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(For the Hebrew Standard.)

HAMAN---A PURIM REMINISCENCE

BY NAPHTALI HERZ IMBER

ALL the roads, good or bad, are leading to Rome, so all the people had a goal to reach the temple of fame. It was in ancient Greece, when an ignorant man desired to become famous without any merit placed a torch on Diana's temple and his deed made him famous.

Haman, the father of Anti Semitism, became famous by his effort to destroy a whole nation, that of the Jews. Often I sat with sadness when our Jewish carnival, the Purim feast, is celebrated in dishonor of Haman. Think of it! we have forgotten our sweet singers and poets, and nobody knows of Jehudah Halevy, whom a Heine discovered, or Ben Guburia and Ib'n Ezra. Those sweet singers of Israel nobody knows, but every child knows Haman.

Year after year we celebrate his unblessed and how dear he is to us, is a proof that the most delightful, sweetest is named after him, which is renowned as *Haman Tash*. I myself am not a cake walker, I mean a cake-eater which has anti-semitic flavor, I like to eat and digest it with delight. I was a child and the whole year I was waiting for the Purim, for I delighted to see the funny masques and to hear the play of the "Selling of Joseph." That play is dramatic in theme, was comical in execution, and yet, I must confess, that play was the mother who gave birth to the Jewish stage, which is now recognized as one of the best.

I liked to go on that day to the synagogue to hear the history of Esther, how the foolish king Ahasuerus slew his wife for the sake of his Vizier Haman and then hanged the same Vizier for the sake of his Jewish wife Esther. It was amusing to me the noise they made when Haman's name was mentioned, as the same noise which goes on in any Jewish meeting, be it a lodge, a Chevrah or a society.

The story of Haman's downfall has provoked in me a desire to have a vivid picture of such a dramatic hero. Nero, the half-crazed Emperor of Rome, burned his own city, in order to have a vivid picture of the "Fall of Troja." I, too, had a great desire to see before me "the fall of Haman." My wish was fulfilled. It

was in the year 1866; I was at that time ten years of age; it was on the eve of Purim. I went to the synagogue to listen to the Megillah of Esther and to hiss the name of Haman. I will never in my life forget that night, and even now, after the passing of forty years, that night is still as indelibly fixed in my memory as that of yesterday. My mind was at that night with the picture how they

hanged Haman, and full of hope to see in the morning another Haman ushered into the kingdom to come by the hangman.

Not far from my native city there lived an inn-keeper, a Jew, who had a reputation to have money. A young Gentile of about twenty years went into the inn and suddenly attacked the inn-keeper. After he felled him to the ground, he began to torture

him by burning his soles, to ascertain that he is no more in the flesh. The Jew, like his God and his nation, was as the former, a long sufferer, and as the latter, endowed with the power of endurance. After he had killed his wife, he began to rifle his pockets, and took all the valuable things he could carry away. In the morning the Jew went to the headquarters of the gendarmerie and reported the

case. The young Haman was arrested, tried, and found guilty, and condemned to be hanged. It was a coincidence; that on the same day when our arch enemy Haman was hanged, on the same day that young one shared the same fate, as he, in whose footsteps he walked.

I could not sleep that whole night, for I was eager to witness how a human brute is sent by express to the beyond. I was the first on the ground; it was near the dog-catcher's house, and the brute was escorted there by soldiers, and gendarmes. When he was swung up his face became yellow, so colored by the paint of fear. It was a ghastly sight to behold, but it was effective on the on-lookers.

The ancient method of executing criminals in public places had a better moral deterrent effect upon the would be criminals, than that which we have adopted, namely: to hang them in the prison-yard. The Talmud says: "That the eyes and the heart are two recommenders of crime," hence, we must effect a moral impression upon them. What is the use of hanging and electrocuting criminals, which has no impression upon those would be criminals, for they read it in the papers, but they do not see it! Moses was right when ordering the execution of criminals in public, so they should hear, see, and be afraid to do the same.

Purim means, a "lot," and I wish that such a lot shall be cast upon all the Anti-Semites, and to share the same fate as their father Haman.

(For the Hebrew Standard.)

THE POETS OF OLD ISRAEL

Old Israel's readers of the stars,
I love them best. Musing, they read,
In embers of the heavenly hearth,
High truths were never learned below.
They asked not of the barren sands,
They questioned not that stretch of
death;
But upward from the humble tent
They took the stairway of the hills;
Upward they climbed, bold in their trust,
To pluck the glory of the stars.
Faith falters, knowledge does not know,
Fast, one by one, the phantoms fade;
But that strange light, unwavering,
love,
Grasped from the lowered hand of God,
Abides, quenches forevermore.
L. V. CHENEY.



Purim Players

(From Leusden, "Philologus Hebraeo-Mixtus," 1657.)



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Correspondence

Petitions, Prayers and Protests.
Editor, HEBREW STANDARD:

Every day brings news—disquieting news—of fresh massacres in Russia, or fears of such; and every day American Jews are making appeals—vain appeals—to humanity, to Christianity, to the U. S. Congress, and to the world at large in behalf of their unhappy brethren, the Jews in Russia. That these appeals have failed, and are bound to fail, is quite evident; they are vain, because of no practical value.

Our father Jacob was more practical. When he went to meet his brother Esau, he prepared himself—according to Rashi's Commentary on Genesis xxxii, 12—for three things:

- (1) He thought he might be able to appease his brother's wrath with presents; accordingly, he sent a host of men in the van, bearing presents to his brother Esau.
- (2) He had recourse to prayer; not only did he offer prayer to Almighty God for deliverance, but he supplemented these with petitions to his brother, thinking that, peradventure, they might soften his heart, and cease persecuting him.
- (3) And lastly, he prepared himself in earnest for war.

Our unhappy brethren in Russia have given enough *Chabbar* "graft" to the officials representing the Government for protection of their lives, to which they are entitled as a matter right. Time and again have they mingled their prayers and tears with the "blood-money" they have given

to the Russian Extortioners; but they have not as yet made use of the third expediency—War.

Time and again have we Jews of a happier clime sent our contributions in magnificent charity to relieve the sufferings of our co-religionists in darkest Russia; time and again have we made our voices heard all over the world, vainly appealing to the Powers that be for intervention. But day by day, comes the dreadful news of new massacres, and we read the air with our lamentations and do practically nothing.

What said God unto Moses, when he stood praying, while the Egyptians pursued the children of Israel?

"Why cry unto Me! Speak unto the children of Israel that they march forward!"

It is said—I know not by whom—that the Great Napoleon had once visited the Jews of Paris in their synagogue on the 9th of Ab (the "Dies Irae" of the Jews) and finding them sitting on the floor chanting their lamentations, he laughed at their simplicity, and said: "With these lamentations do you expect to redeem Jerusalem?"

Enough, my brothers, enough! With the vain petitions and flowery eloquence we are only making ourselves ridiculous in the eyes of the world! We who have come to this blessed land of Liberty, and have been brought up to help ourselves, we ought to act accordingly in the solution of the Jewish Question. It is a hard and cruel lesson, that lesson of "Help Yourself," but most salutary in the end. We shall not go to Canada! After Messrs. Schiff and Straus had gone to Portsmouth, to cringe before the wily Russian Witte, there came a harvest of bloody massacres of Jews, worse than those of Kishineff and Homel! Our only salvation is to wage war, open war upon perfidious Russia! It may look a giant task, but did not little David lay low Goliath, the Philistine! Hear him sing his anthem of war! "Blessed is

He, who teacheth my hands the arts of war, who bends my fingers at the bow in battle!" Oh! for such David, in our own days!

And is it such a hard task to war upon Russia? I think not. Let us in the first place wage an economic war upon Russia. Let us show a little Chinese courage—let us boycott Russia. Let our financiers boycott Russian securities, and they will bring about the financial ruin of Russia. In the second place, let us be ready as men to shed our blood in defence of our brothers and sisters in Russia. Why not form a "Jewish Brigade" and go to Russia to beat the bear in his lair!

Here I must pause. For I see no "Jewish Brigade" in sight, and the Maccabees are dead!

JOHN D. NUSBAUM.

There Are Very Few *Jehudim* Here.

Editor, HEBREW STANDARD:

As you were kind enough to publish my first communication, I have determined to visit one of the Jewish coffee-houses downtown for the purpose of gleanings some news on religious topics and dishing it up before the readers of the HEBREW STANDARD.

On my first visit I chanced to sit at a table *vis a vis* of two gentlemen, whose names, as I ascertained from their addressing one another, were: Peretz and Kieselstein. The former, intelligent looking, who but a year or two immigrated from Russia, the land of barbarism, to this country of freedom. The latter, a stout and prosperous looking naturalized Jewish citizen.

Kieselstein: "Friend Peretz! How do you like America as far as you can judge of it by this metropolitan city, which you have known already two years?"

Peretz: "I like America exceedingly well, but I am sorry to say that *Jehudim* here are very few."

Kieselstein: "What! *Jehudim* are here very few! You are surely mistaken. This city alone harbors over six hundred thousand Jewish souls. I am really astonished that you, after residing for months in the Jewish quarters downtown should assert 'that *Jehudim* are here very few!'"

Peretz: "Let me qualify my remark; I mean to say, that real and true *Jehudim* are here very few."

Kieselstein: "Even such a remark seems strange and obscure. Whom do you call *real Jehudim*? The orthodox? Then you will find large numbers of them downtown and uptown. And if you mean the Reformers? Then they, too, are plentiful here. They worship God in the costliest and most magnificent Temples."

Peretz: "When I say '*real Jehudim*,' I have no reference to our orthodox brethren downtown who flock into the synagogues on a Friday evening, in order to hear a beautiful *Lecho Dodi*, a nice *Vehomru*, and in the morning a fine *NEW PAPER* *Fikzate*

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Shabbas, and a sweet *Kedushah*. But as soon as their ears are satisfied, they hasten into the street and into their factories to work and to buy and sell, etc. Nor have I reference by '*real Jehudim*,' to some of the uptown so called orthodox congregations whose mode of worship is contradictory and whose religiousness is nothing but a farce. They use the old *Tefillah*, but they must have young *Shicktes* to sing in the choir. Their love for *Shicktes* is so intense that if ever a question of economy should be raised in their midst whether to dispense with the services of the Rabbi or with that of the choir, the trustees and with them perhaps the whole congregation, would rather lose ten Rabbis than one *Shickte*. Some of these congregations are following in the footsteps of the Reformers. Like the Reformers, they call their Synagogues—Temples. Like the Reformers, they make unto themselves Rabbis who know nothing of Judaism and who believe nothing.

The above so-called orthodox Jews, with the exception of some orthodox traits in their divine service, are Sabbath breakers, *Trefe* eaters, sceptics and unbelievers.

The Reform Jews have, at least, given up all claim to practical Judaism. Their divine service is stripped almost of every Jewish feature, and is only a weak imitation of Episco-

palianism. Their Rabbis, again, deny fearlessly and unhesitatingly from their pulpits, everything Jewish and holy. Yes, they speak

על ד ועל משיח
 "against God and His anointed." I ask you, friend Kieselstein, do such orthodox and reform Jews deserve to be called *Jehudim*? The true and real *Jehudi* is only he who worships God with all his heart, and adheres tenaciously to and practices in his daily life the religion of his ancestors, the religion of the prophets, the religion of our Talmudical Rabbis. Such *Jehudim* are very few in this country."

Kieselstein: "Your explanation, friend Peretz, has answered all my questions completely, and I perfectly concur in your opinion."

EAVESDROPPER.

Scene: Hairdresser's shop.
 Barber (to customer): "Razor all right, sir."

Customer: "My dear man, if you hadn't mentioned it, I'd never have known there was a razor on my face."

Barber: "Thank you!"
 Customer (continuing): "I thought you were using a file!"

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MANHATTAN

Bnai B'rith.

The annual convention of the District Grand Lodge, No. 1, will take place in this city on Sunday, May 20. It is proposed to tender a banquet to the visiting delegates.

Choral Society for Ancient Hebrew Melodies.

The next meeting of the Choral Society will be held on Tuesday evening, March 13, at 8 o'clock, at the Y. M. H. A., 92d street and Lexington avenue. It will be a social evening.

Congregation Ahawath Chesed, Shaar Hashomayim.

Saturday morning the congregation will celebrate the golden wedding anniversary of Mr. and Mrs. Marcus Kohner and the twenty-fifth anniversary of the election of Mr. Kohner to the presidency of the temple.

The Jewish Theological Seminary of America.

The course of public lectures for the year 1905-1906 is being held at the lecture hall of the Seminary Building, 531-535 West 123d street, New York, on Thursday evenings at 8:30 o'clock. The fourth lecture in this course will be given by the Rev. Dr. Daniel A. Huebsch on "Art in the Bible," on Thursday evening, March 15, at 8:30 o'clock.

Union of Orthodox Jewish Congregations.

A meeting will be held in the Pike Street Synagogue on Monday, March 11, at 8 p. m., when the executive and a number of representative men will discuss the present crisis and consider what suggestions shall be made to the convention of the Union to be held on March 31 and April 1 in the Roumanian Synagogue, Rivington street.

J. A. S. Sewing Circle.

The members of the J. A. S. Sewing Circle gave their annual theatre party Saturday evening of last week. After dinner they witnessed the performance of the "Duel." The members of the society are the Misses Helen Hahn, Florence Metzger, Emma Bruno, May Reshower, Nan Doblin, Etta Goldstone, Regina Slicher, Eleanor Lorsch, Blanche Manheimer, Birdie Wile, Carrie Ollendorff and Sophia Wertheim.

Young Folks' League, R. A. S.

This society was organized December 11, 1904, by eight young ladies, under the name of the Young Folks' League of the Roumanian Aid Society. The object of the organization is to assist the needy, irrespective of race or creed. Half of the receipts of the league are donated to the Roumanian Aid Society at the end of every six months.

The annual ball of this organization will be held on March 25, at Terrace Garden. A special feature of the evening will be the promenade music, rendered by the Military Band of the Hebrew Sheltering Guardian Society.

The Society for Religious Culture.

The first open meeting of this society will be held in the vestry of Temple Emanu-El, Thursday evening, March 15, at 8:15 o'clock. A lecture on "Why Cultivate Religion," by the Rev. Dr. Alexander Lyons, of Brooklyn; an address by Dr. Joseph Silverman, and musical numbers will form the programme for the evening. The lecture will be open for discussion. The object of the society is, as its name indicates, religious culture, and membership is open to all interested in the work. An invitation is extended to all to attend the public meeting.

Emanu-El Brotherhood.

It is indeed interesting to watch the growth of the educational work done at our building. The Hebrew classes that are held every afternoon from 4 to 6 o'clock are led by Miss M. Stern, Miss I. Ofsink and Miss Y. Friedberg. The attendance for the three classes for the month of February reached a total of 602, which exceeds that of January by about 65.

Besides these three classes in Hebrew, there are five Sunday school classes, the attendance for the month being 331. The teachers, Miss L. D. Ambrose, Miss S. Klein, Miss F. Berger, Miss L. Traurig and Miss S. Jossam, are all members of the auxiliary of the brotherhood.

And all the king's servants, that were in the king's gate, bowed and reverenced Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence.

Beth Israel Hospital Ball.

Wednesday evening the Purim ball of the Beth Israel Hospital will take place at the Madison Square Garden. It is expected that there will be a record attendance, but care has been taken that every one present will be provided with a seat.

A magnificent programme has been arranged, and Thompson and Dundy, of the New York Hippodrome, have added several new and striking features to the programme, which will be under the personal direction of Hurtig and Seamon.

The entire proceeds will go to the hospital which is in need of a number of improvements.

Uptown T. T. Fair.

The readers of the Hebrew Standard are already aware of the strenuous efforts which are being made to erect a beautiful building on 111th street, between Park and Lexington avenues, to which when completed will be transferred the classes of the Uptown Talmud Torah now being conducted in East 104th street and 113th street.

It is proposed to erect a two-hundred-dollar building, and, with a view to obtaining more funds, the Young Folk's League of the Talmud Torah will hold a fair at the Terrace Garden on March 27, 28 and 29. On the last evening there will be an entertainment and a dance.

Consumptives' Sanitarium Aid Society.

The ball and bazaar given by the Consumptives' Sanitarium Aid Society for the welfare and benefit of the sufferers of the dread "White Plague," and for the purpose of materially increasing the fund to be sent to the Consumptives' Sanitarium at Denver, Colo., will be held the coming Sunday evening, March 11, 1906, at Grand Central Palace, Lexington avenue, Forty-third and Forty-fourth streets, and all in sympathy with the unfortunate victims of tuberculosis are urgently requested by the society to assist it to make the affair a financial success, either by attending the ball or sending some contribution or donation to Miss Kronfeld, 204 Henry street, which will be most thankfully received and acknowledged by the society.

