

# THE HEBREW STANDARD

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### (For the Hebrew Standard.)

# MOTHER AND MOTHERS.

BY NAPHTALI HERZ IMBER.

I am a Jew, not a Greek, who believes that the Goddess threw stones behind her back from which the human race came forth. I know I had a father and a mother, and who does not appreciate a mother, that queen of the home who rules the whole world? A mother is always good, for she cannot be otherwise.

I knew many women who have sinned against society, but as mothers they were the model of womanhood. A mother is always good; a mother does not think her child is bad, although it is. It is natural, it is a bone of her bone, flesh of her flesh, and the suffering that she has endured till she has brought that child into the world, made the child dear to her.

I had a mother, naturally she was good, kind, tender and dear to me, to her I owe my success and my poetical Hebrew career; and the Jews who sing my song "The Hatikvah," do not owe it to me, only to my mother, who said to me. "Hope my child."

I have sustained many losses in life, but I have never minded. I have lost a friend, and have found another, I have lost a sweetheart and have found another, for friendship and love is like playing cards, there is always losing and gaining, but when you lose your mother, you never will regain her. That I am devoted still to my mother is natural too, for I am her son, and there is not a bad child who does not love his mother. But there is another mother of which I make reference here. Another who never suffered in bringing me to the world, a mother who never shed blood for me, a mother who was neither of my race or of my faith; and yet she possessed all the maternal love which a mother shows to her child, and her name was Alice Oliphant. I came to her as a stranger, as a rolling stone, but she stopped my rolling; and told me it is now time to rest.

As a mother she not only cared for the welfare of my body, also for that of my spiritual progress; she tried to teach me painting, music, but in vain for my mind was wandering in Palestine mountains Carmel, Lebanon, and among the ruins of Jerusalem, to trill there out the song of the Hatikvah.

She helped me to publish my first volume of poems in Jerusalem, among which was the "Hatikvah" In the course of time, I once got mad, sitting on the lap of hers, my arms around her neck, in the presence of her husband and her friends, and she asked me, "Here why do you

want to go to Egypt!" I replied, "I am disgusted with you," and yet I kissed her, and she knew it was not my heart, but the temporary temper of my foolish ambition. I went to Egypt, parting with kisses and love, and good wishes; to see the Pyramids, the manifestation of ancient

fools, who wasted hundreds of years of labor to pile up stone upon stone. Like an erring child who is disobedient to its parents, I suffered the penalty of disobedience. I was stricken with fever and with the Egyptian blindness, I began to realize my sweet home and I longed to come home.

I wrote to Mrs. Oliphant the condition of my misery, and she answered me in a letter with a Biblical sentence, "And from Egypt I recall my son."

I boarded a steamer and went home landing at Kaifir, an Arab with a horse was waiting for me; to bring me up to the summit of Mt. Carmel, to the village of Dalia, where the Oliphants had their summer residence. And the family was melted in tears and kisses, in remembrance of the suffering I endured in Egypt, and they in gladness that they see me alive again.

An elaborate luncheon was served in my honor. After a few private remarks concerning the pyramids in Egypt, Mr. and Mrs. Oliphant took me out under a tree and had a private talk with me.

I wish there had been present at that time a Raphael too immortalize that scene. I wish now I would be endowed with that fiery expression of an Isaiah, to tell the future generations the noble words which the lips of that noble woman expressed to me under the shade of that fig tree.

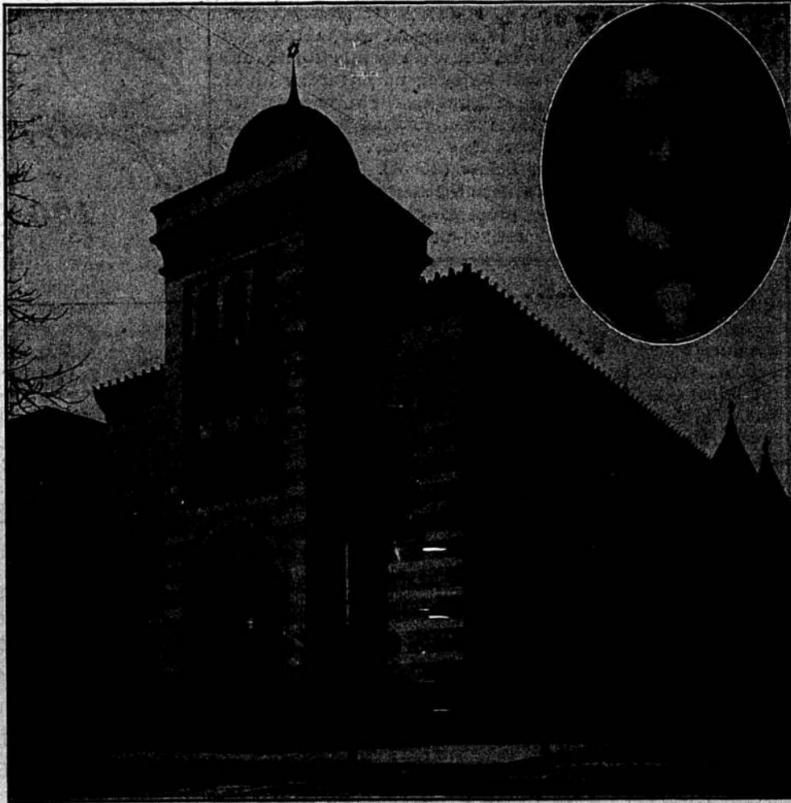
She said to me as follows: "Herzele what will you do when we will die, and you may be cast upon a foreign shore, as America or England, and not knowing the language what will become of you?"

I began to cry like a baby, kneeling down before her with tears in my eyes, saying, "Mamma, when will be in America or England I will know the language as well as I know Hebrew."

My mother begged me not to forsake the Hebrew language, nor my Hebrew name, I promised, and I have kept my promise. Proof of it, are many Hebrew books, and my Hebrew name which graces this article.

My other mother whom I promised to know English in my present article is a witness that I have kept the promise. No matter what my own personality is concerned, one thing shall concern the readers of the HEBREW STANDARD to appreciate the nobility of my other adopted mother, as well as that of my real one.

REV. JULIUS SILBERFIELD, Rabbi.



B'NAI ABRAHAM SYNAGOGUE, NEWARK, N. J., WHICH CELEBRATES ITS GOLDEN JUBILEE TO-DAY.

Congregation B'nai Abraham, High street and Thirtieth avenue, Newark, N. J., celebrates this evening and to-morrow the fiftieth anniversary of the organization of the congregation. This evening and to-morrow the Rev. Dr. J. Silverman, of Temple Emanuel, New York, will deliver the oration at the service to-night and to-morrow (Saturday) morning the Rev. Dr. Adolph M. Radin, of the People's Synagogue, New York, will be the preacher.

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**Manhattan Opera House.**  
The new home of the lyric drama, which is situated on Thirty-fourth street near Eighth avenue, will open next Monday evening under Mr. Oscar Hammerstein's direction. Bellini's "I Puritani," quite unknown to the present generation of operagoers, will be given with Miles. Pinkert and Zaccaria and Messrs. Bonci, Arimondi and Ancona in the principal roles. Mozart's "Don Giovanni" will be sung on Wednesday with M. Renaud as the Don, M. Bonci as Ottavio, Mme. Arta as Donna Anna, Mlle. Donalds as Zerlina and M. Gillibert as Leporello. "Faust" on Friday night will enlist the services of Messrs. Dalmores, Renaud and Arimondi, and Miles. Donalds, Giaconia and Zaccaria. At the Saturday matinee "I Puritani" will be repeated and the patrons of the Saturday evening popular-priced performance will hear Gponod's masterpiece. Sunday night concerts at popular prices are also announced. Signor Cleofonte Campanini is Mr. Hammerstein's chief musical director.

**Irving Place Theatre.**  
"Kater Lampe," a new realistic play by Emil Rosenoco was given here for the first time on Tuesday and remains the bill for the rest of the week. Herr Thaller will soon appear in Nestroy's farce "Der Zerissene," and in "Der Pfarrer von Kirchfeld."

**The Opera.**  
"Romeo and Juliette" opened the season at the Metropolitan Opera House on Monday night, an enormous audience being in attendance. As Juliet Miss Geraldine Farrar made a brilliantly successful debut, and the new French tenor, M. Roussellere proved a valuable acquisition. M. Bovy conducted with skill. To-night "Tannhauser" with Frau. Fflescher-Edel and Herr Burrian (debut) will be sung. At the matinee the opera is "La Traviata" while "Romeo and Juliet" will be sung on Saturday night. At the first Sunday night concert Mr. Alfred Hartz will conduct and the soloists include Miss Farrar, Herr Burrian and Herr Stiner (debut).  
A more detailed account of these interesting proceedings will have to be deferred until next week.

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### GOLDEN WEDDING.

One of the most enjoyable affairs of the season was the celebration of the fiftieth anniversary of the wedding of Mr. and Mrs. H. Ossusky, at their residence, 21 West Eighth street, on Sunday, Nov. 18. The entire suite of rooms was entirely covered with decorations of gold and palm trees. A lady orchestra, under the direction of Misses Edna M. and Myrtle B. Mitchell, of Philadelphia, furnished the music for the occasion. The Rev. Dr. Rudolph Grossman performed the ceremony and delivered an address. During the afternoon over two hundred guests assembled to convey their congratulations to the happy couple. Supper was served by the well known caterer, Mr. H. Rosenbaum. During the repast the bride and groom were presented with two loving cups. One by the Benjamin Nathan Lodge No. 23, K. S. B., and the other by the Joseph Brother Lodge, of which societies the groom is an officer. After the speech of acceptance by the groom, the guests listened to addresses by the Hon. Coroner Julius Harburger, Mr. A. H. Ossusky, Mr. L. H. Ossusky, and Mr. M. H. Ossusky, Hon. School Commissioner, Wm. Newman, Hon. Herman M. Joel, late Mayor of Syracuse, and many others. Telegrams numbering over a hundred were read from all parts of Europe, as well as the United States, including one from President Roosevelt. Dancing then followed, and between each dance the guests were entertained by Miss Fanny Jackson, Miss Rosaline Newman, Mr. Benjamin Sussman, Mr. Herman M. Joel, the child wonder, Miss Nettie Newman, Mr. and Mrs. B. Lewin, Mrs. A. H. Ossusky, of Philadelphia. Among those present were: Mr. and Mrs. A. H. Ossusky and family of Philadelphia; Mr. and Mrs. Leon H. Ossusky and family, Mr. and Mrs. Max Rosenstock, Mr. and Mrs. F. Hall, Hon. Richard Natson Gildea, Hon. Mr. and Mrs. Herman Joel, Mr. and Mrs. A. Keener, the Misses Os-

susky, Mr. and Mrs. D. Sussman, Hon. Mr. and Mrs. Wm. Newman, Mr. and Mrs. B. Lewin, Dr. F. Nidemann, Mr. and Mrs. Flataw, Mr. Moe Hall and sister, Mr. S. Lazarus, Mr. Julius Delevin and sister, Mr. and Mrs. Alfred Furst, Mr. and Mrs. Y. Rosenstock, Mr. and Mrs. Robert Wolf, Mr. and Mrs. David Innevan, Mr. and Mrs. M. Arnstein.

**Social.**  
Mr. and Mrs. A. H. Kinsie gave a dinner at the Herrstadt in honor of their son Paul M., celebrating his 13th birthday, on Sunday, November 18. The covers were laid for 60, the favors were chrysanthemums. Among the guests were Miss Annette Krulsie, Mr. B. A. Kinsie, Mr. M. C. Kinsie, Mr. S. C. Kinsie, Mr. G. K. Kaskel, Mr. and Mrs. A. E. Badt, Mr. and Mrs. R. E. Brandman, Mr. and Mrs. M. Long, Mr. and Mrs. A. Meyers, Mr. and Mrs. P. Kaskel, Mr. and Mrs. J. Roth, Miss Martha Brandan and Master Herbert Roth.

**The Association of Jewish Religious-School Teachers.**  
This association will hold its first general meeting on Sunday afternoon, December 2, at 3.30 o'clock, in the vestry rooms of the Temple Emanu-el, corner Forty-third street and Fifth avenue. The following speakers will address the meeting: Dr. Bernard Eronson, principal Public School No. 3; Mr. Emanuel J. Myers, chairman of the School Board of Temple Emanu-el religious school.  
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**Happenings.**

Professor Bernhard Frankel, the famous Berlin laryngologist, has been elected an honorary member of the Berlin Medical Association.

Herr Hugo Jacobi, a well-known journalist, died in Berlin recently. He was formerly temporary Director of the Berliner Neueste Nachrichten.

Since the Rev. H. B. H. Rosengard has assumed charge of the Town Synagogue at Newport, R. I., the affairs of the congregation have been considerably improved.

M. Elie Leon, the well-known Parisian financier and philanthropist, has died at the age of 55 years. He was brother of M. David Leon, President of the Administration of the Portuguese Synagogue.

M. Alfred Denery, engineer of the Department of Posts and Telegraphs, has been appointed Private Secretary to the Under-Secretary of State for that department, and M. A. Levy, Private Secretary to the new Minister of Justice.

In addition to the gift of 100,000 francs by Baron Dr. Henri de Rothschild for the establishment of a Cancer Institute, in Paris, the banking house of MM. de Rothschild have contributed the same amount to this object.

A Jewish funeral cortege en route to Waldheim Cemetery, while passing Miller and Taylor streets, Chicago, Ill., one day last week was stoned by a gang of young hoodlums. The driver of the hearse and two or three others were hit by bricks and stones. One of the miscreants, said to be the leader of the mob, was arrested.

The Italian King's gold medal, which constitutes the principal prize at the Philatelic Exhibition held at Milan, has been awarded to Cavaliere Augusto Bando for his collection of old Italian stamps.

The King of Italy has conferred the Knighthood of the Order of the Crown of Italy on Signor Michele Debenedetti, head of one of the principal commercial houses in Alessandria, and on Signor Giacobbe Tedeschi, Councillor of the Chamber of Commerce at Turin.

In the will of Mrs. Mary Hartman, of Baltimore, Md., probated in the Orphans' Court, \$100 each is left to the Hebrew Benevolent Society, the Hebrew Orphan Asylum, the Hebrew Hospital and Asylum Association and the Hebrew Ladies' Sewing Society.

M. Charles Lehmann, director of the well-known Mercedes motor establishment, has been appointed Councillor of the External Commerce of France. He has also been honored with the Knighthood of the Order of the Crown of Italy.

The following are the newly elected officers of the Y. M. C. A. of Bayonne, N. J.: Jesse J. Feinberg, president; David Goldstein, vice-president; Samuel Silverstein, treasurer; Isidore Solinsky, re-

cording secretary; Isidore Brooks, financial secretary, and Hyman Lazarus, sergeant-at-arms.

Forming the first organization of its kind in New England about half a hundred prominent young Jewish citizens of Bridgeport, Conn., have banded together to form a company of the Connecticut National Guard. Application has been made by the promoters of the scheme to Brigadier General George M. Cole to receive the proposed company in the C. N. G. and to assign it to the Third battalion of the Third Infantry.

The German Reform Party met recently at Cassel. Their programme vis a vis the Jews is very drastic. They would repeal all the rights of Jews living in Germany, exclude them from all public appointments and their children from public schools for children of the Germanic race, and prohibit changes of Jewish family names. The Party further desires to close Germany to foreigners, especially Jews.

