

THE HEBREW STANDARD

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Abraham Ibn-Esra's Swan Song.

(Translated from the Hebrew for the Hebrew Standard.)

My soul's glad in the Rook of my strength and my might,
Who so kindly dealt with me, all faults in despite;
And the ways of His world unto me hath he taught,
And my life hath prolong'd till I learn'd what I sought.
Tho' my flesh and my frame fade wholly at length,
My God's still the rock of my might and my strength.

JACOB GOLDSTEIN.

The Russian Jewish Passport Question.

At the request of the HEBREW STANDARD, a number of leading public men have kindly consented to express their views on the question of the right of American Jewish citizens to be furnished with due passports and to be permitted free entry into the domains of Russia, whenever business, family claims or other legitimate causes require their presence there. This question has been powerfully agitated by Congressman HENRY M. GOLDFOGLE and great credit is due to that gentleman for the energetic campaign he has entered upon, and maintains so ably.—[Ed. Hebrew Standard.]

Views

of.

HON. ALFRED LUCKING.

The resolution introduced in the House of Representatives by Mr. Goldfogle, of New York, last January, commanded my sympathy and my active, hearty support for many reasons. Very properly, the consideration of paramount weight in my eyes was political, in the best sense of the adjective. The indignity involved in the exclusion of Jewish Americans from the privileges of travel in Russia is more than an affront to a respectable, useful and gifted class of our people; it is a national concern, since it is an open, cynical violation of express provisions in our treaty. That treaty pledges in its first article an unqualified freedom of residence and travel to all American citizens, subject solely to Russian law, civil and criminal. The reciprocal pledge our Government has

faithfully fulfilled. Among all the classes of people comprising the far from homogeneous population of the Russian Empire, on not one have we closed our ports or imposed the slightest restriction of residence, travel or naturalization beyond justly excluding the pauper, the criminal, the bearer of disease.

When I see a solemn treaty systematically flouted, when I know that a manful assertion of the rights of all our population would command an immediate deference, it is no consolation to be told that Jewish citizens of all nationalities are alike insulted and excluded when they reach the Russian border. In

trious elements in their population denied the commonest privileges of travel by a friendly power, can we, with self-respect, accept the affront without protest—have we no remedy in our own hands?

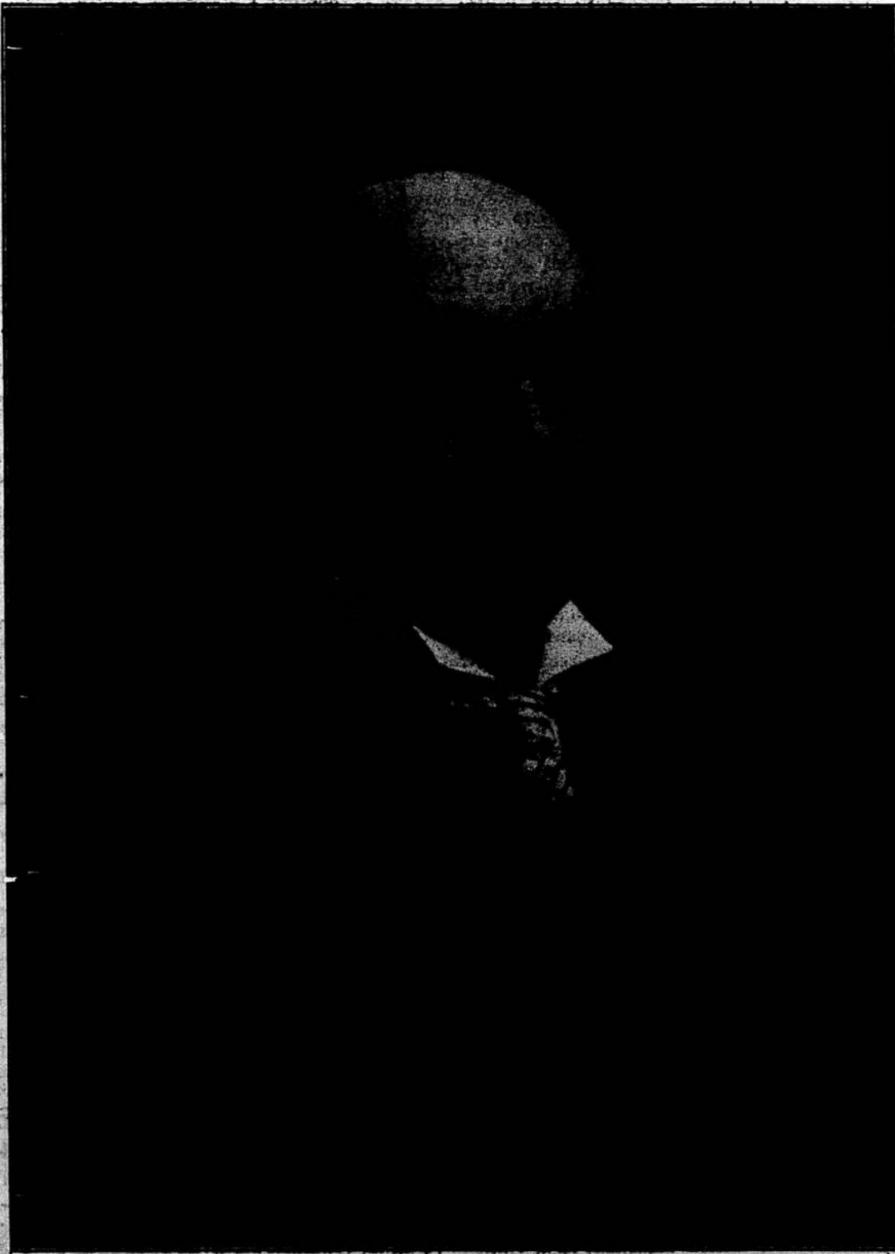
I am convinced that we have. There is no moral or practical necessity for our continuing in force a

the treaty, in the face of earnest protest by our Government, followed if need be by the withdrawal of our Ambassador and the severing of friendly treaty relations.

In all my instincts and political leanings I abominate bluster and bravado; but can the United States consistently withhold its protest from a discrimination so alien to our political life? If there be anything sacred in an American's eyes, is there not a special sanctity in our traditions of religious freedom—in the deep-rooted conviction that no man's citizenship is to be impaired or prejudiced by his mode of worship? In the memory of a few men yet living the conscience of the country was aflame with approval, when Webster in his Hulsemann letter proclaimed our cherished sympathy with all republican aspirations in states enslaved or oppressed. Webster did not send his proofs to be corrected in Europe by anti-republican statesmen. To me it seems that at least an equal grandeur inheres in this opportunity to assert our reprobation of religious bigotry and political wrong when it is practiced upon our own citizens. The failure of other nations to speak out under a like grievance is a poor warrant for our own guilty silence.

A source of strength in the Goldfogle resolution is its moderation. It breathes no fire and fury. It plays to no gallery. It is no effort to indulge in the cheap diversion of twisting the tail of the Russian Bear. It seeks redress for a valid grievance through friendly and pacific diplomacy. It contemplates no exasperating attitude on the part of our Executive. It is a gentle and patient appeal by Self-Respect to Reason.

On another cogent ground I deemed it my duty to urge the making of the proper representations to the Russian Government. Since early youth my private and professional life has brought me much in contact with American Jews, and I have been struck with their high average of industry and thrift, their amazing energy in battling with material obstacles, their feverish ambition, their fidelity to trust, the fervor of their gratitude especially when elicited by Christian benefaction. To my mind there has ever been an immense pathos in the antithesis presented by their political impotence in modern life, and, on the other hand, their rich gifts of character, of emotional sensi-



Hon. Alfred Lucking.
Detroit, Mich., 1st Congressional District.

Of course, there is not even the pretense that the habitual violation of the existing treaty finds warrant or color in any act of policy or statute of our own government; its real source is the bigotry of the Russian authorities, their hatred of the Jew, and the belief that the latter is too weak numerically in the United States to provoke a sincere official protest on his behalf.

protecting our people from insult as well as oppression in foreign lands, we hardly need seek our precedents in the attitude of England or France or Germany toward this question. We have our own settled and well-defined notions of what is due our citizens. If other nations are content to have their citizenship cheapened and one of the most orderly, pacific and indus-

treaty which is so meaningless and ineffective—which is for the most part only a slur upon our citizenship. The resolute claim of just rights, solemnly guaranteed, for all the classes of our population, without regard to their religious faith, would not be advanced in vain. Whether at peace or at war, Russia would hardly consider it sound policy to continue her violations of

Continued from first page.

bility and of intellectual power. In every field of scientific, artistic, literary and philosophic endeavor they lead; or follow close upon the leaders. And yet into what unfathomed depths of oppression and suffering has this gifted race been plunged! Truly, among all the great world-dramas of history, that of Israel is at once the most powerful, the most imposing, the most pitiful. To these heirs of all the ages of sorrow, our republic has thrown wide open her hospitable doors. They have come thronging to our shores, bringing often their poverty and squalor, but bringing more often a remarkable usefulness in the creation and distribution of both wealth and knowledge. To the very finger-tips they are filled with a passionate longing for education. They crowd our schools. Their representation in the classes, aye, and in the faculties, of our universities is beyond all proportion to their numbers. At the bar, on the bench, in medicine, on the stage, in every branch of business life, their rich gifts are winning deserved success and eminence. In two classes of our institutions alone is there a paucity of Jews. They are conspicuously few in the haunts of crime or in the asylums of hopeless poverty. Rarely are they encountered among the inmates of the

jails, the penitentiaries, the almshouses, or the brothels.

Such views, born of my reading and of a considerable experience among Jews of various classes, are apt to be accompanied with a sentiment that is easily kindled; and the kindling spark has not been withheld by the oppression and brutality of Russian Jew-baiters. Who can read without emotion Leck's powerful recital of a Russian proscription, of the murders, the outrages, the driving of helpless women and tender infants from their property and their homes to wander half-clad amid the blasts and snows of a Russian winter, in hopeless search of temporary shelter. The Kishenev horrors form the latest but by no means the blackest chapter in the long story of Russian cruelty to the Jew; it is an old tale oft repeated even to the horrible details. And yet what remedy have we Americans who would fain shield these helpless people from shameful maltreatment? None whatever. The domestic abominations of Russia are no concern of ours. Under international rule and custom not even a gentle protest may be made to the Russian Court without inviting a repulse. Its only result would be the aggravation of present miseries. Not so, however, with the grievances of our own citizens; these stand on very different ground; and here it is both our privilege and our duty to assert our full treaty rights and maintain our national dignity. Russian bigots and tyrants may torture Russian subjects, but they may not insult and embarrass American citizens claiming the fulfillment of treaty pledges. Incidentally, the demand that the treaty be fulfilled or abandoned would prove a great moral benefit to the Jews of all lands. It would show the world that the richest and most powerful among the nations is concerned for the welfare of its Jewish citizens; that in the United States no distinction is drawn between Jew and Gentile; and that the former enjoys the tender care and protection of our Government in virtue of his respect for its laws and his devotion to its welfare. That such an attitude on the part of the United States would cheer the heart and, in some measure, lessen the sufferings of the Jew wheresoever. Antisemitism prevails cannot fairly be denied.

On my humble agency in advocating the adoption of Mr. Goldfogle's resolution I look back with unmingled satisfaction. That solid, practical good may come of it if the subject be kept prominent in the eye of Congress, I am convinced. And being yet new enough in my public experiences to believe that justice and truth and humanity have peculiar claims on American sympathies—holding that the just protection of all our citizens without regard to religious faith is our highest concern, I ardently hope that the success of our present contention will not long be delayed. The satisfaction of contributing to it, however feebly, I shall count among the real rewards of that obscure and plodding drudgery which forms by far the greater part of what is called "public life."

ALFRED LUCKING.

Nathan Straus and Gen. Sickles at Monument Ceremony.

In the course of his remarks Mr. Straus referred to "a time when war will be reckoned a survival of barbarism." This brought a protest from Gen. Sickles, who lost a leg at Gettysburg. The General declared that "we have had wars since the world began, and always will have wars." His words were greeted with bursts of applause.

"We have gathered here," said Mr. Straus, "to do honor to the vallant Jewish soldiers who laid down their lives in their country's service. His detractors have taunted the Jew with being a man without a country. This monument for which we lay the cornerstone to-day will be a perpetual reminder that the fire of American patriotism has burned nowhere more brightly than in Jewish hearts.

"But, ready as we shall always be to bear arms in our country's service, when the die of war has been cast and the call has gone forth to rally round the flag, our influence as citizens will be steadily exerted to keep this nation out of needless strife. I think I have your sympathy and approval in visiting with sweeping condemnation all who seek to embroil the country in foreign quarrels or who follow a line of policy that leads to bloodshed. I hold that with the people, and the people alone, should rest the issue of peace or war. I deny the right of any ruler or any Government to sacrifice human lives in pursuit of ambitions in which the people have no share.

"In erecting a monument to the victims of war, let our protest be all the more emphatic against submitting differences between our country and another to the brutal ordeal of combat. Surely there must come a time in the progress of our civilization when war will be reckoned a survival of barbarism, when it will be possible in all national quarrels to invoke the rule of right instead of might."

The gathering was little prepared for Gen. Sickles' answer to Mr. Straus' denunciation of war. He said he was not well enough to get on his feet and address the assemblage, and so would remain seated while he spoke.

"Although we are assembled in a cemetery," continued Gen. Sickles, "this is not a funereal occasion. Their death was a glorious one. No death is more glorious than death for one's country. I know many of us think with our chairman, Mr. Straus, that wars are dreadful things, but we have had wars since the world began, and we shall always have wars.

"In the providence of God war was ordained, and the human race will always fight for what it loves. This nation was founded through a war with England. Would England and George III. have agreed to arbitration and let us found an independent government? No; we have liberty because our fathers fought seven years for independence, and we will always have to fight to maintain our freedom. So it was with our Civil War, that caused four years of awful sacrifice in blood, in lives and in treasure, and therefore we are all the more resolved to preserve our Union.

"I hope the time will never come when we shall cease to be a martial people and be unwilling to take up arms in defense of our country. In the day we are unwilling to fight for our liberties we shall surely lose the respect of the world. As it is, the world acknowledges that we are one of the strongest and greatest nations on the globe."

Ferdinand Levy, who laid the cornerstone, said that with all Gen. Sickles' praise of war, Nathan Straus had done more to save the lives of the children of New York than the greatest warrior that had ever lived.

"Yes," Gen. Sickles interposed, "he has saved them to fight for their country." (Laughter.)

President Forney, of the Board of Aldermen; Gen. Horatio C. King, Commissioner Jacob W. Mack and the Rev. Dr. Silverman also spoke. The Hebrew Union Veteran Association was present in uniform.

Harrisburg, Pa., boasts some very considerate thieves. They broke open the ark of a synagogue and extracted therefrom the contribution box containing a few dollars but left the scrolls behind. Was their remarkable consideration due to illiteracy and lack of appreciation of the two hundred dollar Sefer?

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CASH in bank and office	DUES DEPOSITORS
Accrued Interest due Co.	Accrued Interest due by Co.
\$42,322,559.91	\$1,000,000.00
\$1,557,008.89	2,239,021.58
6,942,424.49	28,650,008.58
435,908.45	502,662.50
\$48,362,193.71	\$48,362,193.71

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A Rothschild's Revenge.

Nathan Mayer Rothschild, the head of the London banking house, had inherited much of his father Anselm's genius. With untiring energy, he devoted himself, from morning until night to the great business. Of this model of a banker the following story is told:

One day a check was presented at the Bank of England signed by Anselm Rothschild, Frankfurt, and Nathan Rothschild, London. At that time not much business was transacted by checks. The bank refused payment, on the ground that its custom was to pay only its own drafts and not those of private people. When Nathan Rothschild heard of this he exclaimed, angrily: "Private people, eh? Well, I'll show the gentlemen with whom they have to deal."

Three weeks afterwards he appeared early in the morning and presented a five-pound note to the Bank, for which he demanded gold. Surprise was expressed that the great banker should bother with so small a matter, but surprise turned into astonishment as he presented one five pound note after another. Every coin he proceeded to examine closely and at times he exercised the right of having the coins weighed. After one wallet had been emptied (the Baron had been collecting five pound notes for three weeks) and one bag filled, he took another wallet from a clerk accompanying him, and he kept up the business until the close of banking hours. It had taken him seven hours to exchange £21,000. But as nine of his clerks were on the same day similarly engaged, the Bank of England was com-

pled to pay out £210,000, and consequently the paying tellers were unable to transact any other business on that day.

Anything extraordinary always pleases the English, and much amusement was caused by Rothschild's attempt to keep the Bank of England busy. There was not so much amusement on the following day when the Baron again appeared with his nine clerks at the opening of the banking hours, and some consternation was shown when the Baron smiled ironically and exclaimed: "The gentlemen refused to honor my check, therefore I'll not retain a single note of theirs, of which I've enough to keep their treasury busy for the next two months." The alarm became almost panicky when it was considered that for the bank to pay out eleven millions was simply impossible. Something had to be done. The following day an advertisement appeared stating that Rothschild's checks would be honored as if issued by the bank itself.

Dr. Singer proposes to get at the problem of anti-Semitism and Jew hatred by spreading literature about the Jews. He should go one step farther and see to the introduction of those books in the Sunday schools of all the Christian churches. That would make his scheme somewhat effective.

Czar's Ukase Hailed with Joy.

