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THE JEWISH SPECTATOR.

"LET THINE EYES BEHOLD WHAT IS RIGHT."---Psalms 17. 2.

עיניך תחיזנה מישרים:

VOL. XL.—NO. 1. MEMPHIS AND NASHVILLE, TENN., AND NEW ORLEANS, LA., FRIDAY, MARCH 31, 1905. $2 PER YEAR

HISTORY OF Congregation "Children of Israel," Memphis, Tennessee.

A company of persons, imbued with the intelligence of pious purposes, with the clear insight and quickness of perception that come from singleness of aim, who unite their efforts to organize a religious association, are always making for righteousness and actualize and accentuate noble ideas and ideals. Any religious association, and more especially a Jewish congregation, bears aloft the highest standard of self-consecration. A congregation as a human institution bestows no material benefits, confers no titles, promises no rewards; those who join it do an act of goodness for goodness sake, and those who organize it render their personal services because of their love to God, because of their loyalty to their faith, and because their Jewish consciousness is strong enough to manifest itself in Constructive Congregational activity.

And thus 50 years ago, after a certain number of Jews had settled in Memphis, they organized a congregaiton and called it B'nai Israel, "The Children of Israel." Already in 1851 the first impulse toward the formation of a congregation was given. During that year the Israelites of this city, through the liberality of Joseph J. Andrews, a former resident of Philadelphia, were presented with a burial ground. This caused the Jews of Memphis to organize a Hebrew Benevolent Society, and to adopt a constitution and by-laws, which had for their object the dispensation of charity to indigent Israelites and the management and control of the new burial ground. The officers of the society were:

Benjamin Emanuel [illegible]ident.
Moses Simon, vic[illegible]nt.
Emanuel Levy, sec[illegible].
Jacob Bloom, treas[illegible]r.
Nathan Levy, Henry Oppenheimer and Moses Bamberger, trustees.

No provisions had yet been made for the establishment of a congregation, and Divine services were held only on Rosh Hashona and Yom Ha'kippurim. Two years later, in 1855, a number of Jewish families settling in Memphis, caused a considerable increase in the Jewish population, and a congregation was organized under the name and title of B'nai Israel (Children of Israel), with M. Simon as president and Sol Hess as secretary. A charter was applied for, and Sections 10 to 13 of the same read as follows:

"An act to authorize the Israelites of Memphis, Shelby County, Tennessee, to purchase a Burial Ground and build a Synagogue, and for other purposes.

"Section 10. Be it enacted, that J. I. Andrews, Moses Simon, John Walker, D. Levy, Julius Sandac, T. Folz, M. Bamberger, M. Bloom, Jos. Strauss, and H. Reinach, and their successors in office, be and they are hereby constituted a body politic and corporate, under the name and style of 'The Congregation of the Children of Israel,' for the purpose of establishing in the city of Memphis a church for the worship of Almighty God, according to the rites and creed of the Hebrew sect; and under said name and style of 'The Congregation of the Children of Israel,' they shall have power to sue and be sued, plead and be impleaded, answer and be answered unto, in all manner of suits and actions, and generally to do and perform all other acts and things which bodies corporate may lawfully do.

"Section 11. Be it further enacted, that the corporation above created shall have power to receive by gift, donation or purchase, and to hold real, personal and mixed property; to sell, exchange, mortgage, or otherwise dispose of the same, as in their judgment may best subserve the interest of the said church.

"Sec. 12. Be it further enacted, that said Trustees above named shall have power to make all by-laws, rules and regulations, necessary for their own government, to choose their own officers in such a manner as said church government may prescribe; to prescribe the mode in which their successors shall be chosen, to fill vacancies, and to do such other acts and things as may be necessary and proper to the advancement of the object of this corporation, provided, that none of these by-laws, rules and regulations be inconsistent with the Constitution and Laws of Tennessee.

"Sec. 13. Be it further enacted, that this act shall take effect from and after its passage.

"WILLIAM H. WISENER,
"Speaker of the House of Representatives.

"EDWIN POLK,
"Speaker of the Senate."

The following is a complete list of the entire membership of the congregation at the time the above charter was granted:

Sol Hess,	Moses Simon,
Sam Hess,	John Walker,
Sam Schloss,	Ben Emanuel,
Theobold Foltz,	Dave Kaufman,
Moses Bamberger,	M. Steindler,
Abraham Reinach,	A. E. Frankland,
Sol. Reinach,	David Levy,
L. Kremer,	Mike Dannheiser,
Julius Sandac,	David Frank,
Jos. I. Andrews,	David Harris,
H. Caro,	E. Barinds,
M. Caro,	I. I. Newman,
Joseph Strauss,	S. J. Lehman,
Marx Bloom,	Jacob Bloom,
S. Manheimer,	Isaac [illegible]Weil,
C. Mendel,	Henr[illegible]y,
Emanuel Hahn,	
S. Manheimer,	

A hall was le[illegible]sed in a buildi[illegible] on Front street, and [illegible]nas Levy, [illegible]rm-erly of Little Rock, Ark., was engaged as chazan and shochet. During the same year the congregation received the sum of $2,000 as a bequest of Judah Touro, the well-known philanthropist. During the following year a committee was appointed to devise ways and means to procure a permanent place of worship. The executive officers of the congregation were then as follows:

M. Simon, president.
A. B. Reinach, vice president.
J. Foltz, treasurer.
S. Hess, secretary.
M. Mamberger, J. Schwarz, A .R. Reinach, trustees.
H. A. Hendricks, M. Bloom, Isaac Weil, finance committee.

The progress of the congregation, however, was rather slow, though a Hebrew school, under the direction of Rev. L. Sternheimer, chazan of the congregation, was established and a lot had been bought with the money donated by Judah Touro, and an additional subscription of $2,500 raised among the members of the congregation. In 1858 greater interest was manifested, and though the congregation had not sufficient means to build a synagogue, they purchased the Farmers and Mechanics' Bank building, located on the corner of Main and Exchange, and dedicated the same to the worship of God on Friday, March 26, 1858, Rev. Dr. I. M. Wise delivering the oration. The officers of the congregation were then:

Joseph Strauss, president.
David Frank, vice-president.
Ed Barinds, treasurer.
A. E. Frankland, secretary.
Hart Judah, chazan.

In 1862 Rev. J. J. Peres was elected as chazan of the congregation, the membership being then sixty-five.

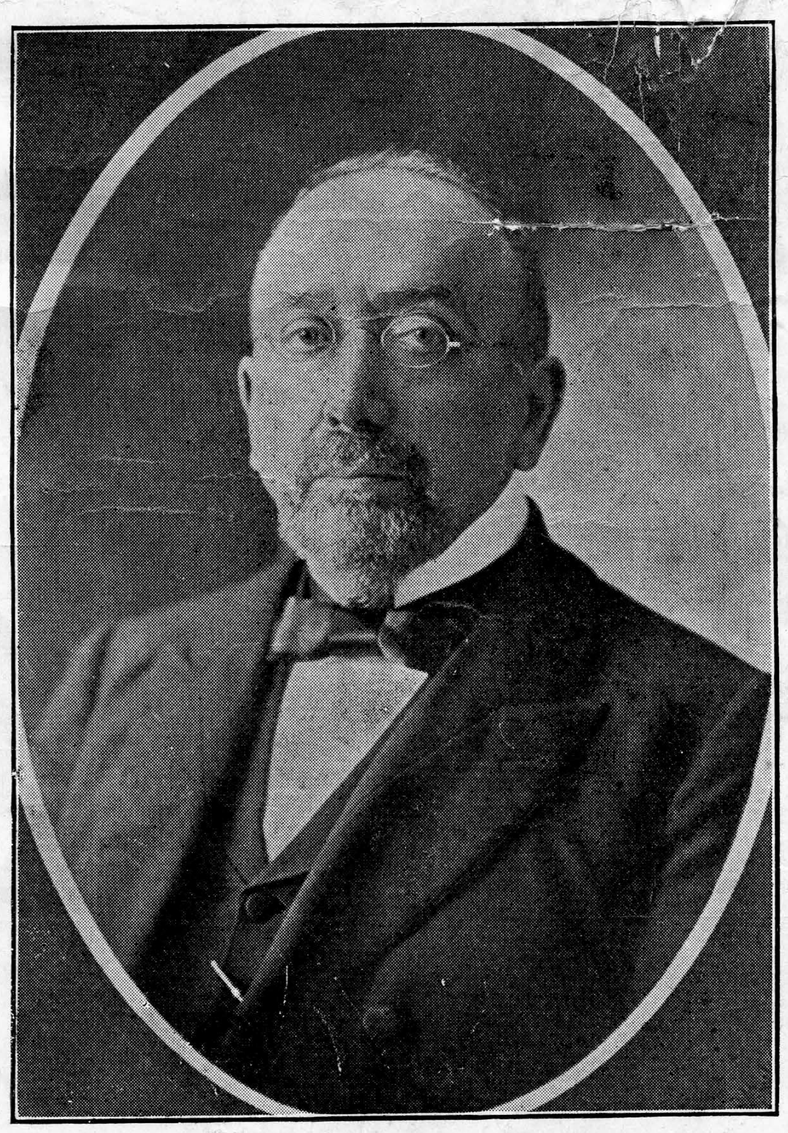
In 1860 the congregation resolved to engage a rabbi, and Rev. Simon Tuska of Rochester, N. Y., was chosen to fill the position. He was a gentleman of culture and refinement, possessed of considerable learning, and his views were those of moderate reform. However, when an organ, a mixed choir and family pews were introduced into the synagogue, quite a number of members seceded, and in 1862 formed an orthodox congregation called Beth El Emess. Thus the numerical strength of the "Children of Israel" was reduced, but their energy and religious optimism never faltered. Even during the civil war, which impeded the progress of so many institutions, the congregation developed steadily. Rev. Leon Leopold was elected as reader of the congregation, at a salary of $1,800, and served the congregation in that capacity from 1863-1870, when that office was abolished. In 1864 the capacity of the temple proved inadequate, and a gallery was added to the interior. The congregation was then burdened with a considerable indebtedness, but the members, especially the ladies, were very active; a grand fair was held, and met with remarkable success. Two years later a school, in which all English studies were taught, was attached to the congregation, but while it enjoyed a most enviable reputation among the citizens of Memphis, it involved the congregation financially, and had to be suspended. Rev. S. Tuska died suddenly December 30, 1870, and the whole community mourned the loss of a beloved teacher in Israel.

As his successor, the congregation elected Dr. M. Samfield, formerly rabbi of the congregation at Shreveport, La., who was installed in his office August 15, 1871. The congregation made rapid progress, and the plan to build a new temple was conceived and would have been consummated then had the yellow fever epidemic of 1873 not caused such sad havoc in Memphis. Death and removal from the city deprived the congregation of many of its best and wealthiest members. From 1873 to 1878, by virtue of the strenuous efforts of the executive board and of the rabbi, the congregation succeeded in strengthening the forces and resources of the synagogue, when again the dark shadows of the pestilence settled upon Memphis in 1878 and 1879, and brought adversity upon the congregation. However, after that reign of terror, the vitality and loyalty of the congregation asserted itself, and after four years of rehabilitation we find the members, who numbered now 124, discussing again the project of building a temple.

In the meanwhile, the consolidation of Beth El Emess congregation with B'nai Israel congregation had been effected, and in 1883 a lot, located on Poplar street, was bought to erect a temple at the cost of over $40,000. On January, 1884, the temple was dedicated with imposing ceremonies, which constituted one of the most glorious events in the history of the congregation.

In 1886 a new burial ground was purchased and laid out in family lots. Most of the mortal remains of those who had been interred in Bass Avenue Cemetery were exhumed and transferred to the new burial ground, to which has been added a mortuary chapel. In 1896 the congregation celebrated the silver jubilee of the rabbinate of their minister, Rev. Dr. M. Samfield, which proved a very impressive and most pleasant event. During the same year the ladies of the congregation gave a fair, which realized over $3,000, and which amount was expended in beautifying and renovating the interior of the temple. Since the past ten years the congregation has been steadily on the increase, the present number being 260 members. The Sabbath School, with "open door" to all children w[illegible] religious instruction, has [illegible] and fifteen faithful [illegible] gaged in that s[illegible] congregation p[illegible] for the use of t[illegible] $11,000.

If the progr[illegible] tion was not [illegible] ual growth and [illegible] bers thereof, th[illegible] with us on thi[illegible] who are yet in [illegible] have ever been re[illegible] quirements of a J[illegible] and to perform t[illegible] ligious body wit[illegible] mission of [illegible]



MR. HERMAN GRONAUER,
President Congregation "Children of Israel"
Memphis, Tenn.

For the past forty-seven years Mr. H. Gronauer has been a resident of Memphis. No man in the city is better known or more highly esteemed. Since 1881 he has been actively engaged in partnership with Mr Sam Hirsch, under the firm name of Hirsch & Gronauer, leading insurance agents of the city.

Mr. Gronauer was born Aug. 5, 1832, at Stuttgart, Germany, and came to this country in 1856. On Sept 6, 1860, in Cincinnati, he was married to Miss Caroline Isaac, and came to Memphis in 1858. Since that time Mr. Gronauer has won a host of friends, and has become quite active in charitable and congregational work. He has been president of the Congregation "Children of Israel" for fourteen years and is vice-president of the Hebrew Relief Society and is highly respected by the entire community. Mr. and Mrs. Gronauer are the parents of five children: Mrs. Rosa Ehrman, Messrs. Gus, Albert, Ike and Leo Gronauer.

Mr. Gronauer was also for many years secretary of Memphis Lodge No. 35, I. O. B. B., and holds the responsible position of treasurer of Bluff City Lodge No. 22, Ancient Order United Workmen.

List of Presidents an

The presidents and [illegible] the congregation, in [illegible] ing office during t[illegible] were:

Pr[illegible]	
M. Simon....	
Joseph Strauss.	
David Levy	
Emanuel Barinds .	
Joseph Strauss...	
Ephraim Franklan[illegible]	
Jacob S. Menken.	
Elias Lowenstein.	
Nathan D. Menken	
Elias Lowenstein.	
Gabriel Judah....	
Elias Lowenstein.	
Herman Gronaue[illegible] present.	

Secreta[illegible]

Sol Hess.....	
A. E. Frankland.....	1857--1858
Louis Kaufman	1858--1860
L. Hellman	1860--1862
Herman Gronauer.....	1862--1863
Charles Schloss.....	1863--1869
Lew Wexler.....	1869--1871
Adolph Loeb	1871--1873
M. Ullmann.....	1873--1875
Samuel Hirsch, 1875 to the present.	

The choir has always been considered an essential factor in promoting the beauty and solemnity of Divi[illegible] worship. For the Friday evening [illegible] ice a quartette was provided an[illegible] ing the past 50 years three org[illegible] Prof. Chas. Winkler, Miss Ma[illegible] feld and Prof. Jefferson Hall, [illegible] ent incumbent, served in the [illegible] of choir leaders.

The congregational cho[illegible] through the efforts of Rabb[illegible] field was organized seventeen [illegible] ago, renders the sacred mu[illegible] Sabbath morning services, [illegible] proved a success all these [illegible]

In 1903 the congregation [illegible] a parsonage for the use of [illegible] a cost of $11,000.

The present membersh[illegible] gregation is 260, most[illegible] married people, re[illegible] 1,000 souls, men women [illegible] affiliated with [illegible]is religious o[illegible] tion. The laws of the congreg[illegible] quire naught else of those wh[illegible] to become members but the [illegible] of monthly due[illegible]

Concerning burial in the ce[illegible] every Israelite in Memphis an[illegible] ity has the privilege to have l[illegible] itves interred there, but to pur[illegible] family lot it is required to [illegible] become a member of the cons[illegible]

The officers and trustees [illegible] gregation are as follows:

Herman Gronauer, Presi[illegible]
Sol Harpman, Vice [illegible]dent.
Samuel Hir[illegible]n, [illegible]-President.
Jas. Natha[illegible]sch, Secretary.
Elias Low[illegible]n, Treasurer.
Chas. Ha[illegible]enstein, Warden.
[illegible]ctendorf, Sexton.

Trustees:

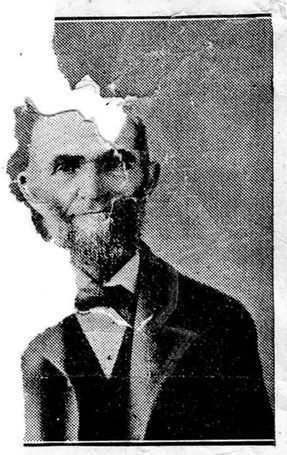
Simon Ja[illegible]cobs,	Godfrey Frank,
H. Heno[illegible]	Sam Wolff,
Frank K[illegible]lsberg,	Jos. B. Levy,
Felix L[illegible]ahn,	S. Burchart,
Sam S[illegible]hman,,	H. Bluthenthal,
M. Pi[illegible]ger,	Samuel Schloss,
Jos. [illegible]rd,	Dave Gensberger,
Goodman.	

SUNSHINE PHILOSOPHY

Don't pass up the pleasures of life. You've seen the museum mummy—take a hunch from him. He hasn't had any fun for four or five thousand years. He had his opportunity—did he get his share? Do you?

Live, laugh and love—there'll come a time when you can't. Ask the sick, the hopeless cripple or confirmed invalid what a sound mind and body are worth. Ask the blind what God's sunshine is for—the prisoner what liberty is—the mummy what joyous laughter and song and the love of home and kindred and family really mean. He knew once—did he enjoy these blessings to the full, as Deity intended? He won't answer—it's up to you.

Happiness is a divine heritage. God never intended that we should sulk in the shadows of fanaticism, selfishness, sorrow or greed. To laugh is to live—to live is to love life and all it contains. The man who buries himself in workshop or office with no thought of pleasure or reasonable relaxation, intent only on the duties of the daily grind, is a fool. He may leave a twenty-dollar tombstone or two to mark the hole he has finally crawled into, but he was s the mummy through all he served as mammon's well deserved a place in side the other one. ently poses as a s at life and its es never see the nows no happiness ture is a mixture and other forms ation is another world could spare,



AVID LEVY

iginal incorporators ation "Children of l who served as its many years. His death caused profound sorrow in the Memphis community

and for whose resined and multi-wrapped cadaver a museum yawns. Neither ever knows the true meaning of the word life. There is no such great boon as the fool-killer, else they had both been eliminated from a beautiful and otherwise pleasing and soul-inspiring landscape long ago.

And don't take life too seriously, dear—the lane is not very long at st—the mummy has had a long nap, you may have a longer. Loiter a on the way, and enjoy the ed sunshine and that sweet music which the world is filled, if you t attune your ear to its vibrant . You've songs galore in your ire—be ye saint or sinner—if ut give voice to them; and will pass quickly if you help Don't grieve over trifles, or erious things that can't be It has happened to others got well. A kind providence s doing business at the old morrow will come, and with oughts, inspiring hopes, and, ore butter on your bread. n told it all when he said:

ver a tear bedimmed the eye
t time and patience did not dry;
er a lip that was curved in pain
t could not be kissed into smiles again."
here ain't no devil of despair—
every man is his own mummy.

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THE JEWISH SPECTATOR.



MR. SOL HARPMANN.

Vice President Congregation "Children of Israel."

Among the foremost citizens of Memphis standing high in social and commercial circles is Mr. Sol. Harpmann, of Harpmann Brothers, the well-known wholesale tobacconists on Front street. A man of superior business and sterling integrity, he is one of those self-made men in the community who almost without any means when young had to commence on the lowest rung of the mercantile ladder, and depending upon their own efforts had to climb upward under adverse conditions. But Mr. Harpmann, although a busy man, devotes considerable attention to public affairs and benevolent work. He has served as the secretary of the United Hebrew Relief Association for over fifteen years, and he has been connected in an official capacity with the Congregation Children of Israel for over twenty years, and is now its vice-president. Mr. Harpmann has an ardent attachment for the order B'nai B'rith and has held almost every office of honor and trust within the gift of the Grand Lodge No. 7. He is also a member and officer of the order of Ancient Order of United Workmen. In 1875 Mr. Harpmann married Miss Emma Hurst, and their marital union has been blessed with two charming daughters, Miss Stella Harpmann and Mrs. Lee Flexner, of St. Louis.

GOLDEN JUBILEE SERVICES

Congregation "Children of Israel," Memphis, Tenn.

A Most Brilliant and Auspicious Event---A Program Rarely Equalled Rendered at the Poplar Street Temple Sunday, March 26, 1905, Closing With a Delightful Reception at Y. M. H. A. Hall.

On last Sunday afternoon and night, March 26th, the Congregation "Children of Israel" commemorated an event that was a most memorable one—an eventful epoch in the interesting history of the congregation.

More impressive or more beautiful exercises than those witnessed Sunday in the Poplar Street Synagogue in celebrating the Golden Jubilee of the Congregation "Children of Israel" it has never been the good fortune of Memphis to know.

