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ARNOLD BOGUMIL EHRLICH.

GREATEST OF LIVING M'FORSHIM.

BY REV. JACOB GOLDSTEIN.

"COELUM non animam mutant qui trans mare currunt." Freely translated this means: "A Jew remains a Jew no matter how you change his environment." There may be striking changes in dress, mode of living, manner of expression and point of view, but the essential Judaism remains undisturbed. In every Russian, Polish and Galician family there is always the hope that the z'chuss be granted it that one of its scions shall write a Commentary on the Torah, or, as it may be variously pronounced, Terah, or Toirah. It is said that every Irish peasant family nourishes the ambition of producing a priest. Similarly, every Yiddish family hopes for a "godol b'Yisroel," who shall be read and studied by admiring generations. How, and in what queer fashion, one such ambition was realized, it is the purpose of this article to tell.

Upwards of thirty-five years ago certain Jews in Newark, N. J., established a Hebrew school, and advertised for a competent Hebrew teacher. The story of their choice has thus been told me by one of the founders of this school. Among the written applications received was one couched in such excellent Hebrew, so neatly written and so attractively phrased, that a sub-committee was appointed to visit New York and interview the applicant. The committee, on reaching this city, found, to their surprise, that the address given was that of an uninviting-looking Allen Street saloon. After much discussion and with considerable dubiety, they entered and asked for the writer of the letter, Mr. Ehrlich. "Nein!" said the saloon keeper, gruffly, "dere is no berson here namet Ehrlich." The visitors persisted. A Mr. Arnold B. Ehrlich had written to them from that address. The stolid German bartender's face gave indications of intelligence almost human. "Arnolt?" he cried. "Oh, you vas vantin' Arnolt? He's yoost down cellar. Arnolt," his voice rose to a roar, "coom oop here. You vas vanted!" Up the cellar steps and through the trap-door came a sturdy young man of good height, his clothes and person splashed with the muddy water he had been pumping, his bare arms grimed to the shoulders.

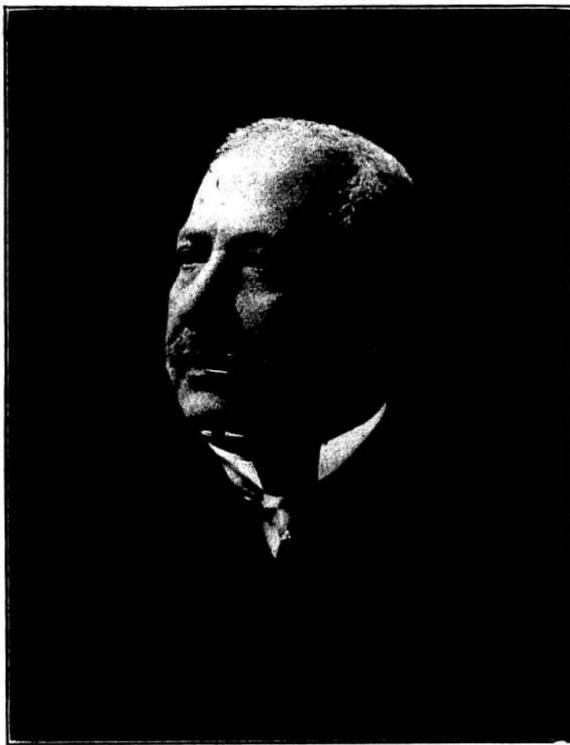
This was the applicant. He proved to be a well-educated student, with good testimonials, who could speak an excellent scholarly German. The committee, well-to-do merchants, were by no means daunted by the menial task the young scholar was performing, and after some conversation he was appointed, temporarily, to the head-mastership; an appointment which was soon made permanent. Young Ehrlich had only taken the cellar-man's work because the wintry weather had deprived him of his finer-weather task—that of bricklayer's hodman. He had not been long in America, and, not possessing means, he could not afford to remain idle. He asked no one's assistance, but, pending his appointment to a suitable position, he had accepted whatever honest means of earning his bread the moment offered.

The cellarman-hodman was, even in those days, a very fine scholar, a man of great originality of thought, keenness of intellect and sturdy independence of character. His story up to that time was characteristic, and in many ways not uncommon among the much-abused "immigrant foreign Jews."

ARNOLD BOGUMIL EHRLICH was born on 15th January, 1848, Wlodawka, Grodno, Poland. He was the posthumous son of a poor man, who attracted local attention and fame by an attitude with respect to a time-honored Jewish custom, which could indicate that the son came by his independence of law and action in an honorable hereditary fashion. The elder Ehrlich always refused to reserve his best china-set for the Passover-week, insisting that, as Passover-week was only a by-second part of the year, it was merely common-sense to

use the best china during the fifty-one parts, and that an inferior set was good enough for one week's use.

The orphan boy got the usual education and treatment awaiting a bright Polish-Jewish lad half-a-century ago. He was in his seventeenth year of age when he was a father. He had married in the fashion of that time and place, living on his wife's "nadan" while he studied Talmud. But he never entered the "Yeshibah." He longed for independence, and wanted to earn his own living. Besides, he had a soul "above buttons." The intellectual atmosphere of a "Yeshibah" was not attractive to a youth who horrified the pious elders by reading Goethe's "Faust" in the Hebrew translation by Letteris. How "good"



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was that intellectual draught! Who could tame his intellect to tractates "Nashim" and "Nezzikin" after that mental intoxication?

Ehrlich made up his mind. Furnishing himself with a whole roast chicken and a loaf of bread, he ran away to the land of Goethe. Alas! he was caught at the frontier, arrested, and returned to his native place as a prisoner, charged by his father-in-law with theft of, *imprimis*, one chicken; *item*, one loaf of bread; *item*, his wife's freedom of action. The wily complainant withdrew his charge on young Ehrlich giving his young wife "gett"—not, under the circumstances, an unwise demand on father-in-law's part.

In his eighteenth year Berlin saw Ehrlich free, but penniless. After maintaining himself for a few months as a Hebrew teacher, our young wanderer entered the gymnasium of Bromberg, Posen, where he remained for two years, studying hard

and laying the foundation for the fine mastery of German and the Classics he later attained. He earned his living meanwhile as teacher and copyist. The manual skill he thus acquired is still visible in the neatness of his handwriting in the English, German, Hebrew, Greek and Arabic scripts, even now at his age of sixty.

Leaving Posen he went back to Berlin, where he had secured a position in the Royal Library, which he retained for two years until he was dismissed for being absent without leave. His absence was due to a hurried trip across the Russian border to see his mother. He left Germany for England. There he resided for three months, during which he acted as German teacher and usher at a private preparatory school at Richmond, Surrey. The brevity of his stay there was due to the fact that one afternoon when, as usher, he was in charge of a number of boys playing in the open, the horrified head-master, a pompous cleric, saw Ehrlich actually—yes, actually—engaged in conversation with a young rustic who was in charge of a flock of geese. The head-master seized the usher dramatically by the arm, dragged him to the front gate and pointed accusingly to the large brass plate thereunto affixed. "Can you read English?" he gasped. "Yes." In hollow tones came the command: "Read that, then. Read it aloud!" The wondering usher read: "Gentlemen's sons prepared for college!" "Yes, sir!" thundered the irate chief. "Gentlemen's sons! And how could you—oh, how could you—let yourself be seen talking with a goose-herd?" It was vain for Ehrlich to plead the sympathy due to similarity of calling. He was summarily dismissed.

America was the next, and last, stage in his peregrinations. We have seen how he earned his living at first. After a few years in Newark he became Hebrew teacher in the Temple Emanu-El Preparatory Rabbinical School, established by the late Dr. Gustav Gottheil. He taught there during the eight years of its existence. Among his former pupils are Professor Richard Gottheil, Rabbis Schulman, Drachman, M. H. Harris and others. When the Emanu-El School closed he entered the service of the United Hebrew Charities as investigating officer, where he remained for eight years.

In 1879 Ehrlich married again, very happily. The second Mrs. Ehrlich, fortunate in the possession of private means, has been a worthy help-meet to him. He always avows that his exegetical work during the past twenty years—his real life-work—would not have been possible had he been subjected to the usual worry about "res angustæ domi." Mrs. Ehrlich's sympathy and economy spared him this.

Eight and a half years ago Ehrlich came to see me, having asked for a brief interview on a matter of business. He remained for six hours, positively fascinating me with his brilliant conversation. That fascination has never died away. Even now I can scarcely scarcely speak with due moderation of this wonderful scholar and student. Ehrlich has a perfect mastery of three or four languages, and an intimate acquaintance with three or four more.

He is emphatically a learned man. "A man that devotes his life to learning," asks Herr Teufelsdröckh, "shall he not be learned?" Not always: so much depends on the capacity of the student for assimilation. A thousand devotees of learning shall study day and night, and not one shall succeed in becoming more than a "tana moleh saphra"—a basket filled with books. Only the thousand-and-first succeeds in absorbing and incorporating with his own being the essence and quickening power of the studies he has pursued.

Ehrlich is a close, cogent, sharp-eyed and fearless thinker. Clear-sighted and cynical by nature, he has never bemused

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Gibson's

IS ALWAYS GOOD WHISKEY

and fuddled his powers by that slavish study of philosophies which dulls and kills originality and freshness in so many thousands of students. "Authority" in the realm of thought and belief is a thing he cannot understand. His splendid "chutzpah" saves him from the spiritual and mental paralysis engendered by undue respect for tradition. The awesome Yiddish expression, "die Chachomim suggen," has no terrors for him.

This greatly-learned, audacious and powerful thinker begs me to speak moderately of his powers. "Don't say, as you did before," he entreats, "that I am a 'genius.' Credit me, rather, with industry and perseverance!" Well, let us not quarrel about terms. What is "genius" after all but personal industry plus perseverance, united to transmitted natural predilection? Neither without the other can be fruitful. "A lion descended from lions," is the fine way in which the Talmud expresses the same idea. Your "arie ben arie" is your man of genius. Industry Ehrlich certainly possesses. He has to-day, at the age of sixty, an endowment of "sitz fleisch" which many a young student, cramming for an approaching examination, would envy him.

This aggregate of splendid endowments Ehrlich has devoted to the study of the Bible. The results of his study have appeared in a series of works, which old-fashioned students and adherents of accepted things have tried in vain to ignore, and which daily is growing in the estimation of scholars. The time is very near at hand when no real Bible-student will dream of speaking on any question of exegesis until he has consulted Ehrlich.

The first three books are written in Hebrew under the title of *Mikra Kipreshuto*—the "Bible Taken Literally." Ehrlich chose for his motto a significant sentence from the Arabic of Ibn Mas'ud, which he renders into Hebrew: "Mi she-ha-emeth itto hu harabim, va-aflu hu l'bado" ("He who hath the truth on his side is the majority, even if he stand alone"). The fourth book is in a masterly German, and is entitled "Die Psalmen." It contains a new translation of the Psalms, and is calculated to set on end the hair of the timid student. The rest of Ehrlich's Bible studies are to appear in German. Personally I have always regretted that Ehrlich did not continue his Hebrew commentary, or, if he deserted that medium, that he did not select

His Hebrew style is marvellously fluent, rich and elegant. Its one fault is occasional diffuseness. When he has a point to make he argues with the conscientious minuteness of an advocate in court, who will repeat his idea in different forms, so as to make sure his meaning cannot be mistaken. Despite the closeness and profundity of Ehrlich's thought, his Hebrew is so nearly classical that anyone with a knowledge of the Bible and Prayer-book can follow his masterly diction, which has the distinctive quality that proclaims the born stylist.

His matter is so fresh, audacious and striking that the litter attacks and violent condemnation which followed the appearance of the first volume were most natural, and were anticipated by him. The beautifully-written preface to the first volume—a model of modern Hebrew—shows how clearly he foresaw the effect, and explains his mental attitude so clearly that I venture to translate lengthy extracts from it.

"I dwell," says Ehrlich, "among my own people, and was nourished by its sages. I learned Bible and Mishnah, Halachah and Haggadah, but from my childhood my chief delight was in the Bible. . . . I have chosen it because it is the first and greatest of all, and outweighs them all. Of all that I learned in my youth I have cherished two rules of study—"minalan" (whence?) and "maita'ama" (what meaneth it?). These two—"whence?" and "what-does-it-mean?"—have served me as measuring rod and scales in my study and search of Holy Scripture. . . . It is therefore easy to see that I am no disciple of commentators who preceded me, whose claim has been that they were the praise and glory of Israel, or that they were sages learned in the wisdom of non-Jews. . . . I venture to hope that my method has succeeded, not because I am wiser than my predecessors, but because I have trodden a new path, urged by a new spirit. . . .

"The earlier sages of Israel . . . were men whose faith was greater than their reason. They thus interpreted Scripture without consideration of time and place, and beyond the bounds of their knowledge. The later commentators had the same fault, and gamed no help from them. The earlier had, at least, a knowledge of Arabic; . . . the later, even the most renowned of them, understood only two of the Shemitic dialects—

the language of the Scripture and Aramaic. . . .

"Another great fault I have observed, common to both the earlier and the later Jewish commentators. The "Massorah" had for them all the the sanctity of Torah; its systems of vowel-points and musical phrases were regarded as a revelation from Sinai . . .

"One exception, the greatest of the later interpreters, was an Italian, over whom hovered the spirit of scientific research. . . . Yet even he made a distinction between the Pentateuch and the rest of the Scriptures. He dealt with the latter, but was afraid to touch the former. There was no wisdom in the distinction. For what relation is there between the sanctity of the Torah and the aim of the mechanical Copyist, whose sole desire is to fill his stomach by completing his task, and who, therefore, hurries and scamps his work? . . .

"He who has never seen really ancient Hebrew manuscripts is not aware that they have nei her spacing of letters nor punctuation of any kind. The whole book is one word of myriads of letters. A scribe such as I have described, with such a MSS. before him, . . . more concerned about his wage than about the sanctity of his work, was not likely to avoid errors in copying, nor to abstain from omission or addition of letters. Moreover, in the separation into words and sentences, what guarantee was there of correctness?"

"Another, and in my view, the greatest of sources of error is this. All old MSS. were furnished with marginal notes and comments. Through the blunders of copyists a number of marginal words became incorporated with the text. Then came the Massorettes, and the grammarians, and the musical phrasers—and, each man working in his own way, error piled on error. . . .

"On the other hand, the non-Jewish commentators—many of them superior to their Jewish brethren in knowledge of philology and in scientific method . . . were also hampered by tradition. The light of their lamp was kindled at a strange altar. . . . They only respected our Scriptures for the sake of their own. . . . Moreover, they laid great stress on cognate Shemitic languages, but paid no attention to the language of the Talmud, which was to them a sealed book. Yet the language of the Talmud is the chief light to guide us in the right path. . . .

