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(For the Hebrew Standard.)

THE BENEFIT.

BY WALTER H. VERNON-EPSTIEN.

PIKE STREET was very busy. Weren't all the "Pike Streeters" to attend the theatre that very night? To be sure, Pike Street was being cleansed and scoured. Everyone felt "Yom-Tovdik." New hats, new shoes, new coats, new shawls, and even some brand new wigs. That night was to be a "Mitzvadiker" Benefit at the Thalia Theatre; a real, genuine "Koshere Mitzva-Hachnosas Kalo."

Ask Mrs. Stutzky what kind of a Mitzva it is; let her explain it. A Holy Mitzva did you say? Not that alone, but a guarantee with every theatre ticket that a "Lichtiger Gan Eden auf Yener Welt" to boot.

Mrs. Stutzky certainly had brains. Brains for Mitzvas, and a great big heart to supply her energy. She was a real genius, Mr. Stutzky was.

Rose Berkowitz was getting old; too old to be single. Here she was rapidly approaching thirty, and still enjoying single blessedness. The fact is, she had to. In these hard times what man will take a "chance" of getting married to a girl with but a hundred and fifty dollars in the bank? Why, it's a crime—one hundred and fifty dollars! Why, it would cost that much easily to make a wedding with. And then Rose was no "prize" beauty. Rose was a "has-been." She used to be a rose—ten years ago; but now—let's be charitable and call her plain, homely.

For fifteen years Rose was sewing buttons on vests in a sweatshop. She was made half-consumptive; but her folks were bound to have her married at any cost. It's a perfect disgrace—a Jewess at thirty, not even married and—no children—a great big "Avleh."

But Mrs. Stutzky—God bless her!—was always wide awake. She became a Shadchente for Rose's sake, and commenced a hunt for a suitable "party" to "grab" Rosie. After a great deal of humiliation and innumerable insults to herself, she ferretted out a young man, Samuel Grauberg by name. Quite true Sam was not a Russian Jew, but Rosie was quite willing to overlook the fact that Sam came from a small village in Roumania, while she was born in Odessa, that large seaport of Russia.

Sam was what is called a "progressive basting puller," earning seven dollars per week in the busy "Tsizzon," and something, per-haps, when the "Tsizzon" was dull. He was willing enough, though, to get married, provided he, too, had met the proper "party."

He was a boarder at Mrs. Stutzky's, and therefore everything was easy enough so as to couple Sam with Rosie. It must be admitted that Sam was not quite a midget in size; but what's the odds, when he was a male and willing to be "tied up"?

When Sam was introduced to Rose he seemed only half-pleased. Why should he marry an ordinary "button-sewer," while he was a "progressive," etc., and a Socialist besides? Socialism, did you say? Why, Sam would call his "boss" more names than a "Nicholaisker Soldat," because his "boss" was a "Capitalist." No, no, Sam wanted money; the fever was in him, and nothing less than five hundred would do.

Mrs. Stutzky commenced to worry. Five hundred dollars—a thousand roubles; Sam was certainly a "Chutzpenik."

But she got an idea—she, [that] brilliant Mrs. Stutzky; an idea as to how to raise the

difference between one hundred and fifty of Rosie's money and that five hundred. Why not a benefit at a theatre?

Now, who in all this great wide world would have thought of such a splendid idea? Who? tell me. None but Mrs. Stutzky—"may she have many good years."

She organized a "Chevra Hachnosas Kalo," compelled Rosie to withdraw her money from the bank, bought some six hundred dollars' worth of tickets with the money at the Thalia Theatre, and printed bill-boards with the "Chevra's" money, reading as follows:

MONSTER BENEFIT!
CHEVRA HACHNOSAS KALO!
THALIA THEATRE.

December 23rd,
"Left at the Altar," by Prof. Jacoby.
Come One, Come All.
Tickets to be obtained here.

And you should have seen Pike Street thereafter. Every butcher shop, candy store, soda water stand, grocery store, barber shop and delicatessen store posted the notice conspicuously. Why not?—wasn't it for the cause of the greatest Mitzva, and didn't Mrs. Stutzky distribute the posters?

And how that "Chevra" did hustle! Everybody was accosted. The entire neighborhood was individually canvassed, and everyone promised to go.

In the meantime Sam, who was not in the secret, was becoming quite impatient. If the marriage was to take place, he told Mrs. Stutzky, he wanted the money beforehand. Mrs. Stutzky had collected about fifty dollars, and gave it to Sam in the meantime to bind the bargain. The wedding was to take place on the 25th, and by the 24th the entire amount was to be in Sam's hands.

Tickets were being sold fast enough, but money came in very slowly.

In the meantime the day of the benefit was fast approaching. Sam wanted more money, and Mrs. Stutzky gave him fifty dollars more.

It was on the morning of the 23rd that Sam asked Mrs. Stutzky for the balance of the five hundred dollars, on the threat of breaking the affair off if the money was not forthcoming by the evening of the same day.

And on the evening of that memorable day Pike Street was preparing for the great event. Everybody was happy but Mrs. Stutzky. Four hundred dollars before evening or the marriage is called off! Think of the energy, the efforts, the sleepless nights of Mrs. Stutzky in order to deserve that great big Mitzva, and now to see her Mitzva slipping away from her grasp! What would the Almighty say? What would the neighbors say if—oh, it is not quite as bad as that; and Mrs. Stutzky was consoled.

And then she proceeded to prepare herself for that great occasion. She was the head of the entire movement, and, of course, Mrs. Stutzky was to occupy a "box" at the theatre, in the company of the "beneficiant."

And you should have seen her! Beautiful is hardly the word. Gorgeous, I tell you; gorgeous to a fault. Jewelry glistened from every part of her large and proportionate "physiognomy." Diamond earrings, diamond hair combs, diamond locket, and a very expensive gold chain—a relic of her grandmother, peace be upon her. They were no St. George diamonds, either. Mrs. Stutzky was considered a real "swell" among her "Kutz, nitzer" landsleute.



HON. ERNEST NATHAN,
THE NEW JEWISH MAYOR OF ROME, ITALY.

GENUINE

Gibson's

IS ALWAYS GOOD WHISKEY

Just then the bell rang. She ran to the door and was met by a messenger boy, with a telegram in hand.

"Does Mrs. Stutzky live here?" he inquired.

"Sure," she replied, "that's me."

"A telegram for you." And so saying the "swifty" handed her the yellow slip, which she grasped nervously. Her heart beat fast, and she could almost foretell that it was no bit of pleasant news. She tore the envelope open, taking with it a part of the precious message.

As she was not conversant with English script, she requested the boy to read it. It ran:

"Married party with a thousand cash. Don't like bluff business."

"SAM."

It was marked collect, and was within the ten-word limit.

Mrs. Stutzky fainted, and the boy caught her in his arms. Her shriek reached the neighbors, and in half-a-minute the house filled with the most dressed-up women and children you ever saw in your life.

Presently Mrs. Stutzky was brought to, and she broke down with tears. She could hardly be retained. She cried half-hysterically until pacified, and then streamed forth a tirade of the most beautiful "Yiddeshe Klolles" that one would care to hear.

"That good-for-nothing baster—all the black years on his head! May the evil spirit take his father's father's father, that scapegrace," etc.

And Mrs. Stutzky could "cuss" some, too.

Think of the disgrace—think of the disappointment of the ticket purchasers! Think of the Mitzvas that were not to be earned!

But what's the use? there was no remedy, and the benefit had to take place, as advertised. But Mrs. Stutzky was too honest to deceive her friends; so she made up her mind to go to the theatre and make a clean breast of

the entire affair, and allow the audience to act accordingly.

Thalia Theatre was jammed to the doors. There was not a seat vacant, and there were children galore. They occupied every available space. The floors, steps, and even the laps of the fathers and mothers creaked with surplus infantile weight. Why, you never yet did see a Yiddish performance that omitted the "blessing that God gave to Abraham." The Bible sanctions it to be a necessary adjunct of the Jewish race. President Roosevelt—echo.

The sound of revelry ran loud and shrill. There was a diversity of imitable jargon—Russian, Polish, Roumanian, Galician, Austrian and Schnipishoker Yiddish. Yes, there was "some" English; not much, though.

At a quarter of nine the lights were turned low, and a hush echoed throughout the place. And then proceeded minutes upon minutes of lingering silence. The curtain remained lowered. The "Chevra" became impatient, when suddenly the figure of Mrs. Stutzky loomed forth upon the stage; and then followed rounds upon rounds of good, honest cheers. Everybody in the theatre was a personal friend of that good soul; and they certainly showed it.

She put her hand up in vain for silence, but order was finally restored. She appeared downcast. Her eyes were swollen, and when the noise subsided she spoke in a weak, trembling voice as follows:

"Dear friends, I am very happy to see you all here—more happy than I can express myself. You all know the object of this benefit. I am very sorry—very sorry, indeed—that the purpose of this occasion has been defeated. I don't want to deceive you. I would rather lose my right arm than keep you "Landsleute" under a false impression. The fact is that the "Chosan" of the prospective bride has changed his mind at the last minute, and this telegram will prove it. If any of the people here wish, they may go to the box office and their money will be refunded."

As she finished a lull resounded in every corner of the theatre. The people were simply too dumbfounded to make any noise. And then came confusion. The audience was mad with rage. The idea of bringing them under such false pretences! It was outrageous.

Just then a loud voice was heard from the rear of the orchestra.

"Hold on a minute, Mrs. Stutzky; for God's sake, people, hold on!"

The audience looked about, and there stood a man on top of his seat with his hand outstretched.

"Mrs. Stutzky," he shouted, "if a substitute for the groom-to-be could be found, why not let the performance go on?"

The audience then became somewhat subdued, and Mrs. Stutzky, too dumbfounded to speak, looked over to the man speaking.

"Mrs. Stutzky, I want to be the substitute. I have known Rosie in her childhood. In fact I was her first sweetheart. My name is Joseph Spiegel, and she will corroborate me when I say that a few years ago she refused to marry me because she loved another man. I am a widower, and have two young children. I am a carpenter by trade, and can furnish a fairly comfortable home for Rosie, provided she will have me. As to the money, it will prove quite an aid, as I expect to open a small furniture store very shortly, and it will help me out considerably. Ask Rosie if she will have me, and I can marry her this very minute, in the presence of all these people."

Applause and cheers followed this unexpected speech. The people went wild. Rosie was immediately communicated with, and gave her assent. As it reached the audience it became frantic. Joseph Spiegel was placed upon the shoulders of two ushers and was carried to the stage. A rabbi was secured, and to the delight of the entire people, Rosie was married to Joseph Spiegel.—*Massel Tov.*

Power of Speech.

"Eloquence that charms and burns, Startles, soothes and wins by turns." —CLINCH.

TWO able logicians, desirous of displaying their respective ability as disputants before Emperor Hadrian, pressed their reasonings, each eager to carry his point. One argued, setting forth the power of speech, its advantages, its utility in society, in industry, in promoting every endeavor in every field of life; the other argued the reverse, attempting to demonstrate the beauties of silence.

Hardly had he began the discussion after announcing his subject, when the former pressed his hand upon the other's mouth, preventing him from speaking.

"What mode of argument is that?" asked the Emperor, amazedly. "Why do you prevent your opponent from speaking?"

"Sire and king," replied the aggressor, "have I not argued the advantages of speech? Now comes my opponent, and wanting to substantiate the beauties of silence, uses speech, my own weapon, to do it with; is that argument?"

He was the victor.—*Jalkut, 212 b.*

BERNARD SHAW AN ANTI-SEMITE.

VIGOROUS REPLY BY DR. MAX NORDAU.

THE *Neue Freie Presse* publishes an open letter from Dr. Max Nordau to Mr. G. Bernard Shaw, who, in an article in the fortnightly review *Marz*, had violently attacked Dr. Nordau, claiming to have demolished the author of "Degeneration" twelve years previously.

Dr. Nordau repudiates the "demolition," and humorously upbraids Mr. Shaw for not having informed him of the annihilation. He goes on to rebuke the English dramatist for certain anti-Semitic expressions used in his article. He writes:—

You begin by calling me "one of those remarkable cosmopolitan Jews who combat modern civilization," and you repeat a little later that I "attack civilization," and also speak a second time of the "revolutionary atmosphere of Jewish cosmopolitanism." I do not pretend to understand what a "revolutionary atmosphere" is, more especially not "the revolutionary atmosphere of Jewish cosmopolitanism." The meaning of this inconsequential phraseology is your secret. I do understand, however, that you seek at the very outset to make capital out of my origin for the benefit of the countless enemies of the Jews. You were obviously so vividly conscious of the weakness of your other attacks that you sought to strengthen them a little with the always effective anti-Semitism. But if you make a start with anti-Semitism why so mildly? Houstain Stuart Chamberlain will smile contemptuously at you and your modest *captatio malevolentiae*. A French ponographer, who has since died, began some years ago in the Paris Odeon one of those performances which used to precede the matinees of classical pieces, with the words: "Max Nordau, a Ghetto refugee, who has written in Judisch jargon a book 'Degeneration.'" That was a bit better, even though it brought the speaker interruptions which were not flattering. Cornelius Gurlitt proved in an essay with a professorial seriousness which you, my good Mr. Shaw, will never attain, that I could have no appreciation of art and poetry, because I am descended from a long series of Talmudists. That was good. You should have trumped over Vanor and Gurlitt. You should have said "How can a usurer and coin-debaser grasp a despoiler of property like Ibsen's Brand? What does a decide understand of Christian mysticism? How dare a Jew, who at Easter-time kills Christian children and drinks their blood, speak of Wagner's Good Friday music?" Then I should be struck a straight blow in the face and could not reply. "Cosmopolitan Jew" and "Jewish cosmopolitanism" are too thin, too weak. To this modern perfidy the answer is too easy. "Cosmopolitan" is the worn-out missile of anti-Semitism. In order to polish up the somewhat stained phrase it is sometimes converted into "unpatriotic." I should have thought you would have been too proud to use it, primarily for reasons of style. You know nothing of my patrioti convictions, and I am at any rate sure that I am by far not so disloyal to my country as you and not a few of your Irish compatriots are towards yours. But what on earth has cosmopolitanism or patriotism to do with a psychological and psychiatric examination of pernicious tendencies in art and literature? You might just as well speak of cosmopolitan hydraulics and patriotic anatomy. You are quite

the sort of person to do so, and you do sometimes. "One of those cosmopolitan Jews who combat modern culture." This sentence is very comprehensive. So there is a number, a group, perhaps a tribe of cosmopolitan Jews who combat modern culture.

"One of those . . ." So the cosmopolitan Jew who combats modern culture is a type, a known and classified genius, to which one has only to refer for everyone to know what is meant. To my shame I must confess that th's type, with which you are apparently quite familiar, is completely unknown to me. The anti-Semites have hitherto always accused the Jews of greedily assimilating the culture which they (the Jews) had not created, of immoderately revelling in it; they have accused the Jews of being intruders on this culture, flaunters of it, boasters of it; they have accused them of wanting to wrest the leadership of this culture for themselves, of perverting and spoiling it through their unsolicited collaboration. It was left for you to discover "those" Jews who combat modern culture. With your leave, good Mr. Shaw, the Jew, cosmopolitan or not, has a thousand reasons for furthering modern culture with passionate zeal, and not one for combating it. Every retrogression of civilization is felt by the Jew in ill-treatment, robbery and murder, or at least in the appearance of hostile writers. Confess, good Mr. Shaw, that this can give no pleasure to the Jews, be they ever so cosmopolitan. In conclusion, Dr. Nordau warns Mr. Shaw that if in twelve years' time the spirit should move him to demolish him again he will not reply. "Life is too short," he says, "and your articles are too long."

P. C. A. Reunion.

It is a source of pleasure to be permitted to announce that the P. C. A. and its allied organizations will convene for the second time this year. Never before has the Pedestrians' Club of America shown such a vigorous growth. This year the P. C. A. Minstrels, the P. C. A. Whistlers and P. C. A. Angels were annexed. It is expected that the P. C. A. Bowlers will report progress soon.

The coming conclave will be held at the Hotel Astor on New Year's eve. The P. C. A. Angels, angelic in temperament as well as in appearance, will act as hostesses to receive the newly-elected officers. Supreme Grand Pedist Dr. J. M. H. B. Gregory was re-elected for the ensuing semestre. Associated with him, I. J. Hirsch and A. G. Reich, were re-elected Raconteur and Itinerist without a dissenting vote. The founder of the P. C. A., I. David Cohen, was unanimously retained as Master of Peregrinary Amulations.

A minstrel show, to be rendered by the P. C. A. minstrel troupe, is now being planned and will probably be given the latter part of January.

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Prof. Arminius Vambery.

SCHOLAR, STATESMAN, DIPLOMAT.

IF a plebiscite were taken for one of the greatest living European Jews, the polling would inevitably place Arminius Vambery, traveler, politician, linguist, scholar and author, as not the least of them. Chance, writes a representative of the *Jewish Chronicle*, recently took me to Budapest, and I took advantage of the visit to call on Prof. Vambery, whose acquaintance I had made some years ago.

THE CITY OF BUDAPEST.

Budapest (really two cities—Buda, the old name of which is Ofen, and Pest) is a curious mixture of East and West, of old and new. The new town (Pest) is a modern city, full of wide, spacious streets, through which runs a service of electric tramcars which is the finest in the world. There is a splendid system of electric underground railways, the first to be built anywhere. The town gives one the impression of having been built for something that will never happen, for the existence of a population as large as that of London. The streets constituting the old town bring to mind an Eastern city, and one cannot help wondering whether, in the end, modern civilization will prevail, or whether the Orient will be the final master. Certainly from what one observes of the Hungarians, and what one learns of their characteristics, it does not seem likely that they will ever be able to do much for the prosperity of their own capital. Budapest has a very large Jewish population, and it is apparently to the Jews that one must look for the future glory of the city, two-thirds of the trade of which is in their hands.

PROFESSOR VAMBERY'S HOME.

