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Progress and Retrogression.

A Review of 5667.

BY I. L. BRIL

ANOTHER Jewish year has come to an end, and practically the same story has to be told. Like 5665, a massacre ushered in 5666, and a carnage of Jewish men, women and children has accompanied it into the dim past.

The question the reviewer has to ask himself is: "What shall I write? What can I write?"

Has there been progress? Yes, of a kind. New synagogues have been built, new schools opened, new Talmud Torahs called into existence, and hospitals, asylums and homes dedicated. In some countries Jews have prospered materially, but taken all in all, Jewish conditions must arouse the deepest concern and cause us much sadness and anxiety.

We beseech God to bestow upon us a good, prosperous and happy year, and hope that the Almighty in His infinite mercy will grant our prayer. But what have we done in the past and what will we do in the future to bring about an improvement in the situation of the Jews all the world over?

The world was given us and we are responsible for its well being. And what a muddle we have made of the Jewish world. Makeshift has been our policy, and we have always refused to look ahead. We have contented ourselves with emigration and immigration, and have not gone to the root of the trouble.

A Jew honored here and a Jew elevated there, and we delude ourselves that salvation is at hand. Jewish brains, Jewish money, Jewish industry and Jewish energy have been well made use of, and Jewish blood has flown for others—but what service have they rendered to the Jewish people?

Russia with her hundreds of massacres, England, her Alien Bill, German and Austrian Anti-Semitism, Moroccan misery, Galician poverty, and efforts to stir up animosity against the Jew nearer home. This is almost the sum total of Jewish existence during 5666.

A sad story, a harrowing tale, and no one can tell when the martyrdom of Israel will end.

Are we Jews really so impotent? Can we do naught to stem the tide which threatens to engulf us?

There is but one answer: "Jewish Unity can save us from destruction."

We are told that the Jewish people has weathered many a storm and this time, too, the Jewish ship will outride the stormy waves.

Provident as individuals, as a peo-

ple we are the most shiftless. We boast of great statesmen, generals, financiers, state and city officials, yet there are none who would direct their efforts specially for their people.

To what are we looking forward? The Shofar rings out loudly, the

dom of Israel must find a solution.

The youth and maidens in our midst are awakening. Their faith is being strengthened, and their determination to cut the Gordian knot is growing stronger every day.

Notwithstanding misery, oppression and persecution, Jewish heads are held higher, Jewish hearts beat stronger, and the blood courses more swiftly through the arteries.

Faith, union and peace can work

Teke'oh, Shevorim, Teke'oh.

A New Year's Reflection.

BY ALBERT LUCAS.

RETROSPECT or forecast—history or prophecy, what shall I write to be read this New Year's day? To set down again, the things that have raised their teacup-tempests during the past year, does not accord with my humor.

has too long passed as the be-all-and-the-end-all of Israel.

This "lethargy, this apoplexy, deaf, sleepy, insensible" to manhood's rights and our own proper pride of race and inheritance must be shaken off. The fire of Israel's faith must be rekindled, and though the earth gape to swallow the timid and the wilful blind, once more must our nation dare, and daring live!

What has been the harvest we have reaped, for all our cringing? What has been the glory we have won, for all our servility? What honor has been our portion, for all our apostasy? To bear the burden of the world's contumely; to feel the blows of the world's ignorance; to reek in blood and shame; to die!!

Enough, let us awake! This is the Day of Reckoning. Let us take account of what we are and what we have been.

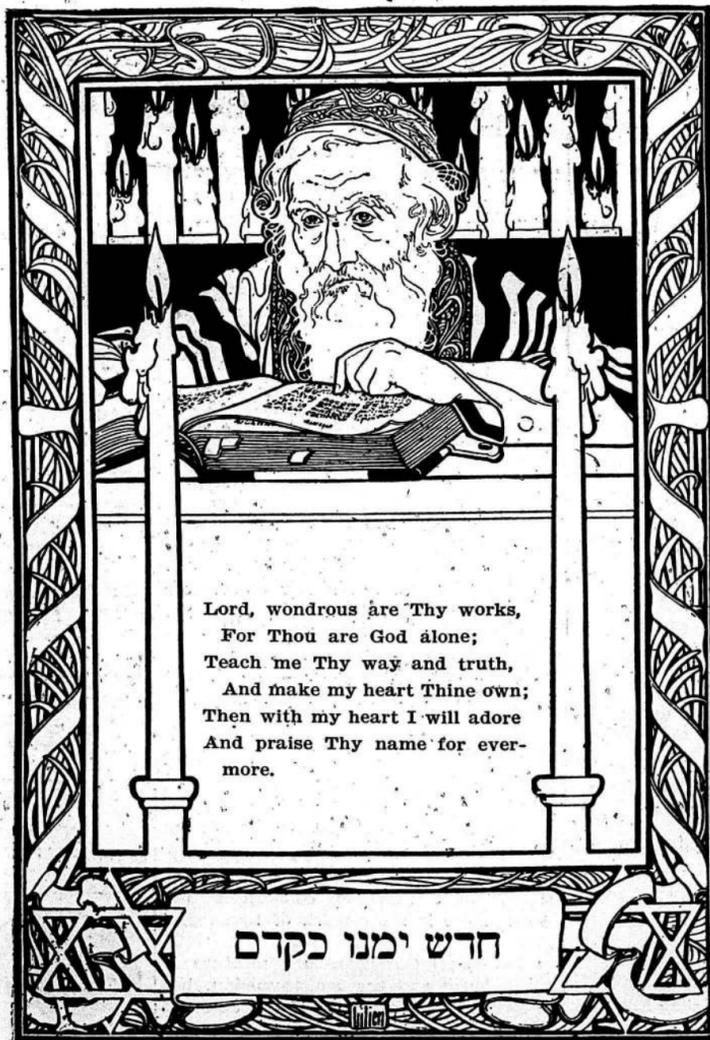
There crossed my path, the other day, a piece of paper, soiled, crumpled, bearing scars of tears and blood and fire. I fancied that I saw in this scrap of the great city's waste, a picture of our nation. It had been so fair, so spotless and on it had been impressed for all its life, a message—which even now I could read. Wind tossed, and derelict, it was wafted hither and thither. And yet, if one would but stop, as I did, to read again its message, he could easily decipher words to inspire a poet, to enthral a sage, to arm a warrior. Oh, for a David, an Isaiah, an Ezra and a Maccabee now!

Let us go among the swarms of our people. No hive is so busy, no bee so tireless, to cull from the cold heart of a barren verdure, a winter's store. To what end is all this striving? What reck's the world for all this buzzing? To mask its hate, to shun the worker, and to enchain the laborer within a ghetto, walled with a chimera of bigotry and lies. Within and without enemies beyond numbering—within, foes of our own raising, and from without, besetting us like the forlorn ones of a beleaguered citadel. Why, oh why? Because we are Jews—God's chosen people.

It seems to me that our sorrows and the cure of them, lie in these lines:—

"Give love, and love to your heart will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

"For life is the mirror of king and slave,
'Tis just what you are and do;
Then give to the world the best you have,
And the best will come back to you."



Lord, wondrous are Thy works,
For Thou are God alone;
Teach me Thy way and truth,
And make my heart Thine own;
Then with my heart I will adore
And praise Thy name for ever-
more.

חדש ימנו כקדם

veille is sounded, but we are deaf. What of 5667? Year succeeds year, and shall each milestone but continue to record sorrow and misery?

The heart is faint, the eyes are dim with tears, and we cry out in anguish: "מה יבא עזרי? Whence cometh my help?" Still, there is no need to give up hope. A policy of despair will not mend matters. The collective wis-

wonders, and Israel is not altogether widowed yet.

True, the old year closed as it began with tears, but the clouds will pass away and the sun will shine once more brightly upon Israel's millions.

"Courage for 5667!" should be our motto. A stout heart and a resolve not to allow ourselves to be swallowed up by the maelstrom of hate will help to make "חיים" a year of happiness after all.

To repine is folly and to waste the precious "now," with violent grief that only mourns, but seeks no shield from future harm, "these are cold ways, that seem like prudent helps, and are very poisonous where the disease is violent."

To suffer has long been the badge of all our race. To prate of peace, peace, when peace only spells death

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Glance back through our wondrous history. Plague followed halting faith; captivity and dispersion followed internecine hate; aversion and contempt follows our own disloyalty. What is the answer to our neighbor's proper query;—What does it mean to be a Jew? Shall we answer, that we are weary of our mission? That the spread of God's Law, by us throughout the world, has made us the only doubters? That each year sees our return to the camp for the muster-roll, more and more a matter of habit, or of complacent consent "to oblige father. He's old fashioned you know."

A Jew without Judaism, is as logical, as a planet without an orbit. A meteor he may be, but his end is oblivion. And this, it seems to me, is the cause of most, if not of all of our present disquiet. Russia quivering in the throes of an economic as well as a social earthquake; Germany and France alike unsteady through political and religious unrest; England and America rocking, see-sawing between the admitted "rights of man" and the inherited taint of medieval fanaticism. Amongst them all the deathless Jew; shrinkingly, proudly, timidly, heroically, still bears aloft his oriflame.

ה' הוא האלהים עור איך
The Eternal he is God, there is none else.

Heedless of the renegades or the weak hearted, scorning to repeat the story of the skulking Marrano or the Chasid, we of to-day can, if we would but dare, open the window of the morrow, to the flood of the sunshine of a brighter and a more glorious day.



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What was the message that the divine finger graven upon the deathless heart of the nation, he chose for his own? A code of living that has raised man from the savage and the brute, giving him a glimpse of heaven—simple, pure life, as man made in the image of G-d. Our Law, our Book has done this, even though we have been torn and rent, and distraught and harried by the nations. They saw the golden message we carried in our hearts, and hated us but the more for our care of it. But—

"I hold it truth, with him who sings,
To one clear harp set in divers tones,
That men can rise on stepping-stones
Of their dead selves to nobler things."

This it seems to me, is the true message of this New Year. To gather together the remnant of Israel. Those who see the mockery of a life flaunting unbelief all the year, to contrast with one day of wild canting, repining, but lacking true repentance. To gather those faithful ones to a centre, and from that rendezvous, to send them out throughout the high ways, and byways, to teach and to preach *Israel redivivus!* Israel awakened!

Then must the attacks upon our homes and our children cease. When that reproach is rolled back from off our people, that we are indifferent to our holy mission, recreant to our sacred trust, careless of our priceless heritage, and that, therefore, our children are danger zones, spreading unbelief and infidelity.

Repeat the awful words,
ונתנה חוקה קרשם היום
"We will express the mighty holiness of this day," with more understanding of their import to us, than to be mere vehicles for the cultured tones of a hireling voice.

Hearken to the Shofar strains, "Teke'oh, Shevorim; Teke'oh," and let their warning voices inspire us to bring the deeds of our past, before the tribunal of our conscience, bespeaking the unfailing mercy of a righteous God.

And putting aside the mad tumble for earth's baubles, that breed only jealousy and have the taste of dead-sea fruit after all, strive after a higher and a nobler life. Israel awake!

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Grand Master M. Samuel Stern, accompanied by Brothers Mort. J. Lichtenberg, A. Hafer and Dan Krause, visited King David Lodge on Wednesday evening last and were welcomed by a goodly number of brethren as well as thirty young men and twenty young women, members of King David Lodge Adjunct. An enjoyable evening was the result. Brother Harry Hechinger, District Deputy, was also present. From present indications Brother Hechinger will represent his lodge at Atlantic City in 1907.

Last Sunday morning was in the nature of a reunion at headquarters, where a majority of the war horses assembled and swapped yarns and fishing stories, and recited their various doings during the vacation period. Of course, most of the stories had to be taken cum grano salis, for if all were to be believed enough fish were caught to supply the "Gefuelle" fish market for an entire season.

Informally the building project was discussed and it is now only a question of a very short period when this talk will have assumed a material aspect, for the building is not alone a necessity but a certainty. We would suggest the advisability of having a competent architect to draw a set of plans and exhibit them at headquarters, where they can be viewed by the members of the order.

Rappaport Lodge No. 35, of Philadelphia, Pa., will celebrate its thirty-fifth anniversary on October 11. The Grand Master, accompanied by the members of the Executive Committee, will be guests.

Sebulon Lodge No. 8 will hold its annual entertainment and ball at the Harlem Casino, October 14.

"John Oliver Hobbes" and the Jews.

In the late Mrs. Cragie's last novel, "The Dream and the Business," published last week, but a few days after her tragic death, is a remark which may be commended to the careful attention of those who preach Christianity to the Jews. Sophy Firmalden, the daughter of a Nonconformist minister, is speaking:

"Christians always try to make everybody else as unhappy as they are themselves. * * * Why should a contented Buddhist or a sensible Mohammedan or a comfortable Jew be converted to Christianity?"

Other characters also make interesting and piquant remarks concerning the Jews. Here is the remark of Lessard, a musician:

"The usual Christian is a mixture of the Hebrew and the Mohammedan, but he has neither the sense of the Jew nor the consistency of the Turk."

Then Lady Malesford, a Roman Catholic, writing to Mr. Firmalden, says: "I suppose he (Lessard) is a Pagan without Pagan piety and Pagan religious obligations, just as you say that Nonconformists are Jews without Rabinism and without the Synagogue."

When some people cast their bread on the water they tie a stone to it.

If a man tells all he knows he is apt to believe all he hears.

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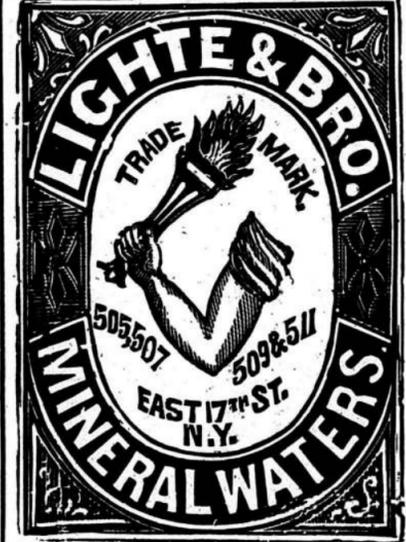
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ELLUL AND SELICHOH.

BY EDWIN COLLINS.

With the new moon of the present month began a period of forty days, which, for many centuries, if not, as tradition tells us, from the time when Moses, after a second forty days on Mount Sinai, descended with the two Tables of Stone, has been regarded in Israel as one of special favor and mercy before God, for those who turn from sin.

Two ideas, apparently contradictory, but easily reconciled both in serious philosophic thought, and by the fanciful poetry of the Midrash, are closely associated with the beliefs and observances proper to these forty days. Man ought to be prepared at any moment to render an account of his life, every day he is in urgent need of reconciliation with his Maker, and there is no day or hour in the whole year when God is not ready to receive and freely pardon all the truly penitent. For "the gates of repentance are always open." Yet, on the other hand, the utmost importance is attached to seeking God "when He may be found," and offering our prayer "in an acceptable time."