The imperial ukase extending the rights of residence and to engage in commercial and industrial pursuits to the higher class of educated Jews meets with favor both in pro and anti-Jewish press. The Novosti, as spokesman of the Jews, hails it with joy, together with the speech of Prince John Obolensky, Governor General of Finland, saying it is the purpose of Russia not to destroy Finnish rights, as meeting in a tranquilizing spirit two burning questions—the treatment of the Jews and the frontier problem. It says the ukase ends the intricate and vexatious restrictions against the Jews introduced by Gen. Ignatieff when Minister of the Interior in 1882, and closes with expressing the hope that it will be followed by the removal of the restrictions which have cut off the Jews from higher education.

The Novoe Vremya, anti-Jewish, in calling attention to the opening words of the ukase, "Having found it just to introduce certain changes prior to a general revision of the laws affecting Jews," says it shows the privileges now conferred are only the commencement of the removal of various restrictions on the Jewish race, and expresses the hope that the Jews in their turn will demonstrate their ability gradually to assimilate themselves with the native population and not make the privileges conferred on them the means of oppressing the common people, adding: "Persons who enjoy authority among the Jews should exert all their influence in converting their co-religionists into worthy citizens."

Congregation Ahavot Shalom, of Portland, Ore., dedicated its new synagogue on Sunday, Sept. 4, with appropriate ceremonies. The synagogue is situated on Park and Clay streets and cost about \$25,000.

In a Lyric Strain.

Mr. Fred C. Bowers, the well-known lyric tenor and popular song writer, has proved the star feature of Kiralfy's grand spectacular production at the World's Fair, entitled, "The Louisiana Purchase." He introduces two of his own new songs in a beautiful scenic act with superb light effects. The songs are entitled "Daisy" and "The Watermelon Song," and both of them have proved immense successes. Mr. Bowers' act will continue as the crowning feature of the production until the close of the World's Fair in December.

Miss Violet Staley, whose winning ways and sweet voice have been instrumental in making her the popular favorite with the theatre-going public, has joined the "Trip to Chinatown" Company, and assumed the role of "the widow." During the course of the play she introduced three clever songs, "The Little Rustic Cottage by the Stream," "Big Indian Chief" and "The Girl with the Changeable Eyes."

A charming characteristic comedienne, Miss Nellie Baumont, has a role in the "Awakening of Mr. Pipp" which is particularly well suited to her. As her principal song, she has introduced with great success Cole & Johnson Bros.' clever characteristic song, "The Pretty Little Squaw from Utah."

Mr. Max S. Witt has received the gratifying news from Miss Michelena, of the "Jewel of Asia Co." that she has selected his charming little song "The Glowworm and Moth" for her principal number in the musical comedy. She is of the opinion that it is one of the best songs she has ever sung.

Anti-Alcoholism in Olden Times.

The convention of German temperance advocates at Altona recently, heard a lecture on this subject delivered by Professor Bergmann of Stockholm. In his opinion, Buddha first held the opinion that alcohol, even in small quantities was injurious to the physical and mental activity of man. With the Egyptians, Assyrians and Babylonians, abstinence was so closely in accord with ascetic religious commands that a comparison with customs of our day would have no value. Much more interesting was the abstinence practised by some Jews. Not only was it demanded of the Nazarenes, but it prevailed among entire sects and tribes, especially the Rechabites (descendants of Rechab), who were known for adhering to the vows of Jonadab, who wanted them to live a nomadic existence and abstain from wine. (See Jeremiah xxy, 6 to 10.)

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On the Sabbath of Repentance Rabbi Aaron Eiseman will preach on the topic "Seeking and returning to God." On Kol Nidre, "What is True Repentance?" On Yom Kippur memorial services will be held at 10.30 o'clock. The sermon will be preached at 3 o'clock. Topic: "Some Vital Questions."

Congregation Mt. Sinai of Harlem.

Dr. Mayer Kopfstern will preach as follows: On Kol Nidre eve, "The Jew Before the Judgment Seat of His Creator;" on Yom Kippur (noon), "A Typical Representative of Our People."

Eighty-sixth Street Temple.

Subjects of sermons: 1, Sabbath Shuvah, "No Vain Regrets, but Firm Resolves;" 2, Sunday eve, "The Strong and the Weak;" 3, Monday morning, "The Roll Call;" 4, Nelah, "Homeward bound." Preacher, Dr. David Davidson.

Congregation Bikur Cholim.

Wyona Street, East New York. Service for Yom Kippur will be held at this synagogue. Rabbi A. Blum will preach in the evening and morning service, beginning at 6 p. m.; Monday, 7 a. m.

Temple Beth-El.

Jersey City, N. J. Rev. Alter Ahelson will preach on Yom Kippur Eve on "Forgiveness," Monday, at 10 a. m., "Barlounth Jewish Tolerance at Nileah," Jewish Individuality of Zionism.

New Era Club.

Mr. L. B. Michaelson will speak at the New Era Club Rooms Friday evening, on "The Day of Atonement."

Congregation Atereth Israel.

Rabbi M. Krauskopf will preach this Sabbath morning on "Beauty of Holiness." Kol Nidre: "Atonement Through Faith." Yom Kippur morning: "Keep the Heart Innocent."

A Temple Librarian.

Miss Gertrude Kahn, daughter of Mr. and Mrs. Joseph Kahn, of 127 East 92d street, has volunteered to serve the Congregation Rodoph Sholom as librarian to the Sabbath school. We can presage that, like her predecessor, Miss Celia Kahn, she will fill the aforesaid position in a manner redounding to her credit.

Young Women's Hebrew Association.

The holidays following so closely one on the other having interfered with the opening of the classes, it has been decided to open them on October 3 in place of Sept. 20, as previously announced. The registration is unusually large in all the various departments. There are classes in dressmaking, which included both drafting and plain shirtwaist making, Kosher cooking, stenography and typewriting, physical training, First Aid to the Injured, Bible study, Hebrew, piano, camera, elocution and elementary English. Then there are Friday evening religious exercises, to which the general public is always welcome, when prominent speakers address the audiences. Lectures are given during the winter, with illustrative views, musical entertainments and monthly socials. There is also a Free Employment, Information and Reference Bureau and a Penny Provident Fund. There is a piano class in the afternoon for children, also clubs which are formed from the Sunday morning religious school. Applicants for the Sunday school will be registered on Sunday morning, Oct. 2. It is advisable for those who desire entering any of the various classes or other branches to register as soon as possible, for the accommodation of the building does not afford sufficient room to accept all applicants, and those who come early stand the best chance of being admitted. The terms are \$3.50 per year, payable in installments or otherwise. The management is very anxious to establish a circulating library for the use of its members. The friends and well-wishers of the institution are urgently requested to make donations in money or books for this purpose. Books or other donations can be sent direct to the care of the superintendent at the address of the association, 154 Lexington avenue.

The National Herzl Tribute.

Mr. Cyrus L. Sulzberger, treasurer of the "National Tribute to the Children of Dr. Herzl," acknowledges the following additional contributions: Tikwath Zion Assn., Baltimore, Md. \$3.00 Sons and Daughters of Zion, Buffalo, N. Y. 25.00 Mr. and Mrs. Goody Rosenfeld 5.00 Miss Josephine Lazarus 25.00 Edgar J. Nathan 10.00 Elmira, N. Y., Sons of Zion 11.70 S. Braude 10.00 Rev. Dr. M. H. Harris 5.00 Per Rochester Council of Zionists: Ladies' Zion Endeavor Society 15.00 Young Men's Zion Club 10.00 Ohavei Zion 8.00 Banal Zion 5.00 Ladies' Zion Friendship League 5.00 Nechomas Zion 5.00 Previously acknowledged 712.50 Total to date \$854.70 Further contributions may be forwarded to Cyrus L. Sulzberger, treasurer, 58 West 87th street, New York city, and will be duly acknowledged.

Young Men's Hebrew Association.

The synagogue had an attendance of 600 during the New Year's services. Tabernacle services will be held in the "succa" Friday evening, Sept. 23. Following the holidays, religious services will be conducted every Friday evening and afternoon services for children will be held on Saturdays at 2 o'clock. All parents are invited to send their children to these exercises. The enrollment for the educational classes is now going on and the classes are fast filling, students are to assemble on Tuesday evening, Sept. 20.

During the month of July, 16 young men were given positions through our Employment Bureau, and 11 young men were placed during August. The Employment Bureau is free to all, a good list of reliable help is always on hand; employers are requested to call on us to furnish help, when in need. The first entertainment of the season will be held on Sunday evening, Sept. 25, under the auspices of the Lincoln-Douglass Debating Society, all are welcome.

Personals.

Mr. and Mrs. Moritz Schuhmann and family, of 313 West 45th street, New York, spent their Summer in the Catskills.

Their daughter and son-in-law, Mr. and Mrs. Wertheim, of Jersey City, with their infant daughter, Ruth, also spent the season in the mountains, and at present are sojourning in Big Indian, Ulster County.

Dr. Henry Schuhmann was so fully occupied with his practice that he was unable to go away for an extended period. Mr. Samuel Schuhmann returned from his vacation recently. Also he spent same in the mountains.

Miss Frances Feldon, one of Chicago's most brilliant and charming young ladies, after a delightful visit to her cousins, the Misses Goldberg, of Harlem, has returned to her home, much to the regret of her many friends and admirers. Miss Adde Goldberg, one of Harlem's charming vocalists, is visiting friends and relatives in the far West.

Hebrew Sheltering Guardian Society.

The boys of our band and of our Rough Rider regiment, who recently took a prominent part in the commemorative exercises of the Hebrew Union Veteran Association, were proud, indeed, of the rare opportunity that they had to witness a true Jewish patriotic affair.

At the opening of the new school term, we are happy to say that every child of the institution is able to go to school. Our boys, several of whom are now in the graduating class, have enlisted in the various teams maintained by their classes. About twelve boys have been sent to the Hebrew Technical Institute, where they are to pursue the various courses. Several of our graduates from the latter institution have obtained remunerative positions. Others will continue their course in the City College, and one will study law.

On our girls' side, we can also make a similar gratifying report: Our institution maintains on the free list a number of girls, to whom we give a chance to earn some money, so as to enable them to return to their families with a bank-book. Ten other girls are taking a full course in the Manhattan Trade School.

Others, who recently graduated from Wood's School of Stenography and Typewriting, have secured excellent positions, and we have the usual number of girls in the graduating class in the public school.

For the Fall and Winter a series of of suitable entertainments and theatrical performances has been planned, and it is expected that our children will take up their literary, musical and religious work with the same vim that has characterized their previous efforts.

APPEALS

Hebrew Home for Convalescents Society.

We have received the following appeal: "A movement has been set on foot to establish a Hebrew Home for Convalescents. Its object is to fill the long-felt want of caring for the poor during the period of convalescence after their discharge from the hospital.

"It is intended to purchase land in Westchester County and establish suitable buildings thereon. A great many subscriptions and contributions have already been obtained which insure the success of the undertaking, and will enable the projectors to purchase the land in contemplation.

"The home is intended to be opened as soon as title can be obtained, and the building now on said land can be put in a habitable condition for the reception of a few worthy patients.

"All communications and inquiries may be directed to Mr. Meyer Goldberg, No. 140 Nassau street, who will be pleased to give any information desired."

Agudath Achim Chessed Shel Emeth. (A charitable society for the burial of poor deceased Hebrews.)

To the Jewish public: About this time for the past few years we have issued an appeal soliciting funds for the maintenance of the only Hebrew Free Burial Society of the City of New York, to enable us to continue the work of burying the dead of our poor.

We issued these appeals for the double purpose, to replenish our exhausted resources and to direct the attention of the Jewish public to the good work in which we are engaged.

Our income this year has been up to the average, whereas our expenditures have largely increased, caused by the unusually heavy list of free burials.

Our burials for the past eight months have reached nearly the total for the entire year of 1903, thus creating a wide gap in our funds.

We therefore appeal to you to contribute liberally to the Free Burial Fund, to enable us to continue the work which we have been doing for the past sixteen years, especially as for the last four years this society has relieved the United Hebrew Charities of this branch of communal relief.

Kindly make checks payable to the Agudath Achim Chessed Shel Emeth, sending same to the office, 134-136 Canal street, New York city.

B. FREEDMAN, President, I. WISCHANSKI, Sup't.

Office of the United Hebrew Charities: We heartily recommend the foregoing appeal to our members, knowing the good work that the above society has done in past years, and recognizing the necessity for an increase of its funds, we trust that the public will signify its appreciation of this useful organization by sending liberal subscriptions.

HENRY RICE, President, I. S. ISAACS, secretary.

Kippur Examinations at Columbia and Barnard.

Some Jewish students, desirous of entering Columbia and Barnard, informed Dr. H. Pereira Mendes that they would have to attend certain entrance examinations next Monday, Yom Kippur Day, and asked him to try and remedy this.

Dr. Mendes therefore wrote to the deans of both Columbia and Barnard, from whom the following reply was received:

"At a meeting at the university yesterday Dr. Nicholas Butler, of Columbia, handed a ruling to the effect that students will not be compelled to be present at next Monday's examinations, either at Columbia or Barnard, and that those students not attending will be admitted into the colleges carrying those subjects as are given on that day as conditions, provided more than four other conditions

have not been sustained by these students."

From this it can be seen that ample provision has been made for the Jewish students about to enter Columbia or Barnard.

Official notice of this decision can be had by addressing the university.

The following letter was received by Dr. Mendes from the Military Secretary:

War Department, Washington, Sept. 12, 1904.

Rev. Dr. H. Pereira Mendes, Sir: Under instructions from the President, the Acting-Secretary of War desires me to inform you that this day orders have been issued to the commanding generals of all military departments in the United States and of the Philippines division, to permit such enlisted men of the army of the Jewish faith as may desire to avail themselves of the privilege to be absent from their duties for such length of time as may be deemed necessary to enable them to attend divine services on the forthcoming Jewish holidays.

Very respectfully, (Signed.) THE MILITARY SECRETARY.

ENGAGEMENTS.

AUGENBLICK-WEISS.—Mr. J. Weiss announces the engagement of his daughter Sarah to Mr. Morris Augenblick. Reception Sunday, Sept. 25, at 2280 First avenue.

BAER-WEIL.—Mr. Isaac Baer, 118 West 139th street, announces the engagement of his daughter Estelle to Mr. Gustav Weil. At home Sept. 25, from 3 to 6 p. m.

BRENAUER-MANDEL.—Mr. and Mrs. L. J. Mandel announce the engagement of their daughter Carrie to Mr. Joseph B. Brenauer. At home Sunday, Sept. 25, from 3 to 6 p. m., 54 St. Nicholas avenue.

CAHN-KAHN.—Mrs. Louis Kahn announces the engagement of her daughter Carry to Mr. Harry Cahn. At home, 229 West 132d street, Sunday, Sept. 25, 3 to 6.

EISNER-BAUER.—Mr. and Mrs. Eisner announce the engagement of their daughter Emma to Mr. Abr. Bauer. At home Sept. 25, from 3 to 6 o'clock, 613 West End avenue.

GOLDBERG-SIEGEL.—The engagement is announced of Miss Ruth Siegel, of 253 West 113th street, to Louis Goldberg.

LAZARUS-BRILL.—Mr. and Mrs. Leo Lazarus, 107 West 113th street, announce engagement of their daughter Gussie to Louis Brill. Reception on Sept. 25 at the Herenstadt, 27 West 115th street, after 8 p. m.

MEISELS-RUBINSTEIN.—Mr. and Mrs. I. E. Rubinstein announce the engagement of their daughter Adele to Mr. Henry Meisels.

MUSLINER-BENDIX.—Miss Bertha Bendix to Mr. Joseph I. Musliner. Reception Sunday, Oct. 2, 3 to 6 p. m., at the Herrnsstadt.

PARADISE-BLITZER.—Mr. and Mrs. H. M. Paradise, of 552 Lenox avenue (Victoria Apartments), announce the engagement of their daughter Carrie to Dr. Nathaniel Blitzer, of New York. At home Sept. 25, from 3 to 6 p. m.

ROTHSTEIN-KRAKOWER.—Mr. and Mrs. Tobias Krakower, of 135 East 116th street, beg to announce the engagement of their daughter Esther to Mr. Louis Rothstein.

SACHS-COHN.—Mrs. D. Cohn, 19 West 95th street, announces the engagement of her daughter Isabel to Mr. Ralph L. Sachs. At home Sunday, Sept. 25, 1904, 3 to 6 p. m.

SCHREIBER-SMELOWITZ.—Mr. and Mrs. M. Smelowitz, of 178 East 76th street, announce the engagement of their daughter Stella to Mr. Abe Schreiber, of Brooklyn.

STRASBOURGER-ZIEGEL.—Mr. and Mrs. H. M. Ziegel, of 1186 Lexington avenue, beg to announce the engagement of their daughter Minnie to Mr. Harry Strasbourger. At home Sunday, Oct. 2, from 3 to 6 o'clock.

MARRIED.

Horowitz-Frankfurt.

On Wednesday last, Sept. 14, 1904, Miss Fannie Horowitz was married to Mr. Saul Frankfurt at the residence of the bride. Rev. Joseph Segal performed the ceremony.

OBITUARY.

Mrs. Rosie Newman.

Mrs. Rosie Newman, who died Sunday, Sept. 4, 1904, was buried on Tuesday, Sept. 6, from her late residence, 179 East 107th street, at Bayside Cemetery. Rev. F. Light officiated.

Miss Jennie Marks.

Miss Jennie Marks, who died Sunday, Sept. 11, was buried from her late residence, 337 East 7th street, at Machpelah Cemetery. An aged father, two brothers and a sister mourn her loss. Rev. F. Light officiated.

