited his estimate of womankind by bidding all men: "Give not thy strength unto womanhood, nor thy ways to that which destroyeth kings."

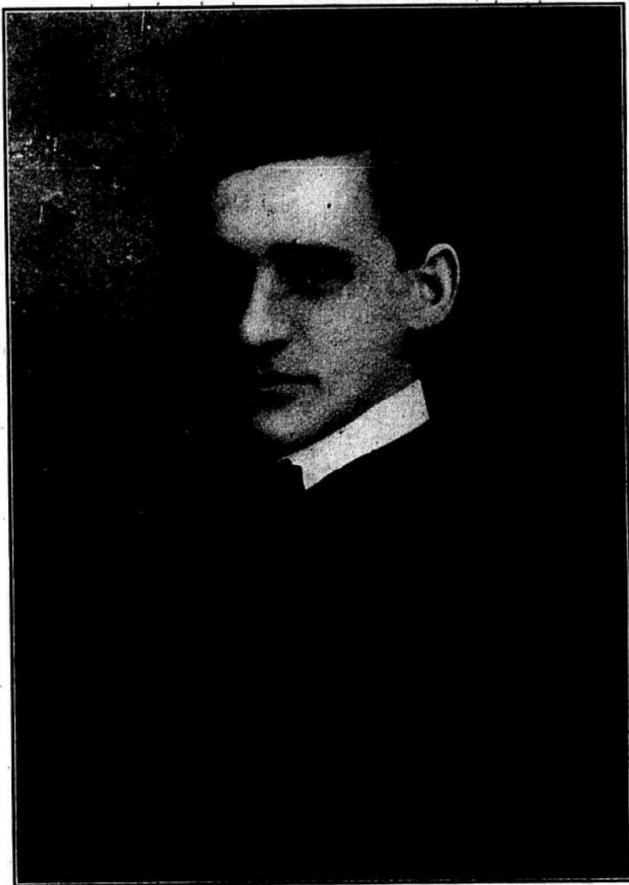
His view of the woman of worth or the valiant or virtuous woman—his ideal woman—was the woman who was to give all and to be content with smiles and praise in return. She was to be an Amazon, who could rise while it was yet night so as to provide food for her household, even the necessary sustenance for her maidens. Her business acumen was to be what would be sufficient to qualify an average land agent, while she was to be a farmer and a merchant to boot. In addition, she was to be a remarkably capable buyer and a most adept needle woman, seeking wool and flax, and working willingly with her hands. She was to lay her hands to the spindle and her hands were to hold the distaff. Besides being a professional surveyor and an expert needle woman, she was to possess the capacity of a clothing company. She was to cater for the external as well as the internal comfort of those around her. Not alone was she to clothe her household with warm scarlet raiment, but she was to run up no millinery nor dressmakers' bills on her own account. For she was to make herself coverings of tapestry, her silk and purple clothing were to be of her own manufacture. But, in addition to these all-embracing virtues, she was to possess others. She was, for instance, to occupy the position of a sort of family Board of Guardians, for she was to stretch out her hand to the poor and reach forth her hands to the needy. And, withal, she was to be endowed with the wise sense of a Socrates and the energy of a sixty horse-power motor car. For she was not to open her mouth except to utter words of wisdom. Girding her loins with strength and her arms with power, her work was never to cease. Throughout her

days, even in the long watches of the night, she was to burn her candle at both ends.

Little wonder that a woman such as this would be found by her husband to be one in whom he could safely trust! To place the value of such a woman merely above rubies was to fix upon her an altogether paltry estimate in comparison. When this marvelous paragon of woman-kind had bought land and planted vineyards, had provided food for her household, and clothing and raiment, had been to her family like the merchants' ships, she was to fill up any little nooks and crannies of leisure that might possibly have crept into her busy life by making fine linen and selling it to the merchants. Then, having filled this striking bill, having never said a foolish thing, nor ever done an unwise one, what, in the conception of Lemuel, was to be her reward? She was actually to have the fruit of her handiwork in the popular praise of her neighbors! Her children were to call her blessed, as if that were not the duty of every child towards the mother who brought it into being. Her husband was to praise her—surely it was the least he could do. There was, however, reserved for her an added satisfaction for all her toil. For not she, but her better half would be something of a public character. His gratitude was not to be severely tried. After doing him good and not evil all the days of her life, to him was assigned the genial office of excusing any shortcomings of her personal attractions by assuring her that favor is deceitful and beauty is vain—one of the most equivocal compliments on record—adding the very doubtful fact that the woman who fears the Lord is the one who gets praise.

It is this sort of anemic "Sandford and Mertonism" that the Jewess has had dangled before her eyes as an ideal. It speaks volumes for either her good sense or her capacity to take all this sort of thing with a big grain of salt. No woman has yet arisen to draw the companion picture of the "virtuous" man. Merely to think of what Mrs. Lemuel would have written had she been called upon for such a purpose is enough to make the average Jew stare aghast. The fact is that this model of womanhood must be accepted very much as an ideal, the striving towards which is aimed at rather than the attainment of the actual figure presented. Indeed, a woman such as Lemuel drew would hardly be an amiable creature, or a "practicable" life partner. No man living could abide comfortably with a woman such as this king, or his mother—so he says—imagined. Who wants his wife constantly opening her mouth with wisdom and never letting her tongue for an instant slip away from the law of kindness? Assuredly few men would appreciate

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Rev. Aaron Eiseman

Rev. Aaron Eiseman is a native New Yorker and has just passed his thirty-fourth birthday. He attended the public schools, New York University and did Post Graduate work at Columbia University, receiving his Rabbinical training at the Jewish Theological Seminary. In 1903 he became rabbi of the Congregation Beth Israel Bikur Cholim, Lexington avenue and Seventy-second Street, where he has remained ever since.

Rabbi Eiseman is the founder of the Zeta Beta Tau Jewish college fraternity, which has twenty chapters throughout the country. He worked with the Hebrew Congregation of the Deaf for a number of years, and has been a visiting chaplain to the sick at Mt. Sinai Hospital for some time.

ature is absolutely essential; there is need of an intellectual regeneration of Judaism, too many are ignorant of its history, its tenets, its literature. I have always believed that where our people know Jewish history and Jewish ethics and morals there is a direct bearing upon Jewish loyalty and reverence and it also serves as a powerful stimulus to the performance of religious duties and responsibilities.

Before the Revelation at Sinai, God commanded Moses to prepare the people for receiving the Torah "Thus shalt thou say to the House of Jacob and relate to the House of Israel." Commenting on the sentence "The House of Jacob" refers to the women, say the sages, and they are mentioned first because they are more prompt in the performance of

worldliness and materialism, with its hundreds of nets and snares waiting to engulf the body and to extinguish the flickering flame of the spirit, demands that the women of Israel shall again become not merely the heart, but also the hands, to engage in philanthropic and religious works, to come to the Home of God, to set an example to their households, to observe religious ceremonies and make sacrifices for the glory of God, and the preservation of Judaism.

Woman's love works miracles in the heart and life of man. Woman's faith can also lift man to the heights of spirituality. Judaism's hope is in woman; they have the time, they have the intelligence; they must also have the will. Besides the home and the temple, the work and mis-

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64th ANNUAL STATEMENT OF THE ÆTNA LIFE INSURANCE COMPANY

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MORGAN G. BULKELEY, President

Life, Accident, Health, Liability and
Workman's Compensation Insurance

JANUARY 1st, 1914

ASSETS.		LIABILITIES.	
Real estate acquired by foreclosure	\$23,825.67	Reserve on life, endowment and term policies	\$89,334,938.00
Office building	543,246.17	Additional reserve, not included above	795,702.00
Cash on hand and in banks	3,711,591.87	Premiums paid in advance, and other liabilities	913,163.61
Stocks and bonds	35,839,218.08	Unearned interest on policy loans	269,256.02
Mortgages secured by real estate	56,838,802.47	Accrued taxes	670,286.53
Loans on collateral	1,378,559.97	Surplus reserved for special class of policies and dividends to policyholders payable on demand	3,415,071.90
Loans secured by policies of this company	10,135,945.77	Losses and claims awaiting proof and not yet due	716,207.90
Interest due and accrued December 31, 1913	2,267,386.23	Unearned premiums on accident, health and liability insurance	2,773,180.03
Premiums in course of collection and deferred premiums	2,270,899.04	Reserve for liability claims	2,043,564.43
Market value of securities over book value, less assets not admitted	947,522.18	Surplus to policyholders	13,025,627.03
Total assets	\$113,956,997.45	Total liabilities	\$113,956,997.45

INCOME.		DISBURSEMENTS.	
Premiums	\$19,619,385.41	Payments to policyholders	\$14,654,951.79
Interest, rents, etc.	7,477,693.24	Taxes	638,629.68
		All other disbursements	7,845,045.88
Total income in 1913	\$27,097,078.65	Total disbursements in 1913	\$23,138,627.35

The amortized value of the bonds as provided by the law of New York shows a value greater than the market value above given by \$2,258,420.77.

Gains During 1913

Increase in surplus to policyholders	\$1,235,293.88
Increase in premium income	1,468,686.71
Increase in total income	3,146,719.18
Increase in assets	3,565,620.85
Increase in life insurance in force	20,608,868.59
New life insurance issued in 1913	\$61,641,180.15
Life insurance in force, January 1, 1914	355,535,221.30
Paid policyholders since organization in 1850	\$247,786,602.00

LIFE BUSINESS.
Mowry & Patterson, Managers, 100 William St.
Geo. G. Ball, General Agent, 1170 Broadway.
Max Saymon, General Agent, 1170 Broadway.
W. A. Nicolay, Manager, 215 Montague St., Brooklyn.

CASUALTY BUSINESS.
Chas. H. Phelan, Manager, 100 William St.
Frank F. Eagles, Manager, 277 Broadway.
George G. Ball, General Agent, 1170 Broadway.
J. B. Cleland, Manager, 1577-1585 Woolworth Bldg.
Eugene F. Smith, Jr., Manager, Fifth Avenue Bldg., New York City.

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Firing Miss Cohen

(Continued from page 4)

The way I feel now, I'll murder you!" He turned to leave. "And another thing," he concluded. "One thing, you can depend on it. So far what I can help it, you don't sell one dollar's worth of goods to any of my friends, never no more!"

Again the door banged explosively, and Mr. Cohen was gone.

For ten minutes there was an awed silence in the sample-room. At length Abe looked at his partner with a sickly smile.

"Well, Mawruss," he said, "you made a nice mess of it, ain't you?"

Morris was too stunned to reply.

"That's what comes of not minding your own business," said Abe. "We lose a good customer, and maybe several good customers. We lose a good bookkeeper, too, Mawruss—one what has been with us for five years; and also we are out a wedding-present."

"I meant it good," Morris protested. "I done it for the best. It says in the Talmud, Abe, that we are commanded to promote marriages."

Abe wagged his head solemnly.

"This is the first time I hear it, that you are a Talmudist, Mawruss!" he said.

IV.

A month passed, and Miss Cohen daily task at Potash & Perlmutter's books.

hen continued to apply herself to "I don't understand it, Mawruss," Abe said one morning. "Why don't that girl quit her job? She must have all sorts of things to do—clothes to buy and furniture to pick out, ain't it?"

Perlmutter shrugged his shoulders.

"I spoke to her about it," he replied, "and she says so long as we're so busy here, she guesses she will stay on the job as long as she can. She says her mommer and her sister can do all the shopping for her."

"You see, Mawruss, what a mistake you make," Abe commented with a sigh. "That's a fine girl, that Miss Cohen!"

Morris nodded gloomily. He began to realize that he had made a mistake, after all. Only that morning Mrs. Perlmutter had demanded twenty dollars with which to make over her best frock for Miss Cohen's wedding.

"Sure, she's a fine girl," he agreed; "but you got to admit yourself, Abe, that a growing business like ours needs a hustling young man for a bookkeeper."

"That's all right, too, Mawruss," said Abe; "but you also got to admit that what a growing business like ours needs most of all, Mawruss, is customers; and so far what I see, we don't gain any customers by this. Also, my wife has got to have a new dress for the wedding. She told me so this morning."

Morris made no reply. He was growing heartily sick of this business of firing Miss Cohen, and consoled himself with the thought that the wedding was fast approaching,

and that they would be rid of her for good.

At length the wedding day arrived. Miss Cohen left Potash & Perlmutter's at 4 o'clock, for the ceremony was set for half-past seven in the evening. Her parting with her employers was an embarrassing one for all three. Abe handed her a check for twenty-five dollars, with the firm's blessing, and Morris shook her hand in comparative silence. He had done and suffered much for that moment of leave-taking; and further than wishing her a long and happy married life, he said nothing. As for Abe, the squandering of twenty-five dollars, without hope of return, temporarily exhausted his capacity for emotion.

"Good luck to you, Miss Cohen," he said. "Hope we see you again soon."

"Oh, sure!" Miss Cohen replied cheerfully. "You'll be at the wedding to-night?"

Abe nodded—they all nodded—and then, with a final hand-shake all around, Miss Cohen departed.

It must be confessed that the wedding reception that evening was a very enjoyable occasion for all the guests, with the possible exception of Max Cohen. The wine flowed like French champagne at four dollars a quart, while, as Morris Perlmutter at once deduced from the careful way in which the waiters disguised the label with a napkin, it was really domestic champagne of an inferior quality. Nevertheless, Abe Potash drank more than his share, in a rather futile attempt to get back, in kind, part of the twelve and a half dollars he had contributed toward Miss Cohen's wedding-present, to say nothing of the cost of his wife's gown.

Consequently, on the morning after the festivities he entered his place of business in no very pleasant frame of mind. He found that Morris had already arrived.

"Well, Mawruss," he said in greeting, "everything went off splendid—for Feinsilver. Max Cohen came down with a certified check for five thousand dollars, you and me got rid of about over a hundred, counting the wedding-present and our wives' dresses, and Miss Cohen got a husband and a lot of cut glass, while me—I got a headache!"

Morris grunted.

"I guess you don't feel too good yourself, ain't it?" Abe went on. "Anyhow, you got to get busy now, and find some smart young feller to keep the books. You got rid of you dirty water, Mawruss; now you got to get some clean. Did you put an 'ad' in the papers, Mawruss?"

"No, I ain't," Morris snapped.

"Ain't you going to?"

"What for?" Morris growled.

"We don't need no bookkeeper."

"Why not?" Abe cried.

Morris nodded in the direction of the office.

"Because we got one," he replied.

Abe turned toward the little glass enclosure. He gasped in amazement, and nearly swallowed the stump of his cigar, for at the old stand, industriously applying her

self to the books of Potash & Perlmutter, sat Mrs. Isaac Feinsilver, nee Cohen.

A moment later the door opened, and Isaac Feinsilver entered, immaculately clothed in a suit of zebra-like design. He proceeded to the bookkeeper's office and kissed the blushing bride; then he repaired to the sample-room.

"Good morning, Mawruss! Good morning, Abe!" he said briskly. "Ain't it a fine weather?" He threw a bundle of swatches upon a sample-table. "My partners, Goldner & Plotkin, and me"—here he paused to note the effect—"is putting out a fine line of spring goods, and I want to show you some."

Abe and Morris looked over Ike's line in dazed astonishment; and before they were really cognizant of what was going on, Ike had booked a generous order. He gathered up the samples into a neat little heap and put them under his arm.

"That ain't so bad," he said, "for a honeymoon order."

Then he turned and strode toward the bookkeeper's office. Once more he saluted the lips of his assiduous spouse, and a moment later he was walking rapidly down the street. Abe looked after him and expelled a huge breath.

"You find it in the Talmud that we are commanded to promote marriages, ain't it, Mawruss?" he said. "But one thing's sure, Mawruss—you can't run a cloak-and-suit business according to the Talmud." There was a short silence. "Did you ask her why she comes back, Mawruss?" he said.

Morris took the end off a particularly black cigar with one vicious bite.

"I didn't have to ask her. She told me," he said bitterly. "She says a smart girl can get a husband any day, she says; but a good job is hard to find, and when you got one; you should stick to it!"

Dearth of Trained Nurses.

At the present time there seems to be a dearth of young women who are eager to take up the profession of trained nurse. All the hospitals of Chicago are complaining because of this fact. Our own Michael Reese Hospital seems to be suffering in this respect also. The president of the Michael Reese Hospital has called upon the rabbis of the city to bring this matter to the attention of their congregations thinking that in this way pressure might be brought to bear to induce some of our young women to take up this noble profession. We remember that the same condition prevailed in the cities of New York and New Orleans some few years ago. The training schools for nurses in these cities lamented the fact that there were so few to take up this work. The authorities of these institutions felt themselves called upon to advertise in all Jewish papers of the country appealing to the young women to become ministering angels to the sick and suffering. For in truth, the good nurse is a ministering angel of God. We know of no calling that has a higher or nobler mission than that of the conscientious trained nurse. In recent years while there has been an increased number of Jewish trained nurses, the increase has not been as large as might have been expected. There are few large cities in the country where the Jews have not a hospital of their own. The most of these have a school for trained nurses. These schools ought to have a fair percentage of Jewish young women who are willing to take up the work of nursing and to minister to the sick and the suffering. The appeal of the president of the Michael Reese Hospital for more Jewish nurses ought to be given the consideration which it deserves and ought to enlist the earnest co-operation of our Jewish young women in this noble work.—Rev. Tobias Schaufarher, in Chicago Israelite.

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בחר בהקדו פרק ה

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.

A well-known evening newspaper of this city maintains an interesting department under the caption, "What realm is not woman's?" Were we to ask, What realm is *not* the Jewish woman's? we should have equally to pause for an appropriate reply. Truly, the Jewish woman is the marvel of the century.

The election of Minnie F. Low, of Chicago, as the new president of the National Conference of Jewish Charities is not only a recognition of her worth and value as a communal worker, but also an evidence of the progressiveness of one of our leading national organizations. It is the first time that the Jewish woman has taken her due place as the leader of an institution subserving countrywide purposes.

The correspondence school for religious school teachers conducted by the Jewish Chautauqua Society has issued "Methods of Teaching Jewish Ethics" by the late Julia Richman and Eugene H. Lehman, M. A. The volume, neatly printed and bound, contains sixteen lessons on the different duties which Jews owe various persons and institutions; of these the late Miss Richman prepared nine, while Mr. Lehman contributed the remaining seven. The little book should fill its purpose amply well.

Italy has for a long time been the classic land of philo-Semitism. The base of anti-Jewish propaganda in the country is the clerical party and its contemptible organs, and, since Ernesto Nathan ceased to be syndic of Rome, their occupation is largely gone. This reminds us that very shortly Signor Nathan will land at our shores, as the representative of his king to the Panama-Pacific exposition. The Jews of America may do worse than arrange for an appropriate reception to him!

A statistician ought to attack the pretty problem of ascertaining the number of tango-dancing Jewesses in America. Then, it would be well for him to fix the number of Gentile maidens engaged in this innocuous (or, if you choose, deadly) pastime. He will probably find that the Jewesses, not to speak of the male members of our race and faith, do as much, if not more, for the tango, the hesitation waltz, the maxixe, the "dip," and all the others "of that ilk," as do the non-Jewesses. And, with reason, for Israel's fair sex is a sunshine-exuding, companionable coterie of mothers, wives and daughters.

Paul Heyse, the great German novelist, who died but little more than a month ago at an advanced age, was the son of a Jewish mother. Her name was originally Salomon, which afterwards under the influence of the assimilationist *Salondamen*, was metamorphosed into Saaling. Thus Heyse was the child of a strenuous race, and his descent was apparent in his love of vivid descriptive prose and poetry and in his sensibility to the effect of heightened colors. He belongs, of course, to national German letters, but in any account of the Jewish contributions to the literature of Germany his name deserves to occupy a prominent place.

If the suggestion be tenable that a good way to combat anti-Jewish feeling in the breasts of non-Jews is to have our mothers deliberately raise up their children, especially their sons, as fools, an onerous duty would seem to lie upon the present generation of Jewesses. We shudder to think of the consequences of any such degree on the children, but more so on the mothers. Will the Jewish mother, using this term seriously, ever consent to have the apple of her eye looked upon as anything except a nine-days' wonder? Our mothers thought their children were not only prodigies of valor and intellect and literally such prodigies as the world had theretofore never seen. Human nature, and least of all the human nature of the Jewish mother, never substantially changes, and so this "delightful" suggestion will ever remain—a suggestion!

The Jewish woman is the crowning jewel of the Jewish home.

THE JEWISH WOMAN'S SPHERE

FROM the standpoint of communal work the Jewish woman is an asset of tremendous potentialities for the community. She represents our leisure class; her personality is apparent to best advantage when she is active on behalf of those in need of the moral, physical and economic support of their fellow-men.

The communal leaders are ever pleased to have the aid and assistance of the Jewish woman in their varied enterprises for well-doing. With the growth of womanly independence, however, a number of agencies have come into existence where the Jewish woman translates her ideals of *Zedokoh* into practical deeds, and this quite without the help of the sterner sex. Such, for example, are the different councils of Jewish women in this and other cities throughout the country, and the various societies having to deal with the Palestinian Jews.

In the work of welcoming the young immigrant Jewesses to these shores and in reforming and uplifting those girls and women who unfortunately are crushed beneath the heels of evil in our great cities, the Jewish women of the Western world have ever borne their full and due share. Indeed, in these activities they bear the full force of the work by themselves. Just as every larger communal institution in this country is unable to cover all its eleemosynary duties without the invaluable succor of its ladies' auxiliary council, so the place the Jewish woman has created for herself in the domain of *Zedokoh* is secure and distinct.

With regard to what the Jewesses of Europe and America have done and are doing for their sisters and brethren in Palestine, we have repeatedly spoken. Here, too, their work is individual and distinctive. Especially is its therapeutic quality an outstanding feature. With the development of the Holy Land as a place of modern Jewish settlement, the scope and the importance of this work, carried on so expertly and unselfishly by Jewish women, are bound to extend and diversify. In their hands its continuance may well be left; as Jewesses they are trained in the paths of *Zedokoh*, signifying human justice; and as women they bring to their service to humanity that deft and sympathizing touch without which life would not be worth the living in the lands of our God.

Those who were responsible for the interesting departure of an annual observance of "Mother's Day" may or may not have been familiar with the traditions and practices of the observant Jewish household; there is no doubt, however, that by this institution they have taken a leaf out of the book of Jewish experience. It is distinctly good for the American world to reverence the mothers of the nation, and on one day of the year publicly to do them a special and collective honor. We need not show how transcendently important and all-pervading is the influence of the mother for good. She can literally make or unmake the happy destinies of a people. That Jewry has always held the ideal "mother in Israel" in high veneration is a matter of which we have been ever duly proud. It constitutes one of our undisputed titles to fame, and when our orators are at pains to define the Jewish contributions to American life and the extent of the Jewish influence on our American environment, let them think of "Mother's Day." That Christians occasionally know and fully appreciate the inspiring charm of the ideal mother is shown by that delightful little tale of the late Professor H. H. Boyesen of Columbia University, entitled "A Mother in Israel." He knew whereof he wrote!

"Mentor" in *The Jewish Chronicle* recently commented on the subject of what deportment, demeanor and general bearing is appropriate to the one "called up" in Synagogue to the Law. He admitted that no positive rules or directions on this important matter have ever been laid down for our guidance. He goes on to say: "One reason for this must surely be that our sisters are never 'called up.' It is utterly inconceivable that had they been; they would have been left, or, indeed, would have left themselves, without the minutest directions concerning the mode and vogue of the ceremony. Such information would have been an imperative necessity to them at all times. How, for instance, would they, in the days of long-trained dresses, have known whether to allow them to trail across the synagogue floor, or to carry them, gracefully of course, on their tender arms?" But, alas! for the student of the art of female dress, ladies have not yet been "sufficiently emancipated" to be entitled to the honor of being "called up" in synagogue, and so the query propounded by the English journalist may easily be left unanswered.

Latterly the champions of suffragette militancy in the synagogue have had scarcely a word to say about that "fearfully Oriental and degrading institution," traditional Jewish worship. This, because their own Jewishness is equally well served by the feminist movement, the antics of the suffragettes (nearly all of whom are non-Jewish, thank God!) and the "cause" itself, holding out extra-communal rewards and preferments! No wonder there are no Jewish militants, or feminists, but only good Jewish women who should have ballot as a right, not as a teasing disease! *Mah Yomru ha-Goyim!*

Why ring the changes on the 31st chapter of Proverbs, beginning with the tenth verse thereof, in this place in a number like the present, dedicated to the fairest of her sisters—the Jewish woman? Our mothers, our wives, our sisters, our daughters, our sweethearts—each of them is an *Eshes chayyil*, and we apply the words of Holy Writ to our own dear ones of the gentle sex with a renewed inspiration, with the cherished desire of making their lives pleasant and comfortable and ourselves wholly worthy of them.

MARBLE AND LILY

על ראש העמודים יש מעשה ששן וחחם מלאכת העמודים:
"On top of the pillars there was lily-work; and thus were the pillars perfected." (I Kings, vii. 22.)

FA-RFAMED was the fame built by Solomon. It introduced a touch of beauty into the austere religious outlook of the Israelites. It was necessary, indeed, to protest in that old commonwealth against the over-emphasis upon esthetic perfection which was only too current among the nature-worshippers of those days. The Israelites lived with and among these devotees of Beauty who, captivated by the grandeur of the creation, forgot the glory of the Creator; and hence the frequent backslidings of God's people from the simple religion of the fathers to the alluring worship of the idols. To prevent these acts of treason it became more and more needful to insist upon moral beauty as over against physical comeliness. The adoration of God's nature was placed above the adoration of nature's gods. The holiness of the soul was placed above the wholeness of the body. Hence the elimination from the Israelitish forms of worship of all images and representations that in the remotest might have partaken of the glorification of sensuousness in outline and form. But at the same time, be it remembered, the appreciation of the beautiful is too much part of human nature to be entirely suppressed; and, therefore, even the tent-sanctuary of the wilderness had its grace of color and cunning pattern. Adornment and adoration were no strangers even in Israel's religious economy; only the former was chastely subdued so that the latter might appear the more salient. In Solomon's Temple, however, the esthetic elements were still more prominent and flowered forth into magnificent beauty.

Yet, though Solomon's Temple, as said, introduced a touch of beauty into the patriarchal simplicity of Israelitish life, nevertheless not to such an extent as to mar the purity and spirituality of the nation's treasured belief in the One God. Rather was Solomon's Temple a symbol of the Jewish world-view which, then in the germ, was to unfold itself in later times through the preachings of the prophets and the writings of the rabbis. This world-view is, that the spirit sanctifies the body; that therefore the body is not to be suppressed but subdued. In this view beauty has its appointed place; but perfection lies not in the one thing nor in the other—it lies in the proper balance of body and soul. Character and comeliness must go together.

Of this ideal perfection that portion of the Temple's architecture which our text describes was the particular symbol. Yea, lily-work on top of the pillar! *Marble-strength crowned by lily-grace!* Sturdy, unwavering Faith garlanded with tender charm of fair flowers! Spiritual power wedded unto Beauty! The pilgrims who came from far and wide to this famous Temple could not but learn the lesson so impressively taught. As they approached the sanctuary, they beheld at some distance the marble pillars that upbore the magnificent edifice. They took them to be the symbol of that faith in God and Goodness, of those stern demands of moral and religious excellence, which are the mainstay of the social structure. They looked at the pillars in this light, and strength—the strength of uncompromising conviction—entered their hearts. All doubt and fear vanished; the good life was the only life to live, and self-sacrifice was worth while. Then they came still closer to the Sanctuary and lo! up in the height, nearer heaven, they saw the lily-work crowning the marble. They saw that the good life was not bereft of grace, or joy, of laughter and love. They gazed spellbound at the lilies and were deeply moved. They understood that in the grace of the lily lies the perfection of the pillar-work; that in human society Strength must be married unto Beauty to make for harmony. This they grasped and—peace entered their hearts.

They probably applied the lesson not only to Society but to the individual life as well. The sanctuary of the individual soul must be built after this same pattern of *Marble and Lily*. Humanity is divided into men and women. This division is the only one that is obvious. All other lines of demarcation—race, color, nation, creed—are not so incontestable as this; and yet, on closer examination, not even this one is absolute and thoroughgoing. The midrashic saying, "*du-partzufin ni'ru*," that the first human being was both man and woman until later separated by the well-known surgical operation, has a modicum of truth in it. We are to an extent bi-sexual. Men do not possess exclusively the masculine strain, nor do women the feminine strain. There is something masculine in almost every woman, as there is something feminine in every man. In a word, man is not all *marble*, nor woman all *lily*. In the perfect character *Marble and Lily*, Strength and Tenderness, are harmoniously combined.