The synagogue had been decorated for the occasion with a simplicity and and symmetry of design that were in keeping with the sacred character of the observance. A bow of green spanned the pulpit, flanked on either hand with banks of lilies and palms and surmounted at each end by a six-pointed star twined with green and containing the dates of the anniversary years. In the upper portion of each star the dove of peace hung suspended with outstretched wings. The national flag depended from chandeliers through the center of the synagogue and along the sides. Palms and potted plants, simply and effectively massed, refreshed the eye and relieved the scene of any stiffness which might otherwise have obtained. The synagogue had begun to fill with guests long before the hour for the services to begin.

The exercises themselves were of high character. The music was exceptionally fine, and the addresses of classic excellence.

On the pulpit were seated Rabbi M. Samfield and the officers and trustees of the congregation, and those who participated in the exercises.

The services were opened by a beautiful overture—"Semiramide"—by the organist of the synagogue, Prof. R. Jefferson Hall, which was followed by a vocal solo—"Hear, O, My People," which was sung in a most admirable manner by Mrs. R. Jefferson Hall and choir.

This was followed by the opening prayer by Rabbi Pizer Jacobs, of Huntsville, Ala., and which was as follows:

Opening Prayer.

Lord God, Father of all, assembled at this happy hour of the fiftieth anniversary of this congregation, our hearts are lifted aloft with praise and thanksgiving unto Thee. We thank Thee for the strength Thou has given our fathers, to come together and establish a house of prayer to worship in the name of the one God. We thank Thee for the spirit Thou hast imbued them to labor so earnestly and unselfishly through the past years, through sacrifice and hardship, till at length "the stone the builders rejected has become the chief corner stone," and its little beginnings have grown to this vast congregation of worshipers.

Behold the joy of our hearts today, and imbue us, of the present generation, with the spirit of our fathers to continue the work they left us, with piety and zeal.

זכר צדיק לברכה

Truly, let their memory be a blessing to us, that we continue by our efforts to add lustre to the glory of this place, so that when the future generations shall rise up after us they, too, will recall our memory, with pious words of praise on their lips, our memory, an inspiration to their lives for lofty effort and aspiration.

Oh, may this place, whose silent walls are so eloquent today of the past, ever be a house whence shall go forth the thoughts that will kindle in our hearts the loftiest ideal, of carrying out the words spoken to Abraham: והיה ברכה of being a blessing in our lives, a shield to the weak, a balm to suffering, a light of cheer to the discouraged, a guiding star to those who grope in darkness and lead them up unto Thee, to a realization and love of the true in life.

Oh, fill us with this spirit, the spirit that uplifts, that upbuilds, that cheers and blesses life.

And as we are but children of earth, when temptations come, as they will, temptations for reputation, gain or pleasure, grant us Thy strength, so that nothing will prevent us from following the path of honor, that alone brings our lasting happiness.

At this hour we pray for him who is the leader of this congregation, that he may continue many, many more years in his good influence by the gentleness and sweetness of his character and by the nobility of his untiring and self-sacrificing character.

And while on this day of our rejoicing we pray for the continued glory of this house and of Judaism, and for its continued influence over our lives, we would utter that larger prayer—that the day may come when all men shall be united by the spirit of tolerance and fellowship, the day when the barriers between man and man will be turned into bridges to span the chasm that divide them. Oh, for that blessed day of peace and good will, the day when man will better understand the prophet's words:

הלא אב אחד לכלנו הלא אל אחד בראנו

Have we not all one father? Has not one God created us all? Oh, may our prayers be heard on this inspiring occasion, Father of All. Amen.

The entire programme was as follows:

Overture — Semiramide ..... Giochina Rossini

"Hear, O My People" ..... Frederic Stevenson
Mrs. R. Jefferson Hall and Choir.

Opening Prayer .....
Rabbi Pizer W. Jacobs, of Huntsville, Ala.

"I Waited for the Lord..... Felix Mendelssohn
Mrs. Hall, Miss Ingrah Adams and Choir.

Welcome Address....Mr. H. Gronauer
President of Congregation.

Cornet Solo—"Cujus Animam" Stabat Mater ..... Rossini
Prof. Herman Arnold.

History of Congregation "Children of Israel".....Mr. Samuel Hirsch
Secretary of Congregation.

"Judex" Aria, from Mors et Vita.... Charles Gounod
Mrs. R. Jefferson Hall.

Address, Rev. Dr. Hugh Spencer Williams, Pastor First Cumberland Presbyterian Church.

Contralto Solo—"The Earth Is the Lord's" ..... Schnecker
Miss Emma Adams.

Reading, Psalms 148 and 149.....Rabbi Pizer W. Jacobs
Huntsville, Ala.

"Praise the Lord" Mascagni-Schnecker
Miss Lou Mitchell and Choir.

Jubilee Oration..Rev. Dr. M. Samfield

"Fear Ye Not, O Israel"..Dudley Buck
J. J. Bergen.

Address .....Benjamin W. Hirsch

"Hallelujah el Bekodsho".....
Mrs. Hall and Choir.

Cornet Obligato, Prof. Herman Arnold.

Benediction....Rabbi Pizer W. Jacobs
Huntsville, Ala.

We publish the elegant address of Mr. Benjamin W. Hirsch in another column of this issue, as also the history of the congregation as read by the secretary, Mr. Sam Hirsch, during the services, which appears on the first page of this issue.

The history of the congregation compiled by Rabbi M. Samfield, in which he was assisted by Mr. Sam Schloss, was read with distinct enunciation and expression by the secretary, Samuel Hirsch, and proved of great interest to the large assembly.

Dr. Hugh Spencer Williams, of the First Cumberland Presbyterian Church, known as one of the ablest speakers among the Memphis clergy, discoursed eloquently on "The World's Indebtedness to the Jew," and his remarks made a deep impression upon the people assembled.

Rabbi M. Samfield, in his Jubilee oration, recalled to mind the many good men who had founded and labored for the welfare and progress of the present Congregation "Children of Israel" of Memphis. He called to mind how the congregation had grown step by step, from one year to another, from a small beginning of scarcely a dozen members, to the present membership of nearly three hundred.

Dr. Samfield laid great stress—and rightly so—upon the fact that during the entire fifty years of existence of the congregation not once contention or discord had ever occurred to mar peace and harmony.

Dr. Samfield closed with an appeal to the congregation to be "up and doing," to further increase their usefulness, and to push the project for building a new temple. He showed the necessity of such a move, stating that the Sabbath School rooms were unsuited for the purposes intended, and that the temple itself was too small to accommodate the growing membership of the congregation.

The musical program was one of the finest ever heard on similar occasions in Memphis, Prof. Jefferson Hall showing his great ability as organist and choir leader to the fullest extent. The congregation appreciated the liberal spirit of Prof. Herman Arnold and of the members of the Calvary Church choir, and of Mrs. Abe Goodman, who volunteered their services for the occasion, and, as it was expected, the regular quartettte of the Temple was at its best—altogether a combination of talent of rare *finesse*.

The choir was composed of the following:

Choir.

Sopranos—Mrs. R. Jefferson Hall, Miss Ingrah Adams*, Miss Mary Evelyn Cottrell*, Miss Lou Mitchell..

Altos—Miss Emma Adams, Mrs. Ben Goodman, Miss Wray Laswell*, Miss Esther Owens.

Tenors—Mr. J. J. Bergen, Mr. Jesse Willingham*, Mr. John Vesey*, Mr. George Rogers*.

Bassos—Mr. Sam Folz, Mr. Walter Yates*, Mr. Lloyd Davis*, Mr. J. G. Bailey*.

Under direction of R. Jefferson Hall, A. A. G. O., organist of the Temple and of Calvary Church (Episcopal).

Names marked with asterisks (*) are members of Calvary Church choir, who kindly volunteered their services.

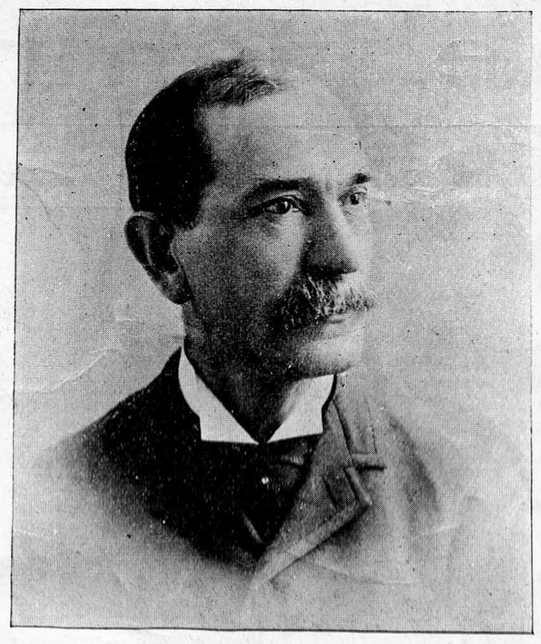
The decorations were executed under the able management of Mr. Sam May, and the Idlewild Nursery of Mr. Schwill exhibited very fine aesthetical taste in the *tout ensemble* of floral art.

Following the exercises at the synagogue, an informal reception to the members of the congregation by the ladies of the Congregation "Children of Israel" was held at Y. M. H. A. Hall, from 8 o'clock to midnight, and it passed a most enjoyable and excellent affair. Dancing was indulged in, and there was an abundance of refreshments. The entertainment was a perfect success, and young and old enjoyed the cordial social intercourse. The hope was expressed that such congregational affairs should be given each year.



RABBI PIZER JACOBS.
OF HUNTSVILLE ALA.

Who Participated in the Golden Jubilee Celebration of Congregation "Children of Israel" Sunday, March 26.



MR. SAMUEL HIRSCH

Secretary Congregation "Children of Israel" for the Past Thirty Years

Mr. Samuel Hirsch has for many years been identified with the various interests of Memphis.

Mr. Hirsch was born in Wurtemburg, Germany, in 1837, and was educated at the University of Tuebingen. In 1853 he came to America and located in Cincinnati, where he was employed as a bookkeeper by one of the most prominent firms in that city.

In 1863 Mr. Hirsch came to Memphis. He entered the insurance business here in 1872, becoming a member of the firm of Sturm & Hirsch. This partnership was continued until 1880, when Mr. Hirsch became a member of the firm of Hirsch & Gronauer. This firm is still in existence, and is most prominent in the insurance business in Memphis.

Mr. Hirsch has served in the directory of several building and loan associations and other business institutions in this city, and he has also served as a member of the city council. He is a man of broad ideas and is a progressive and most valuable citizen. He was elected a member of the board of public works in 1888, and his practical and progressive ideas made of him a valuable acquisition to the council.

For thirty years he has been secretary of the congregation "Children of Israel," Memphis, and has proved himself a most efficient officer of the congregation.

On August 5, 1874, Mr. Hirsch married Mrs. Serette Mauss, and their family circle comprises four children: Mrs. Ben Goodman, Mrs. Max Heilbronner, Edward C. Mauss and Leopold Hirsch.

DEATH OF A PHILANTHROPIST

Meyer Guggenheim, of New York, formerly of Philadelphia, died at Palm Beach, Fla., Wednesday night, March 15, where he had gone for a rest and the benefit of his health a fortnight ago.

Mr. Guggenheim died of pleuro-pneumonia. He was 78 years old. He went to Palm Beach from New York two weeks ago, intending to rest for a couple of months. The body will reach New York on Saturday. Four of Mr. Guggenheim's sons were with him at the time of his death.

Mr. Guggenheim was the head of the famous firm of H. Guggenheim's Sons, foremost in smelting and mining enterprises in this country.

The elder Guggenheim began his business career as an itinerant vender in Philadelphia. From selling stove polish he developed his business until he had won a great mercantile success and had become a multi-millionaire.

His charitable gifts during his long and interesting career were many and princely. In 1901 he gave the sum of $60,000 to the Jewish Hospital of Philadelphia for the erection of a hospital building for the treatment of private patients.

LITERARY REVIEW

A new book is just announced by the John C. Winston Company, of Philadelphia, which will interest a larger number of the reading public than any book of recent times. It is "Hurlbut's Story of the Bible for Young and Old," by Jesse Lyman Hurlbut, D.D. The author needs no commendation, for he is widely known for his Biblical scholarship and as the author and editor of many publications. His host of friends who have listened to his lectures at Chautauqua will be delighted to know that a popular edition of this new book is now being issued from the press.

There is no doubt that the "Story of the Bible" will prove to be Dr. Hurlbut's greatest work, and it is fortunate that it is to be published in convenient style, and at a popular price. It is promised for April delivery and may be procured through the trade. (8vo, cloth; 750 pages; 16 color plates; 162 half-tone engravings. Price, $1.50. Size, 5¾x8½ inches.)

The "Woman's Home Companion" for April is the Easter number, and well befits the season. A leading article, "Most Picturesque of Easter Celebrations," describes an Easter in Jerusalem. The second in the series of articles on food-adulteration comes close home in relating "How the Baby Pays the Tax." The fiction is unusually good—"The King of Diamonds," by Louis Tracy, producing new and fascinating complications, and in the second installment of "Martha and Her American Kitchen," Marion Harlan enlisting our interest still further in the woes of the newly married couple—and the short stories are capital.

THE SABBATH SCHOOL

The Sabbath School has been in operation during the entire half century, but the teaching is now in accord with the best methods of religious education and ethical progress. The school is conducted on the "open door" policy, and no Jewish child is excluded from its benefits. The teachers are volunteers, but are prompt, faithful and efficient in the discharge of their duty. At present the following constitute the staff of teachers: Dr. M. Samfield, superintendent; Isidore Weil, assistant superintendent; Mrs. Mark Davis, Misses Helene Samfield, Aimee Halle, Olive Schloss, Gertrude Frost, Sarah Lewin, Stella Harpmann, Rosalie Geisenberg, Frieda Burchart, Rosalind Samfield, Edna Hirsch, Miriam Goldbaum, Helen Lehman, Josephine Schlossberg and Mr. Bennie Johns.

The Hamner--Ballard Drug Co.



R. M. HAMNER,
President.

Mr. Hamner has been engaged continuously in the drug business for thirty-five years, commencing with Ward & Lagore, corner Main and Adams streets, over a third of a century ago. For many years he was head prescription clerk for W. H. Seabrook, and during the days that tried the hearts of men, when the yellow fever stalked the streets reaping its harvest, he remained faithful at his post, serving the grief-stricken people. Mr. Hamner moved to Jackson, this State, where he was successful in his chosen profession. Longing for broader fields, he moved back to Memphis in 1893 and embarked in business at the present location. Success has attended him in his efforts, and today is rated as one of the stanch business men of our city. Mr. Hamner gives his time and attention to the official duties of his office as president, and a hearty welcome is always in store for those coming in contact with him, both in a social and financial way.



THOS. D. BALLARD,
Vice-President and General Manager.

There are few men who represent the commercial interest of Memphis better known than T. D. Ballard. Commencing his Memphis career in 1888 with Mr. J. J. Miles at the same location as is now occupied by the Hamner-Ballard Drug Company, he has continued without interruption in serving the people of Memphis and surrounding towns with such honesty of purpose and in giving them the best and most perfect drug attention that could be given, has caused the public to recognize his ability and courteous attention by surrounding him with a patronage that is second to none in the State.

Mr. Ballard's fitness for the position of general manager of such a business is a guarantee that all business intrusted to them will receive the most careful and prompt attention.



FRANK K. WARD,
Secretary and Treasurer.

There is no druggist in the South more widely or favorably known than the subject of this sketch. Mr. Ward has been prominently conected with the drug business of Memphis since 1882, having accepted a position with J. S. Robinson, where he remained until 1896. In that year he associated himself with and became a member of the firm Fortune, Ward & Co., and later assisted in incorporating the same firm. On January 1 of this year he disposed of his entire interest in that firm and became secretary and treasurer of the most modern and beautiful store in the South, the Hamner-Ballard Drug Company. Mr. Ward's personal attention will be devoted to the prescription and laboratory rooms, which insures to the public that careful and prompt attention which is so essential in these two departments to the sick, will be carefully guarded and looked after.

NO. 15 SOUTH MAIN ST.

Situated in the very heart of the banking and commercial district of the city. at 15 South Main street, is the elegant new home of the Hamner-Ballard Drug Company. Since 1881 this location has been known as a drug house, having undergone the evolutions of more than a quarter of a century, always keeping abreast of the times, and is today regarded as the leading establishment of its kind in the South. On the first of January of this year the business was reorganized and incorporated. They have just completed the refurnishing of their store, which is a model of elegance, and is unquestionably the handsomest, best equipped and most completely stocked retail drug store south of New York City.

The entire salesroom is furnished in genuine hand carved mahogany, beveled French plate glass and Italian marble. Every inch of space is utilized, as the mahogany cases extend from the floor to ceiling, and are so constructed that each shelf is a display showcase, giving 1,700 square feet of showcase space in the salesroom alone. In addition to the salesroom, they occupy the basement and three floors of the building as laboratory, prescription department and stock rooms, giving 6,800 feet of floor space.

This is truly a Memphis store, as the entire fixtures were built, the mahogany polished, hand-carved and finished by the Cole Manufacturing Company of this city, and if any one ever had a doubt of that concern's ability to do first-class cabinet work, all doubts will be dispelled by an inspection of these fixtures, which far excell any others in the city.

The prescription department has been extended to the second floor, and is under the management of skilled and competent chemists, isolated from the many distracting duties of a busy establishment.

NO. 15 SOUTH MAIN ST.

The Hamner-Ballard Drug Company.

The State National Bank

MEMPHIS, TENN.

Capital Stock, ...	$250,000.00
Surplus, ...	100,000.00
Undivided Profits, . . .	60,000.00

OFFICERS:

M. S. BUCKINGHAM, President.

FREEERICK ORGILL, Vice President.

CHARLES T. DOBB, Vice President.

H. J. LENOW, Cashier.

M. G. BUCKINGHAM, Asst. Cashier.

DIRECTORS:

Chas. T. Dobb, President Gwynne Grocery Co. President Gwynne Treadwell Cotton Co.

Jas. K. Porter, Prest. Gayoso Oil Works.

F. M. Norfleet, Prest. Sledge & Norfleet Co.

Hugh L. Buckingham, President Lemon & Gale Co.

R. Galloway, President Galloway Coal Co.

R. H. Vance, Prest. Johnson & Vance Co.

Frederick Orgill, Vice president Orgill & Co.

T. B. Joues, of T. B. Jones & Co.

H. P. Johnson, Manager Southern Cotton Oil company

John T. Frost, capitalist

J. P. Edrington, of J. P. Edrington & company

W. P. Halliday, capitalist

Alston Boyd, Gen. Manager Crescent Cotton Oil company

W. J. Chase, of W. J. Chase & company

Paul Dillard, of Dillard & Coffin Cotton company

M. S. Buckingham

The Memphis Trust Co.

ESTABLISHED FOURTEEN YEARS

Capital and Surplus One Million Three Hundred Thousand Dollars

DIRECTORS

J. T FARGASON, JOHN H. WATKINS, GODFREY FRANK, W. E LOVE,
R. B. SNOWDEN, O. H. P. PIPER, T. B. TURLEY, J. M. GOODBAR,
G. W. MACRAE, A. D. GWYNNE, M. GAVIN, R. A. SPEED,
R. BRINKLEY SNOWDEN, J. T. FARGASON, JR., ELIAS LOWENSTEIN.

BANKING DEAPARTMENT—Receives deposits and pays interest thereon. Savings deposits of $1.00 and upwards received.

TRUST DEPARTMENT—Becomes executor in wills, administrator, guardian, trustee.

TITLE DEPARTMENT—Guarantees titles in Shelby County.

REAL ESTATE DEPARTMENT—Takes entire management of rental property, and buys and sells real estate on commission.

BOND DEPARTMENT—Buys and sells good bonds suitable for investment purposes.

INSURANCE DEPARTMENT—Writes fire insurance and makes surety bonds.

EXECUTIVE COMMITTEE

J. T. FARGASON, GODFREY FRANK, G. W. MACRAE, A. D. GWYNNE, J. H. WATKINS.

The New Apollo

Is a Piano Player without complicated constructions found in all other players, The following are a few of its individual and exclusive features that distinguish it from the old style mechanical air motor players, and makes it

The New Idea Piano Player

The Apollo is absolutely the only Piano Player in the world which plays the entire key-board of the piano, (88 notes.)

The Apollo, by a simple device, instantly transposes any selection into any desired key. This is invaluable for accompanying the voice or any instrument.

The Apollo Motor is made of fine steel and brass, like a watch, instead of leather and wood, as in case of other players. A good watch will wear from 30 to 40 years. Think this over.

The Apollo touches the key of your piano with a finger instead of a lever, consequently is non-mechanical.

The Apollo enables the operator to sit upright in a comfortable position. This is impossible with other Piano Players.

The Apollo has a Phrasing lever that stops the music without stopping the motor.

The Apollo having less machinery, plays with one-third less exertion than any other player. It re-rolls the music without pumping. You may think Piano Players are mechanical. Some of them are. There is a difference in Piano Players. When you hear the APOLLO you will see the difference,

NEW PLAYERS RETAIL AT $150.00 AND UP

Popular Music 50 Cents Per Roll

E. WITZMANN & CO.

Written for the Jubilee Number of the Spectator.

Rabbi Gamliel of Jabne

An Historical Sketch of the Life and Teachings of Rabbi Gamliel II, Nasi and Patriarch in Israel.