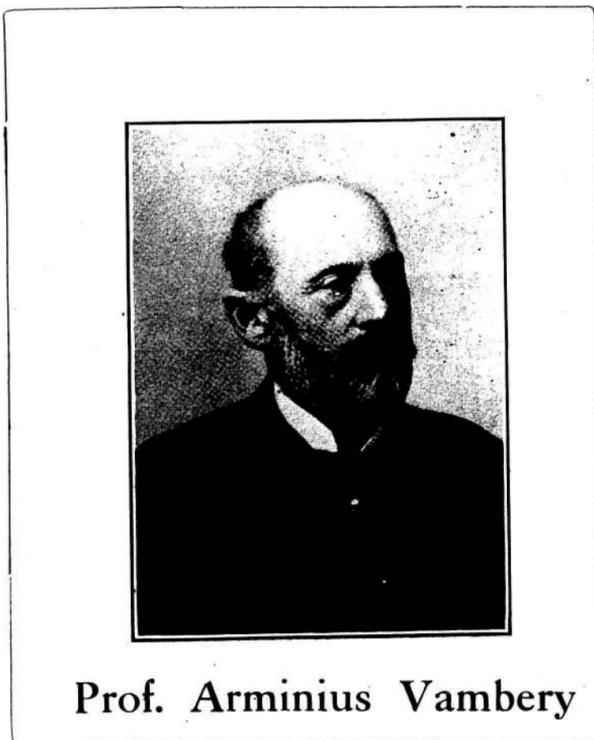
Professor Vambery lives in a large building which looks like a fortress, built in the *art nouveau* style, if anyone can conceive such a combination. It is situated on the Ferencz Josef Rakpart (Francis Joseph Quay). In front the Danube ripples along almost as quietly as the River Thames at Oxford, though it is much wider than the Thames at London Bridge. From the Professor's windows one sees the magnificent castle (Kiralj Palota) of the King of Hungary (who is, of course, the Austrian Emperor), which was built by Maria Theresa, and the effect at night when it and the surrounding hills are lit up is most entrancing.

On entering Professor Vambery's apartments, the first thing that struck me was the great quantity of books dealing with geographical and ethnological subjects, in which his main interest seems to be centred. They are in all languages, from English to Japanese, from Arabic to Norwegian. The Professor is a grizzled old man with an iron-grey beard, but he looks many years younger than his real age. He says he is seventy-six, but anyone who talks to him on any subject in which he happens to be interested would not believe that he is a day more than fifty. His eyes are full of life, and he speaks with an enthusiasm and a strength which are eloquent of his interest in men and affairs. He is simplicity itself in his manner, no affectation or boasting—just a simple kind of man, that proceeds from true knowledge, experience, and an enormous acquaintance with the world and its biggest men. Truly, a man of whom Jewry may be proud!

"I AM A JEW."

It was many years since we had met, and at first the Professor did not seem to remember me, giving his advanced age as the reason; but directly he heard my voice he exclaimed: "Now I remember perfectly. Pray sit down; I am so pleased to see you. It is one of my great pleasures that no one who is worth seeing comes to Budapest without calling on me. Only last week, sitting at this very table were—" but perhaps it would be an indiscretion to reveal the exalted names which the Professor so glibly mentioned. At the table had also sat "Max Nordau, my favorite pupil, of whom I am very proud." Frau Vambery, with whom the Professor leads a Darby and Joan existence, is a niece of the great Joachim, and shares her husband's interest in everything—especially in things English and Jewish. Indeed, Professor Vambery gave as one of the reasons for his pleasure at my visit the fact that I combined in my person, as he

getting employment with some of the Turkish officials, and of my afterwards becoming a personal friend of the Sultan. It was extremely rare for a European to speak Turkish, and I was almost as good a Turk as the best of them. My sympathies were largely with the Turks, and I have always remained the friend of the Sultan. I never concealed my Jewish origin, and I attribute much of the favor which was shown me in the East to this fact. After spending some years at Constantinople, I went into the interior of Asia to try to discover the origins of the Hungarian language. On my return to Budapest the Hungarians were quite unable to understand anyone undergoing perils and spending the good part of a lifetime for such an object, and I was met with cries of 'liar' and 'braggart.' This disgusted me with the Hungarians, and since then I have discovered no reason to change my opinion of them. Only in recent days, while the Boer War was on, I dared to speak on behalf of England, and the windows of my house were smashed. On another occasion, during the war, when my wife and I were at a watering-place, on entering the room at table d'hôte all the guests ostentatiously rose and left the room."



Prof. Arminius Vambery

put it, "the Englishman and the Jew."

"I am not a conforming Jew," he said. "Indeed, some people call me a Christian, but I am not and never have been. I was born a Jew and will remain one. Whenever I have been asked I have always said with pride that I am a Jew, although I do not claim to be such in any religious sense. My father, grandfather and great-grandfather were all rabbis, but my early experiences, while not binding me to the religion, have made me devoted to my people."

ASIATIC EXPERIENCES

I asked Professor Vambery to tell me some incidents of his career.

"The first determining point in my life," he replied, "was the Hungarian Revolution, when armed troops poured into the country from Russia to help suppress the outbreak. This made me a life-long enemy of Russia, and it also led to my leaving my native land. I then went to Constantinople, where I considerably astonished the natives by my perfect knowledge of Turkish. This was the means of my

It will be seen that the Professor has suffered considerable annoyance for his pro-English sympathies. When people have not found anything else to say against him they have accused him of being in the English pay and of being a spy of England—an assertion which his manner of living proves to be absurd, or England to be a very poor kind of paymaster. The Professor lives extremely simply. He takes only a mid-day meal consisting principally of eggs and vegetables, and then a cup of bread and milk or cocoa for supper completes his dietary for the day. He attributes his great strength to-day to what he calls his Jewish mode of life, simple, sober and frugal.

THE RUSSIAN TREATY.

Professor Vambery's conversation bristles with the names of great personages whom he has met. A talk with him is like taking a peep behind the scenes of European diplomacy. He holds strong views on the subject of the British *entente* with Russia, and cannot understand how English peo-

(Continued on Page 14)



1865

1907

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U. H. C. CLOSES.

BUT TO BE LEFT OPEN PART OF EACH MONTH.

The United Hebrew Charities, which helps about 40,000 persons in the course of a year, closed its doors temporarily Tuesday because of a lack of funds. It is expected that the main offices, at 356 Second avenue, will be reopened on January 1, but the branches at 185 East Broadway and 149 Rivington street have been closed permanently. The trustees of the organization closed a third branch, at 130 Columbia street, about a month ago.

The suspension has been foreshadowed for some time by statements made by persons in charge of the organization, but it was generally believed that funds would be forthcoming in time to prevent it. The trustees decided a month or more ago that the resources of the Charities would permit of the expenditure of only \$20,000 a month. That appropriation for December has been exhausted, and as a result the doors were closed for the remainder of the month. But, even running on this \$20,000 a month basis, there will be a considerable deficit at the end of the year unless the organization gets some new help.

Dr. Leo K. Frankel, the superintendent of the society, ascribed its condition partly to a falling off of contributions due to the hard times and partly to the fact that the organization had in years gone by been attempting to do more than it could afford to do with its available resources. So many demands have been satisfied in previous years, according to Dr. Frankel, that many of the organization's legacies and its extra funds have been eaten up.

The effect of the hard times is evidenced in the guarantee fund used to cover any deficit that may exist at the end of the fiscal year. Last year the subscriptions to this fund amounted to \$100,000. This year barely \$80,000 has been subscribed. According to Dr. Frankel the United Hebrew Charities had to shut down for part of each month in which the \$20,000 appropriation was exceeded or else suspend for a period of several months toward the end of the fiscal year. The former plan seemed the less objectionable.

A committee of East Side Jews had agreed to raise enough money to keep the East Broadway and the Rivington street branches open, but they have succeeded in getting only \$1,300, which will not run one of the branches more than a week.

The organization, even when it is open, will be obliged to curtail its work. Practically the only assistance which it will be able to give will be for rentals. For several weeks it has been obliged to cut down on the amount of money distributed to widows and orphans and to the sick. The society has had also to discontinue its workroom, where it gave employment to some at small wages. At this time of the year it has generally granted applications for coal, half a ton to each applicant. In December the organization has usually spent about \$5,000 in this way.

"We can give no coal at all now," said Dr. Frankel.

The society has been obliged further to discontinue the granting of transportation to persons who are unable to pay their fares and has cut down on administrative expenses.

Dr. Frankel said that between 75 and 100 applicants were turned away from the society's offices on Tuesday. Many of these applicants wanted help to meet their rent. They will have to depend on their friends or the mercy of the landlord. Dr. Frankel said that since the organization had begun to curtail its help beggary had increased on the lower East Side.

Convention of Texas Zionists.

The third annual convention of the Texas Zionist Association will be held in Dallas, Texas, on December 29 and on December 30. A large delegation will be present and it is expected that much important work will be accomplished at this gathering. One of the questions to be begun for consideration will be the organization of the Jewish women of Texas. The officers of the association are as follows: Dr. S. Burg, president; I. N. Mehl, first vice-president; Max Flaxman, second vice-president; Louis A. Freed, secretary; N. Goldstein, treasurer.

Death of John Paley.

EDITOR OF JEWISH DAILY NEWS, PASSES SUDDENLY AWAY.---DISTINGUISHED CAREER.---NEWSPAPERS COMMENT.

It is with deep regret that we record the death of John Paley, editor of the Jewish Daily News, which occurred early on Monday morning at his residence, 1330 Forty-fifth street, Borough Park, Brooklyn.

John Paley was born in Pleshenitz, Government of Minsk, Russia, on February 6, 1871, and was therefore in his thirty-sixth year at the time of his unexpected and early demise. His father, Rabbi Chayim Zev Paley, who is now principal of the Talmud Torah in Rochester, N. Y., is a great Hebrew scholar

and finally he came to this country about twenty years ago. He immediately entered journalism; indeed, during the voyage he wrote a novel which on his arrival here he sold to the Volksadvocat, of which he subsequently became the editor. He afterward went to Philadelphia as editor of the Jewish Press, and when he severed his connection with that paper founded the Volkswaechter. This journal was purchased by the publishers of the Jewish Daily News, and Mr. Paley transferred his services to the last mentioned paper, remaining editor-

children, the eldest of whom only fifteen years old.

THE FUNERAL.

The funeral took place on Tuesday afternoon from his late residence in Borough Park amid expression of deep grief from the hundreds who had assembled to show the last honor to a man whose genial disposition and readiness to be of service to every one had endeared him to all. There were present deputations from all the Jewish papers, both English and Yiddish, in the city, of various so-



JOHN PALEY.

and desired his son to become a rabbi. Paley, who was noted for his keenness already as a lad, went to study in the famous Yeshibah of Wolozin. While there he became a member of the Jewish National party and soon after left the Yeshibah to settle in Libau, where he came under the influence of Rabbi Dr. Klein, now the rabbi of the Hungarian Jews of this city. Two years later he had to leave Libau owing to the fact that the police expelled all Jews from the city. Paley was only fifteen years old at the time. He returned to his native city, but he did not remain long at home and he decided to go to France and study there. His parents, however, begged him to give up that project and to enter business. He was indeed successful, but his love of freedom and liberty would not allow him to live under political conditions which were unbear-

able and finally he came to this country about twenty years ago. He immediately entered journalism; indeed, during the voyage he wrote a novel which on his arrival here he sold to the Volksadvocat, of which he subsequently became the editor. He afterward went to Philadelphia as editor of the Jewish Press, and when he severed his connection with that paper founded the Volkswaechter. This journal was purchased by the publishers of the Jewish Daily News, and Mr. Paley transferred his services to the last mentioned paper, remaining editor-

in-chief until he died.

John Paley was a forceful writer, a keen observer and a remarkably clever journalist. He guided the destinies of the Jewish Daily News to success and established Yiddish journalism upon a firm and permanent basis. Under the pseudonym of "Ben Amital" he wrote hundreds of important articles and he was the author of several works of considerable importance.

Within the past five or six years Mr. Paley evinced an active interest in communal and general Jewish affairs and he was often seen on the platform as a lecturer and public speaker.

Jewish journalism is all the poorer because of his death and the proprietors of the Jewish Daily News will find much difficulty in replacing their talented editor.

He is survived by a widow and five

cities, rabbis, writers, maskilim.

The interment took place in the plot of Don Aabarbanel Lodge No. 2, O. B. A., in the Washington Cemetery. At the graveside addresses were delivered by Rev. H. Masliansky, Rev. Dr. J. L. Magnes, Rev. I. Wenderowsky, Prof. G. Sellkowitz and Dr. D. Blaustein, on behalf of the Jewish Daily News staff, and Mr. Joseph Barondess.

NEWSPAPER COMMENT.

In its issue of Tuesday the New York Evening Journal printed the following DEATH OF JOHANN PALEY. A STRONG AND HONEST MAN GONE. A REAL LOSS TO THE COMMUNITY.

To-day many thousands of citizens will learn with regret of the death of Johann Paley, who leaves the world prematurely, only thirty-eight years of age.

Mr. Paley's name is known to many thousands of readers all over New York City, and on the East Side especially. He came to this country from Russia, and he gave good value for the opportunities and the freedom that he found here. He worked on the side of justice and of honesty. Many young men and women were inspired to wise living and to real ambition by his words and by his example.

The Evening Journal extends to his immediate family, and to the enormous family of readers who loved him, sincere sympathy.

Young Men's Hebrew Association.

Last Friday evening Rev. Elias Margolis delivered the address before a large congregation.

On Friday evening, December 27, the address will be delivered by Rev. Dr. I. S. Moses.

On Saturday evening, December 28, the annual debate between the Philadelphia and New York Y. M. H. A. will be held in the auditorium.

On Thursday evening, January 2, the second term of the evening classes will open. Enrollment for the following studies is now going on: Bookkeeping, commercial arithmetic, stenography and typewriting, mechanical drawing, elocution, penmanship, spelling and correspondence, first aid to the injured, Spanish, German, Hebrew, Jewish history, commercial law, political economy, civil service, free hand drawing, English to foreigners.

Ohole Shem Association.

An extremely interesting meeting of the above association took place at the Herrstadt Monday, the 23d inst. Dr. Isaac Brojde, well known for his Arabic and Hebrew attainments and formerly connected with the Jewish Encyclopedia, was the lecturer and his theme, "Jewish Polemical Literature." Dr. Brojde traced the history of theological controversies between Jews and Christians from the time of the origin of Christianity up to the present. He showed that these controversies were never begun by the Jews, but were forced upon them by Christian antagonists eager to overthrow Judaism, but that the Jews, thanks to the greater strength of their cause and their better knowledge of Scripture and Rabbinical literature, were invariably victorious. He devoted especial attention to the great disputations of the middle ages, such as that of Tortosa and to the famous Hebrew polemical works, such as the Milchamoth Adonai, Hizzuk Emunah and Nizzachon. The lecture was followed by a debate which was participated in by Rev. Dr. Bernard Drachman, president of the society; Dr. B. Talmei and Mr. S. Willner.

Jewish Endeavor Society.

A large audience was present last Sunday evening at 213 East Broadway to hear the Rev. Elias L. Solomon, a former president of the Jewish Endeavor Society, lecture before the society on "The Apocrypha and Wisdom Literature." This was the third in the series of ten lectures on Jewish literature that have been arranged for this year. Rabbi Solomon spoke most interestingly of the historical and literary value of the books composing the Apocrypha, and gave a brief account of the contents of each book, together with a critical running commentary on the various discrepancies and inconsistencies disclosed. After the lecture a short discussion was held in which the lecturer participated.

The prospectus of the complete course of fifteen lectures for this year has already been issued, and may be had upon application. The members of the Endeavor Society are busily preparing for the annual entertainment and ball in aid of the work of the organization to be held on February 23, 1908, at the Plaza Assembly Rooms, East Fifty-ninth street, near Park avenue.

THE BRIGHT SIDE.

"Don't look for flaws as you go through life, and even when you find them 'Tis wise and kind to be somewhat blind and look for the virtue behind them; For the cloudiest night has a hint of the light somewhere in the shadows hiding, 'Tis better by far to hunt for a star than the spots on the sun abiding. The current of life runs every way on the bosom of God's great ocean; Don't set your force 'gainst the river's course and think to alter its motion; Don't waste a curse on the universe, remember it lived before you; Don't butt at the storm with your puny form, but bend and let it fly o'er you. 'Tis folly to fight the infinite and go under at last in the wrestle; The wise man shapes into God's plans as the water shapes into the vessel."

The Synagogues

Cong. Shaari Zedek of Harlem.
"Israel, the Chastised Child," will be the subject of Dr. Spiegel's sermon on Saturday, Dec. 28.

Congregation Anshe Chesed.
Rabbi Gustav N. Hausmann will preach this Friday evening on "Religious Indifference" and Saturday morning on "The Name."

Temple Emanu-El.
Saturday morning's sermon by Dr. Magnes will be on the subject of "For the Sake of the Lord." Sunday morning at 11.15 Dr. Silverman lectures on "The Golden Rule."

Congregation Anshe Emeth of Harlem.
Rev. Dr. Samuel Greenfield will lecture before this congregation Friday evening, 27th inst., 8 p. m. Subject: "Practical Religion." Saturday morning, Rev. Dr. L. Zinsler, rabbi of the congregation, will lecture on "Brother and Sister."

The Free Synagogue.
Dr. Stephen S. Wise will preach Sunday morning at 11.15 on "Is the Survival of Israel a Miracle?" Monday evening, December 23, the volunteer workers of the Social Service Section were organized into committees at a meeting addressed by Rev. S. E. Goldstein.

Beth Israel Bikur Cholim Synagogue.
72d street and Lexington avenue.
Deaf mute services will be held on Friday evening in the synagogue at 8 o'clock. Mr. S. Cohen, of Gallaudet's College, Washington, D. C., will deliver the lecture. Mr. Cohen is the young man who will prepare for the Rabbinate.
On Sabbath morning Rabbi Aaron Elseman will preach the sermon on the topic: "The Man Who Misused His Gifts."
Children's services will be held on Sabbath afternoon at 3 o'clock in the synagogue. Sermonette by Rabbi Elseman, "The Little Word, 'Why.'"

The Beth Israel Sisterhood will hold its monthly business meeting on Wednesday, January 8, at 2 o'clock. Election of officers.

PERSONAL.

Mr. and Mrs. Blumberg and family, of 119 W. 114th street, are going South for the winter.

Cards are out for the wedding of Miss Helen Fogel to Maurice Loketz, which will take place at Metropolitan Saenger Hall, Pitkin avenue, corner Walker street, Brooklyn, on Tuesday evening, December 3.

Mr. Loketz is a son of Mr. Louis Loketz, a well known jeweler manufacturer, of this city.

BIRTH.

GOODMAN.—To Mr. and Mrs. Mark D. Goodman (nee Eva Goldberg), at Lenox Hall, 105 West 112th street, a son, on Saturday, December 21. Chicago, Cincinnati and Danville, Ill., papers please copy.

WINDISH.—A son, on December 23, 1907, to Mr. and Mrs. George Windish, of 88 Morrison avenue, W. Somerville, Mass.