A pleasing act of tolerance is reported from Barby, Germany. The universally esteemed wife of a synagogue official died, and as the funeral was fixed for a Friday afternoon it was impossible to obtain the services of a Rabbi from another community. On hearing this, Chief Pastor Rumlau volunteered to deliver the address at the grave. His offer was gratefully accepted. The address was one which might well have been spoken by a Jewish clergyman.

Congregation Beth Abraham filed articles of incorporation as a preliminary to erecting a synagogue in the Bergen section of Jersey City, N. J. The present headquarters are at 69 Storm avenue. The incorporating trustees are Abe K. Heiligmann, Abe Davis, J. Finkel, N. Norchan, Charles Garfunkel, Michael Harris, Jacob Heiligmann, Benjamin Kupmann, E. Wenar, Louis Schwarzenwald, H. K. Kuperman and Joseph Weber.

In the course of an address on "The Jew in America," Rabbi Charles Fleischer of Temple Adath Israel, Boston, Mass., expressed the opinion that too much stress had been laid upon the appointment of Dr. Oscar S. Straus to a position in the Cabinet as the President did not name Mr. Straus because of his being a Jew, but because of his eminent fitness for the place. "The Jew," he said, "was not to be thankful for such recognition of his place in and his services to the country, but should accept such rewards of merit quite as matter of course."

Last week the journalists representing foreign newspapers in Paris gave a farewell dinner to their colleague Herr Theodor Wolff, correspondent of the Berliner

Tageblatt. Herr Wolff, a nephew of Herr Rudolf Mosse (the well-known advertising contractor), quits his post in Paris and returns to Berlin there to assume the chief editorship and management of the Berliner Tageblatt, as successor to Dr. Arthur Levysohn, who retires into private life, after many years of arduous and fruitful labors. Herr Wolff represented the paper in Paris for upwards of ten years, and his excellent work and great ability, as well as his most amiable personal qualities, had secured for him not only the friendship and admiration of his colleagues on the press, but the good will of all with whom he came in contact.

A plan has been worked out by Max Mitchell, of the Boston Hebrew Charities and others acting for the Baron Hirsch Fund for the establishment of Jewish communities throughout the State of Massachusetts, each member of the colony being settled on a small farm which he rents, or receiving employment in manufacturing plants. Some eight hundred and twenty acres of land have already been purchased in Medway, which have in turn been sold in small parcels to Jews who have saved a little money. These lands have already been brought to a high state of cultivation, and the new owners are working hard on them. In other sections 560 acres have been bought for the same purpose. The State will fast be honeycombed by these Hebrew settlements wherever opportunity offers for suitable purchases.

By the terms of the will of Samuel W. Goodman, late of 3551 N. Marvite street, Philadelphia, Pa., which disposes of an estate valued at \$17,500, bequests are made of \$600 to the Reformed Congregation Keneseth Israel as a memorial to himself and wife, and \$100 to the library of the same congregation. Upon the death of his widow the following bequests are to be paid from the principal: Jewish Hospital Association, \$2,000; Jewish Foster Home and Orphan Asylum, \$1,000, the income to be disposed of in prizes for two boys and two girls for proficiency in studies; Congregation of Keneseth Israel, \$1,000; National Farm School, Doylestown, Pa., \$500; Orphans' Guardians, \$300, and Jewish Maternity Hospital, \$300. The balance of the estate is to be divided equally between the Congregation Keneseth Israel, Jewish Hospital Association and Jewish Foster Home and Orphans' Asylum.

Isaac Langfeld, founder of the firm of Langfeld Bros. & Co., died suddenly on Nov. 16 at his home, 1842 North Seventeenth street, Philadelphia, Pa., aged ninety-two years. He was born in Zeckendorf, Bavaria, Germany, and came to this country at the age of 20. He located first in New York, and subsequently went to Wilkesbarre, where he was engaged in business until 1888, when

he removed to Philadelphia and organized the leather goods manufacturing business of Isaac Langfeld & Sons. Mr. Langfeld was a very devout Jew, and at the death of the Rev. Dr. M. Jastrow he left the Mount Vernon Street Synagogue and organized a small Orthodox congregation, which met in a hall at Seventh street and Girard avenue. This congregation was maintained and presided over by him until his death. He was the founder of the first B'nai Brith Lodge in the United States, and was for many years affiliated with the Odd Fellows. He was a member of many local Jewish organizations.

**The Need of Religion.**

At the meeting of the New York Section of the Council of Jewish Women held Monday in the vestry room of Temple Emanu-El the problem of the wayward Jewish girl was fully discussed and the need of religious training emphasized.

Dr. Lee K. Frankel said: "Religious provision for Jewish patients is now made in hospitals and also on Randall's Island, but this is nothing like the amount of work that should be done. Christian organizations are caring for the Jewish poor. They have large hearts, ask no questions about creed, and the result is that many of those whom they aid become Christians. Only the other day I heard of a young man in an institution, a person of most charming character, who had become a Christian simply because it was the only religion that offered him anything. And recently an influential Christian body has been considering an attempt to proselytize on a large scale."

At the conclusion of Dr. Frankel's address the president, Miss Sadie American, said that the various branches of the council were considering what could be done about this matter, but that it was largely a question of means.

"It is quite natural," she said, "for Christians to teach their own religion, just as it is for Jews to teach theirs, and with the best intentions in the world Christians don't understand the Jewish point of view. A mere service won't do. We must have personal and sympathetic instruction."

Homer Folks, ex-Commissioner of Charities and director of the State Charities Aid Association, said that his society always endeavored to place Jewish children, who constitute 80 per cent. of those who pass through its hands, in Jewish families, and often went to considerable trouble and expense to do so.

The discussion grew out of a report of the work of the home for wayward girls at Lakeview, Staten Island, which has now been in operation a year, and where for the first time in this country the unmarried Jewish mother has found a

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refuge among those of her own faith. The fate of this class of unfortunates, which Mr. Folks declared to be an increasing one, seems to be particularly sad among the Jews. Those who are not complete strangers in the country are cast off by their families, and even strangers, often kinder than kith and kin, refuse to take them in.

"The kindest parent will turn away from a fallen daughter," said Mrs. Herman Hollander, superintendent of the Lakeview Home, "and it is easier to place an unmarried Jewish mother with her child in a Christian family than in a Jewish one. Our people hesitate a long time over such a proposition, and usually decide in the negative."

The ignorance of the girls sheltered at the Lakeview Home is extreme, Mrs. Hollander stated. Of the twenty-nine who have passed through it, eleven could neither read nor write. Neither could they tell the time of day, the names of the months or the order of the seasons.

"It is this ignorance, coupled with lack of innocent enjoyment, that is in many cases the cause of their fall," said Mrs. Hollander. "They look forward to speedy marriage as the only escape from an intolerable existence, and are therefore ready to welcome the attentions of the first man who holds out this prospect to them."

The expenses of the Lakeview Home are being defrayed for the first two years by anonymous contributions of \$10,000. At the end of that time it will be necessary to make an appeal for further contributions toward its support.

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# The American Jewish Committee: Meeting of Executive Committee Enlarged.

A meeting of the Executive Committee was held on Sunday, November 25th, 1906, at the committee rooms of Temple Emanu-El. There were present Hon. Mayer Sulzberger in chair, Dr. Cyrus Adler, Harry Cutler, E. W. Lewin-Epstein, Prof. Morris Loeb, Dr. J. L. Magnes and Cyrus L. Sulzberger. Excuses were received from Hon. J. W. Mack, Adolf Krauss, Elias Michael and Dr. Voorsanger.

Arrangements were made for the issuing of an appeal for \$100,000 for the benefit of the institutions which suffered from the earthquake and fire at San Francisco.

A vote of thanks was passed to Prof. Joseph Jacobs for his valuable services as temporary secretary of the committee and Dr. Herbert Friedenwald was elected secretary, with offices at the Hebrew Charities Building. It was decided to take over the statistical bureau already carried on there, and a committee consisting of Prof. Morris Loeb, Prof. J. H. Hollander, Messrs. Nathan Bijur, Adolf Krauss and Cyrus L. Sulzberger was appointed to make requisite arrangements.

The committee proceeded to apportion ten additional members to the various districts, one having already been apportioned to the District of Ohio:

One member added to District I, to be selected from South Carolina.

One member added to District II, to be selected from Alabama.

One member added to District VI, to be selected from Wisconsin.

One member added to District VII, to be selected from Illinois.

One member added to District VIII, to be selected from Indiana.

Two members added to District IX, to be selected from Pennsylvania.

Two members added to District XII, to be selected from New York.

The committee authorized the publication of the permanent regulations passed by the General Committee at the meeting on November 11th, as follows:

## GENERAL DUTIES OF THE COMMITTEE.

The purpose of this committee is to prevent infringement of the civil and religious rights of Jews, and to alleviate the consequences of prosecution. In the event of a threatened or actual denial or invasion of such rights, or when conditions calling for relief from calamities affecting Jews exist anywhere, correspondence may be entered into with those familiar with the situation, and if the

persons on the spot feel themselves able to cope with the situation, no action need be taken; if, on the other hand, they request aid, steps shall be taken to furnish it.

A communication shall be addressed to important national and international Jewish bodies advising them of the organization of this committee, and of its willingness to co-operate with them for the purpose herein provided.

The members of the committee shall be based on the following districts:

- I North Carolina, two members  
South Carolina.  
Georgia.  
Florida.
- II Tennessee, two members.  
Alabama.  
Mississippi.
- III Louisiana, two members.  
Texas.  
Arizona.  
New Mexico.
- IV Arkansas, three members.  
Missouri.  
Kansas.  
Colorado.
- V California, three members.  
Washington.  
Oregon.  
Utah.  
Idaho.  
Nevada.
- VI Minnesota, four members.  
Iowa.  
Wisconsin.  
Montana.  
Wyoming.  
North Dakota.  
South Dakota.  
Nebraska.  
Michigan.
- VII Illinois, seven members.
- VIII Indiana, five members.  
Kentucky.  
Ohio.  
West Virginia.
- IX Pennsylvania, nine members.  
New Jersey.
- X Maryland, three members.  
Virginia.  
Delaware.  
District of Columbia.
- XI Maine, three members.  
New Hampshire.  
Vermont.  
Massachusetts.  
Connecticut.  
Rhode Island.
- XII New York, seventeen members.

## MEMBERS.

The committee shall at the first meeting be divided into five groups by lot, which groups shall hold office for one, two, three, four and five years respectively, their successor to serve five years. Nominations for new members shall be made three months before the expiration of each term, and lists of the proposed new members shall be mailed to the members at least sixty days before the expiration of the term.

Members whose terms expire shall be succeeded by the residents of the same district. Upon the expiration of any term residents of the district of the member whose term expires shall be eligible for nomination as successors, and the members from each district shall be elected separately, a plurality being required for election. This mode of electing successors to outgoing members is adopted for the year 1907 and until a new method to be reported by the Executive Committee hereinafter provided for shall be adopted.

## OFFICERS.

The officers of the committee shall be a president, two vice-presidents and a treasurer, selected from among the members and a secretary, who need not be a member of the committee. The officers shall serve for one year or until their successors are elected.

## EXECUTIVE COMMITTEE.

The committee shall elect nine members, who, with the four officers, president, vice-presidents and treasurer, shall constitute an executive committee, of which five shall be a quorum for the transaction of business.

The powers of the Executive Committee shall be co-extensive with the powers of the whole committee at all times when of the whole committee at all times their action shall be reported, at their discretion, or to the whole committee by mail, or to the whole committee at its next meeting. Special committees may be designated by the Executive Committee from the body of the whole committee, which shall report to the Executive Committee from time to time.

## MEETINGS.

A stated meeting of the whole committee shall be held annually on the second Sunday in November in the city of New York, unless the Executive Committee in their discretion determine otherwise. Special meetings shall be called upon the

written request of twenty-five members of the committee or may be called by the Executive Committee of its own motion. Twenty-one members shall constitute a quorum of the whole committee.

Regular meetings of the Executive Committee shall be held at least once every three months. Special meetings of the Executive Committee may be held at the instance of the chairman or at the request of three members of that committee.

Notice of special meetings of the whole committee or of the Executive Committee shall be given by mail or telegraph to the members, stating as nearly as possible, within the discretion of the Executive Committee, the purpose for which the meeting is called.

## VACANCIES.

Vacancies caused by death, disability or resignation shall be filled by the whole committee or Executive Committee, and the persons thus appointed shall serve until the next meeting of the whole committee. Vacancies shall be filled by a selection from the district in which the vacancy occurs.

## OFFICES AND AGENCIES.

The principal office of the committee shall be established in the City of New York, and other offices and agencies may be established outside of New York as the whole committee or the Executive Committee may from time to time deem necessary.

## AMENDMENTS.

The resolutions herein adopted for the guidance of this committee shall be subject to alteration, revision or amendment at any regular meeting, or at a meeting called for such purpose, provided that thirty days' notice must be given of the proposed change, and that the motion for amendment be carried by a majority of at least twenty votes.

Mr. S. Woolner, of Peoria, Ill., was elected an additional member from District VII and Rev. Dr. H. Pereira Mendes an additional member from District XII. Judge Samuel Greenbaum was elected to fill the vacancy caused by the resignation of Oscar S. Straus.

Lots were cast for the years of service of the various members of the committee, according to the arrangements made at the general meeting on November 11. The following members were selected by lot to serve till the years mentioned:

1907.  
Godfrey M. Hyams,  
Adolph Lewisohn,  
B. Horwich,  
Penna. (1),  
Dr. L. N. Dembitz,  
Dr. Voorsanger,  
Penna. (2),  
Hon. S. Greenbaum,  
Edward Lauterbach,  
Sigmund Sichel,  
Joseph H. Cohen,  
Wisconsin.

1908.  
Leon Kamalky,  
Nathan Barnet,  
Mayer Sulzberger,  
Julian W. Mack,  
Martin A. Marks,  
Louis Marshall,  
Daniel Guggenheim,  
Emil G. Hirsch,  
E. W. Lewin-Epstein,  
Alabama,  
New York  
Nathan Cohen.

1909.  
Jacob Trieber,  
Morris Loeb,  
Joseph Stolz,  
Isidor Newman,  
Victor Rosewater,  
David Philipson,  
South Carolina,  
D. H. Lieberman,  
Simon Wolf,  
A. Leo Weil,  
Henry M. Butzel,  
Adolf Krauss.

1910.  
Jacob H. Hollander,  
Dr. Levinthal,  
Harry Friedenwald,  
Jacob H. Schiff,  
Ambrose Gilterman,  
Cyrus L. Sulzberger,  
Julius Rosenwald,  
H. Pereira Mendes,  
M. Rosenbaum,  
Indiana.  
Elias Michael.

1911.  
Max Senior,  
J. L. Magnes,  
Ferdinand Strauss,  
Moses H. Cone,  
Harry Cutler,  
Nathan L. Anfenger,  
Isaac H. Kempner,  
Isador Sobel,  
Samuel Woolner,  
M. C. Sloss,  
Simon W. Rosendale.

## The Educational Alliance.

The joint annual meeting of the Educational Alliance and of the Women's Auxiliary will take place on Monday evening, December 3, 1906, at the Alliance building, 197 East Broadway.