The two ideas of prayer and penitence that underlie these statements and, in numerous passages, in the Bible and Rabbinic writings, find, of course, their philosophic reconciliation, so far as the individual is concerned, in the fact that, on the human and subjective side, fixed times are required, since for the individual they supply definite turning points and occasions for repentance, while, by reason of their appointment and the association of ideas, they help to produce that depth of emotion and sincerity in prayer and penitence which are the indispensable conditions of acceptance. For the nation and for all aggregates of men who pray in common a fixed and appointed time is, of course, necessary.

The blowing of the Shofar on the first day of Ellul as a call to preparation for the ten days of penitence, which are, in

turn, a preparation for the great Day of Atonement, is quite in accord with the spirit of the prophetic admonition contained in the Book of Joel.

But the characteristic feature of our services, during the whole of this period among the Sephardim, and during its final weeks in the Ashkenazic synagogues, is the reading of Selichoth. These "supplications for forgiveness" are well worthy of closer and more reverent attention than they receive from those members of the community who lay claim to culture and enlightenment. For they are not only, for the most part, exquisitely beautiful in form and poetic in the best sense of the word, but they may also be justly counted among the finest expressions of prayer and of the spirit of universal religion to be found in any liturgy.

The Selichoth are not, by any means, universalist in letter or in spirit. They are the sincere personal and national complainings and the pleadings of individuals, of a nation and of local aggregates, who, like the Psalmists of old, believe in outspoken and unconventional confidences uttered to their Father who is in Heaven, wrung from the agony of "those that are crushed and enslaved beneath the power of every people" (see Selichoth for second day). Some of these liturgic poems express ideas which those who dwell at ease and in luxurious forgetfulness of their less happy brethren in past and present environments of persecution may not find quite congenial. But this very sincerity, this

very fearlessness in the expression of thoughts and feelings, not meant for shop-window presentments of Judaism, found in single Selichoth, recited on special days, and in their multiform expression of all aspects of Jewish devotion, brings out into stronger relief the nature of the constant elements in all the propitiatory services for the whole forty days intervening between the first Shofar blast on Rosh Chodesh Ellul and the final one at the end of Yom Kippur. These constant elements are entirely universalist and appeal to God as the God of all the earth; the merciful, loving Father of "all flesh," and embody, in poetic and beautiful language, based upon and skilfully quoted from the Bible, the highest aspirations of all who would make their peace with God by forsaking ways of sin and humbly asking forgiveness, help and mercy. One is reminded of the Midrash that explains Moses having broken the Tables of the Covenant by a parable likening Israel to a King's bride, whose friends destroy her marriage contract, when her fair fame is aspersed, so that she may be judged as a single woman, and not one whom noblesse and sacred marriage ties oblige to exceptional virtue. Thus, Israel, in pleading for forgiveness, would seem to drop their special claims and base their plea on the universal love of the Father of all mankind, rather than risk having to be judged by the higher standard of those most near to God.

בקרובי אקדש מדקדק כחוש השערה

Various objections have been raised by the matter-of-fact who cannot read between the lines of poetic thought against this or that Selichah. I have even heard it objected that the passionate and beautiful devotional poem,

מכניסי רהמים

is "a prayer to angels," and ought to find no place in the monotheistic worship of Israel. Of course, it is nothing of the kind; it is a soul's outcry, couched in poetic and musical language that eludes the cold process of translation.

Perhaps the following free, and very expanded, paraphrase may give some idea of what is suggested by: "Bring-ers-in of mercy, cause ye our mercy to enter before the Lord of Mercies":

Whatever powers may be
In earth or heaven or soul,
Ye messengers of fire,
Of Spirit or of air,
Beloved fellow worshippers,

Or mine own words of prayer
Or sighs of pain or deeds of good and love;
Whate'er may be His messengers that bring
The prayers for mercy up to mercy's king,
Bear Him the cries for mercy that we fling
From off our souls into unechoing space.

It is too absurd to imagine that the poet thought there was a special band of angels,

מלאכים ממ

who carried tears, others who "caused prayers to be heard," etc., and that he composed a prayer to these as intermediaries between God and man. For, as I have said, the keynote of the whole service is struck in the opening words: "Oh, Thou who hearest prayer, right up to Thy very presence [this is a literal translation of *לפניך* which ought not to be rendered as if it were merely *לפני*] all flesh shall come. All human kind shall come and bow in humble worship before Thee, O Lord Eternal. They shall come, they shall bow down, and they shall honor thy name, saying: 'Come, let us humbly worship, let us bend the knee before the Eternal, our Maker.'"

God hears prayer, not only the prayers of Israel, but the prayers of all flesh, if they will only approach Him in truth and sincere humility—in prayer they can come right up to Him. They need no mediator, for He is their Maker, whose motive force in all His universe is mercy.

מנהג העולם כמדת הרחמים

whose very being is all goodness and whose will alone decides who shall have grace and mercy.

Jewish Officers in the French Army.

Some Jewish newspapers published in Germany, writes the Paris correspondent of the London Jewish Chronicle, recently printed statistics of Jewish officers in the French army which contain many inaccuracies. It is not my intention to correct them in detail. I will only deal with those errors which concern Jewish generals. In these statistics Generals Heimbürger, Feldmann and Liebermann are mentioned as Jews or the offspring of Jews. Not one of these generals is a Jew, and the last alone appears to be of Jewish origin. The Liebermanns were originally a Jewish family from Alsace, and the most curious example of conversion in the family was that of two brothers, one of whom was Grand Rabbi of Nancy, while the other became a Catholic missionary. It is possible that General Liebermann may have been born of Jewish parents, but I cannot speak definitely on this point. If the statistics err in mentioning

three generals who are not Jews, they err, on the other hand, in omission in ignoring generals who undoubtedly are or were (at their death) of the Jewish faith. Of those who are dead or on the retired list, I need but mention Generals See, Hinstin, Abraham, Levi-Alvares and Brisac; former chief army doctors who hold the rank of general, namely, General Aron (son of the Grand Rabbi of Strassburg) and General Vidal, ex-chief army doctor in Algeria, and Intendant General Lemant, who lives in retirement in Paris. All three exercised their functions until a few years ago. But in addition to these there are four Jewish generals in France: General Naquet-Laroque, who holds the rank of commandant of an army corps, is president of the Technical Committee of the Artillery, Permanent Inspector of Coast Armament and President of the Committee for Gunpowder and Saltpetre; General Valabregue, Commandant-in-Chief of the Superior School of War, an officer of the highest merit, whose promotion was long retarded because he was orderly to General Boulanger and to whom justice was done by General Andre when the latter, as Minister of War, appointed the then Colonel Valabregue as his principal secretary; General Francfort, who commands an artillery brigade, and General Auscher, Engineer-in-Chief and Director of the Superior School of Maritime Engineering.

The statistics also ignore among colonels Jewish officers who are highly appreciated, such as Colonel Heymann and two who command regiments in Paris (Colonels Denny and Heumann). There are also artillery colonels, one of whom, Colonel Mayer Samuel, commands the regiment in which Major Dreyfus now serves, and the other Colonel Samuel Mayer, who commands the artillery in the Department of Algiers.

While the proper study of mankind is man, there is more fun in studying woman, yet the longer man studies her the less he knows.

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THE TERRIBLE MASSACRE IN SIEDLCE.

FURTHER FACTS THAT MASSACRE WAS PLANNED—MURDERERS DESTROY EVIDENCE—ANGLO-JEWISH LEADERS CALL UPON ENGLAND TO ACT.

The latest dispatches from Russia regarding the Siedlce massacre contain absolute evidence that the attack upon the Jews was not only more terrible than any previous outrage, but that it was organized by the authorities and that those responsible for the massacre are making efforts to remove the evidence against them. A cablegram from London, dated Sept. 17, says:

LONDON, Sept. 17.—The following private telegram from St. Petersburg under to-day's date has been communicated to the Times for publication:

"The most serious piece of news has just reached here from Siedlce. During the pogrom more than 200 persons were arrested at random by the riotous garrison. Under the new terrorist system established by the government these persons will be tried by field courts-martial, which dispense with all judicial safeguards and require judgment and execution within forty-eight hours.

"The courts will be composed of officers who participated in the pogrom and to whom an opportunity will thus be afforded of disposing of some of the most damning evidence against themselves and the authorities above them.

"So far no Revolutionists have been discovered at Siedlce, and it is at any rate certain that a large majority of the prisoners whose lives are now in jeopardy are absolutely innocent of any crime. We appeal to the public opinion of the civilized West to denounce this judicial pogrom."

The foregoing telegram having been brought to the attention of the London Committee of Jewish Deputies of the British Isles, the committee has sent the following letter to the Times:

"As representatives of the Jews of the United Kingdom we protest against the threatened further slaughter of our hapless co-religionists in Poland. We protest that it is contrary to the laws of justice which obtain throughout the civilized world that those who have committed terrible outrages upon the Jews of Siedlce should sit in judgment upon the persons whom they, to shield themselves, have summarily arrested. We plead with sorrowing hearts that such persons may be allowed to have a fair trial.

"From a telegram it is evident that 200 souls have been arrested at hazard, and their fate at the hands of their military judges is a foregone conclusion. We trust that the voice of this civilized country will prevent this terrible crime."

The letter is signed by David L. Alexander, president of the Jewish Board of Deputies; Claude G. Montefiore, president of the Anglo-Jewish Association, and Leopold de Rothschild, vice-president of both bodies.

Appeals to Premier Stolypin.

Dr. Paul Nathan, of the German Hilfsverein, Berlin, has notified the London Jewish community that he has appealed to Premier Stolypin, and that the latter has promised St. Petersburg Jews that he would do everything in his power to stop the shedding of Jewish blood.

"Put not your trust in promises," it is well to remember.

Fears at Warsaw.

LONDON, Saturday.—In a dispatch from Vienna to the Daily Chronicle it is stated that an anti-Hebrew outbreak is likely to occur at Warsaw in the next few days. Fugitives, the dispatch says, have called on Herr Daszynski, a member of the Austrian Reichsrath, requesting him to inform the European press that a massacre of Hebrews is preparing for the Hebrew New Year, Sept. 20.

The Attempt Upon Witte?

On Saturday the report was circulated that a Russian Jew by the name of Rosenberg had attempted to kill Count Witte, who is staying at Soden, a health resort in the Tannus Mountains, Germany.

The former Premier subsequently flatly denied the news item.

Young Women's Hebrew Association.

Registration is still going on for classes in stenography and typewriting, book-keeping, arithmetic, English, correspondence and spelling, English literature, English for foreigners, German, French, cooking (according to the Dietary Laws), embroidery, millinery, Bible study and the law of Moses, Hebrew, both elementary and advanced, elocution, piano and violin and first aid to the injured. There are both day and evening sessions in these classes.

Special classes in gymnastics are being arranged for women and children. The school children's classes will be in session from 4 to 6 p. m. daily. Morning classes will be arranged for women. Showers and lockers are free.

The new dormitories which will open about Oct. 15, are for self-respecting Jewish women. Applications are now being filed for accommodations in the dormitories. For full particulars for both classes and dormitories apply at the new building, 1578-82 Lexington avenue. The office and information bureau are open from 9 a. m. to 10 p. m. daily.

The employment bureau is most actively engaged in supplying stenographers, bookkeepers, salesladies, cashiers, nurses, office assistants. This bureau is free to both employer and employee. Telephone No. 2362-79.

Interesting Discoveries Made at Gezer, in Palestine.

Excavations on the site of the ancient city of Gezer, mentioned in early sacred and profane history, carried on by members of the Palestine Exploration Fund for the last three years, have developed numerous "finds," according to advices from Jerusalem.

Eight cities have been found, superimposed upon each other, on the site of the old defense of the western road to Jerusalem from the mountains of Judah. The culture, history, religion and customs from as far back as 3,500 B. C. have been revealed by architecture, jugs, weapons and masonry.

The "finds" show that the earliest inhabitants lived in caves and made all their weapons and instruments of flint. In the middle period bronze was apparently the only metal known, while at a time roughly synchronous with the coming of Israel, iron appears and gradually replaces bronze.

Cavaliere Leone Vita Lattes, honorary president of the Jewish community of Naples, Italy, died suddenly on August 25. Born at Saluzzo, on February 19, 1820, he settled at Naples in 1861, and with other Jews then residing there he was instrumental in founding the Jewish community. The Lattes family enjoys general esteem at Naples and has given considerable stimulus to the book trade.

A PRAYER FOR ISRAEL.

קומה עזרתה לנו ופרנו למען הסדף
Psalm XLIV.

Lord God of Hosts, Thy will be done!
Thine ancient people bow the head;
Our strength lies in Thy promises,
Though mourning be our daily bread!
We heard the tale our fathers told
Of work Thou didst in time gone by;
We heard the tale, and hearing, hold
That Thou wilt hearken to our cry!
Awake; why sleepest Thou, O Lord?
Thy chosen ones await Thy Word!

Though Thou hast cast Thy people forth,
And put Thy chosen ones to shame,
Yet all day long we tell Thy worth
And evermore will praise Thy name;
Though Thou hast given us like sheep,
And to our groans Thine ear is deaf—
Thy covenant yet we will keep,
Through Siedlce and Kishineff!
Why hidest Thou Thy face, O Lord!
Thy children flee before the sword!

Though Thou hast scattered us like leaves
Before the autumn's windy gust—
Though Thou hast covered us with scorn
And bowed our souls into the dust—
Yet we have not forgotten Thee,
Nor have we stepped from out Thy way;
Thou knowest, Lord—Thine eye can see—
Thou knowest who Thy Word obey.
Arise, O Lord! Our help, awake!
Redeem us for Thy mercies' sake.
Amen.

—Louis Cass Evans, in the New York Sun.

Kishineff Orphans in Palestine.

After the pogrom in Kishineff, M. M. Ussishkin, the well-known Zionist leader, conceived the scheme of sending the children who had become orphans by the massacre to Palestine, and so turn the disaster into a beneficial act for the Jewish cause. M. Israel Belkind, a teacher in Palestine, who had been propagating the idea of a Jewish farm school there, as a kind of nationalist counterpart to the agricultural school of the Alliance Israelite Universelle, took up M. Ussishkin's proposal and proceeded to Kishineff for the purpose. Meanwhile there was a brisk collection of money for the intended orphanage, and a batch of children affected by the pogrom left for Palestine under the care of M. Belkind. It was intended to procure a tract of land in which the school was to be erected, and the children were to be brought for their future calling of agriculturists. That project was not fully realized, and, for one reason or another the little colony could not find a permanent home. The children were first settled for three months at Rishon-Le-Zion; thence they left for Shweya, near the colony of Zichron Jacob, where they remained for over two years. But even there there was no possibility of carrying out the programme to the full, as the necessary land was not yet available. Nine of the oldest boys have already gone out to work on the Jewish farms of Sedjera, but a plot of ground has now been acquired at Beth-Arif, near Lydda, on which the school buildings are to be erected. Near it is an oil factory established by M. Wilbuschowitz, who is well known as one of the members of the Zionist East Africa Exploration Commission. The buildings of the farm orphanage are nearing completion, and besides a thorough agricultural and horticultural training the pupils are also to receive instruction in technical work, and a smithy and carpentry workshop will be added to the place. This orphanage may receive an unexpected and large extension by the proposition of the Russian members of the Zionist Actions Committee to allocate 100,000 francs from the Zionist Russian Relief Fund for the purpose of establishing a Jewish orphanage in Palestine for the victims of the recent massacres. It is intended by this act of benevolence also to further the cause of Jewish colonization in the Holy Land.

