

# THE HEBREW STANDARD

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(For the Hebrew Standard.)

## An Australian Jewish Artist and His Work.

By Rev. Jacob Goldstein.

SOME five-and-half years ago a prominent New York art critic visited the Lotos Club rooms during an exhibition of paintings by members of the Club. He had already seen the work of all the members, and it was not without a feeling of anticipatory perplexity—the usual struggle between what he would really like to say and what it would be just, considerate and expedient for him to say, which awaits all paid critics—that he entered the room.

His eye roamed, with perfunctory approval, from picture to picture, when it was arrested by a little landscape, which, to use his own expression, "captivated him imperiously." The artist was quite unknown to him, and the critic's eye dwelt with unrestrained pleasure on the painting. He saw freshness, audacity, unconventionality, genius, in it. It was fearlessly original. It is a "symphony of half-tints of a sky so delicate that it seems to be made of evaporated azure. There are mists flaked with pink, and at the lilac line of the horizon are white clouds. . . . The angels"—continues the critic, "the angels that are pitiful sit there, I imagine." The critic was enchanted, and strained his vocabulary to express himself through more than a column of analysis and criticism.

He looked for the artist's name. It was "Blashki."

"Full of promise, this work, isn't it?" said a popular artist at his elbow.

"Promise?" This is much more than promise, the critic opines. "I think that the artist . . . has enclosed in the frame the perfume of a thought, the breath of a song. . . . He has a native tenderness, the instinct of line. . . . Blashki's work is himself expressed."



MYRE EVERGOOD BLASHKI.

Outside is a leaden, gloomy New York December sky. How different are the skies, and how more lovable altogether is Nature out there in Australia, whence he and I came!

Out there the magic and mystery of sea and sky and land—at dawn, at dusk, at noon of day and noon of night, lay hold of a lad and leave unforgettable impressions on his soul. You will find it a rare thing for an Australian town-bred boy not to have felt the magic lure of the virgin forests and the vast superabundance of the interior spaces. At one period or other of his growth the call is irresistible, and he runs away from home—to return shamefaced, but with a want satisfied, in a few weeks; or to return, after years, strong, bronzed and successful; or, maybe, never to return.

Out there, there are poetry and romance in the lives of boys and girls. Small wonder, then, that every now and again, especially among impressionable, sensitive Jewish lads and lasses, mysterious promptings of old tendencies—crushed but not killed, through generations of ghetto-dwellers—break forth into vigorous expression amid the freedom and freshness all around us. Our European-born and bred parents were often puzzled and amazed to find an "ugly duckling" in the nest. And the nests are populous out there. There were fourteen ducklings in the Blashki nest, and this one was a veritable swan-duck, who upset all calculations.

Phillip Blashki, a Russian orthodox Jew, settles in Australia, where he begets and rears a large family of boys and girls, who are trained to observe all Jewish practices and become successful tradesmen, or wives of such, and imitate his example. For he is successful. There is no want in his home. He is made Justice of the Peace; he is high in the counsels of the synagogues; he founds a Jewish Free Loan Association. His sweet-faced wife is a loved benefactress wherever there is a

distressful Jewish home. One of the older boys is a true scion. He is a successful merchant in another State, where he is also a J. P.; where he is on the Council of the Great Synagogue; where he founds another Jewish Loan Association.

In this nest one of the youngest boys will not "range" himself. The headstrong, resolute old father is worried. What shall he make of the lad? The boy is fond of athletics. He encourages him to join the "Mounted Rifles," in which he even attains a commission. The proud parents foresee the day when, "in the piping times of peace"—who wants war?—they shall see their boy, medal-adorned, mounted on a charger, prance by the family balcony at the head of his men and salute the authors of his being. But the boy rejects this peaceful military career. He turns from trade. He has a taste for sketching; he has taken lessons in the local drawing academy. He is lonely and retiring. An artistic taste suggests, most naturally, the trade of the photographer. But the incomprehensible fellow won't photograph. He leagues himself with Bohemia. He tries to found radical journals which shall preach Women's Rights and the Cause of Labor, and for which he shall draw the cartoons and illustrations.

In the end he leaves the uncongenial home-nest and wanders about the world, observing for himself and studying in that finest and wisest of schools for the pupil able to learn in it—the academy of Nature. Honolulu knows him, where he draws the first cartoons Hawaii has looked at. San Francisco knows him. Finally he reaches New York, where his talents are soon recognized in certain circles, and he is elected life-member of the Lotos Club.

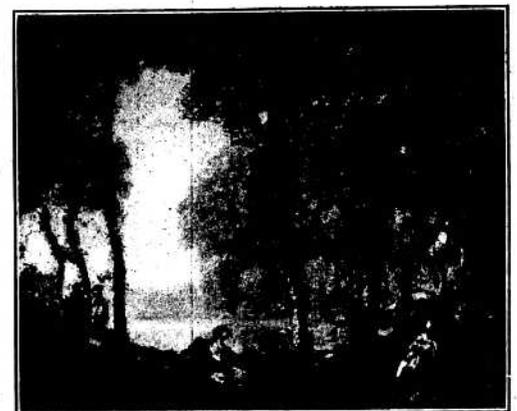


A ROMANCE.

Scene Mason's Island, Conn.

Now owned by Mr. Louis Katz.

Myre Evergood Blashki is an old friend of mine. To me the man is interesting—for more than his work—for as I look at the trim, shortish figure, years roll away, and I see him again a boy in my class at the old Melbourne Hebrew School, where I was taught and where I taught. His face and hair are not only contradictory of each other, they are both contradictory of fact. The clean-shaven face is too boyish; the carelessly-brushed hair is too gray. He is neither so young as the handsome brown features claim, nor so old as the premature gray hair proclaims. He is in early middle-age, nearing the close of his eighth lustre.



AN IDYL.

Scene Mason's Island, Conn.

Now owned by Mr. Wm. Clausen.

But he eats no lotuses. Wife and child have claims on his industry. Art dealers—those sophisticated discounters of the future—know him and like his work. They buy up his products. Fellow-artists are among his patrons; they find his work new, true, and full of helpful suggestion for themselves. A few connoisseurs know of him. For instance, Mr. Howard de Forest has purchased a number of his pictures direct from the easel. Mrs. J. P. Morgan, last spring, commissioned him to paint a couple of panels for her.

He is thus, at length, enabled to take his family with him and live with nature—studying and painting. He spent last

summer in Nova Scotia and Highland Falls, N. Y., and has some twenty pictures—each 16 by 12 inches—to place before the public, to whom he extends a cordial invitation to visit his studio at the "Atelier Building," 33 West 97th Street, and see for themselves.

He has given me a private view of some of his latest work. I am no authority on technique. I am of those critics who "know what they like." Beyond that it would be futile for me to pretend. He places a landscape—a scene in Highland Falls, N. Y.—in the frame. It is midday in the woods. Noon, with a cloudy, pale-lead sky. The trees are scantily-leaved. The new buds are showing. In the foreground unusual greens struggle with unusual russets and browns. It is very early Spring. Winter and Spring are at grips. It is a story of rejuvenated Earth, bursting the shrouds of her annual burial. Reminiscent of death, it is yet eloquent of new birth, of fresh efflorescence. It is joyous prophecy springing from deadly fact. It is the poetry and puzzle of existence. Death and Life-in-Death, linked together, in a picture-frame. Most remarkable and unusual work, indeed!

He shows me a Nova Scotian bit. I tell him I have often heard of this place, though I have never been in Nova Scotia. It is the place of which frequent mention has been made to me. I recognize it. It is the far-famed "last place on earth, which God made, and which He had no time to finish." So it looks like that? Is that blue or green? Are there any names for the queer tints of rock and pasture land? Is this one of his poetic bits? If so, what is the song he sings? "Can you not read it?" he asks. Emphatically no; too indistinct; something formless! He tells me to remove my eyes from the picture and look steadily at the blank wall for awhile. The wall is of a neutral-gray tint. He places me at a better focal distance. I stare steadily at the wall. "Now," says he, "look at the picture!" I look—and the scene "leaps to the eyes," literally. The key-notes are ruggedness and forlornness. A cold, repellent, massive outcrop of giant rocks, neutral-tinted, threatening; a pied sky, in which fleeces of white cloud show the bright blue peeping through; where summer-blue is flecked with white-gray winter cloud, blue and white and gray struggling for predominance; a little by-wash of pale-blue sea, shallow, yet alive, not stagnant. Nature, primeval and threatening, in rock and arid foreground; beauty and future brightness in the sky struggling to assert themselves; promise of life and gladness in the little shred of sea. It is a lecture in geology, a poem of world evolution, uttered by the artist's brush.

"What," I ask, "is supposed to be beyond, over that line of rocky ridge?"  
The answer is curious and suggestive—an epitome, perhaps, of what there is in the artist, of what he struggles to express from his palette. Perfectly quiet and matter-of-fact is his reply:  
"Eternity!" he says.

GENUINE

*Gibson's*

IS ALWAYS GOOD WHISKEY

GIVE US MEN!

BY BISHOP OF EXETER.

וְפִן כֹּה יִבְרָחַם בִּי אֵין אִישׁ

And he looked here and there and saw there was no man.

The following from the *American* is peculiarly applicable to our spineless co-religionists, who, whenever the rights of the Jews are infringed upon, are not only afraid of their own shadow, but when Jews are attacked intimidate others by crying, "It will only create *rihus*":

GIVE us Men!

Men—from every rank,  
Fresh and free and frank;  
Men of thought and reading,  
Men of light and leading,  
Men of loyal breeding,  
The Nation's welfare speeding;  
Men of faith and not of fiction,  
Men of lofty aim in action:  
Give us Men—I say again,  
Give us Men!

GIVE us Men!

Strong and stalwart ones:  
Men whom highest hope inspires,  
Men whom purest honor fires,  
Men who trample Self beneath them,  
Men who make their country wreath them  
As her noble sons,  
Worthy of their sires,  
Men who never shame their mothers,  
Men who never fail their brothers,  
True, however false are others:  
Give us Men—I say again,  
Give us Men!

GIVE us Men!

Men who, when the tempest gathers,  
Grasp the Standard of their fathers  
In the thickest fight:  
Men who strike for home and altar,  
(Let the coward cringe and falter),  
God defend the right!  
Truth as truth though lorn and lonely,  
Tender, as the brave are only:  
Men who tread where saints have trod,  
Men for Country—Home—and God:  
Give us Men! I say again—again—  
Give us such Men!

Our staff poet, Mark D. Goodman, who occasionally contributes to our columns under the pseudonym of אִישׁ מִיִּזְרַח, has written the following topical addenda:

GIVE us Men!

True Jewish Men, who'll stand  
Defending their God's "Chosen Band"  
From traitors who drag Judah's name  
Into open ridicule and shame.  
From the ignorance of those who preach  
Discord and treason; from those who teach  
Of God's commands, disobedience,  
To suit Society's modern convenience.  
We want men with conscience militant—  
Not the hypocrite spineless sycophant:  
Give us Men, proud Jewish Men,  
Give us such Men!

EXCERPT FROM AN ADDRESS ON "JUDAS MACCABEUS."

DELIVERED BY DR. M. H. HARRIS, AT TEMPLE EMANU-EL, DEC 8TH.

THESE men then fought not for nation, but for religion. Not for political freedom, but for freedom of conscience. Remember that—and, too, in days when the separation of church and State was not yet understood.

Political independence did come later, but not till 18 years after Judas was dead. It came less as deliberate aim than as unforeseen outcome of circumstances. Syria's embarrassment was Israel's opportunity. Even as America acquired the Philippines, not by deliberate intent, but by a combination of events entirely unlooked for. Nor did their national Hasmonean independence last long—only 79 years.

But it won what it fought for—the right to live up to Jewish ideals. It is that wholly moral victory we celebrate in this festival—Chanukah—Israel re-dedicated to its ancestral faith.

This is perhaps the most glorious chapter in our history. No higher critic can assail its authenticity. It is as historic as Washington's victory at Yorktown. All the elements that make a classic epic are there. A fight for principle, a clear contest of right against numbers, courage of their convictions, faith, martyrdom.

Should we Jews not be proud of it and tingle at the word Maccabee? Should we not make it not a minor great festival, but greater even than Passover—for if that was the legendary anniversary of a nation's birth, this is the historic anniversary of a religion's re-birth.

Are we latter-day Jews very proud of it? Do we enter with great zest into its observance, or tell it to our children with the same warmth of heart as they would tell even the story of Gettysburg.

We are told that in the early contests with Syria, some submitted to slaughter rather than fight on Sabbath. But this festival to-day calls not even for cessation from business—yet are its pleasures observed by all. One of the restrictions of Antiochus was that study of law, Jewish observance and worship were to be punished by death. Even women and children accepted that martyrdom. No inquisitors are abroad now to prevent recognition of Chanukah in our homes. Yet in how many homes of modern Jews was a Mo-ouz Tsur sung, or Emma Lazarus' English equivalent.

Is not this the solution of the vexed question before us—Christmas celebration in the public school? I am not questioning our right to ask for elimination of all sectarian exercises from our State schools. For in that claim we stand on constitutional ground. Sad comment on times when evasion of law taken as matter of course; enforcement of law regarded as startling departure; the right is ours; those who oppose are on the defensive; though it is not always wise for a minority to press the law to the breaking point. You know the Talmudic story of the crane and the lion. Let us be moderate in our demands, even of our rights. Our dignity demands the voicing of our protest—where silence for sake of comfort would be ignoble. We can only afford peace—with honor. It is a religious issue, therefore let us strive for it religiously. But bear in mind that Christmas exercises are not going

to endanger the faith of our children—if the principles of Judaism are inculcated at home.

Ill fitting is it for some of our neighbors to approach their celebration of the so called festival of "peace and good will" with vindictiveness and animosity—for Rev. \_\_\_\_\_ to say "they had better go to Palestine," and Rev. \_\_\_\_\_ to say, "We will make for them here as uncomfortable as it is made for them in Russia." Ill-befits it that guiders and teachers of the people should infuse such incendiary sentiments in the populace to infuriate them. Making the religious handicap of the Jewish minority so much harder than it already is. But let us not follow such unworthy precedent, but rather teach our brethren to show example of moderation. We always have been the forgiving people, though we never preached turning the left cheek to the smiter.

For, I say to you, the issue is in our hands—not to be fought through constitutions or in our schools, but through word of God in our households. Instead of negatively opposing Christmas, let us positively revive Chanukah. As I said to colleagues in a Conference sermon in July in Michigan, if we throw as much poetry around the kindling of Chanukah lights as the Christian does around his Christmas candles, if we make as much of the wholly historic character of Judas Maccabeus as the Christian does of the semi-legendary character of Jesus of Nazareth—we need not fear the infusion of sectarianism in our academies.

In Maccabean days the foe was not only the Hellenist without, but the Hellenist within—the worldly Jew who met Antiochus' pagan crusade more than half way. So, to-day I fear less the Christian missionary, obnoxious though their cooth methods may be, than the Jewish Marrano, who only asks his creature comforts and to be left undisturbed in his accumulation of a fortune.

Let us look to our own bulwarks; let us see that our skirts are clean; let us see that our brethren are not breaking the laws of Leviticus xiv., or defrauding their neighbors through dishonest failures or false affidavits. Our continuity depends upon us—not upon our neighbors; this was true in Maccabean days, true in ours. The proceletyzing propaganda may be abroad in the land—with their shibboleths "the koran or the sword," "the crucifix or the sword," but so long as we remain loyal to the spiritual heritage of the Hebrew prophets, just so long will Judaism's epitaph remain unwritten.

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## AS OTHERS SEE US.

PROF. TOY ON THE "FORMATION OF THE HEBREW PSALTER."