Joseph Stadler.

A most sorrowful incident to many friends and relatives was the death of Joseph Stadler, the 16-year-old son of Mr. and Mrs. A. M. Stadler, of 226 Hudson street, Hoboken, N. J. The funeral took place on Friday morning, Sept. 9. Rabbi Nathan Wolf, who conducted the services, spoke at the home.

Herman Strom.

On Monday, September 12, from residence, at 1046 Second avenue, at the age of 50, Herman Strom, beloved father of Fanny Strom, was borne to his last resting place at Bayside Cemetery. The deceased died Friday night, after a brief illness of ten minutes, and was buried on his birthday. He leaves his invalid wife, one daughter and numerous friends to mourn his loss.

Death of Rev. Dr. Raphael Lasker.

After an illness of several months from a complication of diseases the Rev. Dr. Raphael Lasker, one of the best known rabbis and Hebrew educators in the United States, died on Monday last, at his home, No. 158 West 119th street.

Born in Zirke, Prussia, on February 19, 1838, Rabbi Lasker began his Talmudical studies under the guidance of his father and finished his education in the Gymnasium of Gleiwitz and the University of Glessen, from which he was graduated. He came to this country in 1858 and went to Portsmouth, Ohio, where he organized the Congregation B'nai Abraham and built the first synagogue.

Attracting the attention of the late Dr. Lillenthal, himself a profound Hebrew scholar, Dr. Lasker gained much from his patronage and assistance, and, coming East, he became rabbi of the Congregation Shaar Hashonadin, in this city, where he remained nine years. Here Dr. Lasker took so deep an interest in the work of the students that he developed an educational institution for the congregation and relinquished his duties as rabbi for those of

In response to a call from the Temple Israel, in 1871, and remained there five years, when he went to the Congregation Ohadef Sholem, in Boston. There he remained until about two years ago. From 1882 to 1888 he was a member of the Boston School Board, and of late years, up to the time of his illness, he was editor and publisher of the New Era Jewish illustrated magazine. He was also a member of the Central Conference of American Rabbis, which met in Cincinnati in 1884, and was official examiner of the Hebrew Union College and of the Jewish Theological Seminary in that city. Dr. Lasker is survived by a widow and eight children.

Monument to the Late J. J. Raphael.

The unveiling of the monument of Mr. J. Jameson Raphael took place on Sept. 4 at the Bayside Cemetery. A large gathering witnessed the ceremony and Mr. David Goldberg, of the Washington Irving Club, delivered an address commenting on the good qualities of the deceased, and on the value of his work as a writer and citizen.

"The Way of God is not as the way of Flesh-and-Blood. If a man be angered with thee it is well for thee to flee and hide thyself from his presence, for, with time his anger will diminish and his wrath be appeased. But the Way of God is not thus. Whither wilt thou flee to hide from Him? Not even darkness and the shadow of death shall avail thee. Therefore seek God's pardon in the moment that thou hast offended Him." —The Dubnower Maggid.

Borough of Brooklyn.

Willoughby Mansion,

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667 Willoughby Avenue, Brooklyn.

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Weddings, Surprise Parties and Banquets served at short notice. Also Crockery, Silverware and Table Linen loaned at reasonable prices. Estimates cheerfully furnished.

Shaarei Zedek Synagogue, Brooklyn.

Rabbi G. Taubenhau will speak Kol Nidre night on "Atonement," Yom Kippur noon on "I Am a Hebrew," and Yom Kippur afternoon on "Peace."

Gift.

Mr. Max Reiss, president Congregation Shaarei Zedek, of Brooklyn, has presented to the synagogue a Sepher Torah and Mrs. Brown has given a handsome silver yod.

Congregational News.

The Congregation "Children of Israel" of Plainfield, N. J., had the formal dedication of their new temple on Sunday, 28th ultimo.

Congregation "Har Sinai" of Trenton, N. J., held its services for Rosh Hashonah in its new temple, which was erected at a cost of nearly \$20,000. Owing to delay in the completion of the internal fittings the formal dedication will not take place till next month.

The Washington (D. C.) Hebrew Congregation is arranging for a fair and bazaar lasting two weeks, during January next, in order to raise funds to improve and enlarge their present temple which, after only a few years of existence, has proved inadequate to the accommodation demanded by the rapid growth of the congregation.

The Congregation "Shaarey Tefilah" of Perth Amboy was dedicated on Sunday 4th inst. The new synagogue is a handsome and imposing structure and a credit to the local Jewish congregation.

A new synagogue was dedicated on Sunday, 4th inst., at South Holyoke, Mass.

The Congregation "Alabas Israel" of Long Island City held its first service in its new synagogue on Sunday, 4th inst. The building is, however, incomplete, and it is estimated that it will require two months before the formal dedication can be held.

The "Adath Israel Congregation" has just been organized in Camden, N. J.

Montreal.

Rosh Hashonah always finds the synagogues crowded, but this year the crowding broke the record. Each congregation has the same story to tell—"scores turned away." Making allowance for the annual influx at holy-day time, the fact remains that there are hundreds of co-religionists in the city who neither attend nor contribute to the support of the regular congregations during the year, but flock to the synagogues on the holy-days to the discomfort of the regular members. Those who are too poor to contribute pecuniarily have not the decency to help to make minyan at other times, and many who are well able to contribute seem to think it beneath their dignity to do so. It is probable that drastic action will be taken by more than one congregation to prevent this "dead-heading" on Yom Kippur.

Rev. Meldola de Sola officiated in the Spanish and Portuguese synagogue, and preached on the first day. In the Shaar Hashomayim synagogue the pulpit was occupied by Rev. Herman Abramowitz, and the services were chanted by Revs. S. Goldstein and Cohen. Rev. W. Kornfeld officiated at the Temple Emanu-El.

TARTAR IS A TARTAR

Soft, spongy, sensitive gums result from tartar accumulation. It should be removed at once by your dentist and thereafter prevented by the use of

SOZODONT TOOTH POWDER

and its complement, SOZODONT Liquid. The Powder is slightly abrasive, is absolutely free from grit and acid, and is just the thing for those who have an inclination for the niceties of every-day life.

FORMS: LIQUID, POWDER, PASTE.

"The Slutsker Rav."

Rabbi Jacob David Ridwas (Wilkosky), better known as the Slutsker Rav, the commentator of the Talmud Yerushalmi, is soon to leave us to satisfy his longing for the "Courts of the Lord," to spend the remainder of his life in the study of the Holy Law in the Holy City.

The rabbi is just back from an extended tour in the United States and Canada, where he succeeded in disposing of many volumes of his publications and realized enough to satisfy his creditors (the publishers) and himself.

About a year ago Rabbi Ridwas was elected Chief Rabbi of Chicago. The Union of the Orthodox Rabbis in America conferred on him the title of "Zekam ha Rabbimim" (the "Elder Rabbi"). His salary in Chicago was the largest ever given to an orthodox rabbi, but Rabbi Ridwas was not content with the religious conduct of the congregations that elected him and, finding himself unable to mend their ways, he declined to receive further salary and even returned part of his back salary, and resigned his position.

Rabbi Ridwas is sixty years old, well built, with delicate features. His peculiar rabbinical silk robe or kaftan distinguishes him as a characteristic type of the old school. Among the fifty or more rabbis assembled at the last Orthodox Rabbinical Conference he was the most conspicuous figure.

The special biography in "Eduth be Yaakob," by Wolf Kurwitz, recently published in Warsaw, considers Rabbi Ridwas as one of the few Geonim extant. His wonderful memory, in addition to the persistent and constant study made him master of both the Talmud Babil and Talmud Yerushalmi. The most important treatise he knows by heart. There is hardly a Code or Responsa work that escapes his memory, yet he seldom makes use of them as he generally decides from the original sources in the Talmud.

According to his biography Ridwas married at the age of sixteen. The seven years' maintenance promised him as part of the dowry were devoted to industrious study and consuming much midnight oil. In the long Winter nights, in order to rob his eyes of a wink of sleep, he rubbed them with snow. The practice was effective, but eventually made the eyes sore, from which he still suffers. He became a rabbi when 27 years old.

As a Maggid Rabbi Ridwas is perhaps unique in style in combining dignified eloquence with learning. He can easily keep his audience for two hours in suspense and in tears, in spite of themselves.

Since he has been in America he published a commentary on the Pentateuch and is now engaged in the publication of Responsa, part II., dealing mostly with American casuistry.

He is the guest, of the Eighty-fifth Street Congregation for the holy days, where he preached on New Year's Day. J. D. EINSTEIN.

H. O. A.

One of the last events of the Summer season at Arverne was a benefit performance given for the Hebrew Orphan Asylum last Wednesday night at Hurtig & Seamon's Theatre, under the management of Mr. Michael Levine. The admission was free, but a collection was taken up during the performance, and a tidy sum was netted for the little orphans.

Mutual Benefit and Burial Society.

This is one of the oldest Jewish Benevolent Societies in the City of New York, and for the annual dues of \$7 its members receive a weekly sick benefit of \$7. In case of distress additional relief to the amount of \$200 furnishes burial and funeral expenses, and pays a death benefit to the family of the deceased of \$250. It has \$16,000 in invested funds and will receive members under thirty-five years of age, without an initiation fee. For blank applications apply to any of the undersigned: Harris Solomon, president, 459 West Twenty-third street; I. S. Isaacs, treasurer, 53 William street; I. Schanohne, secretary, 16 Walker street; J. Finkelstone, sexton, 414 East Fifty-seventh street.

THE HEBREW STANDARD is the Jewish family paper of both rich and poor, of the middle classes and of the highest social circles.

MUSIC.

During the last years of Mr. Grau's consulship at the Metropolitan, real music lovers never were keenly interested in his plans. It was always taken for granted that the best singers the world over would be heard, and it was also considered a matter of course that novelties in the repertory were hardly to be expected. Orchestra, chorus and stage management—especially the latter—were usually of secondary importance. Since Mr. Conried's accession the attitude of that portion of the public to which we may apply the term "critical" has become entirely different. The remarkable production of "Parsifal," superior—as even many German critics now admit—to that of Bayreuth, has created a demand that similar treatment be accorded to some of the other great operas. Judging by the impresario's plans, as recently outlined, the performances to be given during the Fall and Winter may confidently be expected to conform to a very high standard. With singers like Nordica, Eames, Melba (soprano), Walker, Fremstadt, Homer (mezzo-soprano and contralto), Caruso, Burgstaller (tenor), Plancon, Scotti, Gorritz, Von Rooy (bass and baritone), to mention first names only, the admirers of beautiful voices may well be content. The conductors so far engaged are Alfred Herz, Arturo Vigna and Naham Franko.

"Parsifal" will this season receive ten performances, again outside of the subscription, the first to take place on Thanksgiving night. Three new productions I look forward to with quite unusual interest. These are "Die Meister singer," with a scenic outfit which it is promised will be more elaborate even than that of Munich; Poncell's "La Gioconda," with Mme. Nordica and Caruso, and that delightful masterpiece of Johann Strauss, "Die Fledermaus." In Wagner's great comic opera the opportunities for chorus and comparses are such as to test the skill of the first class regisseur, whose engagement we may soon hear of. Another element of interest in the repertory will be furnished by the revivals of some of the Italian works such as "Lucrezia Borgia," "La Favorita" and "Trovatore" and the first appearance of Caruso in "Faust."

Although the opera is likely again to dominate the musical season, the concerts to be given will, in quantity and quality, probably surpass those of last year. This I infer from the announcement issued by Mr. Wolfsohn, whose array of solo artists is quite imposing. For the entire season he has Josef Hofmann, Bloomfield-Zelsler, Aus der Ohe (pianists), that admirable cellist, Anton Hekking; a new soprano, Mme. de Montjau and our excellent American violinist Maude Powell. Fritz Kreisler will appear from January to April, and among the vocalists are Mme. Kirkby Lunn Ellison, von Hooge, Campanari Susar Metcalfe and Louise Homer. J. M.

In The Theatres.

New Star Theatre.

"Lighthouse by the Sea," Messrs. Vance & Sullivan's new sensational melodrama, which will be seen for the first time in this city at the New Star next week.

Scenically and mechanically the production is said to be one of the most elaborately equipped that is touring the country the present season; while the company interpreting the several characters, is said to be an exceptionally clever one.

Proctor's Fifth Avenue Theatre.

"The Cavaliers," the play in which Miss Julia Marlowe starred so successfully, forms the offering of the second week of the regular fall season at Proctor's Fifth Avenue Theatre, arrangements having been made to secure the original production, including scenery, property and accessories, and every detail will be as carefully looked after as in the original presentation. Mr. Edwin Arden, the new leading man, who achieved marked success in "Soldiers of Fortune" last week, will play the part originally acted by Frank Worthing, while Isabelle Eveson will have the part originally played by Miss Irving. Others in the cast will be Miss Marion Berg, Gertrude Berkeley, Wallace Erskine, Peter Lang, Mary Hungerford and R. A. Roberts. A capital vaudeville bill will be presented.



To Clean Carpets.

If you have a carpet that looks dingy and you wish to restore it to its original freshness, make a stiff lather of Ivory Soap and warm water and scrub it, width by width, with the lather. Wipe with a clean damp sponge. Do not apply more water than necessary.

The vegetable oils of which Ivory Soap is made, and its purity, fit it for many special uses for which other soaps are unsafe and unsatisfactory.

West End Theatre.

125th Street, West.

"An English Daisy," with Murray and Mack and sixty people, will be the attraction at the above theatre this week, and will be presented for the first time in this city, at popular prices. It is a musical comedy in two acts and three scenes, and is the work of Messrs. Seymour Hicks and Walter Slaughter. The public and critics declare it to be a tuneful, highly entertaining comedy, and the costumes, scenic and electrical effects gorgeous.

Third Avenue Theatre.

"M'liss" will be the attraction at the Third Avenue next week. The dramatization follows the lines of the story very closely, and, like the tale, it is replete in human interest and local color. The men are real men—flesh and blood—and so are the women. There isn't an impossible character in the entire play, for all of the characters which Bret Harte drew in his story are taken from life. "M'liss" has been given a handsome revival this season, and is presented by a company which is said to be one of the best ever seen in this great play, headed by the ever-popular Nellie McHenry.

Proctor's Twenty-third Street Theatre

One of the important debuts of next week is announced for the Twenty-third Street Theatre, where Miss "She," the very latest European importation, presents a series of spectacular dances entitled "The Four Elements." Miss She is probably the first dancer to depart in marked fashion from the serpentine effects, and her series of season dances illustrate Spring, Summer, Autumn and Winter, marking the newest development of choreographic fantasies. Marshall P. Wilder enters upon the second and last week of his engagement upon the Proctor circuit. Delmore and Lee, the third feature, are Americans, although from their long stay abroad they are entitled to rank as a European attraction, since for the last five seasons they have headed many important continental bills.

Metropolis Theatre.

In "More to Be Pitted Than Scorned," the melodramatic romance, which is to be the bill at the Metropolis Theatre next week with usual matinees. In the many scenes of this play, the matinee girl can see all the mysterious detail of the workings of the stage. The play is based on incidents connected with Mr. Blaney's many years as a manager and producer.

Proctor's 125th Street Theatre.

One of the best known melodramas in the dramatic library is "L'Article 47," in which Clara Morris achieved her greatest and most lasting triumph. This piece will be given an elaborate revival at the One Hundred and Twenty-fifth Street Theatre next week by the permanent Proctor stock company, which will be seen in its changed form for the first time. Miss Beatrice Morgan will assume the role originally sustained by Miss Morris. The leading male character will be taken by Henry Kolker, who has just closed an engagement in "Military Mad" at the Garrick Theatre. Frank Sheridan, Ryley Chamberlyn, Matilda Deshon, Bessie Barriscale, Alice Chandler and Julian Reed also find important parts, and other prominent members of the stock will be included in the programme.

Papa Saw Him First.

"And now," said the dear girl, as she removed her head and a portion of her complexion from his manly bosom shortly after the proposal, "you must see papa." "Oh, I saw him yesterday," replied the young man in the case, "or, rather, he saw me. He told me I either had to speak out or get out."—Spokane Chronicle.

The Kind to Go With.

"Doesn't your wife annoy you by asking questions at the baseball game?" "Never. She is one of those women who always like to let on that they know all about everything."—Detroit Free Press.

Correspondence.

A Reply to Professor Schechter's Attorneys.

When I read, yesterday evening, in the last issue of the Jewish Exponent, of Philadelphia, an "inspired" editorial under the somewhat comminatory heading, "A Word to Dr. Schechter's Critics," where, sub rosa and under the cover of anonymity The Hebrew Standard and those of your collaborators who dare not to agree in every item with the religious policy of the Jewish Theological Seminary of America have been taken to task, I first thought a shrug of the shoulders and a dignified silence to be the most appropriate answer to the heinous attack of the Pennsylvania sheet. But since that article was evidently not written in the offices of the paper itself, but mailed by "Publius" or "Judaicus," but was sent over with a negro messenger from Girard Avenue or its vicinity and was, consequently, an official communiqué of the New York potentates, I made, after some reflection, up my mind this morning to crave again the hospitality of The Hebrew Standard in order that even the slightest suspicion as if this champion of truth could slide back before the menacing attitude of "the mighty" be removed without useless delay.

We are engaged in a holy war, i. e., for the principles of liberty of conscience and religious honesty, and we will fight our battles until our last ammunition be exhausted. Having discovered the enemy first, it is my privilege to do the first shot. I ordinarily fire without cover, but since the Philadelphia sharpshooter chose this method, I, for once, will also mask my batteries.