Chesed Shel Emeth

The annual meeting of the Agudath Achim Chesed Shel Emeth (the Hebrew Free Burial Society) was held on Tuesday evening last at the Educational Alliance, East Broadway. Addresses were made by the Rev. Dr. Bernard Drachman, the Rev. Adolph Radin, the Rev. H. S. Schocher, the Rev. Philip Jaches, the Rev. H. Masliansky and Rabbi M. Z. Margolles. During the year 1905 the society gave burial to 1,498 dead of the Jewish poor, of whom 756 were removed from residences, 705 from the Morgue, hospitals and other institutions, thirty-five from outside the city and two reinterred from Christian cemeteries. The income for the year was \$16,442.07, and the disbursements amounted to \$13,302.01. Since the organization of the society, seventeen years ago, the total number of burials has been 13,865; the total income \$143,088.09, and the total disbursements, \$132,817.71. The public is cordially invited to attend the meeting.

Mr. and Mrs. Jacob Mudahy's Golden Wedding.

We have received the order of service to be used at the consecration of a Sopher Torah, with mantle, silver-gilt ornament and golden crown, presented by Mr. and Mrs. Jacob Mudahy, in thankful commemoration of their golden wedding, to the United Congregation of Israelites, Kingston, Jamaica, British West Indies, on Sunday, April 1.

The booklet is a splendid example of careful composition and the selection of hymns, and in fact the whole of the method chosen by the aged pair to testify their thankfulness to their God for his loving kindness to them during their long married life, shows a piety rare in these days.

Mr. Mudahy is one of the oldest surviving members of the congregation and is well known in New York. On a recent visit he was a guest during the High Holy days at the Spanish and Portuguese synagogues, Central Park West, where Dr. H. Pereira Mendes and the officers of the synagogues did all in their power to show their appreciation of his acknowledged piety.

We extend our heartiest congratulations to the worthy pair and wish them many years of happiness.

On the thirteenth day of the month Adar, and on the fourteenth day of the same month, they, and made it a day of feasting and gladness.

Young Men's Hebrew Association.

At the Monthly Social held on Sunday evening, March 4, Prof. Russell, of the New York University, addressed the boys, there being about 300 present. A good entertainment was also given.

On Sunday evening, March 11, the Lafayette Social Club will hold a challenge debate with the Howell Literary Society. A good entertainment has been arranged. Admission tickets may be obtained at the office.

The junior basketball championship of the Amateur Athletic Union will be decided in the tournament to be held in the gymnasium during March and until the schedule is played. The games will be held on Mondays, Wednesdays and Saturdays. Schedules and full particulars may be gotten at the office, Ninety-second street and Lexington avenue.

The Purim entertainment this year will be given under the auspices of the Bible Class, of which Rev. Rudolph I. Coffee is leader. The entertainment will take place in the auditorium on Monday evening, March 12, and will consist of an address by Dr. Daniel A. Huebsch on the "Ways of Men," followed by a concert, in which a number of well-known artists will participate. Stereopticon views illustrating Jewish life in Purim times will also be part of the evening's entertainment.

Jewish Endeavor Society.

Speaking before a very large audience, composed mainly of young men and women, the Rev. Henry S. Morais gave an eloquent and at the same time instructive lecture on the life and work of the Italian patriot, Joseph Mazzini, in his address on "An Apostle of Righteousness," at the Jewish Endeavor Society, last Sunday evening. The speaker alluded with pride to the close friendship that had existed between Mazzini and his father, the lamented Dr. Sabata Morais.

On Sunday, March 18, the next lecture will be delivered by the Rev. Dr. H. Pereira Mendes, on "The Bible in History." These lectures are given in rooms 22-24 of the Educational Alliance, at 8:30 o'clock, and are open to the public.

The Bible class of the society, under the leadership of Mr. Henry P. Goldstein, meets this Saturday night in room 28 of the Alliance, and all young men and women are cordially invited to attend.

At Astoria Hall in East Fourth street, the 150 children of the religious school of the Endeavor Society, will be given a Purim entertainment and treat this Sunday afternoon. An enjoyable programme has been arranged, including the performance of a Purim play. The parents of the pupils, and the members of the society have been invited to be present.

The Sabbath Co-operative Association.

The Sabbath Co-operative Association held a large and enthusiastic meeting at the Roumanian Synagogue Saturday evening, March 3. Rev. Dr. Bernard Drachman, of the Zichron Ephraim Congregation presided. The meeting was composed of delegates of over fifty congregations in sympathy with the movement. The proceedings were opened by addresses by Rabbi S. Friedman, of Youngstown, Ohio, and Rabbi J. Kahanowitz, who pointed out in eloquent and emphatic words the great importance to Judaism of the work which the society is doing and urged it to continue its good service with all possible energy.

The secretary, Mr. S. Luria, then reported as to the efforts to secure Sabbath closing in the silk and dress goods line on the East Side. He stated that these efforts had been entirely successful and that some fifty storekeepers had agreed to close their establishments from Friday evening till Saturday evening, thereby enabling several hundred clerks to observe the Sabbath. This report was received with great enthusiasm.

Mr. S. Elser, president of the Clerks' Union, then addressed the meeting, declaring that it was the earnest wish of the clerks to observe the day of rest with their families, and asking the continued sympathy of the association.

The chairman, in reply, pledged the sympathy of the association and of all friends of the cause of Sabbath observance.

Albert Lucas Club.

This club composed of about 20 boys of the Albert Lucas religious classes meets every week in the University Settlement. Mr. W. H. V. Epstein, one of the teachers from the Pike Street school

And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far.

has had charge of the club from its foundation, about two years ago. He had the pleasure to hear Professor Hamilton, publicly declare that he had had the club under his special notice during the year that it had occupied rooms in the Settlement and that he had no hesitation in saying that it was one of the best clubs of boys that had ever used the building.

On Sunday the club held a public reception. The Social Hall was comfortably filled by the parents and friends of the clubs. Many of the teachers of the Lucas religious classes were also present. There are several clubs of girls directed by the female teachers, but this was the only boys club connected with the very flourishing religious classes directed by Mr. Lucas until very recently. There has just been formed an Athletic Club, which promises to be as great a success.

Oscar Suffrin, a lad of 14 years, is president and discharged his duties as presiding officer very creditably. The programme included several very admirable choruses by the boys and was diversified by the kind assistance of Miss Maud Nunes, Miss R. Rockaway, Mr. P. Sanguinetti, Mrs. R. Aarnstein, and the little Misses Weinburgh, pupils of Miss Martha Koenigsburgh, who acted as accompanist.

The proceedings were given a pathetic touch by the club historian, S. Isaacson, who spoke in terms of deepest affection of their leader, Mr. Epstein and their teacher, Mr. Lucas. They had adopted Mr. Lucas's motto: "Don't Talk so Much—Do Something!" Barney Klepper, in the name of the club, presented Mr. Epstein with a handsomely mounted silk umbrella, as a token of their appreciation.

Mr. Lucas, when called upon for a few remarks, delivered one of his characteristic speeches. He said, that the boys showed that Judaism was capable of leading its sons to the highest and best in American citizenship. No one who was born a Jew, could be a bad Jew and a good American citizen, he said. It was clear that if the boys who had shown to such advantage that afternoon, had been trained to behave as they did, while all the ceremonial of Judaism had been scrupulously observed, it could not be truthfully said that orthodox Judaism was any hindrance to the enjoyment of all that was best in what was usually called "Americanism." An informal dance concluded a very enjoyable affair.

WITH THE PREACHERS.

TEMPLE EMANU-EL.—Saturday, March 10, Dr. Joseph Silverman will preach on the subject, "Shall We Abolish the Sabbath?" Sunday, March 11, at 11.15, Dr. Silverman will preach a Purim sermon on the topic, "The Secret of Israel's Preservation." All are welcome.

Y. M. H. A.—This (Friday) evening, address by Rev. R. I. Coffee.

BETH ISRAEL BIKUR CHOYIM.—Rabbi Aaron Elseman will preach the sermon this Sabbath morning on the topic, "History Repeating Itself." A Purim sermon at the Sabbath afternoon services for children. Rabbi Elseman will preach a sermonette on the topic, "The Spirit of Purim."

EDUCATIONAL ALLIANCE.—This (Friday) evening, Rev. H. Masliansky on "After the Death of Maimonides."

TEMPLE EZ CHAIM.—Saturday morning, Rev. Dr. A. Spiegel on "Our Enemy a Coward."

EMANU-EL BROTHERHOOD.—This (Friday) evening, address by Rev. Dr. D. Davidson.

TEMPLE BETH-EL.—Jersey City, N. J.—This (Friday) evening, Rev. A. Abelson on "Where Are Our Mordecais?"

Baron Hirsch Fund.

At a meeting of the trustees of the Baron de Hirsch Fund, Murray Guggenheim was chosen treasurer to succeed Emanuel Lehman, who resigned. Provision having been made for enlarging the directorate of the fund, the following additional trustees were chosen: Murray Guggenheim, L. Siegbert, S. Fleischer and A. G. Rosenbaum.

And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

What the Zionists are Doing

The annual election of the officers and executive of the Zionist Council of Greater New York took place on Monday evening last at the Clinton Hall, 151 Clinton street. Mr. S. Abel, the president, occupied the chair.

Twenty-five dollars were voted to the Bazalle and a committee was appointed to obtain further contributions.

In recognition of the services rendered by Mr. Abel, who declined a re-election, a unanimous vote of thanks was passed to him, and it was decided to enter his name in the Golden Book of the National Fund.

It was further decided to hold a public installation meeting.

The following are the newly elected officers and members of the executive: President, A. H. Fromenson; vice-president, A. Schneider; secretary, J. I. Davidman; treasurer, M. W. Norwalk; executive, I. L. Brill, B. Cassel, N. Chasan, H. D. Goodman, L. Jaffe, M. Levine, I. Martin and A. N. Nathanson; deputy, M. Levine.

"Die Welt" announces that owing to the denunciation of Dr. Byk, a Jewish member of the Austrian Reichsrath, the Galician Federation of Zionists has been dissolved by the government.

On Thursday, March 15, Mr. A. H. Fromenson will address the Zionist students of Yale College.

On Sunday evening last Mr. Ezekiel Leavitt, of New York, addressed a mass meeting held under the auspices of the "Sons of Zion," Utica, N. Y. The gathering was a tremendous success and Mr. Leavitt's speech made a deep impression.

The Daughters of Zion of Baltimore have published a booklet containing Jewish national songs, Hebrew and Yiddish, transliterated, with music notes. Copies are to be obtained upon remittance of price, five cents each, at the Federation Office, 106 East Broadway, New York.

The Zionist Council of Boston has appointed a press committee consisting of Messrs. I. Niditch, chairman; Cnas. Kolodney and P. M. Leavitt.

The Degel Zion, of Youngstown, O., held a mass meeting on Feb. 25, for the purpose of propaganda and collection of funds for the establishment of a Hebrew school. Mr. L. H. Miller, of Buffalo, N. Y., was the principal speaker.

The Zerubabel Literary Zion Society, of Jersey City, held an open meeting on March 4, at which Mr. Louis Lipsky, of New York, spoke.

The Bnai Zion, of Trenton, N. J., will give a Purim entertainment on Sunday, March 11. Mr. J. Massel, of New York, is to deliver an address.

The Theo. Herzl Zion Society, of Providence, R. I., will hold a mass meeting on March 18. The speakers will be Rev. Mr. E. Margolis, of New York, and Rabbi Gorowitz, of Woonsocket, R. I.

The Library Conference of the Zionist Council of Greater New York has decided to hold the raffle of books on Saturday evening, March 31, at Clinton Hall. Societies as well as individuals are requested to remit all moneys and unsold sets before that date. It has been decided at a meeting of the council that affiliated societies who will not comply with this request shall be suspended.

The Students' Zionist League will hold its next monthly open meeting and entertainment on Sunday evening, March 18, in the exhibition rooms of the Educational Alliance. Prof. Israel Friedlander will deliver an address.

The Young American Zionists will give a masque and civic ball on Saturday evening, March 10, at Manhattan Lyceum, 66-68 East Fourth street. Ten valuable prizes will be awarded for the most original costumes, and two silk banners will be presented to the societies having the largest representation.

The Young Austro-Hungarian Zionists will hold an open meeting on March 18, at Jefferson Hall, 90-92 Columbia street. Mr. J. de Haas and Mr. J. Hassel will address.

In order to acquaint its members and friends with the great men and women in Israel, the Nordau Zionist Society, formerly the Young Men's Zionist Society, has arranged for a course of lectures to be delivered at its meeting rooms, 624 Fifth street, Branch A of the Educational Alliance.

The first of the series will be a lecture on Spinoza by Dr. Sidney Goldstein, on Saturday evening, March 10, at 8.15 p. m. The public is cordially invited.

The various Purim celebrations to be given by the Zionist societies of this city will be found under the heading of "Purim Celebrations."

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PERSONALS.

Mrs. H. Rosenbaum, of 8 West 114th street, was surprised last Wednesday afternoon by the G'neseher Ladies' Benevolent Society in honor of her twentieth wedding anniversary. The society presented Mrs. Rosenbaum with a handsome china closet. About twenty-five ladies were present and participated in the fine luncheon.

BIRTHS

GINSBURG.—Mr. and Mrs. Leon B. Ginsburg, of No. 40 Morningside avenue, announce the birth of a son on March 4. The Brith Milah will take place on Sunday, March 11, at 10 a. m.

CONY.—Mr. and Mrs. Rudolph Cony, of Chicago, Ill., announce the birth of a son on Thursday, March 1. Mr. Cony was for a long time a resident of New York city, and was a valued contributor to the columns of this publication.

BAR MITZVAH.

At the Cong. Adath Israel of West Harlem, 135 West 125th street, Saturday, March 10, will be the bar mitzvah of Master Abraham Rose, son of Mr. and Mrs. J. Rose. The boy will read the Maftir, the Haftorah and address the congregation. He was prepared by Rev. H. Reser, minister of the congregation. Reception Sunday, March 11. At home. No cards.

Mr. and Mrs. Louis M. Rosenthal, 89 Avenue A, announce the bar mitzvah of their son, Milton, Saturday, March 10, at Temple Rodeph Sholom, Sixty-third street and Lexington avenue.

Mr. and Mrs. Jacob Lazarus, of 519 East Eighty-second street, announce the bar mitzvah of their son Mortimer at Congregation Zichron Ephraim, 163 East Sixty-seventh street, Saturday, March 10, 1906. Reception Yorkville Casino, Sunday, March 11.

ENGAGEMENTS

BLUMBERG—BRANDT.—Mr. and Mrs. Blumberg announce the engagement of their daughter Ettie to Mr. Manasse Brandt.

COHN—NATHAN.—Mr. and Mrs. William Nathan, of 207 Macon street, announce the engagement of their daughter Helen to Mr. Jack Cohn, both of Brooklyn. Reception Sunday, March 11, from 7 p. m. to 11 p. m., at Willoughby Mansion, 667 Willoughby avenue, Brooklyn.

DE VRIES—GROSSMAN.—Mr. and Mrs. Adolph Grossman announce the engagement of their daughter Lillian to Mr. George De Vries. On Sunday, March 11, 1906, at home, 1626 Avenue A, from 3 to 6 p. m. No cards.

FLATTO—LUXENBERG.—Mrs. Jennie Flatto, 104 East 116th street, announces engagement of her daughter Tessie to Mr. Jack Luxenberg. At home March 11, 3 to 6. No cards.

GREENBURGH—NEWMARK.—Rev. and Mrs. H. Newmark, of Temple Israel, of Harlem, beg to announce the engagement of their daughter Hattie to Mr. John G. Greenburgh. At home Sunday evening, March 18, after 7 o'clock, 156 West 131st street. No cards.

HARRIS—KASNER.—Mr. and Mrs. Bernard Kasner, of 121 East One Hundred and Fourteenth street, New York city, take pleasure in announcing to their friends the engagement of their daughter Estelle to Charles B. Harris. At home Sunday, March 18, 1906, after 5 p. m. No cards.

HERRMANN—STINER.—Mrs. Max Stiner, 149 West 120th street, announces the engagement of her daughter Cella to Mr. Robert Herrmann. At home Sunday, March 11, 1906, from 3 to 6 p. m. No cards.

HERTZBERG—HELLER.—Mr. and Mrs. S. W. Heller, of 56 East Ninety-first street, announce the engagement of their daughter Leah to Mr. Abraham Hertzberg. At home Sunday, March 11, from 3 to 6 p. m.

HERZOG—KAHN.—Mr. and Mrs. S. Kahn, of 339 East Eightieth street, announce the engagement of their daughter Bertha to Mr. Henry J. Herzog. At home Sunday, March 11.

JACOBSON—FREUND.—Mr. and Mrs. Max Freund announce the engagement of their daughter Leonora to Isidor Jacobson, of New York. Reception Sunday, March 11, 1906, after 7 p. m., 268-270 Penn street, Brooklyn. No cards.

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MITCHELL—NEWMARK.—Mrs. Sarah Newmark announces the betrothal of her daughter Estelle to Harry Mitchell, of New York city. At home Sunday, March 11, 1906, after 3 p. m., at 118 Railroad avenue, White Plains, N. Y.