By Rev. Dr. Ignatius Mueller, Rabbi Congregation "B'rith Sholom," Louisville, Ky.

We often hear the question, whether great men are the products or the producers of their times. The fact, however, that at certain times, men of different countries, and independent of one another, pursue the same tendency, indicates the great men of an age to be merely the spokesmen of the sentiment that permeates society. They are the first who catch the spirit of their age, and express aloud what those who entertain the same view cherish in silence. An era that has produced quite a number of great and remarkable men in Israel, was that of the second Tanaim generation, which commenced with the disciples of Rabbi Johanan ben Zakkai. It was at Jabne or Jamnia, as we have said in a recent historical discourse, where those Talmudic classics have displayed their activity. Only Rabbi Elazar ben Arach insisted on removing the academy to Emmaus, a lovely town, three geographical miles from Jabne, on account of its mild and healthy climate. Elazar ben Arach was one of the five distinguished pupils of Rabbi Johanan ben Zakkai, who had often spoken in high praise of him, and called him an "increasing spring." (Ab. 2:11.) And we must deeply regret that this most promising disciple, listening to his ambitious wife, and thinking himself indispensable to his colleagues, imagined that they surely would be compelled to seek him, separated from his companions and left Jabne. But he failed to draw disciples after him, and deprived of the association with learned men, and without the advantage of an interchange of thoughts, he is said to have forgotten his learning, and the strangest stories are told about his ignorance in later years of life. His sad case is adduced in illustration of the principle that a man should betake himself to a place of learning, and should not rely too much on his own wisdom. He must go to the Torah, and not expect the Torah to come to him. (Aboth 4:18.) Whilst Ben Arach, the man of promise and hope, thus fell into oblivion, his former associates continued the work of their master, and became the honor and pride of Israel.

As the foremost of all, appears Rabban Gamliel. To distinguish him from his grandfather, whose name also was Gamliel, he was called Gamliel the Second, or Rabban Gamliel of Jabne, the place where he lived and taught, while his grandfather, who was the first to whom the title "Rabban," our master, was given, bears in the Talmud the surname "Hazakon," the elder. Gamliel's family had a lineage of great ancestors, leading as far back as David, the King of Israel. His youth falls into the stormy time of the desperate struggle for freedom from Roman opposition. (About 90 A. Eh. Era.) His father, a grandson of the famous Hillel, had been carried away by his war feeling against the Romans, and that opposition cost him his life. He was executed during the siege of Jerusalem. Thus, the presidency fell to his son Gamliel. But either he was yet too young for such an important office, or perhaps he was, on account of his father's political sentiments, not acceptable to the Roman government, it was Rabbi Johanan ben Lakkai who occupied the presidency of the Synhedrin. As leader of the peace party in the revolutionary storms he was persona grata in Rome, and by his influence Rabban Gamliel recovered his father's estates. He had large tracts of land which he rented out for a part of the proceeds. In the dealings with his tenants he was most considerate and generous. He furnished the seed grain and accepted repayment at the very lowest figures, to avoid even the semblance of exacting interest. (Bab. Mez. 74.) He was regarded a benevolent man, and was spoken of as "the father of orphans." His slaves he treated most considerately and with a feeling heart. Tabi was his favorite. He occupied the station of head stewardship in his house, and when he died Rabban Gamliel received visits of condolence as if he were a near relative. (Ber. 16.)

We are not informed when, and at what occasion, he was inaugurated in the office of Patriarch, but he had probably gained this honor while Rabbi Johanan was yet alive, who presided over the Synhedrin only provisionally, and willingly surrendered the position to Rabban Gamliel, a scion of the sovereign house of David, as soon as feasible.

As head of the Synhedrin, he held the title of "Nasi," or prince, while by the Romans he was called "Patriarch." Besides his duties in his Synhedrial assembly he also attended the political affairs of the Jewish people with the Roman Procurator at Antioch, and in cases of special importance he went to the Emperor in Rome. He exercised a severe discrimination in the administration of students to the academy, to which was applied the cognomen of "vineyard," because of the precision with which the students were arranged in regular lines. His main effort was to purify and unify rather than to multiply and spread the knowledge of the law. The pupils, therefore, were to be men of good qualities, intelligence and character. By his suggestion only such were admitted whose honesty and purity had been tested. His maxim was, that any one who is not within what he is without, i. e., who is not what he represents himself to be, shall not enter the schoolhouse. Instruction shall be given only to worthy pupils, and none but those properly matriculated were admitted to the lectures. (Ber. 28.) Thus far the school had been open to all, irrespective of the moral character of the pupil, provided that he was not known as unworthy; heretofore no doorkeepers or beadles were charged with the duty not to admit those whose integrity of character was not proved beyond any doubt. Gamliel wanted to eliminate the study of the law from impure motives on the part of the students. His object was not to let the schools go on in a drowsy and mechanical routine, but to raise the culture of the nation ever higher and higher. And as many intruded into the hall of learning urged by vanity or other sordid objects, he wanted to have them kept out. To remove impure motives in the study of the law, we are told: "If thou hast learned much of the law, pride not thyself thereat; because for this purpose wast thou created. (Aboth 2:19.) And thus did Hillel teach: "Whosoever maketh a mean use of the crown of the law will perish." (Aboth 1:13.) Commendable, however, as his aim in this direction was, there were some who subscribed to another method of teaching. "Study," they maintain, "is greater even than good deeds, because knowledge leads to noble actions." (Kiduskin 40.) For this reason they were of the opinion that man should, under all conditions, be engaged in the study of the law, even if he does not do so for the sake of the law. By and by he will learn that knowledge is too sacred to be used for mercenary purposes, that in knowledge consists man's superiority over the rest of animal beings, and that knowledge makes life truly valuable.

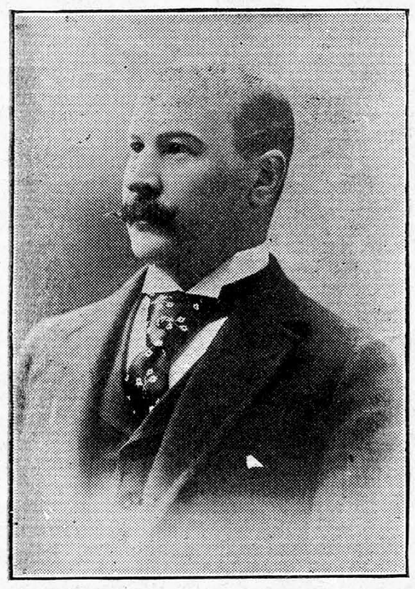
Another contradiction ensued in the Synhedrin which passed off not quite pleasantly. Since the days of Shammai and Hilled disputes arose between the teachers in Israel, in which no decision could be obtained. The demand for unity in the doctrine was generally felt, but it could not be reached. The conflicting opinions between Beth-Shammai and Beth-Hillel, as the schools opposed to each other were called, exposed Israel's doctrine to danger. People complained loudly that the one Torah had become two. Rabban Gamliel, therefore, charged himself with the duty to end those quarrels. He placed every disputed point before the Synhedrin, in which the decision of the majority should be final. In three years and a half no agreement could be accomplished. Then, we are told, that a "Bath-Kol," a mysterious voice, was heard in Jabne, uttering the words: "The teachings of both schools are words of the living God; but with regard to their application, those of Hillel shall be in force." (Genesis Rabbah 67:66.) By many of the pious teachers this was considered a hint from heaven, to abide with this decision. But Rabbi Joshua ben Hananiah, a philosopher of sober judgment, objected to it, and would pay no attention to mysterious voices. "The Torah," he said, "is not in heaven, nor is it given to heavenly beings, but to men; a miraculous voice, therefore, cannot decide, it is the majority of the Synhedrin that has to do it." (Babah Mez. 59.) As to the Bath-Kol itself, there are different opinions as to what it really is. The most correct of all will be found in the literal translation of the word, which is: "Daughter voice;" voice of a voice, or the second voice which is heard in consequence of a first one, which is in all probability in this case, the voice of the people. Nevertheless, Hillel's "Halachas," or traditional doctrines, except six of them, were recognized as normal, Rabbal Gamliel now believed to have settled all controversies, and restored unity. But it was not to last long. His plans were frustrated by a person from whom he would never have expected such an energetic opposition. Rabbi Joshua ben Hananiah, the otherwise bland, gentle-minded and peaceful man, became the most uncompromising opponent of the Patriarch. He had been dissatisfied with many of the resolutions in the Synhedrin. At first, however, he raised no objection, which was generally ascribed to his needy and lowly station in life.

Rabbi Gamliel was quite a student of the Greek and Latin languages. And though on account of Roman oppression, the Jews were much opposed to all foreign and especially Greek and Roman ways and customs, the exception which the house of Rabban Gamliel made in this particular was tacitly passed over, because he had frequently to debate on theological subjects with the learned men of other nations, and had to represent the interests and defend the rights of the Jews before the Roman rulers. He was also an astronomer and mathematician of no small repute. On the wall of his study he had sketches of moon-disks, which served him at the examination of witnesses, to verify their observations of the new moon. (Rosh Hashonah, Ch. 2, Mish. 8.) Once he appointed the day on which should begin the month of Tishri. Upon this, the principal festivals, the Day of Atonement in particular, depended. Now, Rabbi Joshua called the Patriarch's attention to an error which he made in the appointment of the festival. Rabban Gamliel, however, insisted on his decision, and ordered Rabbi Joshua to call on him with staff and traveling bag, on the day which, according to Rabbi Joshua's calculation, would be the Day of Atonement. Rabbi Joshua complained of such a treatment, but Rabbi Akiba, feeling the necessity of a central authority, advised him to yield. At entering his house, Rabban Gamliel kissed Rabbi Joshua on his forehead,and said to him: "Welcome, my teacher and my pupil; my teacher in wisdom, my pupil in obedience." (Ib. 9.) But this reconciliation did not last long. Boldly, Rabbi Gamliel deprecated the teachings of his colleagues, annulled their decisions, and inflicted humiliating penance upon their persons. At length the indignant sages threw off the yoke, and Gamliel was formally deposed. Much difficulty arose about his successor. Rabbi Joshua, the principal candidate, was passed by, in order not to inflict an additional mortification on the degraded Nasi. Finaliy the choice fell upon Elazar ben Azariah, a young man of noble family. He is said to be descended from Ezra, the Scribe. But though Rabban Gamliel was removed from his office, he regularly went to the academy to hear the lectures of the new president, just as if nothing had happened. He also went to Rabbi Joshua's house to apologize. Rabbi Joshua was a blacksmith, and lived in a humble hut. "The walls of your dwelling," said Rabban Gamliel, "show that you are a blacksmith." He replied: "Woe to the generation whose presidents do not concern themselves, how the learned men of the nation support themselves." "I have hurt thee," said Rabban Gamliel; "pardon me." Rabbi Joshua was silent. "Pardon me for the sake of my father!" His father, as we know, died for his country. They made peace, and Rabbi Joshua brought about Gamliel's restoration to the presidency. Gamliel then lectured three Sabbaths, and Elazar ben Azariah the fourth Sabbath of every month. (Ber. 27.)

When Rabban Gamliel died, great honor was shown him at his funeral. The proselite Akylas, according to a Greek custom at royal funerals, burned articles of great value in his honor. That, however, was certainly not according to his way and will. For he left directions that he was to be buried in simple linen garments. Up to that time, the wasteful expenditure connected with funerals was, as it is today, imitated by the Jews. But for many centuries, until recent days, thanks to Rabban Gamliel's much-needed reform, the impressively simple custom has existed in Israel, that the burial dress of the dead is made of inexpensive linen, so that rich and poor be equal in death. (Abod. Sar. 11).

Mr. James Nathan,

Treasurer Congregation Children of Israel



Mr. James Nathan was born in Philadelphia in 1856. He came to Memphis when he was five or six years old and was educated and brought up here. At an early age he entered into the service of Levy & Bragg, who were bankers of this city. After several years' employment with them he removed to Greenville, Mississippi. He was located afterward in Aberdeen and Pine Bluff, in all of which places he was in the wholesale cigar business. He returned to Memphis in 1883 and took the position of teller in the Manhattan Bank.

Mr. Nathan has never taken any prominent part in politics, but is thoroughly interested in all questions of interest to the city and State. He was a staunch supporter of the movement for Greater Memphis, and is an advocate of all reforms.

Besides being connected with many financial and social institutions, Mr. Nathan is treasurer of the Congregation "Children of Israel," and has served in that capacity in a most commendable manner.

HOADLEY ICE CREAM CO.

Ice Cream Department

We are originators of the Ice Cream business in the South. For purity and flavor our products stand at the top, nothing being used in the manufacture of our goods but the best and purest dairy products. Special attention given to orders for entertainments, lodges, clubs, picnics and family trade. Our annual capacity is over a quarter million gallons.

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Our Cupid Brand Chocolates and Bonbons are second to none, and sell at 60c per pound. Our Perfecto Chocolates and Bonbons are strictly first-class in every respect, at 40c per pound, three pounds for $1.00. Special attention given to special orders for entertainments for Mints and Bonbons.

Cake Department

We give special attention to orders for Fancy Cakes for weddings, birthdays, entertainments, etc., and are prepared to fill orders with promptness and care. Layer Cakes, Pound Cakes and Small Assorted Cakes carried in stock regularly. Our prices are right and the quality unsurpassed. We can please you if you want good cakes

Retail Department

We are now remodeling our Retail Department at Main and Linden streets, and after April 10th will be prepared to serve a complete line of the most popular drinks in addition to our regular line of Ice Cream and Sherbet, which will be carried in stock at all times. We are endeavoring to make our retail place the most popular place in the city for Ice Cream, Soda Water, Cakes and Candies. A visit will convince you that we are prepared to take care of your trade.

HOADLEY Ice Cream Company

Telephones—Memphis 2446. Cumberland 2446.

Main and Linden Sts., Memphis, Tenn.

Written for the Jubilee Number of the Spectator.

Rabbi Gamliel of Jabne

An Historical Sketch of the Life and Teachings of Rabbi Gamliel II, Nasi and Patriarch in Israel.

By Rev. Dr. Ignatius Mueller, Rabbi Congregation "B'rith Sholom," Louisville, Ky.

We often hear the question, whether great men are the products or the producers of their times. The fact, however, that at certain times, men of different countries, and independent of one another, pursue the same tendency, indicates the great men of an age to be merely the spokesmen of the sentiment that permeates society. They are the first who catch the spirit of their age, and express aloud what those who entertain the same view cherish in silence. An era that has produced quite a number of great and remarkable men in Israel, was that of the second Tanaim generation, which commenced with the disciples of Rabbi Johanan ben Zakkai. It was at Jabne or Jamnia, as we have said in a recent historical discourse, where those Talmudic classics have displayed their activity. Only Rabbi Elazar ben Arach insisted on removing the academy to Emmaus, a lovely town, three geographical miles from Jabne, on account of its mild and healthy climate. Elazar ben Arach was one of the five distinguished pupils of Rabbi Johanan ben Zakkai, who had often spoken in high praise of him, and called him an "increasing spring." (Ab. 2:11.) And we must deeply regret that this most promising disciple, listening to his ambitious wife, and thinking himself indispensable to his colleagues, imagined that they surely would be compelled to seek him, separated from his companions and left Jabne. But he failed to draw disciples after him, and deprived of the association with learned men, and without the advantage of an interchange of thoughts, he is said to have forgotten his learning, and the strangest stories are told about his ignorance in later years of life. His sad case is adduced in illustration of the principle that a man should betake himself to a place of learning, and should not rely too much on his own wisdom. He must go to the Torah, and not expect the Torah to come to him. (Aboth 4:18.) Whilst Ben Arach, the man of promise and hope, thus fell into oblivion, his former associates continued the work of their master, and became the honor and pride of Israel.

As the foremost of all, appears Rabban Gamliel. To distinguish him from his grandfather, whose name also was Gamliel, he was called Gamliel the Second, or Rabban Gamliel of Jabne, the place where he lived and taught, while his grandfather, who was the first to whom the title "Rabban," our master, was given, bears in the Talmud the surname "Hazakon," the elder. Gamliel's family had a lineage of great ancestors, leading as far back as David, the King of Israel. His youth falls into the stormy time of the desperate struggle for freedom from Roman opposition. (About 90 A. Eh. Era.) His father, a grandson of the famous Hillel, had been carried away by his war feeling against the Romans, and that opposition cost him his life. He was executed during the siege of Jerusalem. Thus, the presidency fell to his son Gamliel. But either he was yet too young for such an important office, or perhaps he was, on account of his father's political sentiments, not acceptable to the Roman government, it was Rabbi Johanan ben Lakkai who occupied the presidency of the Synhedrin. As leader of the peace party in the revolutionary storms he was persona grata in Rome, and by his influence Rabban Gamliel recovered his father's estates. He had large tracts of land which he rented out for a part of the proceeds. In the dealings with his tenants he was most considerate and generous. He furnished the seed grain and accepted repayment at the very lowest figures, to avoid even the semblance of exacting interest. (Bab. Mez. 74.) He was regarded a benevolent man, and was spoken of as "the father of orphans." His slaves he treated most considerately and with a feeling heart. Tabi was his favorite. He occupied the station of head stewardship in his house, and when he died Rabban Gamliel received visits of condolence as if he were a near relative. (Ber. 16.)

We are not informed when, and at what occasion, he was inaugurated in the office of Patriarch, but he had probably gained this honor while Rabbi Johanan was yet alive, who presided over the Synhedrin only provisionally, and willingly surrendered the position to Rabban Gamliel, a scion of the sovereign house of David, as soon as feasible.

As head of the Synhedrin, he held the title of "Nasi," or prince, while by the Romans he was called "Patriarch." Besides his duties in his Synhedrial assembly he also attended the political affairs of the Jewish people with the Roman Procurator at Antioch, and in cases of special importance he went to the Emperor in Rome. He exercised a severe discrimination in the administration of students to the academy, to which was applied the cognomen of "vineyard," because of the precision with which the students were arranged in regular lines. His main effort was to purify and unify rather than to multiply and spread the knowledge of the law. The pupils, therefore, were to be men of good qualities, intelligence and character. By his suggestion only such were admitted whose honesty and purity had been tested. His maxim was, that any one who is not within what he is without, i. e., who is not what he represents himself to be, shall not enter the schoolhouse. Instruction shall be given only to worthy pupils, and none but those properly matriculated were admitted to the lectures. (Ber. 28.) Thus far the school had been open to all, irrespective of the moral character of the pupil, provided that he was not known as unworthy; heretofore no doorkeepers or beadles were charged with the duty not to admit those whose integrity of character was not proved beyond any doubt. Gamliel wanted to eliminate the study of the law from impure motives on the part of the students. His object was not to let the schools go on in a drowsy and mechanical routine, but to raise the culture of the nation ever higher and higher. And as many intruded into the hall of learning urged by vanity or other sordid objects, he wanted to have them kept out. To remove impure motives in the study of the law, we are told: "If thou hast learned much of the law, pride not thyself thereat; because for this purpose wast thou created. (Aboth 2:19.) And thus did Hillel teach: "Whosoever maketh a mean use of the crown of the law will perish." (Aboth 1:13.) Commendable, however, as his aim in this direction was, there were some who subscribed to another method of teaching. "Study," they maintain, "is greater even than good deeds, because knowledge leads to noble actions." (Kiduskin 40.) For this reason they were of the opinion that man should, under all conditions, be engaged in the study of the law, even if he does not do so for the sake of the law. By and by he will learn that knowledge is too sacred to be used for mercenary purposes, that in knowledge consists man's superiority over the rest of animal beings, and that knowledge makes life truly valuable.

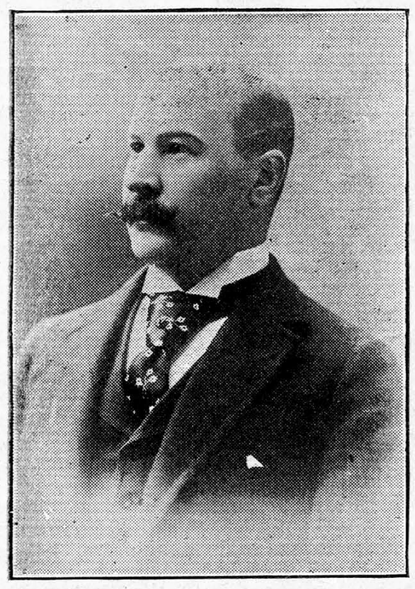
Another contradiction ensued in the Synhedrin which passed off not quite pleasantly. Since the days of Shammai and Hilled disputes arose between the teachers in Israel, in which no decision could be obtained. The demand for unity in the doctrine was generally felt, but it could not be reached. The conflicting opinions between Beth-Shammai and Beth-Hillel, as the schools opposed to each other were called, exposed Israel's doctrine to danger. People complained loudly that the one Torah had become two. Rabban Gamliel, therefore, charged himself with the duty to end those quarrels. He placed every disputed point before the Synhedrin, in which the decision of the majority should be final. In three years and a half no agreement could be accomplished. Then, we are told, that a "Bath-Kol," a mysterious voice, was heard in Jabne, uttering the words: "The teachings of both schools are words of the living God; but with regard to their application, those of Hillel shall be in force." (Genesis Rabbah 67:66.) By many of the pious teachers this was considered a hint from heaven, to abide with this decision. But Rabbi Joshua ben Hananiah, a philosopher of sober judgment, objected to it, and would pay no attention to mysterious voices. "The Torah," he said, "is not in heaven, nor is it given to heavenly beings, but to men; a miraculous voice, therefore, cannot decide, it is the majority of the Synhedrin that has to do it." (Babah Mez. 59.) As to the Bath-Kol itself, there are different opinions as to what it really is. The most correct of all will be found in the literal translation of the word, which is: "Daughter voice;" voice of a voice, or the second voice which is heard in consequence of a first one, which is in all probability in this case, the voice of the people. Nevertheless, Hillel's "Halachas," or traditional doctrines, except six of them, were recognized as normal, Rabbal Gamliel now believed to have settled all controversies, and restored unity. But it was not to last long. His plans were frustrated by a person from whom he would never have expected such an energetic opposition. Rabbi Joshua ben Hananiah, the otherwise bland, gentle-minded and peaceful man, became the most uncompromising opponent of the Patriarch. He had been dissatisfied with many of the resolutions in the Synhedrin. At first, however, he raised no objection, which was generally ascribed to his needy and lowly station in life.