Need much be said, after the foregoing, about the relation of man to woman? They are fellow-builders of the Sanctuary of the Home! And this sanctuary, too, is reared on the marble-and-lily plan. He is the pillar of the Home, she is its lily-crown. From him come strength and support; from her beauty and grace. All the loveliness of fragrant meadows, all the magic of blossoming gardens, all the charm of uplands and lowlands, all the gold of sunrise and sunset, she is to sweep into her home to make it an Eden of perpetual delight. Modern movements tend to separate *Marble and Lily*; but the good sense of the race will finally be convinced that they belong together. For what is more beautiful than the Lily? And what is stronger than the Marble? But doubly beautiful is beauty when it leans upon strength, and twice strong is strength when it flowers forth into beauty!

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The Jewess

"A Woman of Worth"

Continued from Page 5

the spouse who girded her loins with strength and strengthened her arms, unless he were in himself a bundle of all the excellences. Otherwise such a helpmate might prove a dangerous ally. It is when we examine the idea or ideals of Lemuel's woman that we understand the warning above quoted, and which, by way of preface, he gave to his fellowmen. Thank goodness the average Jewess is a far more human being, and in reality, far more humane! Thank Heaven she has the foibles and the weaknesses, the vanities and pettiness that, however reprehensible to the stern moralist, form in truth the engaging enticement which is woman's charm, even though men are unconscious of the fact.

The Woman of Israel had a better lesson than the somewhat "sloppy" sentiment of Lemuel. She has gone side by side with the men of Israel through the stress of our nation's history. She has marched valiantly through the fire of persecution. She has seen her sons one after

the other tortured and murdered and she has bade them be tortured and be murdered rather than relinquish the faith to which they were born. With them she has gone joyfully to the martyr's fate. She has been sorely tried, and never in our history has she been found wanting. She has been tried as a Jewess and has never been found wanting as a Jewess. It is she who, from generation to generation, has maintained the institution upon which Judaism in the main relies, which cannot be explained in so many words, but which we all understand when we speak of the Jewish home. It is she upon whom has fallen the responsibility of guarding unsullied the home that is virtually Israel's sanctuary, so that the sanctuary should be ever Israel's home. Far more valuable than the never-ceasing labor, the constant energy which Lemuel pictures has been the sweet influence of the woman of Israel throughout the ages. Her record as a class or a kind compares, with remarkable advantage, with the womankind of almost every other people. Her love, her kindness, her unselfishness, her devotion, her loyalty to her family ties, and to her marital bonds, these

have been a religion for the Woman of Israel that required no ritual and no service, that were beyond and above the mere trappings of any creed.

That our women have their vanities and their foibles, their weaknesses, is but natural. If for no better reason than for the one that George Eliot put into the mouth of that wonderfully wise Mrs. Poyser—because they are made to match the men! If the women of Israel are loud in their dress and show a tendency to gaudiness in attire, they are at least preferable in the eyes of sensible men to some dowdy individual whose face wears an eternal look of repentance for sins of which she is obviously incapable. If the women of Israel, who are the mothers in Israel, pet and fondle their offspring a trifle unduly, and show a disposition to coddling them—and this is noticeable among poor Jewesses even more than among rich Jewesses—they are at least preferable to the half brutes who leave their children for the garish flare of the public houses, and when sodden with drink proceed home to overlay their offspring. If the women of Israel who are wives in Israel have a tendency to overpraise their husbands, and think a little too much of them and of their powers, just because they are their husbands, they are infinitely preferable to women who, having become joined in wedlock, proceed to take a fiendish delight in making the lives of their husbands a veritable hell upon earth. If the women of Israel, who are the daughters in Israel, show some disposition to rely unduly upon their parents, and to exhibit somewhat undue dependence, they are surely preferable to the young women—and there are thousands of them—who know nothing of their parents, and whom their parents do not know, except they meet them from time to time in the common rooms and passages of their dwelling houses. The test of the woman in Israel is the immense preponderating proportion of happy marriages among our people, the smallness of the percentage of those who, having been married, are compelled to proceed legally to untie the nuptial knot, and the welcome aspect that the average house exhibits of which a Jewess is in control. Only among our people can be found in its entirety, absolutely, and in truth, that ideal of marriage fully realized, a man and a woman becoming as one flesh.

That the women of Israel, in the present and in the past, have attained so much should be an inspiration and a warning to the women of Israel in the future. The spirit of assimilation, the disposition to

merge, to do as those surrounding us do—all this is a stronger temptation to Jewesses, just because they are women, than even it is to Jews. The marked tendency that is everywhere observable for woman to become a gad-about, for her to become a butterfly of fashion and a mere animal of amusement, is infecting the young women of Israel. A vice that is affecting them too is the crowning stupidity of gambling. It is a particularly vicious lapse, because it carries within itself the certainty of trouble and of sorrow. The extent to which Jewesses gamble is appalling. It is only fair to add that the habit appears to be of their own manufacture, and not one which they have learned from the women round about them. Jews as a race are prone to gambling. But, Jewesses in every case, go one worse. When we find the women of Israel, or a section of them, prone to becoming slaves of fashion, bondmaids of amusement, and gamblers to boot, it might be well that we should draw their attention to the words of Lemuel. Happily they might, by the contrast of their lives with the lives of the woman whom he pictured, find at least a golden mean worthy of the Woman of Israel.

Yet—it is but right to say it—there has been manifested of late among the women of Israel an excellent disposition to take part in public work. It may be that, with the psychology of women, these women workers regard the objects of their efforts somewhat too narrowly, and apply to all a measure of rule which excludes a sufficient amount of sympathy and kindness and consideration—a sufficient elasticity to render their labor in the highest degree efficacious. But the Woman of Israel is somewhat new to this public work. The tendency that has been noted will doubtless mend itself as time goes on. As it is, the aid and the help of our sisters in faith have become invaluable. In the administration of charity, as well as in public work requiring even greater skill and more special knowledge, what Jewish women are doing, especially in this country and in America, is of the highest credit to the women of Israel.

Our rabbis, the exponents of the tradition of Judaism, were right. Their aphorisms concerning women and the evidently high esteem in which they regarded them, the stories they recorded of them to their credit, all go to show that the rabbinical estimate of the women of Israel was very great. No rabbi said so, but the *Leitmotif* of all that the rabbis taught in regard to the Woman of Israel is clear. The impression to which they gave tongue of her nobility of character, their constant recognition of her supreme virtues as Jewess, formed an implied adjuration to the Jew—and doubtless, after all said and done, that was really the intention if not of King Lemuel, then of his mother—the adjuration: "Go thou and be like unto her!"

MENTOR,
In London *Jewish Chronicle*.

STRAWS

The last week brought with it the advent of the straw hats for men. One moderately warm day did the business. Though it was somewhat later than usual to make its appearance, the number made up for this backwardness.

There are all kinds of straws and shapes of the straw hat, the most prevalent style being the stiff-brimmed, flat-crown sailor shape. The other styles come and go, but the sailor shape seems to go on forever. Possibly nine-tenths of all the straws are of the latter shape, just as possible nine-tenths of the

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fall, autumn and winter felts are of the derby shape.

The panama and the pancake tops are worn, but more limited in number. The rough straws are making a bid for recognition, but the Sennit braid has the call, as well as the Manila.

L'AIGLON.

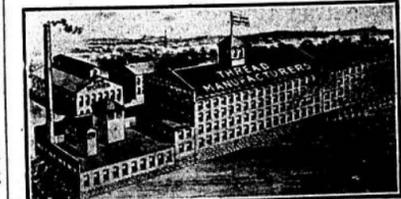
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Dante Learning the Secret.

A Scene at the Gate of the Inferno.

Dante—I am blasted; every nerve of mine is a-tremble reading these foul and dark words on this fatal portal of hell. (Paling and staggering.) Whence this horror? Hark, what hoarse and awful piercing shrieks and imprecations of a fury split this solid air of night!

Virgil—Courage, noble bard. Take thou my hand. Now, list and drink in every word uttered here. You come in a rare hour. The devil and his wife have fallen out. And, strange as it may seem, even of the very devils in hell can one that understands learn the secrets of and find the very key to paradise and Heaven. You see, the devils have moments when they stand naked before their shriveled and shrunken little amoeba souls, for even they have moments vouchsafed them by Divine Grace when they are frank to tell each other, involuntarily, some pregnant truths. And blessed are they who are fortunate enough to overhear and understand such confidences, for even these revealed intimacies hold the secrets of the way to Heaven and God. Hark! incline thine ear to the truths about each other that the devil and his wife drop in their infernal altercation. Stand thou here, and fear not being seen, for their own rage will blind them to us.

Dante—Master, I shall attend, though the sounds sear my ears and tear my heart. How the air is rent by these thick raucous volleys of imprecations.

Voice of Lillith heard—Devil—

Satan—Devil's wife, well?

Lillith—O what asses the vile and the vicious that are lured by you are. If they only knew that vice and wrong really mean folly as well as pain. If they were at least wise and practical enough to be virtuous; if they were not so devoid of imagination; if they but knew that hell is vice and folly, just as Heaven is wisdom and virtue. O, if even the virtuous had more faith in their intuitive knowledge of what an ass the devil really is they would not even have any temptations to struggle with. If your dupes but knew how miserable you yourself are, and that the saints, called by you dreamers, are the only truly happy ones the world can boast of; if all knew you as well as I do, or at least as well as some of the real wicked ones know you; for, you see, the noble, however much they suspect you, they sometimes doubt their intuitions, and so do not quite know you as well as the evil-doers know you, and thus they often give you far more than your due believing that there is a soul of virtue even in Satan. As for your victims, well, they are donkeys, for they even think you smart, clever, talented, prosperous and a gentleman, not seeing your donkey head and your monkey tail; not knowing that you are half monkey and half donkey.

Satan—Were it only to have such a devil of a wife as you in hell, I am glad that I am a devil. The brazenness of it. Are we not co-workers in this vineyard of vice and sin, presided over by the furies? Do we not together drink of the vintage of hell? But then you are my worse half, and so, whereas I am reserved and reticent and calmly and calculatingly work my mischief in silence, you, a woman, think and do your evil aloud. For you lack a sense of humor. Ha! ha! ha!

Lillith—Have at you! have at you! How like you this whacking over your head and face with my besom of destruction? It must feel caressingly, for I dipped it in your flaming sulphur springs and seasoned it with brimstone and cayenne. Well, have I humored you enough? How like you this comedy? Do I want wit, eh?

Satan—Hell a-merc! What! all hell trembles before me and I must tremble at this hell-wife? (hysterically) Ha! ha! ha!

Lillith—Why laugh you now? Surely you have nothing to laugh at. Besides, it is you who are totally devoid of humor. You do not even know what humor means.

Satan—I laugh at you.

Lillith—Well, I must flatter myself that I am your better half. Being a woman, I have yet some good in me. And because of it I am sometimes in this like the good: it is I that must have a real sense of humor; you, see, I don't laugh even at you, I just pity you. I even know the cause of your mockery when you do mock and scoff; you laugh just because you are a devil, and being a devil you laugh only when there is nothing at all to laugh at. That is just why you are. Satan for else in what would you differ from the saints and the good angels? You see, I understand your devilry quite well. You have a sense of humor, eh? It is really to laugh. I have enough humor in me to see the humor of such a claim. Why, you are Satan, you are the devil, precisely because you lack a true sense of humor. You are a vile and detestable cynic and you are witless enough to mistake your base cynicisms for humor. The virtuous and the saints, too, laugh so do the angels smile, and so does God Himself. God I said: I must not mention His name again, else hell would vanish. As the Psalmist sings God sits in His Heaven and laughs, but God and His saints and angels laugh only where there is good reason for laughter. They laugh at the folly and wickedness of the world, and they laugh at you. Satan they laugh at the devil and his vicious and stupid followers and admirers. Only they, the good, do not laugh as heartily as they could, for they are kind enough to pity us all. Their laugh is half tear. But Satan, your chuckling and chortling is dry and piped with envy only, for we two surely know that the saints, the angels and God are indeed to be envied. For,

after all, do we not know that it is the saint who has the last laugh? And do I not know that your real devilry consists in this, that you try to exalt the evil and depreciate the good, and in your trying to make the good believe themselves fools, and the bad think themselves wise? What, then, is left for a wretch like you, Satan? Where have you cause for laughter?

Satan—But, Lillith, I laugh at the saints, the angels and at God Himself, and I laugh at them just because they laugh at me; isn't that fun enough?

Lillith—Satan, when the good laugh, they laugh because they have cause enough to laugh at you, devil, but you have nothing at all to laugh about. True, when you courted me you boasted to me that we will live in hell like czars, like kings, like potentates and powers, like princes, like monarchs, like magnates, autocrats—any kind of rats—plutocrats, rulers and emperors; laughing at the whole universe; but, oh, what a lie, what a lie; ah, instead, the whole universe laughs at us, at us wretches.

Satan (indignant and despairing)—But, don't you see, that's why I am a devil—I laugh at Heaven, I laugh at hell, I even laugh at you.

Lillith—And you are my husband. So you laugh at yourself, eh? Where, then, is your humor? Look, a humorist and not even knowing that he laughs at himself, but thinks that he laughs at others. O, you little dwarfed soul, you crooked imp, you are only sick with jealousy and envy of the virtuous because they have so much heavenly joy in life, and not little of their mirth and joy they derive from you, devil, whom they make the butt of their ridicule. Satan, let us not fool ourselves. You and I know that the true humorists are really the saints, the noble and the virtuous. O, if I were only wise enough to connect myself with the good I, too, would have shared with them their godly joy and mirth, and not a little of my mirth would come from laughing at you.

Satan—It just takes a Sataness like you to know what galls me most and why I am so embittered. Yes, you quite understand me.

Lillith—Why, then, crooked Old Nick, have you daubed yourself humorist?

Satan—Go, thou hell-born, betray me and pull your own house down upon your head. Go, publish our secret to all the appointed, give away to all the truth—that the saints are the real humorists. I see, you just delight in torturing me, always forgetting your own interests and your partnership. Well, fury, we must confess—though the good know it themselves—that the wisely pure and the purely wise get the best of us. For it is the most comical thing in the world that the devil should find himself compelled to plagiarize the name humorist from God, the saints and the angels.

Lillith—And didn't I know you, Satan? Don't I know that you are all hollow and empty? Why, you haven't a word with which to try to trap the gullible and the stupid that is not stolen from the noble and the wise. You see, the words are the same, only the angels use these their angel words nobly angelically; they apply them to noble things, whereas you use these very words cynically, ignobly, devilishly enlisting them in the cause of hell and the furies, in the cause of violence and vice.

Satan—Well, Lillith, didn't I tell you that you haven't a sense of humor? Why, it is just because I apply the words of the angels to base purposes that I hold so exalted an office here, that I can boast of such high rank and station, that I was elevated to such high position, you that I am a chief ruler, a monarch, that I am so distinguished and so popular. It is this that gained me my world-wide reputation. Really you ought not to say a word; you know that just this is our bread and butter, and that this is practically the cause of whatever joy we can boast of. And do you mean to say that the good have all joys and no sorrows? Do they, too, not suffer pain? And know they not tears also? And do not thoughts of death also come to them?

Lillith—It is just like you. You are totally devoid of humor. Your knavish ways gained for you your ambition; you hold a high position, rank, station, you are a monarch, you have a reputation, you have many followers and admirers, but where do you rule? You forget that you rule in hell. You say we have joys, we have triumphs. Do we not know that our very triumphs are defeats, that our highest joys are the deepest sorrows? Whereas the very defeats of the righteous, our despised and contemned, are the greatest triumphs, and that their greatest griefs and deepest sorrows are enviable, for they are joys compared with ours. It is true that they sorrow and we sorrow, but their griefs and their losses make them rise higher and come nearer to God, whereas our joys even debase us the more and cast us down lower and put us further away from God. True, their griefs, too, sear and scorch them like flame, but they also purify and heal them like light. Their woes elevate and exalt them the more, for they bring their broken hearts to God and God shares in their heart-break. Out of their great cares, as out of their little cares, they make great songs of Heaven, which become songs of hope to many a wandering soul that otherwise would have fallen in our clutches. But what people imagine to be our joys, we know but the mirage of a mirage, the wraith of a wraith, the shadow of a shadow, but a glistening blackness of the mist of a mist, for the end of our fondest designs, dearest ambition and most cherished contrivings our Great Enemy turns to good, and that embitters you the more, makes you gnash your teeth and swear more revenge.

Satan—Ha! ha! ha! Oh, yes, what happy folks the righteous are. The saints and the prophets certainly fare royally while they live. Those whom they tried to help are indeed very grateful to them, they certainly make life for them to be a carnival of joy. But, then, you will soon tell me that such

carnivals of joy and ecstasies of feasting and transports of merrymaking are too coarse and too gross for such refined spirits. Oh, heart of me, such holy and saintly ones; give me all the picnics and good times, and let them have their refinement.

Lillith—Oh, heart of me, but they are not such infernal liars like you, and they have no hell within them, as you have, which is hell to the hell without. Don't I remember how dismayed you were when one day you got a glimpse of a righteous one because he looked neither sad nor glad? And I can understand why they look so, for they cannot be altogether glad nor altogether sad, because they know that life is half tear and half smile, and they cannot sorrow thinking of the smiles, nor rejoice thinking of the tears. And I know how the look of such makes you look black in the face and strikes you with consternation, for these, you see, are your most dangerous enemies, for all the aim of their being is to thwart your infernal purposes and to bring their own, as well as that of all human life, nearest to God, our Arch Enemy and Tyrant.

Satan—But, fury, don't you know that there are none who are exempt from thoughts of death, not even the righteous, and isn't that hell enough?

Lillith—O, evil one, I know you always fool yourself, but you certainly cannot fool me, nor trick me with vain words. Don't I know that what staggers us most is to see how regally the righteous ones bear themselves, how like gods they look in their greatest griefs as well as in their greatest joys. Really, they are sceptred in weal and in woe. Why, they even put death under contribution. Thought of death, why they lose the thoughts of death in their thoughts of God. Like Moses, they leave no sepulchres behind. Their hearts and minds ever dwell in Heaven, and in Heaven there is no pain nor fear. In life they are as though they ever lived; in death they are as though they never died. They live in God, and therefore are immortal. Often when I look at them I am blasted by the radiance that issues from their faces, for, like the sun and moon, that go about with faces of light from cloud to cloud, leaving a trail of glory upon every cloud they leave, so do these righteous ones, our adversaries, go about the world leaving trails of glory even upon the sad and sorrowful experiences of their beings. Death! They more than match the terror of death with the majesty of the life of their souls, just as they wither us autocrats of the nether world, us, the powers of darkness, with the light of their eyes. Besides, only one devoid of a sense of humor would pretend to know all of God's ways. Death mystery, well, the good lose their fear and doubt in God. They trust Him, for He is a god. They don't trust you; for you're a devil.

Satan—Well, you are a preacher, a moralist, a sermonizer; you are a woman, but not an artist. I am a perfect artist, not a moralist, for I am a devil, not a preacher. An artist of hell, if you will, but an artist.

Dante (aside)—Oh, if he only knew what a sad text for sermons he is, and that if not for him there were no need for preaching of hell. For life were then a priest; the world, a Temple.

Lillith—Oh, humorless one, to call your fiendish work of destruction art; art of hell, ay, art indeed! How obtuse you are, you donkey head. If you only knew what a text for sermons and what a model for art even you are, and that if not for you there would really be no need for our present flirtations—so-called art at all nor any preaching about you whatever, for there would be instead nothing but life and God. Even the noblest of arts of the day is a confession of human confession; vicious art is a confession of evil. You, too, and a preacher and a text like hell. So, too, is God and Heaven. But you and hell are preachers and texts of evil. God and Heaven are preachers and texts of Heaven and virtue. If all knew how to live and love, were there need of art?

Satan—Yes, I insist I am an artist. I make sketches, dramas, paintings of hell, sculptures and poems of hades, without moral or purpose! I mean, not caring for morals, I'm really immoral. That's why we are so popular. Yes, we are quite popular. We and our hell have more friends than God and Heaven have; yes, even more popular than the saloon and the brothel. For we are the true anarchists; it's we that have and give unlimited freedom, or, as the saints call it, license, for we know no law and impose none on any. That's why hell is more popular and populous than Heaven. Really, I am a too indulgent landlord, I ought to raise the rent of hell, considering the demands for my apartments. You know as well as I do that people will flock here anyhow, and then isn't it nice, after all, to have such poetic and intellectual admirers and friends like those notorious and famous ones owing half their fame to their vices?

Lillith—I am really sorry for them; they are both worse and better than you, for they have a better reputation and so are more dangerous; besides, they were never really your friends; they were sometimes your dupes; they mistook you for a gentleman, for God denied them real wisdom, clear vision, genuine genius and true greatness. You see, their misfortune was that they were only half-talents, and, being only partially gifted and partially virtuous, they were the more wholly miserable. And even if they were once your admirers, not your friends, of course, they may be so no more, for they have suffered and may have learned to understand you; may have learned wisdom through their sufferings. Only it is a pity that what was good in them is buried with them, while what was evil in them is still used by you to lure more fools with.

Satan—And the vain Emperor, eh?

Lillith—That butcher that almost usurped your place when he came here; that upstart, who being unworthy of a crown

aspired the more for it, and having no genius to govern was the more ambitious to rule the world, for were he born a true king he would not descend to rival those whose only sign of sovereignty is the crown and the throne. Oh, he was just as mad and as desperate, just as hopeless, just as weak and small, and therefore as ambitious, as you are. And there was another one, a Vile One, in this we can agree with the heavenly ones that ask who is he? Why, you know as well as I that Vile One was merely a decadent loafer; an educated loafer, if you will, but he was only a loafer who learned the art of writing. The only difference between him and other defectives is that he learned to write out all the anarchy that there was in him, while the others, because of the lack of educational opportunities, did not. Of course, he, too, helped us by publishing his effusions, and the print, you know, helps us a great deal, for the press is quite an ally of ours. Ah, if we could but have a trust and a monopoly of it, we would then be real sovereigns, for, you see, the word is stronger than the sword, and we would turn all good words to our hellish purposes, and yet people would worship it, for they have an exaggerated idea of the printed word. People will sometimes recognize a bold fool when he talks, but there are very, very few who will recognize folly when it is printed. People just worship the printed word. Artist! The devil an artist! An artist of wickedness and anarchy, forsooth! Why, you are just a moral anarchist, that's all.

The fools, and their name is legion, make a perfect idol of it. Satan—Well, my hell art critic, what say you of many critics who rail the Vile One as a genius?

Lillith—Oh, well, it is true that we are both artists of hell, but we know that whatever good judgment of men, things and events we have we took them from the noble, whose judgments alone we know to be worth while. And my opinion about the Vile One is really not my own; it is also the opinion of the noble ones, and they never thought much about his attempts to justify himself, so called his writings, and they, you know as well as I do, are the real judges. Art, yes, there is an art of Heaven, but yours is the art of hell. Art of hell, what a contradiction in terms it is. And what a contrast from the art of Heaven! For it takes real art to build a heaven, to construct things beautifully, nobly, truthfully, chastely and virtuously, for Heaven and the heavenly ones only build and save, and for that they need real art, but evil you and I know, means destruction, and hell means harm and ruin; and what art need you then for that? Needs one an artist to destroy? Any scavenger or chimney sweep of yours can do that. For evil and destruction need no artists. No posing before me. Don't I know that all our art at its highest water-mark is merely a trick to make vice and evil look attractive or giving ugly things fair names: yea, making of vice a virtue in order to dupe therewith the simple ones, and for that we sometimes have to employ these half-talents as our tools? This is practically all your devilry: you exalt the evil and you deprecate the good, and you try to make the good think themselves fools and the fools think themselves wise. And again I tell you, you donkey, that as to your friends, the half-talents, and that actress, also a half-talented one—ah, what a pity, devil's wife as I am, that we beguiled her to become an actress; ah, talent to be wasted in mimicry; fool that she was not to have known that the greatest genius is to have, to carve and keep a pure and chaste character. Devilless as I am, I am truly sorry for her. Yes, true genius is moral!

Satan—Go on, weep for her, you half-hearted wretch; no wonder the wise ones said that even from the wife of your bosom you must beware.

Lillith—There you are again, you empty brain, again quoting the Bible. Oh, there isn't a drop of true sense in your whole wicked make-up. What an artist, forsooth! An artist in wickedness and anarchy!

Satan—Well, my God-admirer, since you speak so much of humor, tell me what sense of humor is it in God to throw his jewels in dunghills and his pearls and diamonds into the swamps of the world, in giving wealth and millions off to the most witless and worthless of wights, for we who know life know quite well that it is often the nobility of the good that is their misfortune and causes their poverty.

Lillith—Oh, witless fiend, how little sense you have. Isn't it great of God to act as he does? God knows not of poverty. God gives only riches, but there is wealth and wealth; there is a wealth that is poverty and there is a poverty that is wealth. And then, money is not the only riches, as we well know; wealth with virtue, or virtue alone, will make a man rich indeed; wealth without goodness is the greatest poverty, for who is so poor as a rich rogue? The wealth of some is money; the greater wealth of others is nobility of soul. Are not the good rich? Even we know that there is no finer gold than virtue and righteousness. They have all the riches in themselves; their soul is their Croesus. God is good to all. Even you, the worst of the worst, He has given something; He has given you this hell. Yes, they, the good, are the true humorists and you but cheaply imitate them and take their names in vain to give yourself some sort of appearance, for else even the most stupid blockhead would begin to recognize you in your true colorlessness and formlessness, despite your many other disguises. You know quite well that you always borrow the ways and the words of the angels, the speech and the manners of the saints, to serve your hideous purpose—to scoop a hell with them. But the good certainly have their revenges; that is, they don't care for revenge, as you do, and they are sorry when they have to laugh at you, and yet how can they really help doing so, for even I, your partner, have to do it. I wonder if they, the good and wise, really know the truth that you are not even master here; you are just chained to your hell; you are merely the sport of our Great Enemy; nay, you are even the slave of your own dupes, you constantly have to cater to their whims and caprices, you always have to humor and flatter them as well as serve them, for fear of losing them. You see, you are just a hand that sells out. Popular! Why, you are so only because people sympathize with all who are as weak as they are. It is their own wickedness they find in you that makes them befriend you, for all like their own image. You see, people make gods in their own image, as God made man in His own image, and your image is hell and the devil. Not you, but it's your vice that is popular: it's your vice that attracts. And even then, if your followers were to rebel against you and were to acknowledge Heaven's rule, they would be released from your torments and you would be left alone with your hell. But your fortune is that even the nobler sinners, it takes nothing short of an earthquake to rouse to a sense of sin to love of good! Being a devil, your only business is to laugh at the good, for that's your bread and butter, but the real pleasure of the good is the laugh they have at you. Indeed, one of the most fruitful subjects for the laughter of the virtuous is the attempt on your part to borrow the language of the angels for the uses of hell. God,

how they must hold their sides for laughter, seeing what the words of the angels become in the mouths of the devils; how crooked, how twisted, how warped, degenerated and debased they become through the rogues and the knaves.

Satan—I admit it is to laugh. The saints alone can laugh, for they have enough cause for laughter—since there is a devil.

Lillith—Why do you laugh then?

Satan—As I said, for no reason whatever; I have no cause even to laugh at you, for, you see, you are my own image, as I am yours.

Lillith—Why, then, do you laugh?

Satan—Just to disguise my inner hell. Joking aside, I laugh for no reason whatever.

Lillith—Yes, your answer is correct, just a devil's.

Satan—Ah, you Sataness, you seem shrewd enough for that other dominion; I don't really see how you could allow me to bring you down here. Well, I can chuckle at least at that. But there's something in both of us that makes us worthy of each other. You are really worthy of me.

Lillith—My worthiness consists in that I am ready to make up with you. What can I do? I am only a woman, whose least compromise makes her weak. Ah, your only cause for laughter is ourselves. Come, let us make up. I must confess that you are worthy of me and we are worthy of each other. Rest assured that whatever secret my sex may divulge, this one secret of our power over the foolish I'll keep from our dupes. (Exeunt.)

Virgil to Dante—Now that you learned the secrets of Heaven even from hell, now that you have the key to paradise and to God, you may safely traverse the limitless bounds of the raging fires of this black inferno and leave this lion's den, this fiery furnace, this bottomless abyss of the nether world, like Daniel, Shadrach, Meschâth and Abadnego, unsinged and unhurt. Now, pure singer of the songs of God, oh thou virtuous one! I will also reveal to you this, that you are to thank God for being favored like Moses, for the great Law-giver himself must have overheard some such conversation, and through this hell learned the way to God by gaining the secret, for to see how ugly hell is means to see the beauty of Heaven. It was also through this power and virtue that he could ascend the heavens and bring down the ten commandments to earth. And yet I think that Moses and Isaiah were great enough not to need such severe discipline. They were so godlike that they went from heaven to heaven. Heaven alone taught them the beauty and the secret of Heaven. Heaven alone was their key to Heaven. Come, linger no longer.