"All this I bore in mind. In the matter of accepted and traditional readings I freely and shamelessly confess that I am of little faith. . . . I maintain that the Torah was given scroll by scroll. More than that—there have often intervened between different scrolls long periods of time. Sometimes more than 200 years will separate the scrolls. . . .

"And now, friends and countrymen, here is my book. Take it for what it is worth. . . . If ye find therein things that have been said before judge me charitably and do not rashly count me a plagiarist . . . it may be accidental coincidence of opinion, or I may have forgotten that I owe the idea to others. . . . Yet I fancy the reader will not often find here anything that he has read elsewhere, for my method is new."

No wonder that orthodox exegetists were staggered! A few really great scholars, such as Professor Bacher, of Buda-Pesth, ventured to write, privately and publicly, a certain measure of approval. Many honest and liberal Hebraists were too shocked and grieved to do more than bewail the

extreme perversity of Ehrlich's views. His scholarship was undeniable. But why disturb everybody with such radical views, with such open low appraisal of old ideals of traditional value?

An amusing story—perhaps, or let us hope so, only partially true—is current. The cost of producing the 400 closely printed, well-bound folio pages of Hebrew type was very heavy, and although Ehrlich did receive a good deal of financial help from certain patrons of literature, there was a considerable loss. When the second volume was ready for the printer a very generous Mæcenas, who was willing to help, but unable to estimate the value of the work, was approached. A condition was made that the work should receive the approval of the latest fashion in scholars. To him the first volume was submitted. His decision, for public use, was that the work was harmful in its tendencies. Privately he complained that the Sages of the Talmud had been disrespectfully treated. Ehrlich's reply to such criticism is neat, polite and crushing. It is contained in the first paragraph of the preface to the second volume.

Here it is:

"Blessed be He who changeth times and altereth seasons! And blessed be He who hath kept us alive and established us and brought us near unto this season!" when writers are not condemned to be burned alive nor to exile for their faith and opinions. Even happier am I that, because of its utterances of value to all, my first book has found favor in the eyes of many pious and upright Israelites whose ideas on Torah and T stament are as far from mine as is East from West. Now, because they are also vexed with me owing to the many sharp things I have written and have begged me to be considerate and to repent and to cease from repeating that offence; let me here thank them for their kind and friendly recognition of my work—for I had feared that I would be wholly ignored by them. As to their distress, I offer the following apology to them: Are not the two kinds of utterances in my book dependent one on the other? For were not the writer prepared fearlessly to say sharp and displeasing things would his opinion have had any value in the things that found favor in their sight? I did not desire to say that the faith of scientific men is less than that of believers. Truth forbids that. What I meant was that if I had yielded my mind a captive to the Massorettes and Traditionalists, I should have slavishly followed their views in all things, without turning aside to right or left, and should not have been able to examine and search to the root of the meaning of Scripture.

"If any man urge me saying: 'Tell us only things which we can hear in comfort and things which are displeasing refrain from saying,' I may not listen to him. If I sought merely profit and honor I should follow his advice. But, since the work of the commentator is to me a sacred task, I cannot work so falsely as to write one thing and think another. I hold that if there is one saying more truthful than others in the words of the prophets, it is the utterance of Jeremiah (xlviii., 10), 'Cursed be he that doeth the work of the Eternal deceitfully.'"

The commentary abounds in learned, accurate dissertation on points of grammar and construction which have escaped the attention of all former writers. "The particles are the seasoning of a language," is

Ehrlich's epigrammatic principle. On questions of comparative grammar, philological construction and special idiomatic force, it is difficult for the humble student to follow Ehrlich's reasoning, he knows so much more than the text-books teach. When the present writer encounters a folio page or more of learned dissertation on the force and peculiar use of a prefix or suffix his appalled eye cravenly looks to the concluding sentences which give the gist of the results, and all the previous lore leaves him unharmed. By those whose mental turn places them more in sympathy with this class of reasoning it is regarded as the most valuable and enlightening work that Ehrlich has done.

Our commentator is wonderfully ingenious and successful in the class of corrections necessitated by the errors of copyists and of punctuators. There are thousands of such, and he is nearly always so convincing that his correction, once seen, is never forgotten. Let me quote two or three instances of these convincing corrections of slips of the pen.

1. Exodus xvii., 16. Ehrlich reads בן for בם . The scribe has simply lengthened the lines of the "caph." The reading "nass" is proven by the name of the altar built there—"YHWH-Nissi."

In this reading Ehrlich follows older commentators and acknowledges the fact.

2. Isaiah xxxiii., 1. The word כְּלִי־קֶרֶן —rendered "when thou shalt make an end"—a meaning that the context demands—puzzles Ehrlich. The root must be כָּלַף which is not found elsewhere in the Bible. Ehrlich adopts the suggested reading כְּלִי־קֶרֶן from כָּלַף "to finish." Here the scribe's blunder is due to shortening the strokes of a letter—the reverse of the former instance.

I particularly quote these two instances, for I looked them up specially to see if Ehrlich admits that he has followed older writers, and am pleased to find that he has done so unhesitatingly. I have heard Ehrlich charged with plagiarism, but the charge is absolutely preposterous against a writer of his independence and originality, and I believe is founded on the frank statement in the last paragraph of his preface quoted above.

3. Psalm xxx., v. 10 (9 in English version). For *b'dommi* (in my blood), Ehrlich reads *b'dummi* (in my silence), quoting "w'lo yiddom" in the last verse of the psalm. The usual rendering is, "What profit is there in my blood, &c.?" Now, the whole poem is in laudation of God and an exhortation to others to praise Him. The reference to "blood" is an error of the Massorete's in substituting a *kimets* for a *kibbutz*. Ehrlich's rendering: "Was nuetst' es dir, wenn ich verstummen sollte?" is obviously the right reading.

And now, as the reader may justly demand specimens of Ehrlich's manner and method, I give three selections, carefully avoiding anything controversial. For the benefit of the Hebraist who has not made Ehrlich's acquaintance, I quote the Hebrew, adding such translation as I can compass for those who cannot read Hebrew. The first selection has always been a favorite with me. It is on the passage II. Samuel, xxiii., verses 15 to 19. On this pretty legend Ehrlich has a comment which charms at first view. Such were the thoughts that occupied his waking and working hours. While he pumped dirty water out of low saloon cellars or carried his hodful of bricks, his mind was revolving such poesy. Is the story

not typical? Is the fact not emblematic of Judaism?

On the words "mi yashkeni mayim" (Oh, that one would give me to drink) he comments as follows:

"When first, as a lad, I read these words the spirit of poesy stirred in me. Here are brief extracts from the song I sang some thirty years ago.

"When David, camped in the 'hold' in the Cave of Adullam with the garrison of the Philistines in Bethlehem, was able again to look upon, but unable to enter, the town; like a mist from the ground arose the recollection of his father's home and the remembrance of the serene days of his youth passed in that place of his birth. The years that had fled since the time he left home to reach, and dwell in, 'the gate of the king,' had been full of wandering and of danger. Not merely once nor twice had he stared through the portals of death. Even now that he had gained royal power, it was ever his lot to have voices of terror ring in his ears—shouting of tyrants and tumult of war. And David the King envied David the Young Shepherd—for had not those days been far happier than these? Recalling those days of his youth, he cried in his heart:

מה טבו הימים הראשונים
ורקעמל וכעם הימים האלה
הוא נגיד לעמי
מלך בישרו אני
לחם המדות לא אטמם
ויין מלכות לא יעשם לי
כי רגז לב מלך
והא כבוד מנוחתו
מי יתני כירתי קדם
וערני נער רעה בצאן
מפת אבי כנפשי אכלתי
וינעם לי
ומי מנוחתו כבורו אשתה
לצמאי ימתקו:

"Ah, goodly were those days of yore. While these, distress and trouble fill! Am I not now my people's Prince— Am I not King in Jeshurun? Yet savorless are choicest foods, And royal wines all flavor lack. A royal heart's the sport of storms, And proud achievement brings no peace.

Oh, that I could recall the years When, yet a lad, I fed my flocks And ate my fill of homely food— And found the fare delightful! When from my father's well my thirst I slaked with draughts of sweet content."

"Such were the thoughts of the King. And when passionate longing overflowed, unconsciously he spoke aloud, saying:

מי ישקני מים
ושתיתי כבור בית לחם
"Ah, would that some one gave me water— That I might drink of Bethlehem's well!"

"The word went out of the King's mouth' and the three heroes by him rose up. Sword in hand they rushed the Philistine's camp; pierced his lines; drew water and brought it back to their King. He, sore distressed, refused to drink; for the draught had been drawn at peril of heroes' lives. So the King poured it out on the rocky height as a libation before the Eternal. David's eyes looked long on the drink offering while his heart murmured:

יגרו מים ארצה ולא אספן
ויום אתמול כייעבור
לא ישוב לנצח:
"The water poured to earth Can ne'er refill the cup. The hours of yestermorn Shall ne'er come back to me."

"And now, though my task is to comment and not to sing, yet have I placed this song before you as full explanation — — — for though David said, 'Oh, that one would give me to drink from the well of Bethlehem,' yet he meant, 'Oh, that one could give me back the days of old.'"

The next selection shows Ehrlich's method in verbal explanation:

עבדת מתנה אתן את כהונתכם. המפרשים כלם אומרים שעבודת מתנה עבודה שהיא מתנה נתונה לכהנים. אבל על פי חקי התורה אין עבודת העובד מתנה לו ועוד שאם כפירוש המקובל היה הכתוב אומר אתו ל כם כהונתכם וכשאינו אומר, לכם" אין נתינה זו לישן כיתנה. ואני כבר אמרתי לך שהמפרשים כלם בטעות גדולה דומים שבשכיל שהכתובים כתבו קדש כל האמור בהם קדש וכן דברי ה' קדש קדשים. ולא זכרו ההכמים שנאמרו כתבי הקדש בשכיל בני אדם. והו המזכר כדבר אה בני אדם ודרר בני אדם דרך הול. ועתה הנה אמר ה' בראש הפרשה ואתה ובניך אתה תישאו את עין כהונתכם. שפירושו כל אשר יעשה בכהונתכם הוא כמישפט אתם תישאו את עוני ותתנו נתפסים עליו. ואילו צוה ה' את אהרן על משמרת הכהונה ולא נתן לו דבר בשכרו. היה אהרן אומר מה לו ולצרה הוא. לכן אמר ה' אל אהרן. עבודה מתנה. אתו את כהונתכם. כלומר אישים את כהונתכם לעבודה שמתן שכרה בצורה וכוון ה' למתנות כהונה ולויה שזכורות בכללותן בפסוק שאתהריו והכתוב הוהדומות בפירוטו מ'פסוק מ' יעד סוף הפרשה.

On the phrase, in Numbers xviii., 17: "I have given your priest's office a service of gift," he says: "All the commentators consider that the expression 'service of gift' means that the priesthood is a present to the priests. But it is not logical to term a service a present to the servitor. Moreover, if the accepted meaning were intended Scripture would say, 'I have given (lachem) to you your priesthood.' Since it does not read 'lachem' it is clear that the 'gift' here is not meant to be regarded as a 'present.'"

"As I have already pointed out, all the commentators labor under the great error of arguing that, since the records are 'Holy Scriptures,' everything uttered in them must have a 'holy' significance—that all the messages of the Eternal deal only with 'holy-of-holinesses.' The Sages forgot that the Holy Scriptures were written for the use of men; that the Eternal, who speaks, speaks to men, and that men's methods are everyday methods.

"Now observe that, at the beginning of the chapter, the Eternal said: 'Thou and thy sons with thee shall bear the iniquity of your priesthood'—which means 'all that is done in your priestly administration that is improper, the iniquity shall be borne by you and you shall be responsible for it.' Now, if the Eternal had commanded Aaron to undertake this care of the priesthood and had not held out any hope of reward, Aaron might naturally have said, 'Why should I undertake this burden?' Therefore, the Eternal said unto Aaron: 'A service of gift I have given your priesthood,' i. e.: I have made your priesthood a service of emolument. The Eternal referred to the priestly and levitical receipts that are mentioned generally in the succeeding verse and are then specifically enumerated from verse 9 on to the end of the chapter."

The third and last selection is from Numbers lxxi., 50.

לכפר על נפשתינו. מה מקום לכפרה זו ודרר כל עם ועם לומר לאהיו בהודות והלל על התשובה מאויביו. וזאת הקריב קרבן לכפר על נפשתינו. בשעה שהיא? והמפרשים מפרשים איש כדרך. וגם אני לדרוכי הולך. ודע שמה שנאמר בכתוב הזה הוא הדבר הרם והנשא בשכיל התורה. ואין כמותו. לנקיט הדעת בכל כתבי הקדש של גוים הראשונים והאחרונים גם יחד. ואתה הנה הראית לדעת כמה הקפידה תורת ה' על שפיכת דמים. והיא דבריו חכמי ישראל ומחוקקיו והאחרונים שמשע עבודת שהרג האדם עליה ועל יבנה ושפיכת דמים במלחמה הותרה בכל הגוים והותרה גם במלחמת שבין יהודה וישראל. אהר שנקרעה המלכה לשתים. לפי שבמלחמה ישפך דם בשתי המחנות. וכאלו כל אהר מן יבנה לך. שתשפוך היא ברם משפכה אויבתה בה. לא כן הדבר במלחמת מדין. אז הרגו ישראל באויבתה הרג רב והמה לא נפקד מהם איש ולא נפל בהם עד אהר. והיה לכם נוקם על הדם ששפכו הנה. כלומר על הדם ששפכו. במהנה אויבתם מבלי אשר ישפך בהם דם כנגדו. ולכן הקריבו מן השלל קרבן לה' לכפר על נפשתינו. והוה. לכפר על נפשתינו."

On the phrase, "To make an atonement for our souls," he says:

"Where was the need of this 'atonement'? Is it not the custom of all nations to sing hymns and thanks and praise to their gods for victory over enemies, and not to make offerings of 'atonement for their souls' at such a moment? The commentators explain this, each according to his own notions. Let me, also, follow my own idea about this passage. Know, then, that what underlies this passage is one of the noblest and highest ideals in the Torah. There is nothing to equal it in delicacy of sentiment in all the sacred writings of other nations, from the earliest to the latest, put together. For here we are shown how particular is the Torah of the Eternal with respect to bloodshed. According to the dicta of the sages of Israel and its law-givers, shedding of human blood is one of the three sins which a man must die rather than commit. Nevertheless, shedding-of-blood in war is permitted by all nations, and is even permitted in the wars between Judah and Israel after the kingdom was rent in twain. For in war blood is shed and lives are lost on both sides; so that each side makes atonement for the blood it sheds on the other by the losses inflicted on itself. This was not the case with this war on Midian. There the children of Israel slew a great multitude of their enemies, but there was not wounded nor slain a single one of their own army. They thus felt scruples about the blood shed by them free of cost, i. e., the lives taken in the camp of the enemy without the loss of even one life in their own by way of retribution. Therefore, they offered oblations to the Eternal from the spoil taken to make atonement for their souls."