The report of the president and directors of the alliance and also the report of the president and directors of the Women's Auxiliary will be presented and the business of the meeting will include the election of ten directors for the term of three years to succeed Messrs. Samuel B. Hamburger, Adolph Lewisohn, Marcus M. Marks, Julius M. Mayer, William C. Popper, Solomon Sohechter, Solomon Sulzberger, Felix M. Warburg, Louis Wiley and August Goldsmith and one director for the term of one year to succeed Mr. Samuel Strauss.

On the evening of the meeting the following activities may be seen in operation: Legal aid bureau, boys' social room, board of education lecture, dress-making, classes, millinery class, telegraphy class, young women's social room, boys' clubs, girls' clubs, class in vocal culture, orchestra club, cooking class, reading room, public library, young women's gymnasium, people's synagogue choir.

The annual meeting will be called to order at 8.45. It is hoped that visitors will reach the building sufficiently in advance of this hour to enable them to inspect a few of the activities, which demonstrate in part the value of the work of the Educational Alliance.

## Jews and Charity.

It is stated that more than a fifth of London Jewry are in constant need of charity doles—a curious and painful commentary on the popular phrase "as rich as a Jew." How admirably the Jews who can afford it respond to the needs of their poorer coreligionists is indicated by the very striking fact that the value of endowments of metropolitan Jewish charities is now within easy distance of the magnificent sum of 1,000,000 sterling.—Jewish Chronicle.

## Herr David Wolfsohn Sick.

Herr David Wolfsohn, president of the Actions Comitte of the Zionist movement, has been ordered a long sea voyage, as he is suffering from irritation of the vocal chords. At a meeting of the Smaller Actions Comitte, held recently in London, the necessary arrangements were made in order that the management of the organization and the labors of the central office in Cologne should not be interrupted during the president's absence. Herr Wolfsohn is on his way to South Africa.

## The Jewish Centres.

Preaching at Temple Beth Israel Bikur Cholim on Saturday last on "Do Jews Need Christianizing?" the Rev. Aaron Eiseman made an eloquent appeal in behalf of the Jewish Centres Association.

After speaking of the Christian missionary work on the East Side, Rabbi Eiseman said:

"And we Hebrews are not doing enough to counteract this pernicious influence. We Hebrews are not supporting as we should do, the good men and women who are sacrificing their time and energy to offset these Christian mission influences by establishing Jewish Centres.

We have established but one, and twenty-five are needed in various parts of the city, so widespread is the missionary effort to capture our children and tear them away from us.

Let the Jew take a manly and fearless stand in this country particularly, for this is not a Christian nation. Every creed and sect is guaranteed its liberty and freedom under its Constitution, and we as citizens of this country should rise in our wrath and indignation whenever there is any effort to introduce sectarian teachings in public institutions under the American flag. We, as Hebrews, must stand forth and resist any missionary efforts to interfere with our Judaism, and with our institutions, and with our people.

A meeting of ladies interested in the Centres movement was held on Wednesday, at 272 East Houston street, for the purpose of forming a ladies' auxiliary.

## Dr. Lewin's Reception.

The meeting in honor of Dr. Schmaryahu Lewin, which was to have taken place on Monday last, did not take place, and a public reception will be tendered to him on Sunday, December 9th, at Durland's Riding Academy. Mr. Jacob H. Schiff will preside, and there will be no charge for admission.

## The Shekel Collection.

The New York Council is planning a systematic canvass on Shekel day, and has divided the city into districts which will be visited by active Zionists for the collection of shekels from sympathizers and non-active Zionists. The council will print a large number of circulars which will be distributed by the workers on one Sunday, to be followed the next Sunday by visits for the purpose of gathering shekels. The call of the federation is meeting with an enthusiastic response, and there is good ground for believing that 100,000 shekels will be collected.

## Washington Heights Congregation.

This congregation has made considerable progress in its activities during the past few weeks. The demand for some adequate religious provision on the "Heights" is shown by the large increase of membership in the congregation and the welcome which is extended to the movement on all sides. The religious classes, which hold three sessions a week, have been largely attended by pupils and the weekly services are very well patronized. An effort is shortly to be made to acquire a site and to build a temple worthy of this increasingly Jewish district. The minister in charge of the congregation is the Rev. G. Lipkind, formerly of the Emanu-el Brotherhood.

## Nordau Zionist Society.

Moses Mendelssohn will be the subject of Dr. S. Goldstein's lecture before the Nordau Zionist Society on Saturday evening, December 1, 8.15, at room 42 of the Educational Alliance, East Broadway and Jefferson street.

This will be the second of a series of eight lectures on great men and women in Israel the society will hold at the Alliance.

A good musical programme has been arranged. The public is cordially invited to attend these lectures.

## Young Men's Hebrew Association.

At the Friday evening religious exercises held November 23d, Rev. Dr. M. H. Harris delivered the address.

A tribute was paid to the memory of Rabbi Raphael Benjamin, who took a deep interest in the work of the association, and for a number of years voluntarily conducted the Bible class and other religious work.

On Sunday evening, November 25th, the regular monthly social entertainment was held and was in the nature of a camp reunion. All those who took part were at the association's camp this summer and the affair was very enjoyable.

## B'nai and B'nith Zion Kadimah.

The retirement of Mr. A. Nathansohn as president of the B'nai and B'nith Zion Kadimah was made the occasion of a meeting of that society on Saturday night, Nov. 24th. Dr. Burns, a Zionist of recent affiliation, takes his place. The B'nai and B'nith Zion Kadimah is now in a flourishing condition, having over seventy-five members, and is active in work for the National Fund and the Shekel. For two years the society held the prize banner for the largest collections on Shekel day. Mr. Louis Lipsky addressed the society on Saturday night, and spoke of the number of things relating to the organization.

## Dr. Jackson's New Quarters.

Dr. M. J. Jackson announces the removal of his offices to No. 120 East 85th street, where he will be pleased to see his many friends and patients. Dr. Jackson is a well known practitioner and was coroner for the City of New York for a period of four years.

## The Jewish Theological Seminary.

The course of public lectures of the Jewish Theological Seminary of America for the year 1906-1907 will open on Thursday evening, December 6, 1906, at 8.30 o'clock, with a lecture by the Rev. Charles I. Hoffman, on "Jewish Emancipation in the Nineteenth Century." The lectures are open to the public.

## United Hebrew Charities.

The annual meeting of this society for the reception of the annual reports, election of trustees, and transaction of such other business as may be properly brought before the meeting, will be held on Tuesday evening, December 4th, at 8.15 o'clock, at the Hebrew Charities Building, 21st street and 2nd avenue.

## Young Women's Hebrew Association.

Dr. Aaron Eiseman was the speaker at last Friday evening's service. He spoke on the "Value of Jewish Womanhood." A very large audience was present. An interesting feature of the evening's service was the choir which is trained by the association. A new branch of the work and one of the most important—the dormitory is now open. This has a number of well furnished rooms and is designed for girls who have no home and wish to stay here at a very nominal sum. At the first session of the Hebrew classes held last week over 200 children were enrolled. The Sunday morning religious school is also in session, having an attendance of over 300. The afternoon gymnasium for children is open for registration. New clubs are constantly being formed. All members are invited to join these clubs.

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## WITH THE PREACHERS.

**TEMPLE EMANU-EL.**—Sunday morning services at 11:15 o'clock. Lecture by Rev. Dr. Joseph Silverman on "A Religion for Men and Women of the World." The public is welcome.

**Y. M. H. A.**—This (Friday) evening, address by Herman Rubenovitz.

**SHAARI ZEDEK OF HARLEM,** 25-27 West 118th street, Saturday morning Inaugural address by the Rev. Dr. A. Spiegel.

**EDUCATIONAL ALLIANCE**—This (Friday) evening, lecture by Rev. H. Maslansky. Saturday afternoon children's service. Address by the Rev. Samuel Langer. The Rev. H. L. Martin will officiate.

**CONGREGATION BETH ISRAEL BIKUR CHOLIM.**—Rev. Aaron Eiseman will preach the sermon on Sabbath morning on the topic: "Made Perfect Through Suffering." The first Sabbath afternoon service for children this season will be held in the synagogue on Sabbath afternoon at 8 o'clock. Rabbi Eiseman will preach a sermonette on the theme: "What the Synagogue Should Mean to Children."

**EAST EIGHTY-SIXTH SYNAGOGUE.**—Saturday morning Rev. Dr. Davidson on "Esau's Progeny."

**EMANU-EL BROTHERHOOD.**—This (Friday) evening Rev. G. Hausman will speak.

**TEMPLE AHAWATH CHESED SHAAR HASHOMAYIM.**—On Saturday morning Rev. Dr. M. S. Levy, of San Francisco, will speak.

**TEMPLE RODEPH SHOLOM.**—Saturday Dec. 8, Rev. Dr. M. S. Levy on "The Mission of the Jew—Historically Proven."

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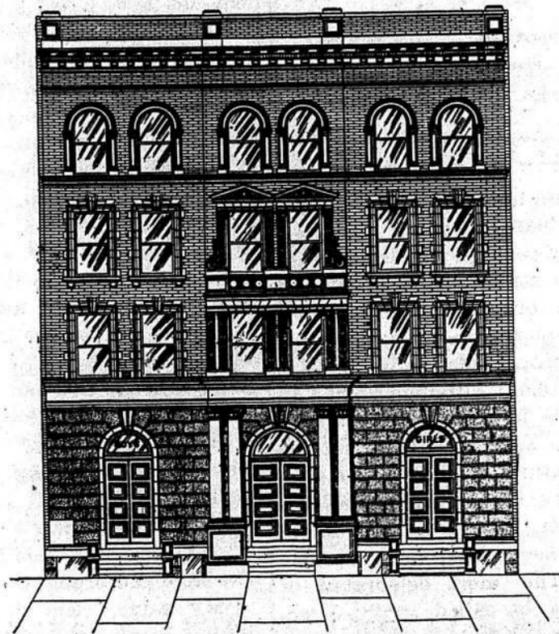
## Educational Institute of the Up-town Talmud Thorah.

Conditions have become so changed in Harlem within the last years that it has become imperative to do something for the two thousand Jewish boys and girls who are without any Jewish moral or ethical training of any kind.

Not alone will there be classes in

ter to be the leaders of the rest, and this can only be realized by giving our boys and girls special training.

The building of the institute, which is to be situated at 132-138 East 111th street near Lexington avenue, will occupy a lot 67x101 feet and is to be a four-story fire proof structure with class rooms



Jewish history and study of the Jewish law and language in all its grades, but there will also be the modern attributes of the up-to-date Communal Institution. It is the desire of the directors to make of our boys and girls the very best type of self-reliant and self-respecting Americans. The Jews of New York City are about one-quarter of the population and we want that one-quarter

with a capacity of three thousand children. A splendid auditorium and everything else that will be the final work of a building of this kind.

The cornerstone will be laid the afternoon of Dec. 2. Addresses will be delivered by prominent communal leaders and the music will be furnished by the band of the Hebrew Sheltering Guardian Orphan Asylum.

## BREVITIES.

Fire Commissioner Lantry is seeking a Yiddish interpreter. The salary is \$1,000 a year.

Mrs. Asher D. Cohen and Miss Isabelle Cohen, of Charlestown, S. C., are at the Ateller, No. 33 West Sixty-seventh street, for the winter.

The Young People's League held a Thanksgiving party on Tuesday evening last in the vestry room of the synagogue Beth Israel Bikur Cholim.

Bischoffsheim, a Jewish banker of London, who is about to celebrate his golden wedding, will donate on that day \$500,000 to charities, of which \$100,000 is allotted to Jewish organizations. He has already expended large sums in philanthropy.

On Sunday last Master Stanley Jule Kaye, son of Mr. and Mrs. Philip Kaye, was initiated into the Abrahamic Covenant at the residence of his parents, No. 152 W. 144th street. Since the advent of the young scion his grandfather, Mr.

Sol L. Kaye, has increased several inches in chest measurement.

The four Zionist papers in Russia, which had been suppressed by the authorities, are now reappearing under other names. A conference of representatives of the Zionist press took place in Wilna on October 17 to 20, in which the programme and work of Zionist organization in Russia were discussed.

Dr. Lee K. Frankel, manager of the United Hebrew Charities, and Cyrus L. Sulzberger, of New York, Rev. Adolph Guttman, Syracuse, N. Y., and Dr. Abraham J. Katz, Rochester, N. Y., have been made members of the special committee appointed by the New York State Conference of Charities and Corrections held at Rochester, N. Y., to investigate the standard of living. Dr. Frankel is chairman of the committee.

## Jewish Endeavor Society.

"Jew and Jew" will be the subject of the public lecture to be delivered this Sunday evenings, December 2, at 8:30 o'clock, under the auspices of the society, in the large assembly hall of the Home of the Daughters of Jacob, East Broadway and Grand street. The public is cordially invited to attend.

The prospectus of this year's lecture course has just been issued and shows that lectures will be delivered regularly every first and third Sunday evening of the month up to and including May 5th. Of the total thirteen lectures, seven constitute a series on "Jewish Life in History," while the remaining six are on miscellaneous topics of popular Jewish interest.

The introductory lecture to the series was delivered on November 4th, when the Rev. Dr. H. Pereira Mendes spoke on "Guiding Principles in Jewish Life." The second lecture, on "Jewish Life in Bible Times" was given by the Rev. Dr. Bernard Drachman on November 18th to a highly interested audience. The next lecture in the series, on "The Jews in Macabean Times," will be delivered during the Chanukah week, on December 16th, by the Rev. Aaron Eiseman. On January 20th, Dr. Drachman will give the fourth lecture on "Jewish Life in Talmudic Times," while Dr. George Alexander Kohut will deliver the fifth on "Jewish Life in the Middle Ages," on February 17th. The sixth lecture will

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OMAHA.

be delivered on April 7th by Mr. A. H. Fromenson, who will speak on "The Jews To-day," and the series will be concluded on April 21st by Professor Richard Gotthell with a lecture on "The Future of the Jews."

Of the six other lectures, the first, on "Jew and Jew" will be delivered by the Rev. Henry S. Morals this Sunday evening. On January 6th, Dr. Lee K. Frankel will speak on "Jewish Charitable Work," and on February 3rd, "Jews as Financiers" will be the subject of a lecture by the Hon. N. Taylor Phillips. "Queen Esther—the Jewess," a Purim lecture, will be given on March 3rd by the Rev. Henry S. Morals, while Miss Henrietta Szold will speak on "Jewish Nationalism" on March 17th. The concluding lecture in the course will be delivered on May 5th, when Professor S. Schechter will speak on "The Jewish Synagogue." A short discussion follows each lecture.

The Bible and Hebrew classes conducted by the Jewish Endeavor Society will meet this year at the Recreation rooms, 186-188 Chrystie street, on alternate Thursday evenings. The Hebrew class, under the leadership of Mr. Louis I. Egelson, of the Jewish Seminary, will hold its sessions on the first and third Thursday evenings of the month, while the Bible class will meet on the second and fourth Thursday evenings under the leadership of Mr. Herman H. Rubenovitz, who is also in charge of the religious work of the Young Men's Hebrew Association. These classes begin their sessions at 8:30 o'clock, and are open to all young men and women; whether members of the society or not. All young people are welcome to attend.

The Sunday school for girls, of which Mr. Joseph L. Schwartz, president of the society, is the principal, holds regular sessions at the recreation rooms every Sunday morning from 9:30 to 12 o'clock. Instruction, by competent teachers, is given free to a large number of girls. Arrangements are being made at the school for a Chanukah celebration to be held on December 16th.