Rabbi Gamliel was quite a student of the Greek and Latin languages. And though on account of Roman oppression, the Jews were much opposed to all foreign and especially Greek and Roman ways and customs, the exception which the house of Rabban Gamliel made in this particular was tacitly passed over, because he had frequently to debate on theological subjects with the learned men of other nations, and had to represent the interests and defend the rights of the Jews before the Roman rulers. He was also an astronomer and mathematician of no small repute. On the wall of his study he had sketches of moon-disks, which served him at the examination of witnesses, to verify their observations of the new moon. (Rosh Hashonah, Ch. 2, Mish. 8.) Once he appointed the day on which should begin the month of Tishri. Upon this, the principal festivals, the Day of Atonement in particular, depended. Now, Rabbi Joshua called the Patriarch's attention to an error which he made in the appointment of the festival. Rabban Gamliel, however, insisted on his decision, and ordered Rabbi Joshua to call on him with staff and traveling bag, on the day which, according to Rabbi Joshua's calculation, would be the Day of Atonement. Rabbi Joshua complained of such a treatment, but Rabbi Akiba, feeling the necessity of a central authority, advised him to yield. At entering his house, Rabban Gamliel kissed Rabbi Joshua on his forehead,and said to him: "Welcome, my teacher and my pupil; my teacher in wisdom, my pupil in obedience." (Ib. 9.) But this reconciliation did not last long. Boldly, Rabbi Gamliel deprecated the teachings of his colleagues, annulled their decisions, and inflicted humiliating penance upon their persons. At length the indignant sages threw off the yoke, and Gamliel was formally deposed. Much difficulty arose about his successor. Rabbi Joshua, the principal candidate, was passed by, in order not to inflict an additional mortification on the degraded Nasi. Finaliy the choice fell upon Elazar ben Azariah, a young man of noble family. He is said to be descended from Ezra, the Scribe. But though Rabban Gamliel was removed from his office, he regularly went to the academy to hear the lectures of the new president, just as if nothing had happened. He also went to Rabbi Joshua's house to apologize. Rabbi Joshua was a blacksmith, and lived in a humble hut. "The walls of your dwelling," said Rabban Gamliel, "show that you are a blacksmith." He replied: "Woe to the generation whose presidents do not concern themselves, how the learned men of the nation support themselves." "I have hurt thee," said Rabban Gamliel; "pardon me." Rabbi Joshua was silent. "Pardon me for the sake of my father!" His father, as we know, died for his country. They made peace, and Rabbi Joshua brought about Gamliel's restoration to the presidency. Gamliel then lectured three Sabbaths, and Elazar ben Azariah the fourth Sabbath of every month. (Ber. 27.)

When Rabban Gamliel died, great honor was shown him at his funeral. The proselite Akylas, according to a Greek custom at royal funerals, burned articles of great value in his honor. That, however, was certainly not according to his way and will. For he left directions that he was to be buried in simple linen garments. Up to that time, the wasteful expenditure connected with funerals was, as it is today, imitated by the Jews. But for many centuries, until recent days, thanks to Rabban Gamliel's much-needed reform, the impressively simple custom has existed in Israel, that the burial dress of the dead is made of inexpensive linen, so that rich and poor be equal in death. (Abod. Sar. 11).

Mr. James Nathan,

Treasurer Congregation Children of Israel



Mr. James Nathan was born in Philadelphia in 1856. He came to Memphis when he was five or six years old and was educated and brought up here. At an early age he entered into the service of Levy & Bragg, who were bankers of this city. After several years' employment with them he removed to Greenville, Mississippi. He was located afterward in Aberdeen and Pine Bluff, in all of which places he was in the wholesale cigar business. He returned to Memphis in 1883 and took the position of teller in the Manhattan Bank.

Mr. Nathan has never taken any prominent part in politics, but is thoroughly interested in all questions of interest to the city and State. He was a staunch supporter of the movement for Greater Memphis, and is an advocate of all reforms.

Besides being connected with many financial and social institutions, Mr. Nathan is treasurer of the Congregation "Children of Israel," and has served in that capacity in a most commendable manner.

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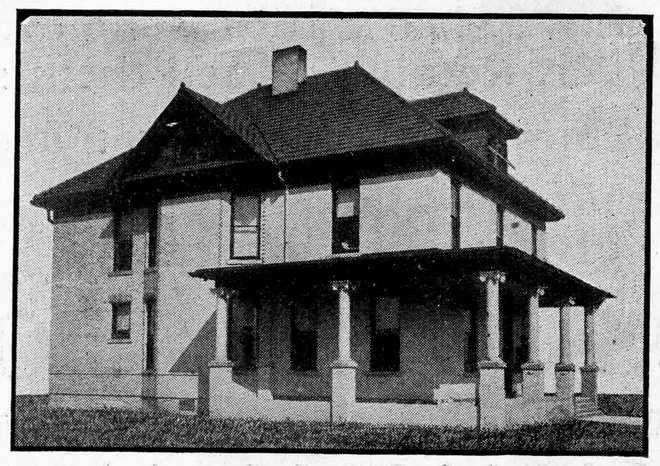
BRICK of our regular run being tested by the authorities in charge of the *UNITED STATES ARSENAL* at Watertown, Mass. showed the following crushing strength :

Three Bricks were saturated with water, then frozen, thawed out in water and re-frozen, in all six times, finally thawed out and tested at the temperature of



U. S. Tests--Cont'd.

the room, showing an average *Crushing Strength of 5846 lbs. per square inch.*

Three Bricks were heated over an open wood fire for a period of one hour, slowly cooled and tested the following day, showing an average *Crushing Strength of 4020 lbs.*

A fac-simile copy of these tests will be furnished on application.

MEMPHIS GRANITE BRICK CO.

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C. B. BROOKS, Ass't Cashier.

Statement of the condition of the First National Bank of Memphis, Tenn. at the close of business January 11, 1905.

Resources.		Liabilities.	
Loans and Discounts	$1,424,878 08	Capital	$ 250,000.00
Bonds	84,954.51	Surplus and Undivided Profits	56,609.31
Banking Houses	45,000.00	Circulation	250,000.00
U. S. Bonds	450,000.00	Deposits	2,937,537.86
Due from U. S. Treasurer	12,500.00		
Cash and Sight Exchange	1,476,814.58		
	$3,494 147.17		$3,494,147.17

The above statement is correct, to the best of my knowledge and belief.
C. W. SCHULTE, President.

H. M. NEELEY, Pres. *W. F. CRAWFORD, Vice Pres.* *CLYDE RICHERT, Sec.*

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We will pay $5.00 in Gold to any purchaser who finds the Outer or Inner Soles, Counters or Uppers of this Shoe to be made of any materials but Solid Leather. It's a good deal to know that your Shoe is backed by a **Gold Bond.**

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Most people in buying a shoe want a solid article.
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THE B'NAI B'RITH.

The Constitution Grand Lodge of the I. O. B. B., which convened in New Orleans on the 19th, confronted a crisis in its history. This old and well-seasoned organization has passed through several storms, but the situation it now finds itself in will test all the resources at its command. When the late Leo N. Levi was elected president of the order, he at once set to work to realize one object: He wanted to have the order fully abreast of the latest developments of the Jewish world. He did not believe in overthrowing the old order of things, but he desired to put the emphasis where it belonged. The order might be a secret one, or it might be an insurance organization; that did not disturb him; but he wanted the order to be something vastly more important.

If one may judge of the policy of Mr. Levi so soon after his death, his dream was to place the B'nai B'rith in the forefront of all Jewish organizations; to have it take up pioneer work; to act as the spokesman for all Jewish interests of national importance; to have it representative of the masses and the classes among the Jewish people; and always to be identified with whatever communal work of importance that might present itself. For the realization of this dream, men were required, men of far vision, of sterling powers, of knowledge of Jewish affairs. Mr. Levi sought to gather about him these men, and so well did he succeed that at his death the order seemed to assume new importance, it invited the attention of men who had given some study to Jewish affairs, and it was hoped that soon the order would rid itself of all its trammeling traditions and be free to step forward in the direction of its greater goal.

The Hon. Simon Wolf, who succeeded Mr. Levi, continued his policy as well as he could, but avowed no new policy, impressed rightly with the unwisdom of inaugurating a new policy in the few months left to his administration. It may fairly be said that the order now is grappling with its destiny. The men at the head of it feel that with them rests the saving of the order from becoming a second-rate secret organization. They will consider, we understand, the question of communal work, of greater flexibility in administration, of ritual, the question of Removal work and Immigration, and they will try to square the organization with the new order of things. The men of the West especially are anxious to have the order step forward, but they look to the East for a leader, for they feel that the East is the center of Jewry.—American Hebrew.

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Memphis, Tenn.

At the close of business, Dec. 31, 1904.

RESOURCES.

Loans and discounts		$2,006,707.86
Overdrafts, secured ane unsecured		17,811.23
Stocks and Bonds		85,011.69
Furniture and fixtures		4,970.00
Real estate and office building account		153,443.62
Cash	$249,096.86	
Sight exchange	474,830.75	723,927.61
		$2,991,872.01

LIABILITIES.

Capital stock	$ 700,000.00
Surplus	135,000.00
Undivided profits, less savings bank interest, expenses and taxes paid	89,709.28
DEPOSITS	1,901,,212.53
Rediscounts	165,950.20
	$2,991,872.01

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Have a constantly growing savings dept.
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Make bonds.
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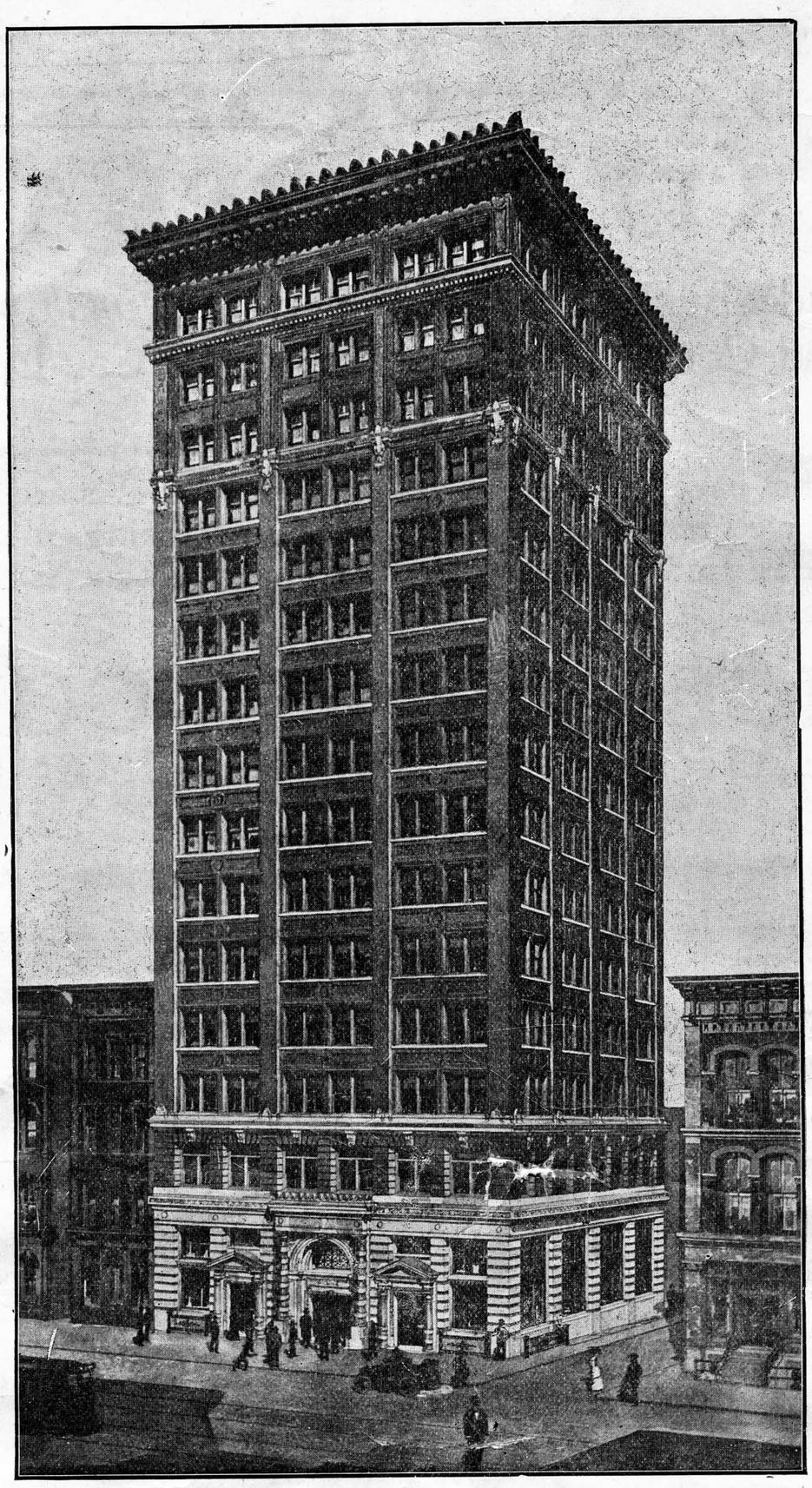

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JOHN W. DILLARD, Vice President
J. F. HOLST, Vice President
JAS. F. HUNTER, General Manager
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J. F. WALKER, JR., Assistant Cashier
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ANCIENT BABYLONIAN EXPLORATIONS.

In the recent issue of the Zeitschrift fur Assyriologie, M. Thereau Dangin has published an account of one of the most important ancient Babylonian inscriptions ever discovered. Among the antiquities found by the late M. de Sarzec at Tello, in the extreme south of Babylonia, the site of the ancient city of Tello or Lagas, were two large cylinders of terra cotta, each covered with some hundreds of lines of very archaic writing. These interesting objects are now in the Louvre in Paris. M. Thereau Dangin has just published an account of the larger of these records. It is a foundation record of a temple built by Gudea, the ruler of the city, in about B. C. 2800, and the details of the circumstances which led to the building of the edifice; and the curious dreams of the king, as well as the prayers of the king to the local gods, render it one of the most valuable records of the ancient Sumerian literature.

The inscription commences by stating that a great drouth had fallen upon the land. "In my city," the king says, "that which was required was not produced, the waters of Bel did not rise, the rising waters flowed not, no good waters were brought from the Tigris" by the local canal. The king made lavish offerings in the temple and then proceeded to seek counsel of his god in a dream. He purified himself and then entered into the temple, and into the sleeping chamber of the god. Here he has a strange dream, in which the local god and other attendant divinities appear to him. Unable to interpret his dream, he determines to go to the goddess Nina, who will be able to explain the dream to him. In the dream which he had the king saw the figure of a divine man whose form was as great as heaven and earth. On his head was a crown of the god and the emblem of the storm bird. That is the double-headed eagle, the totem of Lagash, the oldest royal crest in the world, which passed in the course of centuries from the Babylonians to the Hittites, from Asia Minor to the Selujuk Sultans, and from them, at the time of the Crusaders probably, was borrowed by the European warriors and became the Austrian-Russian crest. The feet of the god rested on the storm clouds, and on either side of him were crouchant lions. The theophany is a most [illegible]ous one. Accompanying the god were two attendants, who wore in her hand a holy plant, the other a youth who carried a tablet of lapis lazuli on which was engraved the plan of a temple.

The goddess, whom the king approaches with a most beautiful prayer, then interprets the dream to him. The gigantic divinity was the local god Nimgirsci, the female was the goddess of Corn and Fertility, while the youth was the scribe god who has designed the plan of the temple, which the king is to build to appease the offended god. This belief in the divinely designed plans of temples is well known to us in Egypt, such as in the case of the temple of Horus at Edfu, designed by the god Imhotep, but it is still more interesting to notice the striking resemblance between the dream of Gudea and the scene on Sinai when the plan of the tabernacle was delivered to Moses on Sinai (Ex. xxv. et seq.). Additional interest, however, is added in the fact that this inscription explains the meaning of certain fine sculptures which were found at Tello. Among the statues discovered was a fine basalt statue of Gudea, in which he is represented as seated with a tablet upon his knee on which he is drawing a plan of an edifice; by the side of the drawing is the graver with which it was drawn and a scale. This plan is evidently a reproduction of the supposed divine design. The inscription then describes the very curious ceremonies which took place in connection with the laying of the foundation stone and the work of construction; and there is a most valuable account of the materials used and the plans from which they were obtained, which shows the trade relations of Babylonia at this early period. This most important text throws more light upon the civilization of the non-Semitic civilization of Chaldea than any yet recovered.—Jewish American.

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MEMPHIS LIGHT AND POWER COMPANY.

Even to this good day there prevails in some parts of the country an impression that the South has not the capital nor the men of affairs capable of developing large business enterprises, and the belief is entertained that what the South needs is an infusion not only of Northern capital, but also of Northern brains, push and enterprise in order to carry on the large undertakings of this section.

That idea is erroneous in important particulars. It is true that the South needs and welcomes Northern capital and Northern business; but it is at the same time true that this section is not as poverty stricken as it was in the years immediately following the civil war. There is capital here for many of the large local enterprises. And it is likewise true that the Southern men, when necessity demands it, have shown themselves to be as capable managers and financiers as the most skillful of their Northern competitors in the industrial race.

This is well demonstrated in a review of the history of the Memphis Light and Power Company, and of him whose name has been most prominently associated with the career of that most important corporation.

The Memphis Light and Power Company, devoted to the furnishing of electrical current for lighting and power purposes, is one of the pioneer Southern enterprises along the line of electrical exploitation. It is also one of the largest companies of its kind now doing business.

It was founded, developed and is yet managed and controlled by Gen. S. T. Carnes, who was born in West Tennessee, and has never lived outside of this State.

The business of this company was started in Memphis in a small way by Gen. Carnes in 1883. It was then known as the Brush Electric Light Company, and Gen. Carnes was its manager, he having associated with him a few other Memphis people who had faith in the future of electricity. The growth of the company's interests has been steady and rapid ever since, due to a combination of causes not the least potent of which has been the energy and push of the man at the head of the company. No expense has been spared to keep the equipment of the plant up to the latest standard of improvement in the way of electrical devices. The power house on Beal and Myrtle streets is one of the most complete in the entire country, and the machinery is of the most powerful type.

Any narrative of the Electric Light and Power Company would be incomplete without a more particular reference to the career of its founder, Gen. S. T. Carnes. He is the son of one of the pioneers of West Tennessee, and was born in Hardeman county in 1850. His inclinations in early life were toward a military career, and he was educated with that end in view, as a result of which he has gained world-wide fame as a tactician. For many years he had control of the militia forces of Tennessee in the capacity of brigadier general. His father before him had been at the head of the State militia. In 1878 S. T. Carnes was chosen captain of the Chickasaw Guards, the leading militia company of this city. Under his [illegible]ted and energetic drilling the com[illegible]ny acquired a fame that was not co[illegible]ined to national boundaries. The company traveled to all parts of the United States and defeated all the crack military organizations in competitive drills on many a hard-fought field. In 1881 Gen. Carnes married Miss Kate Kerr, herself a woman of extraordinary musical accomplishments, and a fine family has been born to bless the union.



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CORRESPONDENCE

GREENVILLE, MISS.

Mr. Irving Mayor, of Memphis, spent last Sunday with his parents, Mr. and Mrs. M. Mayor.

Mr. and Mrs. Leon Schwartz and little son have returned to Greenville to make their home. They are located at the home of Mr. S. Schwartz. Their many friends welcome their return to our city.

Mrs. E. Schwartz, of Shreveport, La., is visiting Mr. S. Schwartz and daughter.

Mr. Adolph Heidingsfelder, of Memphis, has been with his many Greenville friends during the past week.

Mr. and Mrs. J. I. Lindy left during the week for a visit to Mr. Lindy's relatives at Charlotte, N. C.