Dante—Oh, my heart it bathes in joy, though my eyes they drown in tears. Master, I follow thee; take my heart of gratitude. All my life is beholden to thee for this revelation, for you have indeed given me the key to Heaven and God. Oh, that one should have to learn from the horrors of hell and the parley of devils the secrets of Heaven, and through hell find a road to God! Would that man could go from Heaven to Heaven. And now I can go back to the world above and show the living men and women how to build a heaven on earth—they can do it just by laughing at the devil. Yes, by imitating God, Who smiles in His Heaven as the Psalmist sings, smiles at Satan. They can make earth a heaven by being wise and virtuous, by being noble, good, loving and righteous, and so like God and the angels, thus be master artists and master humorists, making the devil the subject of their laughter. ZAGZAGIEL.

Jewish Womanhood.

"I speak of the American woman and the home, and want to say that you, the women of the Jewish race, deserve more credit than the men for keeping your race clean and pure without a stain. Your fidelity has kept the Jewish race strong and clean. The chief benefit of the Jew to the country is fidelity to ideals, and one of these ideals is the home. Back of all is the family, and if the family is not worth while then the nation is not worth while, for the first sign of a break-up is the weakening of ties between wife and husband or mother and children.

"In recent years 5,000,000 persons have been affected by divorces and last year 100,000 homes were broken and 103,000 children made orphans through divorces, and yet you do not hear of divorces among the Jewish race, excepting from some of its lower communities.

"Japan is the only country in the civilized world that leads the United States in number of divorces, and during the last few years the number there has decreased while they have increased in this country.

"Jewish womanhood prevents divorce, and they and their children make the home permanent."—Judge Marcus Kavanagh, Chicago, Ill.

Congregation Kehilath Jeshurun.

The Social Welfare Circle of the Congregation Kehilath Jeshurun has arranged to take 100 children of the Talmud Torah for a day's outing into the country. The club leaders and all members of the circle who are affiliated with the Jewish Big Brother movement will accompany the children.

The circle is also about to open an employment bureau in order to place those of the Talmud Torah children who must work in positions where they will be able to keep the Sabbath. This will allow the child to carry into practice and live in accordance with the teachings which he has received while at the school.

The Study Circle will meet under the direction of Rabbi Herbert S. Goldstein to discuss "The Ethics of the Fathers" at 5 o'clock.

Young Men's Hebrew Association.

On Friday evening, the 29th, Rev. Dr. J. L. Magnes will give the Memorial Day address, closing the religious services for the season.

Next Sunday evening the University Settlement debaters will meet the young men of this association in discussion of the question of "Minimum Wage." The judges will be Mr. I. E. Goldwasser, Professor Joseph Johnson, dean New York University, and Dr. Paul Klapper, C. C., New York.

Cantor for B'nai Jeshurun.

Cantor Schwartz, heretofore officiating at the Mount Sinai Congregation, Brooklyn, has been engaged to act as Cantor for the B'nai Jeshurun Congregation, Madison avenue and Sixty-fifth street, until the next annual meeting of the congregation.

Memorial Services for Sim M. Lion.

In honor of the late Sim M. Lion, joint memorial services will be held at the I. O. B. B. Home at Yonkers on Sunday, May 24, at 3 p. m. The organizations participating are the General Committee of District Grand Lodge No. 1, I. O. B.

B.; the Home for the Aged and Infirm of the I. O. B. B.; Maccabee Lodge, No. 71, I. O. B. B.; the Ladies' Auxiliary Society, I. O. B. B.; True Craftsman's Lodge, No. 651, F. and A. M., and the Hebrew Mutual Benefit Society.

The two hundredth New York repetition of "The Things That Count" will occur at William A. Brady's Playhouse on Monday evening of next week, and the further run of the play will continue as long as weather conditions remain bearable to patrons of indoor amusements. The Broadway career of Mr. Eyre's play has been one of the longest and most largely attended of the season. An unusual feature of this is that the most untiring workers toward the present outcome have been entirely disinterested, and have directed their influence voluntarily.

The Chevra Kadisha in Vienna has just completed 150 years of existence. Besides a religious service, the anniversary was also celebrated by a banquet in the great Concert Hall, to which 1,000 guests sat down. The president, Herr Salo Cohen, supplemented a previous gift of 50,000 crowns by another donation of 100,000 crowns for the purpose of a convalescent home.

The Jews of Plotzk, Pinsk and Perovsk (Bohara), have successfully emerged from the latest blood libel attempts, but the panic among the Jews at Saratoff, occasioned by the murder of the local head of the Real Russians, has not yet subsided. The crime was committed as an act of vengeance by another Real Russian; nevertheless, the anti-Semites assert that the criminal was hired by Jews.

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ITEMS OF INTEREST IN THE JEWISH WORLD.

From July, 1912, to July, 1913, 74,000 Russian Jews arrived in America.

The Federation of Jewish Charities, of Philadelphia, Pa., disbursed \$214,700 last year.

The Catholic priests of Grodno are boycotting Polish servants in the employ of Jews.

Joseph Geller, a leader in the Orthodox Jewish community of St. Joseph, Mo., died on May 12 at the age of 42.

A United Hebrew Charities Organization has been established among the Jewish residents of Plainfield, N. J.

A new English-Jewish publication, known as "The Jewish Journal," has recently been established in Minneapolis.

According to statistical data, 3,050 Odessa Jews emigrated to Palestine in 1913, as against 2,430 in the previous year.

The dedication of the new home of the Jewish Reform Congregation at Danville, Ill., took place early in the month.

Israel Zangwill, the noted author, has declined several invitations from theatrical men to visit Russia on a lecture tour.

The new building of the London (Eng.) Jewish Hospital will be started shortly, as the necessary \$50,000 has been pledged.

Efforts are being made to purchase a plot of ground at Pittsfield, Mass., by the orthodox members of the Jewish community.

The synagogue of the Congregation Sons of Jacob, at Salem, Mass., which was almost destroyed by fire some time ago, is being rebuilt.

The Independent Order Ahawas Israel, with a membership of 21,000, is in trouble and a receiver has been appointed to handle its assets.

Jewish school children have been excluded from the great festivities which will take place at Tchenstochow, Poland, in the presence of cabinet ministers, in celebration of the jubilee of the liberation of the peasants from serfdom. The musical programme of the function was, however, entrusted to a Jew.

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Arrangements have been completed for the annual convention of District Grand Lodge No. 2, I. O. B. B., which will be held in Toledo, Ohio, on June 7-9.

Mr. Sylvio Burkenroad, of Omaha, Neb., has been engaged to sing small bass-baritone parts at the Metropolitan Opera House, New York, for the 1914-1915 season.

Dr. Joseph Chotzner, who died at Harrowgate, England, last month, at the age of 72, was a famous writer, and his "Hebrew Humor," published in 1905, was widely read.

Plans have been discussed in Washington, D. C., for the establishment of a Home for Aged Hebrew Women. An endowment fund by subscription will most likely be adopted.

The Jewish Home for Chronic Invalids being erected in St. Louis, Mo., is about completed and the dedication services will be held next Sunday. The buildings cost \$150,000.

The Pittsburgh (Pa.) Young Men's Hebrew Association has taken affirmative action on the plan to erect a \$50,000 clubhouse, and the deal for the site will be closed immediately.

A number of Jews, of Elmira, N. Y., have formed an auxiliary, which will affiliate with the Jewish Home for the Aged of Central New York, which will build a home at Syracuse.

To counteract the anti-Semitic agitation against the Talmud lecture have been arranged at Warsaw to popularize the valuable contents of the Talmud among the general public.

The golden jubilee of the Congregation Temple Oheb Shalom, Reading, Pa., was celebrated last Friday night, Rabbi Henry Berkowitz, of Philadelphia, Pa., being the orator of the occasion.

The heirs of the late Baron H. Gumburg have contributed a further grant of 50,000 roubles toward the fund for the establishment of a Jewish teachers' training college in Russia.

At the Alabama Sociological Congress held in Birmingham lately Rev. Rabbi Morris Newfeld, of Birmingham, was elected president and Miss Stella Falk, of Decatur, third vice-president.

The Rochester (N. Y.) Jewish Orphan Asylum has decided to adopt the cottage plan and has purchased four acres in Genesee street, near the city line, on which it will erect its colony.

A bronze fountain was unveiled in Morningside Park last week, the gift of the children of the late Alfred L. Seligman, one time vice-president of the National Highways' Protective Society.

Dr. I. Seth Hirsch, chief of the X-ray department at Bellevue Hospital, has been appointed full Professor of Roentgenology at the Post-Graduate Medical School and Hospital in New York city.

Three thousand two hundred and ninety-two subscribers raised \$522,000 for the Associated Jewish Charities of Chicago, Ill., last year, as against \$454,000 the previous year. The administration expenses were \$6,350.

Plans have been drawn for the erection of a new synagogue on Pacific avenue, Atlantic City, N. J., by the orthodox congregation now worshipping on Arkansas avenue. The structure will cost \$30,000.

A national movement for presenting grand opera in English throughout the country is under way and delegates from the City clubs in the larger cities are co-operating. Among the New York city representatives are Otto H. Kahn, Sam A. Lewisohn, Henry M. Leipziger, Isaac N. Seligman and Paul M. Warburg.

The Tsar has permitted ailing Jews to visit the spas in the Caucasus for two months; but, as in a previous case, he laid down the condition that on no account were the Jews concerned to trade or work there.

A bequest left to the Hebrew Pacific Orphanage at San Francisco, Cal., by the late Charles L. Scribner (non-Jew), has been declared invalid because the testator died less than thirty days after making his will.

Bids have been asked for the new maternity building of the Jewish Hospital, of Baltimore, Md. The cost of the building, complete, has been donated by Abraham Mendels and is estimated at \$50,000.

At Tolmazi (Bessarabia), the police have invented a new system of extorting money from the Jews. The latter are not allowed to open the synagogues unless they make frequent contributions toward the police funds.

The success of "Potash and Pearlmutter" in London has been so overwhelming that offers have been made to the author, Mr. Montague Glass, for the German, French, Dutch, Belgian and Italian rights of the comedy.

Mr. Nathaniel I. S. Goldman, of the Law School of the University of Pennsylvania, who won first honors for the past two years, is expected to be awarded a fellowship at the annual commencement exercises in June.

Last week the police entered a theatre at Kieff, surrounded the band, and demanded from the Jewish musicians their domicile documents. Nine of the Jews were unable to comply with the request and were forthwith arrested.

After an illness of several years Nathan Lieber died at his home in Pittsburgh, Pa., last week, at the age of 63. Mr. Lieber in 1880 founded the Hebrew Sick and Relief Society and was interested in many communal organizations.

Although dedicated but a few years, the handsome synagogue of Temple Beth-El, of Detroit, Mich., is rapidly being encroached upon by business blocks, and the trustees are considering moving to the more restricted Woodward district.

Ben R. Mayer died at his home, Baton Rouge, La., on May 3, at the age of 59. Mr. Mayer was a member of the City Council for a number of years and was instrumental in bringing the Baton Rouge, Hammond and Eastern Railroad to Baton Rouge.

The Hilfsverein der Deutschen Juden recently held its convention in Berlin, Germany. The society now has an annual income from members amounting to 185,000 marks, in addition to which it received 200,000 marks in special donations last year.

Five hundred and ninety-nine patients were received at the Baron de Hirsch Convalescent Home, London, England, last year, as against 622 in 1912. As in previous years the president, Mrs. Bischoffsheim, paid the deficit in the running expenses.

There are 291 students attending the Hebrew Technical Institute of New York city. Eleven hundred and twenty-one young men have graduated since the organization of the institute, of whom 77 per cent. are successfully following mechanical pursuits.

The statistics of the Italian Government for 1911 recently published show that Italy had 43,924 Jews, as against 35,617 in 1901. For every 1,000 inhabitants there are 962 Catholics, two Protestants, one Jew and thirty-five without any religious affiliation.

The new Lebanon Hospital of Philadelphia, Pa., was dedicated recently and is now receiving patients. Since 1909 the association has conducted a dispensary in which time 87,000 persons have been treated, and the hospital is an outgrowth of the dispensary.

The Alliance Israelite Universelle, which conducts Jewish schools throughout Southeastern Europe and the Orient, expends 2,100,000 francs annually for maintenance. Since the first school start-

ed in 1862 the number has increased to 170, with 40,000 pupils and 1,420 teachers.

An organization to be known as the United Jewish Welfare Society has recently been organized at Grand Rapids, Mich. The society will care for all dependent Jews in Grand Rapids, and will contribute to the various national Jewish charitable organizations throughout the country.

Judge Henry L. Joachimson, for thirty years a justice of the peace and of the Police Court of San Francisco, died the other day at the age of 81. He was an intimate friend of Bret Harte and a literary connoisseur of note. At the time of his death he was serving as court commissioner.

The recent funeral of Col. Aaron Meyers, one of the oldest and most respected citizens of Helena, Ark., was one of the largest ever held in that city. Col. Meyers was the City Treasurer of Helena for many years and was prominent in Jewish congregational and communal affairs.

Leopold Hammel, largest merchant in Mobile, Ala., and one of the most prominent citizens of the South, died suddenly at his home last Friday. He opened a dry goods store in Mobile forty-two years ago, which grew to be the largest establishment in the city. He made a large fortune, the income of which he gave to charity.

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For some time past a movement has been on foot in Hungary with the object of uniting the Jewish population, which is at present divided into three organizations. The founders are the president of the Jewish community in Szabadka, Dr. Adolph Klein, and Rabbi Bernard Slinger, who are now publishing a bi-monthly journal entitled "Autonomia," which is to be the means of spreading a knowledge of the details of the movement.

According to the subscription list published in the Zionist Central Organ "Die Welt" (Berlin), the collection this year for the Zionist Central Fund so far amounts to 257,032 marks. These figures are specially worthy of notice in that the sum has been collected within five months. About 60,000 marks of this amount has been collected in

Germany, 100,000 marks in Russia, and 50,000 marks in Austria-Hungary.

The first ballots in the recent French elections resulted in the return of four Jews, among them three who had held seats in the previous Chamber of Deputies, viz., MM. L. L. Klotz, ex-Minister, re-elected by an enormous majority; Andre Hesse and Camille Picard. The new member is M. Pierre Masse, son of M. Edouard Masse, member of the Central Consistory of the Jews in France, and of the Central Committee of the Alliance Israelite.

Mrs. Miriam E. Newman, very widely known in Philadelphia (Pa.) Jewish social circles, died at her home last Saturday, aged 71. Mrs. Newman was a liberal contributor to the United Jewish Charities and was one of the managers of the Jewish Foster Home.



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(With Apologies to Oskar Blumenthal.)

By Jacques Mayer.

CARUSO, how I'd like to paint al fresco,
As I have seen it: Your picture.
Dear friend, have patience with this mixture
For I must use *va piano va sano*
A queer mixture of English Italiano,
To sound *con pieno cuore*
The praises of our great *tenore*.
As an artist *incomparabile*
As a man charmingly *amabile*.
As a *cantante* unique rare
None with him can at all compare.
Thus he conquers *tutto il mondo*,
For nowhere is there a *secondo*.
And whether he sings a *nostro dilieto*.
Rodolfo Rhadames Rigoletto,
Yes, even the one-act *Pagliaccio*,
Brings ten thousand lire to his *sacco*.
But to the *Cavaliere* we grudge it not,
For he deserves the happy lot.
It bubbles like sparkling *Cliquot*,
The tone-fountain of our *Enrica*.
And so I cry almost *confuso*,
Evviva, evviva, Enrico Caruso.

Munich, April, 1914.



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Miss Sadye Atlas was recently appointed bailiff of the District of Columbia's Juvenile Court and is the first one of her sex to hold such a position in Washington. She is an active probation worker among the Jewish children who come under the care of the court and acts as secretary to the judge. Besides these duties she also acts as interpreter when one is necessary.

Our Mother

There is no friend in all the world like mother. You cannot unfold your heart to any other earthly creature as you can to her. As you speak to her of your hopes and aspirations you will never be met with one word of scorn. As you tell her of your prospects even though to others they may seem absurd, they will not produce a single look on her face that will make you hold back your words. As you look into her loving eyes and tell her of your trials and failures, of your difficulties and hardships, you feel that though all the world may deceive, she cannot; though the trusted boon companion may forsake you, she never can. The loving and dear mother! No trial too great, no sacrifice too arduous for her to bring if thereby she can make her child better and happier.

Mothers' sacrifices have done more for the world's progress than we can readily conceive, and it isn't exaggeration to say that but for mother's sacrifices the glories achieved by men would rarely have been attained.

Our rabbinical fathers of thousands of years ago said: "God could not dwell on earth, therefore He sent our beloved mothers to represent Him."

To my mind there is no sweeter name enshrined in our hearts and affections than mother. This short word of six letters always makes the deepest impression upon man, whether uttered by the savage in the desert, or by the kind upon his throne.

Honor mother if alive, and if dead, keep her memory always fresh and green. That best friend you ever had in all the world is your mother.—Rabbi M. Noot, Williamsport, Pa.

Owing to the failure of the Jewish deputation and of the municipality to secure the annulment of the order for the expulsion of thousands of Jews from Kieff, the local Christian merchants and house owners have petitioned the ministry on behalf of the exiles. Meanwhile a Senatorial decision, despite the protests of the exchanges, has deprived hundreds of Jewish families engaged in trading in the villages of the Odessa district of their right of domicile.

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Mr. Charles Phineas Robinson, M. L. A., formerly of Liverpool, has been nominated to fill the vacancy on the Union Railway Grievances Commission caused by the deportation from South Africa of Mr. H. J. Poutsma, the railway men's representative on the commission. In 1906 Mr. Robinson entered into political life as member for Durban County in the Natal Parliament, where he made so favorable an impression that, on the establishment of the South African Union in 1910, he was elected as representative of the Umbilo Division of Durban in the first South African House of Assembly, which constituency he still represents in the Parliament House at Cape Town.

For some long time past a movement has been on foot in Hungary whose endeavor is to unite the Jewish population of Hungary, which is at present divided into three organizations. The founders of the movement are the president of the Jewish Community in Szabadka, Dr. Alodt Klein and Rabbi Dr. Bernard Singer, who have now published a bi-monthly journal entitled "Autonomia," which is to be the means of spreading a knowledge of the details of the movement.

Some sensation has been caused in Austrian court circles by a report that the Rothschilds are to receive the Hungarian title of count, through the influence of Count Tisza, the Hungarian Prime Minister. There is no count of the Jewish faith in either Austria, Hungary or Germany. The Rothschilds have been Austrian barons since 1815.

Recently two new Jewish co-operative organizations have been established by Jewish farmers. One is the organization of dairymen in the New Lots section of Brooklyn into a co-operative Pasterizing company, and the other the Co-operative Farmers' Development Company, which will run a large dairy on a co-operative plan at Luzon, Sullivan county, N. Y.

The Emperor of Austria has conferred decorations on the spiritual heads of the various religious communities in Bosnia and Herzegovina. Dr. Samuel Weszel, Chief Rabbi of the Austro-Hungarian Congregation, and Rabbi Jeshua M. Salom, rabbi of the Sephardic Congregation in Serajewo, received the Knights' Cross of the Order of Francis Joseph.

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Over 10,000 Testimonials Like These: Mr. E. M. Ehlers, Secretary Grand Lodge of Masons of New York State writes that "Although a sufferer from rheumatism for many years, two doses stopped all pain and one bottle cured me."

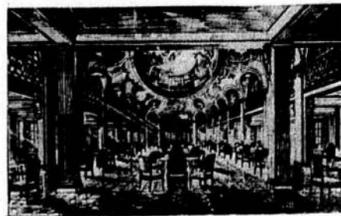
Mr. A. Goldman, Victoria, Tex., says: "I am very well pleased with your medicine; am recommending it very highly. It has done more for me than anything I have ever tried."

Marshall F. W. Geraty, of 70 Manhattan street, New York, says: "I have suffered with rheumatism for many years, have tried almost every known remedy, but got no relief or cure until I took yours. In forty-eight hours I was entirely cured and free from all pain I send this unsolicited."

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The S. S. "Vaterland" Establishes New Records.

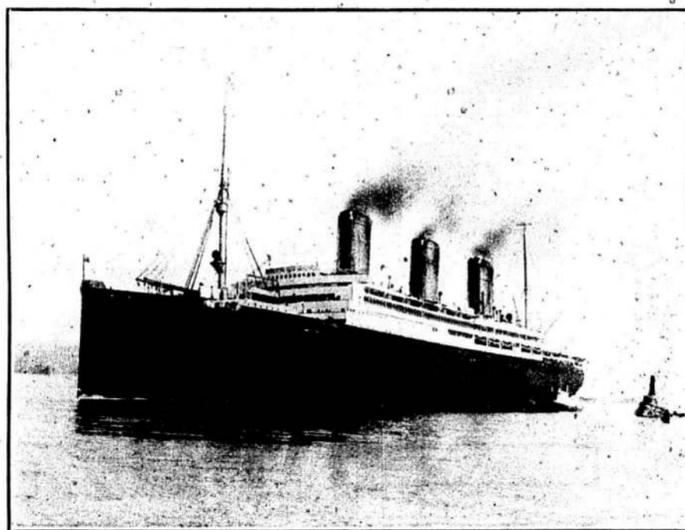
The remarkable speed developed by the S. S. Vaterland on her trial trip of 26.3 knots per hour proves her to be one of the fastest, as well as the largest steamer in the world. She establishes new records as well as by her completeness of her safety devices and the variety and sumptuousness of her cabin accommodations. The new Hamburg-American liner sailed on her maiden trip May 14, and with her sister, the Imperator, a regular express service will be maintained. The great ships of the Imperator class, or super-liners, as they have been called, have won great popularity on both sides of the Atlantic.



DINING ROOM, S. S. "VATERLAND."

The Vaterland measures 950 feet in length, 100 feet in beam, and has a tonnage of 58,000, thus surpassing the Imperator, which is in turn larger than any other vessel in the world.

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New Hamburg American Co. S. S. "Vaterland."

of the great liner. There is a public stenographer and a candy shop, a book and magazine stand, a drug shop, photographic dark room, a gymnasium, and so many novel and attractive features, in fact, that the week spent in crossing the Atlantic scarcely suffices for one to become familiar with the great ship.

In the construction of the S. S. Vaterland every conceivable precaution has been taken to safeguard the ship. She is constructed with both longitudinal and transverse bulkheads, an inner skin and hull, and every proven safety device has been installed. All the iron walls of the passenger decks have been coated with special fire-proof material enclosing both sides of the bulkheads. The openings in the bulkheads are closed by fire-proof glass doors, thirty-nine in number, which will withstand



RITZ-CARLTON RESTAURANT, S. S. "VATERLAND."

a temperature of 1,000 degrees. The staircases are so enclosed with fire-proof material that each forms a fire-proof booth. A special fire department, composed of trained fire fighters, devotes its entire attention to fire protection. It occupies a special cabin, where all the fire alarm signaling devices are centered. There are more than 450 fire annunciators throughout the ship, which would instantly indicate a dangerous rise of temperature. A complete system of automatic fire sprinklers, comprising of 800 water jets, are distributed throughout the crew's quarters. A special fire fighting device, employing chemicals in place of steam, is operated by the fire-

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men. There is also an efficient system of fire hose and pumps. The fire fighting installation fulfills the strictest rules laid down by the German building and police authorities. The Vaterland carries eighty-four life boats, including two motor life boats, which more than accommodate all on board.

The several cabins of the Vaterland have been designed by the leading decorators of Europe and the great liner with its paintings, sculptures and decorations, is a floating museum of the decorative arts. The grand dining salon, which seats 800 guests, is finished in white and gold, its ceiling being supported by Ionic columns. In contrast to this the Ritz-Carlton is carried out in mahogany and walnut, decorated

vanna Battista Pittoni (1690-1767). Four large canvases by Lalresse adorn the main salon, and a portrait of King Ludwig of Bavaria by Baumgartner will be found in the ladies' salon. The smoking room is enriched by two marine studies by Prof. Schnarsalquist, while a great panoramic study, by Kolmsperger, adorns the cupola of the dining salon.

Throughout the voyage an elaborate menu is offered abroad the Vaterland, no less varied or abundant than in the best hotels ashore. The provisions required for a single crossing would supply some great market. Enormous provision rooms are provided and the bread, fruits, meats, fish, vegetables, eggs, poultry and groceries are kept separately, and the proper temperature is maintained by electric refrigerating apparatus.



GRAND BALL ROOM, S. S. "VATERLAND."

us. No figures measuring the size and equipment of the Vaterland probably give so clear an idea of its size as the quantities of these supplies. For a single crossing 50,000 pounds of fresh 27,000 pounds of vegetables, and 120,000 pounds of potatoes. To assure plenty of milk, 7,000 quarts are required. The supplies also include 32,000 liters of beer in barrels alone, and 7,000 large and 13,000 small bottles of mineral water.

The several kitchens of the Vaterland are models of cleanliness and efficiency. They are presided over by both German and French cooks and the kitchen personnel is the largest which ever put to sea. The work is specialized and large, well-lighted rooms serve as meat kitchens, bakeries, pastry, vegetable and coffee kitchens. To economize space and labor the drudgery of the kitchens is carried out by ingenious electrically driven apparatus which knead the dough, grind the coffee, whip the cream, peel potatoes, chop the meat, wash the dishes and polish the silver. The cooking and baking is carried on in electric ovens, even the buckwheat cakes being turned and browned by an electrical device.—Advertisement.

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announce the engagement of their daughter, Annette Claire to Mr. Max Spiegel, of New York.

SPIRO-RAINES.—Mr. and Mrs. Bernard Raine, of 555 West 160th street, announce the engagement of their daughter Julia to Mr. Joseph D. Spiro.

WALLNER-MEYERS.—Mr. Louis Meyers, of No. 54 East 109th street, announces the engagement of his daughter Frieda to Mr. Harry E. Wallner. Reception at Lenox Hall, No. 227 Lenox avenue, on Sunday, May 24, at 8 p. m.

WEIL-JERSKEY.—Mr. and Mrs. M. Jerskey announce the engagement of their daughter Rose to Mr. Elias Weil.

WILHELM-GROSSMAN.—Mrs. Rose Grossman, 101 West 140th street, announces the engagement of her daughter Rena to Mr. Herman Wilhelm.

WITTENBERG-ROTH.—Mr. and Mrs. Isaac Roth, of 2201 Valentine avenue, announce the betrothal of their daughter Anna to Dr. L. W. Wittenberg. Reception at Hotel McAlpin, June 7.

MARRIAGES.

CALLMAN-GOLD.—On Thursday, May 14, 1914, by Rev. Joseph Segal, Miss Lena Gold to Mr. Joseph Callman.

COHEN-SOLOMON.—On Wednesday, May 13, 1914, Sadie Solomon to David Cohen, by Rev. Ezekiel Jacobson.

GARTENBERG-REITER.—On Wednesday, May 13, 1914, Miss Jessie Reiter to Mr. Jacob Gartenberg. Rev. Joseph Segal officiated.

GREENBERG-SCHWARZ.—Mr. and Mrs. Benedict Schwartz, of 14 West 107th street, announce the marriage of their daughter Helen Frances to Mr. Samuel Leo Greenberg, of Brooklyn, at 175 East Seventy-ninth street. Rabbi Aaron Elseman performed the ceremony.

LAZARUS-ISEN.—Mrs. Ida Isen announces the marriage of her daughter Mae Blanche to Jack Lazarus on Wednesday, May 13, 1914.

MANN-LEVINSON.—Ella Levinson to Abraham Mann, married May 14, 1914, by the Rev. Dr. Adolph Spiegel.

SIMON-ZWIREN.—Mr. and Mrs. W. Zwiren announce the marriage of their daughter Bessie to Mr. Isaac A. Simon, May 14.

STAR-JACOBSON.—Miss Sarah Jacobson, daughter of Mr. and Mrs. A. Jacobson, to Mr. Julius Star, on Thursday, May 14, 1914, at Delmonico's, by Rev. Dr. Rudolph Grossman.

BAR MITZVAH.

HABER.—Mr. and Mrs. Jacob Haber, of No. 229 East Fifth street, announce the Bar Mitzvah of their son Abraham on Saturday morning, May 23, at 9 o'clock, at Congregation Bnee Scholom, 261 East Fourth street, between Avenues B and C.