## The Bezalel.

A meeting of the Bezalel Committee, held recently in Berlin, was attended by, among others, Herr James Simon, Dr. Paul Nathan, Prof. Warburg, Dr. Sosskin, Herr Herrman Struck and Herr Berthold Israel. A report was presented of the development of the Bezalel Arts and Crafts School in Jerusalem, from which it appeared that during the first half year gratifying progress had been made. Photographs of work executed by the pupils showed how forward are those in the higher class in modeling from nature. A discussion took place on the carpet-making industry, which is to be commenced this winter in Palestine, and expert opinions were submitted to the meeting tending to prove that in view of an almost unlimited market this industry, if properly managed, could afford an excellent livelihood to thousands of families. In order to create a wider basis for Bezalel and to afford an opportunity for its many well-wishers to remain in permanent and closer relations with it, the committee decided to establish it as a society and

to acquire for it the rights of a corporation. A sub-committee, consisting of Dr. Paul Nathan, Herr James Simon and Prof. Warburg was appointed to alter the statutes to this end.

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# Children's Page.

## KEEP THE HEART YOUNG

Keep the heart young—never mind a gray hair;  
Keep the heart young, and you'll never despair.  
Hopeful and glad, let the old frame decay—  
Who cares for the shell when the jewel's away?

Keep the heart young with full trust in God's might  
To anchor you safely, but follow the right.  
Keep the heart young and be merry and gay,  
Give care to the winds and be jolly all day.

### OUR GREAT MEN.

BY LADY MAGNUS.

#### MOSES MAIMONIDES.

AT Cordova, in Spain, in the year 1135, when Christian kings were ruling over England and Mahomedan kaliphs were ruling over Spain, there was a little Jewish boy born, whom his father, Rabbi Maimon, named Moses. I say his father, instead of his parents, because his mother died when he was a baby, and Rabbi Maimon married again, and there soon came some more little brothers and sisters.

Have you ever read Hans Andersen's story of "The Ugly Duckling?" I always think little Moses Maimonides must have been rather like that in his family, for—perhaps it was from want of a mother of his very own—it is a fact that he who grew up to be a very clever and a very sweet-tempered man was thought by them all to be a rather sulky and a rather stupid little boy.

When he was about thirteen the family left Spain, and, after wandering a little, settled in Egypt. It was not a pleasure trip; they were, in a way, forced to emigrate, for conscience sake. New Mahomedan rulers had conquered the old ones, and these new kaliphs who governed Spain (Almohades they were called) were fierce and fanatical, and wanted to convert all their Jewish and Christian subjects. Some of them were converted, and more pretended to be, but still there were very many who cared less about the comforts of life than about what really makes life worth living, and of this latter sort was Rabbi Maimon. He took the choice that was given of leaving the country altogether, and with all his family went into exile.

Travel was good for that rather silent, rather dreamy little son of his, and the motive of the travelling was better still, and it was not very long before the ugly duckling began to show his swan's feathers. Of course, Moses was set to study "the Law," and some say that he was taught a trade, too, that of diamond cutting, and that he worked in an elder brother's work-shop.

You remember the pretty old rule that the Law was not to be made "a spade to dig with nor a crown to shine with." So, though some historians say there is no truth in the diamond cutting story, it does not seem to me at all improbable. So much as this, however, is certain, that it was finally settled that Moses ben Maimon should be a doctor, and that before he was twenty some results of

his reading were already finding expression in writing.

By the time he was fifty he was appointed one of the Court physicians to Saladin, the Sultan of Egypt. I am sure you must have heard of this famous Saladin who lived at the same time as our Richard the Lion-Hearted of England. Some historians tell us that Richard wanted some of Moses Maimonides' prescriptions, and that he would have liked to attach him to his English court. So you see the Jewish scholar came to be quite celebrated from outside, but he had still more claims to be distinguished from inside.

All his life long, from the time he was quite a little boy, Moses ben Maimon, or Maimonides, as he came to be called, loved study. Now, to you little people, who in these days, "study," as you call it, so very many things, it may seem that Maimonides' range of "study," which began with the Law and pretty well ended there, must have been a very narrow one. But you would be quite wrong. One of our wise men once said of the Bible: "Turn it and turn it again, for every thing is in it." And there really is.

Not to speak of the way it helps us to know and to love God, there is history and biography, and the laws of health, and laws of justice, and the most beautiful poetry in the world in it. And then, you know the study of "the Law" included the commentaries on the Law and the explanations of the Law; a study of all that wonderful collection of wisdom mixed with wit and fable, wrapped up in endless words, of which I told you Hillel had begun the sifting.

Five hundred years before Maimonides was born, this great store of tradition, the Oral Law as it was called, had all got itself written down, and by the time Maimonides lived it was a very big book indeed, and its name was the Talmud. (I mean to tell you a little about the Talmud some day.) And when you hear that all this traditional lore on all sorts of subjects was included in their study of the "Law"—the תורה—you will see that there was plenty of material for students. And our little Spanish scholar, of course, knew the Spanish language and literature besides Arabic and Hebrew. As he grew up, as I told you, he made doctoring his especial profession, so with all this knowledge you will not doubt that he was a very learned man indeed, and

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came in time not only to read, but to write very learned books.

You may perhaps wonder how he found time for it all, but that is a secret that only very busy people could tell you, for the busy people are the only people who always have plenty of time. Although he had all the invalids in Saladin's palace to look after, and although, having these, he naturally came to be also, the favorite doctor among all his co-religionists in Cairo, Maimonides yet wrote books that have become classics. The most celebrated of these books is called מורה נבוכים, which means "Guide to the Perplexed." I wonder if I can make you understand a little the nature of the perplexities, and give you just an idea of Maimonides' "guide" out of them. At any rate, I will try, for we all of us, big and little, feel sometimes in religious matters that we cannot understand things at all, and we think and we think, and we wish we could, and we sometimes get impatient and irreligious when we can't. "In Thy light, we shall see light," the Bible says, and that is beautifully true, but all eyes are not equally strong, and to behold "the Light" there is need sometimes of

"The earthly help of voice and hands  
We lead the blind by voice and hand,  
And not by light we cannot see,"  
as says our present poet laureate in one of his pretty verses.

You can think over its meaning till next week, and then you will better understand, perhaps, what I am going to try to tell you on the big subject of Maimonides big book.

(To be continued.)

"What makes you get up so late, sir?" said a father to his son, who made his appearance at the breakfast table about ten o'clock.

"Late! why, father, I was up with the lark."

"Well, then for the future don't remain so long with the lark, but come down a little earlier to breakfast."

Papa reading in hearing of an intelligent child. The men were then mustered on the deck preparatory to the disembarkation.

"Oh, papa," said the child, "how funny the men must have looked all over mustard!"

Female friendships are of rapid growth.

### A Fairy Tale.—With a Moral.

(This pretty little story was written by a little English Jewish girl for the Children's Corner of the London Jewish Chronicle.

By DOROTHY S. SILVERMAN. AGE 14.

"Oh, confound it!"—the words came from the lips of a girl of nine years old. She did not think there was anything very dreadful or unladylike in the exclamation. As she said it she heard a voice exclaim: "Well, really, this is too much; when a child like this calls on me, it is indeed time I should stop it. Come along." Rachel found herself dragged along by some unseen force into, it seemed to her, the very bowels of the earth. When she recovered sufficiently from the shock to look round her, she saw she was in a large hall with glass roof and walls like a conservatory, and a slippery floor, such as you see in ball-rooms. She also saw what power it was that dragged her to this hall.

It was a very small man, no higher than Rachel's knee. He appeared very old, and was most queerly dressed in a garment that seemed to be made entirely of patches.

"Who are you?" said Rachel; "and why have you brought me here?"

"My name," said the little man, sighing, "is Vulgarias, and every time a man, woman or child uses a bad word, I come to them, invisibly of course, and the words that are let drop form themselves into patches, and join on to my costume. Look at me!" and the little man turned round and round, displaying his eccentric costume, which was formed of hundreds of thousands of little patches.

"See," he went on, pointing to quite a fresh looking patch on his cap, "here is yours. Feel it." He handed to Rachel his cap, which he found an arduous task to remove. Rachel thought it would be easy enough for her to hold, and she merely held out one hand for it.

"Take care," exclaimed the little man, but his warning came too late, and the little cap fell with a thud on the ground.

"Why," exclaimed Rachel, in surprise, "how heavy it is!"

"Now," said the old man, "perhaps you can imagine how heavy this costume is."

"Then why do you wear it?" demanded Rachel.

"Come and sit down and I will tell you," replied Vulgarias, drawing forward a chair for her and one for himself.

"Once upon a time," he said, "I, too, was a human being, a happy young man—but that was thousands of years ago. I had everything that could make me happy, but I was constantly grumbling. I suddenly saw a vision like a fairy, who told me that, as a punishment, I was to come here, and wear this wretched thing, until I could get some human being to come and free me from my burden. I have waited all these years in vain. Will you help me, Rachel?"

She was nearly in tears by this time, and eagerly replied she would.

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"Well, said her old friend, "if you promise never to use a bad word again, I will be free. Will you promise?"

"Yes," answered Rachel, in rather a frightened tone, "I'll try," and then the hall grew quite dark and she went up and up, and landed with a bang back in the garden.

"I wonder if it is a dream?" she said. "Anyhow, I will keep my promise to Vulgarias."

So she did, I am pleased to say.

### Proverbs.

Where the treasure is there the heart is.

He who marries for wealth sells his own liberty.

Those who have no money may have mercy.

Speech ventilates our intellectual fire.

Death and life are in the power of the tongue.

In the company of strangers silence is safe.

A flow of words is no proof of wisdom.

Uniform love is now defined as the love of a girl for a volunteer.

A prudent man advised his drunken servant to put by his money for a rainy day. In a few weeks the master inquired how much of his wages he had saved.

"Faith, none at all," said he, "it rained yesterday and it all went."

A person of the name of Broom, having been knighted, naturally enough liked to hear himself addressed by his new title. One of his friends, however, persisted in calling him plain Broom, and one day having done so for the fortieth time, Broom said with becoming dignity.

"You will remember sir, that I have a handle to my name."

"Ah, have you? Well, Broom-handle, how are you?"

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**Answers to Correspondents.**

**ABM. SENDER.** The Barmitzvah of your son, born on the 18th day of Shebat, will fall on Shabbas, January 25, 1908, Par. Yithro, Shebat 23rd.

**E. M. LEVY.** Your son will be Barmitzvah on Sabbath, April 13, 1907—29th day of Nissan, and the portion of the Law read on that day is the Sidra Shemini.

**L. F. MYERS.** Mourners for parents are not permitted to visit parties or feasts during the whole year, and when mourning for other relations, they are only to abstain from it during the *Shloshim*—thirty days.

**J. M. COHEN.** The priestly posterity of the sons of Aaron, viz, Eleazar and Ithamar, had so increased by the time of David, that they were divided into twenty-four classes, who officiated a week at a time alternately. Sixteen classes were of the family of Eleazar, and eight of the family of Ithamar.

**M. H. GOLDMAN.** In Psalm lix, v. 14, 15, the Psalmist speaks of a singular attendant in Jewish cities, viz., a number of dogs that had no master, and were allowed to roam at large. It is rather peculiar, that the same practice prevails in the East at this day.

**OBSERVER.** Judge Goldfogle introduced the first so-called "Russian resolution" in Congress, and as we are informed, against the wishes of our prominent Hoffjuden, for reasons which we do not wish to make public. It was for this reason, perhaps, that

he was punished, by not being placed on the "Committee of Fifty"—he is not sufficiently tractable.

**L. KAHN.** The reason assigned for the reading of Genesis immediately after the reading of the conclusion of Deuteronomy on *Simchat Torah*, according to Jacob b. Asher (*Tur Orach Chayim 689*) is, that Satan might not say that the Jews had finished the reading the Torah and were unwilling to begin anew.

**A. MENDEL.** We are called "Hebrews" because through Abraham we are descendants of Heber. Heber's son Pheleg had a son named Ragan, his son Serug had a son named Nahor, who had a son named Terah, the father of Abraham. Abraham's son Ishmael—through Hagar—had twelve sons from whom the present Arabians descended. The "Jews" are descendants of Judah and Benjamin and Levi. We are called "Israelites," because we are descended from Jacob whose name was changed to Israel.

**M. ROYH.** There is no special rule fixing the period in which a monument should be unveiled. It is a matter of custom and convenience. Some Congregations will not permit a tombstone to be placed bearing the Common Era and your own sense of the fitness of things should have dictated that, A. D. (Anno Domini), "Year of our Lord" would be both incongruous and intolerable.

**REFORM.** Praying, as they do in our Reform Temples is a Christian custom, and was introduced by Paul in order to accentuate the departure from the Jewish form of worship. In his Epistle to the Corinthians he says: "Every man praying or prophesying with his head covered, dishonoreth his head." *I. Corinthians xi, 4.* This spring after the forms of Christianity may be fashionable, but it is extremely ludicrous; **F. MARGOLIS.** The sculptured image or representation of DAGON (from *גון* a fish, and *On*, one of the

Egyptian names of Deity) worshipped by the Canaanites exhibited and may still be seen on ancient coins, the appearance of a woman above and a fish below (mermaid). This figure of the idol agrees quite well with what is said of it in *I. Sam. v, 45. Comp. Zephaniah i, 9;* since in its fall the head and hands, and only the stump *גון* or fish was remaining.



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וישלה

THE Israelite who is conscious of unusual piety is apt to be careless as to every day honesty.

IF we were a heresy-hunting people, half of the Jewish pulpits in America would be vacant.

PULPIT plagiarism might in a measure be condoned, if the ignorant Rabbi would only pilfer good sermons.

THERE are as many "Rabbis for Revenue" in hat and tallis, as there are among those who wear neither cap nor gown.

THE self-appointed "patrons" of their East Side co-religionists, forget that you cannot lift up the people upon whom you look down.

BETTER the uncouth jargon of the Talmud Torah every day in the week, than the one hour's catechism in English on Sunday morning.

HOW barren the tree, is the Israelite that lives, and spreads, and cumber the ground, yet leaves not one seed, not one good act to generate after him.

THE true Jewish paper, is not the one that has the most capital at its back, but the one that is nearest to the Jewish people and voices their sentiments.

THE streets of heaven are on earth to those who tread the path of duty, and the voices of angels find a responsive chord in the breasts of those who bring comfort to the distressed.

THE secret of being a saint, is being a saint in secret, and the secret of true Jewish benevolence is to distribute your donations in secret and not for having your name appear in public print.

OUR spiritual Burbanks have successfully grafted and cultivated two hybrid specimens of American Judaism—the Sabbathless Parnass and the Ignorant Rabbi. Under our peculiar religious atmosphere they grow and thrive.

THE lack of personal activity in the administration of our communal institutions, is a noticeable peculiarity among their contributing members. They seem to imagine that the receipt for their annual dues relieves them of all further responsibility.

THE best result of the Castellaine's affair is that "foolish Anna,"—a type of ambitious American heiress,—can "jetzt Shabbas machen" with her title of "Countess," for she will hereafter be known as Mme. Gould. The Boni part will go the scrap heap where it deservedly belongs.

THE selection of Judge Greenbaum and Dr. H. P. Mendes upon the Committee of 15-50-60, and the substitution of Dr. Herbert Friedenwald, of Philadelphia, in place of Dr. Jacobs as Secretary, at least not only shows that they read the HEBREW STANDARD, but acknowledge its just criticisms. But they have not gone far enough yet.

