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Reward and Punishment.

BY REV. MORDECAI M. KAPLAN.

SOME of us are in the habit of looking back with regret to the days of simple and unsophisticated faith. Many of the older generation still remember the time when all that was needed to stir the conscience of the Jewish sinner, was to give a description of the terror of Gehinnom. For better or for worse, such descriptions appeal no longer to us. This, however, is not to be taken as a sign that we have outgrown the belief that "God rewards those that keep His commandments, and punishes those that transgress them." All that we have outgrown, perhaps, is the particular form in which the truth was wont to be conveyed to us. Doubtless, the very teachers in Israel who allowed their imagination free play when it came to portraying the bliss or the misery in the world to come, were well aware that they were merely employing figures and symbols to emphasize an eternal and spiritual verity. But they did not find it necessary to draw the line between what was figure of speech and what was literal truth.

Nowadays, however, we must reckon with the popular demand for the plain and literal truth, adorned as little as possible by the trappings of the imagination. It is true, the 'false cast of thought' little comports with the strong hold which formerly marked the belief in reward and punishment; but the scientific spirit of the age has so penetrated the rank and file of the people, that failure to explain the belief in reward, in the light of present-day knowledge, might efface it completely from our minds. Fortunately, Judaism like nature 'speaks a various language.' It addresses itself to all men and to every age. It embraces teachings adapted to an age of doubt as well as those that appeal to an age of unquestioning faith. We, therefore, need not ask Judaism to make compromises. We are sure to find in Judaism itself such an understanding of the term 'reward' as shall not jar upon the modern enlightened ear.

Let us study, in the first place, what is implied in the general expectation that virtue will receive its reward. It implies that moral and spiritual integrity does not appertain to the order of things which we are naturally inclined. The natural bent of human character is towards evil, or, as the Torah puts it, 'Every imagination of the thought of his heart is evil continually,' (Gen. xi, 5,) while moral uprightness can be won only at the price of conflict, trial, and temptation. What man ever thinks of claim-

ing a prize for eating and drinking, for sleeping, for enjoying himself, or for any of the hundred details of his daily routine. If having just balances all the time, were a matter requiring as little effort as enjoying a good dinner, it would never occur to any

of 'each man' for himself and the devil take the hindmost, the ingenious architecture of Paradise and Gehinnom would be a wasted art. So we can formulate some such law as this: it is the pain and the hardship endured in overcoming hindrance both

Would not attention to duty degenerate into drudgery for pay, and character become a hireling? Barter and commerce belong to nature and the natural, and are unworthy of the order of life in which virtue dwells. Thus, with the least amount of reflec-

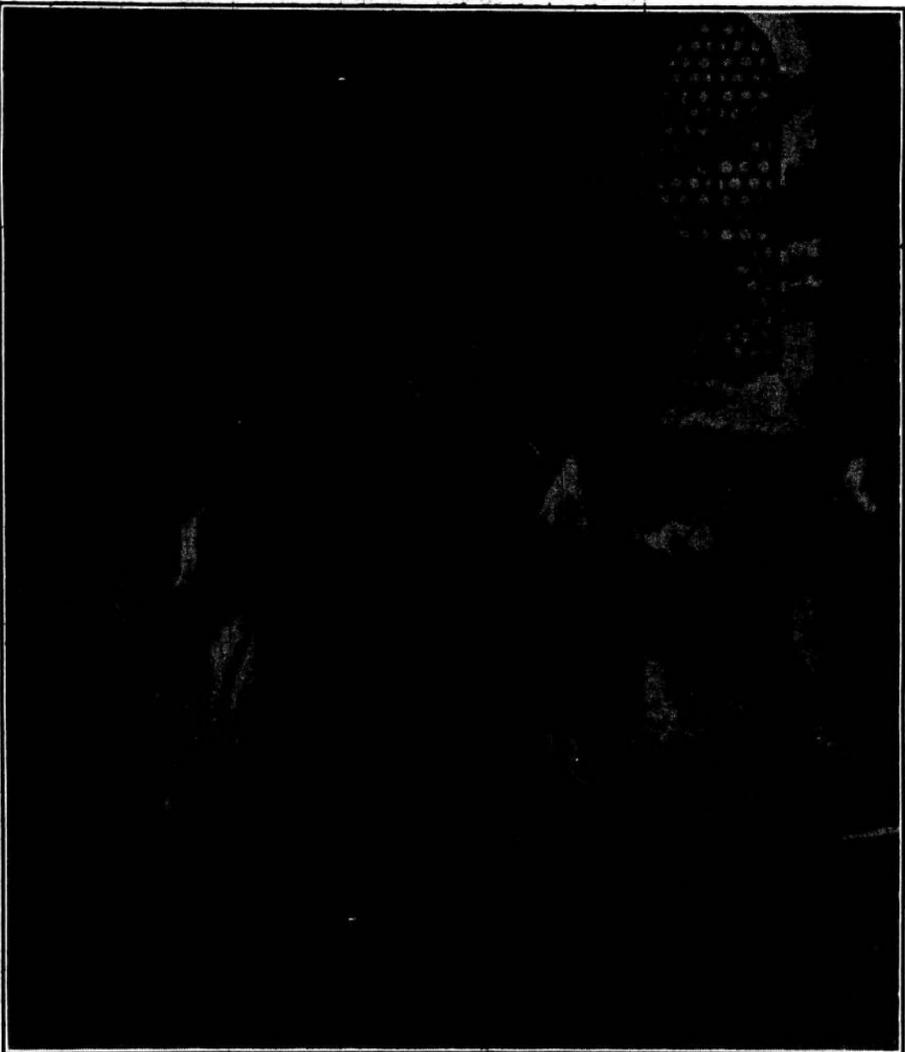
has its reward, though the reward is conveyed not in terms of physical and earthly well-being, but in terms of the soul and the spiritual life.

Take a concrete illustration. You tell your child to be diligent in his studies and to take advantage of every possible opportunity to acquire knowledge. You warn him against the danger of shiftlessness, and you seek to impress upon his mind the value of every minute of time. As it happens, your child resists all temptation to idleness, studies his lessons, and conquers his irksome tasks. He does not do this because he foresees the kind of pleasure knowledge will yield him when he will have grown older, or because he dreads the dangers of ignorance. He does it rather out of faith in you, his mother or his father. He is perfectly confident that you are all the time aiming at his welfare. It may be that you will often find it advisable to stimulate that faith of his, and to encourage him in his course of obedience, by holding out to him various inducements. Yet, can you, properly speaking, call the outings or toys or prizes which you give him, the reward of knowledge? These are as nothing to the pure delights and satisfactions which knowledge will bring to him in his later years, and which he can as yet but little comprehend.

This finds its exact parallel in the life of man. All of us are God's children whom He has put into the school of life. We are given certain things to learn and certain tasks to do. God sends us to this school of life evidently for a purpose, and that purpose is the education and development of the soul and character. We have sufficient faith in God, our Father, to believe that in view of all efforts and strivings and ambitions to carry out His will, He cannot be mocking us. If wealth and honor fall to our lot, they are given us, perhaps, as inducements to stimulate us in our obedience, but as nothing more. The exact nature, however, of happiness which is the true and permanent reward of virtue, we can not possibly know, for it is of a world and a life beyond and above this rose-strewn vale of tears.

When Judaism comes to describe this happiness, it must rest contented with negatives and similes. The most

כל הנביאים לא נתנבאו אלא לימות המשיח אבל העוה"ב לא ראתה אלקים וזולתך (ברכות ל"ד ב')
extravagant pictures of the Messianic age, as drawn by the prophets, we are told, can give us but a faint idea of the life of the spirit. How little we can realize the import of what goes to make up the true recompense of righteousness, is clearly set forth by Maimonides in his Introduction to the דו"י יודע, כי כמו שלא ישגה הסומא עין הצבעים החרש משיג הקולות כן לא ישגה גופות התענוגים הנפשיות.



THE FEAST OF WEEKS—IN THE SYNAGOGUE.

one to demand special rights and privileges for not resorting to false balances and deceitful weights. If making the epha small and the shekel great, or, in terms of present-day business, scanting the measure and inflating the cost, were as little to enter the mind as making a feast on poison, the claim upon a crown of glory in Paradise for having resisted temptation, would not be so urgent. If being our brother's keeper were as natural and commonplace as the law

within and without, which justify us in demanding some sort of recompense. "According to the labor is the reward" (*Eth. of the Fathers, ch. 5.*) לפום צערא אגרא
Now, look at the entire question in another light. Imagine the world so constituted that, no sooner is the effort on behalf of that which is right and good put forth, than it meets with some immediate satisfaction to make up for the tear and wear of the nerves. Would not, then, the very thing you call virtue slip through your fingers?

tion, are we driven into a corner as to the entire question of reward and punishment. Since doing the will of God very often involves pain and hardship, we have a right to claim some reward; on the other hand, to make that reward certain and immediate is to defeat virtue, to rob it of endurance and sacrifice, which are its very essence. This paradox has always been present to the Jewish consciousness, and it sought a way out of it by affirming, that virtue, doubtless,

+ Lecture delivered May 27th, before Cong. Kehillath Jeshurun, 117-121 E. 86th Street.

last chapter of Sanhedrin. "Know," says he, "as little as the blind can perceive color, or the deaf sound, so little can we in our bodily state perceive the delights of the soul." Still more remarkable is the comment

מה רב מוכך אשר צפנת ליראך which the rabbis make upon the verse "How great is Thy goodness which Thou hast in store for those that fear העולם הבא אין בו לא אכילה ולא שתיה אלע צדיקים יושבים ועמרותיהם בראשיהם ונהנין מזיו השכינה

Thee." (Psalm xxxi, 20.) "In the life eternal," say they, "there is no eating nor drinking, but the righteous, wearing the laurels of achievement, bask in the glory of the Shechinah." (Berachoth 17 a.) The true reward of virtue is not in terms of wealth, or fame, or power, or pleasure, but in terms of immortality, purity, and perfection of soul-life. Indeed, were fame and power and wealth and pleasure the only possible and adequate recompense of virtue, the most exalted and sublime virtues would turn out to be the ones least rewarded, for, surely, the soldier dying on the battlefield for the sake of his country, or the martyr perishing on the rack for cause of truth, can find little delight in earthly glory and prize.

Clear and unmistakable is the teaching of Rabbi Jacob in the Talmud. שכר מצוה בהאי עולמא ליכא

"In this world," that is, from a purely physical aspect of life, "there is no such thing as reward of virtue" (Kedushin 39 a.) Were we truly convinced of this, much of the doubt and despair which brood in the minds of many of us would be dispelled. Life would not appear to us a thing of chance, uncontrolled and uncontrollable, though we were never so often to see the thief, and the slanderer, and the hypocrite, sleek with property, and the idealist, the righteous and truthful pushed to the wall. The grandfather of this very Rabbi Jacob was the famous Elisha ben Abuja, known as Acher, the Apostate. We are told that Elisha forsook his faith because "he saw the tongue of the לשנא דחוצפית המתורגמן הוא דהוא גייר ליה דבר אחר אמר, פה שהפיק מרגליות ילחך עפר, נפק וחמא

great Jewish patriot and orator Chuzpith, dragged about by swine. "Oh!" exclaimed he, "are not thou the very lips from which there once fell pearls of speech, the very lips which now lick the dust, so he went forth and sinned." (Ibid.) There is good reason to believe, as one of the sages re- א"ר יוסף אלמלי דרשיה אחר להאי קרא כר' יעקב בר ברתיה לא חמא

marks, that had Elisha seen the truth, as his grandson did, he would not have sinned.

Take a stroll, of a sunset hour, around the lake in the park, and you will behold in nature a powerful analogy to that which goes to make up true spiritual reward and punishment. As the sun sinks behind the trees you will observe the windows opposite the setting sun flare up with burnished gold, like the gold of Ophir. But even while your eye is fixed in admiring gaze, the fire-and-gold pales and fades away together with the dying rays of the sun, and where there had been the splendor of beauty and

elegance, there remains nothing but the dull, black window frames. Is not thus the life of the wicked, upon whom the sun of fortune smiles? As long as all goes well with them, they are the object of open-mouthed wonder to the youth of the lane. But the moment the sun of good fortune has sunk below the horizon, the moment some unexpected ill turns things away, all that is left of earthly magnificence and pomp is a dull, uninteresting dreg and dross ילד עשה עשר ולא במשפטו בחצי ימיו יעזבנו ובאחריתו יהי נבל

esting piece of clay. "As the porridge that sitteth on eggs it hath not hatched, so is he that getteth riches and not by right, if they leave him in the midst of his days, he remains in the end a fool" (Jer. xvii, 11). Wait a little while longer, till the darkness sets, and one after another you will see the bright little stars peep out from the blue. How very like the soul of the righteous, whose light, also, is not a borrowed light, but all their own, perfect and everlasting, shedding its soft and mellow rays from out the stillness of the night of death. So, indeed, it must have והמשכילים יזהירו כוהר הרקיע ומצדיקי הרבים ככוכבים לעולם ועד

seemed to Daniel, who said, "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." (Daniel xii, 3.)