Who gave you the right, Sir, to call the serious polemics undertaken in this paper by men of profound religious convictions "puerile criticisms" and to recommend to these gentlemen with an intolerable snobbishness to "employ their talents in a much more edifying and praiseworthy manner?" We are not living in Russia, and although a certain group of Jewish periodicals has, alas! to submit to the ruling of the Washington censor, who plies every week or so between the capital and his Baltimore-Philadelphia-New York hunting grounds, The Hebrew Standard is a free paper, living exclusively from its own income, and needs not lick the boots of the emissary of a group of financiers.

"The influence of the Jewish press," you say, "will never be what it should be so long as such methods are pursued. A religious journal should, above all things, be manly, just and fair, and it cannot be truly Jewish if it wantonly and unfairly tries to wound the feelings of one of the greatest Jewish scholars, who is also one of the kindest and gentlest of men."

Your ideal, Sir, is evidently the literary knout, and only those Jewish sugar-water periodicals who put you to sleep before you are through with the editorial page find favor in your eyes. According to me, however, a periodical having the honor to defend the interests of the greatest Jewish community of the globe must contain more than endless columns of insipid talk on topics which interest nobody else than the writer, himself, and must, first of all, have as editor a man with a solid backbone able to face whoever he may be on a foot of social equality.

As to the prayer in behalf of Professor Schechter, let me tell you, Sir, that you rendered a bad service to the venerable president of the Jewish Theological Seminary in taking his defense as if he, one of the wittiest and most ingenious writers, could not defend himself. He is neither a lady nor a child. He knows the old German proverb, "Wer sein Haus der Strasse baut, Muss sich das rede der Leute gefallen lassen." And you had only read all his public utterances you would have found more in one sample of fierce attack and inter attack. Besides, Professor Schechter did not come to New York—at one told us so in various times and spaces months before his landing—simply to continue in leisure his Genizah studies, but as champion of true orthodoxy to fight the battles of the Lord against the Hotspurs of reform. Excuse me if I quote in a Jewish religious paper the New Testament, but I am sure Professor Schechter himself and those who enjoyed his vigorous literary and rhetorical campaign of 1902 thought more than once of Matthew x, 34: "Do not believe that I came to bring peace (to this land) No, I did not come to bring peace, but the sword."

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But let us continue. Nobody in this paper has with one single word "wounded the feelings" of Professor Schechter. The editor of The Hebrew Standard would simply not have tolerated such a procedure. But, alas! there are people who can't distinguish between objective polemics and personal attacks, although Professor Schechter himself, in spite of his kindness and gentleness, finds it necessary to throw from time to time in his private conversation poisoned arrows against his adversaries. After all, we are men of blood and flesh, and we feel sometimes the need to give plastic expression to our feelings and thoughts.

If that noble group of disinterested philanthropists which brought Professor Schechter to this country had intended to give him a sinecure as reward of his momentous discoveries in the Genizah of Cairo, they would have him appointed director of the Semitic Museum at Harvard University or created for him the honorary position of inspector general of the Genizot of the Orient. No; Professor Schechter came here to stay in the front of the battle and not in the rear, with the wounded and nurses of the Red Cross. Or am I mistaken after all? Has he really become tired of the fight? Has that editorial been written with his consent, yea, at his bidding? If this be the case, then the venerable scholar may rest assured that his retreat will be respected.

Meanwhile, however, I wish to ask the attorney of Professor Schechter what he means with his words that "the Jewish people of America love fair play and will in the long run see that it is obtained?" No hidden meanees, please. We are living in a free country, where every one is entitled to a free expression of his thoughts and convictions—not only judge, corporation counsel and multimillionaire, but every scholar and writer how scanty his income may be. No inquisitory methods in this noble land, the refuge of the victims of oppression. A similar tone was struck a few months ago by a New York periodical to warn the Union of Orthodox Rabbis against its purpose to condemn the higher criticism indulged in by part of the teaching staff of the seminary.

Be sure, gentlemen, that American Judaism will not suffer being tied even with golden chains. Almighty God can eventually renounce to part of His real estate if those who gave it to Him reproach their gifts to His servants; i. e., those who are signing the expression of their belief with His royal seal: Truth. Instead of building synagogues valued at \$1,300,000 and \$1,530,000, respectively, and whose portals are closed about 270 days out of 365; spread religious instruction among the poor children of the immigrant and among the still poorer ones of the golden ghetto of Fifth Avenue. But, above all, may they who have got hold of the administration of the Jewish community of New York permit the poor scholar and writer to fulfill his holy mission as herald of truth without menacing him to take from him his scanty income. This is a mean and cowardly use of the power of riches.

All of us, however, are thankful to the Philadelphia official monitor for his warning cry, and, as to myself, I will have my eyes open more than ever. At the slightest intrigue or machination the Bell of Liberty will be rung "throughout the land" that its guardians may unite in the common defense of the highest principles of that Judaism which haled to the doorpost the ear of the Hebrew enslaving himself voluntarily and coyers with supreme contempt slaveholders and their abject taskmasters. INNOMINATO.

New York, Sept. 7, 1904.

Order B'nai B'rith District No. 1. Office B'nai B'rith Building, N. E. cor. Lexington Ave. and 58th St. J. B. Klein, President, Franklin Block, Bridgeport, Conn. Charles Hartman, First Vice-President. Adam Wiener, Second Vice-President. Sol. Sulzberger, Treasurer. S. Hamburger, Secretary. The Independent Order of B'nai B'rith has taken upon itself the mission of uniting Israelites in the work of promoting their highest interests and those of humanity; of developing, elevating and defending the mental and moral character of our race; of inculcating the purest principles of philanthropy, honor and patriotism; of supporting science and art; alleviating the wants of the poor and needy; visiting and attending the sick, coming to the rescue of victims of persecution; providing for, protecting and assisting the widow and orphan on the broadest principles of humanity.

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(From the "New York American and Journal" of Sept. 8.)

Yes, the Jews Can Fight—Everybody Knows That.

But They Have a Better Characteristic. One That Is More Honorable to the Individual, More Valuable to the Race.

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The greatest prize fighter in the world to-day, in proportion to his weight—the most skillful and relentlessly determined fighter—is a Jew. For artistic reasons connected with his profession and his prize ring popularity, he took the name of Tommy Ryan. But that was not the name his people bore a couple of thousand years ago.

The desire to fight is a primitive instinct. It is very remarkable that the Jews should have retained the fighting instinct through so many centuries of civilization and oppression. As a rule, history shows that only a few centuries of civilization are required to transform a fighting people into a people peaceful and easily conquered. The repeated conquests of Egypt and China, in the olden times, and of more modern nations nearer us, demonstrate the tendency of civilization to take the fight out of a man.

It may be that the unusual combativeness of the Jews, persisted in through the centuries in spite of unheard-of persecutions, accounts for the survival of the race, while so many others have been annihilated.

The presiding official at the dedication of the monument was Nathan Straus. We agree thoroughly with the sentiment which he expressed when he said:

"In erecting a monument to the victims of war, let our protest be all the more emphatic against submitting differences between one country and another to the brutal ordeal of combat. Surely there must come a time in the progress of our civilization when war will be reckoned a survival of barbarism; when it will be possible in all national quarrels to invoke the rule of right instead of the rule of might."

It is lucky that the Jews managed to keep their fighting instinct, and especially the courage that bears defeat well, through all the centuries of oppression.

The time is soon coming, however, when physical fighting ability will count for little, and the other qualities will count for more.

This newspaper would like to call the especial attention of those who wonder why Jews succeed to one particular quality which they possess—the quality that has done more for their race than any amount of combativeness, or any amount of dogged resistance to wrong.

THE JEW STICKS TO HIS FAMILY. He puts no one ahead of his own blood relation, except the woman whom he marries and who is the mother of his children.

Any merchant or restaurant keeper, any observant man will tell you that the Jewish wife always has a devoted admirer in her husband, AND IT DOES NOT MAKE ANY DIFFERENCE HOW OLD SHE IS, OR HOW THOROUGHLY HER YOUTHFUL BEAUTY MAY HAVE DISAPPEARED.

For its intensity of affection, the Jewish family life exceeds on the average, beyond question, that of any other race. Because the weak have been helped by the stronger, the race has persisted and grown in power.

The Jewish family ties do not end with the years of childhood. You do not find one Jew rich and his brother miserably poor.

You find plenty of Jews, of course, with the disagreeable qualities which foolish prejudice would attribute to all of them—just as you find such qualities among all men.

But you do not find any Jew leaving his brother, or sister, or mother, or father in want while he has plenty.

The Jew who should be guilty of that particular offence would be promptly and permanently ostracised by his fellows.

In this country you can find many a man harassed by poverty and worry while his brother has all that he wants and more. But such a man is not a Jew.

It might be well perhaps for the individual who criticises the Jews without knowing much about them to submit himself to this particular test of family loyalty. A great many would fail to pass it.

This strength of family feeling among the Jews, the inborn conviction that the strong man must divide with his weaker brother, will carry the Jews along and keep them powerful, long after the day "when war will be reckoned a survival of barbarism," and when the Jews' undoubted willingness to fight shall have lost its all importance.

African Peanuts.
The largest peanut fields in the world are supposed to be in Guiana, on the north coast of Africa. There they are grown by hundreds of tons. The quality is inferior, however, and the bulk is shipped to Marseilles, France.

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A Russian Statesman Friendly to Jews.

A short time ago a grandson of Count Karl Nesselrode, the Russian chancellor who played so important a role during the reigns of Alexander I. and Nicholas I., began the publication of the memoirs of his grandfather. The two volumes which have appeared are chiefly taken up with the correspondence of Count Wilhelm von Nesselrode and his son Karl. The latter, while attached to the Russian Embassy in Berlin in 1801, asked his father whether he should frequent the Jewish society of the Russian capital. The answer, dated 13 Nov., 1801, is as follows: "Frau Arnsteiner, whom I have frequently met in Berlin some six or seven years ago, combines much intellect with great amiability. I think her daughter was then twelve or thirteen years old, and already evinced the excellent results of careful education. I saw her here only for a moment, at a ball given in her honor by Moritz Bethman. The mother I found greatly aged; the daughter danced with wonderful grace. It is not to be gainsaid that during the last thirty years, the Jews have made great strides in culture. This is particularly the case in North Germany. And to this result, a certain Mendelssohn, whom I met in Berlin during the time of Frederick II., has greatly contributed. And now, my dear son, enough on this subject. But my last word is that you visit the Arnsteiner as often as possible. Fraulein Arnsteiner surely possesses more *savoir faire* than most of the Berlin ladies." Shortly afterwards young Nesselrode writes: "The amiability and charm of the Arnsteiner ladies has awakened in me the desire to frequent Jewish society, for, if there are many such, it is well to cultivate social relations with them."

"The groves were God's first temples."

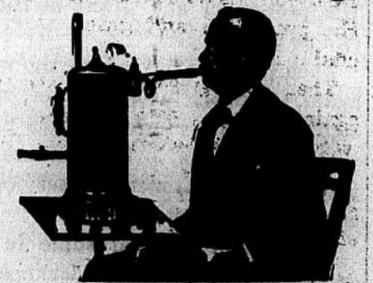
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תעוד בונים והשמיים וישא נם "Declare ye among the nations, publish and set up a Standard."

As we go to press Wednesday evenings, final notices, to secure insertion, must reach us before noon that day.

Entered at the Post Office at New York as Second Class Mail Matter.

NEW YORK, SEPTEMBER, 16 1904.

Friday, Tishri 7, 5665.

שבת שובה

Sabbath Portion of the Law.

האנינו

The ultimate aim of all philosophy is repentance and good deeds.—Talmud.

He who prays should cast his eyes downwards and raise his mind upwards.—Talmud.

A Brilliant Young Parliamentarian.

Hon. Alfred Lucking, member of Congress, from the metropolitan district of Michigan, whose portrait adorns our front page, deserves the support of the large number of voters in Detroit who are particularly interested in Russia's refusal to honor the American passport if the holder is a Jew.

He has sprung into great prominence for a member now in his first term. His speeches in Congress have all been of a high order. Perhaps the most notable one of all was his vigorous and eloquent attack on Russian oppression of American citizens holding our faith who visit their old homes in the Muscovite empire.

It was one of the best speeches made by any member on any subject, and certainly the strongest made in Congress on the terrible Kischineff outrages, and all matters connected with it.

Representative Lucking was elected to the House in a district that has been heavily Republican, and will be re-nominated at the primaries soon to be held in Detroit.

He is an able lawyer of large practice and an energetic and successful representative of his district. He has done much for his city and State in Congress, and been right on national issues. As a member of two important House committees he has rendered valuable services, and taken high rank as debator, and as a hard working member in all phases of Congressional work.

He merits the support of his constituents for re-election, and of no class more than those of them who are co-religionists of THE HEBREW STANDARD. He has signally shown his appreciation of interest in and sympathy for them.

His great speech on the subjects of the Russian outrages, and the attendant's diplomatic attitude of the United States was reproduced in a former issue and attracted considerable interest. His letter on the first page will repay the closest reading, and is convincing evidence that he is earnest, brilliant, honest friend of our people, whom the Hebrews of his city with whom the Russian question is paramount to other issues, should be pleased and proud to vote to retain in his present high place of duty in the popular branch of the American Congress.

Sabbath of Repentance.

שובה ישראל עד ה' אלהיך

"Return, O Israel, unto the Eternal thy God."—Hosea xiv, 2.

It is worthy of remark that the only Hebrew expression for "repentance" is that which implies the idea of "returning." "Sorrow" and "regret" have, of course, their synonyms. But "to repent" in Hebrew is equivalent to "coming back to God." And, truly, if all did but always keep in God's path and obey His injunctions, sin and sorrow and suffering would cease on earth.

"He hath told thee, O man, what is good," cries the prophet. "And what doth God seek of thee but to do Justice, and to love Loving-Kindness, and to walk humbly with thy God?" There we have the tripod on which rests the perfect way of life for man. To be strictly just; to be quick of sympathy; to practise the noble humility which God loves and enjoys. How much sin and sorrow should we have avoided had we but striven ever and at all hours to be just! How much sorrow and suffering would our fellows have avoided had our sympathy been readier, our compassion quicker. How much arrogance and wrong-doing and moral loss would have been obviated did we all but remember God's presence, and walk our way through life in the humbleness of spirit which the realization of that mighty fact inevitably brings to every human being.

But if there is no man on earth "who doeth good and sinneth not," the way of return to God is ever open to every one of us. And this returning,—this going back to first-principles of right-living and right-doing,—is the only form of "repentance" known to Jewish lore. Thus it is that the "Sabbath of Repentance" is, if the Hebrew be literally rendered, really termed the "Sabbath of Returning."

"Come back to God," is the cry of the season to all Jews. "Leave your own wilful ways. There is no safety in them. You do but "stumble in your iniquity." Come back while there is yet time. And the time is now." Literally in trumpet tones is the appeal now being made by the season ("the Ten Days of Repentance") fast slipping away from us.

The most righteous among us has erred and strayed in some way and to some degree. The wickedest among us can still find the Gate of Repentance open for him. "Happy is he who maketh returning while yet he is man," teaches the Talmud. Death may be crouching at the door of any reader of these lines. While yet you "are man," before you have become dust in death, before you have sinned so deeply that your last power of right feeling, your last lingering impulse to right-doing have become atrophied by disuse, or stifled by oft-repeated sin—while you yet live come back to God. Do so now!

"Seek ye the Eternal while He may be found." Delay for a week, a day, an hour, and it may be too late. The season of Repentance is with us. Seek God now. Seek to return now. His arms are open. His love and mercy and compassion are boundless.

The Russian army seems to be getting it in the back as well as in the neck.

The Day of Atonement.

הכזה היה צום אכרתו? הלואו צום אכרתו?

"Is it such a fast that I have chosen? a day for a man to afflict his soul? Is it to bow his head like a bulrush? ... wilt thou call this a fast, and a day of acceptance to the Eternal? Is not this the fast that I have chosen?—to untie the bonds of wickedness, to undo the knots of the yoke? to let the broken-spirited go free, and that ye loosen every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out of thy house! when thou seest the naked that thou clothe him? and that thou hide not thyself from thine own flesh?"—Isaiah lviii, 5-7.

Verily, the whole of this Haftarah for Shacharith of Yom Kippur is the finest and most eloquent sermon ever preached. Would that every Jew would study, and lay its beautiful lessons so to heart that they leave a lasting impression on his mind, that they sow seeds which shall blossom into the beautiful flowers of perfect self-discipline and wide and quick sympathy for the poor and suffering of all humanity—for all humanity is our "own flesh!"

Though we fast rigidly all the twenty-four hours, though we beat our breasts and pray and supplicate with tears and moans—of what avail is it all, if there be found no change in our attitude, no broadening and improvement in our out-look on life, no breaking of the yokes of sin, self-will, selfishness and evil-doing! As a witty Frenchman has said "Mere ennui is not innui nefesh."

This day and its lessons will be utterly lost for us if we do not indeed "purify ourselves before the Eternal" To leave the synagogue and the service, to hurry away to break bread, to put behind us all the vows and promises of amendment, is to offer God the insult of lip-worship, to degrade religion by the tactics of the school-boy before the angry pedagogue.

But how beautiful is the day, how awful and solemn the hour if, when with fasting and prayer we have made our resolves and registered our vows, we keep those resolves and fulfil those vows through the year that follows. Let us then confess our sins, all for each and each for all. Let the solemn and beautiful service affect the innermost recesses of our souls. Let us pray God for mercy for ourselves, our wives, our little ones and for all near and dear to us. Let us pray God to let the Light of His Justice stream into the dark places of the earth where wrongdoing and evil, where murder and rapine and outrage hold their heads high and unashamed in the light of day. Let us pray that He shelter us all beneath the shield of His protection and grant us His ineffable peace.

