

# THE HEBREW STANDARD

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## Sir Samuel Montagu, Bart.

**SIR SAMUEL MONTAGU** is the most heroic figure in the galaxy of eminent men who stand at the head of the Anglo Jewish community. There are other English Jews who wield greater influence financially, socially and politically. But there is no English Jew who so perfectly combines with worldly power a sturdy championship of Judaism that is truly Maccabean.

Sir Samuel Montagu, Bart, J. P., D. L., F. S. A., was born in Liverpool on December 21, 1832. When his parents made London their place of residence he accompanied them, and, in 1823, he established the banking house of which he is still the head. The great firm of Samuel Montagu & Co. is too well known to call for notice. Sir Samuel enjoys a world-wide reputation as a financier. Among the articles on financial subjects which he has written may be mentioned, "A Plea for the British Dollar," "Silver and Indian Finance," "The Danger of Modern Finance." The article on "Foreign Exchanges" in Palgrave's Dictionary of Political Economy is from his pen. He has also contributed two articles to the last edition of *Encyclopedia Britannica* on "Arbitrage" and on "Weights and Measures." As an international bi-metallist, and one of the ablest of that party, he was appointed a member of the Gold and Silver Commission, which sat for three years (1887-1890). In his advocacy of decimal coinage and weights and measures in the United Kingdom, he has been no less active than able.

In 1885 Sir Samuel Montagu entered Parliament as the Liberal representative of the Whitechapel division of Tower Hamlets, and he represented that constituency for fifteen years. He succeeded in carrying a number of important measures through Parliament and proved a great benefactor to the English people irrespective of creed. In 1888 he was a member of the Select Committee of the House of Commons that met to deal with the Immigration Question. In former years the quadrangle of the Royal Exchange in London was exposed to the sky and weather. The covering of this important place was due to Sir Samuel Montagu. One of the most beautiful panels within the Royal Exchange (King Charles I. demanding the surrender of four citizens) was the gift of Sir Samuel. In 1894 Sir Samuel was created a

Baronet. The letter of notification which he received from Lord Roseberry, then Prime Minister, disclaimed any political motive. The honor was a recognition of Sir Samuel's in-

President of the Shechithah Board, and a life member of the Council of the United Synagogues. The synagogues of Brighton, St. John's Wood, and St. Petersburg Place owe their

Montagu has been a member of the Board of Deputies for forty years. In 1870 he established and became President of the Jewish Working Men's Club, and is still its Honorary Presi-

tion for the Diffusion of Religious Knowledge.

Like Sir Moses Montefiore, Sir Samuel Montagu has made many perilous journeys in the interests of his persecuted co-religionists. He visited Jerusalem in 1875, and his visit resulted in the establishment of the Lionel de Rothschild School. When the Russian troubles began he went to Lemberg and Brody, and rendered his people signal service. In another journey, in which he was accompanied by the late Dr. Asher, he travelled 20,000 miles. In 1886 he visited the chief towns in Russian Poland and Russia proper. The journey from city to city resembled a triumphal procession. The Russian authorities became alarmed, and, at Moscow, "the Jew Montagu" was ordered to leave within forty-eight hours. Sir Samuel brought the matter before the House of Commons. From the commencement he was an active member of the Russo-Jewish Committee, and, upon the death of Sir Julian Goldsmid, became its chairman. In 1884 he visited America in the interests of the Russian refugees.

The organization which Sir Samuel is most prominently identified with today is the Federation of Synagogues, which owes its existence to him, and of which he is the venerated President. It has been the means of closing unsanitary places of worship, and erecting model synagogues in their stead. It has raised the standard of public worship, and, under the able guidance of Sir Samuel, has become a mighty bulwark of Orthodox Judaism. If Sir Samuel Montagu had never done anything else for his people, this alone would have immortalized his name.

That Sir Samuel has been able to accomplish so much in various directions is due to the fact that he is a man of extraordinary energy, and has always enjoyed exceptional health. He attributes this to his strict observance of the Dietary Law and Sabbath. Mr. Gladstone once asked him how he accounted for his excellent health. "By my always following the Mosaic Dietary Laws," replied Sir Samuel. "Ah, those laws are wonderful," rejoined Gladstone. In all his journeys Sir Samuel has made special arrangements for the preparation of his meals, so that the rules of *Cashruth* should not be transgressed.

Sir Samuel declared that he had never violated the Dietary Laws, and



Sir SAMUEL MONTAGU, BART.

valuable service to the country.

But while Sir Samuel Montagu has achieved splendid distinction as an Englishman, it is as a loyal, God-fearing Jew that he claims our admiration.

He is a seat-holder in no less than forty synagogues! He is President of the Federation of Synagogues, Presi-

dent of the Congregational Union, establishment mainly to him. Of the last named he was Chairman of the Building Committee, and first Warden. No worker in the Anglo-Jewish community has been the recipient of so many gold and silver keys and trowels in connection with the opening of synagogues in whose construction he has interested himself. Sir Samuel

As a member of the Jewish Board of Guardians he instituted its Visiting Committee, and it is interesting to note that he had previously been in the habit of privately visiting the dwellings of the poor. For nearly thirty years he was President of the Unitarian Society, and for many years Vice-President of the Jewish Associa-

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speech: "We want to be good Germans, but we also mean to remain good Jews." The Deutsches Blatt, commenting on this declaration, said that the phrase "a good Jew can at the same time be a good German," contained a conscious and disgusting lie, and that equally mendacious was the statement that Judaism was the mother of Christianity and of the injunction to love one's neighbors. This same boasted pure religion sanctioned perjury in behalf of a Jew against the follower of another faith, and one saw how well Justizrat Fuchs obeyed the teachings of his creed—the Talmud and Shulchan Aruch. The article continues in the same strain. It is not interesting reading, but highly interesting was the examination of the accused. To the question of the presiding judge, whether he really believed the insulting things he had written, he replied that he was entirely convinced of their truth. He did not understand Hebrew, but had gathered his knowledge of the contents of the Talmud and Shulchan Aruch from translations. He did not know what the Talmud really was. The judge enlightened him. "The Talmud," he said, "is a stupendous compilation, the growth of centuries, and contains not merely religious doctrines, but philosophical thoughts and rules of life." To master the contents of such a work the assiduous study of a life-time would not suffice, and to wrench from their context certain passages of such a work, the accused ought to have known, would be apt to lead to a perversion of their intended meaning. It was evident that the accused knew of the Talmud and Shulchan Aruch, about which he had so glibly written, only the names, and that he knew very little more of the so-called authorities on whose interpretation he relied. In passing sentence, the Court, although it was euphemistically expressed, took into merciful consideration the gross ignorance of the accused. There are few anti-Semitic writers who, on that ground, could not claim extenuating circumstances.

in a public address to his electors he truthfully said that during his whole life no one could reproach him with having sacrificed his religious principles, failed in an engagement, or left a promise unfulfilled. Only a man man of the loftiest moral and spiritual character could say as much, and such a man is Sir Samuel Montagu.

Sir Samuel considers it the duty of every Jew to hand down the Jewish religion to those who are to come after him as he received it—without alteration. He maintains that as "the law of God is perfect," it must be suited to all times, and is unchangeable. He has deepened his faith by earnest study, and for several years was a student of the Talmud with the late Dayan Spiers and other rabbinical scholars.

One of the kindest men living, Sir Samuel Montagu has never suffered his goodness of heart to degenerate into mere amiability. He is essentially a strong man, and never permits the amenities of society to turn him from his honest principles. A striking instance of this has been afforded by his recent challenge to the Chief Rabbi. Sir Samuel insisted that Messrs. Claude Montefiore and Israel Abrahams should be asked to withdraw from the Jewish Educational Board, because these gentlemen advocated views subversive to Judaism. Dr. Adler did not consider such a step politic and evaded the issue. Sir Samuel then advised the Federation of Synagogues to withdraw its support until Messrs. Abrahams and Montefiore were removed, and his

advice was readily adopted. Sir Samuel would not tolerate flirting with treason to Judaism, even at the cost of annoying a diplomatic Rabinat.

Uncompromising in his opposition to religious radicalism, Sir Samuel Montagu is facile princeps among the champions of Orthodox Judaism in England. The prayer of all true lovers of Israel's faith must be that he may long be spared to grace the exalted position he occupies.

#### Union of American Hebrew Congregations.

The receipts for the Isaac M. Wise Memorial Fund to November 30, 1906, amount to \$320,776.85.

During the month of November, 1906, the following Congregations have been enrolled as members of the Union of American Hebrew Congregations:

Immanuel, Beaumont, Tex.; Bene Jeshurun, Demopolis, Ala.; Lafayette Hebrew, Lafayette, La.; Temple Sinai, Lake Charles, La.; Temple Beth El, Niagara Falls, N. Y.; Brith Sholem, Easton, Pa.; Tree of Life, Columbia, S. C.

The competitive plans for the new buildings for the Hebrew Union College will be submitted on December 20, 1906.

The Hungarian Chamber of Deputies will shortly have to deal with an interesting subject, viz., the question of the official representation of the Jewish community in the House of Magnates. When the measure for reforming this House was passed in 1885, a representative of the Jewish church could not be elected, as the Jewish religion had not then been officially recognized. This recognition was effected in the year 1895 but no provision was made for a Jewish delegate to the Upper House. The matter has now to be considered in consequence of the receipt of a petition in favor of Jewish representation from the municipality of Tolna.

The Customs Committee of the French Chamber of Deputies has almost unanimously elected M. L. L. Klotz, member for the Somme, as its President.

Herr Karl Stiering, a former editor of the Deutsches Blatt, has been sentenced, in Hamburg, to a fortnight's imprisonment for vilifying the Jewish religion. In October of last year, it may be remembered by your readers, a great meeting was held in Berlin, by the Verband Deutschen Juden. The Chairman, Justizrat Fuchs, said, in the course of his

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**From Across the Sea.**

M. Schrameck has been appointed French Perfect of the Department of the Alsine.

At Czernowitz, where a square is named after the late Dr. Herzl, a Jewish Committee has been formed with the view to the erection of a statue to the Zionist leader.

Commercial Privy Councillor J. Loewe, of Berlin, was honored with the Crown Order, Third Class, on the occasion of the opening of the International Motor Exhibition in that city.

The Executive of the Jewish Community at Frankfurt has decided to publish a history of the Frankfurt Jews and has entrusted Professor Krakauer with the editorship. The records from the years 1400 to 1879 will shortly be taken in hand.

The philosophical faculty of the University of Leipzig has sent the Jubilee diploma to Dr. B. Placzek, Rabbi of Moravia, to mark the fiftieth anniversary of the conferment on him of the degree of doctor.

At Myslowitz (Prussia), two men, named Pajonk and Kroefczyk, respectively a carpenter and a locksmith, recently smashed to pieces twenty marble tombstones in the Jewish cemetery. Both have been arrested.

In a population of 6,524,372, there were at the last Census 55,341 Jews in the kingdom of Bavaria. In the year 1840 the Jews numbered 59,376. Among Christians the births number 38 per 1,000, and among Jews only 18 per 1,000.

Prof. Dr. M. Hugo, Chevallier of the Legion of Honor, who has many friends in England and practices during the winter in Nice, has been appointed Chief Surgeon to the Hospital in that town. He is already medical officer to the Jewish home for tuberculous children.

The Austrian Minister of Education has instructed the heads of high schools in Galicia that henceforth students on their admission are to state their mother

tongue instead of their nationality as had hitherto been done. The Zionist students have therefore decided to report Hebrew as their mother tongue.

Herr Hermann Abraham, a Berlin philanthropist, who had the misfortune to break both his legs three years ago, has recognized the hardships which poor cripples undergo. He has formed a society for these people, and the organization has gained the approval of the Government and of medical men. Assisted by his wife he founded, ten years ago, the "Helmath Haus," situated in the Gormann Strasse, and, as yet another instance of his philanthropy, he instituted the society for providing children's diners.