But, you might ask, if by reward of virtue and punishment of sin, we are to understand a purely spiritual good or evil, what of the promise of such blessings as rain in due season, abundance of vintage and threshing, peace in the land and God's presence in our midst, if man will but walk in God's statutes and keep His commandments? No less puzzling is the warning that the curse of terror, and of starvation, and of the sword of vengeance will overwhelm us if we will not hearken unto God and despise His commandments. The answer given by men like Albo and Nachmanides is that both the promise and the threat refer to Israel the nation and not to the individual Israelite. So interpreted, we may take quite literally the words of the blessing and the curse. We need only turn to history to find them strongly corroborated. Sin and violence among a people have always invited death and extermination. Righteousness and purity in a nation have always been forerunners of peace and happiness.

At times, as in the case of the nations of Canaan, God delays the execution of His wrath and waits till the measure of sin is filled. "For the כי לא שלם עון האמרי עדיהנה

iniquity of the Amorites is not yet full" (Gen. xv, 15). But when retribution does come, it comes like a whirlwind, sweeping everything before it. Who knows but that the fate of the Canaanites might have been our fate, too, had it not been that God detected in us certain spiritual powers which we inherited from our great ancestors, the Z'chuth Aboth, as the rabbis called it. If the present exile appear to us to be one of undue duration, the rabbis tell us, it is because we are expiating the sins of hate and oppression. Thus, while for the individual Israelite, reward and punishment hold good only in a region where soul and spirit and character are realities, yet for the nation of Israel both the blessing and the curse named in the Torah have been fulfilled to the letter.

We must not infer, however, that because the reward and punishment described in the Torah, are national in character, they need give us, as individuals, but little concern. On the contrary, the blessing and the curse are dwelt upon with such detail and emphasis in order to generate a feeling of mutual responsibility, a feeling without which Jewish living cannot be complete. When we feel convinced that each and every one of us indirectly exerts an influence for good or for ill upon the life of his fellow-

men, all traces of barter and commercialism are bound to disappear from the doctrine of reward and punishment. It is this which made possible men of the type of Chanina ben Dosa, whose piety and holiness earned ease and comfort for others, while giving him barely enough to keep body and soul together. "The whole world is כל העולם כלו נזונין בשביל חנינא בני, וחנינא די לו בקב הרובין מע"ש לע"ש

given food through the merit of my son Chanina," said the Bath-Kol, "yet Chanina himself is content with a measure of bread fruit from week to week" (Berachoth 17 b). He was evidently not disturbed, as Koheleth before him had been, at finding that "there are just men unto whom hap peneth according to the work of the wicked" (Ecl. viii).

Now, that we have learned that the teaching of reward and punishment may receive an interpretation both Jewish and rational, we have to be constantly on our guard lest it become too vague and ethereal to wield influence upon our conduct. It will continue to act as a living force only as long as we take care to keep our minds properly and spiritually attained to respond to realities named soul, spirit and character. We do not need the terrors of Gehinnom, or the fumes of sulphur nor the whirlwinds of tempestuous fire, nor adamantie chains to confirm these words of the sages so simple and direct and in exact accordance with truth "let not thy imagination give thee hope that the grave will be a place of refuge for thee; perforce thou wilt in the future have to give account and reckoning before the Supreme King of Kings, blessed be He." (Ethics of the Fathers, Ch. 4). It may be we do not know the exact form of punishment, but suffice it that "payment is exacted, whether or ונפרעין מן האדם בין מדעתו ובין שלא מדעתו

not a man know" (Id. Ch. 3) nor do we need the inducement of golden towered palaces, or streets paved with precious stones to persuade us to carry out our duty to God and man. For us Jews the words in the Ethics of the Father ought to be sufficient, "Faithful is thy employer to pay thee the reward of thy labor; and know that reward will be granted unto the righteous in the world to come." (Id.)

In this age of machines and numbers, the noise and din of factories and markets drowns the still small voices which speak to us through the Torah, through the words of the Sages and through the dictates of our own conscience. If, haply a thought arise not exactly in keeping with our daily routine we suppress it hastily, or if it be a thought like the one of reward and punishment, we store it away, to be made use of in one or two days of the year on Rosh Hashanah and Yom Kippurim. But for the rest of the year we keep it locked up safely, and put the keys into the hand of the minister or preacher or rabbi, who occasionally unlocks the drawer, and displays the beautiful ware. For the moment, we are perhaps suffused with a glow of satisfaction at knowing what fine spiritual ware we possess, but that is all we care to have to do with it. No, my friends, God's wares shine the brighter with daily use. They accumulate rust when locked up. To drop the simile, implicit faith in the absolute certainty of reward and punishment must penetrate every part and parcel of our life. In our business dealings, in our relations to our families and friends, in our acts of devotion to God or to man, the thought, that in the future we shall perforce, have to give account and reckoning, before the Supreme King of Kings, blessed be He, must stand out with all possible clearness and definiteness, warning us against the dangers involved in transgressing the will of God, portraying to us the full meaning of his displeasure, at the same time urging us ever forward, onward and Godward, undaunted by the steep and thorny paths which lead to the summit of the hill of God, for as the Sages said, "According to the labor is the reward."

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Two months passed since Simon David had arrived in Berlin, and he was still without employment. Tired of working in the little provincial town, where a clerkship at a hundred marks per annum no longer suited him, like so many others he sought his fortune in the metropolis, for Simon David was ambitious. He wanted to make his way in the world, and not be contented, as his father was before him, with endless toil for a mere subsistence. Simon David looked for a career and for that the provincial town was much too small. He calculated on a clerkship for a year or two and then establish himself.

With three hundred marks' savings and a hundred thousand marks' hope Simon David arrived in Berlin. He looked for work—and looked, read all the advertisements demanding a capable young man, but all in vain. And in reality he was a capable, energetic young man, who wrote a good letter, spoke German correctly and even knew a few French and English sentences. He knew how to serve customers politely and attentively, and his provincial employer had given him an excellent recommendation.

All of which did not avail—the positions were invariably given to other seekers. Then one day he came to the conclusion that a man's career is not determined by knowledge, capacity or industry, but by personal appearance.

He looked in his mirror. Sure enough, it showed him a decidedly Jewish physiognomy. It was not to be denied—the nose hooked, the eyes black, the hair woolly—in short, in every anti-Semitic meeting he would surely have received a thrashing.

Indeed, one day a Christian employer candidly informed him, that for his patrons a non-Christian employee was out of the question. Simon David was startled. He was shocked, and tears came to his eyes. His old, good, holy faith stood in his way—a terrible obstacle! But he continued his search, approaching only Jewish firms. But with these co-religionists he also had no luck, some shaking their heads, shrugging their shoulders and saying: "We have enough Jewish clerks, are therefore sorry, etc., etc."

Deeply discouraged, Simon David sat in the kosher restaurant, where he was

went to take the midday meal. The only friend he found in Berlin, a lean theological student, who made a very bad living by giving lessons, avoided him because Simon David had deeply hurt his feelings. Both very pious, though our young merchant tried to be a little modern, they often employed their leisure in interpreting the Old Testament. The student had spoken of the miracle wrought by Moses as described in Moses iv., where the Prophet threw forth a staff that was at once changed into a serpent, and then changed the serpent back again into a staff.

Simon David was one of the "enlightened." He explained that at the present day this same wonder could be seen wrought at the very same place where Moses had worked his miracle. It was all a juggling act done by Egyptian snake-charmers with poisonous African serpents. A pressure upon the snake's neck produced a rigid spasm, causing it to suddenly stretch; the heat of the hand and the consequent magnetic influence brought about the return of the serpent's animation.

Simon David could not help smiling, as he recalled his friend's embittered reply. But the feeling of despair again possessed his mind. If he did not soon find a situation, what was to become of him. His savings were almost gone, he could not think of returning home, where also no employment was open to him. His delicate physique did not fit for a manual laborer. The outlook was dreary. Starvation stared him in the face.

A prey to such gloomy thoughts, a voice that suggested goose fat, arrested his attention, and changed the current of his gloomy reflections. Looking up he saw a regular patron of the place with whom he had a bowing acquaintance. It was an old gentleman, with rather a sympathetic face. They began to chat, and before Simon David knew it, he had related the story of his tribulations.

The old man thoughtfully shook his bald head.

"A wonder—with that ponim no one is going to give you employment. Even among our own people there are many Jew haters. And then the fearful oversupply of clerks. A year may pass before you'll secure work."

Simon David, more discouraged than ever, exclaimed: "Your remarks are certainly very encouraging!"

"Young man," interrupted the old man, "I have tried to tell you the truth and not to encourage you. But I've taken a fancy to you. You are a sensible young fellow, who doesn't spend much money."

Simon David smiled. There were very good reasons for not "spending much money."

The old man continued to chat: "I have inquired of your friend the student, and also of your first employer."

Simon David was non-plussed at this last remark, for he could not understand why the old boy should take such an interest in him. The latter's meaning became clear when he said: "You must not think that I am a Schachden by profession. Heaven forbid. But I have a niece, an orphan, a sensible girl, a pretty girl, an educated girl, a domestic girl. She owns a dry goods store, and I'm looking for a good husband for her. You are the man for my niece. In time you can enlarge the business and become a wealthy man. And then you'll be grateful to old Samuel. What do you say?"

Simon David reflected. He certainly thought himself too young to marry, and, indeed, the thought of that had never entered his mind; but good God, if the business was really a good one, and he liked the girl—at all events it would not cost anything to look at her.

The old man, who quickly read his thoughts, nodded with a pleased manner. The matter was settled.

The following evening he came to the restaurant, "quite accidentally," with the niece. A nice girl, not very pretty, but sensible and apparently of a settled disposition. A refined, pale reposeful countenance upon which the dust of the shop had already left its mark.

The conversation became animated, and the hours rapidly passed by. Simon David could not remember a more agreeable evening. They saw the young lady home. After bidding her good night, Uncle Samuel took his hand and in-

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quired, with an accent on the u: "Nu-u?"

Simon David could not deny that the girl pleased him—pleased him very much indeed. The old man was delighted.

"Very well. For Friday night we are invited to fish. My niece herself prepares them, and I tell you they are delicious!"

Uncle Samuel had told the truth, for the fish were excellent, and Simon David thought they were prepared just as his mother at home prepared them: Pike, with butter sauce and dumplings, of which Simon David, after overcoming his bashfulness, helped himself to a dozen. He felt himself in Paradise. And it was so cozy and comfortable in the modest little room back of the store. The hanging lamp shown brilliantly, the simple furniture was free of dust, on the desk were Schiller and Goethe's entire works, and a leather sofa, upon which one sank as if into feathers. A holy calm dwelt in the little room. Simon David's soul was filled with the sentiment of happiness—there was sun in every corner of his heart.

And the shop, filled with goods all paid for. (He had found that out, as was his duty as a shrewd business man, a few days before.)

No need for considering the matter: Here a pleasant, settled life—outside, striving and deprivation. Before the evening was over he bestowed upon the blushing girl the engagement kiss, and Uncle Samuel gleefully rubbed his hands.

And so it came about that Simon David, who went to Berlin seeking an engagement for a year or two, was engaged for life, and nevertheless established himself.

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On the wedding day there was only a slight shadow upon his happiness: Uncle Samuel was no uncle at all, but simply an ordinary, every-day Schachden.

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CONGREGATION EMMANUEL OF HARLEM.—Friday morning, Rev. Dr. L. A. Alexander on "The Book of Nature and the Book of Revelation." Saturday morning, Dr. Alexander on "Israel's Eternal Covenant with God" (Memorial Service).

TEMPLE EZ CHAIM.—Friday morning, Rev. Dr. A. Spiegel on "The Covenant." Saturday morning, Dr. Spiegel on "Matrimonial Life, Greatest Happiness."

EAST EIGHTY SIXTH STREET TEMPLE.

The closing exercises of the Religious School held in connection with the above temple will take place on Sunday in the vestry rooms. A public reception will follow.

CONFIRMATION.