Prof. C. H. Toy, Hancock Professor of Hebrew and other Oriental languages at Harvard, has recently been delivering a series of lectures on "The Formation of the Hebrew Psalter." In the course of his first address Professor Toy said: "Our interest in the Old Testament Psalter is threefold: for its poetry, as the expression of religious emotion, and as the history of the great development of the Jewish people. "Poetry is among the earliest products of Hebrew literature. The earliest forms that have been preserved for us down to about the sixth century B. C. show almost no reflection, and only a generally national religious sentiment; such, for example, as the song of Deborah, the poems put into the mouth of Balaam, and song of Deuteronomy xxxii. When we turn to the Psalter we find a very different tone; poignant emotion; interest in religious doctrine, reflection on problems of human life. An upper date for the formation of the Psalter is given by the fact that it appears in general to assume the existence of the fully developed law, which would put it after the year 400 B. C. The titles of the psalms which give authors' names are not, as is generally acknowledged, authoritative, nor does the history given in I. Chronicles xvi. supply a definite date. To determine the chronology we must examine the particular psalm. In the first place, the presence of the psalms in I. Chronicles, xvi. shows that these poems were in existence some time before the book was composed, that is to say, about the year 300 B. C., or perhaps fifty years earlier. The psalms there cited belong in a group consisting of the 96th psalm and others which we may assign with fair probability to the fourth century and along with these a certain number of others which agree with them in general sentiment. Several considerations go to show that the group is comparatively late, for example, the frequent reference to 'the nations,' indicating that the Jews were then living in the midst of a number of peoples, which was not true before the Persian period. Furthermore, we have to note the peculiar attitude towards animal sacrifice (in many cases there is even hostility to

this service), the declaration that God does not desire it, or, where it is mentioned without condemnation, it is regarded rather as a traditional accompaniment of worship than as a means of procuring the favor of the Deity. In a word, we have in the Psalter indications of a largeness of view which is not likely to have arisen until after the year 400 B. C. It may be added that the custom of pilgrimage to Jerusalem, indicated apparently in Psalms cxx. cxxxiv., probably did not become general until after the substantial completion of the law under Ezra and Nehemiah. The same remark holds of the service of song which is so prominent in the Psalter."

In the second lecture he spoke in part as follows:

"At the last lecture we saw reason for holding that the body of the Psalter was later than the legal reform of Nehemiah and Ezra. One psalm (cxxxvii.) and only one may be the sixth century B. C., the rest are later. Certain groups were examined, particularly those indicated by the quotations in First Chronicles xvi., and the hymns of joy containing references to the ritual of song. The indifference to the sacrificial ritual, visible in many psalms, was shown to indicate a date later than 400 B. C. Today we pass to other groups, and first to those that express a sense of sin. Such a sense is found, more or less distinct, in all religions, and appears throughout the Old Testament. In the earlier Hebrew writings it is largely national and mechanical or commercial, it being the punishment of sin that is chiefly held in mind; later the view is presented that feeble man cannot be pure in the sight of the perfect God. In the Psalter, while the confession of sin is more personal and emotional, the old conception is still prominent; suffering is regarded as the result of sin (xxv., 32), and the petition is for relief from suffering. Even in Ps. li., the classic expression of penitence, this point of view appears. The author of this psalm seems to be a man of consequence who has been guilty of some offense against the national religious law. He has sinned, he says, against God alone—that is, not against man (it is therefore not David who is speaking). He has, however, led others astray; he prays to be delivered from 'bloodguiltiness.' The advance in thought is the conception of the inwardness of sin; he desires to be renewed inwardly, and then will teach transgressors the right way. Here is no doctrine of total depravity, but there is sorrow for sin itself. "Another late stage is shown by the idealization of the law; the guidance of the law has come to supersede the prophetic word. Ps. xix. has a strain of enthusiastic praise of the law; cxix. sets forth its universal validity; Ps. i. identifies the good man with the lover of the law. This high standard was not attain-

able by the mass; Ps. xlix. claims perfect obedience for the nation, but this is explained as meaning a refraining from the worship of foreign deities. The larger claim of moral perfection will be considered below. The reflections in the Psalter on morals and religion argue in tone with the later books like Proverbs. We find gnomic passages, and a notable ruler's code (li.), which apparently belongs to the late period of Jewish independence. A comparatively late date is indicated by descriptions of the physical world; the fertile earth (lxv.), the sun (xix.), a thunderstorm (xxix.). Many references to the weakness and insignificance of man occur in the Book of Job, but the difference in tone between Job vii. 17 and Ps. viii. (where the same expression occurs) is noteworthy. The scientific tone of Ps. cxxxix. is justly regarded as showing a very late date for this psalm.

The psalms so far considered are to be referred in general to the period following the establishment of the developed code of laws (about B. C. 400). There is another large group characterized by pictures of definite conflict, suffering and rescue, defeat and victory, making about two-thirds of the book. These pictures, the details of which we have now to examine, point with some precision to the struggle of the second century B. C. between the Jews and the Syrian Greeks."

**JEWISH PHILOSOPHY.**  
To any one accustomed to the dialogues of Plato or to the ethics of Aristotle, almost the first thing which strikes the reader of Job and of Ecclesiastes is the formlessness of the books. There is no feeling for form. The notion of a logical advance from point to point, in order to establish a conclusion based on the evidence thus acquired, does not seem to recommend itself to the Hebrew thinker. On the contrary, his arguments go backward and forward, involving a great deal of what we should terms unnecessary repetition, and perhaps more frequently than not supplying a rhetorical answer to an intellectual difficulty. It was not the province of the Jew to enlarge the sphere of intellect, and to order life solely as the intellect might direct. It was rather his province to teach the absolute importance of conduct.—W. L. Courtney, in the Fortnightly Review.

**A RELIGION OF OPTIMISM.**  
In a recent sermon on "Optimism" the Rev. L. O. Williams, pastor of the First Universalist Church, Buffalo, N. Y., spoke upon that saying of the latter Isaiah, "Instead of the thorn shall come up the fig tree," as pointing to the characteristic which has made the Jew a peculiar people. "They are unique," he said, "in their literature, which somehow holds first place in the heart of the world, not by virtue of its mere literary excellence, but because it was a literature of hope. They are unique in history, a people, not a nation, who have survived 3,000 years

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Council of Jewish Institutions.

The Council of Jewish Communal Institutions, which has been in process of organization since last May, adopted a constitution and by-laws and elected officers at a meeting at Mount Sinai Hospital Saturday afternoon. Supreme Court Justice Samuel Greenbaum is president of the new council, which supersedes the old Federation of Jewish Contributors, which attempted last spring to form a clearing house for all the Jewish charities.

Justice Greenbaum said after the meeting that the new council was a much broader body than the old federation, more important institutions being represented. It will not, he said, attempt to interfere in any way with the administration of the institutions it represents. It has also dropped the clearing house idea, and will not attempt any general collection of money.

"The former Federation of Contributors," said Justice Greenbaum, "did not meet with general favor, and this is an outgrowth of it. This is not an administrative but an advisory body. Its purpose is to consider purely local problems and to bring about co-operation and harmony between institutions which do similar work. We hope by interchange of views and experiences to help them considerably, and also to end duplication of work. We hope also to bring about considerable economy by co-operating in purchases, by buying the coal, for instance, for all the institutions in one bulk."

"We shall also encourage and perhaps organize new institutions which, we think, are needed, and do everything we can to discourage those that are not needed. It is my opinion that this is the most important movement that has taken place in this line in many years."

The other officers of the organization are George Blumenthal, vice-president; Edgar J. Nathan, secretary, and Louis Stern, treasurer. The temporary headquarters will be at the Hebrew Technical School, Fifteenth street and Second avenue.

The institutions which are represented are Mount Sinai Hospital, Hebrew Orphan Asylum, Montefiore Home for Invalids, Educational Alliance, Hebrew Technical Institute, Hebrew Technical School for Girls, Hebrew Sheltering Guardian Society, Lebanon Hospital, Beth Israel Hospital and United Hebrew Charities.

The delegates to the first meeting, held on Saturday of last week, were: Isaac Stern and George Blumenthal, Mount Sinai Hospital; Louis Stern and Edward Lauterbach, the Hebrew Orphan Asylum; Jacob H. Schiff and Leopold Stern, Montefiore Home; Isidor Straus and Samuel Greenbaum, Educational Alliance; Dr. Henry M. Leipsziger and Leopold Plaut, Hebrew Technical Institute; Adolph Lewinsohn and Samuel D. Levy, Hebrew Sheltering Guardian Society; Jonas Weil and Paul Hirsch, Lebanon Hospital; Nathaniel Myers and Paul M. Warburg, Hebrew Technical School for Girls; Louis A. Helmsheimer and Edgar J. Nathan, United Hebrew Charities, and Joseph H. Cohen and Abraham Nelson, Beth Israel Hospital.

Beth Israel Sunday School.

In the Beth Israel Sunday school, Harrison street, corner Tompkins Place, Brooklyn, last Sunday morning prizes were presented to Helen Shapiro and Morris Salt for having sold the largest number of tickets for the annual Chanuka entertainment, held December 1st. The annual Purim entertainment of the school will take place at Jefferson Hall, on Tuesday evening, March 17. Simon Abrahamson is chairman of the Arrangements Committee. Next Sunday morning, December 22, Assistant District Attorney Robert H. Roy will speak to the scholars of the Sunday school. Rabbi Israel Goldfarb has formed a class in Hebrew for adults. Anyone over 16 years of age is eligible for enrollment.

Appeals for Funds.

Twenty thousand children from the tenement district of Manhattan were received last summer for a short time at the Sanitarium for Hebrew Children, Rockaway Park. Of these, 4,200 were so ill as to necessitate treatment in the hospital, but the mortality was only one-seventh of 1 per cent. The funds in the treasurer's hands are at low ebb, and it is feared that unless material aid is forthcoming the institution may be compelled to curtail its work or close its doors.

NICOLAS TSCHAIKOVSKY.

"Thousands of Americans have looked into the benignant eyes of Nicholas Tschalkovsky, have felt his spiritual force, have heard something of the story of his heroic struggle to secure for his beloved Russia that freedom which is the birthright of men. The news, therefore, comes with the force of a blow that this venerable man has been clutched by the ravenous Russian police and is in imminent danger of being hurried to death on charges that have slumbered in Russian archives since 1875. It is not pleasing to think of white hairs drabbled in blood because their possessor was unconquerable in his determination to do what lay in his power to regenerate and uplift his people."

"The career of Nicholas Tschalkovsky shows that knight errantry has not departed from the world—that there is still remaining some of that sacred spirit which leads men to abandon thought of themselves and to serve a great cause with divine energy. We may not approve every detail of the methods of

Tschalkovsky and his intrepid comrades—methods that even they do not defend except on the score of necessity—but dull and sordid must be the feelings that are not quickened by contact with such embodied idealism. This man was a scion of a princely house—the world and all its honors beckoned him to comfortable conformity. It is conceivable, for his great talents were early recognized, that he might have occupied the place of Stolypin. He turned away from these things—sacrificed fortune, family, position, and became an outlaw to answer the call of what he deemed a supreme duty. The sudden ignorance of the Russian people seemed to him an affront to heaven, and he began to instruct when instruction was forbidden. For an offense no greater than that committed daily by our half million schoolmasters he was first warned, then arrested, and finally started with one of the mournful processions for Siberia. Not in ancient times but in our own men sometimes carry the cross for bearing the better

LAKWOOD.

Lakewood has become the great winter resort. People who never dreamed of taking a winter vacation are now regular visitors at Lakewood, and many who were wont to go to the Floridas during the winter have become guests at this nearby winter resort. Enjoying in balmy atmosphere conditions without the preparation and expense of a long journey, for Lakewood can be reached in about the same time that one will reach his home going from Wall, Liberty or Cedar streets or that vicinity in a trolley car to Harlem. In less than one hour and thirty minutes from station one is in Lakewood. The expense of a round trip is \$2.35 and if one wants a seat in the handsome parlor cars of the Jersey Central road the cost is forty cents. The atmospheric conditions of Lakewood are most healthful, owing to its sandy soil, and being inland it is dry. Its pine

trees exude a fragrant odor, and its many drives over splendid roads and through pine woods is an attractive feature of the place. The beautiful lake around which there is a serpentine walk of about three and one-half miles on a soft but firm white sand lined along one side with a pebble and sand embankment is a feature of the place which attracts all visitors. Every one walks over these walks, which are dotted with rustic benches and bridges with cozy resting places. Boating and skating and ice-boating are among the amusements upon the lake during the changes of the season. That the atmospheric conditions must be most healthful is attested by the erection of costly cottages by the wealthy citizens of New York and elsewhere who make this resort their winter home. Notably the estate, as the Englishman would say, of the residence and grounds

TSCHAIKOVSKY A GUEST OF THE BLYTHEWOOD HOTEL AT LAKEWOOD.

"N. W. Tschalkovsky" is registered at the Blythewood Hotel, of Mrs. Lena Frank, at Lakewood, on April 9, 1907. He was a guest at the house for ten days and his manly bearing, benign features and splendid stature made him the cynosure of all eyes. His presence at the time caused many surmises as to who he was. His manner was refined and his whole bearing during his stay marked him as a polished gentleman. He was always in a thoughtful mood and was fond of taking the Lake walk. Many of the guests put him down as a composer of music. He remained about ten days and expressed himself as having greatly enjoyed his stay. No one suspected that he was the "Great Father of the Revolution."

of George Gould, which represents an outlay of about five million dollars. One of the advantages of a winter vacation is that what one gains in health and vigor from a short stay is held throughout the winter. Something which cannot be said of the summer vacation—the good of a three weeks' or three months' stay is often "washed" out by the dog days now so prevalent late in September. The village of Lakewood abounds with shops of all kinds. The residential avenues are expansive and lined with high cost cottages.

The drives are numerous and the livery is first class in every way. The usual price for a two-seated wagon is one dollar per hour, a price which puts the New York liveryman to the blush. Altogether Lakewood is destined to become more and more the great winter resort of the East. Add to this the excellent facilities of the Jersey Central Railroad, whose coaches are high class and whose service is all that can be desired and the road to the winter home is made a pleasure, the trip ending at a handsome, modern, up-to-date depot in Lakewood, which is close to all the hotels.

BIRTH.

BLANKFORD.—To Mr. and Mrs. Henry Blankford (nee Hannah Goldstein), of No. 19 West 115th street, a son, December 10, 1907.

DAVIDSON.—To Dr. and Mrs. I. Davidson, 22 West 115th street, on Wednesday, December 11, a daughter.

DAVIS.—To Mr. and Mrs. Albert Davis (nee Hattie Mantner), a daughter, December 14, 1907, 382 Tompkins avenue, Brooklyn.

JOSEPH.—To Mr. and Mrs. Morris Joseph (nee Dora Finn), of 2412 Seventh avenue, a daughter, December 13.

KLEIN.—To Mr. and Mrs. Jack Klein (nee Eva Frankenstein), a son, on December 10, 1907. Elmira papers please copy.

MOORE.—On November 27, at London, England, to Mr. and Mrs. Godfrey B. Moore (nee Ruby Barnett), a son, prematurely.

SPITZEL.—To Mr. and Mrs. Samuel Spitzel (nee Regina Schwenk), on Thursday, December 12, a daughter, 5210 Fourteenth avenue, Borough Park, Brooklyn.

UTTAL.—A daughter, to Mr. and Mrs. D. K. Uttal (nee Celia Goodman), 11 East 116th, December 7, 1907.

Jewish Maternity Hospital.

Arrangements were completed last week for the opening of the Jewish Maternity Hospital on the East Side. Two houses at 270 and 272 East Broadway have been purchased and these will be remodeled for the purposes of the hospital. The estimated cost will be \$25,000.

Verenigte Schwestern von Yorkville.

A dramatic entertainment and ball given by the above named society on Saturday evening, the 14th inst., at the Harlem Casino, attracted an unusually large audience. "My Neighbor's Wife" and "Aunt Charlotte's Maid" were produced by the society's own dramatic circle and much diversion and amusement was afforded the audience by the various aspirants for histrionic honors, including Mr. Ed. D. Baehr, Mr. Albert Rosenberg, Mr. Jesse Lederer, Miss Belle Cohen, Miss Sadie Baehr and Miss Etta Levin.

BAR MITZVAH.

NAFTAL.—Mr. and Mrs. Michael Naftal announce the bar mitzvah of their son, Adrian, on Saturday, December 21, 1907, at Temple Zichron Ephraim, 67th street between Third and Lexington avenues, and not 72d street temple as previously announced. At home Wednesday evening, December 25. No cards.

WEIDENFELD.—Mr. and Mrs. Joseph Weidenfeld announce the bar mitzvah of their son Harold on Saturday, December 21, 1907, at Temple Rodeph Sholom, Lexington avenue, corner Sixty-third street. At home Sunday, December 22, from three to six o'clock, 4 East 107th street.

For the Promotion of Jewish Art.

In response to invitations issued by Mrs. Daniel Guggenheim, Mrs. S. Schecter, Dr. Techner, Dr. J. L. Magnes, Louis Loeb and Bernard G. Richards, a large number of ladies and gentlemen met in the vestry rooms of Temple Emanu-El on Tuesday evening last, for the purpose of forming a society of Jewish art. Dr. Magnes, who occupied the chair, delivered a very interesting address upon Jewish art, after which Sir Purdon Clarke, director of the Museum of Art, spoke of ancient Jewish art, making a very eulogistic reference to the Anglo-Jewish exhibition held about twenty years ago in London.

A number of reproductions of paintings and sculptures by Jewish artists representing Jewish subjects were then thrown upon the screen.

Mr. Louis Lipsky read a very instructive paper upon the Yiddish drama, Mr. B. G. Richards dilated upon Yiddish literature and Cantor Schlager sang some Jewish music.