BAR MITZVAH.

There were few dry eyes last Sabbath morning in the Seventy-second Street Synagogue when Master Leon Weinstein stood up before the congregation to recite his blessings over the Torah. This unfortunate boy's bar mitzvah was turned by the will of God from a day of great rejoicing into a day of sorrow and weeping, for, two weeks ago his father, a well known member of this Jewish community, Jacob Weinstein, was suddenly called away from the land of the living.

Leon, however, in spite of the heaviness of his heart, did credit to himself, reading the Haf Torah in excellent style.

A large congregation of relatives and friends were present to add comfort to his sad bar mitzvah day.

SICHEL.—Mr. and Mrs. Sam Sichel announce the bar mitzvah of their son, William, on Saturday, December 28, 1907, at Temple Atereth Israel, 323 E. Eighty-second street, at 9 a. m. Reception

SPANISH AND PORTUGUESE SYNAGOGUE.

INSTALLATION OF REV. DR. POOL. IMPRESSIVE CEREMONY.

On Sabbath last a large congregation gathered at the Spanish and Portuguese Synagogue to witness the installation of Rev. Dr. Pool as a minister. The ceremony was naturally entirely religious and created a deep impression. Dr. Mendes read the regular weekly portion of the law and called Dr. Pool to read a section. Dr. Pool was escorted by Mr. H. Belais, vice-president of the congregation, and read the required verses in the scroll. After the conclusion of the musaf, which Dr. Pool read, Dr. Mendes ascended the pulpit and addressed the congregation, pointing out the duty of the minister to the congregation, but emphasizing the duty of the congregation to the minister. He showed the members their responsibilities to do their duty in attending the services, in quickening the life of the congregation for the always greater work in the community, and above all, in the religious education of the children. "If you believe in worship, attend it; if you believe in Judaism live it; if you believe in God, obey Him." The doctor then addressed Dr. Pool, "descendant of a long line of leaders and teachers in Israel," and gave him the solemn charge according to the historic form. The whole congregation rose for the solemn prayer and with bent head Dr. Pool received the benediction. Dr. Pool then ascended the pulpit and gave his inaugural address. He spoke of the duties and responsibilities of minister in their various phases, as Hazan or the privileged interpreter of the wants and aspirations of the human soul; as the Shallich Tsibur or minister, shepherd of the congregation, the one who gives his life services for the spiritual well-being of his fellows; as the preacher, the one who expounds the spiritual content of Judaism, and as the rabbi or teacher the one who interprets the doctrines of our faith. He emphasized his declaration that the religious leader must interpret the religion of his own life; his creed must be reflected in his deed. He pointed out the modern difficulties and dangers, the doubts and questions raised by schools of modern thought and the answers as interpreted and reconciled by the teachings and traditions for which this synagogue historically stands. "I would fulfill all these requirements, I would join my utmost efforts to those of Dr. Mendes to bringing near the law of life, the Jewish inspiration to self-realization, by kindling the flame of faith from the smouldering ashes of honest doubt, by comforting in sorrow and sanctifying happiness." He appealed for the forbearance, good-will, trust and active co-operation of the congregation, and closed with a fervent prayer for strength and guidance and the blessing of the spirit of the Lord.

Pool made the personal acquaintance of the members and in the evening a reception was given in his honor by Mr. L. N. Levy, the president, and his wife.

BIOGRAPHICAL SKETCH.

Dr. David de Sola Pool was born in London, England, of old Separdic family in 1885. He is the great grandson of the "learned hazan," David Aaron de

Frederick Delitzsch, the creator of the great Babel and Bible controversy; the Christian theologian, Prof. Harnack; Profs. Gunkel, Sacham, Winchler and others. In the Hildesheimer Orthodox Seminary at Berlin under Dr. David Hoffmann, Prof. Berliner, Prof. Barth and Dr. Wohlgenuth. And also enjoyed the privilege of hearing for two winters the last lectures delivered by the grand



REV. DR. DE SOLA POOL.

Sola and thus nearly related to Dr. Mendes, his grandson.
He studied rabbinics and semitics at Jew's College, is a bachelor of arts with first class honors from the University of London, completing the university course of philosophy, classics and modern languages.
Dr. Pool then studied theology and semitics at Berlin under the far-famed semitic philologist, Prof. Jacob Barth, the world's foremost assyriologist; Prof.

old man of Jewish learning, Prof. Steinschneider. In Heidelberg he continued his studies in semitics under Profs. Bezold and Becher.
Dr. Pool conducted services and preached on various occasions since 1901 in several communities of the English provinces and in London hospitals and congregations.
He received the degree of Ph. D., summa cum laude and also attended the Rabbinical Seminary in Florence, Italy.

tion Sunday, December 30. Relatives and Eighty-eighth street, city.

WOLFF.—Mr. and Mrs. Charles Wolff announce the bar mitzvah of their son, Milton, Saturday, December 28, Temple Adath Emuno, 637 Garden street, Hoboken, 10 a. m. Reception Sunday, 29th, at 1114 Washington street.

ENGAGEMENTS.

ELKIN — GOODMAN.—Mr. William Godman announces the engagement of his daughter, Mary, to Mr. Joseph J. Elkin, Sunday, December 29, 1907. At home, 3 to 5 p. m., 133 West 140th street. No cards.

EPSTIEN—LIPSKY.—Rev. and Mrs. S. Lipsky announce the betrothal of their daughter, Miss Beatrice R., to Mr. Walter H. Vernon-Epstien. At home, 168 Madison street, Manhattan, January 1, 1908. Three to 6 o'clock.

FRANK—BUXBAUM.—Mr. and Mrs. C. Buxbaum, 68 West 116th street, announce the engagement of their daughter, Birdie, to Mr. Sol. Frank. Reception Sunday, December 29, 1907, from 3 to 6, and after 8 p. m., the Terenstadt, 29 West 115th street. No cards.

FRIEDMAN—SEIDEL.—Mr. and Mrs. I. Seidel, of 10 West 119th street, announce the engagement of their daughter, Hattie, to Mr. David Friedman. At home Sunday, December 29, from 3 to 6.

GELBERG—BERNSTEIN.—Mr. and Mrs. Morris Bernstein announce the

betrothal of their daughter, Anna, to Mr. Abraham Gelberg. Reception Sunday, December 29, from 3 to 6, at 858 Cauldwell avenue.

ISAACS—SPIER.—Mr. and Mrs. Morris Spier, of 403 Third avenue, announce the engagement of their daughter, Nathalie, to Mr. Harry Isaacs. At home Sunday, December 29, 2 to 6 p. m.

KROMBACH—MAYER.—Mr. and Mrs. Herman Mayer, of 1212 Franklin avenue, Bronx, announce the engagement of their daughter, Belle, to Mr. William Krombach. At home December 29, after 6 p. m.

LEVENSON — SHLIVEK.—Mr. H. Shlivek, 813 East 163d street, Bronx, begs to announce the engagement of his daughter, Dora, to Mr. Saul Levenson. Reception Sunday evening, December 29, at home of her sister, Mrs. Walter M. Engel, 331 Quincy street, Brooklyn. No cards.

MOSCOWITS—WEILER.—Mrs. Carrie Weiler, of 128 East 109th street, announces the engagement of her daughter, Freda, to Mr. Morry Moscowits. At home Sunday, December 29, from 3 to 6.

PASCAL—ROSNER.—Mr. and Mrs. M. Pascal announce the engagement of their daughter, Minnie, to Mr. Louis Rosner. Reception Sunday, December 29, from 3 to 6 p. m. At home 2357 Eighth avenue.

SLOMON—TIEBER.—Mr. and Mrs. Herman Tieber, of 224 West 122d street, announce the engagement of their daughter, Elsie, to Mr. Arthur N. Solomon. At home Sunday, December 29, 3 to 6 p. m. No cards.

WARNER — WOLFF.—Miss Byrdie Wolff, daughter of Mr. and Mrs. M. Wolff, to Joseph Warner. Reception 2354 Third avenue, Sunday, December 29, from 3 to 6. No cards.

WARNER—WOLFF.—Announcement is made of the engagement of Byrdie Wolff, daughter of Mr. and Mrs. Morris Wolff, to Joseph Warner. At home Sunday, December 29, 2354 Third avenue, from 3 to 6. No cards.

Lipsky—Epstien.

A charming romance has been brought about through the intimacy of two of the teachers in the Albert Lucas religious classes.

On January 1 Miss Beatrice R. Lipsky will receive the congratulations of her friends at her home, 160 Madison street, in celebration of her engagement to Mr. Walter H. Vernon-Epstien.

The young people are quite active in the work of improving the religious sentiment of the children of the East Side. Miss Lipsky is principal of the Lucas classes in the Roumanian Synagogue, Rivington street, and Mr. Vernon-Epstien is director of the Albert Lucas Boys' Club, besides teaching in one of the classes. Both carry their strong religious feelings into their lives. Miss Lipsky is well known for her "loving kindness" and Mr. Vernon-Epstien for his determined attitude for "the truth."

We extend to them our heartiest congratulations and good wishes.

MARRIAGES

LEWISOHN—SELIGMAN.—Miss Rhoda Seligman and Frederick Lewisohn were married Tuesday afternoon at the home of the bride's parents, Mr. and Mrs. Henry Seligman, 30 West Fifty-sixth street. The ceremony was performed by the Rev. Dr. Stephen Wise. The bride wore a white satin gown trimmed with point applique lace and a veil of the same lace, caught with orange blossoms. She carried a bouquet of white orchids. Mrs. H. P. Henri, her sister, attended her as matron of honor and wore a costume of pink embroidered chiffon and carried a pink begonia muff. Walter Lewisohn assisted his brother as best man.

BAER—COTTLLOW.—The wedding of Miss Hattie Baer, daughter of Mr. and Mrs. R. Baer, and Mr. Michael Cottlow was celebrated at The Vienna, Fifty-eighth street and Lexington avenue, on December 18, in the presence of a large number of relatives and friends. A dinner, catered by Turkel, followed the marriage ceremony.

Appeal for Spanish Town Synagogue.

We have received the following letter from Rev. Dr. H. P. Mendes:

The president of the synagogue at Spanish Town, Jamaica, writes asking that a collection be made in order to help to repair the building which suffered during the recent earthquake. He calls attention to the fact that it is "one of the oldest if not the oldest of its kind in the hemisphere." He encloses a statement from the superintendent of public works which says: "The building is shaken up and cracked in places, the arches and windowheads are unsafe, there is a great deal of plastering to be done, the ceiling and floor requires some repairs."

I am sure that if your readers would send only one dollar each the required amount would soon be reached.

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G. Glauber,

"The Old Reliable," of twenty years' experience on Grand St., has now opened at the corner of Fifth Ave. and 114th St., with a larger and complete stock of BRIC-A-BRAC, CUT GLASS and FANCY CHINA, and he will be pleased to serve his many friends and patrons in the future as in the past.

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SOLE AGENTS

CORRESPONDENCE.

Employment for Lads.

Editor, HEBREW STANDARD:

As you know, I am the director of the Albert Lucas Club, a club of boys averaging the ages of 15 and 17, who have been under my personal supervision for almost five years.

A number of them go to college, while a great many are compelled to seek employment, their parents being too poor to maintain them any longer. As some of these boys have found it rather difficult to secure the right kind of positions, I trust you will give this the necessary publicity, so that those who need good, honest young men, whose integrity is unquestioned and who are conscientious in their work, for whom I can personally vouch, will communicate with me.

With my appreciation beforehand for any courtesies extended, I remain,
Yours very truly,
W. H. VERNON-EPSTEIN.
52 William St., N. Y.

Levantadores vs. Osculatores.

Editor, HEBREW STANDARD:

Like a number of your readers, I fully appreciate your fair mindedness in scoring the Orthodox as well as the Reformers for their peculiar derilections. You are evidently imbued with the spirit of the old-time Prophet in following his advice: **תגיד לטעמי פשעם**—"Tell my people their faults."

The defection from Orthodox ranks is mainly due to the disorder prevalent during divine service, and their lack of reverence for the sacred place where they congregate. In the Portuguese Synagogue the selected men to carry the Sefer and to display it before the reading of the Law are called "Levantadores" (Raisers of the Law), who thereby ensure that the function should be performed with due solemnity.

You will agree with me that in the Polish and German Synagogues they have a number of individuals who should be properly called "Osculatores" (Kissers of the Law). It is a very pretty sight to witness little children brought up to show their reverence for the sacred scroll by saluting it with a kiss, but I draw the line when I see men who are known to be usurers or engaged in other illicit businesses going out of their seats and inflicting upon the Sefer Torah a "smacking kiss," depositing upon its mantle, the Lord only knows, how many microbes, germs and bacilli, from their foul and unclean mouths, very oft reeking with tobacco filth, etc.

Can you not call the attention of the officers of our Orthodox congregations to this flagrant abuse of a beautiful ceremony which has unwittingly crept in.

BARAK.

The chorus-master at the Manhattan Opera House, New York, is Isalah Zuraski, a Jewish youth of 19. Zuraski, or "Zuro," as his name appears on the programme, has been in this country a little over a year, and is the grandson of the late Aaron Zuraski, a well known manufacturer of Bialystok, Russia.

THE JEWISH MAYOR OF ROME.

ELECTION OF "A JEW AND FREEMASON" AROUSES BITTER COMMENT OF CHURCH PARTY—ERNEST NATHAN HAS BEEN CALLED MORE ITALIAN THAN THE ITALIANS—HIS PARENTS IDENTIFIED WITH THE CAUSE OF UNITED ITALY.

(Special Correspondence the New York Times.)

ROME, Dec. 5.—The foreign press has made much of the election of Ernest Nathan as Mayor of Rome, and has not exaggerated the importance of the event. At the same time it must be said that of united Italy in its last triumphant struggle had no greater friends than the Nathans of Lugano. When the great Italian patriot, Mazzini, broken in health and spirit, withdrew there in the late '60s, he wrote in his diary, of Giuseppe Nathan and his wife Sarah, "the best Italian friends I have, one of the best women I know." She again and again nursed the old man in his attacks of fever, which came with ever greater frequency, while Giuseppe constituted himself his secretary, and would have followed him into battle or exile. Giuseppe and Sarah were the father and mother of the present Mayor of Rome, and it is owing to Mazzini's residence at their home, first in London and later in outside of Italy, there has not been exhibited a clear and exact knowledge of what Mr. Nathan's preferment means.

Local ecclesiastical journals, headed by the Osservatore Romano, comment in anything but a pleasant way on the fact that the Eternal City is, for the first time in her history, governed in a municipal way by "a Jew and a Freemason;" many foreign publicists point out the seeming anomaly; but the most sensible among them predict an economic benefit to the city in the light of the lessons presented by the various Jewish Lord Mayors of London. Both the comments of the ecclesiastical press and foreign writers are somewhat beside the point—the first deliberately, the second through ignorance.

Men of Jewish extraction have before this day held high positions in the Papal party; but Signor Nathan is not of the ecclesiastical denunciation one must go back a couple of generations. The cause Lugano, that their son Nathan, who happened to be born in England, received the formative influences which later on sent him to Oxford to be educated.

It has been said of Ernest Nathan that he is more Italian than the Italians, for he speaks the language of Dante with an elegance and precision that admit no Roman idioms, while his youth was passed amid the most sublime ideals for Italian unification. To the character thus formed has been added the English education which has turned many of the ideals nurtured in his younger years into practical realities.

In 1905 Signor Nathan, who had recently become known as a Grand Master of Freemasons and as the proprietor of the Liberal organ *Dovere*, delivered in the College of Rome an address on Mazzini and his doctrine. The King, who was in the audience, personally thanked him for it. Later, under royal auspices but without holding public office, Signor Nathan has several times been called in counsel by the young King, and his hand is seen in the new scheme for the unification of national taxation throughout the peninsula and in the steps that have been taken to lessen the agricultural burdens of the South.

In the light of what the new Mayor's father and mother did for the cause of United Italy, in the light of his own services to the country, modestly given, Ernest Nathan's tranquil, resourceful and dominating individuality, denounced by the supreme organ of the Vatican as an enemy of both Church and State, is comprehensible—but futile for all but the most narrow Blacks. Thus the Osservatore Romano relieves itself:

"To impose on the city of Rome a Mayor who is an Israelite and former Grand Master of Freemasons is a brutal and outrageous expression of the 'bloc's' programme. (Signor Nathan was elected by an Aldermanic vote of 60 to 12.)

"The struggle is not only political, but religious as well, in this war declared against the Eternal City, its faith, its traditions and the sentiments of its true sons now tyrannized over by foreign sojourners in the city.

"An Israelite and Freemason Mayor, prejudiced against the administration of this Catholic municipality, is an audacious provocation against the sentiments of Catholics throughout the world, an outrageous offense to our city and an in-

delible stain on us all.

"It is assuredly comforting for us to think that there is not a single true son of Rome who would allow himself to be identified with this ignoble programme; and that to find one who would assume this stain one must go not only beyond the walls of Rome, but even beyond the confines of the State. . . .

"The gloomy times which we are now traversing will doubtless pass away when the deceit and falsehoods which have created them shall have disappeared. But there will always remain as an incontrovertible fact against the present institutions that the highest civil magistrate of Rome, capital of the Catholic world, has been identified with a representative of the sect which bears the most ferocious hatred against the Church of Christ.

"This fact has its origin, quite naturally, in a series of events which sadden but do not astonish us; it is, nevertheless, the base, the expression, the climax of a state of things which some day, however incredible and monstrous it may now seem, will not appear as realistic."

The Aldermanic "bloc," to which the organ of the Vatican refers as responsible for the election of Signor Nathan is a coalition of all municipal parties against the Clericals to prevent the latter from evading the State laws in matters of education and religious establishments. With a formidable Clerical majority in the City Government, it has heretofore been possible to conduct certain municipal departments somewhat after the fashion of the days of Pius IX., national laws to the contrary notwithstanding.

I. O. B. B. Notes.

The General Committee has had frequent meetings of late.

Rev. Dr. Joseph Silverman, a newly-appointed member of the General Committee, has accompanied various officers on official visits to lodges in New York City.

A sub-committee on immigration, settlement work, etc., of which Rev. Dr. Silverman is chairman, was named by Adam Wiener, president of the Grand Lodge.

The Committee on Intellectual Advancement, under the leadership of its chairman, John J. Rosenzweig, has held weekly meetings and in conjunction with the president and General Committee has arranged for a ball at Terrace Garden, on December 26th. The Young Ladies' League of the district has been co-operating with the other committee for the sale of tickets. The proceeds of the ball will be donated to the Home for Aged and Infirm of the I. O. B. B. at Yonkers.