Mr. and Mrs. A. Kassel announce the confirmation of their daughter, Lillian, on Friday, June 9, at Temple Beth Israel Bikur Cholim, corner Seventy-second street and Lexington avenue. At home Friday afternoon from 3 to 6, 120 East Seventy-third street.

BAR MITZVAH.

Mr. and Mrs. Joseph A. Filer, 132 West 128th street, announce the confirmation of their son Leo, Friday, June 9, at Temple Israel, of Harlem. At home Sunday, June 11, 3 until 6.

Mr. and Mrs. J. L. Greenbaum beg to announce that their son Milton will be confirmed at Temple Israel, Bedford avenue, Brooklyn, June 9. Reception at residence, 896 Greene avenue. No cards.

Mr. and Mrs. S. Hess announce the bar mitzvah of their son Sydney at the Temple, 86th street, between Lexington and Park avenues, Saturday, June 10. At home Sunday, June 11, 2 to 5 p. m.

Mr. and Mrs. Samuel Miller announce the confirmation of their son Leonard, Reception Sunday, June 11, 1905, at their residence, 72 West 118th street.

Mr. and Mrs. I. L. Rodberg announce the confirmation of their son Herbert at Temple Rodeph Shalom, Lexington avenue and 63d street, Friday, June 9. At home Sunday, June 11, from 3 to 6 p. m., 200 West 113th street.

Mr. and Mrs. P. Silberstein announce the confirmation of their son Theodore at Temple Rodeph Shalom Friday, June 9. At home Sunday, June 11, 240 East 71st street.

Mr. and Mrs. William Sollfrey announce the confirmation of their son Silas at Temple Israel, 125th street and 5th avenue, on June 9. Reception at the Herrstadt, 27 West 115th street, on Friday evening, June 9. No cards.

Mr. and Mrs. Jacob C. Rosenblum announce the bar mitzvah of their son Benjamin, that will take place on June 10th, at Congregation Shaari Zedek, 25 West 118th street. A reception will follow the occasion on Sunday, June 11th, at their residence, 160 West 130th street.

ENGAGEMENTS.

BLANK-LICHTENAUER.—The engagement is announced of Mr. Henry Blank to Miss Bertha Lichtenauer, of 84 East 11th street.

DURLACHER-EINSTEIN.—Mrs. S. Durlacher, 161 East 72d street, announces the engagement of her daughter Pauline to Mr. Leopold Einstein.

FRANKEL-SIMON.—Mr. and Mrs. S. Simon announce the betrothal of their daughter Cella to Mr. Joseph Frankel. At home, 156 East 115th street, June 4, 1905, from 3 to 6 p. m.

FREEMAN-COHEN.—Mr. and Mrs. Max Cohen announce the betrothal of their daughter Jennie to Jacob Freeman. At home Sunday, June 11, 1905, from 3 to 6, 1185 Fulton avenue, Bronx, between 167th and 168th streets. No cards.

GOLDBERG-HARRIS.—Mr. and Mrs. Isaac Harris, 115 East 82d street, announce the engagement of their daughter Hattie to Mr. David A. Goldberg. At home Sunday, June 11, from 3 to 6 p. m. No cards.

GRAFF-WILSON.—Hortense Wilson to Max Graff, of Berlin, Germany. At home Sunday, June 11, from 8 to 10 p. m., 118 West 129th street.

GREENEBAUM-SCHOEPS.—Mr. and Mrs. S. Schoeps, of 257 West 116th street, announce the engagement of their daughter Estelle to Mr. Charles L. Greenebaum, of New York.

HEILBORN-STRAUSS.—Mrs. Heilborn wishes to announce the engagement of her daughter Tillie to Mr. Alfred Strauss. At home June 11, 165 East 108th street.

LEVOR-JACOBS.—Mr. and Mrs. J. Jacobs announce the engagement of their daughter Rose to Mr. L. Levor, of New York. At home Sunday, June 11, 3 to 6 p. m., 252 Pleasant avenue.

LEVY-SILVERMAN.—Mr. and Mrs. K. Silverman announce the engagement of their daughter Hattie Lederer to Michael Levy. At home Sunday, June 11, 3 to 6, 64 West 124th street. No cards.

NEWMAN-LAUBER.—Mr. and Mrs. Joseph Lauber, of 317 East 57th street, announce the engagement of their daughter Gabrielle to Mr. Max H. Newman. Reception at the Westminster, 73 Lenox avenue, Sunday, June 11, 1905, from 3 to 6 p. m. No cards. Baltimore, St. Louis and San Francisco papers please copy.

OBERLEDER-BETLHEIM.—Mr. M. Oberleder announces the engagement of his sister Rebecca to Ed. Bettelheim. At home Sunday, June 11, from 3 to 6, at 155 West 142d street. No cards.

REIS-KRAUS.—Mr. and Mrs. George J. Kraus, No. 58 East 65th street, announce the engagement of their daughter Julia to Dr. Herman L. Reis. Reception Sunday evening, June 11, after 7.30, at Hotel Savoy. No cards.

WEIL - GOLDSCHMIDT.—Mr. and Mrs. B. Goldschmidt, 527 Evergreen avenue, Brooklyn, announce the engagement of their daughter Elsie to Mr. Louis Weil. At home Sunday, June 11, after 7.30 p. m. No cards.

MARRIAGES

DANGLER-JACKSON.—On June 5, by the Rev. H. Newmark, at the Tuxedo, Madison avenue and Fifty-ninth street, Mr. Harry L. Dangler, of Brooklyn to Miss Martha Helena Jackson.

FABER-JACKSON.—On June 5, by the Rev. H. Newmark, at the bride's residence, 227 West 140th street, Mr. Henry M. Faber, of Plainfield, N. J., to Miss Callie Jackson.

LEVY-SHRETSKI.—Married at Tuxedo Hall, Sunday June 4, Lawrence L. Levy and Miss Etta R. Shretski, by Rabbi Samuel Greenfield, of Mount Zion Congregation.

SOLOMON-VIGDOR.—Miss Jennie Vigdor, of Brooklyn, was married to Mr. Theodore Solomon, of New York, on Sunday afternoon, June 4, at Progress Hall, Manhattan. Rabbi Nathan Wolf performed the ceremony in the presence of many relatives and friends. A reception and dinner followed in the evening. Mr. and Mrs. Solomon will reside at 220 East Eighty-fifth Street, New York.

ARMSTRONG-BOLEY.—On June 4, 1905, by the Rev. Raphael Benjamin, M. A., of Keap Street Temple, Brooklyn, Clara Boley to Harold Armstrong.

HAMBURGER-ROSENWEIG.—On June 4, 1905, by the Rev. Raphael Benjamin, M. A., of Keap Street Temple, Brooklyn, Nellie Rosenweig to Solomon Hamburger.

WEISENBURGER-MOCH.—On June 4, 1905, by the Rev. Raphael Benjamin, M. A., of Keap Street Temple, Brooklyn, Rose Moch to Siegfried Weisenburger.

Silver Wedding.

A pleasant surprise was tendered the Rev. Dr. and Mrs. D. Cohn on Decoration Day by a few personal friends, including a delegation of the local branch of the Society of American Cantors on the occasion of their twenty-fifth anniversary. The Rev. Edward Kartschmaroff, who twenty-five years ago performed the marriage ceremony, in a few well chosen words formally extended the felicitations of the colleagues, and presented a beautiful solid silver service. Many dispatches and cablegrams were received. After an artistic musicale, rendered by the various cantors present, as well as other professional talent, refreshments were served and a most pleasant evening was spent.

Waverly House.

The improvements at this famous hotel have given it a modern aspect, and for the second year under the management of G. Bick and Son, shows the progressive spirit of the new owners. The Waverly now has a new dining room, 40 ft. by 60 ft., annexed to the house, with light on all sides, ornamental metal ceiling and walls, tastefully decorated, while a hardwood floor completes one of the grandest palaces of dining in the Catskills. They have also a new separate dining room for children, 25 feet by 15 feet. Having decorated the entire place, electric lights, running water and toilets on each floor, the hotel is up to date in every particular and with an excellent Hungarian cuisine guests are assured a good, comfortable time at the Waverly House.

BROOKLYN.

Brooklyn Hebrew Orphan Asylum.

Rev. Jacob Goldstein, of the Hebrew Sheltering Guardian Society, delivered a beautiful address to the children at the Mincha Service last Sabbath. His subject was, "What Does Israel Stand For?" which he treated in an exceedingly instructive and entertaining manner, always maintaining the dignity of the theme, yet always making it comprehensible to the youngsters.

Rev. Dr. Isaac S. Moses spoke at the preceding Sabbath on "Man's True Worth." Those who were present were delighted with his oration, for Dr. Moses was in his happiest vein, as eloquent as a Demosthenes, and by clever changes from grave to gay, from pathos to anecdote, he gave the little orphans one of the most enjoyable half-hours of their lives.

Rev. Raphael Benjamin, M. A., of Keap Street Temple, Brooklyn, will conduct the confirmation service next Sunday afternoon at 3 o'clock.

RICHMOND.

We congratulate Mr. and Mrs. J. Lindenberg upon the birth of their son. The youngster was duly initiated in the Covenant last Monday and Grandpa Susseles is once more happy.

The meeting of Hebrew Ben. Society was held in the hospitable home of Mr. and Mrs. G. Strauss in New Brighton. After the business was disposed of the members repaired to the dining room, where refreshments solid and liquid were served by the genial host and hostess. Amid singing and piano performance by Miss Stella Strauss the time passed very pleasantly and the members dispersed with mutual well wishes for the sweet Shabuoth.

The Congregation held its usual monthly meeting. The resignation of the Cantor was accepted and the president authorized to invite candidates for trial. Rev. I. Goldfarb, who served in his capacity of Cantor and Preacher very acceptably, was recently elected Minister of Congregation Beth Israel in Brooklyn and officiated in that capacity last Sabbath. We heartily congratulate the young gentleman upon his advancement and are convinced that Beth Israel has gained the right man in the right place.

We met Mrs. Sewal of Mariners Harbor recently and are delighted to hear that all is well with her and her interesting family. Miss Glickstone expects to take a trip to Europe for rest and recreation and will be accompanied by her niece, Miss Sewal.

NEW JERSEY.

Newark.

The Jewish Sisterhood, whose object will be philanthropic work and the establishment of a Hebrew Day Nursery, was organized last month. Mrs. Solomon Foster, wife of Rabbi Foster, was elected president; Mrs. Harry Schlessinger, first vice-president; Mrs. Siegfried Cohn, second vice-president; Mrs. Julius Silberfeld, secretary, and Mrs. Joseph Goetz, treasurer.

It is proposed to interest all Jews in the city, as well as professional and business men generally, in the society. The day nursery was projected by Rabbi Leucht some time ago, and the organization of the Jewish Sisterhood is the continuation of his idea. The society will teach poor Jewish women to help themselves and will do for the people of that race what it can to provide them with work and make it possible for the women to go out by the day, by caring for their children.

Jersey City.

Congregation Temple Beth-El has launched out into a real estate deal for the purpose of making more money at the fair for the benefit of the Temple, to be held the latter part of October.

A 2,000 house has been purchased in Bayonne to be raffled off at \$1 a chance. Mrs. Cohen of Bayonne, superintendent of Temple Beth-El Sunday School, who has charge, expects to sell 3,000 tickets before the closing night of the fair, when the house will be raffled off by a disinterested party.

Harrison.

The Jewish residents of Harrison and East Newark have started an organization to be known as the Hebrew Benevolent Association. The following officers were elected: President, Maurice Camerman; treasurer, Henry I. Jacobs; secretary, S. J. Freedman; Board of Directors, Henry I. Jacobs, Harry Cohn, Abraham Davimos and Max Jacobs.

Long Branch.

The pulpit of the Congregation Beth Miriam will be occupied on Shabuoth, Friday, June 9th, and on the following Sabbath of June 10th by Rev. Dr. A. S. Isaacs, of Paterson, N. J.

The building itself is as inviting as ever, and the interest awakened in past years is manifest, considering the attendance already noted in this early part of the season. The Board of Trustees will shortly be able to announce the dates on which the pulpit will be occupied by other visiting rabbis.

There is every indication that this will be one of the best seasons Long Branch has



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.