SAPERSTONE—GUTMAN.—Mr. and Mrs. Simon Saperstone beg to announce the engagement of their daughter May E. to Mr. Joseph M. Gutman. At home, 67 East 104th street, March 11, from 3 to 6 o'clock.

SCHUHMAN—HEILBRUNN.—Mr. and Mrs. Louis Heilbrunn announce the engagement of their daughter Ray to Mr. Samuel Schuhmann. At home, 410 St. Nicholas avenue, Sunday, March 11, 1906, 3 to 6 p. m. No cards.

WALLNER—GOTTLIEB.—Mr. and Mrs. Henry Wallner announce the betrothal of their daughter Jeannette to Mr. Henry A. Gottlieb. At home, 56 West 119th street, Sunday, March 11, from 3 to 6 p. m.

MARRIAGES

EMANUEL—ABRAMS.—March 1, 1906, by the Rev. Raphael Benjamin, A. M., of Keap Street Temple, Brooklyn, Florence Abrams to Walter Emanuel.

HEINEMAN—LEVY.—March 4, 1906, silver wedding of Abraham and Ida Heineman, solemnized by the Rev. Raphael Benjamin, A. M., of Keap Street Temple, Brooklyn.

SUSSMAN—ROSENBERG.—The wedding of Miss Sadie Sussman, daughter of Rev. and Mrs. I. Sussman, 1 East Ninety-eighth street, and Mr. J. A. Rosenberg, of Bridgeport, Conn., took place last Sunday. Caterer H. Rosenbaum served the elegant supper, which was enjoyed by all.

COHEN—DISTILLATOR.—The wedding of Miss Sadie Cohen, daughter of Mr. and Mrs. Max Cohen, of 1185 Fulton avenue, and Mr. Abner Distillator, son of Dr. and Mrs. S. Distillator, took place last Sunday at The Ellerslie, 80-82 West 126th street. Rabbi Kaplan and Distillator officiated under a canopy. Miss Gertrude Larchau was maid of honor; the Misses Nettie Harris, Sadie Salinsky, Ida Distillator, Esther Distillator and Jessie Oppenheimer were the bridesmaids; the Messrs. Charles Kapp, Theodore Salinsky, Max Witte, Max Zipkes, Michael Schwartz and Sam Malvin the bridegrooms, and the flower girls were Rose and Gertie Cohen.

OBITUARY

Charles Heidelberg.
Charles Heidelberg, familiarly known to everybody as "Charley," sixty-three years old, who gained fame as a detective in long service under Inspector Byrnes, died very suddenly Tuesday at his home, No. 233 West 119th street. He suffered an attack of acute indigestion, which had long troubled him, at his detective agency office, No. 350 Broadway, Monday afternoon, and went home. Heart disease caused death.

Heidelberg and his partner, Von Gerichten, were famous as Byrnes' best men for many years, and in his twenty-seven years on the police force Heidelberg was credited with 3,500 arrests, including those of many famous criminals. He was appointed a policeman at the age of twenty-one, and two years later became a detective. He was retired in 1894, about the time that Byrnes left the department. A widow survives him.

Purim Celebrations

Emanu-El Brotherhood.

The children of the Sunday school will give a Purim play entitled "Too Much Haman," at the Social House, 316 Fifth street, on Sunday evening. Mr. Falk Younker instructed them.

Junior Literary Branch B. and B. Z. K.

The Purim festival of the above organization, composed of girls of the age of twelve to fifteen, will take place on Monday evening, March 12, at the New Atlantic Hall, 26 Delancey street. Addresses will be delivered by Messrs. A. H. Fromenson, A. Nathanson and Ezekiel Leavitt and the Rev. I. L. Brill.

Beth Israel Bikur Cholim.

The Hebrew school and the Sunday school, will hold their Purim entertainment on Sunday afternoon at 2.30 o'clock in the vestry rooms of the synagogue, Seventy-second street and Lexington avenue. The Young People's League will hold a regular meeting on Wednesday evening next at 8 o'clock in the vestry rooms of the synagogue.

M'Phitsay Sphata Eber and M'Phitsay Zion Circle.

The annual Purim entertainment and ball given by the above societies in aid of the Free Hebrew Library Fund will take place on Saturday evening, March 10, at the New Clinton Hall, 151-153 Clinton street.

A splendid entertainment has been arranged and Dr. J. L. Magnes will deliver an address.

Third Street Synagogue School.

Purim will be suitably celebrated at the new Sunday school at Third Street Synagogue, 297 East Third street, between Avenues C and D, Sunday afternoon, March 11. Owing to its very recent date of opening, it has been found impossible to arrange a Purim play in time, but the principal and teachers will see that the children miss none of the treat of a Purim celebration. A programme of songs and recitations has been arranged, candy will be distributed to each of the pupils, and three prizes of books will be awarded, one to a boy of the highest class taught by Mr. Saul Drucker, another to a girl of the highest class of girls under the direction of Miss Celia Paltowitz, and the other to the best composition submitted from the general school of younger children from the ages of six to eleven years. It is expected that the children will have a very good time and thoroughly enjoy Purim.

The school, though very young, is in a fair state of prosperity and much is expected of it in the future, when it hopes to show some really good work.

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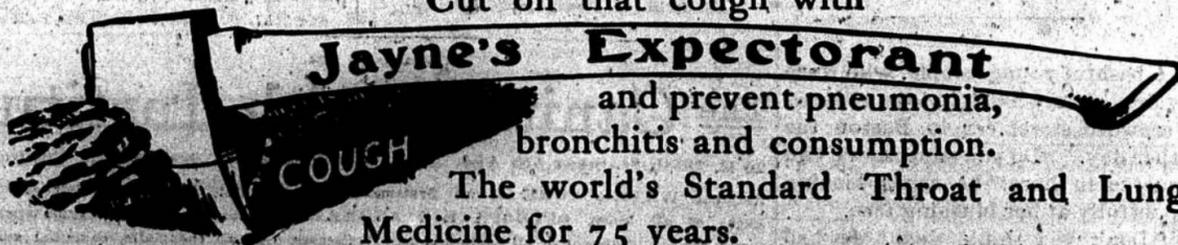
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Children's Page.

The Feast of Purim.

THIS week we shall leave the beautiful stories from the Bible and I shall tell you briefly the history of the Feast of Purim.

On the fourteenth and fifteenth Day of the month of Adar, we Jews, all the world over, celebrate the Feast of Purim which commemorates the deliverance of the Jews in Persia from the wicked plans of Haman. When the time comes you will read in the Bible how Esra led back a number of Jews to Palestine to assist him in rebuilding the Temple which had been destroyed. Not all Jews went back to the land of their forefathers and many of them remained in Persia, the king of which was Ahasuerus.

King Ahasuerus had a Queen whose name was Vashti and because she refused to come to a feast the king had given to the people and show her beauty, she was punished and ceased being queen. But the king could not be without a queen and so he commanded that all the maidens of his country be brought before him so that he could select another queen. After seeing hundreds upon hundreds of beautiful girls Ahasuerus took Esther, a Jewish girl, for his queen. Now Esther was an orphan and she had been brought up by her uncle whose name was Mordecai. At first Esther did not care to become queen, but Mordecai told her that she should, for she would be in position to help her people.

Mordecai always made it his business to be near the Palace of the king so as to know how Esther was getting along and one day as he was sitting in the court-yard he heard two servants of the king planning to poison their master. Mordecai at once informed Esther and she told the king and the two servants were put to death. This great service which Mordecai had rendered was recorded in a book kept specially for that purpose.

Well, time past, and a man named Haman became the favorite of the king and the chief minister of the country. Haman became so vain and proud that he issued an order that all should bow before him in his presence. But Mordecai being a Jew, always refused, because Jews are not permitted to bow before any human being, we may only worship God. This refusal on the part of Mordecai made Haman very angry and the latter made up his mind to punish Mordecai, not only Mordecai but all the Jews living in Persia.

Haman told the King of his plan and promised to pay him a large sum of money if he would be permitted to kill the Jews. Ahasuerus gave his consent, and Haman cast "lots" to fix a day when all the Jews should be killed. The Hebrew word for "lot" is *Pur*, and that is how we get the name of the Feast.

Mordecai heard of Haman's wicked plan, and he called upon Esther to intercede. Esther, after fasting three days, went to see the King and invited him and Haman to a feast. During that meal she asked to come again and then she told King what Haman wanted to do.

Between those two dinners, however, something happened which helped Esther to punish Haman. Ahasuerus was unable to sleep during the night, so he asked that the Book of Records be brought to him and read to him and when the ser-

vant came to the story as to how Mordecai had saved his life, he asked what reward had been given Mordecai. The servant answered that nothing had been done, and as Haman just happened to be in the outer chamber the King asked his advice, Haman thinking that he was to be honored, said that the man should be dressed in royal garments, be placed upon a horse and a great man go before him and call out: "This is man whom the King delighteth to honor." The King told Haman to do all this to Mordecai. After this Haman came to the feast of Esther, and the Queen told the King all about his plans. Well, the result was that the Jews were saved and Haman and his sons were hanged upon the gallows which he had specially made for Mordecai, who also became Chief Minister.

In honor of this event we celebrate unto this day the Feast, and we give presents to each other, and especially to the poor.

The fifteenth day of Adar is called *Shushan Purim*, because the Jews who lived in Shushan, the capital city of Persia, were not yet ready to celebrate the Feast. The thirteenth day of Adar is called the *Fast of Esther*, in commemoration of the three days on which Esther and all the Jews fasted.

Now you have the whole story of Purim, and I hope you will enjoy the feast which falls on Sunday.

Don't forget to go to synagogue tomorrow (Saturday) evening to hear the *Megillah Esther* read which contains the full story. You will find it in your Bibles. And if you cannot read it in Hebrew, you may read it in English.

Have a good time and do not forget the presents to the poor.

Making Herself Agreeable.

A clever, bright woman, who makes it a point to find out what subject the person to whom she is introduced is interested, and to lead the conversation speedily to it, had an amusing experience, which she relates with great glee. A dinner was given by an intimate friend, and she whispered hurriedly to her hostess, who had introduced to her a preternaturally grave man who was to take her in to dinner. "What does he like to talk about best?"

"Butter!" seemed to say the hostess's lips, with a meaning smile.

It appeared a strange subject, but the tactful guest brought the conversation round to it, and as she afterwards said, "talked as if I knew good ter but when one saw and tasted it was one of the most important things in the world."

Her companion did not seem interested, and the conversation first dragged and then came to a stop. Another effort, and then the lady gave up the task and devoted herself to her neighbor on the other side.

The "butter" man was obliged to leave, pleading another engagement, the moment the dinner was over, much to the evident regret of the hostess.

"It's too bad he could not stay longer and talk to us," lamented the hostess to her friend. "He's such a charming man. I knew you'd be just the one to get him in a good mood for talking, and then I thought we could all reap the benefit."

"Charming! That man!" repeated the guest. "Why, he scarcely open-

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ed his mouth, though I racked my brains to make the 'butter' question attractive."

"Butter!" ejaculated her hostess, in dismay. "I said 'Buddha,' I suppose, of course, you knew he was a high authority on the subject. What must he have thought?"

"I fancy," replied her friend, dryly, "that he thought he was talking to a manager of a dairy show."

Strange, but True.

"I saw a curious thing the other day," said the favorite story-teller at a party the other day.

"Well, what was it? Is it a true story?" asked one of his listeners.

"Yes; perfectly true. I saw a duck swimming across a pond, and a cat sitting on its tail."

"Indeed!" exclaimed another listener. "What sort of a duck was it? Any particular kind?"

"Yes; it was a diving duck. Strange to say, the duck dived."

For some moments there was silence. Then a lady asked—

"And what became of the poor cat? Was it drowned, or did it only lose one of its nine lives?"

"No; it wasn't drowned," said the story teller. You see, the duck dived in the middle of the pond, but the cat was sitting on its own tail on a wall close by."

The other day the school of a local town was visited by an inspector. Wishing to test the knowledge of the junior classes before leaving, he asked the following question.

"Can any of you tell me why Adam was made a man?"

The class meditated for some time, and at last a little girl, sharper than the rest, exclaimed;

"Please, sir, if he was made a baby there wouldn't have been anybody to nurse him!"

"What are you crying for?" "I fell down on the ice and papa laughed at me."

"But that's nothing to cry about."

"I know it, and I ain't crying about that; but papa fell down on the ice and I laughed at him."

"Well, I wouldn't cry about that either."

"You would if you got the spankin' I got."

A bashful young couple, who were evidently very much in love, entered a crowded street car in Boston the other day. "Do you suppose we can squeeze in here?" he asked, looking doubtfully at her blushing face.

"Don't you think, dear, we had better wait until we get home!" was the low, embarrassed reply.

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Musical and Dramatic Comment.

DURING the fourteen years that the Kneisel Quartet has appeared in this city, I do not recall a concert which offered a finer programme or a more perfect performance than that of Tuesday a week ago. It began with Dvorak's terzetto, which he wrote for his children, a graceful piquant, dainty little work. Then came Sinetana's quartet, "From my Life," which one may enjoy whether he finds in it suggestions of its autobiographic title, or whether regarded as absolute music. Its thematic contents bear the stamp of Bohemian folk melodies, and the working out is marked by some very vivid contrasts. It was performed with all the polish and tonal beauty to which the Kneisels have accustomed us, but tremendous spirit and poignancy of accent were also shown to an unwonted degree. In the Schubert trio (op. 99), a work of heavenly charm and to quote Schumann, "heavenly length," the piano part was taken by Mr. Harold Bauer, who is not only a remarkable virtuoso but a splendid ensemble player as well, two things that do not very often go together. The three great T's of the pianist's art—touch, tone and technic—are certainly commanded by this delightful artist.

Joseph Lhevinne the Russian pianist, will give two recitals at Carnegie Hall—one on Sunday afternoon next, and the other on Monday evening the 19th. Since his appearance with the Philharmonic and the Russian Symphony, students of the piano have been extremely desirous of hearing the young artist in recital, and his manager has arranged the price of tickets (from 25 cts. upwards) so that they will come within the reach of pretty nearly every body. Henry T. Finck calls Lhevinne, Rubenstein the second.

If you want to enjoy the Italian art of *bel canto* to perfection go to the Opera this evening, and listen to Caruso and Sembrich in "Lucia," and if you desire to know what extent the German Herr Knute, the American Mrs. Nordica, and the French Monsieur Jourmet have acquired the same thing, go to morrow afternoon when "Il Trovatore" will be sung.

The Russian Symphony Orchestra will play five compositions new to this city at its next concert at Carnegie Hall, Saturday evening the 17th, under Modest Altschuler's direction. They are a symphony by Gliere; serenade for strings by Sokoloff; Cossack dance by Seroff; waltz by Cui; concerto for violin and orchestra by Mlinarski. In addition the "Tsar-Sultan," by Rinsky-Korsakoff, will be given.

Harold Bauer, whose only New York piano recital is announced for to-morrow afternoon at Mendelssohn Hall, now stands in the very first rank of piano virtuosos. He comes here after a tour extending to the Pacific Coast and as far South as Texas.

"Samson and Delilah," Saint Saen's Biblical oratorio, will be sung in concert form by the Oratorio Society on Tuesday evening, April 3d, under the direction of Frank Damrosch. The soloists will be Miss Janet Spencer, mezzo-soprano; Mr. Ben Davis, tenor; and M. Borde, bass.

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On Wednesday evening Mr. Conried's players performed "Maskerade" at New Haven in honor of Ludwig Fulda's visit to Yale University, tonight Marie Reisenhofer appears at the Irving Place Theatre in "Lutti," a farce from the French by Pierre Veber. Fulda's "Twin Sisters," will probably be given next week (with Frau Reisenhofer as Gueidita), and a new comedy-drama by Dr. Moritz Baumfeld, who represents the Vienna *Freie Presse* in this city, is announced for early production.

JACQUES MAYER.

In Defense of the Jewish Immigrant.

On Wednesday evening of last week the University Club of Brooklyn discussed the immigration question, and the speakers were Commissioner Watchorn, who took the leading part in the discussion; Dr. Edward E. Cornwall, who for some years as a ship's doctor had extensive experience with immigrants; District Superintendent of Education James M. Edsall and the Rev. St. Clair Hester. The Rev. John C. Welwood presided. Commissioner Watchorn spoke for the better part of an hour, giving a complete history of the legislation on the subject, and was followed with the closest interest. He said that the force of inspectors who guarded the country against undesirable foreigners was distributed as follows: Boston, 38; New

York, 500; Philadelphia, 38; Baltimore, 27; New Orleans, 9; Mexican frontier, 57; San Francisco, 32; Seattle, 18; Victoria and Vancouver, 11; Canadian border, 215.

Commissioner Watchorn spoke optimistically of the Jews as future American citizens, but said more stringent laws are required, however, and cited the experience of London to show the danger of lack of restriction. In that city, without any barrier to immigrants for 1,000 years, one-fourth of all the deaths now occur in almshouses, asylums and jails.