M. Charlot, Inspector-General of Public Instruction, was sent some time ago by the French Minister for Foreign Affairs to the East in order to study on the spot the working of the French schools in those regions. In his report, which was published in the Journal Officiel, on the 28th of October, he pays the following tribute to the schools of the Alliance Israelite Universelle:—

"I deem it necessary to indicate those outside the purely French Schools (Congregationist or secular) which contribute to spread the knowledge of our language and thereby render themselves auxiliaries of our influence. First of all are the Schools of the Alliance Israelite Universelle, which, if they are neither French nor neutral from the denominational point of view, at least by their rational methods, the use which is made of French in their classrooms and work-rooms, and by the spirit of the instruction they impart, propagate French ideas without being any expense to our budget. Everywhere I found the same modern spirit, the same anxiety to develop in the young pupil or apprentice personal judgment and free activity.

Some time ago the Hilfsverein der Deutschen Juden, of Berlin, sent a commission of experts to Palestine to study the requirements of the Jews in that country, especially with regard to the establishment of kindergartens and schools, or the extension of existing institutions.

The Hilfsverein, at its September meeting, resolved to open a second kindergarten at Jaffa, as the existing kindergarten which it maintains there no longer meets the requirements of the Jewish population, whose numbers have increased to an extraordinary degree during the past few months as the result of an influx of Jews from Russia. The School and Kindergarten Committee at Jaffa has since reported to headquarters at Berlin (in a letter dated November 2d), that the necessary steps have been taken for the establishment of the new kindergarten. Premises have been rented in the Jewish suburbs, known as Neve Zedek, furniture has been purchased, and a teacher has been engaged. As the attending pupils belong mostly to poor parents, they will be admitted free. In the boys' school, which the Hilfsverein opened at Jaffa last May, two-thirds of the pupils are the children of Russian immigrants.

A large meeting of the Central Union of Germans Citizens of the Jewish faith was held at Hamburg recently, Dr. Julius Lippmann in the Chair. The first subject for discussion was "Die Kampfestellung des deutschen Judenthums" (the battle-cry of German Judaism). Dr. Cohn, of Dessau, member of the Diet, said in an address which was much applauded that the question of the equality of the Jews in the German fatherland did not need any champion amongst the Jews themselves. They did not seek the contest, but it was forced upon them, for anti-Semitism was raising its head everywhere. How was it possible that in the capital of the Empire a Count Fackler was allowed to carry on under the eyes of justice his inflammatory crusade against German citizens at numerous meetings. The Count had even directly exhorted his hearers to murder Jews, and in a court of law the Count was recognized as being fully and entirely responsible for his actions. In view of the present situation, Dr. Cohn was of opinion that the Jewish youths must be educated so as to know that they must neither rest nor tire until the followers of Judaism were placed on a footing of equality with the other German citizens, so that their constitutional rights should not merely stand on paper, but should be really enjoyed by them. At present the chartered rights were in a sad state. Quite apart from the military career, the admission of Jews to the profession of a Judge, to that of the higher schools, or to that of the municipal hospitals and infirmaries was subject to many restrictions. The political struggle against

anti-Semitism was a necessary one, and might be attended with success. One of our best champions, the late Gabriel Riesser, he continued, had said very strikingly: "He who robs me of my claim to my German fatherland, robs me of my claim to my existence." Dilating upon the question as to the means which were necessary to enter upon the political struggle with success, Dr. Cohn observed that at the last Zionist Conference at Hanover, Dr. Muhsam had moved a resolution in favor of the Jews putting up their own candidates at the elections for the Reichstag and at other elections. The Central Union, however, after mature consideration, was unable to regard that proposal with favor. The Central Union could not put up its own candidates, for its members belonged to different parties. The Union had therefore to confine itself to the support of those candidates who made the declaration that they were real opponents of anti-Semitism. The Union, whose membership had increased to about 100,000, should enter upon an energetic agitation long before any election, and in favor of candidates who also pledged themselves to defend its cause in Parliament. For that purpose it was necessary to procure fresh means for the establishment of a fund, so that it became a fact that the German citizens of the Jewish faith did in reality possess their chartered rights. Sanitarsath Dr. Wiesenthal read the report of the Central Union's activity. After having congratulated the meeting on the increase of the membership of the Union in Hamburg and Altona, he gave an exposition of the objects of the Union. He repudiated the charge that the Union's work had fallen off during the past year. Having emphasized that the Union should stand firm on the ground of German nationality, he concluded with an energetic appeal to support the Union by monetary means for the establishment of an election fund.

**Russia and Rmania.**

**NEW POGROMS.**

ST. PETERSBURG, Nov. 24.—The threats of the reactionary parties that Jewish massacres will be organized if the rights of the Jews are enlarged are steadily becoming more definite.

The Central Council of the League of the Russian People, which says it represents 200 branches, with 30,000 members, has issued a declaration disclaiming responsibility for the "outrages" which may result from the just indignation produced by the enlargement of Jewish rights," and has published the text of 200 dispatches of protest sent to the Emperor from local organizations.

**STOLYPIN'S UKASE.**

Premier Stolypin has forbidden the police to expel Jewish students from St. Petersburg. The promulgation of a

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ukase abolishing certain restrictions against the Jews may soon be expected. The Jews in Poland are actively preparing for the elections. I understand that the Poles will not repeat their mistake of excluding Jewish representatives from the Duma.

**ROUMANIA AND BULGARIA.**

BUCHAREST, Roumania, Nov. 23.—As a reprisal against the Bulgarian government's decision, adopted some time ago, not to admit Jews into Bulgaria no matter whence they came, Roumania has now adopted measures to prevent Bulgarian Jews from entering Roumania. This prohibition is extended even to Jews who are in possession of passports.

**THE SIEDLICE MASSACRE.**

BERLIN, Nov. 27.—The Jewish Relief Society has come into possession of a secret report which Capt. Pjetnchoff, Chief of the Siedlice Police, sent to an assistant of the Governor-General of Warsaw. It is a highly sensational statement of 4,000 words, and shows that the military commander, Gen. Tichanowsky, not only was responsible for the pogrom at Siedlice last summer, but also ordered the killing of innocent persons in a peculiarly atrocious manner.

It appears that at a meeting of military officers Tichanowsky demanded the names of a few prominent citizens who, while not engaged directly in the revolution, were sympathizers of it. These were to be held in prison as hostages and were to be informed that they would be executed should any soldiers be killed by the terrorists.

Asked how in this event his order was to be carried out, Tichanowsky turned to the Chief of Police and instructed him that some subordinate official was to simulate insanity and shoot the hostages or put arsenic in their food. He declared that the terrorism of the revolutionists must be met with terrorism.

Dr. Nathan, of the Jewish Society, guarantees the authenticity of the secret report.

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PHILADELPHIA'S TRIBUTE TO JOHN HAY.

Oscar S. Straus, Andrew D. White, and Rabbi Krauskopf Eulogize the Dead Statesman.

A window in memory of the late Secretary of the State John Hay, made at the suggestion of Rabbi Krauskopf, was dedicated on Sunday in the Temple Keneseth Israel, at Broad street and Columbia avenue, in the presence of a distinguished congregation. Addresses were made by Secretary Root, Oscar S. Straus of New York, ex-Ambassador Andrew D. White, and Dr. Krauskopf.

The inspiration of Dr. Krauskopf's suggestion was two important measures in Mr. Hay's career as chief of the Diplomatic Service. He obtained from Roumania in 1902 the carrying out of a

the window are these texts: "Who shall dwell in Thy tabernacle" and "He that worketh righteousness and speaketh the truth in his heart, in whose eyes the wicked is despised."

"On Fame's eternal camping ground his memory is guarded, and no memorial we can consecrate and no words we may utter can add to his greatness or to the glory of his achievements. His services to our country and to the Nation are recorded in imperishable records upon the pages of our National history."

After briefly sketching the progressive features of American diplomacy unde-

ing through 2,000 years, from Titus to Nicholas II? It is because Israel recognizes in the life and public services of John Hay a personality whose gentleness and far-seeing eyes windowed the soul of a prophet, whose lips worded the majestic imagery of the psalmist and whose patriotic heart throbbed with the divine spirit of the Golden Rule."

Secretary Root then unveiled the window, which had been hidden behind a large National flag. His voice was frequently shaken by emotion. He said: "Sometimes during John Hay's later years, among the familiar scenes of his youth at the White House some incident would evoke from him a memory of the earlier days, and he would give it to his friends, clad in the felicitous and charming expression of which he was a master."

"I remember that once as we sat by the door of the old Cabinet room, he spoke of that dark and dreadful time when Lincoln was bearing the burdens and sorrows of the civil war, making his way amid innumerable obstacles to the great conclusion, the emancipation of the slaves, and he told how often in the dead of night the great President would gain relief from sleepless restlessness by seeking the little chamber of the young assistant private secretary and reading to him aloud from some favorite book, as he sat on the edge of the boy's bed.

"As the story was told to us we could see the tall, gaunt form in white passing down the long corridor in which we sat we could see the rugged, careworn face seeking sympathy in the thoughts that might lift his soul above the turmoil of the days of doubt and struggle. Doubtless the cold words from the printed page helped to clear his mind of some illogical influences, and doubtless, too, light was given it by the finely sensitive appreciation, the responsive sympathy which he found in the noble and ingenuous Hay.

"The instinct of the President—his genius, it may be said—divined the kindred spirit, and thus through the silent watches of the night and in daily companionship were molded and inspired the character and nature of the future Secretary of State.

"He lived a noble life; he fought the good fight as Lincoln would have wished him to fight it. During the long series of years in which he served the people the spirit of Lincoln was strong within him for justice and humanity. Even as it wrought mightily in what Lincoln himself did, it was militant in the work of his great disciple for justice and mercy, for freedom and peace to the oppressed and forsaken of the earth."

The national hymn, "America," was sung by the congregation. Mr. White then spoke in eulogy of Mr. Hay's service as Secretary of State, saying:

"In all Mr. Hay's official work appeared not only the farsighted view of the statesman, the knowledge of the scholar, and the thought of the political philosopher, but the heart of a noble and true man. Whether dealing with the vexatious questions which arose in Turkey or with the Alaskan boundary question, he showed not merely fertility of resource, but what is sometimes far more important than that, a wise patience, and he had his reward in the consciousness of duty well done. But in his dealing with the persecution in Russia he revealed the depths of his heart."

Dr. Krauskopf delivered the consecration address, using as a text the one lettered at the base of the memorial window. He said in part:

"It is a new type of saintship that we consecrate to-day—a type that knows no national or racial or creedal lines, a type that is as broad as humanity, a type that is open to all men and all women who live the godly life and do the godly deed, be their creed what it may, be theirs even no set creed at all.

"Creed it regards as but mere form; deed alone is its test of the godly faith; and where it finds a mind free from narrowness, a heart rich in affection, a spirit resolute in the defense of the wronged, a tongue fearless to speak the truth even where truth speaking is dangerous, a hand ready to strike a blow for justice and right, even though mighty tyrants and yet mightier armaments oppose there it finds the godly man. Such a man was John Hay."

Beth Israel Bikur Cholim.

The Beth Israel Sisterhood will hold its monthly business meeting on Wednesday afternoon, in the Vestry Room. The election of officers will take place. The Young People's League will hold a fortnightly meeting on Wednesday evening, December 22, in the Vestry Rooms of the Synagogue.

WITH THE PREACHERS.

BROOKLYN ORPHAN ASYLUM.—Rev. Dr. G. M. Hausman will speak next Saturday afternoon at the children's service.

TEMPLE EMANUEL.—Saturday, Dec. 8th, Rev. Dr. Joseph Silverman preaches on "The Philosophy of Judaism." Sunday, Dec. 9th, at 11.15 Dr. J. L. Magnes lectures on "The Poet of Bialystok."

TEMPLE AHAWATH CHESED SHAAR HASHOMAYIM.—Sabbath morning Rabbi I. S. Moses will preach in German on "The Education of an Enthusiast."

CONGREGATION SHAAARI ZEDEK OF HARLEM, 25 West 118th street.—Sabbath morning Rev. Dr. A. Spiegel preaches on "The Relation of Israel to the Patriarchs."

EDUCATIONAL ALLIANCE.—At the Children's Service this Saturday afternoon, Dec. 8th, Rev. Dr. M. S. Levy of San Francisco, Cal., will preach. Rev. H. Newmark will officiate.

Ahawah Chessed Sisterhood.

The entertainment to be given by this Sisterhood on Saturday evening, Dec. 15, at the Waldorf-Astoria, promises some very interesting features. Among the artists to appear are Marie Dressler, La Belle Blanche, Gus and Lew Edwards and their company and several other well-known artists. There will be ten tableaux after prominent paintings and arranged by Mr. Charles Jehlring, head of the Sargent School of Acting. The affair promises to be very successful, as there are only a few tickets left. These may be had from Mrs. A. Fishman, 239 East 18th street.