The Pleasant View House,

Tannersville, N. Y., is now owned and managed by Charles Offer, who for the last four years successfully conducted the Mountain Zephyr House. Mr. Offer has thoroughly renovated, decorated and refurnished his new hotel, the improvements being noticeable in every section of the house, so that the Pleasant View House is a first-class hostelry and will eclipse the glory of its past, maintaining as it did a first-class reputation. Mr. Offer has added new bathrooms for guests, electric lights, swings for children, croquet grounds and last, but not least, the menu. "It will be impossible to get a better table anywhere in the mountains," said Mr. Offer, and he knows. The experience Mr. Offer brings to the Pleasant View as a hotel proprietor and his good taste in the improvements made, is an indication of a glorious career for both the hotel and its owner.



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THE CHILDREN'S COLUMN.

God is in Heaven.

God is in heaven. Can He hear
A little prayer like mine?
Yes, that he can, I need not fear,
He'll listen unto mine.

God is in heaven. Can He see
When I am doing wrong?
Yes, that He can. He looks at me
All day and all night long.

God is in heaven. Would He know
If I should tell a lie?
Yes, though I said it very low,
He'd hear it in the sky.

God is in heaven. Does He care
Or is He good to me?
Yes, all I have to eat and wear
'Tis God that gives it me.

God is in heaven, May I pray
To go there when I die?
Yes, love Him, seek Him and one day
He'll call me to the sky.

The Ten Commandments.

I.

MY DEAR CHILDREN:

I am going to talk to you to-day about the twentieth chapter of *Exodus*, containing the Ten Commandments—the Hebrew word translated Commandment, is really "a word," an utterance, a declaration—all of which, I am sure you are able to repeat.

They were given originally to the Children of Israel, but they have been claimed by most of the civilized people in the world, and whilst Jewish children are taught to repeat them in their Sabbath classes, Christian children learn to obey them in their Sunday schools.

They were written up in the Synagogues as well as in the Churches, and they find a place in the religious services of the Jews as well as in the prayer books of our Christian neighbors.

I think it only right that we should note what we have in common with other people's faiths, and also where the indifference lies, for it helps us to understand our neighbors.

We will divide the Ten Commandments into two columns, five on each side.

The first four teach us, human beings, our duty to God Himself: they refer to the relationship between God and man.

They were directed against idolatry, against taking the Lord's name in vain, and contain the Commandment that touches on the seventh day—the Sabbath.

These are followed by the Fifth Commandment which is still in the same column, and concerns the duties we owe to our parents; it stands midway between the Commandments that relate to God and those which relate to our fellow-men.

And this is the very position that our parents hold; they stand next to God as regards their children, and when those children are very young and do not know right from wrong, or good from evil, they take the place towards them of God Himself.

"Honor thy father and thy mother, that thy days may be long upon the land which the Lord giveth thee."
Then follow the last five Commandments, which all relate to the behavior of man to man.

We are to respect each other's lives, property, good name, and not even covet our wealthier or happier neighbor's possessions.

Now let us return to the first Commandment; it is as follows:

"I am the Lord thy God, which

have brought thee out of the land of Egypt, out of the house of bondage."

This hardly sounds like a Commandment, but more like a declaration, a note of authority, as it were for the rest.

God having made us a nation, having given us the priceless boon of freedom, now lays down those laws which we must keep if we wish to lead useful and happy lives.

We next come to the second Commandment:

"Thou shalt have no other Gods but Me."

This Commandment is entirely directed against idolatry, the worshiping of images of Gods, whether in the human form or in that of animals. This seems strange to us now, when we are in danger of making idols of stone, silver or gold, and bowing down before them; but, in the old days of the Bible stories, idolatry was the recognized custom of the people among whom the Children of Israel were thrown. The Egyptians were idolaters, so were the numerous tribes who dwelt in Canaan, and with whom the Israelites were soon to come in contact.

The one great distinction between the Hebrew people and the other nations lies in their worship of their one true God, and this was the religion or faith to which they had to hold fast, and which it was to be their honor and glory to transmit, or hand down to other nations. If they had relapsed into idolatry, they would not have been a distinct people any more; they would very soon have lost amongst the tribes that surrounded them.

Of course, people are prone to follow the habits and customs they see around them; so it was really very difficult for the Israelites to divert from idolatry, as difficult as many other things have become to the Jews in these days.

But if we are not inclined to bow down and serve graven images, it does not follow that we have renounced idolatry, for do we not make idols to ourselves of other things?

I think many of us have made or are in danger of making; an idol of money or what it may bring us. Consider how hard and reckless we must become, if we think of nothing but growing richer and richer every year, if we only care for rich people, if we neglect all our plain and pressing duties for the purpose of getting more money. We may grow richer in money but shall we not grow poorer in other things? Poorer in real friends, simple happiness, in health in all the joy that quiet and wholesome pursuits can bring us.

Can you tell me of any more idols we are setting up in high places? There are many others.

First and foremost there is self. Only think how absorbing our own interests, pursuits and pleasures can become to us; they must, of course, play a very large part in our lives, but they should leave us free to think of others, and not only to think but act for them. A really beautiful character must be an unselfish one; we must be prepared to give up. One of the most difficult things in life is this, as you all know, but still, if we wish to cast down the idol of self, it must be done. Are you preparing to do this?

Dear children, are you really learning to give up idolatry for the worship of what is holier and better? You may find it as difficult now as it was in the days of old to your fore-

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fathers, but still many of them succeeded in resisting the bad habits and customs of their neighbors, so may not you do the same?

"And if I said, 'I love Thee, Lord,' He would not need my spoken word, Because my daily life would tell If verily I loved Him well."

A Confusion of Terms.

HORACE T. Eastman, the inventor of the locomotive pilot, said the other day:

"This morning I was sitting in a drug store, waiting to get a prescription filled, when a young Irishman entered.

"The Irishman pointed to a stack of green Castile soap and said:

"'O! want a lump o' that.'"

"'Very well, sir,' said the clerk. 'Will you have it scented or unscented?'"

"'O'll take it with me,' was the prompt reply."

Infant Military Class.

WHAT ration should be issued by both belligerents to avoid war? Toleration.

Should be issued by both after the war is over? Obliteration.

What ration is issued just before war begins? Declaration.

Seldom issued before the war begins? Preparation.

Plentiful in summer and in hot countries? Perspiration.

To the wounded, but which does them more harm than good? Suppuration.

By all wise conquerors? Moderation.

To heroes? Decoration.

By non-combatants? Oration.

Which some people praise highly? Administration.

Which gradually is growing in favor? Arbitration.

Conundrums.

What country is a favorite resort for lovers? Lap-land.

What is the best thing to do in a hurry? Nothing.

Why are guns like trees? Because people plant them and they shoot.

Why don't they collect fares from policemen on the electric? Because you can't take a nickle from a copper.

The more you take away the larger it grows, what is it? A hole.

What fruit does the electric plant bear? Currants.

Under what conditions might handkerchiefs be used in building a wall? They be cambric (b came brick).

If I were in the sun and you were out of it what would the sun become? Sin.

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LITERARY.

"NATIONAL QUESTIONS" by Dr. L. A. Alexander, is a noteworthy contribution to Zionist polemics. The author discusses Zionism, Palestine, Uganda and Assimilation in an interesting manner. The pamphlet written in classical Hebrew is a strong plea for National Judaism and should be read with interest by every lover of Zion.

Doubleday, Page & Co. have just published "The Little Conscript," by Ezra S. Brudno, author of "The Fugitive." A review of the book will appear in a subsequent issue of THE HEBREW STANDARD.

We have received "Two Mediaeval Jewish Poets" and "The Jews as Gern a Men of Letters," by Albert M. Friedenberg (reprinted from *The Jewish Exponent* of Philadelphia.) Both articles give evidence of much painstaking and accurate research.

Lippincott's Magazine for June is a very entertaining number. The leading novelette is "The Lady from the Sea," by Rev. Cyrus Townsend Brady. Among the other contributors are Eleanor A. Hallowell, Clarence Umy, Will Levington Comfort, Marie Van Vorst and Prof. Albert Schinz.

Holder's Half Hours with the Lower Animals. By Charles Frederick Holder, Author of "Elements of Zoology," "Stories of Animal Life," etc. Cloth, 12mo., 236 pages, with illustrations. Price, 60 cents. American Book Company, New York, Cincinnati and Chicago.

In this, the latest addition to the series of the Eclectic School Readings, the story of lower animal life, including the protozoans, sponges, corals, shells, insects, and crustaceans, is presented simply and on broad lines. The narrative is untechnical, and supplemented at almost every step by forceful and explanatory illustrations. The subject has been divested of dry details, and made attractive by notes and incidents resulting from personal observation and investigations. While the volume is a supplementary reader, the matter is so arranged that it can be used by the teacher as a textbook.

The Tenth Anniversary number of *Jewish Comment*, Baltimore, is an excellent issue. It is in keeping with the high standard which our contemporary has always maintained.

The Maccabean, the Zionist monthly is progressing very favorably. The current issue contains a number of excellent articles.

Better Than Spanking.
Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 248, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

Rev. S. Greenfield, of Mount Zion Congregation, announces his removal to No. 163 Lenox Avenue. Telephone, 2020 W. Morningside.

Rev. I. Bernstein, practical Mohel, announces his removal to No. 137 E. 110th Street. Tel. No. 823 Harlem. Instruction given in French, German and Hebrew.

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WANTED—A teacher (Jewish) of domestic science to teach cooking according to the Jewish dietary laws. Applicant to be able to speak Yiddish. Apply in writing to David Blaustein, Superintendent Educational Alliance, 197 East Broadway, New York City.

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WANTED. — By Congregation Beth Israel of Philadelphia, Pa. A thoroughly competent and capable conservative Rabbi. Send applications and references to Isaac Salinger, President, 2958 Richmond St., Phila.

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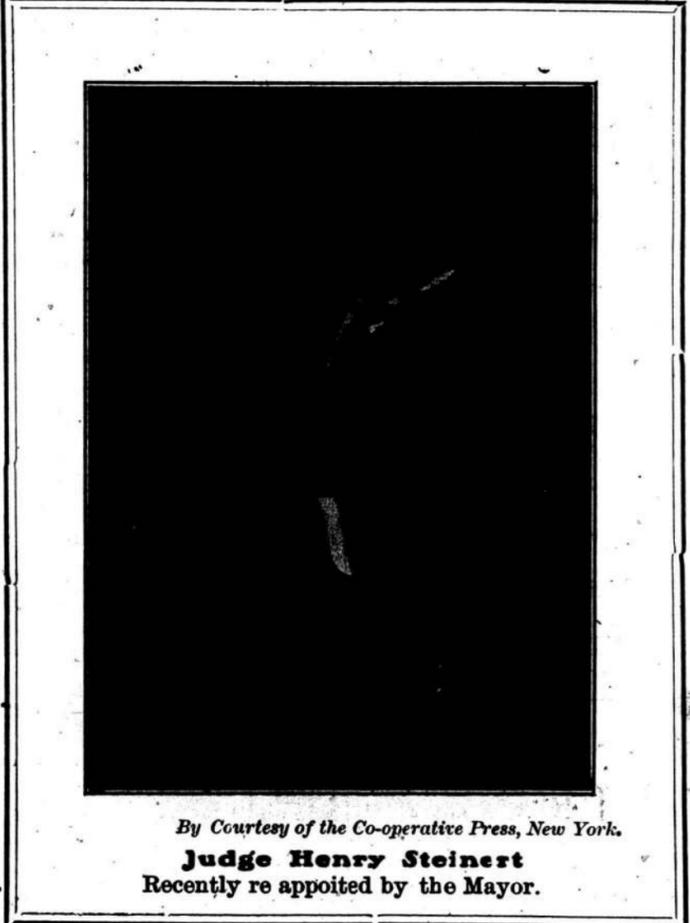
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By Courtesy of the Co-operative Press, New York.
Judge Henry Steinert
Recently re appointed by the Mayor.

Jewish Chautauqua Society.
Miss Corinne B. Arnold, director of the Jewish Chautauqua Summer Assembly, announces that the prospectus for the Summer Assembly of 1905 will be issued in the course of the next ten days.
The opening address will be delivered by Dr. Kaufman Kohler, president of Hebrew Union College, Cincinnati, Ohio, on Sunday morning, July 9th. He will be followed by Miss Henrietta Szold, of New York City, who will present a paper on "Jewish Nationalism." On Monday and Tuesday, July 10th and 11th, Dr. Maurice Harris, who is in charge of the Department on "Chautauqua Courses in Jewish Education," will have as the topics of his addresses "Mendelssohn" and "Rashi." On Wednesday morning, July 12th, in recognition of the 700th anniversary of the death of Moses Maimonides and the 800th anniversary of the death of Rashi, Dr. Kaufman Kohler will present a paper, entitled "Maimonides and Rashi." David W. Amram, Esq., of Philadelphia, will also present a paper on "Maimonides as a Codifier of the Law."
The programme of the third week of the assembly, which will deal with the subject of "Child Labor" and other important questions of interest to Jewish philanthropists, is in the hands of Dr. Lee K. Frankel, of New York City. Detailed announcements will be made at an early date.