Then let us go forth into the world again, stronger, better, braver, more righteous than before and thus prove that our Religion is still a force for good and our Atonement service an effective and lasting discipline.

"Then shall thy light shine in the darkness, and thy thick darkness be turned into noon-day... And through thee they shall build the ruins of old: thou shalt restore the foundations of many generations: and thou shalt be called the Restorer of the Breach—the Restorer of Paths to Abide in"—is the promise of the sweetest of all God's prophets.

We needs Deeds more than Dogma.

על חומותך ירושלים הקרת שומרים

"On thy walls, Jerusalem, have I placed Sentinels."

Child Thieves and Their Ways.

(Concluded.)

XIX.

BY THE SENTINEL.

Nail the Flag to the Masthead.

With the suggestion contained in our last article, that the Settlement house shall also become a centre of communal life, we have reached the very apex of the structure. We do not think that we need enter into the small details of administration and method. The chief error of many of our institutions is that they are "unsectarian." Our Settlement is to be JEWISH.

We have hinted that we do not want to perpetuate the incrustations upon Judaism which our people have acquired from Eastern Europe—no, not from Western Europe, nor America. We assert that Judaism is a National religion, and that it is treason to its cardinal principles to hide it, or to trim its observances to the convenience, or whim, of an individual. That every small offence should be exaggerated into a mortal sin, would be equally foreign to the spirit of true Judaism. But, we must maintain a standard of excellence to which all adherents may rally. If our Settlement is really to serve the purpose we have in view, then we would proclaim to the world that in its heart, we have reared a citadel, to the defence of which we are pledged to the last extremity of our lives. Here we would raise our Flag and its folds should snap in every breeze, fanned by the breath of our devotion— JUDAISM FOR THE JEWS!

We can picture our fortress, its environment, its outworks, its moat, drawbridge, portcullis, walls, towers, donjon keep and citadel. We see its soldiers guarding it, protecting it and working to maintain it. As in feudal times, the castle of the lord of the manor gave security and lent importance to the surrounding country and the dwellers therein, so our Jewish Castle of high ideals would lend an atmosphere of security to all who dwelt under the shadow of its inspiration. "Peace to those that are near, and peace to those that are afar," is our motto, and "Holiness to the Lord," our password.

"Ish el diglo"—Let every man place himself near the standard to which he pledges fealty. Run up our banner to the truck and there nail it fast. This is no time for wavering or weak-kneed support. The times are urgent and the work needs every supporter.

We conclude with the reiteration of Israel's pledge of loyalty, and in it shall Israel have peace.

"For who is God save the Eternal? Or who is a rock save our God? The law which Moses commanded us, is the inheritance of the congregation of Jacob. It is a tree of life to those who lay hold of it; and the supporters thereof are happy."

The banking house of the Paris Rothschilds is situated in Rue Des Jeuneurs. On last Yom Kippur night as Baron Edmond left the Temple in Rue de la Victoire and signalled to his coachman, a Christian friend passed. "Ah, Baron!" he called out, "are you hurrying to the Rue des Jeuneurs (Street of the Fasters)?" The Baron replied with a smile, "By no means, Count. I am hurrying to the Rue des Jeuneurs (Street of the Breakfasters)."

The Jewish Vote.

Any man who goes about bragging, or making representations that he controls the Hebrew vote, or that the Hebrew vote is a vest-pocket commodity to be delivered upon any satisfactory barter, may be put down as a fraud.

There is, in reality, no such thing as a Hebrew vote, although talk of it bobs up at every election, and it is held up by some self-seeker for personal aggrandizement.

The Hebrew voter is intelligent and discriminating, and capable in every way of measuring the conditions which obtain in every canvass. The Hebrew voter, like any other citizen of any other denomination, is actuated by purely political principles and votes as he thinks best. He is neither purchasable, nor can his vote be delivered.

The Jew stands together only upon such occasions as when his political rights are infringed or encroached upon, and he would be less than human if he failed to do this and make his power felt.

The larger body of the Jews, it may be said from observation, will vote the Democratic ticket this year, not because they are Jews, but rather because their method of reasoning has convinced them that Judge Parker's election would redound to the betterment of the general condition of the country.

The Jew is sane and sound and capable of reasoning out any problem, political as well as commercial. But it may be said again, there is no such thing as the Jewish vote.

Belief In a Restoration

We have been asked by an esteemed correspondent whether "we believe in the ultimate restoration of the Jews to the land of their fathers?"

We certainly do. To doubt it, would be to doubt the promises of God.

"God is not a man, that he should lie, neither the son of man, that he should repent. Hath he not said, and shall he not do it? He hath he spoken and shall he not make it good?" Num. 23: 19.

"My covenant will I not break, nor alter the thing that is gone out of my lips." Psa. 89: 34.

"Thy word is true from the beginning." Psa. 119: 89, 90, 160.

We are not Zionists, but we implicitly believe in Zionism. And every Israelite whose heart and conscience have not been eaten out by the canker worm of fashionable, modern infidelity yecept "progress" must either sincerely rely upon the word of God as spoken by the mouths of his inspired Prophets or else his profession of Judaism are a hollow mockery.

Two Palindromes.

נים יארו

BY ABRAHAM IBN EZRA.

אבי אל תו שמד למה המלך משיח לא יבא?

"Father, Living God is Thy name, Why doth not the King Messiah come?"

דעו מאביכם כי לא בוש אבוש שוב אשוב אליכם כי בא מועד!

The answer runs: "Know from your fathers that I shall surely not delay, I shall surely return to you when the time hath come!"

ותשובה ותפלה וצדקה מעבירין את רוע הגזירה

"But Repentance, Prayer and Charity Avert the Evil Decree".—Machzor.

REPENTANCE is the golden key that opens the Palace of Eternity.—Milton.

IN THE PLACE where the truly penitent stand not even the perfectly righteous may stand.—Talmud.

God hath promised pardon to him that repenteth, but He hath not promised repentance to him that sinneth.—St. Anselm.

Who says: "I shall sin and repent, and sin again and repent again," will find repentance beyond his power.—Talmud.

CERTAIN thoughts are prayers.—V. Hugo.

PRAY not whilst thou art in passion.—Talmud.

PRAYER is the wing wherewith the soul flies to Heaven.—St. Ambrose.

ALL places are the temple of God, for 'tis the mind that prays to God.—Menander.

PRAY to God at the beginning of all thy works, so that thou mayest bring them to a good ending.—Xenophon.

The giving of charity is greater than all temple offerings.—Talmud.

Charity delivers from death.—Talmud.

The benevolent man does good to himself.—Elie Salomon.

The charities that sooth, and warm, and bless, lie scattered at the feet of men like flowers.—Wordsworth.

The drying up of a single tear has more of honest fame than shedding seas of gore.—Byron.

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OSBORNE & PAINTER.

The Man in the Observatory.

XXI.

Felix M. Warburg, the son-in-law of Mr. Jacob H. Schiff, and who is also a member of the firm of Kuhn, Loeb & Co., is a man largely identified with our charitable institutions. Not only is he known as a liberal contributor to the coffers of many institutions, but his personal service is also given, and he thus sets an example for others to come forward and participate actively in the affairs of the institutions.

Mr. Warburg is the Secretary of the Educational Alliance, and has done much individually in forwarding the great work of this noble institution. He is also a member of the Board of Education of this city, and is an important factor in the Board. The truant schools are under the immediate supervision of Mr. Warburg, and a number of reforms in their management is contemplated by him.

Altogether, Mr. Warburg is looked upon as a leader amongst those who, notwithstanding their large business interests which demand their attention, still deem it a duty incumbent upon them to look for the amelioration of the condition of mankind.

PRAYER carries us half-way to God, Fasting brings us to the door of His palace, and Alms-giving procures us admission.—The Koran.

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The Mirror.

The Summer is over, the leaves are showing hues of brown and red, all the fashionables are coming back to town from beach and strand, from farm and mount, and *Aspaklarya* is here again, lively and merry as a rattlesnake, full of venom and good will to all humanity. He has taken down the *Mirror*, brightened up its clear surface, and it is ready again as in the brave days of yore to "hold the *Mirror* as 'twere up to nature," to reflect passing events, to catch Folly on the wing, to reprove, to restrain, to instruct and to amuse.

I am aware that the rattlesnake simile will appeal to a great many of my readers as being the truest and most realistic metaphor which describes my nature but in truth I am, at heart, merciful and tender. *Certes*, I am aware that I have a peculiar way of showing my tenderness and kind-heartedness, a way of which I have the patent rights. But I love my victims even as I flay them and I shed tears of sympathy and regret as I gently and mercifully detach the scalps of my enemies to adorn my wigwam. To friends and to foes, to Orthodox and to Reform, I offer all the most cordial wishes of the season, long life and prosperity, health and happiness. *A Kethibah Vachathimah Tubah* (How do you like my up-to-date transliteration?)

Dr. Emil G. Hirsch after a four-months' tour of Europe, visiting Pope and crowned heads, lecturing and being feted has returned and is in harness again. It is to be noted that when he interviewed the Pope he "Kissed the Papal ring" and was "glad of the opportunity." Has he read his *Rabelais*? I always understood that it was the proper caper to kiss the Pope's toe!

I have always maintained that Doctor Bernard Drachman is one of the most learned and thorough of the members of the New York Rabbinate. His paper, published in another column, is excellent matter and probably one of the most thoughtful and striking articles on a Jewish topic published recently. But where is he at? Can it be that he approves of mixed marriages or—happy thought—is he striving to clear the way for the rehabilitation of Nordau and Zangwill? It is really to be deplored; and must be a source of great regret to all Orthodox Zionists, that those two leaders, who are, besides, the two most brilliant pens a Judaism of our day, could have

allowed little "Dan Cupid," to play such tricks with their too susceptible hearts.

Never mind, Doctor! whatever be the impelling reason for your paper, I congratulate you on its merit. Take my best wishes for *bon voyage* and a good time at Breslau. As one among the foremost of its *alumni*, that famous seat of learning could not celebrate its jubilee fittingly if you were not there. Go in peace, Doctor, return in good health and vigor, and with the desire to write us some more excellent papers.

I note that our good friend, Dr. Pereira Mendes, has shown his usual intelligent interest in the wants of the Jewish student by securing for them special terms on days of examination which may coincide with our holidays. Was there not a resolution some two or three years ago that the Board of Jewish Ministers supply the examining bodies of our city, state, and country, at the beginning of every year with the dates of the Jewish holidays so that there be no such clashing?

In this connection a good story comes from New South Wales, Australia, by latest mails. There, at elections, every voter must himself go into the booth and record his vote. In the Parliamentary Act due allowance was made for the Jewish conscience by a clause which provided that if an election should happen on any Jewish holiday, an Orthodox Jew should be empowered to make a verbal declaration to the poll clerk who should thereupon go into the booth with him and record his vote as he directs. An election a month or so ago fell on a Sabbath. Immediately, a howl was raised and certain unauthorized self-appointed champions of Judaism made themselves busy striving, at a very late date, to get the day of election changed. The authorities courteously pointed out that the Act had sufficiently provided for such a contingency, and the laugh remained with them.

Last Sunday a rabbi, preaching to an orthodox congregation of the most violent and *misheberach*-loving kind made a strong plea for the elevation of the service and ritual. Genesis xxii, 5, "Abide ye here with the ass, and I and the lad will go yonder and worship," was his text. If his com-panions, he hinted, would not agree to

the improvement he desired he might say to them

שבו לכם פה עם החמורים
"Ye remain here with the other donkeys!" Query, will they follow their Rabbi, or cherish their long ears?

Have you been reading about the wonderful trained horse that Kaiser Wilhelm is to see in Germany? *Hans* is its name, and marvellous is its nature. It can sing the chromatic scales; it knows several languages; is well acquainted with their literatures; has a keen eye for color; can repeat the multiplication table and work differential calculus. If the accounts of its cleverness are not exaggerated, when it comes upon the scene "*Hans up*" is the cry. Its has long sown its "*wild oats*" and "*will stand for no chaff*." What do you think of that, *hay*?

When I was a stupid small boy at school, more years ago than I care to admit, and I displeased my *melammed*, and he used to call me a *psferd* and a *behemah*. These were the most insulting epithets in my good old teacher's vocabulary. In those days they were terms of reproach. *Mais nous avons change cela*. Nowadays they are terms of honor and credit for here is a *psferd* (and a *psferd* is truly a *behemah*) who is cleverer, according to all accounts, than the average school boy.

The Almighty is in "league with a political party." That is the latest conclusion from the oft-repeated boast of prosperity which has come upon this country in recent years, and which is in most partisan fashion attributed to party management of the country. Not taking issue with any party or platform, I should like to ask whether the Republican party has a "political pull with the powers above to provide rain and sunshine in season, so that the crops are big and our exportations correspondingly large.

A Jewish scholar, more witty than polite, remarked in a company of ladies and gentlemen, that the initials of the Hebrew sentence for "our souls loathed this vile bread,"

אשנו קצה בלחם הקלקל
(Num. xxi, 5,) form the word נקלה.
The learned wife of Rabbi H. quickly rejoined, "This expression has distinctly reference to *man* (mannu)." *ASPARKLARYA.*

STOLEN BASES.

In Detroit they call Donovan "Foxy Patsy" and Stahl "Mighty Jake." Johnny McGraw now says he is willing to play the American champions. Gessler, Detroit's old college star, has broken in well with the Brooklyn Superbas.

Ex-Senator Wyatt Lee is the best batter on the Toledo team, having a record of .311.

All of the regulars on the Chicago White Sox are batting under .300 now, but none is lower than .225.

Emil Frisk is the heavy hitter of the Pacific Coast league. Once he tried to be it in the American at Detroit.

Pitcher Ace Stewart, first with Boston, then with Atlanta, has been recalled to St. Paul, where he played last year.

Abe Wilson, the former Senatorial pitcher with the glass arm, has a good job at the race tracks. He's beating the books.

Jimmy Collins is confident his Boston will win the American pennant. Jones of Chicago and Griffith of New York feel the same way about their clubs.

President Pulliam will spend his vacation in Europe after the season closes. Johnny Heydler will be the boss of the works in the chief's absence.

GOWN GOSSIP.

The vogue of fringe for skirt and waist trimmings is on the increase.

Algrets, white, black and colored, are in demand in spite of the prohibition against their importation.

Plain straight lace scarfs of guipure or chantilly about half a yard wide with just an edge finish are extremely smart.

Velvets are being imported in great quantities, and this, of course, includes velveteens and all sorts of fancy velvets. Chiffon velvets for evening wear and for dressy waists will have wide popularity.

White brussels net is favorite with the best gowned women, as it is quite as dainty as tulle, will bear almost any sort of hard wear, can be cleaned and is charming over a white foundation or any of the favorite colors.—New York Telegram.

In the waists and coats of the new gowns, as far as they have been seen, the tendency is toward small waist effects. The waist line, which has drooped so unnaturally for such a long time, will be molded closely to the figure, thus increasing the size of the hips.

RECENT INVENTIONS.

A Joliet man has invented a process for making steel beer kegs, using old rails.

A twenty-six inch umbrella that will fold up and go in an inside pocket without crowding has been invented and constructed by a Minneapolis man.

An Austrian has invented safety reins for runaway horses, by means of which two small rollers can be made to press the horse's windpipe when desired. The animal must stop at once for want of breath.

Lieutenant Turc of the French military marine has invented a new type of ship which does not roll or pitch. The hull is entirely submerged like a submarine, and it supports two vertical walls, on which are built the decks or ship proper, with its engines and living accommodation.

THRONE LIGHTS.

Owing to advancing years, the Emperor Francis Joseph has resolved to make no more visits to foreign courts.

The sultan of Turkey has seventy-one titles, and on the parchment containing them are the words, "As many more as may be desired can be added to this number."

Albert, the reigning prince of Thurn and Taxis, is an ardent sportsman and puts on a new suit of clothes every day. To his critical eye a coat once worn is in rags. Each of these garments is perfumed with attar of roses.

The German emperor has a collection of quaint seals and is always on the lookout for additions. He occasionally uses one or other of the most curious on his letters to friends, and these souvenirs are very much treasured by the recipients.

THINGS THEATRICAL.

Ethel Barrymore is now in the third week of her tour in "Cousin Kate."

Rejane will be seen in seven different plays during her ten weeks' tour of America.

Sir Henry Irving's coming tour of this country will be his last professional visit here.

Miss Maude Adams will begin her season in October, making a brief tour, and then will appear in the Empire theater, New York.

Ezra Kendall has been unable to go to Europe this summer, as he had originally planned to do. His time was fully occupied on this side of the Atlantic with the preparations for "Weatherbentep Benson."

Paul M. Potter, who dramatized "Trilby," declares that his colleagues in the United States should take a leaf out of the book of the French dramatists and meet the managerial trust with a playwrights' trust.

After finishing his work on the production of "The Coropet of a Duchess" for Mrs. Bloodgood and "Granny" for Mrs. Gilbert, Clyde Fitch will begin work on a new play for Blanche Walsh, to be produced in New York.

THE WRITERS.

Mark Twain has decided to reside permanently in New York city.

An Italian novelist, Salvatore Farina, confesses that for six years he completely lost his memory for languages and names.

Marmaduke Pickthall, one of the youngest writers in England, is deeply interested in Arabic literature and has a fine collection of Arabic manuscripts.