The chairman was authorized to appoint a committee to draw up a constitution.

Over a hundred of those present joined the society.

A Correction.

Through error it was announced in our last issue that the Anekstein-Schwartz nuptials took place at Victoria instead of Vienna Hall.

TSCHAIKOVSKY

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ENGAGEMENTS.

BRAWIROFF-NAIBURG.—Mr. and Mrs. Benjamin Brawiroff, of Omaha, Neb., announce the engagement of their daughter Esther to Mr. Isaac Naiburg, of New York.

BALSAM-LEBOVITZ.—Mr. and Mrs. Lebovitz, of 675 1/2 Third avenue, Brooklyn, announce the engagement of their daughter, Etta, to Mr. George Balsam, of New York. Home Sunday, December 22, after 7 p. m. No cards.

BIELSTEIN-SOSNOWSKY.—Mr. and Mrs. I. Sosnowsky announce the engagement of their daughter, Byrdye, to Mr. Moe Bielstein, head shipping clerk of the Richfield Club cigar factory.

DEGEN-KLEIN.—Mr. and Mrs. Isaac Charles Klein, of 314 West Ninety-ninth street, announce the engagement of their daughter, Irene, to Mr. Max C. Degan. At home Sunday, December 22, from 3 to 6. No cards.

FLORSHEIM-TOFF.—The announcement is made of the engagement of Matilda Toff, daughter of Mr. and Mrs. Maurice Toff, to Harry Florsheim. At home December 22, 1907, from 3 to 6, 59 West Ninety-seventh.

GOLDMAN-LEVINSON.—Mr. and Mrs. Bernard Levinson announce the engagement of their daughter, Hazel, to Mr. Leon H. Goldman. At home Sunday, December 15, 3 to 6, No. 112 Riverside Drive. No cards.

HAAS-THALLER.—Mr. and Mrs. Thaller, of No. 2335 Seventh avenue, announce the betrothal of their daughter, Fay, to Dr. Jacob Haas. At home Sunday, December 29, 1907, from 3 to 6.

HIRSCH-LISSNER.—Mr. and Mrs. A. Lissner, of 1516 First avenue, announce the engagement of their daughter, Blanch, to Mr. Louis E. Hirsch. Reception Sunday, December 22, 1907, from 3 to 6 o'clock, Madison Avenue Hotel, Ninety-second street, Madison avenue.

LAUTERSTEIN-BOOTH.—Mr. and Mrs. Joseph Lauterstein, of New York, will tender a banquet and reception at the Vienna in honor of the engagement of their daughter, Ray Vera, to Mr. Abram Ellhu Booth, of Brooklyn, December 21, 1907. No cards.

LEBOVITZ-BALSAM.—Mr. and Mrs. B. Lebovitz, of 675 1/2 Third avenue,

Brooklyn, announce the engagement of their daughter, Etta, to Mr. George Balsam, of New York. At home December 22, after 7 p. m. No cards.

MEYERSON-FRANK.—The engagement is announced of Miss Josephine Frank to Mr. Samuel Meyerson. At home Sunday, December 22, 1907, at 2 East 113th street, from 3 to 6.

ROGATZ-ALEXANDER.—Mr. and Mrs. Lewis Alexander announce the engagement of their daughter, Rosebelle, to Mr. Benjamin Rogatz. At home Sunday, December 22, 1907, after 6. No cards.

VOS-SCHIFF.—Mr. and Mrs. Sol. Schiff, of 508 East 140th street, announce the engagement of their niece, Miss Sarah Schiff, to Mr. Charles Vos. At home Sunday, December 22, after 7 p. m. No cards.

WRESCHINSKY-JACOBS.—Mr. and Mrs. Charles Jacobs announce the engagement of their daughter, Rose, to Louis M. Wreschinsky, of Chicago. At home December 22, after 6 o'clock, 158 Rutledge street, Brooklyn. No cards. Chicago (Ill.) papers please copy.

MARRIAGES.

GOLDSTEIN-ROTHSCHILD.—On Wednesday, December 18, 1907, at the home of the bride, 100 West 139th street, by the Rev. Dr. Harris, of Temple Israel, Belle Rothschild to Mr. J. Hy. Goldstein.

KANTOR-WEISSBERG.—The wedding of Miss Rose Weissberg to Mr. David Kantor was solemnized at the Vienna on Sunday evening, the 15th inst. Many relatives and friends witnessed the ceremony. Mr. and Mrs. Kantor are on an extended wedding tour at present.

BACH-FLORSHEIM.—On Sunday evening last at Vienna Hall the wedding ceremony uniting Mr. Jacob Bach and Miss Bella Florsheim took place. An enjoyable time was had by those at the dinner and reception which followed. At present Mr. and Mrs. Bach are enjoying a honeymoon at Washington, D. C.

SIFF-MENDELSON.—On Thursday evening, the 12th inst., Mr. Samuel Siff and Miss Dora Mendelson were united in marriage at Vienna Hall, East Fifty-eighth street, in the presence of a large assemblage of friends and relatives. A dinner to which over 200 people sat down followed the ceremony. Mr. and Mrs. Siff are now spending their honeymoon in the West.

STEELE-SMITH.—A very pretty and extremely social wedding was that of Miss Frances Smith, daughter of Mr. and Mrs. Robert S. Smith, of No. 32 West Ninety-second street, and Mr. Samuel W. Steel, who were married last Wednesday evening in the Hotel Majestic in the presence of many relatives and friends.

The maid of honor was Miss Sylvia Friedberg and the best man was Mr. John Mack. The bridesmaids were the Misses Ray Smith, Florence Markowitz, Florence Lillenthal, Elinore Rubin and Ella Wineberg.

The ceremony was performed under a canopy of flowers by Itabli S. H. Cohen, who delivered a very impressive address.

Messrs. Albert Smith, brother of the bride; Albert Guthman, Max Mack, Arthur Lewis and Samuel Faust were the ushers. Many congratulatory telegrams were received, and the happy couple will spend their honeymoon on a trip to the West Indies, returning to their future home in Norfolk, Va.

Young Women's Hebrew Association.

On Friday last Mr. L. A. Goldberg led the services and was the speaker of the evening.

On Saturday night a fudge party was given to the gymnasium class by its teacher, Miss Lena Prinstein, who furnished refreshments and prizes. Miss Fone acted as judge.

On Sunday night there was an entertainment and dance. The programme included a one-act drama participated in by Miss Isaacs and Gertrude Hoffman; a violin solo by Miss Sadie Rosenzweig, piano solo by Miss M. Rosenzweig, recitation by Miss M. Rich, violin solo by Master Alvin and humorous monologues by Mr. M. Levine. The entertainment was followed by a dance.

Sunday Symphony Concert.

The powers of darkness having once more been defeated, the usual Sunday afternoon concert by the Symphony Society of New York will be given next Sunday afternoon at Carnegie Hall, Mr. Walter Damrosch conducting. Madame Careno, the soloist, will perform Tschalkovsky's piano concerto and the orchestra will perform music of an educational character.

# The Synagogues

**Congregation Zichron Ephraim.**  
Rev. Dr. Bernard Drachman will preach this Sabbath on "Israel, the Gulf Stream of Humanity's Ocean."

**Cong. Shaari Zedek of Harlem.**  
"The Dream of Joseph as an Allegory as Well as Its Realization" will be the subject of Dr. Spiegel's discussion on Saturday.

**Temple Emanuel-El.**  
This Sabbath morning Dr. Silverman will preach on "The Religion of Love," Sunday morning at 11:15 Dr. Magnes lectures on "Is This a Christian Country?"

**The Educational Alliance,**  
East Broadway and Jefferson Street.  
This Saturday afternoon children's services will be held. Rev. Dr. Joseph Silverman will officiate as rabbi, and Rev. Herman Silverman as cantor.

**Mickveh Israel of Harlem.**  
107 West One Hundred and Sixteenth Street.  
At this week's Friday evening lecture Mr. Albert Lucas will speak. The lectures are held at the synagogue, 107 West 116th Street, at 8:15 every Friday evening. On the following Friday evening Rev. I. A. Dolgenas will speak.

**Ez Chaim of Yorkville.**  
Dr. Spear will preach on the subject: "The Possession of a Father," Saturday morning. Friday evening services at 4:30 p. m. Mrs. Robert Weill, secretary of the New York Section of C. of Jewish Women, will address the children of our Sunday school on Sunday, December 22, at 11:30 a. m.

**Beth Israel Bikur Cholim,**  
Seventy-second Street and Lexington Avenue.  
Rev. Aaron Eisenman will preach the sermon this Sabbath morning on the topic "The True and False Method of Judging." Special services for deaf mutes are held every Friday evening in the synagogue at 8 o'clock. Children's services every Sabbath afternoon in the synagogue at 3 o'clock. Sermonette "Joseph's Character." Bible class, under the leadership of Rabbi Eisenman, meets on Monday evening in vestry rooms at 8 o'clock.

**Hebrew Tabernacle.**  
218 West 130th Street.  
Another step in the right direction has been made by this congregation, which, although only in existence since 1905, has every reason to feel that its appeal to the Jewish residents of West Harlem has not been in vain. To those who have followed the progress made by the tabernacle it will be unnecessary to state in detail how this congregation started in Riverside Hall, then held services in the Elmsmere, then bought the house at 218 West 130th Street, which, being too small for holiday services, compelled the trustees to secure the Alhambra Hall. We are now pleased to announce that the premises at 220 West 130th Street (adjoining the present quarters) has been purchased and in the very near future both buildings are to be demolished and a temple worthy of the name will be erected. The congregation and all its branches, Sisterhood, Auxiliary, Excelsior Club, as well as the children of the school, deserve congratulations, for each of those mentioned have assisted the tabernacle in making such headway. This (Friday) evening, 8 o'clock services and Saturday morning services the Rev. Edward Lissman will lecture. All are welcome.

**The Free Synagogue.**  
Sunday morning, December 22, at 11:15, "The Utilization of the Immigrant" will be the subject of addresses given by Miss Lillian D. Wald, head of the Nurse's Settlement, and the Honorable Robert Watchorn, Commissioner of Immigration. These addresses are in the series on "Some Social Problems of Our Age."

Friday evening, December 20, at 8:15, Dr. Wise will deliver an address at the downtown branch, Clinton Hall, Clinton and Grand streets, on "Daring to Stand Alone."

Sunday evening, December 22, at 8:15, Professor George W. Knox, of the Union Theological Seminary, will give the fifth lecture in the series on "The Religions of the East." His subject will be "Shinto: the National Religion of Japan."

The social service work was organized at a meeting Sunday evening, December 15. Presiding officer was Henry Morgenstern and the speakers were Jacob Schiff, Rev. Gaylord S. White, head worker of the Union Settlement; Rev. S. E. Goldstein, director of social service, and Dr. Wise. It was resolved to organize committees in order to inaugurate the work which has been planned. The generosity of a member of the Free Synagogue enabling the social service committee to employ a child labor scholarship.

**Jewish Centres Association.**  
The activities of Centre No. 1 at 272 East Houston Street continue to fully occupy the premises. The two kindergartens, the sewing class and the evening clubs are all overcrowded. The Congregation Shaarei Emmanah, of which Marks Moses is president, S. Weinstein, treasurer, and G. S. Drachman, secretary, has turned over one-fourth of its funds to this association. Mr. Harry Michael, treasurer of the Jewish Centres Association, hereby gratefully acknowledges receipt of this amount.



The Macy Store Will NOT Be Open Evenings During the Holidays. Shop Early, If Possible. Bring the MOST of Your Holiday Gift Expenditures Is Merely a Matter of Purchasing Your Gifts at Macy's.

If you intend to take your purchases with you shop with a BLUE TRANSFER CARD. If you want the recipient of a gift to choose it give a MACY MERCHANDISE BOND.

## An Oriental Rug Gift. A Gift for a Lifetime.

INSTEAD of depreciating in value, an Oriental Rug well cared for, becomes MORE valuable year after year. Time and service tone it and develop beauty and richness of coloring. What better for a gift that will be lastingly appreciated? What better opportunity than is presented to-day to buy choice Oriental weaves for little more than domestic Rugs cost? **SPLENDID GROUPS UNDER \$60.00 PROVIDE VALUES UNPRECEDENTED.**

This is a pre-Christmas mark-down sale, characterized by RECORD REDUCTIONS. The Rugs are from our own regular stocks, all selected by our own buyers in Far Eastern markets. At regular prices they were extraordinary. At the new prices they are ON A PAR WITH THE GREATEST VALUES IN THE HISTORY OF THIS BRANCH OF THE MACY BUSINESS.

- \$7.48 Were \$14.94. Bergamo Rugs, the collection embracing but 25 in all; sizes about 3 1/2 x 4 feet; colorings—rich reds.
- \$12.48 Were \$16.74. Shirvan Rugs, quantity commensurate with size average 3 1/2 x 5 feet; regular price heretofore, \$16.74.
- \$26.74 Were \$44.74 Fine Silk Rugs, sizes averaging 3 1/2 x 5 feet; Turkish weaves of superior quality; in beautiful colorings.
- \$14.94 Were Up To \$24.74. Both Modern and Antique Rugs from Caucasus and Persia, including Kashghans, Guenjes, Mossuls, Trans Poreghans, etc., all of close texture in very fine colorings; sizes up to 4 x 7 1/2 feet.
- \$19.94 and \$23.74 Were Up To \$41.74. Kazaks, Silky Mossuls and extra large sizes, in very rich colorings; also fine Antique Daghestans and Kabistans, and a number of Hall Strips in 10 and 12 foot lengths.
- \$29.74 Were Up To \$49.48. Including Shiraz weaves of very fine texture; large Kazaks of heavy pile and in excellent colorings; antique Kabistans in soft colorings; heavy Mossuls and Kurdistan, rich and silky; Bokharas, Beloochistans, etc.
- \$59.50 Antiquity Rugs, including exceptionally fine Bergamos, Anatolians, Kabistans, Khloressans and Serbends.

Over \$60.00 the Rug the selection in broader. Carpet size Rugs up to \$198.00 are very prominent.

### Bronze Prices & Less: Entire Stocks Involved

OPPORTUNITY to purchase holiday gifts of genuine Bronzes and French Art Bronzes at reductions of 25 per cent. Everything we have in our Bronze stocks is included—figures, busts, desk and smoking-room requisites, candlesticks, lamps and tables. Many of the specimens have no duplicates in America. Particularly is this true of the reproductions in real bronze, of rare Art treasures unearthed at Pompeii and Herculaneum.

**MACY'S**—THE ONLY STRICTLY CASH DEPARTMENT STORE—treats alike the million and the millionaire. MACY'S UNDERSELLING SUPERMACY WILL NEVER BE JEOPARDIZED WHILE COMPETITORS CONTINUE TO SEE-SAW BETWEEN CREDIT AND CASH—CREDIT FOR THE FAVORED FEW AND CASH FOR THE MASSES.

**MACY'S**—A splendidly equipped and splendidly stocked store, offering gift buyers widest latitude in the selection of holiday presents. Practical gift things that are safely low-priced as well as the HIGHEST CLASS MERCHANDISE PROCURABLE—Diamonds and Gold Jewelry, Oriental Rugs, Oil Paintings, Marbles, Bronzes, Bric-a-Brac, Ceramics, &c.

**MACY'S**—Holiday clearance reductions affect such important stocks of gift goods as Diamonds and Gold Jewelry, Watches, Sterling Silver Novelties, Fine Leather Goods and Imported Novelties in Brass, Copper, Nickel and Horn goods. The reductions—as great as 50 per cent. in many instances—offer many opportunities for DOUBLING THE VALUE OF A GIFT without adding to the sum you have planned to spend.

## Christmas Greeting to Depositors' Account Patrons.

This week we are mailing to each of our customers whose name is recorded as a patron of our Depositors' Account Department a check for 2% for his or her total purchases from November 1st, 1906, to November 1st, 1907. As in other years, this is an extra dividend of appreciation in addition to the 4% interest on daily balances regularly received by all patrons of the Depositors' Account Dept. This department is an institution of convenience and economy. It affords all the conveniences of any credit account system, without the faults; and all the economies of our strictly cash system. Only deposits intended for purchasing purposes are invited.