According to the Liberte, the French Minister of War contradicts the report that Major Dreyfus will ask to be placed on half pay at the expiration of his leave.

A ROMAN CATHOLIC PRIEST'S ENDORSEMENT.

SO-CALLED "UPLIFTING" CHRISTIAN INSTITUTION A MENACE.

We print the following letter from Father Curry, whose address condemning the proselytizing effort of the missionaries in his district appeared in a recent issue of THE HEBREW STANDARD.

Father Curry protested against the mission of the I—F—, the kindergarten maintained by the Board of Education outside of the public school buildings, and characterized them all as efforts to convert Roman Catholic and Jewish children to Protestantism.

FATHER CURRY'S LETTER.

St. James' Rectory, 23 Oliver Street, New York City, Aug. 24th, 1906.

Mr. Isidore Hershfield,

Care of Jewish Centres Association:

Dear Sir—Your copy of the reprints of letters of Mr. Albert Lucas received, for which kindly accept my thanks. I need not tell you that I am in perfect accord with the gentleman. Yesterday I received a letter from John J. Bealin, of the Department of Labor of the State of New York. The letter is in commendation of my protest against the missionaries. I beg to copy a portion of it for you: "It is my opinion that the so-called university and college extensions are simply proselytizing institutions in disguise. The work of such institutions among the Jews is, I am satisfied, very detrimental to that race. The first thing it does is to make the children of the Jews somewhat ashamed of their parents and homes, and causes them to disregard and finally renounce their religion and leads them to apostasy and anarchy." That's the view of an unprejudiced outsider, and I fear that it is but too true, and that it is time to be up and doing for your children's sake.

I am, dear Mr. Hershfield,

Yours very sincerely,

JAMES B. CURRY,

Pastor St. James' R. C. Church.

In view of the convincing indorsement, published by Father Curry's consent, there should be no excuse for any member of the Jewish community contributing any further funds to any Christian settlement, summer vacation school scheme or similar child-stealing agencies in any part of the city, but should send a liberal donation to and become a subscriber at once of the Jewish Centres Association, the treasurer of which is Mr. Harry Fischel, World Building, New York City.

WITH THE PREACHERS.

CONGREGATION ATARETH ISRAEL.—Rev. M. Krauskopf will preach the first day Rosh Hashonah on the topic: "A Year of Success Not Without Labor." Next Sabbath: "Eternal and Hereditary Truths."

EDUCATIONAL ALLIANCE.—This (Friday) evening Rev. H. Mashlansky on "The Parents and the Children."

CONG. ANSHAI EMETH.—First day, Rosh Hashonah: "Loss and Gain" (English). Second day, "God's Kingdom on Earth." Sabbath Shawah (German), "Israel's Future." Preacher the Rev. Dr. L. Zinsler.

TEMPLE EZ CHAIM.—Rosh Hashonah eve, Sept. 19, "The Lesson of the First Step of a New Year." Rosh Hashonah morning, Sept. 20, "A New Year Characterizes the Validity of Men." Sabbath Shuvo, Sept. 22, "Repent Ere It Is Too Late." Kol Nidre, Sept. 23, "Day of Atonement Typifies the Ages Men." Kippur day, Sept. 29, "Be Submissive Even Under the Lash." Neillah, Sept. 29, "The Age That Is Like a Closing Prayer." Preacher, Rev. Dr. A. Spiegel.

CONG. GATES OF HOPE.—Wednesday evening, "New Year's Greeting." Thursday, 10.30 a. m., "The Book of Life Amongst Hebrews, Greeks and Romans." Friday morning, 10.30 a. m., "How the Book of Life Is Written." Saturday, by special request of the officers of the congregation will be repeated: "The Bankruptcy of Reform Judaism." Preacher, the Rev. Dr. E. B. M. Brown.

Hebrew Technical Institute.

The fall term of the Hebrew Technical Institute was opened on Monday of last week with a large attendance. The desire of our youth to enter mechanical and industrial pursuits is indicated by the numbers who seek admission to this institute, where they may obtain instruction in the wood-working trades, machine work, instrument making, mechanical, architectural and free-hand drawing and design, carving and practical electricity. Besides the shop courses instruction is given in the subjects taught in the public schools.

Pupils over 13 years of age who have finished the 7B grade of the public school are eligible for admission.

A few more pupils can be accommodated in the junior class, and those who desire to enter the school should apply at once at the office of the principal, 36 Stuyvesant street.

BREVITIES.

The new hospital building of the Touro Infirmary, New Orleans, La., will be ready for occupancy January 1, 1907.

Mrs. Frances M. Norton, a club woman of Chicago, is planning the erection of model tenements in the Jewish district of that city.

Miss Helene Wintner, daughter of Rev. Dr. Leopold Wintner, has been engaged by Manager Harris to play this season in one of his companies the leading part in the very successful play, "The Lion and the Mouse."

The Marcuse Synagogue, which has existed in Berlin for a century, has frequently had to change its local. It has now acquired a large temple in the former synagogue of the Adass Jisrael Congregation in the Gipsstrasse, which has been thoroughly renovated.

While Dr. Rovinsky, of the Health Department, was examining the pupils attending Public School No. 32, at Monroe and Gouverneur streets, on Friday last, the mothers of the Jewish children stormed the school, as they believed that the youngsters were being operated upon. The principal was compelled to dismiss school.

Jewish Centres Association.

Since the opening of the public schools the kindergarten has been overcrowded. The principal of the public school at the corner of Houston street and Avenue A arranged to send as many kindergarten children as applied to her for admission to the Centre, as P. S. No. 77 has no kindergarten. The Centre has a daily attendance, of Jewish children exclusively, of over sixty children.

The sewing class is progressing splendidly. It is now taught by the Misses A. Davis and S. Edelman. Each child will be provided with a complete outfit of winter underwear, made by the children themselves, before the cold weather sets in.

Spanish and Portuguese Congregation.

Mr. David de Sola Pool, B. A., of London, England, will preach in the synagogue of the above next Sabbath during the morning service. Mr. Pool has had a successful scholastic career at Law's College, University College, London, Berlin University and Dr. Hildesheimer's Seminary and will enter the ministry at an early date.

BIRTH.

BRIL.—On Monday, Sept. 17, 1906, to the Rev. and Mrs. I. L. Bril, 307 First street, Hoboken, N. J., a son.

BAR MITZVAH.

Mr. and Mrs. Louis Reiter beg to announce the confirmation bar mitzvah of their son Isidor, Saturday, September 22, 1906. The reception Sunday, September 23, 1906, at 6 p. m., at Madison Hall, 1666 Madison avenue, New York.

ENGAGEMENTS.

ABRAHAM—PRICE.—Mr. A. H. Price, of 16 Morningside avenue, begs to announce the engagement of his daughter Tillie to Mr. Siegfried Abraham.

BIRNBAUM—EISLER.—Mr. and Mrs. Isaac Eisler, of 478 Central Park West, announce the engagement of their daughter Josephine to Mr. Arthur Birnbaum. Home Tuesday evenings in September.

CHUCK—PASTERNAK.—Mr. and Mrs. Bernard Pasternak, of 668 East 141st street, announce the betrothal of their daughter Bella to Mr. Raymond H. Chuck. Reception Sunday, Oct. 7, from 3 until 6 p. m., Hotel Savoy, Fifty-ninth street and Fifth avenue.

COHN—GRAF.—Mr. and Mrs. Joseph L. Graf, of 28 West Eighty-ninth street, announce the engagement of their daughter Gertrude to Mr. Otto Cohn. Reception Sunday, Sept. 30, from 3 to 6. No cards.

COHN—HOLLAND.—Mr. Samuel Cohn takes pleasure in announcing the engagement of his daughter Irene to Mr. Bernard von Holland, of Cologne, Germany. Reception at 252 West 128th street, Sunday, Sept. 30. No cards.

FOLGMAN—ABRAHAMS.—Mr. and Mrs. Bernhard Abrahams, of 19 East 125th street, announce the engagement of their daughter Florence to Nathan Folgman, of New York.

FRANK—LOEB.—Mr. and Mrs. Adolf Loeb announce the engagement of their daughter Edith to Mr. Edwin A. Frank. At home Sunday afternoon, Sept. 23, from 3 to 6, at 16 East Ninety-seventh street. No cards.

FRIEDMAN—SCHWARTZ.—Mrs. E. Schwartz, of 772 East 150th street, Bronx, announces the engagement of her daughter Mae to Mr. Michael Friedman, of New York city.

GOODMAN—DAVID.—Mr. and Mrs. Joseph Goodman beg to announce the engagement of their daughter Rose to Mr. Sol David.

GABRIEL—HECHT.—Mr. and Mrs. B. Baum announce the engagement of their

sister Mabel S. Hecht to Mr. Gustavus L. Gabriel. No cards.

GOETTER—LOWENSTEIN.—Belle Lowenstein, of Amsterdam, N. Y., to Adolph Goetter, of Schenectady, N. Y. No cards.

JOSEPH—BAER.—Mrs. Harriet Baer, 343 East Fiftieth street, announces the engagement of her daughter Blanche to Mr. Louis Joseph. Reception to be held on Sunday, Sept. 23, at the Herrstadt, 27 West 115th street, from 4 to 6 p. m. No cards.

KAISER—ZUNDER.—Mr. and Mrs. Joseph Kaiser, of 36 Pearl street, New Haven, Conn., announces the engagement of their daughter Miriam to Mr. Reginald E. Zunder, son of Mrs. Maler Zunder, of New Haven. At home Tuesday evening, Sept. 25, from 8 until 10 o'clock. No cards.

LEVIN—ATLAS.—Mrs. R. Atlas, 55 West 117th street, announces the engagement of her daughter Sara to Mr. George Levin, on Sunday, Sept. 30. Reception at the Herrstadt, 27 West 115th street, after 7.30 p. m. No cards.

MARKS—ROSENBERG.—Mr. and Mrs. M. Rosenberg, of Bath Beach, announce the engagement of their daughter Leah to Julius Marks, of Bensonhurst.

MUSCAT—GOODMAN.—Mr. and Mrs. I. Muscat, of Rochester, N. Y., beg to announce the engagement of their daughter Victoria to Mr. Abraham Goodman, of New York city.

MILLER—HERTZBERG.—Mrs. Carrie Miller, of 65 West Seventeenth street, announces the engagement of her daughter Fannie to Mr. Charles R. Hertzberg, of Little Falls, N. Y. At home Sunday, Sept. 23, from 3 to 6 p. m. No cards.

NEMROW—LOUIS.—Mr. and Mrs. A. Louis announce the engagement of their daughter Pearl to Mr. J. Nemrow. At home Sunday, Sept. 30, from 3 to 6, 445 Third street, Brooklyn.

ROM—MAINZER.—Mr. and Mrs. David Mainzer announce the engagement of their daughter Sadie to Mr. Berthold Rom. At home Sept. 23, after 7 p. m., 345 West Twenty-eighth street.

SINAY—WORMSER.—Mr. and Mrs. Otto D. Wormser, of 2788 Broadway, announce the engagement of their sister, Miss Emma Wormser to Mr. Leonce Sinay.

YONDORF—HIRSCH.—Mr. and Mrs. H. Hirsch announce the engagement of their daughter Laura to Mr. Meyer Yondorf. At home Sunday, Sept. 16, after 7 p. m., 522 East Eighth street, Flatbush. No cards.

The vineyards of the Brotherhood are seventy years old, being the oldest in America; their product is the finest wine grown in America, and the best oenological experts of Europe have pronounced them equal to any in the old country. To procure wine from these vineyards address Brotherhood Wine Co., Spring and Washington streets, New York City. Rhine wine type sauternes and sparkling Burgundy wines the finest product of the vineyard.

MARRIAGES

ELIAS—PHILLIPS.—Sept. 12, by the Rev. S. Greenfield, Herman R. Elias to Estelle Phillips.

ISRAELSON—BARUCH.—By Rev. Dr. Rudolph Grossman, at the Vienna, Tuesday evening, Sept. 11, Miss Lillye Baruch to Mr. Jacob Israelson.

KAUFMAN—SCHONMULLER.—By the Rev. Dr. M. Krauskopf, Albert Kaufman, of Owasso, Mich., to Miss Paula Schonmuller, Sept. 13.

MEERLOO—CAHN.—Tuesday, Sept. 11, at the residence of the bride's parents, 504 East Eighty-seventh street, by the Rev. Dr. Grossman, Henrietta Cahn to Leon S. Meerloo.

MICHAELS—BARDO.—Sunday, Sept. 9, Maurice Michaels, to Miss Celia Bardo, by Rev. Dr. Krauskopf, of Eighty-second Street Synagogue.

MORRIS—WEIL.—Louis Morris to Millie Weil, Sept. 9, by Rev. Dr. Isaac S. Moses.

SCHWARTZ—HELLMAN.—On Sunday, Sept. 9, by the Rev. Dr. Loewenthal, Bessie, daughter of Mrs. Henrietta Hellman, to Alex. Schwartz.

WILE—SONDHEIM.—At Sherry's, on Monday evening, Sept. 3, by the Rev. Dr. I. S. Moses, Eugene C. Wile to Rae daughter of Mr. and Mrs. Samuel Sondheim.

To those of our Harlem readers who appreciate delicious and pure confections we call their attention to the Paris, No. 58 East 125th st., at which establishment they will find fancy bonbons, wholesome chocolates and candies in endless assortment. Ice cream soda from pure fruit syrups is a specialty of the Paris.

OBITUARY.

Rabbi Elias Eppstein.

Rabbi Elias Eppstein, for many years the revered rabbi of the Congregation in Quincy, Ill., died at the home of his daughter, Mrs. Bessie Bloch, in Kansas City, last week.

Rabbi Eppstein left Quincy April 15, this year, to make his home with his daughter in Kansas City and free himself from the more active affairs of the synagogue. When he left Quincy the rabbi was not in good health but it was hoped that his well-earned rest would re-establish his health.

Rabbi Eppstein was born in Alsace-Lorraine—then of France—in 1831, and was therefore 75 years old. He was educated in Germany and became a rabbi when a very young man, and came to this country almost immediately after that event. He settled first in New York and was there twelve years. He has lived in many cities in this country. Milwaukee, Syracuse and Philadelphia were his home for a time. From Philadelphia he came to Quincy in 1890, where he remained for sixteen years. During that time he made warm friends of whosoever he met, and it is safe to say no minister in Quincy was more beloved than he.

CORRESPONDENCE.

Asks Aid.

Editor HEBREW STANDARD:

Isaac Ben David Hacohe asks aid from the Jews of this country for a far-off community. The following letter from Rev. Dr. Gaster sufficiently explains the situation:

London, July 20, 1906.