The Society for Religious Culture.

The fifth public meeting of this society will be held at the Temple Emanuel vestry room on Thursday evening, Dec. 13th, at 8.15 o'clock. Rev. Dr. M. S. Levy of San Francisco will deliver the lecture on "Travels in Palestine," to be followed by discussion and musical programme. The public is invited.

Albert Lucas Religious Classes.

The Chanukah celebrations of these classes will be held in the First Roumanian Synagogue, Rivington street, on Dec. 11, and in the Kalvaren Synagogue, Pike street, on Dec. 15.

The bands of the Orphan Asylums will take part in the celebrations, and the speakers will include some of the most prominent men of the city.

The Choral Society for Ancient Hebrew Melodies.

The Choral Society for Ancient Hebrew Melodies meets fortnightly at the Educational Alliance, corner Jefferson and East Broadway. A number of young men and women who wished to join but could not do so on account of attending the night school asked the leader to change the time of the evening meetings for Sunday mornings. The educational authorities, generous as ever to any earnest effort, have granted the society the free use of a room. The next meeting will take place on Sunday, Dec. 9th, at 11 o'clock, room 10. All are cordially invited.

Young Men's Hebrew Association.

On Sunday evening, December 2, an informal entertainment was held. Rev. S. Schulman delivered a very instructive and interesting address, entitled, "The Ennobling Influence of a Refined Taste." The address was followed by literary and musical exercises.

On Sunday evening, December 9, the E. C. Stone Literary Society will hold an Oratorical Contest and Entertainment in the Auditorium.

The Y. M. H. A. has arranged a special programme to celebrate the Chanuka festival.

On Friday evening, Dec. 14th, at 8.15 precisely, special religious exercises will be held. The address will be delivered by Rev. Dr. Stephen S. Wise. Subject: "Wanted—A Maccabean Revival." All are welcome.

On Sunday evening, Dec. 16th, at 8.15 precisely, Chanuka celebration. Lecture by Rev. Dr. Samuel Schulman. Concert by Mrs. Kronold, Miss May Penfield, Mr. Robert C. Campbell. Members may obtain tickets, admitting gentleman and lady, by writing or applying at the office.

On Monday evening, Dec. 17th, open meeting of the Bible Class. Literary and musical exercises. Admission by membership card.

BOROUGH OF RICHMOND.

Very impressive Thanksgiving services were held by Emanu-El Congregation at their temporary house of worship, Masonic Hall, Fort Richmond. The hall was tastefully decorated with American flags, and filled to overflowing with devout worshippers. The ushers were unable to seat all, and many had to be content with standing room.

The regular afternoon service of the ritual was chanted by Rabbi Goetz, the responses being made by the children of the school, numbering fifty boys and girls. President Julius Schwartz, surrounded by Trustees Konovitz, Straus, Hamburg, Klein, Phillip Schwartz, Samuel Sewell, Secretary Bodine, and Acting Vice-President Weisberg, read the Thanksgiving proclamation of the President, after which the children sang "America." Miss Sadie Schwartz, daughter of Mr. and Mrs. Samuel Schwartz, acted as organist. Misses Josephine Mendelsohn and Bella Goldstone delighted the audience by their rendition of classical music on the piano, and two pupils of the school, Jacob Wisan and Ludwig Molnar, followed them with some pleasing piano recitals. Morris Konovitz had the opening and Sadie Sewell the closing prayer. The following pupils gave recitations, all eliciting hearty applause—Elias Weissburg, Albert Cohen, William and Frederick Weissman, Arthur Spiro, Morris Stein, Isidore Konovitz, Jacob Wisan, Julius Birnbaum and Sarah and Bertha Cohen, Mary Konovitz, Cecelia Mord, Carrie Greenwald and Lillian Straus.

Short addresses were made by Rabbi Goetz and Julius Schwartz, after which the congregation and the children sang "The Star Spangled Banner." The benediction was then given and the audience dispersed, enthusiastic over the success of the first Hebrew Thanksgiving service on Staten Island.

Jewish Endeavor Society.

A very interesting exposition of the economic condition of the Jews in ancient times was given by the Rev. Henry S. Morias last Sunday evening in his lecture on "Jew and Jew" before the Jewish Endeavor Society. The mosaic system of land tenures was explained in detail, and comparisons drawn with land conditions at the present time. The lecture elicited a number of questions, and a spirited discussion followed. The course of lectures this year is being held in the assembly hall of the Home of the Daughters of Jacob, East Broadway and Grand street. The public is cordially invited to attend every first and third Sunday evening of the month.

The Bible Class, under the leadership of Mr. Herman H. Rubenovitz, of the Jewish Seminary, meets this Thursday evening, December 13, at the recreation rooms, 186-188 Chrystie street. All young men and women, whether members of the society or not, are cordially welcome to join the class. The session begins at 8.30 o'clock.

Flance Dinner.

Sunday evening, December 2, saw a most novel and interesting full dress affair at the Century Apartments, 95 West 119th street, where Mr. and Mrs. S. Bonis tendered an elaborate "Flance Dinner" to their young friends who are about to be united in matrimony. Among those present were Miss Richard with Mr. Silverman, Miss Marks with Mr. Weisbaum, Miss Baum with Mr. Reinhart, Miss Goodman with Mr. Ginsberg, Miss Feinburg with Mr. Harris, also Counselor Ike Siegel, Miss Lederer with Mr. Reiss, Miss Rosenbloom of Rochester and Mr. A. Bogart. Mr. A. M. Bonis of Philadelphia sent his regrets.

The rooms and tables were beautifully decorated in red, with large ribbon and fern drapings, and the table was a mass of fine china, cut glass and American beauty roses. The engaged couples voted this the best affair they ever attended.

Birthday Celebration.

Mr. and Mrs. Michael Katz last Sunday evening tendered to their daughter, Miss Blanche, a party in honor of her eighteenth birthday, at their residence, 242 East Nineteenth street, which was exquisitely decorated for the occasion. A cotillion was led by Miss Blanche and Mr. Louis Katz. Supper was served for the young guests, which numbered fifty. Professional talent was there to make merry the occasion.



stipulation of the treaty of Berlin of 1878 that the Jews in that country should enjoy the rights of citizenship, thus putting an end to the physical and moral oppression to which they had been subjected. In 1903 Mr. Hay forced upon the attention of the Czar the petition of 12,000 prominent citizens of the United States which otherwise would never have reached him, protesting because of the unhappy condition of the Jews in Russia. This was soon after the massacre at Kischineff.

The window, which was placed in the south wall beside that dedicated to the memory of Rabbi Samuel Hirsch, is beautiful, both in design and coloring. It represents the allegorical figure of a prophet standing upon the slope of a hill, with a man and a woman kneeling at his feet. The woman's left arm encircles a babe and her right arm is raised to heaven in appeal. The man has his hands clasped low before him and his head uplifted in prayer. The prophet's face is half turned toward a tumultuous and angry multitude that appears in the background. His right hand is uplifted as if in authoritative reproof and admonition. Below the central figure is the memorial description which reads: "To the glory of God and in memory of John Hay, Secretary of State and Defender of the Oppressed, 1906." At the base of

various Secretaries of State Mr. Straus said of Mr. Hay:

"He emphasized that certain National wrongs are of international concern, and that the suffering from oppression in one country often cast its pitiable wreckage upon the hospitable shores of other lands, however far removed. His Russian and Roumanian notes will remain as classics in the diplomacy of humanity a diplomacy which received its greatest impetus from his magic pen and his humane soul.

"It is the prerogative of an injured State, are his words, 'to point out the evil and to make remonstrances; for with nations as with individuals, the social law holds good, that the right of each is bound by the right of the neighbor. This Government cannot be a tacit party to such an international wrong. It is constrained to protest against the treatment to which the Jews of Roumania are subjected, not alone because it has unimpeachable ground to remonstrate against resultant injury to itself, but in the name of humanity.'

"It may be asked: Why have we assembled here in the temple of our ancient people, whose history and sacred law run back to the dawn of time and enshrine the memories of Moses and the prophets, a people whose records are crimsoned with national tragedies run-

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## BAR MITZVAH.

Mr. and Mrs. Morris Freundlich announce the Bar-mitzvah of their son, Edwin, on Saturday, December 8, at Temple Israel, worshipping at 123rd st. and 7th ave. At home, Sunday, December 9, after 7 p. m. No cards.

Mr. and Mrs. Joseph Leopold, of 1469 Lexington ave., New York, announce the bar mitzvah of their son Leonard at the Temple Rodolph Sholem, 63d st. and Lexington ave., on Saturday, December 8, at home Saturday, December 8.

Mr. and Mrs. Levy, of 705 East 135th st., announce the bar mitzvah of their son Gerson on Saturday, December 8, at Temple Agudath Jeshorim, 115 East 86th st. At home Sunday, December 9, No cards.

Mr. and Mrs. Harry Lewis announce the bar mitzvah of their son Milton today at their residence, 79 ave. C.

Mr. and Mrs. William Newman announce the bar mitzvah of their son Josse Saturday, December 9, 38th Street Temple, Park ave. Reception Sunday, December 9, 8 p. m., 441 E. 87th st.

Mr. and Mrs. Samuel Rode, of 47 West 139th st., announce the bar mitzvah of their son Joseph S on Saturday, December 8, at Temple Mount Zion, 65 East 113th st. At home Sunday, December 9, after 6 p. m. No cards.

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## ENGAGEMENTS.

**ABRAHAM-KARGER.**—Mrs. L. Karger, of 112 West 115th st., announces the betrothal of her daughter Lillian to Mr. Leo Abraham, formerly of Chicago. At home Sunday, December 9, three to six. No cards. Chicago and Milwaukee papers please copy.

**BACK-ADLER.**—Mr. and Mrs. B. Adler, of 258 7th st., Brooklyn, beg to announce the betrothal of their daughter Gertrude to Mr. Carl Back. At home Sunday, December 9, eight p. m., residence of B. Adler, 415 2d st., Brooklyn.

**BEHRMAN-MORRIS.**—Miss Adelle Morris to Mr. Jake Behrman, December 9, 1906. Calling after 7 p. m., Michaelson, 218 Henry st., Manhattan.

**BOGART-WEINSTEIN.**—Mr. and Mrs. M. Weinstein, of 152 Henry st., New York, beg to announce the engagement of their daughter Annie to Mr. Bernard Bogart, Reception at 180 East 71st st., New York, December 9, 1906, 3 to 6 p. m.

**BRISK-SANDERS.**—Mr. and Mrs. Joseph Byk announce the engagement of their niece, Miss Myra E. Sanders, to Mr. Morris Brisk. At home Sunday, December 9, from 3 to 6, 1581 Atlantic ave., Brooklyn. No cards.

**MARKS-WOLF.**—Mrs. Simon Wolf, of 1895 Broadway, announces the engagement of her daughter Sadye to Mr. David Marks. At home, Sunday, December 9 and 10, 1906, from three to six. No cards.

**MANNE-DANZIGER.**—Mr. and Mrs. Morris Danziger announce the engagement of their daughter Minnie to Mr. Samuel Manne. Reception Sunday, December 9, from 3 to 6 o'clock, 475 Central Park West.

**SCHENCK-PACHNER.**—Mr. and Mrs. Isaac Pachner, of 58 Edgcomb ave., announce the engagement of their daughter Rebecca to Mr. Charles Schenck. At home Sunday, December 9, 2 to 6. No cards.

**WINKLER-NEMLICH.**—Mrs. Bertha Nemlich announces the engagement of her daughter Pauline to S. Louis Winkler. At home Sunday, December 9, 330 East 4th st.

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 typic systems and sparkling Burgundy wines the finest product of the vineyard.

## MARRIAGES

**ADLER-ADLER.**—Sunday, November 25, 1906, Ignatz Adler to Miss Mathilda Adler, by the Rev. Dr. M. Krauskopf.

**AUERBACH-BAUM.**—November 29, Isadore Auerbach to Miss Sadie Baum,

at the residence of Rev. Distillator, 1878 Lexington ave., corner 117th st.

