

# THE HEBREW STANDARD

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(For the Hebrew Standard.)

## THE CHOSED'S DAUGHTER.

By B. HOROWITZ.

IN the important Jewish town of Cracow, one of the most noted citizens was Herr Alrichs, both by reason of his family connections and wealth. Indeed, it was considered no mean honor to be able to claim him as an acquaintance. Alrichs, was descended from one of the most illustrious Jewish families in Poland, many of whose members had been celebrated "rabbonim," leaving immortal names behind them. The last of the name, who is the subject of this sketch, was a native of Warsaw, in which town in possessed extensive property. At an early age—as is the custom among chasidim—he married, his father having selected for him a bride from Cracow. Shortly after the marriage, however, he was compelled to quit Russia owing to his wife's foreign birth; the authorities having ordered her to leave the country. He selected his wife's native town as his future home; and ever since had resided in Cracow, making, however, frequent journeys to Warsaw in order to attend to his affairs. Fortune had not been entirely kind to him; for although at one time the happy father of seven children, he had now only two remaining; one a boy of twelve, and the other a girl of sixteen. The boy had from the very beginning attended the "chedr," but already a good "Gemorah" scholar, he possessed a little knowledge of "Tennach," and could scarcely write a pure word of Hebrew, these being considered by both the father and the "mellamdim" as subjects which should not be studied at the expense of the "Gemorah" and its commentaries, which are looked upon as far more important in the education of a "bocher." With the girl, on the other hand, there was no alternative left but to send her to school; and what other school could such well-to-do parents send their child to than to "Rehfeldt's," the best and most aristocratic high-school for girls in the town?

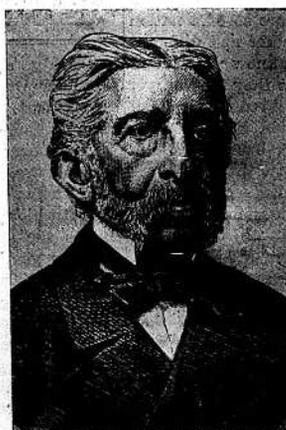


Frederick Hymen Cowen



Benjamin Disraeli.

(For Text see page 9.)



Ignaz Kuranda.



Leopold Zunz.

Elsa—such was the name she was known by to her school-friends—had the reputation of being one of the most brilliant scholars. Year after year she regularly received her "nagroda" for the excellent work which she had done. The teachers, one and all, agreed that she was their most promising pupil; and this, as can well be imagined, delighted the fond mother, whose every hope was centered around her daughter. But not so the father: he cared little for all this. One of the most bigoted "Kotzko" chasidim, he looked upon all education outside of the study of the Talmud, not only as so much waste of time, but as almost amounting to a sin; and the smattering knowledge that he had of the Polish and Russian languages was not because he had intentionally studied them, but because he was forced to know them in his commercial transactions. The Talmud was his knowledge, the "stibel" his paradise, and the "Kotzko chasidim" the truest, the most pious, and the best in the world.

When, therefore, his wife would at times speak fondly of their clever daughter, he would be sure to ridicule it. "Now look at Shimmon," he would say, meaning their boy, "he will grow up to be a son after my own heart; but your daughter—well, it is you, and no one but you, who will spoil her. The girl, meanwhile, was very unhappy. From the very first she had attended this school to which children of the best families of the town were sent. With these she mingled; and they were only too pleased to associate with her, for was not Elsa one of the best scholars? Many of the parents sent her invitations to visit them, whilst she used to help their daughters in doing their homework. And how different were those people with whom she came in contact to those which she was accustomed to see at her father's home! What a vast gulf separated them! How different in speech, in manners!

All this materially influenced a girl who was open to enlightenment; and she secretly revolted against her father's fanatical ideas,—ideas, which seemed to her—were not such as an enlightened person could follow. Her father's speech, his friends, their manners, their whole behaviour, became unpleasant to her; and she longed to be removed from a home which every day became more intolerable.

When at the age of fourteen, her father wished to remove her from school, she begged of him not to do it, for she loved the school far better than she did the home; but her pleading would have been in vain, had not the mother after endless trouble, overcome her father's opposition. Nevertheless, a week did not pass by without the father complaining of—what to him was—his daughter idling her time away.

Two years thus passed. Meanwhile Elsa had grown up to be a fine tall girl, decidedly "fair to look upon." Her cleverness and her graceful figure attracted notice, and it was not long before she had made some acquaintances which would have broken the heart of the father, had he known it. Amongst these was a student in his fourth "Yahrgang" at the University, pursuing the study of chemistry. Of all the students he was undoubtedly the most brilliant. At the result of every examination he headed the list; and everybody, professors and colleagues, agreed that a great future was before him. This young man—Moses Kestner by name—had originally been a "Beth-medorash bocher," but coming in contact with some students he soon became so deeply interested in their studies, that he determined to pursue them at all costs. His parents, who were exceedingly fanatical, would not hear of it; and as he persisted, they ordered him to leave their house forever. A medical doctor who had begun to take an interest in the fellow, upon hearing of this, offered him food and shelter, which he gratefully accepted. Some twelve months he passed in this house, during which time he studied most assiduously. At the end of the year he entered for the "matura," and this he passed most brilliantly. Since then he had attended the university, maintaining himself by giving lessons.

It so happened that this doctor, who had so kindly helped Kestner, had a daughter, who had attended the same school as Elsa, and was of about the same age. They had long been acquainted, and in consequence visited each other occasionally. Elsa thus came in contact with Kestner. At first neither took much notice of the other, but repeated visits to the house gave them the opportunity of examining one another more closely; and the more they did so the more they saw how much they had in common. Kestner admired the girl because of her intellectual attainments, and her zeal for knowledge. On the other hand, the same qualities in the young man, displayed in a superior degree, caused Elsa to think favorably of him. So that a sympathy, which was reciprocated by both, was not long in springing up between them. This caused them to visit the doctor's house oftener than they would otherwise have done, and each time they did so their society became more agreeable.

A short time passed thus agreeably; but many more such happy months were to be denied Elsa.

One night she overheard a conversation between her father and mother in which the former stated that

it was his definite intention to remove her from school. But this was not all; something far worse was following. He hinted pretty clearly that the girl having arrived at a marriageable age, he would soon have to select a "chosen" for her. This was terrible. She had vaguely expected it, but the blow was nevertheless cruel when it did come.

That night she could not sleep, thinking of what the future had in store for her. To be married!—and only too well did she know what that meant. To ally herself with one of those fanatical "Kotzko bocherim"; to a boy who had been brought up as idiotically as her own father; to one whose manners and ideas of the modern world differed but little from the uncivilized savages in Central Africa; who spent his time in twisting his "peos," playing "quit-loch," and nodding over a "Gemorah"—in short she was to be married to one who belonged to a sect which she despised most heartily.

Some months passed; and the school-term was now drawing to a close. She was soon informed by her father that it was his intention not to allow her to go anymore. The next time that she met Kestner at the doctor's house, he noticed with alarm the change that had come over her. When, however, she informed him that she was about to leave school, he attributed

Notes.—(1) Polish for "prize." (2) A sect of chasidim whose Rabbi resides in Kotzk; hence their name. (3) Place he "chasidim" worship.

(1) Popular game practised by the "chasidim."

(Continued on Page 12)

### History---A Dialogue.

By J. L. PEREZ.

TRANSLATED FOR THE Jewish Hope BY RABBI JOSEPH JASIN AND MISS EMMA JASIN.

(Concluded)

"There's no denying it," he remarks, a few minutes later, "its rather interesting."

"It is," I reply, "more than interesting. It is very essential. It is one of the foundations upon which rests the whole of Judaism, the entire 'cone' of sugar." Just consider, we are a very old people and yet, in this respect other nations are apparently wiser than we. Not only the European nations, who write, read and study history; not only the Romans, the Greeks, the ancient cultured nations who preserved their history as the apple of their eye; and not only Egypt and Persia, who inscribed their history upon stones, upon walls and upon pyramids, but even the most uncivilized people have also understood the significance of history. In Africa and America there are a great number of savage tribes, black, yellow and brown, who still roam about naked and wear for ornaments brass rings in their noses, turtle-shells in their lips, lead bracelets on their ankles, horns or feathers on their heads; their naked bodies are tattooed and decorated with many-colored figures. And even these savages, who still worship stocks and stones, appreciate the importance of history! And because the men are perpetually occupied with ceaseless warfare and with their only means of livelihood—fishing and hunting—they make it the duty of the women to preserve by tradition everything that has happened to the tribe in all the generations, and to be able to recount it at every proper occasion.

"Perhaps, then, it is really a 'min-hag akum,' a heathen practice?"  
"Which simply shows that you do not even know the Bible and our other sacred literature. The Pentateuch commences with Genesis; it tells all the history of the Jews up to the time of the death of Moses; then comes to the early prophets, Chronicles, the later prophets; in the Talmud there are treasures of history. Even more, Moses, our teacher, inscribed the law upon a stone before all Israel. History you will find in the liturgy, in all our penitential prayers and sacred poetry, in all our books; only, one should know how to seek for it. One should know how, and one must seek! One must have the whole 'cone of sugar' in one's head and heart and blood; and if only a few generations are missing from the middle, then the apex crumbles away and the last generations fall apart and lose themselves among kingdoms, oceans and deserts. We have no territory to unite us; upon our boundaries there stand no armed men, no cannon and no army to protect us. Our unity—whether or no we are to

be proud of it—is founded on an idea; it is in the heart and in the brain; and do you think that such a unity can exist without history?"

"Iron, it occurs to me, should be forged while it is hot; it is not always you get the respectful attention of a fellow Jew. Therefore I do not let him go, but continue as follows:

"Have you any little ones?"

"As God has ordained."

"Who, pray tell me, is wiser, you or your child who is just entering upon life?"

"The eggs always consider themselves wiser than the chickens."

"But what do the chickens say? Will you trust a child of six or seven years with your possessions, your business?"

"Of course not! Am I insane! Do you suppose that an uneducated man has no intelligence whatever?"

"Mercy, No! I don't suppose anything. But tell me, do you not in time come to trust and to depend upon your children?"

"Certainly; when they come into contact with the world and get experience, they soon learn."

"Do you know a philosopher has said that 'yesterday is the instructor of to-day'?"

"Does it require a philosopher for that? Any school-child knows it. As a matter of course, if I have committed a mistake yesterday, then I know to-day how to avoid it. Do you think the world itself a bad school? It's true the teacher inflicts too much punishment. But in the end one surely learns. True, one must have some intelligence to commence with."

"But if one has a little intelligence and in time enriches his memory—?"

"Then the result is a happy one."

"And how is it if one (God forbid) goes through a serious illness and forgets everything?"

"That is most unfortunate. One has to commence from the alphabet again. That's exactly what happened to Rab Sheshet."

"How is it if one has no memory at all, was born without a memory?"

"Does that ever happen?"

"Suppose!"

"That's certainly terrible; such a person can never learn, can never become wise, even at Methuselah's age."

"And a boy of six years possessing a memory can be wiser than he?"

"Most assuredly!"

"Now, then; you will perhaps understand that not only a singular individual, but even a whole people must possess a memory, and the nation's memory is its history. Without history—like a man without a memory—no nation can become wiser or better. Whence shall a people derive its experience, whence, in an evil day, counsel and confidence, if every bygone generation with its sorrows and its joys, its faults and its virtues; is 'cut off and laid away'; if whatever goes into the grave vanishes from the mind! For that reason an evil time confounds us like a clap of thunder from a clear sky. When it comes, this evil day, we lose our heads, we are converted into a flock of sheep; whoever wishes becomes our bell-weather; he leads, after him we run, through fire and water. And when the time comes—we again forget about the bad one."

"And do not imagine without history the past generations alone are

strange to you; you cannot even understand this very day; as for to-morrow, you have not the slightest notion of it."

"And when I say you do not know even the present generation, I mean to imply, as well, that you do not know yourself, inasmuch as you are part of the generation. And when I say that you cannot understand this very day, it means, likewise, that you do not know what you yourself hope for."

"Now you are talking gibberish to me," remarks my auditor, somewhat impatiently.

"And yet it is so very simple! I intend to and I will prove to you that though you look upon your fellow and yourself with eyes wide open, you are practically blind; that when it seems to you that you hear, you are stone deaf; and that when you imagine that you are acting according to your own intelligence, according to your conscience, according to your faith—you are doing the very opposite."

"How is that possible?"

"Well, wait a second! If you think of the case of some acquaintance, one whom you know, as the saying is, from head to foot and from childhood up—have you one like that?"

"A number."

"If you think of such a one, and consider carefully, you will easily perceive that his character is not of a single pattern, but composed, welded together from many separate pieces; that you can tell where each portion came from. You will say, for example, that he looks like his mother, is a hot-head like his father, inherits his mannerisms from an uncle; that his knowledge he owes to such and such a teacher, who influenced him to such a considerable extent; that he has acquired certain qualities from his school companions. In later life his parents-in-law exercised some influence upon him; if he went to another city, especially a larger one, another change took place. A wife also contributes to the result; when one becomes the father of children one alters considerably. Business likewise leaves its imprint upon the soul."

"And not alone in the case of an individual is this so. The same thing is true of a collectively, particularly of a nation, and still more so of a nation that lives among other and different nations. You do not know all the Jews in all the lands that they inhabit, yet you do know the French, German, Galicians, Polish and Russian Jews resemble each other but little. It is very rarely even that they get along together. Each one has acquired numerous opinions and customs from his particular school."

"But the scintilla of Judaism?"

"Ah, but the foreign ashes that cover that scintilla, that spark! The pot-herds of old and new vessels that have been placed over it to be kept warm—that is something entirely different! And for how many generations has that been going on, that covering with ashes, those foreign pots!"

"If to-day, let us suppose, the resurrection were to occur, Moses, our teacher, would hardly recognize any of us, and we him surely not; also one generation would deny the other."

"From every nation we learn something, good or bad; and through how many lands have we passed, among how many nations have we dwelt! If we should have taken from each one but a single custom, a single thought, and have bequeathed it to posterity, we should even then have a 'mixed multitude' in our consciousness! At our very outset from Egypt we took along a mixed multitude; in Babylonia we learned something, in Persia we nibbled a little, sponged a little from the Greeks, borrowed from



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the Arabs, and when in Spain the Christians were burning heretics, our rabbis were engaged in somewhat milder persecutions.

"This being true, how can you know who you are, what is speaking out of you, whom are you believing? It may be that which you are zealously guarding as the apple of your eye, as a precious gem from Mount Sinai, is only a magician's crystal from Egypt! That that which you think is a Jewish habit, comes to us from one or another of the miserable occupations which were forced upon us!"

"And does history explain all that?"

"All that and much more!"

I finally brought my listener to the point where he was curious to know "from what is history written." "A tale," he says, "one invents, but history must naturally be taken from somewhere."

"Not from somewhere—from a thousand somewheres! Or, to put it the other way, where is the spot in this world without trace of our history? The Egyptians pictured us and described us on the pyramids; the Medes and Persians did not forget us; the Greeks have beautifully besmirched us; Rome made special laws for us; the Middle Age raised a hue and cry about us, they sat in judgment on us, issued decrees, recorded all our transgressions—!"

"Thus, thus, everywhere are scattered our monuments; and so on our side also much has been written. One must know the scriptures, Talmudic literature, and the later commentators; one must collect even mortuary records, even old letters, old accounts; not a jot must be lost, not a word forgotten. Everything has its use. From little pebbles, from little grains of sand, scattered and strewn here and there and everywhere has Graetz erected such a structure as the history of the Jewish people."

"Nevertheless," remarks this scion of a stiff-necked race, "I should like to read this Graetz. Where can you obtain him?"

"The history is written in German."