In conclusion he said: "There is no danger from the average Jewish immigrant who comes to this country. Those who come to labor never did injure the country and never will. It is only certain classes among the immigrants that are harmful. The chief danger is from the anarchists."

Dr. Cornwall declared that stricter scrutiny of immigrants had become absolutely imperative. He denounced as a fallacy the idea that it is a prime object of our national organization to afford an asylum for the poor, the oppressed, the diseased, the unfortunate, the criminal and the incompetent of the rest of the world.

Jewish Publication Society.

In the spring the Jewish Publication Society of America, Philadelphia, will issue a biography of Rashi, the great Jewish commentator on the Bible and the Talmud, the eight hundredth anniversary of whose death was commemorated in the summer of 1905. The opening chapter deals with the Jews of France in the 11th century, and the concluding chapters, in which Rashi's influence is discussed, sketch the devel-

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opment of Talmud and Bible studies among the Jews down to the present time. Besides giving the date of the life of Rashi, the book describes his work in detail and presents specimens of his method of explaining the ancient literature of the Jews. The book, especially prepared for the society, was written by M. Maurice Liber, of Paris. The French manuscript has been translated into English by Miss Adele Soad.

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תצוה

For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

Jewish Resistance.

"WHY should we celebrate Purim?" is a question which many so called up-to-date Jews very often ask. "What has the story of Esther, Mordecai and Haman to do with us living in the enlightened Twentieth Century." To these critics there is but one answer, and that is: the Twentieth Century is, after all, not much different from the period in which Haman lived.

Throughout Jewish history there has always been a Haman, he was practically the same person only with another name. The Feast of Purim serves as a reminder that Jews must help themselves in order to rid themselves of the oppressor.

Purim teaches us the lesson of resistance. We must resist the attempts that are being daily, aye hourly made to destroy us physically and morally. Pogroms in Russia, ostracism in Germany, and conversionist efforts elsewhere.

It is not the destiny of the Jewish people to be swallowed up in the maelstrom of assimilation. The last chapter in Jewish history has not been written yet and we refuse to believe that it will contain when it will be written, the record of an unglorious ending of a people that has known for four thousand years how to continue living in spite of overwhelming odds.

By all means let us celebrate Purim and over and again renew our determination that we shall never permit the oppressor and persecutor to drive us to commit national, which at the same time means religious, suicide.

To establish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly.

The Beth Israel Hospital,

THE annual appeal on behalf of the Beth Israel Hospital will be made on Wednesday evening when the Purim Ball in aid of the funds of this Institution will take place at the Madison Square Garden.

The Beth Israel Hospital is in urgent need of funds in order to extend its usefulness in the district in which it is located. If the directors of the Hospital had the wherewithal there would be instituted a maternity ward for which there is a great demand, and an ambulance service which is becoming more imperative every day, in addition to making other much needed improvements.

Within the past year or so, a number of organizations have been formed for the purpose of erecting other hospitals on the lower East Side. It appears to us to be a very short sighted policy to expend so much energy time, and money upon new ventures when all can be accomplished by giving that support to the Beth Israel Hospital which New York Jews and especially East Siders are called upon to give.

It is of the utmost importance that the ball on Wednesday evening shall be a tremendous success so that the directors of the hospital shall be placed in a position to enlarge their sphere of activity.

And that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fall from among the Jews, nor the memorial of them perish from their seed.

The New Sabbath Movement.

THE readers of the HEBREW STANDARD are by this time well acquainted with the aims and objects of the Sabbath Co-operative Association, and without endorsing all its plans as to how to effect a better observance of the Sabbath, will wish the association every success.

The question of Sabbath observance is one which has given much concern to those faithful members of the House of Israel upon whom the Fourth Commandment is still binding, and if the Sabbath Co-operative Association will be able to induce tradesmen and manufacturers who do business on the Sabbath to close their establishments on that day, they will deserve every possible praise.

It must be remembered, however, that the Association will be enabled to accomplish very little unless the orthodox section of the community rallies to its aid.

Efforts have frequently been made in the past to promote the cause of Sabbath Observance in this city, and they have hitherto invariably resulted in failure. Nothing daunted by previous ill-success, the sacred cause has been taken up once more with renewed enthusiasm, and according to indications these new efforts are likely to accomplish better results. The plan of organizing the various trades and professions for Sabbath observance, is one which promises success, and the result which has already been brought about of closing over fifty silk and dress goods establishments, is the first victory won for the Holy Day.

We congratulate the Sabbath Co-operative Association on its good work, and urge upon the community in general not to leave this devoted band of enthusiastic Jews to struggle alone, but to rally to its aid. By making every endeavor it may yet be possible to restore Sabbath Observance to its former honor in our religious life.

Purim Thoughts.

WE were all called in to the sanctuary when the Chief asked us if it would not be wise to omit the religious editorial this week to make room for "Purim Thoughts."

The dryasdust editor who prides himself upon his "drush" and his ability to reel off Hebrew texts and Talmudic quotations by the yard, "kicked" when the resolution was laid before the house. But the brilliant Aspaklarya arose and advanced a cogent argument, the logic of which cowed even the chronic "kicker" into submission.

Here is what he said: "The impression prevails generally that Purim is a day of merriment, cheer, pleasure and diversion. In practical life we see that these things push everything in the rear. For the enjoyment of a game of Pinochle, many a man will neglect a dreary lecture even a prosy Friday evening sermon. For the pleasure of seeing a theatre play (ballet par excellence) one will spend more than he contributes to a congregation for the maintenance and "perpetuation of Judaism," as the phrase goes. More is spent for fashionable diversions than on charity and benevolence, and more given to "jack pots" than to mi shebayrach. Now then, since those who have Purim all year round act thusly, we who have Purim one day in the year may surely crowd out a sermonet for thoughts on the subject of the day.

"Let us sing יעקב שושנת brethren," said the editor of the musical column.

"This beats me!" said the dryasdust editor with a sigh, and with the balance of the staff voted "aye" with a grace peculiar to himself.

"Now that with your permission I have carried my point," said the Chief, "I hope that as good Yehudim, you will all observe Purim as 'a day of benevolence and charity.'"

משלוח מנות איש לרעהו ומתנות לאביונים

The whole assembly laughed. "What is the matter? Was my remark so ridiculous?" said the silver-haired Chief with displeasure.

"No, no!" said "Old Spak," with an effort to be serious; "but imagine scribblers for the Jewish press to have 'gifts for friends and donations for the needy.' Do you really believe that the millenium has come? We will heed your remark in a practical sense. our charity will begin at home."

"As to that," said the sermonizer, "I warrant you that some of us will do more than their duty; they will even observe the rabbinical command:

חייב אדם לבסומו בסוריא "This makes us even," rejoined the funny editor, who is rather fond of a glass of wine.

"Suppose you had to write a sermonic article this week, what would your subject be?" asked the chief of the dryasdust contributor.

"Cheer and benevolence," said the sermonizer. "I observe that few people know how to harmonize the two. Those of a cheerful disposition very often forget to think of the poor, or avoid such thoughts because the suffering of others casts a gloom upon them which they dislike and it ruffles their temper. Some benevo-

lent persons, on the other hand, think they must always be gloomy and mournful because there is so much suffering in the world. It requires quite a training of the mind and the heart to unite cheerfulness and benevolence, to do good with a smiling countenance, and to enjoy the good of the world in benevolent consideration of those who are in want. Good cheer and benevolence both increase intensity and strength for their union with each other.

"And this, I believe, is one of the finest lessons which a proper celebration of Purim imparts."

"It is a good one," said the social editor, "but I should like to hear you discuss more popular subjects; the beauty of Esther, for instance.."

And "her toilet and her coiffure, and the cosmetics she used," sarcastically added Aspaklarya.

"I can tell you something about Esther's beauty," the sermonizer answered. "Our rabbi's say that it was of such a style that the men of every people claimed her as a native of their country."

"They must have known very little of the science of ethnology in those times," said the scientific Contributor.

"Oh, that confounded realism," exclaimed the sermonizer impatiently. "Your radical preachers will turn you crazy yet. Do you, when you admire an object of beauty stop to analyze it by scientific methods? Has any of you ethnologists measured the size of the skull, the form of the jaw, the shape of the nose, the mouth of the teeth of Rafael's Madonna? Realistic considerations have no room where the senses and sentiments are wrapped in admiration of the harmony of an entire object. If your radical preachers would think less of particular "isms" and yield more of the harmonious effect of their religion as a whole, they would be more worthy of their calling than they are now."

"That is one for you?" said the Society editor, winking to the Scientist. "But what do you make of Esther's beauty according to your quotation?" he asked the speaker.

"I take it as an emblem of Judaism entire. There must be an irresistible charm in our religion since all the religions of the civilized world claim it as their own. Christianity in all its phrases, and Islamism in all its forms, claims to be the true Judaism."

"Instead of one sermonet, you give us a couple of them lekoved Purim," interjected Aspaklarya. "Suppose you tell us something about her toilet, etc., now."

"All I know about that is, that it must have been more natural and less injurious to the health than the fashionable things of the present time, or Esther could not stand a three days' fast and be as brave and as sensible as she was."

"We will have no tilt at the ladies," said the Chief. "The meeting stands adjourned."

"I bow with submission to your foible" rejoined the sermonizer with a knowing glance all around.

To confirm these days of Purim in their times appointed, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry.

THE MIRROR.

Not only the rabbi was elected vice-president of District Grand Lodge No. 4, B'nai B'rith, but Rev. M. S. Levy, the successful journalist of the Jewish Times and Observer, had the honor of receiving the unanimous vote of the convention.—Jewish Times and Observer.

I congratulate the reverend journalist of the Jewish Times and Observer upon his preferment in the Order, and that notwithstanding the fact that he is a "Rabbi, that he had the honor of receiving the unanimous vote of the Convention." That he will creditably fill the position goes without saying, and there is no doubt in my mind, but that the honor conferred, was a suitable reward for his earnest labors in behalf of the best interests of the fraternity.

I do however find fault with his rendition of the time-honored maxim יהללך זר וליא פך Yhallelcho zor velo peecho, "Let strangers praise thee and not thine own mouth." According to the foregoing excerpt from the columns of his own paper, it should read יהללך זר yehallelcho zor, "let strangers praise thee" וליא velo and if not—פך peecho thine own mouth."

Heut ist Purim. Morgen ist aus. Gebt mir a kreuzer Und werft mich hinaus.

Whether Ahasuerus understood Haman saying לעבד (servitude) instead of לאבד (utter destruction) I am not prepared to say, or perhaps he may have thought it was two separate words לאבד (not by blood).

The hum of conversation in Jewish restaurants is nowadays strictly confined to real estate transactions, second mortgages, building loans, division of commissions, corner lots, etc.

Rabbi Simeon said in Pirke Aboth, "Ethics of the Fathers": "If three persons eat at a table and have spoken there no words of the Torah, it is as if they had eaten of sacrifices to dead idols," etc.

The modern Pirke Banim, "Ethics of the Sons," has the following version:

שלושה שאכלו על שלחן אחד ולא דברו מקינו קרקעות, בנין בתים, שדות, וכרמים, באלו אכלו בלי חבלין וכלי מלח "If three persons sat at one table and have not spoken concerning the purchase of lots, house building, real estate and stores, it is as if they had eaten food without spice and without salt."

My characterization of some Rabbis is daily being increased. I recently spoke of the "Advertising" Rabbi and the "Rush Into Print" Rabbi. I must add to the list the "Dancing Rabbi," the Sweet Young Servant of the Lord, who at the sea side or the mountains is the special pet of the summer girls.

Well, David danced before the Ark, and why should not the sweet young Rabbi follow the steps of the sweet singer of Israel? I don't imagine that the Psalmist in the giddy waltz—the romping reel, or even the ungraceful Kozatsky. I think it must have been a "Kosher tanz."

I am positive that he did not dance with simpering misses on whose pouting lips dwell sweet kisses, much much less with the shickizes of Ascalon and the daughters of Gath.

For ten months he has to dance to the music of the Parnass and the Trustees, and the Lord knows they lead him through many a tiresome maze, so that when vacation comes, like a young colt he throws dignity to the winds, lets himself loose—and has a good time. ASPAKLARYA.

(For the Hebrew Standard.)

The Principles of the Hebrew Constitution of the Ten Commandments

ADAPTED FROM THE HEBREW BY FRIEDA E. MIRSKY

THE great world renowned sage when about to make laws for a nation, took the system of the world nature—as an example. The man ought to act in his social life according to the laws of nature, for the man, too, is only a part of nature. This idea pervaded all the old law givers of India, Egypt, Ethiopia, etc., Lucian shows that the old Spartan lawgiver Lycurgus also made his new constitution after the plan of the heavens. The same is said about Moses, and the great Jewish philosopher Philo who lived at the time of the second Temple.

According to Maimonides' explanation this is the meaning of Moses' words when he prayed: "Show me now Thy way and consider that this nation is Thy People." "Lord of the Universe make me understand Thy ways how you guide the world—just so do I wish to regulate Thy people." To that God answered: "I will make all my dominions pass before thee." All my riches and possessions (which means nature) shall pass before thee. Thus shalt thou study nature and understand it well, then thou wilt know how to regulate the nation, that it shall be able to lead a peaceful, happy life, for in order to civilize and educate a people, one must know how the world is formed. This the old wise men of Egypt understood too, but their mistake was that they had a wrong idea of the system of the world. Observing nature, they found that two different powers govern her: a Spiritual active and a Material passive power that gets its strength from the spiritual active power. In Hebrew it means 2 God-heads שתי ראשיה. In accordance with this meaning they divided men also in 2 principal parts—a spiritual active part—the clergy and military; and a passive inactive part, the common people, the multitude that took no part in the government. But Moses understood nature differently: there are no two God heads in it, only one power. One God governs the universe, therefore he regarded the social world, the people, as one power. No nobility and common—active and passive—all are active, all equal. As the great Greek philosopher Socrates expressed himself; "Perfect equality is the highest felicity of a nation." Just these two God-heads or rather three heads idea Trinity after the spirit of Christianity; clerical, nobility, and common people, which rules up to date yet in Europe—is the main source of all the disturbances and bloodsheds in all times, and will only cease when, as the Christian Scholar Donald says, the world will acknowledge Judaism.

In this short preface we find it necessary to merely remark that this article will acquaint our youth with the spirit of the Jewish laws. We wish to prove that the Jewish constitution is not old but is ever new, so that it can be used as basis, as standard for all civilized nations and their legislation. We by no means mean to propagate religion. In this respect we fully agree with our old sages, the Talmudists, who explain the sentence in Jeremiah, "and have forsaken me and have not kept my law" as "do forsake me, but keep my law". The Prophet says in God's name that he would be content were the Jews to neglect His worship, if only they would understand well the Torah and properly fulfill the laws which rule social life. The bright light emanating from these laws will make them good.

After this short explanation we will proceed to the principles of the Jewish constitution, and then to the laws themselves. We will take pains to be brief and plain but not monotonous. Those readers who do not believe that a man can hear God's voice because a voice comes out from certain human organs, which in no way could be ascribed to a Deity, which is an abstract being, a sort of spirit, and who are not even satisfied with Maimonides' explanation that the Ten Commandments were heard from a voice which God then specially created for the moment, can take it that Moses gave the Ten commandments to the people in the name of the highest divine truth and justice, for as our sages say: "the seal of God is truth." In the Biblical literature we often meet with such expressions. When the poet sings that the heavens tell of the dignity and greatness of God, it does not mean that the heavens can talk. He himself says, "no words, no phrases, you hear from them," only observing and searching nature one interprets God. It may be that the Talmud also understood it so when he explains the words of the Bible: Moses spoke and God answered him by a voice (Exodus 19) that the spirit of God spoke through Moses' own voice. However, it may be, we have in this article to do with the truth itself and not with the manner how the truth was spoken. It is remarkable that Moses consulted in regard to the legislation with the elders of the nation or the senators who were elected one from each family and as there were 58 principal families (Numbers xxvi) so there were 58 Senators, and together with the 12 princes, the senate consisted of 70 men. When he obtained the consent of the senate, he made certain preparation for the sublime moment of Giving the Law. We call this sacred moment "the time of giving the law," זמן מתן תורתנו but not "the time when we accepted, acknowledged the law." זמן קבלת התורה. For, alas, our nation has not yet accepted the law, as the law demands. Still about this we shall talk more fully later on in this article. The well known historian Josephus describes the moment and circumstances when the 10 commandments were given to the Jewish nation in the following words: "Early in the morning of the third day of preparations for the law giving the heavens were clear, all of a sudden a dark cloud covered the sky, tremendous thundering and lightning drew terror on the people, who did not dare to come out of their tents. This terrible occurrence together with the belief that on the mountain Sinai, around which their tents were encamped, God dwelt and which was therefore called "God's mountain," made the people think that their leader Moses had been killed. But the sky soon cleared and Moses appeared before the people from the top of the mountain in all his majesty and radiance. The people came forth from their tents to hear what the Prophet had to tell them. Do we find among the more modern nations, who are proud of their poetry and art such a majestic picture as the Bible represents Moses at that moment? This giant of Humanity on the top of Mount Sinai, —

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How small, how dark seems the picture of the Spartan lawgiver Lycurgus, standing before the old sorceress Pythian with a haggard, wrinkled face and she thus proclaiming him a Demi God.