Misses Ruby and Pearl Simmons entertained the Young Ladies' Card Club on Wednesday and the members were, of course, charmingly entertained. Miss Hannah Goldstein was awarded the first prize, while Miss Blanche Bergman secured the second. Dainty refreshments were served. Miss Josie Wilczinski will entertain the club next Wednesday.

Misses Henry and Seymore Simmons have been in New Orleans during the past week.

Mr. Spears, of Cincinnati, has been visiting Greenville friends during the past few days.

Misses Adeline and Esther Scott have returned from New Orleans, where they enjoyed the carnival.

Mrs. Saul Isenberg entertained the Married Ladies' Club on Wednesday and as usual proved a most charming hostess. After the interesting games of euchre were played Mrs. Henry Schall was awarded the first prize, a hand-painted bowl, and Mrs. N. Fass the second prize, a pretty picture. Elaborate refreshments were served.

BIRMINGHAM, ALA.

There was an appropriate celebration of Purim in Birmingham Monday evening at the Kenneth Israel Synagogue on Seventeenth street and Seventh avenue. The play "Esther," in five acts and eleven scenes, was given by the children of the congregation. The principal parts were taken by Miss Annie Shapiro and Master I. Engel. More than fifty children participated in the play, it being an elaborate production. A stage had been arranged in the vestry of the synagogue for the rendition of the play, which elaborates on the celebration among the Israelites. Appropriate music and songs were rendered while all the scenes of the story of Queen Esther were portrayed.

LITTLE ROCK, ARK.

Miss Imogene Levy entertained with a St. Patrick's card party Monday. The decorations were in green, while score cards were in shamrock design, and hints of the day which was being celebrated were seen in the luncheon which followed the game. Four tables of four-handed euchre were played. The prize winners were Misses Leah Gelder, Cecile Pfeifer and Mabel Frank.

Mrs. Emanuel G. Levy complimented Mrs. Louis Gottleibt, of Brooklyn, yesterday afternoon with a handsome luncheon-euchre, the decorative details of which were carried out in pink and green.

Palms were arranged in graceful groups around the parlors, pink carnations lending their bright color and fragrance to the floral arrangement.

The hand painted score cards were tied with pink and green ribbon, and these colors showed in the ices and bonbons and in the satin bands around the sandwiches.

Mrs. Levy was assisted in receiving guests by her mother, Mrs. Johl, her sister, Miss Johl, Mrs. McCowan, and little Miss Madolyn Johl Levy.

After an interesting card game, in which twenty guests took part, the club prize, a green umbrella, was awarded to Mrs. Lee Summerfield. The second prize, a handsome stock, fell to the good luck of Mrs. Milton Becker. Misses Cecil Pfeifer and Altschul each won a dainty lace handkerchief, and Mrs. Gottleibt was presented by the hostess with a token of remembrance of the pleasant affair in the shape of a cut glass bottle and perfume.

Among the out-of-town guests present, in addition to the honoree, was Mrs. Rosenberg, of Pine Bluff.

Miss Cora Johl will be hostess to a meeting of the Tuesday Card Club next Tuesday afternoon.

Mrs. I. Altschul will entertain tomorrow afternoon with a euchre party.

ATLANTA, GA.

The thirteenth annual Purim ball was given Tuesday night at the hall, 117½ Whitehall street. About 600 people were present, including many children. A silver loving cup was presented by the Montiflore Relief Association to J. Dorfan, its president, by the association. Two medals were given, one to Miss Minnie Jacob and one to H. Jacob. The object of the ball was to benefit the poor of the city, and the proceeds amounted to about $500.

Children's Ball.

The Children's Purim ball, given at the Hebrew Orphans' Home on Tuesday night, March 21, was a source of intense interest to the little folks. A comic supplement dance it was, and the Sunday papers, for the past few weeks, had been most eagerly scanned for an inspiration. Many a little tot selected his ideal mischief-maker, and impatiently awaited this opportunity of actually living the part, if but for one night, without parental interference. Indeed, it is only on promise of good behavior that they, the parents, were admitted free of charge. The only latitude granted them is permission to set the hour of leaving. The dance began at 7 p.m., and prizes were given to the best representations by girl and boy. It was a most delightful affair, long to be remembered by all who participated.

Great interest was manifested in the play and tableaux which was given at the Hebrew Orphans' Home, on Washington street, at 8:30 o'clock Monday night. The title of the play was "A Likely Story." It is a farce comedy by William Dean Howells. There are many pleasing and interesting situations in the play, and an excellent cast had been selected. The tableaux were well worth seeing. After the tableaux there was dancing.

PENSACOLA, FLA.

The literary and musicale given by Alpha Lodge No. 219, I. O. B. B. in the parlors of the Progress Club Monday night was a very enjoyable affair, reflecting credit upon the committee in charge, viz.: M. J. Keinberg, chairman, and Phil Klein, Morris Levy, H. P. Newman and Sol Cahn. The program was: Opening address, President Jos. Roth; vocal solo, Mrs. Ike Kirschman; address, Rabbi Samuel Koch; violin solo, Max J. Heinberg; address, H. P. Newman; vocal solo, Mrs. D. Harrison; address, L. B. Hirschman; piano duet, Miss Rosa Levy and Mrs. D. Danheimer. The literary and musical features were followed by dancing and refreshments which the large crowd present enjoyed till 2 a.m..

On Sunday, February 26, Mrs. Caroline Shulman, beloved mother of Miss Amelia Shulman and Mrs. A. Meeg, after a lingering illness passed unconsciously from sleep to death.

Mrs. Louis Friedman entertained the Married Ladies' Tuesday Euchre last evening with a Washington birthday affair. Miss Stella Rosenau, sister of Mrs. Morris Bear, was the special guest.

Miss Daisy Lichten, after spending several months the guest of friends, left last week for her home in Greenville, Ala.

Misses Elsie and Fannie Hirsch have returned from a delightful visit to New Orleans.

Miss Hazel Spiegle returned from Natchez, where she went to take in Mardi Gras.

Mr. Butler Gross, of Canton, was the guest of Mrs. Mose Beer during the week.

Miss Gertye Herman has returned proceeds were donated to the Hebrew Orphans' Home.

The B'nai B'riths, the prominent members of the organization representing all sections of the world, are now moving toward New Orleans, where the grand lodge of the universe will be in session this week. The grand lodge is composed of represent-

(Continued on Next Page.)

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Continued.

atives from each division, and the representatives are selected for their commercial and social standing. From the division in which Atlanta is located, Hon. Joe Hirsch, of Atlanta, Manny Waxelbaum, of Macon, and L. C. Levy, of Columbus, will go.
from New Orleans, where she has been enjoying a pleasant visit to friends.

VICKSBURG, MISS

Miss Florence Wachenheim is expected home during the week after a long sojourn in New York.

Misses Marie and Rosa Kahn are again at home after a week most enjoyably spent in New Orleans.

Miss Estelle Samuels left for New Orleans, accompanied by Miss Blanche Herman.

The Busy Bees were entertained by Misses Hilda and Carrye Orbach. A button contest was the feature of interest; the prizes were won by Miss Irma Levy and Miss Leona Bozsinsky.

The engagement of Miss Florie Landman, of Natchez, Miss., to Mr. J. E. Teller, of this city, is announced.

Miss Mae Susman is visiting friends in New Orleans.

The Young Ladies' Euchre Club was entertained by Misses Maud and Nettie Hirsch. Miss Julia Feith won the first prize, Miss Florence Metzger won the consolation, and the visitors' prize was won by Miss Etta Lowenthal.

Mr. and Mrs. Jos. Hirsch and Miss Bertha Hirsch have returned from New Orleans.

Messrs. Ed and Simon Hyman, of Greenwood, spent a few hours in the city on their way to New Orleans.

Miss Amelia Rose has returned after a pleasant visit to Meridian.

PLAQUEMINE, LA.

At the unveiling of a monument by the Plaquemine Camp No. 19, Woodmen of the World, erected to the memory of Sovereign John S. Knowlton, the attendance was over five hundred, and the dedication speech was made by Rabbi F. L. Rosenthal, of Baton Rouge.

ST. LOUIS, MO.

The Young People's Aid Society of the B'Nai El, gave an entertainment and hop last evening for the benefit of the Temple, the funds to be used in procuring an organ. Over $500 was realized, and much credit is due to the participants.

The Columbian Club entertained its members and friends with a cotillion several weeks ago.

Mr. and Mrs. Elias Michael donated $10,000 for the purpose of erecting a Day Nursery for little ones of all creeds. Mr. Ben Altheimer gave $1,000.

Mrs. August Frank is in Hot Springs, Ark.

The wedding of Miss Fannie Hartman and Mr. Henry Unterberger formerly of St. Louis, now of Wilburton, I T ., will occur on the 13th instant, at Rebman's. Only the immediate family will be present. After the ceremony Mr. and Mrs. Unterberger will leave for their future home, Wilburton, I. T.

Mr. Abe Levy, of Nashville, Tenn., will in future make St. Louis his home and will reside with his aunt, Mrs. F. Flattau, 4726 Vernon avenue.

Mr. Jacob Mahler will give his annual Farmer's Party on March 18th.

Miss Alice Eisman is in Paragould, Ark., the guest of her friend Miss Jennie Bertig.

Dr. Leon Harrison and his sister, Miss Minnie Harrison, of New York, departed Sunday for a pleasure trip to New Orleans to attend Mardi Gras.

Miss Harriet Meyers, of Memphis, Tenn., is spending several weeks with her uncle and aunt, Mr. and Mrs. Gershon.

Miss Lillian Levy has returned from a delightful visit to friends and relatives in New Orleans and Greenville, Miss.

Mrs. Jonathan Rice is at present in Florida.

Mr. and Mrs. M. Shoenberg have returned from a delightful trip through Florida and the Bahama Islands.

Mr. Joe Fienberg will in future make his home in Jackson, Tenn., where he has embarked in business. We wish him success.

Mr. and Mrs. H. Epstein will be at home Sunday afternoon and evening in honor of the engagement of their daughter Linda to Mr. Jacob P. Fox.

LOUISVILLE, KY.

Our community was shocked at the news of the death of Mr. Moses Levy, which occurred at his late home on Wednesday morning at 2 o'clock. Tuesday all day he attended to his usual vocation; after supper he entertained some friends at his home and retired at 11 p.m. At 1 o'clock he complained of feeling ill, a doctor was summoned, but in spite of all that was done for the patient, he breathed his last at 2 o'clock, acute indigestion and heart trouble being the immediate cause of his death. The deceased was born in 1840 in Nierstein, Germany. At the age of sixteen he came to America, first locating in Pennsylvania, but forty years ago he came to Louisville, where he for a number of years conducted a clothing business under the firm of Lieber & Levy, which several years ago was changed to Levy Brothers, a firm second to none in our city, conducting the largest clothing and gentlemen's furnishing business in Louisville. Mr. Moses Levy was married forty years ago to Miss Henrietta Lieber, sister of his former partner, Mr. Isaac Lieber, now residing in St. Louis. Mr. and Mrs. Levy had made arrangements to celebrate their fortieth wedding anniversary on March 28th, of this year, when death claimed him just prior to this intended celebration. His widow, a son, Fred Levy, and a daughter, Mrs. Emile Tachau, survive him. His brothers, Messrs. Henry and Abraham Levy, and three sisters, Mrs. Nathan Bensinger, Mrs. Helen Blum and Mrs. Sophia Lorch, are all residents of our city. One brother is still residing in Nierstein, Germany. Last summer Mr. and Mrs. Levy were in Germany visiting their old home, and, as it were, bidding a final farewell to those near and dear ones in the old fatherland. As a business man he was honest, genial, energetic and successful. As a man he was always kind and ready to assist where assistance was needed.

Mrs. Dan R. Coblens and little daughter, Florence, of St. Louis, Mo., are visiting at the home of her parents, Mr. and Mrs. Klein, of 1613 Preston street.

Mr. and Mrs. Simon Fuhrman,of Bloomfield, Ky., and Miss Stella Fuhrman, of Shelbyville, Ky., were in the city visiting their relations, Mr. and Mrs. Julius Shapinsky, of 107 West Burnet avenue.

Mrs. Wm. Frank, of Paris, Texas, who with her two sons was the guest of her mother, Mrs. A. Goldstein, for several months, will leave for her home this week.

Mrs. S. Dreyfus and daughter, Miss Sarah, have gone to New York.

Misses Julia and Sadie E. Le Jeune, who have been visiting in the South since November last, are at present in New Orleans attending the Carnival. They will return to their home at Louisville the latter part of the month.

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WOMAN

As an Important Character on the World's Stage.

Written for The Jewish Spectator by Miss Florence T. Cohn

Woman in her proper sphere is like "Apples of gold in a vessel of silver," and nature in her wise administration has decreed that intelligence, modesty and purity, shall be her crowning virtue.

In a natural state, she is timid, reserved and affectionate, rendering her in an eminent degree unfit for the masculine duties of life; yet improper culture may force upon her ideas and habits repulsive to good society and antagonistic to the organic laws of nature and nature's God.

The pulpit, the press and civil legislation does not belong to the element, yet she ought to excite a genial influence on the minds of those in high places for that influence in the capacity of mother, sister or wife (when usefully directed) has always been held by statesmen to be a safeguard to liberty.



Miss Florence T. Cohn, Memphis

When Madam De Stael was asked by Napoleon Bonaparte what he should do to promote most the welfare of France, her sublime answer was, "Instruct mothers."

Education and refinement means culture of both mental and moral faculties, and consists of a happy combination of the two delicately blended, so as to form an equilibrium whose position and negative force results in discretion, amiability and virtue. But as woman is an important character on the world's stage, her simplest tragedies, even in the social circles, are topics of criticism and abuse.

Friendship, which is but the golden link of goodness in the better part of our nature, means a volume, so steer your little bark aright and the unerring compass of destiny will anchor your little craft in some genial harbor, protected from the rude blasts of life by the hand of Omnipotence.

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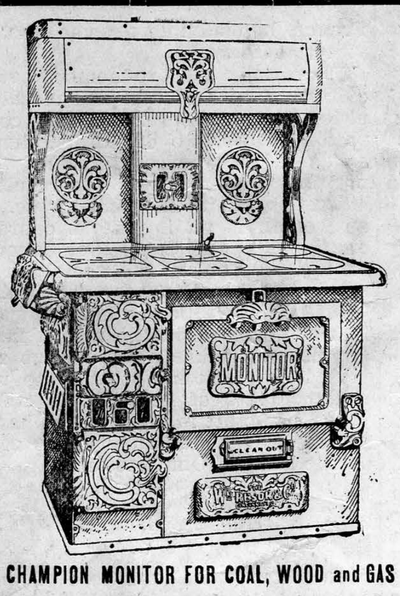

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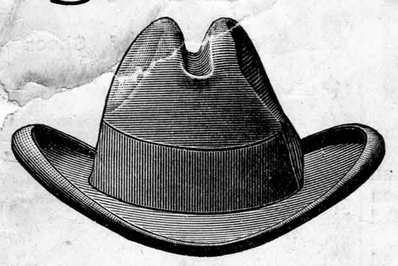

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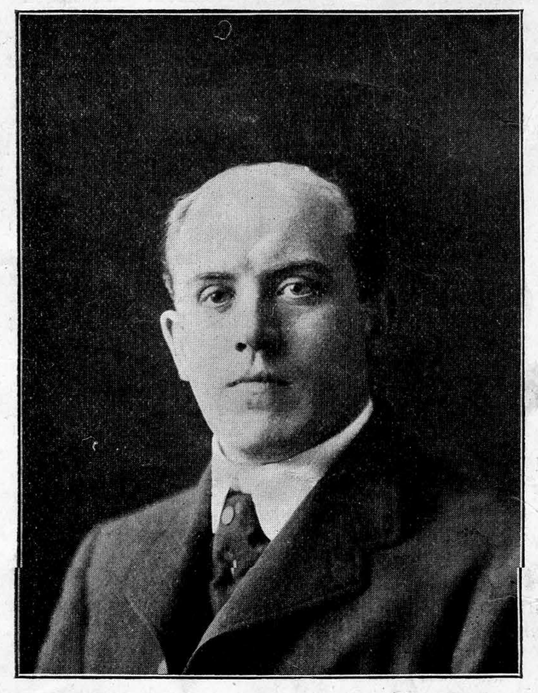


Organist and Director of the Choir of Temple "B'nai Israel."

Receiving his early training as a chorister in the church of St. Swithin, Retford, England, and later in Toronto, Canada, under Edward Fisher, Mus. Doc.; F. H. Torrington, Mus. Doc.; A. T. Cringan, Mus. Bac., and W. O. Forsyth, in organ, singing, theory and teaching principles, and with the experience of many years' training of choristers, Mr. Hall is peculiarly well equipped to educate and train any desiring thorough work in either organ-playing or the art of singing. It is with pride that Mr. Hall points to his work in Calvary Church and the Temple B'nai Israel, where the high standard of musical excellence is a matter of record in the city papers and musical publications of this country. Every advantage is offered pupils in the way of training and introduction to the public, in church work, song recitals and public entertainments. The Study is admirably located in the Parish House of Calvary Church, Second and Adams, in connection with the Choir room. Mr. Hall is also the director of the Memphis Choral Society.

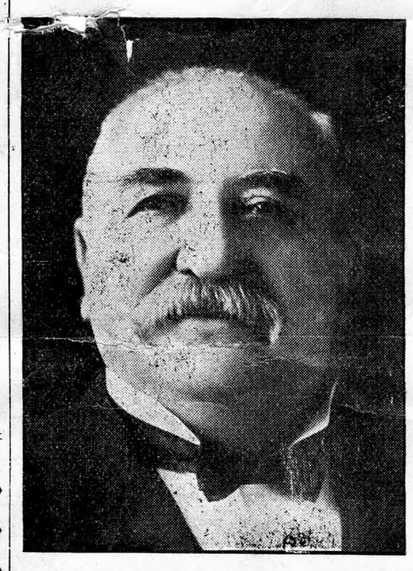
MR. SAM SCHLOSS

MEMPHIS, TENN.

One of the Charter Members of Congregation "Children of Israel."

The subject of this sketch was born in Ingenheim bei Landau, Rhein Pfalz Baiern, Germany, in September, 1834, and went to New York City early in the fall of 1849.

On August 11, 1859, Mr. Schloss married Miss Sarah Mauss of Philadelphia, Pa., and five children, four sons and one daughter, bless their union. The children of Mr. and Mrs. Schloss are: Julius Schloss, who married Miss Julia Solmson, of Pine Bluff, where they reside, and are blessed with three children; Harry B. Schloss, married Miss Pauline Rosenthal of Memphis, and are the parents of three children; Willie I. Schloss, married Miss Sadie Snellenberg of Baltimore, Md., and have one child and reside in New York



City; Irving E., married Miss Lillie Arnold, of New York City, where they now live. Mr. E. M. Bach of New York City married the only daughter of Mr. and Mrs. Schloss, and also reside in New York City.

On April 6, 1852, he came to Memphis and associated himself with the congregation during that year. He has been a member of the board of trustees of congregation B'nai Israel for many years and was warden for two years.

Mr. Schloss is a charter member of Euphrates Lodge No. 35, I. O. B. B., which was organized in 1859. He is also a member of the Masonic fraternity, of the Knights of Pythias, Knights of Honor, Ladies and Knights of Honor. Mr. Schloss has always taken an active interest in charity work. He was actively engaged in business until recently, when he retired.

THE CEDARS OF LEBANON

Great forests of cedar trees once spread over the higher slopes of Lebanon, and perhaps grew also upon the sides of Hermon and anti-Lebanon; but now there are few large trees of any kind west of the Jordon, and the profiles of the mountains cut sharp and cold where the brown rock meets the blue sky.

Here and there, however, far above the olive orchards and mulberry groves, higher even than the wheat fields or pine forests, are a few groups of cedars. The finest trees are those found above the village of Besherri, some twenty miles inland from the port of Tripon. They grow upon a high plateau, more than 6000 feet above the Mediterranean. Just behind rises the highest mountain in all Syria, and from the front they look down over a magnificent panorama of fertile valleys, with the sea in the distant background. The nearest village is 1000 feet down the mountain, and the last cultivated fields stop just short of the cedar grove.

A few goat hearders lead their flocks to a cold spring that is fed by the snow pockets above; but at night the wolves can be heard howling hungrily, and toward the end of the year the snow drifts deep around the old trees and the passes are closed for the winter.

Few though they are, the cedars are still as they were in Isaiah's time, "the glory of Lebanon." There are about 400 of them in the Besherri group; but the Syrian peasants call them Arz-er-Rub, "Cedars of the Lord," and the great peak behind is called the "Cedar Mountain," in honor of the little grove of trees upon its western shoulder.

Most of the cedars are sixty or seventy feet in height, and some of the younger trees are very straight and symmetrical, so they might easily serve as they once did, as masts for the ships of Tyre. When the growth of the boughs is not interfered with by crowding from neighboring trees, they are spread out horizontally to a great distance. They are, indeed, "fair branches and with a forest-like shade," for sometimes the circumference of the circle sheltered by a single tree will be as great as two or three hundred feet. When you climb a little way into one of these trees and look over a whorl of horizontal branches the upper surface is almost as level as a carpet and seems as firm as a grass plot. Indeed, you can stretch yourself out on many a network of interlacing twigs that hold as firmly and as softly as a tremendous hammock.