Isaac Ben David Hacohe and Simon Ben Isra have been sent by the Jewish community of Urmiyah, in the north of Persia, to lay their case before their brethren in Europe and to solicit their assistance, for the poverty is growing and the taxes imposed by the government are almost too heavy to bear. They are all very poor, no trade, no handicraft among them, the few rich have either died out or emigrated and the community finds itself in a very serious condition.

I warmly recommend them to the sympathy and kindness of heart of those who are willing to hear the cry from the remote corner of Asia Minor. They are also soliciting assistance for establishing a school in their midst, and I hereby certify, at their request, that I will endeavor to do all that lies in my power to further that object, which is of primary importance for the future welfare of the Jews of Urmiyah and the surrounding country.

They do not wish to accept any money, but ask that it be sent direct to Urmiyah, to Mirza, Abdlah Kahn or Sheikh Yaiya, or to Sheikh Rahamen. I sincerely trust that their mission may prove successful.

M. GASTER.

I know well that there are many calls upon the American Jewish community and that our Russian brethren alone tax our resources to the utmost. But perhaps some of our charitable coreligionists will respond to this appeal.

H. PEREIRA MENDES,
99 Central Park West, New York.

St. Louis to the Front.

Editor HEBREW STANDARD:

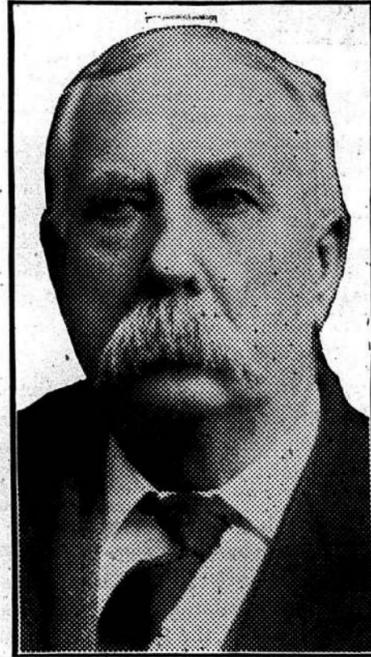
After a careful study of the possibilities of Palestine by the Palestine Commission, a beginning has already been made to convert the "Chalukah" Jew into an industrious and useful member of society.

The Bezalel Art and Industrial School opened its doors in Jerusalem in March of this year and received 500 more applicants than it has room for. This school takes its name from "Bezalel," the first Jewish architect, who was the planner of the Tabernacle in the Desert.

It is intended to teach sculpture, drawing and especially fine tapestry and carpet weaving. To the thousands of travelers who annually tour Palestine and see the darker side of Jewish life, it will be a pleasant change to see hundreds of Jewish young men and women studying art and culture under the able tutorage of Prof. Boris Schatz and the famous artist Lillien.

One English firm has applied to the directors for all the output of the school and if this institution receives the support it so richly deserves, thousands of Jewish families will be enabled to get

Dyspepsia and Stomach Trouble



MR. W. W. CROUCH.

Mr. W. W. Crouch, of South Framingham, Mass., who suffered severely from complicated stomach troubles, says that great tonic invigorator, Duffy's Pure Malt Whiskey, has restored him to vigorous health. He writes:

"For some years I suffered severely from dyspepsia and complicated stomach trouble. I tried a number of medicines and visited physicians. I hoped to secure permanent relief, but to no avail. I learned of Duffy's Malt Whiskey, and for some years past I have been taking it regularly as directed, and I find that it gives absolute relief from dyspepsia and stomach troubles, from which I suffered. As a tonic stimulant it is without a peer."—W. W. CROUCH, South Framingham, Mass., June 20, '06.

Duffy's Pure Malt Whiskey

is the best cure for indigestion, dyspepsia, flatulency, nervousness and every form of stomach trouble. It is an absolutely pure, gentle and invigorating stimulant and tonic; builds up the nerve tissues, tones up the heart, gives power to the brain, strength and elasticity to the muscles and richness to the blood. It brings into action all the vital forces, it makes digestion perfect and enables you to get from the food you eat the nourishment it contains. It is invaluable for overworked men, delicate women and sickly children as it is a form of food already digested. It strengthens the system, is a promoter of good health and longevity, makes the old young and the young strong.

Duffy's Pure Malt Whiskey contains no fusel oil and is the only whiskey recognized as a medicine. This is a guarantee.

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an honorable livelihood in a clean, cultured profession and in a country where charity hitherto has been the precarious means of existence.

It is time that Jews should appreciate work of this description, which will redound to our credit and honor throughout the world. The vocation of the Jewish rag peddler, sweat-shop worker, etc., if gradually changed to that of sculptor, painter, designer, agricultural worker, etc., may not at once kill the prejudice of ages, but will at least positively convince us of our higher capabilities, for some of our own people are now beginning to give credence to the oft-repeated slanders hurled against us by our calumniators.

St. Louis Jews are going to support the Bezalel, and a Bezalel Society has recently been formed. It already has a hundred members with a pledged annual subscription of \$400, of which nearly half has been paid up. This city is good for at least \$1,000 per annum, and every city in the United States should form similar societies, so that the Bezalel institution in Jerusalem will be able to work on a large scale.

Money is necessary for buildings (as tapestry weaving requires ample space), for purchasing raw material and the necessary machinery. Once the above essentials are found no further funds will be needed, as the work is self-supporting, so that all new funds go towards the increase of workers and the enlargement of the establishment.

Fortunately, in this work of the Bezalel Society there is no opposition whatsoever. Even non-Zionists recognize the great good which such an institution will accomplish and they are supporting it. The first Bezalel Society in the United States in support of the Jerusalem Bezalel Institute has been launched in St. Louis, and it is to be hoped that all cities will immediately do likewise, for support is needed at once and there is no better cause.

H. GOLDMAN,

Chairman Press Committee Bezalel Society of St. Louis.

As a first result of the new German Education Act, the Jewish school in Jerkow, in the province of Posen, will be closed. For a long time past only one pupil attended the school, and his very elementary education was carried on at a cost of \$600 a year to the State and the Jewish community.

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Children's Page.

The Lord is My Portion.

BY JEHUDAH HALEVI.

SERVANTS of time, lo! these be slaves of slaves; But the Lord's servant hath his freedom whole. Therefore, when every man his portion craves, "The Lord God is my portion," saith my soul.

(For the Hebrew Standard.)

FOR THE NEW YEAR.

MY DEAR CHILDREN;

BY the time the present issue of the HEBREW STANDARD will be in your hands Rosh Hashonah, 5667, will have been ushered in. And so at the very outset I want to wish all of you a very bright and happy New Year, twelve months full of joy and gladness.

As you know the celebration of Rosh Hashonah is an important matter. On these two days we begin the stock taking of our own selves. We make a thorough investigation and find out how much we are really worth. This does not mean how much money we have, but this balancing of accounts has reference to our moral possessions. Have we in the past year done more good than evil? Has our life been of service to others? Have we helped the needy? Have we assisted the weak? All this we have to ascertain.

Now, I don't suppose you have always acted rightly all throughout 5666. Boys and girls are not angels, and it is to be expected that you have faults and that you will make mistakes. Well, let by-gones be by-gones. Strike a balance and begin a fresh page on Rosh Hashonah.

But remember this! Don't think you can fool God!

Don't imagine you can say prayers by the mile on Rosh Hashonah, and then neglect to pray on all the other days of the year!

Don't believe that if you just be good two or three days in the year, you can do all that is bad the remainder of 5667!

God forgives those who wish to be forgiven.

God does not ask of you impossibilities. He knows that you are just ordinary human beings. But He does expect you to be good, honest, upright, and just ordinary boys and girls.

It is so easy to be good, honest, upright, and just. It is so much better; life becomes so much sweeter if it is lived well.

Always strive upwards. Look up towards the sky and think of God beyond it.

Never keep your eyes all the time upon the earth.

Never think all the time of how much you can make but how much you can do.

Always bear in mind the Ten Commandments, Recite them to yourselves now and then, and remember that without them the world could not exist one single hour.

Bear in mind at all times that you are Jews and Jewesses, and that you must not do anything that will bring shame upon our people.

Never be a traitor to your nation.

Never be a coward.

Be manly and womanly.

Obeys your parents.

Study diligently.

A year goes quickly round, and another New Year will soon be upon us. Make the best of your time and opportunity.

Do your duty—don't shirk it.

And now, my dear children, I wish you all a טובה וחתימה טובה.

May you be inscribed and sealed for a year of Happiness, a year of Plenty, a year of Joy.

TO BE REMEMBERED.

Rosh Hashonah, first and second day of Tishri, Thursday and Friday, September 20th and 21st.

Also called יום הדין, Day of Judgment. Because God judges all His creatures on that day.

יום תרועה, the Day of Sounding the Alarm. The שופר Shofar is blown to rouse the people to a better and purer life.

יום הזכרון, the Day of Memorial, when the Book of Records is opened and all our thoughts and deeds are remembered.

On the second day of Rosh Hashonah we observe the custom of השליך, according to the Prophet Micah, chapter vii, verse 10.

והשליך במצלות ים כל חטאתם

"And Thou will cast all their sins into the depths of the sea."

We go to the river side and recite special prayers for pardon.

Fast of Gedaliah, Tishri 3rd, but as we may not fast on the Sabbath, is observed on Sunday following. Sunday, Sept. 23rd.

Gedaliah was the last Governor of Jerusalem, and he was assassinated on the 3rd day of Tishri. As he was a good and noble man, a fast was instituted in his memory.

עשרת ימי תשובה, Ten days of Penitence. Beginning with the first day of Tishri and ending with the tenth. We recite special prayers and ask forgiveness for our sins.

יום כיפור, Day of Atonement, Tishri 10th. Begins the night before. Saturday, Sept. 29th.

Only when the Day of Atonement falls on Saturday must we fast on the Sabbath.

The Story of Rabbi Amnon.

I WANT all of you to read the following beautiful story, and to learn well the great lessons it teaches us.

1. Never be tempted.
2. Once a Jew always a Jew.
3. Always be faithful to God.
4. Always observe your religion.

In a manuscript of Rabbi Ephraim of Bonn, we find that Rabbi Amnon, of Mainz, composed the prayer beginning with the words ונחנה חוקי, "We will give expression," on account of the unfortunate accident that befell him:

Rabbi Amnon was a person of great merit of an illustrious family, very rich, and much respected at the court of the Bishop of Mainz. The said Bishop frequently pressed him to give up Judaism and embrace Christianity, but he would not listen; it however happened that one day in particular, when very closely pressed by the Bishop and his courtiers, he, in order to silence them for the moment and to amuse them for the present, answered: "I will consider the subject, and give you an answer in three days."

But, as soon as he came out of the palace and was left to his own reflections, his conscience smote him for the enormity of his crime that he had committed in thus entertaining a doubt of the true faith, so as to be compelled to consider whether he should deny the living God and Eternal King, or not; therefore he went home greatly cast down and overwhelmed with remorse; and when food was set before him he refused to eat or drink; and when his friends came to see him, he refused all consolation, saying: "Alas! I will go down mournful to the grave for this deed."

On the third day, while he was relenting his imprudent expression, the Bishop sent for him, but he refused to go; having thus refused the Bishop's messenger's several times, he commanded them to seize him and bring him by force; he then questioned him: 'Amnon, why didst thou not come to me according to your promise, and inform me whether you meant to comply with my request or not?'

To which he answered: "I will pronounce sentence on myself, and that is, that my tongue which uttered the expression, and thus caused me to lie, ought to be cut out," for the intention of R. Amnon was to sanctify the name of God, which he had profaned by the expression.

The Bishop answered: "I will not cut out your tongue, but the feet which did not come to me, shall be cut off, and the other parts of your body will I also cause to be tormented." He then ordered his great toes, thumbs, etc., to be cut off; and after having severely tortured him, he ordered him to be conveyed home in a coffin, with his mangled limbs at the side of him: all of which R. Amnon bore with the utmost constancy and resignation, firmly hoping and

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ARCHITECT.

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trusting in God that this would work his pardon.

Shortly after this event was the New Year, when he desired that they would carry him to the synagogue, with his mangled limbs by him, and to place him next to the reader of the synagogue; this was done. When the reader was just going to begin the sanctification of God's Name, R. Amnon desired him to pause for a little time, while he hal- lowed the name of the Supreme Being; he then began ונחנה חוקי, etc., denoting that he had sanctified His name by suffering for this Unity. He then said ונחנה חוקי, etc., to acknowledge that he had justly suf-

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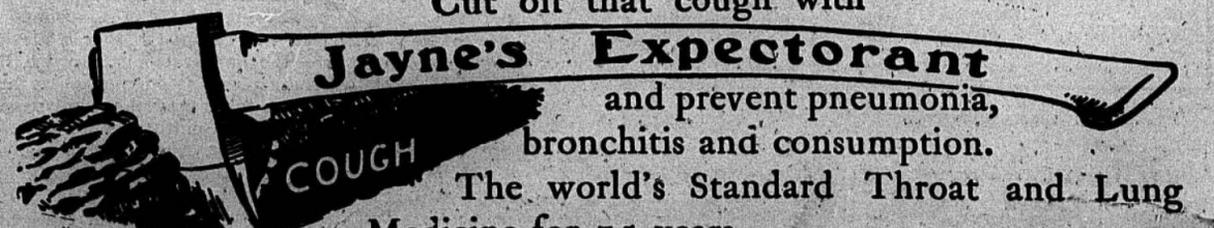
1856 LEXINGTON AVENUE, CORNER 115TH STREET, NEW YORK CITY. Mr. Julius Jaschik, Royal Austrian Hungarian Court Musical Director.

ferred for the crime he had committed, and earnestly hoped for pardon. After which he died. In memory of this, this prayer has been said on the New Year.

His Father's Mark.

IN a school a boy one morning undertook to go through the alphabet. "He stumbled along and finally came to a full stop before the letter X. "Dunno that un," he said. "Oh, yes, you do!" said the teacher. "Think a minute." "He thought. Then he brightened. "Why," he said, "that's dad's name."

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Musical and Dramatic Comment.

READING Mr. Conried's imposing list of singers, one would imagine that the number of first-class vocalists not coming to America this year could be counted on the fingers of one hand.

Caruso and Burriah the German heroic tenor; Fremstadt and Kirkby Lunn and Schumann-Heink mezzo-soprani; Louise Homer contralto; Rousseliere, French lyric tenor; Goritz, Van Rooy and Stracciari, baritones; Geraldine Farrar, Lina Cavriieri, Marie Rappold and the incomparable Ternina, soprani; Plancon, Journet and Blass, bassi.

There are others, who, before the season is a month old may shine in this galaxy, but let us wait until they are heard.

As for the repertory, it will as usual range from the gravity of "Parsifal," to the gayety of Love's "Elixir."

In the Metropolitan's world-embracing scheme are included Puritani, whose melody delighted our grandparents, and Richard Strauss's "Salome," which our grandchildren may look upon as melodious.