Now we come to the principles themselves. The first principle is the absolute freedom of a nation. A people can only then be truly happy, when each individual, every man has the right to develop himself freely, and in practical life to use his natural talents without any compulsion, without any restriction or limitation. What can you expect from that kind of social order which prefers one man to another although his natural abilities did not merit it, but merely because he has power or his father had certain merits? In such an order, there are often at the head of the government good-for-nothing men, while men of real talents remain in the background. This is the true sense of the first commandment.

"I am God who brought thee out from the land of Egypt, from the house of slavery," In another place in the Bible, the lawgiver explains this principle more plainly. "I am the Lord your God, which brought you forth out of the land of Egypt that you should not be their bondmen, and I have broken the bands of your yoke and made you go upright," Lev. xxvi., God broke your yoke in Egypt that you may be a free people walking onward with head erect bowing down to nobody.

The second principle is the principle of equality; "Thou shalt have no other Gods before me"—"Thou shalt not bow down thyself to them."—"For I, the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation."

Men shall not place any thing in nature above themselves and worship it. People in olden times used to worship crocodiles, oxen and especially other human beings, who would distinguish themselves with something, particularly with physical strength. This foolishness has for many years perverted the political and moral condition of humanity. In many even civilized countries it does great harm up to the present time. This foolishness caused slavery in the world. It made it possible for tyrants to torture millions of people, which did not have the right to protest against it. This principle is so important in the eyes of our lawgiver that he strengthened it with a punishment that God will chastise not only those who will not carry it out punctually, but even their children and children's children. Many are opposed to this punishment. It is not just that children should suffer for the sins of their parents, they say. Looking at the matter superficially, they are right. Moses too, says in another place, "The father shall not be put to death for the children, neither shall the children be put to death for the father, every man shall be put to death for his own sin. (Deut. xxiv 16). Whether parents for children or children for parents shall suffer, but

very one shall be punished for his own sins. This is correct, according to human judgement, but in nature, things are different. Do we not see every day that children suffer from diseases, which they inherited from their sinful parents? Do we not see how millions of people are tortured by a tyrant, because their parents have idolized the tyrant's grandfather and have yielded him the power to do with their children and grandchildren what he and his descendants the tyrants, may desire to do. This is the law of nature, and man must submit thereto. These two principles: the principle of Freedom and the principle of Equality are the basis, the foundation of strength, and power of a nation. It may be that therefore the Talmudists say that the first two Commandments the Jews heard direct from the "Almighty." They use this title of God "Almighty" here, because this gives the people power and strength. The third principle is the principle of Morals. A people like an individual can only then be happy when it is brought up morally, when it is penetrated with the love of good habits. A truly moral man has the full confidence of his fellow men. His "yes" is yes and his "no" is no. He does not need to affirm his word with an oath in God's name, for his word alone is holy. This is the true sense of the third Commandment. לא תשא את שם ה' אלהיך לשווא "Thou shalt not take the name of the Lord thy God in vain." The word שווא means in Hebrew nothingness, emptiness. Regarding swearing falsely the lawgiver uses the word שקר is another place.

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לא השבעו בשמי לשקר
 "Ye shall not swear by my name falsely." (Lev. xix 12.) The Talmud too explains the word שווא in this sense, for according to the Talmud is שווא when some one affirms in God's name with an oath that gold is gold or silver is silver or something similar.

The fourth commandment contains the principle of social life. That is the true sense and meaning of (Sabbath). Six days in the week shall the man work for himself and his family, but the seventh he shall devote to social life. On that day shall the whole community meet, men, women and children, shall listen to addresses by prominent men of the nation regarding the country's affairs, the people's needs. This is the meaning of the words of this commandment.

יום השבעו שכח לך
 "The seventh day is the Sabbath of the Lord," a day of rest dedicated to God, that means to the Government, to the people. For according to the wish of the Lawgiver the Hebrew Government was a theocracy, on the top of which stood God himself. As the Prophet Samuel expresses himself, "God is your King" (Sam. xii, 12); Perhaps this is the sense of the prohibition.

לא תבערו אש בכל מושבתיהם ביום
 "You shall kindle no fire throughout your habitations upon the Sabbath day." (Exodus xxii. 3.) the women shall not need to cook or bake on Sabbath that they may be free and participate in the social life of the nation.

A people is made up of families. If order reigns in the family, the children honor their parents and are true to them, then there is order and loyalty throughout the entire nation the younger ones respect the old and every one is gentle and courteous. That is the sense of the Commandment. "Honor thy father and thy mother. Ex. xx. 12.

כבר את אביך וגו'
 This is the principle of obedience in fulfilling duties of young to old, of citizens to Government official, etc.,

Without regard to which race or religion he belongs, a man's life should be holy, because the man was created in God's image. To kill a man is the greatest crime; therefore the commandment "Thou shalt not kill" is one of the most important of the Mosaic Constitution.

The Commandment "Thou shalt not commit adultery" enforces the principal of family purity. There can be no moral union among the members of a family if the parents are not true to each other.

The commandment "Thou shalt not steal," asserts the principle of possession which is the source of progress. There can be no progress if the property of a man is not secure. He loses his energy to do anything if that for which he has toiled and struggled will be snatched from him by somebody else and the theft remain unpunished.

The 9th Commandment is the principle of justice. It often happens that a judge cannot decide in a case for he does not know which of the parties tells the truth, and he has to ask witnesses who know something about the case. The witness, therefore, must conscientiously relate the fact as they really were. Only then can we expect true justice. That is the sense of the Commandment.

לא רצועה ברעך עד שקר
 "Thou shalt not bear false witness against thy neighbor."

The 10th Commandment "Thou shalt not covet," is the principle of contentment. A man can only lead a peaceful life if he is content with what he has and can have in an honest way, as the Talmudists say:

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III.
 It is said in the Talmud, and very wisely: "הספסד מרובה לא תפסד i. e., "He who desires too much, gets nothing."

It would be very unwise to expect that we turn scholars out of all children. We have not the time nor the teacher to accomplish that, and I doubt whether it would be feasible or desirable even under the most favorable circumstances.

The American Jew has no desire to withdraw his children from the Public School and educate him in his own sectional school, as is the case very often with the German American and the Catholic, who do this for their own religious purposes. The Jew justly feels that the public schools are good enough for him.

Then the question arises again: What will become of Judaism? Is it possible to master the Torah and our other holy scriptures in the evening classes?

But, then, who says that we should force the teaching of the whole Torah upon the children? Why deceive our selves? How many Hebrew scholars are to be found in Russia? To be most liberal in our figures we will say about 10 per cent of scholars; those who have mastered the intricacies of Jewish law and Talmud—the other 90 per cent are mostly ignorant, who can not even intelligently peruse a Jewish periodical, though each one of them may have learned some Talmud, most of the books of the law, etc. But take it as a rule, he can not write an ordinary letter without orthographical and grammatical errors, displaying his utter ignorance.

This being the case in Russia, where a Jew gets but little other education besides the one in cheder—it would be certainly absurd to demand more from our American boys, who certainly have enough as it is to attend to their public school education.

It is our duty to see that our children shall not grow up entirely ignorant of the fundamental principles of Judaism, and the old world methods are of no avail here in this country. We must treat our children as a physician does his patients, and administer the spiritual education in small and acceptable doses.

The few hours they have to spend in the Hebrew shall be made pleasant to them, instead of making them feel it an unpleasant burden.

And I have settled upon the following plan in my mind to bring my former theories into execution:

The matter first and uppermost of importance shall be to give all instruction in English. It is high time we get rid of the Babylonian language-epidemic among our brethren. The average Jew knows superficially five or six languages or dialects:

אחריו עשיר השמח בחלקו
 "That one is truly rich who is content with his share," but when he desires someone else's wife, house, etc., he is ready to use illegal means to gain his aim and this leads to many evils, as we see every day.

Thus the ten principles of the Hebrew Constitution are: Liberty, Equality, Morals, Sociality, Family Devotion. The Importance of Human Life, Family Purity, Possession and Progress, Justice and Contentment.

Jewish, Polish, Lithuanian, Russian and a little English, all of which he speaks indifferently, and not one of them sufficiently well to converse intelligently with a civilized person.

The Jewish history, principles of religion and moral character, as well incidents and biographies of the life of our great men should be taught the children simultaneously with their study of English.

When the child can read, he shall be given the definition of some of the most important and useful Hebrew words and be instructed in religious matters.

This, in my opinion, in the general procedure with all children in general, and after they had reached that degree, they must be carefully examined and their abilities well considered.

Those that show no special ability, or desire for higher study, shall be summarily dealt with; give him the dogma of the Jewish religion in brief and you are done with him.

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Don't Worry about the Jews—Good Mr. Archdeacon

THEY HAVE WORRIED ALONG FOR FOUR THOUSAND YEARS. THEY CAN TAKE CARE OF THEMSELVES WITHOUT YOUR HELP.

The New York Evening Journal, Wednesday, February 28, 1906.

The Brooklyn Standard Union reports an extraordinary speech by the Rev. J. Townsend Russell, the Protestant Episcopal archdeacon of the diocese of Long Island. This archdeacon, discussing what he called the importance of converting the Jews to Christianity, at a dinner of the Episcopal clergymen and laity at the Hamilton Club, said:

"In certain sections of the borough the population is composed of Hebrews entirely. To these Hebrews we ought to go, carrying to them the views of Christianity."

The archdeacon expressed his belief that the Jews would gladly renounce Judaism for Christianity "if the truths of the latter were only presented to them."

Toward the end of his interesting remarks the archdeacon quoted President Roosevelt in a rather extraordinary manner, as follows:

"They (the Jews) should be converted by us for our own protection," he said. "President Roosevelt, before he took up the matter of trying to ameliorate the condition of the suffering Jews in Russia, looked up some statistics, and found that 82 per cent. of the prisoners in the penitentiaries for crimes against morality were Jews, and that out of seventy-two pickpockets sixtynine were Hebrews."

Inasmuch as Mr. Roosevelt is quoted by a distinguished clerical gentleman we are bound to assume that it is a correct quotation. Ordinarily we should have been slow to believe that Mr. Roosevelt could have spoken as alleged. In any case we are quite certain that if he ever DID say that the Jews as a class are exceptionally criminal, the statement must have been made long ago, when he was young, and when his writings on American politics and other subjects betrayed more impetuous sense of personal infallibility than attention to facts.

Whether Mr. Roosevelt made this statement or not, we can state positively that it is absolutely inaccurate.

As a matter of fact the Jews, in proportion to their numbers, furnish fewer inhabitants for prison cells than any other class in the country except, perhaps, the Quakers—and as they have practically disappeared they hardly count.

As to the statement of the distinguished archdeacon, who says that "they (meaning the Jews) should be converted by us for our own protection," we can only characterize that as the most extraordinary piece of impertinence published in a long time.

Equally impertinent is the statement of this archdeacon that the Jews WOULD renounce Judaism for Christianity "if the truths were only presented to them."

It would do Archdeacon Russell good to study the history of the Jewish people. It might save foolish and unnecessary expenditure of Protestant Episcopal money on the conversion of the Jews.

The Jew who becomes a convert to Christianity is a very rare bird; he is usually a mongrel, or a hypocrite, or a snob trying to get into society via the Protestant Episcopal Church—AND OFTEN HE IS ALL THERE.

If the archdeacon will read of the happenings in Strasburg in 1849 he will find that the Jews displayed then, as now, reluctance to take up new religious ideas or to push aside the belief of their fathers and of their nation.

In those ancient times there were gentlemen not so very unlike this archdeacon who felt that, "for our protection," the Jews should be forced into Christianity. They gave the Jews their choice between "kissing the crucifix and mounting the faggot." In one day in 1849 in Strasburg nine hundred Jews preferred being burned alive to giving up their own religion.

That doesn't look like the act of men easily converted from their ancient belief to the modern notions of an archdeacon, does it?

Just before Shakespeare wrote his Shylock—while he, incidentally, was charging ten per cent. for his money and hounding a poor devil who couldn't pay a debt of 21—the Jews of Portugal showed a courage as wonderful as it is heart-breaking to read about. Three hundred thousand of them were expelled from the country because of their religion. And of those who remained and in spite of everything were faithful to

their religion great numbers allowed themselves to be tortured, burned alive and skinned from head to foot rather than give up the religion of their fathers.

We are inclined to think that the day for forcing or coercing Jews to give up their religion—FORCING OR COAXING ANY MAN TO GIVE UP HIS RELIGION—has gone by.

The best thing for Archdeacon Russell and all others to do, so far as Jews and their religion are concerned, IS TO MIND THEIR OWN BUSINESS AND LET THE JEWS MIND THEIRS.

A race that has managed to protect itself from the attacks of the world, the attacks of disease, that has achieved wonders in science and art, in music, industry, in ALL BRANCHES OF HUMAN EFFORT DURING FOUR THOUSAND YEARS, ought to be able to take care of itself and control at least ITS OWN CONSCIENCE now.

What business has a Protestant Episcopal or any other to go among the Jews interfering with their children, their wives, their beliefs? Suppose that a dozen or more rabbis from the Jewish quarter should invade the neighborhood of Archdeacon Russell. Suppose he should find half a dozen Jews trying to take his children or those of his neighbors away from their faith. HOW WOULD HE FEEL? WHAT WOULD HE DO?

Does he imagine himself in any way superior to the Jews whom he has the impertinence to criticize as criminals? Let him use the time that he spends now in trying to convert those that laugh at him TO LEARNING A LITTLE SOMETHING ABOUT HISTORY.

There is nothing more irritating, more impertinent in modern life, NOTHING MORE DANGEROUS TO THE PEACE OF THE COMMUNITY, than this stupid, officious meddling of one man with the religion of another.

If the archdeacon and the other Episcopalians will look after their own religion, take care of their own conduct and consciences, THEY WILL BE DOING QUITE ENOUGH. Let them allow others to look after themselves and attend to their own religion.

The editor and owner of this newspaper, as it happens, is not a Jew. And of those who write editorials under the editor's direction none is a Jew.

But it is not necessary to belong to the Jewish race or to share the Jewish faith TO KNOW WHAT WONDERFUL THINGS THE JEWS HAVE DONE, WHAT PERSECUTIONS THEY HAVE SURVIVED, WHAT MARVELOUS COURAGE THEY HAVE SHOWN IN THE DEFENCE OF THAT RELIGION WHICH SOME LITTLE BUSYBODY UPSTART WOULD TAKE AWAY FROM THEM.

The Constitution of the United States most wisely forbids the Government from meddling in religion. It gives to every man the freedom to think about the laws that govern his soul, his origin and his hereafter, AS HE PLEASES, provided he obeys the laws for regulating the United States MADE in the United States.

We are inclined to think it might be well for public opinion to show more energy in regulating the officious, impertinent efforts of certain gentlemen with too much time on their hands to interfere in the beliefs of their neighbors.

The archdeacon informed his hearers the other night that out of the population of fourteen hundred thousand in Brooklyn, only sixty-one thousand are in the Protestant Episcopal Church. Sixty-one thousand Episcopalians trying to force several hundred thousand Jews to come over on their side of the fence seems a little too much like the tail wagging the dog. If the Episcopalians don't want THEIR rights infringed by a constantly growing Jewish vote later on, let them set the example now, attend to their own affairs and leave the fathers and mothers of Jewish children to bring up those children according to their own religious ideas without the interference of meddling busybodies.

Literary.

Vocabulary for the Five Books of Moses, with English translations arranged in alphabetical order, according to chapter, by Joel Rosenthal. The Hebrew Pub. Co., 1906. 8 vo., 52 (tri.) pp.

Mr. Joel Rosenthal has just published a most useful and interesting text book,

which bears the stamp of originality and will, it is to be hoped, find a place in every religious school where Hebrew instruction is imparted.

In the introduction the compiler gives a few of the most essential rules and grammatical forms and then proceeds to furnish for the entire book of Genesis a complete vocabulary of each word occurring therein, arranged alphabetically, according to the sequence of chapters. In the case of verbs the stem is invariably added in parenthesis, so as to facilitate the work of the student. Altogether it is a very painstaking piece of work, and we sincerely trust that the author will be encouraged to publish the remaining vocabulary to the other books of the Pentateuch without overmuch delay.

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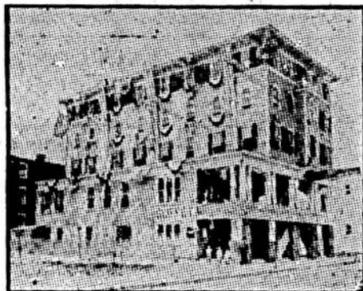
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And Haman told Zeresh his wife and all his friends everything that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

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Marshall Loge Nr. 848

The first annual entertainment and reception of Marshall Lodge, No. 848, F. and A. M., since it became a regularly chartered and constituted lodge, was held at Terrace Garden, February 27.