"Too bad! It's true I understand German, but I can't read it."

"In Russia we have, all told, five volumes; in Polish, none; in Hebrew, the first volume, which we scarcely need, since we have the same thing in the Bible; in Yiddish, only the first volume came out."

"Why do they print more?"

"Because such Jews as you, who call themselves Jews, who say they love the Jews, nevertheless, do not want any information about the Jews, and buy nothing, and read nothing!"

"Yes, but the times are hard."

"That's true, of course, but not altogether; there is enough trash being bought."



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fearless truth and righteousness of the great Jews of the past.

The lecture elicited a small discussion, in which Mr. Fromenson joined brievely.

**Young Men's Hebrew Association.**

The first of the series of the athletic events between the New York and Philadelphia Y. M. H. A.'s took place yesterday afternoon in the form of a basket ball game, played in the Y. M. H. A. gymnasium. After a close contest, the N. Y. Y. M. H. A. proved to be the winners, score being 24 to 22. In the evening an entertainment and social gathering was held in the auditorium in honor of the Philadelphia visitors. On Sunday evening, April 14, the Acorn Social Club will hold their fourth annual entertainment in the auditorium.

**Atlantic City.**

The heaven's shedding tears, and all Atlantic in gloom over the disappointment in not having the Easter parade, did not mar the happiness of a few prominent guests here. In the parlors of the Royal Palace Hotel the romantic courtship of a New York couple, culminated in the engagement of Mr. Walter T. Kohn, of 18 East Ninety-fifth street, to Miss Elsie Bloch, of 310 West Eighty-first street, which took place Sunday afternoon, March 31. Miss Bloch is the talented daughter of Mr. Samuel Bloch, founder of the Fango Institute. Mr. Kohn is the son of Mr. Arnold Kohn, treasurer of the Kishineff fund, vice-president of the State Bank, etc. The young couple received the sincere congratulations of many friends.

**Kingston Thanks.**

Mr. Jacob Mudahy, of Kingston, Jamaica, has addressed the following letter to Mrs. L. Hershfield, president of the Ladies' Fuel and Aid Society; the A. Goodman Baking Co.; and Messrs. G. Goldsmith & Son, of New York, in acknowledgement of their gifts of matzoths for the poor of the stricken city. "It is my pleasing duty to tender to you on my own behalf, as well as on behalf of the Jewish community of this city, our most heartfelt and sincere gratitude and thanks for your very cheerful and liberal response to the request of my worthy and intimate friend, Mrs. Albert Lucas, of your city, in the timely gift of matzoths for the approaching Passover, for distribution to our unfortunate and distressed brethren, whose circumstances will prevent them purchasing.

"Wishing you and all yours a happy festival and many blessed returns, Believe me, yours very faithfully, JACOB MUDAHY.

"Senior Member of the Jewish Community of Kingston, Jamaica, West Indies. "Kingston, March 25, 1907."

**Jewish Endeavor Society.**

In his lecture before the Jewish Endeavor Society, last Sunday evening, on "The Jews To-day," Mr. A. H. Fromenson gave a most interesting analysis of the critical condition in which the present-day Jews find themselves politically, economically and religiously. The speaker laid especial emphasis on their deplorable lack of self-assertiveness, as evidenced by their all too-eager acceptance of, and profuse gratitude for, slight political favors. The Jew will not come into his own, he declared, until he has ceased to worship at the shrine of the god of expediency, and endeavors to make his life the expression of his own individuality, and the exponent of the

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72nd Street Temple.

The annual meeting of the Beth Israel Bikur Cholim Congregation was held last Sunday afternoon in the vestry rooms. Mr. Abraham Kassel was re-elected president, Mr. Louis Jacoby vice-president, and Messrs. Roberts and Starlight members of the board of trustees. Various reports of committees were read, which showed that the Congregation has passed one of the most successful years in its history. Rabbi Eise-man reported for the schools of the Congregation, showing the progress and development of the Sunday School and Hebrew School, which number over 275 pupils, there being eight classes in the Sunday School and four in the Hebrew School. The Congregation also decided to purchase land to be used for cemetery purposes. Especially gratifying to the members was the report of the finance committee, which showed the finances of the Congregation to be in a better condition than they have been in many years. The report will be printed and distributed to the members and seat holders.

Seder in the Bedford Sanitarium for Consumptives.

There passes scarcely a Seder-eve in any Jewish home without a few stifling coughs after the eating of the Maror and horseradish. In a home for consumptives, in which one hundred and seventy patients shared in the Seder, would expect that the ancient strains of the Haggada would again and again be interrupted by the participants before arriving to the "Hebrew strawberry shortcake," as the Corech is popularly nicknamed.

I myself, who had the honor to conduct the Seder service in this country sanitarium of the Montefiore Home, was of the same opinion, and thought with apprehension of the strain to be laid on my vocal cords, in order to outdo the hacking of my unfortunate table mates. But great and delightful was my surprise at the silence prevailing in the immense dining room throughout the recitation, which was not even once interrupted by coughs, but rather made solemn and homelike by the devout mumbling of the older inmates and the attentiveness of the young folks.

The clinking of the dishes expelled the subdued mood of my large audience, and I saw before me a cheerful, happy crowd whom, but for the place, no one would take for people whose health is dangerously undermined.

The main feature of the second division of the Haggada was the singing part, which was performed by a large choir of young girl patients, under the direction, and with the piano accompaniment of Mrs. Rosenberg, the wife of the Medical Superintendent, Dr. Rosenberg, to whom the tender patients of the fair sex cling as to their mother.

Tears of pity and sympathy dimmed my eyes, at being told by the doctors, that many of this merry crowd are doomed, in spite of their healthy appearance and rosy cheeks.

At the finale, Dr. Rosenberg gave expression to his heartfelt wish, that all his patients should be restored to their homes first, before starting on the longed-for journey to Jerusalem.

S. ROSINGER.

A Woman's Shame.

A woman feels humiliation More than a man feels degradation. —Talmud.

Dedication of Beth-El Sisterhood Home.

IMPRESSIVE CEREMONY.

Sunday was a red letter day in the history of the Beth-El Sisterhood, for it was the occasion of the dedication of its new home, situated at 329-331 East Sixty-second street.

The home is an ideal settlement house in every particular. The former home was an old-fashioned house on East 329th street. The new one is a roomy, attractive structure of four stories and a roof garden. The house as it stands represents an expenditure of \$60,000, all out \$20,000 of which has been raised by the women of Temple Beth-El.

The scheme of the settlement includes relief work among the sick in the district, the furnishing of clothing, a kindergarten, a work room for unskilled women, religious schools for children and their parents, sewing classes for children and mothers, and provisions for the care of infants while their mothers are at work during the day. There is also a large and well-equipped library and plenty of opportunities for the amusement of the persons reached directly by the home.

The dedication exercises were impressive. The Rev. Dr. Rudolph Grossman, of the Temple Rodeph Sholom, Lexington avenue and Sixty-third street, pronounced the invocation. He was followed by Mrs. Lazarus Kohns, president of the Sisterhood, who gave an account of its work and its prospects. The key of the building was presented to Mrs. Kohns by Bernhard Mayer, chairman of the Building Committee, Solomon Sulzberger, president of the Temple Beth-El, read congratulatory resolutions passed by the directors of the congregation, which presented a Sefer Torah (Scroll of the Law) to the Sisterhood. Addresses were made by Jacob H. Schiff, Louis Stern, and Joseph L. Bittenwelder, and a letter of congratulation was read from the Rev. Dr. Kaufman Kohler, formerly rabbi of the Temple Beth-El.

This dedication hymn, written for the occasion by Miss Annette Kohn, was rendered by the Rev. H. Silverman and the choir of the Temple:

Beth-El, in thee we worship God,  
And reach out for the spirit-land,  
Since Jacob blessed the pillowed stone,  
And touched with his, the angel hand.

But not for prayer and praise alone,  
We stand within thy gates, Beth-El;  
But at thy sacred altar there,  
We learn to love our brothers well.

And so in mercy and in love,  
We raise another Beth-El here,  
That Jacob in his hour of need  
May find again an angel near.

The dedication address was delivered by the Rev. Dr. Samuel Schulman, rabbi of Beth-El. He spoke on "Motives for Charity." The benediction was offered by the Rev. Dr. H. Pereira Mendes of the Spanish and Portuguese Synagogue.

Mr. Schiff in the course of his speech predicted the coming of hard times and regretted that the proposed Federation of Jewish Contribution failed. Mr. Stern in reply pleaded for the maintenance of the individuality of each institution and said that under the scheme suggested such a big institution as was dedicated that day would be an impossibility.

The officers and board of directors are: Mrs. Lazarus Kohns, president; Mrs. Ferdinand Sulzberger, first vice-president; Mrs. Leopold Stern, second vice-president; Mrs. Jerome J. Hanauer, treasurer; Miss Maud Herman, recording secretary; Mrs. J. Anspach, corresponding secretary; honorary vice-presidents, Mrs. Nathan Straus, Mrs. Kaufman Kohler; honorary directors, Mrs. I. Abrahamson, Mrs. Aaron J. Bach, Mrs. E. Bretzfeld, Mrs. I. Bierman, Mrs. D. Dinkelspiel, Mrs. A. B. Eifelt, Mrs. W. Freudenthal, Mrs. J. Fuld, Mrs. L. Friedmann, Mrs. S. J. Goldsmith, Mrs. J. Hornthal, Mrs. Simon Hess, Mrs. M. Hyman, Mrs. F. Joseph, Mrs. J. M. Kaufman, Dr. K. Kohler, Mrs. Morris Lowenbein, Mrs. Emil S. Levi, Mrs. M. Loewi, Mrs. Bernhard Mayer, Mrs. Beesse Oppenheimer, Mrs. H. Oppenheimer, Mrs. Leopold Plaut,

Dr. S. Schulman, Mrs. Samuel Schulman Mrs. Leo Schlesinger, Mrs. H. J. Unger, Mrs. M. J. Wolf; building committee, Mr. Bernhard Mayer, chairman; Mr. Aaron J. Bach, Mr. Lazarus Kohns, Mr. Henry S. Herrman, treasurer, Mr. Leopold Stern, Mr. Isaac N. Heidelberg, Mr. Ferd. Sulzberger, Mr. Leo Schlesinger.

B'nai B'rith.

A meeting of the Executive Order Committee of the Independent Order B'nai B'rith will be held at the headquarters of District Grand Lodge No. 1, 723 Lexington avenue, on Friday, April 21. In addition there will also be a conference between a committee of the executive and committees of the Union of American Hebrew Congregations (represented by Mr. L. J. Goldman and Mr. B. Bettman) and the American Jewish Committee with a view of arriving at an understanding so that concerted action may be taken when necessary.

On Sunday evening, April 21, the members of the Executive, Messrs Goldman and Bettman and Judge Julian Mack of Chicago, will be the guests of the District Grand Lodge at an informal dinner.

The convention of District, No. 1, will take place on May 26.

The Peace Congress.

It is very appropriate that Jews should evince a deep interest in the International Peace Congress to be held in this city next week. The following will take part in the deliberations of the Congress: The Hon. Oscar S. Straus, Secretary of Commerce and Labor, Rabbis Emil G. Hirsch, J. Silverman, Stephen S. Wise, and Abram Simon, (Washington) the Hon. Simon Wolf, Samuel Gompers, Marcus M. Marks, Emil Berliner, and Mr. and Mrs. Frederick Nathan.

On Monday evening a meeting in interest of the Peace Movement was held in Temple Emanu-El. Rabbi Silverman presided.

A meeting of the "Judaens" will be held at the Hotel Astor, on Saturday evening, April 13, at 8.15 o'clock sharp. In view of the approaching "Peace Congress," it has been deemed fit to emphasize Jewish participation and interest in a movement, running through the centuries, for establishing peace on earth, and accordingly addresses will be delivered at this meeting on "The Movement for International Peace." Dr. Henry M. Leipziger, Rev. Dr. Emil G. Hirsch, Rev. Dr. H. Pereira Mendes, Rev. Dr. Stephen S. Wise, Louis R. Ehrlich, Esq., and Hamilton Holt, Esq., are expected to address the meeting.

In Aid of Consumptives' Sanitarium.

The Jewish Consumptives' Relief Society is one of the most important agencies in this country engaged in fighting the white plague and maintains a sanitarium at Denver Col. Having no endowment it is absolutely dependent upon individual subscribers and donors. A meeting in aid of the society will take place on Sunday evening, April 14, at 8 o'clock, at the Borough Park Club House, 13th avenue and 50th street. Addresses will be delivered by the Hon. Edward Lauterbach, the Hon. Isaac Marks, Mr. Joseph Baronides and the Rev. I. L. Brill, Sholem Aleichem, the famous Jewish humorist will give a reading of his works; Mr. Maurice Nitke, the noted violinist will play and the Boy's Band of the Hebrew Orphan Asylum of Brooklyn will be in attendance.

Cong. Orach Chaim.

The meeting of the Young Folks League of the Congregation Orach Chaim held on Monday, April 1, in the vestry rooms of the Congregation, 1461-1463 Lexington avenue, the following officers were elected: President, Mr. Abraham Silberberg; vice-president, Miss Ray Steinberger; treasurer, Mr. Phil L. Davis; financial secretary, Miss Flo Samlison; recording secretary, Miss Sadye Newman; board of governors, Mr. Herman Heyman, chairman; Mr. D. Samuel Gottesman, Mr. Edward Douglas Levy, Miss Mildred Newman, Miss Rose Davis, Miss Rose Goldstein.

The Jewish Chautauqua.  
GREAT ACTIVITY.

It seems an assured fact that the forthcoming summer assembly of the Jewish Chautauqua Society will signalize the extraordinary achievement by this organization of having one hundred active study circles, permanently established throughout the United States.

This is the high water mark of Chautauqua accomplishment. It means that practically every State east of the Mississippi, with the sole exception of Michigan and Wisconsin, will be represented by communities enrolled under the Chautauqua banner.

The field secretary, Miss Jeanette M. Goldberg, is now finishing an extensive trip, which led through Ohio, Indiana, Illinois, Missouri, and is now embracing official re-visits among many Southern communities, and the organization of new circles in that section as well.

Since September 1 of this year, the society has conducted elaborate field work in tours, effectually covering, first, the Southern States; next, the New England States; next, New York State and Pennsylvania, and finally, the present tour. As a result to date the following communities have active, thriving, enthusiastic circles, pursuing one or the other of the many Chautauqua courses:

- Alexandria, La.; Altoona, Pa.; Amsterdam, N. Y.; Anniston, Ala.; Baltimore, Md.; Bangor, Me.; Boston, Mass.; Brooklyn, N. Y. (4); Buffalo, N. Y. (3); Canton, Miss.; Charleston, S. C.; Chicago, Ill. (3); Cincinnati, O.; Erie, Pa. (2); Farm School, Pa.; Gloversville, N. Y.; Goldsboro, N. C.; Greenville, Miss.; Hamilton, Ont.; Hannibal, Mo.; Hartford, Conn.; Haverhill, Mass.; Hazelton, Pa.; Holyoke, Mass.; Jackson, Miss.; Lewiston, Me.; Lima, O.; Madison, Ind.; Memphis, Tenn.; Muncie, Ind.; Nashville, Tenn. (2); Atlanta, Ga. (2); Natchez, Miss.; Newark, N. J. (3); New Orleans, La.; New York City; Niagara Falls, N. Y.; Oklahoma City; Pensacola, Fla. (2); Peoria, Ill.; Philadelphia, Pa. (4); Providence, R. I.; Reading, Pa.; Sandusky, O.; Savannah, Ga. (2); Schenectady, N. Y.; Seattle, Wash.; Selma, Ala. (2); Springfield, Mass.; Springfield, O.; St. Louis, Mo. (2); Syracuse, N. Y.; Toronto, Can.; Troy, N. Y. (2); Vicksburg, Miss.; Vincennes, Ind.; Washington, D. C.; Wheeling, W. Va. (2); Wilkesbarre, Pa.; Williamsport, Pa.; Woodville, Miss.; Worcester, Mass. (2).