THE colored sunsets and the starry heavens, the beautiful mountains and the shining sea, the fragrant woods and the painted flowers, they are not half as beautiful as the pure soul of the Jewish woman that is serving God out of love, in the wear and tear of common, unpoetic life, and who performs little acts of kindness and charity amid the cares and drudgery of her household duties.

HARRY B. Wolf one of the foremost lawyers of Baltimore and who as a lad sold papers in the streets of his native city, has been elected to Congress by the Third District of Baltimore. A tribute to the pertinacity of a Jewish lad who would not be kept down, and a credit to the country where every boy has a chance to become President. He is not a member of the Committee of Fifty-Sixty.

THE earnest worshippers who fill the synagogue realize that Judaism is a joyous religion, while the mourners who only visit the Temple during the short period of their bereavement and who listen to the mournful Episcopalian style of reading the Union Prayer Book, gain the wrong conception, that their religion is one of gloom and sadness, and that the God of Israel is only present in their time of trouble.

IN the Bi-Centennial issue of the HEBREW STANDARD there appeared an article on "The Jews in Modern Music," specially written by Jacques Mayer our Musical and Dramatic critic, and which was copyrighted. The American Israelite and the Jewish American now reprint it, the former crediting it to "Selected" and the latter to "Exchange."

The editors of our contemporaries have evidently forgotten the Eighth commandment.

## A Daniel Come to Judgment.

"Without the slightest authority . . . nobody is responsible for any one."—JUDGE SULZBERGER.

A CORRESPONDENT signing himself "Daniel," finds fault with our use of the term *Hofjuden*, as applied to the "self constituted committee of 15-50-60; and asserts that we should have applied the term "Hegemony," which was the Greek term for the supremacy assumed by a single state in the confederacy of states, and with it the direction, more or less absolute, of the business of the confederacy.

In accordance with the suggestion of our "modern Daniel," we believe that it would not be altogether inappropriate to dub the Committee of 15-50-60 "The Hegemonius Hofjuden."

## The Awakening of South Brooklyn.

THE observer of Jewish communal life of Greater New York, has always been struck by the fact, that with the exception of erecting synagogues and Asylums and attending them on very few occasions, the Jewish residents of the outlying districts have done very little for the spiritual welfare of the growing generation.

It is, therefore, a source of pleasure to record the awakening of South Brooklyn. Owing to the indefatigable labors of a small band of disinterested workers, a Young Men's Hebrew Association has been called into existence. South Brooklyn has a Jewish population of at least two thousand, and an organization like the one now having its headquarters at 472 Fifth Avenue was sadly needed in the district.

The officers of the Institution at whose head is Mr. I. Tarshis as president, have done everything in their power to ensure its success, but the future progress of the Young Men's Hebrew Association of South Brooklyn will depend solely upon the people themselves. Two thousand dollars a year will be needed to maintain it and there should be no difficulty in obtaining this amount.

Upon the young men of to-day the communal burdens and responsibilities of to-morrow will rest, and if the community is to make progress they must be fitted for the task. They must receive a Jewish training be surrounded by Jewish influence, breathe a true Jewish atmosphere and be taught to think and feel and act as Jews.

The Jewish community across the bridge is growing by leaps and bounds. It is well to take time by the forelock, and provide for the days that are to come. The Young Men's Hebrew Association of South Brooklyn is as yet a small organization but it is replete with potentiality and can become a powerful factor for good if the South Brooklynites only will it.

## Worthy of Emulation.

THE readers of the HEBREW STANDARD are fully acquainted with our opinion of the Rev. Dr. Krauskopf's theological views, and they also know, that we have never hesitated in denouncing the vagaries of the rabbi of Congregation Keneseth Israel of Philadelphia. But all this does not blind us to any good work Dr. Krauskopf or any other Reform rabbi may accomplish.

We are moved to say this after perusing the "Year Book of Reform Congregation Keneseth Israel" sent to us for review.

The activities of the Congregation as outlined by rabbi and officers are a magnificent tribute to their energy and industry. Strange as it may seem, Congregation Keneseth Israel comes very near realizing the old Jewish conception of the Synagogue.

Not only are services conducted within the walls of the Broad St. Temple, but there are a religion school attended by 600 children, confirmation, Pre- and Post confirmation classes, Popular Lectures, a Choral Society, Teachers Meeting and Bible Class, a Library and Sewing Circles.

In addition to all this, Rev. Dr. Krauskopf and his assistant Dr. Landman are at home every Friday evening to the 949 members of the congregation. The ministers are in constant touch with their people, and are thus able to exert a wholesome influence.

How many orthodox rabbis in this country can lay claim to a similar record? Whether we agree with Dr. Krauskopf's conception of Judaism or not, we must admit that he has created a congregation which is worthy of every emulation.

Institutional Synagogues may sound *goyish*, but the synagogues of old were institutional. The House of Prayer signified not only a place for devotion, but it was the centre of all communal activities, the House of Study and the House of Assembly.

These efforts are commendable, not only because the pew and the pulpit are thus brought into closer connection, but for the various avenues opened to the young generation arousing within them a spirit of allegiance to the cause of Judaism.

In years gone by, the rabbi who acted as the magistrate *par excellence* of the community, and whose opinions upon the interpretation of Jewish law were necessary in every day life, was compelled by force of circumstances to devote himself to the study of Jewish lore requisite to become an ecclesiastical authority.

The rabbis of the present day, in their earnest desire to become modernized with the times, have disregarded this study, and many of them, while retaining the title of rabbi, have not striven to acquire that knowledge to which that high appellation should entitle them, but instead have endeavored to imitate the ecclesiastical of other faiths by becoming "pastors."

As a model active Jewish "pastor" the Rev. Dr. Joseph Krauskopf deserves the highest commendation.

## THE MIRROR.

The question of "ecclesiastical millinery" is one of those things which Lord Dundreary says, "no one knows nothing about." Why the orthodox should wear gowns when everybody knows that the Tallis is the only recognized and appropriate garb for the Rabbi, or why the Reformers who ape the Episcopalians in everything else should have discarded the flowing masculine drapery, or why some "betwixt and between" Rabbi should wear a gown and no Tallis, has often been a source of surprise to me.

Now that the study of Church Architecture has almost reached perfection, and as the Talmud and the old-fashioned, out-of-date writings of the Jewish sages have no further interest for those of us who are developing Jewish progress, modern advancement, liberal culture and all that sort of thing, why not get out of the beaten track and like true literary pioneers blaze a new trail in the forest of religious, spiritual and intellectual development?

Sociology has lost its charms and the novelty of it has worn off, because every Tom, Dick and Harry has taken a college course in that study: "Industrial Problems," "Municipal Purity," "Higher Criticism," "Child Labor," "Political Potentiality," "Fresh Air," all these subjects have been thoroughly threshed by progressive young women, dilettante students and psychological professors, ever since the common people and the East Side Russian Jews have taken hold of them and we the owners of developed phrenological bumps,—the "People of the Brain" (newly minted phrase) will have to seek for pastures new.

In this direful dearth of diurnal intellectual pabulum, what study can be more fascinating, more alluring, or yield greater mental delights than "The History of Jewish Ecclesiastical Millinery." To trace the introduction of the "balloon sleeves," to depict the religious enthusiasm of the Mother in Israel who conceived the idea of adding "shirred yokes" to the ministerial adornment. What a wide field is opened out for profound study!

Thus in one of our theological "Year Books" we might have a learned and instructive essay upon the "Modern requirements of the Rabbi's gown," with Talmudic decisions as to its width of the sleeve; the length and breadth of the skirt; the style and quality of the trimmings; the depth of the pockets; the cut of the collar and the quality of the adornments; the occasions upon which it should be worn and when to be discarded; how far down the Tallis (when worn) should be placed, and the rules authoritatively laid down when and where the Shammash should carry it.

Later on we could have a brochure by some Rabbi of poetic temperament upon the "Symbolism of the Rabbi's gown;" the "balloon sleeves" indicative of "an inflated Judaism;" the "shirred yoke" of the "yoke of the law"; the robe, like charity, covering a lot of sins (not essentially the Rabbi's), the "trimmings" the "officers of the congregation;" the "velvet," the mellifluous voice of the Cantor; the "satin," the smoothness of the Rabbi, and so on *ad infinitum*.

Then the pamphleteers could also have their innings. "The abandonment of the Tallis—the decay of Judaism;" "Gown or no gown—the Con-

dict of modern times; "The Gown—the Majesty of the Pulpit; "Balloon sleeves, or puffed-up Rabbits; "The Gown—Rabb'nical hypocrisy; "The simple Tallis, or the true Modesty of the Minister."

The Central Conference of American Rabbis (?) should once and for all time to come settle the vexed question whether a swallow tail coat or a "Prince Isaac" is the proper thing for the Rabbi to wear, when he offers up the incense of pure and contrite hearts upon the "altar" of Temple Ohabei Sheratzim; whether it can have silk facings and a velvet collar, and if diamond sbirt studs (presented by the ladies of the congregation) are permissible to be worn.

The only real learned statistician who has facts, figures and fancies at his finger's end, and who has the ability to present this subject authoritatively before the Jewish public, is the erudite Professor Gotthard Deutsch, whose scholarly contributions add lustre to modern Jewish learning and are sources of pleasure and delight to those who read them. Perhaps I can enlist his active pen in the interest of a subject which should be of as much vital importance to Rabbis of all sorts and sizes, from the ultra who does not believe in missing a trick, to the P.

Shampanski: "Do you know that Adam could never have been in America."

Chumorkopf: "How do you know?" Shampanski: "Because had he ever been in America, he never would have lived 930 years."

I notice that the tribe of Levi display considerable mercantile and professional activity judging from the fact that so many of them appear in the Telephone Directory just issued. In the variants of the Cohanim I find 341 "Cohn"; "Cohen" 135; "Kahn and Kuhn," 155; "Cowen and Cowan," 33; "Ka'z and Katzenberg" (Cohen Zedek) 104; "Levi and Levy," 412; "Levine and Levinson," 65.

Levi: "Is the earth male being or feminine?" Isaacs: "Feminine, of course." Levi: "How do you make that out?" Isaacs: "Because no masculine could have opened such a big mouth as to have swallowed at one gulp Korah and his associates."

Dr. Emil G. Hirsch is the most versatile Rabbi in America, beside which he possesses a vein of humor which is highly appreciable. In the "Sense and Nonsense" column of the Reform Advocate he characterizes the HEBREW STANDARD as "New York's Standard of Theology." My Chief is neither a Rabbi nor a theologian, for which perhaps, he daily blesses his Maker. I would take the opportunity, however, of enquiring whether the Reform Advocate is the advocate of "Cincinnati Theology," and if he will discover for me whether it is a negligible or an unknown quantity, I shall thank him very much.

I have always been opposed to political pulpit utterances, but when a Rabbi presents facts which are indisputable, it is then my province to have them duly reflected upon the truthful surface of the Mirror. Dr. Schulman in his last Sunday's discourse said, anent the "pure and holy unpolitical" nominators ticket which, for political reasons, refused to endorse Judge Rosalaky:

"The instinct of the people was correct in refusing the acceptance of the ticket.

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The judges, when not elected by the people, are appointed by governors of States or by the President of the United States; that is by some one who represents the authority of the whole people. The inglorious defeat of the nominators' ticket did not result because the people were not responsive to appeals for good judges, but because they desired to rebuke the presumption of a professional class in going out to itself and forcing nominations upon the voters. It is against the spirit of our institutions to permit aristocratic exaltation of such expression."

Our Reform Rabbis call the place around the pulpit and reading desk the "altar;" doubtless because the beardless boys oft-times sacrifice the Hebrew language there, and reporters of Jewish social news and gossip always speak of a bride "being led to the altar," just as though a bride could not find her own way there blindfolded.

Upon being asked why the Jews universally had such long noses, Reb Shmayeh replied, "because it is the duty of every Jew to imitate as far as possible the attributes of Deity; and as "hashem yisborach" is מאריך אף should we be also."

I positively decline to transliterate or translate the foregoing two Hebrew words or even to furnish a diagram of the pair for the edification of some of my Rabbinical friends. It does not require any "long drawn out" explanation to anyone who "knows" Hebrew.

Mrs. Cecelia Livingston (Zillah Loewenstein) has a penchant for sequepedalian English, the meaning of which is beyond her comprehension, and recently commenting upon the Rabbi's address said: "that he delivered a "vermifuge" sermon, intending to say "verbose." Perhaps she was right after all.

ASPAKLARYA.

**Peace Our Mission.**

קש שלם ורדפו

"Thus shall ye say to my lord Esau, thus sayeth thy servant Jacob, with Laban have I sojourned and tarried until now."—Genesis xxxii, 5.

IN the Ethics of the Fathers, called Pirke Aboth, we find a very beautiful saying in the words

איוהו נפור הכובש את יצרו

"Who can be regarded a real hero; he who can subdue his passion." This virtue we find in Jacob. His unnatural brother, Esau, who thirsted for his blood, could no doubt only be pacified by fulsome adulation; therefore, for the sake of peace, Jacob was equal to the emergency. Just like David, when he was chased and pursued by Saul wanting to slay him in fits of sheer jealousy; David, on the other hand, when on two occasions he had the chance to take Saul's life spared him, and would not stretch forth his hands in violence against the king; so Jacob seeks and pursues peace by all means. He might have been equal to the emergency had it been forced upon him, just as well as he could roll away the stone from the opening of a well, which required the combined strength of several herdsmen to accomplish it, so could he doubtless have grappled with Esau if the occasion would have forced him to that extreme. But he would not stretch forth his hands against his brother, he rather condescended to humor him with adulation, calling him "lord" and showing himself humble,—and he conquered.

He manifests his religious principles, when he says, עם לכן נרתי, "with Laban I have sojourned" not חשתי hoshavti, "I have dwelt." He only sojourned, he could not allow himself to incorporate Laban's character in his personal traits his mode of living, as גרתי gartee would signify, which transposing the letters would be "גרתי" taryag, referring to taryag mizvoth, 613 negative and affirmative commandments contained in the Scriptures. He had observed these commandments, although he stayed with Laban, the idolator. Then he reasons with his brother: "I have acquired oxen, and asses, sheep and maid-servants, and I send now to tell my lord that I wish to find grace in thine eyes."

With this he merely intended to show him that he did not care to make claim to his birth-right which he had purchased from Esau, and that he had sufficient means at his command without his father's property. He furthermore called him my "lord," to manifest that the blessing which had been bestowed upon him by his father had not been fulfilled, so that Esau had no cause to be at enmity at him.

This is no less a lesson for us, who think that God's will could be changed either by curse or by blessing. All the vituperations of evil men have no effect upon God's will, if we are in the right; nor would a thousand blessings of saints and holy men influence God's loving-kindness if the Lord saw fit not to shower down those blessings? It is the pleasure and the satisfaction that we feel when blessings are pronounced over us, and we should acquire the beautiful trait of blessing and eschew the obnoxious propensity of cursing, seeking in all our ways and doings peace, and pursuing it.

Instead of obeying the natural impulses which would prompt us to strike, eye, strike hard at those who seek to do us harm, it is far nobler to make a friend of an enemy, better results are achieved, than to seek to destroy him. It is more in accordance with true religious principles to do all we can to conciliate rather than show our foes and antagonists how strong we are and how we can defy them.