Atlantic City, N. J.
The following are some of the recent arrivals at Hotel Pierrepont: Mrs. M. Nast, Mrs. J. Schloss, M. W. Schloss, Miss L. Rosenberg, Mrs. B. Topf, Mrs. Hamberger, Mrs. Gottschall, Mrs. Beuglissen, M. Wiseman and wife, New York; I. Benesch and family, H. M. Weissager, M. Moses and family, S. Strauss, M. Ambach, Mrs. F. Kaufman, M. Erlanger, M. Hamberger, Baltimore; W. L. Isaacs, Mrs. Mayers and daughter, Mrs. L. Friedman, J. Rothchild, Miss E. Diamond, E. Lehman and wife, Rev. William Armhold and family, B. Schwab and family, W. Morris and wife, H. Greenwood, Rev. A. Gross, J. Gordon, Philadelphia; Mrs. J. Rosenfeld, Rock Island, Ill.; S. M. Krohn and wife, Dayton, Ohio; S. Goldsmith and wife, Scranton; W. L. Oppenheim and wife, Albany; D. H. Hoffman, Norfolk, Va.; J. Gordon, Ed. Frank, J. Simon, A. Seltzer, Miss Meller, Miss E. Frank, J. Stark, S. Isaacs and wife, Mrs. I. Well, A. H. Morris, Mrs. Simon, Mrs. Burnheimer, L. Wolf, Mrs. S. Barneoff and daughter, L. Burnheimer, Philadelphia; L. Mendes and wife, C. Becht, J. Well, M. Morganstein, M. Stern, J. Bein and son, Sig. Strauss, Miss A. Golden, L. Saul and wife, Miss Rae Lehman and sister, J. Schloss, Philadelphia; Mrs. D. M. Jacobs and two sons, Cuthbert, Ga.; I. Cohen, M. Ambach, Mrs. H. Mayer and daughter, Mrs. Grundfelder and son, Mrs. I. Blum, M. Hamburger, Baltimore, Md.; H. Isaacs and wife, J. Bert, N. Nordhager and wife, Washington, D. C.

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"Declare ye among the nations, publish and set up a Standard"

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

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

NEW YORK, JUNE 9, 1905.

Friday, Sivan 6, 5665.

שבועות

The law given on Mount Sinai was the embodiment of truth and morality.

Duty is what one expects from others—it is not what one does oneself.

The good Israelite does not fear God's law. It is his safety, and the bad man's awe.

Who waits for opportunity. And, when it meets him, takes it. Is not as good a man as he Who doesn't wait, but makes it.

Liberty cannot be established without morality, nor morality without the law of God.

The interest of the people in the war going on in the East was manifested most intensely during the past week.

Thanks to God who hath given us a Law of Truth and implanted in our midst eternal-life.

If "A Reader" from Boston will please send his address, not necessarily for publication, to this office, his request will be complied with.

The liberty we celebrate on Passover and the law emphasized in the Shabuoth services are two things that God hath joined together and which no man can put asunder.

"Unto true SONS OF RUSSIA, and let drive out from our country the ACCURSED JEWS, the enemies of Russia! GOD and the Church on our side! Kill the JEWS! Exterminate them! The TSAR will say thanks to you!"

The above is from a circular recently circulated in Moscow and Odessa, and still people insist that the Jewish Question in Russia must be solved in Russia.

How many of the children confirmed to-day and the parents who accompanied them to the Temple will attend divine services to-morrow? Should not the barren result of the "rite" awaken those who administer it to a sense of its present uselessness, and its impotency as a religious factor in Judaism and be to them an incentive that, stripped of its theatrical display and humbuggery, it might still be made beneficial to the rising generation—the future standard bearers of Israel.

The Feast of Weeks.

עשיית חג שבועות לד' אלהיך ונו' "And thou shalt keep the feast of weeks unto Lord thy God with a tribute of a free will offering of thy hand, which thou shalt give according as the Lord thy God shall have blessed thee."—Deuteronomy xvi, 10

As the years roll by the Festival we are celebrating this week loses none of its importance, and the lessons to be deducted therefrom are just as vital to day as they were in the wilderness. The Shabuoth Festival marked the completion of the union between God and his people. The latter having accepted the law from Mount Sinai, for all times, proclaimed their determination to be the people through whom these highest principles were to be promulgated.

In the days of old, the Children of Israel were accustomed to journey up to Jerusalem three times a year in order to bring their offerings into the Temple. We have no central sanctuary now, and the land which once flowed with milk and honey has passed into other hands, but we can still journey up to Jerusalem and bring up offerings unto the Lord. It is by the observance of festivals, and by teaching of our young men and women to be good Jews and Jewesses.

Perhaps more than any other feast in the calendar, Shabuoth brings us nearer to the spirit of Judaism. The fundamental principles upon which the whole world is governed were thundered forth from Mount Sinai on that day, and what mockery would it be if the very people through whom these principles were given should be the first to break away from them.

Shabuoth is a joyous festival; it brings us nearer to God and nature; it reminds us of the beauties of the world, and tells us that the highest aim of a man's life is to strive for the ideal, for the noble, and for everything which will make this world better and brighter.

Two Striking Refutations.

WITHIN the past twelve months or so much has been written concerning the Jewish immigrants to this country. They have been adversely criticised, and sensational writers have declared that the country is in danger. The East Side has been held up as a breeding spot of vice and crime. Naturally, those unacquainted with the district commonly called "The Ghetto," fully believe these "awful tales," but here is what the Evening World has to say of East Side Jewry:

Performances of the Russian players at the Thalia, triumph of a Yiddish actress in Bernhardt and Duse roles, and hit made by East Side actors in various casts at Broadway houses, speaks well for the quality of "Bowery drama." West Side might take a few lessons from the East in dramatic art. Coincidental passing of the old Volks Garten of unsavory memory might serve as a text for a discourse on the better things which have come to the Bowery since the native American was displaced by that "influx from Europe" so terrifying to some.

So much for the "vice and crime" of the East Side.

Another stock argument of the opponents of immigration is, that Jewish immigrants are lowering wages. But the facts are just to the contrary. While Jewish cloakmakers are preparing to oppose a reduction of wages on the part of their employers, we are officially informed that "the employers are replacing the garment workers with Italians at less wages."

The First Step.

ON Monday evening last the Board of Directors of the Educational Alliance tendered a dinner to a number of ladies and gentlemen who during the past year have assisted the membership committee of that institution to increase the number of subscribers. At the conclusion of the feast the guests were shown the various activities going on at the time and the visitors were struck with the manifold work conducted under one roof.

One of the principal objects of the Educational Alliance is to Americanize the Jewish immigrants and this work will be greatly extended in the near future. Indeed, we regard the Educational Alliance as the first step in the process of assimilating our co-religionists from abroad with American institutions, ideas and ideals. The institution has been compared to a knife having many blades all of which can be used in a case of necessity but which for large work are impracticable. Some regard this as adverse criticism of the work conducted in the Alliance, but we are of the opinion that this illustration just proves its usefulness, for the Alliance was never intended as a finishing school, but rather as preparatory school from which the graduates can emerge into the wider life and by the aid of which they can be directed along the right path.

The Alliance is an institution which should have the good will of all sections of the community, particularly should it be in favor with those who were immigrants themselves and if they are inclined to pass any criticism upon the institution it should rather be of a helpful character than of a destructive kind. To stand aside and say that the work of the institution does not concern them is a policy not commendable. The institution exists and it is the duty of those who understand the immigrants best to suggest such work as will be of the greatest benefit to the new arrivals and at the same time to give it that material support which will enable the directors to achieve the highest results.

Russia Yields.

AT last, after years of vacillation and procrastination, Russia has agreed to recognize every American passport irrespective of the religion of its bearer, and American Jewish citizens will no longer be humiliated when they desire to visit the realms of the Czar.

The victory is of the utmost importance and its effects cannot be underestimated, for it signifies that this country will not permit any discrimination against any of its citizens, no matter what their faith may be, or whether they are natives of this country or citizens by adoption.

To all those who labored so unceasingly and indefatigably for the rights of American Jews, there is due the thanks for what they have achieved. But, especially, is Congressman H. M. Goldfogle entitled to the gratitude of American Jews, for it was he who initiated the movement for the recognition of American passports, and his persistency, in season and out of season assured the successful issue of this vexed question.

It now remains for the Jews of other countries to inaugurate and carry on a similar agitation. No Jew should permit any country to degrade his people, and if the Czar expects his subjects, without any restriction as to their religion, to be admitted into any country, he must not be allowed to refuse permission to the citizens of any other country to enter his domain.

The recognition of American passports, of course, will not affect the status of the Jew in Russia, but it is significant of the fact that the day has gone by when Russian autocracy can continue to oppress and persecute five millions of peaceful citizens without encountering the severest denunciation and protest of a civilized world.

(For the Hebrew Standard)

Revelation.

By REV. DR. FALK VIDAVER.

THURSDAY evening the sublime Shabuoth festival will again be ushered in; it will again remind us of the glorious event of Revelation without which neither Israel nor Judaism could ever exist. It is most remarkable that none of the greatest and profoundest and philosophical minds in Israel have ever made any attempt to explain that event allegorically. Even the famous Jewish historian, Prof. Graetz in his "History of the Jews," when speaking of God's Revelation on Sinai describes that event most beautifully in accordance with the Scriptural statement in Exodus. The smoke which enveloped Mount Sinai, as well as the peals of thunder and the flashes of lightning which occurred on the top of that mountain, were not omitted in Graetz's description, for their occurrence is just as true as the Revelation itself. And it cannot be gainsaid that the people of Israel in the dark ages of persecution and oppression found encouragement and solace in the belief that, since the Almighty revealed his glory on Sinai for the benefit of His people through whom the whole world should be spiritually benefited, he will surely never forsake Israel. In this belief have the children of Israel never been deceived. For the Almighty has ever since been not only in Heaven and on earth, but more especially in Israel's proximity keeping and guarding His people against destruction and annihilation.

But alas! there have always been Israelites, yet even spiritual guides whose duty should have been to strengthen the faith of their constituents and thus render Judaism firm and immovable, who have tried their utmost to show that they are philoponians and as such can not believe in a supernatural event like that of Revelation. So with the disappearance of Sinai's smoke, thundering, and lightning, their faith, hope and belief in Israel's God and His promises and teachings have vanished.

(For the Hebrew Standard)

Is there Hope for Russian Jews?

Russia has rightly been designated as a land of riddles for from no country including even Turkey has there come news of so conflicting a character as has been received from the realms over which that weakling Czar Nicholas II is supposed to rule. That fierce anti-Jewish riots have broken out once more is not at all surprising, for nothing else was to be expected. The Jew has always been the scape-goat and always will remain so. For over two decades the Russian soil has been colored by Jewish blood and it will make little difference whether autocracy remains, or freedom is established to-morrow. The Jew will continue to be the sufferer until such time will come when he will return to a country of his own.

The situation has been exceedingly aggravated by the appointment of General Treppoff as virtual dictator and by the announcement that Pobiedonost eff the former Procurator of the Holy Synod, who notwithstanding all opinions to the contrary is still a powerful figure in Russian politics will be chancellor of the Empire. This makes it plainly evident that the reactionary forces remain not only in the ascendancy, but have actually strengthened their position.

The revolution may come, of that there is no doubt, and there will be granted to the Russian Jew some measure of freedom, that is; he may be permitted to reside in those parts of the Empire which have hitherto

been closed to him. He may even receive the privilege of the suffrage, but anti-Semitism will never be eradicated.

Russia is not amenable to the influence of the world. The Czar absolutely declined to receive the petition of the I. O. B. B. although it was backed by the president of the United States. It is, of course, gratifying that here in America our own people are ready to rise up and protest against the inhumanities practiced by Russian autocracy against our brethren but speeches and resolutions will in no wise solve the Jewish question.

What is then to be done? It is a matter of impossibility to transport five million Jews to this country. The authorities are already alarmed at the proportions which immigration to the United States are assuming, and it is hardly to be expected that they will welcome the influx of millions of more Jews.