The reputation which Marshall Lodge has acquired in its brief career for lavishness and taste in all it undertakes was fully sustained on this occasion. The entertainment provided was of the highest and most refined character, and it is said was the best ever produced at this popular place of entertainment. It was thoroughly enjoyed by the large audience, as was also the dance which followed.

Not the least interesting of the events was the presentation to Past Master Michael Schaap, the first master of the lodge, of a past master's jewel. The presentation speech was made by M. Wor. Edward L. M. Ehlers, who spoke with his usual eloquence and conveyed to Brother Schaap the sincere feeling of regard and esteem in which he is held by the members of Marshall Lodge. Brother Schaap responded, and feelingly thanked the members for the assistance they had given him in the institution of the lodge and in carrying it along to its present state of fame and prosperity.

Many well-known Masons were present. Among them were M. Wor. Edward L. M. Ehlers, R. Wor. J. Fred Cryer, D. D. G. M. Eighth Masonic District, and R. Wors. J. Stewart Wilson and Francis D. Haines, P. D. D. G. M. of that district, and a large representation of the masters of that district.

Marshall Lodge has secured the option for New Year's Eve of each year of the new hall of the Musical Union Protective Association, on Eighty-sixth street, near Third Avenue, for its future receptions.

For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?

BROOKLYN.

Hebrew Ladies' Auxiliary of Bath Beach.

Notwithstanding the continued down-pour of rain and the severe storm day and night, the fourth annual charity entertainment and ball of the Hebrew Ladies' Auxiliary was quite a success artistically, financially and socially. The hall was prettily decorated with the flags and banners, and interspersed among them hung the beautiful charity mottoes gleaned from the Old Testament, having been artistically hand lithographed by Mr. Judah Lyons and donated by him to the society, whose leading motive is charity.

The entertainment was informally opened by Mr. M. S. Keller, director of the dance, owing to the enforced absence of Mr. Philip Goodheart, the honorary member of the society. The first number was the rendering in descriptive outline Tennyson's most pathetic poem of "Enoch Arden," by Mr. De Persia, the well-known elocutionist, accompanied by Mr. Braun, the musical composer. Mr. De Persia kept his audience thrilled with his beautiful lines and was much appreciated by his listeners.

Miss Ray Lyons, the star of the evening, was next listened to in the rendition of the classic soprano solo, "Lella de Sampson," accompanied by Mr. Braun. Miss Lyons sang a very pleasing selection as an encore.

A couple of very pretty mandolin solos followed, performed by Mr. D. Abromowich, accompanied by Miss Selma Barnett and were most favorably received and thoroughly enjoyed. Mr. Braun also favored those present with a most charming instrumental selection.

The last number on the programme was Mr. Fender in a most humorous representation of "David Warfield" who kept his audience in a continuous laughter. Mr. Keller at the conclusion of the entertainment presented the president, Mrs. A. Slomka, and the vice-president, Mrs. B. Reichman, in a very prettily worded address, a bouquet of flowers in the name of the society.

Dancing followed the entertainment and under the stirring influence of Springer's entrancing music was most thoroughly enjoyed until late in the morning.

The pretty lavender bows worn by the members of the society and the gentlemen serving on the committee were kindly donated by Mrs. S. Lyons, trustee. There were quite a number of strangers present from Manhattan and New Jersey.

Brooklyn Hebrew Orphan Asylum.

Rev. Raphael Benjamin, A. M., of Keap Street Temple, preached to the children last Sabbath afternoon on "The Benefit of Enduring Difficulties in Youth."
Rev. Dr. Alexander Lyons will preach to-morrow.

New Painting for Brooklyn Institute.

The Brooklyn Institute has received as a gift an important painting from Abraham Abraham, on behalf of the firm of Abraham & Straus. It is the "Return to the Coast in Heavy Weather," by Henri Rene-Ravant, and shows a company of Villerville fishers who have put in to escape the storm that is beginning to strew white caps over the surface of the sea. The background is gray and dark, but the foreground, made more distinct in a wan light, reveals a beach, shelving from a rocky coast, against which the sea is breaking with a fury of white, and a boat which is being pushed and hauled to land by the fishermen, aided by the wives, who have awaited them on the shore. The most conspicuous figure is that of the woman who is wading out of the sea, pushing with a man's strength against the gunwale of the heavy boat. The manner of Rene-Ravant is somewhat in the style of Feyin-Perrin, and the younger Dupre, and he deals mostly with sailors and fishermen as subjects.

For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

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

I will mail, free of any charge, this Home Treatment with full instructions and the history of my own case to any lady suffering from female trouble...

Thousands besides myself have cured themselves with it. I send it in plain wrappers. TO MOTHERS OF DAUGHTERS I will explain a simple Home Treatment which speedily and effectually cures Leucorrhoea, Green Discharge and Painful or Irregular Menstruation in young ladies...

MRS. M. SUMMERS, Box 248 Notre Dame, Ind., U. S. A.

The popular rotund comedienne May Irwin will come to the New Montauk next week in her latest vehicle, "Mrs. Black Is Back," which is from the pen of Geo. V. Hobart...

The perennial favorite, Florence Bindley, in a new musical drama, entitled "The Street Singer," under the direction of B. E. Forrester, will hold the boards at the Grand Opera House next week...

Montreal, Can.

The eighth meeting of the Young People's Society of the Shaar Hashomayim Congregation took place last week. After a paper on "Toleration," by Mr. Michael Hirsch, a lecture on "The Study of the Jewish Laws" was delivered by Mr. Harris Vineberg...

IN THE THEATRES.

Montgomery Irving in the new historical melodrama "Custer's Last Fight," introducing real Indians, cowboys, soldiers, etc., will be the next attraction at the Metropolis Theatre.

"The Boy Behind the Gun," with Mr. Larry Clay Blaney as the star, will be seen at the New Star Theatre next week.

The William J. Kelly Stock Company, at the Yorkville Theatre, with William J. Kelly and Miss Nettie Douglass in the leading roles, are presenting this week that popular Southern comedy drama, "The Belle of Richmond."

Heading the big mid-March bill at Keith's next week are McMahon's Minstrel Maids and Watermelon Girls, a gorgeous double organization of pretty and talented young ladies...

"Mr. Blarney from Ireland," is the new comedy drama in which the author,

Charles E. Blaney, will introduce his new star, Fiske O'Hara, here at the West End Theatre next week.

James J. Corbett is to become a member of Mr. Proctor's all-star players at the Fifth Avenue Theatre, for a single week, on March 12, as a full-fledged light comedian. He appears in "Mr. Smooth," which will not only afford the ex-pugilist a fine opportunity to display his individual ability...

At Proctor's Fifty-eighth Street Theatre next week William Courtleigh, the distinguished American protean actor, will make his first appearance at this theatre, heading a tremendous bill of all-star varieties.

F. F. Proctor announces at his Twenty-third Street Theatre next week, as a special attraction, Mr. Fred Walton, the famous English pantomimist. Mr. Walton and a capable company of ten people direct from "The Babes and the Baron" company, will be seen in a novel sensational act, entitled, "Cissie's Dream."

A Jewish Scientist.

Sir Philip Magnus, M. P., has been elected vice-president of the British Association for the Advancement of Science, in the section on Educational Science. Sir Philip was formerly a preacher in the Reform Synagogue in London, in conjunction with the Rev. Prof. David Woolf Marks.

Appeal.

The Bethesda Leper Home, in South America, is in great need of old linen and bandages for their leper patients. If you have any to spare, kindly send, prepaid, either to Bethesda Home Society, No. 511 Linwood avenue, Buffalo, N. Y., or to its forwarding agent, 1-3 Ann street, New York.

The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year.

WANTED.

The Beth Israel Hospital TRAINING SCHOOL For Nurses

Offers a two years' course of study to young women from 23 to 33 years of age who are desirous of entering the profession of nursing.

For any information, address Superintendent, Beth Israel Hospital School for Nurses, JEFFERSON AND CHERRY STS., NEW YORK CITY.

WANTED.—Men and women to secure memberships for large charitable institution, salary \$20 and commissions. Apply by letter only. B. I., 179 West Ninety-seventh street.

WANTED BY Congregation Sherith Israel OF S. Francisco, Cal.,

an efficient Cantor; must be a musician and come well recommended. Preference will be given to fluent English reader. Jastrow Ritual used. Apply with references, stating salary, to President A. Aronson, Temple Israel, California and Webster streets. Expenses will be paid to successful candidate only.

WANTED.—A representative at the port of Boston to meet incoming immigrants and attend to their wants. The duties include looking after the necessary protective work of those discharged, as well as those who may be either detained or debarred. The applicant must know both English and Yiddish well, be of pleasing manner and kindly disposed. Apply, stating references and qualifications to Hebrew Immigrant Aid Society, 123 Salem street, Boston, Mass. There will be no objection to the representative doing other work, providing he does not neglect the work of the organization.

YOUNG RABBI, a graduate from the Theological Seminary, wants position as Rabbi and Cantor; long practice in America; references. Letters to D. D., Hebrew Standard.

CONGREGATION B'NAI JESHURUN, OF NEWARK, NEW JERSEY.

WANTED—Two male teachers for religious school to teach history and Hebrew Sunday mornings from 9:30-11:45 o'clock. For particulars, address RABBI SOLOMON FOSTER, Superintendent, 264 Clinton avenue, Newark, N. J.

YOUNG WESTERN PHYSICIAN Desires to marry prepossessing, fair, healthy young lady of cheerful disposition, aged between 25-30 years. No objection to unencumbered young widow. Address SAMUEL HARRISON, Station "P," N. Y. P. O.

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

GUNTHER, JEANNETTE.—IN PURSUANCE of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jeannette Gunther, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, office of Jelenik & Stern, No. 15 William street, Borough of Manhattan, in the City of New York, on or before the first day of October next. Dated New York, the 7th day of March, 1906. NATHAN GUNTHER, ROSE MOSKOWITZ, Executors. JELENIK & STERN, Attorneys for Executors, 15 William Street, Borough of Manhattan, New York City.

REUBENSTONE, HYMAN.—IN PURSUANCE of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Hyman Reubenstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the law offices of Adolph Cohen, No. 220 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of September next. Dated New York, the 26th day of February, 1906. ISAAC REUBENSTONE, ABRAHAM REUBENSTONE, LOUIS REUBENSTONE, Executors. ADOLPH COHEN, Attorney for Executors, No. 220 Broadway, Borough of Manhattan, New York City, N. Y.

COHEN, HENRY.—IN PURSUANCE of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Cohen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business at offices of Einstein, Townsend & Gutterman, at 32 Nassau street, in the City of New York, on or before the 10th day of September next. Dated New York, the 1st day of March, 1906. LEOPOLD H. COHEN, EDWARD A. LOWMAN, Executors. EINSTEIN, TOWNSEND & GUTTERMAN, Attorneys for Executors, 32 Nassau Street.

HALTER, LEON.—IN PURSUANCE of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leon Halter, late of the County of New York, Borough of Manhattan, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Blumenstiel & Blumenstiel, Nos. 27-29 Pine street, in the City of New York, Borough of Manhattan, on or before the first day of November next. Dated New York, the first day of March, 1906. EMANUEL BLUMENSTIEL, EDWIN BLUMENSTIEL, Administrators. Attorney, 27-29 Pine street, Borough of Manhattan, New York, N. Y.

MEYER, HENRIETTA (YETTA).—IN PURSUANCE of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henrietta (Yetta) Meyer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, Room 510, No. 135 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of June next. Dated New York, the 28th day of November, 1905. ABRAHAM MEYER, BENJAMIN OSTREICHER, MORTIMER MEYER, Executors. CHARLES KAUFMAN, Attorney for Executors, No. 135 Broadway, Borough of Manhattan, New York City.

SCHWARZ, JACOB.—IN PURSUANCE OF AN order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Schwarz, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at our place of transacting business, No. 180 Fulton Street, in the City of New York, on or before the 24th day of August next. Dated New York, the 26th day of February, 1906. AARON H. SCHWARZ, Executor; ETHEL A. WELLS, Executrix.

JACOBS, NATHAN.—IN PURSUANCE of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nathan Jacobs, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 18-21 Park Row, room 819, in the City of New York, on or before the 31st day of July, next. Dated New York, the 22nd day of November, 1905. SELMA GREEN, Executrix. LAURENCE GOODHART, Attorney for Executrix, 18-21 Park Row, Borough of Manhattan, City of New York.

WALLENSTEIN, SOLOMON.—IN PURSUANCE of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Solomon Wallenstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at their place of transacting business, at the office of Paskus & Cohen, No. 85 Nassau Street, in the City of New York, on or before the 15th day of May next. Dated New York, the 8th day of November, 1906. MILTON H. WALLENGSTEIN, JOSEPH E. WALLENGSTEIN, MAX W. WALLENGSTEIN, Executors. PASKUS & COHEN, Attorneys for Executors, 85 Nassau Street, Manhattan, New York City.

SCHIFF, HERMAN J.—IN PURSUANCE of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Herman J. Schiff, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 132 Nassau street, in the City of New York, on or before the 1st day of June, next. Dated New York, the 22nd day of November, 1905. MARIJA SCHIFF, Executrix. WASSERMAN & JACOBUS, Attorneys for Executrix, 132 Nassau street, N. Y. City.

BACHRACH, SOLOMON.—IN PURSUANCE of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Solomon Bachrach, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Isaac Cohen, 299 Broadway in the City of New York, on or before the 25th day of May next. Dated New York, the 15th day of November, 1906. ABRAM BACHRACH, JULIUS BACHRACH, Executors. ISAAC COHEN, Attorney for Executors, Broadway, N. Y. City.

PETROWSKI, MARGARETHA.—IN PURSUANCE of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Margaretha Petrowski, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 257 Broadway, in the City of New York, on or before the 25th day of May next. Dated New York, the 9th day of November, 1905. GUSTAVE LANGE, Jr., Attorney for Executor, 257 Broadway, Borough of Manhattan, New York City.

GOLDBERGER, SAMUEL.—IN PURSUANCE of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Goldberger, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Oscar Townsend & Gutterman, No. 32 Nassau street, in the City of New York, on or before the 1st day of May next. Dated New York, the 24th day of October, 1906. SIGMUND ROSENWALD, HENNA NEUBERGER, MILTON S. GUTTERMAN, TOWNSEND & GUTTERMAN, Attorneys for Executors, 32 Nassau Street, New York City.

BISCHEL, GEORGE.—IN PURSUANCE OF AN order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against George Bischel, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of his attorney, H. Rotundus A. Hold, No. 198 Broadway, in the City of New York, on or before the 15th day of July next. Dated New York, the 24 day of January, 1906. GEORGE J. BISCHEL, Administrator. HIERONIMUS A. HEROLD, Attorney for Administrator, No. 198 Broadway, New York City, Manhattan.

ANSPACHER, HERMAN.—IN PURSUANCE of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Herman Anspacher, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at her place of transacting business at the office of Edw. Hermann, No. 88 Park Row, the City of New York, on or before the 25th day of July next. Dated New York, the 15th day of January, 1906. HERDWIG ANSPACHER, Executrix. EDW. HERRMANN, Atty. for Executrix, 88 Park Row, Manhattan.

WEIS, MOSES.—IN PURSUANCE OF AN ORDER of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moses Weis, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, No. 43 Cedar street, in the City of New York, on or before the 1st day of August next. Dated New York, the 12th day of January, 1906. Carrie B. Weis, Zacharias H. Oppenheimer, Albert Kahn, Executors. Franc Neuman & Newgass, Attorneys for Executors, 43 Cedar street, New York, N. Y.

HOFFMANN, JACOB.—IN PURSUANCE OF AN order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Hoffmann, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, No. 213 East Fifty-fifth street, in the City of New York, on or before the first day of September next. Dated New York, the ninth day of February, 1906. WILLIAM HOFFMANN, PHILIP HOFFMANN, Executors. GUGGENHEIMER, UNTERMEYER & MARSHALL, Attorneys for Executors, 30 Broad Street, New York City.

SILBERBERG, DAVID.—IN PURSUANCE OF AN order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Silberberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, No. 43 Cedar street, in the City of New York, on or before the 1st day of August next. Dated New York, the 15th day of January, 1906. Julius Lowenthal, Herman Shoninger, Leonard Benedek, Executors. Franc Neuman & Newgass, Attorneys for Executors, 43 Cedar street, New York, N. Y.

BRING, AUGUSTA.—IN PURSUANCE OF AN order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Augusta Bring, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Edw. Hermann, No. 88 Nassau Street, Manhattan, in the City of New York, on or before the 14th day of March next. Dated New York, the 26th day of August, 1905. EDWARD BRING, Executor. SONENSHIN & SONENSHIN, Attorneys for Executor, 88 Nassau Street, New York City, Manhattan.