Henri Sienkewicz, the Polish novelist, spent a year in wandering and hunting for his student life at Warsaw. His house is filled with trophies of the chase, and he is a collector of all kinds of curiosities.

Undoubtedly the oldest living poet is Colon Wallace, who lives at Oughterard, Ireland. He was born in 1796, and consequently is 108 years old. A new collection of his poems has just been published by the Gaelic league of Dublin.

TRAIN AND TRACK.

Franklin, N. H., has a trackless, trolley line.

The Southern Pacific railroad bed is being oiled, 4,000 gallons of oil a mile, being used.

The amount of wages and salaries paid to railroad employes in the United States during the year ending June 30, 1903, as reported, was \$757,321,415.

The New York Central railroad has increased the number of trains and reduced the fares at such points as it comes in competition with electric lines.

An electric third rail system that is claimed to be safe and trustworthy has been invented by a Chicago man. By means of his device, in which the third rail is inverted and practically hidden from view, the inventor declares it impossible for persons or animals to come in contact with the charged rail.

THE EDUCATORS.

The Rev. Henry A. Buchtel, since he was made chancellor of the Denver university, has cleared that institution of a debt of more than a quarter of a million dollars.

Barrett Wendel, professor at Harvard university, has been engaged to give a series of lectures on American literature, manners, customs and institutions during the first semester of the next scholastic year, beginning probably in November at the University of Paris.

As a result of the visit of several German educators to Chicago last March, when they were the guests of the University of Chicago, Emperor William has conferred decorations on Dr. W. R. Harper, Professor Harry Pratt Judson and Professor Starr W. Cutting of the university.

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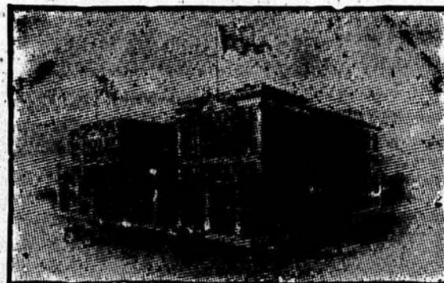
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(For the Hebrew Standard.)

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By P.

VIII.

Jewish Funerals.

"Why don't you join us?" said Joe Meyers to Kalbsbraten, who was sitting moodily alone.

"I feel out of sorts and somewhat depressed," answered Kalbsbraten, "I have been to a Yiddische levayah."

"Why don't you talk United States and say Jewish funeral?" asked Sim Levy, "this un-American style of mixing Hebrew and German and jargon with the King's English annoys me."

"Don't forget you are an American citizen, Sim?" said Nate Mendoza, "and not a blarsted British subject; 'American English' is what you should say. But," turning to Kalbsbraten, "it was none of your funeral, was it."

"No," said Kalbsbraten, "it was a member of my school, but I tell you as a fact that while I consider it a pious duty to attend, I always leave with mingled feelings of regret and disgust; regret for the departed, disgust with the proceedings; if it is what is called an orthodox funeral, there is always some delay by the Chevrah Kadischa leute."

"Give us that in the vernacular," interrupted Sim Levy.

"Holy Society people," answered Sullivan A. Johnson, "a Jewish organization established for the purpose of paying the last rites to the dead."

"And very meritorious and deserving societies they are indeed," said Gumpelstein.

"As I said," continued Kalbsbraten "the Chevrah Kadischa leute are very noisy, the assemblage is somewhat turbulent, and a toothless, bear-eyed old woman incessantly rattles a tin box under your nose, repeating in a cracked monotone voice 'Tsokohattsil mim movess.'"

"What's that?" asked Sim Levy. "I means 'Charity delivereth from death,'" answered Sullivan A. Johnson, "any Jewish schoolboy knows that."

"I suppose," said Nate Mendoza to Kalbsbraten, "if some handsome, buxom, smiling, young woman would pass the platter around it would make some difference to you."

"The idea of charity to the dead is throwing the broad mantle of forgiveness around their foibles, and charity to the living in providing for their wants, is thoroughly Jewish," said Gumpelstein.

"Then," continued Kalbsbraten, "the loud wailing of the women, and the noisy lamentations of the mourners, the hurrying to and fro, the gesticulations of the audience, and the disorderly crowd outside make a scene which is rather disagreeable to contemplate."

"I always said," remarked Isaacs, "that orthodoxy only tends to bring Judaism into disrepute."

"But," said Gumpelstein, "because these people are uncultured and orthodox, it does not follow that orthodoxy and lack of culture are synonymous terms. I have attended many orthodox Jewish funerals in my time, and I have seldom witnessed proceedings founded on sound reason. Ignorance often perverts them from their proper channel and we complain of the muddy stream; the fountain source is always pure, and the water, as it bubbles from the primitive spring, sparkles with religious life, and is both refreshing to the soul and in vigorating to the reflecting mind."

"But let me tell you," said Kalbsbraten, "Jewish funerals, conducted on reform lines, are not a whit better. There is more style, more pretension, more formality about them, but there is a hollow mockery which fills me with disgust. True, there is no old woman going around with a tin box, but there is always a lot of old gabbaties there."

"What sort of an animal is a gabbatyy?" inquired Sim Levy.

"A Jewish rubber-neck gossip of the female gender," replied Nate Mendoza. "Why don't you go to Yerushalayem on East Broadway and learn something?"

"These old women sit around the room looking as solemn as owls," continued Kalbsbraten, "whispering into each others' ears the latest gossip or retelling the latest scandal."

"A hum of conversation proceeds from the gentlemen who stand around in all sorts of unseemly attitude. The gas is burning and the floral ornaments piled up on the silver-handled casket fill the room with a sickly odor."

"I agree with you there," said Jake Cohn. "If there is anything I detest, it

is the lavish floral display at Jewish funerals."

"Or Christian funerals for that matter," said Baruch Spiegelberger.

"Well, doesn't expensive caskets with silver handles come under the same category?" asked Joe Meyers.

"No," answered Jake Cohn, "for the latter is only a private matter for the family to consider, but the sending of flowers is a tax upon all your relatives, friends and acquaintances, and it looks too stupid for anything to see the broken-hearted widow pause in the midst of her grief to examine the card attached to the floral harp, gates ajar, or broken column and mentally calculate the cost."

"Ane chodosh tachas hashemesh, 'there is nothing new under the sun' said the wise king," remarked Sullivan A. Johnson, "twenty centuries ago the Talmudic sages decried against the extravagance of Jewish funerals, which was carried to such a degree as to bring ruination upon the family in whose midst a death occurred. They established the custom now in vogue among orthodox Jews, that only a simple shroud should be used at length by all alike. They abolished the paid mourning women."

"Who were they?" asked Sim Levy. "Women who were paid to howl at funerals," replied Nate Mendoza.

"Like the keepers in 'The Shaughraun'?" said Sim Levy.

"Exactly," replied Nate Mendoza. "Then," said Sim Levy, "doubtless the Irish are descendants of the lost tribes."

"Why, of course," said Nate Mendoza, "the McCabes and the Maccabees are of the same mishpochah. Didn't you know that?"

"Then," said Sullivan A. Johnson, "besides the howling mourners, they had what Shakespeare aptly calls the funeral baked meats?"

"Strictly Kosher, I presume," interjected Isaacs.

"Gentlemen," said Kalbsbraten, "these remarks are foreign to the subject."

"The objection I have to Jewish funerals carried on reform lines," continued Kalbsbraten, "is the formal style in which they are conducted, the lavish display, the useless expense and the deference paid to fashion. The persons who attend are animated by the same morbid spirit of curiosity and love of gossip as the orthodox. The parlors are crowded, the hallway jammed and the assemblage outside seldom has the serious aspect which is looked for at a funeral."

"A man can go to a funeral without wearing a long face, can't he?" said Nate Mendoza.

"Yes," answered Kalbsbraten, "but the rowd outside generally looks very ugly, and you find them in knots discussing business or the races."

"The last race of the deceased or the Jewish race," said Nate Mendoza, "both subjects are perfectly proper and both serious."

"Well," continued Kalbsbraten, "about half an hour after the appointed time the Rabbi arrives; the mourners come downstairs, the old gabbaties, who occupy the best seats are hustled out to make room for the family, and then commences a series of whispered comments among the women criticising the dress and actions of the female portion of the bereaved family. The trimmings and out of the dress, the style of the hair, the thickness and length of the veil, the length of the crape and the minutest movements are mentally photographed and noted for future gossip and adverse criticism. If the widow weeps profusely, he is 'putting on'; if she restrains her grief, she is 'stoically indifferent.'"

"Well, that is human nature everywhere, isn't it?" asked Baruch Spiegelberger.

"That may be," replied Kalbsbraten, "but what disgusts me with our Reform friends is, that the moment a death occurs, instead of seeking consolation in religion and sending for the Rabbi, they end for the milliner and dressmaker instead."

"Isn't it the duty of the Rabbi to go to the house of mourning himself and point to Judaism as the only balm for their wounds?" said Joe Meyers.

"The difficulty is, that some of our Reform Rabbis have no Judaism worth speaking about, and some are afraid that their motives may be misconstrued," replied Kalbsbraten.

"Doesn't that apply with equal force to the Orthodox Rabbonim?" asked Sim Levy.

"Not so much," said Gumpelstein, "let me illustrate it by a political simile, Sim. So that you may more readily comprehend it. The Democratic party believes in giving all the power in the hands of the people, except such as is delegated

to the National Government by the constitution; while the Republicans believe in the National Government legislating upon everything from a turnpike road to a divorce suit and making a strong central paternal government. So the Orthodox idea is to have religion diffused among the people and in the homes, where every man could be, as it were, a high priest at the domestic altar. The Reformers, however, banish Judaism from the home and concentrate it in the Temple, and have so arranged the service that the sermon is the centre of the religious system, and the Rabbi of course the religious sun around which everything revolves and to which everything is subordinate."

"And permit me to say, from my standpoint," remarked Sullivan A. Johnson, "that when the Reform Rabbis preached against the dietary laws, ridiculed the Sabbath lights, derided the blessing upon the Sabbath bread and wine and all the observances which formed the attraction of a Jewish home, they were simply digging the ground beneath their own feet and sowing the seed of indifference, of which we are now harvesting such a fearful crop."

"After the mourners are seated," continued Kalbsbraten, "the Rabbi delivers an address, the effect of which is materially weakened when we realize that it to be paid for, and that through the Rabbi's mind there may be running the question, 'How much am I going to receive?'"

"And if he knew the size of the check," said Nate Mendoza, "it might be a check upon his eloquence."

"I know how difficult it is," said Sim Levy, "to talk against time, and I have often thought it must be a Herculean task for some of our Rabbis to expatiate upon the virtues of the deceased when he possessed none, and whose only merit was his wealth, of which he gave none to the poor."

"That is the fault I find," said Kalbsbraten. "Our Rabbis, if they only get paid for it, will deliver a eulogy upon every Chattas that dies."

"What's a 'Chattas'?" asked Sim Levy. "Religiously speaking," answered Gumpelstein, "a Chattas is a sinner; financially, a fraud; socially, a beat."

"I always was under the impression," said Isaacs, "that among the Orthodox it was a pious duty to eulogize the departed."

"That's true," said Sullivan A. Johnson, "the Talmud tells us it is a meritorious act to pronounce a hesped over the deceased."

"What's a hesped?" inquired Sim Levy. "A funeral oration," answered Sullivan A. Johnson; "but it was only delivered at the obsequies of some great man or some learned man or some tsaddik."

"What's a tsaddik?" inquired Sim Levy.

"I might paraphrase the well-known reply to Pope and say a tsaddik is a 'rooked, ignorant thing, always asking impertinent questions,'" interrupted Nate Mendoza.

"A tsaddik is a righteous man, who walks uprightly before God and man and performs his every religious duty with sincere and earnest devotion," answered Sullivan A. Johnson.

"Just like our modern American Rabbis," said Nate Mendoza.

"Very few of the funeral addresses contain any allusion to religion, the necessity of observing the faith, or of being God-fearing Israelites," resumed Kalbsbraten, "the Rabbi knows that he is treading upon delicate ground, and he has to fall back upon a lot of glittering generalities about his domestic virtues etc., etc. His efforts seem to be concentrated upon reopening the sluices of their grief and unbinding their wounds, and as he begins his remarks, he seems to say with Marc Antony, 'if you have tears to shed prepare to shed them now.'"

"And what I don't like at Jewish funerals," said Baruch Spiegelberger, "is the money literally thrown away upon caskets and embalming."

"Joseph was embalmed," said Sullivan A. Johnson.

"And Washington was embalmed in the hearts of his countrymen," said Sim Levy.

"The entire system of Jewish funerals," said Kalbsbraten, "needs reforming. As at present conducted they are expensive, ostentatious, cumbersome and badly managed."

"The best way," said Nate Mendoza, "would be not to die at all."

"The best way," said Gumpelstein, "would be for us to go home." And home we went.

To be continued.

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Racial and Religious Elements in Judaism.

BY REV. DR. BERNARD DRACHMAN.

(Abstract of a lecture read before the Jewish Endeavor Society.)

The question whether the Jewish people constitutes an essentially ethnic entity, held together by ties of common lineage and history, and sustained in its dispersion and exile by intrinsically national and political hopes and aspirations, or whether it is to be conceived as a mainly religious community whose bond of union is the possession of a common faith, not necessarily limited to those of the same tribal or racial origin, is one of absorbing interest and great importance. It is a much-debated question (so much so that two of the lectures already delivered this season before your society have been concerned therewith) and, let us admit, an extremely difficult and intricate one. It is made particularly difficult of solution because both national and religious elements are distinctly and undeniably present in the Jewish people as in none other on earth. It is possible to speak of the Irish race or the German nation, but not of the Irish or German faith or religion or of the Protestant or Catholic faith, but not of the Protestant or Catholic race or nation. In reference to Jews, however, both forms of speech are habitually used. We are accustomed to speak of the Hebrew or Jewish race or nation and also of the Jewish religion or faith. The views held upon this are generally diametrically opposed and mutually exclusive.

The believers in the national quality of the Jewish people, the nationalists, as we may call them, usually hold that what makes the Jew his ethnic quality, that he is a being apart because of his race and the historic sympathies which have become ingrained in his very bone and fibre. Religion, they tell us, is not the essential factor in making the Jew, the most religious "Ger" or convert is always regarded by popular Jewish feeling as a stranger; while a Jew may lose all belief in Judaism, indeed multitudes have given up all faith in Judaism, and cease to observe its precepts, without, on that account, being judged outside the pale. Anti-Semitism, say these, is a purely racial antagonism with which religion has nothing to do, and a recent writer in Die Welt has even gone so far as to rather welcome Anti-Semitism because it tends to preserve the racial consciousness of the Jew. Their opponents, the religionists or universalists, find in Judaism, the faith, the sole distinctive characteristic of the Jewish people. Following the Talmudic principle

כל הכופר בעבודה ויהי גקרא יהודי "whosoever denies idolatry (false belief) is called a Jew," they declare that the fundamental requisite of Jewishness is adherence to Jewish faith. The racial connection of Jews is, they declare, merely a historic incident, but essentially Judaism stands upon the same basis as all other creeds, Christianity, Mohammedanism or what not. It is a faith, and its doors are open to receive all who desire to enter, be their race or ethnic origin whatever it may. Let us examine these views. Historically, we know, of course, Israel was established as a nation, a religious nation first and foremost, it is true,

ממלכת כהנים ויהי קדוש "a kingdom of priests and a holy nation" but still politically organized, and to the twelve tribes descended from Jacob was given a special country of their own, Canaan or Palestine. But even in those earliest days no special stress appears to have been laid upon racial purity. Joseph was married to an Egyptian woman, Asepath, daughter of Potiphera, priest of On, and consequently the tribes from Joseph, Manasseh and Ephraim, were of half Egyptian blood. The wife of Moses was a Midianite woman and, according to

another account, he also had an Ethiopian wife. There can be little doubt that the "mixed multitude" that went up from Egypt with Israel was afterwards incorporated with the people. The Torah, it is true, prohibited marriage alliances with certain nations, the Egyptians, Edomites, Moabites and Ammonites, but for special historical reasons, and did not include in the prohibition the numerous other nations of the world, so that any Gentile, outside of the specified classes, may enter into Israel by acceptance of the faith. The beautiful idyllic romance of Ruth is based upon intermarriage. Mahlon and Chilion had both married Moabitish women, by doing which, they did not, according to the Rabbinical interpretation that only male Moabites are prohibited

transgress the law, and Ruth, the loyal and devoted Moabitess, became ancestors of David, King of Israel, and consequently also of the looked for Messiah. Ezra and Nehemiah, it is true, strenuously opposed intermarriage and refused the co-operation of the Samaritans in building the temple, even though these latter had practically accepted Judaism, but the Rabbis of the Talmud did not endorse their views, and were, in the main, favorably disposed towards the acceptance of proselytes. As a matter of historical fact, we cannot deny, in spite of the well-known indisposition of Judaism to seek converts, that converts have in all ages flowed into Israel in such numbers as to make it impossible to assert that the Jewish people is racially pure. Le-roy Beaulieu, in his important work, "Israel Among the Nations," proves conclusively that through various channels, conversion from conviction, or for the sake of marriage, or through slavery (because of the Jewish law which assigned to slaves a certain status in the religious community of Israel) great streams of non-Jewish, even of non-Semitic blood, have become mingled with the life-stream of the children of Jacob. This conversion has not only been of individuals. Whole nations or tribes have, at various epochs, taken upon themselves the faith and the name of Israel. Of this the Chazars, whose blood is undoubtedly present in modern Russian Jews, are the most notable example. Deinard in his Hebrew "Voyage in Crimea," declares that the Crimean Karaites are of Tartar origin and in his essay on Jewish sects asserts that the Subotniki, the great sect of Russian Judaizers, amount to several millions in number, and that the proclamation of real religious liberty in Russia would at once be followed by the accession of other millions. The Falashas, too, that peculiar sect of Abyssinian Jews, are considered by most scholars to be largely, if not entirely, of African stock. And what these scholars claim, on historical grounds, modern scientists, such as Drs. Ripley, Fishberg and others, as emphatically assert on physical and anthropological grounds. The craniometrical and general anthropological examination of the Hebrew people, these scientists assert, shows not only a strong divergence from the accepted Semitic type, but such strong differences within itself as to preclude the assumption that it is composed of a single, homogeneous stock. Some of these differences may be due to long subjection to diverse climates, but more, the anthropologists claim, are due to the influence of alien blood. Nor can we close our eyes to the fact that side by side with the strong feeling of sympathy and solidarity between the various elements of Jews there is also undeniable repugnance and antipathy, closely akin to, if not identical with, racial prejudice. The feeling formerly, and even to-day, largely, existing between Sephardim and Ashkenazim, between German and Russo-Polish Jews, is anything between members of the same race. The strongest example of this feel-

ing is found in India. There are four elements of Jews, the White and Black Jews of Malabar, the native Hindoo Jews (said to be descendants of manumitted slaves) and the B'nai Israel of Bombay; and the antagonism between them is quite intense. (To be continued.)

ing is found in India. There are four elements of Jews, the White and Black Jews of Malabar, the native Hindoo Jews (said to be descendants of manumitted slaves) and the B'nai Israel of Bombay; and the antagonism between them is quite intense. (To be continued.)