What is to be done? Is the question which every self-respecting Jew must ask himself. This is no time for flippant gibes or arguments. Here is the fact. The vast majority of our people are being persecuted and their position is going from bad to worse. Why close our eyes to actualities? Would it not be better to openly recognize the dangerous state in which we find ourselves then to act like the ostrich and hide our heads in the sand.

The Jew has wandered and is wandering from country to country, from clime to clime. Expelled there he finds a temporary home here, and one never knows when the command to go, will go forth again. The story of the wandering Jew is no longer a legend; it is real and is written with the life-blood of our people. In private life the Jew is extolled as being thrifty and industrious; it appears that only as far as his nation as a whole is concerned does he take no heed of the future.

For centuries past the Jew has dreamt of a return of to a country of his own. There have been sporadic efforts in that direction, but nothing tangible was done until the new Zionist movement was created some eight years ago. To me, as a believer in the future of the Jewish people, Zionism seems the only solution of the troublesome Jewish Question.

To some people Zionism is a veritable night-mare. And what in reality does Zionism mean and stand for? It is a people's movement brought into being by the longing and desire of a people hungering for a permanent home. If, as some believe, this movement offers no remedy for Jewish misery, will those then suggest some road out of the darkness. It is not sufficient to criticize. Destructive criticism is foolish. It is easy to find fault. Will the fault-finders please say what should be done?

Dr. Schidlovsky, one of the leaders of the Russian revolutionary movement gives it as his authoritative opinion that there is no hope for the Russian Jew in Russia. He firmly believes that the Jew must be nationalized and only in a land of his own will find the peace for which he has been hoping for more than eighteen centuries. There is the answer to the whole question.

Dare the remaining five-million Jews in the other parts of the world stand aside and refuse to stretch out through Zionism, a rescuing hand to their brethren in Eastern Europe.

I. L. BRIL.

THE MIRROR.

I notice that one of the peculiarities of the Union Prayer Book is the fact, that at *ausheben* the congregation sing *Hodu al Eretz*, while at *einheben* they sing *Gaddlu*. I do not know whether to take this as a specimen brick of *am haaratzes* or simple unrestrained *meshuggas*.

I recently called attention to the fact that the *Sun*, "which shines for all," had for its editorial headings "Jewish Rabbis," and asked whether the editor ever heard of a Christian Rabbi, or a Mohammedan Rabbi.

I am now a firm believer in the motto of our luminous contemporary—"If you see it in the *Sun* it's so," and offer humble apology for ever having doubted the wise discernment of the brilliant editor of the brightest paper published in this town.

Unfortunately, the *Sun* is right, there are other kinds of Rabbis in America, flourishing like green bay trees and imposing upon both Christian and Jewish publics by representing themselves as genuine specimens of the simon-pure commodity.

The Jewish Rabbi is primarily as his title indicates—a Jew. He believes in the Torah and in following implicitly the dicta of the Talmud. He does not violate any of the laws of Moses, faithfully observes the Sabbath, respects ancient customs, ceremonies and usages and is familiar with the Hebrew language and its literature.

There is for instance the philosophical scientific Rabbi who rejects revelation, has no use for the Mosaic laws, does not believe in the God of his Fathers, but out of his own cranium has evolved the "God idea," regards the Abrahamic covenant as "a relic of barbarism." It may look queer to pray to "an idea" and offer to it incense of song and thanksgiving, but although he is a Rabbi by education, ordination and appointment I do not think he can fairly be regarded as a Jewish Rabbi.

There is also the *Chutzpah* or *Shgets* Rabbi mostly drawn from Reform circles, and preferentially represented by the "half-baked" product. He derides the Talmud (of which he is densely ignorant), sneers at Jewish customs and observances, mocks and at every attempt to retain the ancient form of Jewish worship. On Shabbas, at the conclusion of the services, he lights a cigar in the vestibule of the Temple, openly buys sliced ham in a delicatessen store for his Sunday supper, and on Passover eats pigs knuckles and sauerkraut at the restaurant. In every phase of his ministerial life "his *chutzpah* reaches to the verge of Heaven"; but as for his being a Jewish Rabbi, God save the mark!

Then there is the *ham eating* Rabbi. He is a modern production. It is true that the Bible strictly forbids any Jew from partaking of swine's flesh whether it appears as Westphalian ham, or served as liver and bacon, pork and beans, or pigs knuckles.

There is a story told of a Jew temporarily stopping at a small country inn and who at dinner, had a piece of pork at the end of his fork, and was just about eating it when suddenly there was heard a loud clap of thunder. "My goodness," said he, "what an awful fuss they are making about a little bit of pork." This is the position assumed by the *ham-eating* Rabbi, who thinks that the HEBREW

STANDARD is making a terrible fuss about small things and that I am doing him an injustice by holding him up to public scorn and the derision of his co-religionists. It goes without saying that it is impossible for a Jew who partakes of unclean forbidden food to be a Jewish Rabbi.

Latterly and to the disgust of every self respecting Jew there has appeared the *Christological* Rabbi, who seeking to stand well with his "church" colleagues, always speaks of the author of Christianity as "the gentle Nazarene," "the humble Galilean Rabbi," "The Sweet Teacher in Israel," etc., and other sickening allusions which are nauseating to the average Jewish stomach. He generally is a silly young ass without experience, glean- ing his homiletics from the Christian sermons which he reads. His library is stocked with Spurgeon's, Colleyr's, Beecher's, Phillips Brooke's, Guthrie's, De Witt Talmage's, and perhaps Cardinal Newman's sermons from which he largely draws. His audience never having read Christian sermons, "As they gaze upon him the wonder grew, How so small a head contained all he knew."

There is the *Episcopalian* Rabbi, who knowing little and caring less about a Jewish liturgy seeks to conceal his own shortcomings by imitating the Episcopalian form of service. He strives to introduce that non-descript production, yclept the "Union Prayer Book," has "processionals" and "recessionals" at funerals, administers the "rite" of confirmation. Another never preaches Jewish sermons and has but a limited knowledge of Hebrew and the pulpit essays he delivers are adorned with poetic flowers culled from his book of quotations to the delectation of simpering young misses. He organizes Browning clubs, Shakespeare circles, Ruskin guilds, a culture circle, and Thomas Davidson classes. He may occupy the Jewish pulpit, he may be the recipient of a large salary (as he usually is) but I question whether he can be properly termed a Jewish Rabbi.

I have in mind's eye a baccalaureate sermon recently pronounced by a Rabbi who graces a Southern pulpit and who delivers himself as follows:

And was it not he, who, for many of you, undoubtedly is the incarnation of the highest that ever came to earth, who, for me, is but one of the band of Jewish prophets whose words have made Time forever ring with messages of the Divine—was it not he who said, "Lo, my Father worketh hitherto and I work?" (John v., 17.) By what terse declaration Jesus of Nazareth, who came into the turbulence and despair of the world to quiet its noisy strife, certified to its origin and his mission. Whoever has been seized with that sublime earnestness by which the possible becomes the real belongs to the great creative forces of the universe. All who will not submit to that crucial test must be excluded from the productive brotherhood of world-builders.

His hearers, and perhaps some of our Western exchanges may deem him a Jewish Rabbi, but I think that "the Kid" he should have been permitted to tarry in Jericho until his beard had grown.

Rose Pastor's picture again appears in the *N. Y. Journal*; the press contains a glowing account of Jewish children recently taken by her to Bronx Park; in company with Mr. Stokes she attended a meeting of the Cigar Makers Union and made a speech, which, of course, made good copy for the reporter. Modest Rose Pastor! The *Israelite* imagines I am doing her an injustice by mentioning her name in the same breath with Nan Patterson.

Nau, it is said, has retired from the stage, if Rose would only get off the platform, she would emulate a praiseworthy example.

ASPAKLARYA.

The Man in the Observatory

LXXX.

ONE of the young men who has distinguished himself in the office of the District Attorney of this county and has gained the highest esteem of the Judges of the various Courts before whom his duties have brought him is Howard S. Gans. His career in the office of the District Attorney has been a very active one. He was appointed by former District Attorney Philbin, and re-appointed by Mr. Jerome, the present District Attorney. As Deputy Assistant District Attorney in 1901 and Assistant District Attorney in 1902, Mr. Gans has been engaged in many notable cases and prepared the briefs in the appeals in a large number of others.

Mr. Gans was born in this city on October 23, 1872, and is the son of Mr. Levi L. Gans, who was a well-known merchant. He received his education at the Friends' School in Pennsylvania and at the Penn. Charter School in Philadelphia, and took a course at Dr. Julius Sachs' Collegiate Institute in New York. In 1892 he received the degrees of B. A. from Harvard, and L. L. B. in the New York Law School.

Mr. Gans' experience in the District Attorney's office has equipped him for higher official honors, which, no doubt, await him.

Forerunners of Zionism.

V.

ZEVI HIRSCH KALISCHER.

ONE of the men who already in the last century recognized the necessity of finding a home for the Jewish people in Palestine was the great Rabbi Zevi Hirsch Kalischer, the subject of this sketch. Although a devout Jew he firmly believed that the Jewish people could only be helped by helping themselves, and with that object in view he worked unceasingly for the Jewish settlement of the Holy Land.

Rabbi Kalischer was born at Lissa in the Province of Posen on March 24th, 1795. He was designated for the Rabinat and received his Talmudic education from Jacob of Lissa and Akiba Eger of Posen. After his marriage he left Lissa and settled in Thorn, where he spent the rest of his life. Here he took an active interest in the affairs of the Jewish community, and for more than thirty years held the office of "Rabbinatsverweser" (acting rabbi.) Disinterestedness was a prominent feature of his character; he refused to accept any remuneration for his services, his wife, by means of a small business, providing their meager subsistence.

In his youth he wrote, "Eben Bohan," commentary on several juridical themes of the Shulhan Aruk, Hoshen Mishpat (Krotoschin 1842), and "Sefer Meznayim la-Mishpat," commentary in three parts on the whole Hoshen Mishpat (parts i. and ii. Krotoschin and Koenigsberg. 1855; part iii still in manuscript). He also wrote: *Glöpses* on Shulhan Aruk Yoreh De'ah, published in the new Wilna edition of that work. "Sefer ha-Berit," commentary upon the Pentateuch; "Sefer Yezi'at Mizrayim," commentary on the Pesach Haggadah; "Hiddushim" on several Talmudical treatises; etc. He also contributed largely to Hebrew magazines as *Ha-Maggid*, *Ziyyon*, *Ha-Ibri*



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and *Ha-Lebanon*. Inclined to philosophical speculation, Kalischer, studied the systems of medieval and modern Jewish and Christian philosophers, one result being his "Sefer Emunah Yesharah," an inquiry into Jewish philosophy and dogma (2 vols., Krotoschin, 1843, 1871); an appendix to vol 1 contains a commentary incomplete on Job and Ecclesiastes. In the midst of his many activities however, his thoughts centred on one idea the colonization of Palestine, in order thereby to provide a home for the homeless Eastern Jews and transform the many Jewish beggars in the Holy Land into a useful agricultural population. He proposed to collect money for this purpose from Jews in all countries; to buy and cultivate land in Palestine; to found an agricultural school either in Palestine itself or in France; and to form a Jewish military guard for security of the colonies. He thought the time especially favorable for the carrying out of his idea, as the sympathy, men like Crémieux, Montefiore, Rothschild, and Albert Cohn rendered the Jews politically influential. To these and similar Zionist ideals he gave expression in his "Derishat Ziyyon" (Lyck 1862), containing three theses: (1) the salvation of the Jews promised by the Prophets, can come about only in a natural way—by self-help; (2) colonization in Palestine; (3) admissibility of the observance of sacrifices in Palestine at the present day. The appendix contains an invitation to the reader to become a member of the colonization societies of Palestine.

This book made a very great impression, especially in the East. It was translated into German by Poper (Thorn, 1865), and a second Hebrew edition was issued by N. Friedland (ib. 1866). Kalischer himself traveled with indefatigable zeal to different German cities for the purpose of establishing colonization societies. It was his influence that caused Hayyim

Lurie in Frankfort-on-the-Main in 1861, to form the first society of the kind, and this was followed by others. Owing to Kalischer's agitation there was founded the Palestinian colony Mikweh Yisrael, the Rabbinate of which was offered to him, but he was too old to accept it. Although all these endeavors were not attended with immediate success, Kalischer never lost hope.

He died on October 16, 1874 at Thorn and, though the years roll on and time flies swiftly by his memory is not forgotten, but he is held in all the deeper reverence by those who would feign see the white and blue flag wave over the tower of David in the city of Jerusalem.