This enthusiastic circle activity will lead to one of the most interesting features of the next summer assembly—which is scheduled to take place on July 23 to 28, inclusive, at Atlantic City, N. J.—namely, the representation at the assembly of many of these circles, by delegates chosen by those circles.

Delegates are expected from communities as far north as Portland, Me. and Toronto, Can.; and as far south as New Orleans, La., and Selma, Ala. Every one of these circles is constantly kept in close personal touch with the central organization by means of the re-visits of the field secretary and the system of report blanks, whereby assistance is lent and interest sustained.

Thousands of its new and revised course books are being put into active circulation by the society among its circles and individual readers, and in many instances, small and remote communities are securing, through the society, by means of subscription made by small contributions from many members of such communities, text-books and reference books for the town library.

The programme for the summer assembly will shortly be ready for announcement.

Bronx Ladies' Aid Society.

The Bronx Ladies' Aid Society, which looks chiefly after the poor of the district lying between 169th and 177th streets, on and near Third avenue, assisted 36 needy families with Matzos, groceries and money for the Passover Festival. Every case was properly investigated, preference being given to those whose head was consumptive and unable to earn a living.

Among the individual contributions were 100 dozen eggs from Mrs. Reitman, of 776 Wendenover avenue, in celebration of the forthcoming marriage of her daughter, and 100 pounds Matzos from Mrs. Dr. Petluck, of the Cong. Zera Jacob of Bronx, acted in conjunction with the society on this occasion.

The members are working to get funds for a much needed day nursery, and donations for this purpose as well as for the general fund, also applications for membership will be thankfully received by Mrs. S. Polack, president, 1794 Clinton avenue, and Mrs. T. Rosenberg, secretary, 1479 Washington avenue, Bronx.

WITH THE PREACHERS.

CONG. SHAARI ZEDEK OF HARLEM.—Saturday morning. Rev. Dr. A. Spiegel on "Moses and Aaron." Y. M. H. A.—This (Friday) evening. Address by Rev. Dr. Emil G. Hirsch. The service will begin precisely at 8.15 and the doors are closed during the lecture.

BETH ISRAEL BIKUR CHOLIM.—Rev. Aaron Eise-man will preach the sermon this Sabbath on the topic: "A great movement for a great purpose." The sermon will refer to the Peace Congress to be held in this city next week.

CONG. KEHLILAK ISRAEL, Bronx.—This (Friday) evening Rabbi Elias L. Solomon on "The Dietary Laws."

TEMPLE EMANU-EL OF BOROUGHPARK, Masonic Hall, Fifty-sixth street, new Utrecht avenue.—This (Friday) evening, Rev. I. L. Brill on "Peace and the Jewish Question." Friday evening, April 19: Rev. Elias Margoli will speak, and Friday evening, April 26, the Rev. Dr. Rudolph Grossman, of Temple Rodeph Sholom, will occupy the pulpit.

THE EDUCATIONAL ALLIANCE.—The following will officiate at the children's services, Saturday afternoon, April 13, Rabbi Dr. S. S. Wise, Cantor Rev. H. Newmark. At the Young People's Services Friday evening, April 12, Rabbi Wm. D. Blaustein, Cantor Rev. N. Abramson.

Lebanon Hospital.

The commencement exercises of the graduating class of 1907, of the Lebanon Hospital Training School, was held at the Training School, Cauldwell avenue, opposite the hospital, Wednesday evening. Addresses were delivered by Rabbi Drachman, Drs. Mayer, Cowen and Waldo. The Rev. Dr. W. H. Kephart, Dr. Jonas Weil, Harry Stern and Wm. Daab made presentation of prizes.

Manhattan Charity League.

The masqué ball and reception will be given by the Manhattan Charity League on Saturday, April 13, at Westminster Hall. This society urgently asks the co-operation of the public, as the proceeds of this affair will be entirely devoted to charity. Handsome prizes will be awarded to the most original costume for both ladies and gentlemen. The officers of this society are: Mr. Mark H. Ossusky, president; Miss Birdie Cohn, vice-president; Miss Ada Abram, recording secretary; Miss Sadie Cohn, corresponding secretary; Mr. Ellis Schlesinger, financial secretary; Chas. Ballin, treasurer.

Meetings are held every second and fourth Sunday at Harlem Casino, 124th street and Seventh avenue, and visitors are always welcome. The next meeting will be held on Sunday, April 14, at 3 p. m.

Kehilath Israel, Bronx.

That the Bronx has an enormous Jewish population was shown on the first two days of the present Passover holiday. All the Bronx synagogues were filled with worshippers, especially Congregation Kehilath Israel had an excellent attendance both days. The crowded condition of this synagogue has made the early remodelling and enlarging of the building an urgent necessity, and a promise to that effect was made to the numerous worshippers present. The enthusiasm in and for Kehilath Israel is running high and the Congregation is making friends.

The Congregation will dedicate a scroll on Sunday, April 14. Rabbi M. S. Margolis, of the Eighty-fifth Street Synagogue, and the minister of Kehilath Israel, will speak.

Fishele Marcus' Bequests to Charity.—Fishele Marcus, a retired dry goods merchant of this city, died on March 10, last. His will, which was filed on April 3, by his attorney, Mr. Jacob Freeman, of No. 90 Nassau street, shows, among others, the following bequests to charity:

Beth Israel Hospital, \$1,000; Lebanon Hospital, \$500; Hebrew Sheltering Guardian Society, \$500; Montefiore Home for Chronic Invalids, \$500; Machzikel Talmud Torah, \$500; Daughters of Jacob, \$250; Hachnosoth Orchim, \$250; Chesed Shel Emeth, \$250.

Through a typographical error in our issue of March 29 Rev. Dr. Adolph Spiegel, minister of the Cong. Shaari Zedek, of Harlem, was made to appear as Rabbi of the "Cong. Kehilath Israel of the Bronx." As Dr. Spiegel has no intention of leaving his present charge we regret the mistake.



## Spring Outfitting

A large and select assortment of Misses' and Girls' Spring Suits, Wraps, Millinery, Hosiery, Gloves, Neckwear, Lingerie, Shoes and Furnishings, shown in many distinctive styles and materials.

A complete stock of Youths' and Boys' Clothing, Hats, Footwear, Gloves, Neckwear, Underwear in an extensive line of styles and sizes.

Infants' and Children's Dresses, Coats, Wraps, Bonnets, Caps, Shoes and Booties in a pleasing diversity of fashions and fabrics, with a complete showing of Crib Furnishings and Nursery Requisites.

Exclusive materials, styles and novelties in every department. Prices always the lowest for reliable qualities and making.

We are the largest importers, manufacturers and retailers of Children's Wear in the City.

60-62 West 23rd Street  
New York

### SOCIAL.

Mrs. Julius Shongood, who was Miss Sadie B. Berlin, gave her first "At Home" on Wednesday, March 27, at 57 East Ninety-sixth street. The decorations were pale green, combined with masses of jonquils and ferns. Mrs. Shongood wore a white embroidered chignon gown, and a corsage bouquet, of jonquils, and Mrs. Jacob Berlin, Miss Lillian Stone and Miss Lotta Shongood, who assisted in receiving, wore corsage bouquets of pink sweet peas.

### BIRTH.

SACHS.—On March 26, to Mr. and Mrs. H. Sachs, of 1930 Third avenue, city, a daughter.  
SINGER.—Mr. and Mrs. Max Singer, of No. 52 East 89th street, announce the birth of a son, Sumner Wolf Singer, on March 24, 1907.

### BAR MITZVAH.

Dr. and Mrs. L. Spingarn announce the bar mitzvah of their son, Harry, at Temple Rodolf Sholem, 63d street and Lexington avenue, Saturday, April 13, ten a. m. At home, 1878 Seventh avenue, Sunday, April 14, three to six. No cards.

### ENGAGEMENTS.

ALASKA—ROSEN.—Mr. and Mrs. Samuel Bonis, Century Apartments, 95 West 119th street, announce the engagement of their niece, Cecelia Rosen, to April 14, three to six at the Savigny, Abraham Alaska. Reception Sunday, 2034 Fifth avenue. Postively no cards.  
ANSPACHER—HUEBSCH.—Mr. and Mrs. M. Huebsch announce the engagement of their daughter, Edna C., to Mr. F. Harry Anspacher. At home Sunday, April 21, at 9 East 119th street, from three to six p. m.  
ASH—WOHLGEMUTH.—Mr. and Mrs. Henry Wohlgenuth announce the engagement of their daughter, Florence, to Mr. Abe Ash. At home Sunday, April 14, from three to six, 163 East 108th street. No cards.  
EINSTEIN—GOTTHELF.—Mr. and

Mrs. Joseph Gotthelf announce the engagement of their daughter, Ray, to Mr. Arthur A. Einstein. At home Sunday, April 14, 1907, residence, 423 East 83d street.

FEIGENOFF—KASSEL.—Mr. and Mrs. Kassel, of Paterson, announce the engagement of their daughter, Jennette, to Dr. Feigenoff. Receiving April 14.

FREEMAN—TANNENBAUM.—Mr. and Mrs. N. Tannenbaum announce the engagement of their daughter, Rose, to Mr. Henry E. Freeman. At home Sunday, April 14, 1907, two to seven p. m., 190 East 75th street.

FRIEDMAN—CORN.—Mrs. M. A. Kleinberger announces the engagement of her daughter, Adelaide B. Corn, to Mr. Jacob Friedman. At home Sunday, April 14, from four to six, at 39 East 27th street.

FUCHS—HYAMS.—Mr. and Mrs. Samuel Hyams announce the betrothal of their daughter, Helen, to Mr. Emanuel Fuchs. At home Sunday, April 14, 1907, from three to six p. m., at 100 West 139th street. No cards.

GOLDSMITH—MEYER.—Benjamin J. Meyer announces the engagement of his sister, Hattie, to Samuel Goldsmith, of New York. At home Sunday, April 14, 1907, after seven p. m., at 463 Van Buren street, Brooklyn.

GOODMAN—UNGER.—Mr. Solomon Unger, 26 Lenox avenue, announces the engagement of his daughter, Pauline, to Mr. Louis H. Goodman, Newburg, N. Y. At home Sunday, April 14, 1907, from three to six p. m. No cards.

HELLER—RADOMSKY.—Mrs. A. Cohen announces the engagement of her sister, Florence Radomsky, of St. Louis, to Mr. Rudolph Heller, of Brooklyn.  
JACOBS—LEVENSON.—Miss Rose Jacobs to Mr. Samuel Levenson, Elizabeth, N. J.

KATZ—MEYER.—Announcement is made of the engagement of Miss Hattie Katz, daughter of Mr. and Mrs. Michael Katz, of 242 East Nineteenth street, to Mr. Mortimer Meyer.

KAMERMAN—BODENSTEIN.—Mr. and Mrs. Morris Bodenstein announce the engagement of their daughter, Etta, to Mr. Frank Kamerman, on Sunday, April 14. At home, from three to six, at their residence, No. 62 West 115th street.

PREISER—GUGGENHEIM.—Mr. and Mrs. Guggenheim, 403 East 52d street, announce the engagement of their daughter, Esther, to Mr. Samuel Preiser. At home Sunday, April 14, eight to ten p. m. No cards.

ROSENFELD—ROSENBAUM.—Mrs. A. Rosenbaum begs to announce the betrothal of her daughter, Ricka, to Mr. Martin Rosenfeld. At home, 17 East 108th street, April 14, from three to six p. m.

WILTCHICK—HALPERT.—Mr. and Mrs. Herman Halpert announce the engagement of their daughter, Rose, to Mr. William Wiltchick, Sunday, April 14, 1907, at 57 East 110th street. Reception three to six p. m.

The vineyards of the Bro'hood are a hundred years old, being the oldest in America; the 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 and the Brotherhood Wine Co., Spring and Washington streets, New York City. Rhine wine type sauternes and sparkling Burgundy wines the finest product of the vineyard.

### MARRIAGE.

WOLF—MARKS.—The wedding ceremony of Miss Sadie Wolf and David Marks took place at the Hotel Savoy on Tuesday evening, March 26, Rev. Dr. R. Grossman, of Temple Sholem, officiating, under a bower of roses. The bride was given away by her brother, Mr. Isaac W. Wolf. The brother of the groom, Mr. Elkan Marks, was best man, Miss Lena Wolf, was maid of honor. The ushers were Mr. Pinckney Marks, Mr. Leo Silverstein, Mr. Julius Ross, Mr. S. Frank, Mr. Maurice Kemp and Mr. Harry Wolf. After the ceremony the large number of guests entered the gold room to an elaborate dinner.

The guests were: Mr. and Mrs. Louis Meyer, Mr. and Mrs. Sam Marks, Mr. and Mrs. Stone, Mr. and Mrs. Me Jacob, Mrs. Edgar Lehman, Mr. J. Heineman, Mrs. L. M. Langer, Mr. and Mrs. I. J. Auerbach, Dr. A. A. Berg, Mr. and Mrs. Louis Aaron, Mr. and Mrs. Simon, Mr. and Mrs. Adolph Auerbach, Mr. and Mrs. Hameburger, Mr. and Mrs. Bernard Fruhoff, Mr. and Mrs. Benjamin Silverstein, Mr. and Mrs. Wm. Stone, Mr. Sidney Stone, Mr. and Mrs. Goodman, Mr. and Mrs. J. Hechinger, Mr. and Mrs. Heineman, Mr. and Mrs. H. Jacob, Mr. and Mrs. Harry Phillips, Mr. and Mrs. Wilschek, Mr. and Mrs. Dr. S. Tandlich, Mr. and Mrs. Elkan Marks, Mr. and Mrs. Samter, Mr. and Mrs. Charles Kemp, Mr. and Mrs. Patch, Mr. and Mrs. I. Robinson, Mr. and Mrs. David Marks left for the south on their honeymoon for three weeks, and will, on their return, take up their residence in this city.

### Union of American Hebrew Congregations.

The receipts for the Isaac M. Wise Memorial Fund to March 31, 1907, amount to \$228,653.10. During the month of March the following congregations joined the Union: Beth El, Logansport, Ind.; Bene Israel, Jackson, Tenn.; Beth El, North Worth, Tex.

A donation of \$7,500 has been made, the interest of which is to be devoted to a perpetual scholarship in the Hebrew Union College. At the special request of the donor, the name of the generous giver is not to be published at this time.

The literary management of the Sabbath School Journal, mention of which

was made last month, will be in charge of a Board of Editors, composed of Rev. Dr. Henry Berkowitz, Philadelphia, Pa.; Rev. Dr. H. G. Enelow, Louisville, Ky.; Rev. Harry W. Ettelson, Ft. Wayne, Ind.; Rev. Leo M. Franklin, Detroit, Mich.; Rev. Moses J. Gries, Cleveland, O.; Rev. Dr. Louis Grossman, Cincinnati, O.; Rev. Dr. Max Heller, New Orleans, La.; Rev. Dr. Emil G. Hirsch, Chicago, Ill.; Rev. Isaac Landman, Philadelphia, Pa.; Rev. Max L. Merritt, Evansville, Ind.; Rev. Dr. David Philipson, Cincinnati, O.; Rev. Dr. Wm. Roseman, Baltimore, Md.; Rev. Dr. Samuel Schulman, New York City; Rev. Abram Simon, Washington, D. C.; Rev. Jonah B. Wise, Portland, Ore.