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Wise Words to Sufferers From a Woman of Notre Dame, Ind.

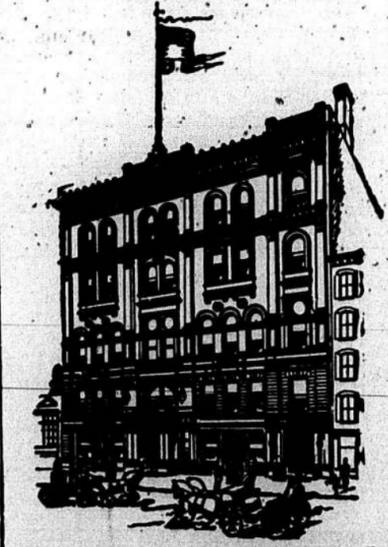
I will mail, free of any charge, this Home Treatment with full instructions and the history of my own case to any lady suffering from female trouble. You can cure yourself at home without the aid of any physician. It will cost you nothing to give the treatment a trial, and if you decide to continue it will only cost you about twelve cents a week. It will not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it—that is all I ask. It cures all, young or old. If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhoea (Whites), Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address MRS. M. SUMMERS, NOTRE DAME, IND., U. S. A. for the FREE TREATMENT and FULL INFORMATION. Thousands besides myself have cured themselves with it. I send it in plain wrappers. TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures Leucorrhoea, Green Discharge and Painful or Irregular Menstruation in young ladies. It will save you anxiety and expense and save your daughter the humiliation of explaining her troubles to others. Plumpness and health always result from its use. Wherever you live I can refer you to well-known ladies of your own state or county who know and will gladly tell any sufferer that this Home Treatment really cures all diseased conditions of our delicate female organism, thoroughly strengthens relaxed muscles and ligaments which cause displacement, and makes women well. Write today, as this offer will not be made again. Address

MRS. M. SUMMERS, Box 248 Notre Dame, Ind., U. S. A. "THE ADLER" Directly on the Beach. German-Hungarian table and home comforts. 141 Ocean Avenue, Atlantic City, N. J.

Advertisement for Nuyler's confections. Text: "When you were engaged THE YOUNG LADY RECEIVED A BOX OF Nuyler's ALMOST DAILY—HOW OFTEN DOES YOUR WIFE NOW RECEIVE A BOX OF THESE DELICIOUS CONFECTIONS? REPENT—AND MAIL YOUR ORDERS, AT SHORT INTERVALS, TO Nuyler's 263 BROADWAY, NEW YORK. SEVENTEEN OTHER STORES & SALES AGENTS EVERYWHERE. CANDIES SENT ANYWHERE BY MAIL & EXPRESS."

TERRACE GARDEN, Lexington Opera House—Lect. Assembly Room. 145-155 E. 58th St., N. Y.

SUESSEKIND & REHFELDT, Pros. & Mgrs.



The largest and most convenient establishment in the city for Balls, Concerts, Performances, Fairs, Meetings, Banquets, Weddings, etc. Two beautiful halls, with separate entrance to each. Four lodge rooms. Estimates furnished with menu. Kosher Catering if desired.

RIDING ACADEMY OF The Durland Company, 5 TO 17 W. 50TH ST. THE LARGEST AND MOST HANDSOMELY EQUIPPED RIDING ACADEMY IN THE WORLD. English, French and German Masters in Attendance. OUR BOARDING STABLES are furnished with every modern improvement. ARE PERFECTLY VENTILATED; contain accommodations for four hundred horses. Public music rides every afternoon and Wednesday evenings.

The Late Russian Minister Von Plehve, The Minister as Jewish "Bogey Man,"

Mr. Israel Zangwill contributes some "side-lights" on the late M. de Plehve. "Not so black as he is painted," is his summing up of the character of the murdered minister. It is related that Russian mothers used to frighten naughty children with the word: "Hush! Palmerston is coming."

His attitude toward the Zionist movement, for example, was by no means that of a monster. He desired to repress it in Russia, indeed, as he desired to repress all movements involving public meetings and non-slavic aspirations.

The novelist adds that "M. de Plehve did more than permit Zionist meetings." "He actually sent a note to the Porte intimating that Russia would view favorably the throwing open of Palestine to the Jews."

There was lying on his (De Plehve's) desk a list of the killed in a recent naval action off a Russian fort. My friend pointed to the names of the Jewish dead.

"Quite natural that they should die there," retorted my friend; "but is it so natural that they can't live there?" For the port was outside the territory in which the Jews lie cramped.

Mr. Zangwill does not take the view that De Plehve was "the German philosopher in action, the ruthless demonstrator of his own syllogisms in terms of flesh and blood."

His Grief Over Kishineff. The Daily News (London) of Wednesday, 31st ult., published a letter from a correspondent at St. Petersburg, who wishes to be known only as "a relative of the murdered man (M. De Plehve), in which an attempt was made to justify the conduct of the late Minister of the Interior. One accusation in particular that was brought against M. De Plehve the writer describes as "especially cruel," viz., that of "having been the cause of the bloodshed at Kishineff."

"This calumny," he proceeds, "made still more unbearable the sickness of heart he experienced on hearing of the calamity which had taken place. I tell you this as one who saw him at the time." One is disposed to ask what other results than the Kishineff atrocities, the Minister could have expected from the license and support he granted to the

fomentor of massacre (M. Krushevan), or why he allowed the judicial farce that passed for the "trial" of the Kishineff murderers. The Daily News correspondent says that "There are people who cherish his memory as that of a blameless father and family man, who have wept over his shattered remains lying in their coffin, who have fainted with grief and misery by his grave."

The famous jurist and authority on international and commercial law, Dr. Tobias M. C. Asser, of The Hague, has been appointed Minister of State. This office confers no executive powers, a Minister of State being outside party politics. Dr. Asser was appointed Member of the Council of State in 1893, and by his many services to his country has well earned his promotion.

Bon Marche Cloaks, Suits & Furs Wholesale and Retail, 4 West 14th Street, NEW YORK

LYON, RACHEL.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rachel Lyon, late of the County of New York and Baltimore, Maryland, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, care Baner & Haas, No. 320 Broadway, in the City of New York, on or before the 28th day of March next.

BANDLER & HAAS, Attorneys for Executors, 320 Broadway, N. Y. City.

JULIUS M. LYON, ERNEST WEINMAN, Executors.

IN PURSUANCE OF AN ORDER OF HON. FRANK T. FITZGERALD, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Israel (also known as Irving) Kraft, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 87 Nassau Street, Borough of Manhattan, in the City of New York, on or before the 17th day of March next.

CHARLES O. MAAS, HARRY KRAFT, Executors.

WM. VICTOR GOLDBERG, Attorney for Executors, 87 Nassau Street, Borough of Manhattan, New York City.

IN PURSUANCE OF AN ORDER OF HON. FRANK T. FITZGERALD, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosalbe Silbstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Joseph Rosenzweig, 90 Nassau Street, in the City of New York, on or before the 4th day of March next.

JOSEPH ROSENZWEIG, Attorney for Administrator, 90 Nassau Street, Manhattan, N. Y. City.

IN PURSUANCE OF AN ORDER OF HON. FRANK T. FITZGERALD, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Stiner, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Joseph Rosenzweig, 90 Nassau Street, in the City of New York, on or before the 22nd day of March next.

JOHNSTON & JOHNSTON, Attorneys for Executors, 8 and 10 Centre Street, Borough of Manhattan, New York City.

ADOLPH BLOCH, CONRAD HARRIS, Attorneys for Executors, 90 Nassau Street, Manhattan, New York City.

DEPERT, AGNES.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Agnes Depert, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Adolph Bloch, No. 90 Nassau Street, in the City of New York, on or before the 15th day of February next.

PROF. HOCHMAN THE ONLY Scientific Mind Reader and Successful Adviser

PHILLIPS, CLARA.—In pursuance of an order of the Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Clara Phillips, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, 203 Broadway, in the Borough of Manhattan, City of New York, on or before the 28th day of February, 1905.

WOLF, KOHN & ULLMAN, Attorneys for Executors, 203 Broadway, Borough of Manhattan, New York, N. Y.

OPPENHEIMER, CAROLINE.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Caroline Oppenheimer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 56-58 Liberty Street, in the City of New York, on or before the first day of October next.

M. ANGELO ELIAS, Attorney for Administrators, C. T. A., 56-58 Liberty Street, Borough of Manhattan, New York City.

HESSLER, SAMUEL A.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel A. Hessler, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, in the office of Morris J. Hirsch, their attorney, No. 68 William Street, in the City of New York, on or before the 11th day of October next.

MORRIS J. HIRSCH, Attorney for Executors, 68 William Street, Borough of Manhattan, New York City.

WEINSTOCK, SARAH.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sarah Weinstock, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Frank Herwig, No. 99 Nassau Street, in the Borough of Manhattan, the City of New York, on or before the 31st day of October next.

LACHMAN & GOLDMITS, Attorneys for Executors, 99 Nassau Street, New York City, Borough of Manhattan.

WOLFF, LEE.—In pursuance of an order made by Honorable Leonard A. Geisrich, a Justice of the Supreme Court, on the 20th day of April, 1904, notice is hereby given to all creditors and persons having claims against Lee Wolff, lately doing business at No. 113 Wall Street, City and County of New York, to present their claims, with vouchers therefor, duly verified, to the subscriber, the assignee of said Lee Wolff for the benefit of creditors, at his place of transacting business, at the office of Hyde, Leonard & Lewis, No. 141 Broadway, Borough of Manhattan, City of New York, on or before the 8th day of July, 1904.

GUSTAV E. GOSSLER, Assignee, 141 Broadway, Borough of Manhattan, New York City.

SINSHIMER, LEOPOLD.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leopold Sinshimer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Simpson, Werner & Cardoso, 53 Broadway, Manhattan, N. Y. City.

SIMPSON, WERNER & CARDOSO, Attorneys for Executors, 53 Broadway, Manhattan, N. Y. City.

STERN, MOSES.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moses Stern, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Simpson, Werner & Cardoso, No. 53 Nassau Street, in the City of New York, on or before the first day of October next.

SIMPSON, WERNER & CARDOSO, Attorneys for Executors, 53 Broadway, Manhattan, N. Y. City.

STERN, MOSES.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Kohn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Simpson, Werner & Cardoso, No. 53 Nassau Street, in the City of New York, on or before the 30th day of January next.

SIMPSON, WERNER & CARDOSO, Attorneys for Executors, 53 Broadway, Manhattan, N. Y. City.

KOHN, DAVID.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Kohn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Simpson, Werner & Cardoso, No. 53 Nassau Street, in the City of New York, on or before the 30th day of January next.

SIMPSON, WERNER & CARDOSO, Attorneys for Executors, 53 Broadway, Manhattan, N. Y. City.

COHEN, DAVID.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Cohen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Simpson, Werner & Cardoso, No. 53 Nassau Street, in the City of New York, on or before the 30th day of January next.

SIMPSON, WERNER & CARDOSO, Attorneys for Executors, 53 Broadway, Manhattan, N. Y. City.

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SIMPSON, WERNER & CARDOSO, Attorneys for Executors, 53 Broadway, Manhattan, N. Y. City.

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SIMPSON, WERNER & CARDOSO, Attorneys for Executors, 53 Broadway, Manhattan, N. Y. City.

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SIMPSON, WERNER & CARDOSO, Attorneys for Executors, 53 Broadway, Manhattan, N. Y. City.

COHEN, DAVID.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Cohen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Simpson, Werner & Cardoso, No. 53 Nassau Street, in the City of New York, on or before the 30th day of January next.

WOODLEAF, FANNY.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fanny Woodleaf, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of Messrs. Kurzman & Frankheimer, No. 25 Broad Street, Borough of Manhattan, New York City, on or before the 23d day of September, 1904.

HENRY F. GOLDSCHMIDT, GEORGETTE GOLDSCHMIDT, LOUIS & FRANKENHEIMER, Executors.

URZMAN & FRANKENHEIMER, Attorneys for Executors, 25 Broad St., Borough of Manhattan, New York City.

SE, ISABELLE BERGER, ALSO KNOWN AS "Belle." In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isabelle Berger Rose, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, at the office of her attorneys, Shuman & Eber, No. 150 Nassau Street, Borough of Manhattan, in the City of New York, on or before the first day of February next.

JENNIE C. PROCTOR, Administratrix.

SILVERMANN & BENNETT, Attorneys for Administratrix, 150 Nassau Street, Manhattan, City of New York.

LIPPMAN, WILLIAM.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against William Lippman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Wasserman & Jacobus, their attorneys, No. 182 Nassau Street, in the City of New York, on or before the 18th day of September next.

SAMUEL W. LIPPMAN, BENJAMIN W. LIPPMAN, Executors.

WASSERMAN & JACOBUS, Attorneys for Executors, 182 Nassau Street, Borough of Manhattan, New York City.

SCHMIDT, CARL.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Carl Schmidt, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, in the office of Morris J. Hirsch, their attorney, No. 68 William Street, in the City of New York, on or before the 11th day of October next.

TALITHA E. SCHMIDT, Executrix.

MORRIS J. HIRSCH, Attorney for Executors, 68 William Street, Borough of Manhattan, New York City.

WEINSTOCK, SARAH.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sarah Weinstock, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Frank Herwig, No. 99 Nassau Street, in the Borough of Manhattan, the City of New York, on or before the 31st day of October next.

ADOLPH GUNDELINGER, EMANUEL KOCHHEIMER, Executors.

LACHMAN & GOLDMITS, Attorneys for Executors, 99 Nassau Street, New York City, Borough of Manhattan.

WOLFF, LEE.—In pursuance of an order made by Honorable Leonard A. Geisrich, a Justice of the Supreme Court, on the 20th day of April, 1904, notice is hereby given to all creditors and persons having claims against Lee Wolff, lately doing business at No. 113 Wall Street, City and County of New York, to present their claims, with vouchers therefor, duly verified, to the subscriber, the assignee of said Lee Wolff for the benefit of creditors, at his place of transacting business, at the office of Hyde, Leonard & Lewis, No. 141 Broadway, Borough of Manhattan, City of New York, on or before the 8th day of July, 1904.

GUSTAV E. GOSSLER, Assignee, 141 Broadway, Borough of Manhattan, New York City.

SINSHIMER, LEOPOLD.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leopold Sinshimer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Simpson, Werner & Cardoso, 53 Broadway, Manhattan, N. Y. City.

SIMPSON, WERNER & CARDOSO, Attorneys for Executors, 53 Broadway, Manhattan, N. Y. City.

STERN, MOSES.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moses Stern, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Simpson, Werner & Cardoso, No. 53 Nassau Street, in the City of New York, on or before the first day of October next.

SIMPSON, WERNER & CARDOSO, Attorneys for Executors, 53 Broadway, Manhattan, N. Y. City.

STERN, MOSES.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Kohn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Simpson, Werner & Cardoso, No. 53 Nassau Street, in the City of New York, on or before the 30th day of January next.

SIMPSON, WERNER & CARDOSO, Attorneys for Executors, 53 Broadway, Manhattan, N. Y. City.

KOHN, DAVID.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Kohn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Simpson, Werner & Cardoso, No. 53 Nassau Street, in the City of New York, on or before the 30th day of January next.

SIMPSON, WERNER & CARDOSO, Attorneys for Executors, 53 Broadway, Manhattan, N. Y. City.

COHEN, DAVID.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Cohen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Simpson, Werner & Cardoso, No. 53 Nassau Street, in the City of New York, on or before the 30th day of January next.

SIMPSON, WERNER & CARDOSO, Attorneys for Executors, 53 Broadway, Manhattan, N. Y. City.

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SIMPSON, WERNER & CARDOSO, Attorneys for Executors, 53 Broadway, Manhattan, N. Y. City.