## Reductions in the Jewelry Store:

- Gold Bags, plain and diamond mounted; were \$31.74 to \$1,040.00; now \$20.50 to \$824.00
- Diamond Brooches, Scarf Pins and Rings, fancy novelties; were \$24.49 to \$75.00; now \$16.49 to \$60.00
- Coral Strings, our entire collection; former prices \$1.93 to \$395.00; now \$1.24 to \$208.00
- Solid Gold Watches, extra thin models, for men and women; high class imported movements; were \$150.00; now \$100.00
- Men's Solid Gold Watches, thin models; were \$45.00 to \$75.00; now \$34.49 to \$49.74
- Women's Watches, thin models, plain, decorated or enameled; were \$30.24 to \$62.24; now \$24.49 to \$49.24
- French Mesh Bags, silver and gilt, silk lined, with and without purses; were \$15.24 and \$20.24; now \$10.89 and \$14.89
- Sterling Silver Mesh Bags, over 100 in all; were \$11.89 to \$61.75; now \$7.89 to \$49.24

### In Addition to the Above:

- French Rhinestone Novelties—Brooches, Lavallieres, Rings, etc.; formerly \$2.49 to \$49.74; now 94c. to \$35.40
- Opera Bags and Fans—former prices \$4.96 to \$15.89; now \$2.49 to \$7.49
- Similar Reductions—1-4 to 1-3—in the prices of various articles in the Leather Goods Section—Sewing Baskets, Dressing Cases, Jewel Cases, Scissors Cases, etc.
- Novelties, mounted with semi-precious stones—rose quartz, amethysts, lapis lazuli, amazonites, etc., in Hatpins, Scarfpins, Brooches, Lavallieres, etc.; were \$2.49 to \$50.74; now \$1.49 to \$40.49
- French Jet Jewelry—Collars, Bracelets and Brooches; 250 pieces in all; were \$2.49 to \$10.89; now \$1.24 to \$4.96

## Men's Fur Lined Overcoats

Sale of \$75.00 Ones at \$59.50. Fifth Floor. News of a special group of Coats at \$50.50 instead of \$75.00—all with the 78-inch sweep. Full 52 inches long, fashioned of fine quality black broadcloth, lined with well matched natural muskrat skins and interlined with French flannel; finished with collars of Leipzig-dyed Persian Lamb. Other Coats on Display:—\$83.00—Coats made of German broadcloth, lined with blended muskrat; Leipzig dyed Persian lamb or Nutria collar. \$112.00—German Broadcloth Coats, lined with Russian marmot; Leipzig dyed Persian lamb collar. \$164.00—Coats made of high grade French Broadcloth, lined with natural Southern mink; collars of fine quality Persian lamb or Eastern otter. \$217.00—Fine French Broadcloth Coats, lined with natural Alaska mink; collars of extra fine Persian lamb or natural dark Labrador otter. FINER GRADES IN REGULAR STOCK RANGING UP TO \$405.00.

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## Musical and Dramatic Comment.

**B**RONSON HOWARD said quite recently that "in England and America only has the historical and traditional drama of the language been buried, so to speak; the people now know, practically, nothing whatever about it, except a few of Shakespeare's plays and less than half-a-dozen others. In France, Germany and Scandinavia, the older drama of each language lives on the stage in subsidized theatres. Our own drama may sink, like some of our Western rivers, in the sands of a desert, and Heaven knows where it may come to the surface again."

I happened to read these despairing words of our veteran dramatist on my way to Irving Place, where a play written over a hundred and forty years ago, "Minna von Barn-

helm," was given in a subsidized theatre. Lessing's fine comedy ages rather slowly. Some of its long speeches begin to sound old-fashioned; at least, so they sounded to me the other night; but that may have been the fault of one actor, who has a voice which he does not know how to modulate, and one actress, who, in other ways quite capable, usually speaks as if she were afflicted with chronic catarrh.

The performance, nevertheless, had its distinct merits. That too much stress was laid upon the purely comic element was undoubtedly the fault of Regisseur Baumfeld. Now, I am sure that the learned doctor has forgotten more about German literature than I ever knew, but Lessing described his comedy as a "lustspiel," not a *posse* or a *schwank*, and therefore I can find no warrant for the clownishness pervading the scenes between Franziska and the landlord.

As the high-born heroine, Fräulein Reicher was playful, coquettish, ardently amorous, and not all aristocratic. Emanuel Reicher's very talented daughter acted the role for the

first time, and when she imparts to it more repose and more distinction, it will leave nothing to be desired. This young woman's natural gifts are quite out of the common. Herr Weigert's *Tellheim* was picturesque in appearance, soldierly in bearing, and of convincing sincerity.

"On the Eve," a drama of the Russian revolution by Leopold Kampf, is announced for this and to-morrow evening. The fairy comedy, "Snow White and the Seven Dwarfs," is the attraction Saturday afternoon.

Readers of this department need no text to the picture printed herewith. Alfred Hertz's excellent work as conductor of the German operas at the Metropolitan has been recognized on all sides. Only the other

for me to hear all the operas, and so generally I confine myself to those which I imagine will afford me the most enjoyment. Thus at last Saturday afternoon's ideal representation of "Madama Butterfly," at the Metropolitan, I gladly perceived the constant growth in her art—both as an actress and a singer—shown by Geraldine Farrar. Every trait in the character of the poor little Japanese maiden she denotes with unerring intelligence, and her lovely voice portrays the emotions with infinite grace and poignant feeling.

The operas for the rest of this week are "Lucia" to-night, "Tosca" to-morrow afternoon, and "Flying Dutchman" at popular prices to-morrow night.

At last we are to have an opportunity to hear Charpentier's "Louise," that "musical Parisian romance" which has been in the repertory of continental cities for the past six years. It will be sung at the Manhattan to-night, with Mary Garden, Bressler-Gianola, Dalmoires and Gilbert in the principal roles. At the matinee "Faust," with Mme. Agostinelli as Marguerite (debut), will be sung, and the bargain opera Saturday night is "Tales of Hoffman."

JACQUES MAVER.

### Jewish Superiority.

**A** WRITER in the *British Weekly*, a religious paper published in London, writing of "The Secret of Jewish Superiority," says:

"What is the secret of the great superiority of the Jewish children over the Christian children in the same quarters? One answer is that the Jews do not drink. Many of them are practically or altogether total abstainers. Those who are not are strictly measured. Jewish homes are not wrecked by the drink curse of this country. This has a bearing on the alien question. Would it be wise for the good of the nation that that these Jews should be kept out? We must consider that they supply an element which, in many ways, powerfully strengthens our country. They grow up clean, temperate, industrious, eager and inventive. So long as drink is allowed to work its evil work, the so-called Christians who would replace them if they were driven out would very largely be in a condition of almost hopeless degradation. I am sure the English people are not fully alive to what is taking place, and that it deeply concerns them to ponder it."

Experience is the name we give to our blunders.

It's better to fall out than it is to be kicked out.

Fortune smiles on the few, and grins on the many.

A blunt person is apt to make the most cutting remarks.

The man who is always right is always a nuisance.

A coquette's heart probably looks like an empty honeycomb.

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The performance, nevertheless, had its distinct merits. That too much stress was laid upon the purely comic element was undoubtedly the fault of Regisseur Baumfeld. Now, I am sure that the learned doctor has forgotten more about German literature than I ever knew, but Lessing described his comedy as a "lustspiel," not a *posse* or a *schwank*, and therefore I can find no warrant for the clownishness pervading the scenes between Franziska and the landlord.

As the high-born heroine, Fräulein Reicher was playful, coquettish, ardently amorous, and not all aristocratic. Emanuel Reicher's very talented daughter acted the role for the

day his interpretation of "Die Meistersinger" aroused unbounded enthusiasm. Mr. Hertz is a native of Frankfort, about thirty-seven years of age, and is an accomplished linguist as well as musician. Long may his baton wave!

In a recent *Lippincott's* there appeared the following under the title, "Willing":

"Said the stuttering baritone Gantz, When asked by the chorister Rants If 'twas his desire To sing in the choir, 'I'd j-j-j-jump at the chants.'"

In writing of Josef Hoffmann's playing at the last Symphony Concert I used the expression "tonal beauty," not *tone and beauty*, as the composer had it.

The municipal authorities of Berlin have just honored the memory of Joseph Joachim by bestowing his name upon one of the streets in the fashionable suburb of Grunewald.

Unlike my distinguished *confreeres* of the daily press, it is not necessary

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The ICA maintains 17 free loan associations in Galicia; each of these has several branches.

The Jewish Tuberculosis Association was formed in Boston by a number of Jewish women.

Baron Edmund de Rothschild will erect a hospital for the Jewish community of Safed, Palestine.

Dr. Stefan Freund has given 100,000 kronen to the Chevra Kadisha of Pest for the purpose of establishing a hospital.

Ustflug is the latest Russian Jewish city which suffered from fire recently. One hundred Jewish families are in great distress.

Out of 54 men who passed the examination for the position of law clerk in the Public Service Commission of New York, 31 are Jews.

It is reported that Prof. Richard Gottlieb, of New York, will go to Jerusalem to preside over the meeting of the American Archaeological Society.

Cape Town, South Africa, will have two Jewish Parliamentary candidates. One of them is Morris Alexander, who is a son-in-law of Professor Schechter of New York, and the other is Councillor H. Libermann.

Jewish assimilationists in charge of the new theological seminary at Lemberg refused to elect a rector who was a Zionist. Instead they elected an insignificant scholar, whose most notable quality is his anti-Zionism.

"I live for those who love me,  
For those I know are true,  
For Heav'n that smiles above me,  
And awaits my spirit too;  
For human ties that bind me,  
For the task that God assigned me,  
For the bright hopes left behind me,  
And the good that I can do.

"I live to hail the season,  
By prophet minds foretold,  
When men shall rule by reason,  
And never more by gold;  
When man to man united,  
And every wrong thing righted,  
The whole world shall be lighted  
As Eden was of old.

"I live to hold communion  
With all that is divine,  
To feel there is a union  
'Twi'x Nature's heart and mine;  
For wrong that needs resistance,  
For the cause that lacks assistance,  
For the dawning in the distance,  
And the good that I can do.

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ENTERED AT THE POST OFFICE AT NEW YORK AS SECOND CLASS MATTER

NEW YORK, FRIDAY, DECEMBER 20th, 1907. TEBETH, 15th, 5667

AS long as the persecution of the Jews abroad continues, we begin to realize afresh that we are as truly responsible for the elevation of the Jews abroad as we are in our own circuit life.

FOR irrefutable evidence that this is, in reality, a Christian country, we cite the fact that among the indicted bank directors, and other exponents of frenzied finance, there is not a single Jew.

In his latest report the American Consul-General in Syria urges the American capitalists to develop the mineral resources, particularly asphalt and phosphate, of Syria and Palestine. He states that English, German and French capitalists have already undertaken to develop a number of mines. PALESTINE seems at last to be coming into its own.

"The Church is strong and its mission the most noble, but unfortunately there are contained under the clerical cloth notoriety seeking demagogues who have forgotten their chosen profession of administering the Gospel in their second choice of correcting the world for the purpose of bringing to themselves the attention of the world."—Variety.

THIS applies to the Synagogue as well.

THE formation of a Society for Jewish Art is a step in the right direction. Everything that will intensify our Jewishness is to be welcomed and encouraged. As a result of the first meeting, a report of which will be found in another column, the Society has a membership of over a hundred, and it is to be hoped that this number will be largely increased.

THOSE who would study and understand the Bible—i. e., the early Jewish history—as it should be read and understood, should not fail to peruse in this issue, on pages 6 and 7, the article "Providence, Not Chance," by the Rev. S. Fyne. They will perhaps see, as they never did before, the hand of "design," the hand of Providence clearly traced in the early history of our nation. While we commend its perusal to all and sundry, we would specially draw the attention of the preachers and teachers in the Sunday Schools to this article to read and digest its contents. Their audiences and pupils will benefit by it.

THE lack of Jewishness of our so-called communal leaders is becoming more and more apparent. On Thursday of last week a meeting was held at the Mount Sinai Hospital, at which a "Council of Jewish Communal Institutions" was formed. The report in Friday's daily papers showed that a committee of five members of the Council was appointed to nominate officers. This committee will meet at 3 o'clock to-morrow afternoon at Mount Sinai, and the Council an hour later will elect the officers for the first year. "To-morrow afternoon" being the Sabbath, we called upon Mr. Edgar J. Nathan, the Secretary of the Council, and asked when the Council would meet, and he replied: "To-morrow afternoon at 4." The Fourth Commandment ought to be stricken from the Torah. Too much bother for the Council of Jewish Communal Institutions to "remember the Sabbath Day to keep it holy."

**Another Ass Brays.**

The Rev. George W. Downes, of the Eighteenth Street Methodist Episcopal Church, declared that the Jews were behind the movement for an open Sunday. "The element behind it all," he said, "is the Jew, cunning, greedy and crafty. He is bound by every power to break down the Christian Sabbath because he hates Christ and loves money. The theatrical and vaudeville trusts are owned by the Jew. Behind the nickelodeon is the cunning, crafty Jew. I was at the hearing before the Aldermen last week, and my estimation is that four-fifths of the men in the hall who made the plea for an open Sunday were Jews. They had a big musician there who talked like a German Radical and also a clergyman who has been largely discredited."

Dr. Downes refused to say when questioned after the meeting who the "largely discredited" clergyman was.

AFTER reading the above from the New York Sun of the 16th inst., we begin to ponder and think that perhaps this is a Christian country after all. Most likely Dominie Downes considers Timothy D. Sullivan, one of the proprietors of the Dewey and Gotham, a Jew. Perhaps he also classes in that category Mr. B. F. Keith, at whose five New York theatres Sunday performances are given; Mr. Percy Williams, of the Colonial and Alhambra; Mr. William Keogh, of the American and Star; Mr. John H. Springer of the Grand Opera House and the Columbia Amusement Co.; Proprietors of the Murray Hill Theatre. Sunday performances are given at all these theatres. The Rev. Mr. Downes doesn't seem to know that the only protest against Sunday performances was made by a firm of Jews, Messrs. Klaw and Erlanger, of the New York Theatre, who admitted that these concerts were in violation of the law, but declared it was a hardship to discriminate against them, and cheerfully offered to discontinue provided the other managers did the same. "Every congregation has the minister it deserves," and after reading the Rev. Mr. Downes' bigoted harangue, we feel rather sorry for his parishioners.

**The New Bar Association.**

AT last the Bar of New York is to be congratulated upon the organization of an Association in which every duly admitted attorney will be eligible to membership. This is as it ought to be. Every candidate for admission to practice is bound to present a certificate of character. This evidence is going to be taken as sufficient for membership in the new County Bar Association. No one will be kept out because of his religious or political affiliations or social standing, or because he may be *persona non grata* to some of its so-called aristocratic members. It is well known that the spirit of anti-Semitism, which prevails in the present Bar Association, kept from its precincts members of the Jewish race. Though there are a few on its rolls who are of the Republican creed, and are toadies to the ruling powers of the Association, it is announced that the new Bar Association is not to be a social organization, but a Bar Association. That is right; that is what is needed, and we wish it all success.

**Toadying Ministers.**

IN last week's issue we printed a statement from Rabbi Emil G. Hirsch denouncing those ministers who bow to the rich among their flock and bewailing the lack of backbone of so many spiritual leaders.

The evil Dr. Hirsch complains of is not only prevalent within the synagogue, but is applicable to the churches of all denominations. It is unfortunately true that our spiritual organizations are, for the most part, run by people whose pockets are well lined. Naturally they dominate the council of the synagogues and the temples and the churches, and it follows that the ministers, in order to hold their "jobs," as Dr. Hirsch tersely puts it, must do as they are told. This is a sad commentary upon our times and conditions.

Materialism so dominates our life that even our institutions, which should stand for the highest and best in life, become commercial. Every ignoramus aspires to the trusteeship of a congregation, and since he has more money than the poor minister, the latter being only human and having very likely a large family to support, is cowed. Congregations, now-a-days, do not look for *men* in the pulpit, but for tools and puppets. It is therefore not surprising that the demand for spiritual leaders is greater than the supply, and that many ministers are daily leaving the profession and adopting some other vocation. Some years ago a rabbi, in a letter to a friend announcing his resignation from a Philadelphia pulpit, wrote: "To be a rabbi in America is to lose one's self-respect." This is the other side of the story, and causes one to feel sorry that such a situation should prevail.

That there are ministers who, we might almost say, delight in toadying to the rich cannot be denied, and these backboneless men make it so much more difficult for their colleagues to maintain their independence.

The minister, in order to accomplish any good at all, must be independent—must not merely be a kind of a higher clerk at the beck and call of every Tom, Dick and Harry in the congregation. Trustees must respect the manhood of their minister; if they cannot do that they should not select him. Better still it would be if the members of the congregations should see to it that the trustees are men of fine feeling, gentlemen in the fullest sense of the word, and then there might not be so many complaints of ministers toadying to the wealthy among their flock.

**Shall There Be a Cleavage?**

III.