SCHACHNER.—Mr. and Mrs. Morris Schachner, of 2508 Seventh avenue, announce the Bar Mitzvah of their son Albert on Saturday, May 30, 1914, at 9 a. m., at the Synagogue of Congregation Agudath Jeshorim, 113 East Eighty-sixth street, between Lexington and Park avenues. Reception at home Sunday, May 31, 1914, from 3 to 6.

CONFIRMATIONS.

GINSBURG.—Mr. and Mrs. Leon B. Ginsburg announce the confirmation of their daughter Josephine Miriam at Tremont Temple, Congregation Gates of Mercy, Bronx, Sunday, May 31, 1914, at 9.30 a. m. Reception at residence, No. 21 Mount Hope place, Bronx, from 4 to 7 p. m. No cards.

BIRTHS.

GINSBURG.—Mr. and Mrs. Charles Ginsburg (nee Rose Weintraub), of 240 Audubon avenue, announce the birth of a son May 16.

GOLDBERG.—Mr. and Mrs. Bennett J. Goldberg (nee Bessie Siegel), of 601 West 156th street, announce the birth of a son May 15, 1914.

KATZENSTEIN.—Mr. and Mrs. Katzenstein (nee Kitty Latz) announce the birth of a boy May 16, at No. 941 Intervale avenue.

MANDEL.—To Mr. and Mrs. Henry Mandel (nee Birdie Werner), a son on May 13, 1914, at 255 West Ninety-eighth street.

SIEGEL.—To Mr. and Mrs. W. J. Siegel (nee Dorothy Loeb), of No. 103 West 141st street, a son, May 15, 1914.

IN MEMORIAM.

KOSCH.—The monument erected in memory of the late Pauline Kosch (nee Hoffman), widow of the late Philip Kosch, will be unveiled on Sunday, May 24, at 1.30 p. m. at Washington Cemetery (Shaaray Bimah plot). Relatives and friends invited to be present.

NEUMARK.—The monument erected to the memory of the late Rev. Dr. A. Neumark will be unveiled on Sunday, May 24, at 3 p. m., at Union Fields (Beth Hamedrash Hagodol Sephardim) Cemetery. Relatives and friends are invited to be present.

Mrs. A. Neumark.
Mrs. A. Slomka.
Sol. E. Neumark.
Mrs. S. Rosenbloom.
David Neumark.
Mrs. M. Greenburgh.

IN THE SYNAGOGUES.

AGUDATH JESHORIM.—Rev. A. E. Dobrin, of Kingston, Jamaica, will occupy the pulpit Sabbath morning.

AHAWATH CHESED SHAAH HASHOMAYIM.—Rabbi Isaac S. Moses

preaches Sabbath morning on "A Social Reform Movement."

BETH-EL.—Rabbi Richard M. Stern, of New Rochelle, N. Y., will preach Sabbath morning.

BETH ISRAEL BIKUR CHOLIM.—Rabbi Aaron Elseman preaches Sabbath morning on "The Responsibilities of Capital."

EMANU-EL BROTHERHOOD.—Mr. Boris Kaplan will be the speaker at the services this evening.

O'HAB ZEDEK.—Rev. Dr. Bernard Drachman preaches Sabbath morning on "Peace and National Duty."

ORACH CHAIM.—Rev. Dr. M. Hyamson preaches Sabbath morning.

PENI EL.—Rev. Dr. Isidor Reichert preaches this evening on "Other Proofs for the Hope of Immortality." Sabbath morning, "A Chapter on Lamentation and Consolation."

PINCUS ELIJAH.—Rabbi Gustav N. Hausmann preaches Sabbath morning on "The Jubilee."

SHAARI ZEDEK.—Rev. Dr. Adolph Spiegel preaches Sabbath morning on "Reward and Blessedness."

SHAARI ZEDEK (Brooklyn).—Rabbi Max Raisin preaches this evening on "Summer Religion." Sabbath morning on "The Portion of the Law."

SINAI (Bronx).—Rabbi Max Reichler preaches this evening on "The Jewish Ideal of Industrial Justice." Sabbath morning, "The Rewards of Struggle."

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

YOUNG MEN'S HEBREW ASSOCIATION.—Rabbi Nathan Krass will speak at the services this evening.

SOCIAL NOTES.

Mr. and Mrs. Leopold Plaut arrived home on the Emperor last week.

Mr. Ezekiel Plonsky and family are at Far Rockaway for the summer.

Mr. and Mrs. Oscar S. Straus sailed on Tuesday last to spend the summer abroad.

Mr. Meyer Britwitz, of No. 140 East Ninety-second street, is sojourning in the Adirondacks.

Dr. William A. Rodgers and family, of No. 3 West 120th street, are again at Long Beach for the summer.

Mr. and Mrs. Henry Kern have returned home after a pleasant visit to Mr. and Mrs. J. Kern, at Louisville, Ky.

Mr. S. R. Guggenheim and Mrs. Benjamin Guggenheim were among those sailing on the Emperor last Saturday.

Mr. Louis Solke arrived home last Tuesday on the President Lincoln after a pleasant trip to Europe and the Orient.

Mr. and Mrs. Morris Asinof, of No. 73 East Ninetieth street, are at No. 109 Alexander avenue, Arverne, L. I., for the summer.

Miss Zettie Pincus will spend the month of June with her brother and sister-in-law, Mr. and Mrs. Harris Pincus, at Norfolk, Va.

Among those who will leave on the Kaiserin Augusta Victoria on her trip in June are Mr. and Mrs. Adolph Fischer, of No. 12 West 101st street.

Mr. and Mrs. Nathan Straus are now in New York after spending the winter months in Southern California. They will leave for Palestine shortly.

Mr. and Mrs. Samuel Elkes were the guests of honor of Mr. and Mrs. M. C. Scott at an automobile party, with luncheon at the Briarcliff Inn, last week.

Mr. Isaac Wohlgenuth, of No. 218 West 112th street, sailed on the S. S. Noordam Tuesday morning to visit his father in Oberheimbach (near Bingen-on-the-Rhine), who recently celebrated his ninety-second birthday.

The Polonies Talmud Torah Association (alumni and past students) of No. 99 Central Park West will give a spring festival and dance at the Manhattan Square Hotel, Seventy-seventh street and Columbus avenue, on Saturday evening, June 6.

Mr. and Mrs. Henry Seligman, of 30 West Fifty-sixth street, will go to their place in Elberon, N. J., on May 28 to remain until the end of July, when they will leave for the Adirondacks. Mr. and Mrs. Henri P. Wertheim will be with Mr. and Mrs. Seligman the greater part of the summer.

On May 10, 1914, the Misses Adele and Frances Haber tendered a surprise party to Miss Rose Goldfinger at their home, 229 Fifth street. Among those present were the Misses Friedwald, Fliegenbaum, Perlmutter and others; also Messrs. Goldfinger, Rosenberg, Warshaw, Morrocco and many more.

Annual Meeting of Lebanon Hospital.

The twentieth annual meeting of the members of the Lebanon Hospital took place last Sunday. President Weil read his annual report, which showed that during the year 49,957 patients were given attention. The total expenses of the Hospital, Dispensary and Training School were \$135,267.98, and the average cost per diem was \$2.385.

After the meeting there was an election of officers, which resulted as follows:

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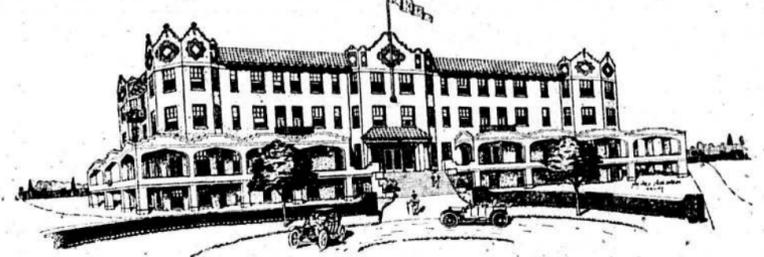
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MOSES, MAX.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Moses, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Johnston & Johnston, No. 256 Broadway, Borough of Manhattan, in the City of New York, on or before the first day of November next. Dated New York, the 20th day of April, 1914.

FANNIE MOSES, Executrix.
JOHNSTON & JOHNSTON, Attorneys for Executrix, 256 Broadway, Borough of Manhattan, New York City.

PICK, ISAAC.—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 the estate of Isaac Pick, 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 Kantrowitz & Esberg, No. 320 Broadway, in the City of New York, on or before the 10th day of October next.

Dated New York, March 25, 1914.

FANNY PICK, MARTIN PICK, SAMSON ROSENFIELD, Executors.
KANTROWITZ & ESBERG, Attorneys for Executors, No. 320 Broadway, New York City.

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103 Engraved Wedding Invitations, Script Type, consisting of ten lines, including two envelopes, for \$8.00. In addition to this we will make a card tray from wedding plate without extra cost.

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Blanche Lillian Kaplan Pianist.

Rabbi's Daughter a Musical Prodigy

One evening last summer I went with Rabbi Bernard M. Kaplan and his fifteen-year-old daughter, Blanche, to call on the German Lieder singer, Doctor Alexander Heilmann, who was spending a few months here, writes John D. Barry, in the San Francisco Bulletin. Blanche was to play for him. She was looking forward with great eagerness to making his acquaintance. About the ordeal of playing she seemed to think not

hanging in a braid, her pink cheeks and her bright eyes, she seemed the very embodiment of childish simplicity. Heilmann seated himself close to the piano, at a point where he could watch her fingers. Then Blanche began, without a trace of self-consciousness, easily, surely. It was plain she knew just what she was doing and just how she wished to do it. Every note was clear and distinct; every phrase was deftly handled.



Miss Blanche Kaplan

Miss Blanche Kaplan is the talented daughter of Rabbi and Mrs. B. M. Kaplan, of San Francisco. She is a pianist of ability and will leave for Europe in a few days in order to complete her musical education.

at all. When I asked her the usual silly question, always put by someone under such circumstances, "Don't you feel nervous?" she fairly beamed with good humor. "Not a bit," she said.

A few moments after we entered Herr Heilmann's apartment, Blanche, at a suggestion from her father, walked straight to the piano. With her hair

there was no hint of effort, of emotional striving, of the theatrical effect made by so many pianists. It was as if the music spontaneously flowed through the child's mind and poured itself out through those alert fingers.

Blanche played several difficult pieces one after another, by Bach, Grieg and Brahms. When she finished, she turned

with a smile from the piano and went back to the seat. It was delightful to see her girlish enjoyment. She had evidently been having a very good time. Heilmann was slowly nodding his head. "Her talent is colossal," he said in a low voice, speaking in German. He put a feeling into the word "colossal," vigorously accenting the last syllable. "She will go far," he went on. "It is very seldom that one hears anyone at her age with such a gift."

Since that evening I have often wondered about Blanche Kaplan. Where did she get her talent? I knew that neither her father nor her mother was what we call musical. Her father, however, took a deep interest in music. If, instead of becoming a rabbi, he had studied to be a musician, he might have developed musical ability. Perhaps a clew was to be found in the Jewish ancestry, with all that lay behind. Doctor Kaplan and his wife both came from Lithuania, which had long been the centre of Jewish culture. Their descent implied noble traditions, spiritual ideals, deep-seated beliefs, as well as a long history of persecution and suffering, which must have influenced feeling, the origin of artistic expression. The study of Hebrew alone must have tended to develop in Kaplan the musical sense with its rich and deep and emotionally fervent sounds. Then, too, there was the wonderful intellectual and esthetic endowment of the Jews and their great literary and historical inheritance that, in the past, had enabled them to give to the world so many great artists.

Before coming to San Francisco, about eight years ago, Dr. Kaplan had charge of a synagogue in Sacramento. For some time he was president of the Associated Charities there. Shortly after he arrived here he secured a call from a lady who had been a teacher of the piano in Sacramento. She was trying to establish herself here and was having a hard time. Dr. Kaplan and his wife took her into their family till she should get her start. There her playing was followed with eager interest by Blanche. In her gratitude to the Kaplans she offered to give Blanche lessons. Quickly the child, then seven years old, showed that she had a gift for playing. With an amusing impatience she asked if she might not begin by playing pieces. Her teacher humored her. In a few weeks she could play several of the simpler "Songs Without Words," by Mendelssohn. At the end of three months her father took her to S. G. Fleischman, a young teacher of the piano, who not long before had returned from a long course of study with the best masters of Europe. Dr. Kaplan wished to find out whether his daughter really had a gift. Fleischman heard her play. Then he said, "I cannot tell anything about her just now. The piece she tried was evidently beyond her range. In two months I shall be able to give a decision." At first he made the work easy. Blanche was encouraged to practice about an hour a day.

At the end of two months she had convinced her teacher that she not only had musical ability, but musical intellectual gifts. Gradually he increased her hours of practice to four hours a day. Three years ago, at a public concert in this city, she was acclaimed as a prodigy.

Since that time Blanche Kaplan has been practicing five and six hours a day. A few weeks ago, when Lhevinne was in this city, Fleischman had her play before him. Just before she began he explained that in a few months Blanche was to go abroad and continue her studies. When she had finished Lhevinne gave her warm praise. He was particularly impressed by her technical ability. "But why should she go abroad?" he asked. "Why shouldn't she stay here and keep on working?" She could not be better taught than she has

been." Fleischman replied, "I think she ought to live in the musical atmosphere of Europe. She ought to be in a place where she can hear concerts all the time, all kinds of concerts, piano, violin, cello and orchestral concerts. And she ought to live among musicians. In this way she will become saturated with music and she will find herself acquiring standards of judgment of her own."

If Blanche Kaplan were the usual kind of prodigy I should feel concerned for her future. So often, on reaching maturity, prodigies turn out to be commonplace and disappointing. At an early age the development of their talent may suddenly cease. Such has been the fate of many a promising young artist. But this child has developed so steadily and so normally and her talent has been so closely identified with her exceptional intellectual endowment that I feel sure she will keep on growing. Indeed, there is no knowing how far she will go. Up to the present she has devoted herself almost wholly to technique, which she has virtually mastered. Even her teacher cannot prophesy in regard to the latent powers that may be released when she reaches independence and authority as an artist. In some ways she is like Josef Hofmann, who developed from a boy prodigy into a phenomenal maturity.

In a few months Blanche Kaplan will go with a member of her family to Berlin to remain for several years. It is predicted that on her return she will take her place as one of the great pianists of the world. To-morrow night she takes her farewell of San Francisco in a concert at Scottish Rite Hall, where she is to play a most exacting and brilliant programme. There will doubtless be a large audience. For already her fame has caused a multitude of people to be interested in her. They are eager to hear her and to give her a stimulating farewell.

There is something at once delightful and sad in this launching of a child into a public life. It means so much work and responsibility. But with Blanche Kaplan the responsibility will be borne with clear intelligence and a well poised and fairly grounded character. And the work will not really be work at all, becoming, through her devotion, a high form of pleasure. Best of all, she will be sustained by the memory of a happy life with her family, where, under ideal conditions, she has been forfeited for a career of public service.

Science Notes.

The Nichols medal was conferred upon Professor Moses Gomberg, of the University of Michigan, in recognition of his distinguished services on triphenylmethyl and its analogues. This award is made annually by the New York section of the American Chemical Society to the author of what has been determined by the jury of the William H. Nichols medal to be the best original paper contained in the publications of the American Chemical Society during the year 1913.

The Morris Loeb memorial meeting of the Chemists' Club was held at the Chemists' Club on Friday, March 6. A bronze bust of Dr. Loeb, executed by Mr. Karl Bitter, was presented by friends to the Chemists' Club. The presentation address was given by Dr. L. H. Baekeland, and the bust was accepted for the club by President Charles F. McKenna. A Morris Loeb memorial volume, prepared by a committee of the trustees of the club, was distributed to the members. This volume is a handsomely prepared book, containing:

A reproduction of a recent photograph of Dr. Loeb.

Resolutions of the trustees of the Chemists' Club.

Resolutions of the directors of the Chemists' Building Company.

"Morris Loeb as a Man," by H. L. Baekeland.

"Scientific Career of Morris Loeb," by Charles Baskerville.

"Morris Loeb as a Philanthropist," by Maximilian Toch.

"Morris Loeb as a Teacher," by Arthur E. Hill.

"Morris Loeb and Harvard," letter from Clifford Richardson.

"Memoires of a Classmate at Harvard," letter from J. D. Pennock.

"An Appreciation," by Ellwood Hendrick.

"Berlin Reminiscences," by Walker Bowman.

"A Personal Reminiscence," by William J. Hammer.

"Tribute at the Grave," by Theodore W. Richards.

Resolutions from societies:

New York, Chicago and Washington sections of the American Chemical Society.

New York and Canadian sections of the Society of Chemical Industry.

New York section of the Verein Deutscher Chemiker.

Expressions of foreign scientific societies:

Imperial Academy of St. Petersburg.

The Faraday Society.

Universidade Do Porto.

R. Universita de Bologna.

Sociedade Chemica Portueza.

Dr. Arthur D. Hirschfelder has been made professor of pharmacology and director of the Department of Pharmacology, University of Minnesota Medical School.

A Berlin physician has recently asserted that Salvarsan ("606"), far from having any therapeutic value, is really a most dangerous substance. He maintains that 275 deaths have resulted from its use apart from many cases of blindness, deafness, etc.



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Professor Ehrlich has decided to sue this man for criminal slander. Ehrlich replies that at present it is impossible to determine how many deaths have occurred from the cause, but that even 275 is an infinitesimal number when compared with the number of cases which have been treated.

It is said that Ehrlich will call upon the medical fraternities of Europe and of America to give evidence as to their experience in the use of the drug.

The Cameron prize of the University of Edinburgh has been awarded to Professor Ehrlich in recognition of his discovery of Salvarsan and other contributions to medical science. The prize was established as a reward for important additions to practical therapeutics.

The March 12 number of the "Deutsche Medizinische Wochenschrift" was devoted to articles by Behring and Ehrlich's pupils on topics which these two savants have greatly enlarged and enriched. Behring and Ehrlich recently celebrated their sixteenth birthday, both having been born on the same day.

B. H.

Tribute to Jewish Wives

It seems a peculiar coincidence that while a persecution of the Jews which reminds one of the early Middle Ages is going on in Russia, over in Great Britain a Jew has just been elevated to the highest judicial position in the gift of the nation. Sir Rufus Isaacs is the first Israelite to become Lord Chief Justice of England, and his success has been almost phenomenal, even barring the question of his race and his religion. It is a striking characteristic of his brilliant career that it began with his studying law at the persuasion of his wife after he had signally failed both as a sailor and as a broker. He is not the first great man who has owed success to the foresight and wisdom of the woman who was willing to sink both name and identity in those of her husband. The son of Erin who remarked that he would not be surprised if in the end the greatest men in the world should turn out to be women, was not far wrong. When the influence of mother and wife is subtracted from the average man's credit column, there isn't enough left to worry over. No deed of heroism in recent years has matched that exhibition of quiet courage and devotion displayed by the wife of Straus when the "Titanic" went down in the Atlantic a year and a half ago. Mrs. Straus, like Lady Isaacs, was a descendant of Deborah and Miriam and Judith. And still Russia persecutes the Jews.—Christian Standard.

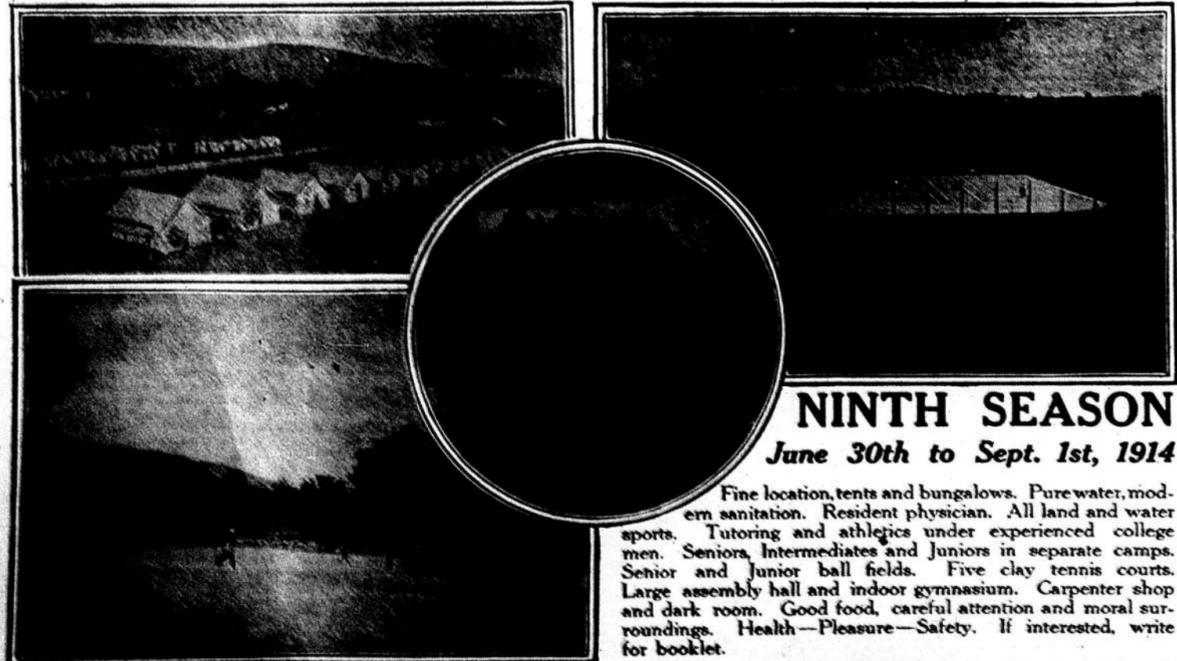
Upper Manhattan Branch, Widowed Mothers' Fund Association.

The closing meeting of the Upper Manhattan Branch, Widowed Mothers' Fund Association, will take place Tuesday, May 26, at the Hof Brau, Broadway and Eighty-third street. It will be followed by a social hour. Mrs. Samuel Elkeles will preside, and an excellent program has been arranged.

Though only in existence a short time, this branch has been unusually active in the aid of the destitute widow and orphan. Several committees will furnish a brief resume of the season's work. Among them are: Membership Section, Mrs. W. E. Dreyfus; Social Section, Miss Rose Jaskow; Mrs. Mark L. Abraham, chairman on Theatre Parties; Mrs. H. S. Simon, chairman on Friendly Visitors; Mrs. Sol Brill, chairman on Card Parties; Mrs. B. S. Moss, Socials; Mrs. A. Jedel, chairman of Teas; Mrs. Isadore Elmer, on Philanthropy; Mrs. A. Peyser, Supplies.

A recent organization is the Hebrew Daughters and Sons Benevolent Society, established at Allentown, Pa., for social and benevolent purposes.

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NEWS FROM ENGLAND.

(Exclusive Correspondence to THE HEBREW STANDARD.)

A Great Jewish Futurist Painter—An Exhibition of the Younger Jewish Art—Jewish Painters at the Royal Academy—Jewish Plays by Jews Booming in London, Three Now Running—A Zionist Mission—London Changing Synagogue Centers.

London, May 8, 1914.

These columns have often borne witness to the amazing activity of Jews in this country in every branch of modern human effort, political, sociological, scientific, literary, dramatic and artistic. Instances multiply every week. Take, for example, the much-discussed newest school of painters' art, the futurists. Here is David Bomberg, prominent member of the London group of painters, a freely constituted association of painters, embracing all the newest schools of art in this metropolis—impressionists, post-impressionists, naturalists, realists, neo-realists, symbolists, futurists and cubists. Bomberg is a futurist first and foremost, and secondly a great believer in the younger school of Jewish painters. This week he has opened an exhibition of painting in the heart of Whitechapel, in the Whitechapel Art Gallery. Besides his own work, other Jewish artists are represented in the works of Mark Gertler, Albert Rothenstein, Horace Brodsky, Alfred Wolmark, Bernard Mininsky, Isaac Rosenberg, etc. These gentlemen represent every phase of art that is in opposition to the academists. In this latter term here is included all the conventional painters, and the name arises from the fact that these conventionalists are the ones whose work is found every year in the annual exhibition at the Royal Academy.

Bomberg is the extremist in the Whitechapel exhibition, although he claims not to accept all the futurist or cubist principles in art. It may be said, however, that he is the painter counterpart of another wonderful Jew here, Jacob Epstein, the sculptor.

Bomberg describes the futurist school as necessarily destructive in the present state of painting in the world. This is what he says: "Futurist art largely arose as a protest against the convention that all that is old, all that is antique, is the last word on art, it is a revolt against a worn-out tradition. The desire arose to create a new tradition. Where I part company from the leaders of the futurist movement is in this wholesale condemnation of old art. Art must proceed by evolution. We must build our new art life of today upon the ruins of the dead art life of yesterday. I went to the Slade school (which your correspondent might here interpolate is universally recognized to be by every school of painters the finest training ground for art in the country), and learned to draw correctly. I studied the old masters, but they soon bored me, and I began to look out for something new, some new ideas that the old masters knew nothing of. Life is very different to-day from what it was in the Middle Ages, and the new life should find its expression in a new art, which has been stimulated by new perceptions. I want to translate the life of a great city, its motion, its machinery, into an art that shall not be photographic, but expressive. My methods are the result of an attempt to emancipate myself from the theme that in itself has no interest for me, and to concentrate upon form which may be contemplated from innumerable aspects. Take my picture 'In the Hold,' which is being shown at the Goupil Gallery. It depicts some men emerging from one trap-door and entering another in the hold of a ship. Over this subject I have superimposed a scheme of sixty-four squares, whereby the subject itself resolved into its constituent forms which henceforth are all that matter. Art has too long suffered from what I may call a literary romanticism, from which I desire to emancipate it."

Speaking in a recent interview here on the specifically Jewish aspects of futurism, Bomberg delivered himself with smile as follows: "Futurism is in accordance with Jewish law, for its art resembles nothing in heaven above, the earth beneath, nor the waters under the earth. But futurist art owes much to Jewish pioneers, and I may mention in particular, Picasso, a Spanish cubist; Matisse, a Belgian, and Archipenco, the sculptor. It may be anticipated that the school will gain many new recruits and the exhibition at Whitechapel will show the public what is being done in this genre by Jewish artists.

At the same time it must not be forgotten that many Jewish painters are found among the so-called academists. Last week the annual exhibition at the Royal Academy opened, and among the Jewish painters exhibiting there are Solomon J. Solomon, Mary Raphael, Frank Emanuel, J. H. Amschewitz, Isaac Cohen (who comes from Australia), Isaac Snowman, Mrs. Delissa Joseph, Victor M. Weingott, H. d'Arcy Hart, E. Horwitz, Alfred Praga, Louise Horwitz, Ada Levy, Flora Lion, Philip Navlasky (who gives promise of a remarkable career, although only twenty years of age), and Marie Johnson. The Chief Rabbi was present at the private view on the opening day.

Turning to the drama three Jewish plays by Jews are now running which have made sensations. Zangwill's "Melting Pot," and Montague Glass' "Potash and Perlmutter." I have already mentioned in these columns. Now on Monday in this week there was produced a third Jewish play by a Jew, H. F. Rubinstein, who is only twenty-two years old. This amusing piece, "Consequences," is a comedy of conversation full of clever lines, tinged with some social satire. Taking the reciprocal prejudice of Jews and Gentiles against mixed marriages as his objective, the author pokes a lot of good natured fun at his own people, who as is their wont, laugh most heartily when the joke is against themselves. Benjamin Lipski has had a revelation of his mission in life when sharing the umbrella of Rosalind Collins at a demonstration of suffragettes. He, therefore, boldly invades the home of Rosalind's parents and coolly demands her hand. His reception is naturally yet more cool until he discloses the fact that he is the son of a highly valued client of Mr. Collins, who is an ultra-respectable solicitor. Then, rather to the disgust of their would-be-revolting daughter, they welcome Benjamin as a son-in-law.

Not to be cheated of the excitement she has promised herself, Rosalind thereupon proposes to beard the Lipski family in their home. Mr. and Mrs. Lipski, of course, opposed to the idea of Benjamin's marrying out of the faith, but they have a master passion—sport. So when their daughter Gladys recognized Rosalind as the most brilliant hockey captain the school ever had the Lipski's cannot make enough of her. But this is a bitter disappointment to Rosalind, who, in spite of her militancy, is incorrigibly romantic.

So after everybody else has made almost indecent haste to the wedding, the piece ends with what is literally a mixed marriage. For while Benjamin and Rosalind argue before the registrar Gladys marries the best man, a Christian youth, who shares her love of musical comedy. There were loud calls for the author, who apologized for the length at which his characters had talked. The acting was excellent all round.