LIVINGSTON, LEVI.—IN PURSUANCE OF AN order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against LEVI LIVINGSTON, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, viz.; the office of Messrs. Kurzman & Frankenthaler, No. 26 Broad street, Borough of Manhattan, New York City, on or before the 28th day of May, 1906. Dated New York, November 24th, 1905. AMALIE LIVINGSTON, BENJAMIN LIVINGSTON, SOLOMON LIVINGSTON, Executors. KURZMAN & FRANKENTHALER, Attorneys for Executors, 26 Broad Street, Borough of Manhattan, New York City.

JAKOB, THERESA.—IN PURSUANCE OF AN order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Theresa Jakob, otherwise known as Therese Jakob, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at the office of Percy D. Adams, Esq., their attorney, No. 78 William street, in the Borough of Manhattan, City of New York, on or before the 10th day of June, 1906. Dated New York, the 23rd day of November, 1905. MAX HICK, DANIEL LOEWENTHAL, BERNHARD HAHN, Executors. PERCY D. ADAMS, Attorney for Executors, No. 78 William Street, Borough of Manhattan, New York City, N. Y.

BLUMENSTIEL, ALEXANDER.—IN PURSUANCE of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Alexander Blumenstiel, late of the County of New York, City of New York, Borough of Manhattan, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, office of Blumenstiel & Blumenstiel, 27-29 Pine street, in the City of New York, Borough of Manhattan, on or before the first day of September next. Dated New York, the ninth day of January, 1906. EMANUEL BLUMENSTIEL, EDWIN BLUMENSTIEL, Executors. BLUMENSTIEL & BLUMENSTIEL, Executors' Attorneys, 27-29 Pine Street, N. Y. Ck.

JACOB, MPHRAIM A.—IN PURSUANCE OF AN order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against MPHRAIM A. JACOB, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Liebmann, Naumburg & Tanser, No. 32 Broadway, in the City of New York, on or before the 29th day of March next. Dated New York, the 14th day of September, 1905. RACHAEL B. JACOB, MAX DREY, Executors. Liebmann, Naumburg & Tanser, Attorneys for Executors, 32 Broadway, New York City.

HORNTHAL, DE WITT S.—IN PURSUANCE of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against De Witt S. Hornthal, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of Hornthal, Benjamin Rosen, No. 23 West 14th Street, in the City of New York, on or before the 15th day of April next. Dated New York, the 10th day of October, 1906. LEWIS M. HORNTHAL, Executor. JULIUS M. LOWENSTERN, Attorney for Executor, 62 William St., New York City, Borough of Manhattan.

COWEN, HENNIE B.—IN PURSUANCE OF AN order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Hennie B. Cowen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, No. 346 Broadway, Room 3, in the City of New York, Borough of Manhattan, on or before the 30th day of May next. Dated New York, the 18th day of October, 1905. ALFRED DRYER, A. H. HUMMEL, Executors. David May, Attorney for Executors, 346 Broadway, N. Y. City.

SAMOSTZ, OSCAR.—IN PURSUANCE OF AN order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Oscar Samostz, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business at the law office of Weed, Henry & Meyers, No. 62 William street, in the City of New York, on or before the 20th day of July next. Dated New York, the 9th day of January, 1906. WALTER TIPS, Executor. WEED, HENRY & MEYERS, Attorneys for Executor, 62 William Street, Borough of Manhattan, New York City.

KESTEN, ABRAHAM J.—IN PURSUANCE OF AN order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham J. Kesten, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Hollander & Bernheimer, 10 Wall street, Borough of Manhattan, in the City of New York, on or before the 1st day of August, next. Dated New York, the 15th day of January, 1906. BERTHA KESTENBAUM, Administratrix. Hollander & Bernheimer, Attorneys for Administratrix, No. 10 Wall street, borough of Manhattan, city of New York.

CHUMAR, CHARLES H.—IN PURSUANCE OF AN order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Charles H. Chumar, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business at the office of House, Grossman & Vorhaus, No. 58-63 Park Row, in the City of New York, on or before the 6th day of next. Dated New York, the 28th day of December, 1905. ROSE M. CHUMAR, Executrix. HOUSE, GROSSMAN & VORHAUS, Attorneys for Executrix, 58-63 Park Row, Manhattan Borough, New York City.

BLUMENTHAL, IZRAL M.—IN PURSUANCE of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Izral M. Blumenthal, formerly a member of the firm of I. Blumenthal & Sons, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business in the office of Israel Blumenthal, 116 Nassau street, in the City of New York, on or before the 15th day of July, 1906, next. Dated New York, the 9th day of January, 1906. Philip I. Schick, Harris Slupsky, Israel Ellis, Attorney for Executors, 116 Nassau street, Manhattan, New York City.

STERN, HENRY.—IN PURSUANCE OF AN order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Stern, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business at the office of Sidney Nordlinger, No. 85 Nassau street, Borough of Manhattan, New York City, on or before the 23d day of July next. Dated New York, the 15th day of January, 1906. BEATRICE S. RUBENS, CAROLINE STERN, Administratrices. Sidney Nordlinger, Attorney for Administratrices, 85 Nassau Street, Borough of Manhattan, New York City.

From the Four Corners of the Earth.

A Hebrew school is to be organized in New Britain, Conn.

A new lodge of the B'rith Abraham has been organized in Los Angeles, Cal.

The Synagogue at East Washington Park, Bridgeport, Conn., is to be extensively altered at an expense of \$10,000.

The party of Constitutional Democrats is appealing to Jewish electors by means of Yiddish leaflets to support its policy and candidates.

The Zionists in Southwestern Russia are issuing circulars calling on Jews to participate in the elections to the State Duma, while the Radicals urged it should be boycotted.

N. A. Eisner, a junior in the college of letters of the University of California, won the Carnot medal for extemporaneous speaking at the last debate.

The well-known firm of Aaron Hirsch and Son, iron-masters at Halberstadt, Germany, have created a fund of 50,000 marks for the benefit of their sick employees.

The parents of the alleged revolutionaries shot in the Warsaw citadel asked for the bodies of their children for the purpose of burial in the Jewish cemetery. It was refused by the governor.

M. Villanueva, former Spanish Minister of Marine, visited the Schools of the Alliance Israelite Universelle in Tetuan, Morocco, and expressed gratification of what he saw. He was particularly surprised to find a number of Catholic children.

Mrs. Alice Liebman Wolf, of Boston, has just completed the music for the operetta, "A Trip with Mother Goose," which will be presented by the Sabbath school children of the temple Adath Israel on Purim. The lyrics are by Sig-mund B. Alexander.

The governor has ordered that three Jews should be admitted into the Town Council of Gomel. This is particularly generous, in view of the fact that 50 per cent. of the inhabitants of Gomel are Jews, who are also the leading merchants.

The commission appointed to consider the question of perpetuating the memory of the late Grand Rabbi Zadoc Kahn, of France, has appointed a sub-committee consisting of MM. Rene Dreyfus, Emile Leven, Israel Levy, Rodrigues-Ely and Madame Lisbonne to decide on the various propositions.

The German members of the Central Committee of the Alliance Israelite have held a meeting in Berlin, and, in agreement with the Central office in Paris, have constituted themselves a "Deutsche Conference Gemeinschaft." Privy Commercial Councillor Ludwig M. Goldberger and Herr Charles L. Hallgarten, of Frankfurt, have been elected presidents. The meeting decided to take steps to increase the use of the German language in the schools supported by the Alliance.

Stadtrat Dr. Benno Jaffe, of Charlottenburg, Germany, on the occasion of his silver wedding, has presented the sum of 100,000 marks to the town for the benefit of the "self-respecting poor." A deputation of prominent citizens, with the Chief Burgomaster at their head, conveyed the thanks of the community to the generous donor. Dr. Jaffe became a member of the Town Council in 1894, and was elected Stadtrat in 1901.

The Ladies' Helping Hand Society of the Congregation Ahabath Achim, of New Bedford, Mass., recently refused to accept a certain sum of money weekly to indorse an application for a license for Sunday concerts in the Hathaway Theatre.

In reference thereto Rabbi Pupkin said: "We respect the Christian religions, and we will do nothing against them. I am wholly in favor of the movement of the Christian ministers in opposing Sunday concert at the Hathaway Theatre. We wish to keep our Sabbath, Saturday, sacred, and we also respect the other religions in their desire to keep Sunday, their Sabbath, sacred also. I am not at all in favor of any Jewish society assisting in the Sunday concerts."

Mayor Henney will assist the Hartford Hebrew Educational Alliance in devising a plan for paying the indebtedness on the property formerly owned by the Hartford Hebrew Institute and recently taken over by the Alliance organization. The Mayor, who addressed the Alliance at the Institute recently on "East Side Problems," offered his services and asked that a committee be appointed to confer with him as to plans and means of raising the necessary funds for paying off the mortgage.

A dispatch from Valencia, Spain, states that the man who had been masquerading in different Spanish towns as aide-camp to the King and victimizing large numbers of persons has been arrested at Reus and brought to Valencia. In the course of an examination he declared that he was the son of the Rabbi of Gibraltar, and as the result of a wager with some naval officers there, was walking through Spain without money. It would appear from other strange statements made by the man that he has been under observation in an asylum.

The officers of the Hebrew Talmudic Institute of Philadelphia have decided to buy a permanent home for the institute as soon as practicable. The first subscription has been received from Mr. M. Moldawer, president of the institution, to the amount of \$500. Plans are under way looking toward the purchase of the B'nai Israel Synagogue, 922-924 South Fourth street, for this purpose. The school now holds its sessions there. It has fifty pupils, nearly all of them being students at the high school. There are three instructors, and the present quarters are too small for the work being done by them.

Great progress is being made by the Hebrew school of Denver, which was established a year ago. There are now over sixty pupils in the school and all the conversation is carried on in the Hebrew language. Classes extending over one hour and a half each are conducted in the afternoons and evenings.

The Hebrew school is supported by the B'nai Brith, Temple Emanuel, B. M. H. synagogue, the Zionists and other Jewish organizations. Numerous large contributions have been received, principally one from A. Idelman of Cheyenne.

L. Alcan is teacher of the classes and Rabbi Kauvar lectures on Jewish history.

While, on the 15th ult., the Deputies were discussing in the Roumania Chamber whether a sitting should take place the following day, as it was an Orthodox holiday, the government demanded that the sitting should be held owing to the numerous bills which had to be dealt with. Thereupon M. Filipescu, a Junimist member, addressing the Minister of Justice, M. Badareu, accused him of wanting a sitting in order to obtain the naturalization of numerous Jews, who were remunerating him for his services on their behalf. Insulting remarks were then exchanged, and a great uproar arose. M. Badareu afterward sent in his resignation and dispatched his seconds to M. Filipescu.

The Paris Figaro of January 29, apropos of the recent monument to the aeronauts of the siege of Paris, refers in graceful and grateful terms to M. Frederic Reitlinger, one of the survivors. M. Reitlinger bravely undertook a balloon journey to Vienna and London on behalf of the Government, and the wreck of the balloon by a tempest nearly cost the life of the brave Jewish patriot. It is refreshing to note the terms in which the Figaro speaks of a man who "born in Austria became French for love of France and has naturalized himself by his service rendered to the country." In reading these sentiments, we seem to welcome once more the old spirit of tolerant France taking pride of place again after the nightmare of anti-Jewish feeling. He is a distinguished jurist. In 1866 he was requested by the late Emperor Napoleon III. to write a book on Co-operative Societies. The work called forth from Napoleon the conferment of the "Grande Naturalization" for eminent services rendered to the State. M. Frederic Reitlinger is a member of a family well known for its benevolence.

Mr. and Mrs. Henry Seligman, of Frankfurt, Germany, recently celebrated their golden wedding. Mr. Seligman, who was born at Balersdorf (near

Erlangen) in 1828, went to America in 1842, and returned to Germany twenty years later. Together with his brothers and brother-in-law he established at Frankfurt, the banking house of Seligman and Stettheimer, which, in connection with the principal banking firms in London, Paris and New York, carried on an extensive business until it was dissolved a few years ago. Since then Mr. Seligman has devoted himself exclusively to those works of public utility on which he had previously spent a considerable portion of his time. With his sisters, he has founded an Asylum for children at Balersdorf, and in honor of their golden wedding he and Mrs. Seligman have created a trust of 100,000 marks for the benefit of persons of all denominations. Many members of the family, including some who lived abroad, tendered their congratulations in person. The municipality of Balersdorf commemorated the occasion by making Mr. Seligman an honorary citizen.

Professor Dr. Ignatz Jastrow, formerly assessor of the "Elder Masters of the Guild of Merchants," has been appointed the first Rector of the newly instituted High College of Commerce, Berlin. A more excellent choice could not have been made. Professor Jastrow is a ripe scholar, a man of great experience and proved administrative talent. He was born in Nakel, in the Province of Posen, in 1856. Having finished his preliminary course at the "Latin school" of his native place, he entered the University of Berlin, and more especially devoted himself to the study of history, and of political and social economy. He took his Doctor's degree in 1878, and was nominated Privat Dozent in 1885. In the same year an academic prize was awarded to him for his paper, "History of the Dream of German Unity." All his later publications on political economy, on the art and science of administration, on commercial and industrial fluctuations, are recognized as standard works. As an active member of the Town Council of Charlottenburg, he has been able to put many of his theories to a successful practical test. Last year he was called to fill the lately-created chair of administrative science. The High College of Commerce is the first of its kind independently established by the Merchants' Guild. That a man like Prof. Jastrow is initially identified with its fortunes gives presage of success.

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MEYER, FERDINAND.—IN PURSUANCE OF an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ferdinand Meyer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the offices of Bandler & Haas, No. 52 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of May next. Dated New York, the second day of November, 1905. JONAS MEYER, Executor. BANDLER & HAAS, Attorneys for Executor, 52 Broadway, Borough of Manhattan, City of New York.

BERNESE, OTTO.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Otto Bernheimer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 128 Broadway, in the Borough of Manhattan, City of New York, on or before the 25th day of May, next. Dated New York, the 20th day of November, 1905. EUGENIE BERNHEIMER, Administratrix. ROBE & PUTZEL, Attorneys for Administratrix, Office and postoffice address, 128 Broadway, Borough of Manhattan, City of New York.

GERWINS, FRANK.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Frank Gerwin, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 986 Brook ave., Borough of Bronx, in the City of New York, on or before the 30th day of April next. Dated New York, the 2d day of October, 1905. HANNAH GERWINS, Administratrix. Guggenheimer, Untermeyer & Marshall, Attorneys for Administratrix, 80 Broad street, New York City.

SILBERBERG, CHARLES.—IN PURSUANCE OF an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Charles Silberberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business at the office of W. Martin Watson, her attorney, No. 376 Grand street, in the City of New York, on or before the 15th day of May next. Dated New York, the 31st day of October, 1905. BECKIE SILBERBERG, Administratrix. W. MARTIN WATSON, Attorney for Administratrix, 376 Grand Street, Borough of Manhattan, New York City.

VOGEL, MAX.—IN PURSUANCE OF AN ORDER of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Vogel, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, office of Jellenik & Stern, No. 15 William street, Borough of Manhattan, in the City of New York, on or before the 30th day of April next. Dated New York, the 24th day of October, 1905. JELLENIK & STERN, Attorneys for Executors, 15 William Street, Borough of Manhattan, New York City. MINNIE E. VOGEL, DAVID R. EMINEN, Executors.

BOHMCKE, GESINE.—IN PURSUANCE OF AN order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gesine Bohmcke, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business at the office of Well, Wolf & Kramer, at No. 68 William Street, in the City of New York, on or before the 29th day of March next. Dated New York, the 22d day of September, 1905. WM. H. B. BOHMCKE, Executor. WEIL, WOLF & KRAMER, Attorneys for Executor, 68 William St., Manhattan, New York City.

GROSS, REBECCA.—IN PURSUANCE OF AN order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rebecca Gross, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business at the office of Messrs. Kantrowitz & Esberg, No. 320 Broadway, in the Borough of Manhattan, City of New York, on or before the 30th day of March next. Dated New York, the 18th day of September, 1905. JOHN STICH, JULIUS HERRMAN, Executors. KANTROWITZ & ESBERG, 320 Broadway, Attorneys for Executors, Borough of Manhattan, City of New York.

MAYER, EMMA.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emma Mayer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, the office of Harry R. Kohn, No. 42 Broadway, in the City of New York, on or before the thirty-first day of July, 1906. Dated New York, the fifteenth day of January, 1906. LEO W. MAYER, Executor. HARRY R. KOHN, Attorney for Executor, 42 Broadway, New York City.

WICK, BARBARA.—IN PURSUANCE OF AN order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Barbara Wick, also known as Barbara Wicks, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Gustav Lange, Jr., Esq., No. 257 Broadway, in the City of New York, on or before the 2nd day of August, 1906. Dated New York, the 20th day of January, 1906. LOUISA CHRISTMAN, MARGARET WICK, Executors. GUSTAV LANGE, JR., Attorney for Executrices, 257 Broadway, Borough of Manhattan, New York City.