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Is it not a pity that a man who holds the position of school commissioner and secretary of the Jewish hospital at Brooklyn, should, as chairman of the Fair Committee which it is proposed to hold next November in aid of the funds of the latter, have so far forgotten himself as to have held a meeting on a Sabbath afternoon?

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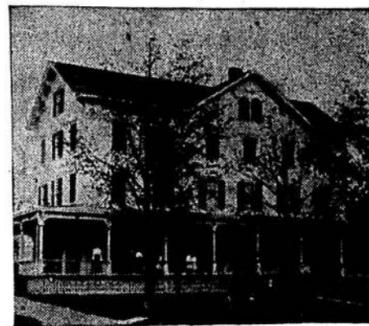
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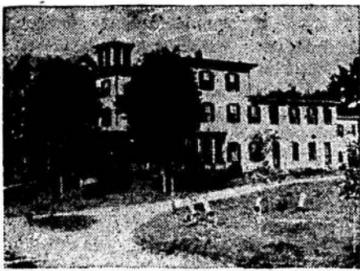
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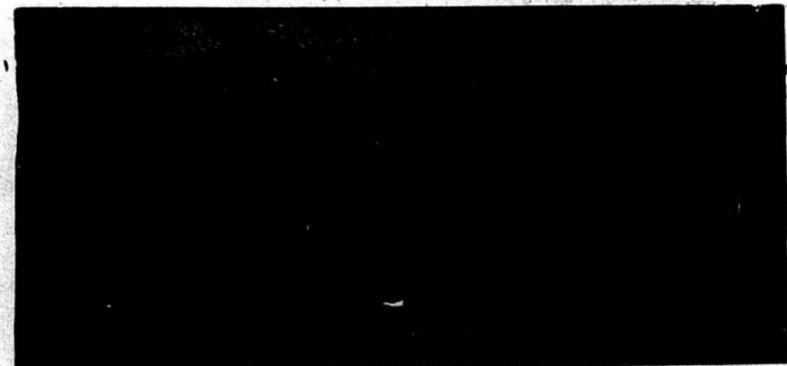
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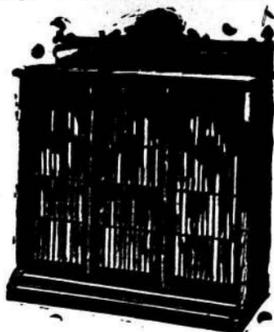
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BROOKLYN, N. Y.

Resolutions.

The Society of American Cantors, at a regular meeting, held May 22, 1905, appointed a committee to voice its feeling of hearty congratulations to the Rev. Theodore Guinsberg upon the occasion of the twenty-fifth anniversary of his cantorate in Temple Ahawath Chesed Shaar Hashomayim.

The committee, in accordance with this resolution, has the honor and privilege of presenting the following expression of the sentiments of his colleagues.

WHEREAS, The Rev. Theodore Guinsberg has completed a quarter of a century of active and efficient service as cantor of Temple Ahawath Chesed Shaar Hashomayim of New York, and by his rare talents, his musical intelligence, his majestic and melodious voice, his solemn and impressive reading and chanting of the prayers, stirred and uplifted the hearts of his congregants.

WHEREAS, He has thus by his many character and sterling virtues, his gentleness and cordiality endeared himself not only to the members of his own congregation, but to all those who have the pleasure of his acquaintance.

WHEREAS, The Society of American Cantors records with pride and honor the name of the Rev. Theodore Guinsberg as one of its founders and promoters, one who has ever taken a deep interest in the councils of the board of its directors, co-operating in all movements tending toward the elevation of divine worship.

RESOLVED, That the Society of American Cantors congratulates the Rev. Theodore Guinsberg and extends to him this token of esteem and friendship with the fervent prayer that God's choicest blessings may rest upon him, keep him in health and vigor so that he may live in active service for many, many years to come, in the midst of his faithful congregation.

RESOLVED, That copies of these resolutions be forwarded to Temple Ahawath Chesed Shaar Hashomayim and to the Jewish press of this city, and that an engrossed copy be presented by the committee in person to the Rev. Theodore Guinsberg.

(SIGNED.)
SOLOMON RAPPAPORT, Chairman.
EDWARD KARLSCHMAROFF,
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All the prominent officers of the Order were in Philadelphia on May 23 as the guests of the Rappaport Lodge. The purpose of the visit was to tender a farewell reception to M. S. Meyerhoff, who is a member of the Executive Board of the Order, before his departure for Europe. The visitors presented to Mr. Meyerhoff seven pieces of magnificent cut glass made especially for the occasion. A banquet followed the presentation, during which addresses were made by several participants. The members from New York included Grand Master M. S. Stern, Commissioner of Public Schools of New York; Deputy Grand Master A. Finkelberg, Grand Secretary Abram Hafer, and Herman Stiefel, Corporation Attorney for New York City.

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The Report Confirmed.

WASHINGTON, June 4.—Acting Secretary Loomis of the State Department has been officially informed by Ambassador Meyer, in St. Petersburg, of the provisions of the proposed new law in Russia under which all American passports, including those for citizens of the Hebrew faith, will be recognized there. This information is confirmatory of the press dispatches of a week ago, which announced the approval by the Council of the Empire of the recommendation of the Passport Commission, which included universal recognition of foreign passports.

Mr. Loomis has communicated the contents of Ambassador Meyer's dispatch to Simon Wolf, of this city, chairman of the Civil and Religious Rights Section of the Union of American Hebrew Congregations. This organization, Mr. Wolf said to-night, had been working for twenty-five years to secure the full recognition of passports granted to Hebrews who desired to travel in Russia, and the final triumph of the efforts of those who have labored to this end, he said, is a source of satisfaction to Hebrews in the United States.

Opened a Branch in the Bronx.

The growing popularity of the piano business of O. W. Wuertz, 1518 Third avenue, for many years the most progressive piano house of Yorkville and its musical centre, is attested by the opening of a branch house in the Borough of the Bronx at No. 2929 Third avenue. It is not only the business as such that has grown in public favor, but the "Wuertz" pianos, made under the proprietor's personal direction, and filling every requirement for music lovers, combining beauty of tone with excellence of finish, are the controlling features of this expansion of business, which has been auspiciously begun in the great suburban movement now in full force above the bridge.

As long as the Board of Health does not act and forces the manufacturer to use pure distilled water only, as does Carl H. Schultz and one or two others and to put only absolutely pure and correct mineral waters on the market, and does not prohibit the use of misleading analyses on the labels, the public must be careful and see to it themselves that they receive mineral waters indorsed and used by reputable physicians, as the market is flooded with cheap mineral waters of uncertain composition and doubtful purity.



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At Home.

Congregation Anshe Sead, of Lawrence, Mass., is building a new synagogue.

Pawtucket, R. I., is to have a new synagogue. Congregation Ohawe Sholam, through its Building Committee, which includes leading Hebrews of Pawtucket and Central Falls, has purchased the two and one-half story house, numbered 230 North Main street, and this will be immediately converted into a house of worship. The Building Committee consists of Reuben Bloomberg, president; Abraham Berick, treasurer; H. Cassock, I. Brown, I. Nathanson, S. Lowe and J. Simmons.

Portraits of Judge Mayer Sulzberger and August A. Loeb were presented to the Jewish Hospital Association, of Philadelphia, Pa., at the fortieth annual meeting of the institution on 21st ult. The meeting was held in the Henry S. Frank Memorial Synagogue. The portrait of Judge Sulzberger was presented by Ephram Lederer in behalf of the Board of Directors as a token of appreciation for his constant devotion to the hospital since its organization in 1865. Judge Sulzberger was the first secretary of the association and held that office for three years. He was a director from 1869 to 1894 and is vice-president since 1895.

Joseph L. Greenwald, chairman of the Training School Committee, presented the portrait of August A. Loeb, who has been treasurer of the hospital association since 1885. In his speech Mr. Greenwald recounted the numerous undertakings that Mr. Loeb has carried through successfully for the association.

Reports were presented showing the progress of the hospital's work. President William B. Hackenburg's report showed that the total receipts during the past year was \$83,353.36, and the expenditures \$95,227.37, there being a deficit of \$11,873.91 for the year. The deficit was caused by the greatly increased number of patients applying for relief.

Mr. Hackenburg was re-elected president and the other officers chosen are: First vice-president, Judge Mayer Sulzberger; second vice-president, Isidore Langsdorf; third vice-president, Benjamin Wolf; treasurer, August B. Loeb; secretary, Henry N. Wessel; corresponding secretary, Arthur A. Fleisher. Di-

rectors for three years, Samuel D. Litt, Morris Rosenbaum, Gabriel Blum, Oscar B. Loeb; directors for one year, Joseph N. Snellenburg, August Wise; directors for two years, Max Bamberger and Benedict Gimbel.

The commencement exercises of the Nurses' Training School took place on the 29th ult at the hospital. Diplomas were awarded by the president to the entire senior class, consisting of Miss Rebecca Lipschutz, Miss Gertrude Payton, Miss Clara M. Collins, Miss Olivia O. Oakey, Miss Olga Schoettle, Miss Emma M. Henning, Miss Ray Kotinsky, Miss Clara Sanderson, Miss Rebecca Blumstein and Miss Lolo Farres Krout. The Matilda Kaufman gold medal was awarded to Miss Rebecca Lipschutz for having received the highest general average, and a special prize of \$25 in gold to Miss Gertrude Payton for having obtained the highest average in practical nursing.

At a general meeting of the Beth Israel Congregation, Philadelphia, Pa., in the synagogue on Sunday, May 28, the Rev. Marvin Nathan, a graduate of the New York Jewish Theological Seminary, was elected rabbi of the congregation, to succeed Rabbi M. Eichler, who recently accepted a call to an important congregation in Boston.

The election of Mr. Nathan was made for one year from September 1, 1905. Rabbi Eichler will officiate in Beth Israel this summer. Mr. Nathan, who is still a young man, will be graduated from the Jewish Theological Seminary of New York next month. He delivered a sermon in the Eighth Street Synagogue a few weeks ago, and made a very favorable impression.

The Hebrew Moshav Zkeinim Association of Boston, Mass., a benevolent organization, met last week to take action relative to the expeditious opening of the new home for aged Hebrews in Dorchester.

The association purchased recently the house and land at 21 Queen street, Dorchester, and it is proposed to open it to the needy aged of the race just as soon as enough money can be raised to warrant it.

Jacob B. Glauber, one of the most prominent men in Jewish circles of Cleveland, O., died of pneumonia at Mount Sinai Hospital on May 21.

Mr. Glauber was born in Blowitz, Germany, December 28, 1829, and came to America about fifty years ago. He settled in Hartford, Ct., and four years after his landing was married in that city to a young girl whom he had known in Bohemia.

Shortly after their marriage the young couple came to Cleveland and here, for over a quarter of a century, Mr. Glauber was engaged in the dry goods business. He retired from active business about fifteen years ago and after the death of

his wife, in 1898, he made his home with his son, Joseph H. Glauber, at No. 144 Arlington street.

During his long residence here Mr. Glauber was always active in lodge and church affairs. He belonged to several Jewish societies and was a member of the B'nai B'rith for a number of years. When the Scovill Avenue Jewish Temple was organized Mr. Glauber was one of the charter members and has always been prominently identified with its affairs, both philanthropic and otherwise.

An estate valued at more than \$500,000 is disposed of by the testament of Herman B. Blumenthal. He left \$2,000 to the Federation of Jewish Charities, of Philadelphia, Pa., and the balance of the estate to his family.

Abroad.

The Polish Club in Vienna, Austria, has sent a petition signed by nearly all the members protesting against the prohibition of Shechita by the City Council.

Dr. Baron Henri de Rothschild has been elected a member of the Academie Sportive, which has been formed in Paris on the lines of the Academie Francaise, and like that body is to consist of forty "immortals."

Baron Edmond de Rothschild presided recently in Paris at the annual meeting of the Jewish Benevolent Committee. The accounts showed that the income during the year was 609,497 francs, and the expenditure 592,306 francs. Subscriptions amounted to 28,564 francs, and donations to 200,049 francs. The income from invested property was 190,267 francs.

The French State has bought "Samson et Dalila," the sketch by M. Henry Levy, which is being exhibited in one of the Paris salons.

On the 12th ult. District Rabbi Nathan Bamberger, of Wurzburg, Germany, celebrated the completion of twenty-five years of office. From early morning one deputation after another visited the rabbi in order to tender their congratulations and to present him with costly souvenirs. The public festivities took the form of a reception, which was attended by the principal civil authorities and by Jewish representatives from several parts of Germany. Baron von Gumpenberg conveyed to Rabbi Bamberger the congratulations of the Government.