Dr. Schmarya Lewin, of the Zionist organization, is about to begin his three weeks' mission through the United Kingdom. During that period he will visit London, Manchester, Glasgow, and other centers. The object of the mission is to stimulate Jewish national life and interests by meetings and conferences. Dr. Lewin, who is generally accepted in this country as one of the leading orators of the Zionist movement, is declared to be equally well known in Palestine, and on the Continent and in the United States. On the conclusion of his work here he will return to Berlin preparatory to sailing for New York in June.

The Western Synagogue is the home of the first metropolitan Jewish congregation to be established west of the city boundaries. In the course of its career it has had several habitats. At present it worships in St. Albans place, Haymarket. This thoroughfare is very far from having any connection nowadays either with hay or a market. It is a most fashionable West End shopping thoroughfare and is gradually being rebuilt on the most modern lines of shop and store architecture. The lease of the present synagogue building is about to expire and the congregation has been called upon to decide whether they should disband or erect a new building. In the course of a century the number of congregants who reside within easy distance of the Haymarket has much diminished and the erection of a new building in that neighborhood can hardly be considered justified. This is, however, no reason for disbanding a congregation which has become historic, and the members have very properly decided to erect a building in a district more convenient to the majority of them. Alfred place, Tottenham Court road, about three-quarters of a mile further north, has been selected for this purpose and an excellent selection it is. It is situated in the midst of a Jewish population, whose nearest place of worship is some distance away. Incidentally, the removal from St. Albans place will assist the movement for the establishment of a congregation in Knightsbridge, adjacent to wealthy Mayfair.



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Federation of Sisterhoods.

Owing to the New York city Conference of Charities being in session on the same day set for the meeting of the Federation of Sisterhoods, the final meeting of the season has been postponed to May 27. Mrs. Samuel Elkeles will preside and Mrs. William Einstein, honorary president, will speak. Others who will speak are Mr. Morris D. Waldman, Mr. Edward Hochhausen and Dr. Sidney Goldstein. Among the delegates and officers are Mesdames M. L. Levenson, Henry Bodenheimer, M. L. Phillips, Daniel Guggenheim, Rebecca Kohut, Harry Kraft, Ben Leeburger, Moses Hyamson, A. Lederer, B. S. Ettlinger, J. H. Mittelmann, M. M. Menken, Edw. Goodman, Percival Meppen, Lazarus Kohns, M. E. Shirer, A. Lederer, A. Raudnitz, M. Kaempfer, Edward Epstein, Simon Sarnoff, William C. Solomon, Samuel Shulman, P. H. Toledana, J. W. Loeb, J. H. Westheim, M. Oppenheimer. Several organizations will be admitted to membership.

Opening for Agricultural Students.

The Baron de Hirsch Agricultural School, Woodbine, N. J., realizing the great interest that is being displayed by Jewish young men in the pursuit of agriculture and the great demands that are being made upon it for positions from progressive farmers, has decided to increase its accommodations for more students. Any Jewish young man between the ages of 18 and 24 who is able bodied and who can read and write English fluently, who wishes to take up the study of agriculture as a profession and a means of livelihood can apply in person to the central office of the Baron de Hirsch Fund, 80 Maiden Lane, New York city, any afternoon except Jewish and legal holidays.

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Madame Judith's Autobiography

Madame Judith, of the Comedie Francaise, was a contemporary of the great Rachel, and yet she died only a few months ago. To be sure, Madame Judith was eighty-five years of age when she passed from Paris to the world beyond, but if we may judge of her memory, she was as keen of mind as though she was still living in the midst of those things that make Paris unique among the cities of the world.

It is said of Mme. Sara Bernhardt that when she married Damala she told him "everything." "Quel courage!" remarked one friend. And one may exclaim "Quel memorie!" after reading Madame Judith's Autobiography. If all the anecdotes she tells, all the conversations she repeats in such detail are just as she heard them, she either had the memory of a Macaulay or she took notes at the time.

My private opinion is that Madame Judith did remember a great deal, but that she assisted her memory, by reading the gossip of her day. However she did it, she has made a most lively and entertaining book, and there is scarcely a scandal of her time that she does not relate and with a personal touch that adds greatly to its piquancy.

Madame Judith numbered among her friends Victor Hugo, Dumas, father and son, Alfred de Musset, George Sand, Theophile Gautier, Louis Napoleon, Ponsard, poet and playwright, in short, all the distinguished men and women of her time and country. She was the original of Hugo's "Marion Delorme," and tells us of the thrilling experiences that marked the first performance of that play.

Like Rachel, Madame Judith was a Jewess, and yet she tells us with a twinkle in her pen that the painter, Lanthoine, asked her to sit to him for a portrait of the Madonna that he had been commissioned to paint for the Mount Carmel Monastery in Palestine, and there it hangs to-day.

Rachel and Judith were not only contemporaries on the stage, but they were children together, and it was M. Felix, Rachel's father, who taught her to act. She tells this anecdote to illustrate the difference in her character and that of Rachel:

"One day, when I was myself discussing terms with an impresario, who wished to secure my services, but thought I asked too much, he said to me: 'Ah, you are like Rachel, it is easy to see that you are both Jewesses.'

"I beg your pardon," was my retort, "There is a great difference between us. Rachel is a Jew, and I am only a Jewess."

While there was a certain amount of jealousy between the two actresses, Judith sincerely admired Rachel's genius, while the latter was kindly disposed toward her childhood's companion. Rachel's last appearance in Paris was at a benefit for Judith. This was just before her departure for America. In Philadelphia she caught cold behind the scenes of the theater and came home to die. She was only thirty-eight, and would probably have achieved greater distinction had she lived a few years longer; but, after all, is it not better to die young in the height of one's glory, than to lag superfluous on the stage? Shakespeare says so, and he was a very wise man, particularly in matters concerning his profession.

It must be said of Madame Judith's recollections that they are principally of the gay life in Paris, of men and their mistresses, and the intrigues not only of Bohemia, but of those who lived in the shadow, or sunshine, of the throne. Of Rachel she says:

"She was dignified without being stiff; majestic without being pompous. She spoke earnestly and passionately, but she never declaimed. Her features expressed tragedy without effort, and when in repose were dreamy and melancholy, becoming terrible when she was agitated by grief, anger, or jealous rage. Her voice, which was clear and powerful, never assumed any peculiar intonation, but changed constantly according to the feelings interpreted, becoming now caressing, now languorous, vibrating, passionate, imperious, harsh, or sibilant, according to circumstances.

"I have often been present at her toilette in her dressing-room at the theatre, and I can tell you it was got through quickly enough. Although she was thin she was so well proportioned that the antique costume seemed to have been invented for her. She never took the trouble to put a stitch or a pin anywhere, so as to make the folds fall in a picturesque way. She just put her peplum on as it was, and it draped itself naturally, lending itself effectively to her movements, the pleats seeming to arrange themselves about her limbs as though they felt that she lent her beauty to them."

Judith describes an exciting scene between Rachel and her sister, Sarah Felix:

"The famous actress was just making herself up to appear as Phaedra. She was accentuating the shadows beneath her eyes to convey the impression of the exhaustion consequent on an ardent but unsatisfied longing.



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"When Sarah broke in on her it was with the words: 'Rachel, you are a nuisance, a regular brute!'

"Well, Sarah, what's the matter?" was Rachel's calm and dignified reply, as she went on dabbing her eyelids.

"The matter!" cried Sarah, "why, you have taken away my lover."

"Which?"
"Oh! oh! oh!" shrieked Sarah, looking as if she would like to scratch her sister's face, thought she was restrained by the Olympian composure of the queen of tragedy.

"Which?" repeated Rachel, in a provoking manner.

Of Victor Hugo she writes:
"One day, when Alexander Dumas was calling on me and said to me: 'Blanchette, come and dine with me to-night, Victor Hugo will be there.'

"Blanchette was a nickname given to me because of my fair complexion. I accepted the invitation. I knew Victor Hugo slightly, but had rarely met him. On this particular evening he was more interesting than usual. Generally he was very taciturn, and I generally found him as tiresome as any burgrave, which is saying no little.

"On this occasion he was in very good spirits, and I remember a good deal of the conversation that took place.

"Talking of poetry, somebody quoted Alfred de Musset, and Victor Hugo was led to express his opinion on his illustrious fellow author.

"Yes," he said, "he has immense talent. He boasts that there are some who consider him as good a poet as I am!"

"Dumas jogged my elbow, and it was all I could do to help laughing.

"At the end of the meal Hugo treated us to a very strange exhibition. He put a whole orange, rind and all, into his mouth, and then managed to thrust as many pieces of sugar as possible into his cheeks. This achieved, he began to scrunch it all up with his lips tightly closed. In the midst of the operation he swallowed down two liqueur-glasses of Kirsch and a few minutes later opened his mouth wide. It was empty! No one made any attempt to imitate him, possibly because no one else had teeth good enough for such a feat.

Judith played in a little piece by Alfred de Musset, and the poet came to her apartment to read the lines to her. He was then a comparatively young man, but did not look it.

"I was very proud to receive him. It was the first time I was brought into personal relations with him, and came face to face with him. Shall I confess it? The impression he made on me was a very ambiguous one, for good and bad were strangely blended, or rather conflicted, in his nature. He was but thirty-seven years old then, but he looked nearly sixty, so flabby were his features and so dull his eyes, so muddy was his complexion, so base his expression, and so languid his walk.

"Looking at this nightmare of a De Musset, I also realized the terrible vengeance with which Nature pursues those who abuse the joys she gives. The man, who for all time will be looked upon as the type of sensual voluptuousness and

of frenzied passion, was there before my eyes, with trembling hands, slobbering mouth, teeth chattering with intermittent fever, his whole body distorted and bent, and every now and then shaken with convulsive tremors. Hideous phantom of the triumphant victor of days gone by. I assure you I am not exaggerating in the least.

"Before beginning to read, De Musset asked me to give him something to drink. I pointed to the bottle of beer I had had put on the table for him.

"Beer!" he cried; 'Pooh! I don't actually dislike it, but a think it is too inspid.'

"Would you like me to get you some rum?"

"Mademoiselle," he replied with some impatience. 'I beg you to excuse my weakness, but it is so well known that it is useless for me to try to conceal it. It is absinthe that I crave for,' and he added, 'I simply must have it. I depend on it to give clearness to my ideas.'

"So I sent for a bottle of absinthe for him. He then half filled his glass with beer, and added absinthe up to the brim, an extraordinary mixture, the mere sight of which made me feel sick."

Judith failed to understand the passion that De Musset had for George Sand. She was never a beauty, but when Judith knew her she was less beautiful than ever. To quote Judith:

"As for me, I fail to understand the passion Alfred de Musset professed for her. As I have already remarked, she was very ugly. It is true that she was forty-three years old when I saw her for the first time, but I found it difficult to believe that such a great, stout creature could ever have been pretty. Her chin was linked to her neck by three rolls of fat from which grew scattered hairs, her cheeks were flabby and drooping. I must admit, however, that she had fine black eyes, though their beauty did not make up for her common appearance as a whole. She had very slovenly habits. Her hair, which retained its brown color, was as greasy as that of a wandering gypsy. She dressed very badly, her bodices being shabby and her cloaks threadbare. It must be admitted, however, that her personal economy was very much to her credit, for she denied herself for the sake of her children or for the poor, whose wants she liberally supplied. But whatever may have been her mental qualities, she certainly had no feminine graces in her external appearance. She was, in fact, like what is vulgarly called a 'toby jug.' And to these disadvantages were added a masculine voice, a martial gait, and bold, blunt manners. Nature certainly made a mistake in her case, for she ought to have been a man.

"George Sand certainly has genius, but one must be allowed to remark that her dramatic work was by no means up to the level of her fiction.

"She presided at our rehearsals in the greenroom, now sitting astride on a chair, now with her legs resting on a second chair placed opposite to her. She used to talk and laugh a good deal with the friends she had brought with her as critics.

"Have you got a match?" she would ask every now and then, to relight her pipe—a clay one with a bowl as black as a porpoise, from which she emitted great clouds of smoke.

"Here," I said to myself in my disenchantment, 'is my divine Laelia!'

Here is Judith's description of Alexandre Dumas, the elder, and it is not a very pretty one:
"This giant of a mulatto, with his big black, mocking eyes, his wide nostrils, thick lips, heavy chin, his crisply curling hair, and his forehead, with its strange bumps, like that of some unruly child who is always fighting with his comrades, was truly a representative personage, a type reflecting all the passion of the romanticists. There would have been something wanting to his time if this grandson of a negress had not been seen striding along the Parisian boulevards, if his laugh had not been heard on the terraces of the cafes, or if he had not appeared playing his part with naive self-satisfaction in official ceremonies and at the Tuilleries balls, or walking about behind the scenes at the theatre with his arm round the waist of some actress, or eating and drinking enough for four in the merry suppers at which authors and artists used to meet."

JEANETTE H. L. GILDER, in The Literary Digest.

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The Primary Elections.
Editor HEBREW STANDARD:
It will no doubt interest your readers to know that Governor Glynn has decided to introduce an amendment changing the date of the fall primary in accordance with requests made to that effect for observant Jews. Having learned that the suggestion had been made to the Governor that the date be changed to September 22, I wrote him, in behalf of the Committee on Sabbath Observance of the United Synagogue of America, calling attention to the fact that September 22 would present the same difficulties as the date originally fixed by the law, since that day is the Jewish New Year. The reply I have received from the Governor's counsel is very satisfactory, and I herewith send you the enclosed copy of it for the benefit of your readers.

Yours sincerely,
ELIAS L. SOLOMON.

May 14, 1914.

State of New York, Executive Chamber, Albany.

Dr. Elias L. Solomon, United Synagogue of America, 531 West 123d Street, New York City.

Dear Dr. Solomon.

The Governor has handed me yours of the 13th inst.

The Governor, as you know, has heretofore decided that he would submit no matter to the Legislature at the special session this year except matters relating to the expense of the State government, but he is seriously considering the advisability of directing an amendment changing the date of the fall primary so that the Orthodox Hebrews would not be compelled to vote between 3 p. m. and 5 p. m. on primary day.

I find that the bill which has been drafted to carry out this idea in case the Executive approves it changes the date of the fall primary from the fifth Tuesday to the sixth Tuesday before election. In view of your letter I have requested a new bill to be drawn changing the date from the fifth Tuesday before election to the Monday before, and I have also consulted with Senator Henry W. Pollock, who is a Hebrew, and he states that he thinks that such an amendment would be entirely satisfactory to the Hebrews.

Yours sincerely,
JOHN G. SAXE,
Counsel to the Governor.

The Hebrew Free Loan's Special Fund

Editor HEBREW STANDARD:
For the first time in the twenty-three years of its existence the Hebrew Free Loan Association of New York, an institution with a high, altruistic purpose, and one of the pioneers working on the principle of self-help, finds itself compelled to appeal to the public for help. Unless this help is forthcoming we fear that the efficiency of the association will be greatly impaired.
During 1913 this institution granted 21,302 loans in amounts of from \$5 to \$200, aggregating the sum of \$632,410, with a loanable capital of only \$132,245.95, thus relieving many a struggling family

from suffering and want and helping many men and women to establish themselves firmly in business. But this capital, though loaned over and over many times during the year, has not been adequate to the demands made upon it, and the association has been compelled to reduce the maximum loan from \$200 to \$50.

This creates a peculiar situation. The association's applicants belong in either one of two classes: First, people in dire sickness in the family, who apply for sums up to \$30, with which to pay the rent and debts contracted with the grocer, butcher or doctor. This is considered a case of relief. Second, small trades people, students and doctors, who borrow from \$50 to \$200 with which to buy goods for the season's work or pay a college tuition fee or equip an office. These loans are considered constructive loans, as they go toward helping the borrower to establish himself.

With the maximum loan set at \$50 those in the second class could not be benefited greatly, and as these, more than any others, are the ones the association strives to benefit, it would mean that the association would be doing more toward relieving than toward constructive work.

Consequently thousands of deserving and self-supporting people have been deprived of the privilege of getting much-needed loans, which, if granted, would have helped them to a position of permanent support.

To meet such demands in the future and be able to extend a helping hand to all those that apply at our doors so that no deserving case is turned away, and to continue our benevolent and effective work on a larger and more beneficial plan so as to be a greater power for good, an increase in our loanable fund of from \$50,000 to \$75,000 is absolutely needed, and we venture to appeal for such aid, as this additional fund added to our loanable capital which remains always intact—current expenses and losses being covered by membership dues—will put this institution once for ever in possession of sufficient means to meet all exigencies, will help to relieve annually in perpetuity at least from 8,000 to 10,000 more worthy applicants and assist us to build an ideal monument to charity for all time to come. Will HEBREW STANDARD readers help us? Very truly yours,

EDWIN KAUFMAN,
Vice-President.

Zanesville, Ohio.

Editor HEBREW STANDARD:

The city is recovering slowly but surely from the inundation which befell it mercilessly last year. Stores, shops, offices and mills have resumed their former activity once again, the general depression of business and the universal downfall of traffic notwithstanding. God is good, indeed, to the people of the flooded districts of the Ohio valley, recovering as most of them have their lost fortunes, picking up former trades and renewing previous occupations to the delight and satisfaction of all parties concerned. It goes without saying that Jews fall in line and share the bliss and blessings of the rest of the populace, as well as they were contracting parties to last year's calamities, catastrophes and misfortunes. The religious uplift follows certainly the trading advancements. Rev. Harris Rosenberg, who left his flock after the wholesale devastation and the public poverty, seeking pastures new, so as to recover his own tremendous losses and provide his family with food and raiment, this very Rev. gentleman was sent for to minister again to his flock, perform his ecclesiastical duties, conduct divine services and instruct the young ones into the tenets and precepts of the ancestral religion.

This Rev. Rosenberg, though a busy man and father of a numerous progeny, is a studious scholar and a diligent student, taking a college course by correspondence and preparing for a baccalaureate degree on philosophy, which goal he hopes to achieve at the end of this scholastic year.

Your correspondent visited Zanesville in the interests of his republished books of Daniel and Ezra and was delighted to meet with courteous receptions and brotherly welcome by both the hospitable minister and his friendly constituency. He considers it his duty and takes it as an incumbency to offer public thanks and extend open gratitude.

Very truly yours,

NACHMAN HELLER.

To demonstrate the serious character of the Jewish immigrants from Russia and Roumania and their eagerness for self-improvement and assimilation of American influences, the Hebrew Sheltering and Immigrant Aid Society recently made public figures compiled by Frank Goodell, librarian of the Seward Park branch of the New York Public Library. The society emphasized the importance of the figures, since they show the constant tendency of people to remove from the Seward Park district to the Bronx and to Brooklyn, leaving the newer immigrants and their families to fill their places.

During the year 1913 the branch circulated 395,231 volumes, of which about 40 per cent. were classed as juvenile. Less than 10 per cent. of the library's circulation was of books in foreign languages. Only 41 per cent. of the books circulated were fiction, and this percentage included the juvenile fiction. Mr. Goodell said that the small percentage of fiction was the subject of incredulous wonder among librarians of other branches, since most branches circulate 65 per cent. fiction, and on the upper west side fiction represents 70 per cent. of the total circulation.

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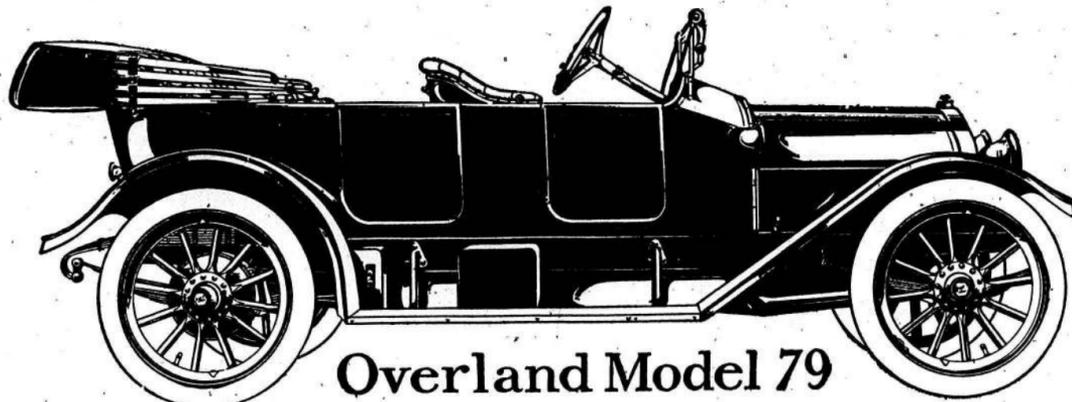
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Of literature, poetry, drama, and essays, 51,120 volumes were circulated; of history, 31,000; of sociology, about 50,000; of science, 14,000, and of travel, 14,000. Of the literature circulated, 13,000 volumes were poetry. During the year 1913, 77,641 persons used the reference library. The anxiety of the times led to the creation of a special file of pamphlets and clippings. Reporting on the keenness of the newer immigrants, for up-to-the-minute information, Mr. Goodell said:

"When 'Rosenkavalier' was first produced at the Metropolitan Opera House, the demand for the score and libretto could not be supplied, and when Rabindranath Tagore received the Nobel Prize the first demand for his books

came from this branch. The increased demand for opera scores and books bearing on the opera is another example of the varied interests of the neighborhood. Now that the Century Opera Company has placed grand opera within the reach of all, this branch circulates more than 200 librettos and scores every month, as against 90 a month last year."

The English classes conducted by the library are crowded, Mr. Goodell says, and the demand for the use of the library is so great that it is kept open now until 10 p. m., whereas formerly it was closed at 9 o'clock.

The Hospital Saturday and Sunday Association of New York has just distributed its annual collection amounting

to \$110,000 among the forty-seven hospitals on its list. The money is distributed according to the number of days of free treatment each hospital gives to the poor, and as usual the Mt. Sinai Hospital received the largest amount, this year's apportionment being \$10,532. Other Jewish hospitals received the following: Beth Israel, \$2,851; Lebanon, \$2,742; Sydenham, \$959; and Har Moriah, \$697.

The Jewish students at the Jassy University have been refused permission to accompany their Christian colleagues in an excursion to Constantinople, on the ground that the Jews were "not Roumanian citizens," and, therefore, they could not enjoy the benefit of the State grant towards the excursion.



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BROOKLYN NOTES.

Bath Beach, N. Y. The Jews of this vicinity have very recently sustained some severe losses, the most serious of which is the departure of Rabbi Joshua Coblentz, familiarly known as "Rav Feivel." For quite a number of years he had resided here, as Mashgleach of the butcher shops, but his opinion was frequently consulted on Talmudical questions and on dinim, about which he was an authority. Quiet and unassuming, he sat in a corner of the "Sons of Israel" Synagogue, but in spite of his modesty, as the industrious student and the Hebrew scholar he stood out before the people, and "Rav Feivel's" usefulness was proven by his teaching of Gemora and Cognate works to men who attended the daily services. Then again his knowledge was conjoined into an earnest, pleasing nature; many a joke he "cracked" in his studies and in his teaching, and his personality won him hosts of friends, even among those who could not understand him. Besides this he was a man of stately appearance, possessing a face of a veritable "Rav," worthy of a sculptor, and a mien and gait commanding, if not military, in its dignified appearance. "Rav Feivel," who had emigrated from Russia to this country several decades since, had attained to a fair age, but he was considered so much a part of the community that his loss will be severely felt. Several sons and daughters survive him, among them the rabbi of the Upper Allen Street Synagogue in New York city, while his grandson is a minister in Syracuse, N. Y.

Rev. Henry S. Morals, in his sermon on the preceding Sabbath morning, paid a warm tribute to the man and the scholar, and drew some striking lessons from his career and works.

Hebrew Educational Alliance. The Hebrew Educational Alliance of Ridgewood are contemplating the opening of additional classes and generally increasing the scope of their work. The society will hold an outing on Sunday, August 30, in conjunction with the Ladies' Auxiliary Society. The proceeds will go to the building fund.

Council of Jewish Women. At a special meeting of the Board of Directors of the Council of Jewish Women, Miss Rose Brenner, the president, appointed the following committees: Committee on Blind—Mrs. Moses Bernstein, chairman; Mesdames Albert, Dressler, Herrman, Brown, Rheines, M. Meyer, Taylor, Dahلمان. Brownsville Auxiliary—Mrs. C. Bloch, chairman; Mesdames Kempner, M. Cohn, A. Newman, Schlockow, A. Levy. Co-operation—Mrs. M. Schey. Defective Children—Mrs. Leon Goldrich, chairman; Mesdames Sargent, Benedict, Broder, Schlockow. Emergency—Mrs. L. Meyer. Education—Mrs. Oswald Schlockow, chairman; Mesdames Bloch, Mendleson, Bernstein, May Levy.

Hebrew Educational Society. The troop of boy scouts which meets at the Hebrew Educational Society will give an entertainment on Saturday evening, May 23. An athletic meet of the junior clubs of the Hebrew Educational Society will take place on Sunday morning, May 24, at the playground of Public School No. 165, Hopkinson and Lott avenues. The final debate of the intermediate clubs will be held on Sunday afternoon, May 24. A debate between the Albion Social Club of the Hebrew Educational Society and the Sevedras will take place on Sunday morning, May 24.

Yeshiva Rabbi Chaim Berlin. On Sunday afternoon, May 10, the Yeshiva Rabbi Chaim Berlin, of 1899 Prospect place, Brooklyn, was honored by a visit from Rabbi Meyer Berlin, of Germany, whose brother was the famous Rabbi Chaim Berlin. This Yeshiva not only instructs more than one hundred boys in all the subjects which make up a thorough Hebrew education, but provides them with all the essentials of a public school education. Rabbi Berlin, who had toured the United States, and who returned to Germany on Thursday last, was delighted with the excellent progress made by the pupils, and in a rousing speech, delivered at a mass-meeting on Tuesday evening, May 12, predicted a glorious future, both for the Yeshiva and its scholars.

The Civic Forum. Dr. Kenneth F. Junor, the distinguished physician and president of the Brooklyn Civic League, will deliver a lecture on "The Nature of the Chinese Civilization" in the auditorium of the Kaplan School, 1731 Pitkin avenue, Brooklyn, on Sunday evening, May 24. Nathan H. Seldman, principal of the Kaplan School, will follow the lecture. The public is cordially invited.

On Sunday afternoon, May 24, at 3 o'clock, sixteen boys and six girls of the Brooklyn Hebrew Orphan Asylum will be confirmed. All friends of the institution are invited to be present.

At the last meeting of the Board of Directors of the Shaari Zadek Temple, it was decided to hold on Sunday, June 21, a monster outing in some park on Long Island. In order to make this occasion a time for the gathering of all the men and women, boys and girls who are in some way connected with the congregation's activities, the officers of the

temple are planning to have the congregation, the Sisterhood, the Young Folks League and the Sunday school participate.

FREE SONS OF ISRAEL.

Office of the Grand Lodge of the United States and District Grand Lodge No. 1, 21 W. 124th St. Office of the District Grand Lodge No. 2, 108 La Salle Street, Chicago, Ill. GRAND LODGE OF THE UNITED STATES OFFICERS:

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A new lodge, known as Philadelphia Lodge, No. 126, was instituted in the City of Brotherly Love last Sunday, and the event was one which will long live in the memory of those members of the order who were fortunate enough to be present at the ceremony of institution. All the "big guns" of the order were on hand, including Grand Master M. Samuel Stern, Grand Secretary Hafer, the First and Second Deputy Grand Masters of the United States Grand Lodge, Grand Master of District No. 1, Dr. I. L. Feinberg, and the First and Second Deputy Grand Masters of the District.

The lodge was instituted through the efforts of Brother A. M. Krakowitz and Dr. D. M. Rappaport. Forty-two young men, ranging in age from 20 to 24 years, presented themselves for initiation, and they represent the flower of Philadelphia's young Israel. So enthusiastic are they that a requisition for 100 application blanks was made last week and undoubtedly the lodge roster will number 150 before the close of the fiscal year. After the ceremonies there was a collation at Schoyer's and felicitous speeches were made by many of the visiting dignitaries. The officers of the lodge are L. Greenblatt, president, and Oscar G. Bender, secretary.

Through the efforts of Brother Krakowitz still another lodge is being organized in Philadelphia in what is known as the "Strawberry Mansion" district.

The members of the order deeply deplore the loss of ex-Second Deputy Grand Master Brother A. Finkenber, former member of the Endowment Committee. Brother Finkenber, who was 67 years of age, had for many years been a faithful worker in the cause of the I. O. F. S. of I., and he will be missed in the councils of the order.