New life has been injected into some of the lodges of the district, in New York City, and numerous applications for membership received from young American Israelites.

The annual session of District Grand Lodge No. 1 will be held on the first Sunday of February, 1908, at the city of New York.

Most of the lodges now have the Stars and Stripes together with the holy scrolls displayed on the altar.

A very interesting meeting of Arnon Centennial Lodge was held on Wednesday night, on which occasion the flag of our country was dedicated by the president of the district, Rev. Dr. Silverman, and other members of the lodge.

A. H. Fromenson, having resigned from the office of corresponding secretary, Mr. Samuel Berliner was appointed in his stead.

Sir Isidore Spielmann has been created Companion of the Order of St. Michael and St. George, and Mr. Arthur Abraham David Sassoon a Commander of the Victoria Order. . . .

The King of Roumania has ordered a strict investigation to be made regarding the ill-treatment of Jewish soldiers, and that guilty parties be punished in an exemplary manner.

The Roumanian exodus continues unabated. The main destination seems to be Canada. Hundreds are awaiting transportation at every European port.

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DEATH OF HOFRAT B. FRANKL.

THE tragic death of Hofrat Bernhard Frankl, of Vienna, at the beginning of this month, has caused general grief, not only to the Jewish community of Vienna, but also to a large number of people of other religious beliefs, who could claim friendship with the deceased gentleman, for he was a man well-known and prized in all classes of society. Hofrat Frankl had been suffering for some years from calcification of the arteries, and though everything possible had been done by the leading specialists in Austria and in Germany, whom he had from time to time consulted, all the methods which were tried failed to soften his pangs. To these followed periods of great mental suffering, which, in their turn, were followed by fits of depression, and, finally, driven by a more than usual desperate attack, he threw himself out of the window, and so met a violent end at the age of sixty-one. No one will be cruel enough to hold him responsible for his own death, which was consequent on an attack of temporary insanity. Hofrat Frankl worked his own way up, and rose to be Chief of the Police in Vienna, and honored and respected by all, for although numbers had cause to fear him, his universal honesty of purpose was recognized and estimated at its true value. In the years 1883 and 1884 he distinguished himself by the way in which he prosecuted the anarchists and incendiaries, who did so much mischief in Vienna and other towns of Austria, and in other countries. The prosecutions involved the wholesale imprisonment of anarchists and others who had taken part in the various murders, among them that of a detective, one Bloch, also a Jew. His severity was debated upon in Parliament, the result being that he was obliged to resign his post. He himself said that his severity was not due to personal feeling, but was a necessity of the time, and he proved this up to the hilt. Nevertheless,

Herr Frankl changed his position, but still remained an official of the police as head of the "Central Meldungs-Amt," and here he proved himself equally capable. He introduced many reforms, in a short time brought everything in arrears up to date, and did his best that no unnecessary delay should take place in the settlement of questions in which his office was concerned. He did much for the protection of the widows and orphans of police officials, and in various ways showed that his sympathy was with the weak and suffering. He carried on his works of reform till July of last year, when illness forced him to resign, and in consideration of the great services he had rendered to the State for thirty-five years was raised to the title and dignity of Hofrat. The deceased was honored with various decorations: the Golden Fleece Cross for service with the Crown, the Jubilee Medal with the red and white ribbon, the German Order of the Crown (Second Class), the Russian Anne Order (Second Class), the Russian Stanislaus Order, the Spanish Order (Charles III.), the Spanish Order (Isabella), the Saxe Weimar Falcon Order, the Persian Order of the Sun and Lion, the Turkish Medjidie Order, and the Servian Takova Order. He received, besides, various other distinctions, but the greater part of Hofrat Frankl's work can lay no claim to public acknowledgment, for he was, above all, a lover of his fellow-men, and more than all of those of his own religion. He was ever ready to help those in distress, provided that nothing dishonorable had brought them to their low estate, his purse was ever open, and he was, above all, a kind man. He was, besides, a man of many parts. He leaves a wife, two daughters and a son. His elder daughter is married to Adam Weinberger, an engineer, and they spent the early years of their married life in London.

year, marriages remain practically stationary. The cause lies in mixed marriages, and in purely civil marriages, even when both parties are Jews. If we consult Barmitzvah statistics, we arrive at a very unsatisfactory conclusion. Here the figures are not only not stationary, but they diminish every year. In 1903, 234 boys were Barmitzvah; in 1905, 904; and in 1906, the number fell to 177.

The Jewish population being estimated at 55,000, and four being the average number of members of each family—this is the figure established by general statistics—we obtain a total of 14,000 heads of Jewish families. Now, the number of those who on account of the Separation Law have inscribed their names as contributors towards the cost of maintenance or religious worship, has not reached 3,400. Taking 5,000 as the number of heads of families who are either too poor to contribute, and are, in fact, themselves in receipt of charity or belong to independent congregations, orthodox and reform and Chevras, there remain not less than nearly 9,000 who are able to, but do not, support the budget of the Paris community.

The Recent Pogrom in Odessa.

THE *Hilfsverein der Deutschen Juden* in Berlin has issued the following statement regarding the recent pogrom in Odessa:

On Wednesday, November 27th, a band of robbers attempted to attack the office of a workmen's society in Odessa. Surprised by the police, they threw bombs, and wounded several policemen. The occurrence aroused great excitement in the town, and this excitement was utilized by the members of the Union of Russian People to make an attack on the Jews. Groups of Black Hundreds marched through the principal streets, and, armed with knives and bludgeons, fell on all the Jews they encountered. A large number were maltreated and wounded. Seven Jews, suffering from dangerous injuries, were taken to the Jewish hospital. In the evening the excesses were repeated. In the darkness the rioters broke into Jewish shops and work-rooms, destroyed goods and furniture, ill-treated the owners in the most serious manner, and, unhindered by the police, plundered such private property and valuables as they could lay their hands on. On the following day, November 28th, the funeral of Governor-General Novitzki, who had died suddenly, took place. The Black Hundreds seized upon the funeral as a pretext for again attacking the Jews. A large number of Jews were wounded, including women and children. In the evening the misdeeds of the previous day were repeated without the slightest intervention on the part of the police. As a criterion of the continual ill-treatment of Jews in Odessa may be mentioned the fact that from August 8th to September 27th more than 300 Jews wounded by the Black Hundreds were received at the Jewish Hospital, many having to be retained for prolonged treatment.

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JEWS IN FRANCE AND THE COLONIES.

THERE are no statistics in existence which determine the extent of the Jewish population in this country. The civil registers and other official statistical documents do not mention religious beliefs of citizens. Nevertheless, various researches recently made by scholars, supplemented, on the other hand, by information furnished in the publications of Jewish organizations enable us to form a more correct estimate on the subject than has hitherto been the case. It is easier to fix the Jewish population in the provinces, because, with very rare exceptions, the Jews are inscribed as members of the community in the town in which they reside. We thus arrive at the figure of about 20,000 souls. In Algeria, where the census does mention each individual's religion, there are in addition 63,000 Jews.

In Paris things are very different. Many hundreds of Jews live outside of Jerusalem. It is only when they die, and the families require Jewish burial for them that we learn they were Jews. The tables of mortality thus form an important basis for an estimate of the Jewish population. In a report presented recently to the Academy of Medicine it was shown that the rate of mortality in Paris was 17 per 1,000. The Jewish Consistory of Paris registered in 1906 893 deaths (there were 810 in 1902, 845 in

1903, 861 in 1904, and 867 in 1905). A comparison with former years shows namely, 893, deaths, and conceding that the percentage of mortality among the Jews is the same as among the non-Jews, which is not scientifically proved for this country, the Jewish population of the capital would be about 50,000, but I must add the deaths, which are not reported to the Consistoire, namely, those of Jews who do not desire burial with religious rites. Dr. Bertillon proved recently that in Paris there are 22 secular burials in every 100. This proportion is certainly not reached in the case of Jews, who generally are buried with religious rites, for it is an undoubted fact that secular funerals are particularly numerous in those Arrondissements where the Jewish population is very small indeed. Be this as it may, this element must not be completely ignored, so that we may estimate the total Jewish population of Paris at 55,000. This figure shows that the Jewish population has constantly increased in recent years, owing to the immigrations of Russians and Roumanians. We now come to the question: "What is the life of Parisian Judaism?" Tables which have been supplied to me by the Consistory of Paris show that in 1901, 315 marriages were celebrated; in 1905, 306, and in 1906, 321. Thus, while the population increases every

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A Cozy Place to Dine.

J. Herrick, the well known restaurateur, who for eleven years conducted a restaurant at 141 Division Street, has now one of the coziest restaurants in Harlem, at 1403 Fifth Avenue, between 115th and 116th Streets. The furnishings of this new place are elegant and it is fitted up in old Dutch style with everything in absolute harmony. Each table has electrolights. The cuisine and service are unsurpassed and their table d'hôte dinner for 40 cents is said to be the best for the price in upper New York. People visiting or dining at Herrick's will be pleased in every respect.

The death is announced of Dr. S. R. Melli, Chief Rabbi of Trieste. Born at Ferrara in 1825, he was appointed Assistant Rabbi at Trieste in 1855, attaining to the highest post some years later.

Y. M. and Y. L. Auxiliary Beth Israel Hospital.

On Monday evening, December 16, 1907, the Executive Committee of the Auxiliary of the Beth Israel Hospital held its organization meeting at the home of its president, Mr. Mandel Levy, 15 West 116th Street, New York City.

Mr. Nathan H. Stone was unanimously elected chairman of the Executive Board and Miss Miriam Cohen was chosen secretary. The chairman appointed various committees for the ensuing term. The committee in charge of the arrangements for the leap year dance of the Auxiliary, which will be held on January 19, 1908, at Palm Garden at Fifty-eighth Street, rendered a report in which they have shown their great energy and activities in the preparation of this affair. The chairman expressed his gratitude for their progress. From present indications the success of this affair will be unprecedented.

The Executive Board consist of the following: Nathan H. Stone, chairman; Ray Weitzer, Samuel Mayper, H. E. Mittenthal, Anna Stern, B. Goldinger, D. Gotthelf, J. Alzeman, Samuel Smith, Louis Lippman, M. M. Goldberg, J. Doobin, J. Jasper, Sadie D. Cohen, Anna Saron, H. J. Siegeltuch, Miriam Cohen, secretary.

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שמי"ה

CHRISTMAS trees in so-called Jewish houses is a milestone on the journey to apostasy.

DON'T wait until the summer season for your contribution to the Sanitarium for Hebrew Children, but send your cheque now, so that the Directors of that excellent charity may be encouraged in the continuance of their noble work.

FROM the large number who excuse themselves for their failure to respond to all charitable appeals upon the plea that their money is all tied up in the Knickerbocker Trust Co., we should judge that that financial institution must have had about five billion dollars on deposit.

THE imaginary solidarity of the Jews is a great bugbear to our opponents. The only solidarity in existence is one of fellow-feeling, a solidarity of brotherly affection cemented by the blood of our martyrs, a solidarity revived by the cruelties inflicted upon our co-religionists in Christian Russia and Moslem Morocco.

"DER ISRAELIT" of Frankfort truly says: "It is a bitter reflection that the Jewish heart during the last three years has become absolutely hardened to the endless sufferings of our Russian brethren; that the average Jewish reader peruses the reports from Russia with an indifference which must make those acquainted with the real situation shudder."

REFERRING to the comments in our last issue upon the meeting of the "Council of Jewish Communal Institutions," held on the Sabbath, an esteemed correspondent takes us to task, lacking, as he says, "the faculty of being וכוה מלמד." "To-morrow afternoon being Sabbath," why not say they will at 4 p. m. recite, מנחה, and after the proper pause say מעריב—and by the light of the הכרלה torch discuss the community's affairs? We know our Pappenheimers.

DR. MAX BEERMAN, the celebrated preacher of Berlin, offers the following valuable advice to occupants of the Jewish pulpit:

"You stand in the pulpit. Your audience are before you. Many a one is among them whose life-marrow is being consumed by a severe consumption. Many are afflicted with the cares of obtaining a livelihood with domestic worries; they seek, in the house of God, healing for the wounds through which their life is ebbing away. You have to help them. How seldom do these afflicted and depressed people find comfort and consolation in the pulpit! A Danish scholar, I believe it was Klavness, once expressed his astonishment at this: 'How unworldly is the sermon in our days; no one preaches of shattered nerves, no one preaches of the pangs of love! There is a grain of truth in this paradox. Are not women among our hearers, women who with disappointed hopes and despaired love seek the shrine of the Most High? Thus I would preach of life for the living. I need create no new homiletical science. My homiletics are to be found in the principle: Have a living religion, then preach a living religion, concise, clear and warm.'"

IN John Paley, editor of the Jewish Daily News, there has passed away a notable figure in the community, and especially in Jewish journalism. Mr. Paley was, without exaggeration, the leading Yiddish journalist in this country. He moulded and shaped the destinies of the paper he edited. He was a genius in his way, and did much towards fostering a deep Jewish spirit among the Yiddish-reading public. John Paley raised Yiddish journalism from a schnorrerism to the dignity of a profession. He was, moreover, of a kindly disposition, and his big heart was always touched by misery and suffering. We understand that his family is left totally unprovided for, and it is to be hoped that steps will be taken to see that his widow and five small children shall not suffer from want.

Shall There Be a Cleavage?

IV.

THE more the careful observer of communal affairs studies the situation the more must he become convinced that the only answer to the query, "Shall there be a cleavage?" must be in the affirmative.

Men, real men, men who are Jewish in every fibre of their being, who have no lien upon their Jewishness, whose desire to enter the "charmed" circle of "Society" is not greater than the interest they evince in the welfare of their co-religionists, must take hold of the community and guide it in the right direction.

Our present so-called leaders delight in a policy of laissez faire, with the result that American Jewry is everywhere discredited.

The Jews of America should evince a pride in their affairs, but their interest can only be stimulated if there will be leaders whose disinterestedness and honest purpose, combined with a true Jewish spirit, are so apparent that they will inspire confidence and cause their actions to be recognized as authoritative.

There must be no cliquism; there must be no special or vested interests. We have all that now, and consequently have chaos and almost anarchy.

It is certain that something will have to be done. The hugeness of the community makes it absolutely unsafe for matters to continue to drift along as they have for so many years past.

This is not a question of German Jew against Russian Jew, or of Portuguese against Hungarian Jew; it is the fight of those who are imbued with thorough Jewishness against those whose assimilatory tendencies have wrought, and is wreaking, such sad havoc within the community.

Shall there be a cleavage? Yes; for we cannot allow every man who buys his way either into Jewish "Society" or into general "Society," at the sacrifice of Judaism, to pose as leader and presume to dictate to the real Jews what they should do or how they should act.

The time has come when it should be made clear to the "ring" now controlling New York Jewry that it will no longer be permitted to ride roughshod over the wishes of the large majority of the Jews of this city.

We know that the threat will be made to close down all the communal institutions managed by the clique. Let them be challenged to carry such a threat into effect, and if necessary let new institutions which are Jewish in more than merely in name be founded.

We are loth to make this plea for disruption; we would rather that it were possible to preserve the peace; but the conservation of the שלום בית Sholom Bayis, "The peace of the house," at the sacrifice of every principle, at the expense of our manhood, cannot be thought of.

A cleavage is imperative, regrettable though it may be. Far better that there should be a parting of the ways than the perpetuation of a system which does nothing but place us in a false light and teach our children to be weak-kneed and cowardly, ever ready to temporize, to cringe and bend the knee to Baal.

The Physical Inferiority of the Jew.

THERE is some justification for President Eliot's remarks upon Jewish physical inferiority he made during his address before the Menorah Society of Harvard. He said:

"Take any representative gathering of Jews and you will find them inferior to almost any other gathering. Jews as a class must realize that they are of an inferior position. This is the natural result of the hardships which you have undergone for many generations. Your race has had a piteous history. Your race lost freedom of speech, of trade, of profession, almost freedom to live. There used to be glorious times when the Jewish race had a martial spirit, but through depression this has been lost. There is no mental reason for this. I advise you Jews to join the militia, to become fighters, to take part in the college sports, to get out and mix with the world and take the part you ought to play."

President Eliot has practically said all that could be said upon the subject, except this: Jews were always afraid of developing the physical lest the spiritual thereby deteriorate. But this apprehension is gradually passing away. The records of interscholastic sports of New York City will show that the Jewish boys are well holding their own. In fact there are many Gentile clubs that will not have the temerity to meet a Jewish organization of equal strength.

The advice tendered by the President of Harvard is sound, and should be taken seriously to heart by the Jewish students of all universities and colleges. They need not go to extremes, but just participate in sport and obtain that muscular development which will tend to keep their bodies healthy and strong.

We rather like the idea of the Jew militant President Eliot would see developed. There might have been less persecution and oppression if the Jew had not lost some of the strength and courage of the Maccabæans.

The Ghetto had the effect of sharpening the mind at the expense of the physique of the Jew. Now that we have emerged into the outer world we need not fear less virile brains because in the spirit of the times we become more virile in our physical makeup.

Jewish Art.

JEWISH art! What is Jewish art? Is there such a thing as Jewish art? These questions are suggested by the meeting recently held at Temple Emanu-El for the purpose of forming a Society for Jewish Art.

What is Jewish art? It is that which, produced by a Jew, expresses the inner consciousness, the very soul of the Jew. Pictures, sculptures, illustrations, theatres, everything which will have a tendency to deepen the Jewish spirit is Jewish art. And for this reason the new Society for Jewish Art is to be welcomed.

At a time when there are so many things which attract the attention of the Jew, it is well that steps should be taken for the awakening of the Jewish consciousness along the lines proposed by the new society. Lilien, Hirszenberg, Oppenheim, Israels, Boris Schatz, Snowman, are not Jewish artists merely because they are Jews by birth, but because they, in their pictures and sculptures, give us an insight into the inward Jew, the Jewish soul.

We contend that no Gentile, however gifted, can understand Jewish character. His whole view-point is so different; his philosophy, his theology, his very soul is strange to matters Jewish; and while he may be sympathetic, his presentation of the Jew is nothing but a misconception, almost a caricature.

The readers of the HEBREW STANDARD are familiar with many of the pictures of Jewish artists which have been reproduced in these columns, and they will undoubtedly have been struck by the lifelike presentation of the subjects. Horowitz's "The Cheder," Hirszenberg's "Sabbath Rest," Snowman's "A Difficult Passage of the Talmud," to mention only a few of the pictures which have graced the front page of the HEBREW STANDARD, could not possibly have been painted by non-Jewish artists with the same accuracy, the same insight, the same truthfulness as have these painters. Something more than the artistic temperament is required before one can possibly portray the life of any being. There must be a bond, a union, some kind of soul harmony. Measured by this standard, regarded from this standpoint, there is Jewish art, just as there is Jewish literature.