Baroness Edmond de Rothschild has presented to the Corporation Library of her native city, Frankfort-on-the-Main, a richly illustrated and beautifully written MS. of the Pentateuch written in the year 1296.

Herr Otto de la Parra died recently at Cologne, Germany. He was the last descendant of the Oppenheim family, which had so long been established in that city. Although a Jew, he was a Lieutenant on the retired list in the Landwehr Infantry, and fought in the wars of 1866 and 1870-71.

Thirty-two Jewish refugees left Shanghai for home on April 6, and the following day twenty-four refugees from Port Arthur arrived. Most of them speak Hebrew, and all are said by Israel's Messenger, of Shanghai, to be ardent Zionists.

The Union of American Hebrew Congregations.

The cash receipts for the Isaac M. Wise Memorial Fund to May 31, 1905, amount to \$284,076.10.

The Board of Delegates on Civil Rights, through its chairman, Hon. Simon Wolf, has called the attention of the Government to the reported massacre recently of Russian subjects of Jewish faith. No official information on the subject has as yet been received by the State Department.

The Board of Managers of Synagogue and School Extension has been informed that arrangements have been perfected by which Mr. Joseph Rauch, who will be graduated as rabbi by the Hebrew Union College this month, will take charge of several congregations in Texas, dividing his time between them.

The commencement exercises of the Hebrew Union College and the conferring of the degree of rabbi on six members of the senior class will take place on June 17, 1905.

The semi-annual meeting of the Executive Board will be held in Cincinnati on June 18, 1905.

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The Bugle Song. The splendor falls on castle walls And snowy summits old in story; The long night breaks across the lakes, And the wild cataract leaps in glory. Blow, bugle, blow; set the wild echoes flying! Blow, bugle; answer, echoes, dying, dying, dying!

The Old Continentals. In their ragged regimentals Stood the old Continentals, Yielding not When the grenadiers were lunging And like hail fell the plunging Cannon shot; When the files Of the isles From the smoky night encampment bore the banner of the rampant unicorn And grummer, grummer, grummer rolled the roll of the drummer Through the morn!

But with eyes to the frontal And with guns horizontal Stood our sires, And the balls whistled deadly And in streams flashing redly Blazed the fires; As the swift Billows drift Drove the dark battle breakers o'er the green sodded acres Of the plain, And louder, louder, louder cracked the black gunpowder, Cracking a-main!

Now like smiths at their forges Labored red St. George's Cannoneers, And the "villainous salt-peter" Rang a fierce, discordant meter Round their ears; Like the roar On a shore Rose the Horse guards' clangor as they rode in roaring anger On our flanks; Then higher, higher, higher burned the old fashioned fire Through the ranks!

And the old fashioned colonel Galloped through the white infernal Powder cloud; His broadsword was swinging, And his brazen throat was ringing Trumpet loud. Then the blue Bullets flew, And the trooper jackets reddened at the touch of the leaden Rifle breath, And rounder, rounder, rounder roared the iron six pounder, Hurling death.

Liberty. What man is there so bold that he should say, "Thus and thus only would I have the sea?" For whether lying calm and beautiful, Clasp the earth in love and throwing back The smile of heaven from waves of amethyst, Or whether, freshened by the busy winds, It bears the trade and navies of the world To ends of use or stern activity Or whether, lashed by tempests, it gives way To elemental fury, howls and roars At all its rocky barriers, in wild lust Of ruin drinks the blood of living things And strews its wrecks o'er leagues of desolate shore— Always it is the sea, and men bow down Before its vast and varied majesty.

So all in vain will timorous essay To set the metes and bounds of Liberty, For freedom is its own eternal law; It makes its own conditions and in storm Or calm alike fulfills the unerring will. Let us not, then, despise it when it lies Still as a sleeping lion while a swarm Of gnat-like evils hover round its head Nor doubt it when in mad, disjointed times It shakes the torch of terror and its cry Shrills o'er the quaking earth and in the flame Of riot and war we see its awful form Rise by the scaffold, where the crimson ax Rings down its grooves the knell of shuddering kings. Forever in thine eyes, O Liberty, Shines that high light whereby the world is saved, And, though thou slay us, we will trust in thee!

Rose Ayler. Ah, what avails the sceptered race! Ah, what the form divine! What every virtue, every grace, Rose Ayler, all were thine. Rose Ayler, whom these wakeful eyes May weep, but never see, A night of memories and sighs I consecrate to thee.

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"National Questions," by Dr. Louis A. Alexander, appears in Hebrew, English and Jewish. The first part, "Zionism, Assimilation, Uganda," left the press. Price, 15 cents; in two languages, 25 cents; in all three languages, 35 cents. For Zionist societies, 10 cents a copy. Apply to the author, 80 East 116th street, or to the general agent, MORRIS GENESSEE, 161 East 106th street, New York.

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Her Advice. "Yes, Laura, he said his heart was in my keeping." "Take my advice, dear, and tell him you are not running a storage warehouse for damaged goods."—Cleveland Plain Dealer.

Hard to Get. The Doctor—Queer saying that, about truth, lying at the bottom of a well. The Lawyer—You wouldn't think so if you knew the amount of pumping we lawyers sometimes have to do to get at it.

Wooded Pastures. Where the ground in little hillocks Crumples up and rolls away Wild flowers lift their fragrant faces, Smiling at the king of day. Deep ravines are fringed with blossoms, Dainty, fragile, sentient things; Johnny-jump-ups peep from mosses Through their winter coverings. Clumps of cowslips in the meadows Flaunt their heads of gleaming gold, Dazzling bits of flashing color Lighting up the meadow mold. Buttercups their painted chalice Hold to catch the drops of dew, But the sweetest of the blossoms Are these wilding pansies blue, For their tender little faces, Gold rays shooting through the blue, Always seem to whisper, sweetheart, Of the trusting eyes of you.

What Is the Answer? We will soon have fired at us from every side the old question, "What is so rare as a day in June?" It is all right to have the question propounded by a romantic young woman with soulful eyes, but when the policeman on the corner stops you to ask it the pleasure is all his.

As a matter of fact there are several things rarer than a day in June. Beef-steak in a boarding house where fuel is an important item is one, and the man who pays you the dollar he borrowed until he could go home and see his wife is another. Rarer than all is the person who has had a smattering of an education who does not come around on a perfect June morning and spill "de day for you with the ancient question.

They Bother Her. In the spring a lot of freckles Come upon a coat of tan, And the girl, distracted, wishes That she had been born a man.

What Was She? "Saw you out walking with a lady yesterday." "You are mistaken; that was my wife."

Who Else? "He only admits there is one person who knows more than he does." "I didn't know he had a son."

"Old Dog Tray." "Old Dog Tray" was in its time one of Foster's most popular songs, 120,000 copies being sold in eighteen months. It was written in the back room of a combined grocery and grog-shop in New York city and was immediately sold by the author to a firm of publishers that made a fortune from its sale.

Spain's Hunchbacks. Spain has more hunchbacks than any other country. In some of the villages of the Sierra Modena 7 per cent of the people are deformed in this way.

Good Metal Polish. A good metal polish may be made as follows: Take half a pound of powdered rottenstone, one pound of soft soap and one quart of soft water. Boll all together for half an hour and then set in tins for use. Apply with a flannel and polish with soft rags.

Farmer Cornrack—Mandy, I got a letter from our boy sayin' he was gettin' ready to take a preparatory session. Mandy—A three months' course, I presume? Farmer Cornrack—No, I think not. He said somethin' about a nine hole course, twice around.—New York Times.

Her Advice. "Yes, Laura, he said his heart was in my keeping." "Take my advice, dear, and tell him you are not running a storage warehouse for damaged goods."—Cleveland Plain Dealer.

Hard to Get. The Doctor—Queer saying that, about truth, lying at the bottom of a well. The Lawyer—You wouldn't think so if you knew the amount of pumping we lawyers sometimes have to do to get at it.

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WOMEN'S CORSET COVERS

Cambric and Nainsook—square or round neck trim'd in newest effects with lace and emb'y insertings, medallion, hemstitching and washable ribbons—all sizes.

25 cent qualities.....	18
35 cent qualities.....	21
40 cent qualities.....	27
60 cent qualities.....	49
98 cent qualities.....	59
\$1.29 qualities.....	79
\$1.59 qualities.....	1.25

Finer Corset Covers to \$3.98.

WOMEN'S CAMBRIC SKIRTS

Deep lawn flounces, with two or more rows of lace or emb'y in round or Vandyke effects, with and without hemstitching, tucks and ribbon.

98 cent qualities.....	.67
\$1.29 qualities.....	.98
\$1.98 qualities.....	1.25
\$3.25 qualities.....	1.98
\$3.49 qualities.....	2.69

Finer Skirts to \$24.98.

WOMEN'S CHEMISES

Muslin, Cambric or Nainsook—regular and skirt length—round or square neck—neat or elaborate, with tucks, lace, embroidery, fagoting, etc., with and without ribbons.

39 cent qualities.....	.23
60 cent qualities.....	.40
98 cent qualities.....	.69
\$1.60 qualities.....	.98

Finer Chemises to \$5.98.

Specifas for June Sale
No Mail or Telephone Orders.

CHILDREN'S DRAWERS

Fruit of Loom and Lonsdale Muslin—hem and tucks—1 to 8 yrs.—value .19 to .29.....

CHILDREN'S SKIRTS

Cambric and Muslin—hemstitch ruffles, lace or tucks—2 to 10 yrs.—value .29 and .35.....

CHILDREN'S MUSLIN GOWNS

Yoke of cluster tucks—2 to 14 yrs.—value .59.....

MISSIE'S CAMBRIC CORSET COVERS

Four insertings Val. lace and tucks—value .39.....

WOMEN'S NIGHT DRESSES

Muslin, Cambric or Nainsook—Empire, V, round or high neck—trim'd according to style with newest laces or emb'y, drawwork, beading, tucks, etc.

59 cent qualities.....	.29
69 cent qualities.....	.44
\$1.25 qualities.....	.74
\$1.50 qualities.....	.98
\$2.25 qualities.....	1.49
\$2.98 qualities.....	1.98
\$4.69 qualities.....	3.00

Finer Night Dresses to \$10.98.
CORRESPONDING VALUES.

WOMEN'S DRAWERS

Muslin, Cambric and Nainsook—Regular or Umbrella ruffles of Lawn or Cambric—more or less elaborately trimmed with French or English emb'y lace, hemstitching or tucks.

25 cent qualities.....	.15
39 cent qualities.....	.25
59 cent qualities.....	.39
89 cent qualities.....	.59
\$1.25 qualities.....	.74
\$1.98 qualities.....	1.25

Finer Drawers to \$4.98.
CORRESPONDING VALUES.

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EXTRA SIZE CORSET COVERS—soft muslin—tight fitting—perfect shapes—44 to 52 bust—value .35.....

EXTRA SIZE MUSLIN GOWNS—24 tucks in clusters and 4 rows hemstitchings—value .69.....

EXTRA SIZE MUSLIN DRAWERS—cut full—cambric ruffle and hemstitching—value .49.....

EXTRA SIZE CAMBRIC SKIRTS—deep flounce with lace insertings, hemstitched tucks or ruffle of emb'y—value \$1.49.....

EXTRA SIZE CHEMISES—Muslin and Cambric—extra quality—corded band—value .65.....

Equal June sale values in Babies' Wear!

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4 to 7 inches wide—Allover Dresden, Roman Shaded Stripes in Sage, Coral, Maise, Olive, Blue and Tabac; also handsome Dresden Stripes with fancy Mofred Centers; a great opportunity to buy beautiful Ribbons for Belts, Sashes, Hair Ribbons, etc., far below value.

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24 inch	24 to 37	.27
27 inch	24 to 37	.29
30 inch	24 to 37	.31
33 inch	24 to 37	.33
36 inch	24 to 37	.35
39 inch	24 to 41	.37
42 inch	24 to 45	.39
45 inch	24 to 45	.41

Bring measurements; you will avoid delay and trouble, as we do not exchange screens.

Summer Portieres

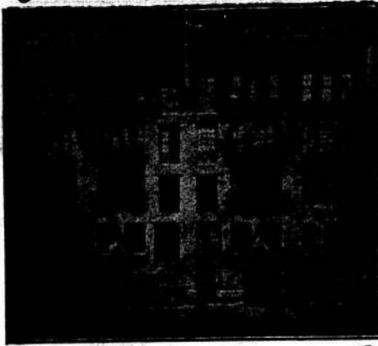
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