The funeral, which took place from German Masonic Temple Wednesday, was largely attended and Brother Rev. Dr. Rudolph Grossman, the officiating minister, delivered a forcible address.

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Jewish Institute.

The speaker before the Society of the Jewish Institute next Sunday morning in Kessler's Second Avenue Theatre meeting room will be Dr. Jacob S. Ralsin of Troy, N. Y. He will take as his theme "The Jews in America." In connection with the lecture a general meeting of the members will be held.

Dr. Kretschmar-Israeli, of Constantinople, has visited South Africa in the interests of Hebrew education in Palestine. At Port Elizabeth he addressed two crowded meetings in the Town Hall, which were presided over by Mr. E. H. Cotton, and as the result of his appeal, a large sum has been raised as a first contribution to the newly established Hebrew Schools in Palestine.

The Jews in the neighborhood of Slutsk, Minsk, have approached the authorities requesting them not to allow the gigantic celebrations in memory of the alleged ancient ritual victim, Gabriel, in view of the pogrom agitation carried on by the organizers. The authorities, however, not only rejected the request, but are actively assisting the movement.

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Prof. Albert A. Michelson, head of the department of physics of the University of Chicago, was recently given the high honor of being included among the first twelve men of science in America by a vote of the thousand foremost men of science in the country. Prof. Michelson was the first American to receive the Nobel prize in science, and the only one to receive the Copley medal of the Royal Society of London.

Daniel McCall Appell, M. D., Colonel Medical Corps, United States Army, was found dead in his home at Honolulu, Hawaii, on April 23, aged 59. Dr. Appel was made chief surgeon of the First Division, Seventh Army Corps, at the outbreak of the Spanish-American War. In 1908 he was made Colonel and three years later chief surgeon, Department of the Gulf. He had been in Manila for about seven months.

HYMAN, GUSTAVE.—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 Gustave 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, No. 355 Broadway, in the City of New York, on or before the 1st day of December next. Dated New York, the 15th day of May, 1914. MORTIMER HYMAN, SOLOMON A. HYMAN, Executors. SAMUEL D. LASKY, Attorney for Executors, 170 Broadway, New York.

HILKE, KATHERINE E.—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 Katherine E. Hilke, 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 Godfrey Goldmark, No. 32 Liberty street, in the City of New York, on or before the 30th day of November, next. Dated, New York, the 20th day of May, 1914. Nicholas C. Hilke, Godfrey Goldmark, Administrators.

BOURG, HATTIE V.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Hattie V. Bourg, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Benno Loewy, their attorney, Nos. 206 and 208 Broadway, Borough of Manhattan, in the City of New York, on or before the 23d day of September, next. Dated, New York, this 12th day of March, 1914. BENJAMIN F. PALMER, LOUIS BLANKS, Executors. BENNO LOEWY, Attorney for Executors, 206 and 208 Broadway, Borough of Manhattan, New York City, N. Y.

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HOTEL WINDSOR Third Avenue Asbury Park, N. J. The HOTEL WINDSOR is situated in the heart of the fashionable section of Asbury Park. All modern improvements. Lighted by electricity and gas, electric bells from all rooms; ladies' reception room, gentlemen's smoking room and dance parlor. The dining room is large, cool and pleasant. The same high standard Kosher cuisine will be maintained, and the service will be efficient. N. Y. Office, 287 Broadway. Phone, 3118 Worth. J. Golenbock, Formerly Proprietor of Hotel Stafford.

An Elegant Home "By the Sea." The PRESBURG Cottage F. KANTROWITZ, Prop. DIRECTLY ON THE OCEAN, COR. WEST END AVE. WEST END (Long Branch) N. J. DIETARY LAWS OBSERVED.

THE REGINA I beg to announce that I have rented the house No. 18 Jessica Ave., two doors from the ocean, formerly occupied by HELLER'S, at Arverne with whom I have been connected for the past seven years. NOW OPEN Strictly Kosher Cuisine Miss Regina Winkler, Proprietress

BRIDGE ST., 1 door from FULTON ST., BROOKLYN. SCHNEIDER'S CAFE, RESTAURANT AND RATHSKELLER SUBWAY STATION, HOYT ST., BROOKLYN. Our celebrated Table d'Hote dinner with wine 50c., served from 11.30 A. M. until 10 P. M. including Sunday. A la carte at all hours. Popular Prices. Best Cabaret in Town, afternoon and evening, 15 artists, including Metropole Trio. A feature every night. Monday, Country Store; Tuesday, Flower Night; Wednesday, Waltz Contest; Thursday, Souvenir Night; Friday, Baby Night; Saturday and Sunday, Novelty Nights.

Phone 2538 Wm'burg. THE WILLOUGHBY MANSION M. CAHN, Proprietor. FOR WEDDINGS, RECEPTIONS, DANCES, BANQUETS, MUSICALES, EUCHRES, AND OTHER SOCIAL FUNCTIONS. 665-669 WILLOUGHBY AVENUE, BET. SUMNER AND THROOP AVENUES, BROOKLYN, N. Y. Kosher catering under the supervision of Rabbi Druckler. Meeting rooms for all purposes.

TELEPHONE 5174 WILLAMSBURG. BEDFORD MANSION E. JONAS, CATERER. 903 BEDFORD AVENUE Cor. Willoughby Ave., BROOKLYN, N. Y. Catering for all Social Events. My Kosher Department is under supervision of Rev. Dr. Philip Klein, Mashgiach, Rev. Friedman.

Phone Greenpoint 865. JACOB COHEN Manufacturer of HIGH GRADE STRICTLY KOSHER PURE MEAT PRODUCTS. 728 DRIGGS AVE., COR. S. 2D ST. BROOKLYN, N. Y. Only the best and absolutely PURE provisions manufactured under the most sanitary conditions and under the supervision of Rabbi Samuel Rabinowitz and Rev. Goldblatt. FOR SALE AT ALL DELICATESSEN STORES.

ANNOUNCEMENT Mr. R. Herscovitz, of Vienna Hall, Brooklyn, takes pleasure in informing his many friends, patrons and the public in general that he has acquired the premises No. 601-603 Willoughby Ave. and as soon as extensive alterations are completed he will open the same as the most magnificent and up-to-date hall in Brooklyn, suitable for weddings, parties, engagements and other assemblages. Strictly Kosher catering under the supervision of a Rabbi will be a feature as heretofore.

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Tel. 4202 E. N. Y. HOPKINSON MANSION 428 HOPKINSON AVE., BROOKLYN N. Y. The most Beautiful Hall for Weddings, Banquets, Receptions and all social functions. Catered affairs a specialty. Strictly Kosher under the supervision of Rabbi R. Finkelstein, of Brooklyn. We also cater and have special facilities for furnishing dishes, silverware, tables, camp chairs and every necessary decoration at your home. Prices moderate. Estimates cheerfully given. HALPERN & DEITSCH, Caterers.

Want Column YOUNG MAN (30), experienced principal and instructor, good Hebrew and English scholar, wants a position. Can furnish best of references. Address "B. M.," care of HEBREW STANDARD.

REV. M. COTTIN, formerly sexton at the Temple Beth El, of Borough Park, Brooklyn, N. Y., is now engaged as the Sexton of Congregation Kehillath Jeshurun, 117-119-121 East Eighty-fifth Street, New York. Residence, 114 East Eighty-fourth street. Phone, Lenox 8749.—Adv.

YOUNG couple, with 16-months-old baby and maid, would like to make arrangements for board with private family during summer months; must be strictly Kosher; seashore preferred; references exchanged. Address J. K., Hebrew Standard.

A PUBLIC SCHOOL TEACHER will make arrangements for July and August with a refined family having their own cottage in the country to teach their children several hours a day in exchange for a comfortable home. Address "No Salary," care Hebrew Standard, 87 Nassau street.

Private Lessons at Your Home. Experienced Hebrew teacher desires to give private lessons, according to the natural method of Ibrith be Ibrith—Hebrew taught by means of Hebrew—or Hebrew taught by means of English translation. Write to Mr. A. Abend, 498 West 159th street, New York city.

TUTOR OR COMPANION.—College student, well versed in Hebrew, desires position for summer with refined Jewish family. Highest references. Address J. L. Schwefel, 128 West 112th street.

Capable, conscientious woman, head worker of settlement, twelve years' experience as social worker, seeks connection; no objection to leaving town. Address ENDRGETIC, Box 78, care of HEBREW STANDARD.

SCHADCHEN WANTED — One connected with good Jewish families. Address P. O. Box 650, Hartford, Conn.

CANTOR WANTED—By the Montefiore Congregation of the Bronx. Must have a good voice and musical training and good Hebrew knowledge. Apply with references to the President, Mr. M. Amdur, No. 1028 Prospect Ave., Bronx.

A GRADUATE TRAINED NURSE, with best doctor references, having nicely situated home with garden, has room for a few invalids or aged couples. Good care and home comforts. Strictly Kosher. MRS. REBECCA KRUTER, 996 Tinton avenue, near 165th street.

INDEPENDENT ORDER AHAWAS ISRAEL (Incorporated 1893.) United States Grand Lodge Offices, Germania Bank Building, 190 Bowery, New York City. Lodges in various parts of the United States. Membership, 20,000. For full particulars and all information address HON. LEONARD A. SNITKIN, Grand Master, or Grand Secretary.

REV. H. BUKANZ, Antiseptic מוהל 52 East 116th St. Tel. Harlem 690

NEW AMSTERDAM West 42d St., Coolest Theatre in the World Henry W. Savage Offers

THE HUNGARIAN OPERETTA SENSATION SARI

MAYER, SELIGMAN.—In pursuance of an order of Hon. Robert Ludlow Fowler, Surrogate of the County of New York, notice is hereby given to all persons having claims against Seligman Mayer, late of Atlantic City, New Jersey, deceased, to present the same with vouchers thereof, to the subscriber, at their place of transacting business, at the office of Louis Werner, No. 42 Broadway, Borough of Manhattan, in the City of New York, on or before the 21st day of November next. Dated New York, the 12th day of May, 1914. LOUIS WERNER, Attorney for Executor, No. 42 Broadway, Borough of Manhattan, New York City.

DEITSCH, CHARLES.—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 Charles Deitsch, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Messrs. Wolf & Kohn, their attorneys, No. 203 Broadway, Borough of Manhattan, in the City of New York, on or before the 18th day of October next. Dated, New York, the 1st day of April, 1914. SAMUEL M. FRANK, ROSETTA DEITSCH, DAVID M. FRANK, MOSES J. WOLF, Executors. WOLF & KOHN, Attorneys for Executors, 203 Broadway, Borough of Manhattan, City of New York.

Telephone 30, Hammels.

Shapiro's **BRITAIN**

MEREDITH AVE. OCEAN FRONT,
ARVERNE, L. I.

RUNNING HOT AND COLD WATER IN EVERY ROOM
STRICT OBSERVANCE OF THE DIETARY LAWS.

M. LEVIN Telephone 803 W. E. POPOK

HOTEL CLARENDON
Fifth Ave., Asbury Park, N. J.

The Clarendon Hotel will reopen for the season on Decoration Day. Special rates will be made.
During the past year many extensive alterations have been made and improvements installed. The hotel this season will be under the direct charge of an experienced manager.
The cuisine as heretofore will be strictly Kosher.
New York office, 132 Nassau Street. Telephone 4654 Beekman.

ROCKAWAY LAUNDRY COMPANY
E. Rothschild, Prop.
Boulevard and Straiton Avenue.
Tel. 442 Hammels ARVERNE, N. Y.
Special Attention to Boarding Houses and Hotels.

American Steam Laundry
The Laundry That Serves You On Time and Right
Lechtman Laundry Company, Owners
The Largest Plant on Long Island.
469 & 471 Boulevard Telephone 245 Hammels Rockaway Beach, N. Y.

"The Most Modern, Richly Furnished and Highest Class Hotel in the Catskills."

"New" Grand Hotel
Catskill Mountains Altitude 2,500 Feet

New State Road Direct to Hotel. OPENS JUNE 25th On "Empire Tours" Route. FIREPROOF GARAGE.

TELEPHONES IN EVERY ROOM.

From 15 to 20 degrees cooler than New York City. CLIMATE, SCENERY AND LOCATION UNEQUALLED EITHER IN EUROPE OR AMERICA. Hay fever, malaria, fogs, flies and mosquitoes are unknown. SANITARY AND HYGIENIC CONDITIONS ABSOLUTELY PERFECT. Drinking water, from the famous Catskill Mountain Crystal Springs, piped through hotel.

Cuisine and service of the highest standard of excellence. Superior grills and Rathskeller. Reasonable prices. Under New Management.

EXCELLENT ACCOMMODATIONS FOR CONVENTIONS. Magnificent "Ball Room," perfect dancing floor. Special attractions and inducements for the younger set. DANCING AFTERNOON AND EVENING. Prizes given. MODERN DANCE "Soirees." LADY AND GENTLEMAN INSTRUCTORS. Daily Tea Dansants. No extra charge to guests. Orchestra under the direction of Prof. S. Zaveloff, of the Metropolitan Opera House. Concerts twice daily. Prizes given for golf, tennis, billiards, pool and bowling tournaments. Baseball and mountain climbing. Parlor car service from New York City without charge.

Special rates for families. Rooms singly or en suite. Transients \$4 a day and up. For reservations, address, call or phone.

HARRISON S. DOWNS, Proprietor
At Hotel Ansonia, Broadway and 73d St., New York. Telephone Col. 3320.

PEARL VILLA
106 Straiton Ave. Arverne, L. I.
Now open for the season, 1914. Affords comfort of home. Strictly Kosher.
Tel. 10 Hammels. I. Lapidus. R. Grossman.

AT BRIGHTON BEACH, N. Y.
Ocean Parkway Station.

HOTEL SHELBURNE
A Delightful All Year Round Resort By the Sea.
AMERICAN AND EUROPEAN PLAN.
200 Rooms. 75 Private Baths.
MODERATE RATES. BOOKLET UPON REQUEST.

"SULLIVAN COUNTY'S FOREMOST HOTEL"



Kiamesha Inn

KIAMESHA, NEW YORK
B. TURKEL, Prop.

Complete equipment for the best service to our patrons. Strict adherence to the Mosaic dietary laws.

Accommodates five hundred. Rooms single and en suite, with private baths.
For information and booklet apply to "The Vienna," 131-133 East 58th street, New York city. Tel. Plaza 3633.
OPEN OVER DECORATION DAY.

Talmudical Institute of Harlem.

It was again a delighted audience that attended the second examination of the scholars of the above institute which took place last Saturday at 5 o'clock in the auditorium of the Talmudical Institute of Harlem, at 56 West 114th street, New York.

It was the "Chumesh" class that was being examined, and their teacher, Mr. J. Berson, left the little tots of six and seven years of age entirely to the tender mercies of the examining rabbis, Moses Sterman and Jacob Alexander, and to the well-known communal worker of Harlem, Mr. H. Mochkofsky.

Tender mercies, indeed! If you would close your eyes and listen to the questions that they asked these mere infants you would imagine that youths of fourteen and fifteen years old were being examined, as not only the meaning of the words was demanded, the grammatical form and declension was also insisted upon, and every question, was answered by these toddlers with the precision of veterans in the science of Hebrew grammar.

It was demonstrated that Mr. J. Berson is a teacher of the first calibre, and proved again that the system of making the fear of the Lord the beginning of wisdom is a system that is absolutely infallible, as the same children maintained their high mentality in their English classes as well.

It can be readily surmised that to give children such a splendid education requires a vast outlay of money, and the summer is now approaching when most of the patrons of the institute are in the country and collections are very poor in consequence. The Ladies' Society of the institution has therefore arranged a grand concert for which they have engaged the best professional talent, who will offer the choicest musical selections at the piano and violin, together with vocal music of the highest class. The renowned and beloved Cantor, Rev. Joseph Rosenblatt, of the Ohav Zedek Synagogue, will also take part in the concert with his double choir, under the leadership of the famous director, Mr. Wohl, and will sing his own new composition, "Bameh Madlikin" and "Birchas Kohanim." This grand concert will take place on Monday evening, June 1, at 8.30 p. m., at the Pabst Coliseum, 110th street and Fifth avenue. Tickets may be obtained from the secretary at the Talmudical Institute of Harlem, 56 West 114th street, or by telephone, 4228 Harlem.

They have issued an appeal to their friends to help them make this concert a financial success, as it certainly will be a musical success. Perhaps their appeal has reached you. Perhaps it has not; at any rate, if you are a friend of the Jewish nation, if the high honor of its name is dear to your heart, if you are convinced that the high honor of the Jewish name can only be maintained by a new generation of children such as these that obtain an education in the Talmudical Institute of Harlem, which will cause them to be the glory of Israel and the pride of the community, then you cannot be deaf to their appeal.

Help along the work of the institute by selling as many tickets as you can for the concert, and the Almighty will reward you for all the efforts you will make for this noble institution. A.

The Frank Leslie Hotel

Monticello, N. Y.

Known as the very best and finest Hotel in Sullivan County. Now being run under the management of Henry Holtz, who has for the past eight years conducted successfully the Albert House of this town. The famous Frank-Leslie is situated in the very best location in Monticello. We assure our patrons complete satisfaction in every respect. Accommodation for 150 guests. American, Hungarian cuisine, house orchestra, automobile service, garage, telephone and telegraph connections. Rates reasonable. For further information inquire

Henry Holtz, Monticello Sullivan County, New York.

The Elsass Cottage

Formerly the Plaza.

COR. OCEAN AND ALEXANDER AVES.
Arverne, L. I.

Now open for reception of guests. Equipped with the latest improvements. Cuisine first class in every respect.
Mrs. Rosa Elsass, Prop.

Mrs. A. Bernstein

106 Seaview Avenue
ARVERNE, L. I.

Private boarding. Jewish dietary laws strictly observed. Modern up-to-date stucco house, beautifully located. Second house from the ocean.

MRS. R. KLEIN
(Formerly with Mrs. C. Minzeshelmer) announces that she has opened

William's Cottage

47 SOUTH WAVERLY AVENUE,
HOLLAND STATION, ROCKAWAY BEACH,
which she will conduct as a first-class boarding house. Electric lights, baths, hot and cold running water, large and airy rooms; unsurpassed cuisine, under Mrs. Klein's personal supervision. Rates (reasonable) furnished on request.

The Sabbath.

Not for us the Sabbath of the quiet streets,
Sabbath peaceful o'er the world outspread,
Felt where every man his neighbor greets,
Heard in hush of many a slowly passing tread.
Not the robe of silence for our holy day:—
Noisy flock the worker and the player;
Toil and stir and laughter of the way
Surge around the steps that seek a place of prayer.
Silent we while through the thronging street and mart
Work-day clamor of the city rolls:—
Cloistered inly, from the world apart,
Ours it is to bear the Sabbath in our souls.
Nina Salaman in Jewish Chronicle.

"Bread Line Opens 1 A. M."

By JOHN D. NUSSBAUM.

1.
In winter when the nights are long,
And people pleasure places throng,
The derelicts, cast out by fate,
In line upon the sidewalk wait,
From midnight on to one o'clock
They crowd the Bowery Mission's block,
Where piety prepares a spread
Of Bible texts and half-stale bread!

2.
A slice of bread each hungry Jack,
Each shivering Tom receives, then back
He goes to his one friend, the street!
And to the tune of tramping feet
Dispersing hoboes roaming go,
Through city gutters, to and fro;
Where'er the wind blows, east or west,
Or north or south, but not to rest!

3.
And when the rush of day has come
And swept away the human scum,
Dame Charity congratulates
Herself upon her work and prates
Of Love and Mercy's sweet accord!
Declare that Charity a sham,
That opens but at 1 A. M.

GRAND VIEW HOTEL & COTTAGES

KAATERSKILL JUNCTION

Now open. Equipped with every modern improvement. Jewish dietary laws strictly observed. Guests met at Kaaterskill Junction. For terms apply to
S. EPSTEIN, Proprietor,
Phone Worth 2783. Or New York Office, 51 Chambers Street.

THE FLAGLER HOUSE

South Fallsburgh

Sullivan County - - - New York
FLEISCHER & MORGENSTERN, Props.

FIRST CLASS SUMMER RESORT

Beautifully situated on the Neversink River. All Modern Improvements.
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January 1st, 1914

Capital \$400,000.00
Assets \$1,732,741.00
Net Surplus \$141,982.47

Assets	Liabilities
Real Estate (unencumbered)..... \$82,900.00	Reserve for Losses..... \$28,063.69
Mortgages (first liens)..... 164,650.00	Reserve for Temporary and Perpetual Insurance..... 1,156,403.79
Municipal Bonds..... 266,750.00	Reserve for Taxes and all other charges..... 6,291.05
Railroad and other Bonds and Stocks..... 1,094,690.00	
Loans on Collateral..... 1,000.00	
Cash in Banks and Office..... 48,934.48	
Net Premiums in course of collection..... 51,124.75	
Interest and Rents due and accrued and other items..... 22,691.77	
\$1,732,741.00	\$1,190,758.53
	Capital Stock..... 400,000.00
	Net Surplus..... 141,982.47
	\$1,732,741.00

Surplus to Policyholders, \$541,982.47

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Mrs. David Harris, the premiere creator of American fashions in evening gowns and costumes, left Tuesday (the 19th inst.) on the S. S. Kronprinzessin Cecilia to visit fashion centres of Europe to study the latest designs of the celebrated modistes in the world of fashion.

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LITERARY.

"FLORIAN MAYR," by Ernst Baron von Wolzogen. English by Edward Breck and Charles Harvey Genung. New York, B. W. Huebsch.

In Wolzogen's "Florian Mayr," which is now before us, we have a book that is frankly humorous, often satirical, from cover to cover. The plot, simple as it is, holds the reader's attention, but, as a background to the narrative and the keen characterization, we have a very wonderful picture of that circle in Germany in which music is worshipped and the great musician apotheosized. There is all the ugliness, jealousy and brutality of the life of the senses, balanced by the idealism, humility and devotion that go with a true reverence for art. The people of this book actually live. One feels as if one had known Honka, the attractive Hungarian butterfly of the warm heart and the convenient moral code; the sweet little Thekla, who we suspect is going to develop into a stout and comfortable German hausfrau; the quick-tempered but tender Florian, whose good impulses always keep him in hot water, and the Pole with the unpronounceable name, always boasting of his conquests and always ready to sacrifice himself by marrying a rich girl—for the sake of his art—who makes a most ludicrous villain. Above all there is the majestic and lovable Liszt—the only character to receive his real name—the autocrat of the wonderful court at Weimar to which everybody in the world of music came to be blessed—a sort of artistic Vatican.

Wolzogen is one of the most versatile geniuses of German literature, so there is no cause for astonishment in the fact that he has written a musical novel showing so much understanding of music and musical life that musicians would read the book for that alone, and so fascinating a story that it will serve its purpose perfectly with people who neither care for nor understand music. A hammock novel for people with brains.

The second week of the Zuro Grand Opera Company, playing at the Grand Theatre, on Grand street, corner of Chrystie street, showed increased attendance and many enthusiastic opera lovers from all parts of the city were seen in the audience, each evening. Though the theatre is on the East Side and draws its audiences from that locality, it is easy of access from up-town, and it has become the fad with musicians and music lovers to make the journey to hear the very excellent performances of this company. The repertoire is popular and the operas well staged. The repertoire for the rest of the week will be: Friday, "The Huguenots"; Saturday, "Tales of Hoffman"; Sunday matinee, "Carmen"; Saturday evening, "Thais."

Another brilliant array of stars makes this week's bill at B. F. Keith's Palace Theatre even more attractive than usual. Douglas Fairbanks, the most beloved of all the younger stars on the stage to-day, presents for the first time in New York a wireless playlet of very timely interest, written by Alice Leal Pollock. Of almost equal importance is another playlet, "The Bride Shop," with Andrew Tombes, and a large company of musical favorites. Ballroom dances are exhibited by Jack Mason and Lois Whitney, and Sophie Barnard, the creator of "The Red Widow," is seen in a new offering of pleasing songs and striking costumes. Other features are Col. Pattee and his company of Old Soldier Fiddlers; "Rube" Dickinson, in a humorous monologue; Ed. Corelli and Charles Gillette, "The Old Pal"; "The Act Beautiful," and Louis Hardt.

Laurette Taylor will begin the last week of her wonderful record-breaking engagement in Oliver Morosco's production of J. Hartley Manners' comedy of youth, "Peg o' My Heart," at the Cort Theatre on Monday night. It will be the seventy-sixth consecutive week of the run of the play at the Cort, and the end of the engagement will mark more than one remarkable event in theatrical history in this country at least. "Peg o' My Heart" was the first attraction in John Cort's beautiful playhouse in West Forty-eighth street, opening that theatre on the night of Friday, December 20, 1912. On Saturday night next, when the final performance will be given, the consecutive number of performances that will have been given will be 604, exclusive of such special performances as were given for benefits and the one presented at the request of Mme. Sarah Bernhardt for her exclusive enjoyment.

An international association of Jewesses similar to the associations in the United States and Germany was formed at Rome, Italy, last week, at a meeting of fifty delegates to the International Council of Women. Mrs. Poppenhelm, a German, was elected president.



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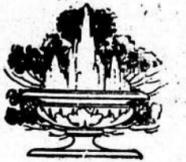
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Woman's Crowning Economic Independence—Its Effect Upon Marriage.

By Rev. Dr. Leon Harrison, St. Louis, Mo.

The theoretical arguments for woman's suffrage, speaking individually, means nothing to me. It is not a question to be settled in perfumed boudoirs by feminine dilettantes and social butterflies, many of whom have never done an honest day's work in their lives; and can have absolutely no claims upon the State, because they have never rendered one iota of service to the State. They have produced nothing. They have achieved nothing, many of them. They have added nothing to the strength and the wealth of the nation. They have only spent their wealth, in many instances, wastefully—wealth for which they have not lifted a finger. The parasitic type of woman is but ill fitted to illustrate either the highest possibilities or the inalienable rights of the best womanhood of the nation.

In the main the position of women is this, that according to the measure of the responsibility should be the measure of her rights. The economic status of woman is intimately related to the political status of woman first of all, he said, and in as much as woman has brains enough to get the money for her livelihood by her own industry and to spend that money sensibly, she has brains enough to decide how the government should get its money, how this money should be spent, and by whom.

I thoroughly believe that, if the right of suffrage would be experimentally and tentatively conceded to women, it should be given first to women workers who make their own living, rather than to spinsters and widows, for instance, of independent fortune, whose cry is, "No taxation without representation," said the speaker. There may be a property right, a financial right, but it is by no means equal to the moral right, the prior claim of the woman worker, who makes her bread with her own hands, in the sweat of her brow.

The social evil, that vexing question that takes its frightful toll from the womankind of the nation will be dealt with differently when women have the

Ben Riley, Proprietor

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right to vote, and the natural sequence thereof, the right to legislate. The position of woman, like the customs pertaining to the home, morality and death, is the last stronghold of conservatism.

Suffrage will result in later marriages for women, but with better mates. Men will marry later as well as they can, under the circumstances. And thus, for various reasons, there will not be so many children, and the Malthusian law that the population increases by geometrical progression, and the material necessities of life, of food and sustenance only by arithmetical progression, thus presaging a population multiplied far more rapidly than the elements that support life, will be annulled by this human intervention. There may, perhaps, not be as many marriages, there may, perhaps, not be as many children, but they will be better marriages and the children, if fewer, will be fitter, will be the progeny of congeniality and equality, will be descendants of men and women fitted to be the parents of a mighty race.

Natural selection will work thus through human intelligence and will be bettered and improved by the altered conditions of human life. This will be a direct result of woman's economic independence. It will be in reality far more vital, more far-reaching than even woman's participation in government. It will be equalled not only by the power she will acquire to pass national laws, but by the power to transform and elevate moral laws that fundamentally guide and regulate society.

Anglo-Jewish Authoresses.

Mrs. Meyer Spielmann, the president of the Union of Jewish Literary Societies, England, belongs to a very small band of Jewish women writers. The best known of these are Lady Magnus,

Miss Lily Montagu, Mrs. Marion Spielmann, Mrs. Henry Lucas, Mrs. Redcliffe Salaman, Mrs. N. L. Cohen, Mrs. Re Henry, Mrs. Morris Joseph, Miss Anne Marks and Lady Battersea and her sister, Mrs. Elliot Yorke. These ladies have with but two or three exceptions always chosen Jewish topics for their writings. Mrs. Lucas and Mrs. Salaman are the poetesses of the community. Lady Magnus has been the means of introducing Jewish history into many a Jewish household. Lady Battersea and her sister, as the Misses de Rothschild, were responsible for "The History and Literature of the Israelites," a work familiar in many Anglo-Jewish households of a generation ago.