Since the Society for Jewish Art cannot but help to exert a wholesome Jewish influence, it is worthy of every support and encouragement. It may help to bring some strayed sheep back into the fold; it may prevent others from drifting away; and as every movement which deepens our Jewishness is welcome in these days of indifference, we commend the founders of the Society for Jewish Art upon the step they have taken, and express the hope that American Jewry will rise to the occasion and supply the funds which shall make it possible for the Society to realize its ideal purposes.

The Watch Tower.

שמר מה מליל

IF any of the narrow-minded, bigoted immigration restrictionists have any desire to be convinced of the error of their ways let them pay a visit to the Educational Alliance any Friday morning between the hours of ten and twelve and they will there witness a scene which cannot but help impress them. One of the 17 departments of the Alliance is the Baron de Hirsch School for Immigrants, in which boys and girls who cannot be admitted to the Public Schools, because of their ignorance of English, receive such a training as will fit them for reception to the public educational establishment. The principal of the school is Miss Hays and the results she displayed on Friday morning last, when I was present at the Assembly, gave evidence of the thoroughness of the instruction and of the valuable work which is being done in the classes. Boys and girls who had only been here a few months, some only a month or two, expressed themselves in English in a manner highly creditable. The instruction aims at fitting the children for their new life in this country. Besides a knowledge of English, they receive lessons in citizenship and everything is done to imbue them with a patriotic spirit.

Several of the pupils read original compositions; others recited and the little kindergarten tots sang. And after the saluting of the flag came the presentation medals, to a half a dozen boys and one girl, by Dr. Fleischman, the acting Superintendent. This is good work which cannot be too highly considered and which must appeal to all.

The untimely death of John Paley, editor of the Jewish Daily News, came as a great shock to all who knew him. Paley was the best Yiddish journalist in the country, a loyal friend and an all round good fellow. He was always ready to do a good turn. His demise at the early age of thirty-eight is a distinct loss to Jewish journalism in America.

I was told two stories this week which bring the question of finance in the synagogue pertinently home, and makes me ponder whether the commercial spirit which predominates in so many of our "Houses of God" is not more responsible for a great deal of the religious indifference than any other cause.

Arrangements had been made with the president of an up-town orthodox synagogue for the celebration of the Bar Mitzvah of the son of a non-member, and the price for this religious and sacred ceremony had been fixed at fifteen dollars. The gentleman who made the arrangements was, however, given to understand that in future Bar Mitzvahs would cost twenty-five dollars and no less. The father of the lad was informed that since he was unable to pay more, he would be called upon to "schnodder" fifteen dollars only, and the Saturday prior to the Bar Mitzvah the father went to the "shool" to be introduced to the president of the congregation, who there and then backed out of the agreement and demanded twenty-five dollars. Of course, the boy was not "called up" in that synagogue.

In another up-town orthodox shool the following scene was enacted recently: A man had "been called" up shelisht, and in return for the honor, was in a generous mood. He "schnoddered" about fifty dollars, and then

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asked the *shammes* to make a *misheberach* for some charitable purpose or other, when the president interposed with the remark, "You can't make such a *misheberach* here."

I am not all surprised at the great strides reform is making among the young Jews of this city. A proposal was recently made to organize a kind of Peoples' Synagogue in Harlem, and every one of the young men who was approached declined with the remark: "I don't want to belong to an old-fashioned shool." And they were sons of strictly orthodox parents.

WHY
should a rabbi play cards on Friday night?

Ask the Board of Jewish ministers.

Pleasure.

WHAT is pleasure? If you ask a hundred people this question, you will most likely get nearly as many different definitions. As people are constituted differently, and as all natures run in their own peculiar channels, so, it seems, do what they call their pleasures.

Of course, each strata of society has what it calls its pleasures, and what other people witnessing the supposed enjoyment of them also call pleasures. It does not follow, however, that because Mrs. Tenmillion has her own box in the opera that she is either pleased, amused, or is enjoying a true pleasure in her occupation of it. She may consider her attendance a social duty, a demand of society, and she fills the same, and obeys the behest, without experiencing the slightest degree of real pleasure.

This very Mrs. Tenmillion may feel happiest and most truly joyful if left utterly to herself. Social duties which swell in dimensions according to the importance of a particular personage, are not always pleasurable recreations; to the contrary, they very frequently engender terrible heart-burnings, jealousies and other unpleasantnesses.

Wealth affords a varying method of amusing one's self, but it is not always the handmaid of happiness and pleasure. The unsatisfied longings of the very rich create more poignant troubles than those of the less favored classes, so far as wealth is concerned, of our community.

No strata of human society has a monopoly of pleasure; riches cannot buy it. The humblest of our beings who revel in the holes they dig upon the sandy shores of a Coney Island beach, possibly find more genuine pleasure and joy in this frolic than ever was given to those of real wealth to enjoy, because of the pleasures that wealth could purchase.

Pleasure follows pain, as pain follows pleasure. He that has experienced pain knows fully how to realize pleasure, and this is applicable to all grades of society. Some people have more pain than pleasure, it is true; but all the same no true realization of pleasure is conceivable without the occasional presence of some sort of pain, and I am not speaking of bodily pain; there is mental pain, which is too frequently more acute than the other.

Then again, what gives pleasure at one moment very frequently fails in this respect at another. Trifles accomplish a joyous result for some, while extended preparation does not bring even a particle of gladness.

Yes, it is difficult to say what pleasure really is. It is, it seems, fleeting as happiness. What gives pleasure to one might be torture to another.

Influence of Woman.

חכמות נשים בננה בירה
"And the midwives said unto Pharaoh, for not like the women of the Egyptians are those of the Hebrews, but they are lively."—Exodus i, 19.

It is a noted fact that one of the most potent influences upon man is that of woman. Where one man withstands this influence, ninety-nine men come under its spell.

The charming influence of woman plants character, principle, manhood, womanhood and virtue in the human system. Truly had Solomon spoken when he said: חכמות נשים בננה בירה "Every wise woman buildeth her house; but the foolish pulleth it down with her hands."—Prov. xiv., 1.

Even secular writers were loud in the praises of woman. Wm. Ross Wallace, among many others, said:

"They say that man is mighty,
He governs land and sea,
He wields a mighty sceptre
O'er lesser powers that be;
But a mightier power and stronger
Man from his throne has hurled,
For the hand that rocks the cradle
Is the hand that rules the world."

Garfield said: "I owe it to my mother that I am fit to be president." So every good man and every good woman, as a rule, owe it to their mothers that they are what they are. Woman is purer, more virtuous and more moral than man, who is more exposed to alluring temptations and more in touch with seductive tempters. The woman enthroned in her citadel of chaste life at home forms and develops the mind and temperaments of our children, and when the men are engaged in the movements of the commercial and industrial world, in the busy bustle of life, their wives are at home, shaping and moulding the destiny of the rising generations. It is then indeed a very im-

portant question of the "wisdom and folly" of woman. Is she wise to inspire her offspring with religious tendencies, with inclinations of Godliness and truth, and thus build her house to stand as a haven of Judaism, or carelessly leave the children to grow up in materialistic indifference, in ignorance of their faith and in a life more for mundane pleasures than for eternal truths; pulling down the house and making it a frivolous habitation, instead of forming it into a temple, a sanctuary of holier life? A weighty question indeed.

In Egypt, when Israel had no laws divine, the Hebrew women were then lively, or better said, *life sustaining*, unlike the Egyptian woman; for that reason the Midrash tells us: בוכות נשים צדקניות שהיו באיתו הרור ננאלו מצרים

"Through the merit of the righteous women of that generation were the Israelites redeemed from Egypt," a fact that needs no forcible argument to verify. It was Jochebed, not Amram, who saved the life of Moses. Had not that noble mother risen to the emergency and in spite of Pharaonic edicts, "to have all Hebrew male children cast in the river," spared her child and saved the world's greatest teacher—unconsciously so—who knows what would have become of Israel? And what other influences the women wielded over the race, can only be surmised from that the Hebrews were fit to become the recipients of God's law—the law that has furnished the foundation for the world's legislative enactment. Now, when our women stand higher than they ever stood before; when they are the pride and glory of mankind, should they not exert their sweet influences over all that come under their wing and in their reach to benefit Judaism, our dear faith and sacred inheritance? Must our synagogues and the temples of God stand with their welcoming arms to receive the worshipers on Sabbaths and stated occasions in vain, so that but a few come there, and those few are mostly old people? Should not our women—God bless them—see that the young ones, who are not yet pressed by the burdens of life, should be constant visitors in the house of God, not only to have them *bar mitzvoh* or *confirmed*, and then leave them to their belief that they are thereafter free religious obligations? Our noble Jewish women of New Orleans have set a worthy example when they began a crusade against shopping on our Sabbath and other unnecessary desecrations. That should find an echo all over our land, in the hearts of all our women and thus become "the wise" among their sex and "build their houses"—build them with their sweet, charming influence, with their life sustaining qualities, so that Judaism should ever stand as our pride and our glory and God be ever praised and glorified.

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PHYSICAL CONDITION OF MODERN JEWS.

By I. MORDAUNT SIGISMUND, M. D.

PRESIDENT Eliot of Harvard, in his address before the Menorah Society of Harvard, asserts that the Jewish race is physically inferior to other races, and considers it the duty of the coming Jewish generations to remedy this deficiency.

The remarks of President Eliot are unhappily only too well founded. The moral and physical oppressions that we had to undergo during so many centuries, have tended not only to make cowards of too many of us, but have physically deteriorated us.

Our good friends, the Germans, declare that the Jew should not be beaten, for he is too arrant a coward to defend himself, but should be kicked as a dog is.

For centuries the Jews of Europe have not been allowed to till the land and have been excluded from the trades.

Our German-American fellow-citizens will do well not to overdo the kicking part in this—the common country of both teuton and semite.

Not the less is the Germans boast only too well founded in some countries of the old world, more especially in the Vaterland.

During one of my addresses—open air—in the east end of London, I drew attention to the stalwart, I might say almost herculean forms with upturned faces surrounding me. My heart bled at the sight of the puny, sick individuals without verve, and, apparently, without energy! I drew a comparison between those and the men who fought at Bethar, and were it not for dissensions would most assuredly have been victorious over the Romans.

President Eliot said: "This is the natural result of the hardships which your race has undergone for generations."

There is, however, another factor in the matter. Jews, especially those from the north of Europe, are tenacious in the impression that to avoid the ar as much as possible, is conducive to health. The child, from its very birth, is cuddled up and mummified, not a whiff of fresh air must touch it; and this finally becomes a firm habit with growth. Whereas, children of other races are not only permitted but encouraged to develop. The Jewish mother, and not infrequently the father, will demur at their son entering the water until he has mastered the art of swimming; or, to mount a horse until he is able to ride.

The Jew will give full scope to his mental, at the sacrifice of his physical

faculties. The further one goes west, the weaker becomes this physical lethargy. The Jews born in Great Britain make vast strides, which becomes intensified with the Hebrew of American birth. Military service is a concomitant to physical development, but what encouragement does the Jewish soldier of Russia, Roumania and Germany receive to develop his strength? Rather the reverse! *Du feiger Jud, bleib feig!*

Might he enter a military career? Has he ever the ghost of a chance of reaching the grade of a commissioned officer in those countries? Scarcely that of a non-commissioned subaltern.

I am only too well aware that both Jew and Gentile deem the Slavic races the most inimical to our people; such as Russians and Roumanians (although the latter does not precisely appertain to the Slavic, but to the ex-crescence of the Latin race; the Slavs are, in my estimation, far superior to the bastard Roumanian). To this belief I most decidedly dissent. The enemy of the Jew, the anti-Semite of the filthiest water, is to be found in Germany. There, and there alone, should be our aim to disarm our *totd-feind!* There the Jew should show that he is not the coward he is credited with. The Jew should combat him with all the weapons at his disposal.

Brethren, stop the terrible inherited disease of *Morah* and become strong—physically strong.

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Children's Page.

A PARABLE.

TOGETHER came two souls at Heavens Gate;
Strangers to each other in their transfigured state.

Before them stood the servant of the Lord—
A shining Angel with his flaming sword.

Then to one trembling spirit of the dead
The guardian Angel of the portal said:

"Dost thou thine earthly enemies forgive?"
"Aye," came the answer. Quoth the Angel, "Live."

Then said the Angel to the other one:
"Unto this man great evil hast thou done.

"For him be it what fate is thine to say;
As he shall judge, so shall it be this day."

In silence stood he there, and none may tell
What dreams were his of torture and of Hell.

But when at last he dared uplift his eyes,
Wide swung the gate, and there was Paradise!

Through the Red Sea and the Wilderness.

BY and by there rose up a new King in Egypt who knew not Joseph. He was called Pharaoh, as this was the name by which all the kings of Egypt were known. And he said there were more Hebrews, or Jews, in the land than there ought to be, and if war should break out, and these Jews should take sides with the foes of Pharaoh and his race, they would be sure to win. So he set them hard tasks, and made them bear great loads, and did all he could to vex them; and still they grew in strength. God had said they were to be as the stars in the sky, and as the sands of the sea, that no one could count. And the King of Egypt tried to stop this thing.

And he made it a law that if a boy child was born to the Hebrews it should be put to death at once; but a girl child might live. And this was the cause of great grief to the poor bond slaves who were forced to do the will of the great king.

One day the princess went down to bathe in the stream that ran near her house. And her maids went with her. And as she stood on the shore of the Nile, she caught sight of a small boat built like an ark, that was hid in the reeds, and sent her maids to fetch it out.

When the princess looked in the ark she saw the child. And the babe wept. And the princess tried to soothe it, but the child cried the more, for her voice was a strange one. And she said: "This is a Hebrew child."

And one of her maids spoke up, and said: "Shall I get thee a Hebrew nurse, that she may nurse the child for thee?"

And the princess said: "Yes; go." And the maid brought her own and the babe's mother, to whom the princess said: "Take this child and nurse it for me, and I will pay thee for it." And the woman took the child and took care of it.

And the child grew, and was brought down to Pharaoh's house, and the princess made him her son, and gave him the name of Moses; which means "Drawn out."

One day, when Moses had grown to be a man, he went out to look at those of his own race, and to watch them at their tasks. And while he

stood there a man from Egypt struck one of the Jews; and when Moses looked to the right and to the left and saw that no one was near, he slew the one from Egypt and hid him in the sand.

And the next day, when he went out, he saw there was a fight between two Hebrews. And he said to the one who was in the wrong: "Why did you strike that man?"

And he said: "Who made thee our judge? Dost thou want to kill me, as thou didst the one from Egypt?"

And Moses was scared, for he thought no one knew of this deed.

As soon as it came to the ears of the king, he sought to slay Moses. But Moses fled from him, and dwelt in the land of Midian, and found a wife there, and took care of the flocks of Jethro, his wife's father.

A Disadvantage of Baldness.

"Johnny, you must comb your hair before you come to school."

"I ain't got no comb."
"Borrow your father's."
"Pa ain't got no comb neither."
"Doesn't he comb his hair?"
"He ain't got no hair."

Standard Scintillations.

No architect ever became rich from building castles in the air.

Sometimes you see a woman who looks pretty when she is angry.

Never judge what a woman wants to do by the thing she does.

Nothing pleases a little man more than an opportunity to act big.

Consistency is a jewel, but so many people do not care for jewelry.

Aren't you glad you don't own the earth when it is taxpaying time?

Many a man sows wild oats at his leisure that his children must reap in haste.

The "looking glass" shows our faults to ourselves, while the "wine glass" shows them to others.

The man who hires the help has an engaging way.

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Conundrums.

What goes most against a farmer's grain? His reaper.

When is it a good thing to lose your temper? When it's a bad one.

What is the best way to keep a man's love? Not to return it.

When is it a good thing to lose your temper? When it's a bad one!

On what day of the year do women talk the least? On the shortest day.

Why is Canada like courtship? Because it borders on the United States.

Why is a wedding ring like eternity? Because it has no beginning and no end.

What is that which ties two persons and only one touches? A wedding-ring.

Why does a dressmaker never lose her hooks? Because she has an eye to each of them.

What is the best way to enjoy the happiness of courtship? To get a little gal-an-try.

Why should a man never marry a woman named Ellen? Because he rings his own (K)nell.

State the difference between a cow and an old chair. One gives milk, the other gives way (whey).

Why is it important for a physician to keep his temper? Because if he did not he would lose his patients.

What is the difference between a farmer and a seamstress? One gathers what he sows, the other sews what she gathers.

Why does a young lady prefer her mother's fortune to her father's? Because, though she likes patrimony, she still better likes—matrimony.

Wisdom from the Talmud.

Look not upon thy prayers as on a task; let thy supplications be sincere.

The camel desired horns, and his ears were taken from him.

Despise no man and deem nothing impossible; every man hath his hour and everything its place.

The best preacher is the heart; the best teacher is time; the best book is the world; the best friend is God.

An Anecdote.

"My Jewish soldiers are veritable Maccabees," said the Tsar Nicholas to Sir Moses Montefiore, when in 1846 the English philanthropist went to plead for his poor downtrodden Russian brothers, who, except in the army, had so little chance of a fair field. The name of Maccabee was used by the Russian Emperor as a testimonial to character. "Here was a legacy left to a race by a hero, and presented 2,000 years after date.—From Lady Magnus's "Outlines of Jewish History."

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From Other Wells.

GOD'S CHIEF ENTERPRISE.

THE recreating of man, getting him back into the divine image, is what God is doing with men and women, and that is his greatest enterprise.—*Rev. M. E. Dunn, Presbyterian, Spokane, Wash.*

ONE AND THE SAME.

Glory to God and good will toward men are one and the same thing. There is no true sanctity that is not loving, and no abiding altruism that is not worshipful.—*Rev. Dr. Frank Crane, Congregationalist, Worcester, Mass.*

LOVE FOR HIGH IDEALS.

High ideals of life, nobler examples of honor and service, must be kept before the vision of the rising generation, and their admiration and love for such characters must be quickened.—*Rev. David Utter, Unitarian, Denver.*

GOD'S WAY OF HEALING.

How often does the Lord lead a soul away from the crowd and the world by placing it in the solitude of a sick chamber or in lowliness of spirit in order that he may speak to it and heal it.—*Rev. U. S. Bertolet, Lutheran, Philadelphia.*

ACHIEVEMENT.