While Strauss's engagement in Berlin prevented an American journey, Giacomo Puccini will be Mr. Conried's guest in December, and will conduct his operas: "Tosca," "Boheme" and "Manon Lescant."

Last Sunday the up-town branch of the People's Singing Classes (preparatory school for the Choral Union) began its fall session at the Lenox Avenue Unitarian Church. At these classes the members are taught to read music from notes on sight, and are trained to take up the more serious music studied at the Choral Union, under the direction of Mr. Frank Damrosch. The dues are only ten cents per lesson, and these pay for the rental of the hall and music used. Classes are non-sectarian and open to all. No one connected with this movement receives a salary, the teachers donating their services, the sole object of the institution being to promote the love and culture of good music among the people.

Dr. Otto Neitzel, who will visit the principal American cities under the auspices of the John Church Co, is famous as one of the best-equipped German music critics, his articles in the Cologne Gazette having won him wide fame. His piano recitals have the novelty of a spoken form of introduction—a feature whose educational value can hardly be overestimated. Dr. Neitzel is described by his press agent as "the first authority on musical matters of the present day." Fie, fie—where then do Messrs. Henderson, Krehbiel and Fink come in.

Sam Franko, after a four months trip in Europe, where, no doubt, he unearthed some new "antiques" for his concerts of old music, is expected back next week. His sister, the violinist, Madame Jeanne Franko—Kramer has returned after an enjoyable vacation in Sullivan Co. and

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Nantucket, and Concert Master (or is it Conductor!) Nahan will again be identified with the Metropolitan orchestra.

Augusta Cottlow the young American pianist announces a recital at Mendelssohn Hall Nov. 1st. Although she has made several transcontinental concert tours, this will be her first bid for the approval of a New York audience.

When the Irving Place Theatre opens on October 15th it will be, so the manager says, with "the best company of German players ever brought to this country," and they will be seen in many plays never before produced here." Among the novelties are Sudermann's "Des Blumenboot," Fulda's "Der Heimliche Koenig," Oscar Wilde's "Salome," Blumenthal's "Der Blinde Passagier," and "Das Glashauss," Philippi's "Der Helfer," Lothar's "Koenig Harlequin," Hauptmann's "Rose Berndt" and "Und Pippa Tanzt." In order to partly relieve Mr. Conried from the cares of management, the artistic direction will be in the hands of a council of stage managers consisting of Emil Reiter from Gratz, Adolph Wind from Dresden, and our own Max Haenseler. In December Anna Dirkens, a famous soubrette will appear for a few performances.

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M. Georges Denis Well.

One of the most distinguished of Jewish magistrates, M. Georges Denis Well, Councillor at the Court of Appeal in Paris, died August 24 at the age of fifty-eight. He entered the magistracy in 1880 as deputy judge at the tribunal of the Seine, and shortly afterwards he was charged with the functions of judge d'instruction. In 1888 he was appointed judge at the same tribunal, and then successively president of a division and vice-president of the tribunal. In 1901 he was promoted to the important office of Councillor at the Paris Court of Appeal.

M. Well had a highly cultivated mind. He made investigations and published studies on the magistracy after the revolution of 1830, and on English legislation. In the latter category may be mentioned the following works: "The Penal Jurisdiction of the English Houses of Parliament for the Defense of Their Privileges," "The Bench of Bishops in the House of Lords" and "English Parliamentary Customs." Of special historical interest are his works, "The Relations Between England and France as the Result of Orsini's Attempt" and "The Attitude of England Towards France in 1870-71." Among the many purely legal productions of his pen are commentaries on maritime insurances, freights in England and the illegal exercise of the medical and pharmaceutical professions. An enlightened magistrate and learned jurist, M. Well was at the same time one of the most modest and sympathetic of men. His loss is deeply felt by his colleagues and many friends.

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ה'תרס"ז
5667

The Hebrew Standard wishes its Readers

Happiness - Health - Joy

וכל טוב

For the Coming Year!

USHER the New Year in with some kindly deed.

YIDDISH has become the fashion—there is some hope for Hebrew yet.

5666 added equals the number 23. May all the troubles, worries and disasters in the future for all Israel be "skiddoo" כ"ג.

IF Russia were only a little nearer home and this country had some interest—financial if possible—in her affairs, how quickly President Roosevelt would intervene.

"Remembering all the solemn past,
Its lessons treasured in the heart,
So we will live and act our part
As if this New Year were our last."

ISRAEL Zangwill has an heir. Some day eminent rabbis will have to decide whether he is a Jew or not. Chief Rabbi Adler, and Haham Gaster had better leave the question to their successors.

THE Jewish Comment of Baltimore, is of the opinion that the HEBREW STANDARD, "is political in every thing but in Zion"; our colleague evidently does not read the HEBREW STANDARD carefully. At any rate we never sit upon the fence.

TO avoid any further trouble with East Side parents, the Board of Education should issue a circular in English and Yiddish explaining the duties of the Medical Inspectors. We presume that the East Side parents possess some rights.

A HAPPY NEW YEAR to all our Rabbonim, both great and small. May their sermons be eloquent expositions of true Judaism, and may their congregants listen to their words of wisdom even if they do not think it prudent to follow their examples.

A HAPPY NEW YEAR to all Jewish ladies, both young and old. May those who are married continue for many years in the enjoyment of conjugal bliss, and those who are unfortunately on the shelf, find happiness in a union with some honest man regardless of his balance in the bank or his rating by the commercial agency.

A HAPPY NEW YEAR to all Jewish young men, native or naturalized. May they never feel flattered if they are told "You don't look like a Jew," or stuck up if a neighbor remarks, "You are so different than others of your race." May they all gain a needful knowledge of the history of their people and lead consistent lives as good Israelites.

A HAPPY NEW YEAR to all the Parnassim and Trustees of Orthodox Synagogues and Reform Temples. May their efforts be confined more towards increasing the prosperity of their congregations and developing their usefulness, than to their callow criticism of the Rabbis' sermons and the musical renditions of the cantors and chazanim.

The "Fairness" of "The Independent."

THE editor of *The Independent* in the current issue of his paper endeavors to explain away the discourteous action of which he was guilty, in refusing the hospitality of his columns to Prof. G. Deutsch who desired to have his reply to Prof. Goldwin Smith, printed in the same paper in which the latter's scurrilous attack upon the Jews appeared.

Dr. Ward says, "But we, as in many other cases did not think it necessary or wise to make *The Independent* the arena for conflicts between correspondents." Why then does he print an answer of Goldwin Smith immediately beneath his "explanation"?

It is evident that the editor of *The Independent* pays scant attention to the code of journalistic etiquette.

Another Beginning.

WITH the advent of 5667 we open a new book in the serious business of life. What shall this book contain? It is to be a story of our manner of living. Will this tale redound to our credit at the end of the year?

Life is a huge note of interrogation, the answer to which every individual must supply himself. Every Rosh Hashonoh we begin anew, at least we promise to start afresh, and still, if asked seriously, it will be very difficult to tell whether there has really been any marked difference between one year and another.

A new beginning there must be, for present day conditions are unsatisfactory.

We live too fast, we are too materialistic. Live slower and better. Let the past bury the past, and make a new beginning. Strive for happiness, for yourself and others. Keep your Book of Life clean. Let your record be unsmirched. Make 5667 a year of purity.

Think of the happiest moment life has brought—
The richest, sweetest in your memory,
And then a faint suggestion has been caught
Of just how happy you were meant to be.

For this Relief Much Thanks.

GENERAL Trepoff, "the best hated man in Russia", has been gathered to his fathers, and we cannot refrain heaving a sigh of relief that this tyrant who planned massacres and was tyranny incarnate, should no longer be able to execute his machiavellian designs.

Trepoff is dead, it is true, but the system remains, and notwithstanding the specious promises of M. M. Stolypin and Kokevzoff, the Jews in Russia may look forward with dread to further outrages. At the very moment this is being perused by the readers of the HEBREW STANDARD, the streets of Warsaw may be dyed with the blood of our defenceless people.

With the exception of England, all the other European Powers have promised Russia their aid in fighting the Revolutionists, but the "Great" Nations with their millions of soldiers and mighty fleets can do naught to end innocent blood shed.

A correspondent of the *New York Times* makes the excellent suggestion that Jews all the world over shall form a Defence League.

Jews must band together to help themselves. The sooner this fact becomes patent, the better it will be for our people.

"Old Year, I pray we part as friends!
Sincerely we can say 'Adieu!'—
And as we welcome in the New
We promise him to make amends—
We pledge ourselves to nobler deeds,
To loftier thought and purer life,
To be more faithful in the strife
For what our nobler nature pleads."

(For the Hebrew Standard.)

THE OLD AND THE NEW.

By J. L. C.

LOW burn the embers of the dying year
Short grows its life as the days number less

To some it brought joy, and blessing and cheer,
To many foul ravage, deep pain and distress.

Oh! the fears that were bred, and the tears that were shed,
And the hopes that forever were shattered,
Oh, the heartaches and gloom at the loved ones' sad doom,
At ties that were sundered; homes broken and scattered.

Bright shines the star of the year to be born,
On children of faith its light spreading o'er,
Who suffer in patience and grow not forlorn,
And pray God to renew the glad days of yore.

God grant that the year be one of good cheer,
When tyrants no longer their power shall wield;
When the sunlight of truth shall banish all fear,
And love blossom and bloom as the flower in the field.

By the Way.

"Judaism and the Jewish people can only flourish in conjunction with the eager study of our history and literature. A community of Jewish ignoramuses is almost unthinkable."—*London Jewish Chronicle*.

We do not like this criticism of an English paper upon our "half-baked" Rabbis, it might lead to international complications.

A new national party has been formed in Russia, which demands that the political rights of the Jews shall be restricted and that their liability to military service shall be replaced by special taxes. We were not aware that the Jews possessed any rights at all in Russia.

A writer referring to the *Selichos* and the *Machzor* says: "There is a certain greatness in the Jew sticking to his text with unflinching pertinacity. He sang the *Yisgaddal* on the Rhine, he sings it on the Dnieper the Vistula. He possesses a rare power of combining the present with the past; he localizes everything, and marks on the other hand, a symbol and an abstraction of everything. On the pages of the old *Machzor* there are traces of the tears of different epochs. The melodies are composed of the sighs of ages. There is no finality but only continuity. They have one peculiarity: they are the *diaspora*, mixed, old and new. The *Selicha* is long like the *Golus*; it could be longer and longer. There are no facts; there are no generalizations, and countless impressions seem to inspire these pious readers. And so it is with the *Tekios*; nothing in them is concentrated, but everything is impulsive and repeated. It is something broken and constant, sudden and repeated, like Jewish sufferings.

An anti-Semitic paper in Dantzic publishes the latest formulated programme of the party. In point of comprehensiveness the programme leaves nothing to be desired. It says:

"The Jewish population is to be weeded out by periodical expulsion. Jews are to be disqualified from holding civil, judicial or municipal appointments. They may not hold commissions in the army or navy. They shall be debarred from entering the legal or medical profession. They shall not be allowed to act as Government contractors. They shall not hold any academic dignity nor be allowed to teach Christian children. They shall not be allowed a footing on 'Change or to possess real estate. They may be subjected to special taxation. These mild provisions, it is piously hoped, will prevent a further Judaization of the country, but stricter measures would, of course, be adopted if necessity should arise."

This is a typical example of anti-Semitic imbecility, and anti-Semitic malignity, quite worthy of German apologists of Russian pogroms.

WRITING to the *N. Y. Sun* upon "Russia's Shame," the Rev. William W. Barker, pastor of the Bergen Point (N. J.) Baptist Church, says:

"Russia is governed by its State Church and the Jews are murdered because they are of an opposite faith. If I never believed in a hell before, I do now. God will settle with these inhuman monsters responsible for the massacres of Jews in Russia."

These sentiments are all very well and do justice to the writer's humanity, but we would like the "Christian" nations, to give the Russians a taste of the Satanic regions right now.

(Translated for The Hebrew Standard.)

The Jewish House.

By H. FRENZ.

ON the uttermost end of a mountainous village, where a wonderful fir tree forest strews its green needles, are the ruins of an old little house; its decayed walls are supported by a few wooden pillars; mouldy and worm-eaten are the narrow and bare windows; parts of a thatched mossy roof still remain.

The gable wall is covered by ivy-leaves, which encircle the long green pillars and almost obscure a little window into which tiny shoots look inquiringly at an old woman, who

to move in with her daughter, son-in-law and grand child. But she did not think about the hate of the native peasants, a bitter hate that outlawed with curses, this little house in the woods.

Despite this, fortune smiled within these modest walls, until a certain day, a day when they dragged the bloody body on an improvised stretcher of boughs of a fir tree, which they silently put down before the house. Nobody crossed the odious sill; only one, in whose heart,

The murder remained without expiation.

Who would protect the Jew? He had neither friends, nor protectors.

The old woman in the small apartment is resting in the faded arm-chair, grey locks of hair covered her grief-worn features.

A sun ray now breaks through the window and throws its golden gleam on the time-worn and faded face of the old woman and develops a feeble smile on her lips. Does she remember her past happy days?

Loudly crashes a stone against the window. Startled and frightened she awakens to the cruel reality, and



LESSING, LAVATER AND MENDELSSOHN.

This picture is a reproduction of an old painting showing Lessing, the great German author, Lavater, the eminent philosopher, and Moses Mendelssohn, who needs no introduction to Jewish readers.

Mendelssohn's influence upon Lessing, who was inspired by the former to write his "Nathan the Wise," is well known.

It is an interesting group, causing us to reflect upon the master minds of former days.

keeps house with her little grandson; an old woman, whose features worn with grief, very seldom show a smile. She lives alone in this house, alone with the orphan child.

Certainly once it was different here, when the beautiful daughter of the old woman busied herself about the house, and gave loving attention to the aged mother, who in turn cared for the little boy. And when the husband came from the toilsome business day, you never would find happier people than in this "Jewish House," as the fanatic habitants of the village called the home of the Jewish family. This almost worthless house, a distant relative devised to the old mother.

Full of hopes she did not hesitate

perhaps, moved by a repentant feeling, knocked lightly on the closed window shutter. Then they went.

Slow drops the blood from the fir needles, till it forms on the hard frozen ground a little pool.

Urged by an inexplicable presentiment, the wife was drawn to the body of her husband, stunned by the appalling sight, she collapsed. The venerable mother came and gazed with staring eyes at the fearful tragedy. No tear shows on her grief-stricken face; no sob relieved the tension of her sorrowful heart.

With the same dry eyes she looks at the funeral of her child's husband. Without tears she stood near, when the daughter was buried a few weeks afterwards.

again her features are hard, hard as the human hearts about her.

Again stones fly towards the window and wild cries resound through the village.

Tremblingly the old woman grasps her stick to get up from her chair, then the door opens and a little feeble boy shyly entered marked with a red wound on his forehead. With deep sighs the old woman takes the trembling boy by the hand to wash the bloody wound.

Neither of them utter a word. Such a picture you can very often see in the Jewish house.