In the past also Anglo-Jewry has produced several noteworthy lady-writers. As long ago as the first half of the eighteenth century there were at least three poetesses in the community, namely, Sara de Fonesca Pina y Pimentel, Manuela Nunez de Almeyda and Bienvenida Cohen Belmonte. Last century saw Grace Aguilar, whose works are so well-known as hardly to necessitate more than mention, the Misses Moss, two young girls who, eighty years ago, created something like a furore in Anglo-Jewry by their Jewish stories, and Amy Levy, a novelist and poetess of power, whose life was brought to a premature and tragic end in 1899. Moreover, in 1884, the Baroness Lionel de Rothschild published "Prayers and Meditations," and in 1869, Hester Rothschild, a book with a similar title.—Jewish Chronicle.

More than \$18,000 was raised last year for the erection of the new buildings for the Jewish Sanatorium for Consumptives, at Eagleville (near Valley Forge), Pa. It is expected that the remaining \$18,000 will be raised before the end of the current year.



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You could not find a modern mother who has that privilege. Naomi took advantage of this privilege in selecting Ruth's husband.

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FACTORY PRICES.

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.

Telephone Connection.

Wolfson

Two Luxurious Houses Situated on Sea View Ave. Ocean Front.
(Formerly Occupied by Eisenberg's)

Arverne, L. I.

Dietary Laws Observed. Open for Inspection of Guests, May 1st, 1914.
Rooms Singly or En Suite, With or Without Private Baths. Hot and Cold Running Water in Each Room.

HOTEL MAJESTIC ARVERNE N. Y.
Under New Management



The management of the Majestic Hotel announce that the house has been extensively improved, renovated and refurbished. The hotel is situated in the best part of Arverne, only one block from the boardwalk, one minute from the station.

The cuisine and service will excel any former efforts.
Now Open. Special Rates for Early Guests.

Garten and Renard, Proprietors.

"SCHEINBERG'S"
Formerly the Hoffman House
DICKERSON AVENUE FACING OCEAN
EDGEMERE, L. I.
Open the year round.

The finest equipped house in EDGEMERE.

Every comfort and modern improvement. The coolest spot on the Rockaway Coast. The only Edgemere Hotel where DIETARY LAWS ARE STRICTLY OBSERVED. Rooms can be had singly or en suite, with or without bath.

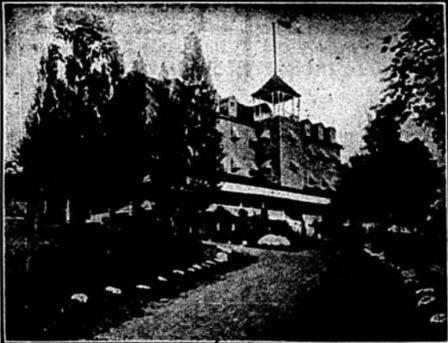
Special rates during May and June. Dancing.

Service Unexcelled. Telephones (2669) Far Rockaway (2240) Mrs. R. Scheinberg

Announcement

The Park House
Mountandale
Sullivan County New York

will be conducted for the coming season under new management as an UP-TO-DATE STRICTLY KOSHER HOTEL.



Mr. Herman Goldberg, Mr. Morris Moskowitz and associates have purchased this famous hostelry under the name of the Mount Eden Company and are now expending a large sum of money in rebuilding, refurnishing and beautifying the house, and everything will be done to provide for the comfort of the guests.

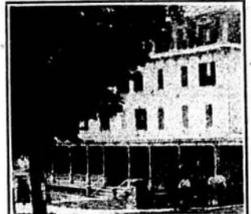
For booklet, rates and information, write to Joseph Fried, No. 150 Nassau Street, New York City.

The Lincoln House
Jacob Miller, Prop.
Tannersville, N. Y.

A first-class hostelry, with all the latest improvements, such as sanitary plumbing, running water, hot and cold baths, electric lights, large and airy rooms.

The cuisine will be strictly Kosher and everything will be done to make the Lincoln House a homelike place.

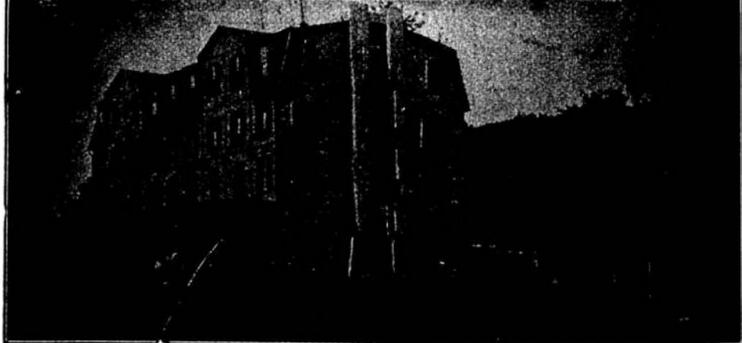
For information address
THE LINCOLN HOUSE, Tannersville, N. Y.



THE BLYTHEWOOD
Blythewood Park, Tannersville Catskill Mountains

Mrs. Lena Frank begs to announce to her patrons and friends the opening of the above hotel on June 15, 1914.

MRS. LENA FRANK,
Tannersville, N. Y.



The Rip Van Winkle House

Most Beautifully Situated Hotel in the Mountains.

Pine Hill, N. Y.

Boating Bathing Fishing. All Sports. All Modern Improvements.

Now under the management of Louis Cohen, will be conducted for the first time in its history as

A Strictly Kosher Hotel

Former guests of the Rip Van Winkle and my friends and patrons are assured the best service in all departments. Excellent cuisine my specialty. Address until May 20 Louis Cohen, 118 Ellery St., Brooklyn, N. Y.

BREEZY HILL HOTEL

The Largest and Most Modern Hotel in Fleischmann's, N. Y.

SELECT PATRONAGE

Rooms en suite, with or without bath. Lavatories with hot and cold running water in sleeping rooms. Magnificent ground for all out-door sports. An especially equipped playground, with all necessary appliances for the amusement of children. Boating and bathing on beautiful Lake Switzerland nearby. Telephone and telegraphic connections on premises. Orchestral music. Dietary laws strictly observed. For rates and further information address MILBERT & GREENBAUM, Fleischmann's, N. Y.

ALBERT HOUSE

MONTICELLO, N. Y.

Under New Management

The leading, highest-class house. Opens early in May for guests. Climate, scenery and location unequalled.

Frank J. Welton, Proprietor.

569 Amsterdam Ave., New York City.

Tel. 221 Riverside.



Jewish Calendar.

Rosh Chodesh Sivan, Tuesday, May 26.
 First day Shabuoth, Sunday, May 31.
 *Rosh Chodesh Tammuz, Thursday, June 25.
 Fast of Tammuz, Saturday, July 11.
 Rosh Chodesh Ab, Friday, July 24.
 Fast of Ab, Saturday, August 1.
 *Rosh Chodesh Ellul, Sunday, August 23.
 Rosh Hashanah, Monday, September 21.
 Yom Kippur, Wednesday, September 30.
 First day Succoth, Monday, October 5.
 Shemini Atzereth, Monday, October 12.
 Simohath Torah, Tuesday, October 13.
 *Rosh Chodesh Cheshvan, Wednesday, October 21.
 Rosh Chodesh Kislev, Thursday, November 19.
 First day Chanukah, Sunday, December 13.
 Rosh Chodesh Tebeth, Friday, December 18.
 Fast of Tebeth, Sunday, December 27.
 *Also observed the day previous as Rosh Chodesh.

Cecilia Cottage

Mrs. S. Herriman, Prop.
 40 SO. 3D AVE., ROCKAWAY PARK, L. I.

Furnished rooms, with or without board. Large and airy rooms facing the ocean. Strictly Kosher, Hungarian cuisine. Convenient to R. R. Station. Best treatment.

The Annjeannette

4th AVE. ROCKAWAY PARK, N. Y.
 A new up-to-date place for refined families. Hot and cold water and electric lights in all rooms. Excellent Hungarian cuisine. Convenient to beach and R. R. Station.
 B. FUSS.

EDELSTEIN'S CADILLAC HOTEL

OPEN FOR THE SEASON.
 Strictly Kosher. Directly on the beach. Running water in every room, electric lights, etc.
 S. Edelstein, Prop.
 PLEASANT AVE., WEST ARVERNE.
 Proprietor Laurel Garden, 116th St., New York City.

The Imperial

(Formerly Wolfson's.)
 Arverne, L. I.
 Gaston Avenue.
 Will be opened for the coming Summer Season May 1 by LOUIS MEYERS (formerly of Hunter, N. Y.) as a first-class strictly Kosher hotel.

Morris Sendar

WHOLESALE JOBBER IN CROCKERY AND VITRIFIED HOTEL CHINA.
 273 Bowery, Cor. Houston St., N. Y.
 Formerly 4 Rivington St. Tel. 6077 Orchard.
 We supply summer resorts and hotels at special prices.

DO YOU KNOW THAT
H. FRIEDMAN
 HAS REMOVED TO 202 BOWERY
 Where he is ready to show a large display of
 HOTEL AND RESTAURANT CHINA, GLASSWARE AND KITCHEN UTENSILS
 at the very lowest prices.
 Special attention is given to Hotels, Boarding Houses and Restaurants.
 Telephone Orchard 2683.

S. COOPER

The only wholesaler in
Crockery and Greenwood Hotel China
 We are Selling to RESTAURANTS and SUMMER RESORTS at Wholesale Prices. Also Decorate to Suit.
 231 BOWERY, near Stanton St., New York City.

BERMAN, ABRAHAM.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, dated the 4th day of May, 1914, notice is hereby given to all persons having claims against Abraham Berman, 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. 299 Broadway, in the City of New York, on or before the 15th day of November next.
 Dated New York, the 6th day of May, 1914.
 HENRY L. SPERLING, Attorney for Administrator, 299 Broadway, New York City.

JUNG, JACOB.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Jung, 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. 267 Broadway, in the City of New York, on or before the 15th day of November next.
 Dated New York, the 23d day of March, 1914.
 JACOB JUNG, KATHARINA JUNG, Executors.
 MARCUS MANDELBAUM, Attorney for Executors, 267 Broadway, Borough of Manhattan, New York City.

Announcement

Mr. H. B. Grossman, the well-known caterer and proprietor of THE LEXINGTON HALL, 109 East 116th Street, takes great pleasure in informing his many friends, patrons and the public in general that he has purchased the

Sharon House

Sharon Springs, N. Y.

which will be under his personal management, with the aid of Mrs. Grossman. THE SHARON HOUSE is one of the finest hotels in Sharon Springs and is now undergoing a thorough renovation and will be modernized in every way, making it one of the finest in the State.

The cuisine will be in strictest conformance with the most rigid Jewish dietary requirements and an authorized Mashgiach will be in constant attendance.

For further information, booklet, rates, etc., address

H. B. GROSSMAN,
 Lexington Hall, 109, East 116th St., N. Y. City.

THE ORIGINAL

HOTEL ROSENBERG

SHARON SPRINGS, N. Y.

Five and a half hours from New York City by New York Central or People's Line, changing at Albany.

Elevation 1,500 feet. Climate superb. No malaria.

House thoroughly up to date, rooms spacious, finished in hard wood, furnished in detail for comfort of guests; electric lights, pleasant dining, reception and ball rooms; German and Hungarian kitchen; veranda 350 feet long; hotel accommodations, 350. CUISINE STRICTLY UP TO THE JEWISH LAWS and under supervision of residing rabbi. Hotel directly opposite baths. Special cuisine for invalids. Daily concerts at our hotel. Pleasant drives, State roads.

WASSERMAN & WELKOWITZ, Props.

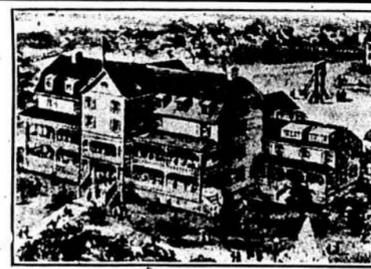
Free Garage for Guests. Long Distance Telephone.

Crost's Victoria Hotel

SARATOGA, SPRINGS, N. Y.

South Broadway, Near Congress Park.

Under management of Wolf Crost, Prop., formerly of Carleton Hotel. Capacity, 300. Strictly Kosher Table. All modern improvements. Moderate prices.



The Kiamesha House

M. Krauss, Prop.

Kiamesha Lake, Sullivan Co., N. Y.
 Lock Box 3.

Under New Management.

A first class modern hotel, strictly Kosher cuisine, thoroughly renovated, with all latest improvements. Equipped with electric lights. Artesian water. Boating, bathing, fishing, etc.

"A Select Hotel for Select People." Tel. Conn. to Sharon Springs, N. Y.

THE MANHATTAN

SHARON SPRINGS, N. Y.

S. Klein, Prop.

SEASON OPENS JUNE 10th. HUNGARIAN CUISINE OF EXCELLENCE.
 Accommodates 150 Guests.
 CONTAINS ALL CONVENIENCES AND LATEST IMPROVEMENT

THE ISLESWORTH HOTEL, Atlantic City

and will be glad to entertain all my friends and former patrons,

LOUIS A. WIENER of Wiener's Hotel

MUSIC. GREAT LOCATION. SEA WATER IN ALL BATHS.
 DANCING. QUIET AND HOMELIKE.

GROSSMAN'S HOTEL

New Jersey Ave. and Beach Atlantic City, N. J.

STRICTLY KOSHER

Situated in the most fashionable section of this famous resort in the centre of the amusement district. Open surroundings; completely equipped; courteous service; elevator to street level; rooms with running water or en suite with sea water baths; open throughout the year. For terms or other inquiries communicate with
 JOSEF GROSSMAN.

HOTEL RUDOLF

ATLANTIC CITY, N. J.

On the Ocean Front. Always Open.

Offering every appointment for comfort and luxury. All baths supplied with hot and cold sea and fresh water. No extra charge for use of baths.
 M. S. RUKEYSER, Manager. JOEL HILLMAN, President.

THE PARK INN

Rockaway Park L. I.

Now Open for Booking

VAL. SCHMITT, Prop.

American Plan European Plan

Rates Moderate

OPENS ON OR ABOUT JUNE 1st

Efficient and Courteous Service

A perfect Hotel, twenty miles out; on the Atlantic Ocean.

Excellent Cuisine.

Make your reservations now at the Busy Business Man Hof-Brau Haus, Brooklyn.

THE ARVERNE COURT

ARVERNE'S MOST COMMODIOUS AND UP-TO-DATE HOSTELRY. RIGHT NEAR THE OCEAN FRONT. UNEXCELLED CUISINE. STRICT OBSERVANCE OF THE HEBREW DIETARY LAWS. AFFORDS ALL THE COMFORTS OF A WELL APPOINTED HOME. HAS BEEN COMPLETELY RENOVATED AND REFURNISHED, AND WILL IN ADDITION TO THE MAIN BUILDING, INCLUDE THE ADJOINING COMMODIOUS FOURTEEN-ROOM COTTAGE.
 Tel. Hammel's 1085. N. Y. Tel. 5884 Madison Square.
 Reservations of rooms and suites can now be made.

ARVERNE COURT AND ANNEX

MEREDITH AVENUE, ARVERNE, L. I.

LIFSCHITZ & ENGEL, PROPRIETORS.

New York Office at Engel's Strictly Kosher Restaurant, 53 West 25th Street.

UNION HOTEL, Sharon Springs, N. Y.

Joseph & Ida Garsony, Props.
 For many years Proprietors of the Miller House.

We wish to inform our Patrons and the Public in general that the Union Hotel will be conducted as an up-to-date hotel, with all the latest improvements, large airy rooms, electric light, elegantly furnished. Our own private park, croquet and tennis grounds. Concerts daily. Strictly Kosher cuisine. Shochet in the house. Two separate kitchens—one for meat, one for milk for the comfort of our guests. Our guests in the past years have convinced themselves that they have had the best cuisine and have received the best treatment from us, and we will endeavor to please our guests more than ever before. Yours truly,
 JOSEPH & IDA GARSONY.

For further information address Hoffman Court, 24 East Ninety-ninth street, until May 20, and after that date to Sharon Springs, N. Y.
 Sharon Springs is the best Health Resort for Rheumatism and various other Diseases, with its Sulphur Magnesia, Iron and Eye Water Springs. It is the Baden Baden of America.

Rosemond Court

104 Gaston Ave., Arverne, L. I.

Mr. J. Prown, heretofore proprietor of Marlborough Court, announces that for the coming summer season he will be located at ROSEMOND COURT, delightfully located at No. 104 Gaston Avenue, Arverne, L. I., within a stone's throw from the ocean. This house contains forty rooms, is thoroughly modern, hot and cold running water in each room. Cuisine a feature. Dietary laws strictly observed. Will open for the reception of guests on May 20. Also proprietor Rose Villa, Lakewood, N. J. Phone, 1291 Hammels.

WHAT IS A HOME WITHOUT A PHONOGRAPH?
 You can enjoy in your own home the records of the world's best Chaz-onim, including Cantors Sirota, Rosenblatt, etc.

The recognized standard talking machines are the Victor, Columbia and Edison. We have a complete line of all, and always have a complete stock of all the latest records. We have a special easy payment plan.

Call or write us and we will send our representative.

F. MANDEL, 300-310 Grand Street, New York

The Synagogue and Woman Suffrage.

Preaching recently at the East London Synagogue, from the text, "And the souls they (Abraham and Sarah) had gotten in Haran" (Genesis xii., 5), the Rev. J. F. Stern, interpreting the words of the text in accordance with the Mid-rashic comment, "Abraham made proselytes of the men and Sarah of the women," referred to the Woman Suffrage Question and the attitude of the Synagogue with regard to it. He said:

The interpretation of the text by the Rabbis did credit to the Talmudic teach-

ers who thus expressed themselves. It has been reserved for this modern age to question woman's claim, I will not say, to the possession of a soul, but at any rate to the right to express it in ways that in men is freely permitted and encouraged to assert itself. To my mind, the denial to woman, simply because she is a woman, of every right which by her material instincts, by her education, by her desire to uplift herself and society generally, she is as qualified to exercise as efficiently as her brother-man, is not only a gross injustice to, and an outrage upon, womanhood, but a weakening of those influences and aspirations that make for the common good. I have no wish to discuss from this pulpit the pros and cons of what is known as the woman question, which is agitating the minds of so many good men and women of to-day, and which has become, in more senses than one, a burning question among those who engage in the political polemics of the hour. But still less would I assent to the contention that the pulpit is not the place from which consideration and guidance should be given in social and even political questions which perplex society, and upon the wise and just solution of which the welfare and progress and righteousness of the nation depend. The social worker and the preacher of religion cannot stand aloof from the discussion of such weighty problems—and he should not if he could—but rather it is he who should strive to see their true bearings, to view them in their real perspective, and to seek to raise them above and beyond the din and strife of party warfare and political dissension. The history of the woman's movement, as it is termed, shows only too plainly the necessity that such questions should be considered by dispassionate men who are free from all suspicion of party bias and political intrigue, and are actuated by the sole desire to promote the welfare of the nation and the masses of the people. The violence and excesses, the outrages against law and order, the profanation of sacred places and sacred things—tactics which are condemned by all right-thinking and sober-minded men and women—tactics which, if they have been successful in nothing else, have succeeded in degrading a great public question and delaying perhaps for a generation all hopes of its settlement—do not all these regrettable incidents go to prove that such movements, be our opinions with regard to them what they may, should be guided and swayed by temperate men, who, if they cannot force their ready acceptance upon statesmen and political leaders, will exert their influence to safeguard them from that prejudice, notoriety and unpopularity which the militant advocates of woman suffrage have created for the cause they have at heart.

National Fund Flower Day.

The Jewish National Fund Bureau for America has appointed May 24, the Sunday before Shabuoth, the ancient Palestine festival of the first fruits and flowers, as Flower Day for the benefit of the Jewish National Fund.

All the land that may be acquired in Palestine by the Jewish National Fund

"Storm Hero" Umbrella
 Practically Indestructible
 We Give You a New Umbrella if the Wind Breaks It
 Costs from \$1 to \$10
 For Men or Women. Why not buy an Umbrella that will last? For sale at Macy's, J. B. Greenhut & Co., Bloomingdale's, Rothenberg & Co., Adams-Planagan Co., Abraham & Straus's and Batterman's, besides hundreds of other stores in Greater New York and throughout the country.
Miller Bros. & Co., New York, Mfrs.

is to be the permanent and inalienable property of the Jewish people.

Besides promoting agricultural colonization in a direct way, the Jewish National Fund has indirectly done much already for the promotion of rural and urban settlement and institutions of public utility.

An appeal is made to all who are in a position to do so, to organize committees of lady-volunteers for the sale of flowers on May 24. For instructions, literature and badges apply to the Jewish National Fund Bureau for America, 142 Henry street, New York.

E. FLETCHER HALLAMORE
 Offers expert private instruction in Parisian Tango, One Step, Hesitation, and ALL LATEST VARIATIONS of Artistic, Refined and Beautiful
MODERN DANCING
 AT HIS HANDSOME STUDIOS IN
STUDIO HALL
 64 East 34th Street. Tel. Murray Hill 427
 (Next door to Hotel Vanderbilt)
FIFTEENTH SUCCESSFUL YEAR
 Special courses in weight reducing dances. Satisfactory reduction guaranteed.

Modern Dances
 "The Art of the Joyous Spirit"
 Taught privately and efficiently at the magnificent studios of
G. Hepburn Wilson, M. B.
 "Master of the Modern Dance"
Aeolian Hall
 New York City
 Salon de Danse Hotel Imperial B'way at 96th St. B'way at 32d St.
 Hotel Ansonia Hotel Isidworth B'way at 73d St. Atlantic City, N. J.

LICHTENHEIN, ADELA.—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 Adela Lichtenhein, 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. 233 Broadway, in the City of New York, on or before the sixteenth day of November next.
 Dated, New York, the fifth day of May, 1914.
SIGMUND WECHSLER, MILDRED GALLAND, Executors.
EDMUND HURLEY, Attorney for Executors, 233 Broadway, New York City.

JACOBS, SOLOMON.—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 Solomon Jacobs, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, the office of Paul Hellingner, No. 320 Broadway, in the City of New York, on or before the fourteenth day of November next.
 Dated, New York, the fifth day of May, 1914.
FANNIE LEVY, Executrix; MOE LEVY, PAUL HELLINGER, Executors.
PAUL HELLINGER, Attorney, 320 Broadway, New York City.

GRIFENHAGEN, JACOB B.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob B. Grifenhagen, late of the County of New York, to present the same, with vouchers thereof, to the subscriber at his place of transacting business at the office of Ronald K. Brown, No. 320 Broadway, Borough of Manhattan, City of New York, on or before the 15th day of November next.
 Dated, New York, the thirtieth day of April, 1914.
MAX S. GRIFENHAGEN, Executor.
RONALD K. BROWN, Attorney for Executor, 320 Broadway, Borough of Manhattan, New York City.

ROTHSCHILD, 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 Rothschild, 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 Louis Suman, No. 53-06 Park Row, Borough of Manhattan, in the City of New York, on or before the 5th day of October, next.
 Dated, New York, the 23rd day of March, 1914.
GLATHEDE COHN, Administratrix de bonis bonis.
LOUIS SUMAN, Attorney for Administratrix c. h. a. n. o. 53-06 Park Row, Borough of Manhattan, City of New York.

For over forty years the World's Best Musicians have commended the superiority of the

SOHMER PIANO
 Hear the New Sohmer Player-Piano: the Player-Piano with the Gradutone Buttons.

Catalogue mailed on application
 Warerooms: Corner Fifth Avenue and 32nd Street
SOHMER & CO., New York

THE STEINWAY
 IS EVERYWHERE RECOGNIZED AS
THE STANDARD PIANO OF THE WORLD
STEINWAY & SONS
 LONDON NEW YORK HAMEURG

LOVELL'S Columbia School for Dancing

100-102-104 West 59th Street
MODERN DANCES Phone 8937 Columbus
 Taught quickly by expert Lady and Gentleman Instructors. Lessons given daily from 9 A. M. to 11 P. M. without appointment; in Tango-Trot—Boston—Venetian Dip and Hesitation Waltz, etc. 6 Private lessons, \$5.00.
SEPARATE BALL ROOM FOR PRIVATE LESSONS.
 Glide Waltz—Two Step—Schottische and Lancers Guaranteed in 5 private and 4 class lessons, \$5—4 class lessons, \$1.
 Modern Dance Reception every Wednesday, Saturday and Sunday Evenings, 8 P. M. to 1 A. M.
 Ladies, 25c. Gentlemen, 35c.

STUDY MODERN DANCES EXPERTS IN STAGE DANCING AND ACTING.
 Modern, refined society dancing taught privately by the famous expert exhibition dancer, **DON LENO**, originator of Tango and Hesitation Waltz, who will illustrate each dance and teach personally. We now teach the Maxixe, Brazillenne, Argentine Tango, Innovation Dances, and La Furlana, approved by Pope Plus X. Waltz or Two-step, \$5. Studio open from 9 A. M. to 10 P. M.
ADVANCED INSTRUCTION FOR TEACHERS.

Modern Dances
 Tango, Maxixe, Boston Waltz, One Step, Latest Variations, taught in private only, at our studio, by well known society instructors. For terms and appointment, address
SIMS STUDIO 83 W. 42d St. (Aeolian Hall) Tel. 5566 Bryant

LAVIE DE DANSE STUDIO 2700 BROADWAY (SUBWAY, 103d ST.) PHONE 9079 RIVERSIDE
MODERN SOCIETY DANCES—DANCE OF ART, LIFE, YOUTH
 Taught by expert instructors, combined and united, imparting the methods of conservatory of music in teaching music—Superior to one-man ideas. If you can skate, or march to the tap of a drum, we can quickly teach you the ONE-STEP, HESITATION, TANGO AND MAXIXE. PROFESSIONALS USE OUR CLASSY SMART STEPS. Private, Class or individual instruction at all hours by appointment. "WE KNOW HOW."
CLARENCE MAX, Formerly with E. H. Frazer, Shubert and Brady, in "The Red Petticoat," "The Beggar Student," "The Madcap Duchess."
LOUIS L. FITCHER, Exhibition Prize Winner, WILLIAM SHELLY, Stage Specialist.

F. CLARENZ RIVERS
E'cole de Danse
 St. Helena 3155 Broadway at 74th Street Phone 1050 Cal. Exclusive Private and Class Instruction. Latest Modern Society and Stage Dances. SALON CAN BE ENGAGED for dancing and rehearsals, meetings etc. Complimentary lesson on application.
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.

National Dancing Academy
 7th Avenue and 23d Street.
 Most select school in the city. Tango, Hesitation Waltz, Maxixe, One Step, etc., taught. Popular Prices.
 Academy open from 11 A. M. to 11 P. M.
 Miss K. Smith, Prop.

KRAKAUER PIANOS
 KNOWN THE WORLD OVER TONE QUALITY DURABILITY
 Prices Not Too High Established 1888
 Warerooms: BRONX, Cypress Ave., 136th and 137th Sts.
 MANHATTAN, 17 East 14th St.

HIGH-GRADE PIANOS AT MODERATE PRICES

Actual test has proven the superior quality of WESER pianos and means 100,000 purchasers recognize in them a thoroughly satisfactory and lifelong, dependable piano. The WESER method of selling direct "from factory to home" at factory prices insures greater value for the price than can be obtained through regular retail stores.

THE GREAT SAVING IN PRICE
 a only one of the many advantages in purchasing from us, and you should not fail to know what extraordinary values we are offering before looking elsewhere or making your decision.

YOU CANNOT DUPLICATE THE QUALITY FOR THE PRICE
WESER UPRIGHTS \$225 UP.
WESER PLAYER PIANOS \$450 UP.
USED PIANOS \$60, 75, 90 & 125 UP.
 TERMS AS LOW AS \$1 PER WEEK.
 Write us for Special Bargain List A.
PIANOS RENTED \$3 TO \$4 PER MONTH. Liberal allowance made on your old piano taken in exchange.

WESER BROS. PIANOS
 PIANO MANUFACTURERS
 FACTORY SALESROOMS:
 131 W. 23d St., near 6th Ave. Tel. 3512 Bryant.
 87-89 2d Ave., cor. 5th St. Tel. 6947 Orchard.
 150 W. 42d St., near 10th Ave. Tel. 5512 Bryant.
 Open evenings by appointment.