Peace is stamped upon the escutcheon of Israel's banner; peace is the motto of Israel's religion; peace is the sign of prosperity to any community, city or country; thus we, as Jews, who love God and live by His dictates, have "to seek peace and pursue it," and in the words of the Psalmist, we should ever pray "that God give strength to His people, and that He bless His people with peace."

וילכו דמשק וישבו בה

"And they went to Damascus and dwelt therein."—I, Kings vi, 24.

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**TO CONVERT JEWS.**  
 EPISCOPALIANS PLAN AGGRESSIVE CAMPAIGN — DR. HUNTINGTON'S  
 PLAN—RABBI MENDES' SPIRITED REPLY.

At the meeting of the Diocesan Episcopal Convention held last week in this city, plans were made for the carrying on of an active campaign among the Jewish residents on the East Side.

Rev. Dr. Loring W. Batten moved for the appointment of a committee to draw up a resolution pledging the support of the convention to a movement for the conversion of the Jews of the city to Christianity camp up for adoption. Dr. Batten contended that a big missionary movement among the Jews was necessary, and many of the delegates agreed with him. Other delegates, headed by former Mayor Seth Low, opposed the resolution and said it would arouse race prejudice and defeat the work it was meant to accomplish.

The resolution as finally adopted by the convention was amended so that it included in its scope all persons who had inherited any religion whatever by race or nominal creed. It was apparent, however, that although the wording of the resolution had been changed, it was the intention of the committee appointed by Bishop Potter, who presided at the convention to begin at once on a big plan of proselyting among the Jews of the East Side.

**SURE IT WOULD STIR PREJUDICE.**  
 The first delegate to oppose the original resolution was the Rev. Dr. Grosvenor. He said:

"I question the advisability of the diocese of New York undertaking a propaganda among the members of any special race. It is the way to create race prejudice. Announce to the city that you propose to convert the Jews and at once you incur their prejudice."

The Rev. Dr. John P. Peters said the work ought to be done as parish work of the City Mission Society.

"Well, I don't care how it is done," replied Dr. Batten. "Do you know there are in New York more Jews than there are members of the Protestant Episcopal Church in the United States? Our church is doing nothing of any consequence among them. In some of the parishes there are one or two Jews, but no work of any size has been attempted. Such work has been successful in England, where it is being done on a large scale. Bishop Potter has spoken of the need of sustenance of the downtown church. Now, St. Mark's, which has a part of its work on the East Side, will soon have to give up work or be converted into a mission for the Jews. But that is hard for her to do as a church, for the very influx of the Jews has cut off her financial ability to do the work."  
 "The situation calls for action, but

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not for a propaganda among the Jews," said Coadjutor Bishop Greer. "I appeal to this convention to rise and do something with this large, difficult and pressing question."

"I hope the resolution will be sustained," said the Rev. Dr. W. R. Huntington. "Twenty years ago I would have indorsed the other viewpoint, but conditions have wholly changed. It is not a question of converting the Jews, but the large number of them who have gone into agnosticism. Religion is, in great part, lost among the Jews. Every Christian denomination has a duty, and we will not be encroaching at all. There is a distinct call for us to go into the work. An examination of the criminal records of New York for the past few years is all that is necessary to convince any mind that an alarming condition exists."

"I suppose every one can second the desire for the lessening of crime expressed by Dr. Huntington," Seth Low said. "But this resolution will not be the means of accomplishing it. Indeed, I question whether it will accomplish anything. It will only divide the citizenship of this place along the lines where feeling is the strongest. I see in it a misfortune. It would reduce our power to an absolute nullity."

"Is it possible that this convention is afraid?" asked the Rev. Dr. G. M. Christian. Is it possible that this strong, representative body of Christians will take the appearance of being afraid? There is no question of the propriety of the resolution. Must we apologize for beginning that work among this ancient people to which St. Paul directed us when he told us to labor for the outpouring of the Holy Ghost among the Jews?

"Why should we be afraid? What is our duty other than to take the Gospel to all the world? How would the missionaries of India raise there the cross of Christ if they were afraid of the ancient religions of that land?"

R. Fulton Cutting moved that the resolution be changed so that other races be included in its scope. He was added to the committee that had drafted the original resolution, and then the committee retired. When it reported back to the convention the following resolution was passed:

"That a committee of seven be appointed, of whom the Bishop Coadjutor shall be chairman, to engage in specific missionary work among the foreign people of foreign races in this diocese."

The original resolution authorized the committee only to engage in missionary work among the Jews. Bishop Potter appointed Bishop Greer, chairman; Dr. Batten, the Rev. Dr. E. M. Stires, the Rev. Hugh Birkhead, R. Fulton Cutting, Henry L. Morris and George Zabriske.

**Rabbi F. de Sola Mendes' Sharp Reply.**  
 In the course of his sermon last Saturday, Rabbi F. de Sola Mendes replied as follows to Dr. Huntington:

"He forgets to explain that the settlers in the congested districts are not American born, but foreign born Jews, who come from a country where such petty crimes as they perpetrate are the natural result of police corruption and money-making greed on the part of officials, and are, moreover, the natural, but not pardonable, revulsion against most unrighteous discrimination against Jews and denial of their ordinary rights. He forgets to add that in those other sections of the city where the Jewish population has increased from the ranks of those born here or in other enlightened

countries, and who have received of the boons of American citizenship for generations without prejudice or discrimination, there has been no such increase among them.

"But most of all does Dr. Huntington forget—let us register his name that we may in time receive his apology and recantation when he learns more about the people he traduces—that the remedy he proposes, the promulgation of Christian teachings and of Christian examples, to judge from the happenings of the day as our newspapers delight to tell of them, is being shown as totally inadequate to secure the moral improvement that he undoubtedly so earnestly desires. Divorces at home and in foreign capitals; separations, it is said, in high social life and even legislative circles; assassinations at public resorts, and all the unsavory proceedings which sensational journalism loves to publish, all flourish among those who are of the Christian profession.

"Only we are generous enough to admit that they flourish, not because of that Christian profession, but in spite of it. Bank wrecking and insurance plunderings, defalcations of all kinds and de-grees have not demonstrated that in-oculation with the teachings of Dr. Huntington's religion is in any way a dependable preservative."

Dr. Mendes concluded by saying that if Dr. Huntington and his co-workers wanted to improve conditions in congested quarters, "let them contribute toward the establishment of Jewish places of worship, modernized to suit the cravings of the younger generation of Jews; let them subsidize generously Jewish religious schools and suitable entertainment centres, and let them contribute with heart and hand and purse toward the alleviation of the congestion and the bitter poverty there obtaining."

Dr. H. P. Mendes has also sent a spirited reply in answer to the rector of Grace Church, who has since considerably toned down his statement.

**Evening Technical Courses at Columbia University.**

The Board of Extension Teaching of Columbia University announces a series of nine evening technical courses, which will be given at the university this winter, beginning Dec. 3 and lasting twenty weeks. The courses are under the immediate direction of Prof. Walter Rautenstrauch, of the Faculty of Applied Science, and are to be given by professors and instructors of the university and other persons especially qualified. Moderate fees (\$7.50 to \$15) are charged and most of the courses are for two evenings a week. The courses are as follows: Engineering physics, elementary mathematics, machine design, electrical engineering, steam engineering, special engineering problems.

The courses will be given in the buildings of Teachers College, Columbia University, at West 120th street and Broadway, which affords necessary lecture rooms, laboratories, drafting rooms, etc. A complete catalogue of these courses will be sent on request by addressing Evening Technical Courses, Extension Teaching, Columbia University. Personal information may be secured Tuesday and Thursday evenings, between 7.30 and 9 o'clock from Mr. Benjamin R. Andrews, Room 111, Teachers College.

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Hats, of course, should be kept out of the dust and placed so that the trimming will not be disarranged.

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When the owner of an automobile has engaged a new driver he should stand by to watch the method adopted when the new broom washes the car for the first time.

How to Care For a Watch.

If a watch is expected to go well and to keep good time, the first and chief demand it makes is that it should have regular attention.

How to Remove Grease From Carpet. Grease may be removed from a carpet by spreading over the spot a thick

paste of water's clay. Tack down tightly over this some thick brown paper, and at the end of a week remove this paper and brush off the clay.

How to Sweep the Nursery.

Never sweep the nursery with an ordinary broom, as it raises too much dust. A soft hair broom should be used or else a flannel bag put over the regular broom.

How to Clean Cut Glass.

From the Berkshire hills comes the sand suitable for cut glass. Fine glass needs constant care, says the Ladies' World.

How to Make Best Fountain Pen Ink.

Do not use ordinary writing ink in your fountain pen, as it will corrode and render your pen useless unless cleaned very often.

How to Save Your Piano.

There is no piece of furniture in the house that gives the lady of the house more anxiety than the piano, as it must not only be saved from scratches at the hands of careless servants.

How to Make Cranberry Sauce.

Put one quart of cranberries into a saucepan and cover with water. Cook until every berry is burst open.

How to Care For Children's Hair.

Mothers should teach their girls to care for their hair as early as possible, says the New York World.

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Columbia Institute of Musical Art, 133 WEST 25TH STREET. Superior instruction in all branches of music by teachers of the highest ability.

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CHIROPODY TAUGHT BY MAIL. I teach Chiropody from \$2,000 to \$10,000 a year. I teach Chiropody by Mail or at my office.

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All Diseases Treated. H. Rosenstein, M. D., B. Lust, N. D., Louis Lust, N. D., Directors.

Established, 1894. The Canitz Health Institute. 20 E. 125th St., near 6th Ave. Hydropathic Institute & Sanitarium.

OFFENHEIM, ANNE—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 the estate of Anne Offenheim, late of the County of New York, deceased, to present the same with vouchers therefor to the undersigned at his office at 100 Broadway, New York City, on or before the 17th day of April, 1907.

GRUHN, RUDOLPH—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 the estate of Rudolph Gruhn, late of the County of New York, deceased, to present the same with vouchers therefor to the undersigned at his office at 100 Broadway, New York City, on or before the 17th day of April, 1907.

MICHAELIS, NATHAN—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 the estate of Nathan Michaelis, late of the County of New York, deceased, to present the same with vouchers therefor to the undersigned at his office at 100 Broadway, New York City, on or before the 17th day of April, 1907.

LEVY, MAX—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against the estate of Max Levy, late of the County of New York, deceased, to present the same with vouchers therefor to the undersigned at his office at 100 Broadway, New York City, on or before the 17th day of April, 1907.

STERN, YETTA—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 the estate of Yetta Stern, late of the County of New York, deceased, to present the same with vouchers therefor to the undersigned at his office at 100 Broadway, New York City, on or before the 17th day of April, 1907.

McGRAW, AUGUSTUS P.—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 the estate of Augustus P. McGraw, late of the County of New York, deceased, to present the same with vouchers therefor to the undersigned at his office at 100 Broadway, New York City, on or before the 17th day of April, 1907.

MERRIS, ADRIAN—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 the estate of Adrian Merris, late of the County of New York, deceased, to present the same with vouchers therefor to the undersigned at his office at 100 Broadway, New York City, on or before the 17th day of April, 1907.

THE PEOPLE OF THE STATE OF NEW YORK—By the Grace of God, free and ent, to David Hirsch, an executor named in the last will and testament of Theresa Hirsch, deceased, to present the same with vouchers therefor to the undersigned at his office at 100 Broadway, New York City, on or before the 17th day of April, 1907.

Whereas, Aaron Hirsch, of the City of New York, has lately applied to the Surrogate of our County of New York, to have instrument in writing, bearing date in relation to both real and personal property as the last will and testament of said Hannah Kaiser, if deceased, or living, whose name and places of residence and cannot with reasonable accuracy be ascertained, and who, if living, is issue, descendants, legal representative and devisee, heirs at law and next of kin of Hannah Kaiser, deceased, as in and to the foregoing instrument.

And such of you as are hereby cited under the age of twenty-one years are required to appear by your guardian, if one, or if you have none, to appear for one to be appointed, or in the your neglect or failure to do so, a guardian shall be appointed by the Surrogate to represent you in the foregoing.

**STRICTLY כשר KOSHER**  
**NEW LIBERTY HOUSE**  
 ATLANTIC CITY, N. J.  
 OPEN ALL THE YEAR.

Rooms Single or En Suite with Bath. A clear view of the Ocean from every Room. Rates on Application.  
 Florida Avenue., near the Boardwalk.  
 J. GROSSMAN, Propr.

**RITTENHOUSE HOTEL,**

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Rooms single and en suite with SEA WATER BATHS. Also Public Sea Baths. Rates \$3 daily; \$15 a week upward. German and American Cuisine. Capacity 250. Elevator. Booklet.  
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OPEN ALL YEAR

Steam Heat, Electric Light, Private Baths, Sun Parlors. For Terms Apply  
 B. S. LINDEMAN,  
 Arverne, N. Y.



**ANNOUNCEMENT!**

The daughters of the late Mrs. H. Davidson, Mrs. Hannah Bloom, Mrs. Martha Samplin, who managed the PLEASANT VIEW HOUSE for 10 years, and are well known in Tannersville, N. Y., will open for the coming season.

**THE WAVERLY HOTEL**

and will conduct it, with the same observance of the dietary laws, as heretofore. The Waverly Hotel has been remodeled, renovated, and has electric lights and sanitary plumbing. Apply to  
 Mrs. H. Bloom, 95 First Avenue, N. Y. Phone 1353 Plaza.

**THE BLYTHEWOOD**

LAKESWOOD, N. J.

Mrs. Lena Frank announces that the new "BLYTHEWOOD," with all modern improvements and spacious sun parlors is open for reception of guests. The hotel is located within one block of the Lakewood Hotel, and will be conducted as a first-class Winter resort. The cuisine will be unexcelled. For terms address Mrs. Lena Frank, Proprietor, as above (of Blythewood, Catskill Mountains).

ACCOMMODATES 100

**LILLIAN COURT**

Lakewood, New Jersey

ACCOMMODATES 150.

NEW ADDITION CONTAINING ROOMS SINGLE AND EN SUITE.

MRS. N. JACOBS, Prop.

Also Proprietress of Mountain Summit House, Tannersville, N. Y.

**The ARCADIA** Accommodates 60.  
 L. BIEBER, PROP.  
 LAKESWOOD, NEW JERSEY

Ideally located, handsomely furnished, all modern improvements, strictly kosher cuisine, experienced management, best of references.

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**S. K. STONE,** FIRST CLASS JEWELRY  
 COMPETENT OPTICIAN. ALL KINDS  
 OF SOUVENIRS AND NOVELTIES.  
 REPAIRING PROMPTLY DONE.  
 220 Second St. Lakewood, N. J.

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 19 FIFTH ST. LAKESWOOD, N. J.  
 AN IDEAL HOTEL WITH MODERN IMPROVEMENTS AT THE WORLD FAMED WINTER RESORT.  
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**M. D. SHILL,**  
 Manufacturer of  
**Shill's Patent Rolling Chair.**  
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 Chairs made to order.

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**C. H. PEPPER**  
**LINOLEUM**  
 TILE, PARQUET AND CARPET DESIGNS.  
 In Solid Colors.  
 1401 BROADWAY, NEW YORK.  
 Between 38th and 39th Sts.