### BROOKLYN.

#### "A Good Reputation."

"A Good Reputation Is Better Than Riches" was the subject of a lecture delivered by Magistrate A. H. Gelsmar, to the children of the Bath Israel Sunday School, Harrison Street, corner Tompkins place, last Sunday morning. He told the children that now was their time of life in which to strive to gain a good reputation for future success. Magistrate Gelsmar told a story of how Moses when a shepherd, in looking after his flocks one day, found one missing. After he had hunted all the others he went out to look for the lost one and found it almost helpless by a brook. Moses picked it up and carried it home. That when God saw that Moses took such good care of his flock, that he made him a leader of the people of Israel. That it was Moses' good reputation that made him so famous for all time. The Magistrate also told a story of George Washington, who after he had retired from the Presidency, had gone back to his farm, and as was the custom the people brought their products to the village, each one's product being weighed and billed accordingly. So good was Washington's reputation that his product was not weighed, but his word was taken for the weight. The most interesting story told by the Magistrate was that of a young man who was recently brought before him charged with a crime. The complainant had a witness corroborating his story, while the young man stood before the judge with practically no defense. The judge asked the young man if he had anyone in the court-room who knew him, whereupon the young man pointed to an old man whom he said knew him. The judge had the old man brought forward and he said: "Judge, I have known him for about 10 years and he has always borne a good reputation," and so, as Judge Gelsmar told the children, the young man's good reputation saved him.

Magistrate Gelsmar is an interesting talker and he kept the children listening very attentively. They, no doubt, gained much knowledge from the address. Harry G. Anderson, the assistant superintendent, responded and thanked the Magistrate in behalf of the Sunday School, for his kindness in attending.

Next Sunday, April 14, Rev. Israel Goldfarb will lecture. Counsellor Mele Steinbrink is scheduled to talk to the children on April 21. Great preparations are being made for the closing exercises on June 2.

There is little doubt that the first presentation at the New Montauk The-

ater, that wonderfully successful drama, "The Lion and the Mouse" by Charles Klein, author of "The Music Master," will attract one of the most representative audiences of the season and that the engagement will be one of the most successful of the Brooklyn theatrical season, for it is not too much to say that the play has aroused universal discussion. The story of the play is so well known to the people of Brooklyn that it seems superfluous to repeat it here. The engagement is for one week and matinees on Wednesday and Saturday. The same cast which presented "The Lion and the Mouse" at the Lyceum Theatre for nineteen consecutive months, breaking all records in the theatrical history of New York city will present the play here. The cast is made up of some of the best known players of the stage, headed by Edmund Bresse and Grace Ellison, and including Marguerite St. John, William Lewers, Marion Pollock Johnson, Frazer Coulter, Reginald Carrington, E. A. Eberle, Walter Allen, Gertrude Barrett, Charles Sturgis, W. H. McDonald and Julia Hanchett.

#### Increases Its Capital Stock.

At the last meeting of the Directors of Nineteenth Ward Bank the board authorized the president, Mr. Warner M. Van Norden, to call a special meeting of the stockholders for April 17, 1907, for the purpose of voting on a proposition to increase its capital stock from two hundred thousand dollars (\$200,000) to three hundred thousand dollars (\$300,000). It is proposed to sell to the stockholders of record the one thousand shares of new stock of the par value of one hundred dollars (\$100) a share at three hundred dollars (\$300). This will give the bank three hundred thousand dollars (\$300,000) capital, and a surplus and undivided profits of four hundred and fifty-three thousand, eight hundred and six dollars (\$453,806).

The rapid growth of the bank's deposits, with several branch offices, seem to require this addition to its assets.

#### A NOTRE DAME LADY.

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**A Passover Meditation,  
 BY THE REV. S. ALFRED ADLER.**

(Delayed owing to pressure of space.  
 Ed. H. S.)

THE Passover is once again with us, ushering in the spring, bidding us say farewell to black care and haunting melancholy. From every point of view it is the Festival of Freedom. It recounts the story of a nation set free miraculously from painful thralldom to work out its own religious and racial destiny; joyously escaping in glad haste from the taskmaster and the oppressor. Nature, too, is at length set free from the icy hand of winter, from the cruel grasp of frost and cold. The days hitherto no longer in the thrall of darkness, are lengthening out towards summer, towards those June nights when it never grows dark. The captive spring, gaining renewed strength, at length breaks in pieces the iron bands of winter, the remorseless gaoler. And so our happiness (if there is yet any personal appeal to the individual consciousness left in the festival-cycle of the Jewish year), is very great. With the entry of Adar comes increase of joy, and during the entire month of Nisan, which in very truth, is the "first month of the year" for us, we are exempt from the *נפילת ימים*—our prostration, in the spiritual agony of the "Supplication," before the Mercy Seat.

Judaism never takes temperament much into consideration. We are commanded to rejoice on the three festivals, and to sorrow on the fasts, and on the days of penitence, and a Shiva must, perforce, be mournful, even when death has proved a happy release. It is the Law, and must be obeyed. Even in the midst of the most intense and poignant grief, we are commanded to rise on the Sabbath Day and temporarily to chase away the dark shadows of sorrow, so that there be no "trouble, grief or lamenting on the day of our rest." It is the Law, and must be obeyed. No doubt our forefathers were more pious and less introspective than we are, and, free from the modern curse of the complex mood and of the "artistic temperament," could, without difficulty, adapt themselves to the specific religious spirit of the moment. For us, however, living in a far different milieu, and amid an environment somewhat unsympathetic to the tradition of the Ghetto, it is not easy at all times to bring our emotions into line with rabbinic rule and precept. And yet the traditional spirit of the Passover is not all undiluted joy and happiness; is not free from something of the commencement of *siècle* pessimism. As in the very climax of the glad marriage service we shiver the empty crystal cup as a reminder,

in the midst of supreme happiness, not only of the *היינו* but also of the ultimate fatality of human wishes and the vanity of human ambitions, so also in the midst of the Seder, which is surely the most beautiful, in its glorification and sanctification of the home-life, of all Jewish domestic rites—we are accustomed to eat the hard-boiled egg—the mourner's meagre diet, as a sad memorial of those bright hopes which were eclipsed when the Temple was razed to the ground. And how, in these troublous times, it can well be asked, can the modern Passover be unalloyed happiness, when the annual recital of our fight for personal liberty and for national freedom is, in thousands of Russian homes, a time of grave anxiety, and through the "open door" may enter at any time, not Elijah, alas! but some brutal Cossack-horde bent on dealing death and destruction? To this day the unleavened bread is, in truth, the "bread of affliction," the bread of tears. We recount in the Hagadah our most signal deliverance from servitude, but history has repeated itself, and while our faith is quickened by the narrative of this great manifestation of God's imperishable love for, and guardianship over, Israel, we have painfully to recognize that another Egypt and another Pharaoh press solely upon our co-religionists in Eastern Europe. Is it to be wondered then, that the recital of the Hagadah is, to the thinking Jew and Jewess, a "sweet sorrow," and the triumphant note of the *Hallel* gives way to the sadder melody of the *Mystic Chad Gadya*, a mournful Eastern plaint—almost like a dirge of the Fast of Ab.

And so another significance, a deeper seriousness, can be given to the Rabbinic dictum, "In every generation it is for the Jew to think that he himself went forth from Egypt." The Seder-night and the recital of the Hagadah are to constitute for the persecuted of the present day a glorious dream. The oppressed are to live in an ideal past, or in the glowing hope of a *פסח לעתיד*—a Passover of the future—far away removed from the sordid, sad realities of the present. And when the inevitable awakening from the dream comes, they are to live on their sad lives—but with rekindled hope and trust—and the memory of that beautiful dream—destined in God's good time to become a reality—must not be allowed to fade away from their hearts and minds. They are to remember that "Stone walls do not a prison make, nor iron bars a gate." There is a freedom or a serfdom of the soul, as well as a freedom or a serfdom of the body. The body can be held in thrall, and the soul can soar heavenwards without let or hindrance, uncribbled and untrammelled. On the Seder-night then, the "night to be remembered," we, all of us, whether we dwell in free England or in unhappy Russia, and in spirit liberated from Egypt, are actual participators in the Exodus, and we add the redemptive aspiration that "next year" the salvation may be physical, as well as spiritual. "This year we are in exile: next year may we be free." To all of us on this great night the words of the Lawgiver come home with renewed force. "I have broken the bands of your yoke, and made you go upright." Into the somewhat obvious homilies derivable herefrom I will not now enter at any length. But it is clear that the whole question of "thrall and free" is one which should lead us to solemn meditations on that bondage of self—the Pharaoh of the hard heart and of the cruel "eyes of pride"—which can be

more hideous than Egyptian servitude or Russian despotism. But considerations such as these belong to the province of the preacher, rather than of the essayist. "Es giebt nur eine Freiheit," and that freedom means taking upon ourselves the yoke of the Kingdom of Heaven, To be God's willing servants, that is to be truly free—a "kingdom of priests and a holy nation"—free in the loving service of the Most High.

We have already seen that while the keynote of the Passover is joyousness—the joy of that happy redemption which became the prototype of all miraculous deliverances—yet there is present a note of sadness and pessimism which cannot well be ignored, and which demands fuller consideration. Singing the *Hallel*, or the Song of Moses, or the Song of Songs in these troublous times, we can well say with the psalmist of the Exile, "How shall we sing the Lord's Song in a strange land?"

The rabbis finely point out—and the idea has been poetically embodied in one of the *Piyutim* of the Seventh Day of the Festival—that the Hebrew word for "song" is sometimes masculine and sometimes feminine. They tell us (somewhat ungalantly, perhaps) that the songs of this world, because this world is a vale of tears, and women suffer pain and sorrow in rearing children, are in the feminine gender. But the songs of the world "beyond the veil," and the songs of the Messianic age, and of the era of Israel's ultimate redemption, will be perfect songs, strong in love and full of God's melody, and we shall sing before God *שיר חדש*, a "new song" (masculine), no longer a *שיריה החדש* (feminine), a song of exile, marred and weakened by sadness and tribulation. The songs of the future are to be songs of the Dawn, not "songs by night," *שירי לילה*. The conception is, doubtless, somewhat far-fetched, but who can gainsay that it is both ingenious and poetical. Some light, too, is thereby thrown on one or two somewhat obscure passages in the Hagadah, and on several Biblical texts where *שיר* and *שירה*—as the case may be—are used without any apparent reason. And so we may well ponder on the question, "How shall we sing the Lord's song—*את שירתיה* (masculine)—in a strange land?" seeing that Israel is yet sore in trouble, is not yet redeemed.

There are, as we have seen, three songs which we more especially associate with this festival—the *Hallel*, the Song of Moses, and the Song of Songs. The *Hallel*, which is the "Te Deum" after the passing away of some great national crisis, is especially applicable to the events of the Exodus, and has, therefore, become an integral part of the Seder Service, Psalm cxv, "When Israel went out of Egypt," as the Rabbis point out (*Pesachim*, p. 118a), having special reference to the crossing of the Red Sea, and to the giving of the Law, and Psalms cxv. and cxvi, to the Resurrection of the Dead and the Messianic Age. On the concluding days of the Festival we are accustomed to read only half of the *Hallel*, so as not to appear to exult overmuch over the destruction of the Egyptians. For the Rabbis tell us that, after the passage of the Red Sea, the ministering angels sought to sing a psalm to the Most High, but God rebuked them, saying, "How can you sing this song when the work of My hands are drowning in the sea!" Surely an effective lesson for us not to rejoice too much in the downfall of our oppressors.

But it is the "Song of Songs"

which, of all songs sung during the Passover, appeals to our hearts, especially during these days, when nature begins once again to sing her "songs of songs"—the song of spring. Down the mountain-ranges the musical streams flow, joyfully delivered from the icy hand of winter; joyfully the bird calls unto her mate for "the time of singing is come." Whether we regard the "Song of Songs" as a love-*idyl*, as an Eastern love-tale, as a transcript of the eternal love drama enacted since the world was young, between man and woman—the way of a man with a maid, finding its most romantic and its most vital expression, in the spring—or whether

we hold, with the orthodox, that this exquisite poem is an allegory of that love between God and Israel upon which the redemption from Egypt and the call at Sinai, set the seal and impress of an imperishable covenant, it is altogether beautiful and refreshing—and more especially in these days of false sentiment, or of no sentiment at all, Israel had no dowry of good deeds—and yet God chose her. The maiden was only a country lass, but the king sought to take her and to set her in his palace.

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The song is altogether beautiful, as I have said, whether we regard it as an allegory, representing in mystic symbolism, God's tie with Israel—Israel's eternal betrothal to the Most High—"And I will betroth thee unto Me forever"—or whether we regard it simply as a pastoral romance of true love—"my beloved is mine, and I am his."

It is worthy of note that the Rabbis refer some of the most exquisite passages of the Song, to Moses, to Israel, to the events of the Exodus, and to the Revelation on Sinai. Especially is this the case in chapter ii. "The voice of my beloved! behold he cometh leaping upon the mountains, skipping upon the hills. . . . My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone. The flowers appear on the earth; the time of the singing of birds has come, the voice of the turtle is heard in our land. . . . Surely there is nothing in modern poetry which approaches within measurable distance of the unstudied and artless eloquence of this passionate pilgrim pleading in words of matchless beauty, through the glories of nature, for a little human love.

But the Rabbis make of the entire passage an allegory of Israel's redemption from Egyptian serfitude. Doubtless, it was the luxuriance of the picturesque Eastern imagery of the song, at times somewhat exceeding in its imaginativeness, the canons of conventional taste, which induced the Rabbis and the Church Fathers to read into this passionate pastoral, a parable of Church and Synagogue in relation to God. As a matter of fact, however, there is more than a superficial resemblance between the song, and the pastorals of Theocritus and Virgil. Recent critics, it should be added, see in the Book, an Epithalmium—a collection of love-songs sung during the first week after marriage, when the bride and bridegroom, according to Syrian custom, played at being king and queen.

It is a good thing, too, at this season of the year, when the memory of "hedgerow elms and hillocks green" has become dimmed by the asperities of winter, that we should once again be reminded of the loveliness of the world in which we dwell, through the medium of so perfect a poem as the "Song of Songs." And this end also achieved, in some measure, by the "Counting of the Omer," for the forty-nine days which separate Passover from Pentecost mark also the transition from spring to summer.

The great Magician, by a wave of his wand, transforms cheerless landscapes and leafless trees into glorious

sunlit foliage and spacious sweeps of sun-steeped meadows. Moreover, we are reminded that our three Festivals, Passover, Pentecost, and Tabernacles are, in their origins, of a pastoral and agricultural nature also, a fact which we often lose sight of amid the scenes and sounds and distractions of town life. And so, from every point of view, the Passover, with its multitudinous teaching, can quicken and stimulate us, reviving in our hearts fainting hopes, helping us to face the difficult and troubled future with and, indeed, rekindled faith. It is full to the brim of child-like trustfulness in a Supreme Power which "neither slumbereth nor sleepeth." On the Seder-night we can fall asleep secure, without reciting the night-prayers, for is it not a שמורה ליל a night when angels guard and protect us, a night when, . . . "no planet strikes, No fairy takes, nor witch hath the power to charm; So hallow'd and so gracious is the time."

And so, recalling on the Passover how Israel, the great misunderstood of history, the historical people of monotheism, has agonized, showing a heroism and steadfastness of purpose, unparalleled in the history of national consistency, we must yet gain heart of courage from these glowing memories, sad though they be, marching breast forward, towards the Light, with undimmed hopefulness—"until the day break, and the shadows flee away."—*Jewish Chronicle.*

### Musical and Dramatic Comment.

IN briefly reviewing the season at the Metropolitan Opera House which came to an end last Friday a week ago,\* it is well to bear in mind the aims of the management of that institution. It is one thing to achieve good results in a repertory largely made up of the older Italian operas—Rigoletto, Sonnambula, Lucia, etc.,—and quite another thing when the works produced include these, plus Puccini, plus Wagner including Parsifal and particularly plus Richard Strauss.