**HERTS-SIMON.**—At high noon, Wednesday, November 28, 1906, at the residence of the bride's parents, 119 West 114th st., by the Rev. Dr. Loewenthal, Bella, daughter of Mr. and Mrs. Sigmond Simon, to John Herts.

**KARLESEN-MORSE.**—Mr. and Mrs. Albert L. Morse announce the marriage of their daughter, Fannie M., to Mr. Dave A. Karlesen, on Thursday, November 29, by Dr. Rudolph Grossman, Philadelphia and San Francisco papers please copy.

**LEVY-OPPENHEIM.**—On November 28, at the home of her sister, Mrs. H. Gordon, Mrs. Emma Oppenheim to Mr. J. E. Levy, by the Rev. E. Epstein.

**LEWIS-SCHWARTZ.**—On Tuesday evening, November 27, 1906, at Sherry's, by the Rev. Samuel Schulman, Ruby B., daughter of Mr. and Mrs. Louis Schwartz, to Mr. Alfred Lewis.

**MANDEL-WERNER.**—On Sunday, November 18, at Tuxedo Hall, by the Rev. Dr. Rudolph Grossman, Berdie Werner, daughter of Mr. and Mrs. Louis Werner, to Mr. Henry Mandel.

**MILLER-HERTZBERG.**—On Thursday, November 23, by the Rev. Dr. Gabriel Hirsch, Miss Fannie Miller to Mr. Charles R. Hertzberg of Little Falls, N. Y.

**PLECHNER-BERMAN.**—On Thursday, November 23, at St. Andrew's Hotel, by the Rev. Dr. Harris, Carrie, daughter of Mr. and Mrs. Nestor Berman, of Port Henry, N. Y., to Mr. Sol Plechner, of this city.

**REUBEN-SHAKIN.**—Sunday, November 25, 1906, Arnold Reuben to Miss Edith Shakin, by Dr. Krauskopf, of Eighty-Second Street Temple.

**SCHMITT-ODENHEIMER.**—On Thursday, November 29, at the Rosemont, 126 West 127th st., by the Rev. Joseph Silverman, Miss Esther Odenheimer to Mr. Alexander Schmitt. No cards.

**WINGERSKY-LICHTENSTEIN.**—Wednesday, November 21, 1906, by the Rev. Dr. Joseph Silverman, Miss Claribel Lichtenstein, of Vaiden, Miss., to Mr. Edward Wingersky, of Boston, Mass.

## I. O. B. B.

The era of renewed activity in District No. 1, I. O. B. B., is being ushered in under the auspices of the Committee on Intellectual Advancement, of which Mr. Harry Cutler, of Providence, R. I., is chairman. It has been definitely decided that the inertia which followed the unfortunate passing away of the late Leo N. Levi must not be permitted to continue. Disaster was seen to be staring the district in the face unless it regained its old prestige and influence. The officers of the General Committee felt a double responsibility in the matter, one to the district and the other to the order at large. The decline of the B'nai B'rith in New York City, the "Mother District," would, it was felt, have serious consequences for the order throughout the United States.

Acting in conjunction with Mr. A. H. Fromenson, the Field Secretary, Mr. Cutler has called a mass conference of the younger members of the various lodges in New York City to devise plans for stimulating the lodges to greater activity, and for regaining the support and approval of the Jewish community. This conference, which will be held at B'nai B'rith headquarters, Sunday afternoon, the 23d inst., will, it is expected, be attended by some two hundred young men and officers of the General Committee. Whatever plans may be decided upon at this conference will be formulated and sent to the out-of-town lodges for their instruction and guidance. The project has met with an enthusiastic reception and its results are awaited eagerly.

There has been considerable "inner" activity in the district during the past month. A number of lodges have been

visited by the President, Mr. Charles Hartman, the First Vice-president, Mr. Adam Wiener, and the Field Secretary.

The policy of consolidation has taken hold strongly, the last two lodges to unite being Arnon Centennial and Nehemiah. The ceremony of consolidation on Nov. 13th at B'nai B'rith headquarters was witnessed by the officers of the General Committee and by Edward Everett Lodge, which attended in a body. Permission has been granted for Unity and Lowell Lodges to consolidate.

Thanksgiving night, Mishael Lodge celebrated its thirty-fifth anniversary by a strictly kosher banquet at the "Ferra-stadt." About one hundred ladies and gentlemen, including the officers of the General Committee, participated in this function. Mr. Elias Sobel acted as the toastmaster and the President of the lodge, Mr. Louis Kornitzky, who has held that office for over fifteen years, was presented with a gold watch in recognition of his services. Addresses were delivered by District President Hartman, Vice-president Wiener, Financial Secretary Hamburger, Treasurer Sol Sulzberger, Field Secretary Fromenson, Mr. Elias Sobel, President Kornitzky, Mr. Henry Sobel and several other members of the lodge.

On the afternoon of Thanksgiving Day services were held at the Home for the Aged and Infirm of District No. 1, which is located at Yonkers, following a turkey dinner to the inmates of the home, seventy-seven in number. Governors Anhalt Blaskopf, Duschne, minzespamer, Feiser, and Stern were presented, and Field Secretary Fromenson preached a lay sermon on the significance of the day. A choir, composed of Jewish children residing in Yonkers rendered parts of the service most beautifully. The choir, which was built up through the efforts of Governor Feiser, were trained by the late Rev. Herman Goldstein, to whom it was a labor of love.

Preparations are under way to celebrate the twenty-fifth anniversary of the establishment of the Home. That event takes place on June 12, 1907. At the last meeting of the Board of Governors of the Home it was decided to ask the General Committee and the Ladies' Auxillary Society of the Home to appoint committees to act jointly with a committee of the Board of Governors to devise a plan for this celebration, which is to be held at the home.

The General Committee of District No. 1 visited Manhattan Lodge, No. 156, I. O. B. B., which meets at Harlem Casino on Tuesday evening, the 4th inst.

This lodge has so many activities and interests that it has come to be regarded as one of the "banner" lodges of the District. Numerically it is one of the strongest. The attendance was very large and enthusiastic. New officers were elected, the younger contingent carrying everything before them; several new members were initiated, Brother Simon M. Roeder performing the ceremony in the most impressive manner.

The various members of the General Committee, including President Hartman, Vice-president Wiener, Mr. Wm. E. Ast and Field Secretary Fromenson were called upon to address the lodge. Other speakers were Mr. Moses S. Hyman, president of the Board of Governors of

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CHICAGO. ST. LOUIS. MILWAUKEE. ST. PAUL. MINNEAPOLIS. KANSAS CITY. OMAHA.

the Home for Aged and Infirm of District No. 1, Mr. A. E. Karlson, Mr. Collins and Mr. Bildeesee. A collation was served at the end of the meeting.

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Children's Page.

מַעוּן זָר

I. PRAYER.

Thou, my Fortress, Rock and Aid!  
Rightful praise to Thee we sing!  
Build our fane, that 'neath its shade  
Off'rings we Thy sons may bring,  
Serving Thee in gratitude,  
When we have the foe pursued;  
And then to Thee,  
With psalmody,  
Shall it consecrated be!



II. EGYPT.

When I bent 'neath Egypt's yoke,  
'Soul and body both were crushed;  
But the bondage-chains I broke,  
Then with freedom was I flushed!  
For Thy mighty Hand for me  
Worked to gain my Liberty;  
And there a grave,  
With none to save,  
Pharaoh found beneath the wave!

III. BABYLON.

When Thou gav'st me Zion's Hill,  
Then my sins destroyed my rest;  
For I disobeyed Thy will,  
And by foe was I oppressed.  
Then by Babel's streams I wept,  
There in exile was I kept  
'Mid woe and care,  
Till sev'n'tieth year  
Say my Prince end my despair!

IV. PERSIA.

In that exile Haman sought  
Judah's nation to destroy;  
In his snare though was he caught,  
Tasting death instead of joy!  
Thou didst fight him and his sin  
Through the son of Benjamin;  
And all his fame  
And all his name,  
Thou didst bring to end in shame!

V. GREECE.

When the Grecians pressed me sore,  
In the days of Maccabee,  
Desecrating, waging war,  
Then we fought for victory!  
Danger, death, alike were braved,  
From the wreck one light was saved;  
And these eight days  
Our songs we raise,  
Singing gratitude and praise.

Chanukah.

MY DEAR CHILDREN:

ON Wednesday of next week, Kislev 25) we shall once more be celebrating Chanukah the Feast of Dedication, an everlasting memorial to the glorious victory won by Judas Maccabeus and his followers over the Greeks and the Syrians under Antiochus Epiphanes (Antiochus the Fourth).

Two thousand years have elapsed since the Maccabaeans fought so valiant a battle, and it is but right that we should commemorate the eight days of Chanukah. Chanukah reminds us that we Jews know how to fight for God and country, and we have need of Maccabaeans to-day.

Living amidst non-Jewish surroundings and environed by Christian influences we must be champions in the cause of God and His Torah. Mattathias the High Priest raised the standard of revolt against conditions which were degrading and wretched, and he encouraged his five sons led by Judas, to carry on the Holy War.

There were only six thousand men marching behind the banner on which were inscribed the words:

מי כמוך יהוה  
Mi Chamoch Boelim Adonoi "Who is like unto Thee, O Lord, among the mighty ones" but the sanctity of their cause made them invincible in the face of overwhelming odds.

They fought God's battle and conquered. God was with Judas because it was the battle of the Almighty.

It was a fight for truth, justice and righteousness. We still have reason to do battle for these sacred principles. The flag must be kept unfurled and will you not be among the soldiers!

Remain loyal to your God, be true to your faith and remain steadfast to your people. The army of the enemy is great; the soldiers are armed with modern weapons, but the Jew will be victorious if he will only observe God's Law and ever cling to the Torah.

Observe Chanukah! kindle the Chanukah lights! sing מַעוּן זָר! Rejoice, for the Maccabaeans were heroes, of whom we may justly be proud.

The God of Israel still lives and His people still exists and as long as we remain God's People we shall be able to defy every attack and every onslaught.

Remember that the first light is kindled Tuesday evening.

Early Rest makes Early Rising Sure.

Abraham rose up early in the morning.

Abimelech rose up early in the morning.

Jacob rose up early in the morning.

Early in the morning Laban rose.

The Lord said unto Moses: Rise up early in the morning and stand before Pharaoh.

Moses rose early in the morning.

Joshua rose up early in the morning.

Gideon rose up early in the morning.

Elkanah and Hannah rose up in the morning early.

David rose up early in the morning.

Job rose up early in the morning.

Darius rose very early in the morning. I taught them — rising up early and teaching them.

"Yes," said Colonel Bragg, "I've been in a good many tight places in my life."

"Tight places?" remarked Peppery, "That's a new name for them."

"A new name for what?" "Saloons"

Teacher. "Johnny, if I gave you five cents and your brother ten cents, what would that make?" "Trouble."

"Her. "I can't understand why Mildred has so many admirers. She neither plays nor sings." Him. "That's the answer."



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In anticipation of his near coming, we have provided an immense assortment of Christmas Gifts that children look forward to and delight in. Nothing that adds to their pleasure and enjoyment has been overlooked.

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"Didn't I overhear Mr. Goodly remark to you that I was a pretty young lady?" asked Miss Pechis. "Yes," replied Miss Chelus, "and you really are pretty young, you know, but you'll outgrow that, of course."

Conundrums.

The great difference between a carriage wheel and a carriage horse is, that the one goes better when it is tired, the other doesn't. "When was B the first letter in the alphabet?" In the days of No. A (Noah). How did Jonah feel when the whale swallowed him? He felt down in the mouth and went to blubber. Which is the queen of roses in the gardens? The rose of the watering pot, for it rains over all the others. When is coffee like the earth? When it is ground.

"They are having an engagement dinner at the Brown's to-night." "Who is engaged?" "A new cook."

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QUESTION FOR A DEBATING SOCIETY.

Which is the most delightful, to kiss a fair woman on a dark night, or a dark woman on a fair night?