Most of the cedars, however, stand so closely together that they are very irregular in their growth. Sometimes two branches from different trees rub against each other until the sap pours out and cements them so closely together that you cannot tell where one tree ends and the other begins. A half dozen of the cedars have attained a girth of forty feet and over and are of very great age. They are certainly many centuries old, and probably some of them have seen a thousand years or more. These old trees are gnarled and twisted, with the rough strength of muscle-bound giants; but they still bear cones among the green branches, and the balsamic juice exudes from every break in the bark, just as in the description of the Psalmist:

"They shall still bring forth food in old age,
They shall be full of sap and green."

It is this vigor and massiveness of the cedars that impresses you most. The trees are not so beautiful as they are kingly. They are so rough and knotted and so few in number that at first they are a little disappointing, like the mountains around them; but, like those mountains, they become more impressive each day that you view them. These thousand-year-old trees seem to stand aloof from the hurry and bustle of the twentieth century, as though they were mournfully thinking of earlier and perhaps wiser days. After you have lived a little while under their shade the solemn magnificence of the few remaining cedars begins to quiet your spirit, and when the glorious moonlight floods the Cedar Mountain and casts black shadows down the deep gorges that drop away to the distant sea it is easy to behold in the witching light the picture that these ancient trees once saw in the long ago. Dark groves of cedars nestle once more in the valleys and here and there sweep over the mountain tops in great waves of green; a stronger peasantry speaks a different tongue in the fields below that are brighter and the orchards that are heavier with fruit, and perhaps from the depths of the moon-painted forest there comes the ring of ten thousand axes that are hewing down the choicest trees for the temple at Jerusalem—and it is with a sense of personal loss, almost of anger, that you look out again from under the dark branches of the tiny grove to the bleak, bare mountain side and hear the wind sing through the topmost branches the lament of Zechariah:

"Wail, O fir tree,
For the cedar is fallen,
Because the glorious ones are destroyed;
Wail, O ye oaks of Bashan,
For the strong forest is come down"

—New Era Magazine.

LITERARY NOTES.

On April 1st, the John C. Winston Company, of Philadelphia, which lately took over the publishing business of Messrs. Henry T. Coates & Co., will bring out a remarkable book by Max Adeler (Charles Heber Clark). It is called "The Quakeress," and it deals with the love affair of a sweet young Quaker girl who finds her affections entangled with those of a youth who belongs with "the world's people." The scene of the story is laid in the lovely country lying in the famous Schuylkill Valley, just north of Philadelphia—a country which for beauty is not surpassed upon the Atlantic seaboard, and where the Friends and their ancient and quaint meeting-houses are to be found in large numbers. The author, whose first book, "Out of the Hurly Burly," was published thirty-odd years ago, and has reached a sale of about a million copies, has crowned his literary life by producing in "The Quakeress" a story in which some of the tragedies of human existence are presented with a tempering of the kindly humor that has endeared him to a generation of readers. The new book is to be richly illustrated by fine color pictures drawn by George Gibbs, and by photographic reproductions of scenery and buildings. (12mo, cloth. 4 color plates. Price $1.50.)



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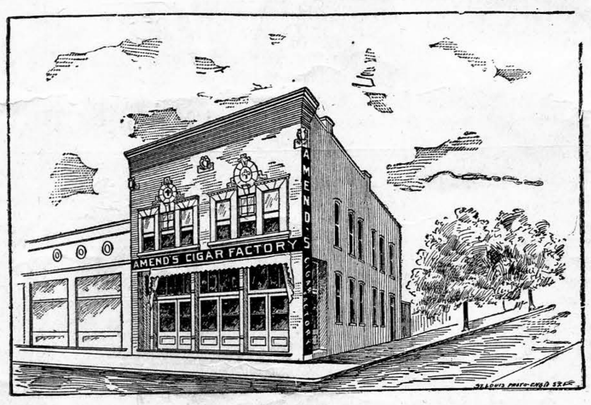

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MEMPHIS CARNIVAL.

The Memphis Carnival Association have secured from the park commissioners the grounds on the bluff, and have signed a contract with the Gaskill Carnival Company to exhibit thereon May 22 to May 27, inclusive. The Gaskill Carnival Company is the largest traveling company on the road. They have their own plant and electric lights, fencing, three bands of music, four hundred people, elephants, camels, fifty wild performing animals, circus and stadium, dog and pony shows, besides fifteen side-shows, Ferris wheel, etc. It is a high class carnival and the shows are all clean and moral in every respect. There is no German village, and no gambling devices of any kind, or drinking is permitted or allowed with this carnival company. There will be two performances daily, in the afternoon at 2 o'clock, and also at half past seven at night. The Memphis Carnival Association will have an Elks' day, a day for the school children of the public schools, and a day for al the orphans in the different asylums. The school children will be admitted free at the gate and wil be allowed to see the shows at half price. The orphan children will be admitted free at the gate and see all the shows, ride on the elephants and camels and Ferris wheel free of charge. Booth space for the sale of ice cream, cakes, refreshments, etc., will be given free of charge to any church or charitable association, and the moneys they may derive from such sales they can donate same as they desire to any charitable or good cause.

The following are the members of the Memphis Carnival Association: Henry Caro, president; Elias Lowenstein, M. Gilleas, H. M. Neely, vice-presidents; Miles S. Buckingham, treasurer; E. C. LaHache, manager; J. Schwarzenberg, secretary; Judge Jacob S. Galloway, L. M. Hall, W. G. Reed, C. F. M. Tinling, Sam Schloss, Geo. T. Vance, W. W. Ashe, Percy Davies, John A. Scott, Phil Halle, C. P. Hunt, Dennis Smith, T. J. Keyer, C. B. Russell, George F. Gunther, Frank Ozanne.

"Attempt the end, and never stand to doubt;
Nothing so hard but search will find it out."—Herrick.

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Whilst Mr. Jerome's buffet, opposite the Lyceum Theater is a triumph from the standpoint of furnishings, the chief charm of the place consists in fair dealings, kindness, liberality and uniform courtesy, which is guaranteed as the reward of every patron of the buffet.

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MR. ELIAS LOWENSTEIN

Warden Congregation "Children of Israel

During forty-five years Mr. Elias Lowenstein has been a wholesale ond retail dealer in dry goods in Memphis. He came to this city in 1854 and was a salesman till 1860, when he commenced business for himself in a small way in company with his two brothers. The same firm of B. Lowenstein & Bros. still continues, but the business has spread to such an extent that their trade exceeds four millions of dollars annually. Mr. Lowenstein is not only a member of this firm, but is a stockholder and director in several local institutions and in many commercial enterprises. Mr. Elias Lowenstein was born in Hesse Darmstadt in 1885 and came to America in 1854. He landed in New Orleans and came from thence directly to Memphis, where he has resided ever since. In feeling public spirit he is thoroughly identified with Memphis, the city of his adoption. He if a self-made man, commenced his career as a poor young man, and by dint of industrp andstrict integrity he has accumulated wealth and gained a nationai reputation in the commercial world. He served the Oongregation "Children of Israel'' as ,resident for over twenty-five years. He is connected with almost all benevolent and social organizations in our community. His family consists of five daughters and one son, the latter being connected with his father's firm. Mr. Lowenstein's wife died April 13, 1887, at the age of forty-six.

ARTHUR J. ZELLNER

Composer of "Beloocher of Beloochistian."

"Beloocher of Beloochistan" is the name of the latest musical comedy, and it is considered one of the best of recent productions. Mr. Arthur J. Zellner, the author, should feel quite flattered by his efforts as those who have heard the principal songs from the operatta are unanimous in their praise.

Mr. Zellner is a young man well-known in the city. He has lived here nearly all his life. He has been identified with all movements in Memphis tending toward upbuilding a closer union among the musical inclined. He received most of his musical education in this city, and his opera is probably the first one of real value which has been produced here.

"Beloocher of Beloochistan" is in two acts. The first acts is a representation of the mountainous country north of India. The fact, too, that this Oriental nation has never been pictured to any extent on the stage, adds color to the piece. "Beloocher, the King," together with his wife, furnishes the bulk of fun. The husband desires to come to America. His wife objects. He arranges the trip, and decides to take his secretary of State, "Kickobanzo," and his major domo. The wife, disquised as the majo domo, eludes detection, and comes to New York with her husband. The clever comedy surrounding conversations between the couple produces the desired levity.

ATTACHMENT NOTICE.

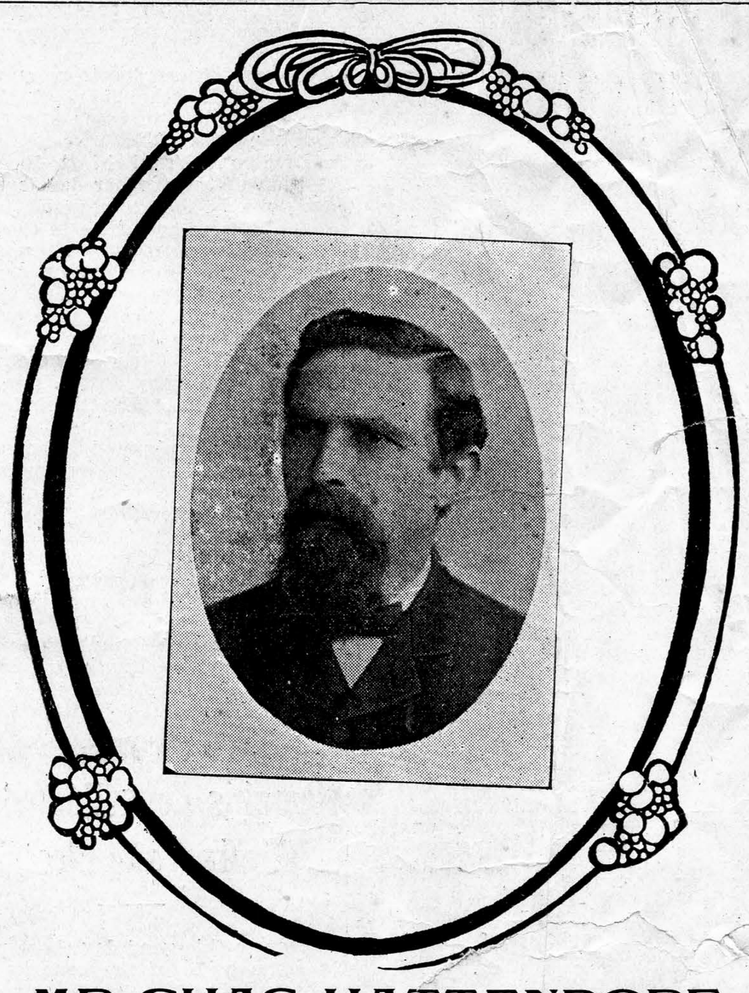
No. 2882—Before W. T. Bond, J. P., for Shelby County, Tenn., S. Levy vs. W. B. Macklin.

In this cause an attachment having been sued out under Section 3455 of the Code of Tennessee, and returned levied upon the property of the defendent, and affidavit having been made that defendant is indebted to the plaintiff in the sum of $32.50 and costs and interests, due by account, and that the claim is just, and that the defendant is a non-resident of the State of Tennessee, it is therefore ordered that said defendant make his personal appearance before me on the 27th day of March, at 12 o'clock M., at my office, No. 65 Madison street, Memphis, Tenn., and defend said attachment suit within the time prescribed by law, or the same will be proceeded with ex-parte; and that a copy of this order be published once a week for four weeks in the Jewish Spectator.

This the 2d day of March, 1905.

W. T. BOND, J. P.

"There's nothing half so sweet in life as love's young dream."



MR. CHAS. HATTENDORF

Sexton Congregation "Children of Israel"

Mr. Chas. Hattendorf, the subject of this sketch, was born in Oldenburg, Germany, in the year 1840. In 1862 Mr. Hattendorf located in Memphis and during the forty-three years of his residence here he has made many warm friends, as he has the happy faculty of making friends of every acquaintance and is a thorough and elegant gentleman. He was engaged in the meat market business for thirty years,

Mr. Hattendorf has been sexton of the Congregation "Children of Israel" for three years, and has at all times made a faithful and efficient sexton, always displaying great pride in all of his undertakings.

In 1869 he was married to Miss Alice Mook, of this city, and they are the parents of four children, Mr. Jos. Hattendorf, chief clerk in the general freight office of the I. C. railroad; Mr. Albert Hattendorf, a salesman at Samuel Mook & Co.'s; Mrs. D. Bloom, of Walnut Ridge, Ark., and Mrs. M. Bloom, of Nashville, Ark.

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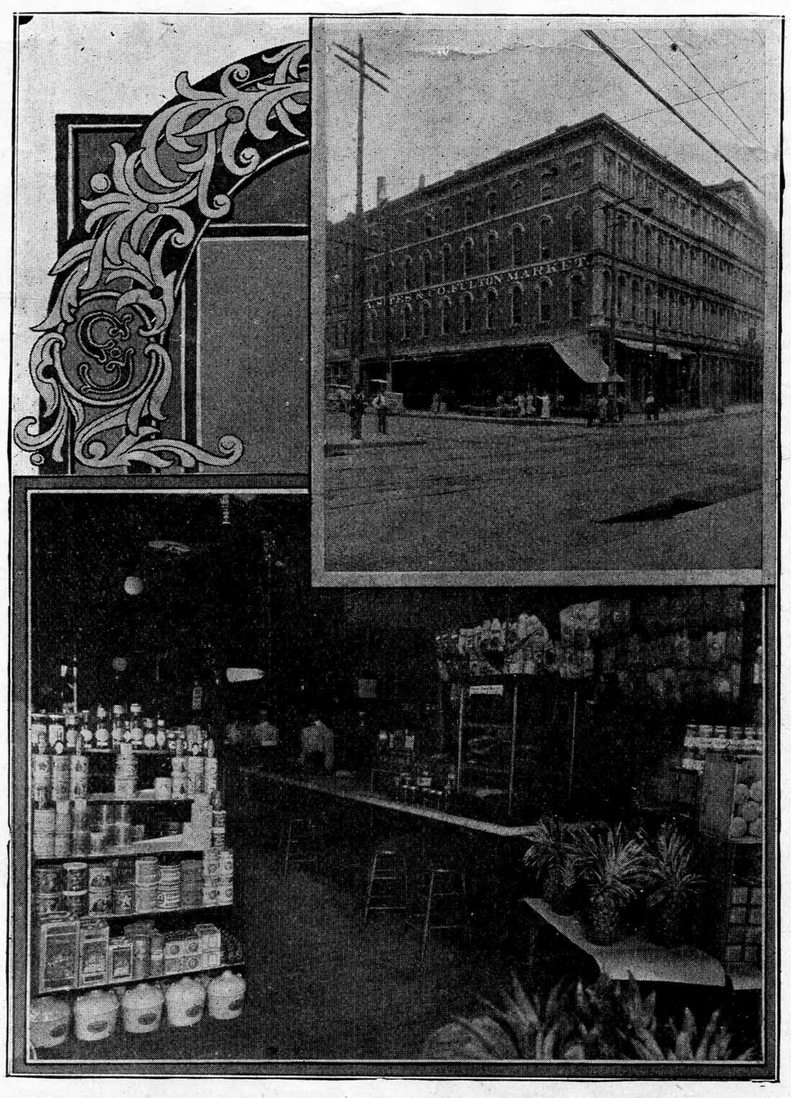

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PROGRESS OF THE CHAUTAUQUA.

A special meeting of the officials of the Jewish Chautauqua Society was held in New York City, Sunday, February 19, 1905, at the Hebrew Charities Building, 356 Second avenue. It was one of the largest and most important sessions ever held. The president, Mr. Jacob Cimbel, of Philadelphia, presided. Those present were the chancellor, Rev. Dr. Henry Berkowitz, of Philadelphia; the secretary, Mr. Isaac Hassler, Mr. George W. Ochs, Miss Ella Jacobs, Miss Corinne B. Arnold, Mrs. Fannie Muhr, of Philadelphia; Prof. Morris Loeb, Mr. Marcus M. Marks, Miss Rose Sommerfield, Mr. Solomon Sulzberger, Mr. Milton Goldsmith, Miss Julia Richman, Dr. Lee K. Frankel, of New York; Mrs. S. Lesser, of Augusta, Ga.

After the reading of the minutes by the secretary, the report of the "Department of Pedagogy" was presented by Miss Ella Jacobs.

The committee on the formation of an "exhibit of materials and appliances serviceable for use in religious schools" next brought forward the results of the labors carried on since the last assembly. Mr. Julius Greenstone, Miss Ella Jacobs, Miss Corinne B. Arnold and Mr. Chas. Heidelberger had constituted this committee under the general direction of the chancellor. A most interesting collection of these objects has been made, consisting of a list of all ceremonials and ritual materials used in Jewish life, which constitutes the first item of this exhibit; second, manuscript for illustrative descriptive circular, with bibliography, telling how the same is to be used for educational purposes; third, a list of pictures for illustrating Biblical lessons and for the decoration of the religious schools; fourth, a list of lantern slides for visual instruction in Jewish history and customs; fifth, Bibliography for religious school libraries, for teachers and pupils; sixth, library plans and methods; seventh, text-books, reference books, etc., for religious schools. This exhibit, when completed, is to serve at the assemblies, Central Conference of American Rabbis, and other conventions, and to be sent on application, to individual schools, as practical object lessons. Various objects and appliances are to be loaned or sold through the agency of the society. A fund of five hundred dollars will be required to create this exhibit. Dr. Schechter and other members of the board have enthusiastically advocated the plan and pledged themselves to raise the necessary funds. The report was accepted and the committee instructed to carry out the plans.

Several other reports were presented concerning the financial affairs of the society and in favor of active canvassing.

Dr. Lee K. Frankel introduced a discussion of the further development of the work of the Chautauqua, insisting that the time had come in the history of the movement when it was necessary that some one person should devote himself exclusively to the practical labors of propaganda. The society had been dependent hitherto on the voluntary efforts of the chancellor and the secretary and a few others. Its growth had been limited on this account.

After an animated discussion of these suggestions, it was resolved that the Executive Council be empowered to secure the services of some person to be known as the "general secretary" to fulfill these various duties, and that the remuneration for this office be made the first charge against the annual income of the society.

The business having been concluded, the members spent a social half hour in informal consideration of the future welfare of the Jewish Chautauqua.

Memphis Consolidated Gas and Electric Co.

Even to this good day there prevails in some parts of the country an impression that the South has not the capital nor the men of affairs capable of developing large business enterprises, and the belief is entertained that what the South needs is an infusion not only of Northern capital, but also of Northern brains, push and enterprise in order to carry on the large undertakings of this section.

That idea is erroneous in important particulars. It is true that the South needs and welcomes Northern capital and Northern business; but it is at the same time true that this section is not as poverty stricken as it was in the years immediately following the civil war. There is capital here for many of the large local enterprises. And it is likewise true that the Southern men, when necessity demands it, have shown themselves to be as capable managers and financiers as the most skillful of their Northern competitors in the industrial race.

This is well demonstrated in a review of the history of the Memphis Consolidated Electric and Gas Company, and of him whose name has been most prominently associated with the career of that most important corporation.

The Memphis Consolidated Electric and Gas Company, devoted to the furnishing of electrical current for lighting and power purposes, is one of the pioneer Southern enterprises along the line of electrical exploitation. It is also one of the largest companies of its kind now doing business.

It was founded, developed and is yet managed and controlled by Gen. S. T. Carnes, who was born in West Tennessee, and has never lived outside of this State.

The business of this company was started in Memphis in a small way by Gen. Carnes in 1883. It was then known as the Brush Electric Light Company, and Gen. Carnes was its manager, he having associated with him a few other Memphis people who had faith in the future of electricity.



MISS HAZEL LOWRY
In "Running For Office," at the Bijou Next Week

The growth of the company's interests has been steady and rapid ever since, due to a combination of causes not the least potent of which has been the energy and push of the man at the head of the company. No expense has been spared to keep the equipment of the plant up to the latest standard of improvement in the way of electrical devices. The power house on Beal and Myrtle streets is one of the most complete in the entire country, and the machinery is of the most powerful type.

Any narrative of the Memphis Consolidated Electric and Gas Company would be incomplete without a more particular reference to the career of its founder, Gen. S. T. Carnes. He is the son of one of the pioneers of West Tennessee, and was born in Hardeman county in 1850. His inclinations in early life were toward a military career, and he was educated with that end in view, as a result of which he has gained world-wide fame as a tactician. For many years he had control of the militia forces of Tennessee in the capacity of brigadier general. His father before him had been at the head of the State militia. In 1878 S. T. Carnes was chosen captain of the Chickasaw Guards, the leading militia company of this city. Under his talented and energetic drilling the company acquired a fame that was not confined to national boundaries. The company traveled to all parts of the United States and defeated all the crack military organizations in competitive drills on many a hard-fought field. In 1881 Gen. Carnes married Miss Kate Kerr, herself a woman of extraordinary musical accomplishments, and a fine family has been born to bless the union.