A glance therefore at the repertory shows that the season has been more fruitful in artistic results than any ever given under Heinrich Conried's consulship.

Here is the list: Wagner, "Tannhauser," "Lohengrin," "Rheingold," "Walkure," "Siegfried," "Goetterdaemmerung"; "Tristan," "Parsifal"; Verdi, "Aida," "Traviata," "Rigoletto," "Donizetti," "Lucia," "Don Pasquale," Puccini, "Boheme," "Manon Lescaut," "Madama Butterfly," Meyerbeer, "L'Africana," Gounod "Faust," "Romeo and Juliet"; Berlioz, "Damnation of Faust"; Leoncavallo, "Pagliacci"; Mascagni "Cavalleria Rusticana"; Flotow, "Martha"; Bizet "Carmen"; Strauss "Salome"; Delibes "Lakme"; Giordano, "Fedora."

This record contains more operas new or unfamiliar to local audiences than was ever produced during the course of any previous season.

Of course works by the greatest of all dramatic composers predominated, and these, thanks to the leadership of a great Wagner conductor, Alfred Hertz, were invariably given with an excellent ensemble. Indeed, so far as the "Ring" is concerned three essential factors—orchestra,

scenic effects and stage management never before reached so high a level of excellence, in spite of the fact that far better effects are still possible in the last act of the final drama. Now-a-days there is no need at all to visit Bayreuth or Munich. The festival performances in those cities are no better and sometimes not so good as the ordinary performances which are offered us here. Give, for example, "Die Walkure," in Vienna or Berlin with three such singers as Gadeki, Fremstad and Schumann—Heink and the event would be discussed weeks in advance, and probably celebrated as a public holiday.

As was pointed out from time to time in this column, the Italian and French operas heard by the present writer were nearly always splendidly sung. (There are to be sure three little flies in the ointment of my enthusiasm—the omission of the "Meister singer," the inferior chorus and the lack of sufficient rehearsal which made the performance of "Carmen" anything but a joy.)

Apropos of Bizet's ever fascinating, "absolutely unique" masterpiece I suppose when Emmy Destin comes here in the fall Messrs. Boy and Dufriehe, will put it into the drydock and subject it to a much needed overhauling. Not the opera, of course, but its production, which indeed, has never been one of Mr. Conried's strong cards.

Of the new artists introduced, the deepest impression was undoubtedly made by Geraldine Farrar, who to an unusual talent for impersonation adds a lovely voice and the gift of physical beauty. Convincing sincerity marks all of her achievements. Lina Cavalieri another beautiful woman, must also be credited with sincerity as far as acting goes, but her vocal equipment needs a deal of polishing before she can be deemed worthy of her surroundings. The problem of the French tenor is always a difficult one, and it cannot be said that M. Rous-selliere has solved it, though his natural gifts are sufficient to warrant the hope that more study will increase his artistic stature. The same remark applies to Signor Stracciari, whose re-engagement was evidently not based upon what sporting men call "past performances."

As for the solid pillars upon which the great operatic edifice rests—Sembrecht, Caruso, Plancon, Homer to mention a few of the "glorious" names—I hope their art will be able to uphold it for years to come.

To them and their composers: *Auf wiedersehen* or rather, *auf wiederhoeren!*

The various engagements of singers announced by Mr. Hammerstein for next season constitute of course interesting news; most important of all, however, is the assurity that Cleofonte Campanini will continue at his present post. What a masterful musician we possess in him, was again shown at the Good Friday concert when he conducted a symphony of Haydn's without a score, and brought out with admirable results that beautiful work of Verdi's old age, "The Manzoni" Requiem. It is not often that such precise, sonorous and delicately shaded chorus singing is heard in a New York opera house: and though the orchestra was placed on the stage, the balance of ensemble was well maintained. Of the quartet Mr. Bassi and Mme. Cisneros entered most deeply into the spirit of the composition. When it was first sung in Vienna, the purists complained that it was too dramatic, too pathetic, too sensuous. Whereupon Edward Hanslick wanted to know "why the Ital-

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ians did not have the right to speak to the good God in their own language."

"Ehrliche Menschen," a drama by Adolf Schaffmeyer, the accomplished editor of the Sonntagsblatt, was announced for last Tuesday evening at the Irving Place Theatre. Detailed mention of it must be reserved for next week.

Franz Kierschner, whose career on the German-American stage dates back to 1877, will celebrate his retirement by an elaborate entertainment to be given at the Academy of Music on Sunday evening, the 25th. He will have the assistance, among others, of Lena Abarbanell, Gustav von Seyffertitz, Emil Fischer, Leopold Winkler (pianist), Leona Bergere, and Oskar Krueger.

At the Manhattan Opera House, the excellent performance of "I Pagliacci" will be given this evening, together with "Cavalleria," with Mme. Calve as Santuzza. "Rigoletto" will be sung to-morrow afternoon, and "The Hugenots" at popular prices in the evening. Mr. Hammerstein's season closes next week.

The Kniesel Quartet's fifteenth season, recently brought to an end, equaled

those preceding it in every way. The audiences were as large as Mendelssohn Hall could contain, and the Quartet played as well as it ever did, which is tantamount to saying that its own high standard of excellence has been fully maintained. Mr. Kniesel's predilection for the work of contemporaneous French composers has on several occasions, tried the patience of his hearers, but it enabled the critics to vary their accounts, which otherwise would have been a monotonous chorus of laudation. As Mr. Schroeder, the cellist, is soon to leave us permanently, the Quartet will give a concert in his honor, at Mendelssohn Hall, on Tuesday evening, the 30th, Mr. Cortland Palmer, the pianist, assisting.

A farewell piano recital by Ossip Gabrilowitch is announced for to-morrow afternoon at Mendelssohn Hall.

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\* This article was unavoidably crowded out from last week's issue.

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ROSH Chodesh Iyar falls upon Sunday and Monday of next week; the first of Iyar being Monday.

"JEWS Flee by the Thousand From Panic," is the latest news from Russia. Nothing new. This information is a quarter of a century old.

THE French Government has conferred upon Mr. Louis Stern the decoration of the Order Legion of Honor, in recognition of his services as American Commissioner.

THE end of learning is to know God and out of that knowledge to love him, and to imitate him, as we may the nearest, by possessing our souls of true virtue.

IT was bound to come. Imber—Naphtali Herz—Melchizedek Pincus—has proclaimed himself to be the GREATEST Jewish Poet of all Ages. THE HEBREW STANDARD feels honored as having been selected the medium of such an announcement of world-wide importance.

ACCORDING to the Vienna correspondent of the *London Daily Chronicle*, a peculiarly atrocious crime was committed at Blacestic, where peasants entered the hut of a poor Jewess, who had just been confined of twins. They strangled the babies before the mother's eyes, and then killed her. And no Christian nation can interfere.

PASSOVER has become the season when the Jewish newspapers issue special numbers. Of our Jewish Woman's Number we prefer to let others speak, but we desire to utter praise for the specials of the *Jewish Exponent* (Philadelphia), *Emanu-El* (San Francisco), and *The Modern View* (St. Louis). Our contemporary of the Quaker City has certainly produced a number of high literary quality. Such specials are indicative of the progress of Jewish journalism in this country.

A GOOD story is told of Chief Rabbi Herschell of England. One day he was met by a Schnorrer who recounted a string of woes, and ended up by asking for half-a-crown. "That," said Rabbi Herschell, sententiously, "is too little for a Rav to give." "Besholom!" replied the Schnorrer, his face brightening, "then perhaps, Rabbi, you will make it half-a-sovereign." "That," said the Rav, proudly resuming his walk, "is too much for a Schnorrer to receive."

AT the recent New Voter's Festival at the Faneuil Hall, Boston, Mass., Rabbi M. M. Eichler promulgated the following "Ten Commandments of Citizenship":

- I.—Love thy country, which has redeemed thee from tyranny and bondage.
- II.—Thou shalt not worship any political idols, nor bow down to them, nor serve them, for their iniquity will be visited upon thee and upon thy children unto the third and fourth generations.
- III.—Thou shalt not take the name of patriotism in vain, nor use it to hide thy selfish motives.
- IV.—Remember the day of election to keep it holy.
- V.—Honor the sanctity of the ballot, that the days of the republic may be prolonged.
- VI.—Thou shalt not kill the spirit of freedom by neglecting to exercise the prerogative of a freeman.
- VII.—Thou shalt not adulterate the purity of civic life by entering politics for gain.
- VIII.—Thou shalt not encourage public servants to steal by thy indifference.
- IX.—Thou shalt not let greed for political rewards bear false witness against thy patriotism.
- X.—Thou shalt not covet a public office which thou art not fit to fill.

## The Hofjuden on "The Run."

AS announced in another column of this issue, the representatives of the Independent Order of B'nai Brith, the Union of American Hebrew Congregation and the Committee of 15-50-60 (the so called American Jewish Committee) will meet with a view of coming to some arrangement whereby concerted action may be taken when deemed necessary. It is apparent that the *Hofjuden* are coming to their senses and while this effort at promoting union is to be commended, the leaders of the un-Jewish, un-American and un-representative Committee will have to do a great deal more before the Jews of the country will recognize their claim to speak in their behalf.

The high-handed manner in which the communal bosses have engineered the formation of this committee, their attempts to organize a large charity trust and their refusal to listen to public opinion have completely disgusted American Jewry.

It is to be hoped that the gentlemen who are delegated by the U. A. H. C. and the I. O. B. B., to speak in their behalf, will not permit themselves to be hoodwinked. The three organizations must be placed upon an absolutely equal footing and care must be taken that the Committee of 15-50-60 does not play the role of the predominating partner at the gathering.

It is evident that the *Hofjuden* are on "the run." They must be kept in that position until the fact dawns upon them that the Jews of the United States will not tolerate domination and bossing at the hands of a few men.

## Peace.

THE cry is peace, "the happy natural state of men," and the coming week will see assembled in this city the foremost men and women of the world engaged in discussing the best means of promoting the peace of the world. There will be a plentiful display of oratory and we shall be told that peace is desirable and beautiful, and then we shall go home and the nations will continue to arm themselves to the teeth.

Russia—Roumania—Morocco—Peace—What a farce—Anti-Semitism in Germany—Blood accusation in Galicia—Anti-Jewishness in England and France—Ostracism at home—Peace—A travesty.

"Down with arms" is the slogan and the governments who will send their representatives to be heard. Hague Conference view with complacency the massacre of innocent men, women and children whose blood is shed for no other reason than that they are Jews.

Bishop Patrick wrote: "Peace is the proper result of the Christian temper. It is the great kindness which our religion doth us, that it brings us to a settledness of mind, and a consistency within ourselves."

The "Christian temper" as exemplified in Russia and Roumania, and the "settledness of mind" of the rulers of those countries might well engage the attention of the participators in the Congress.

At the first Peace Conference held at the Hague at the instance of the Czar, the late Dr. Herzl made every effort to interest the delegates in the Jewish Question. It is true that Baroness von Suttner and other apostles of the Peace Movement aided the noble efforts of the Zionist leader, but the persecution and oppression of our people continue unchecked.

There can be no international peace until nations will learn to respect the brotherhood of man within the borders of their own countries, and only then will the vision of Isaiah be realized and "they shall beat their swords into plough-shares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

## The Synagogue Boss.

BY KATO CENSOR.

Scene: DINING ROOM OF MR. GOLD.

Personae Dramatis: MR. AND MRS. GOLD.

Time: SATURDAY NOON.

MR. G.: "Well, Annie, how did you enjoy the sermon this morning? I am sorry I had to miss it, but you know this is a busy season at the store."

MRS. G.: "Oh, the young man spoke very well—about dishonesty—in domestic, social and business life."

MR. G.: "Business life?"

MRS. G.: "Yes, the false 'reduction of goods, the labelling of material as imported—'"

MR. G.: "Why, all of us do that! Well, I never! I must tell the Rabbi to submit his sermons to me before delivery."

MRS. G.: "Suppose he refuses?"

MR. G.: "Why, I'll fire him, that's all. I met a nice Rabbi this summer who will do—impressed me as being a shrewd, clever fellow—that's the kind we want! I'll write to him anyhow,—to see if he will come."

MRS. G.: "Even if Dr. Speech does not resign?"

MR. G.: "Why not?"

MRS. G.: "It would be doing things behind his back, wouldn't it, my dear?"

MR. G.: "Well, really, my love, what do you know about the management of a synagogue? The Rabbi is only an employee. Why do we need to stand on ceremony?"

MRS. G.: "This young man is very touchy. I heard him declare that he was indignant about the discharge of Miss Berg from the school, that it was his province to discharge teachers if he saw fit, and there should be no interference."

MR. G.: "Well, I never! The Chutzpa! It was I that discharged Miss Berg."

MRS. G.: "Why? It could not have been her work, because you don't know any thing about it yourself."

MR. G.: "Of course not; she was impertinent to me."

MRS. G.: "Is it possible?"

MR. G.: "Well, what do you think of this? I told her to give Joey the medal, and she said he had not made the highest marks. 'Well,' said I, 'it doesn't matter; give it to him any-

way.' And she refused! Absolutely refused! But I'm very glad she's out—(they should never have appointed her.) Mr. Silver's daughter wanted that position. Besides, she has the same grade as our Rosie, and her class is considered superior, which must be humiliating to daughter."

MRS. G.: "Yes, indeed. And it's just as well if the Doctor goes too. He doesn't fancy Rosie, so what's the use?"

## Evils of Contrariness.

ועל פני כל העם אנכר

"And Nadab and Abihu, the sons of Aaron, each took his censor and put upon it fire and placed upon it incense and offered before the Lord strange fire, which they were not commanded; and a fire went out from before the Lord and consumed them."

Leviticus x, 1, 2.

THE most trustworthy man is always the one who will follow rules and regulations laid down for the guidance and government for his office or work, or for general government. As long as one is under the control of another, this is the rule to follow; if one has risen to be the guide, the manager of others, oh, then he can take liberties, he can experiment, but not so when he is expected to be governed by certain regulations.

Contrariness, seldom, if ever, will escape punishment. Many a person who knew that it is wrong to light a fire with oil, paid at last dearly for contrariness, some even paid with their life. Many a person struggles continually with adversities in life-time, simply because he is contrary in all that he does and wayward in all his actions. Had he listened to his parents and superiors, had he been guided by existing rules of life, regulations of conditions, he might have been prosperous and successful like his friends and companions.

Is it not contrariness when we abuse nature in our system, by indulging excessively in what we know is injurious and unhealthy; when in later years we pay for it dearly? Our constitution is undermined, our health is broken and the strange fires we have been offering—every excess is a strange fire, every disobedience is contrary to God's ordinance consumes us, if not immediately, gradually. Is it not contrariness when we set ourselves against every authority in our religious pursuits and adopt ritualisms, customs and modes of religious exercises to suit the whims and fancies, the caprices and tastes of lukewarm, indifferent and careless religionists, many of whom are agnostically inclined or even atheistic in their tendencies, consuming the little life of religion there has been yet left in them ere these strange fires have been offered upon the altar of their soul?

This is the lesson that comes to us this week, when we read the deplorable contrariness of Nadab and Abihu at the consecration of the tabernacle in the wilderness. The order of the exercises were laid down, the ritual was prescribed and Aaron was the high priest, his sons but subordinate priests. Even the high priest stood under obligation of carrying out

strictly the rules laid down, how much more should the two boys have looked up to higher authority, instead of departing from the laid down rule?