You cannot be well unless your stomach and bowels are right. The thing to right them is At your druggist's. **Jayne's Sanative Pills**

## Musical and Dramatic Comment.

During the past week I have been forcibly reminded of what Prosper Merimee said about old operas "which you are obliged to forget, in order to see them again with any pleasure." But though I had not heard "Romeo and Juliette" in some years, most of the pleasure it gave me was due, not to its cloying melodies and its saccharine harmonies, but to the artists engaged in its representation. It was they who made tolerable its

"Juled sweetest over-quisite." More particularly Miss Geraldine Farrar. Here veritably is a "darling of the gods." Young, comely, possessing a lovely voice, an actress of intelligence and a singer with a temperament—how rarely do we find such gifts and such acquirements united! For the first time in many years the impersonator of the operatic maid of Verona looks the part, and for the first time in my life I heard the valse sung with so much sentiment and so much charm that it actually sounded as if it were not the most commonplace tune ever associated with a famous name.

The personality of the new French tenor, Mr. Rousselliere, likewise creates the illusion of youth, and he also is a very capable actor. His voice is manly, vibrant and powerful. His method is typically French, but it will bear a deal of polishing before the best results are attained. The young artist should take pattern from his distinguished countryman, M. Plancon, who in phrasing, diction and voice-production, is after all these years still an unsurpassed model.

One of the finest representations of "Tannhauser" given in a long time was that of last Friday, when Herr Burrian made his first bow to a Metropolitan audience. The gentleman from Dresden is that very rare thing, an heroic tenor, with a voice of considerable range, quite unusual power, but lacking, as voices of that kind usually do, in sensuous beauty. He exhibited many of the virtues of the present-day Wagner singer, clear enunciation, a sense of dramatic values, and histrionic powers quite out of the common. Perhaps in future appearances his voice-production may be more fluent, and the tendency to force it less pronounced. Herr Burrian's singing in the final scene was eloquent and impressive and almost free from the glaring faults which marred it earlier in the evening. Frau Fleischner-Edel, another new-comer, made an excellent impression from the start. Her Elizabeth was dramatically, of convincing sincerity. In point of voice and of the art of using it, while she will not cause us to forget distinguished predecessors, there is much to praise.

Aside from the incomparable Venus of Miss Fremstadt, and the admirable Wolfram of Mr. Van Rooy, the writer derived the keenest enjoyment from the superb playing of the orchestra, under Alfred Hertz's direction.

At Saturday's revival of "La Traviata," Madame Semblich, in splendid voice, once more sang and acted Violetta to everyone's delight, and as the elder Germont, the new Italian baritone Signor Stracclari, proved himself the possessor of a beautiful voice, and a method suggesting the real bel canto. He sang Di provenza very tastefully and with much sentiment.

And the tenor? Well, the good God that gave us radiant sunshine, mellow moonlight and the perfume of flowers, also gave us Caruso's voice. So long as he retains it, it is a cause for thanksgiving, which the President should mention in his annual proclamation.

At the Irving Place Theatre, Herr Thaller was announced to appear on Tuesday evening in a Nestroy farce "Der Zerriessene," which has not been seen here in a long time. It will be given

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for the rest of the week. A new comedy entitled "Die von Hochsattel" is in preparation in which the favorite comedian will also have an important part.

For Mme. Gadsdill's recital in Carnegie Hall next Tuesday afternoon an interesting programme has been arranged. Part I. will be devoted to a group of classical songs with original English texts, Part II. to songs by French and American composers and Part III. to modern German songs.

The success of "Madame Butterfly" has so far exceeded expectations as to warrant Mr. Savage in extending its engagement at the Garden Theatre until Saturday night the 22d. None of Mr. Savage's incursions into the field of grand opera has shown more generous enterprise than his sumptuous production of Puccini's Japanese opera, almost every detail of which reveals high artistic endeavor. In spite of its ingenious, subtle and colorful orchestration the work itself does not bear the stamp of much originality. It contains some lovely episodes—the finale to the second act is one of them—but its melodic outlines are blurred and indistinct, and they seldom possess the dramatic intensity which confers vitality upon so much Italian music of the olden time. Puccini knows the modern orchestra better probably than any of his contemporaries, but knowledge is not inspiration and I fear he will never give us an aria like "Caro nome" in Rigoletto, or a concerted number like the sextette in Lucia.

At its second concert—Mendelssohn Hall, next Tuesday evening—the Kneisel Quartet will perform a quartet in F major by Ravel, Beethoven's quintet for piano, oboe, clarinet, horn and bassoon, and Schumann's quartet in F major, op. 41, No. 2. In the second number the assisting artists will be Mr. Walter Damosch, and Messrs. Addimando, Leroy, Hand and Mesnard.

JACQUES MAYER.

### A Visit to the Kallio Theatre.

He loved her dearly. She was beautiful and had a handsome dowry. She doubted the sincerity of his love, so, with the assistance of her grandmother, she procured a wig and fixed up her face so as to disfigure it horribly. He called and was promptly disgusted with her ugliness and ready to cast her off. Upon reflection, however, he considers that the money is very desirable. He tries to propitiate her and she, suspecting the truth of his reflections then tells him she has lost her money. He buttons up his coat, takes his hat and is ready to go. The girl slips from the room, while the grandmother with tact and persuasion detains him. The girl reappears with the ugly marks rubbed off her face and he is very much surprised. He expresses this surprise, tries to excuse his actions on the plea of fun-making, but she is relentless. She denounces him as selfish and an egoist. Her scathing denunciation seems to arouse the manhood in him and he in turn accuses her of considering and finally accepting him only because of his position as a lawyer and his comfortable income. This retort is very telling and after some hesitation on the part of the girl, the grandmother succeeds in restoring peace and they are united. This is the outline of the play "Why Do Men Love," by Jacob Gordin. It was produced as a curtain raiser at the Kallio Theatre on Thanksgiving afternoon. Miss Fernanda Elliscu took the part of the girl. Fascinating, youthful, lively, fitful, girlish, delightful—she was all these in one and one in all. She made the very most of her lines. Her enunciation is unusually distinct and her voice full of laughter in this part. Following this one-act play she took the leading part in "Sisters," the well-known play

written by J. L. Peretz, who is also the author of a splendid collection of short stories recently published. In her role in this play Miss Elliscu shows her versatility. While glad and hopeful in the beginning of the play, she gradually, through the misfortunes which befall her, develops into a veritable Queen of Tragedy. Her facial expressions are a study, her gestures are most expressive and her manner, which at one moment resembles a panther ready to spring, is at the next abject, heartbroken, hopeless with the overwhelming sorrow of her outraged womanhood.

Miss Elliscu is an artist. While we enjoyed her portrayal of Jennie in the comedy, we lived and suffered with her in her role of Fannie in "Sisters." Her entrances are always graceful, her exits artistic; her voice is soft, full and vibrating. Her supporting company was good, and the simplicity of costumes and stage arrangements but add to the charm of the performance.

S. X. S.

The Council of the Israelite Alliance in Vienna recently held a meeting under the presidency of David Ritter von Gutmann, at which it was reported that in the preceding month 77,000 roubles had been sent to Bieloostok, and 60,000 roubles to Siedlce. Grants had also been made to Jewish charitable institutions in Wilna, Kovno and Minsk, which had suffered pecuniary losses as the result of the persecutions of the Jews, to the Edler von Lamel School in Jerusalem, and to a number of Jewish congregations and minyanim in the Austrian Empire towards the maintenance of religious instruction.

Dr. Ury has been elected Secretary of the Faculty of Letters at the University of Paris.

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"Lord of the harvest, all is thine;  
 The rains that fall, the sun that shine,  
 The seed once hidden in the ground,  
 The skill that makes our fruits abound—  
 New every year,  
 Thy gifts appear;  
 New praise from our lips shall sound."

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"LET There be Light."

"All the children of Israel had light in their dwellings."

כמען צור is just as pretty as "Holy Night, Glorious Night."

THE HEBREW STANDARD is not only published but it is read:

DON'T wait until Christmas to present your Chanukah gifts.

ON Tuesday evening the first Chanukah light is kindled. Make a mem. of that.

THE daily existence of every Israelite should reflect the religion he professes.

THAT you can not serve God and Mammon is a poor excuse for not serving God.

ILLUMINATE your homes with the lights of faith, contentment and happiness.

DEDICATION of the Temple. Let us rededicate our hearts to the service of the God.

THE true Jewish hero is he who, while striving for the right, places his trust in the God of his Fathers.

ONE hour of sincere prayer, is better than one day of fasting, and one hour of sincere repentance, better than a life-time spent in prayer.

IT is not the engine with the loudest exhaust that is hauling the longest train, nor the Rabbi with the loudest voice that is preaching the best sermon.

IT is not alms giving nor the systematic dispensations of charity that give expression to Judaism, but the consistent Jewish lives of its votaries.

THE Home of the Daughters of Jacob, that magnificent institution on East Broadway, is to be enlarged if the necessary funds are forthcoming. Increase accommodations means in cheering the last days of more homeless and friendless old men and women. Send your contribution now.

RABBI Emil G. Hirsch says: "The pew is responsible for the decline of the pulpit."

But when the pulpit with its ignorance, its vagaries, or its agnosticism throws a dampener upon the fervor of the pew is it any wonder that the pulpit does not glow with the fire of true religious spirituality?

Is it an honest presentiator of the Jewish religion for the Superintendent of an East Side Communal Institution to walk about the building smoking a cigar on Shabbas? Is this flagrant trampling upon the recognized observance of the day according to the beliefs of the children who witness it, and their presents likely to aid in their Americanization? Is not this abandonment of Jewish custom playing into the hands of the proselytizing missionary institutions.

Therefore to whom turn I but to thee, the ineffable Name?  
Builder and maker, thou, of house not made with hands.  
What, have fear of change from thee who are ever the same?  
Doubt that thy power can fill the heart that thy power expands?  
There shall never be one lost good!  
What was shall live as before.  
The evil is null, is naught, is silence implying sound.  
What was good shall be good, with, for evil, so much good more.  
On earth the broken arcs; in Heaven the perfect round.

—Robert Browning.

A Noble Example.

WITH this issue we present our readers with a sketch of the career of Sir Samuel Montagu, Bart. The exigencies of journalistic space render the sketch incomplete, but there is ample food for profitable reflection. Here is a Jew who has proved that worldly eminence and loyalty to Judaism are not incompatible. There is no man in the Anglo-Jewish community who stands higher in the esteem of non-Jews than Sir Samuel Montagu, and there is no man in that community who has given his ancestral religion a more sturdy allegiance. His career presents a splendid object-lesson to the would-be liberals of this country.

The ham and lobster eaters, and the Sabbath desecraters, and time-servers generally, would do well to study the lesson. The sketch of Sir Samuel Montagu's illustrious career is of greater value than any essay or sermon upon loyalty to Judaism, and we commend it to the earnest attention of our readers.

Brotherhood.

STARTED without any flourish of trumpets the progress of the Emanuel Brotherhood has shown the wisdom of the founder the Rev. Dr. J. Silverman. Called into existence for the purpose of supplying the demand for spiritual development on the East Side, the Brotherhood has more than justified its *raison d'etre*. The weekly services held at the Volks Lyceum on Second Street are attended every Friday evening by several hundred young men and women and the Social House on Fifth Street bids fair to become an industrious centre.

The activities of the Brotherhood during the past two years are ample testimony to the necessity of such work among the young people downtown and there is room for two or three more similar organizations, but based upon more conservative lines. Rabbi Silverman has paved the way and our orthodox ministers, who so loudly deplore the religious indifference of our youths and maidens might very well follow in his footsteps.

It is a regrettable part that congregations both down town and uptown do precious little to cultivate the younger members of the community. Indifference breeds indifference, and religious fervor and enthusiasm can only be promoted by a corresponding ardor on the part of those responsible for the spiritual welfare of the community.

The attendance at the Emanuel-El Brotherhood Services, leads one to conclude that it is not the young who are dead to all religious influence, but that the older people fail in their duty toward them.

The Protest Against Assimilation.

CHANUKAH is preeminently a Jewish National Holiday. In Judea of old religion and nationality were inseparable, and Judas Maccabaeus in leading his heroes against the hosts of Antiochus fought as much for the preservation of the Jewish people as a people as much as for the maintenance of Israel's Faith.

The weaklings and cowards are as numerous at the present time as they were in the days of Mattathias, the valiant High Priest of Modin. Assimilation might have been an easy and a convenient way out of the miseries and troubles which beset our forefathers in Palestine, but with banners unfurled and heads held high Judas and his followers gained victory after victory and succeeded in driving Antiochus out of the country.

The Assimilationists still flourish to-day. Our pulpits are still crowded with Menelaus and Jasons, as in the time of Antiochus. They would have the Jews sink their individuality, and forget the glorious heritage which is theirs. Chanukah is a protest against assimilation.