Without the cries and yells of the village boys fill the ear, one boatingly telling how his stone brought down the game,

FOWNES' GLOVES are the best

בוול - וגם טוב

AN opportunity—which does not come every day—is afforded the readers of the Hebrew Standard of making an investment of capital which will in the near future prove advantageous and remunerative.

The investment is not necessarily confined to capitalists, but appeals rather to the middle classes; to those whose savings have been merely hoarded and deposited in some institution for safety or to lodges and societies whose funds are placed in saving institutions yielding but a comparatively insignificant rate of interest. It is neither a wildcat speculation nor a bogus scheme to inveigle credulous investors to part with their money.

It is safeguarded by the local government, has been thoroughly examined and investigated in every detail, is backed by men of responsibility and standing, AND AN OPPORTUNITY OF PERSONAL INVESTIGATION WITHOUT EXPENSE is freely offered to those who wish to participate in the enterprise.

Messrs. Wills & Company, who are members of the Standard Stock Exchange, having their New York offices at No. 43 Exchange Place, invite investors to consider the claims of "Cobalt," the new mining camp of Canada, as a wealth-producer and to measure these claims carefully and critically from every point of view.

What is Cobalt?

Cobalt is a metal belonging to the iron group and very much can be used for many purposes for which nickel is used. Its principal use is not in its metallic form, but as an oxide, in imparting a brilliant blue color to porcelain, glass, tiles and other things of like nature. It resembles nickel in its properties.

Cobalt occurs in the ores taken out in this district as an arsenic; that is, in chemical combination with arsenic, but in the form of the compound smaltite or chioanthite. It must be separated from the arsenic in the treatment of the ores.

The only other places in the world where cobalt has been found are New Caledonia, in Australia, and in Saxony, Germany, the latter mines having been worked for over 400 years.

Edison has discovered a new use for the cobalt ore in a battery, and has an agent at the cobalt mines buying all that is brought to him at 50c. per pound.

A limited amount of the stock of the Amalgamated Cobalt Mines, Ltd., capital \$1,000,000—no personal liability to shareholders—par value of shares \$1—IS OFFERED AT FIFTY CENTS PER SHARE. This company owns the property known as the Tretheway Extension, twenty-two acres immediately west of and adjoining the great Tretheway Mines, which have produced nearly a million dollars to date. Their veins run into this property, according to the opinion of no less an authority than Prof. Miller. The Amalgamated-Cobalt Mines, Ltd., have a Crown Patent, a copy of which they would be glad to forward to prospective investors.

Under the laws of Canada it is impossible to foist any fake scheme upon a gullible public. The mine on paper or a stock company formed upon no other basis than a mere hole in the ground is an impossibility in Ontario.

It takes a property of proven mineral worth to pass the rigid inspection of the Ontario Government, and no mining lease or patent is issued until the government inspection and assay show valuable mineral deposits on the land applied for. The stock is sure to rise in value and the financial soundness of the company can be inferred from the simple fact that the company has issued no bonds or preferred stock, having no indebtedness of any kind and ample money is forthcoming for the development of its properties.

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The old woman's eyes glow with fear looking at the mob.

The little boy stands shyly by her. She looks down the street, but she cannot cry, no, she cannot cry.

Lord, for what we have received, Learned and loved, unlearned, achieved; For our measure of success, Failures, cares, and fears no less; For the joy and stress and strife, All that truly counts as life; For the kindness and the grace On each friendly human face; For a larger trust in Thee— May we truly thankful be! And for what, if we should live, We are going to receive; For the rapture and the pain Certain to be ours again; For the future, still unseen, And the veil that hangs between, For the knowledge all is right, Though the darkness hide the light, Though Death himself should draw his sword— Make us truly thankful, Lord.

I. M. M., Brooklyn, N. Y. Rosh Hashonoh, 1869, Monday, Sept. 6th, 5630.

Yom Kippur, 1862, was on Saturday, October 4th, 5633.

The Jewish Theological Seminary of America

The Entrance Examinations for the forthcoming term will be held on Tuesday and Wednesday, October 16 and 17, 1906, when students are expected to apply in person at the Seminary Building. Several Scholarships are open. For further information, please apply in writing to

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An Appreciation of Mordecai Z. Feierberg.

BY A. S. WALDSTEIN.

(Concluded)

The uninitiated who will read "In the Dark of Night," will indifferently regard it as no more and no less than a legend—which it really is—worked over with certain poetic license, set on the background of an hour of the author's own life, with some fine artistic touches, but with no finish of design. What is the point? What does the author mean by it? But those who have studied the many-tongued literature in Russia, who know the Jewish history of the last few decades, and who have learned to know the temperament of Feierberg will grasp at once the symbolism of the last story and will appreciate the design of the author in the very abruptness with which the story leaves us. For it is not only a legend, plain and simple, that is here told us, but the story of the last few decades of internal sentiments and external influences, and with its issue still in the balance. Here is the Ghetto child—of the preceding periods—gifted and studious, but who is allured, forcibly drawn, by the richer and more varied life outside, in the court of the *Portitz*,—allured as to be detracted entirely from the thoughts of his origin,—but at least to self-consciousness awakening, partly by a voice within him, partly by the disappointment he meets with outside. He returns, naked and hungry, to the threshold of the *Betha-Midrash*, to knock for admittance at the door of his old ideals. And this is done with the extravagance of a repentant sinner. But this extremity can after all, not last too long. He had tasted too much of the sweetness and the lighth of the life outside—it had become a component part of his system; and his heart yearns again for that betwitching life. But what of the inner voice and his outward disappointment? The contest between these sentiments is great and tragic, and vic ory seems, for the moment, to be on the side of his inner self, and "he is home again upon the wings of *היילת*." (end of legend). But, "whither?" Where will all this struggle lead to? What is to be the final issue? These questions remained for a long time unanswered, and it is only at the inception of our national movement that the answer came; an answer which Feierberg fomulated in his own way in the complementary story "Whither?"

The hero of this story, Nahman the insane, is as far as adventures in life go, really no new figure in Hebrew literature. He is a heritage of the much talked-of and much jeered-at *Haskalah* period. His history is that of the heroes of its literature as well as its makers. For like them, Nahman was brought up in the hazy atmosphere of Talmudic study, and like them he revolts, after having received a broader sweep of knowledge and culture, against its autocratic hold of the Jewish mind and life,—indirectly involving in his revolt the ruin of a young, innocent wife, married in his days of ignorance. But there is in the make-up of the hero of "Whither?" something that stamps him as an original creation, and at the same time, as a child of the transition period in the history of European Jewry,—a period running half-ways into our own. For Nahman is not like the heroes of the *Haskalah* period, a creature worked upon from outside, by alien culture and influences. Such influences came upon him, when he was already deep in revolt. He is a character, a hero

of his own making. He is the traditional Acher, who "ventured into Paradise—the Jewish Paradise—alive, observed, and staggered," for it was Jewish ideas themselves, Jewish thought and philosophy, that, in their inconsistency, gave Nahman food for his profane and blasphemous meditations. And then, after his eyes had finally been opened to the beauties and his mind to the thoughts of the outside world, and coming then to compare notes with the undersized Hebrew literature—obviously that of the *Haskalah* period,—what did he find there? He found it busied with "permitting peace on passover and denying the existence of angels and devils," instead of leading the people to a new life and new ideas. His disappointment in the new thought of his people and his dissatisfaction with the stagnant life around him, grew into morbidity and madness.

Thus far Feierberg succeed in grasping the spirit of the transition period in Jewish history, in the history of Eastern Jewry, and gave the life picture of it in his hero Nahman, in his own life's history, if you will. For who is Nahman, if not Feierberg himself, with his experience in life, with his fragile body, eternal with his preference and partiality for the old mediaeval masters of Jewish thought? And what are Nahman's adventures in life—if passive incidents and accidents be called so—if not, with some shifting of scenery and substitution of this or that circumstance, those of Feierberg's own history.

And finally, the climax of the story and the attempt at solving the historic problem. Amid this mental suffering of the hero, Nahman, there looms upon the horizon the new idea, the idea of the Jewish national revival—deviously in the *Chibath Zion* form. This worked as temporary tonic on his deceased mind. For a moment he clutched it convulsively, his eyes dilated and his pulse began to beat faster. Will this idea make life worth living? Surely, "in the long panegyrics of the land and its future," he did not find what he wanted, he was disgusted to hear their misinterpretation of the value of the idea,—as if the whole question were merely of immediate material significance! As if the whole problem was only that of "bread in adversity and water in oppression." But Nahman worked out his own solution, and he delivered himself of it one day, at the first outburst of enthusiasm that the idea had evoked from the people of his town, in the form of a public meeting.

"The Jewish people," he said—always participated in all world movements. . . . Every great period in Jewish history falls within the limits of, a great period in general history. . . . Here is, however, the Roman period. At that time, dusk began to set in upon the East, while the dawn appeared in the West. The Greeks were the first to bring about the destruction of the East and to build the West upon its ruins. And together with the whole East fell also the glory of the Judean people. This great movement was not the movement of the word but that of the spirit. . . . Every great historic movement was that of the spirit. Mankind cannot exist without an ideal. . . . But the ideals created by its great men cannot live forever. The father, the prophet

penetrates into the dark future, the greater and the more durable is the ideal that he creates. . . . But after all even such an ideal is not everlasting. Mankind suddenly becomes aware that everything is unwholesome, and that they do not tread upon firm ground: A period like this is terrible,—mankind thirsty after the word of the Lord. The people divide themselves into castes and sects and depart on different roads, to seek the Lord. This condition, however, does not last long; a new prophet springs up, who creates unto himself a new God, and builds a new society upon the ruins of the old. Then a great movement sets in. . . ."

And coming down to our own period. "Our own period passes through the same crisis. Europe is at present sick,—all feel that society is staggering and that its foundations are already rotten. Mankind is weary and thirsting for the word of the Lord, of a great prophet. The minor prophets that were now and then, succeed only in giving her a momentary impetus. But a great prophet . . . we have not. . . . Now, brethren, let me tell you, not only that we are facing the East, but the West is moving towards it. . . . I know that there will come a time, when the millions of dry bones of the East will rise to new life. Then the people full of youthful vitality will stand up and lay the foundations of a new society. The East will then wield the sceptre of the world, just as the West did after the overthrow of the East. And now, my brethren travelling now towards the East, you have to keep always in mind that you are Oriental by origin; and while the West still goes to the East to take possession of the inheritance of the dead, you must go there with the purpose of reviving the dead and to assist in creating the edifice of the new society. . . . I believe that the Jewish people will rise again. I believe this great people without whose books and spirit it is impossible to conceive the present conditions of society, will give life to society once more, but this society will be Oriental. The great East will shake off its sleep; and then will the new enchanted people rise to the hegemony of the living East. . . ."

Such fire, such eloquence, and such ideas, extravagant and sentimental, are not those of the demagogue; with Nahman—with Feierberg—these were a conviction, an ardent belief, and article of faith. And it was the same exaltation of mind that presented Feierberg's saying elsewhere (An Open Letter to Mr. Bericheky): "The victory of the Hebrew is the victory of the book in the world,"—and that developed similar ideas in his essay: "Our fiction Literature and its Duties,"—all of which stamp him as a disciple of *Ahad-ha-Am*, with a definition. Now,—to turn to the hero of "Whither"—had Nahman been stronger, had he had more vitality, he would have taken hold of his own utterance and developed it, and secured adherents for it, to his own salvation and perhaps to the development of the idea itself. But the idea came to our hero too late; it

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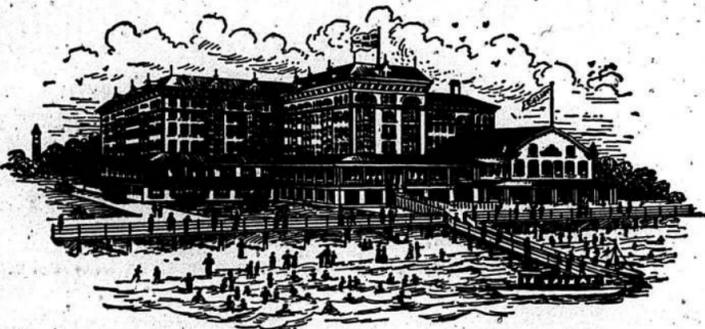
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NEW YORK SUPREME COURT, COUNTY OF NEW YORK.

JOSEPH CORN, Plaintiff, against Samuel Levine and Becky Levine, his wife, Max Levine, August Schonhard, Joseph Jerski, Samuel Krulwich, Celia Ulfelder, Emma Weinberg, the Commonwealth Mortgage Company, William Greenberg, Ely Greenblatt, Niagara Wood Working Company, Jacob S. Haft Company, Joseph Bloch, Central Fireproof Door and Sash Company, Louis Goldstein, William D. Boggs and William S. Stevens, composing the firm of Boggs & Stevens, the name "John" and "John" Zimmerman, the name "John" being fictitious, his real first name being unknown to plaintiff, composing the firm of Zimmerman Brothers, Builders' Stone Contracting Company, Nathan Reiser, Charles H. Parsons, Jacob Klein, Nathan Greenblatt, Pinie Justmann and the Franklin Trust Company, Defendants. SUMMONS: To the Above Named Defendants: You are hereby summoned to answer the complaint in this action and to serve a copy of your answer on the Plaintiff's Attorney within twenty days after the service of this summons exclusive of the day of service, and in case of your failure to appear, or answer, judgment will be taken against you by default for the relief demanded in the complaint.

Dated New York, September 5, 1906. J. A. SEIDMAN, Attorney for Plaintiff, Office and Post Office Address: 61-63 Park Row, Borough of Manhattan, City of New York.

To the Defendant, Pinie Justmann: The foregoing summons is served upon you by publication, pursuant to the order of the Hon. Victor J. Dowling, one of the Justices of the Supreme Court of the State of New York, dated the 10th day of September, 1906, and filed with the Clerk of the County of New York at the County Court House in and for the County of New York on the 14th day of September, 1906.

Dated New York, September 14, 1906. J. A. SEIDMAN, Attorney for Plaintiff, Office and Post Office Address: 61-63 Park Row, Borough of Manhattan, City of New York.

SCHWARTZ, 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 Schwartz, 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 Kantrowitz & Esberg, No. 320 Broadway, Borough of Manhattan, in the city of New York, on or before the 6th day of March, 1907, next.

Dated New York, the 30th day of August, 1906. IGNATZ SCHWARTZ, Administrator. KANTROWITZ & ESBERG, Attorneys for Administrator, No. 320 Broadway, New York City, Borough of Manhattan.

ROSENBERG, DORA 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 Dora F. Rosenberg, 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 Leopold Moschowitz, her attorney, at No. 271 Broadway, in the City of New York, on or before the 23d day of February, 1907. Dated New York, the 22d day of August, 1906. THERESA MICHAEL, Executrix. LEOPOLD MOSCHOWITZ, Attorney for Executrix, No. 271 Broadway, Borough of Manhattan, New York City.