(Ehrlich proceeds to argue that there is no refutation of his contention in the fact that the order was given to "spare none." That was a decree for which the warriors were not responsible. "Who," he asks, "shall penetrate the Eternal mysteries? — — — Our Sages have symbolically told us that when, at the Salvation by the Red Sea, the Angels sought to hymn the praises of the Eternal, an Awful Voice rebuked them: 'My creatures drown, and ye would sing of triumph.'" Such considerations urged the chieftains and captains to make atonement, for, as he points out, verse 53 expressly tells us that the common soldiers felt no such scruples, nor understood such elevation of sentiment, but kept "each man his spoil for himself.")

It will be observed that each of the foregoing quotations shows a different facet of our commentator's mind. There is another side which, after due reflection, I have refrained from displaying. Ehrlich shows many signs of being well acquainted with the conclusions of the "Higher Criticism." But he ignores them—and small blame to him! In that field he has canons of criticism far better founded than those of the Higher Critics. He is essentially a Hebrew, saturated in the spirit of Hebrew literature, whose veriest instinct is more reliable than all the profoundest conclusions of men who can never be really at home in this field, who, after all, know Hebrew "wie a Beizimer redt Iddish!"

All the babble of those who prove chronological sequence in Bible scrolls from the use of this or that word falls unheeded on the ears of a student who has long recognized that "conventionalized form" early obtained in Hebrew literature, and that the time separating the period of the actual writer and that of the school whose diction and methods he adopted may often cover half-a-thousand

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years. In our own days Gerson Rosenzweig, a talented Hebraist of the Ghetto, wrote a "Masecheth Amerika," which so cleverly imitates the style and form of the Babylonian Talmud that it is a perennial joy to humor-loving Talmudists. Now, there would be exactly as much benefit from the labors of a critic, who would strive to prove the period of the "Tractate America" from the internal evidence of language and style, as there is from much of the work of modern non-Jewish Bible critics. It is not that I would dream of depreciating the spirit and devotion of those Bible critics who, divesting themselves of the dogma that the Bible is a work directly dictated by the Almighty, proceeded, to the best of their ability, to deal with the book as ancient literature. That idea is essentially early Jewish. The Talmud is as radical a critic at times as they. Cherished Hebrew writers, like Browning's Rabbi Ben Ezra, are as bold and daring in their speculations as any non-Jewish German of them all. Where they fail is that they do not realize that the old Hebrew editors and chroniclers might be as keen critics and lovers of stylistic-analysis as they; that the old Hebrew Prophets and Psalmists and Poets were the consummate literary artists that their renown proves them to have been. With Ehrlich the canon is: "My forefathers were great writers, who knew their own language; had a keen sense of literary excellence and a wide grasp of the philosophy and thought of their day. If there is anything incomprehensible about their work, the fault is not theirs, but ours—when not due to the carelessness of an editor." On this theory he makes suggestions and emendations which throw light on many a dark Biblical passage.

When Ehrlich first projected his work he believed that three volumes would suffice—one, dealing with the Pentateuch; another, with the Prophets; a third, with the Hagiographa. He has already issued four volumes containing about 1,800 folio pages. He now projects a further series of seven volumes in German, before the issue of which his work will not have been concluded. The first two, he hopes, will appear during the ensuing year. The others will follow as fast as he can arrange. Nearly all the work is ready. He has only to throw it into final shape. Of the seven volumes No. 1 will deal with Genesis and Exodus; No. 2 with Leviticus, Numbers and Deuteronomy; No. 3 with the earlier Prophets; No. 4 with Isaiah and Jeremiah; No. 5 with

Ezekiel and the minor Prophets (these will contain many new observations and corrections of old observations); No. 6 Proverbs and Job; No. 7 the rest of the Hagiographa. A very valuable index of all words which have, or shall have, received new explanations—about 1,500 in all—will be included.

So far, Ehrlich has not published anything on Job and Proverbs. His observations on these two wonderful masterpieces of ancient literature will provide a treat for students and much will be set in an entirely new light.

The work that has already been accomplished has been of wonderful value. None but a scholar of Ehrlich's calibre and with his great physical vigor could have produced it. The work yet to see the light will complete one of the boldest and most brilliant tasks that any one man shall have accomplished in our era.

He will need financial assistance. It is not fair that the whole burden of the cost of production of such a work should fall on his shoulders. He has not lacked his Maecenases in the past and no doubt he will not be left to struggle alone in the future. When our generation in America shall be weighed in the balances of the future Jewish historian it will undoubtedly be reckoned one of its greatest achievements that it produced Arnold B. Ehrlich and his work.

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HEBREW SHELTERING GUARDIAN SOCIETY.

LATEST NEWS OF THE TWO REPUBLICS.

During the past week interesting events have been following one another in close succession. Another administration of the boys' republic, and of the girls' republic likewise, has gone down into history; the old councils have been adjourned and the new councilmen and representatives have been convened to continue the work of self-government in the institution. If the final reports of the outgoing officers, the mayors and the presidents, the councilmen, city clerks, city comptrollers and clerks of the bank of the two republics can be accepted as a criterion, the work of the past six months undoubtedly marks great progress over that of the previous six months. At any rate, those who are in a position to know the significance of civic life in the Hebrew Sheltering Guardian Society are firmly convinced that while much remains to be accomplished, much has already been achieved in the constructive up-building of a scheme of self-government, the good effects of which are already evidenced on all sides. That personality and character are being developed by the boys' republic and girls' republic is shown by the fact that certain children heretofore known for no unusual distinction have so well responded to the stimulus of civic life and civic pride in their various offices in the councils as to employ not only character but genius in the services rendered to their fellow citizens. An interesting feature of the exercises of the past week was the award and presentation of the councilmen's medals in both the boys' and girls' city. At the same time that the boys' council was deliberating as to who should receive this highest honor in the gift of their body and were deciding that it should go to Harry Pearlman for the spirit with which he had done his work as councilman, the representatives of the girls' districts were independently conferring with one another as to their choice and independently deciding that their medal should be awarded to Clara Pearlman, a sister of Harry. The work of these two children has been marked by a diligence and spirit which has been uniquely beautiful and that the decisions were popular was fully proven by the storm of applause that greeted the presentation remarks of the superintendent, Dr. Bernstein.

Master Pearlman is fourteen years of age, one year the junior of his sister, and their fellow citizens predict for

them even higher civic honors during the coming year.

Aside from this, the most interesting event of the week has been the election of a president of the council in the boys' republic to succeed the retiring president, David Angus, who recently tendered his resignation to enter commercial life. Angus was very popular in the community and during his period of office of a year and a half had made the presidency one of the most coveted of "plums." The contest for his place, therefore, was very strenuous. On last Saturday evening a great mass meeting of all the citizens was held, at which stump speeches were delivered by various citizens, each for his respective leader, the contestants for the place being City Clerk David Stein, City Comptroller Benjamin Nussbaum and Councilman Benjamin Goldberg. Although the storm of popular approval in favor of young Stein was so great as to make his election seem almost certain, at the last moment he very gallantly relinquished his claim for the favor of his party and asked that their votes be cast for either one of the other candidates on the plea that he was the youngest of the three and would doubtless be better qualified to accept a high office a little later on. As a result most of the votes went to City Clerk Nussbaum, and when the ballots were counted the next day it was found that he had won by a large majority. Stein's act was so well received that the boys all declared that they are going to make him the city comptroller to fill the place left vacant by the promotion of Nussbaum.

The last meeting of the week was held on Sunday evening, February 3, and was in the nature of installation exercises. On that occasion the new officers were formally presented to the citizens in the name of the republic by the superintendent, and each in turn delivered a speech in which he promised faithfully to perform the duties of the offices to which each had been called. After all had been introduced, Mayor Harry Shapiro addressed the new councilmen and made an earnest plea for the continued progress of the work of the republic.

The exercises were concluded by a short address from Mr. George E. Halpern, head supervisor of the boys' department, who spoke felicitously upon the topic of co-operation, urging all who would be good citizens to adopt that as their watchword throughout the coming year.

Compliment to New York Rabbinate

CHIEF MINISTER OF LONDON FEDERATION OF SYNAGOGUES TO BE NEW YORK CLERGYMAN.

We hear upon excellent authority that Lord Swaythling (Sir Samuel Montagu), president of the Federation of Synagogues, of London, England, has offered the position of Chief Minister to a prominent rabbi of this city, who is well known for his scholarship and excellent sermons.

At the last meeting of the Federation, Lord Swaythling stated that he would make a definite announcement at the February meeting of the board of the Federation.

The chief minister, though officially under the jurisdiction of Chief Rabbi Adler, will be the spiritual head of nearly forty synagogues.

Congregation Orach Chaim.

The Wednesday evening lectures by the Rev. Prof. J. M. Asher are continuing to attract large and interested audiences. The Thursday evening Talmud class conducted by Rabbi Asher also continues to be well attended.

Under the guidance of Prof. Asher, Congregation Orach Chaim is rapidly forging ahead and will soon be counted among the most important orthodox congregations in the city.

The Society of Jewish Social Workers of Greater New York.

A meeting of this society was held on Tuesday evening, January 28, at the Emanuel Sisterhood, 318 East Eighty-second street. The meeting was largely attended, the hall being filled.

The speaker of the evening, Hon. Samuel Greenbaum, who was to address the meeting on the "Plan and Scope of the Council of Jewish Communal Institutions," was unavoidably absent, and in his absence, Dr. Lee K. Frankel made a few remarks about the council, explaining its purpose.

Dr. David Blaustein, who is now an honorary member of the society, began the discussion on the subject, "The Council from the Point of View of the Paid Social Worker," and proposed that the Executive Board take up the question of improving the material and other well being of professional social workers and that the board take such action on this question as they deem proper. Dr. Blaustein was followed by Mr. Seff, Dr. Stern, Dr. Frankel, Dr. Jacob Goldstein, Dr. Israel Davidson, Mr. Simon Hirsandansky and others.

Refreshments were served by the Emanuel Sisterhood and a vote of thanks was given to the Sisterhood for their kindness.

Council of Jewish Women.

The New York Section of the Council of Jewish Women will hold its annual social function, a breakfast, at noon on Friday, Feb. 14, at the Hotel Majestic. The guests of honor will be: Miss Sadie American, president of the section; Mme. Alla Nazimova, Mrs. Imanishi, Japanese lecturer and traveler; Cynthia Westover Alden, president of Sunshine Society; Miss Florence N. Levy, art critic and lecturer; Mme. Fiedler, attaché of the French government; Martha Morton, playwright.

An attractive programme of music has been arranged, the following artists having kindly volunteered their services: Mrs. Albert Hendricks, Mrs. Kopetzky, Mrs. Julius Rosenberg, Mrs. Jeanne Franko, Mrs. Estelle Liebling.

The social committee consists of: Mrs. Elias A. de Lima, chairman; Mrs. Henry Zuckermann, Mrs. Myron I. Borg, Mrs. Louis Marshall, Mrs. Henry Meyers, Mrs. Leopold Wallach, Mrs. Edmund Well, Mrs. Abraham Elkus, Mrs. Belle Freedman, Miss Irma Brandon. The hostesses at the individual tables are: Mrs. J. B. Greenhut, Mrs. F. Sulzberger, Mrs. J. Trounstein, Mrs. H. P. Mendes, Mrs. D. P. Hays, Mrs. O. Kempner, Mrs. A. Goldsmith, Mrs. M. Lessler, Mrs. M. Sarnar, Mrs. Louis S. Levy, Mrs. B. Rosenwald, Mrs. H. Zuckermann, Mrs. H. Meyers, Mrs. R. Hirsch, Mrs. D. Rothschild, Mrs. Ed. Wise, Mrs. Arthur Levy, Mrs. L. Furchgott, Mrs. M. Rosenberger, Mrs. S. Freedman, Mrs. L. Marshall, Mrs. S. Kubie, Mrs. Leo Levy, Mrs. B. Gomprecht, Mrs. A. Elkus, Mrs. O. Mayer, Miss Piza, Miss Irma Brandon, Miss Sadie Noues, Mrs. Nathan Glauber.

Tickets may be obtained from any member of the social committee or from Mrs. Elias A. de Lima, 58 West Eighty-seventh street, chairman.

I. O. B. B.

The district grand lodge No. 1 of the Independent Order B'nai B'rith held its annual convention on Sunday and Monday at the Harlem Casino, 125th street, before a gathering of delegates from many cities of New York, Massachusetts, Rhode Island, Connecticut, and other States.

President Adam Wiener in his annual report told of the activities of the order during the past year. These officers were elected: Adam Wiener, New York, president; Harry Cutler, Providence, first vice-president; Julius Levy, New York, second vice-president; Samuel Berliner, New York, secretary; Solomon Sulzberger, New York, treasurer.

According to its annual report, which has just been issued, the Hilfsverein der Deutschen Juden has 17,000 members, whose annual subscriptions amount in the aggregate to 130,000 marks. The society is constantly extending its educational operations in the Balkan States and in the Near East. The amount expended during the year for purposes of emigration is 1,000,000 marks.

The Synagogues

Cong. Ez Chaim of Yorkville.
Dr. J. D. Spear will preach on Saturday on "True Religion."

Cong. Shaari Zedek of Harlem.
"The Sanctuary" will be the subject of Rabbi Adolph Spiegel's sermon on Saturday, 8th inst.

Temple Israel of Harlem.
Dr. William Rosenau, of Baltimore, will preach in Temple Israel on Friday evening, Feb. 7, and Saturday morning, Feb. 8. Dr. Harris will preach in Baltimore.

The Educational Alliance.
East Broadway and Jefferson St.
The following will officiate at the children's services Saturday afternoon, February 8. Rabbi Dr. Martin Meyer, Cantor Rev. H. Newmark.

Congregation Anshe Chesed.
Rabbi Gustav N. Hausmann will preach this Sabbath evening at 8 o'clock on the subject, "Our Republic," and Saturday morning on subject, "The Sanctuary."

Congregation Mickveh Israel of Harlem.
Rev. Dr. David De Sola Pool, assistant minister of the Shearith Israel Synagogue, will be the speaker at this (Friday) night's lecture. The lectures are held at the Synagogue at 107 West 116th street every Friday at 8.15 p. m.