The stirring events of the Maccabean Revolt must convince all that Jews can be heroes when the clarion blast calls them to arms, in defense of that which is sacred and dear to them.

Our young men ashamed of their Judaism, still strive for prizes in the arena of modern delights.

We must be heroes to-day. We must teach our children to be worthy of the Maccabaeans.

Let us glance back with pride to the little village of Modin and resolve, that come what may we shall remain loyal and steadfast to God, His People and our Banner.

Why Annual Meetings are Failures.

THE season of annual meetings has begun in all earnest, and for the next six months the community will be surfeited with reports, figures and statistics. Year in year out this performance goes merrily on, and unless some big gun is announced to speak at the gathering, the attendance is miserably meagre.

What is the cause of this lack of interest? It cannot be said that the Jews of New York City are indifferent to the frequent appeals made upon their liberality. The reason must be sought elsewhere and to the perfunctory manner in which the directors in nearly every Jewish Institution present their report to their subscribers is due this neglect.

The report should be in the hands of the supporters at least one week previous to the holding of the annual meeting, and an opportunity should be afforded to comment either favorably or if necessary adversely upon the actions of the Board of Directors.

It is surprising how afraid the gentlemen who run our Institutions are of honest criticism. "Oh don't say any thing; if you have any complaint to make please address a communication to our board and the matter will be attended to." Very nice, but in ninety-nine cases out of a hundred the complainant receives no satisfaction, and is regarded as an "obstreperous person," "objectionable," and a "chronic kicker." The independent press voicing the sentiments of those justifiably dissatisfied is branded by the sycophants as "yellow."

Honest and just criticism can only benefit an institution and the directors should welcome the expression of frank views rather than content themselves with many flatteries, having neither sense nor meaning.

THE MIRROR.

I WOULD naturally have imagined, that where seven Rabbis hold a joint service in a Jewish place of worship, that Adon Olam, Yigdal, En Kelohenu, or some other familiar Jewish hymn would have been placed upon the programme of exercises. The Saint Louis Rabbonim are however wise in their own generation and have evidently lost all regard for religious decency.

At the Union Thanksgiving Service recently held at Temple B'nai El on Nov. 29th last, in which seven St. Louis Rabbonim took part, participated, of the four or five choral selections there was not a single Jewish or Hebrew hymn upon the programme. The "mystic seven" evidently with an intent to show that they were the "buna fide" Jews of the city, selected a hymn to be sung by the congregation, "161 Christian Science Hymnal," "O shame, where is thy blush!"

I can excuse the other six Tsadikim, but that Brother Spitz should have assented to such an un-Jewish act, really surprises me, for he knows that "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

Jewish places of worship should not be built upon the same lines as Christian Churches, because there is no room in the synagogue for a nave.

The East Side Orthodox Jews have requested the interference of President Roosevelt on account of the advancing prices of Kosher meat.

The up-town Reform Jews stand upon their dignity, for when there is an increase in the charges for ham or lobster, they are not in the least offended, but swallow the affront and the Chazzer at the same time.

The Central Conference of American Rabbis will have at its next annual picnic, an opportunity of settling an important dogmatic question submitted by one of the new-fledged Rabbis: "Did Eve hand Adam an apple or a lemon?"

A number of racial Jews who stand for "culchaw," and who pose "in their mind's eye" as exponents of the spirit of the age or exemplars of progress, enlightenment, and keeping abreast with the times, foolishly imagine that every abandonment by them of well-known Jewish principle, brings with it proportionate degree of admiration of their fellow-citizens of other faiths.

The reflections cast from time to time upon the Mirror, show that the reverse proposition is always true, bringing out in bolder relief and verifying in its truthfulness the Scriptural passage "כי מכבירי רבבר 'ki mechabbedi achabayd' (for those who honor me I will honor them), (בוי יקלו, 'wozi yitolu' (and those who despise me shall be lightly esteemed).

There are lots of our people who feel flattered when some one who has seen them eating pig's knuckles or ham sandwiches, puts one of them on the back saying, "I like you—you are a white Jew—you don't look like a Jew, anyone would take you for an American," at the same inwardly chuckling at the gullibility of the listener.

Then there are quite a number of "high tuned" Jewish ladies who

don't believe in Chanukah lights because they are "a relic of by-gone ages for which no one cares now-a-day." They have Christmas trees "just so that the children can have a little fun," and the Christmas wreath is hung up in the window "so as not to create *riekus* among the neighbors." But if they were only to hear the sneering remarks made by their Christian neighbors and notice how they laugh in their sleeves at their derelictions, they would be soon brought to a sense of their false, foolish position.

Whenever a Jew sacrifices himself for the sake of his religion, or performs an act which will redound to the credit of his co-religionists, or to the honor of Judaism, it is styled by old-fashioned people at *Kiddush ha-shem*, "Sanctification of the Name." And if a Jew is guilty of an unworthy act which brings discredit to his people, or tends to disgrace his religion, or lower Judaism in the estimation of the world, it is appropriately called *Chillul ha-shem*, "Profanation of the Name."

A recent occurrence reflected on the *Mirror* affords a striking example of the difference between "*Kiddush ha-shem*" and "*Chillul ha-shem*," and enables me to practically illustrate how a Rabbi can bring his religion and himself into well-merited contempt, and on the other hand, how a Jew, a layman, can secure for himself the respect of his Christian fellow-citizens and place Judaism upon a higher plane in their estimation.

My Chief during his prime was an active worker in Masonic circles, and by dint of personal influence and persuasive arguments and undisputable representation, secured for the first time in the history of the fraternity in this jurisdiction the appointment of a Rabbi as one of the Grand Chaplains of the Grand Lodge of the State of New York, and the practice through his single handed efforts has been continued.

Some few years ago, one of our Metropolitan Rabbis was designated as one of the Grand Chaplains. One Sabbath his sermon was very brief and the services were hurriedly conducted, he stating as an excuse for his unseemly haste that, as Grand Chaplain, he had to attend the Masonic ceremony of the laying of a corner-stone in an adjacent town. Suggesting to him, that it would be a violation of the Jewish Sabbath, or if he did not think so, at least it would be offensive to those of his congregation who believed it was. He replied: "The better the day, the better the deed."

Whether he thought that the Masonic prayer offered upon the occasion would be more acceptable to the Great Architect of the Universe by being present through his eloquent lips or that his presence would lend dignity to the proceedings and that his name would appear upon the published records as an everlasting memorial of his participation in "the work," deponent saith not. I know that a number of prominent Masonic officials who were sincere Christians publicly expressed their mingled feelings of surprise and disgust at the wanton desecration of the Jewish Sabbath, especially by a Rabbi.

This was a clear case of "*Chillul ha-shem* Profanation of the Name." Like thousands of other workers in the quarries the name of the Rabbi, save for the Masonic antiquary who may

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happen to read the published proceedings of the Grand Lodge of that year, will pass into obscurity "unwept, unhonored and unsung" but the "damned spot will not out" to the mortification of those of the Craft who are self respecting Israelites despite the pernicious example of the Rabbi.

Now there is reflected upon the *Mirror* a notable example of *Kiddush ha-shem* made more remarkable because it was the act of a layman—not a Rabbi—a native American and upon American soil. I don't believe in removing the hat in the performance of a Jewish public service. It is silly, untenable, puerile and an abject copying of Christian forms; but I do take off my hat and with deep admiration to Max Meyerhardt of Georgia, and present him to the readers of the HEBREW STANDARD as a brilliant example in the performance of a true act of *Kiddush ha-shem* "Sanctification of the Name."

Some seven years ago, the marked ability and earnest zeal displayed by Max Meyerhardt in the interests of Free Masonry was recognized by the Craft in Georgia, and secured for him his unanimous election to the highest position within the gift of the fraternity—that of Grand Master.

A Jewish Grand Master is a *rara avis in terra*, and to be the one selected among 30,000 Masons as "the man whom the people delight to honor," is a distinction of which any one may feel justly proud.

Prior to his election, a day had been designated for the laying of the corner-stone of the Masonic Temple, which function naturally devolved upon the Grand Master. The day was Saturday—the Jewish Sabbath.

Meyerhardt—the layman—is no trimmer. He made no evasive excuse. "That day is my Sabbath which, as a Jew, I observe—I will not attend." The function was postponed, and this evidence of religious sincerity did not, as some of our weak-kneed Rabbis would assert, create *riekus*, did not bring down upon his head the ridicule, sneers or adverse criticisms—even of the irreligious or indifferent.

On the contrary, Christians recognizing the true principles of Masonry in the equality of creeds before God, have reelected him to his high office seven consecutive times, and under his administration a Masonic Home was established—for the first time during its existence the Grand Lodge is not only out of debt, but has a handsome balance in its treasury.

Such men creating *Kiddush ha-shem*, are an honor to Judaism.

"Men are not to be judged by their looks, habits, and appearances, but by the character of their lives and conversations and by their works. 'Tis better that a man's own works than that another man's words should praise him."—L'Esrange.

Shmerrel: "How long have *Apikorim* been in existence?"  
Berel: "Since the days of King Solomon."

Shmerrel: "How do you know that?"

Berel: "Because since he gave utterance to his famous statement, *פתי יאמין לכל דבר Paysi ya-min la-chol dover*, "The fool believes everything," sensible men have always disbelieved."

Treitl: "Why did יתרו (Jethro) have seven names?"

Feitel: "I really don't know, why?"  
Treitl: "Because he had seven daughters, and every time he married one of them off, he had to go into bankruptcy and change his cognomen."  
ASPAKLARYA.

**The Man of Chance?**

יהו איש מצליח  
"And the Lord was with Joseph, and he was a prosperous man."  
Genesis xxix, 2.

IT is indescribable how some men prosper; whatever they do, whatever they undertake prospers in their hands, and the touch of Midas turns even the commonest things into gold for them. Others may have embarked in similar ventures before—and failed. Men with more knowledge, with more common sense, more business acumen, did not succeed, but this man of chance tries and his efforts are crowned with success, and the world says "it is luck."

So do we read the story of Joseph. He is banished by his brothers, taken to Egypt as a slave, there he is sold to the king's high officers, and he works so prosperously that he is made steward over the house. All that he undertakes prospers at his hand. Was he really "a man of chance?" Was he merely "lucky?" We hardly think so. He was not a man of chance. He was not lucky because he was born under a fortunate star. *He prospered because God was with him.* Why was God with him more than with other people? From what Scripture tells us, he did not act very discreetly, when he was wont to come to his father and tell him of the wrong doings of his brothers. But whether he was discreet or not, he did not go to strangers to unbosom himself, he went to his father, to the instructor, to the guide and director. If it was ill-taken by the brothers, that was their shortcoming, Joseph meant it for good, and his subsequent career demonstrates that clearly. He was a lover of truthfulness and practised virtue throughout his life. *God was with him*, because he made his soul the habitation of God.

אם אהה חבא לכיתי אני אכח לכיך  
sayeth the Lord, "If thou comest to Me, I will come to thee." If we are with God, God is with us. Not that He is not with others also, but He is with us more manifest, more with our actions and conduct. Thus we are told that he was a prosperous man because *God was with him*—because he was a man who believed in, who trusted in, and who revered and feared God.

If we follow Joseph throughout his checkered career, sunk in deepest misery, or exalted to the highest dignity, we found him tenacious, ever tenacious in his Godliness.

Not like some who fare good at home, supplied with all the affluence that rich parents can afford them, Joseph when stripped of the fine garments with which his over-affectionate father had clothed him and exiled into abject slavery, it was then that he manifested his worth and value. In the gloomiest days of his servitude, the simple garment or innocence and rectitude adorned him more by far than the envied coat of many colors ever did. His character becomes only

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developed, not changed. His veracity and truthfulness take him through the devious channels of life and set him safely riding on the placid ocean of prosperity.  
Like the farmer who sowed the seed that sprouted and showed fair hopes of a promising harvest, was disappointed when storms and other natural mishaps destroyed the crops, but did not yield to despair;—he sowed again, toiled again, and cultivated the fields again, eventually reaping a rich harvest, so was Joseph in his misfortune a prosperous man—not prosperous in worldly affairs, what prosperity can a slave have for all that he produces does not belong to him. But he was prosperous in gaining the esteem and good opinion of his masters and fellow-beings; nor was that mere chance, it was the man's character, the man's principle, the man's conduct in life. Is that an old antiquated story?  
Let our young men strive to emulate him to-day—to live uprightly, to be pure, virtuous, honest under all conditions and circumstances, following the dictates of their religion, acknowledging the Lord as his God, and they

will be prosperous men for—*God will be with them.* The sun of prosperity may not shine upon him at the outset of his career, he may not acquire worldly goods, but in gaining the esteem and confidence of the world, he will eventually be prosperous in all his pursuits. Nor will it be mere chance, it will be the natural outcome of uprightness. *God will be with him.*

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Section 3. A majority of all the members elected to the Council shall form a quorum.