Disobedience and contrariness are culpable in everybody, man, woman, or child; but it is doubly censurable in persons who are placed in positions of distinction. They should always set a good example to subordinates who are but eager to grasp an opportunity to emulate the wrongs of superiors. If priests, preachers, teachers and men of higher intelligence and learning disobey God's commands, either because it suits their convenience, or because they reap compensation therefrom, what can we expect from those who are supposed to follow their example?

Let us learn not to place "strange fires" of indifference and contrariness upon the censurers of our duty, or else we will be consumed and corrupted. Let us learn to obey those laws, rules and regulations laid down for the guidance of Judaism, for our weal and for precept and example for others.

If we are leaders and teachers we may expound and explain cardinal principles through God's word beautifully; if we are subordinates let us look up to our masters who are to guide us, teach us, lead us by precept and example, but never attempt to put "strange fire" on our censurers. Let the fire of God burn in our heart and our soul ever so.

**omen Poker Players.**

**P**laying by women got quite a little notoriety recently in one of the police courts. The magistrate told the woman who was a victim, of sharp practice, as she alleged, "that she would do better to be at home attending to her household duties."

The advice of the magistrate might be taken by an inordinately large number of married women, who play poker nearly every day in the week and who neglect their families and their household duties.

It certainly is a sad commentary on existing things to see the mothers of children day after day playing poker, in as hard a fashion and with the same gusto as men play the game, and with stakes as large in amount also.

The fine reserve which we look for in women certainly goes last in the woman poker player. Men are often able to curb their passion for the game. Women so to speak go crazy. And their losses at the game have not infrequently brought havoc to the husband.

In one instance known to the writer, the husband of one of these female poker fiends, left for Europe to be away three months. He left the allowance for the household, with his wife, to cover his absence. On his return he found that not only the allowance but two hundred and fifty dollars, quietly borrowed, had been lost by his wife in poker. This is no doubt an isolated case of the result of this passion for gambling.

In any number of instances, when the number of children get home from school, and ask where's mother—the answer playing poker could be given. And many of these mothers don't adjourn the poker sessions until close to supper time.

What a life for a woman to lead! What an influence such a habit exerts upon the children! What kind of men are those husbands who tolerate it!

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**Four Great Jews.**

**O**UR illustrations on the front page again furnish striking evidence of the versatility of the Jew. Frederick Hymen Cowen, the great musician, Benjamin Disraeli, the builder of the British Empire, Ignaz Kuranda, the famous parliamentarian and Leopold Zunz, scholar and litterateur.

Disraeli, Kuranda and Zunz have long passed into "The Better Land," but Dr. Cowen is happily still with us. As years go he is still a young man, for he was born January 29, 1852.

**התקוה**  
OR

A LESSON IN POET-LORE.

BY NAPHTALI HERZ IMBER.

**I** as the father of the Jewish National Song התקוה, have the right to give the reason why my beloved child found grace in the eyes of the whole world, and it was accepted as a battle-hymn of the Jewish Nation at large, and by the Zionists in particular.

Divine providence has gifted me with thoughtful thoughts and endowed me with forcible expression of words which other poets are lacking.

Yet, I went to the school of the poets to learn what they have to say. I found that they are more or less great admirers of Nature. One has a fancy to sing of the little rivulets, which crawl snake-like between the hills of the plains. The other is inspired to thrill his songs to the perfumed atmosphere, while he himself is suffocated by the unventilated air in a little garret of a tenement house. Others, in their poetical delirium, see pictures that no mortal eye can see, their wild imagination runs riot thinking that the little innocent bird makes love to the beautiful roses. But we know that the bird sings because it lies in his nature, and the rose exudes its perfume, because it is in its nature to do so, but there is no relation between them, no love, no affection, no affinity.

The great singers of my nation I have studied, too, from Jehudah Halevi to Jehudah Leib Gordon. And what did I find? A monotonous lamentation, a lamentation which thrilled through the vacuum of the Universe since Jeremiah groaned it out. The only men who possessed a talent of poetry were Solomon Ben Gavriol and Emanuel, but the former utilized his talent to give us a celestial geographical sketch of stars, moons and their locations; the other gave us a hell and paradise imitation of Dante, which did not appeal to the Jews. The last great poet, Jehudah Leib Gordon, was more of a critic than a poet, and he had no right to pour salt on the wounds of his poor

injured nation at a time when they were in trouble.

From my early childhood I loved Nature, as all the poets do, but I never sang to Nature, for Nature is after all deaf and dumb. The roses, the trees and the birds will not appreciate my song, nor understand it. I strove that in the first place my song shall be understood by myself and by my other fellow-beings. As an illustrative sample, I will give here one of my songs, dedicated to my own soul.

**To My Soul.**

My soul, my dear wife,  
United by an unknown,  
United by constant strife,  
And wearing only one gown.

We have enjoyed often  
Pleasures delighted  
Our tempers to soften  
To appear we are united.

But often we have spoken  
Against each other's act,  
Appearing we have broken  
Our sacred marriage pact.

The deeds so dirty, filthy,  
By both were done,  
Of them we both are guilty,  
Although past and gone.

When judgment will be given  
To separate me from thee,  
By the great Judge in heaven  
Through a divorce-decree.

Then thou wilt fly away  
Seeking another anatomy,  
Wooing, cooling on thy way,  
Forgetting all about me.

While I will moulder  
With the dead among,  
Come tickle my shoulder  
Asking: How you get along!

This poem appeals to every individual, because every living man has a soul. When I wrote I clearly understood it, and so will the readers understand it, because it appeals to them. When I started to produce for my nation a national song I studied other national songs, for there is no nation without a national song. I found that among nations none of them appeal to their respective nations as "Rule Britannia" to the Britains, and "The Star Spangled Banner" to the Americans. The other national songs can not appeal to their respective nations, because they glorify the kings, the emperors and the rulers, for whom the nations have no feelings.

Being a wanderer myself, a homeless tramp, I felt the need and want of a home. In my wandering years I went to Jerusalem to lie down my head, where my sires are resting. As my nation is a wanderer, too, I inspired them with hope of the "התקוה" that they will have a home in their ancient home, too. Every spot in their ancient home, which is sacred to the Jews I have remembered in that hope.

What wonder that my song has been accepted by the Nation as a battle-hymn of Zionism? It appealed to the Jews of all lands without distinction of party or religious opinion. The moment when the song "התקוה" is begun, the Jew with great inspiration rises to his feet and falls in with the singers to chant that hymn in which he feels he has a share.

Indeed, every Jew has a share in it. For, who was the composer of the "התקוה"? The nation. I appealed to them with dry words and they responded with a sweet melody, which

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is ringing throughout the entire world.

I have written poems as good as the "התקוה" as "קיימה" and "משמר" but as the composers were individuals, not the nation, the nation did not want to accept them. I agree with them. I gave to my people, to the children of the Ghetto, a skeleton, and they breathed into it a living soul in the shape of the melody. We are all partners in the production of the national song, I and my nation.

The late Dr. Herzl before he died requested that the התקוה should be sung to him. He, as the sole representative of the House of Israel, certainly knew what his nation wanted. And I, as a partner of the business, before I die I want that on my grave shall be sung that song, instead of murmuring the קישׁ Kaddish.

At the last banquet given to Dr. Shmaryahu Levin, whose guest I was, he suggested to me to write the history of the "התקוה" I have complied with the request, and, as usual, I chose the HEBREW STANDARD as a medium through which to deliver my message to my brethren.

**CORRESPONDENCE.**

**Dr. Kohler's Intolerance.**

Editor, HEBREW STANDARD:

DEAR SIR:— This is not intended to throw nose-gays, but I cannot leave unsaid that your issue of April 5th. displays a Talent, Tact and Thrift in Jewish Journalism, that the most fastidious must praise as. Attractive in

cover, Admirable in typography, and Appreciable in subject matter. Long live the HEBREW STANDARD with its "Rabbi hating!"—Judaism promoting and—Rabbi respecting editor.

What I want to speak about is the deplorable state of affairs that seem to unfold themselves in the corps of teachers of Jewish learning in the Hebrew Union College at Cincinnati, where the lamented Dr. Wise established "Lehrfreiheit," leaving to each teacher and pupil freedom of thought and conviction, so long as that freedom is not opposed to Judaism. Now three professors, each a scholar and a Jew in heart and soul, have tendered their resignations on account of friction between them and the president, Dr. Kohler, and on account of their Zionist sentiments. They are Zionists, the president is anti. Reformers boast of their liberality in views, and broadness in sentiments, accusing the orthodox of illiberality and narrow mindedness; here we learn of intolerance of the worst kind on the part of reform; that manifests itself against such scholars as Profs. Margolis, Malter and Schloessinger. I am not a Zionist, but I cannot see why I should not respect the views of these gentlemen and what detriment can there be to the college if these teachers are Zionists? Surely it is not un-Jewish to be a Zionist, just as it is not un-Jewish to be a Talmudist or orthodox. Unless there is something else behind this affair with which outsiders are not acquainted, it does not redound to the credit of the president of the Hebrew Union College.

L. WEISS.

Rabbi Congr. Beth Zion, Bradford, Pa. April, 9th. 1907.

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given to all persons having claims against  
Fanny Oberndorfer, late of the County of New  
York, deceased, to present the same with vouchers  
thereof to the subscribers at their place of  
transacting business, No. 81 Liberty street,  
the City of New York, on or before the 15th  
day of July next. Dated New York, the 8th day  
of January, 1907.

LOUIS J. FEIB, LAZARUS E. ULLMAN,  
Executors.

HARRY C. GOLDSMITH, Attorney for Ex-  
ecutors, 81 Liberty street, New York City.

**BROWN LYMAN**—In pursuance of an order  
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County of New York, notice is hereby given to  
all persons having claims against Lyman Brown,  
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present the same with vouchers thereof to the  
subscribers at their place of transacting busi-  
ness, No. 63 Murray street, in the City of New  
York, on or before the first day of July, 1907,  
next. Dated New York, the 14th day of Decem-  
ber, 1906.

ROBERT A. BROWN, JOHN TAYLOR  
MARRIS, Executors.

JOHN W. MILLER, Attorney for Executors  
20 Nassau street, Borough of Manhattan, City  
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**NEUMARK JULIUS**—In pursuance of an order  
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No. 116 Nassau street, in the City of New York,  
on or before the 25th day of October next.

Dated New York the 24th of Aug. 1907.

JOSEPH BAHN, Administrator.

**A Visit to the Bahamas.**  
NASSAU, BAHAMA ISLANDS.  
March 22d, 1907.

**A**N editor of a paper always cries,  
like the allegorical two daughters  
of "Alookah," of the Book of  
Proverbs, "Hav!" "Hav!" "give!"  
"give!" Give what? news, of course.  
The poor, strenuous man can-not be p  
being greedy; the spirit is in him;  
for he belongs to a corporation—the  
publishing fraternity—whose sole aim  
is, unlike other corporations that have  
no soul—to publish news for the read-  
ing public.—

The Jewish editor, naturally, is  
anxious to publish Jewish news and  
asks it from his correspondents.  
But, Mr. Editor, I regret to say,  
that from my present winter abode,  
Nassau, I can not furnish you with  
Jewish news for the simple reason,  
because no Jews live here at all and,  
one can not "play Hamlet, you  
know, with Hamlet left out."

An anti-semitic, who, once bitterly  
complained that "those Jews" were  
every where, was told by a presumpt-  
uous son of Israel, "to go to h. l.,"  
there he would not find them. Now  
it is strange, but true, that here, an  
earthly paradise in regard to climate  
and tropical beauty, and still no Ye-  
hudim have ever settled here, as I  
was told.

You probably know, Mr. Editor,  
that for the last three years, I be-  
came a "Rabbi voyageur" during the  
winter months, shaking off the dust,  
or rather the snow, of New York  
from my feet, and, with the help of  
God and my modest pocket-book, I  
try to spend the winter season in a  
southern climate. I left New York  
in February, when the winter was at  
its height and our cold friend, the  
enemy, Mr. Fahrenheit, at his lowest;  
and after a voyage of three days I  
came to Nassau. This city is situated  
on the Island of New Providence, one  
of the larger islands of the Bahamas,  
and is the chief city and capital of the  
British colony.

Nassau has a population of about  
24,000 and only twenty per cent are  
white; the others constitute the color-  
ed natives of all shades, mulattoes,  
creoles and negroes. The colored  
occupy all positions, the same as the  
whites, they are merchants, lawyers,  
post office and other government offi-  
cials, and members of the colonial  
parliament.

The public schools are attended by  
children of all classes; the same is the  
case with the churches, the preacher,  
even of the fashionable cathedral, of  
the High Church of England faces a  
mixed congregation of the children of  
Japhet and those of Ham; a religious  
gathering of both the Aryan and the  
African races.

Be it, however, as it may, this com-  
munity considers it a blessing that  
there is no such thing as a "negro  
question" here.

The city is old, quaint and pictur-  
esque, with traces of the Spanish and  
slavery period, visible in some ancient  
buildings, stony walls, and grim look-  
ing forts on the hills. There is quite  
considerable commerce here, sponges  
being the chief exports; and I saw one  
firm with "Jewish" name, having  
here buying agents for that, no doubt  
profitable article. This is the chief  
port of entry of the Bahamas and  
there are several steamship lines to  
and from points north and south.

The people are peaceful and law-  
abiding under self-government; there  
is here a spirit of "easy-going" and  
of "dolce far niente," peculiar to  
tropical climates, and it is remarkable  
that the rough element and the row-  
dism of the large northern cities are

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VICHY**  
for  
DYSPEPSIA, INDIGESTION, RHEUMATISM  
AND FOR THAT STOMACH TROUBLE

Take a bottle with your dinner. You will find it  
sparkling, delicious and beneficial.

**SARATOGA VICHY**  
will tend to keep you young, the joints supple  
the skin unwrinkled. A sure cure for  
rheumatic gout.

not seen in the streets of Nassau; nor  
are here nerve-racking trolley cars,  
nor daily papers and yelling news-  
boys, quite blessings in disguise to  
the visiting Americans of the north.

But the principal attraction for the  
stranger is the climate; it is indeed,  
ideal, it is the most perfect and equit-  
able in the world. Frost and cold  
are unknown here, hence this is a  
fine winter resort. The temperature  
in February and March ranged between  
73 and 80 degrees, but the heat is not  
at all oppressive, the air is dry, tem-  
pered by the sad seabreezes, the  
evenings are delightfully balmy un-  
der the brilliant star-lit sky, and  
the nights are cool enough for re-  
freshing sleep.

Nassau has been full of visitors  
from all over our country and Cana-  
da. People of younger years, of  
leisure and of means, form the "tour-  
ist class;" they travel, mostly for  
pleasure, from place to place in Flor-  
ida, the Bahamas and the West In-  
dies.

But the "old folks" to which class  
the undesigned counts himself, tarry  
in one place for its climatic advan-  
tages.

I have spent here nearly 7 weeks,  
and my health, thank God, was great-  
ly benefited. And, en passant, I will  
remark, that I do not wish to be like  
Theodore, the hermit philosopher, and  
shunning entirely the busy world,  
worshipping at the cathedral of "trees,"  
where there are "sermons in stones,"  
etc.: no, for I like the great city, that  
throbs and pulsates with human ac-  
tivities in the social, religious, and  
art world. But allow me to say, that  
it is a wonderful good thing for a man  
of three score and ten to live, if he  
can during a part of the year, "far  
away from the madding crowd"—  
Yes, a "ben shivim," to whom books  
and study have been life's occupation  
and pleasure, finds that pleasure en-  
hanced in his declining years, by be-  
ing able occasionally to "commune  
with nature."