Beth Israel Bikur Cholim.
Rev. Aaron Eiseman will preach the sermon on Sabbath morning on the topic: "Our Enemies." Friday evening services for the deaf and dumb are held every week in the synagogue at 8.15 o'clock. Children's services every Sabbath afternoon at 3 o'clock. Rabbi Eiseman will preach a sermonette on the topic: "The Deaf and the Blind."

Jewish Congregational Society.
This (Friday evening) Mr. E. R. Lipsett (Halitvak), the well known Jewish writer, will occupy the pulpit. He will read a story entitled "Sroelik."

Friday evening, Feb. 21, Rev. I. L. Brill will deliver an address on the "Jewish Woman."

The services are held every Friday evening in rooms 11 and 12 Bernheimer Building, 107 West 116th street.

Congregation Kehillath Israel.

1162 Jackson Ave., Bronx.
The lecture this Friday evening will be given as usual at 8.45 o'clock. This Saturday evening a meeting of the parents of the children of the Kehillath Israel school will be held in the assembly rooms of the synagogue. Rabbi Elias L. Solomon will address the parents on the "Religious Training of the Young." A number of stereopticon views will be shown those present to demonstrate the manner in which the children of the Kehillath Israel school are taught the Bible history.

Free Synagogue.

Sunday morning at 11.15, Dr. Stephen S. Wise will deliver an address on "Lincoln and Americanism."

Sunday evening at 8.15, Professor Nathaniel Schmidt, of Cornell University, will give the eighth lecture in the series "Religions of the East." The subject of the lecture will be "Buddhism."

Volume I, No. 2, of the "Free Synagogue Pulpit," has just been published and contained an address by Dr. Wise. "Shall the Pulpit be Free?" the second of the addresses preliminary to the founding of the Free Synagogue.

Uptown Talmud Torah.

225-7 East 104th St.
Last Sunday the Rev. Dr. De Sola Pool, assistant minister of the Portuguese congregation, Seventieth street and Central Park West, paid a surprise visit to this school. After going through the classes and staying some time to hear the manner of instruction, he was kind enough to inscribe the following on the visitors' books: "Feb. 2, 1908. Have gone through the classes and am delighted with all I have seen. The discipline is good and spirit animating the boys the right one. They love their work, and are very enthusiastic in it. The Hebrew reading is exceptionally accurate. The Hebrew conversation intelligently participated in. The system seems to exclude the possibility of backward boys. The classes working as homogeneous units. All praise is due to the able and enthusiastic leader, Mr. E. Ist-Kishor for the remarkably admirable results his enthusiastic efforts have achieved in so short a time."

Young Men's and Young Ladies' Auxiliary of the Beth Israel Hospital.

On Wednesday evening, January 22, 1908, the Executive Committee of the Auxiliary of the Beth Israel Hospital, of which Mr. Nathan H. Stone is chairman, held its regular meeting at the home of Mr. Mandel Levy, president of the auxiliary. The chairman rendered his report on the ball of the auxiliary, which was held on Sunday evening, January 19, 1908, at Palm Garden. As the public has been advised beforehand, the affair was one great social success, and the receipts at the box office exceeded all expectations.

The Executive Committee, being elated over the success achieved, secured the same hall (Palm Garden), for Sunday evening, March 1, 1908.

The next regular meeting of the auxiliary will be held on Monday evening, February 10, 1908, at its meeting rooms in Fraternity Hall, 116th street and Lenox avenue. All members and friends are wanted.

Musical and Dramatic Comment.

Max Bernstein, of Munich, and his wife, Elsa, are a remarkable couple. He is a celebrated lawyer who writes plays for a diversion and she, likewise, is a writer for the stage, one of whose best efforts "Die Koenigskinder," was produced by Mr. Conried, with Humperdinck's music, a number of years ago.

Quite recently the Herr Justizrath's defense of Maximilian Harden made him famous in Berlin, and now his latest play, "Hertha's Hochzeit," should make his name familiar to New Yorkers who understand German.

It may be seen at the Deutsches Theatre, where it afforded me more amusement than anything witnessed there in several years.

Perhaps the sterility of good comic plays in a country from which we used to import at least three or four every season caused one to overlook a rather loosely constructed farce, with hardly any pretensions to plot. Herr Bernstein more than atones for these faults by a capital satire on the woman's emancipation movement which has recently gained great headway in Germany, where its manifestations easily lend themselves to caricature. A meeting of a woman's club, which breaks up with the cry, "Las vom Manne" ("Let us get rid of the men") takes up the entire first act, and here the author displays no little originality and a great deal of pungent and well directed satire. After that the play moves on conventional lines nearly always, but it is enlivened by the frequent appearance of Rosenthal, an amiable, good-hearted, shrewd and jovial Jewish merchant of a type that is becoming rarer every day, even in Germany. This part, played by Herr Sauer-mann with genial and pervasive humor and with a capital make-up, serves as a foil to that of a Christian merchant (Herr Marlow), who, having amassed a fortune, has only one aim in life—to be able to add the prefix "von" to his name.

Apart from the abominable habit of bolting their lines, to which some of the actors are addicted, "Hertha's Hochzeit" is admirably performed. It will be repeated to-morrow evening, while Fulda's "Blockhead" may be seen at the matinee.

New operas may come and old ones go, but "Faust" goes on forever. It drew the largest audience of the week to the Metropolitan last Friday evening. On the same night there was not an empty seat at the Manhattan, where "Louise" was sung. Charentier's work has achieved what the French would call a "success of curiosity." Everybody wants to hear it, but judging from remarks heard on all sides, very few people seem to take much pleasure in it. Mr. Hammerstein's commendable enterprise in producing it is bringing him ample reward and this, together with Madame Tetrazzini's enormous popular success, probably insures the permanency of opera on Thirty-fourth street.

Dr. Baumfeld's next classical revival at the Deutsches Theatre will be "The Twelfth Night." With new scenery and new costumes that most delightful of all Shakespearean comedies will be performed on Tuesday evening. J. M.

As if to show that Messrs. Conried and Hammerstein do not have the entire field to themselves in the production of operatic novelties, Walter Damrosch brought forward (in concert form, of course) Tchaikowsky's most popular opera, "Eugene Onegin," at the pair of concerts given by the New York Symphony Society at Carnegie Hall on Saturday night and Sunday afternoon last. It was an interesting and in many respects enjoyable performance. Founded on a poem by the Russian author who has inspired so much music, Pushkin, the plot has real dramatic merit, which the musical setting does not fully realize. In fact, the music is of a light genre, with very few powerful moments. Barring the opening chorus of peasants, it has nothing characteristically Russian about it. There is a fascinating waltz with choral background and a number of other melodious numbers demonstrating Tchaikowsky's facility and fecundity in thematic material, but in the quick succession of good and poor themes is also demonstrated the composer's lack of self-criticism, so closely seen in much of his absolute music.

The work was sung in English, which rather emphasized the impression of its operetta like qualities. Of the soloists, the men easily led. The title role was taken by that sterling artist, Emilio de Gogorza, and Ellison Van Hoos was the friend Leaski. Both acquitted themselves well. Mme. Heismen de Moss as Tatyana, the heroine of the tale, was very uneven in her work, and the other ladies, Miss Rose O'Brien, mezzo, and Mrs. Taylor-Jones, contralto, showed occasional unfamiliarity with the music. Two slight roles were sung by Mr. Tom Daniels, a bass, with an excellent voice, and Mr. Paul Dufault, who sang a French complot con amore. The Oratorio Society contributed the chorus, and their singing was spirited and effective. The orchestra, too, did excellent work and evidently enjoyed it as much as Mr. Damrosch. L. M. I.

Baron Nathaniel von Rothschild, who died on June 13, 1905, left by his codicil of Feb. 4, 1900, the sum of twenty million kronen for the founding of an institution for neurasthenics. He expressly stipulated, however, that the capital was to remain intact, and only the interest was to be used for the purposes of the foundation. Hence the trustees had to wait some time till the interest reached a sum which would make the acquisition of a site practicable. It is their intention to establish a central institution in Vienna.

Correspondence.

For Goldfaden's Widow.

Editor Hebrew Standard:

Sir—The Goldfaden Memorial Committee desires to call the attention of the Jewish community to a special performance of "Ben Aml," by the late Abraham Goldfaden, which will be given on Tuesday evening, Feb. 11, at the People's Theatre. This performance has originally been fixed as a testimonial to the noted poet and founder of the Yiddish stage, when Mr. Goldfaden was still alive and in good health. His death on the ninth of January has changed neither the date nor the programme of the evening, but it has increased the urgency of making the performance as successful as possible, financially, for the reason that the proceeds of the evening will be devoted to the maintenance of the widow, the honored life-companion of our poet. Your readers are already acquainted with the merits of this play, which gives such strong expression of the love which Goldfaden bore his people, and which animated all his work. The best dramatic and musical talents of the People's Theatre Company, will appear on the occasion of this performance.

We trust that all lovers of this genuinely Jewish poet will manifest their interest in the welfare of the help-mate of his life, by coming to this performance.

Respectfully yours,

Goldfaden Memorial Committee: Joseph Edelstein, Boris Thomashefsky, Leon Komamky, Ch. J. Minikes, B. G. Richards, Jacob Saphirstein, J. Katzenelbogen, Jacob Massel, H. Masliansky, Adolph M. Radin, P. Wiernik, Rubin Weissman, Louis Gold, Max Zuckerman, Joseph Barondess, chairman; David Blaustein, treasurer; Abraham S. Schomer, secretary.

Union of American Hebrew Congregations.

The receipts of the Isaac M. Wise Memorial Fund to January 31, 1908, amount to \$347,681.58.

Congregation Beth Israel, of Hartford, Conn., has again become a member of the Union of American Hebrew Congregations.

Rev. Dr. J. Leonard Levy, of Pittsburgh, delivered last month the second of the course of lectures provided for by the Union of American Hebrew Congregations for the Jewish students at Harvard University, the first one having been given by Rev. Dr. Henry Berkowitz, of Philadelphia. The attendance was very large, the hall was crowded and quite at number could not gain admittance for want of room.

Young Israel, the weekly Sabbath school journal, published under the auspices of the Union of American Hebrew Congregations, has achieved quite a success; its circulation is constantly increasing.

The thirty-fourth annual report of the union has been issued. We are requested by the secretary, Mr. Lipman Levy, to say that he would like to have a copy of the first volume of the reports of proceedings of the Union of American Hebrew Congregations, comprising the first six annual reports, for which he will send in exchange the sixth volume.

The installation ceremonies connected with the induction into office of Professor Dr. David Neumark as professor of philosophy of the Jewish religion at the Hebrew Union College, were very interesting, the oration by Rev. Dr. Emil C. Hirsch, of Chicago, was one of absorbing interest.

Monday evening, Edna Wallace Hopper made her first appearance in New York at the Garrick Theatre in George M. Cohen's rural comedy with music, called "Fifty Miles from Boston." Miss Hopper, the diminutive comedienne of "Florodora" and "Silver Slipper" fame, has greatly added to her reputation by her clever performance of the leading role in this piece. Cohen and Harris have surrounded her with an excellent company, and the production is up to the high standard established by these enterprising managers.

Victor Moore will begin his eleventh week in "The Talk of New York" at the Knickerbocker Theatre next Monday evening, February 10. The success of this talented actor in Mr. Cohen's very interesting play is so marked that he is likely to finish the current season at this playhouse. "The Talk of New York" is one of the greatest hits of the year. Mr. Cohen, the author of this play, has just returned from a trip abroad and is at work on a new piece called "The Man Servant," which he will present at the new Klaw & Erlanger-Cohan & Harris Gaiety Theatre, Broadway and Forty-sixth street, to open about April 1.

Valesca Suratt, the original Gibson Girl and William Gould will present a singing and comedy skit as the leading feature of next week's programme at the Colonial Theatre. Clarice Vance, who has no peer in her line of work, will sing coon songs, and Clarence Wilbur and company will offer "The New Scholar." Other engagements include Mile. Etoile's Circus Horses, Jewell's Mannikens, Walter C. Kelly, the Military Octette, Mr. and Mrs. Allison, and the vitagraph.

Nat M. Wills, late star of "The Lucky Dog," makes his reappearance in vaudeville at the Alhambra next week. The rest of the bill is unusually interesting, enlisting the services of the Misses Delmore, Clayton Kennedy and Mattie Rooney, Staley's Transformation company, Grace Van Studdford, Spissel Bros. and Mack, Mme. Emmy and her pets, Wilfred Clarke, and the vitagraph.

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BAR MITZVAH.

BLUM.—The bar mitzvah of Benjamin, son of Nathan and Harriet Blum, will take place at Temple Israel, Fairview avenue, Hammels, L. I., at 10 a. m., Saturday, February 8, 1908. Reception, 2 to 5, Sunday, February 9, at 59 Ninth avenue, Rockaway Park.

ENGAGEMENTS.

ABRAMS—KASBERG.—Mr. and Mrs. M. Kasberg announce the engagement of their daughter Lena to Mr. Arthur Abrams. At home Sunday afternoon, February 9, between 3 and 6 p. m., at 323 East Sixty-sixth street.

BACHRACH—BLEIER.—Mr. Louis Bleier, of 11 Perry street, announces the betrothal of his daughter Nettie to Mr. Arthur C. Bachrach. At home Sunday, February 16, from 3 to 6 p. m. No cards.

BARTH—KALTER.—Mr. and Mrs. Max Kalter announce the betrothal of

their daughter Lillian R. to Louis G. Barth. Reception on February 16, 1908, 2.30 p. m., at their home, 56 West 112th street.

BARUCH—ARNHEIMER.—Mr. and Mrs. Louis Arnheimer announce the betrothal of their daughter Sadye to Mr. George J. Baruch. At home, 307 West 139th street, Sunday, February 16, from 3 to 6 p. m. No cards.

BENEDIKT—GUTTMANN.—Mr. and Mrs. Max Guttman announce the betrothal of their daughter Bessie to Mr. Victor M. Benedikt. At home Sunday, February 16, from 3 to 6, 2026 Seventh avenue. No cards.

BLOCH—STRAUSS.—Mrs. Yette Strauss, of 224 West 122d street, announces the betrothal of her daughter Sarah to Gustav Bloch, of Union Hill, N. J. Reception Sunday, February 9, from 3 to 6 p. m., Herrnsstadt, 27 West 115th street. No cards.

CALO—POLAK.—Mr. and Mrs. Judah Polak, 887 Tinton avenue, Bronx, announce the engagement of their daughter Lillian to Mr. Jacob Calo. Reception on Sunday, February 9, 1908, 3 to 6, the Herrnsstadt, 27 West 115th street. No cards.