Section 4. Regular meetings of the City Council shall be held every Sunday. Special meetings of this body may be called either by the Mayor or at the request of a majority of the Councilmen.

Section 5. The Mayor shall preside at these meetings. Should he for any reason be unable to attend such meeting, this duty shall devolve upon the Borough President.

ARTICLE X. Representation in Council. Section 1. Each district shall be represented in the Council by its respective Councilman.

Section 2. Ex-Mayors and former Borough Presidents, may enjoy the privilege of a seat in the Council, and may take an active part in discussions, but shall not be entitled to cast a vote.

Section 3. The Sanitary Chief shall attend the meetings of the Council, but shall not participate in any discussions except in those pertaining to his work and duties. He shall not be permitted to cast a vote on any question.

ARTICLE XI. Power of Council. Section 1. The City Council shall have the power to make all laws and to enact such resolutions as will in any way benefit the citizens of this community.

Section 2. No ordinance that has been proposed, shall be passed unless it meets with the approval of a majority of the Councilmen.

Section 3. No ordinance or resolution of the Council shall go into effect without having the Mayor's signature affixed to it. If such an ordinance meets with the disapproval of the Mayor, he shall return the same and make known his objections to the Council within five days. If he has taken no action within the specified time, this ordinance shall become a law without the Mayor's signature. If this same ordinance or resolution, vetoed by the Mayor, after being reconsidered by the body of Councilmen, meets with approval of at least two-thirds of its members, it shall go into effect.

Section 4. Immediately after an ordinance or resolution passed by the City Council has become a law, it shall be posted on the Bulletin Board. If within five days a petition signed by at least fifteen per cent of the voters, shall be presented to the City Clerk asking that such a law be submitted to a vote of the citizens, he shall issue a notice for a special vote to be taken on the following Saturday or Sunday by all the citizens of the community.

Section 5. The City Council may at any time introduce such new departments as are not mentioned in this constitution.

ARTICLE XII. Executive Department. Section 1. The chief executive authority shall be vested in the Mayor.

Section 2. In case of removal or resignation or inability of the Mayor to discharge his duties, the same shall devolve on the Borough President.

ARTICLE XIII. Duties and Powers of Mayor. Section 1. It shall be the duty of the Mayor to take care that all laws are faithfully carried out. For this purpose he may require the heads of the various departments to assist and advise him.

Section 1. It shall be the duty of the Mayor to recommend to the consideration of the Board of Councilmen such measures as he shall deem necessary and expedient for the general welfare of the city.

Section 3. It shall be the duty of the Mayor to appoint from the body of Councilmen a City Clerk whose duty it shall be to keep the minutes of the City Council, and to keep the papers and records of the city not kept by the heads of the departments.

Section 4. It shall be the duty of the Mayor to temporarily fill all offices left vacant for any reason, and to appoint with the consent of the City Council such new officers as may be necessary. In case of a vacancy in the City Council the appointees of the Mayor shall fill that vacancy not longer than one week during which time that district shall meet to elect its new Councilman. If the office to be filled is one requiring the consent of the majority of the Council, such as Senior Councilman, Treasurer, etc., the appointees of the Mayor shall hold office till after the next meeting of the Councilmen.

Section 5. The Mayor shall have the power to dismiss all officers whom he has appointed; he shall also have the right to remove elected officers, provided he secures the consent of at least two-thirds of the Councilmen.

ARTICLE XIV. Administrative Department. Section 1. There shall be the following administrative departments:

1. Department of Law and Order.
  2. Sanitary Department.
- Section 2. The President of the Borough shall be the head of the former department and a Sanitary Chief shall be the head of the latter department.

ARTICLE XV. Duties of Heads of Departments. Section 1. It shall be the duty of the Borough President to see that all Councilmen faithfully perform their respective duties.

Section 2. Occasionally during the day, the Borough President shall make a general inspection of the building to see that no citizens are in it who do not belong there, and to see further that everything is in its proper place.

Section 3. The Borough President shall also make inspections of the building at times when citizens are supposed to be therein in order to see that all various activities are carried on without any unnecessary disturbance.

ARTICLE XVI. Duties of Sanitary Chief. Section 1. The Sanitary Chief shall have the power to appoint citizens who will compose the sanitary squad.

Section 2. The Sanitary Chief assisted by his Sanitary Squad, shall look after the general cleanliness of the play grounds, play rooms and study rooms.

Duties of other Officers. ARTICLE XVII. Duties of Councilmen. Section 1. It shall be the duty of each Councilman to maintain order and to look after the general cleanliness of all citizens in his district.

Section 2. Each Councilman shall appoint a Vice-Councilman, who shall act in his absence; and he may also appoint a secretary to keep an accurate account of the supplies drawn for that district. The Secretary shall also keep a record of the behavior of the citizens in his ward.

Section 3. The Councilman shall have the power to legally exercise their authority over all citizens of this community during all periods of recreation.

Section 4. No Councilmen shall be obliged by his district to propose any laws in the legislature (Board of Councilmen) unless petitioned by at

least two-thirds of the citizens in such district.

ARTICLE XVIII. Duties of Senior Councilman of each Borough. The Senior Councilman shall preside at such meetings of the Councilmen of his borough as may be called for the special purpose of discussing matters particularly affecting his Borough.

ARTICLE XIX. Duties of Treasurer. It shall be the duty of the Treasurer to keep an accurate account of the attendance at each meeting of the Board of Councilmen, and to carefully record the income and expenditures of money.

At the end of each month, he shall hand in a statement of the financial condition to the City Clerk who shall read it to the Councilmen and keep it for future reference.

ARTICLE XX. Judiciary Department. Section 1. Serious offences shall be tried by a Jury consisting of the whole Council. This Grand Jury shall be presided over by the Mayor.

Section 2. In all cases the person preferring the charges shall be the persecutor.

ARTICLE XXI. Amendments. Section 1. This Constitution may be amended at any time by a three-quarters vote of the members of the City Council, provided that such an amendment be ratified by the Mayor and by a majority vote of the citizens. Such amendments must also meet with the approval of the superintendent.

Section 2. This constitution shall take effect immediately after it has met with the assent of the City Council and has been ratified by a majority vote of the citizens and has been approved by the superintendent.

After the council meeting I made a round of some of the 38 clubs with a membership of 550. Each of these meet weekly, either during the day or in the evening. The time is spent in listening to stories told by the club leader, a number of whom were former inmates of the Asylum, and singing songs.

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Sometimes the fire of a woman's love will burn a hole in your pocket.

Some people have a funny way of telling the truth, they lie about it.

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**DISTRICT GRAND LODGE, NO. 1.**  
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**A. E. KARELSON, Treasurer.**  
 Isaac Baer, Grand Master of District No. 1, accompanied by Louis Hess, chairman of the Committee on Laws, and Grand Secretary A. Hafer, visited Providence Lodge, No. 78, on Sunday afternoon, the 25th ult. The visitors were cordially received by the president of the lodge, Brother I. Diamant, and Messrs. Simon Elias and Jacob H. Lamb.

Providence Lodge is doing exceedingly good work, but much regret is expressed at the inability to interest the so-called "Russian and foreign element" in the bylaws of the order. The Free Sons and other orders must naturally look to these people for their recruits, but there are several mushroom orders offering a gold dollar for 39 cents and they are practically swindling our brethren, by enlisting them under their banners. The editor of the Hebrew Standard will have more to say anon this subject at an early date in the editorial columns of this journal.

On the evening of the 25th the same distinguished brethren visited a joint sessions of Moses Mendelsohn Lodge, No. 25, and Bay State Lodge, No. 62, in Boston. It was probably the largest meeting of Free Sons ever held in the New England States and enthusiasm ran high. The following six candidates were initiated: Messrs. Benjamin Berenson, Bernard Berenson, L. R. Eyges, Milton Habern, S. H. Kitzes, and Benjamin Tisher. Addresses were made by the visiting brethren and responses by Messrs. A. H. Warshauer, L. R. Eyges, who is a prominent Boston attorney, and others. The ceremonies were impressively conducted according to the new ritual by the degree staff of Moses Mendelsohn Lodge.

The members of Moses Mendelsohn Lodge feel depressed over the departure of Bro. Aaron Wolfsohn, who has removed to Indianapolis, Ind., where he has been placed in charge of a large

business enterprise. What is Boston's loss is undoubtedly Indianapolis' gain, and with Bro. Wolfsohn's advent we would not be surprised to hear of great activity in Free Son circles in the latter city.

Grand Master Baer accompanied by the General Committee will visit Judith Lodge, No. 33, of Hartford, Conn., on Sunday, the 9th inst. at 2.30 p. m., and from advance reports received we are informed that great preparations are being made for the reception of the Grand Lodge officers. In the evening a visit will be paid to New Haven Lodge, No. 46, where a large attendance will undoubtedly turn out, as special efforts will be made to interest the younger element to be present and listen to the Grand Master, who will address them on the topics of the day and the objects of the institution.

Grand Master Stern and Bros. M. S. Keller and Grand Secretary Hafer have received a special invitation to be present at the initiation of six candidates at Arnon Lodge, No. 64, on Sunday afternoon, Dec. 9th.

Among the lodges in Chicago which are doing good work are Excelsior, No. 29; Columbus, 112, and Germania, 58, and the Grand Secretary's office is in receipt of over a dozen initiation slips from these lodges. Mr. Leon Zolotkoff is a recent acquisition to Columbus Lodge, and his hustling powers will no doubt be felt in the very near future.

Grand Master M. Samuel Stern, accompanied by the entire Executive Committee, visited Yorkville Lodge, No. 69, on Monday evening last and addressed the members present, dilating upon the investments of the order, which amount to \$997,400 in bonds and mortgages. The order in present has a capital of \$1,038,000, which is the largest per capita of any fraternal organization in the United States.

Henry Clay Lodge, No. 19, and its neighbor, Sebulon, No. 8, held meetings on Monday evening, the 3d inst. Bros. Louis Hess and A. Hafer were elected to represent their respective lodges at the Quinquennial Grand Lodge Session to be held in Atlantic City on May 25, 1907.

Grand Masters Stern and Baer, accompanied by the General Committee, visited Jonathan Lodge, No. 27, and Dan Lodge, No. 3, of Brooklyn in joint session on Tuesday, the 27th-ult. The principal speaker was Mr. Morris S. Adler, who made a stirring address. The Brooklyn lodges have been dormant for quite a while and this is surprising, as they have an excellent field wherein to work effectively.

Messrs. Eugene D. Klein, First Deputy Grand Master, and Bro. Mort J. Lichtenberg visited Independence Lodge, No. 68, on Monday, Nov. 26. Brother Lichtenberg conferred the degree in his masterly style, after which he delivered an address which was a "corker." Mort was truly in his element and his statement that "the Free Sons are getting candidates from the highways and the byways, from up and down and through the State" enlisted the applause of all who were fortunate enough to be present. Bro. Klein, who will undoubtedly be the next Grand Master of District No. 1, also touched off a few oratorical fireworks.

Bro. Gustave Hafer of Sebulon Lodge is recuperating from his recent attack of typhoid fever. Bro. Hafer is at the Lakewood Hotel in company with his sister, Miss Carrie Hafer and will remain there for the next three weeks. Bros. Martin Paskus, Wm. S. Gordon and Sidney Goldstein will each alternate in spending a week with Bro. Hafer at Lakewood.