No achievement without a purpose. Merely drifting along with the stream, waiting for something, means failure. Where there is a will there is not always a way, but often there is.—*Rev. Dr. Edward W. McClusky, Presbyterian, St. Louis.*

OUR INFLUENCE.

A man's influence is a man's personality, a man's character. It is what goes out of him for weal or woe. The influence that will be uplifting must be potent for righteousness, not unrighteousness.—*Rev. D. A. McMurray, Baptist, Brooklyn.*

VALUE OF SERVICE TO SOCIETY.

The service a man renders society is an index of his own character and a prophecy of his destiny, but because of its influence for good or evil it becomes a matter of the gravest concern to the world.—*Rev. Dr. Robert Bagnell, Methodist, Brooklyn.*

TO GAIN WEALTH.

The love of money is the root of evil, but a man by caring strictly for his business, and doing it all with integrity, can succeed and may become rich. All a man needs to do is to hustle.—*He does not need to be born rich.—Rev. S. M. Dick, Methodist, Worcester, Mass.*

MAKING A HELL.

There are two periods in every life—the period of the receptivity and the time of fruitage. He who receives and never gives is at war with the whole universe, and if there be no hell in the next life he will make one in this.—*Rev. Bruce Brown, Disciple, Chicago.*

DEFINITION OF PRAYER.

Prayer is hunger that is immortal, getting a chance to lay its case before God. Prayer is the mightiness of life challenging the mightiness of God. That is one thing prayer is. And the second thing prayer is is worship.—*Rev. William A. Quayle, Methodist, Chicago.*

GRATITUDE.

Gratitude! It is the difference between an angel and a demon. It is the aroma a flower gives back for sun and shower. Would you withhold from God, the giver of every good and perfect gift, would you withhold from God anything?—*Rev. Dr. Edward Young, Presbyterian, Pittsburg.*

TRUST IN GOD.

The moral ruler of the universe always holds the reins of government, which he never surrenders. As long as he directs the chariot which carries you and your fortunes, happen what will, you have nothing to fear, provided you place your trust in him.—*Cardinal Gibbons, Roman Catholic, Baltimore.*

SPIRITUAL FATHERHOOD.

Are you the real father of your boy? Have you had anything to do with his larger development? Is the real boy your boy? "No, no," you say; "I didn't have time. You know I was a very busy man." We can't get along without our spiritual fatherhood. If you haven't pains enough and time enough and conscience enough to give your boy this, for God's sake let somebody else do it for you.—*Rev. Frank W. Gunsaulis, Independent, Chicago.*

LIFE'S IMPORTANT LINK.

Prayer is a link between ourselves and God. It proceeds from us toward Him, as grace proceeds from Him toward us. Prayer begins with us and ends with us. Grace begins with us and ends with us. What can be more important than that which keeps us united with God? If separation from Him is our greatest misery, prayer, which prevents this separation, must be the greatest blessing.—*Rev. F. Jackson, Roman Catholic, Atlanta, Ga.*

LIFE'S HIGH ART.

The high art of life is to be a catholic in spirit, yet zealous in legitimate holding and promulgating of truth as personally understood; to discover underlying unities among diverse modes of expression; to take as well as to give; to rise above without appearing to look with contempt upon what has been left behind; to be intense without being irritating; to enfold rather than to supplant; to liberate rather than "liberalize."—*Rev. Caleb S. S. Dutton, Unitarian, Brooklyn.*

RIGHT USE OF MONEY.

If the history of every dollar as laid aside by some men could be known and stamped upon the coin, I'm afraid the owners, in many instances, would be ashamed to look their gold and silver in the face. What if the same could speak? Alas! there would be in many places of business, and in not a few homes, an awful confusion of tongues. The deceit, the intrigue, the collusion of some who call themselves gentlemen, I fear would be sadly disclosed if the real facts were known as regards the manner in which they carry on their business. The unsuspecting, the honest and the innocent, are often fleeced and robbed because of their very honesty by those who are dishonest. But there is another fact to be learned, and that is, God will make the final adjustment. It is true that sometimes men are so wronged and betrayed and deceived that they almost lose faith in all humanity, scarcely knowing whom they can trust. But, says the Psalmist, "Be not afraid when one is made rich." Ill-gotten gains are never well gotten, and sooner or later will prove a millstone about the neck of the possessors.—*Rev. Dr. L. M. Zimmerman, Lutheran, Baltimore.*

Madame Alphonse Hartog, who died recently in London at the age of 86, wrote quite a number of books on Jewish subjects. Among them are: "A Romance of Jewish History," "Tales of Jewish History," "The King's Romance," and other stories.

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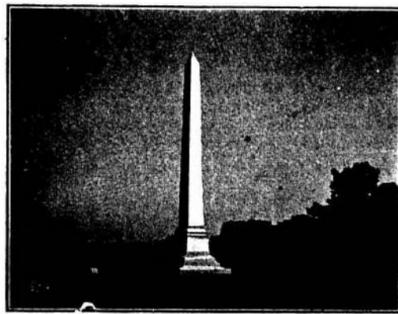
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The King, on his own initiative, has promoted Signor Paolo Errera, Syndic of Mirano, to be an Officer of the Order of the Crown of Italy.

As to whether Seder Kodoschim ever formed part of Talmud Yeruschalmi or not has been a cause for contention for some time past in Talmudical circles. The pros and cons were equally certain until Rabbi Friedlander, of Hungary, ended the controversy by finding a very old copy of the treatise, and he now intends to publish the first part, consisting of Chukan and Bechorot. There are some who are still skeptical as to the genuineness of the find.

The Russian clergy is carrying on active propaganda of an anti-Semitic nature, apparently with the approval of the Holy Synod, even going so far as to distribute violent circulars printed in the monasteries. This is worse than even in the days of Pobiedonostseff, when the clergy mostly kept themselves neutral.



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THE BERLIN JEWISH COMMUNITY.

The report of the Council of the Jewish Community of Berlin, which has just been issued, covers the last three years up to April, 1907, and shows that the income and expenditure of the Berlin community are exceeded by few other communities in the world. The balance-sheet showed a total on either side for three years as follows:—1904-5, 9,877,000 marks; 1905-6, 8,704,000 marks; 1906-7, 6,275,000 marks. Taxation brought in 1,494,500 marks in 1904-5; 1,640,000 marks in 1905-6, and 1,753,000 marks in 1906-7. About six million marks were received during the three years from interest on funded property. During 1904-5, 289,600 marks was expended on salaries to synagogue and office officials, the figures for the two succeeding years being 316,000 marks and 319,000 marks. In the three years 900,000 marks was expended in the subvention of public worship, and over 700,000 marks on Jewish schools and religion classes, the Jewish Boys and Girls' schools alone costing the community from 120-130,000 marks annually. Charitable work entailed an expenditure of 360,000 marks per annum. This last sum does not include those charities which are specially administered by the community, and which in these three years amounted to four million marks. Three-and-a-half million marks were employed in the purchase of mortgages. The number of taxpayers has risen from 26,471 in 1904 to 30,206 in 1907. If to the expenditure already enumerated is added the money specially contributed for independent Jewish charities and societies, it will be seen that the communal charges borne by the Berlin Jews are very considerable. The wealth of the Jewish community in Berlin is, without doubt, the factor which enables these large sums to be devoted to Jewish purposes, but it must not be forgotten that the Jews here are very generous, and admirably maintain the Jewish tradition of benevolence.

50-60 fold that of the Protestants. The average tax paid by the German Jews is 24 marks per year. The Jewish community at Charlottenburg (near Berlin) has paid 600,000 marks for a site on which to build a synagogue.

The Jewish Popular University.

L'Universite Populaire Israelite in Paris, of which Dr. Alexander Marmorek is president, was formed a few years ago with the object of familiarizing immigrant Jews with the French language and spirit. To attain this object the committee organizes courses of study and lectures, and, in addition, it imparts to the Jewish youth in general instruction in the history and science of Judaism. How admirably the committee accomplishes its laudable mission is shown by the report of its secretary, M. J. Lunz, which has just been published. For the lectures the committee were able to enlist the services of several distinguished scholars, Jews and Christians, among whom it will suffice to name Dr. Baron Henri de Rothschild and Dr. Jean Charcot (the well-known traveler). The president himself also gave a number of lectures on a variety of subjects. Hygiene occupies an important place in the program, and the lectures on this theme delivered by Madame Dr. Kritechevsky (herself a Russian immigrant), have proved of the utmost utility. A lighter touch is given to the work of the university by means of some brilliant literary and musical soirees. There is a well-stocked reading-room and library, to which the Alliance Israelite Universelle has presented a number of books, and to crown all, the institution maintains a Cheder, where Hebrew is taught to little children on modernized lines, and which receives generous support from Baroness Edmond de Rothschild. Other members of the same family also figure in the list of donors to the university.

It may not be out of place here to give some particulars as to the communal tax and the incomes of the Jewish communities in Germany as compiled by the Jewish Statistical Bureau. In 1903 there were four Jewish communities in the whole of Germany whose communal tax brought in over 100,000 marks; three from 75,000 to 100,000 marks; seven from 50,000 to 75,000; fourteen from 30,000 to 50,000 marks; fourteen from 20,000 to 30,000 marks, and forty from 10,000 to 20,000 marks. The communal tax raised by the Jews is comparatively higher than that raised by the Protestants. In many Prussian provinces the average tax per head exceeds, in the case of the Jews,

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tute, Paris. The consequences of the action, which will last several months, are giving rise to disquietude in Jewish circles. It will be remembered that M. Osiris had bequeathed large sums for the building of synagogues, and it is certain that the works cannot be commenced while the action is proceeding.

Sixty-five emigrants who returned from America were arrested on their arrival in Libau.

A committee has been formed in Gibraltar for the relief of those Jews left destitute by the recent riots in Morocco. The committee is composed of Raphael Benzecry, A. L. Bentubo, S. E. Benoliel, Lem Benzaquen, Isajar Dana, Isaac Nahon and Abraham Maltana. One of the arrivals is the Davan of Casablanca, with a family of no less than 22 children. The Governor has contributed £20 to the relief fund. N. M. Rothchild & Sons donated £200.

BOROUGH OF RICHMOND.

The regular December meeting of the Hebrew Benevolent Society was held at the house of Mr. and Mrs. M. A. Solomon, on Madison avenue, Tompkinsville. Business was transacted involving quite some amounts for relief and loans, after which a fine collation was served by the host and hostess, who on the same occasion celebrated their tenth wedding anniversary. Many were the toasts offered and the fiery wines drank for the happiness of the couple, and all members present and other guests from Manhattan had a real merry time.

Mr. and Mrs. Leo Sander gave a dinner on Sunday to which these were invited: Mr. and Mrs. Julius Schwartz, Mr. and Mrs. D. P. Schwartz, Mr. and Mrs. Gustave Strauss, Mr. and Mrs. H. Ensler, Mr. and Mrs. Charles Greenwald. On Sunday last Mr. and Mrs. Gustave Strauss celebrated their eighteenth wedding anniversary. There was a dinner at the residence of the happy couple, who were the recipients of many good wishes from their large circle of friends and acquaintances. May Brother Gus, as he is affectionately called by his friends, and his good wife enjoy many more happy returns of the event.

Captain Philip Schwartz was 82 years old last Tuesday. He received the congratulations of his friends at the residence of his oldest son and his wife, Mr. and Mrs. Julius Schwartz, where, amid refreshments, music and anecdotes, a very pleasant evening was spent. On Sunday following his youngest son and his wife, Mr. and Mrs. Eugene P. Schwartz, gave a fine dinner in honor of father and grandpa, in which the four sons and their wives and children, Mr. and Mrs. E. Wessel and their children, Dr. Wm. L. Weiss, Mr. and Mrs. Otto Turnauer, participated. The hale and hearty captain, who is chairman of the School Board of Temple Emanu-El, made a fine address in reply to the toasts offered by all present, male and female. He received lots of letters and telegrams from friends near and far.

Mr. Simon Weinstock, the prominent merchant of Port Richmond, announces his engagement to Miss Clara Joveshoff.

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of Manhattan. Both the happy and smiling candidates for matrimony and the charming young lady are members of prominent families, and the best wishes of Temple Emanu-El go out to them for a happy and ever bright future.

The Sisterhood of Temple Emanu-El will have a euchre on January 15 for the benefit of the building fund. Last Sabbath, Mr. Saul Bernstein, a student of the N. Y. University, Department of Civil Engineering, delivered a fine sermon on David, the Jewish National Hero. The large audience was greatly pleased at the efforts of this young gentleman, who is a regular attendant at the Sabbath services. May we have many more like him.

Miss Jennie Stein, sister of Mr. and Mrs. I. Saron, member of the Temple, was married to Mr. Charles Kneeter, at the Temple last Tuesday, Rev. Albert Goldfarb officiating. After the ceremony a sumptuous banquet was served to over 200 guests. Masol Tow!

A meeting of the Hatchijah Society, held on Sunday evening at 231 East Broadway, was addressed by Mr. Bernard G. Richards, who spoke in Yiddish on the "Jews in America and Politics."

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What the Zionists are Doing.

Boston, Mass.

The Zionists in Boston have been particularly active during the last few weeks. Much impetus was given to their work by a number of large open meetings which were held recently, and two of which were addressed by the Secretary of the Federation during his recent visit to that city. Dr. Manges spoke on "Some Evidences of Jewish Nationality," at the Temple Adath Israel, which is presided over by Rabbi Fleisher, and also addressed a large and enthusiastic mass meeting in the new Adath Yeshurun Synagogue at Roxbury.

A new society called "Pioneers of Zion," has just been organized in Boston. The society meets weekly at the rooms of the Y. M. H. A. building, 39 E. Concord street. The organization has a good membership, and promises to do much important work for the Zionist movement. A paper is read at each one of the meetings and this is followed by a discussion. The majority of the members are young men of the age of 21. The officers of the society are: Simon Nath, president; Samuel Rubin, secretary; Simon Featherman, treasurer.

A meeting in the interest of the collection of Shekolim was addressed by Mr. de Hass, Mr. Meyer, and Rabbi Nathan Blechman, (Temple Miskkan Tefillah), who then made his first appearance on the Zionist platform. A public appeal urging Jewish people to pay their shekel appeared in the general press of Boston and brought satisfactory results. The collection so far shows a large increase over those of previous years. The newspapers of Boston, as well as those of other cities, gave much prominence to the last report of the Small Actions Committee, telling of the negotiations between the representatives of the movement and officials of the Turkish government.

Zionism Versus Patriotism—An American View.

In connection with the Zionist movement in Boston, it is interesting to read the following view of the question of Zionism versus American Patriotism, which has been given by a well known American editor. Mr. Frank B. Tracy, the magazine editor of the Boston Evening Transcript, who is also favorably known as a talented contributor to several of the leading magazines, has written this letter to a member of the Publication Committee of the Federation of American Zionists:

"My dear Sir: I can see no reason why Americans should object to the propagation of Zionism among the Jews of this country. It is a sentiment with them and has very little to do with American citizenship, and there is no reason why they should not cherish this sentiment. Zionism will not be a state of rivalry with or in competition with the United States. It may be nothing more than a dream, but it is a fond one, and those who are looking toward Zionism as a solution of the Jews' trouble may do so, I think, without in any way interfering with their beliefs and principles as American citizens.

Yours very truly,
(Signed) FRANK B. TRACY.

New York City.

A large mass meeting and concert in the interest of the Bezalel was held last Sunday afternoon at the auditorium of the Educational Alliance, under the auspices of the Bezalel organization of New York. Addresses were delivered by Joseph Barondess, Rev. H. Mashlansky, Dr. Herman Solotaroff. The music of the occasion was furnished by Mr. Platon and Brounoff, who rendered some of his original compositions of Jewish music. A large audience was present.

The third annual festival and ball of the Zionist Council of Greater New York will be held on Saturday evening, December 28, at Murray Hill Lyceum, 34th street and Third Avenue. The music will be furnished by the Zion Musical Benevolent Society, Union Local No. 310. An entertainment will be furnished by the junior literary branch of the B'nai and B'neth Zion Kadimah.

BETTER THAN SPANKING.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 248, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

IN MEMORIAM.

Mrs. Sidney Saks.

The Rev. B. H. Rosengard, of Newport, R. I., is now mourning the premature death in the prime of her life of his sister, the late Mrs. Sidney Saks (nee Deborah Rosengard), which took place in South Africa in November.

The deceased sister was a devoted wife, exemplary mother, loyal to Judaism in the best acceptance of the term, God-fearing and unostentatiously pious.

Lovable and conciliatory in disposition, her bright virtues were fully recognized and won her the sincere affection of a large circle of friends. The late Mrs. Saks combined culture with an unalterable attachment to traditional Judaism, and she instilled with unremitting energy a love and knowledge of our glorious religion into the two young sons who are fully conscious of their sad bereavement.

Though her years were few, she assiduously compressed within that narrow compass many valuable and enduring services, human and divine. She bore her long sufferings with fortitude and uncomplaining resignation to the will of God.

May her dear soul be bound up in the bond of everlasting life.

PLONSKY.—Suddenly, in her sixty-fourth year, Celia Plonsky, at her residence, No. 286 West 137th street, on Thursday, December 19.

IN MEMORIAM.

We bow our heads in sorrow,
And our loss we sadly mourn,
We question the eternal to-morrow,
And ask, "What is Death's bourn?"

Remember God giveth and taketh,
He rightly rules us, every one,
His children, He never forsaketh,
Let His holy will be done.

Death is the soul's transition
From sorrows of Life on earth,
A mere passing change of condition
That has its inception with birth.

Yet why then be sad at the parting,
When our dear one has passed away,
On a journey to God she is starting,
Where we hope to meet her some day
—Ish Tov.

LITERARY.

THE MOSHEEACH OR THE MESSIAH.—A valuable contribution, as well to our co-religionists as to the Christian community itself, is the recent publication of Rabbi Isidore Koplowitz of B'nai Israel Congregation of Athens, Ga. Under the title of "The Mosheeach or the Messiah," Rabbi Koplowitz has investigated all the authorities, Christian as well as Jewish, in order to satisfy his mind as to the truth or falsehood of the claim "that Christ is the Messiah."

It is a cool judicial and thorough investigation that is presented to us. Every possible reference of Jewish and Christian literature that was available has been drawn upon for proof and the book contains the most complete references from the Bible, etc., all set down in the most dispassionate manner.