These trade-mark cross lines on every package  
**Cresco Grits and**  
 (Formerly called GUTEN GRITS)  
**BARLEY CRISTALS,**  
 Perfect Breakfast and Dinner Health Cereals.  
 PANRY FLOUR for Pastry, Cake and Biscuit  
 Unlike all other goods. Ask grocers.  
 For book of sample, write  
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 226-228 West 125th St.  
 Bet. 7th and 8th Aves.  
 HARLEM'S FAVORITE RESTAURANT AND FAMILY RESORT.  
 Table d'Hote, Week days, 6-8, 60c.  
 Sundays, 12-3, 75c.  
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Two large comfortable rooms in a refined private home; excellent kosher cuisine, select neighborhood, facing park. MRS. D. GROSSBAUM, 350 Manhattan Avenue. Telephone 3379R Morningside.

A JEWISH GIRL DESIRES EMPLOYMENT as housekeeper or companion; can make herself generally useful in any domestic capacity; a good Jewish home more of an object than wages; can give excellent references. DORA, care of Hebrew Standard.

WANTED BY A CHEVRA, A PIECE OF ground consisting of ten to twenty burial plots. Address, with full particulars, Mr. LOUIS J. COHEN, care of The Hebrew Sheltering Guardian Society, 150th street and Broadway, New York.

WANTED.—The Society Ohel Torah, 804 East Sixth street, city, desires particularly an experienced teacher for its well known Talmud Torah school, who is a capable pedagogue and familiar with the English and German languages; good references required. Apply in writing or personally to Mr. W. Weinberger, 129 Avenue C. The Board of Education.

A JEWISH family located in Harlem, has a fine furnished room to let. Terms reasonable. G., Box 7, this office.

WANTED—Male stenographer in law office; must be experienced; one familiar with real estate forms preferred. Address, giving full particulars. Will have Sabbath and Jewish holidays free. S.

**NEW AMSTERDAM** THEATRE, W. 42 St. Evs. 8.15. Mats. Wed., Sat.

LAST TWO WEEKS

Klaw & Erlanger Present  
**MR. FORBES-ROBERTSON and MISS GERTRUDE ELLIOTT**  
 in G. Bernard Shaw's **Caesar & Cleopatra.**

**LIBERTY** Thea., 42d St. W. of B'way Evs. 8.15. Mat. Sat. 2.15.

**ELEANOR ROBSON**

(All Season in Repertoire at This Theatre.)  
 Now playing "Susan in Search of a Husband" and "A Tenement Tragedy."  
 Fourth New Production by Miss Robson, Tues. Dec. 4, "The Girl Who Has Everything," by Clyde Fitch.

**NEW YORK** THEATRE, B'way & 45th St. Evs. 8.15. Mats. Wed. & Sat. Prices 25, 50, 75 & \$1.00.

Last Week  
**GEORGE M. COHAN'S** Musical Play  
**45 MINUTES FROM BROADWAY**  
 with FAY TEMPLETON & Original Cast.  
 MONDAY, DEC. 30.  
**MAMSELLE SALLIE.**

**KALICH THEATRE**

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 L. SPACHNER, Manager.

Friday, Saturday and Sunday Evenings, Nov. 30, Dec. 1, 2.  
**"GOD'S JUDGMENTS,"**  
 By M. Katz  
 Saturday Matinee, THE COMEDIAN.  
 Sunday Matinee, MARTHA.

**PEOPLE'S THEATRE**

301 Bowery.  
 Friday, Saturday and Sunday evenings, November 30th, Dec. 1st, 2d.  
**THE DREAMER.**

Saturday Matinee, November 24th.  
**MAN AND WIFE.**  
 Sunday Matinee, THE DREAMER.

**ADLER'S GRAND THEATRE**

GRAND ST., COR. CHERYSTIE ST.  
 Friday, Saturday and Sunday evenings, November 30th, Dec. 1st, 2d.  
**"QUEEN OF SHEBA."**

Saturday Matinee, THE GREAT JEW.  
 Sunday Matinee, BROKEN HEARTS.

**Dixon's 3rd Ave. Family Theatre**

Martin J. Dixon.....Lessee Mgr  
 Sunday Afternoon and Evening Concerts. Next week. — HER FIRST FALSE STEP.

Agudath Maskelay Eber.

A society of students has been organized with the name Agudath Maskelay Eber, for the purpose of obtaining a practical knowledge of the Hebrew language, literature, Jewish history, ethics, etc. Discussions are carried on both in English and in Hebrew.

The organizers are young men competent to carry on the work and eager to promote the spirit of Jewish nationalism.

All interested are invited to join, and but little knowledge of Hebrew is required for admission. The society meets at the Congregation Zichron Ephraim, Sixty-seventh street, between Third and Lexington avenues, on Sundays at 7.30 p. m. All communications are to be addressed to the secretary, I. Rosengarten, 1422 Second avenue.

**BAR MITZVAH.**

Mr. and Mrs. Louis Bernstein, of 766 Greene avenue, announce the confirmation of their son Karl N., on Saturday, December 1, at 10 a. m., at Temple Beth Elohim, Keap street, Brooklyn. Reception Sunday, December 2, after 8 p. m., at Willoughby Mansion, 667 Willoughby avenue, Brooklyn.

Mr. and Mrs. William Jacobs, 11 East Ninety-eighth street, New York, announce the bar mitzvah of their son Ellis, December 1, Temple Congregation Shaari Zedek, of Harlem, 118th street, between Fifth and Lenox avenues. At home Sunday, December 2, 3 to 6 p. m.

Mr. and Mrs. Samuel Newmark announce the bar mitzvah of their son Ralph A. at Temple Israel, of Harlem (now worshipping at the church), Seventh avenue and 129th street, Saturday, December 1, at 10 a. m.

**ENGAGEMENTS.**

BECK—RUBENSTEIN.—Mr. and Mrs. R. Rubenstein, of 419 East Fifty-first street, announce the engagement of their daughter Hermia to Mr. Charles Beck. At home Sunday, December 2, 3 to 6. No cards.

BENJAMIN—TICK.—Mr. and Mrs. Tobias Tick announce the engagement of their daughter Anna to Mr. Harry Benjamin, Sunday, December 2, 21 Rockwell place, Brooklyn, after 6.

GREENBERG — HARFIELD. — Mrs. Mathilda D. Harfield announces the engagement of her daughter, Estelle Miriam, to Mr. Abraham Greenberg. At home Sunday, December 2, 1906, from 3 to 6 o'clock, at No. 31 Manhattan avenue.

ISAACS — HEILBRUNN. — The betrothal is announced of Miss Belle Heilbrunn, 129 West 138th street, to Mr. Clarence J. Isaacs. Reception at the Herrstadt, 27 West 115th street, December 2, 1906, from 3 to 6.

KRAMER — BERNHARDT.—Mr. and Mrs. Julius Bernhardt announce the engagement of their daughter Dorethea to Mr. Louis Kramer. At home, 5 West 116th street, on Sunday, December 2, 1906.

PRICE—BERNSTEIN.—Mr. and Mrs. J. Burnstein, 45 South Seventh avenue, Mount Vernon, N. Y., announce the engagement of their daughter Therese to Mr. Arthur H. Price, Jr. At home Sunday, December 2, from 3 to 6 p. m. No cards.

ROTHSCHILD — BAUMEL.—Mr. and Mrs. William Baumel, 554 East Eighty-second street, announce the engagement of their daughter Fannie to Mr. Joseph Rothschild. At home Sunday, December 2, from 3 to 6 p. m.; no cards.

STERN—KLEIN.—Mrs. S. Klein, 580 East 152d street, announce the engagement of her daughter Frieda to Mr. Max Stern. At home December 2, after 5 p. m.

TOBIAS—BLOCH.—Mr. and Mrs. M. H. Bloch announce the engagement of their daughter Treva to Mr. Jack M. Tobias. At home Sunday, December 2, from 3 to 6 p. m., 50 East 131st street. 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 sauterne and sparkling Burgundy wines the finest product of the vineyard.

**MARRIAGES**

BAMBERGER—JORDAN.—On Thursday, November 22, 1906, at the residence of the bride's mother, by the Rev. Joseph Silverman, Sadie Falk Jordan, daughter of the late Joseph Jordan, to Alfred Herman Bamberger.

FINKENBERG — LANGBEIN. — On Sunday, November 11, 1906, at Terrace Garden, by the Rev. Dr. Rudolph Grossman, Miss Bella Langbein to Mr. S. Finkenberg.

HERSKOWITZ—KONY.—Mr. Simon Herskowitz and Miss Irene Kony, daughter of Mr. and Mrs. J. Kony, 418 East Eighty-fifth street, on Sunday, Nov. 25, at their home.

HERZFELDER — APPELBAUM.—On Wednesday noon, November 21, at Knickerbocker Hotel, Kathleen Appelbaum to Leopold H. Herzfelder, both of New York, by Rev. Dr. Harris.

ROWLAND—SALTZ.—Isaac E. Rowland to Miss Hannah Saltz, Sunday, November 18, 1906, by the Rev. Dr. M. Krauskopf.

**WOLFF BROS., ENGRAVERS.**

Our Specialty. **ENGAGEMENT AND WEDDING INVITATIONS.**  
 LATEST STYLES  
 100 SET \$5.00 AND UP.  
 164 William Street, New York.  
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MADE BY THE MILE.  
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**Office Partitions**  
 OAK: \$3.50 PER \$4.00 PER \$4.50 PER \$5.00 FOOT  
**Mount & Robertson**  
 28 BEAVER STREET.  
 Telephone 1957 Broad.

ROSENFELD, LOUIS.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Rosenfeld, 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 Coffin and Goldmark, No. 229 Broadway, Borough of Manhattan, in the City of New York, on or before the 7th day of June next.  
 Dated New York, the 20th day of November, 1906. RALPH W. GOLDMARK, Executor.  
 COFFIN & GOLDMARK, Attorneys for Executor, No. 229 Broadway, Borough of Manhattan, New York.

SUPREME COURT, COUNTY OF NEW YORK.—Lizette B. Howell, plaintiff, against Max Rollnick, Irving Bachrach, Isaac Schmiedler; Meyer Abramson and "Mary" Abramson, his wife, if any, the name "Mary" being fictitious, the real first name of said defendant being unknown to this plaintiff; Isidor Landan, Joachim Spiro; John M. Goetichina, as trustee of certain trusts created by the last will, etc., of John R. Graham, deceased; Vincenzo Lollo, Nathan Armuchevsky, Herman Reiners, Arthur Meyer, United States Grand Lodge Order Brith Abraham, and Michael Welsh, defendants.—Summons.  
 To each of 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 November 24, 1906.  
 ROBERT W. CROMLEY, Plaintiff's Attorney.  
 Office and Postoffice address, 176 Broadway, Borough of Manhattan, New York, N. Y.

To the defendants Meyer Abramson and "Mary" Abramson, his wife, if any, the name "Mary" being fictitious, the real first name of said defendant being unknown to this plaintiff: The foregoing summons is served upon you by publication, pursuant to an order of Honorable Victor J. Dowling, a Justice of the Supreme Court of the State of New York, dated the 23rd day of November, 1906, and on the 24th day of November, 1906, 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, City of New York.  
 Dated November 24, 1906.  
 ROBERT W. CROMLEY, Attorney for Plaintiff,  
 176 Broadway, New York, N. Y.

MARKS, ISAAC.—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 Isaac Marks, also known as Isaac L. Marks, 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 Abram G. Hirsch, No. 206 Broadway, Borough of Manhattan, in the City of New York, on or before the twenty-first day of June next.  
 Dated New York, the 16th day of October, 1906.  
 MAX MARKS, Administrator.  
 ABRAM G. HIRSCH, Attorney for Administrator, 206 Broadway, Borough of Manhattan, New York City.

WOLFFERT, MARIA.—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 Maria Wolffert, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business, No. 206 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of February next. Dated New York, the 1st day of August, 1906. HERMAN REHRER, Executor.  
 ROBERT B. GRAY, Attorney for the Executor No. 206 Broadway, New York City.

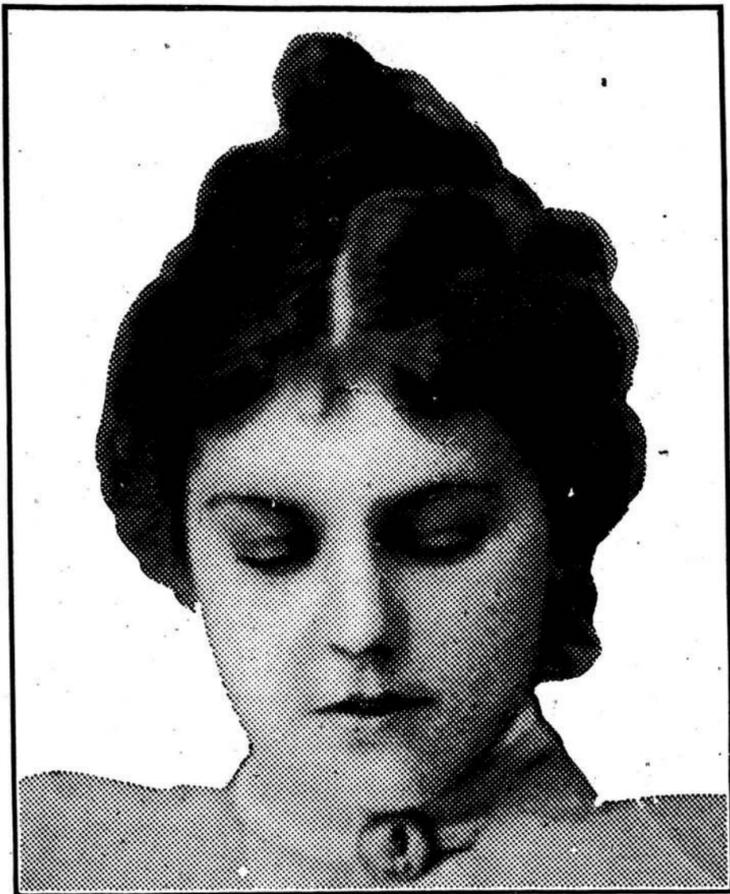
SUPREME COURT, NEW YORK COUNTY. Ignatz Klein, plaintiff, against Cella Klein, defendant. Summons. Action for absolute divorce.  
 To the above named defendant:—You are hereby summoned to answer the complaint in this action, and to serve a copy of your answer on the plaintiff's attorneys, within twenty 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 September 23, 1906.  
 HARTMAN & LEVY, Plaintiff's Attorneys.  
 Office and postoffice address, 73 Nassau street, Manhattan Boro., New York City.

To Defendant, Cella Klein: The foregoing summons is served by publication, pursuant to an order of the Hon. David Leventritt, one of the Justices of the Supreme Court, of the State of New York, dated the 26th day of October, 1906, and filed with the complaint, in the office of the Clerk of the County of New York, at the County Court House, Manhattan Borough, New York City.  
 Dated October 27, 1906.  
 HARTMAN & LEVY, Plaintiff's Attorneys,  
 73 Nassau street, Manhattan Borough, New York City.

BERNHEIMER, JEROME.—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 Jerome Bernheimer, 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 Rose & Putzel, 128 Broadway, Borough of Manhattan, in the City of New York, on or before the first day of June next. Dated New York, the 20th day of November, 1906.  
 GERTRUDE BERNHEIMER, Executrix.  
 ROSE & PUTZEL, Attorney for Executrix, 128 Broadway, New York City.