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A good חזן, just arrived from Germany, Elsas, Weissenburg, would like to accept a position as בעל מוסף and בעל קורא and בעל חוקע if necessary; would prefer with German orthodox Jewish. Please apply under D 120, per Hebrew Standard.

A competent teacher of cooking (according to dietary laws) by the Young Women's Hebrew Association. Apply to Superintendent, 1578-82 Lexington Ave.

WANTED.—An elderly lady desires room and board in refined Jewish family, in Eastern district Brooklyn. Address MRS. N. M., 197 South 4th St., Brooklyn.

HOUSEKEEPER WANTED.—German Hebrew. Must be good cook and competent. A desirable place to one seeking a good home. Reference required. Address Housekeeper, Box 172, Hebrew Standard.

WANTED.—Young man with wide experience in accounting for institutions, congregations, and other membership corporations, at present keeping the records and books of one temple and one lodge, desires to take charge of one or more similar accounts or secretaryships. Treasurer's reports compiled with greatest care. Highest references and bond furnished. Address "SECRETARY," No. 128, Hebrew Standard.

SUPREME COURT, COUNTY OF NEW YORK.—Marla H. Rider, Plaintiff, against Morris Goldstein, also called Maurice Goldstein, and Marlon Goldstein, his wife; Samuel Klein and Ester Klein, his wife; Julius Miller and Mrs. Miller, his wife, whose Christian name the plaintiff is ignorant of; William R. Bell, William R. Bell, Jr., Samuel Weissberger, Miriam Kohn, Schwarzhild and Sulzberger Company, The People of the State of New York, Wyosencio Palos, Raphael J. Lasker, Samuel Schlieff, Samuel Greenberg, The City of New York, Swift & Company, David Solomon, William T. Neely, Edward E. Braddon, W. Sidney Hughes, Michael Kramer, James E. Nichols, Thomas M. McCarthy, Thomas W. Ormiston, Walter E. Timms, John Gillies Company, New York Telephone Company, Leopold Schwager, Lewis Sylvester, Allis Sylvester, Henry G. Silbeck, Jr., The New England Brown Stone Company, Simon Bernheimer, Josephine Schmid, John Gillies, Joseph Beck, Meyer Kalmanowitz, Lion Brewery Company, Isaac Nusbaum, Mollie Nusbaum, Joseph Becker, Moses Launer, Simon Launer, Harry Sonnenberg, Samuel Kapeta, Isidor Hirschorn, William Sprung, Samuel Wolf, Abraham Feldman, Morris Schron, Samuel Silverman, Defendants. SUMMONS: To the above named defendants: You are hereby summoned to answer the complaint in this action, and to serve a copy of your answer on the plaintiff's attorney within twenty days after the service of this summons, exclusive of the day of service, and in case of your failure to appear or answer, judgment will be taken against you by default, for the relief demanded in the complaint. Dated New York, August 24, 1906.

JOHN M. RIDER, Plaintiff's Attorney, Office and Postoffice Address, No. 44 Cedar Street, Borough of Manhattan, New York City.

To the defendants Morris Goldstein also called Maurice Goldstein and Marlon Goldstein, his wife, Samuel Weissberger and Miriam Kohn. The foregoing summons is served upon you by publication pursuant to an order of the Hon. Leonard A. Giegerich, a Justice of the Supreme Court of the State of New York, dated the 22d day of August, 1906, and filed with the complaint in the office of the Clerk of the County of New York at the County Court House in the Borough of Manhattan, in the City, County and State of New York, on the 22d day of August, 1906. Dated New York, August 23d, 1906. Yours, etc., JOHN M. RIDER, Attorney for plaintiff, Office and Postoffice address, No. 44 Cedar street, Borough of Manhattan, New York City, N. Y.

Professor Dr. Hermann Oppenheim, of Berlin, has been elected honorary member of the Neurological Society in Tokio.

Mr. S. Curlender died recently at Calcutta. A native of Germany, he was a self-made man, and at the time of his death was proprietor of the Bengal Bone Mill and the Dhapa Skinning Works. Mr. Curlender was noted for his gifts to charitable institutions.

PLEASE NOTICE.

AS WE GO TO THE PRESS WEDNESDAY MORNING, ALL COPY MUST REACH US NOT LATER THAN LAST MAIL ON TUESDAY EVENING TO INSURE INSERTION IN CURRENT ISSUE. CORRESPONDENTS WILL PLEASE BE BRIEF, AND ALL MSS. MUST BE WRITTEN ON ONE SIDE OF THE PAPER.

Proposed Federation of Jewish Organizations of R. I.

An informal meeting of members of most of the Jewish organizations of Rhode Island was held at Providence on the 12th inst. to discuss the desirability and methods of forming a Jewish Federation similar in aim and purpose to the Federations that already exist in New York and Massachusetts.

The meeting was called by R. C. Stanislow, a representative of the Federations of Jewish Organizations of New York, who issued circulars to officers of fifty-five organizations of Rhode Island, inviting them to meet and discuss in an informal way the question of forming a Rhode Island Federation. About forty attended the meeting, including Rabbi Gorevitz, of Woonsocket; Rabbi Rubenstein, of Providence, and representatives of three women's societies.

David A. Lourie, of Boston, representing the Massachusetts Federation, gave a clear and specific account of his organization and closed with an appeal for the spreading of the movement. The problems upon which he laid the most emphasis were those of the education of the Jewish immigrants to an appreciation of the advantages and responsibilities of American citizenship, and of opposing any legislation on the subject of immigration that may be prejudicial to the interests of the American nation and the Jewish race. He showed what has been actually accomplished in this direction by the Massachusetts Federation and the great importance of continuing and increasing the scope of this work.

Jacob J. Silverman, vice-president of the Massachusetts Federation, then spoke briefly, giving some details of the methods of his society. He was followed by Mr. Stanislow, who complained of the oppression which has been directed against the Jewish race throughout its history. He took up the proposed

changes in the immigration laws in detail, showing how they would affect the suffering Jews who are attempting to escape from other countries. He closed with an appeal for an organization to aid in combatting such a closing of the only land in which the people could find a refuge.

Harry Cutler, of Providence, expressed himself as heartily in favor of taking the proposed step if it could be distinctly kept in mind that the organization is not to serve as a political body except in matters that touch directly upon the interests of the Jews. He spoke emphatically in favor of the proposed organization. Rabbi Gorevitz then spoke in Yiddish, expressing his approval of the step and emphasizing the importance of uniting all of the widely differentiated societies. Rabbi Rubenstein also spoke with approval.

To co-operate with Mr. Stanislow in bringing the matter before the different societies concerned, and to secure delegates, the following were appointed as a committee:

Rabbi Rubenstein, Rabbi Gorevitz, Harry Cutler, Max Sachs, Henry Silverman, L. List, I. Bendor and B. Brooks.

The aim and policy of the Federations which are already formed, and which will serve as a model for the proposed Rhode Island Federation, may be summarized as follows: The close union of all Jewish organizations of every sort in the State and nation to promote the social, religious and educational welfare of the Jewish race. Specifically, to agitate for immigration legislation to the benefit of the Hebrews, saving always that such agitation does not injure the best interests of the United States at large; to direct immigration to those sections of the country where workmen are needed, and to educate Jewish immigrants and assimilate them into the body of enlightened American citizens.

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BROOKLYN.

Beth Israel's Golden Jubilee.

The fall campaign for the education of the young of South Brooklyn was opened on Tuesday night, last week, at the residence of Samuel Cohen, No. 177 Midwood street. Mr. Cohen is superintendent of the Sunday school of Congregation Beth Israel, Harrison street, near Court street. The Sunday school opens on October 7, at 10 a. m. to 12 noon.

Congregation Beth Israel is making active preparations for the celebration of its Golden Jubilee, in the form of a fair, to run four days during Thanksgiving Week. Many prominent Hebrew people in South Brooklyn will participate, among them being Michael Salt, H. M. Copland, H. Sonnensthal, L. Summer,

This is the last week of the delightful Fritzi Scheff and "Mlle. Modiste" at the Knickerbocker Theatre. That operetta by no means exhausted its popularity, but it has to give way next Monday evening to a new musical play by Victor Herbert and Henry Blossom, entitled "The Red Mill," in which the comedians Montgomery and Stone will appear. It may indeed be carrying coals to Newcastle, but among the announcements for the season at the Theatre an der Wien (Vienna) is that of an operetta by Victor Herbert. The latter to-day stands head and shoulders above any composer in his chosen field, and it is no wonder at all that one of his works should be performed in the very city from which we used to import so much light opera. The melodic charm of "Mlle. Modiste," its dainty, ingenious and colorful instru-

fact that there is real value in the articles given. One can well afford to go to the Grand every week for their amusement when they receive back almost the full value of their ticket in the shape of a useful souvenir. Next Monday night will be the fourth piece of the set of forty pieces of imported fancy china which the Grand management is giving their lady patrons. "Bertha the Sewing Machine Girl" will be the attraction.

Students' Zionist League.

At a recent meeting of the Students' Zionist League, held in the Educational Alliance, the following officers were elected for the ensuing term: Mr. Herrman B. Garbarsky, president; Miss Henrietta S. Slutzker, vice-president; Mr. Samuel Freifeld, secretary; Miss Lillian Greenbaum, financial secretary; Miss Anne Brown, treasurer. A series of open and literary meetings are being arranged to be held in the Educational Alliance.

A Musical Surprise.

A number of musical surprises have already been announced for the general public. Not the least of them is the appearance of the Hebrew Orphan Asylum Harmonica Band of forty-eight persons.

The harmonica is not looked upon by the average musician as the most advanced musical instrument, but no less a man than Richard Strauss has made use of a similar instrument in one of his modern orchestral scores.

This Harmonica Band at the Hebrew Orphan Asylum is unique in being the only one of its kind and of its size in the country, if not in the world. When Band Master Duss first appeared in New York with his band at the St. Nicholas Rink, the question was asked by some of the musical journals how some of his wonderfully unique results were obtained. Mr. Duss made reply that he used not only the ordinary instruments of the band but augmented them by such others as he thought would best obtain the results he desired, and although he made radical changes in his band no one can gainsay the fact that his results were what he claimed them to be. The same is true also with Sousa. The wonderful violin effects that he is able to produce with his band are due to this same combination of unusual instruments that are not classed with the regulation band playing instruments.

This Harmonica Orchestra has been in existence for a number of years; the boys are all expert and have been in constant and daily rehearsals under one of the best of leaders.

Fight Over Cemetery Plot.

A controversy between two factions in a Jewish congregation over the possession of a burial plot in Washington Cemetery, Brooklyn, was brought before the Supreme Court in Kings County when a motion to open a judgment awarding a deed of the plot to one of the factions was made.

The congregation involved in the dispute is known in English as the Congregation for the Care of the Sick and the First Knights of Chirower. This congregation was organized from two congregations, Bikur Cholem Linas Hazedek and the First Congregation. In 1892 the two congregations combined, and two years later they were incorporated. The Bikur congregation had at this time a contract to buy a plot of ground in the Washington Cemetery for \$300. They had paid \$110 for it and the balance was paid by the new congregation. Since then the property has increased in value.

Since the union of the congregations there has been continual strife, rival tickets being put up for election by the two factions. In April a suit was brought to set aside the deed to the plot of ground in Washington Cemetery. The summons and complaint were not served on the president of the congregation, but it is alleged that certain members met and selected another man to be president, and the papers were served on him. Thereafter judgment was taken by default. A member of the congregation died, and his associates, who did not know of the entry of the judgment, sought to bury his body in their plot. The funeral was stopped at the cemetery gate and turned back to the city.

Jewish Year Book.

The American Jewish Year Book, published by the Jewish Publication Society of America, has just been issued. The following are the contents: Special Articles in Previous Issues of the American Jewish Year Book; Time of Sunrise and Sunset in Six Northern Latitudes, Calendars; Myer S. Isaacs, a Memoir by Abram S. Isaacs, Ph. D.; From Kishineff to Bialystok, a Table of Pogroms from 1903 to 1906; The Government of the United States and Affairs of Interest to the Jews, 1905-1906; Jews in the Congress of the United States, Fifty-Ninth Congress; National Organizations; Jewish Statistics; A List of Available Stories of Jewish Interest in English, compiled by I. George Dobsevege; A List of Notable Articles of Jewish Interest in the Jewish and in the General Press; A List of Books and Articles by Jews in the United States; A List of Jewish Periodicals Appearing in the United States; A List of Works by Jewish Artists in the United States; Appointments and Honors; Elections to National, State and Municipal Offices; Bequests and Gifts by Jews and to Jewish Institutions; Synagogues Dedicated in the United States; Homes of Societies Dedicated in the United States; Necrology; A List of Leading Events in 1906; The Year, by Julius H. Greenstone; Report of the Eighteenth Year of the Jewish Publication Society of America, 1905-1906. Miss Henrietta Szold is now the sole editress, Dr. Cyrus Adler having given up the editorship.

Judicial Councillor Dr. Friedrich Rosenthal, of Munich, Germany, recently died quite unexpectedly on his return from his cure at Marienbad. He was a well-known personality in Munich. In theatrical circles he was highly esteemed, as he was a generous patron of young talent. He kept open house not only for those who had already gained fame, but also for those who were still at the foot of the ladder. Dr. Rosenthal wrote literary articles for the Neueste Nachrichten, was on the Executive of the Jewish Historical Society, belonged in politics to the Progressive party, and frequently appeared as counsel in important cases that came before the courts.

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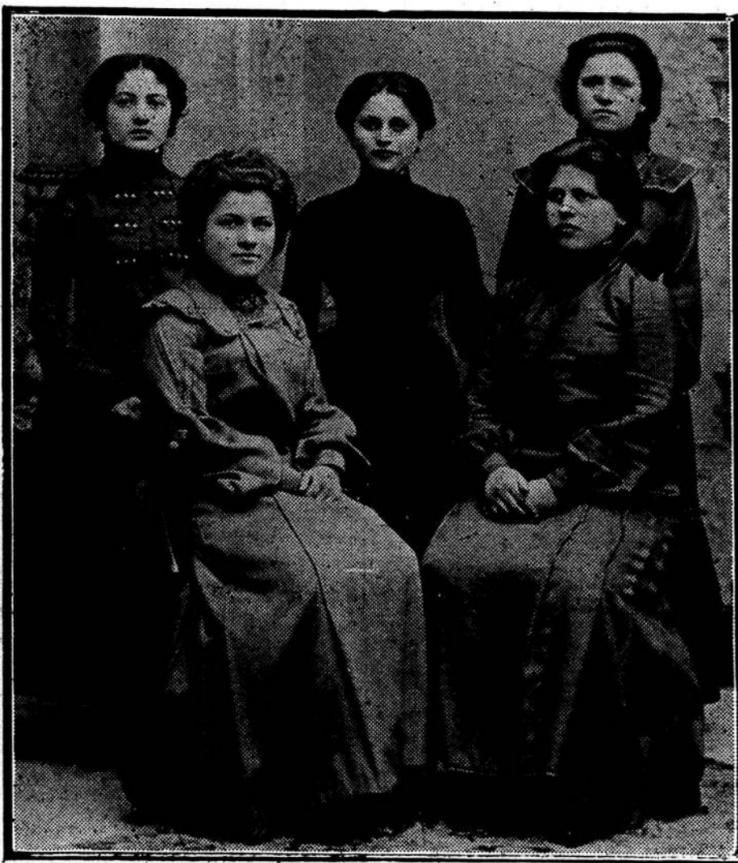
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Herr Bernhard Dernburg, Director of the Industrial and Commercial Bank, Berlin, has been appointed head of the German Colonial Office.