GREENFIELD, JULIA.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julia Greenfield, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business at the office of Joseph M. Baum, No. 88 Park row, in the City of New York, on or before the first day of September next. Dated New York, the 6th day of February, 1906. LEO D. GREENFIELD, HERMANN BAUM, SARAH BAUM, Executors. JOSEPH M. BAUM, Attorney for Executors, No. 88 Park Row, New York City.

CAROLINA FROMAN.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Carolina Froman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, Room 41, No. 371 Broadway, in the City of New York, on or before the twentieth day of April, 1906. Dated New York, the tenth day of October, 1905. JACOB FROMAN, JOSEPH FROMAN, Executors. LOUIS FROMAN, Attorney for Executors, 398 Broadway, New York City.

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BACHMANN, DAVID.—IN PURSUANCE OF an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Bachmann, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Liebman, Naumburg & Tanser, No. 82 Broadway, Manhattan Borough, in the City of New York, on or before the eleventh day of May next. Dated New York, the seventh day of October, 1905. SIMON BACHMANN, BARBARA BACHMANN, Executors. LIEBMAN, NAUMBURG & TANSER, Attorneys for Executors, 82 Broadway, Borough of Manhattan, New York City.

HOFFMANN, SIMON.—IN PURSUANCE OF AN order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Simon Hoffmann, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Fleischman & Fox, No. 346 Broadway, in the City of New York, Borough of Manhattan, on or before the 10th day of July next. Dated New York, the 22d day of December, 1905. Bertha Hoffmann, Emanuel Hoffmann, Samuel Hoffmann, Executors. Fleischman & Fox, Attorneys for Executors, 346 Broadway, Borough of Manhattan, New York City.

COHN, DAVID E.—IN PURSUANCE OF AN order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David E. Cohn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business at the office of Maurice Meyer, Nos. 61-63 Park Row, in the City of New York, on or before the 8th day of May next. Dated New York, the 31st day of October, 1905. CARRIE COHN, Administratrix. MAURICE MEYER, Attorney for Administratrix, 61-63 Park Row, New York City.

COHN, CHARLES.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Charles Cohn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, No. 253 Pearl Street, in the City of New York, on or before the 30th day of April next. Dated New York, the 10th day of October, 1905. FREDERICK H. CONE, Executor. AUGUSTUS S. MAJORS, Attorney for Executor, 45 Broadway, New York City, Borough of Manhattan.

MORK, MOSES S.—IN PURSUANCE OF AN order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moses S. Mork, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 373 Broadway, in the City of New York, on or before the thirtieth day of April next. Dated New York, the 24th day of October, 1905. FERDINAND S. M. BLUN, ADOLPH WIMPFHEIMER, Executors; MINNIE MORK, Executrix. LACHMAN & GOLDBLITH, Attorneys for Executors, No. 85 Nassau St., New York City.

HAACK, Heinrich.—IN PURSUANCE OF AN order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Heinrich Haack, otherwise Henry Haack, otherwise Henry Hauck, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 206 Broadway, Borough of Manhattan, in the City of New York, on or before the 25th day of June next. Dated New York, the 16th day of December, 1905. GEORGE H. MERKEL, Administrator.

HAAS, LOUIS.—IN PURSUANCE OF AN order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Haas, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, No. 52 Broadway, Borough of Manhattan, City of New York, on or before the 25th day of June next. Dated New York, the 14th day of December, 1905. HARRY L. HAAS, Administrator. DAVID BANDLER, Attorney or Administrator, 52 Broadway, Borough of Manhattan, New York City.

JOHN H. SEGELKEN.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against John H. Segelken, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 346 Broadway, in the City of New York, on or before the 9th day of August next. Dated New York the 2d day of February, 1906. ANNA PAETZKE, Administratrix. OTTO A. ROSALSKY, Attorney for Administratrix, 346 Broadway, New York City.

ROSENWALD, RACHEL.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rachel Rosenwald, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at our place of transacting business, No. 33 Nassau Street, in the City of New York, on or before the 30th day of July next. Dated New York, the 4th day of January, 1906. SIGMUND ROSENWALD, THEODOR ROSENWALD, Executors. ROSENWALD, RACHEL, Attorneys for Executors, 33 Nassau Street, Borough of Manhattan, New York.

GOODMAN, JOSEPH.—IN PURSUANCE OF AN order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Goodman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the law office of Maurice E. Rosensweig, their attorney, No. 96 Nassau Street, in the City of New York, on or before the fifteenth day of June next. Dated New York, the twenty-second day of December, 1905. SAMUEL GOODMAN, SAMUEL MARKEWICZ, Administrators. MAURICE E. ROSENWEIG, Attorney for Administrators, 96-98 Nassau Street, Borough of Manhattan, New York City.

Universal Brotherhood

The heaving Atlantic was reflecting the light of the setting sun. Not even the enchanting strains of a ship's band could lure the voyagers from their little groups. Only our own party was oblivious to the delicate sensations which the rest of our fellow-voyagers seemed to be experiencing. Dorothy Morton and Harry Richards were engaged in an animated discussion, and we, the older ones, ranged ourselves behind the two youthful disputants.

"The brotherhood of man, Mr. Richards, is not such an impossible state as you seem to think," said Miss Dorothy Morton. "Hearing your argument, one would think that race-hatred is an ineradicable disease, not one that is born of environment. I believe with my whole soul that the prejudices which blind the Aryan and the Semite will disappear sooner than you imagine."

"Until recently I believed as you do," said Harry, "but not now."

"Can you tell me what has altered your opinion?"

Harry shuddered. "If I tell you, you might believe as I do, and sometimes, you know, it is not pleasant to feel the truth."

"But do tell us," said Miss Dorothy. "I prefer any suffering to blindness."

"Very well, then. As you know, most of my life has been spent in St. Petersburg, owing to my father's business connections. While I was at the university a fast friendship grew up between myself and a young Jewish student, Boris Ginsberg, of K—. His father was a prosperous contractor of the city. Boris, like almost all Russian Jewish students, was a day dreamer, a radical, a man of strong mentality, but one whose whole balance was disturbed by his sociological and political environment. His faith in the ultimate emancipation of his brethren from the yoke of hatred and oppression was rockbound.

"Last Easter, some years after we had graduated, a business engagement took me to K—. At the hotel I met my old friend Boris.

"To-night is Passover Eve, Harry, and I want you to come over and dine with us," he said. "I know that you were always interested in Jewish ceremonies."

"I accepted his invitation.

"As I left the hotel that evening the blood-red sun was slowly sinking behind the peaked hills. To the west, on an eminence, I could see the beautiful church of St. Peter, rearing its golden crosses toward heaven. Nearby stood a domed synagogue crowned by the shield of David. Good-will seemed to pervade the very air. Easter and Passover! What a peculiar coincidence! Is it symbolic of the closer affinity between Jew and Gentile?"

"As I came to the Petrovskaya Boulevard I beheld groups of excited, gesticulating moujiks dotting the thoroughfare.

"What does this mean?" I inquired. "Peter Griewits, the shoemaker's boy, had disappeared, no one knows where."

"I had now come to the Ginsburg residence. Soon I felt as if I had known the Ginsburgs all my life. The father, tall and distinguished-looking, with his gray flowing beard, looked like one of the patriarchs. The mother's face beamed with happiness as she looked at her son and daughter.

"To-night, Mr. Richards, is what we call 'Seder night,'" said Mr. Ginsburg. "Our feast is commemorative of the liberation of our ancestors from Egyptian bondage. Then we were slaves. Now, thank God, we are—"

"He stopped short suddenly. A low, rumbling noise was audible. It came nearer and nearer. Boris, who became deathly pale, looked at his father.

"I am afraid the moujiks are up to some mischief, Mr. Richards," said the elder Ginsburg, turning to me. "Do you wish to stay?"

"I certainly do," I replied. "Suddenly there was a pounding at the door, accompanied by a gruff, hoarse voice.

"Give me back my son, you accursed Jew! I am Peter Griewits, and want my boy!"

"Good God, the blood accusation again!" exclaimed Boris in an undertone. "We know nothing of your son, Griewits."

"This was answered with an oath. "You have used his blood for Passover, you devils!"

"At this the mob set up a yell that chilled my blood.

"'Ei Zhidav!' (kill the Jews) and they began battering down the door.

Rabbi Slousch Dead

The readers of the Hebrew Standard will remember that this pious rabbi miraculously escaped when he was savagely attacked by the hooligans who broke into his house during the excesses of November last. He had been left for dead on the floor of his room after the miscreants had emptied the poor-box which the rabbi had heroically tried to save from their fury. It seemed probable that Rabbi Slousch would recover from his injuries, but the shock coupled with the mental sufferings which he has endured, were too much for him. As the result of the pogroms, he saw his family reduced to a precarious position. One of his daughters, a widow, was obliged to flee from her burning house, which had been set on fire, and was just able to save herself and her children. These events would have been sufficient to have undermined the strongest constitution. The rabbi died on the night between the 15th and 16th February, mourned by the whole population of Odessa, and especially by the poor, who had in him a protector and a benefactor.

David Salomon Slousch was born at Odessa on Sept. 11, 1852. At the age of 14 he commenced his Hebrew studies at the Yeshiba in Minsk, where he remained two years, at the expiration of which he completed his studies at the superior Yeshiba in Wolozin. When he was 19 the director of this Yeshiba conferred on him the rabbinical diploma. He then went to Kherson, where he devoted himself to the study of Hebrew grammar. In 1879 he was appointed preacher at Odessa, and, two years later, rabbi of the important community in that city known as Moldavanka. He was much appreciated as an orator and a scholar of first rank. A large number of his sermons have been printed. He was author of "Reshit David" (Warsaw, 1881), and contributed to several Hebrew periodicals in Russia. Seeing in Zionism the solution of the Jewish question for his unfortunate co-religionists in Russia, he gave his adhesion to political Zionism and became a member of the Central Committee of the Chovevi Zion.

The loss of such a man, who enjoyed great popularity, especially among the ever-increasing number of poor people in Odessa, is the sadder, as he may be regarded as one victim more added to the list of those who lost their lives through the pogroms. He is regretted by all who appreciated his incomparable goodness and his great piety.

Rabbi Slousch leaves a widow and several children. Two of his sons live in Paris; the youngest was admitted into the Jewish Seminary after the recent pogrom, and the eldest, who has distinguished himself in the domain of Jewish science, has published a very remarkable thesis on the renaissance of Hebrew literature, and several works in Hebrew. He has this week issued a work entitled "The Jews and Judaism in Morocco."

"With a look that I shall never forget the elder Ginsburg turned to his son. 'Boris, mother and sister must be protected.'

"Boris needed no such monition. Pale but determined he stationed himself at the door of his mother's room.

"All at once the outer door gave way. There was a wild shout of triumph. In rushed the howling mob. I sent a bullet through the ringleader's arm. Even that did not stem the rush. A burly, red-shirted monster grappled with the old man, while another dealt him a blow over the head. As the warm blood spurted over the murderer's face his victim fell lifeless at his feet.

"Meanwhile Boris and I were using our revolvers with deadly effect. But all at once I experienced a dizzy sensation. I knew no more until the following day, when I returned to consciousness at the hospital.

"I learned from the nurse that for three days carnage was rampant. Mothers were tortured before the eyes of their children, and babes were remembered before their frantic mothers. Hundreds of Jews lost their lives."

"And the Ginsburgs?" asked Miss Dorothy breathlessly.

"Four tombstones in the Jewish cemetery of K— mark their graves."

Miss Dorothy's eyes glistened. Suddenly the band struck up the familiar strain, "Every Nation Has a Home But the Jew."—Israel B. Brodie, in Jewish Comment.

COHN, WALTER J.—IN PURSUANCE OF AN order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Walter J. Cohn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business at the office of Kantrowitz and Esberg, No. 320 Broadway, in the City of New York, Borough of Manhattan, on or before the 28th day of June, 1908 next.

Dated New York, the 14th day of December, 1905.
KANTROWITZ AND ESBERG, Attorneys for Executor, 320 Broadway, New York City, Borough of Manhattan.

STETTHEIMER, MAX J.—IN PURSUANCE OF an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max J. Stettheimer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Jellinek & Stern, No. 35 Nassau Street, in the City of New York, on or before the 18th day of July next.

Dated New York, the 2d day of January, 1906
EUGENE SONDHEIM, SAMUEL BISHMAN, ALFRED R. WOLFF, Executors.
LEOPOLD SONDHEIM, Esq., Attorney to Executors, 25 Nassau Street, New York City.

COHN, JULIA.—IN PURSUANCE OF AN ORDER of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julia Cohn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Jellinek & Stern, at No. 15 William Street, in the City of New York, on or before the 7th day of September next. Dated New York, the 26th day of February, 1906.
RACHEL BAER, Executrix.
JELLENIK & STERN, Attorneys for Executrix, No. 15 William Street, Borough of Manhattan, New York City.

RABENSTEIN, FREDERICKA.—IN PURSUANCE of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fredericka Rabenstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Far Rockaway, in the City of New York, on or before the 15th day of September next. Dated New York, the 17th day of February, 1906.
ELIZABETH WIESEBROCK, Executrix.
WILLIAM WILLETT, JR., Attorney for Executrix, Bank Building, Far Rockaway, L. I., N. Y.

KAUFMANN, MAX G.—IN PURSUANCE OF an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max G. Kaufmann, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Samuel W. Weiss, Nos. 45 and 47 Wall Street, Borough of Manhattan in the City of New York, on or before the 15th day of September next. Dated New York, the 26th day of February, 1906.
ALPHONSE G. KAUFMANN, GUSTAV BUNZL, Executors of the last will and testament of Max G. Kaufmann, deceased.
SAMUEL W. WEISS, Attorney for Executors, Nos. 45 and 47 Wall Street, Borough of Manhattan, New York City, N. Y.

BERTSCH, HENRY.—IN PURSUANCE OF AN order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Bertsch, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Weil Wolf & Kramer, No. 68 William Street, in the City of New York, on or before the 10th day of September next. Dated New York, the 21st day of February, 1906.
ANNIE BERTSCH, BENJAMIN STEARNS, Executors.
WEIL WOLF & KRAMER, Attorneys for Executors, 68 William Street, Manhattan, New York City.

MANOWITZ, MORRIS.—IN PURSUANCE OF an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Manowitz, late of the County of New York, deceased, to present the same with vouchers thereof, at their place of transacting business at the office of Untermyer, Stine & Stiefel, No. 111 Broadway, Borough of Manhattan, City of New York, on or before the sixth day of September next. Dated New York, the first day of March, 1906.
SOLLOMON MANOWITZ, ABRAHAM MANOWITZ, ALBERT MANOWITZ, Executors; JENNY MANOWITZ, Executrix.
UNTERMYER, STINE & STIEFEL, Attorneys for Executors, 111 Broadway, Borough of Manhattan, New York City.

RUNGE, AUGUST F.—IN PURSUANCE OF AN order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against August F. Runge, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Adolph Bloch, No. 99 Nassau Street, in the City of New York, on or before the 30th day of August next. Dated New York, the 5th day of February, 1906.
SOPHIE MARIA RUNGE, Administratrix.
ADOLPH BLOCH, Attorney for Administratrix, 99 Nassau Street, Manhattan, New York City.

THE CITY OF NEW YORK, DEPARTMENT OF TAXES AND ASSESSMENTS, MAIN OFFICE, BOROUGH OF MANHATTAN, NO. 230 BROADWAY, STEWART BUILDING, JANUARY 8TH, 1906.

NOTICE IS HEREBY GIVEN, as required by the Greater New York Charter, that the books called "The Annual Report of the Assessed Valuation of Real and Personal Estate of the Boroughs of Manhattan, The Bronx, Brooklyn, Queens and Richmond, comprising the City of New York," will be opened for examination and correction on the second Monday of January, and will remain open until the

FIRST DAY OF APRIL, 1906. During the time that the books are open to public inspection application may be made by any person or corporation claiming to be aggrieved by the assessed valuation of real or personal estate to have the same corrected.

In the Borough of Manhattan, at the Main Office of the Department of Taxes and Assessments, No. 230 Broadway.

In the Borough of The Bronx, at the office of the Department Municipal Building, One Hundred and Seventy-seventh Street and Third Avenue.

In the Borough of Brooklyn, at the office of the Department Municipal Building, Stapleton.

In the Borough of Queens, at the office of the Department, Hackett Building, Jackson Avenue and Fifth Street, Long Island City.

In the Borough of Richmond, at the office of the Department, Masonic Building, Stapleton.

Corporations in all the Boroughs must make application only at the main office in the Borough of Manhattan.

Applications in relation to the assessed valuation of personal estate must be made by the person assessed at the office of the Department in the Borough where such person resides, and in the case of a non-resident carrying on business in the City of New York, at the office of the Department of the Borough where such place of business is located, between the hours of 10 A. M. and 3 P. M. except on Saturday, when all applications must be made between 10 A. M. and 12 noon.

FRANK A. O'DONNELL, President;
JOHN J. BRADY, FRANK RAYMOND, JAMES H. TULLY, W. MULLEN, CHAS. PUTZEL, MARSH STRASSBOURGER, Commissioners of Taxes and Assessments.

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