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

HOROWITZ, JACOB.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Horowitz, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Saul Bernstein, No. 114 Broadway, in the Borough of Manhattan, City of New York, on or before the 30th day of September next.
 Dated, New York, the sixth day of March, 1914.
SAUL BERNSTEIN, Executor; HANNAH HOROWITZ, Executrix.
SAUL BERNSTEIN, Attorney, No. 114 Broadway, New York City.

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The Woman and Creation.

By Rev. Alex. S. Lyons, Brooklyn.
 The finest tribute to woman in the whole range of literature is that which obtains in the Biblical story of creation. This Biblical record is still sometimes ridiculed by shallow or unguided minds for its unscientific and childish presentation of scientific things. Whoever knows the origin and purport of the Book of Books will not be struck and embarrassed by its scientific shortcomings. He will find these superabundantly compensated by its spiritual and moral value. The Bible is what the Germans call a Tendenz schrift. Its purpose is to exhibit the working of the spirit of God in the life of a particular people. From this standpoint the story of the creation of woman ceases to be an

attempt to account for human origin and becomes what is of greater importance an indication of human duty. According to the interpretation of the story in the light of the spirituality of the genius of the Jewish people, the important thing for us to know and note is not how woman may be presumed to have been created, but that her creation, according to the Biblical narrative, was the addition of the final stone to the completion of the arch of the structure of the universe as it was reared by the hand of the Creator. This interpretation compliments womanhood with being necessary to the completeness of man's life, work and opportunity.

This conception of the dignity of woman has been commonly held throughout Jewish history, although popular ignorance and sometimes even the ignorance of the partially learned has believed and proclaimed the contrary. It is still a widespread mistake that through Christianity woman came to her due recognition, although I find it very hard to see verification of this in the persistent obstruction of the rights of woman in present Christendom, even after nineteen hundred years of Christianity. The truth of the matter is that in Jewish life woman was not accorded the same position ceremonially that was imposed upon man by reason of her different sphere of activity and duty, but her religious worth, her moral influence, her spiritual value were never questioned or brought into the least doubt. On the contrary, the highest literary and practical expression of man's reverence for woman's moral and spiritual capability can be found extensively in Jewish life and teaching. The fact that in the earliest Jewish record as it obtains in the Bible woman appears among the prophets who were the highest exponents of religious life, and possibility proves conclusively to the unbiased mind that woman in Jewish life stood upon a high pedestal.

There is abundant opportunity to-day for the application of the rich and manifold capability of woman in the solution of our many problems. She is a veritable repository of repressed strength, intellectual and moral, that, untrammelled, will certainly grow to amazing reaches of efficacy. In the short time of her emancipation she has done marvelously, even putting man to shame. She could be useful in our political life, which is so persistently under reproach of moral deficiency, because of the failure of men generally to conduct our civic affairs on the higher level of moral propriety. Let us have a sprinkling of women here and there in our political life like the great Jane Addams, and it would be unthinkable that the conduct of our political life in ability and dignity would not be changed for the better.

I would like especially to see an accession of women to our pulpits. Their spiritual insight, their sympathy, their possible intellectuality, their idealism and especially their moral integrity, would be a combination of such religious potency as could not easily be surpassed and only rarely approached among men. Emperor William II, of Germany, once said that woman's sphere should include devotion to kinder, kirche, and kueche, that is, to children, church and cooking. She certainly can attempt nothing higher than domesticity and religion if we only make religion properly inclusive. Whatever else she may do I think that her richest possibility as an influence for good is in the large sphere that we now understand to be coextensive with the inclusion of religion. In general, let woman do whatever God has qualified her to do. Let nothing be regarded as unsuited to it. If anything is under criticism as being beneath her or improper for her, let her, by her influence, uplift it and make it what it ought to be.

Have Jews a Sense of Humor?

One of the most noteworthy characteristics of the Jewish race, which disproves Carlyle's assertion that Jews are lacking in a sense of humor, is their capacity for enjoying a joke at their own expense, says "The Carpenter" in the Express. Indeed, they are the inventors of most "Jew" stories, and the best audience for them.

The other evening a Jewish friend, with whom I was playing bridge, told me a story of a co-religionist who was exceedingly lucky at cards, but very unfortunate on the turf. His wife wondered and complained.

"Why is it you always win at poker," she asked, "and always lose when you back horses?"
 "Well, my dear," came the genial reply, "I don't shuffle the horses."

LEVY, CAROLINE.—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 Caroline Levy, sometimes known as Kalina Levy, 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. 51 Chambers street, in the City of New York, on or before the 20th day of October next.

Dated New York, the 13th day of April, 1914.
ISAAC POLLACK, Executor.
HARVEY J. COHEN, Attorney for Executor, 51 Chambers street, Borough of Manhattan, N. Y. City.

HOFFMAN, SAMUEL.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Hoffman, 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. 35 Nassau street, in the City of New York, on or before the 30th day of September next.

Dated New York, the 18th day of March, 1914.
MILTON S. HOFFMAN, Administrator.
MAURICE STEINER, Attorney for Administrator, 35 Nassau Street, New York City.

SALOMON, SALOMON.—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 Salomon Salomon, 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 Leo Oppenheimer, her attorney, No. 60 Wall street, in the City of New York, on or before the 15th day of November next.

Dated New York, the 27th day of April, 1914.
MATHILDA SALOMON, Administratrix with the will annexed.
LEO OPPENHEIMER, Attorney for Administratrix, 60 Wall Street, New York City, N. Y.

DOBRINER, 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 Dobriner, late of the County of New York, deceased, to present the same, with vouchers, to the subscribers, at their place of transacting business, at the office of Herman Herzog, Jr., Esq., No. 220 Broadway, New York City, on or before the 1st day of November next.

Dated New York, April 16, 1914.
JACOB DOBRINER AND MORRIS LEVI, Executors.
HERMAN HERST, JR., Attorney for Executors, 220 Broadway, Borough of Manhattan, New York City.

SELIGSBURG, 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 Seligsberg, 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 Edmund E. Wise, No. 15 William street, in the Borough of Manhattan, City of New York, on or before the 5th day of October, next.

Dated New York, March 26th, 1914.
ALFRED F. SELIGSBURG, SIMSON WOLF, ALBERT F. SELIGSBURG, Executors.
EDMOND E. WISE, SOL. KOHN, Attorneys for Executors.

HESS, SIGMUND 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 Sigmund A. Hess, 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 M. S. & I. S. Isaacs, No. 52 William street, in the Borough of Manhattan, City of New York, on or before the fifteenth day of October next.

Dated New York, the third day of April, 1914.
RACHEL KATZE, BERTHA BENSANG-ER, Executors.
M. S. & I. S. ISAACS, Attorneys for Executors, 52 William street, Borough of Manhattan, New York City.

EINSTEIN, ARTHUR.—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 Arthur Einstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, the office of Jacob H. Corn, No. 395 Broadway, in the City of New York, on or before the tenth day of October next.

Dated New York, the 28th day of March, 1914.
MANTHA N. EINSTEIN, Administratrix.
JACOB H. CORN, 395 Broadway, New York City, Attorney for Administratrix.

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

Dated, New York, the 8th day of October, 1913.
JACOB BOLTAN, Executor.
SIMON M. ROEDER, attorney for executor, 119 Nassau street, Manhattan.

VINCENT LOESER, President.
OSCAR STINER, Vice-President.
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SANFT, MAYER.—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 Mayer Sanft, 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 A. L. Kaiman, No. 99 Nassau street, in the City of New York, on or before the 12th day of October next.

Dated, New York, the 2d day of April, 1914.
JOSEPH SANFT, WOLF SANFT, Administrators.
A. L. KALMAN, Attorney for Administrators, 99 Nassau street, New York City.

GONSENHEIM, 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 Gonsenheim, 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 Mark G. Holstein, No. 141 Broadway, Manhattan, in the City of New York, on or before the 3d day of October next.

Dated New York, the 30th day of March, 1914.
HENRY ELBERT, SAMUEL M. DESSAUER, Executors.
MARK G. HOLSTEIN, Attorney for Executors, 141 Broadway, Manhattan, New York City.

HAAS, LEOPOLD.—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 the estate of Leopold Haas, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Messrs. Kantrowitz & Esberg, No. 320 Broadway, in the City of New York, on or before the 10th day of October next.

Dated New York, March 25th, 1914.
SAHAH HAAS, DAVID HAAS, Executors.
KANTROWITZ & ESBERG, Attorneys for Executors, No. 320 Broadway, New York City.

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 28th day of September next.

Dated, New York, the 26th day of February, 1914.
WILLIAM L. LEVY, Executor.

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CHILDREN'S PAGE

RABBI MEIR

Dear Children.

I have already told you that Rabbi Akiba was the teacher of Rabbi Meir, but he also had another teacher, whose name was Elisha Ben Abruja, but who was also called "Acher," meaning "Another," because all of a sudden, from a great and highly honored rabbi, celebrated for his profound knowledge, he changed into another man entirely, disregarding the Jewish law and acting in a most unaccountably strange and scandalous manner; and one Sabbath day, while Rabbi Meir sat in the Beth Hamedrash of Tiberia and was expounding the Torah, his teacher, Elisha, rode past the Beth Hamedrash on horseback. The witnesses of this Sabbath desecration by one who was known as a great rabbi rushed into the Beth Hamedrash and told Rabbi Meir: "Your Rabbi Elisha is riding on this street!" Rabbi Meir in great distress ran out to remonstrate with his teacher. Elisha said to him, "What was the theme of your discourse to-day?" "And the Lord blessed the latter end of Job more than his beginning," answered Rabbi Meir. "And how did you explain it?" asked Elisha. "He blessed him by restoring his fortune double fold," answered Rabbi Meir. "Your Rabbi Akiba did not explain it thus," said Elisha, "but he blessed the latter end of Job from the beginning because of the merit of the repentance and the good deeds that he performed in the beginning." They then discussed the verse, "Better is the end of a thing than the beginning thereof."

Rabbi Meir proffered various explanations, saying: "There are people who buy merchandise in their youth and sustain a loss thereby; and in their old age they profit thereby. There are people who do evil in their youth, and in their old age they do good deeds. There are people who learn the Torah in their youth and forget, and in their old age they return to the knowledge of the Torah." "Akiba, your rabbi, did not explain it thus; but 'the end of a thing is good when it is good from the beginning,'" said Elisha, "and thus it happened to me. My father, Abuyah, was one of the great men of his generation, and when he was about to celebrate my circumcision he called the greatest men of Jerusalem to the feast, among whom were Rabbi Eliezer and Rabbi Joshua, and when everybody ate and drank, some sang songs and some recited poetry, said Rabbi Eliezer to Rabbi Joshua: 'They are occupied in their subjects. Shall we not be occupied in

our subject?' Then they began to discourse concerning the Torah, and from the Torah to the Prophets, and from the Prophets to the Holy Writings, and their words caused all to rejoice as though they had just heard them at Mount Sinai and it seemed to them as if a heavenly fire burned all around them, the same as Mount Sinai was enveloped in flames. Said my father, 'Seeing that the power of the Torah is so great, if this child will live to grow up I will dedicate him to the study of the Torah'; and because his thought was not purely for the sake of heaven my Torah had no stability for me."

"And how do you explain the words 'She (the Torah) cannot be estimated after gold and glass?' asked Rabbi Meir. "How do you explain it?" asked Rabbi Elisha. "It means the Torah, which is as hard to acquire as gold is as easy to lose as glass," answered Rabbi Meir. "Akiba, your rabbi did not explain it thus," said Elisha, "but just as vessels of gold and glass when broken can again be repaired, thus a disciple of the Sages when he has forgotten his learning can study it up again and know it," said Elisha. "Return to your house!" said Elisha to Rabbi Meir. "Why?" asked the latter. "Because you have just reached the Sabbath boundary," said Elisha. "How do you know?" asked Rabbi Meir. "From the footsteps of my horse," said Elisha, "I can tell that it already traversed two thousand cubits." Said Rabbi Meir, "So much knowledge you possess and yet you do not repent!" "It is not in my power," said Elisha. "Why?" asked Rabbi Meir. Said Elisha, "I was riding on horseback behind a synagogue

on the Day of Atonement that occurred on a Sabbath, and I heard the echo of a heavenly voice thundering and saying, 'Return, O backsliding children! Return unto me and I will return unto you! Except Elisha Ben Abuyah, who knew my power and yet rebelled against me!'"

בן אהרן

(To be continued.)

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STEINBERGER, 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 Steinberger, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Horwitz & Rosenstein, No. 346 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of April next.
Dated New York, the 30th day of September 1913.
WILLIAM GUGGENHEIM, FRANCIS WERTHEIMER, Executors.
HORWITZ & ROSENSTEIN, Attorneys for Executors, 346 Broadway, Borough of Manhattan, New York City.



HAMBURG-AMERICAN

All Modern Safety Devices (Wireless, Etc.) LONDON-PARIS-HAMBURG. AMERIKA... May 23, 10 A. M. WATERLAND... May 26, 10 A. M. BATAVIA... May 28, 3 P. M.

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London-Paris-Bremen *Kaiser W. der Grosse... May 26 Bremen... May 28 Prinz Friedrich Wilhelm... May 30

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NEW YORK SUPREME COURT, COUNTY OF NEW YORK.—FRANK DAVIN, JOHN W. GRANT and JOHN G. DONNELLY, as executors under the last will and testament of Patrick Lilly, deceased, plaintiffs, against MEYER EPKOWITZ and Mollie Lefkowitz...

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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.

TO THE ABOVE NAMED DEFENDANTS: YOU ARE HEREBY SUMMONED to answer the complaint in this action, and to serve a copy of your answer on the plaintiffs' attorney within TWENTY days after the service of this summons, exclusive of the day of service; and in case of your failure to appear or answer, judgment will be taken against you by default for the relief demanded in the complaint.

AT A Special Term, Part II, of the Supreme Court, held in and for the County of New York, at the County Court House in the Borough of Manhattan, City of New York, on the 25th day of April, 1914.

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Fastest steamers in the world. New York-Fishguard-Liverpool. MAURETANIA 31,937 tons LUSITANIA 31,550 tons CAMPANIA 12,200 tons

ANNOUNCEMENT.

The Narragansett Hotel PROVIDENCE, R. I. Rejuvenated—Refurnished—Every department is now operated under the personal supervision of the owners, the FLETCHER LAND CO.

HARRIS ROSENTHAL, YOUDEL DAVID EISENSTEIN, Executors. AARON A. FEINBERG, Attorney for Executors, 450 Broadway, Manhattan, New York City.

TO THE DEFENDANTS: Meyer Lefkowitz, Mollie Lefkowitz, Masket El Dol and Rabbini; Ascher Elieser Leroy für die Allg. Isr.; "Volkskuche" gegründet durch Oberrabbiner Samuel Salant in Jerusalem.

ORDERED AND DIRECTED that this order be entered and the papers on which it is granted be filed within ten days from the date hereof in the office of the Clerk of New York County, in the County in which the certificate of Incorporation of said corporation is filed, and that a copy of this order within ten days after the entry thereof be filed in the office of the Secretary of State, and further that a copy of this order be published once a week for four successive weeks in the New York Law Journal and in the Hebrew Standard published in the County of New York beginning within ten days after the entry of this order.

\$45.00 To Europe New York-Rotterdam One Class Cabin Only Send for an interesting Booklet. Uranium, May 21 Principello, June 4 Campanello, June 18 Uranium Line, 13 Broadway, New York

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COOLEY'S HOTEL SPRINGFIELD, MASS. AMERICAN AND EUROPEAN PLAN HENRY E. MARCH, Prop.

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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 subscribers, at their 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.

RAFEL, SARA.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sara Rafel, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Sydney W. Stern, at No. 154 Nassau Street, in the City of New York, Borough of Manhattan, on or before the 25th day of April, next.

SICHER, DAVID E.—In pursuance of an order of Hon. Robert Ludlow Fowler, a Surrogate of the County of New York, dated March 20th, 1914, notice is hereby given to all persons having claims against David E. Sicher, 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 Wollman & Wollman, their attorneys, at No. 20 Broad Street, in the City of New York, on or before the tenth day of October, 1914, next.

SUPREME COURT, NEW YORK COUNTY. In the Matter of the Assignment of Gottlieb Glauber to Moses H. Rothstein, as Assignee, for the Benefit of Creditors. In pursuance to 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 9th day of April, 1914, notice is hereby given to the creditors of and persons having claims against Gottlieb Glauber that they are required to present their claims with the vouchers therefor, duly verified, to the undersigned, the duly appointed assignee of the said Gottlieb Glauber for the benefit of creditors, at his office, No. 132 Nassau Street, Borough of Manhattan, New York City, on or before the 6th day of July, 1914.

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 Jennie Bernstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 29 Liberty Street, in the City of New York, on or before the first day of September, next.

BERNSTEIN, JENNIE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jennie Bernstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Stoddard & Mark, No. 128 Broadway, in the City of New York, on or before the 31st day of August, 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.

MORRIS, EMMA.—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 Emma Morris, 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 Abr. A. Silberberg, No. 258 Broadway, in the City of New York, on or before the 1st day of October, next.

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Fame, and Make Money Go Far—Following for Example:—

EMBROIDERIES AND LACES For Our Annual May Sale

Values not possible elsewhere, Assortments are largest and best anywhere

- 26-inch EMB'D FLOUNCINGS—fully 75 desirable styles, including Baby Irish, Eyelet, French and floral patterns on fine Swiss—also those with small ruffle suitable for babies' dresses and skirts—usually .79 to .98..... **.52**
- 40 to 45 inch EMB'D VOILES and Ecu Batiste Flouncings—attractive showing of everything that is new and desirable—French, floral, eyelet and conventional patterns—worth \$1.39 to \$1.98..... **1.19**
- 17 to 26 inch EMB'D SWISS FLOUNCINGS—neat baby effects, as well as attractive eyelet and other designs—worth .59 to .69..... **.44**
- ALLOVER EMBROIDERIES—Cambric, Nainsook and Swiss—floral and French patterns—worth .49 to .59..... **.39**
- 17-inch FLOUNCINGS and CORSET COVERINGS—Cambric, Nainsook and Swiss—beautiful patterns in combinations of French and eyelet and other effects—reg. .29 and .39.. **.24**
- EDGINGS, INSERTIONS, Beadings and Bandings—Cambric, Nainsook and Swiss—2 to 10 inch—values .12½ and .15..... **.10**
- EDGINGS, INSERTIONS and Beadings—newest and daintiest patterns—regularly 7 and 9..... **.5**
- EMBROIDERY DRESS FLOUNCINGS—45 inch—Swiss, voile, crepe, rice cloth, neige and French organdie foundations—blind and eyelet work—vine and clove, heavy patterns—with and without motifs and insertions of Venise lace—extraordinary values..... **.98 to 3.49**
- COTTON NOVELTY LACES—by the yard—edgings and insertions—designs especially good for lingerie as well as tub frocks—usually 9 cts..... **.5**
- NOVELTY LACE ALLOVERS—by the yard—white and Paris shade—shadow and other styles in fine variety—worth 69 cts..... **.49**
- SHADOW LACE FLOUNCINGS—by the yard—12 to 17 inch widths—patterns especially suitable for use with flowered silks and glace taffetas—29 ct. values..... **.15**
- 22-inch SHADOW LACE FLOUNCINGS—white and ecru—beautiful patterns—39 ct. styles.. **.20**
- Special values in CLUNY LACES—various desirable widths—hand and machine made—white and ecru—edgings and insertions—more in demand than ever—value .19 to \$1.98..... **.12½ to 1.49**
- NET TOP FLOUNCINGS, also ORIENTALS—18 to 40 inch—white, Paris shade, tango and two-tone—for entire gowns, as well as blouses, tunics and skirt trimmings..... **.60 to 2.98**
- BLACK BRUSSELS NETS—by the yard—all silk—double width—firm quality—right for blouse and dress requirements; worth \$1.25.. **.79**
- NET TOP LACES—by the yard—white and ecru—dainty patterns—especially good for new collars and plaitings—reg. .39..... **.25**
- BRUSSELS NETS—double width—white, Paris shade and flesh for many foundation and trimming uses, including boudoir caps, petticoats, etc.; value .49..... **.35**

Fashionable Crepe Meteors—
40 inch wide—\$2.00 values..... **1.69**
Most desirable silk fabric in the market, its soft draping quality makes it an ideal material for gowns now in vogue—full assortment of best colors, including reseda, browns, new and old blues, new gray, tango and mahogany shades and many others—you cannot fail to see just what you want in Silks, our assortments and values were never better.

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- Extra good values in offerings for household use. If you have not yet secured a necessary supply of these necessities, do so at once. These prices, in many instances, are below wholesale cost in case lots.
No Mail or Telephone Orders.
- Extra fine Soft Bleached Muslins—36 inches wide—worth .11..... **7½**
- 39-inch fine Bleached Muslins—mill lengths of 5 to 20 yds.—worth .18..... **.10**
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- 39-inch fine Bleached Muslins—worth .20..... **.12½**
- 54-inch Bleached Muslins—worth .21..... **.13½**

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	Hemmed. Worth.	Hemstitched. Sale.		Hemmed. Worth.	Hemstitched. Sale.
54x90.....	.55	.34		.59	.39
63x90.....	.64	.47		.64	.43
72x90.....	.69	.52		.72	.52
81x90.....	.75	.55		.79	.55
90x90.....				.83	.59
90x99.....				.89	.64

Measurements before hemming.

- Crochet Spreads—soft finish—no dressing—worth .98..... **.67**
- Crochet Spreads—Marseilles designs—worth \$1.69..... **1.09**
- Extra Heavy Spreads—hemmed or fringed—reg. \$1.98..... **1.34**
- Fine Feather Pillows—new special geese—best ticking covered—
20x28—worth \$1.98..... **1.36**
22x30—worth \$2.25..... **1.47**
24x30—worth \$2.98..... **1.75**
26x30—worth \$3.69..... **2.09**
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Timely Offering of FINE BED SETS

- French Net—36 inch Renaissance Panel with corner motifs and in match designs—bolster sham—value \$6.98..... **4.98**
- Fine Scrim Bed Sets—Marie Antoinette Motif—deep valance, bolster sham—value \$8.98..... **6.98**
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More than 125 styles.

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- 31 Pieces..... **4.35**
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- 2 Night Slips..... **.28**
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- Other Outfits—45 Pieces..... **10.98**
- Finer Outfits to \$110.00, or higher according to quality and amount of hand work, which in some cases is the exquisitely fine embroidery done by French workers.



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Red Cross Colonials of patent colt and gun metal calf—leather covered buckles, narrow recede toes, light weight turn soles and new kidney heels. One of the charming new Spring models that reflects the extreme of style and the greatest degree of comfort.

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Conducted in strict accordance with the JEWISH DIETARY LAWS. Resident doctor and trained nurse. Emergency Hospital. Two hundred acres. Twenty-five buildings. Tents or Bungalows. Terms including tutoring in all branches, and expenses of travel from New York City to Camp and return, \$250.

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The Largest and Finest Strictly Jewish Restaurant in the United States
Out-of-town buyers and visitors to the city will thus be enabled to stop at a well-known hotel and at the same time be assured of Kosher meals.
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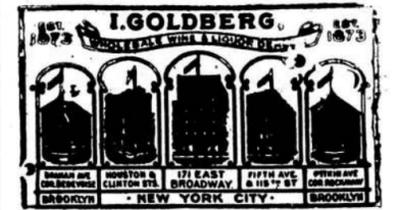
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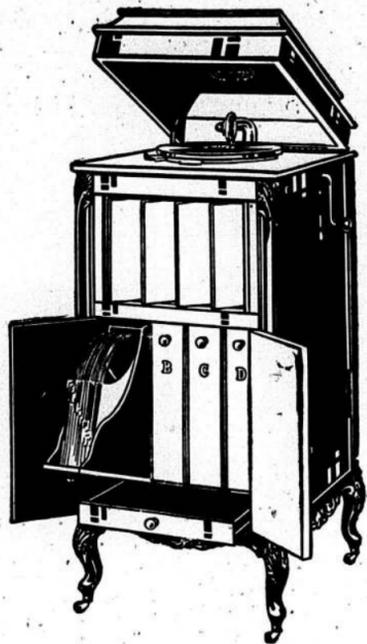
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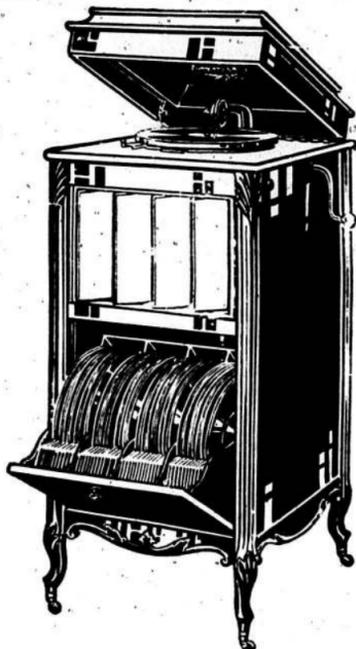


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Mahogany or
Quartered Oak **\$150**

In every detail of construction and finish, the "Nonpareil" is a worthy example of the highest class of American workmanship and it has played no small part in maintaining the prestige and fame of the Columbia instruments of music.

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The highest type of upright Grafonola at its price. Equipped with the exclusively Columbia tone-control "leaves" which have taken the place of the old double-door idea.

EASY TERMS

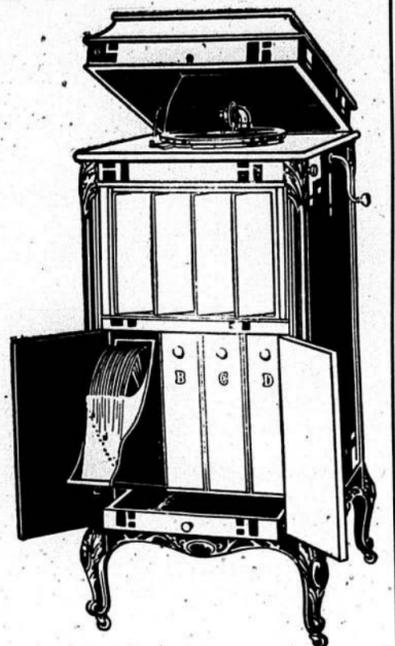


**Columbia "Jewel"
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The "Jewel" has the real Columbia tone—the tone that has made Columbia famous—full, resonant and natural. It carries the real voice of the singer, the real tone of the orchestra. A guarantee slip of quality goes with every instrument.

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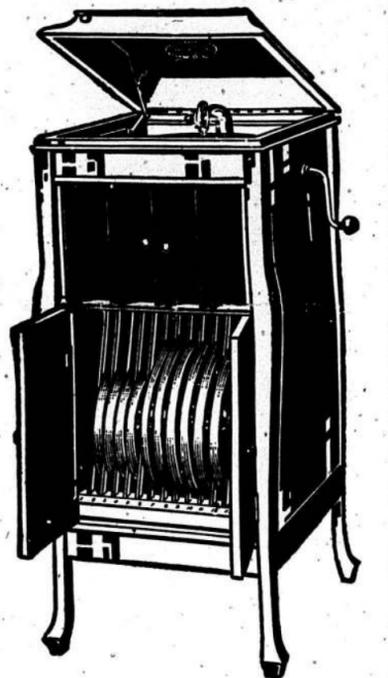


**Columbia "De Luxe"
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The "De Luxe", built to a conservative, tried and accepted type, is an expression of quality in every detail—quality of material, quality of craftsmanship, quality of finish, and quality of tone.

EASY TERMS



**Columbia "Leader"
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A complete and completely enclosed upright Columbia instrument and as good an example as you will find of the increased purchasing power of the dollar in this industry.

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Mahogany or
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EASY TERMS

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this summer
to the music of a

Columbia Grafonola

THOSE who have made comparisons know that the reproducing tone of the Columbia Grafonola, playing either Columbia Records or other records, is so much richer and more musical, so completely natural and so much more satisfying, that nothing heard before, no matter how good, can approach it in tonal beauty and artistic merit.

There is a Columbia that conforms to every requirement of cost or surroundings. Between \$25 and \$500, the price you wish to pay is matched by an instrument that gives you the money's worth, even if measured solely by its intrinsic value. Measured by its musical quality, and its capacity for bringing you "all the music of all the world," the money-value is multiplied beyond any computation.

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Of the thousands of records in the Columbia catalog, almost all of them are double, all of them are guaranteed for tone quality and long wear, and over a thousand of them are listed at 65 cents each. Also included in the catalog are notable records by such great artists as Bonci, Fremstad, Destinn, Mary Garden, Slezak, Zenatello, Carolina White, Ysaye and Josef Hofmann—records that are exclusively Columbia.

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