WE have received a number of letters, one of which will be found in another column, the writers of which severely take us to task for endeavoring, as one puts it, "to create a split within the community." Nothing is further from our purpose. It is the function of a newspaper to present the facts as they are, and to make such comments as befit the circumstances.

Matters have come to such a pass in the community that the tail is actually wagging the dog. The majority are being "bossed" by the minority, and this in a manner which must call for the loudest condemnation.

We contend that unless the communal bosses pay due regard to the wishes and desires of the mass of New York's Jewry, it were better if there were a cleavage, each section having its own institutions, each section representing its own cause. How can it be expected that the Jewish Jews shall follow the lead of those who delight in intermarriage, under circumstances which openly flout the very fundamental principles of our faith, and who, in many other ways, flagrantly violate every Jewish sentiment and feeling?

Shall it be said that those so-called Jews, who either send their children to convent schools or, better still, are open and avowed Ethical Culturists, shall be permitted to tell the world that they, and *they alone*, represent the largest Jewish community without any effort being made to nullify their pernicious influence? Can the Jewish Jews for one moment tolerate the domineering attitude of people who actually support settlements of Christological sentiments, who would strike out the words "Jewish" or "Hebrew" from every communal institution, who continually cry "non-sectarianism" when money is being distributed for purposes which are distinctly Jewish?

This is the whole question in a nutshell. There would be no call to discuss this matter at all were it not for the overbearing insolence of the "Hofjuden," whose assimilative tendencies are causing so much evil and mischief.

No one will gainsay them the right to their views, but they *must not*, they cannot, be allowed to say that they are the *representative* Jews. If they are unable to fall in line with the Jewish Jews, let them go their own way, by all means. The community will not be lost. There will be found men and women to whom the welfare of their brethren is dear, and who will not refuse to guide them along those paths which have been trodden by our people for these thousands of years, as a result of which it has been preserved until the present day.

**The Watch Tower.**

שומר מה מלי

FRIDAY evening I spent down on the East Side, as I was anxious to learn something more of the Emanuel B otherhood, of which so much has been written lately. Therefore I made it my business to go to the Volks Lyceum and attend the service. For years I had always held the opinion that the East Side young men and women and the boys and girls were not in reality irreligious, but that given the opportunity to express the religious sentiments in a manner which would appeal to them, they would gladly do so. There were present some eight hundred people, at least 700 of whom were young women and young men between the ages of 16 to 20 odd, some boys and girls and a few older people.

The congregation would have been larger, but the doors had to be closed for there was no more room. I know that there are some people who say that you can always get a crowd on the East Side. But that is not true; for if that were so, the Free Synagogue would be a howling success downtown, but Rabbi Wise has actually to advertise in the Socialist *Vorwaerts* in order to get people to come to Clinton Hall on Friday night. Last Sabbath eve the stars were Rabbi Krauskopf, of Philadelphia, and Prof. Sabowitch, of the Baron de Hirsch Fund, and all the advertising could not get together more than between two to three hundred persons.

There were no stars at the Brotherhood. To the majority of those present the speaker was not even known, nor were they aware of the subject of his discourse. It was real; it was earnest; nor was it a *kodish* congregation, for I counted only about a dozen mourners in that great assemblage.

The service was very inspiring. The people themselves prayed. Cantor Frank only led. The choir, composed of girls, sang very nicely, and the solo by Mrs. Marks was especially beautiful. Yes, there was an organ. But I forgive them their reform proclivities because of the good work which in their discretion is being accomplished by the men. And since the orthodox synagogues do nothing and actually repulse the young people, I say, may their like increase in the land.

I walked from Brooklyn Bridge to Second Street, and every "school" was enveloped in darkness, but the theaters, the dance halls, the vaudeville shows, the nickel shows, all invited the people to come. And there were only two places where religious services were being held. At the Educational Alliance, where Masliansky held forth in Yiddish to the older folk, and upstairs, where there was a young people's service, and at the Brotherhood. I don't count the Free Synagogue, for I don't regard that movement in a religious light at all. What has Morris Hilkut, good man, highly educated and all that, to do with a Jewish religious movement? Why should Friday evening be spent in listening to an address on Agriculture? No wonder Rabbi Wise has to advertise in the *Vorwaerts* for a congregation.

At the Brotherhood everything was full of life—it was a living organism. Let the orthodox rabbis downtown and uptown take note, for they are derelict in their duty. Every synagogue should be open on Friday evening, and the young people should be

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invited to come and spend their time listening to an address, participating in a service instead of being compelled to go to the dance halls and similar places.

Are the East Side young people religious? Yes. The services at the Emanu-El Brotherhood prove that. And while theologically I may not see eye to eye with them, I wish the Brotherhood people every success, and hope that they will receive so much material support that they will not only be able to continue this good Jewish work but extend it.

Shadchen: My fee is ten thousand dollars.

Bride's Father: You must be meshugge.

Shadchen: You forget that he is a baron.

MY LIBRARY TABLE.

I want to acknowledge the receipt of the following books, which will be reviewed in some future issue:

- "How I Would Run the Community," by Albert Lucas.
- "A Defense of Zionism," by Dr. K. Kohler.
- "Toy Rabbis and Tin Soldiers," by Rev. Dr. J. Leonard Levy.
- "The Theological Chameleon," by Rev. Dr. E. G. Hirsch.
- "The Road to Palestine," by Jacob H. Schiff.
- "Los Vom Judentum," by Rev. Dr. S. S. Wise.
- "The Fourth Commandment," by Rev. Dr. Ch. Fleischer.
- "The Genizah of Cincinnati," by Prof. S. Schechter.
- "The Art of Advertising," by Rev. Dr. J. Krauskopf.
- "Poetry in the Pulpit," by Rev. Dr. R. Grossman.

My Poet's Corner.

TO SOME CHAZONIM.

Swans sing before they die—twere no bad thing  
Should some chazonim die before they sing.

TO SOME RABBIS.

Your sermon I've read, my friend,  
And like the half you ganeved best;  
Be sure the piece you yet may mend,  
Have chutzpah man and chap the rest.

TO IMBER.

'Tis very strange that you and I  
Together cannot pull;  
For you are full when I am dry,  
But are you ever full?

TO THE BLUE SUNDAY.

I learn much to my sorrow,  
A fact that's sad, but true;  
That while I delight to keep my Sabbath,  
I am forced to keep the Sunday, too.

TO THE POETICAL RABBI.

There was a little rebbe  
Who on poetry fed his Kehilla;  
Hespeke glibly of Darwin and Spencer  
But didn't know a word of the Tefillah.

השטר

What is Life?

פרי צדק עץ חיים

"And Jacob lived in the land of Egypt seventeen years.—Genes. xlviii., 28.

THIS is a remarkable expression in Scripture. Hitherto we had found that Jacob had dwelt or sojourned in this place or that, why should the last seventeen years of his existence be considered of more importance than all the years that he had lived prior to his settling in Egypt? Or why should he have lived in Egypt and only sojourned in other places? His permanency of residence had only ended in death, for his body was taken out of Egypt.

That can only be answered if the philosophy of life is properly understood. We cannot go into every detail of life, but the mere breathing the mere respiring simply implies that life is present; but one stricken down with pain and disease, or afflicted with adversities and sorrows, still lives, still respire, but how does he exist? Then, again, one may live to the detriment and the ruin of the morals and virtues of others; hence, life, divine, humane life, is not measured by the moving of the limbs and muscles, nor by the inhalation and exhalation of air, but by the pleasures—legitimate pleasures that we enjoy, and the wholesome example that we afford to others. As Solomon beautifully expressed it: פרי צדק עץ חיים "The fruit of the righteous is a tree of life." A tree from which the righteous gather the fruit they had cultivated, and others who come near to the tree also pluck the fruit and enjoy it. This was the life that Israel lived in Egypt.

If we consider the biography of Jacob, how much did he live in all the previous one hundred and thirty years? As a youth he fled from home, his life threatened by an unnatural brother. He found a home with an uncle, with whose daughter he fell in love, and had to work for her fourteen years before he could claim her as his wife. Six years more he stayed there per agreement, to get some means of support of an interesting family, an agreement which the uncle tried again and again to nullify; at last he left the place and made his way homeward, but the situation looked still menacing, the brother was only ostensibly reconciled and Jacob had yet found not that complete peace that would satisfy the longings of his heart. Then his sons began to make life unpleasant. First at Shechems, where they avenged a wrong inflicted upon the righteous mercifully than Jacob would have wished. Then they caused deep grief into their father by selling Joseph into slavery—a grief that would have affected Jacob till his last moments. All in all, the life of Jacob was one continuous sequence of worry, trouble,

and vexation, until he came to Egypt and found his son Joseph ויפגש יוסף ויחיה ויפגש יוסף ויחיה and the spirit of Jacob revived! His sorrows there were ended, and life passed in calm felicity, because Joseph and his brothers lived in perfect accord.

As an exemplar, notwithstanding that the Egyptians regarded shepherds with contempt, and the Hebrews that emigrated into Egypt pursued that vocation, Jacob was most cordially welcomed and received most highly, and honored and respected. Pharaoh himself honored Jacob and granted him and his sons the choice of the land to live in, and when Jacob died, the Egyptians mourned for him deeply, showing how they esteemed and respected him. Can we not now see how the life in Egypt was the life that Jacob had lived? Then, again, we can understand that Jacob lived in Egypt. He did not make himself abnoxious by appearing as a foreigner. He was a tsadik and a Hebrew by faith, but in conduct he lived in Egypt, as Egyptians lived; the same as good, faithful, real Jews live in America as Americans, notwithstanding they are Jews, honored and respected פרי צדק עץ חיים

This is one of the most beautiful lessons that we learn from Scriptures. Every word of the passage: "And Jacob lived in the land of Egypt seventeen years," is full of meaning.

"Rank" Marriages.

"If you wish to marry suitably, marry your equal."—Ovid.

A GAIN t e cable informs us that one of our American girls is seeking to unite with the knot which unites her to a husband whose only asset to her affections (?) was his title, and whose only object in marrying her, was because she was the daughter of an American millionaire and would bring to him much gold.

In forming these alliances, beg your pardon, rather mesalliances, congeniality, disposition, manners, and general compatibility play no part with the parents who force their daughters into these interested marriages.

Shakespeare once said of these money-hunters: "Give him gold enough and marry him to a puppet, or an aglet-baby; or an old trot with ne'er a tooth in her head, though she have as many diseases as two and fifty horses; why, nothing comes amiss, so money comes withal." But the more recent nobleman (?) bankrupt in wealth and health, and with nothing left but the glory (?) of an ancestral name, is more discriminating than Shakespeare found him in his time. He wants youth, beauty and wealth. And the insane worship and fawning of the parvenu American to a titled rouse helps him in getting all.

Fie, upon those American parents who can find no virtue in American manhood; who sell their offspring into a life of misery, in order that they might wear a coronet which would be a drug to a New York jukman.

With so many examples of ruinous marriages of this nature, it is surprising that there are so many willing to contract more of them!

Rest assured, when a so-called aristocrat, or member of the titled nobility, goes beyond the pale of his own set, his own country, or his own rank, to marry a rich American girl, it is rarely, if ever, because actuated by that true love and affection with-

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out which marriage becomes a legalized prostitution.

Have you ever heard of a great nobleman marrying an American girl without a dot—without a dowry, as we call it? Answer this question, and you solve the reason for the mixture of that blue blood with the plebeian American fluid.

Let us waste no sympathy upon those title-hunters, mothers or daughters, whose ancestors not infrequently by the sweat of their brow gathered and garnered the fortunes with which they part, to pay the gambling debts of a titled bankrupt and idler, and thus bring misery to themselves.

Give the American boys a chance; the title to their nobility lies in their manhood and their industry; in their activity and in their usefulness as members of society; in contradiction to that idle life which is the highest recommendation of the titled gentry of the old world.

In the words of old Shakespeare, "God is the best maker of all marriages." Heads off, ye title seeking mammals!

"If you want to marry suitably, marry your equal." L'AIGLON.

What is the superlative of temper? Tempest.

Grand Fair and Novel Entertainments.

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## Children's Page.

### WHAT RABBI JEHOSSA SAID.

BY JAMES RUSSEL LOWELL.

**R**ABBI JEHOSSA used to say  
That God made angels every day.  
Perfectos Michael and the rest  
First brooded in creation's nest,  
Whose only office was to cry  
Hosannah! once, and then to die;  
Or rather, with Life's essence blent,  
To be led home from banishment.  
Rabbi Jehosha had the skill  
To know that Heaven is in God's will;  
And doing that, though for a space  
One heart-beat long, may win a grace  
As full of grandeur and of glow  
As Princes of the Chariots know.

'Twere glorious, no doubt, to be  
One of the strong-winged Hierarchy,  
To turn with Seraphs, or to shine  
With Cherubs, deathlessly divine;  
Yet I, perhaps, poor earthly clod,  
Could I forget myself in God?  
Could I but find my nature's clew  
Simply as birds and blossoms do,  
And but for one rapt moment know  
'Tis Heaven must come, not we must go,  
Should win my place as near the throne  
As the peart angel of its zone,  
And God would listen 'mid the throng  
For my one breath of perfect song,  
That, in its simple human way,  
Said all the Host of Heaven could say.

#### A Father's Advice.

**A** CERTAIN father was doubly  
blessed—he had reached a good  
old age and had ten sons. One day  
he called them to his side, and, after  
repeated expressions of affection, told  
them he had acquired a fortune by  
industry and economy, and would  
give them one hundred gold pieces  
each before his death, so that they  
might begin business for themselves,  
and not be obliged to wait until he  
passed away. It happened, however,  
that, soon after, he lost a portion of  
his property, much to his regret, and  
had only nine hundred and fifty gold  
pieces left. So he gave one hundred  
to each of his nine sons. When his  
youngest son, whom he loved most of  
all, asked naturally what was to be  
his share, the father replied:

"My son, I promised to give each  
of thy brothers one hundred gold  
pieces. I shall keep my word to them.  
I have fifty left. Thirty I shall re-  
serve for my funeral expenses, and  
twenty will be thy portion. But  
understand this, possess in addition  
ten friends, whom I give over to thee  
as compensation for the loss of the  
eighty gold pieces. Believe me, they  
are worth more than all the gold and  
silver."

The youth tenderly embraced his  
parent, and assured him that he was  
content, such was his confidence and  
affection. In a few days the father  
died, and the nine sons took their  
money, and without a thought of the  
younger brother and the small amount  
he had received, followed each his  
own fancy. But the youngest son,  
although his portion was the least,  
resolved to heed his father's words,  
and hold fast to the ten friends.  
When a short time had elapsed, he  
prepared a simple feast, went to the  
ten friends of his father, and said to  
them:

"My father, almost in his last  
words, asked me to keep you, his  
friends, in honor. Before I leave  
this place to seek my fortune else-  
where, will you not share with me  
a farewell meal, and aid me thus to  
comply with his dying request?"

The ten friends, stirred by his  
earnestness and cordiality, accepted  
his invitation with pleasure, and en-  
joyed the repast, although they were  
used to richer fare. When the moment  
for starting arrived, however,  
one of them rose and spoke:

"My friend, it seems to me that, of  
all the sons of our dear friend that  
has gone, the youngest alone is mind-  
ful of his father's friendship for us,  
and reverences his memory. Let us,  
then, be true friends to him, for his  
own sake as well, and provide for him  
a generous sum, that he may begin  
business here, and not be forced to  
live among strangers."

The proposal, so unexpected and  
yet so merited, was received with ap-  
plause. The youth, proud of their  
friendship, soon became a prosperous  
merchant, who never forgot that  
faithful friends were more valuable  
than gold and silver, and left an hon-  
ored name to his descendants—*Israel's  
Messenger, Shanghai.*

#### A Child's Dictionary.

"Dust—Mud with the juice squeezed  
out of it."

"Snoring—Letting off sleep."  
"Apples—The bubbles that apple  
trees blow."

"Backbiter—A mosquito."  
"Fan—A thing to brush the warm  
off with."

"Ice—Water that went to sleep in  
the cold."

Rabbi Meir said: "When a man  
teaches his son a trade he should pray  
to the Possessor of the World, the  
Dispenser of wealth and poverty; for  
in every trade and pursuit of life both  
the rich and the poor are to be found.  
It is folly for one to say, 'This is a  
bad trade; it will not afford me a  
living,' because he will find many do  
well in the same occupation. Neither  
should a successful man boast and  
say, 'This is a great trade, a glorious  
art; it has made me wealthy,' because  
many working in the same line as  
himself have found but poverty. Let  
all remember that everything is  
through the infinite mercy and wis-  
dom of God."

## FURS! FURS!

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#### An Old Legend.

There is an old legend of a man who  
sold his soul to the devil. The condi-  
tions were: For a certain number of  
years this man was to have all his de-  
sires gratified, at the expiration of  
which time his soul was to be forfeit-  
ed.