COHEN, DAVID.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Cohen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Simpson, Werner & Cardoso, No. 53 Nassau Street, in the City of New York, on or before the 30th day of January next.

SIMPSON, WERNER & CARDOSO, Attorneys for Executors, 53 Broadway, Manhattan, N. Y. City.

POLLAK, EMIL.—In pursuance of an order of Honorable Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emil Pollak, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at the place of transacting business at the office of Spiro & Wasservogel, No. 87 Nassau Street, in the City of New York, Borough of Manhattan, on or before the 30th day of September, 1904, next.

SPIRO & WASSERVOGEL, Attorneys for Administrator, 87 Nassau Street, New York City.

CASS, PAUL.—In pursuance of an order of the Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Betty Cass, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at the law offices of Moss & Feiner, 35 Nassau Street, in the Borough of Manhattan, City of New York, on or before the 28th day of November, 1904.

MOSS & FEINER, Attorneys for Executor, 35 Nassau Street, New York City.

COHEN, JACOB.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Cohen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of W. Bennett Marx, No. 25 Broadway, in the Borough of Manhattan, City of New York, on or before the 20th day of November, 1904.

W. BENNETT MARX, Attorney for Executor, Office & F. address 257 B'way, Borough of Manhattan, N. Y. City.

SIMON, BETTY.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Betty Simon, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Max Altmyer, No. 290 Broadway, Borough of Manhattan, in the City of New York, on or before the 27th day of September, 1904, next.

MAX ALTMAYER, LOUIS COHEN, Executors.

IRVING E. DOOB, Attorney for Executors, 49-51 Wall Street, New York City.

SHAMBERG, JACOB.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Shamberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at her place of transacting business, Nos. 11-19 William Street, in the City of New York, on or before the 3d day of December next.

LENA SHAMBERG, Executrix.

FRIED & CZAKI, Attorneys for Executrix, 11-19 William Street, New York City.

KEEFER, MICHAEL.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Michael Keefer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Frank Herwig, No. 99 Nassau Street, in the Borough of Manhattan, the City of New York, on or before the 31st day of October next.

FRANCIS J. MILLS, FREDERICK W. MICHLER, Executors.

FRANK HERWIG, Attorneys for Executors, 99 Nassau Street, Borough of Manhattan, City of New York.

SCHNEIDER, BARBARA.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Barbara Schneider, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at her place of transacting business, at the office of Maurice F. Propping, No. 95 and 87 Nassau Street, in the City of New York, on or before December 17th, 1904.

MAURICE F. PROPPING, Attorney for Administratrix, 85-87 Nassau Street, New York City.

RUSMANN, MAXIMILIAN.—In pursuance of an order of Honorable Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Maximilian Rusmann, also known as Milton M. Heismann, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Paskus & Cohen, No. 85 Nassau Street, in the City of New York, on or before the 15th day of December next.

LILLY RUSMANN, Executrix.

PASKUS & COHEN, Attorneys for Executors, 85 Nassau Street, New York City.

KLEIN, DINA.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Dina Klein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Ernest Townsend & Gutterman, No. 83 Nassau Street, in the City of New York, on or before the seventh day of February next.

ERNEST TOWNSEND & GUTTERMAN, Attorneys for Executor, 83 Nassau Street, New York City.

ULLMANN, MAURICE.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Maurice Ullmann, late of the County of Hudson, New Jersey, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of James Schell & Blau, No. 80 Pine Street, in the City of New York, on or before the second day of February next.

DANIEL W. RICHMAN, FERDINAND HALL, Executors.

JAMES SCHELL & BLAU, Attorneys for Executors, 80 Pine Street, New York City.

FRIED, SOLOMON.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Solomon Fried, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Felix E. Levy, No. 82 Liberty Street, in the City of New York, on or before the 6th day of February next.

FELIX E. LEVY, Attorneys for Executors, 82 Liberty Street, Manhattan, New York City.

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HOW?

How to Have Roses Bloom in Fall. Hardy perpetual roses which bloom in the early summer can generally be made to bloom in the fall if the early blooms are cut with as long stems as possible for the vase before the roses are fully opened, says the Ladies' Home Journal. This takes practically all the season's growth off the plant, but if it is well mulched after being worked with a good stimulating fertilizer new growth will come at once and produce blooms in the fall.

How to Make Tomato Sherbet. Wash two lemons and take off the thin yellow rind. Simmer a can of tomatoes, the lemon rind and a three inch piece of ginger root about fifteen minutes, after which pass through a sieve fine enough to retain the seeds. Mix with a sirup made by boiling a quart of water and a pint of sugar twenty minutes, adding the juice of the two lemons. When cold freeze as a sherbet—that is, to a stiff mush. As green ginger root is not always easy to get, half a cupful of sirup and a piece or two of finely chopped ginger root from a jar of ginger preserve may be substituted. A few preserved kumquats are an addition. Serve in sherbet glasses and slice a few bits of preserved ginger or kumquats over the top of each glass.

How to Launder Embroidered Linens. An experienced embroiderer gives this piece of advice about laundering embroidered linens: Always wash a piece for the first time before cutting it out. After washing stretch on a smooth board, which has been covered first with a piece of plain linen, tacking the embroidery quite smoothly and securely. Leave over night, laying the board flat, lest the colors run.

How to Serve Cold Fish. Take the remains of any cold fish, remove the skin and bone and cut it into shapely pieces. Place the fish upon a dish and surround with blanched anchovies and again with beet root. Send to table with a bowl of well washed and dried lettuce broken into pieces, not cut with a knife. Pour a gill of mayonnaise over the fish one moment before serving. To make mayonnaise, beat well the yolks of two raw eggs and then add very slowly two tablespoonfuls of salad oil. When all is of a smooth consistency stir in two tablespoonfuls of vinegar and one of cream.

How to Keep Fresh Meat. Farmers or others living at a distance from butchers can keep fresh meat very nicely for a week or two by putting it in sour milk or buttermilk and placing in a cool cellar. The bone and fat need not be removed. Rinse well when used.

How to Make Lemon Cheese Cakes. Rub enough of cottage cheese through a sieve to give one and a half cupfuls, add one-third of a cup of sugar, two tablespoonfuls of cream, one tablespoonful of melted butter, the grated rind of and the juice of one lemon, one egg beaten until light and half a cupful of citron and currants; cut in small pieces. Line small pastry tins with pastry, fill with the mixture and bake fifteen minutes.

How to Sharpen Scissors. Take scissors in the right hand and a needle in the left hand and hold the needle on the slant of the scissors, then work the scissors as if you were cutting cloth. The scissors will glide over the needle and be well sharpened in a few seconds.

How to Sweeten Musty Jars. Musty bottles or jars may be sweetened with lye or dissolved soda. Let either remain in them a short time, then dry and scald them. They will not become musty if a little salt be kept in them.

How to Make a Bath Sachet. A French recipe for a bath sachet calls for three pounds of bran to one of powdered orris root, with a pound of starch, a pound and a half of almond meal and twelve ounces of good white soap. Five ounces may be put in each bag, which should be made large enough so that the mixture will have plenty of room to swell and will serve only for one bath.

How to Keep Shoes Looking Smart. "Lax in their gaiters, laxer in their gait," is an old saying which applies well to the modern shoe and its wearer. No shoe will keep in shape long unless it is put on a tree when out of use. These "trees" are very cheap, but most women look upon them as an extravagance. Another rule of the carefully shod woman is to rest her shoes for a day or so and always wear a different pair indoors. Low shoes are better for house wear, as they permit of ventilation. Select a strong calfskin for a walking boot, keep it well oiled, and your pedestrian trips will be made in perfect comfort. Keep an old pair of shoes to wear under rubbers, as the perspiration which India rubber excites ruins good leather.

How to Make Maple Frosting. Grate or crush very fine a half pound of maple sugar, add to it a gill of boiling water and boil, without stirring, until it threads. Then pour slowly upon the beaten white of an egg, whipping steadily. When thick enough spread upon the cake.

How to Make Orange Sherbet. Take the juice of six oranges and four lemons, five cups of sugar, two tablespoonfuls of orange extract and the grated rinds of two oranges. Scald the rinds of the lemons and oranges in one quart of boiling water. After fifteen minutes remove the rinds, strain the water and add to the rest of the ingredients with enough cold water to make an exact gallon of mixture. Freeze and serve in glasses or half skins of the oranges. This makes a delicious and attractive sherbet, and it is bright orange in color. If anything in the recipe is omitted the sherbet is not good.

How to Keep Cheese Fresh. Always keep cheese well covered in a cheese dish or it will become dry and tasteless. If the cheese is wrapped in a cloth moistened with vinegar it will keep beautifully moist and retain its flavor longer.

How to Bottle Lemon Juice. To keep lemon juice ready for use squeeze out the juice in the usual manner, strain free from pulp and pips, add white powdered sugar in the proportion of one pound to a pint of the juice, stir it until the sugar is quite dissolved, then put it away in very small bottles. Put a teaspoonful of salad oil in the top and cork it close. When wanted for use take out the cork carefully and take up the oil with a bit of cotton wool. To use for lemonade, add one large tablespoonful to a gill of water.

How to Cure Seasickness. Suffering severely on a recent voyage, the captain gave a friend of the writer the following remedy, which at the time brought her relief, but if taken for a few days before starting on a sea voyage it will almost surely prevent seasickness: Six ounces peppermint water, eight drams bromide of soda, four drams bromide of ammonia. A teaspoonful in a wineglassful of water is to be taken before each meal and on retiring.—Pictorial Review.

How to Make Pin Money. A profitable and interesting way to earn pin money is by making raffia shopping bags, says the Woman's Home Companion. They are made the same as the shoe string bags, the knot being the same, and a fringe left at the bottom for a finish. These bags hold a surprising amount. Fifteen cents' worth of raffia will make a bag that will retail for a dollar, or \$1.50 if it is lined with bright silk. Another way to earn spending money is by making fish net out of carpet warp. Two spools, costing 25 cents, will make a net that one could retail for \$2.50. In a college town the nets are always in demand for the students' rooms, being used for draperies or to hold pictures. A child as well as a grown person can make a net, as it is quickly and simply done.

CARE OF THE TEETH.

How to Keep Them Clean and Avoid Breaking the Enamel. Keeping the teeth in good condition is a very simple matter, yet perhaps more people sin in this particular point of cleanliness than in any other, says a writer in Success. I know young men, and young women, too, who dress very well and seem to take considerable pride in their personal appearance, yet neglect their teeth. They do not realize that there could hardly be a worse blot on one's appearance than dirty or decaying teeth or the absence of one or two in front. Nothing can be more offensive in man or woman than a foul breath, and no one can have decaying or dirty teeth without reaping this consequence.

How easy it is to preserve them when they are naturally good! Any one can do it. Brush them after each meal with a brush stiff enough to remove all particles of food, but not so stiff as to injure the gums. Warm or tepid water should be used, with a little powdered orris root, which helps to keep the breath sweet. Any other good tooth powder may be substituted or the occasional use of a little fine salt will be found beneficial.

If fibers of meat or particles of any other food that cannot be removed with a brush lodge between the teeth they should be removed by a wooden toothpick. On no account use a pin or a penknife or your fork. Do not try to crack nuts or to bite any hard substance with your teeth. This causes the enamel or outer protective covering to break, which is the same as if you were to break the skin on any part of your body. When the enamel is broken the tooth begins to decay, and severe pain and an unpleasant breath are the results.

Violent changes of temperature, such as from ice cream to hot coffee, also cause the enamel to break. If in spite of proper care your teeth trouble you, you should immediately consult a good dentist. Do not go to a poor one because he happens to be a little cheaper. You will find that a most pernicious sort of economy. It is a wise thing to have your teeth examined at least once a year by a good dentist.

How to Bake Sardines. This little savory is seasonable at all times, as sardines are with us the year round. To make the dish you must bone as many of the fish as you require, first removing the skin; then make a little white sauce (about a quarter of a pint) and add to it a seasoning of salt, pepper, cayenne and a few drops of lemon juice; now add the sardines and put the mixture into scallop tins; cover each with fine breadcrumbs; put a few small pieces of butter on the top and bake for about ten minutes in a moderate oven.

ROOFS. Repaired, painted, taken care of by the year without any further charges; tin and tar roofing our improved skylights admit light, air, and keep out rain. We use the best materials and workmanship. We personally supervise all work. We give a written guarantee. 500 references. It will be to your interest to write or telephone us. THE GUARANTEE ROOFING CO., Jos. Bauman & Son, Props. Tel. 1286 Orchard. 59 E. 4th Street.

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MINERAL WOOL. Fire Sound Vermin Proof. For Residences. Cheap, and easily applied. Samples free. United States Mineral Wool Co. Standard, N. Y.

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THE LIBERTY Ladies' & Gentlemen's Restaurant, 195 Pearl st., near Maiden Lane. Phone, 1853 John, New York. J. Schwartz, Prop.

HOTEL BALMORAL New Restaurant & Cafe; exquisite cuisine. Table d'hote dinner, 6 to 8 p. m., 75c. and a la carte. Music every evening, 6.30 to 12.30 p. m. Lenox ave. and 114th st.

WILLIAM KORINEK Late with Pick's, First-Class Restaurant, 138 7th Ave., at. Regular Lunch, 30c. Regular Dinner, 40c. 71 Nassau st., entrance on John st., New York.

LOUIS SEIDEN Restaurant. First-class regular dinner, also a la carte. 188-187 Green st., near Houston st., New York.

THE COSMOPOLITAN Dining Room. H. Grossman. Regular Dinner, 40c. Lunch, 30c. Supper, 25c. Catering a specialty. 93 Maiden lane, New York. Telephone, 4109 John.

L. GOTTLIEB'S First-Class Vienna Restaurant, 138 7th Ave., near 114th st., New York. Catering for Dinner Parties, Weddings, etc., a specialty.

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EISNER'S Cafe and Restaurant, formerly Maar's, 265 Grand st. Table d'Hote and a la carte. Music every eve., 6.30 p. m. to 1 a. m. Theatre, Ball and Lodge parties served.

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FRED SCHROEDER The University Cafe and Restaurant. 45 East 8th St. Regular dinner, 25c., and a la carte.

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A PUNCTURED IDYL.

The Romantic Maiden Was Shocked by Businesslike Young Man.

They had met at the popular summer resort upon the shore of the beautiful inland lake and for two weeks had been almost daily companions. But on the morrow he would have to leave—to go back again to the busy town and slave at his desk.

They sat upon a piece of plank and tossed pebbles in the water for a while, and both became absorbed in thought.

She dug little holes in the beach with the end of her parasol, and he ever and anon placed a hand over his heart, as if to make sure that it was still in the right place.

They were all alone, half a mile from the hotel and the little cluster of cottages.

The excursion steamer out upon the glassy bosom of the lake tooted mournfully as it approached the dock. Then the maiden sighed and, leaning over so that her breath fanned his cheek, asked in tones but little above a whisper:

"What are you thinking of?" He turned toward her, as if suddenly aroused from some distressing dream:

"I was thinking," he replied, "that I shall go home tomorrow without having had a chance to use more than half of the commutation tickets I bought on that boat."

Three seconds later they started in single file back toward the hotel.—Cleveland Leader.

How the Waiter Lost a Tip.

At one of the Kansas City hotels where the colored waiters give especially good service, but always expect adequate remuneration for the same from the guests, a waiter was especially officious the other day in serving a man from whom he expected a liberal tip. When the meal had been served and he was standing off at one side eagerly looking for an opportunity to be of service, he said to the guest:

"Didn't you have a brothah heah last week, sah?"

"No," said the one addressed; "I believe not."

"Well," continued the waiter, "theh was a gem'man heah at mah table what looked ve'y much like you, and he was so well pleased with the service that he gave me 50 cents when he left."

The guest had by this time finished his meal, and as he arose he said to the expectant servitor:

"Come to think of it, Sam, that was my brother that was here, and I guess he paid you for the whole family. He may be back again in a week or two."—Kansas City Journal.

A Neglected Lesson.

Few men ere they near the grave Have the wit to learn That it's easier to save Than it is to earn.

—Boston Globe.

On Equal Terms.

There is nothing more enjoyable than an animated discussion of something we don't know anything about with somebody that knows less than we do.—Puck.

The Test.

False teeth, I guess, will be all right If the dentist will but fit 'em, So that, when angry passions rise, They'll stand for me to grit 'em.

—New Orleans Times-Democrat.

Paradoxical.

"Of course, Tawker is what you would call a man of very small caliber."

"Well, he's a big bore."—Philadelphia Press.

Reward Offered.

The bandit struck an attitude, While pride sate on his brow, Said he, "I'm swelled with gratitude; I'm worth a thousand now."

—New York American.

Well Read.

"What makes his hands so red?" "Why, he's continually having palmists read them."—New York Life.

Caution.

Speak gently to the wealthy man, Because his friends are few, And if you're kind, why, then, perhaps, He'll make a friend of you.

—Newark News.

Enigmatical.

"Does her hair curl naturally?" "Well, her natural hair doesn't"—Cleveland Plain Dealer.

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Shoppers should consult these columns for their wants.

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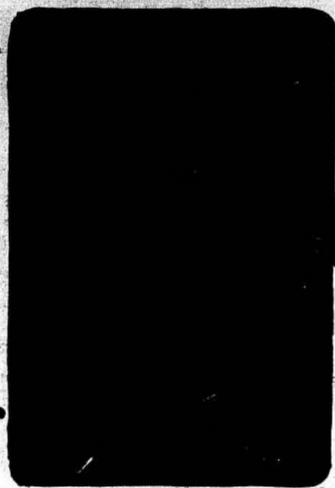
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