No! mothers of Israel: let us ever train our children for a future, and strengthen them for sorrow, as well as for joy.

—Grace Aquilar.

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National Bank of Commerce
Memphis, Tennessee
Capital $500,000 Surplus $100,000

STATEMENT OF
National Bank of Commerce
AT CLOSE OF BUSINESS
Memphis, Tenn., January 11, 1905

ASSETS		LIABILITIES	
Loans and Discounts	$1,965,141.97	Capital	$ 500,000.00
U. S. Bonds	680,000.00	Surplus	100,000 00
Other Bonds and Securities	319,108.26	Undivided Profits	121,424.92
Real Estate	94,893.50	Fund for Taxes	21,036.82
Due from Treasurer U. S.	25,000 00	Circulation	500,000.00
Cash and Sight Exchange	2,102,890.59	Deposits	3,944,572.58
	$5,187,034.32		$5,187,034.32

G. W. MACRAE, President
H. M. NEELY, Vice President
E. L. MENAGER, Secretary and Treasurer
E. B. McHENRY, Ass't Sec'y and Treas.

CONDITION OF
Memphis Savings Bank
MEMPHIS, TENN.
At close of business December 31, 1904

ASSETS		LIABILITIES	
Discounts	$ 568,995.81	Capital Stock	$ 50,000.00
Bonds and Stocks	711,017.90	Contingent Fund	11,254.22
Real Estate	9,215.70	Deposits	1,341,135.31
Furniture and Fixtures	3,126.75		
Cash	34,729.02		
Due from Banks	75,304.35		
	$1,402,389.53		$1,402,389.53

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Jewish Calendar.

5665-1905.

Saturday, Jan. 7	New Moon Sh'bat.
Monday, Feb. 6	New Moon Adar.
Wednesday, Mar 8	New Moon 2d Adar.
Tuesday Mar. 21	Purim.
Thursday, April 6	New Moon Nissan.
Thursday, April 20	1st Day of Passover.
Wednesday, April 26.	7th Day of Passover.
Saturday, May 6	New Moon Iyar.
Tuesday, May 23	Lag B'Omer
Sunday, June 4	New Moon Sivan.
Friday, June 9	1st Day of Shevuoth.
Tuesday, July 4	New Moon Tammuz.
Thursday, July 20	Fast of Tammuz.
Wednesday, Aug. 2	New Moon Ab.
Thursday, Aug. 10	Fast of Ab.
Friday, Sept 1	New Moon Ellul.
Saturday, Sept. 30	New Year (5666).

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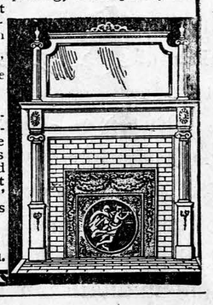

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is an eight-page, wide-awake family newspaper devoted to Judaism, to literature and science in general, and to the mental culture and progress of the Jews in America. It is the only paper of its kind published in the South, having an extensive circulation. Only first-class advertisements solicited Published weekly—every Friday. It contains the latest Local, Domestic and Foreign News and presents articles and contributions of a varied and interesting character from the most reliable and authentic sources.

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FRIDAY, MARCH 31, 1905.



יובל היה תהיה לכם

A jubilee it shall be unto you.
—Leviticus 25:10.

The Golden Jubilee of a congregation is always an important event and joyful occasion. The congregation "Children of Israel" has reached the half-century mark of its existence, and as the editor of this journal has been the spiritual guide of that congregation for thirty-four years out of the fifty it is but proper and becoming that this beautiful souvenir edition of the SPECTATOR be issued. This happy occasion is also a source of pleasure to the members of other congregations throughout the land, for Israel is one brotherhood, and as all congregations have the same sacred task, the same ideals, the same forces and auxiliaries in the great mission of Judaism—there is evidently in consequence a great affinity of hearts and souls. Those congregations in the South, though few in number, who have already celebrated their golden jubilee will rejoice in remembering the happiness and joy which was vouchsafed to them, and the congregations who have not yet reached the *annus magnus* of the *Shenass Ha' Yovel* will gather new faith and new hope in the anticipation that, life and strength remaining, they will also make the semi-centennial of their congregation a holiday to young and old.

WE congratulate the congregation [illegible] Israel" of Natchez and their [illegible] the occasion of the dedication [illegible] temple. Fire destroyed [illegible] house of worship; the flame of enthusiasm kindling the optimistic faith and hope of the Natchez people it up again. We regret that we could not respond to the kind invitation to assist in the dedication, but we are rejoicing in the consummation of the hapyy event and hope that the glory of the second temple may prove greater than that of the first.

THE Constitution Grand Lodge of the Order B'nai B'rith, which international body met in New Orleans, adjourned after a session lasting almost five days. No delegates from abroad—Districts No. 8, 9 and 10 were represented by proxies. It appears that no perfect alignment exists between the Grand Lodges of Europe and those in the United States. It is to be deplored that the proposition to abolish secrecy as one of the characteristics of the organization was defeated. It is an objectionable feature. In Europe the B'nai B'rith do not want it and in the United States they do not need it. The most thoughtful and most enlightened Israelites hold that in a country like ours no Jewish *secret* order has a *rsison d'etre* and the altruistic aims and objects which now constitute the central force and motive power of the association certainly need not the frail frame of secrecy to attract the world. "The International Union of B'nai B'rith" would be as good a title as the Independent *Order* of B'nai B'rith, yet for the next five years no such salutary change can be made. The immigration question received considerable attention and there is no doubt that the lodges and grand lodges of the order will continue, by virtue of well organized, systematic methods, to help the cause of the poor, expatriated immigrants and to [illegible]ieve the congestion of the Ghettos, especially of that in New York. It would have therefore been well if a resident of New York or Philadelphia could have been chosen president of the Executive Committee of the order, because he would have been in direct touch and personal contact with all the agencies so helpful to the immigration of Russian, Galician and Roumanian Jews—but it seems that no such Ben B'rith, willing to do what the much lamented Leo N. Levi did, could be brought forward, and Bro. Adolph Kraus of Chicago, who, among the Sons of the Covenant, is one of the ablest and most efficient leaders, was elected. Very likely that with the assistance of the other members of the Executive Board he may succeed to minimize the disadvantages and achieve success in his official career. The retiring president, Hon. Simon Wolf, who declined a re-election, did nobly in the performance of his duty, and his excellent message, of which part is published in this number of the SPECTATOR, gives evidence of the zeal, energy and wisdom in leading the B'nai B'rith Order onward and upward in its noble mission.

IF religion stands for anything necessarily permanent in human life it must be able to reconcile itself to any possible result in any possible direction of the activity of human thought. To lay down any opinion whatever as a limit, which must never be overpassed, is a violation of mental liberty, sure to defeat its own object in the end; for the history of the human mind, if it proves anything, proves the absolute incapacity of thought to set a limit to itself which cannot be changed by the same authority which originally established it. No religious opinion whatsoever can be held as a positive finality; the attempt to establish such a finality and to commend veneration for it by appeals to the emotions, or anything that is not reason, has always proved a signal failure. It has been asserted ever and anon that the modern teachers of Judaism holding up "the pursuit of all ideal excellency" as its central object, arbitrarily limit the sphere of religion to the world of humanity, that therefore no scope is left for the play of religious emotions which have no discernible relation to ethical improvement, either of self or others; that duty, however largely bestowed, can never take the place of love, aspiration and trust which emotional religion can give.

However, Judaism, whilst essentially asserting the ethical concepts of religiousness as pre-eminent and momentous, is large and comprehensive enough to include all phenomena of religious life as long as they have a theistic principle as their center. To our mind religiousness is *living upwards*, no matter whether the emotions or the intellect are the motive powers, irreligiousness is *living downwards*. Whoever is struggling to reach a higher good than he has yet attained, however dimly it may be conceived, is possessed of the spirit of religiousness. The Christian and the Jew, whose lives are directed upwards, will each suppose the other to be a believer in error, yet the secret inspiration of their lives may still be the same and they may be equally religious. The special type of thought and feeling with which we are internally familiar is no fit standard for the measurement of other lives; justice demands that as far as his character is the subject of censure or admiration, every man shall be judged by his own ideal, not ours. Recognition of the fact that religiousness is of infinite grades of gradual elevation and usefulness, of infinite variety as to form and beauty of manifestation, is now superlatively important. The highest known types of religion include everything that is sweet and lovely, noble, expansive and uplifting in human life. Certainly the conception of religion which modern Judaism unfolds sets a limit nowhere to the upreaching and outreaching powers of the human soul, and renders it impossible for Israelites who are in accord with their religion to entertain any conceit that our own conclusions about religion give us a shadow of right to misjudge our fellowmen whose religiousness is not of our type.

The Dominant Law.

Investigation made by the life insurance experts of New York show that the Hebrew of that city is on the average the most long-lived of all the city's inhabitants.

One of the greatest life insurance actuaries in the world said in a recent interview that the life of an American Jew is by at least 15 per cent. a better insurance risk than the life of any other inhabitant, age and condition being the same.

The insurance experts give various reasons for this remarkable Semitic vitality.

Some say the well known temperance of the Jew accounts largely for his extraordinary longevity.

Others account for it on the Darwinian theory of the survival of the fittest—that species are ultimately modified by the types which survive the longest. Centuries of persecution, they say, have destroyed the weakest of the Hebrew race, and that those who have survived are physically the fittest.

To say all this, however, is to leave out of account the greatest factor—Moses and his laws.

Centuries before medical authority knew the value of sanitation, hundreds of years before Spencer preached the doctrine of rest and relaxation, and centuries before the new psychology discovered the gospel of sane mental living, the great Jewish lawgiver had outlined his systems of sanitary science, of personal cleanliness and sensible rest periods.

Indeed, physicians have not yet entirely appreciated the great value of the Jewish dietary laws.

The health of the Jewish people is the simple, logical outcome of generations of sane thinking and living.

The nation that gave to the world the one Jehovah has taught the race many things besides religion—*Omaha News.*

DR. BLAUSTEIN'S CHARGE.

We are now more positive than ever before that Dr. Blaustein has been the victim of some malicious enemy of our people, and as it is now beyond a reasonable doubt that no such state of affairs as he described exist in the South he ought, as a true, high-minded gentleman, give the source of his information. It is a duty he owes to himself and to the Israelites of the South, for until then the onus of the offensive report rests upon him. We herewith publish two responses, one from Rev. Dr. Geo. Solomon of Savannah, Ga., and one from Rev. Dr. Simon Cohen of Norfolk, Va. The evidence is now all in and we rejoice that the SPECTATOR has been instrumental in proving that our Jewish communities in the South did not tolerate the immoral traffic with Jewish immigrants girls and that the public verdict is *Not Guilty!*

SAVANNAH, Ga., March 15, 1905.

Dr. M. Samfield, Editor JEWISH SPECTATOR, Memphis, Tenn.:

My Dear Colleague—In response to your recent communication regarding the matter of "Jewish White Slave" traffic, I wish to say that while I have read a great deal about it in the Jewish press and the lodge reports, here in Savannah, a seaport, and the home of probably 3500 Jews, 2500 of whom are of the immigrant class, generally, though erroneously, classed as Russian Jews, I have not been able to find a trace of this. Not only have I heard nothing casually, but after careful consultation with those in a position to know I have secured testimony to the effect that *there is absolutely nothing of the kind going on here.* Ten years' residence in the South, during which I have come in very close touch with probably 90 per cent. of the Jewish communities of this section, convinces me that such a thing could not be permitted to exist. While Savannah is not by a great deal the largest city in the South, nor even the largest community of Jews, it has probably the largest proportionate Jewish population, and as a seaport such evils would naturally be more prevalent here than elsewhere. It is therefore a great satisfaction to me to be able to say that *there is absolutely nothing to indicate any sign of immorality among our immigrant Jewish women here.* Most cheerfully do I give you this report and am more than willing that you publish it over my signature.

Fraternally yours,
GEORGE SOLOMON.



MR. ED BARINDS.

One of the Original Incorporators of Congregation "Children of Israel."

NORFOLK, VA.

Rev. Dr. Simon R. Cohen of Norfolk, Va., writes that whilst he does not believe "that Dr. Blaustein intended to cast a slur upon the South" by the assertion that those Jewish girls were brought to the Southern States, he, as a resident of Norfolk, could state emphatically that in that city no such state of affairs exist. Rabbi Cohen has positive knowledge that if any girl is brought to Norfolk for immoral purposes the mayor of the city, the chief of police and detective force unite in their efforts to return her immediately to the city from which she was brought.

Yes, things are hard sometimes. And we must live on and bear God's will. Because He makes a plan for us, and there will be always something coming, we cannot tell, day by day, what may be, only He never forgets us or leaves anything out.—*Mrs. A. D. T. Whitney.*

DR. DEUTSCH'S PASSPORT.

Reply of that Erudite Scholar to the Editorial Comment of the "Spectator."

The following communication has been received from Dr. G. Deutsch, upon whose action regarding the acceptance of a passport vised by the Russian Consul we commented editorially in last week's SPECTATOR:

Editor JEWISH SPECTATOR:

CINCINNATI, O., March 14, 1905.

Sir—In your issue of the 10th inst. you comment rather unfavorably on my going to Russia as long as the right of all foreign Jews to freedom of travel is not recognized by the Czar's government. You contrast my action in this case with "the noble act of a prominent and wealthy Jew in Germany," who refused to enter Russia until this question would be settled on principle.

That different people have different opinions is willingly conceded, but it is a fact nevertheless that the new commercial treaty between Germany and Russia merely provides that the Jewish merchants of Germany should receive their passports for the same time and at the same fee as their Christian fellow-citizens, while formerly they had to pay double the amount and received their passports for three months only, instead of six months, granted to Christian merchants. This new treaty does not touch the prohibition to enter the Cossack territory, nor does it grant freedom of travel to Jews who are not merchants. Still, German Jewish merchants have traveled before in Russia, and will travel now, and it would seem an unreasonable demand that they should neglect their business opportunities on account of a political demonstration the practical value of which is very questionable. Or should every Bavarian Jew before 1861 have refused to marry unless the restrictions on the marriage of the Jews, the "Matrikel," were abolished?

The case of a prominent German Jew, cited by you, who refused to enter Russia as long as the present legal conditions exist, is unknown to me, which, of course, does not mean that the fact is not correct. If, however, your memory did not mislead you, the case must have been different from mine. In order to refuse going to Russia, the man must have been invited to go there, which was not my case. I remember that for the attendants at a medical congress which was held in Moscow some years ago, the restrictions on the travel of the Jews were suspended. Perhaps it was then that a prominent Jew refused to attend. I also remember that M. Marion H. Speilman, the London art critic, refused to accept an appointment of his government to act as commissioner at an art exposition in Russia, because he would not accept a favor which others could not claim as a right. On the other hand, I know of a prominent Jewish author in Germany who told me personally that he traveled in Russia on a false passport. This is just exactly what I refused to do.

My case is simply that of a business man. I wish to go to Russia for the sake of certain studies. Should I wait for the milienium? Would such a Quixotic step do anybody any good? On the other hand, I believe that my case has established a valuable precedent. I have asked for a vise of my passport, which was done in compliance with the laws of Russia, incumbent upon every foreigner, Jew and non-Jew alike alike. This vise was refused to me on account of my religion. I complained of this unjust treatment to my government, and within nine days my demand was granted. There is no reason why not every other American Jew, merchant, student or tourist, should take the same step and secure the recognition of his rights as an American citizen. Thus Russia would have to give up the present practice of discriminating against American citizens on the ground of their faith; other foreign countries would naturally demand that their citizens should be treated on an equal footing with those of the United States, and finally, as was the case in Switzerland, the Russian government could not withhold from her any Jewish subjects the rights granted to those of other countries.

Yours truly,
G. DEUTSCH.

CONSTITUTION GRAND LODGE

I. O. B. B.

Meet in Quinquennial Session in New Orleans.

Committees Appointed and President's Message Read at the First Session.

The Constitutional Lodge, Independent Order B'nai B'rith, was called to order in New Orleans in quintennial session by President Simon Wolf, of Washington, D. C., on last Sunday morning, March 19th.

The morning session was almost entirely devoted to speeches of welcome and responses thereto.

The State of Louisiana, the city of New Orleans, the Masonic fraternity and District Grand Lodge No. 7, through their accredited representatives, all extended to the delegates the most cordial greetings.

Among the speakers were: Gov. Blanchard, Hon. Charles F. Buck, Hon. J. F. C. Waldo, Hon. Simon Wolf of Washington, D. C., Joseph Hirsh of Vicksburg, Miss., Godcheaux A. Levi of Victoria, Tex., brother of the lamented Leo N. Levi; Archibald Marx of New Orleans, and Jacob Singer of Philadelphia, Pa.

Sunday Afternoon Session.

The convention reassembled at 3:30. The Committee on Credentials presented the names of the delegates entitled to seats in the convention, all with power to vote, except the four delegates representing Austria, who were not due to arrive until at night. The names reported were the following:

District No. 1.—M. Thalmessinger, Sol Sulzberger, New York; J. B. Klein, Bridgeport, Conn.; Charles Hartman, Adam Wiener, Emanuel Hertz, Hon. H. M. Goldfogle, Michael Schaap, M. Ellinger, New York; Joseph H. Ullman, New Haven, Conn.; Adolph Fleischman, Albany, N. Y.; Isaac Rosnosky, Boston, Mass.; Julius J. Frank, New York; Henry Cutler, Providence, R. I.

District No. 2.—Jacob Furth, M. A. Marks, Wm. Ornstein, A. Lewinthal, Cleveland, O.; Nathan Drucker, Jacob Trost, Victor Abraham, Cincinnati, O.; Alfred Muller, Meyer Friedman, Denver, Col.; Sol S. Kiser, Indianapolis, Ind.; Leon Block, Kansas City, Mo.; Samuel Bowman, St. Louis, Mo.; Nathan M. Uri, Louisville, Ky.

District No. 3.—Jacob Singer, Joseph W. Salus, Philadelphia, Pa.; Jos. W. Coons, Wilkesbarre, Pa.; Fred L. Wormser, Scranton, Pa.; Isidore Rosenthal, Lancaster, Pa.; A. S. Anspacher, Newark, N. J.

District No. 4.—Marcus Levy, Abraham Jonas, Lucius L. Solomons, Albert Elkins, E. I. Wolfe, Jacob Greembaum, I. J. Ascheim, Max Goldberg.

District No. 5.—Simon Wolf, Washington, D. C.; L. C. Levy, Columbus, Ga.; Joseph Salabes, Baltimore, Md.; E. N. Calisch, Richmond, Va.

District No. 6.—Adolph Krans, Hon. Philip Stein, Israel Cowen, M. W. Hirsh, Chicago, Ill.; Adolph Freund, Detroit, Mich.; Hon. Sam Folz, Kalamazoo, Mich.; Sig Livingston, Bloomington, Ill.; ——— Tausig, Peoria, Ill.; Max Ascher, Milwaukee, Wis.

District No. 7.—Archibald A. Marx, New Orleans; Joseph Hirsh, Vicksburg, Miss.; Godcheaux A. Levi, Victoria, Tex.; Jacques Loeb, Montgomery, Ala.; Henry Hanan, Mobile, Ala.; Louis Wolsey, Little Rock, Ark.; Chas. Frenkel, Galveston, Tex.; Charles Rosen, New Orleans; S. C. Eldridge, San Antonio, Tex.; A. Greenhut, Pensacola Fla.; Rev. M. Samfield, Memphis, Tenn.; C. F. Moritz, Montgomery, Ala.

District No. 8.—No representative.

District No. 9.—Joseph Hirsch, Atlanta, Ga.; Sol Weil.

District No. 10.—E. A. Waxelbaum, Solomon Marx, Martin Emerich, Bernard Glick.

The following vice-presidents were chosen: J. B. Klein, District No. 1; Nathan Drucker, District No. 2; Isidore Rosenthal, District No. 3; E. N. Calesch, District No. 5; Samuel Folz, District No. 6; Jacques Loeb, District No. 7.

Monday Morning.

The second day of the convention (Monday) was opened with prayer by Rev. Dr. Samfield, Memphis, Tenn., and after reading the minutes, the president of the order read his message, as follows:

PRESIDENT'S MESSAGE.

To the Most Worthy, the Constitution Grand Lodge of the Independent Order of B'nai B'rith, in Convention Assembled:

For the first time in the history of the Independent Order of B'nai B'rith, the Constitution Grand Lodge convenes under circumstances that cause each and every one to feel the keenest and sincerest sorrow. At the late convention held in the city of Chicago in the year 1900, a member of the order who had made himself beloved and conspicuous by his ability and by his sterling qualities, and who was in the very prime of manhood, was elected President of the Executive Committee of the order. No one at that time dreamed that when the time should come for him to render an official account of his stewardship, he would be no longer among the living. Yet the inexorable decree of an all wise Providence has sumomned that fearless leader at the very time when his services were most needed, when his ability would have aroused to still greater height of accomplishment not only the Brotherhood, but the Jewish world. Leo N. Levi, patriotic American, sincere Jew, devoted B'nai B'rith, loving husband, affectionate father, accomplished lawyer and jurist, kind and sincere friend, public spirited citizen, statesman of great repute, was summoned to his eternal rest on the 13th day of January, 1904. The record of his achievements while President of the Executive Committee is



Mr. Adolph Kraus
Of Chicago, Ill.,
President-Elect of Constitution Grand Lodge I. O. B. B.

yet fresh in the memory of the Order, and I am sure will be perpetuated to unborn generations as an incentive and example. The Executive Committee of the Order, the District Grand Lodges, the subordinate lodges, and, indeed, the Jewish community generally, have paid loving tribute to his worth and merit, and honored themselves in so doing.