When the time agreed upon had  
expired, this man was unwilling to  
fulfill his part of the contract, and  
asked the devil upon what terms he  
could be released. The reply was:

"If you will curse your God I will  
release you."

"No," said the man, "I cannot curse  
the Being whose nature is love. Give  
me something less fearfully wicked."

"Then kill your father," replied the  
devil, "and you go free."

"No," answered the man, "that is  
too horrible to think of. I will not  
commit so great a crime. Are there  
no other conditions?"

"One more," replied the devil;  
"you must get drunk."

"That is a very easy thing to do,"  
the man answered, "and I accept  
your proposition. I cannot kill my  
father, I will not curse my God, but  
I can get drunk, and when I become  
sober all will be well."

Accordingly he got drunk, and  
when in this condition chanced to  
meet his father, who upbraided him,  
which so excited the ire of the drunken  
and half-crazed man that he slew his  
father, cursed God, then fell down  
dead, and the devil had him without  
fail.

"Give children plenty of pure  
sugar, taffy and butterscotch, and  
they'll have little need of codliver  
oil," says Dr. Woods Hutchinson in  
the *Woman's Home Companion*. "In  
short, sugar is, after meat, bread and  
butter, easily our next most import-  
ant and necessary food. You can put  
the mat'er to a test very easily. Just  
leave off the pie, pudding or other  
desserts at your lunch or midday  
dinner. You'll be astonished to find  
how quickly you'll feel 'empty' again,  
and how 'unfinished' the meal will  
seem. You can't get any working-  
man to accept a dinner without a pie  
in it. And he's absolutely right. The  
only thing that can take the place of  
sugar here is beer or wine."

#### A WOMAN'S APPEAL

To all knowing sufferers of rheumatism,  
whether muscular or of the joints, sciatica,  
lumbago, backache, pains in the kidneys or  
neuralgia pains, to write to her for a home  
treatment which has repeatedly cured all of  
these tortures. She feels it her duty to send it  
to all sufferers FREE. You cure yourself at  
home as thousands will testify—no change of  
climate being necessary. This simple discovery  
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stiffened joints, purifies the blood and brightens  
the eyes, giving elasticity and tone to the whole  
system. If the above interests you, for proof  
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"emission" which may disguise impuri-  
ties, but which does not exclude them.

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is made and bottled in Norway, thus  
reaching you without possibility of adult-  
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free from all Disagreeable  
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#### Questions.

"Pa," inquired a small boy on the  
Oakland boat, "what's a simoon?"

"Huh," grunted the man, without  
looking from his paper. "Simoon's a  
sandstorm on the desert, dreaded  
by travelers."

"And, pa, what's a honeymoon?"  
"Honey-moon's rice storm on a train,  
enjoyed by travelers."

"Then a honeymoon's something  
like a simoon, isn't it, pa?"

"Guess so; keep quiet; don't ask so  
many fool questions. Look at the  
sea gulls."

"But ain't they a good deal alike,  
pa—simoons and honeymoons?"

"Ugh-huh, both full of hot air.  
Most honeymoons become simoons in  
a few years. When the honey's gone  
the sigh's left."

"Pa, were you ever in a honey-  
moon?"

"Percy, if you don't stop pestering  
me with questions I'll never bring  
you over to the city again."

"Well, ma said she had a honey-  
moon, and it was like a dream, and  
all the rest of it's been a nightmare."

#### A Logical Answer.

A teacher observed what he thought  
a lack of patriotic enthusiasm in one  
of the boys under his instruction.

"Now, Tommy," said he, "tell us  
what you would think if you saw the  
Stars and Stripes waving over the  
field of battle?"

"I should think," was the logical  
reply of Thomas, "that the wind was  
blowing."

#### Different Horses for Different People.

For an office-seeker—A mare.

For a fireman—A plug.

For a hard drinker—A skate.

For a fisherman—A Perch-eron.

For an aggravating wife—A nag.

For a bank messenger—A runner.

For a laundryman—a clotheshorse.

For a faddist—A hobbyhorse.

#### Conundrums.

Why is love always represented as  
a child? Because he never reaches  
the age of discretion.

Mention the name of an object  
which has two heads, one tail, four  
legs on one side and two on the other?  
A lady on horseback.

When may ladies who are enjoying  
themselves be said to look wretched?  
When at the opera, as then they are  
in tiers (tears).

Why is a leaky barrel like a cow-  
ard? Because it runs.

Why are good resolutions like faint-  
ing ladies? Because they want carry-  
ing out.

When is a bonnet not a bonnet?  
When it becomes a pretty woman.

If a bear were to go into a dry-  
goods store, what would he want?  
Muzzlin' (muslin).

When my first is broken, it stands  
in need of my second, and my whole  
is part of a lady's dress? Rib-band.

Let us inquire why a vine is like a  
soldier? Because it is listed, trained,  
has tendrils, and then shoots.

Why is a blacksmith the most likely  
person to make money by causing the  
alphabet to quarrel? Because he  
makes A poke-R and shove L, and  
gets paid for so doing.

What is the difference between pho-  
tography and the whooping-cough?  
One makes fac-similes, the other sick  
families.

Why is a wide-awake hat so-called?  
Because it never had a nap, and never  
wants any.

Why is a washerwoman like Satur-  
day? Because she brings in the clothes  
(close) of the week.

What is better than presence of  
mind in a railroad accident? Absence  
of body.

What is the difference between the  
punctual arrival of a train and a colli-  
sion? One is quite an accident, the  
other—'isn't.

**A Bible Problem in Geography.**

One of the most interesting and important questions concerning biblical sites, the *Humiletic Review* remarks, perpetually invites research and persistently evades solution. "Where is the land of Ophir?" Dr. Karl Peters, at a recent public meeting in Berlin, declared emphatically that this famous biblical region is located between the Zambesi and Limpopo Rivers. He told his German audience how he had discovered many shafts of ancient gold mines, five hundred temples, fortifications, and other ruins of Phœnician origin. Dr. Peters affirms that the coins recently unearthed in Mashonaland belong undoubtedly to the time of King Solomon. His opinion is that no other part of Africa could have exported the ivory, silver and precious stones which are recorded in the Bible as coming from Ophir.

Against this theory, founded as it undoubtedly is on very plausible evidence, Bible students are still likely to maintain, on the testimony of Gen. x, 29, that Ophir was a section of South Arabia. Here, down to the time of Ezekiel, the Phœnicians still landed to procure gold and gems with which those famous sailors and merchants and the ancient world traded in many countries distant from their Syrian shores. Many erudite writers have attempted to identify Sofala, on the East coast of Africa, with Ophir, while yet others have located it in India. One of the most learned essays written on the subject is from the pen of Prof. Hommel, who argued that the ancient land of gold was Arabia Felix.

**The Rothschild Hospital in Paris.**

THE Rothschild Hospital and Home has just published its report for the year 1906. Founded more than fifty years ago by Baron and Baroness James de Rothschild, this institution has become the hospital, par excellence, of the community of Paris. But in proportion as the hospital developed, it became indispensable to enlarge it, in order to assure the efficient working of its three departments—the Hospital, the Home for Incurables, and the Home for the Aged. With this object in view, Baron Edmond de Rothschild, the President, recently presented a site 9,000 metres in area; another site of 13,000 metres, contiguous to the former, has just been purchased. The co-operation of Jewish philanthropists has, in addition, been assured for the construction of the new buildings. The medical service is carried on by twelve doctors or surgeons, under the direction of Dr. Leon Zadoc Kahn, son of the lamented Grand Rabbi of France. The number of in-patients in 1906 was 1,574, of whom fifty per cent. were of French birth, and thirty-two per cent. were Russian Jews. Patients are also attended at their houses. On the 1st of January, 1906, the aged inmates numbered 83, and the incurables 101. The hospital has also a maternity department, containing eight beds, which are always occupied. The total population of the homes for the aged and incurable with the staff numbered 367. The expenses during 1906 amounted to 374,000 francs, which were covered in part by donations and annual subscriptions, but the deficit would be very considerable if members of the Rothschild family, and especially Baroness Edmond de Rothschild, did not show their solicitude for the hospital by contributing considerable amounts.

**From Other Wells.**

While some Christians claim that they have a special mortgage on Heaven and label every virtue with their own particular designation, the Jews believe that all righteous men, irrespective of creed, have a share in the world to come, and that the pure religious thoughts of others may teach us valuable lessons.

**TRAIN YOUR EYE.**

TRAIN your eye to see angels, and earth will be heaven.—Rev. Dr. Frank Crane, Congregationalist, Worcester, Mass.

**THE MORNING PRAYER.**

The morning prayer and the upward look are better than a clear sunrise to begin the day.—Rev. W. C. Bitting, Baptist, St. Louis.

**OUR DESIRES.**

Our desires are the roots of our personality. As they are, so are we. They are that which is innermost in man.—Rev. David Gregg, Presbyterian, Allegheny, Pa.

**PERFECT.**

He who loves as God loves is perfect, and there is no other goal of life God is love, and the life of perfect love is Godlike.—Rev. Dr. C. D. Case, Baptist, Brooklyn.

**INDEX OF CHARACTER.**

A man's tastes better than his words are an index to his character. These show whether a man is a friend of God or a friend of the world.—Rev. Dr. S. H. Wainwright, Methodist, St. Louis.

**LIFE A STEWARDSHIP.**

The main thing is to consider life a stewardship and not an ownership. Man owns nothing outright, and he should use his wealth as a trust for the good of mankind.—Rev. E. F. Wiest, Reformed, Philadelphia.

**PEACE AND JUSTICE.**

There can be no true peace without justice and bravery, truth and readiness to do and to endure are indispensable to the maintenance of justice among men.—Rev. J. C. Lee, Episcopalian, Philadelphia.

**AN ALL ROUND CURSE.**

It is wrong for a teacher to whip—first, because it cannot be done without developing anger both in the teacher and the pupil, and anger is a curse physically, mentally and spiritually.—Rev. G. F. Hall, Independent, Chicago.

**HOLY BOLDNESS.**

Prize your wealth, prize your intellect, prize the approval of mankind; but these are dross, these are chaff. Your holy boldness is your treasure. See to it that it is used aright.—Rev. Dr. S. Edward Young, Presbyterian, Pittsburg.

**DEPENDENCY.**

Human life is so wedged and knitted together that man is dependent on his fellow creatures to assist him in this life. This is to be found exemplified in the business, political and social world.—Rev. D. Sessums, Episcopalian, New Orleans.

**HOME ALTARS OF PRAYER.**

In the home there should be more altars of prayer. Many are tumbled down and need repairing. There is a wonderful power attached to the earnest prayer of a parent, and the home that has its altar for family devotion is apt to be a home of happiness, for God's blessing will rest upon that home.—Rev. L. M. Zimmerman, Lutheran, Baltimore.

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To HONG HUY, HONG Fook, Hong Look and  
Empire State Surety Company and to all per-  
sons interested in the estate of Hong Dew, late  
of the County of New York, deceased, as  
creditors, next of kin or otherwise, send greet-  
ing. You and each of you are hereby cited and  
required personally to be and appear before our  
Surrogate of the County of New York, at the  
Surrogate's Court of said County, held at the  
Hall of Records, in the County of New York,  
on the 31st day of January, 1908, at half-past  
ten o'clock in the forenoon of that day, then  
and there to attend a judicial settlement of  
the account of proceedings of Hong Dew, as  
administrator, etc., of the goods, chattels and  
credits of said deceased; and such of you as  
are hereby cited as are under the age of twenty-  
ten 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 Surro-  
gate to represent and act for you in the pro-  
ceedings.

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. CHARLES H. BECKETT, a  
Surrogate of our said County, at the County of  
New York, the 4th day of December, in the  
year of our Lord one thousand nine hundred  
and seven.

DANIEL J. DOWNEY, Clerk of the Surro-  
gate's Court.  
JAMES A. DONEGAN, Attorney for  
[L.S.] Administrator, 7 Beekman Street, New  
York.

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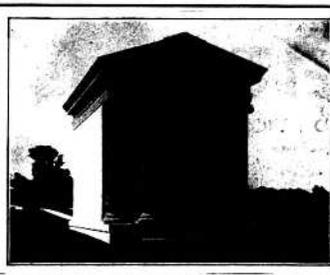
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**BROOKLYN.**  
Hebrew Ladies' Auxiliary of Bath Beach Celebrate Fifth Anniversary.

As typical of the fine charity work the society has been doing the last five years amid the storms and vicissitudes of life of those who have been waylaid and lost and shipwrecked, quite a number of the members, their husbands and a number of friends braved the severity of the rainy December winter evening to celebrate the fifth anniversary of the society, which was done in the form of a banquet given at the Borough Park Club house, under the able management of Mr. R. H. Kutner, the courteous caterer, who left nothing undone that could add to the pleasure of his guests. The officers' table had been most tastefully decorated, where were seated the five principal officers of the society and members of the different committees. The spacious hall was also draped most artistically with flags and banners.

The efficient toastmaster, Mr. Maurice Keller, made a few introductory remarks and the following addressed the guests: Rev. Dr. A. Newmark, Mrs. A. Slomka, P. M. Goodhart and the Hon. Mr. Blumenthal.

The toastmaster then formally presented the corresponding secretary, Mrs. Mamie Newman, who presented the Charity Guide of the society, Mrs. Nathan Kohn, with a beautiful gold watch in behalf of the society as a tribute of affection of the esteem and love felt for her by the members. Mrs. Newman feelingly portrayed the voluntary work done by Mrs. Kohn, speaking of her untiring efforts and earnest zeal in the pursuance of the Sunshine Charity work she had been so fortunate in bettering their condition and environments. Mrs. Newman was warmly applauded.

Mrs. Kohn thanked the members in a few appropriate words, being so completely surprised that she was unable to express her thanks as she would have wished. Other speakers were Mr. Samuel Stern and Dr. Rothenberg.

At the conclusion of the banquet the pretty and dainty souvenirs were distributed among those present. Mrs. M. Keller and Mrs. Robert Gans were complimented upon their good taste as acting on the committee for each person was given a miniature wooden home, as symbolic of the fifth anniversary and the new project to be undertaken by the society.

The reception and dance followed, which was attended by quite a number of young people, who had a most enjoyable time, dispersing at four a. m.

The following gentlemen were on the committee for the banquet: Mr. M. Keller, Mr. Maurice Quilman, Mr. Robert Gans and Mr. P. M. Goodhart.

The following young men assisted at the reception: Mr. Harry Pell, Dr. M. M. Kaufman, M. Weinhandler and Julius Hirsch.

**Hebrew Orphan Asylum Annual Meeting.**

The annual meeting of the Brooklyn Hebrew Orphan Asylum was held on Sunday last at the institution.

Moses May, the president of the society, read an interesting report, saying in substance: "The number of children under our care has been slightly increased, while there has been a most gratifying increase in the number of our members. I take particular pleasure in referring to the junior membership, numbering fifty-two. The active interest of young men in this society is a good index of its healthy condition, and in their interest we find a denial of the much quoted statement that the younger Jews of America no longer venerate the religion of their fathers. Although charitable work is of a religious nature, the bond that binds together the members of this charity is essentially Jewish Dues aggregating \$5,000 are now outstanding and the collector reports that \$3,000 is uncollectible. It is to be regretted that such a state of affairs is the result of a comparatively so many Jews. Some payments have been evaded by legal measures, after the collector had reported further visits to be utterly useless and after letters from the counsel. This has resulted in collecting about 75 per cent. of the amount. From the report of Secretary David Farber the assets of this society aggregate \$312,353.39. During 1907 there were 14 deaths among members.

"During 1907 there were admitted to the asylum 35 boys and 36 girls, a total of 71, and during the same period there were discharged 31 boys and 27 girls, a total of 58. At present we have in the asylum 316 children, consisting of 188 boys and 128 girls, three more than last year. Some children have been with us as many as twelve years; some but a few years, but this makes a total of 315 that they would have lived in a Jewish home blessed with intelligent, honorable and devout parents.

"The total membership is as follows: Donors, class A, 16; donors, class B, 34; patrons, 122; members, 1,391; junior members, 52. This makes a total of 1,615. The committee who have secured the increase in our membership are Louis L. Firuski, S. F. Rothschild and Emmanuel Weil. Mr. Meier Steiner is chairman of the committee that has secured junior members.

Treasurer Harris announced the receipts for the year as \$123,564, and the disbursements as \$88,986.84. There are on deposit in the First National Bank \$37,991.21; Williamsburg Trust Company

**Young Men's Hebrew Association.**

The work of the association has grown rapidly during the past year and many new activities have been added to meet the changing conditions of the neighborhood in which the building is located. The class in English to foreigners, recently organized, has met with much success and fills a long felt want. The employment bureau has been enlarged in order to take care of the many applicants for positions. The Hebrew and religious school provides instruction for over 600 children.