COHEN—SHERMAN.—Mr. and Mrs. Harris Cohen, 4 East 107th street, announce the betrothal of their daughter, Jeannette A., to Jacob W. Sherman, Torrington, Conn. At home Sunday, February 9, 3 to 6 p. m.

DRILLICH—MOSCHCOWITZ.—Mr. and Mrs. Joseph Moschcowitz announce the engagement of their daughter Julia to Mr. Leon Drillich. At home Sunday, February 16, 1908, from 8 to 10 p. m., at 157 West 123d street.

GOLDSMITH—HARRIS.—Mrs. Henrietta Harris announces the engagement of her daughter Cyril to Mr. John Goldsmith. Reception Sunday, February 9, 3 to 6, 24 Lenox avenue. No cards.

HALLE—KITZINGER.—Mrs. R. Kitzinger, of 231 West 141st street, announces the betrothal of her daughter Florence M. to Mr. Julius Halle. Reception Sunday, February 9, after 7.30 p. m., Herrnsstadt, 29 West 115th street. No cards.

HENOCHSTEIN—ROTH.—Mr. and Mrs. Morris Roth, 168 East Ninety-fourth street, announce the betrothal of their daughter Carrie to Mr. Philip Henochstein. At home Sunday, February 9, from 2 to 6 p. m. No cards.

LEVINE—LUDWIG.—Mr. and Mrs. L. Ludwig beg to announce the engagement of their daughter Beatrice to Dr. Benjamin M. Levine. At home Sunday, February 16, 1908, 3 to 6 p. m., 226 East Fifty-third street.

LISNER—RAPP.—Dr. and Mrs. Samuel Rapp announce the engagement of their daughter Jessie to Mr. Sidney Lisner. At home, 134 East Seventy-ninth street, Sunday, February 16, from 3 to 6 p. m. No cards.

MACK MARCUS.—Miss Evelyn Marcus to Jack Mack. Engagement reception, Sunday, February 9, 3 to 6 p. m., at Savoy Hotel.

MILLER—STERNE.—Mr. and Mrs. Samuel B. Sterne, 67 Riverside Drive, announce the engagement of their daughter Grace to Mr. Arthur G. Miller. Reception at home Sunday, February 16, 1908, from 3 to 6 p. m. No cards.

OSHINSKY—ROGGEN.—Mr. and Mrs. Joseph Oshinsky, of No. 233 East Sixty-eighth street, announce the engagement of their daughter Pauline to Mr. Louis A. Roggen. At home Sunday, Feb. 16, 3 to 6 p. m. No cards.

RICHMAN—BLOCK.—Mr. and Mrs. Leopold Block announce the betrothal of their daughter Mary to Mr. Max Richman. At home Sunday evening, February 16.

ROSENSTEIN—STERN.—Mr. and Mrs. Samuel L. Stern, 148 West 118th street, announce the engagement of their daughter Jol to Maurice Rosenstein. At home Sunday, February 16, 3 to 6 p. m. No cards.

SCHWARTZBERG—DRESCHER.—Mr. and Mrs. H. Drescher, of 1825 Crotona avenue, Bronx, announce the engagement of their daughter Millie to Mr. Abraham Schwartzberg Sunday, February 9, 1908.

TEITEL—KRAUSKOPF.—The Rev. and Mrs. M. Krauskopf announce the engagement of their daughter Millie to Mr. Irving I. Teitel. At home February 16, 1908, at 236 East Seventy-ninth street, after 7 p. m. No cards.

Engagement Reception.

On Sunday last at the Hotel Savoy a reception was given in honor of the engagement of Miss Kate Katz, the daughter of Mr. and Mrs. M. D. Katz, of 850 Longwood avenue, Bronx, Mr. Louis Schapira, son of Mr. and Mrs. Schapira, of Borough Park, Brooklyn.

The large number of friends who gathered to congratulate the young couple was evidence of their popularity.

Dinner to J. L. Sossnitz.

On Tuesday evening last a number of friends and admirers entertained Mr. J. L. Sossnitz, the veteran Hebrew scholar and lecturer, at dinner at the Home of the Daughters of Jacob, which had been placed at the disposal of the Committee on Arrangements by courtesy of the directors of the institution.

Dr. D. Blaustein made a splendid toastmaster and the speakers, who were both eloquent and witty, included Rev. Dr. B. Drachman, Rev. H. Masliansky, Rev. J. Agat, Dr. Birnbaum, Rev. Dr. A. M. Radin, Dr. Tarlau, and Messrs. Lerner, Reiss, A. Tannenbaum, and naturally Naphtali Her. Imber. Mr. Sossnitz delivered a happy speech.

Rev. D. Schub entertained the company with his beautiful rendition of Hebrew and Yiddish songs.

Mesdames Joseph, Meyer and Schwartz, directors of the Home, and Mr. and Mrs. Albert Kruger, superintendent and matron, were responsible for the excellent banquet.

MARRIAGES

HARRIS—DAVIDSON.—Miss Jessie Harris, daughter of Mr. and Mrs. Jacob Harris, of No. 341 West Fifty-first street, was married to Mr. Percival W. Davidson on Wednesday, at the Vienna Hall, Fifty-eighth street and Lexington avenue.

The matrons of honor were Mrs. Alexander M. Pasnik and Mrs. Joseph Hirsch, sisters of the bride.

Miss Frances Davidson and Miss Bettie Morris acted as bridesmaids. The flower girl was Miss Florence Morris.

The best man was Joseph E. Davidson, a brother of the bridegroom. The ushers included Arthur Harris, Modie Harris, Ben Davidson, Mortimer Davidson, Hugo Cohn, Morris Joseph.

Birthday Party.

Mr. and Mrs. S. Geizler, of No. 84 West 113th street, tendered a party to their son Gerson, in honor of his eighth birthday at their residence on Saturday last. There was a large assemblage of Master Geizler's friends present who spent a pleasant afternoon and were regaled with refreshments. Handsome souvenirs were distributed.

Kosher Kitchen.

As a result of several conferences a Kosher Kitchen has been opened at 124 Chrystie street.

Young Women's Hebrew Association.

The speakers for the month of February will be Rev. Edward Lissman, Mrs. Richard Gotthel, Mr. Daniel P. Hays and Mr. Ferdinand Levy.

The "at home" given at the rooms on February 2 was a great success.

Sisterhood Hope of Israel of Harlem.

The Sisterhood Hope of Israel of Harlem will hold their annual musical and dance at the Waldorf Astoria, Saturday evening, Feb. 15. An excellent musical programme has been arranged. This Sisterhood is doing excellent work in Harlem.

Young Men's Hebrew Association.

The speaker at the religious services this Friday evening, Feb. 7, will be Rev. Elias Margolies.

At the children's services on Saturday afternoon, Feb. 8, the address will be given by Dr. Louis Fischer.

On Sunday evening, Feb. 9, the Lincoln Literary Society, composed of associate members between the ages of 18 and 20, will hold an entertainment and debate in the auditorium.

United Hebrew Charities Committee.

A meeting of the committee of 250, recently appointed by the Council of Jewish Communal Institutions, to solicit funds for the United Hebrew Charities, was held at the Hebrew Charities building Sunday morning, January 26, to receive the reports of the sub-committees. The meeting was an enthusiastic one and the reports presented by the committees, both collectively and individually, show very satisfactory progress.

It was reported that since the closing of the Charities on the 24th of December there had been obtained, through the agitation created by the fact that the Charities was unable to continue its work and by the efforts of the committee of 250, over \$29,000 in new memberships and donations, of which over \$20,600 had been obtained since the first of January. In view of this, the board of directors of the society has decided that they will continue their work throughout the month of January and through the winter months.

At least \$40,000 additional is necessary in order to carry the society through its fiscal year, ending September 30, 1908.

The committee of 250, of which Mr. Bernard Naumburg is chairman and Mr. Arthur Garfield Hays is secretary, hopes to raise this amount without any great difficulty. Various sub-committees have been appointed, which are now actively at work and the reports that they presented Sunday morning showed that the individual members of the committee are determined in their efforts to secure the co-operation of all the members of the community who are at present not subscribers or members of the Charities.

A sub-committee of young men, of which Mr. Leo Sulzberger is chairman, and Mr. L. F. Dittenhoefer is secretary, is actively engaged in soliciting the younger members of the community. Similarly, Miss Herzfeld is organizing the debutantes and the young women of the community to co-operate in this movement of obtaining additional funds. A special committee of women, of which Mrs. Charles H. Israel is chairman, and of which Mrs. J. C. Guggenheimer, Miss Elvira N. Solis and others are actively interested, are canvassing the women of the community with very excellent results. Other committees have been appointed to visit lodges, societies and congregations in the hope of enlisting their co-operation with very gratifying results.

The severe weather of the last few days has made exceptional demands on the treasury of the Charities, particularly for coal. Contributions for this purpose will be gratefully acknowledged by the officers of the society.

It was determined by the meeting to send requests to each member of the society to increase his present membership, if possible, and to endeavor to secure two new members for the organization. It is believed that by this means, if each individual in the community will accept this responsibility, that the funds necessary to carry on the work of the organization will be provided.

BORDEN'S BULLETIN

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NUMBER FOUR

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CORRESPONDENCE.

The Late Rabbi Felsenthal.

Editor, HEBREW STANDARD:

The picture which you present in your issue of the 24th inst. is not that of the late Dr. Felsenthal. The characterization of the ideas is not correct. Dr. Felsenthal, in his pamphlet "Kol Kore Bammidbar," calls himself "a radical reformer," and as to his Zionism, the constitution of the Sinai Congregation, drafted by him in 1861, declares that all prayers for the national restoration of Israel must be eliminated from the ritual. Even as late as 1884, in an article published on the occasion of the 90th birthday of Leopold Zunz, in the Illinois Staats-Zeitung, August 10, 1884, he ridicules Jewish nationalism. When he later on, about 1895, changed his views, it is no discredit to him, but an honest biographer ought not to conceal this fact.

G. DEUTSCH,

Cincinnati, O.

Radicalism and Anti-Semitism.

Editor, HEBREW STANDARD:

It is an unpleasant duty to have to question the correctness of the comparison drawn by the Rev. H. P. Mendes between the Reform Judaism of the late Rabbi Felsenthal and that of some more radical reformers. But as a young assistant is apt to imbibe the opinions of a successful senior, to the hurt of the spiritual welfare of his congregation—not to speak of its effect on the welfare of the Jewish people at large—the subject is of no little moment.

It may be premised that the loveliness of Dr. Felsenthal's character is freely admitted, and that it forms no part of this discussion.

The question is: Is it not true that his death has brought to the surface the fact that the pith of his teachings was that "the Bible is the product, and not the source of Judaism?" Yet the same number of the HEBREW STANDARD that brought us the Rev. Meldola de Sola's sermon from the pulpit of the Sephardic Synagogue, by which he demonstrates the falsity of the "Higher Criticism," and arraigns the "Higher Critics," including Jewish Rabbis, for concealing from the people the discoveries, by recent researches, that corroborate the Bible narratives—the same number of the HEBREW STANDARD contains the appreciation of that synagogue's minister of the Reform Judaism that is subversive of the Divine authority of the Bible. If Dr. Felsenthal, in his declining years, grew conservative enough to advocate Zionism, are we not justified in concluding that he recognized not only the failure of Reform to make Jews more welcome in non-Jewish circles, but that the greater the anxiety of Jews to break the religious barriers between them, the more is their Judaism resented by their Christian neighbors?

Why then travel to London for specimen exponents of Reformed Judaism? The eulogist must have had in mind the England he left a genera-

tion ago. If he had taken time to consider, he would have recalled that in recent years Mr. Claude Montefiore, the Jewish leader of the "Higher Criticism" in Great Britain, failing in his efforts to introduce more radical reform in the West London Synagogue of British Jews, after the American model, had established the so-called Jewish Religious Union. In this he had the moral support of the venerable Professor Marks, because he thought the tendency of English Judaism favored such a movement. The Rev. Morris Joseph was willing to deliver occasional sermons at the Union's half-holiday Saturday afternoon services; but the temporal heads of his congregation imposed the condition that he was to obtain their consent before the delivery of each sermon, which was a hint that it might be withheld. I believe that it was in the HEBREW STANDARD that I once read of the Rev. Isidore Harris writing something in which he included Sabbath observance as one of the essentials of Judaism, but that he withdrew the doctrine on finding that it did not meet with general acceptance among his congregants, few of whom observe the Sabbath.

Unfortunately, too many ministers of all denominations, instead of being leaders, follow the popular trend, or that of the magnate, as expedient. And the Radicals are slow to perceive that, with the growth of Radicalism, anti-Semitism has been making its way in countries where Jews were going "from strength to strength" as long as they were happy to dwell in the House of the Lord and make Him their Shield. When anti-Semitism borders there, on the intolerable, all the Radicals who are not so lost to Judaism as to be willing to apostatize, will be found rushing to proclaim their conservatism, and loud in declaring their desire to "appear before God in Zion." Let us hope that it will not be then too late for the accomplishment of their purpose.

ISRAELITE.

"At the Sign of the Dollar."

Editor HEBREW STANDARD:

It is indeed with regret that I noticed the undue importance which you attached to the 116th St. Synagogue.

Though not a member, I have been a constant visitor at the Synagogue since its erection last Fall.

I have never been refused admittance, even though tickets were being demanded.

I know it from observation that none were ever refused admission except when the police and fire regulations so demanded, and this idea of tickets was originated, not with the idea of money making, but rather as a means of keeping out the vast crowds at the Shabbas Rosh Chodesh services.

I want to call to your attention the fact that there are hundreds of Jews who visit the Synagogue only when the Chazan personally conducts the services; that these men make it their business to occupy the front rows; that after the Kedushah they make a rush for the door and cause confusion and riot. It was for the purpose of bettering this state of affairs that the ticket scheme was adopted.

About tickets sold on the Sabbath, there is absolutely no truth in the story. A notice is conspicuously posted in front of the building a week in advance notifying all that tickets will be demanded, and also informing the public where they may be obtained. The fact that the Christian janitor informed the crowd that tickets were obtainable across the street does not prove anything.

It was but natural that in answer to the question, "Where are tickets obtainable?" the answer should be, "Across the street in the cigar store." Those tickets at the cigar store were placed there a week in advance, and the Janitor knew this. It was immaterial to the Synagogue authorities whether the cigar store man observed the Sabbath or not.

I can assure you that there are hundreds of Jewish young men who, like myself, have been taking advantage of these services at this Synagogue without any cost, who will agree that the charge against the Synagogue is as absurd as it is unreasonable.

Hoping that you will see that justice is done, I am,
JOSEPH DAVIDSON, A. B.
24 W. 112th St., City.

The Sabbath Question.