The treatment of the 53d chapter of Isaiah to which Christian divines usually point with so much conviction as a proof of the Prophet's portrayal of the coming of Jesus and his martyrdom, will be particularly convincing and satisfactory to all fair minded investigators of the subject. It should even be convincing to every fair minded pro-Christian. We have every hope that this little book will command a wide circulation, especially among the "youthful part of the Jewish nation." They will understand from it "why they should not adopt the new creed, and it will render them acquainted with the basis of their own religion, so that they may not follow it mechanically merely as that in which they were born, but respect and prefer it, from a conviction of its truth."

In view of the present controversy which affects the future of Judaism in this country so vitally, every Jew who wishes to arm himself with arguments of defense of our faith should study the book which Rabbi Koplowitz has so carefully prepared and which presents the errors of Christianity in the simplest language and in the clearest manner possible.

United Brothers.

Rev. Dr. I. S. Moses will lecture before the Society of United Brothers, on Sunday, December 29, at 10 o'clock, a. m. The subject being "Race and Faith."

The annual meeting of the Zionists' Society, of New Orleans, was held at Temple Beth Israel, on Carondelet street. The meeting was addressed by Rabbi Max Heller, who spoke on the achievements of Zionism in the past year. There was a good attendance.

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Musical and Dramatic Notes.

"Am Vorabend" (On the Eve), by Dr. Leopold Kampf, is a play worth witnessing if for nothing else than for the acting of Hedwig Reicher and August Weigert. "Am Vorabend," produced at the "Deutsches Theatre," is a play dealing with the revolutionary movement in Russia. The principal characters are Wasy (Weigert) and Anna Rikanskaja (Hedwig Reicher), and round them the author has built a play which, though in the first act borders upon the melodramatic and is just a little bit too full of long speeches, is still one which leaves an indelible impression upon the spectator. Hedwig Reicher's acting was superb and her every motion, every expression, the very turn of her hand indicates the finished actress. Herr Weigert's acting in the second act was especially good.

It is needless to speak at length of the other actors and actresses; they were all good and helped to make the audience realize what the conditions in Russia really are.

Dr. Kampf is a Jew who hails from Galicia and as can be imagined his play has been forbidden in Eastern Europe.

Mme. Schumann-Heink will be the soloist at the Symphony Society's concert at Carnegie Hall to-morrow evening and Sunday afternoon. Liszt's "Faust Symphony" will be performed under Walter Damrosch's direction, aided by a chorus imported from Jersey City. The Olive Mead Quartet will give a concert next Thursday evening at Mendelssohn Hall, with Arthur Whiting as assisting artist. Mr. Hammerstein hopes to produce "Louise" at the Manhattan Opera House Jan. 3d. To-morrow afternoon the great M. Renaud will appear in "Don Giovanni," while "Rigoletto" will be sung in the evening. May Mukle gives a cello recital at Mendelssohn Hall a week from to-morrow night. At the Metropolitan Opera House rehearsals of "Tristan und Isolde" under Gustav Mahler have begun. To-night the "Meistersinger," with its splendid cast, will be heard, and "Marta," with Caruso, Sembrich, Homer and Journet is the matinee bill. The popular-priced opera is "Mefistofele." The Vienna Quartet will give its second concert of popular music at Cooper Institute next Thursday night.

In the brilliant history of the Hippodrome no more alluring and entertaining bill has ever been presented than the latest remarkable effect, "The Auto Race," which, with its picturesque surroundings and its exciting realism, exceeds in thrill and wonder anything ever before attempted on the Hippodrome's monster stage. Added to this is the glittering and rainbow-colored ballets of "The Four Seasons," which Messrs. Shubert and Anderson have produced with an expenditure greater than any ever before made upon a spectacle. Clustered between the big auto effect and the sparkling ballets are the circus features, in which ten new European arenic acts are introduced. The sparkling spectacle of the seasons is the closing wonder of this wonderful bill. In the great conglomerate of color over 500 people appear in ballets and environments, which for novelty of design and colossal grandeur surpass anything of its class ever before attempted.

"The Man of the Hour," carrying the banner of success for more than a solid year at the Savoy, still keeps step in the front rank of America's most popular and diverting plays, but there is an end to everything, even a record breaking run. Other contracts, that can no longer be extended, must be kept. "The Man of the Hour" must close January 18, and if you have not seen it, or intend to see it again, the time is short. An extra holiday matinee will be given on New Year's day.

"The Orchid," which had such a phenomenal run at the Herald Square Theatre, New York City, during the past spring and summer, will be next week's attraction at the Montauk. "The Orchid" serves to exploit Eddie Foy as a star and his peculiar style of fun-making has full sway in this latest production of the Shuberts. Mr. Foy will sing "He Goes to Church on Sunday" and several other songs and in addition will be assisted by a large company of fun-makers and dancers, headed by William Cameron, La Petite Adelaide and others. The dances and choruses are a feature of "The Orchid" well worth seeing.

Louis Mann, who stands pre-eminent among German comedians, will head an immense holiday bill at the Colonial next week, presenting a condensed version of Leo Ditrichstein's comedy, "All on Account Eliza." Horace Goldin, with his illusions, holds over for a second week. Other numbers will be the Permane Brothers, Will Rogers, Felix Barry and Barry, Nellie Wallace, Clifton Crawford, Friend and Downing, and the Vitagraph.

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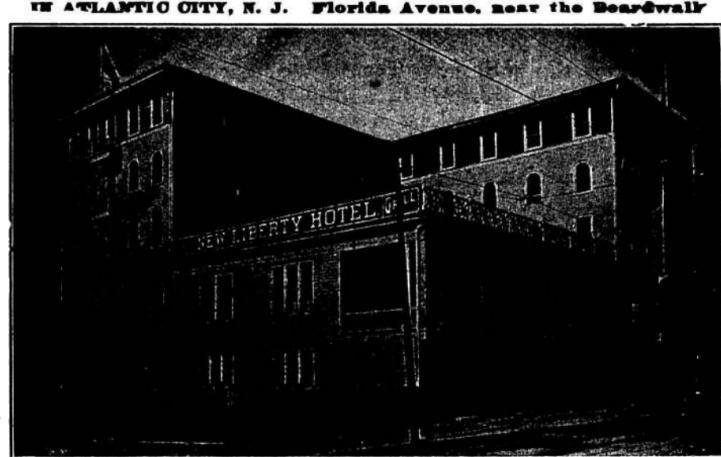
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Prof. Arminius Vambery.

(Continued from Page 3.)

ple could persuade themselves into the entente, which he denounced to me in vigorous language. "No good can come of it," he said. "I have written strongly against it in the English papers and magazines, and I have been surprised to find that some of my protests have not been published. This is the first time that I have found myself muzzled in the English press."

Professor Vambery's whole outlook is that of a pronounced Anglo-phil. He has given many proofs of his sympathies with this country and, as I have already explained, has had to suffer for his convictions. He considers the treaty a danger for England, and has been in correspondence with some of the English ambassadors and others who have had to do with the framing of it on the subject. "The correspondence was broken off in a somewhat brusque manner," he relates, "and not by me. A treaty with Russia has no value, she will not keep her word when it suits her to break it, and England is seen in the degrading position of having an alliance with a blood stained Government—it is bad! bad!"

INTERCOURSE WITH CROWNED HEADS.

Professor Vambery speaks with great veneration and love of the late Queen Victoria and of his many delightful walks by her donkey-chair at Windsor, and of how she made him the depository of many secrets.

"There are people," he said, "who call us Jews materialists, and who say that we are not to be trusted. I lay no claim to be more honorable than any other man, but I think I can fairly say that if I were to breathe some of the things which have been entrusted to me I might have as many thousands of pounds as I have pence, but then that would not accord with my ideas of honor, and there are many Jews whose life gives the lie to the charge that we are materialists—one and not the least of them was that good fellow, Herzl, who sacrificed all he had in the world in an almost reckless manner—was he a materialist? The pride of my life has been that I have been the recipient of the esteem of those who have asked for my advice and who have consulted me. This will doubtless interest you." And he showed me a book—one of his latest presents from King Edward, who, with his own hand, had written in the fly-leaf, "To my friend, Arminius Vambery, in memory of olden days. Edward R. and I., Windsor, 1904." "My grandson," said the Professor proudly, "is a godson of the Prince of Wales."

A DISRAELI STORY.

Professor Vambery's recollections of Disraeli are particularly keen, as Lord Beaconsfield was one of his great personal friends. The two men must have suited each other very well as the following story will show: "Some twenty years ago," said the Professor, "I was dining with Disraeli and his wife alone, and after dinner I was seated in an armchair and Disraeli was walking up and down the room. Suddenly he stopped and said to me, 'Vambery, where were you born?' I said 'Budapest.' 'But you are not a Hungarian!' he said. 'No,' I replied, 'I am a Jew.' Disraeli excitedly banged his fist on the table and said 'I knew it! No one but a Jew could have the persistence in forcing his views over and over again upon this country till he had compelled us to follow them.' Those whose memories go back to 1885 will remember the

campaign which I undertook from Aberdeen to Brighton telling Englishmen what their duty was. This was not always a pleasant thing to do as I was a foreigner and Englishmen do not like their course of action to be dictated by a foreigner. But India and Egypt were in danger at that time, and Gordon's life was at stake. I knew that if England lost control over these countries and other Powers that have not the understanding for dealing with Eastern peoples that England has, were to take her place, the whole peace of the world might have been shattered. Many of your aristocrats did not like my telling them their duty, and I have recollections, which I cannot help smiling at even to-day, of dukes and lords attempting to snub me for trying to be as Anglo-phil as they were. But a word from higher quarters soon put that right, and when they saw the good Queen's graciousness to me at Buckingham Palace and Windsor the aristocrats came to the conclusion that I was not to be snubbed, and changed their attitude accordingly."

INDIA, TURKEY AND PERSIA.

Having touched upon India, I asked Professor Vambery what he thought of the present condition of affairs there, and he said that England must not forget that there were every year three or four thousand discontented students leaving the universities, and they naturally would require different treatment and a larger voice in the conduct of affairs than the masses at large had been in the habit of getting. I asked the Professor what he thought of the Sultan.

"He is an extremely clever man, although a little narrow minded on some things. He has, for instance, never sat to be photographed in his life."

Professor Vambery speaks 14 languages, including fluent English, without the trace of an accent. On the walls of his room are portraits of personal friends of his. One is of the Grand Vizier of Persia, who was recently murdered, and another of a Persian minister who, when Vambery was at Isphahan, saved him from being murdered by an angry mob. Recently a number of Tartar pilgrims passed through Budapest on their way to Mecca, and they came to see the Professor, whose name is venerated in the East. They told him that they would not like to see the Jews leave Russia because they were the most liberal element in the country, and it would be a great triumph for reaction if anything were to happen by which the Russian Jews were forced out of the country.

GLADSTONE AND LADY ROSEBERY.

Besides his friendship with Disraeli he knew Gladstone very well, though the great Liberal statesman was rather suspicious of him and kept aloof from him. "Gladstone once told me," said the Professor, "that Kossuth and I together would have made a perfect English orator, Kossuth because of his fire and eloquence and I because of my knowledge of English."

After one of his big London meetings Professor Vambery drove in the Park with the late Lady Rosebery, and they were cheered by the crowd. Professor Vambery gallantly said that the cheers were for her ladyship. "No," she replied with some significance, "they are for our race."

THE JEWISH QUESTION.

I asked the Professor for his views on the Jewish question.

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"I repeat to you," he replied, "that I am not a Jew in religion, but I am a national Jew, and I have no feeling of despair whatever for my race. Their treatment in many countries is deplorable. Here in Hungary we suffer from anti-Semitism. Budapest is even more anti-Semitic than Vienna; that is, perhaps, to be explained by the fact that so many Jews have shown no proper pride in themselves. For the sake of filling official posts they have become baptized, or they conceal their origin; and you can take it from me that two-thirds of everything here in art, science, industry and official places is in Jewish hands! And I see in your Aliens Act a sign of the same thing. It is unnecessary to speak of most of the other countries of Europe. But there is no fear of anything serious happening to Jewry. I think religion will die out of the world, and as religion dies out so will the tendency to persecute the Jew die out. There are great developments towards Socialism in many countries. Socialists are not anti-Semites. They have no feeling one way or the other on the subject."

But, I interposed, if religion died out, would not Judaism also die out? "No, never; because there is such a thing as pride of race—pride in the great men of the past. That is the kind of feeling that I have about Jewish things, and that will never die out. Those of us who have this pride of race—and there will be more of us in the future than there are to-day, because I notice a great renaissance of Jewish feeling which is not always to be connected with Jewish religious feeling—those of us, I say, who have this pride will always continue to be glad to call ourselves Jews, and therefore those things for which Jews stand—the simple life, high thinking and fine ethics—will be more dominant than they are to-day. It is true we are to-day in face of great difficulties, and I have always been ready to help my race to the best of my ability. Herzl asked me to help him with the Sultan, and I did what I could. Wolffsohn asked, and I am helping him as much as I can. Zangwill has also asked me, and I shall do what I can for him, too. I am neither Zionist nor Itoist, but whatever I can do to help my brethren that I shall do."

"NEVER DESPAIR!"

On taking leave of the Professor he said cordially: "Be sure and come and see me again, and don't forget to look me up if ever I come again to London, which is not impossible. His final message to the Jews was 'nil desperandum—never despair!' and my last impression was as of sitting at the feet of a great man to whom the doors of learning and governing have been opened, and who lives with his dear grey, curly-headed wife in that peace which only a hard life at honest work begets."

I would like to tell some of his many other stories, but they concern living people—kings, emperors, princes and statesmen—and his own discretion must be the measure of mine. It can only be as a measure of his many-sidedness that I mention—what he dearly loves to dote on—his long

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Dated New York, 15th day of August, 1907.

SAMUEL NAUHEIM, PHILIP BARNARD, Executors.

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 Davis & Kaufmann, Nos. 49 and 51 Chambers street, in the City of New York, on or before the 27th day of February next.

Dated New York, the 20th day of July, 1907.

ISAAC M. SECKEL, BARNETT I. SECKEL, Administrators.

DAVIS & KAUFMANN, 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 & Slade, No. 200 Broadway, in the City of New York, on or before the 20th day of April, 1908.

Dated, New York, October 8th, 1907.

HARRIS JACOBS, Administrator.

SLADE & SLADE, Attorneys for the Administrator, No. 200 Broadway, Borough of Manhattan, New York City.

NEW YORK SUPREME COURT, NEW YORK COUNTY.

ROSIE KLEIN, Plaintiff, against ISIDORE KLEIN, Defendant.

SUMMONS.—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's attorney within twenty (20) days after the service 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 19th, 1907.

STANISLAUS 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.

talks with Darwin, Huxley, Spencer and Kelvin at the Athenæum Club on religion. "Ah," he said, regretfully, "we were all agreed once, but now Kelvin has backslided."

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ADATH ISRAEL, 350 E. 57th st. ADATH ISRAEL, 793 E. 169th st. ADATH JACOB ANSHE SLOBODKIN OF HARLEM, 36 W. 114th st. KCHAL ADATH YESHURUN, 12 Eldridge st. ADATH YESHURUN OF HARLEM, 112 E. 110th st. ADATH YESHURUN OF JASSY, 58-60 Rivington st. ADERETH EL, 135 E. 29th st. AGUDATH ACHIM ANSHE KURLAND, 175 Eldridge st. AGUDATH JESHORIM, 113 E. 86th st. AHAWATH ACHIM (West Side Hebrew Congregation), 9th av., near 55th st. AHAWATH CHESED SHAAR HASHOMAYIM, 55th st. and Lexington av. ANSHE CHESED, 160 E. 112th st. ANSHE EMETH OF WEST HARLEM, 144 W. 131st st. ATERETH ISRAEL, 323 E. 82d st. ATERETH ZEWI, 347 E. 121st st. BENE ISRAEL, 225 E. 79th st. BENE ISRAEL KALWARIER, 13 Pike st. BNAI PEISER, 127 E. 82d st. BENE SHOLOM, 526 E. 5th st. BNAI JESHURUN, 65th st. and Madison av. BETH ABRAHAM TALMUD TORAH, E. 146th st., bet. Brook and St. Ann's avs., Bronx. BETH BNAI ISRAEL (Branch of Temple Israel of Harlem), 311 E. 116th st. BETH EL, 5th av. and 76th st. BETH HAMIDRASH ADATH YESHURUN, 238 E. 102d st. BETH HAMIDRASH HAGODOL, 60 Norfolk st. BETH HAMIDRASH HAGODOL OF HARLEM, 62 E. 104th st. (permanent site 110 E. 105th st.). BETH HAMIDRASH HAGODOL OF THE BRONX, 1044 Westchester av. (New site, Forest av., near 160th st.). BETH ISRAEL BIKUR CHOLIM, 72d st. and Lexington av. EMANU-EL, 5th av. and 43d st.

EZ CHAIM OF YORKVILLE, 107 E. 92d st. HAND IN HAND CONGREGATION, 723 E. 145th st., Bronx. HEBREW TABERNACLE, 218 W. 130th st. TEMPLE ISRAEL OF HARLEM, 120th st. and Lenox av. KEHILATH ISRAEL, 1162 Jackson av., Bronx. KEHILATH JESHURUN, 117 E. 85th st. KENESETH ISRAEL OF HARLEM, 24 W. 114th st. MELE'E SHOLOM, 170 E. 114th st. MIKVEH ISRAEL OF HARLEM, Berheimer Bldg., 116th st. and Lenox av. MONTEFIORE CONGREGATION, Macy and Hewitt pl., Bronx. NACHLAS ZEWIE, 36 E. 109th st. OHAB ZEDEK (First Hungarian Congregation), 172 Norfolk st. OHAB ZEDEK, W. 116th st. near 5th av. ORACH CHAIM, 1461 Lexington av. PEOPLE'S SYNAGOGUE, The Educational Alliance, E. B'way and Jefferson st. RODEPH SHOLOM, Lexington av. and 63d st. SHAARE BEROCHO, 354 E. 57th st. SHAARE SHOMAYIM (First Roumanian Hebrew Congregation), 91 Rivington st. SHAARAY TEFILAH (West End Synagogue), 160 W. 82d st. SHAARE ZEDEK, 38th-40th sts. SHAARE ZEDEK OF HARLEM, 25 W. 118th st. SHEARITH BENE ISRAEL, 22 E. 113th st. SHEARITH ISRAEL (Spanish and Portuguese Synagogue), 70th st. and Central Park West. UP-TOWN TALMUD TORAH ASSOCIATION, 1 W. 113th st. and 227 E. 104th st. WEST END PINCUS ELIJAH, 203 W. 100th st. ZICHRON EPHRAIM, 163 E. 67th st.