Nevertheless, it is proper and meet that this General Convention of the Order should in some way testify its high appreciation of the splendid characteristics our late brother possessed so as to demonstrate in a lasting and enduring manner the fact that while republics may be ungrateful, the Independent Order of B'nai B'rith shows its affection for the man and brother, so that those who are to come after us will not need to ask who Leo N. Levi was, but will have the evidence in hand to prove, that in an age of so-called materialism, an American citizen of Jewish faith lived, who gave more than money, *who gave himself* unselfishly, to the cause of humanity. The sudden death of our dear and lamented leader came as a shock, and for the moment paralyzed the energies and efforts of one and all.

Brother Jacob Furth, by virtue of his office as Vice-President, assumed the duties made necessary by the untimely death, and did in a most creditable manner what the circumstances required. The Executive Committee met in the City of New York on the 14th day of February, 1904, and, by a unanimous vote, elected me as Chairman for the unexpired term.

In this connection I bring to the attention of the General Convention the fact that there is nothing in the constitution which provides for the duties of the Vice-President—an omission due, no doubt, to the fact that we have never needed the Vice-President in an official capacity. The constitution should be so amended as to simply authorize that the Vice-President, in the absence of the President, caused by his death, resignation, or otherwise, should assume the duties of the President, which would naturally lead to the selection of a Vice-President of equal ability with the President; not that for a moment the need of such a provision has been felt in the present instance. Brother Furth's ability and singleness of purpose on and in behalf of the Order are too well known and appreciated.

The assumption of this important duty found me, of course, unprepared, but not ignorant of what the position required. Fortunately, in many directions that concerned the welfare and achievement of the Order of B'nai B'rith, I had been a co-laborer, and had contributed my quota to its development, and while I am sure others might have been selected who could have brought greater ability, none could have been more devoted and sincere in purpose for the highest aims and objects of the Order than myself. I have had but one ambition in stepping into the breach, and that was to carry forward the work planned and outlined by Brother Levi, and to cement into closer union and greater harmony all of the elements of American Judaism. If, in the limited time I have been Chairman of the Executive Committtee, I have succeeded in this direction, I am more than compensated for the confidence and trust reposed in me by the Executive Committee.

IMMIGRATION AND REMOVAL WORK.

In the past five years there have immigrated into this country, according to official reports, over 4,000,000 persons. Of this number at least one-tenth have been Jews, and of this Jewish immigration eighty per cent has remained in the city of New York. In considering the situation, we must not forget that, according to the Jewish year book, compiled by the Jewish Publication Society of the United States, there are at present 1,350,000 Jews in the United States, and that therefore in the last five years one-fourth of that entire population has come to our shores, while three-fourths came in practically one hundred years and more.

We naturally inquire what has caused this abnormal and extraordinary influx of foreign population, and we can trace it to but one source—persecutions in the land of their birth and fear of a recurrence of such tragedies as were enacted at Kishineff. How to control this tide of immigration is one of the great problems of the age. It cannot be solved in a day, nor can it be successfully dealt with by the people of the United States alone. There must be concert of action on the part of the civilized governments of the world to bring about such reform in Russia, Roumania and Austria as will prevent immigration, other than that which comes naturally. Scanning the list of immigrants, we find that immigration from Germany, France and England is very light indeed, proving conclusively that it is persecution and terrorism, and a desire to escape conscription in consequence of the war in the East, that brings to our hospitable shores this tremendous outpouring of Europe; but since we cannot stay these conditions, and as there is no desire on the part of the people of the United States to be unfaithful to their traditions, we must, of course, care for and see to the distribution of those who flock into the city of New York, and whose condition is of such a character that it appeals to each and every one, not only for the sake of the individual immigrant, but for the sake of the Jews at large, and for the best interests of our country. It was a prophetic vision of this duty that impelled the late Leo N. Levi to assist in the organizing of the Removal Bureau in the city of New York, and to aid in its work by making the Order of B'nai B'rith the means and medium of distribution. Thus every lodge of the Order in the United States became an agent, to secure employment and to watch and care for the welfare and prosperity of the immigrants. In this way within the last five years there have been transferred into all parts of the United States between 16,000 and 17,000 persons, 2,000 of whom have returned to New York from the various places to which they were distributed.

Complaint has been made by many persons who are in hearty accord and full sympathy with the removal work, that the persons distributed are mostly traders—consumers and not producers. The report of the Industrial Committee, of which Mr. Cyrus Sulzberger is chairman, proves conclusively that in almost every instance, mechanics, artisans and laborers have been sent, instead of the class to which such serious objection is made.

It is most gratifying that the Order has been thus helpful and has evidenced by its zeal and disinterested work that it grasped the situation, and was ready to aid in solving this very important problem. The result of the distribution is most gratifying. Reports from each city and town where immigrants have been distributed show that the character of the immigrants is healthy, and that by their probity, integrity and economy they are adding to the wealth of the nation and to the glory of our people.

The number, however, so far distributed, is small in comparison to those who remain in the congested conditions of New York City. More work is absolutely necessary, greater interest must be manifested. Unselfishly and devotedly the men and women of our faith must co-operate, so that we shall have peace and happiness among our own people, and prove to our fellow citizens of other faiths that, while discharging the duties incident to our citizenship, we are in addition caring for our own brethren.

The Order of B'nai B'rith is vitally interested in this question, for, as a basic principle, the problem of immigration played the most important part in its inception. The founders of the Order were aware at that remote period how necessary it was to create the means of uplifting, elevating and educating the incoming immigration. And if this was true of the inception, how much more is it true at this time. In those days immigration came like a rivulet; now it comes like a mighty ocean, and unless we closely study the charts of that ocean the Ship of State may become wrecked.

It is for this Convention, by affirmative action, not only to approve what has been done in the last five years along these lines, but also to stimulate and increase by word and deed each and every one who is concerned for the welfare of his fellow men.

Prof. Blaustein is a member of the order, and he fully indorses all of our work, and his letter vindicates in every essential the claim made by the friends of our co-religionists, and is an object lesson to the anti-semite, not of other faiths, but our own.



Rabbi Isaac M. Wise

Who Dedicated Both Places of Worship of Congregation "Children of Israel" and the Fifth Anniversary of whose Death Occurred on the Same Date as its Golden Jubilee---Sunday, March 26th.

How the Jewish Immigrants in New York Help Themselves.

On the lower East Side, which is bounded by Houston street on the north and the Bowery on the west, there are about 300,000 Jews, mostly immigrants who have lived in the country not longer than five years. Considering the fact that they come from countries of oppression where they had no opportunities, it is wonderful to note how quickly they grasp the American spirit. It is generally thought that Yiddish is the language of the East Side. Fortunately, however, it is very difficult to get along on the East Side without the knowledge of English. The children attend public school. It has been remarked that one of the reasons why there is no room in the schools on the lower East Side is that the children do not, as a rule, leave school before graduating, thus disproving the charge that the Jews are in favor of child labor. The high schools, the Normal College and the College of the City of New York have a very large percentage of Jewish young men and young women from the lower East Side. Their number in the College of the City of New York is so large that the college has been humorously named "Jews' College." Many East Side students are to be found in Columbia University, and the various professional schools in the city of New York. It is inspiring indeed to see how the children of the immigarnts, while they work, eat and sleep on the lower East Side, march every morning to what is called the "uptown section" of the city, to drink there from the fountains of knowledge, and in the evening carry to what is called the "Ghetto" American ideas and ideals.

A house-to-house census of the lower East Side, taken in the spring of 1902, shows that in that section of the city, which extends over a territory of about one square mile, the people have the following institutions of their own: 306 synagogues, 323 chedorim (Hebrew schools), 10 Regents' preparatory schools, 5 conservatories of music, 72 social and literary centers, 4 Jewish theaters, and the following charitable and philanthropic institutions, founded and supported by the people themselves: Four Talmud Torah, several Talmudic and Rabbinical schools, United Hebrew Charities, the Jewish Endeavor Society, Israelite Alliance of America, Council, secret fraternal organizations, Young Men's Benevolent Society, New Era Club, the Benjamin Ans Missionary School, Hebrew Immigrant Aid Society, the Educational League, the Young Men's Educational League, Hachnosas Orchim, Shelterin Home for Immigrants, Beth Israel Hospital, Free Burial Society, Hebrew Free Loan Association, Downtown United Hebrew Charities, Daughters of Jacob, House for Aged and Infirm.

Only a quarter of a century has passed since the Jews from Eastern Europe began to come in considerable numbers to this country, and they are to be found today in all walks of life. Since January 1, 1902, as many as seven new banking houses were opened on the lower East Side. The place of business on Broadway, Wooster street, Greene street, and other streets of great industries, have a preponderance of names indicating Eastern European origin. Many of the teachers in the public schools, as well as in the schools of art and music throughout the city, are the sons and the daughters of immigrants from Eastern Europe. They are well represented also in the medical and legal professions, and a large number of them work in offices of architects, engineers, and have their quota in the offices of every city department. Not only do the young people improve themselves educationally and otherwise, but the masses, too, try to educate themselves in every respect. Every evening in the week, more especially Friday, Saturday and Sunday evenings, numerous lectures are given in Yiddish and Russian, and also in English, covering a wide range of subjects.

A great factor for the Americanization of the adult immigrant is the Yiddish press. There are six daily papers, each standing for a different idea and shade of opinion. The aggregate circulation of the six papers amounts to about three hundred thousand. It is remarkable to note that the only trust formed by the people of the lower East Side is that of the Society for the Publication of Hebrew and Yiddish Books, and, to a certain degree also, the Yiddish press.

Although the immigrants from Eastern Europe have not lived long enough in the country to become fully identified with American interests, yet a great spirit of patriotism was displayed by them during the Spanish-American war. In the summer of 1898, at the conscription station at the Educational Alliance in New York City, 622 Jewish young men, Russians and Roumanians, nearly all of whom had migrated to America because they refused to serve in the armies of their native lands, gladly and willingly entered as volunteers for the honor and the glory of the country of their adoption.

The recent Presidential election has shown what an active part the people take in politics and how intelligently and how independently they vote.

Counting what is required to support all the organized institutions named above and adding to it what the people spend privately for their own advancement and amelioration of their own condition, such as receiving and helping the thousands of immigrants

CONTINUED ON NEXT PAGE

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Beatrice - -	Julia Marlowe		Juliet - -	Julia Marlowe	

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CONSTITUTION GRAND LODGE

I. O. B. B.

CONTINUED FROM PRECEEDING PAGE.

who come to New York year in and year out, even though many an immigrant becomes a burden to the United Hebrew Charities, yet a small number of them only, say from three to four thousand a year, become objects of charity, the bulk of immigration, which for the past six years averaged about 50,000 per annum, are aided by their relatives, friends and countrymen residing on the lower East Side, sending aid to relatives abroad, the tuition fees paid out by East Siders in universities and professional schools, private lessons in music, art and other accomplishments, aiding poor students, subscriptions to papers and magazines, private libraries, attendance upon theaters, concerts, celebrations, etc., the figure may amount to about $3,000,000 a year.

Considering all this, we need not to become alarmed at the large influx of Jewish immigration from Eastern Europe. They will find their way into American life even without assistance from outside. They will assimilate in speech, dress, customs and manners; they will learn to understand the meaning of true democracy; they will realize that freedom implies responsibility, and that rights of citizenship are best protected by duties of citizenship; in a word, they will become part and parcel of the American nation, think and feel with Americans, without losing, however, any of the Jewish virtues for the preservation of which our ancestors have sacrificed their lives and all that was dear to them. America is the haven of the Jew, and Judaism will be saved to the world by the children of the immigrants, who flee from the countries of oppression and religious persecution and seek refuge in the land of freedom and religious liberty.

CONSOLIDATION.

I must refer to Denver City Lodge, and no doubt this is equally true of the lodge in Louisville, Cleveland, and other parts of the country where the order is assimilated and concentrated into one body. The Denver lodge stands today at the forefront by virtue of its membership, which is constantly active and alive to the duties of the order, and brings home to the attention of the non-members the splendid work the order has accomplished and is accomplishing. There is no reason for so many lodges in New York, Philadelphia, Chicago and San Francisco. It is not only on the score of activity, but on the score of economy. Consolidation would mean one secretary instead of seven, and other expenses incident to separate organization would be lopped off. The money thus saved could be used for philanthropic purposes, which would add additional luster to the order. Aside from all that, a strong organization produces an intense rivalry and good will among its members. Now, some of the lodges, to my personal knowledge, have to reelect persons who have already served two or three terms as president, for want of new material. If these same lodges were merged into one body, there would be ambition to become the president, for that one lodge would represent something, mean something, and could do something. It will also bring to the public meetings the general community, who will thus become educated to the aims and objects of the order; and naturally the mothers and wives of the members making themselves conspicuous and prominent, will feel pride not only in the members of their own family, but in the order itself. Therefore, under all circumstances, let it be not only a declaration of this convention, but, if it can be shaped into legislation, let it be done by all means.

* * *

MEMBERSHIP IN THE UNITED STATES, DEC. 31, 1904.

District Grand Lodge No. 1.....	3,827
District Grand Lodge No. 2.....	3,882
District Grand Lodge No. 3.....	2,057
District Grand Lodge No. 4.....	2,252
District Grand Lodge No. 5.....	901
District Grand Lodge No. 6.....	2,522
District Grand Lodge No. 7.....	3,287
Total	18,728
Membership Dec. 31, 1903.....	17,836
Showing a net gain of.....	1,342
Since December 31, 1904, to March 19, 1905, at least 300 more have been added, making the membership now over	19,000

* * *

The order by virtue of its national and international organization has been active in all matters that concerned the political, social, moral and educational welfare of the Jewish people at home and abroad, and has won by common consent the hearty appreciation of the best men of all faiths. It is today, as it was in days past, a Jewish organization that deals with every question solely from the standpoint of justice and humanity, and yet holding with tenacity to the priceless legacy of our deathless faith. The order strives today for the most essential factor in the great chain of opportunity, namely, unity of forces. The communal problems tax the intelligence, energies, but chiefly the devoted unselfishness of every Jew and Jewess, and to solve them we must not fritter away our strength, but give a strong pull, a long pull and a pull altogether. Organization is the primal number in the equation, and that the Order of B'nai B'rith possesses in a comprehensive and efficient manner.

It can command by a word the united support and effort of 30,000 representative men in all parts of the world, not to upheave or destroy, but to aid, ameliorate, educate and demand at the hands of constituted authority justice and equality, and when it so speaks and acts it does not do so as orthodox or reform Jews, not as citizens of any particular country, but as a great organization that knows not nationality or divisions in creed, but like the country under whose flag it was born harmonizes, blends, absorbs and assimilates to the end of elevating all. Great work lies ahead of us. Development is the watchword. The Jew as a citizen has a double duty to perform. So far he has nobly responded to the call.

It now behooves the young men to strive to work unselfishly and impress the age with their mental and moral virility. Their ancestors builded well and wisely. The monuments of their achievement are visible everywhere. The archives of our own and other governments afford evidence of their statesmanship and patriotism. Let them not stop there and bask in the sunshine of inherited glory, but survey the vast plains of the present, to rise to higher summits of the future. No age has been so prolific with opportunity and no people better equipped than the man Jew who has battled throughout the ages and who, in spite of persecution, bigotry and prejudice, survived all his persecutors, and is today more than ever the highest embodiment of what is humane, conscientious and philanthropic. The order is the great link in this fraternal uprising, and its burnished steel reflects the Fatherhood of God and the Brotherhood of Men. Let us not swerve from the path of duty, but zealously and fearlessly go onward and upward. Let our motto ever be: Country and Duty. Serve God as Americans, free and untrammeled, and transmit to generations unborn the priceless boon of citizenship, free institutions and the right and enjoyment of religious liberty. And now permit me to bid you and the great Brotherhood an official God-speed and affectionate farewell. May the future have wealth and happiness for each and every one, and while my sun of life goes down the western slope, may yours rise in the east full of hope and accomplishment. For the confidence given me, for the love and good will bestowed, I return you the threefold blessing of old. Brethren, God bless you now and forever.

SIMON WOLF, President.

The reading of the message was followed by an enthusiastic demonstration of approval. After the applause had subsided Chairman Levy said:

"Before any official action is taken, I cannot resist the impulse to tender President Wolf, on behalf of the convention and the 19,000 members it represents, our sincere thanks for the maginficent document he has just presented to us. It is a most able and exhaustive review of the work of the order and its future purposes, and gives evidence of being the product of much intellectual and physical effort. When we consider that a man at his age of life has devoted his entire time and eminent ability to the mapping out the course of our future work; when we consider what patient labor and intense thought he must have devoted to the preparation of his splendid message, we cannot but feel that we owe him our lasting gratitude; but when we consider that this document represents but one field of his activities and that the position he has so ably administered not only requires executive ability of a high order, but great physical exertion and fatiguing experiences, we cannot fail but express our admiration for the veteran in the ranks, the noble Jew, who has just addressed you."

Hon. H. M. Goldfagle, chairman, then presented the report of the committee on rules, which, after some little debate, in which all objections were successfully met by Mr. Goldfagle, were unanimously adopted, and ordered printed.

The rules embody no new feature except the abandonment of the committee on the whole, which Delegate Alfred Muller, in the course of debate, characterized as an absurd fiction, which parliamentary bodies had not the courage to depart from. It was time to cast it aside. The convention had no time to waste, he said, on empty forms. This view seemed to meet with general indorsement.

Honor to Mr. Newman.

Chairman Levi: "The speeches made here yesterday indicated that it was necessary for a Jew to die before achieving greatness, and well-deserved eulogies have been paid to Judah P. Benjamin and Judah Touro, but a Jewish citizen of New Orleans has demonstrated that it was not necessary to die to earn the praise and admiration of one's fellowmen. One of the greatest philanthropists of the age, prominent in all movements for the betterment of humanity, Isidore Newman, showed his interest in the constitution Grand Lodge and the humanitarian work it is prosecuting by wiring to Chicago five years ago urging the convention to hold its next session in New Orleans. The convention should take pleasure in honoring such a man and paying him the highest deference in all matters."

The secretary then read an invitation inviting the delegates to attend a reception to be given in their honor at 9:30 tonight at the home of the signers, Mr. and Mrs. Newman.

The invitation was unanimously accepted.

Committee on Message.

On motion of Delegate Kraus, it was ordered that a committee on the president's message be immediately appointed, in order that it might be ready to distribute among the regular standing committees such subjects as fall within their province.

A similar course was adopted with recommend a delegate from its own ranks for a place on the committee, which was done.

The committee on the president's message was named as follows: Leon Block, chairman; Chas. Hartman, F. L. Wormser, Abraham Jonas, E. A. Waxelbaum, Joseph Hirsch, Atlanta; Adolph Freund and Martin Emerich.

An assistant secretary having become necessary, it was decided to authorize the secretary to choose his own assistant. The secretary subsequently selected Bernard Glick.

Delegate Frenkel moved that 11 a.m. today be an hour set apart for memorial services for Leo N. Levi. This motion was withdrawn by Mr. Frenkel on President Wolf's assurance that the matter was in charge of a committee, which would, at the proper time, present a report upon the matter, the result of careful and reverent deliberation.

In response to a request for the immediate appointment of the committee on constitution the chair appointed: Simon Wolf, chairman; M. Thalmessinger, Victor Abraham, Jacob Singer, I. G. Ascheim, Philip Steen and Joseph Hirsh of Vicksburg, Miss.

MONDAY AFTERNOON SESSION.

Adjournment Taken After Announcement of Committees.

The convention met at 2:30, and immediately upon the announcement by the chair of the following committees, adjourned until 9:30 Tuesday morning:

Commitete on Immigration and Removal work—Jacob Furth, chairman; Harry Cutler, Jacob Furth, Oscar H. Rosenbaum, Jacob Greenebaum, Rev. E. N. Calisch, M. Ascher, Chas. F. Moritz, Jos. Hirsch of Atlanta, E. A. Waxelbaum.

Committee on Necrology—Isidore Rosenthal, chairman; Adolf Fleischman, Wm. Ornstein, Isidore Rosenthal, Maurice Levy, Lionel C. Levy, Israel Cowen, A. Greenhut, S. Weil, Sol Marx.

Committee on Resolutions—E. I. Wolfe, chairman; H. M. Goldfogle, Samuel Bowman, A. S. Anspacher, E. I. Wolfe, Lionel C. Levy, Sam Folz, Chas. Frenkel.

Committee on National Hospital and Educational Institutions—J. H. Ullman, chairman; J. H. Ullman, Alfred Muller, Jos. W. Coons, Max Goldberg, Jacob Salabes, Israel Cowen, Rev. Louis Wolsey.

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