Editor HEBREW STANDARD:

Your trenchant editorial in last week's HEBREW STANDARD regarding the Synagogue whose officers directed would-be worshippers where tickets of admission could be purchased on the Sabbath has filled me with delight; in fact, a veritable שמחה של מצוה and as our Rabbis have told us אין עומדין להתפלל אלא מתוך שמחה של מצוה allow me to make a suggestion to you, but it is more than a suggestion, it is almost an entreaty, as it concerns a matter that is very dear to me, namely, the Jewish Sabbath. The Jewish Sabbath needs a קלו קירא במדבר. Individuals have tried it, societies have tried it, but alas, they did not have the Divine gift of creating יש מאין. No money, no Sabbath Journal.

You, however, are in a position to do Sabbath observance a world of good by setting aside one page, calling it the "Sabbath Page," and consecrating it wholly and solely to the Sabbath just as you now have a "Children's Page," which, by the way, is very good. The little experience I have gained by my attention to the matter has convinced me that it is a rich field in Hebrew literature; it is a field where the poet, dreamer and practical man can meet all for one holy purpose.

Such a page cannot fail to be highly interesting to all your readers, no matter what their religious sentiments may be, and then, it will be a unique departure in Jewish journalism.

V. S. D. AARONSON.

Who Shall Succeed Dr. Frankel?

Editor HEBREW STANDARD:

Through your widely read paper I would like to direct the attention of the Directors of the United Hebrew Charities to a man who, I believe, would not alone more than fill the place made vacant by Dr. Lee K. Frankel, but would also be of great influence in drawing to the U. H. C. a great multitude who have hitherto for many and just reasons, stood aloof from it—and that man is Joseph Baroness.

I am certain that no better man for the position could be found—a man who is thoroughly in sympathy with the genuine poor, and who has such a knowledge and understanding of his people that he can at once detect the lazy, good-for-nothing vagrant.

RICHARD BOURKES.

New York, Feb. 2.

The Jewish Centers Association—An Urgent Appeal.

Editor HEBREW STANDARD:

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ALBERT LUCAS, Supt. Jewish Centers Assn.

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ABRAHAM GOLDFADEN.

CHARACTER SKETCH AND APPRECIATION.

BY REV. I. L. BRIL.

(Conclusion)

THE Jewish masses flocked to the new Yiddish Theatre, and play followed play, much to the delight and instruction of the people.

Bar Kochba, Das Zehnt Gebot, Ahasverus, Dr. Almasador, were produced, and the Yiddish Theatre seemed at the height of its success when the order came that the Yiddish Theatre had to be closed. Goldfaden appealed to Count Tolstoi (not Leo), then Minister of the Interior, but all entreaties were in vain, and Goldfaden and his troupe had to seek "fields and pastures new." Some went to America, others came to London, and in 1887 Goldfaden himself arrived in New York. He then became an editor, calling into life *Die New Yorker Illustrirte Zeitung*, but the venture failed, and he returned to Europe a disappointed man, settling in Paris. Isidore Loeb, Secretary of the Alliance Israelite, befriended Goldfaden, and advised him to study French, and, what is more important than all, obtained for him a small pension from the Rothschild family. Goldfaden had determined to give up all connection with the stage. He had left the United States disgusted with the child he had produced, and bitterly chagrined because of the ingratitude of those he had brought to the front, and who had benefited by the products of his brains. But the glare of the footlights was too strong, and he went to Vienna to superintend the production of *Shulamith* at the Karl Theatre in that city. Chief Rabbi Guedemann issued a scathing manifesto against Goldfaden, but the Yiddish dramatist lived to see the day when Guedemann apologized for his unwarranted attack. Goldfaden returned to Paris, and in 1899 he came to London, where he was received with open arms by the community. Receptions were given in his honor, and at these Dr. Gaster presided, and other leading Jews participated.

The other plays he had written by that time were *Rabbi Yosselman, Judith and Holofernes*, and *Akedath Ytzhok*.

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In 1894 Goldfaden definitely settled in New York.

It was not his intention to write any more for the stage, but the "innere trieb" was too powerful, and almost with his last breath he gave us his "*Ben Ami*," a beautiful nationalistic piece. A few days after its production the veteran author had breathed his last.

This is briefly the biography of Abraham Goldfaden.

To the casual observer there is nothing striking in that career, but to the student of Jewish history in the nineteenth century Goldfaden is an important figure. He brought a message of hope to the Jewish masses; he told them to be Jewish. It is for this reason that he regretted the degeneracy of the Yiddish stage. Often he told me that his child was no longer Jewish. "What has Sudermann, Hauptmann and Ibsen to do with the Jewish stage?" he again and again asked, and yet so much *finness* did he possess that he never belittled the other Jewish playwrights. He paid a just tribute to their abilities and their talent, but was grieved that they were not Jewish.

When he wrote for the Theodore Herzl Club, an organization of boys, the Hebrew play "*David in Battle*," and saw those youngsters appear on the stage, his heart was full of joy, and the tears of gladness welled up into his kindly eyes. And in the same spirit he wrote his "*Ben Ami*" (The Son of My People). A protest against the de-Judaization of the Yiddish stage.

Goldfaden was a whole-souled Jew, and, I might almost say, the Jew incarnate. He hated assimilators with a hatred which seemed strange to his whole nature. In his poems he glorified the heroic, the courageous, the noble Jew. "Be a Jew," he continually cried.

Such was the man after whose bier the tens of thousands marched in sincere mourning.

An hour or two before he died the boys of the Theodore Herzl Zion Club grouped around his bed and sang one of the Hebrew national songs he had taught them, and as they concluded he exclaimed, "Zion weyerusholoyim," and lapsed into unconsciousness.

A little while ere he entered into eternal rest I saw him, struggling with the dread Angel. The fight was

an uneven one, and the "Messenger of Oblivion" triumphed.

Goldfaden is no more, but he lives. Let those who sneered at him remember that. He was only a Yiddish playwright and a lover of his people.

When "*Ben Ami*" was offered to a certain actor-manager, a leading member of his company, a disciple of the realistic school, remarked in Russian, "I don't want this Jewish play." Well, there is one consolation—when that actor will be forgotten, Goldfaden will still be a name to conjure with.

This is not the time to discuss Goldfaden's play from a purely technical point of view. All we have to consider is what he stood for and the lessons he wished to inculcate.

Goldfaden created something where there was nothing before. In the face of opposition, obstacles, ignominy, scorn and poverty, Goldfaden persevered and succeeded. He inspired others to follow in his wake. He made it possible for the masses to be imbued with a love for their people. No other Yiddish playwright has done that.

Goldfaden was genial, happy, generous, and Abraham Goldfaden has come to his place in peace.

Problem of Life in the Ghetto.

WHILST lecturing Jan. 18, Sabbath, on the "Problem of Life in the Ghetto," the Rev. Dr. A. Spiegel suggested that in order to ameliorate the condition of the poor we must think that it is high time to scatter these destitute families throughout the country. Instead of asking assistance from the public to keep up the suffering families in Cannon, Mangin, Cherry and other streets, let us ask to help the *Removal Office*, to send them away where fresh air, unadulterated food, genuine milk and butter, songs of the birds, cheering roar of the cattle and the bright laughter of their little ones will be conducive to our painful endeavors to alleviate their trialsome time. Not to pauperize them, not to degrade them and not to cause them to lose every sense of decency and self respect by keeping them. By this I mean to pay their rents from the purse of the charities, in ill heated, ill-built, ill-lighted rooms. Two or three rooms make up their eating-room, sleeping room and working room. Young and old of both sexes sleep together, some even that do not belong to the family, and this we call charity. Then the rest of the work leave for the following three little

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charity institutions downtown: "The Roumanian Aid Society, United Austrian Hebrew Charities Association and Maskil El Dol." These three institutions represent three different Landsleute: Roumanian, Austrian, Galician and Russian, if proper charity is to be applied. Then scientific Americanism deepens the wound of the afflicted applicant. It takes a Russian to help a Russian, a Roumanian to assist a Roumanian, and an Austrian an Austrian. They know each other physiologically well and thereby a more proper understanding is formed. High cultured superintendents and philosophical investigation will never solve the problem of life in the Ghetto. The public is prejudiced against Trusts. And so also against Charity-Trusts. Therefore the community is so slow to respond to the call of the United Hebrew Charities.

The public makes societies day after day to help the poor. We scarcely receive our daily mail without being approached with tickets for balls and entertainments, or to be solicited to become a member to this or that institution. We are always to play, to dance, to gamble, to sacrifice and to make enemies for charitable purposes; but in spite of all that we do not cope with the proper requirements that may lead to the alleviation of the condition of life of the poor in our horrifying Ghetto. To be sick is excusable, but to remain sick is inexcusable; the disease of the charity purse is now here, to weather it through and to improve them so as to be healthier than before is always an advice of an experienced, practicing physician to a patient who hitherto was negligent and indifferent to himself. Thus may we solve the problem of life in the Ghetto.

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THE HEBREW STANDARD ISSUED EACH FRIDAY

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הרומה

NO virtues have been discovered since the Bible was written.

המעשה והאמונה—faith and works are like the light and heat of a candle; they cannot be separated.

WHEN Judaism is made a science, there is nothing more intricate; when it is made a duty, there is nothing more easy.

JUDAISM would not have enemies, if it were not an enemy to the faults, superstitions and inconsistencies of other religions.

"ALTRUISM" is not a nineteenth century discovery; over thirty centuries ago it was enacted, והבה לרעה כמך—"Thou shalt love thy neighbor as thyself."

AS the beautiful bouquet is made up of many flowers, so noble character is formed of many moral excellencies, or, as Disraeli put it, "A character is an assemblage of qualities."

IN the controversy between the HEBREW STANDARD and the New Hungarian Synagogue on West 116th Street, we print several letters, which will be found on page 6 of this issue.

THE coming redemption will be different from those that have preceded it, (the Egyptian and the Babylonian.) Suffering and exile have followed the latter, but there will be an end of all suffering when the final redemption comes.—(Pesikta Rab.)

WE are glad to learn that the United Hebrew Charities has resumed its activities. Jack Frost preaches a continued sermon upon the distress of our indigent brethren and the immediate necessity of prompt relief. His text is: "Blessed is he that considereth the poor."

THE Home of the Daughters of Jacob will hold its annual ball on Sunday, February 9, and East-Siders—both up-town and down-town—are in duty bound to rally to the support of this excellent institution. Funds are needed, not only to carry on, but also to extend, the work of the Home.

"SO still, dear Lord, in every place
Thou standest by the toiling folk,
With love and pity in Thy face,
And givest of Thy help and grace
To those who meekly bear the yoke."

THE acceptance of the resignation of Mr. Louis Stern as Trustee of the Temple Emanu-El was well advised. Mr. Stern's example should be followed by many others who are just as unrepresentative of the Jewish community as he.

A CHILD'S logic is not to be despised. His mind is quick enough to see the folly of much of the reasoning of his seniors. A little boy asked his parents to take him to "shule" with them. They said he must wait until he was older. "Well," was his shrewd suggestion in response, "you'd better take me now; for when I get bigger I may not want to go."

The study of the Jew as to environment has been with me a very long and close study. I know of no race that so quickly absorbs the necessary vital elements of what would be to other men change. I fancy in the fields of athleticism the Jew could show a good record. I know that in the old prize-ring the Jew blend was a valuable asset as to staying power. And the Jewish race has sampled all lands, all climates, all environments, and, like the chameleon, has taken, and kept, the color of all!—G. H. R. Dabbs, M. D., in Fry's Magazine.

VERY nice. But it seems to us that the time has come when the Jew should take and keep the color of the Jew.

THE trouble with a great many people is, that they want to have their religion on the life-insurance plan. By paying a small premium every now and then in the way of attendance at the Synagogue once or twice a year, they hope to secure at death a large amount of religion, but do not want it delivered before then. But religion is one of those things of which the Talmud says: שאדם אוכל פירותיהם בעולם הזה והקרן יימת לעולם הבא—"These are things, the fruit of which a man enjoys in this world, while the stock remains for him in the world to come," an interest for this world, as well as for the next; and those who make light of it now, will not apt to have much of it then. Now is the time to be religious—not in the ascetic, puritanic definition of the term—and so also to be happy. A learned writer once said that many "think of being happy with God in heaven, but the being happy with God on earth never enters their thoughts." We must first have God with us here, if we are finally to be with God there.

The Distress in Jerusalem.

JERUSALEM, the "Holy City," is once more in the throes of distress, and an appeal for help has been made by the Jews there to their more fortunately-situated brethren in לארץ—in the diaspora.

Unhappily the vaunted Jewish foresight has not been able to make any provision for the miserable, poverty-stricken Jews of Jerusalem. So long as the once glorious capital of Judaea is nothing more than a dying-place for the aged, the weak and the decrepit, these appeals will continue to be made.

Palestine—Jerusalem—must become a land for the living, must become productive, and Jews themselves, must work out the salvation of the country which once flowed with milk and honey.

Meanwhile, however, the poor are suffering, and it is our bounden duty to give what relief lies in our power.

Committees for the purpose of collecting money have been formed all over the country, and there should be a generous response to the heart-rending petition for relief.

Highly Mischievous.

STATE OF NEW YORK. NO. 258. INT. 255.
IN ASSEMBLY, January 16, 1908—Introduced by Mr. MANCIE—(by request)—read once and referred to the Committee on Education.
AN ACT Providing for the reading of the Holy Scriptures in the public schools.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:
Section 1. A portion of the Bible shall be read daily in the public schools without written note or oral comment; but a pupil whose parent or guardian informs the teacher in writing that he has conscientious scruples against it shall not be required to read from any particular version, or to take any personal part in the reading. No school books calculated to favor the tenets of any religious sect shall be purchased or used in the public schools.
Section 2. This act shall take effect immediately.

THIS is a measure which must be absolutely defeated. The Public Schools must be kept free from all religion. The reading of the Bible, and we presume this includes the New Testament as well as the Old Testament, cannot but lead to strife and to the destruction of our whole Public School system.

Just as much as we Jews object to any introduction of sectarianism in the Public Schools, the non-believer has a right to object to have read to his child portions of a book in which he does not believe.

The above bill is highly mischievous, and no stone must be left unturned to bring about its defeat.

Assemblymen and Senators should be written to, protesting against its passage. It is a dangerous piece of legislation.

Bravo, Commissioner Watchorn!

RESPECTS FAITH OF JEWISH IMMIGRANTS.
Commissioner Watchorn Tells Bible Class Why Missionary Work Is Restricted on Ellis Island.

While making an address at No. 2 West Forty-sixth street last night before two hundred and fifty members of the John D. Rockefeller, Jr., Bible class, Robert Watchorn, Commissioner of Immigration, was interrupted by a woman who asked him if it were true that on Ellis Island he refused to permit the use of the words "Jesus Christ."