JEWISH GIRL MEMBERS OF THE SIEDLCE SELF-DEFENSE GROUP.

As in other cities where pogroms have taken place, young Jews and Jewesses of Siedlce have taken active part in the defense of their brothers and sisters.

By courtesy of "Die Wahrheit" we are able to publish the picture of five Siedlce Jewish girls who defended the victims against the soldiers and the mob. Their names, which should be inscribed upon the roll of honor of Jewish courage and valor are (reading from left to right): Oppenheim, Ekos, Friedman, Zibrowitch, Wicher.

Moss, Cohen, I. Applebaum, S. Rice, Maurice Pelz, H. Alexander, S. Brooks. The Fair Committee consists of Mrs. Samuel Cohen, Mrs. Moss Cohen, Mrs. Ida Tuck, Mrs. J. Kurtz, Mrs. B. Kallscher, Mrs. H. Sonnentsahl, Mrs. H. M. Copland, Mrs. Michael Salt, Mrs. I. Applebaum, Mrs. S. Lermann, Mrs. Samuel Lederman, Mrs. J. Levy, Mrs. Maurice Pelz, Mrs. Lamb, Mrs. Mark Solomon, Mrs. David Singer, Mrs. L. Summer, Mrs. Reuben Jacobs, Mrs. P. Weinberg, Mrs. H. Alexander, Mrs. H. Goldsmith, Mrs. H. Miller and others.

During his visit to Austrian Silesia the Emperor of Austria visited a synagogue. His Majesty was received with cordial expressions of loyalty by the worshippers.

The French Minister of Public Works has nominated, as members of the Committee on Electricity, M. Maurice Levy, Inspector-General of Bridges and Roads, and M. Ferdinand Meyer, Director of the Continental Edison Company.

mentation, together with Mr. Blossom's capital libretto, constitute a delightful entertainment.

Brooklyn Theatres.

For many years the name of Francis Wilson was closely linked with comic opera, and his many admirers were rather dubious when they learned that he was going to abandon song and dance for straight comedy, but his admirable characterization of "The Mountain Climber" has demonstrated the astuteness and foresight of his manager, Mr. Charles Frohman, and Mr. Wilson is winning the plaudits of the public and the encomiums of the press wherever he appears. Mr. Wilson will offer "The Mountain Climber" to the patrons of the New Montauk Theatre next week.

The Grand Opera House souvenir system was responsible for the largest audience of the season at this popular theatre, also the largest at any Brooklyn theatre on Monday night last, due to the

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Here and There.

"Oriented" Orientals.

Knowledge of direction seems to be instinctive with the Burmans, says the author of "A People at School." They always reckon by the needle, not by relative position. They do not say "Turn to the right," but "Turn to the west." If a table in a room has two tumblers on it, one of them will be the east tumbler, the other the west, and the table itself will be not the "table near the window," but the "table in the east of the room." So they speak of the north or south side of a street or of a tree, not the shady or sunny side. Even in rain or mist they know the direction at once. An English traveler, walking in the Burman forest on a foggy morning to find all trace of the road wiped out by rain and every apparent means of ascertaining direction gone, was at a loss what to do, but his Burman servants knew at once. "That is north," they said, pointing, "and that is east. Our course lies between," and straight to the northeast they marched unerringly.

Helgoland Soup.

What do the Helgolanders do with their birds? Some are sent away to the Hamburg market and the rest kept for home consumption. Roasting before a slow fire, with the tail on, over toast, is practically an unknown art or at least one rarely practiced. Everything goes into the pot for soup. "Troselsoup" is an institution much lauded. Mr. Gatke tells us how it should be prepared. Take care to commit forty or fifty thrushes, according to the requirements of the family, to the soup pot, and do not have the fattest birds drawn, and if the cook is a true artist no one will fail to ask a second helping. A favorite Helgoland dish is kittiwake pie. In November and December these gulls are very fat and when prepared in Helgolandish fashion are considered a delicacy, although a somewhat fishy one. The gray crow is also a very favorite dish.—Chambers' Journal.

Beggars Who Take the "Cure."

Begging seems to be a lucrative calling in Vienna. In one of the district police courts a man and his wife were summoned to appear on a charge of begging in the streets. Only the woman appeared, and in answer to the magistrate's questions stated that her husband had gone to Baden to take a cure! The prosecuting attorney remarked that the Viennese beggars earned such good incomes and lived so well that they were forced to go to some bath resort to recover from their high living. Only a few days ago, he said, a beggar well known in the Vienna police courts had returned from Carlsbad after taking the cure there and had resumed his begging with renewed vigor.—Pall Mall Gazette.

Pawnshop Sales.

"Don't imagine," says an auctioneer, "that you can get any real bargains at a pawnshop sale. The pawnbroker knows just what people think about his stock, many of them having learned from experience that he will pay next to nothing on the best quality of jewelry and silverware, watches, etc., and they thus get it into their heads that all the articles sold at auction are genuine goods. But there's where they make a big mistake. The pawnbroker seldom sells any pledged articles at these auction sales. He uses them simply for a 'blind.' Articles taken in pawn are invariably sold at private sale."—New York American.

A Glimpse of Carlyle.

One day Carlyle suddenly stopped at a street crossing and, stooping, picked up something out of the mud, even at the risk of being knocked down and run over by passing vehicles. With his bare hands he gently rubbed the mud from it. He then took it to the pavement and laid it down on a clean spot on the curbstone. "That," said the old man in a tone of tenderness he rarely used, "is only a crust of bread. Yet I was taught by my mother never to waste anything—above all, bread, more precious than gold. I am sure that the little sparrows or a hungry dog will get nourishment from this bit of bread."

The Kingfisher.

Many and curious are the legends of the kingfisher. One of these is to the effect that the bird was originally a plain gray in color, but upon being let loose from the ark flew toward the setting sun and had its back stained

blue by the sky and its lower part scorched by the sun to gorgeous hues. The dried body of the kingfisher was once used as a charm against thunderbolts and moths, and it was hung up so that it might point with its bill to the wind's quarter.

The Evil of a Good Name.

"Mammy," said Pickaninny Jim, "why didn't you name me George Washington?" "Sonny," was the answer, "I isn' gwine to name no mo' chillen George Washington. As soon as dey hyahs dat story 'bout not bein' able to tell a lie dey 'pears to git curious to find out whether it's so or not, an' dey stahts in sperimentin' as soon as dey kin talk."—Washington Star.

Two Epochs.

In the Honeymoon—Let me sit by you, darling, while you pour the tea. I love to watch your white hands toying with the cups.

Next Season—What does the maid mean by not putting another leaf in the table? We might as well be sitting in each other's lap, etc.—Detroit Free Press.

No Excursion Ticket.

Beenaway—Let me see! About No-goodson—when I left he was going from bad to worse, and—Staidhome—It subsequently developed that he had no return coupon.—Puck.

The Real Trouble.

The other afternoon a man rushed into the Reading terminal, galloped up the stairs and dashed for the train shed just as the gates were closed against him.

He looked as if he wanted to swear most vociferously, but he was out of wind; and all that he could do was to lean against the fence and soulfully sigh. It was then that the gruff idiot, who is always on hand, paced over and butted in.

"Did you miss your train, old boy?" he queried, with a smiling glance at the panting one.

"No," was the grouchy rejoinder. "I chase myself up here that way every five minutes to see them shut the gates."

"What made you so late?" queried the other, not at all abashed. "Is your watch out of order?"

"No, my watch is all to the good," replied the man who missed the train, "but I think that my feet are about two minutes slow."—Philadelphia Telegraph.

His Lesson.

A woman who had divorced her husband met him after many years.

"Have you married again?" she asked.

The man shook his head.

"Ah!" sighed the woman. "You still love me."

"No," said the man, "I love myself." He was asked to explain.

"Bondage taught me the value of freedom," he replied. "I am answerable now only to myself. I come when I please, go when I please, do what I please and need not make explanation. I no longer divide my pleasures by two or multiply my worries by the same number. What I earn is mine and, when I contemplate its possible reduction, I need fear for myself alone. I have no great joys, but then I have no great sorrows."

"And love?" inquired the woman.

"I have been married," answered the man.—Channing Pollock in Show.

The Bird's Bill Was Locked.

A curious bird tragedy is told about in the London Field. A man found a yellow hammer dead in his yard at the foot of a wall. The bird had flown against it with such force as to be stunned. Not only that, but the upper mandible had been bent back, and in the straightening out the sharp point was driven down through the lower bill and locked, thus dooming the bird to death by starvation. The man sent the head to the Field. A good many similar accidents have been recorded, but it was always a heavier bird, whose weight made the springing of the bill easier. A good many of the birds were found in a starved condition, showing that they died lingering deaths from want of food. Birds that fly against the lighthouses have the skull bones crushed and die instantly, but others are stunned only.

State Laws.

"If you should have your choice whether to die in the Empire State or in good old New Jersey, don't fall to select Jersey," remarked a Hoboken

lawyer the other day. "Over there," said he, "we still do business on lines laid out by the common law. For example, under the laws of New Jersey a husband is entitled to all the personal property left by his deceased wife. Across the river the case is quite different, because under the laws of the state of New York half of a deceased wife's personal estate goes to her children and the residue reverts to her husband. Only where there are no children is the hubby the whole thing."—New York Press.

He Was Drugged.

An ambulance surgeon had a curious experience the other night. He was summoned to a police station to examine an unconscious prisoner. The prisoner, very muddy and disheveled, lay on the floor of the cell rooms. The physician bent over and examined him and then, rising, said in a loud stern voice:

"This man's condition is not due to drink. He has been drugged."

A policeman turned pale and said in a timid, hesitating voice:

"I'm afraid yer right, sir. I drugged him all the way from Carney's saloon, a matter of a hundred yards or more."—Argonaut.

When to Eat Cotton.

When one by accident swallows an object not intended for eating it is a wise precaution to send after it a quantity of absorbent cotton which has been picked into fine threads and mixed in bread and milk. The button, safety pin or whatever it may be gathers the cotton about it, thus covering up any rough edge or sharp point and allowing it to pass through the stomach and intestines without causing injury.

The Simple Bride.

Bride (after the return from the bridal tour)—I see by this medical work that a man requires eight hours' sleep and a woman ten. Bridegroom—Yes, I've read that somewhere myself. Bride—How nice! You can get up every morning and have the fire made and the breakfast ready before it is time for me to get up.—London Tit-Bits.

Why They Preach.

The distinction between a good preacher and a bad preacher has not changed much since Archbishop Whately declared that "a good preacher preached because he had something to say and a bad preacher because he had to say something."

Another Rejection.

Poetess—I got quits last night with the editor who rejects all my verses. Friend—What did you do? Poetess I rejected his son.—London Tit-Bits.

He Didn't Care.

Mrs. Benham—There's a man in the house.

Benham—Well, never mind; I ain't a bit jealous.—Detroit Free Press.

Not to Be Expected.

The patriot to ambition clings. Yet prospers if he may. He paves the way to higher things, But seldom waives the pay. —Boston Transcript.

Speaking and Spoken Of.

"De Riter tells me he has been spoken of as the coming novelist." "Yes; he has spoken of it a good deal."—Philadelphia Ledger.

Beating Time.

The noble trotter fairly flies— A sight that does one good to see— And Father Time in great surprise Just smiles and says, "Well, that beats me!" —Cleveland Plain Dealer.

The Office Boy's Excuse.

"How is it you get back so late from your grandmother's funeral?" "It was a ten inning game."—Boston Herald.

A Rustle Hero.

He was a simple country boy, But worthy of great note. He went out rowing with two girls And never rocked the boat. —New York Press.

Very Many.

Ella—Love goes where it is sent. Stella—Well, there are a lot of mis-directed letters.—Brooklyn Life.

Skiddoo.

Sir Lipton's building Shamrock IV. To beat our yacht, but we Will make him think the yacht he's built Is Shamrock XXIII. —Woman's Home Companion.

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From Across the Sea.

At a banquet given recently at Toowoomba (Queensland, Australia) to the Governor-General of the Australian Commonwealth, Mr. R. G. Wonderley proposed "The Commonwealth." In the course of his speech he said that in reading the morning papers he thought nothing was more revolting than to learn of hundreds of Jews being massacred, without home or territory. Why not give a portion of Australia to the Jews? Would that not be a good and Christian act?

The Melbourne correspondent of the London Daily Chronicle says:

"The addition by Parliament of two judges to the Federal High Court is complicating the political situation. Mr. Isaacs, the Attorney-General, will take one of the new judgeships, and Mr. Keakin's colleagues will press him to accept the second. I believe, however, that the Premier will refuse, being determined to fight Mr. Reid at all hazards at the coming elections. The loss of Mr. Isaacs to the Ministry will be irreparable."

Mr. Phillip Cohen, Chief Clerk in the Crown Law Department of the State of Victoria (Australia), has just been appointed a Police Magistrate at a salary of £600 a year. He is a grandson of the late Rev. Isaac Landeshut, of Manchester. Simultaneously with his promotion to the magistracy, Mr. Cohen had a high honor bestowed on him by the Freemasons of Victoria. At a brilliant gathering of Royal Arch Freemasons held in Melbourne on July 18th, Mr. Cohen was invested First Grand Principal of the Supreme Grand Chapter of Victoria. The grandchildren of the late Rev. I. Landeshut (a correspondent writes) form quite a distinguished legal coterie in Melbourne. A cousin of Mr. Phillip Cohen, Mr. Maurice Goldsmid, was appointed a magistrate a few years ago. The oldest of the Goldsmid brothers is a well-known equity barrister, and the eldest brother of Mr. Phillip Cohen is a member of the largest firm of solicitors at Bendigo.

General Naquet-Laroque, who has been appointed President of the Technical Committee of the Artillery, France, will, by virtue of this office, also take the presidency of the Consultative Committee on Gunpowder and Saltpetre.

The Journal Officiel records the formation of Jewish Religious Associations to supersede the former consistories in Paris, Belfort, Epinal and other towns.

A dispatch states that a Catalan deputation has left Barcelona for Paris with the object of presenting Major Dreyfus with a congratulatory address signed by 60,000 persons.

A few weeks ago a certain Maria Kossina, twenty-two years of age, domestic servant in a Jewish family in Chotzen, near Prague, alleged that a narcotic had been administered to her by members of that family, and that while asleep a quantity of blood was drawn from her for ritual purposes. An inquiry was made, with the result that the girl's assertions were proved to be groundless. The doctors declared the girl to be hysterical in the highest degree. Not the least vestige of a wound was found on her body.

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