PEREIRA, FANNIE.—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 Isaac R. Pereira, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at her place of transacting business at the office of Joseph S. Rosalsky, No. 346 Broadway, in the City of New York, on or before the 27th day of May, 1907 next. Dated New York, the 18th day of November, 1906.  
 FANNIE PEREIRA, Executrix and Trustee.  
 JOSEPH S. ROSALSKY, Attorney for Executrix, 346 Broadway, New York.

# Good Results In Lung Trouble



MRS. VICTOR A. BEAUCAIRE.

Mrs. Victor A. Beaucaire, a prominent club woman of Chicago, Ill., contracted a severe cold from being exposed in bad weather which resulted in serious lung trouble.

Mrs. Beaucaire, after taking several doses of Duffy's Pure Malt Whiskey, says it has helped her wonderfully, brought the color to her cheeks, and that she would not be without it.

She pays high tribute to the world's greatest tonic stimulant in the following letter:

"As I am a member of the Hull House Women's Club, I was called out many times when the weather was very bad and so caught a very hard cough, and doctors claimed that my lungs were affected; in fact the left lung was almost gone, but since I have taken your valuable DUFFY'S PURE MALT WHISKEY, I feel better and would not do without it. I have not been taking it very long, but I am sure of good results; I have good color in my face and feel that I can work with a great deal more ambition. I cannot praise it too much. I have recommended it to several of my friends and they, too, are thankful for the benefit they have already derived from it." Mrs. Victor A. Beaucaire, 255 Ogden Ave., Chicago, Ill. May 4, '06.

## Duffy's Pure Malt Whiskey

If you wish to keep strong and vigorous and have on your cheeks the glow of perfect health, take Duffy's Pure Malt Whiskey regularly, according to directions, and take no other medicine. It is dangerous to fill your system with drugs, they poison the body and depress the heart, while Duffy's Pure Malt Whiskey tones and strengthens the heart action and purifies the entire system. It is the only whiskey that is recognized as a medicine. This is a guarantee. Duffy's Pure Malt Whiskey has stood severe tests for fifty years and has always been found absolutely pure, free from fusel oil and to contain great medicinal properties.

**CAUTION.**—When you ask your druggist or grocer for Duffy's Pure Malt Whiskey be sure you get the genuine. It's the only absolutely pure medicinal whiskey and is sold only in sealed bottles—never in bulk. Look for the trade-mark, the "Old Chemist," on the label and make sure the cork is unbroken. Price \$1.00. Medical booklet and doctor's advice free. Duffy Malt Whiskey Co., Rochester, N. Y.

### OBITUARY.

#### Albert Gans

We regret to announce the death of Mr. Albert Gans, which took place on Monday at his residence, 70 East Ninety-third street, at the ripe old age of 84. Mr. Gans, who came to this country 60 years ago, was a native of Germany. The late Mr. Gans was identified with a number of Jewish organizations and he was held in high esteem and regard by a large circle of friends. He is survived by a wife, also 84 years old, and five children, the eldest of whom is Mr. William A. Gans, the well-known lawyer. The funeral took place on Wednesday. Rabbi Moses and Cantor Guinsberg officiating.

#### Rev. E. M. Myers.

Rev. Emanuel M. Myers, who died in this city on Wednesday, the 26th inst., was born in London, England, where his father, the Rev. M. H. Myers, was Bal Korah and Chasan Shani of the Great Schule and head of the Jews' College for more than forty years.

At the time of his bar mitzvah he conducted the full services in the Great Schule Friday evening and Shabas morning.

He has since officiated as minister in Melbourne, Australia, where he was married; Bristol, England, Montreal, Canada, New York and other cities in the United States.

He leaves a widow and four children.

#### Adelaide Gutmann.

A true "Esheth Chayil" passed away on Thursday, the 22d inst., in the person of Adelaide Gutmann, who died in the seventy-first year of her age, at her late residence, The Brunswick, Madison avenue and Eighty-ninth street. Mrs. Gutmann was a daughter of the founder of Temple Emanuel and relict of the late Simeon Gutmann, who was the first president of Temple Beth El.

Funeral services were held on Sunday morning last at 10 o'clock in Temple Beth El and were largely attended by the numerous friends of the deceased who knew her many sterling and estimable qualities. Rev. Dr. Schulman conducted

the services and delivered an impressive address in which he depicted in eloquent terms the noble traits in her character and the influence women of her culture exercise in the community.

Honorary pall-bearers were Messrs. V. Henry Rothschild, Henry W. Cane, J. P. Solomon, Sol Sulzberger and Maurice Rapp.

The interment took place at Salem Fields Cemetery, Rev. Dr. H. Silverman, Cantor, of Temple Beth El, officiating.

In the two "all-star" performances, matinee and night week of December 3rd, Keith & Proctor's Fifth Avenue offers the following: George Evans, "That Quartet," Tom Edwards, The Four Merkel Sisters, Dan Burke and School Girls, Howard & Bland, Saona, Quigg, Mackey & Nickerson, Althes Twins, Morton, Temple & Morton and others.

The big all-star bill for December 3rd at the Harlem Opera House includes Louis Simon, Grace Gardner & Co., Hassan Ben Ali's Arabs, Al Shean & Chas. Warren, Alice Hollender, Bailey & Austin, Besnoh & Miller, Orth & Kern, and 20 others.

A show, big in every feature, has been most carefully arranged for Dec. 3rd and week at Keith & Proctor's 23rd Street. The star features are: Harry Tate's laughable travesty from England entitled "Fishing"; the Bagessens, ludicrous jugglers from Europe; Bessie Val-dare's Troupe of seven female cyclists from Europe; Dave Lewis, Mr. & Mrs. Mark Murphy; W. A. Inman & Co., Delphino & Delmora, the moving pictures and others.

"All the comforts of home" are found at Keith & Proctor's 58th Street Theatre and in addition a thoroughly enjoyable bill of all star vaudeville is offered every matinee and night. The prices are extremely cheap, patrons who choose may smoke in the balcony and the result is crowded houses, a lively performance and the satisfaction of patrons assured.

David Belasco's big dramatic production of "Sweet Kitty Bellairs" will be

produced by the stock company at Keith & Proctor's 125th Street on Dec. 3rd.

### BROOKLYN.

#### In Memory of Rabbi Benjamin.

The Sunday School of Temple Beth Elohim, Keap street, held memorial exercises on Sunday last in honor of its late superintendent, Rabbi Raphael Benjamin. The exercises were conducted by Rabbi H. Veld, of Beth Jacob Anshe Sholom, South Third street, who attended with a delegation of scholars and teachers from his religious classes. "Sing to the Sovereign of the Skies," a favorite hymn of the deceased, was sung, the accompaniment being played by Mrs. Van Raate, principal. Dr. Veld delivered the eulogy, in which he asked the pupils to remember the many good lessons, their departed superintendent had taught them.

The very impressive services concluded with a memorial prayer by the rabbi and school, all standing during the invocation.

#### Congregation Shari Torah Ansher, Flatbush.

Up to the month of September of this year Flatbush never knew of a Jewish place of worship. There were so few Jews, or Jews that were so little "Jewish" that they never thought of a "Minyon" or of anything concerning Judaism.

This summer several East Side Jewish families settled in Flatbush, and as the Holy Days drew near, they felt the want of a place to worship. Among these, Mr. Abraham Steinman, Lawyer Benjamin Steinman, Max Fogelson, Israel Raphael and Harris Epstein as well as others called a meeting at the home of Mr. Steinman, 255 Clarkson street, Flatbush, and at that meeting the above named congregation was born.

As a result of this gathering a hall was hired in Flatbush and Hebrew religious services were held. A great many Flatbush Hebrews, who were not inside of a synagogue for years, attended and so great was their enthusiasm that over \$1,000 for a permanent synagogue was pledged, of which more than half has been collected, the other half will be paid as soon as building operations begin. These plans are well under way and it is confidently expected that the next New Year will see in Flatbush a synagogue that will compare favorably with any in Brooklyn.

After the holidays the congregation was permanently organized and incorporated and work was commenced in earnest.

The credit for this work belongs not so much to the men as to the ladies, who formed an auxiliary society and are doing noble work.

As a sample of their work, it is to be mentioned that the ladies have raised a fund for the purchase of a "Sopher Thora" and a Sium Hasepher will take place on December 9th, 1906, at the Kensington Hall, East Third street, corner

### Avenue D.

The ladies are doing all they can towards making the Sium a great success and are working heartily. Their president, Mrs. Fogelson, their secretaries, Mrs. Goldstein and Miss Hirsch, are devoting all their time for that purpose.

The arrangements of the "Sium" are in the hands of Counsellor Benjamin Steinman, who is the chairman of the "Sium Celebration."

Prominent rabbis and speakers will be present at the celebration. A concert will be given, under the leadership of the well known Flatbush director, L. Bloom.

All the Jewish residents are cordially invited to attend. The congregation welcomes all new members.

Viola Allen will present her much talked of revival of Shakespeare's "Cymbeline" at the New Montauk Theatre, on Monday evening, appearing as Imogen, a role that has not been played by any actress of note since Margaret Mather's "thirty thousand dollar" production of some ten years ago. Those who have seen Miss Allen's performance of Viola can readily believe that such a character is peculiarly well suited to the temperament and talent of this delightful artist. The production of "Cymbeline" on a scale of scenic splendor and archaeological correctness never before attempted has long been a cherished ambition of Miss Allen, and the present result has only been achieved after nearly two years of research and preparation on the part of the star and Mr. Frank Vernon, the well-known English producer of classic dramas. The fourteen scenes represented are from the studio of Emens and Untitt.

One of the most carefully selected organizations on tour the present season is W. W. Newcomer's "The Volunteer Organizer" company which appears at the Grand Opera House next week. The piece was staged by that past-master in the art of stage craft, Lawrence Marston. That Mr. Marston possesses remarkable gifts along this line is proven by the fact that it was he who staged the big Drury Lane melodrama, "The Price of Peace," for its run at the Broadway Theatre, New York.

#### Relief for Russian Jews.

ST. PETERSBURG, Nov. 13.—It is authoritatively stated that measures for relieving the Jews of many of their disabilities will be published as temporary legislation, before the convocation of parliament.

The full extent of the reforms is still a matter of discussion by the cabinet, but they comprise permission for Jews to live in the country as well as in the cities within the pale, and the removal of certain restrictions placed on Jewish merchants and artisans in cities outside the pale.

The full settlement of the Jewish problem is left to parliament, the government being unwilling to venture deeply into the matter for fear of stirring up a storm of anti-Semitic opposition.

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All she desires is love, you say?  
That shows how much you know.  
She wants to see the matinee  
And to the circus go.  
She wants a handsome diamond ring.  
She wants a rope of pearls,  
She wants a poodle on a string,  
She wants some extra curls,  
She wants a bonnet twice a year,  
She wants an Easter hat,  
She wants to read her title clear  
Unto a stylish flat,  
She wants a four seat motor car,  
She wants a real Worth gown,  
She wants a trip to Europe  
Or at least to Newport town,  
She wants a cask of rare cologne,  
She wants a diamond pin,  
She wants a carriage of her own  
To go out calling in,  
She wants the earth, the Milky way  
And half the stars above,  
And yet you have the nerve to say  
That all she wants is love!  
—Louisville Courier-Journal.

The Average Man.  
The average man is the man of the mill,  
The man of the valley or man of the hill,  
The man at the throttle, the man at the plow—  
The man with the sweat of his toil on his brow,  
Who brings into being the dreams of the few,  
Who works for himself and for me and for you.  
There is not a purpose, a project or plan,  
But rests on the strength of the average man.

The growth of a city, the might of a land,  
Depend on the fruit of the toil of his hand.  
The road or the wall or the mill or the mart  
Call daily to him that he furnish his part.  
The pride of the great and the hope of the low,  
The toil of the tide as it ebbs and then flows,  
The reach of the rails and the countries they span  
Tell what is the trust in the average man.

The man who perchance thinks he labors alone,  
The man who stands out between heaven and throne,  
The man who gives freely his brain and his brawn,  
Is the man that the world has been builded upon.  
The clang of the hammer, the sweep of the saw,  
The flash of the forge—they have strengthened the law,  
They have rebuilt the realms that the wars overran,  
They have shown us the worth of the average man.

So here's to the average man—to the one  
Who has labored unknown on the tasks he has done,  
Who has met as they came all the problems of life,  
Who has helped us to win in the stress and the strife!  
He has bent to his toil, thinking neither of fame  
Nor of tribute nor honor nor prize nor acclaim—  
In the forefront of progress since progress began—  
Here's a health and a hail to the average man!  
—Chicago Tribune.

In Eternum, Domine.  
This woman's soul and mine are one,  
One spirit, one career,  
Not only till the days are done  
Of our communion here,

But after, though we singly brave  
The passage perilous,  
That small seclusion of the grave  
Has room for both of us.

Both? We are as a single life,  
And death itself shall spare  
The dust of husband and of wife  
That slowly mingles there.

One may go first and one remain  
To hail a second call,  
But nothing now can make us twain,  
Whatever may befall,

For we have long since passed the bounds  
Of self, of time, of space,  
And felt the freedom that surrounds  
Love's final dwelling place.  
—Arthur Munby in London Spectator.

Over the Hills.  
Over the hills and far away  
A little boy steals from his morning play,  
And under the blossoming apple tree  
He lies and dreams of the things to be,  
Of battles fought and of victories won,  
Of wrongs o'erthrown and of great deeds done,  
Of the valor that he shall prove some day  
Over the hills and far away—  
Over the hills and far away!

Over the hills and far away  
It's oh, for the toll the livelong day!  
But it mattered not to the soul aflame  
With a love for riches and power and fame!  
On, oh, man, while the sun is high—  
On to the yonder joys that lie  
Yonder where blazeth the noon of day,  
Over the hills and far away—  
Over the hills and far away!

Over the hills and far away  
An old man lingers at close of day,  
Now that his journey is almost done,  
His battles fought and his victories won,  
The old time honesty and truth,  
The trustfulness and the friends of youth,  
Home and mother—where are they?

Vanity of Vanities.  
Man struggles vainly with his fate  
And battles on with doom,  
And still the blackbird calls his mate,  
And still the roses bloom.  
Man rails against disjointed times,  
And loud his curses ring,  
And still the honeysuckle climbs,  
And still the thrushes sing.  
And empires fall, and empires rise,  
And truth is lost and found,  
And who is great and who is wise?  
And still the world goes round.  
—Free Lance.

The Farther Hills.  
The clouds upon the mountains rest,  
A gloom is on the autumn day,  
But down the valley, in the west,  
The sudden sunlight breaks its way—  
A light lies on the farther hills.

Forget thy sorrow, heart of mine!  
Though shadows fall and fades the leaf,  
Somewhere is joy, though 'tis not thine;  
The power that sent can heal thy grief,  
And light lies on the farther hills.  
Thou wouldst not with the world be one  
If ne'er thou knewest hurt and wrong;  
Take comfort, though the darkened sun  
Never again bring gleam or song—  
The light lies on the farther hills.

Brotherhood.  
God, what a world if men in street and mart  
Felt that same kinship of the human heart  
Which makes them in the face of flame  
and flood  
Rise to the meaning of true brotherhood!  
—Ella Wheeler Wilcox.

Strongheart.  
One who never turned his back, but  
marched breast forward,  
Never doubted clouds would break,  
Never dreamed, though right were worsted,  
Wrong would triumph;  
Held we fall to rise, are baffled to fight  
better,  
Sleep to wake.

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