During my sojourn here I have been  
fortunate in that the fine Nassau Pub-  
lic Library has given me the oppor-  
tunity, not to neglect, while away  
from home, my "mental pabulum;"  
and, although, there is no "Judaica"  
among the 15,000 volumes, I find there  
books of all kind to satisfy my litera-  
ry taste.

To the lover of the picturesque, the  
rambles in the outskirts among the  
quaint quarters of the always happy  
natives, their queer little cottages,  
tropical gardens, and primitive look-  
ing stone churches, are most fascinat-  
ing.

And to the lover of nature how  
grand and beautiful are the pictures  
of "earth and sea," peculiar to this  
wonderland! And the religious man,  
if you please, how is he drawn by  
them to God, the maker of All!

Many a time, during a stroll on the  
rock-bound water front, the contem-  
plation of those typical, Bahamean  
nature pictures caused "my soul to  
praise the Creator," my heart to glory  
in Him and the cravings of my spiritual  
nature to be mysteriously stilled;—  
This is a wonderland. The soil

yields quickly. The sky is most  
serene, its tints most delicate. The  
"shifting scenery of heaven," the  
rolling clouds, how luminous! The  
starry canopy, how profusely, most  
brilliantly decked! The waters, how  
crystal, clear, transparent and indes-  
cribably beautiful in their many col-  
ors and ever-changing hues and  
shades! and how do these many-hued  
billows furiously dash and break  
against the coral rocks, and splash  
high up like fairies in the glittering  
sun!

Many a time I gazed in wonder-  
ment at those peculiar coral forma-  
tions their fantastic construction and  
marvelous architecture, little caves  
and bridges and overhanging drip-  
ping tables of grotesque shapes!

How wonderful!  
The astronomers and scientists ex-  
plain to us all those beautiful and  
queer works of nature.  
But who can behold these wonder-  
ful things "in the heaven above, on  
the earth beneath, and the water un-  
der the earth" and not be impressed  
with the idea, that, "yad adonoy osoh  
zot" the hand of God wrought all  
this?

In writing these impressions of the  
south-land colored with my religious  
sentiments, here, in the summer tem-  
perature of Nassau, I involuntarily  
think of my far away home and of  
soon returning there.

"For lo, the winter is past, the icy  
blasts and the storms are gone; the  
blossoms and flowers will soon appear  
and the singing of the birds will be  
heard in our land!"

This reminds me of the approach-  
ing Pesach, which I intend to spend  
in some "K'hilloh" in Florida.

Wishing you, Mr. Editor, and your  
readers a happy "good Yomtov!" I  
am

LEOPOLD WINTNER.

**An Open Letter to All Jewish  
Missionaries.**

BY JOSEPH JASIN.

"It takes all sorts of people to  
make a world," says the home-  
ly proverb, and I am optimistic  
enough to believe that there is a place  
and a purpose in the divine economy  
for both the Zionists and the "An-  
tia."

Having but recently come out of  
the ranks of the latter into the midst  
of the former, I might perhaps be ex-  
pected, like the proverbial new con-  
vert, to be a zealot in my new faith  
and a fanatic towards all oppo-  
nents.

But, marvelous to say—since, o  
course, all proverbs are "gospel  
truths"—I still find myself in a very  
tolerant frame of mind towards all  
men, even anti-Zionists, who are sin-  
cere in their own convictions.

But there are anti-Zionists and anti-  
Zionists; and there are some anti-Zi-  
onists who can not make up for the  
utmost sincerity for the inherent ab-  
surdity of their position towards this  
great movement.

I can understand the indifference or  
even the opposition of the man who  
has not yet grasped the cardinal prin-  
ciples of Zionism. It is born in igno-  
rance. I can understand it—and sym-  
pathize with it.

I can understand the opposition of  
the ultra-orthodox Jew. He does not  
wish any interference with the ways  
of Providence, which in its own good  
time will send a superhuman Messiah  
to deliver Israel "with signs and  
with wonders." His opposition is  
born of deep rooted, though errone-  
ous, religious convictions which are  
not to trifled with. This class of an-

ti-Zionists usually are themselves dwellers in the lands of persecution and know only too well what the Jew must suffer while in "golus." Their attitude, though a deplorable one, is in a certain sense heroic and martyr-like. I can sympathize with it and—perhaps understand it.

But the anti-Zionism which I can not now (and never could) understand is that rabid and virulent kind that emanates from some of the most eminent leaders of Reform Judaism in America. These men have neither the excuse of ignorance nor of self-imposed martyrdom. They know, or should know, what Zionism seeks to accomplish; and dwelling, as they do, in a land of freedom and equality, what cruel mockery it is for them to preach, in the name of Judaism and its mission, against a movement which aims to procure for their suffering co-religionists a few of those elementary human rights which are now the monopoly of a selfish minority. Such opposition I can neither understand nor sympathize with.

"But," exclaim these "wise men of the East," has not "Israel been entrusted with a most sacred mission unto all mankind! Is it not our God-given task to bring faith and true enlightenment to a world groping in darkness and superstition!" And forthwith they become infuriated at the "recreant renegades" who seem to forget all about their mission, and who are "seeking to run away" from it for the ludicrous reason that the overwhelming hordes of the unconverted heathen are trying, like Haman of old, to destroy, to slay and to cause to perish these same missionaries. What unfaithfulness, what shameful apostasy, for the Russian Jew to wish to be delivered from starvation, from dishonor, from death in its most horrible forms; whereas he should stand still and calmly say to the approaching assassin: "Stay thy murderous hand! Knowest thou not I am sent as a missionary to bring thee out of darkness into light!"

What Israel needs is a few noble, heroic men who know their duty, and who do not flinch in the face of the greatest danger. Pity that a few of our noble, long-distance missionaries can not go over to Russia to show an admiring world how it ought to be done! Ah, if only the passport controversy could be settled "bimhero b'yomenu!"

Perhaps our vicarious missionaries might take a hint if I recall to them the stirring biblical narratives of Gideon's victory over the war-like Midianites. Gideon seems to have been not only a great general, but also a keen psychologist. On the eve of attacking an overwhelming foe he deliberately reduced his army of many thousands to a mere handful of three hundred. Knowing that a single voluntary and fearless soldier is worth more than a battalion of cowering conscripts, he proclaims: "Whoever is fearful and trembling, let him return and depart!" And who can say that the result did not justify this unusual policy.

Now my point is simply this: A missionary is just like a soldier; he too goes out to conquer a foe, though his weapons are not always the sword and the spear. Consider well, O ye captains of the Jewish Mission! I ask you how can your glorious task be made lighter by the presence in your ranks of millions of trembling victims of persecution? Do not stop to explain to me that they are not justified in running away from their post of duty! Justified or not justified, their fear is a fact to be reckoned with.

And not only are these "cowardly recreants" of no use to you in the great battle which you have not yet commenced, but you are wasting your valuable missionary time trying to explain to them their sacred duty and to make yourself heard above the cry of their starving children and their outraged daughters.

Instead of prolonging such worse than futile efforts, gird up your loins for your own strenuous campaign and proclaim in the hearing of all Israel: "Whoever is fearful and trembling, let him return and depart!"

But whither to "return and depart" ah! there's the rub, my friends! From Russia and Roumania and Morocco they send up the pitiful cry of their affliction to drown your eloquent missionary sermons. England has long ago refused them; and now from Washington—our second Jerusalem—has gone forth the law and the word of the almighty demagogue, and no longer can the despot's victim be certain of a place of shelter under the starry banner.

In view of these facts this is my sincere advice to my missionary friends: Swallow your pride and join hands with the Zionists to provide a safe home for your suffering co-religionists, and when this has been accomplished, let all who desire "depart and return" to this refuge, while you, the valiant champions of the Lord will sally forth to battle with your handful of dauntless warriors against a world of error and darkness!

And then may be the Lord will be with you and crown your efforts with victory as did those of the valiant little army of old!

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increasing the number of stockholders, insures an increased amount of business from the start; and not only will this be so, but the United People's Trust Company will have a distinct advantage over any other Trust Company, inasmuch as it will be the best known Trust Company in this city because of the immense amount of advertising it will have had prior to organization."

Mr. Manning sets forth the above in his prospectus, and not forgetting to make his impressions stronger, adds:

"The existing Trust Companies have been organized by small groups of wealthy men, who took all the stock in large blocks, and have made immense sums by the increase in its value. You now have an equal opportunity, however, in the organization of the United People's Trust Company. Will you grasp it and reap the benefits yourself, or leave them to others?"

In Philadelphia the Jewish merchants have interested themselves in the People's Trust Company, many of them being on the board of directors as follows:

Simon Abrahams, S. Abrahams & Co., manufacturing uniforms; Moses L. Block, Philadelphia Baby Carriage Co.; Louis Fleisher, Fleisher Bros., wholesale clothiers; Harry Goodman, President Montgomery Clothing Co.; Wm. H. Greenfield, Jr., Wm. H. Greenfield, Jr. & Co. wholesale coal; Joseph L. Greenwald, Greenwald & Mayer, attorneys; Morris Haber, M. Haber & Co.; Horace Hanz, President Oppenheim, Collins & Co., Philadelphia and New York; E. J. Hertz diamond importer; S. George Levi, S. George Levi & Co., insurance; David Markovitz, Markovitz Bros., wholesale underwear; Charles Meyers, Wm. Meyers & Co., wholesale clothiers; Harry Miller, Yorkshire Worsted Mills; Ignatz Riegelhaupt, dry goods; Joseph H. Rubin, Kauffman & Rubin; Theodore H. Strouse, Theodore H. Strouse & Co., yarns.

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**Organizing a New Trust Co.**

MR. IRA A. MANNING, who organized the People's Trust Co., of Philadelphia, has taken a suite of rooms in the Germania Savings Bank Building, 147 Fourth Avenue, corner of Fourteenth Street, from which he is directing the work of organizing a similar institution in this city, to be known as the "United People's Trust Company of New York." The prospectus says this is to be a trust company of the people, by the people and for the people; in other words it is to be free from the control of either capitalists, financiers, speculators or manipulators, and is to be a business institution conducted by business men with business methods, all of which sounds business-like.

"The stockholders in the United People's Trust Company will come from all walks of life, the great body of the people who heretofore have never had the opportunity to purchase this most desirable of all stocks. It is to accomplish this end that the stock to be sold to any one person is limited to fifty shares, and installment payments are accepted.

The purpose in adopting this method is not philanthropy, but business. The customers of a Trust Company, from whose business its profits come, are naturally the stockholders and their friends. Each stockholder, it is reasonable to presume, takes his business to the company in which he is most interested and influences his friends to do likewise, and an increase in the value of his own stock results. The United People's Trust Company will have several times as many stockholders as other Trust Companies, because no one can secure more than fifty shares. This plan, therefore, by

increasing the number of stockholders, insures an increased amount of business from the start; and not only will this be so, but the United People's Trust Company will have a distinct advantage over any other Trust Company, inasmuch as it will be the best known Trust Company in this city because of the immense amount of advertising it will have had prior to organization."

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MARCUS FISHEL.—The people of the State of New York, by the Grace of God Free and Independent.  
To Frieda Leah Shoval, Solomon Marcus, Benny Rabofsky, Marks Rabofsky, Sheina Chana Meyer, Hyman Benrie Cypelman, Leo Cypelman, Sarah Leah Hoffman, Rachel Kibansky, Sholem Hirsch Cypelman, Chaila Sarah Richter, and any other unknown heirs or next of kin (if any there be) the heirs and next of kin of Fishel Marcus, deceased, send greeting:  
Whereas, Samuel J. Hurman, of the City of New York, has lately applied to the Surrogate's Court of our County of New York, to have a certain instrument in writing relating to both real and personal property, duly proved as the last will and testament of Fishel Marcus, late of the County of New York, deceased. Therefore you and each of you are cited to appear before the Surrogate of our County of New York, at his office in the County of New York, on the 29th day of May, one thousand nine hundred and seven, at half-past ten o'clock in the forenoon of that day; then and there to attend the probate of the said last will and testament.  
And such of you as are hereby cited, as are under the age of twenty-one years, are required to appear by your guardian, if you have one, or if you have none, to appear and apply for one to be appointed, or in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate to represent and act for you in the proceeding.  
In testimony whereof, we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed.  
Witness, Hon. Abner C. Thomas, a Surrogate of said County of New York, at said City, on the 3d day of April in the year of our Lord one thousand nine hundred and seven.  
DANIEL J. DOWDNEY,  
Clerk of the Surrogate's Court.  
JACOB FREEMAN,  
Attorney for Petitioners, 200 Nassau Street, Borough of Manhattan, New York City.

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# The Chosed's Daughter.

By B. HOROWITZ.

(Continued from first page)

it to her regret at doing so; and by way of partly consoling her—and acting in his own interest also—he offered to give her some private lessons, for which she thanked him, and readily accepted it. In fact, she showed the same eagerness to accept as he to offer.

The last day of the term had now come, and the teachers and all her school friends bade her farewell with the keenest regret. But the school mattered little to her now. She was expecting something worse than to be deprived of this, and had not long to wait for it either. One day her father coolly informed her that he had already selected a fine "bocher" for her, whom she had seen on several occasions at their house. This piece of information he gave her without in the least imagining that she would raise any objections. He imagined his right over his daughter to be as absolute as the ancient Athenians over theirs. Therefore he was somewhat taken back when he found that his daughter was not quite so ready to receive the proposal as he expected. And when, moreover, she went so far as to raise some objection to the match—such as her youth, and dislike for the "bocher"—he for some moments stood quite aghast. He thought that she—according to his way of thinking—was rather spoiled; but he never expected that it would come to this. "Are you mad!" he exclaimed, "when he had recovered, 'too young!'—why, your mother married me at fifteen.—Dislike him!—dislike such a learned young man who has already obtained his 'Hetero-ruah?'—you must have completely lost your senses!"

He could not understand the girl. To refuse where the father had approved!—it was monstrous! His ambition was to see one of the family again occupy a position of such importance as some of his ancestors had done in the past; and here was a man who gave every promise of having such a future before him. When however he saw that day succeeded day, and the girl still adhered to her dislike for the marriage, he became sorely grieved, and inwardly asked God what sin he had committed that he should have had such a disobedient daughter. To his wife he would say that it was all due to her: "Rehfeldt's—Rehfeldt's has done it! When I wished to, take her out of that school two years ago, it was you who prevented me; as if she hadn't enough of her A, B, C. And now look at the result! Rehfeldt's has turned her brain, and no one is to blame but you." Thus the poor mother came in for her own share.

Elsa, who had left school, did not cease her visits to the doctor. On the contrary, she went oftener than before, and once a week received a lesson from Kestner. The doctor had for some time past noticed the growing intimacy of the pair, and as his own daughter was engaged elsewhere, he had no objection to the match, which, indeed, he encouraged.

Kestner had by now become thoroughly alarmed at Elsa's change, which was becoming more marked every day; he determined, come what may, to question her at the first opportunity which would present itself. Accordingly the next time when they were alone—that is to say when he gave her a lesson—he, after some preliminary chat, said: "I hope you will excuse me, Miss Alrichs, but I can no longer keep myself back from asking you the cause of your change, both in appearance and speech."

She looked confused and changed colors.

"Oh, it is nothing."  
"I sincerely hope that that may be so; but your manner of speaking certainly does not confirm it."

"Really?—do you find anything extraordinary in it?"

"Nothing extraordinary in so far that I have seen other people look and speak similarly. But those people had a good reason for not being in the best of spirits—"

"And therefore you think me so?"  
"I confess that it is hard to explain it otherwise."

"You are tempting me, Mr. Kestner."

"I certainly do not wish to do that. If the matter is one of which you would not like to inform me, then you have but to say so, and I can answer you that I shall not speak another word on the subject. At the same time I may remark, and I hope that you may have found that out already, that I am no different person to you; (here Elsa blushed); and that my reason for asking was because it really grieved me to see this change, and also because, if informed of the circumstances, I may become of some use to you."