"I do not forbid the use of those words," said Mr. Watchorn, "but I do refuse to allow missionaries to go among the Jewish immigrants, many of whom are fresh from persecutions abroad. I insist that the missionaries wait until the immigrants have rested from the effects of the hardships to which they have been subjected in countries in which their persecutors said they did their work for Christianity's sake."

Mr. Watchorn said that under the conditions which now govern immigration the United States is receiving good citizens from abroad, and that the steamship companies are more careful than they ever were before not to bring undesirable immigrants to this port.—N. Y. Herald (Jan. 30).

COMMISSIONER WATCHORN deserves the thanks of not only the Jewish community, but all of liberal-minded citizens, for his action in refusing missionaries to begin their soul-stealing activities as soon as the Jewish immigrants come here.

It is a piece of outrageous impertinence for these proselyting organizations to molest these refugees from "persecutors" who "did their work for Christianity's sake."

Neither Ellis Island, nor any other immigrant station, should be used for the purposes to which Commissioner Watchorn so justly put a stop. The immigrant, whatever be his faith or creed, his entitled to have his convictions respected, and Commissioner Watchorn's actions must commend itself to all right-minded people.

Special Legislation.

TWO bills in relation to theatrical and other performances are now before the Legislature at Albany which call for special attention.

One, introduced by Senator Saxe, seeks to amend Section 277 of the Penal Code to read as follows:

"Theatrical and other performance—The performance . . . on the first day of the week is forbidden . . . provided, however, that nothing herein contained shall be deemed to prohibit the performances given by the National Educational Alliance in the City of New York."

The other bill is fathered by Senator McCarren, and his amendment reads:

"Provided, however, that nothing herein contained shall be deemed to prohibit performances given for educational or charitable purposes, private or club entertainments, vocal concerts, instrumental concerts, lectures or addresses, between the hours of two o'clock in the afternoon and midnight."

We are strongly opposed to Senator Saxe's bill, inasmuch as it is a piece of most objectionable class legislation. The Jewish community has no desire to do anything which will in any way be in conflict with law, particularly in a matter where no principle is involved, and besides it would be an entering wedge for discriminative legislation.

Senator McCarren's amendment of the Penal Code is excellent, and includes all sections and all denominations of New York.

It would be advisable if the Directors of the Educational Alliance were to disassociate themselves from Senator Saxe's bill, and give every support to Senator McCarren's efforts to place all denominations upon an equal footing.

The Watch Tower.

שמר מה מלי

WE are living in stirring times; the dry bones of the community are moving, the spirit of true Judaism is breathing upon them, and soon there will be a great living organism. The community is in the making, and while at present there is much strife, discontent, dissatisfaction, general misunderstanding and mistrust, still I am of the opinion there will emerge from this chaos a great, strong, organized Jewry.

Some of my readers will smile at my optimism. Well, all I can say is that I have gone through a similar experience elsewhere, and as I view the events of the past quarter of a century, it seems to me that my prediction will come true. You know a prophet is never honored in his own country, and therefore I don't expect that any bouquets will be thrown at me—but wait till I am lying snugly beneath a well-kept mound of soil. As I may not be here to say "I told you so," I say it now.

Of course, I pin my faith to the young man and the young woman. The number of communal gatherings I have attended during the past few weeks, and the presence there of so many young people, convince me that the safeguard of the Jewish community lies in the amount of interest we are able to infuse into the young folks.

This is as true of synagogues as it is of educational, charitable and philanthropic institutions. A gathering of old people never inspires me. This does not mean to imply that I have no regard for the grey-haired folks who have spent their lives in the service of their fellow-men. There are as it is, too many old men in high places. The young man and the young woman have to be interested. It is a short-sighted policy on the part of the communal leaders not to elect on their boards some of the young men.

The Chief calls my attention to the controversy between the HEBREW STANDARD and the new Hungarian Synagogue on West 116th street. I attended the services there on Succoth last and tickets were demanded then. I only obtained admission through the intervention of a Chazan and by stating that I was a newspaper man. Now let me say this. In the first place I am unalterably opposed to selling tickets for services except for the High Holy Days. And in reply to Mr. Berliner I did not see any "ogling by dudes during the service"; in fact, there were not many young men or young women there. And since the discussion has arisen, let me give my impression of the service.

It was a grand concert, but not a service. Very theatrical, very impressive as a performance, but not divine worship. Of course, it may be that since I do not hail from Eastern Europe this kind of service does not appeal to me. While I desire to attend a beautiful service and love to hear the old fashioned chazonuth, I object to theatricalism. The fact that the Chazan does not officiate every Saturday, but only on certain occasions, when the synagogue is crowded to overflowing, does not justify the selling of tickets for that service.

A synagogue has something more to do than to engage a chazan with a beautiful voice. Where is the rabbi? Where is the Hebrew and Religion?

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School? What is the New Hungarian Synagogue doing for the community? Was there need for another synagogue in Harlem only for the purpose of giving concerts on Saturdays and holidays? The Jewish community expects something more than that.

As for Mr. Joseph Elias Davidson, A. B., who comes to the defense of the Hungarian Shule, let me advise him to carefully read Mr. Berliner's letter and learn therefrom that Mr. Siegel's charges were absolutely true. The fact remains and has not been denied that the party of young men were told to purchase tickets on the Sabbath Day. Whether they were placed in the cigar store "a week in advance" is beside the mark. My contention is that no synagogue has the right to sell tickets for any ordinary Sabbath service. Don't let us have any quibbling, Mr. Davidson; please, let us have the truth.

In my opinion, the editorial "At the Sign of the Dollar," was too mild. The whole incident is a disgrace to the congregation. It is no use quibbling. All the explanations in the world will not alter the facts, and the authorities of the New Hungarian Synagogue owe an humble apology to Mr. Siegel and his friends.

And there is another aspect to the whole question. If the Hungarian Jews are not in a position to maintain so palatial a structure without charging admission to the services, they had no right to build so large a synagogue, and they certainly had no right to solicit contributions from the community.

The Hungarian Synagogue is not the only offender in this direction. There are others. It has become a recognized money-making scheme amongst our "orthodox" congregations. It is a *Chillul Hashem* and only serves to bring Judaism into discredit.

A prominent Ethical Culturist charged with being an Atheist, replied, "Let us thank God we are Atheists."

WHY

Do women with "sheitels" eat clam chowder?

השמר

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הכם לב יקה מצות

"And thou shalt speak unto all wise-hearted, whom I have filled with the spirit of wisdom, and they shall make garments for Aaron to sanctify him, to make him a priest unto me."—Exodus xxviii. 3.

READING the above in the scriptural lesson of the week, and without giving it no more than a mere passing thought, one might suppose it was intended to apply exclusively to wise people. That is exactly what it does mean, but it means that and more besides; it means what it says—"to speak to wise-hearted people." What is understood by a "wise-hearted person"? Do we not know that the seat of wisdom is not the heart, but the mind? The mind quickens the sensibilities of the heart, and the heart impels action; hence "wise-hearted" means the heart whose sensations have been aroused by a wise mind, and its activity impelled according to the suggestion of that wisdom.

Are there not many men and women who are learned and educated, who have clear intellects and fully capable of discerning between right and wrong—who have good sound judgment—who are wise and sensible in mind, but niggardly in heart, and are so close-fisted that it is difficult to get any good out of them? Then, again, there are others who have not the learning nor the education to appreciate works of art and science, nor do they possess any executive ability; but they have good hearts, willing and cheerful in their liberality, and ready to do anything and everything that is possible to the accomplishment of noble deeds and beneficent acts. Neither of these were such as had to be spoken to for the purpose of making the garments for Aaron as the priest.

The former would, perhaps, have had the manual ability to make those garments, but their niggardly dispositions would have rendered them unfit for the mission, as avaricious, illiberal people would either want the priest to have his vestments obtained at the cheapest possible price, or to dispense with vestments altogether if they could not obtain them from other sources. The latter would cheerfully furnish the means, but could not make the sacerdotal vestments suitably; consequently it had to be a "wise-hearted" people—a people who had good minds, clear understanding, and, above all, willing hearts also.

To the building of the tabernacle all were called upon to contribute their share, and all who could do some work—even women—did all they possibly could to promote that great undertaking, but it was absolutely necessary that there should be master-mechanics, for which Bezal and Oholiab were called and fitted. The

vestments for the priests, however, were left to be made by "wise-hearted" people. Why was that?

Again we must say that there are wise people, very wise ones, who care little for priests and religion, whose wisdom leads them into the golden paths of the financial world, where they make unto themselves gods of gold, of silver, of greenbacks and of stocks, to which they bow down and worship. Priests and religion—oh, well, once or twice a year is sufficient to come in contact with, and for whom to furnish vestments requires but a comparatively small contribution.

There are, again good-hearted people who are contented to spend liberally on those *mishbairachs-el mole rachmims*, etc., but which are heralded forth to an admiring public, priests, i. e., scholarly teachers, as rabbis and preachers, they care as little for or nothing for.

It was therefore that the persons had to be qualified as "wise-hearted," men who had the proper wisdom and the heart in consonance with the wisdom to appreciate and value the priest. Such priests of whom the prophet said *שמרו כהן ישמרו דעת*, "His lips guard and promulgate knowledge," to receive and carry out commandments that uplift mankind and elevate and enlighten them. The heart naturally craves and desires for self-gratification. The mind with wisdom tempers the heart and makes it feel for others also, and such "wise-hearted" men and women do we need to-day in our communal work, in congregational work, and in the field of humanity.

One other point must not be forgotten. The vestments to be made for the "wise-hearted" were for the priests of God, *לכרוננו לה*. For such veritable priests of God we ought to gladly make vestments in keeping with their dignified public standing; but when these priests are priests offering sacrifices upon the altars of sensation and notoriety and aggrandizement—when they seek to curry favor with others than true Jews, and cater to the whims of the rich who care not for Judaism, then it were better, far better, that these priests were lawyers, merchants, or anything else than Rabbis.

Oh, if we were filled with the spirit which God said *מלאנו רוח חכמה*, "that He filled with the spirit of wisdom," and had men, the true, honest men, to speak to us the words of God, to properly expound and interpret them for us; the men, the God-inspired teachers, who could make us "wise-hearted," then we would have no occasion to sometimes bow our heads in shame, then Judaism would be our crowning glory, our sublime faith, our eternal pride and enduring happiness.

Love Letters, as Evidence.

THAT was a pretty broad license to writers of love letters which one of the judges of the Supreme Court issued some time ago in a rule of law which he pronounced, and which reads as follows: "Words of *endearment* in love letters are never to be taken literally. The extravagant use of such words, therefore, cannot be held to conclude the defendant to their literal meaning, even if he did write them."

If this is to become the rule, all the edifying epistles which give such a charm to actions for breach of promise, will not be worth the paper they are written on, and the morbid tastes of a large class of the community will have to be whetted on other morsels of evidence.

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about the February Furniture Sales. WE BEAT THEM ALL.

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But to think of the temerity of a judge who will say that when an old swain calls his Dulcinea his "little goose," his "pussy-wussy," "his duckling," "his angel" or "his darling," that these endearing expressions are not to be taken literally; for when a man writes "my little duckling," he don't mean that she is really a water fowl, and when he says "my dear little angel," he doesn't mean that she is really an angel with wings, and when he writes "my dearest Annie," he don't mean it all in its literal sense. But he means something entirely different!

Language is made to express one's thoughts, and a great many people, particularly those who are under the thralldom of love, speak figuratively and hyperbolically. A true lover who could summon to his aid the plain terms of the English language in writing to the object of his affections, would prove a profitable exhibit for a dime museum. Its an utter impossibility to conjure up so normal, so cold, and so exact an individual.

It may be in conflict with the rule of law laid down by the able jurist, but, nevertheless, it is literally true, and any one versed in the science of Love, will readily vouch for it, that it is just in the "Words of Endearment," and the extravagant use of such words uttered uncalculatingly that one must look for that inexplicable feeling, passion or "what is it," that we are wont to call, love.

I was about to say that no man in his normal condition could be in love, but that will hardly do; but certain it is that no man in love will write a normal letter to his beloved. If it isn't in the nonsensical, extravagant, angelic effusions, that one is to find the "fever," where shall it be looked for? Can we expect a lover even of three-score-and-ten to bring his sighs into a business-like communication can we expect him to talk business, when he wants to talk love.

There is no better medium by which the "old deserter" can be chained

down to his passion, when he coolly wants to get away from it, than these very extravagant terms, words of endearment, and idle nothings which throw a flood of light, of intelligence, on a consuming passion.

Judges are supposed to be cold and impartial and unmoved by those agencies which sway the ordinary mortal, in ordinary affairs; and it may be that the same steady search-light for Truth has been thrown about in the determination of the case which brought forth the decision quoted, but it will certainly not be amiss to submit that the usual rules of interpretation of law, and application of facts are totally inadequate when applied to the interpretation of that mystic passion which we are thought to call—love. Leave the letters speak.
L'AIGLON.

Genius is only a superior power of seeing.—Ruskin.

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Children's Page.

IDLENESS.

לך אל נעמה עצל כאה דרכיה והכם
Prov. vi, 6-11.

FROM the ant receive instruction;
With no ruler and no guide,
In the summer and in harvest,
She for winter doth provide.

Wilt thou slumber on, O sluggard?
When wilt thou awake from sleep?
Poverty shall come upon thee,
And, in want, thy soul shall weep.

Evil for Good: Moab and Ammon.

FOUR deeds of kindness Abraham performed to Lot. He allowed Lot to accompany him when he left his native country, as it is written (Gen. xii., 4), "And Abram went as the Lord had spoken unto him; and Lot went with him." Secondly, Lot became enriched through his association with Abraham, as it is written (Gen. xiii., 5), "And Lot, also, who went with Abram, had flocks, and herds, and tents." Thirdly, he rescued Lot and recovered his property from the hands of the enemy, as it is written (Gen. xiv., 16), "And he brought back all the goods and also brought again his brother Lot, and his goods, and the women also, and the people." Fourthly, Lot was saved, in the destruction of Sodom, through the influence of Abraham, as it is written (Gen. xix., 29), "And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt."

Now the Moabites and Ammonites, the descendants of Lot, instead of repaying these acts of kindness with similar friendly deeds, showed themselves hostile to the descendants of Abraham on four occasions. First, the King of Moab sent messengers to Balaam, inviting him to curse the Israelites (Numbers xxii., 5). Secondly, Eglon, King of Moab, attacked and subdued the Israelites in the time of the Judges, as it is written (Judg. 11, 13), "And he gathered unto him the children of Ammon and Amalek; and he went and smote Israel."