In order to help the association extend its usefulness, the young men of the association known as the Social Activity Committee have arranged to hold a fair and a series of novel entertainments in the building on December 25 and 26. Many ladies well known for their interest in educational and philanthropic work have interested themselves in the undertaking, and the fair promises to be a social and financial success.

The attractions at the fair will be many and varied. Concerts will be given by the Military Band of the Hebrew Sheltering Guardian Orphan Asylum. There will also be an American Indian Encampment, with real Indians in feathers, beads and buckskin. Other features will be fortune telling, Japanese tea room, flower, candy and fancy goods booths, stationery, groceries, souvenirs, toys, etc. Thursday afternoon December 26, will be known as "Children's Day" and special entertainments will be arranged for the little ones. The fair will be held in the auditorium and adjoining parlors.

**Whole Shem Society.**

The Whole Shem Society will resume its series of winter meetings beginning on Monday, December 23, at the Herrnsstadt, No. 27 West 115th street. At the initial meeting Dr. Isaac Brody will deliver a lecture on "Jewish Polemical Literature." All interested in the study of Hebrew are invited to attend.

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\$356.54; Chemical National Bank, \$1,205.14, and in the asylum safe, \$30.

Nathaniel H. Levi, secretary of the society, reported that the total assets were \$137,111.53.

After the reports were read and accepted, Moses Hamburger and Benjamin Loewenstein, as inspectors, announced the unanimous election of Moses May, president; Moses J. Harris, treasurer; David Farber, secretary, and Ira Leo Bamberg, Samuel Goodstein, David Meyer, Max Reiss, William P. Roth, David W. Stein, Henry W. Straus and Emanuel Weil trustees for three years. The society was then entertained by the Hebrew Orphan Asylum Band, and an adjournment was had.

**IN THE THEATRES.**

Flo Irwin, sister of May Irwin, will make her vaudeville debut with a small company of her own during the week of Dec. 23 at Keith & Proctor's Fifty-eighth Street Theatre, presenting a clever comedy sketch written around her personality. "The Two Daffy Dills" will be given by McCay and Cantwell, and others on the bill will be Jimmy Lucas, Martin Bros., Kitamura Troupe, Basque Quartette, Gardier and Stoddard and Julian Eltinge.

Volta, a young man who has adopted a name suited to his style of performance, which is a novelty electrical act in which he does all kinds of dangerous tricks with a high power electric current, will head the long and extremely interesting bill prepared for Keith & Proctor's 125th Street Theatre for the week of Dec. 23. Volta's act is unlike any other on the stage.

"The Man of the Hour" keeps on piling up week after week of success at the Savoy. Produced in New York while the snowflakes of 1906 were whirling through Herald Square, it saw the spring blossoms freshen, the summer hot waves sweep the town, the autumn fruits ripen and now, close upon the advent of 1908, it flourishes vigorously, unshaken by midwinter's icy blasts. It is an evergreen success, this strong, vital, vigorous play of Broadhurst's, with its big, forceful types of masculinity, its gentle and appealing examples of womanhood, its stirring episodes of political intrigue, its charming love story and its abundant and buoyant fund of general humor.

Klaw & Erlanger's production of Edmund Day's Western drama, "The Round Up," which has crowded the New Amsterdam and Broadway theatres since the latter part of last August, will end its run at the latter house on Saturday evening, Jan. 4th. But three more weeks remain during which the theatregoers of New York and vicinity will have the

opportunity of witnessing this remarkable play. It will not be seen in New York again during its career, notwithstanding the really wonderful success it has made.

George M. Cohan's new musical comedy drama, "The Talk of New York," with Victor Moore in the role of "Kid" Burns, has scored the greatest success ever made by a Cohan piece in the metropolis.

Victor Moore, who plays the role of "Kid" Burns, has broadened and perfected a most interesting type of character first presented in "45 Minutes from Broadway." Cohan & Harris, the producers of the new play, have not only provided Mr. Moore with a most effective production, but have also surrounded him with a company of well known and remarkably talented people, including Nella Bergen, Lorena Atwood, Emma Littlefield, Sayde Harris, Jack Gardiner, Stanley H. Forde, Joe Smith Marba, John Conroy and William Thompson.

The rotund and jolly comedienne, May Irwin, will present her offering of songs, stories and recitations at the Alhambra next week. Miss Irwin's re-entrance into vaudeville has created a furore wherever she has appeared and Harlemites are anxiously awaiting her appearance at their favorite theatre. Others on the long list as announced are Dan Burke and company, Matthews and Ashley, "Princess Trixie," the Eight Bedouin Arabs, the Italian Trio and Frederic Bond and company.

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OBITUARY.

William Lichtman. William Lichtman, president of the Goldmann-Schwelshelmer Co., Inc., 83 Third Avenue, whose death occurred December 1, was buried from his late residence, No. 1 Clinton street, Tuesday, December 3, many friends attending. Mr. Lichtman was highly esteemed in business circles.

Mrs. James W. Seligman. Mrs. Rosie Seligman, wife of James Seligman, the banker, died at 5 o'clock Tuesday morning at the Hotel Savoy. She suffered a stroke of apoplexy a week ago Sunday and sank rapidly. Mrs. Seligman was 73 years old, and before her marriage was Miss Rosie Content. She is survived by her husband and five sons, De Witt J., Samuel J., Washington, Eugene and Jefferson, and three daughters, Mrs. Robert F. Nathan, Mrs. Albert H. Gross and Mrs. Benjamin. She also leaves twelve grandchildren and one great-grandchild.

Henry Hirsh. Henry Hirsh, a retired real estate dealer, died Monday at the Hotel Majestic, following a long attack of heart disease, aged 74 years. Born in Germany, Mr. Hirsh came to this country as a young man and had lived in this city forty years. He retired from business about fifteen years ago. Four years ago he was stricken with heart trouble, since when he had been an invalid. He is survived by two daughters - Mrs. Ellinger and Mrs. Simon Guggenheim, wife of Senator Guggenheim, of Colorado.

American Journalist on Zionism.

Mr. Rollin Lynde Hartt, the well-known essayist and magazine writer, who, as one of the editors of the Boston Evening Transcript, conducts a most interesting and clever column of current comment, under the headline of the "Clerk of the Day," has recently given his opinion of the Zionist movement. Writing in his paper in regard to a letter on the question, which he had received from Mr. Richards, Mr. Hartt made the following statement in the Transcript of Saturday, Dec. 7:

"1. I advocate Zionism as a means of actualizing Christianity. When the Jews clear out and found an armed nation of their own, we shall learn to treat them with that gracious consideration which is prescribed by our religion. "2. I advocate Zionism because I yearn to behold the perfected Jew. It isn't wholesome for a race to devote itself almost exclusively to trade. We have never seen the Jew at his best, hitherto. When, however, he turns colonist and builds up a new commonwealth, he will acquire a new self-reliance and a new versatility. He will develop powers latent for centuries.

"3. I advocate Zionism because I am curious to behold a self-governing Jewish nation. I look forward to it with boundless optimism. Considering the purity of the Jewish home, the sobriety of Jewish manners, the keenness of the Jewish intellects and the shrewdness of the Jewish economic instinct, I am convinced that Zion will afford us useful lessons in the governmental treatment of social, moral, industrial and financial problems. From of old, the Children of Israel have thought of themselves as the Chosen People whose mission on earth is the defense and illumination of high ideals. In Zion that mission may yet be fulfilled."

Albert Lucas Club.

Owing to police regulations in the construction of the Sunday law, the informal dance and parcel party of the Albert Lucas Club, under the direction of Mr. Walter H. Vernon-Epstein, has been postponed for Tuesday evening, December 24th, in the University Settlement, 184 Eldridge street.

It is hoped that our readers will lend their aid in this direction, as it is for the benefit of the Jewish Centres Association.

Jewish Immigrants.

The number of Jewish immigrants arriving at the port of New York during November, 1907, was: Men, 5,473; women, 4,084; children, 2,851. Total, 12,418. Russians, 8,747; Austrians, 1,856; Hungarians, 770; Roumanians, 869; English, 80; Turkish, 65; German, 23; Greek, 4; French, 3; Dutch, 1. Total, 12,418. Destined to New York, 8,488; destined to outside points, 3,930. Total, 12,418. Eleven thousand four hundred and eighty Jewish immigrants arrived at this port, November, 1906.

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Office of the Grand Lodge of the United States and District Grand Lodge No. 1, 21 W. 124th St. Office of the District Grand Lodge No. 2, 108 La Salle Street, Chicago, Ill. GRAND LODGE OF THE UNITED STATES OFFICERS.

M. S. STERN, Grand Master, New York. S. HOFFHEIMER, Dep. Gr. Master, New York. ADOLPH FINKENBERG, Second Dep. G. M., New York. ADOLPH PIKE, Third Dep. G. M., New York. ABRAHAM HAFER, Grand Secy., New York. L. KRANKENTHALER, Gr. Treas., New York. HENRY LICHTMAN, Ch. Endowment Com., New York.

EXECUTIVE COMMITTEE.

Herman Stiefel, Charles M. Obst, Philip Stein, Julius Harburger, Henry Jacobs, H. M. Shabad, W. Beckheim, Ed. Rosenberger, Isaac Hamburger, Benj. Blumenthal, I. S. Keller, M. S. Meyerhoff. DISTRICT GRAND LODGE, NO. 1, STORNE D. KLEIN, Grand Master. ABRAHAM HAFER, Grand Secretary. A. B. KARLSON, Treasurer.

The last meeting of Henry Clay Lodge, No. 19, held at the lodge rooms, in the Harlem Casino, on Monday evening, the 18th inst., was the most largely attended meeting that the lodge has held in the past quarter of a century. Business of much importance was transacted, and it was voted not to raise the dues for the coming year. Henry Clay Lodge is one of the richest lodges in the order, and the extra assessments will be met by the lodge treasury. Grand Master Eugene D. Klein and First Deputy Dan Krauss were present. A pleasant feature of the evening was the presentation of a handsome silver loving cup to Brother Simon Ulfelder for his services as treasurer for many years. Brothers Sam Sloman and Isaac Strauss made speeches of felicitation.

Aryeh Lodge, No. 6, initiated several candidates on Monday evening. The degree was conferred according to the new ritual, and the team displayed much smoothness and perfection in the work. Their services are at the disposal of any lodge desiring them.

An Executive Committee meeting was held on Thursday evening, the 12th inst. The Grand Master, M. Samuel Stern, reported the institution of Capital City Lodge, No. 122, at Washington, D. C. Eighteen candidates were initiated at the first meeting, and at present there are ten candidates awaiting the physician's report.

Among those who have joined the new lodge are Messrs. S. J. Glaser, Joel Hillman, proprietor of "Harvey's" and the "Rudolph," at Atlantic City; William Baumgarten, Arthur Baumgarten and George Goldberg. Some of the Grand Lodge officers present at the institution were Brothers Stern, Finkenberg, Hafer, Tausig and Wasserman. A banquet at "Harvey's" wound up the proceedings.

The Grand Lodge officials visited Baltimore on the homeward trip and were entertained by the members of Lessing Lodge. Appropriate addresses were made by the visitors.

Deborah Lodge, No. 5, gave a banquet and dance at the clubhouse on Sunday evening last. There was a banner attendance and a royal time was had by all who were fortunate enough to be present. Brothers Eugene D. Klein, Abraham Hafer, Mort J. Lichtenberg and Emil Tausig made short addresses. The disciples of terpsichore were then given their inning, and indulged in their favorite pastime until early Monday morning.

The same brethren also visited and addressed Abraham Lodge on Sunday evening. This lodge is at present revising its by-laws. Hillel Lodge, which met on that same evening, was also visited.

At the last meeting of Sebulon Lodge, No. 8, on Monday night, the evening was mainly given over to a discussion regarding the appropriation of an additional \$2,000 for the celebration of the lodge's fiftieth anniversary. The proposition was finally voted down, and it seemed to be the sentiment that the lodge could spend \$3,000 in one evening for a much more lasting and fitting project than a banquet and ball.

The various lodges in the district have been asked to give their consent toward the donation of a portion of the remaining undistributed San Francisco relief fund to the United Hebrew Charities. The fund now amounts to \$350, and in all probability one-half of this will be given to the United Hebrew Charities.

CORRESPONDENCE.

Says We Are Wrong. Editor HEBREW STANDARD: I have read with considerable interest your articles, "Shall There Be a Cleavage?" and write to you to strongly protest against the attitude you are assuming. You are positively becoming dangerous for your articles can only have one result, and that is to bring about a split within the community.

I frankly say to you that your whole position is altogether un-Jewish; I might almost say anti-Jewish. Why not recognize that the people whom you so unjustly call "Hofjuden" are actually maintaining all the communal institutions in this city, and are always ready to put their hands in their pockets for every worthy object? I contend that the man who pays the piper has the right to call the tune.

Agitation of the character you are carrying on in and out of season will only lead to disintegration, which is bound to discredit the Jews of this city.

AN ADMIRER OF THE "HOFJUDEN."

In Honor of Ben Avigdor.

Ben Avigdor (A. L. Salkowitch), the eminent Hebrew novelist, journalist, was entertained by the Mephitza Sphath Ishaer on Saturday evening last, at the Clinton Hall. The speakers, most of whom delivered their addresses in Hebrew, paid glowing tributes to the guest of the evening, who has rendered such signal services to Hebrew literature. Mr. M. Levene, president of the society, acted as toastmaster, and the speakers were Rev. H. Maslansky, Rev. J. L. Brill, Dr. J. Schwartz, Dr. H. J. Epstein, Lewin Epstein, Mr. A. Lubarsky, Mr. P. Wiernick, Mr. J. Zevin, Mr. G. Bublick, Mr. E. Ish Kishor, Mr. A. S. Waldstein, Rev. Alter Abelson, Mr. S. Abel, II, Malachowsky, J. Masel, M. Waxman, J. Magil, J. D. Berkwitz and Mr. Keppel. All the speakers touched upon the importance of advancement of Hebrew and Ben Avigdor in reply who made a strong plea for modern Hebrew.

Mothers! Mothers! Mothers!

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WEISSBERGER, SOLOMON-In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Solomon Weissberger, 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. 74 Broadway, Borough of Manhattan, in the City of New York, on or before the 20th day of February next. Dated New York, the 12th day of August, 1907. SAMUEL STRASSBURGER, MORRIS J. SCHUSTER, Executors. STRASSBURGER, WEIL, SCHWARTZ & SCHALLER, Attys. for Executors, 74 Broadway, New York City.

WECHSLER, BENJAMIN-IN PURSUANCE of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Benjamin Wechsler, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business at the office of Wolf, Kohn & Ullman, No. 203 Broadway, Borough of Manhattan, in the City of New York, on or before the 26th day of June next. Dated New York, the 10th day of December, 1907. ALBERT B. WECHSLER, HENRY B. WECHSLER, Executors. WOLF, KOHN & ULLMAN, Attorneys for the Executors, 203 Broadway, New York City.

NEW YORK SUPREME COURT, NEW YORK ROSIE KLEIN, Plaintiff, against ISIDORE KLEIN, Defendant. SIMMONS-Action for an absolute divorce. To the above named Defendant: YOU ARE HEREBY SUMMONED to answer the complaint of the above named plaintiff, and to serve a copy of your answer on the plaintiff, within twenty (20) days after the date of this summons upon you, exclusive of the day of service; and in case of your failure to appear or answer, judgment will be taken against you for the relief demanded in the complaint of the plaintiff herein. Dated New York, October 10th, 1907. ANSELMAUS N. TUCKMAN, Attorney for Plaintiff, Office and Post Office Address: 320 Broadway, New York City, Borough of Manhattan. To the defendant, Isidore Klein: The foregoing summons is served upon you by publication, pursuant to an order of the Hon. Charles H. Truax, one of the Justices of the Supreme Court of the State of New York, dated December 11th, 1907, and filed with a copy of the summons and complaint in the office of the Clerk of the County of New York in the County Court House in said county, on the 12th day of December, 1907. STANISLAUS N. TUCKMAN, Attorney for Plaintiff, Office and Post Office Address: 320 Broadway, New York City, Borough of Manhattan.

TWO VERY COMFORTABLE rooms for refined gentleman in house with owner; terms very reasonable. 266 W. 121st street.