"You are very frank, Mr. Kestner."  
"And therefore I hope that you will do me the honor of being so also."

Elsa could hold out no longer. She began to weep, which caused Kestner to become greatly agitated.

"Elsa—Miss Alrichs!—pray, don't; I do not mean to give any offence."

"You have not given any, Mr. Kestner. You are very kind—very kind, and I appreciate your motives. You are frank, and I shall be so."

Hereupon she informed him of all. He listened patiently, but it could easily be perceived how deeply the narrative effected him. For some moments after she had finished there was silence. Then he said:

"Dear Miss Alrichs, you have done me the honor to confide in me, and it is necessary for me to say that I shall not in any way abuse that confidence. In every way, and in any way, that I can help you I shall do so most willingly. But may I ask one more question?"

"Yes."

"It is a delicate one, but I am sure that you will answer this as frankly as you have done the other. It is your intention to refuse all marriage offers, or only this one?"

"I should object to ally myself in marriage with one whose tastes are not in harmony with mine."

Kestner breathed more freely.

He was thinking;—what?—whether his tastes were in harmony with hers? "Miss Alrichs," he said suddenly, "will you allow me to accompany you home?" He had never done so before, nor did he ever venture to ask such a request.

She blushed.

"But may I ask you why, Mr. Kestner?"

"I am convinced that if I were to explain the matter clearly to your father, he would not persist in this marriage."

"Oh, that is folly, Mr. Kestner! In the first place he would be highly incensed at a stranger interfering in his domestic affairs. In the second place I am quite certain that he would listen to no reason; and in the third place he will—"

"Yes, yes; he will think that I have not come as a disinterested person. He shall have no cause to doubt that,

for I shall inform him definitely on that point."

Elsa again blushed, but she raised no objections to his last remark.

"With your permission, Miss Alrichs, I shall now accompany you."

Just one objection she still had to raise.

"But, Mr. Kestner, remember what you are doing, and what I shall be doing;—we two going together to father's house."

"Fear nothing; I shall explain all."

They went. On the way neither spoke a word. Both were deeply absorbed in thought. Kestner was meditating as to how he should best explain the position. Elsa was thinking of what would be said when they would be seen together.

About one hundred yards from Elsa's house they saw a large crowd collected. They were about to pass on without taking any notice, when Elsa heard her name loudly called. Turning around: she saw the doctor's daughter shouting to her from the midst of the crowd. She hurried up and—what a sight! in the centre stretched on the ground was her father, lying quite motionless, with a deathly pallor on his face. A doctor was just examining him, but soon shook his head: "He is beyond hope." A blood-vessel had burst.

It is announced that Dr. M. Kestner, "privat-docent" in chemistry at the University, is shortly to be married to Miss Elsa Alrichs, the daughter of the late Benjamin Alrichs, and Mrs. Alrichs. The bridegroom's parents have long become reconciled to their son, who has not only already attained eminence in his department of science, but is in every way a good and worthy Jew, being one of the most ardent and sincere workers for the cause of Zionism.

## American Jewish Historical Society.

The committee in charge of arrangements for the next annual meeting of the society, consisting of Hon. N. Taylor Phillips, Dr. Herben Friedenwald, Leon Huhner, Esq., Max J. Kohler and Dr. Cyrus Adler, met on Sunday morning, March 24, and fixed upon July 4 as the date of the annual meeting to be held at Newport, during the coming summer. Although formal applications for title of papers to be read at the meeting have not yet been sent out, quite a number of gentlemen have already announced their intention of presenting papers on various subjects of interest.

The circumstance that the society will hold a summer meeting will afford quite a number of the members and others interested, an opportunity to attend its sessions, and the idea of meeting at such an old Jewish settlement as Newport, has long been cherished by the members.

At this meeting action will also be taken upon the recommendation of the executive council of this society, that its scope be broadened so as to include the study of history of the Jews in general and not merely American Jewish history, and particularly their history in the countries outside of America, in connection with the causes of immigration to this continent.

## The Free Synagogue.

The meeting of organization will be held Sunday morning, April 14, 11 o'clock, at the Hotel Savoy, Fifty-ninth street and Fifth avenue. All interested are invited.

The mother's heart is the child's school-room.—Selected.

## FREE SONS OF ISRAEL.

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## IN THE THEATRES.

Spring theatricals for years have teemed with experiments. When the buds begin to blossom, then is the time for the launching forth of the slumbering efforts of ambitious playwrights and the result is always a queer collection of curiously conceived works that dot many of our local stages for a brief spell until the inanity, sure to follow, brings the productions to a speedy finale. To specify this spring's crop of "morning-glories" would scarcely be news-giving, for they are known to the amusement-loving world. By avoiding the hazardous path of experiments in the way of new plays of doubtful value, Keith and Proctor prefer to offer their patrons those attractions which enjoy a prestige and are stamped with success. This is the plan followed in the selection of plays for the stock companies at the Fifth Avenue and the Harlem Opera House. It is no guesswork to offer to your public the works of Belasco which have been greeted with approval, shown on the stage through several seasons. It is a certainty that those plays will please your clientele and their enjoyment ensures managerial profits.

The success of the Hippodrome under its new managers, Messrs. Shubert & Aderson, has been one of the features of the theatrical season in New York. This most unique playhouse in the world is always the centre of interest for every visitor to New York. The new production, "Neptune's Daughter" and "Pioneer Days," exceeds in every way anything ever shown on the Hippodrome stage. The gorgeous ballet, entitled "Under the Sea," is without any exception the most glittering and stirring spectacle of color and movement ever presented. The remarkable novelty of this piece is the fact that King Neptune and his principals and a dozen mermaids rise up through ten feet of real water in the great Hippodrome tank, and later make their exits by disappearing in the water. Any swimmer can dive into a tank, but how can these people go down into the water and stay there? This is the absorbing question at the Hippodrome. There can be no doubt that "Neptune's Daughter" is the most puzzling and the greatest stage novelty shown an audience in years.

"Parted On Her Bridal Tour" will be seen at the West End Theatre field one week commencing Monday matinee April 15. Matinees will be given on Monday, Wednesday and Saturday. After the Wednesday matinee, Laura Jean Libby will hold a stage reception to all the ladies and children, and personally present her autographed photo to all the ladies and children.

Pixley and Luders' latest musical comedy, "The Grand Mogul," which Klaw & Erlanger have given a magnificent production at the New Amsterdam Theatre, began its third week at this house last Monday evening. There are eighteen musical features and every one is a positive hit. In fact, there are so many really excellent numbers following in rapid succession, and they are all so enthusiastically applauded, each performance becomes a sort of musical sensation. The score is certainly a treat to everyone who delights in light music. The book, too, is excellent and interesting. It is arranged in three acts.

The Chamber of Commerce in Breslau has unanimously passed a resolution against any extension of the regulations respecting the observance of Sunday as the day of rest.

## To the Business Men of New York

I organized the Peoples Trust Company of Philadelphia, on Feb. 4th, 1907 (capital, \$750,000). I intend to organize a trust company in New York, a "Peoples Trust Company." One to fifty shares is the limit of subscription, payable in twelve monthly installments. Bank and trust company stocks in New York pay from six to eight per cent. dividends. The law requires that "real money" be back of each share, therefore, the shares will be "gilt edged" and easily convertible. Write or phone for further information. IRA A. MANNING, subscription offices, 147 FOURTH AVE., cor. 14th street, ROOMS 127-128. This is Stuyvesant.

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**DAMRAU HENRY.**—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, claims hereby given to all persons having claims against Henry Damrau, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber, at the place of transacting business, at the office of Rudolph C. Schaefer, No. 120 Broadway, Manhattan Borough, in the City of New York, on or before the 10th day of June next. Dated New York, the 24 day of December, 1907.  
**LOUISA MARY DAMRAU**, Administratrix.  
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Special Rates for the months of June and September.

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## The Inn,

formerly "AVERY'S," will be opened May 1st under new management; cuisine under German chef. Bachelor quarters for the season. For terms and rooms apply to Mrs. Mack Latz, 745 St. Nicholas Ave., N. Y. City. Tel. 5472 Morningside. Will be at the "Inn" Wednesdays and Sundays until May.

# Children's Page.

## The Wicked City.

There is a wonderful story in the Talmud which teaches the value of true charity.

The people of Sodom were very wicked, but they pretended to be good and kind to the poor. When a poor man came into the city, he thought the people were the kindest in the whole world. Everybody gave him money. But none would give him food, nor would they sell him anything. When he tried to leave the city, he found the gates locked. The poor man, with his pockets full of money, had to wander about the city, hungry and cold, for no-one would give him shelter.

"Have we not given you money?" they said to him.

So the poor unfortunate man would die of starvation, and then the wicked people would take their money back.

This story shows that kindness is greater than money.

In Sodom the people were cruel in many other ways. Once Sarai, the wife of Abraham, sent their servant Eleazer to Sodom to see how Lot and his family were getting on. Eleazer saw a man of Sodom beating a stranger whom he had robbed. The unfortunate fellow asked Eleazer to help him, and Abraham's servant spoke to the man of Sodom.

"What has our quarrel got to do with you?" asked the man of Sodom, impudently. "Is the stranger your brother, that you must take his part?"

He picked up a large stone and threw it at Eleazer, hitting him on the forehead, which began to bleed. As soon as he saw the blood, he cried out to Eleazer:

"I am a doctor, a leech, and I have freed you of this impure blood. You must pay me my fee. That is our law in Sodom."

Eleazer was so astounded that he laughed.

"You fool," he cried. "Do you think I am mad? Not only have you wounded me, but you have the impudence to ask me to pay you for injuring me."

The Sodomite called for the guards to arrest Eleazer, and he was brought before a judge. When the story was told, the judge took down a great, big book, on the back of which was inscribed the words, "Laws of the City of Sodom."

"We have here," he said to Eleazer, "special laws for the benefit of strangers. This resident of our good and true City of Sodom says that he has relieved thee of impure blood, and by profession he is a doctor who is entitled to charge thee a fee. It matters not that he performed the operation with a stone. It is enough that he relieved thee of impure blood. Thou, Eleazer, stranger, art evidently a hot, passionate man. Thou didst interfere with a law-abiding citizen of Sodom who has rendered thee a great service. For this and because thou art a stran-

ger, thou must pay him double the usual fee."

Eleazer could scarcely believe what he heard.

"Surely," he said, "it cannot be. You misunderstood, sir. This man did me no service. He inflicted pain and injury upon me for which he should be punished."

"Thy fine will be trebled for those words," answered the judge.

Eleazer saw that he was in the power of cruel, wicked men, who might not hesitate to kill him. So he paid the money. But he was no fool, and he had his revenge. Picking up the stone he threw it with great force at the judge, cutting his face so that the blood flowed very thickly.

"Now pay me my fee," he said. "I also am a doctor, a leech, and I have relieved thee of much impure, wicked blood. But I want not your money. Give my fee to this stranger who has been robbed."

"If you do not," he added, taking up the stone again and speaking to the man who had wounded him, "I will free some of your blood, too." Then he hastily left the cruel city.

## Verbum Sap.

The traveler with dark eye-glasses sidled over to the man with the tourist cap. "Excuse the curiosity," he said, "but I'd like to know what that label was that you gummed on your trunk just now."

"That's all right," said the man with the cap. "Here's another just like it. I had a lot printed before I left home. Read it."

The man with the glasses took the slip of paper and read it aloud.

"While a trunk was being carelessly handled at the union station last Friday it exploded with great violence, tearing loose the baggage-man's scalp and demolishing one end of the station."

The other man put his hand in his side pocket.

"Have a few!" he asked.

"Sure," said the man with the glasses.

Pater. "Well, my boy, so you have interviewed your girl's father?"

Son. "Yes, dad, I was the mark."

A bride's mother presented her with a check. With a feeling of the utmost importance, she took it down to the bank in which her husband had opened an account for her. The cashier took the check, then handed it back politely, saying:

"Will you please indorse it, Madam?"

"Indorse it?" repeated the bride, puzzled.

"Yes, across the back, you know," replied the man, too busy to notice her bewilderment.

The bride carried the check to a desk, laid it face downward, and nibbled the end of a pen thoughtfully. Then inspiration came, and she wrote triumphantly across the back:

"For Fanny, from mother."

"Mama, may I have a new dolly?"

"But, little daughter, you have one nice dolly—what do you want another for?"

"Well, I am nice too, but to-day you got another little baby to play with."

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MAHAN, ISAAC.—In pursuance of an order of Hon. Judge J. Fitzgerald, a surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Mahan, deceased, to present the same, with vouchers, at the office of the surrogate, at the City of New York, on or before the 15th day of June, 1917. Dated New York, the 20th day of November, 1916. ISAAC MAHAN, Administrator.

MAHAN, ISAAC.—In pursuance of an order of Hon. Judge J. Fitzgerald, a surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Mahan, deceased, to present the same, with vouchers, at the office of the surrogate, at the City of New York, on or before the 15th day of June, 1917. Dated New York, the 20th day of November, 1916. ISAAC MAHAN, Administrator.

MAHAN, ISAAC.—In pursuance of an order of Hon. Judge J. Fitzgerald, a surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Mahan, deceased, to present the same, with vouchers, at the office of the surrogate, at the City of New York, on or before the 15th day of June, 1917. Dated New York, the 20th day of November, 1916. ISAAC MAHAN, Administrator.

BACHARACH, HERMANN.—In pursuance of an order of Hon. Judge J. Fitzgerald, a surrogate of the County of New York, notice is hereby given to all persons having claims against Hermann Bacharach, deceased, to present the same, with vouchers, at the office of the surrogate, at the City of New York, on or before the 15th day of June, 1917. Dated New York, the 20th day of November, 1916. HERMANN BACHARACH, Administrator.

BACHARACH, HERMANN.—In pursuance of an order of Hon. Judge J. Fitzgerald, a surrogate of the County of New York, notice is hereby given to all persons having claims against Hermann Bacharach, deceased, to present the same, with vouchers, at the office of the surrogate, at the City of New York, on or before the 15th day of June, 1917. Dated New York, the 20th day of November, 1916. HERMANN BACHARACH, Administrator.

BROWN, ALFRED B.—In pursuance of an order of Hon. Judge J. Fitzgerald, a surrogate of the County of New York, notice is hereby given to all persons having claims against Alfred B. Brown, deceased, to present the same, with vouchers, at the office of the surrogate, at the City of New York, on or before the 15th day of June, 1917. Dated New York, the 20th day of November, 1916. ALFRED B. BROWN, Administrator.

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At \$2.98	qualities 1.49	At 8.98	qualities 4.49
At \$3.39	qualities 1.69	At 11.98	qualities 5.98
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Quotations at left representing our qualities, you can count upon actual

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\$14.98	Cloaks 9.98	\$5.98	Cloaks 3.98
\$13.50	Cloaks 8.98	\$4.49	Cloaks 2.98
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Fine Battiste or Lawn—trim'd with Val. laces, cluster tucks and ruff of emb'y—a large variety of elaborate effects, including superb all-over emb'y skirts—ready to steam up and hat—waists finished in accordance or material and trimming to match—may be made up as desired..... 4.79 to 24.95

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Women's Plain Gauze Lisle—allover lace, lace ankle and emb'y—double soles, heels and toes—50 ct. qualities.....	.40
WOMEN'S Lisle, lace ankle and Richelieu rib—double soles, heels and toes.....	.39
WOMEN'S Fine Cotton and Allover Lace Lisle—double heels and toes.....	.24
MEN'S Tan Lisle—emb'd in self or contrasting tones—double soles, heels and toes—elsewhere .69.....	.40
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