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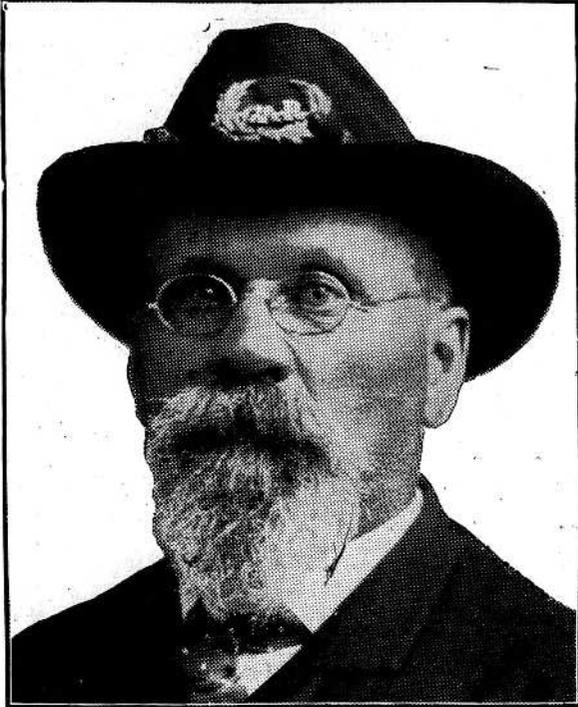
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### IN THE THEATRES.

The charm of the unusual surrounds Wright Lorimer's production of the powerful romantic drama, "The Shepherd King," which under the direction of William A. Brady is now filling an engagement of four weeks at the Academy of Music, with Mr. Lorimer in the role of David, the shepherd boy of Israel. Mr. Lorimer is supported by a company of 150 players and the entire production is given intact. Wright Lorimer has become one of the leading figures on the American stage, and physically he realizes the ideal of the shepherd who became king. There will be the usual matinees Wednesday and Saturday.

A very enjoyable concert by the pupils of Signor Leonardo Vegara was given at Carnegie Lyceum on Monday evening. Owing to the unusual pressure on our musical columns this week we are unable to write in detail of the various numbers, many of which were admirably accompanied on the piano by Mrs. Christ Wood Bullwinkle. This young artist's playing revealed much finish and technical facility.

Mr. Charles Warner, the famous actor, is now playing a week's engagement at the Colonial Theatre. Mr. Warner enjoys the unique distinction of having played a single part a greater number of times than any other living actor. He has appeared at the star in "Drink" in America and Europe 5,638 times. The late Joseph Jefferson was the holder of the record until his death, having appeared as "Rip Van Winkle" more times than Mr. Warner has played in "Drink."

Creator, the great Italian bandmaster, and his band of sixty are doing a vaudeville turn at the Alhambra Theatre this week. "The Whirlwind Maestro" is

sandwiched in with jugglers, dancers, coon-shouters, etc., but when we stop to consider that at these same vaudeville theatres we see such artists as Charles Warner, Mrs. Langtry, Kocian, Albert Chevalier, and many others equally famous, the saucy innkeeper director need rear no loss of dignity through his plunge into the "variety."

Mary Mannering is the latest arrival in the Sunnset stellar galaxy.

It is understood that Messrs. Shubert & Anderson are preparing to take an entire Hippodrome audience to the bottom of the sea, just to prove that it can be done!

James T. Powers is dispelling the blues in "The Blue Moon" at the Casino. During the past week the comedian introduced many humorous diversions and one excellent comic song. "Amateur Night," with Mr. Powers and Clara Palmer, which is part of the last act, is one of the most diverting bits of comedy seen in a musical play in a long time. The present is not Mr. Powers' first engagement at the Casino, and so he knew exactly the sort of entertainment the patrons of this playhouse demanded. This he has provided in large measure, with resultant success.

Mrs. Flske and the Manhattan Company have another big success in "The New York Idea," which is delighting capacity audiences at the Lyric Theatre. Social New York is keenly interested in seeing itself reflected in Mr. Mitchell's glass of satire. A great deal of discussion has been aroused by the effective exposition of divorce conditions in this country, which shows that the audiences, besides enjoying the scintillating wit of the dialogue, appreciates the serious thought that underlies the story, and gives it vitality. It is because "The New York Idea" rings true to human nature, and carries its romantic interest to a

happy termination, that everyone finds it a delight.

Blanche Walsh will produce early in the year a new play by Clyde Fitch. This play is called "The Straight Road." Mr. Fitch has been working on it during the past eighteen months, with a view to fitting Miss Walsh with a drama of modern life that will give full range to her marvelous powers of tragic acting, and at the same time a play that should stir by its depth of feeling and its human tones. It is confidently expected that in this latest work of Mr. Fitch will be found a story of deep heart interest, and that admirers of Miss Walsh will have the best reasons for giving her a royal welcome. Early in the year a new play will be seen at the Astor Theatre, New York, which is Miss Walsh's home playhouse.

In these busy days of holiday shopping the two all-star shows at Keith & Proctor's Twenty-third Street take precedence in attracting the bargain hunters who are looking for a lot of amusement for a very little money. The twenty-five cent matinees with reserved seats is a distinct bid for solid popularity with the shoppers, and a result is crowded houses at all times at Twenty-third street.

In the way of making strides in the vaudeville world there is nothing to compare with the enormous improvement which this season has wrought at Keith & Proctor's Fifty-eighth Street. The big show next week includes Dan Burke and his School girls, Emma Francis and her whirlwind Arabs, Sisters O'Meer, wire

performers; Raymond and Caverly, the "Rogers Bros." of vaudeville; Mosher, Houghton and Mosher, bicycle experts; Will Inman and company, talkers; Mabel Sinclair, songs; the Balzers, acrobats.

The pleasing comedy, "Gallop," which achieved a great measure of success at the Garrick Theatre last season with Miss Frances Starr and Charles Richmond in the leading roles, has been specially secured by General Manager Albee for the week of December 10 for the stock company at Keith & Proctor's 125th Street.

The regular form of Broadway vaudeville, viz.: Two complete performances daily, with the added privilege of smoking in the balcony, has accomplished wonders at Keith & Proctor's, Fifth Avenue, and also the Harlem Opera House, where the change to this policy was made a couple of weeks ago. Now that it is possible for patrons to sit and eat, with the further comfort of smoking in the balcony and the choice of reserved seats sold two weeks in advance, a generally improved condition of affairs is distinctly noticeable at these two houses. The programmes are confined strictly to all-star acts and the bill for week of December 10 at the Fifth Avenue is a noteworthy one in every way.

The American in China is treated with even less consideration than the average Mongolian in the States. In respect even for the American woman who are forced to make the cities of the oldest kingdom in the world their temporary home it is limited to the strength of their protection. On this historical great fact is based the principal theme of Owen Davis' new play "A Marked Woman," which is to be seen locally for the first time at the West End Theatre the coming week.

"For a Human Life," next week's attraction at the Third Avenue Theatre, is a story of heart and home which has for its chief attraction the charm of youth, a startling strong play, staged to the greatest of spectacular limits, presented by an important cast, with a carload of special scenery and mechanical effects.

Forbes Robertson and Gertrude Elliott, supported by their London company and a large number of American players, will present George Bernard Shaw's drama, "Caesar and Cleopatra," at the New Montauk Theatre next week, whence they come after their successful stay at the New Amsterdam Theatre, New York. The play is staged in four acts with seven scenes, representing the courtyard of an old Syrian palace, a Sphinx in the desert, and a throne room in the palace; the council chamber of the chancellors of the king's treasury in Alexandria, Cleopatra's room and the roof of a palace in Alexandria, and the east harbor of that city. The play has, of course, serious moments, but there is a humorous side splendidly developed in Mr. Shaw's brilliant satire and wit, principally revealed in the lines of Caesar.

At the Grand Opera House next week "The Confessions of a Wife" will be the attraction. The new melodrama by Owen Davis does not have to depend alone on its scenes and incidents to gain appreciation. It is a play, first, last and always! It appeals, it absorbs, it thrills and it instructs. When one has accomplished this, there is nothing apparently that has been left undone. Persons who attend the theatrical-a-days do not care to be bored by spectacular effects, or idle harangue on the stage. They want more than this and in "The Confessions of a Wife" all these tastes have been catered to.

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HOW?

How to Prune Shrubs and Care For Flowering Plants.

In the fall gather up and remove all the debris which has collected in the flower beds. Cut down the dead stalks of the perennials and pull up what is left of the annuals and burn all refuse of this kind or bury it where it will decay and help to fertilize the soil of the garden, says the New York Tribune.

There may be no flowers in the winter, but neatness should prevail where they have been. Store away flower stakes and trellises and give to all plants needed protection.

Now is a good time to prune any shrubs which were neglected during the summer when they were making growth. If too thick, thin them out, so that the branches you leave may have room for healthy development. Remove all weak and injured wood. If the plant be awkward in shape, trim it to symmetrical form, but be sure of the character of your plant. Prune no shrub in the fall which blooms in spring from buds formed this season. Only plants which produce flowers on a growth of branches made next spring should be pruned now.

Cut the clematis to within two or three feet of the ground, lay on the ground what you leave and cover it well.

Put manure about all herbaceous plants. It not only furnishes a sort of protection, but its fertilizing properties are set free by fall rains and are absorbed by the soil, to the benefit of the plant. In spring what is left can be dug into the soil.

Plants in the window garden find this a critical season. Aim to keep the temperature of the room low and to give them all possible fresh air. Be careful about overwatering and use no fertilizer.

Fuchsias will have completed their work for the season and should be dried off gradually to get them ready for the cellar, whether they should be taken by the 1st of December, to remain until the 1st of March. Give less and less water while they remain upstairs. If the foliage drops, the plants will not suffer. Plants out of doors drop their leaves in the autumn, so you are trying to treat them as nature treats them. Chrysanthemums should be treated likewise. All cracks and crevices must be closed at the windows where plants are to be kept as a wise ounce of prevention against the entrance of frost.

How to Wash a Corset.

The art of washing a corset is quite an unknown one to a majority of women. There are some women who have never heard of washing the corset, and as white ones do not stay clean very long it adds considerably to one's expenses to lay them aside when but slightly soiled. The following advice might be taken in this matter: After removing the steels lay the corset on a board or table and scrub with a small stiff brush which has been covered with a lather of white soap. Rinse many times with cold water, pull straight and allow to dry. The steels are easily placed when dry. It is also best to dry as quickly as possible, and if the sun is hot enough it might prove beneficial.

How to Clean Soiled Hard Wood.

Spread paraffin oil on the soiled woodwork, and let it stand for an hour or more to soften the dirt, then wash with soap and warm water and wipe dry. Next rub on a mixture of paraffin oil and turpentine—one-third turpentine and two-thirds oil. Polish with soft old flannel. Let it rest an hour or two, then polish with soft old linen. If the surface is very dull, dirty and scratched, instead of washing with soap and water add more oil and sprinkle powdered rotten stone over it. Rub gently and regularly, first with a circular motion and then with the grain of the wood. When the surface smooth and bright wipe off the rotten stone and finish as you would with washing with soap and water.

A good blacking will protect the heating stoves from dampness, which so quickly generates rust.

How to Remove Rust From Fine Steel. Rust can be conveniently removed from instruments and other steel objects by laying them in kerosene. Paraffin oil is the best preservative against rust, and the most convenient

way or applying it without getting an unnecessarily thick coating is as follows: One part of the oil is dissolved in 200 parts of benzine, and the objects, after being thoroughly dried and warmed, are plunged in the fluid. When removed from the fluid the benzine is allowed to evaporate in a dry room.

How to Freshen Up Gilt Frames.

To freshen up gilt frames wipe with a cloth moistened in oil of turpentine and let the frame dry without rubbing, or the frame may be carefully dusted and then washed with the whites of three eggs, into which an ounce of soda has been beaten. If the frame is nicked to show the wood beneath, touch these spots up first with a good quality of gold paint.

How to Clean Ivory Brushes.

The backs of ivory brushes which have become soiled and spotted can be cleansed easily. Make a paste of sawdust slightly moistened with water and a few drops of lemon juice. Lay the paste over the ivory and allow it to dry thoroughly. Afterward brush off carefully with a soft brush. Another method is to take a small piece of clean flannel, dampen it slightly, dip into fine table salt and rub over the ivory. For carved ivory the former is the best method, as the sawdust can be removed easily from the carving.

How to Wash Pillows.

Both feather and down pillows can be made clean and sweet by being washed in soap and water in which is a little of some one of the disinfectants made from coal tar. They need to be dried in the sun and wind, like any piece of the household washing.

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