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 thereof to the subscribers, at their place of transacting business, the office of L. & A. U. Zinke, No. 290 Broadway, Manhattan Borough, in the City of New York, on or before the 17th day of June next. Dated New York, the 3d day of December, 1907. HENRIETTA STEIN, WILLIAM BAUMAN, Executors. L. & A. U. ZINKE, Attys. for Executors, 290 Broadway, New York.

POLLOCK, JULIE 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 Julie J. Pollock, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, to wit: Broadway Trust Company, No. 766 Broadway, in the City of New York, Manhattan Borough, on or before the 30th day of January next. Dated New York, the 12th day of July, 1907. CHARLES E. RICH, Broadway Trust Company, Executor. MISSERS H. & J. J. LEBNER, Attorneys by Charles E. Rich, 290 Broadway, New York City. LEA LEO RAMBERGER, 290 Broadway, New York City. LEHMAN, 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 Lehman, 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 Louis J. Hamel, No. 258 Broadway, in the City of New York, on or before the 30th day of January, 1908. Dated New York, the 8th day of July, 1907. LOUIS LEHMAN, Executor. Louis J. Hamel, attorney for executor, 258 Broadway, New York City.

FOR YOUR PROPOSED MONUMENT IT WOULD BE TO YOUR ADVANTAGE TO CONSULT THE PRESBRY-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 thereof to the subscriber, at his place of transacting business, room 437, No. 42 Broadway, Borough of Manhattan, City of New York, on or before the 21st day of March next. Dated New York, the 12th day of September, 1907. M. S. GUTERMAN, Attorney for Administrator. THEODORE ROSENWALD, Administrator.

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 thereof to the subscriber, at her place of transacting business, No. 60 Wall Street, in the City of New York, on or before the 14th day of February next. Dated New York, the 2nd day of August, 1907. HANNAH BEAR, Executrix. THOMAS & OPPENHEIMER, Attorneys for Executrix, 60 Wall Street, Borough of Manhattan, New York City.

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 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 Melghan & Necarsulmer, No. 38 Park Row, Manhattan Borough, City of New York, on or before the 1st day of February next. Dated New York, July 22, 1907. MATHILDE ULMANN, JAMES ULMANN, Executors. MEIGHAN & NECARSULMER, Attorneys for Executors, 38 Park Row, Manhattan Borough, New York City.

SCHEINBERG, 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 Scheinberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of her attorney, Isaac Levinson, No. 290 Broadway, in the City of New York, Borough of Manhattan, on or before the first day of May next. Dated New York, the 7th day of October, 1907. RACHEL SCHEINBERG, Executrix. ISAAC LEVISON, Attorney for Executrix, 290 Broadway, Borough of Manhattan, N. Y. City.

LEVY, MITCHEL.—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 Mitchel Levy, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of the Executors, at 290 Broadway, Borough of Manhattan, in the City of New York, on or before the 4th day of February next. Dated New York, the 26th day of July, 1907. BERTHA LEVY, Executrix. JAMES C. DE LA MARE, Attorney for Executrix, 290 Broadway, Manhattan, New York.

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 thereof to the subscribers, at their place of transacting business, at the office of M. S. & L. S. Isaacs, No. 63 William Street, in the Borough of Manhattan, City of New York, on or before the first day of February next. Dated New York, the 15th day of July, 1907. JOSEPH L. BUTTENWISER, ELIAS LITTMAN, HENRIETTA LITTMAN, SELIG LITTMAN, Executors. M. S. & L. S. ISAACS, Attorneys for Executors, 63 William Street, Borough of Manhattan, New York City.

BERNSTEIN, HIRSCH.—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 thereof to the subscriber at his place of transacting business, No. 29 Liberty Street, Borough of Manhattan, City of New York, on or before the first day of March, next. Dated, New York, August 28rd, 1907. LOUIS BERNSTEIN, Administrator. CHAS. F. GENTZLINGER, Attorney for Administrator, 29 Liberty Street, New York City.

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 thereof to the subscribers at their place of transacting business, at the office of John Marcus, No. 48 Cedar Street, in the City of New York, on or before the 4th day of March, 1908, next. Dated New York, the 1st day of September, 1907. MARTHA JOSEPHATH, SIDNEY L. JOSEPHATH, NATHAN E. BRILL, GEORGE B. HELLMAN, Executors. JOHN MARCUS, Attorney for Executors, 48 Cedar Street, New York City.

POLLOCK, MINNA R.—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 Minna R. Pollock, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, Stewart Building, Room 234, No. 280 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 27th day of January, 1908, next. Dated New York, the 23d day of July, 1907. SAMUEL J. COHEN, Executor. LAWRENCE L. LEVY, Attorney for Executor, 280 Broadway, Borough of Manhattan, New York City.

FLECK, HENRY.—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 Henry Fleck, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Joseph Kaufmann, No. 51 Chambers street, in the Borough of Manhattan, City of New York, on or before the 15th day of June, 1908. Dated New York, November 27, 1907. GUGLIELMO FLECK, Administrator. JOSEPH KAUFMANN, Attorney for Administrator, 51 Chambers street, Manhattan, New York City.

SCHIFFER, WALTER 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 Walter A. Schiffer, 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 Liebmann, Naumburg & Tanzer, No. 82 Broadway, in the City of New York, on or before the 14th day of January next. Dated New York, the 8th day of July, 1907. JENNIE W. SCHIFFER, CHARLES J. WAXELBAUM, JACOB WERTHEIM, Executors. LIEBMAN, NAUMBURG & TANZER, Attorneys for Executors, 82 Broadway, Manhattan, New York City.

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 thereof to the subscriber, at our place of transacting business at the office of Hays & Hershfeld, No. 115 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of January next. Dated New York, the 25th day of June, 1907. LOUIS H. NORDLINGER, MILTON H. NORDLINGER, SIDNEY H. NORDLINGER, Executors. Hays & Hershfeld, Attorneys for Executors, 115 Broadway, New York City.

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 thereof to the subscriber, at his place of transacting business, at the office of his attorney, No. 140 Delancey Street, in the City of New York, on or before the 20th day of January next. Dated New York, the 6th day of July, 1907. DAVID KESPER, Executor. EMIL A. KLEIN, Attorney for Executor, No. 140 Delancey Street, New York City, Manhattan Borough.

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 thereof to the subscribers at their place of transacting business at the office of Stroock & Stroock, 320 Broadway, in the City of New York, Borough of Manhattan, on or before the 15th day of March, next. Dated New York, the 30th day of August, 1907. THERESA ROSENSTEIN, Executrix; LOUIS ROSENSTEIN, SIDNEY ROSENSTEIN, WILLIAM H. ROSENSTEIN, Executors. STROOCK & STROOCK, Attorneys for Executrix and Executors, 320 Broadway, New York City, Manhattan.

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 thereof to the subscriber, at her place of transacting business, No. 74 Broadway, in the City of New York, on or before the 23d day of May, 1908. Dated New York, the 20th day of November, 1907. MOLLIE F. STEINHARDT, Administratrix. STRASBOURGER, WEIL, ESCHWEGE & SCHALLEX, Attorneys for Administratrix, 74 Broadway, New York City.

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 thereof to the subscribers at the place of transacting business of the Executors, at wit: at the office of Kantowitz & Esberg, 820 Broadway, New York City, Manhattan Borough, on or before June 1, 1908. Dated New York, November 7, 1907. AKIBA WEINBERG and ABRAHAM LEVY, Executors; and MIRIAM RICHTER, Executrix. KANTOWITZ & ESBERG, Attorneys for Akiba Weinberg and Abraham Levy, Executors, 820 Broadway, New York City, Manhattan Borough. JULIUS HENRY COHEN, Attorney for Miriam Richter, Executrix, 15 William Street, New York City, Manhattan Borough.

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 thereof to the subscriber, at her place of transacting business, at the office of Hess, 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. Dated New York, the 25th day of July, 1907. HESS, CHURCHILL & MARLOW, Attorneys for Administrator, 74 Broadway, Borough of Manhattan, New York City.

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. Och, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at her place of transacting business, at the office of Herman Herst, Jr., No. 119 Nassau St., Borough of Manhattan, in the City of New York, on or before the 26th day of April next. Dated New York, the 7th day of October, 1907. HERMAN HERST, Jr., Attorney for Executrix, No. 119 Nassau Street, Borough of Manhattan, City of New York.

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 thereof to the subscribers at their place of transacting business, at the office of George H. Rudolph, No. 141 Broadway, Manhattan Borough, in the City of New York, on or before the 2d day of January next. Dated New York, the 24th day of June, 1907. August Kuhn, Julius Kuhn, Executors. GEORGE H. RUDOLPH, Attorney for Executors, No. 141 Broadway, Manhattan Borough, New York City.

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 thereof to the subscriber, at his place of transacting business at the office of Julius Silverman, No. 150 Nassau Street, in the City of New York, on or before the 27th day of April, 1908. Dated New York, the 17th day of October, 1907. SAMUEL GOLDSTEIN, Executor. JULIUS SILVERMAN, Attorney for Executor, 150 Nassau Street, Manhattan Borough, New York City.

WELLHOUSE, FANNY.—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 Fanny Wellhouse, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business at the office of Louis Stockler, No. 261 Broadway, in the City of New York, on or before the 27th day of June, next. Dated New York, the 19th day of December, 1907. MAX L. YOUNG, Executor; LOUIS STECKLER, Attorney for Executor, 261 Broadway, New York City.

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 thereof to the subscriber, at her place of transacting business, at the office of Leo Levy, No. 90 Wall Street, Borough of Manhattan, in the City of New York, on or before the 15th day of May, 1908 next. Dated New York, the 1st day of November, 1907. HELEN R. GOLDSMITH, Executrix. LEO LEVY, Atty. for Executrix, 90 Wall Street, Borough of Manhattan, N. Y. City.

BEHRNS, SIMON.—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 Simon Behrens, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of Max D. Steuber, No. 115 Broadway, in the City of New York, on or before the 21st day of January next. Dated New York, the 10th day of July, 1907. CHARLES ROTH, Executor. MAX D. STEUBER, Attorney for Executor, 115 Broadway, Manhattan, New York City.

WELLER, 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 Weller, 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. 115 Broadway, in the City of New York, on or before the first day of February, 1908. Dated New York, the 15th day of July, 1907. DOROTHY WELLER, CHARLES H. WELLER, ALBERT WELLER, Executors. HAYS & HERSHFELD, Attorneys for Executors, 115 Broadway, Borough of Manhattan, New York City.

PIUG, 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 Piug, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business at the office of Rose & Putzel, No. 123 Broadway, Borough of Manhattan, in the City of New York, on or before the 17th day of January next. Dated New York, the 14th day of June, 1907. EMMA R. PIUG, Executrix. Rose & Putzel, attorneys for executrix, 123 Broadway, Borough of Manhattan, New York City.

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 thereof to the subscribers, at their place of transacting business, at the office of his attorney, J. C. GUGGENHEIMER, No. 52 William Street, in the City of New York, on or before the 15th day of February next. Dated New York, the 24th day of June, 1907. EMMA ROSENBAUM, JULIUS J. FRANK, DAVID E. OPPENHEIMER, MAURICE ROSENBAUM, MORTIMER FLEISHHACKER, Executors. J. C. GUGGENHEIMER, Attorney for Executors, Office and Postoffice Address, 52 William Street, New York City.

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 thereof to the subscribers at their place of transacting business, at the office of Harold C. Knoepfel, 5 Beekman street, in the City of New York, on or before the 6th day of February next. Dated New York, the 25th day of July, 1907. CLARA M. BAUMGARTEN, PAUL J. BAUMGARTEN, Executors. HAROLD C. KNOEPEL, Attorney for Executors, 5 Beekman street.

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 thereof to the subscribers at their place of transacting business, No. 123 Broadway, Manhattan, in the City of New York, on or before the first day of February, next. Dated New York, the 2d day of July, 1907. AUGUSTA HIRSCH, Administratrix.

ARNSTEIN & LEVY, Attorneys for Administratrix, 123 Broadway, Manhattan, New York.

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 thereof to the subscribers at their place of transacting business, at the office of Walter J. Rosenstein, Esq., No. 31 Liberty street, in the City of New York, on or before the 15th day of June next. Dated New York, the 25th day of November, 1907. HARRY MATSHAK, DAVID MATSHAK, Executors. WALTER J. ROSENSTEIN, Attorney for Executors, 31 Liberty Street, Borough of Manhattan, City of New York.

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 thereof, to the subscribers, at their place of transacting business, at the office of Adam Wiener, No. 820 Broadway, Borough of Manhattan, in the City of New York, on or before the 28th day of January next. Dated New York, the 16th day of July, 1907. CHARLES G. STEVENSON, IDA M. JACOBSON, Executors. ADAM WIENER, Attorney for Executors, 820 Broadway, Borough of Manhattan, New York City.

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 thereof to the subscribers, at their place of transacting business, at the office of Harry Greenberg, No. 61-63 Park Row, in the City of New York, on or before the 31st day of January, 1908, next. Dated New York, the 29th day of July, 1907. LOUIS COHEN, SELIG BAUM, Executors. HARRY GREENBERG, Attorneys for Executors, 61-63 Park Row, Borough of Manhattan, New York City.

SEMEL, 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 Semel, 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 Goldfogle, Cohn & Lind, Attorneys, No. 271 Broadway, in the Borough of Manhattan, City of New York, on or before the 1st day of June next. Dated New York, the 7th day of October, 1907. JDA SEMEL, Executrix; HENRY KATZENBERG, Executor. Goldfogle, Cohn & Lind, Attorneys for Executrix, 271 Broadway, Borough of Manhattan, N. Y. C.

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 thereof to the subscriber, at her place of transacting business, at the office of Leo Levy, No. 90 Wall Street, Borough of Manhattan, in the City of New York, on or before the 15th day of May, 1908 next. Dated New York, the 1st day of November, 1907. HELEN R. GOLDSMITH, Executrix. LEO LEVY, Atty. for Executrix, 90 Wall Street, Borough of Manhattan, N. Y. City.

BEHRNS, SIMON.—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 Simon Behrens, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of Max D. Steuber, No. 115 Broadway, in the City of New York, on or before the 21st day of January next. Dated New York, the 10th day of July, 1907. CHARLES ROTH, Executor. MAX D. STEUBER, Attorney for Executor, 115 Broadway, Manhattan, New York City.

WELLER, 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 Weller, 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. 115 Broadway, in the City of New York, on or before the first day of February, 1908. Dated New York, the 15th day of July, 1907. DOROTHY WELLER, CHARLES H. WELLER, ALBERT WELLER, Executors. HAYS & HERSHFELD, Attorneys for Executors, 115 Broadway, Borough of Manhattan, New York City.

PIUG, 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 Piug, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business at the office of Rose & Putzel, No. 123 Broadway, Borough of Manhattan, in the City of New York, on or before the 17th day of January next. Dated New York, the 14th day of June, 1907. EMMA R. PIUG, Executrix. Rose & Putzel, attorneys for executrix, 123 Broadway, Borough of Manhattan, New York City.

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 thereof to the subscribers, at their place of transacting business, at the office of his attorney, J. C. GUGGENHEIMER, No. 52 William Street, in the City of New York, on or before the 15th day of February next. Dated New York, the 24th day of June, 1907. EMMA ROSENBAUM, JULIUS J. FRANK, DAVID E. OPPENHEIMER, MAURICE ROSENBAUM, MORTIMER FLEISHHACKER, Executors. J. C. GUGGENHEIMER, Attorney for Executors, Office and Postoffice Address, 52 William Street, New York City.

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 thereof to the subscribers at their place of transacting business, at the office of Harold C. Knoepfel, 5 Beekman street, in the City of New York, on or before the 6th day of February next. Dated New York, the 25th day of July, 1907. CLARA M. BAUMGARTEN, PAUL J. BAUMGARTEN, Executors. HAROLD C. KNOEPEL, Attorney for Executors, 5 Beekman street.

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- Mercerized French Voile Tissues;
- Voile Fantaisie;
- Imported and Domestic Dimities;
- French, American and Scotch Ginghams,
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- Imported and Domestic
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As we do not believe in fancy profits, our prices are invariably below those prevalent where equally fine goods are shown!

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Fine Scotch Zephyrs at 19 cents,

in a marvelous assortment of the new styles; PIN CHECKS and every other size up to the largest; CORDED CHECKS in white, with colored crossbars; CORDED CLUSTER STRIPES; TARTAN and FANCY PLAIDS; NOVELTY COMBINATION Stripes and Blocks—

All 32 inches wide.

Regular price should be .29.

Dainty Dimities--15 cents.

TWENTY-FIVE CENT QUALITY.

Assortment includes white, pink, blue, lavender, gray, etc., with contrasting dots, rings, rose buds, sprays and figures or allover vine designs, besides combinations of dots, with stripes or figures—Crisp, new and beautiful!

25 cent Dimities at FIFTEEN Cents!

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Mrs. Winslow's Soothing Syrup has been used for over SIXTY YEARS by MILLIONS OF MOTHERS for their CHILDREN while TEETHING, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle.

THE PEOPLE OF THE STATE OF NEW YORK, BY THE GRACE OF GOD, FREE AND INDEPENDENT.

To Hong Huey, Hong Fook, Hong Look and Empire State Surety Company and to all persons interested in the estate of Hong Chue, late of the County of New York, deceased, as creditors, next of kin or otherwise, send, greeting.

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-one years are required to appear by your guardian, if you have one, or if you have none, to appear and apply for one to be appointed, or in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate to represent and act for you in the proceedings.

In testimony whereof we have caused the seal of the Surrogate of the said County of New York to be hereunto affixed.
Witness my hand and the seal of the County of New York, at the County of New York, on the 24th day of December, in the year of our Lord one thousand nine hundred and seven.
DANIEL J. BOWDNEY, Clerk of the Surrogate's Court.
JAMES A. DONEGAN, Attorney for [L.S.] Administrator, 7 Beekman Street, New York.

WEISBECKER, 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 Weisbecker, 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 STRASBOURGER, MORRIS J. SCHUSTER, Executors.
STRASBOURGER, WEIL, ESCHWEGE & SCHALEK, 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 28th 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.

BARNETT, SAMUEL.—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 Samuel Barnett, 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 Marx & Freyer, No. 257 Broadway, in the City of New York, on or before the 9th day of July next.

Dated New York, the 26th day of December, 1907.
SARA BARNETT, BENJAMIN BARNETT, LENA GREENWALD, Executors.
MARX & FREYER, Attorneys for Executors, No. 257 Broadway, Borough of Manhattan, New York City.

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