# Providence, Not Chance.

(Continued from Page 6.)

them to slavery, they would have, in all probability become, like the serfs in Poland, the slaves, the property, the chattel of their respective landlords. Now, as these landlords are generally hard up for cash, and their Hebrew slaves were multiplying exceedingly (Ex. i, 7), year by year, to more than the number they could profitably employ, what is more likely to have happened than this—that they would have converted their superfluous stock of slaves into the needful cash? They would have sold them as slaves in the open mart to the highest bidder, with the terrible consequence that, as the property of individuals they might have become dispersed all over Africa, perhaps all over the then habitable globe, and the upshot of all this would have been—that when the decreed "400 years" did expire there would have been no Hebrew nation situated in one country for Moses to address himself to. Moses would have had to hunt after individual Israelites all over the Dark Continent, if not all over the habitable globe—think only of the stupendous task! He, again, would have had to struggle not only with one master but with several masters—hundreds or thousands! Against each of whom a different course of coercive measures Providence might have had to apply. The task would have been of such a stupendous magnitude as would have made even a Moses shrink from undertaking it. Perhaps, no single individual, though he were a Moses, could ever have accomplished it in a lifetime!

It becomes therefore manifestly clear, that before Israel could enter Egypt safely, the backs of the nobles and barons had to be first entirely broken. The power of the nobility had to be completely crushed, and Pharaoh, as the King, had to become the one only master. Once this was done—once the King became the only landowner, the one real master in Egypt, then every thing became possible. The "Sojourn" as the "Exodus," the accomplishment of one promise as the other, all becomes assured. But what potent agent was to bring this desideratum about?

(c) This, too, Israel was promised to leave Egypt with "great wealth," i.e., that Egypt is to furnish it! But Egypt possessed then "no great wealth" herself. How was she to give what she did not possess? For the rearing of large flocks, which enriched many an other country—

"עשרותיה שמעשרות חמ בעליון" (T. B. Chulin, 48b) was tabooed in Egypt. "Every shepherd is an abomination unto the Egyptians" (Ibid. xvi., 34).

The two or three industries, such as they then had, as the manufacture of Byssus (I Chron. iv., 21), malt beer—zethos (צֶתוֹס, M. iii. l), and perhaps also glass, were as yet only struggling into being. Very little, if any, were exported.

Again, horse breeding for exportation, in which Egypt did a flourishing foreign trade during the latter days of Moses (Deut. xvii., 16), had not as yet developed into an export trade. As the horse, at that time, was used only in war, Egypt did not permit its exportation. She was chary of putting such an engine of war into the hands of her hostile neighbors, and kept all the horses she bred for herself. It was only later on, when she found that her neighbors were supplied with horses from Arabia and Persia, that she thought she might as well have a share in the trade, and began to export.

Egypt, at that period, relied almost entirely upon her agricultural produce; and while this was enough to provide her population with all the necessities of life, it did not make them wealthy. Now, since Egypt was expected to furnish Israel with "great wealth," she had to become first wealthy herself.

### IN THE ECONOMY OF PROVIDENCE.

The fourteen marvellous years of plenty and famine did it all; brought about all the necessary internal changes in the governmental machinery of the country, and prepared Egypt for Israel's present and his future—for the "Sojourn," for the "Exodus," as well as provided a handsome testimonial for the departure.

The seven years of plenty experienced in Egypt only, during which it had "seven ears on one stalk," representing, i.e., 49 harvests rolled into 7 years, helped Egypt to accumulate such an enormous, prodigious, unprecedented quantity of grain as was presently converted into a colossal fortune of hard specie, which served later on more than one purpose of Providence.

While the seven years of famine did all the other work, the famine, which raged with unprecedented vigor in Egypt and all the adjacent countries at the same time, had reduced the improvident nobility of Egypt to the verge of starvation (see מדרש רבה Gen. 21, Par. 5). They had to sell their estates to the King for bread; and as all their rights and claims lay vested in the estates—as is even now the case in monarchical countries—in parting with the estates they parted with all their rights! Possession and position departed together. All their power, all their rights, and all their privileges, lock, stock and barrel, all reverted to the King, together with their estates at the same time. Pharaoh now became the sole land owner in Egypt; and as such, the one, only master in the country, he could now give a lease to Israel of all the land they would require in one parcel, i.e., in one region or district. Thus the possibility of their development into a nation was hereby assured.

Now, Israel, settling on Crown lands, would become the tenants of the Crown; and would still remain in the country even during the trying period when they were reduced to slavery. For even then, they would become the slaves, not of individuals, but of the Crown—the property of the State; and, as such, they could not be disposed of or sold. Thus, Moses would find all his people in Egypt to address himself to when the appointed time came; while, again, he would have to negotiate with but one master only, with one man, and one man is so much easier to coerce; thus, even the Exodus was assured.

The famine, again, accomplished one thing more. As it drove the people of all the adjacent countries to buy their corn, they left behind them all their savings. All their money, all their gold and silver, all their jewels, gems and precious materials, all went to and remained in Egypt. The public treasury satiated with wealth; it overflowed into the pockets of the people. The Government having so much money, executed various kinds of work of public utility. The money circulated, and the Egyptians became rich; and now Egypt had something to give away—had enough out of which to give Israel a parting gift, a handsome present for the first Passover.

Now, Israel could enter Egypt safely; the Economy of Providence had made all the requisite provision. Who, now, will say after this, that it was all the work of chance?

Restaurant to be added as soon as alterations are completed.

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### Sabbath Gleanings.

SARCASM poisons reproof.

HE that would prepare for heaven must honor the Sabbath upon earth.—D. Wilson.

A CORRUPTION of morals usually follows a profanation of the Sabbath.—Johnson.

I FEEL as if God had, by giving the Sabbath, given fifty-two springs in the year.—S. T. Coleridge.

THE law of the Sabbath is the keystone of the arch of public morals; take it away and the whole fabric falls.—Lisraeli.

I NEVER knew a man escape failures, in either mind or body, who worked seven days in a week.—Sir Robert Peel.

WITHOUT a Sabbath, no worship; without worship, no religion; and without religion, no permanent freedom.—Montalembert.

THE Sabbath is the green oasis, the little grassy meadow in the wilderness, where, after the week day's journey, the pilgrim halts for refreshment and repose.—C. Reade.

THE keeping of one day in seven holy as a time of relaxation and refreshment, as well as public worship, is of inestimable benefit to a state, considered merely as a civic institution.—Blackstone.

THE Sabbath is God's special present to the working-man, and one of its chief objects is to prolong his life and preserve efficient his working tone. The savings bank of human existence is the weekly Sabbath.—Blaukie.

HAIL, hallowed day, that binds a yoke on vice, gives rest to toil, proclaims God's holy truth, blesses the family, secures the state, prospers communities, nations exalts, pours light and life on earth, and points the way to heaven.—Tyron Edwards.

THROUGH the week we go down into the valleys of care and shadow. Our Sabbaths should be hills of light and joy in God's presence; and so, as time rolls by, we shall go on from mountain top to mountain top, till at last we catch the glory of the gate, and enter in to go no more out forever.—H. W. Beecher.

I HAVE found, by long and sound experience, that the due observance of the Sabbath day, and of the duties of it, have been of singular comfort and advantage to me. The observance of the day hath ever had joined to it a blessing on the rest of my time, and the week so begun hath been blessed and prosperous to me.—Sir M. Hale.

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MATSHAK, SAMUEL.—IN PURSUANCE OF an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Matshak, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers at their place of transacting business at the office of Walter J. Rosenstern, Esq., 410 E. 81 Liberty Street, in the City of New York, on or before the 15th day of June next. Dated New York, 25th day of February, 1908.  
WALTER J. ROSENSTERN, Attorney for Executors, 81 Liberty Street, Borough of Manhattan, City of New York.

BARNARD, HENRY.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Barnard, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers at their place of transacting business at the office of Maurice S. Cohen, No. 44 Broadway, Borough of Manhattan, in the City of New York, on or before the 27th day of February, 1908, next. Dated New York, the 7th day of August, 1907.  
SAMUEL NAUHEIM, PHILIP BARNARD, MAURICE S. COHEN, Attorney for Executors, 44 Broadway, Borough of Manhattan, New York City.

HEIDELBERG, JENNIE.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jennie Heidelberg, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber, at their place of transacting business at the office of Messrs. Slade & Kauffmann, No. 49 and 51 Chambers Street, in the City of New York, on or before the 27th day of February, 1908, next. Dated New York, the 20th day of July, 1907.  
DAVIS M. SECKEL, BARNETT I. SECKEL, ISAAC M. SECKEL, Attorneys for Administrators, 49 and 51 Chambers Street, Manhattan Borough, New York City.

JACOBS, ABRAHAM.—In pursuance of an order of Honorable Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Jacobs, late of the County of New York, deceased, to present the same, with vouchers therefor, to the subscriber, at his place of transacting business at the office of Messrs. Slade & Kauffmann, No. 230 Broadway, in the City of New York, on or before the 26th day of April, 1908. Dated, New York, October 28, 1907.  
HARRIE JACOBS, Administrator. SLADE & KAUFFMANN, Attorneys for the Administrator, No. 230 Broadway, New York City.

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FOR YOUR PROPOSED MONUMENT IT WOULD BE TO YOUR ADVANTAGE TO CONSULT THE PRESBREY-COYKENDALL CO. 198 BROADWAY, N. Y. CITY

ROSENWALD, CARL.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Carl Rosenwald, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber at his place of transacting business, at the office of Joseph Steinberg, 100 Park Row, New York, on or before the 15th day of March next.

BEAR, SAMUEL L.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel L. Bear, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber at his place of transacting business, at the office of Joseph Steinberg, 100 Park Row, New York, on or before the 15th day of August, 1907.

ULMANN, ADOLPH.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adolph Ulmann, late of the Borough of Manhattan, City and County of New York, deceased, to present the same with vouchers therefor to the subscriber at their place of transacting business, at the office of Melcham & Neumann, No. 55 Park Row, Manhattan, New York, on or before the 1st day of February next.

SCHNEINBERG, ISAAC.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Schneinberg, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber at her place of transacting business, at the office of her attorney, Isaac Schuchman, 100 Park Row, New York, on or before the 1st day of May next.

LEVY, MITCHELL.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Mitchell Levy, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber at the office of James C. de la Mare, No. 299 Broadway, Borough of Manhattan, in the City of New York, on or before the 4th day of February next.

LITTMAN, MORRIS.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Littman, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber at his place of transacting business, at the office of M. S. & L. S. Isaac, No. 53 William Street, in the Borough of Manhattan, in the City of New York, on or before the 8th day of February next.

BERNSTEIN, HIRSH.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Hirsch Bernstein, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber at his place of transacting business, at the office of Joseph Steinberg, 100 Park Row, New York, on or before the 1st day of March, 1908.

JOSEPHATH, LOUIS.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Josephath, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers at their place of transacting business, at the office of Joseph Marcus, No. 48 Cedar Street, in the City of New York, on or before the 4th day of March, 1908.

POLLOCK, JULIA J.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julia J. Pollock, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers at their place of transacting business, at the office of Lewis & Rich, Broadway Trust Company, 100 Broadway, New York, on or before the 15th day of July, 1907.

LEHMANN, CAROLINE.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Caroline Lehmann, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber at his place of transacting business, at the office of Louis & Rich, Broadway Trust Company, 100 Broadway, New York, on or before the 15th day of July, 1907.

SCHIFFER, WALTER A.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, dated June 19, 1907, notice is hereby given to all persons having claims against Walter A. Schiffer, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber at their place of transacting business, at the office of Lieberman, Naumburg & Tanzer, No. 32 Broadway, in the City of New York, on or before the 14th day of January next.

NORDLINGER, EDWIN H.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Edwin H. Nordlinger, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber at their place of transacting business, at the office of Hays & Hereshfield, No. 115 Broadway, in the City of New York, on or before the 10th day of January next.

CANNOLD, HARRIS.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Harris Cannold, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber at his place of transacting business, at the office of his attorney, Sidney H. Nordlinger, Esq., Hays & Hereshfield, Attorneys for Executors, 115 Broadway, New York City.

ROSENSTEIN, ISAAC.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Rosenstein, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers at their place of transacting business, at the office of Strook & Strook, 220 Broadway, in the City of New York, on or before the 15th day of August, 1907.

STEINHARDT, MAX.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Steinhardt, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber at her place of transacting business, at the office of her attorney, Max Steinhardt, 100 Park Row, New York, on or before the 20th day of November, 1907.

WEINBERG, PHILIP.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Philip Weinberg, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber at the office of his attorneys, Jacob Freeman, Esq., and Jacob Brody, Esq., 90 Nassau Street, New York, on or before June 1, 1908.

MEYER, GUSTAVE A.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gustave A. Meyer, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber at his place of transacting business, at the office of Messrs. Churchill & Marlow, No. 74 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 17th day of February next.

OCHS, JACOB J.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob J. Ochs, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber at his place of transacting business, at the office of Herman Herz, Jr., No. 118 Nassau Street, in the City of New York, on or before the 17th day of April next.

WOLF, THEODORE.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Theodore Wolf, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers at their place of transacting business, at the office of George H. Rudolph, No. 141 Broadway, in the City of New York, on or before the 24th day of January next.

HIRSCH, MILDRED.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Mildred Hirsch, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber at his place of transacting business, at the office of Julius Silverman, No. 115 Broadway, in the City of New York, on or before the 27th day of April, 1907.

LEVY, LOUIS.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Levy, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber at his place of transacting business, at the office of Max T. Steiner, No. 115 Broadway, in the City of New York, on or before the 31st day of December next.

WEILER, MARX.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Marx Weiler, late of the County of New York, deceased, to present the same with vouchers therefor, to the subscribers at their place of transacting business, No. 115 Broadway, in the City of New York, on or before the 1st day of February, 1908.

PUIO, EMILIO.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emilio Puiio, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber at his place of transacting business, at the office of Rose & Putzel, No. 123 Broadway, Borough of Manhattan, in the City of New York, on or before the 11th day of January next.

ROSENBAUM, SIGMUND D.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sigmund D. Rosenbaum, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers, at their place of transacting business, at the office of their attorney, J. C. GUGGENHEIMER, No. 22 William Street, in the City of New York, on or before the 15th day of June, 1907.

BAUMGARTEN, WILLIAM.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against William Baumgarten, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers at their place of transacting business, at the office of Harold C. Leopold, 100 Park Row, New York, on or before the 8th day of February next.

HIRSCH, LAZAR.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Lazar Hirsch, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers at their place of transacting business, at the office of Jacob Freeman, Esq., and Jacob Brody, Esq., 90 Nassau Street, New York, on or before the 22nd day of July, 1907.

MALMBERG, JOHN A.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against John A. MalMBERG, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers at their place of transacting business, at the office of Adam Wiener, No. 59 Broadway, Borough of Manhattan, in the City of New York, on or before the 28th day of January next.

LEVERIDGE, SAMUEL G.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel G. Leveridge, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers at their place of transacting business, at the office of Greenberg, Nos. 61-65 Park Row, in the City of New York, on or before the 31st day of January, 1908 next.

SEBEL, GEORGE.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against George Sebel, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers at their place of transacting business, at the office of Goldfogel, Cohn & Lind, attorneys, No. 271 Broadway, in the Borough of Manhattan, City of New York, on or before the 1st day of June next.

GOLDSMITH, SAMUEL L.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel L. Goldsmith, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers at their place of transacting business, at the office of Leo Wiener, No. 50 Wall Street, Borough of Manhattan, in the City of New York, on or before the 15th day of May, 1908 next.

LEVINSON, ADAM.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adam Levinson, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers at their place of transacting business, at the office of HARRY GREENBERG, 61-65 Park Row, Borough of Manhattan, New York City.

LEVINSON, ADAM.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adam Levinson, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers at their place of transacting business, at the office of HARRY GREENBERG, 61-65 Park Row, Borough of Manhattan, New York City.

STEIN, JOSEPH.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, dated December 3, 1907, notice is hereby given to all persons having claims against Joseph Stein, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber at their place of transacting business, at the office of Harry E. Zinke, No. 290 Broadway, Manhattan Borough, in the City of New York, on or before the 17th day of June next.

HENRIETTA STEIN, WILLIAM BAUMAN, Executors. L. & A. U. ZINKE, Attys. for Executors, 290 Broadway, New York.

ROTHSCHILD, AMANDA.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Amanda Rothschild, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers at their place of transacting business, at the office of Harry E. Zinke, No. 290 Broadway, in the City of New York, on or before the 22d day of May next.

ROTHSCHILD, AMANDA.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Amanda Rothschild, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers at their place of transacting business, at the office of Harry E. Zinke, No. 290 Broadway, in the City of New York, on or before the 22d day of May next.

ROTHSCHILD, AMANDA.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Amanda Rothschild, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers at their place of transacting business, at the office of Harry E. Zinke, No. 290 Broadway, in the City of New York, on or before the 22d day of May next.

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