And the children of Israel served Eglon, the King of Moab, eighteen years." Thirdly, there is the act of hostility related in 2 Chron., xx., "And it came to pass after this, that the children of Moab and the children of Ammon . . . came against Jehosaphat to battle." Fourthly, there is the allusion to an invasion by Moab and Ammon in Lamentations i., 10. "The heathen had entered into her sanctuary, concerning whom thou didst command that they should not enter into thy congregation."

In four places in Scripture is the hiring of Balaam recorded with reproach against the Moabites and Ammonites. 1. (Deut. xxi., 4-5): "An Ammonite or a Moabite shall not enter into the assembly of the Lord. . . because they met you not with bread and with water in the way, when you came forth out of Egypt; and because they hired against thee, Balaam, the son of Beor, from Pethor of Mesopotamia, to curse thee." 2. (Micah. vi., 5): "O, my people, remember now what Balak, King of Moab, consulted, and what Balaam, the son of Beor, answered him." 3. (Nehemiah xiii., 2): "Because they met not the children of Israel with bread and water, but hired Balaam

against them, to curse them." 4. (Joshua. xxiv. 9): "Then Balak, the son of Zippor, King of Moab, arose and fought against Israel; and he sent and called Balaam, the son of Beor, to curse you."

Correspondingly, the four prophets, Isaiah, Jeremiah, Ezekiel, and Zephaniah, stood up and pronounced sentence upon Moab and Ammon. Isaiah said (xv., 1): "The burden of Moab. For in a night Ar of Moab is laid waste, and brought to nought; for in a night, Kir of Moab is laid waste and brought to nought." Jeremiah said (xlix. 2): "Therefore, behold, the days come, saith the Lord, that I will cause an alarm of war to be heard against Rabbah of the children of Ammon; and it shall become a desolate heap, and her daughters shall be burned with fire, then shall Israel possess them that did possess him, saith the Lord." Ezekiel said (xxxv. 10-11): "And I will give them for a possession, that the children of Ammon may not be remembered among the nations; and I will execute judgments upon Moab; and they shall know that I am the Lord." Zephaniah said (ii. 9): "Therefore, as I live, saith the Lord of hosts, the God of Israel. Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, a possession of nettles, and salt pits, and a perpetual desolation; the residu of my people shall spoil them, and the remnant of my nation shall inherit them."

Four Curious Facts.

To get rid of daughters, East Indians marry them to flowers. When the flowers are dead the girls are widows, and widows can be sold—cheap.

A British scientist has spoken against children praying about dying while they are asleep. It is a great mistake, he said, to let children think of sudden death.

Bad sight is given as the reason for men going wrong. Defective vision has been proved to be the cause of lack of self-control, alcoholism and drug taking.

The Corean tailor does not stitch garments. He pastes the edges together and presses them down. Coreans carry glue around to stick their clothes together when they are torn.

There is a Persian story of a vizier who dedicated one apartment of his palace as a chamber of memory, in which he kept the memorials of his earlier days, before royal favor had lifted him from his lowly place to a position of honor. Every day he went for an hour away from the splendor of his place into this humble apartment, to live again for a time amid the memorials of his happy youth. Let us keep such a chamber of memory filled with the memorials of God's goodness to us.

"He sent his wife South for the winter."

"Did she get any benefit from the trip?"

"Yes; the change did her good."

"Must have been expensive."

"He sent her a \$100 bill once a month."

"I suppose she got it broken the same day."

"Yes; the change did her good."

The Midrash says: "Do not tease a little swineherd; he might become the Roman emperor one day."

February.
Each day a little later now
Lingers the westering sun;
Far out of sight the miracles
Of April are begun.

O barren bough! O frozen field!
Hopeless ye wait no more.
Life keeps her dearest promises—
The spring is at the door!
—Arthur Ketchum, in February Atlantic.

True Bravery.

In the heat of passion Nathan had done something he was ashamed of and sorry for after the excitement had passed away.

"I wish I hadn't let my temper get away with my good sense," he said; "but it's done, and what's done can't be undone."

"But isn't there a way to overcome the effect of wrong-doing, to a great extent?" asked a voice in his heart.

"How?" asked Nathan.
"By owning to one's blame in the matter," answered the voice. "Confessing one's fault does much to set wrong right. Try it."

Now Nathan was very much like all the rest of us—he hated to admit that he was in fault. "I'm wrong—forgive me," is a hard thing to say. But the more he thought the matter over the more he felt that he ought to say just that.

"It's the right thing to do," he told himself. "If I know what's right and don't do it, I'm a moral coward. I'll do it!"

So he went to the one he had wronged and confessed his fault frankly, and the result was that the two boys were better friends than before, and his comrade had a greater respect for him because he had been brave enough to do a disagreeable thing when it was presented to him in the light of a duty.

Now boys, remember that there's quite as much bravery in doing right, for right's sake, as there is in the performance of grand and heroic deeds the world will hear about.

Bible Terms Defined.

A day's journey was about twenty-three and one-fifth miles.

A Sabbath day's journey was about an English mile.

A cubit was nearly twenty-two inches.

A hand's breadth is equal to three and five-eighths inches.

A finger's breadth is equal to one inch.

A shekel of silver was about 50 cents.

A shekel of gold was \$8.

A talent of silver was \$538.30.

A piece of silver or a penny was 13 cents.

A farthing was 3 cents.

A mite was less than a quarter of a cent.

A gerah was a cent.

An ephah or bath contains seven gallons and five pints.

A bin was one gallon and two pints.

A firkin was seven pints.

An omer was six pints.

A cab was three pints.

He—The boys say I'm getting to be a regular bear.

She—Indeed?

It—Say, Sis, ask him whether he growls or hugs.

"Would you say that the author has the gift of keeping your curiosity excited?"

"After a fashion," answered Miss Cayenne. "You are constantly expecting him to say something interesting, and he is always putting it off till the next chapter."

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"Pop!"
"Yes, my son."
"A man that manages a balloon is an aeronaut?"
"Yes, my son."
"And a man who runs an automobile is called a chauffeur?"
"Yes, my boy."
"Well, what would you call a man who runs a phonograph, pop?"
"Oh—an undesirable citizen."

"You will observe," said a teacher, "that the higher the altitude attained, the colder the temperature becomes." "But isn't it warmer up at the foot of the class." "Certainly not," replied the professor. "Why do you think it would be warmer there?" "I thought the atmosphere was heated by the mountain ranges," answered the youngster.

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Conundrums.

What part of a lady's face in January is like a celebrated fur? Chin-chilly.

What is that from which you may take the whole and yet have some left? The word whole-some.

Why is it dangerous to take a nap in a train? Because cars invariably run over sleepers.

Single Line Thoughts.

Haste is of the devil.—Koran.
Habit is ten times nature.—Wellington.

Genius is infinite painstaking.—Longfellow.

Sometimes the best gain is to lose.—Herbert.

Hatred is the madness of the heart.—Byron.

Life is not to live, but to be well.—Martial.

Opening of Newark, N. J., Jewish Hospital.

IMPRESSIVE CEREMONIES.

On Wednesday of last week the new Beth Israel Hospital of Newark, N. J., was formally opened amidst impressive ceremonies. The first portion of the proceedings took place in the afternoon at the institution and in the evening in B'nai Abraham Synagogue, at High street and Thirteenth avenue. Rabbis

gregations and societies have contributed so generously, that the hospital was opened free and clear of indebtedness.

The officers of the hospital are: President, Mr. Henry Gross; first vice-president, Mrs. J. Hershenstein; second vice-president, Mrs. J. Teifeld; recording secretary, Mrs. J. L. Katchen; financial secretary, Mr. Joseph Kossowsky; treasurer, Mr. Adolph Hollander. The super-

lander, M. Krassner, Joseph Mann, Dr. V. Parsonnet, M. Rachlin and N. Salzman.

The medical staff is as follows: Dr. Maurice Asher, Dr. Max Danzis, Dr. Max Feldman, Dr. Armin Fischer, Dr. Alexander Fischer, Dr. Solomon Greenbaum, Dr. Bernard H. Greenfield, Dr. Victor Parsonnet, Dr. George A. Rogers, Dr. Clarence Rostow and Dr. Emanuel



Newark (N. J.) Jewish Hospital.

By courtesy of the Newark Call.

Leucht, Brodsky, Foster, Hoffman and Silberfeld, Governor Fort, Mayor Hausing, Architect Nathan Myers, President Henry Gross, Dr. Saul Greenbaum, Mrs. Florence Rostow and William S. Rich, chairman of the Building Committee, delivered addresses.

The hospital property, including the land, new hospital building costs \$100,000, towards the costs of which the Jewish residents both as individuals and con-

intendent is Miss Caroline Feitzinger. The executive board consists of Mr. Edward Prokocimer, chairman; Mr. Max Elias, secretary; the Messrs. William S. Rich, Nathan Salzman, Zenas Dimond, Mrs. M. Katzin, Mrs. T. Nussbaum, Mrs. L. Schwartz and Mrs. R. Bernard.

The building committee consists of Mr. William S. Rich, chairman; Dr. Armin Fischer, secretary; Dr. M. Danzis, the Messrs. Henry Gross, Joseph Hol-

Schwartz. The consultants are Dr. William Hicks, Dr. Edward J. Hill, Dr. Henry H. Morton, Dr. H. J. F. Wallhauser, Dr. Frederick C. Webner, Dr. Charles Young. The dentist is Dr. Joseph Kussy. The assistants to the staff are Dr. Louis L. Davidson, Dr. Clement J. Hailperin, Dr. Philip G. Hood, Dr. Nathaniel G. Price, Dr. Israel J. Rachlin, Dr. Emanuel Yadkowsky. Dr. Maurice L. Klein is attached to the eye and ear clinic.

Small Items from Everywhere.

Professor Max Liebermann has been appointed Chevalier of the Belgian Leopold Order.

Sixty-one thousand emigrants passed through the port of Bremen in 1907, most of whom were Jews.

There are about 20,000 Jews in France outside of Paris. Algiers has 63,000 Jews, and in Paris there are probably about 55,000.

The King of Italy has subscribed the sum of six hundred dollars to the building fund of a Jewish elementary school to be erected in Rome.

A gift of 2,000 marks was made to the hospital in Berlin by the Hellmann family for the erection of a Moritz and Emma Hellmann memorial.

The Chicago Jewish organizations are annually distributing about \$500,000 in charity, and the annual income of the Associated Jewish Charities averages about \$200,000.

The Jewish hospital of St. Louis, Mo., received as its share of the collection recently made by the Hospital Saturday and Sunday Association, \$3,530.88 out of a total of \$37,491.15 collected.

Herr Oscar Casel, member of the Prussian Lower House of Parliament and of the Berlin City Council, has been appointed a Privy Judicial Councilor. He has been a member of the former body since 1903 and of the latter since 1888.

Owing to the failure of the board of directors of the Michael Reese Hospital, of Chicago, to establish a kosher kitchen, the Orthodox Jews of that city contemplate building a hospital where the dietary laws will be observed.

For the first time in Bavaria, Jews (four in number) have been promoted to be professors in district Upper "Realschulen." Professor Dr. Isaac Bacharach has been appointed Royal Bavarian professor at the Royal Technical Institute at Munich.

There are eight thousand students in the theological schools of the United States. The two Jewish seminaries have about seventy of these. The Orthodox Yeshibah at New York has a like number. The total of 140 students is about the correct Jewish proportion.

One of the highest grades in the National Order of the Legion of Honor, that of Grand Officer, has just been conferred on General Naquet-Laroque, General of Division, President of the Technical Committee of the Artillery and of Consultative Committee on Gunpowder and Saltpeter, and member of several other military commissions.

The following are the candidates for the office of Grand Rabbi of France, election for which is shortly to be held: J. H. Dreyfuss, Grand Rabbi of Paris; Israel Levi, son-in-law of the late Zadoc Kahn; Israel Levi, rabbi of Bordeaux; Alfred Levy, rabbi of Lyons; M. Bloch, rabbi of Nancy, and H. Meiss, rabbi of Marseilles.

Delegations representing more than seventy-five Jewish organizations met in Boston recently for the purpose of establishing a Jewish People's Institute in the West End. An organization was formed, which will secure quarters and open a membership list at once. Club and social work, including a Hebrew free school, lectures, savings banks and other kindred features, will form a part of the work outlined.

The "Hilfsverein" attributes the pres-

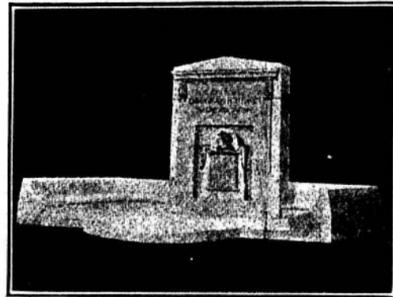
ent famine in Palestine to the scarcity of rain last winter, which caused a failure of the crops, and to an increase of the duty on imports to the extent of 30 per cent., also to the constant influx of immigrants without a proportionate increase in the field of production, who, instead of enriching the country, swell the ranks of the vast army of the idle element.

The British consular report on the trade of Bushire, Persia, mentions that the commerce in gum-tragacanth has sprung up within the last few years and seems likely to take still further hold on the population. Large numbers of Jewish women, says the report, are employed in Shiraz in the sorting of some fourteen different classes, which range from the pure shell-white to a brown gum mixed with earth.

Judicial Privy Councilor Oscar Casell, member of the Prussian Diet, has been elected deputy-president of the City Council of Berlin, of which he has been a member since 1888. He is one of the most devoted Jews in Germany. In Breslau another coreligionist, Judicial Privy Councilor Dr. Freund, has, for the twenty-second time in succession, been elected president of the City Council. The election was unanimous.

The well-known German-Jewish sculptor, Herr Benno Elkan, who now resides in Paris, has been commissioned by a French publisher to produce a series of medals of French statesmen. The medals are to be struck in silver and are to be those of M. Loubet, ex-president of the French Republic; M. Fallieres, the present president; M. Clemenceau, the Prime Minister, and other ministers and ex-ministers.

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THE JEWS IN RUSSIA.

THEIR HEROIC FIGHT AGAINST CRUEL CONDITIONS.

A RECENT bulletin of the Bureau of Labor presents an interesting contribution to the study of immigration and its relation to social and industrial questions in an article on the "Economic Condition of the Jews in Russia," by I. M. Rubinow. According to the latest Russian official statistics (base of 1897) the five and a half million Jews in Russia constituted about 4 per cent. of the total population. Largely because of the legal restrictions upon the right of domicile, 94 per cent. of them live within the so-called Pale (a territory representing less than 20 per cent. of the area of European Russia), where they constitute 11.6 per cent. of the total population. The occupation of the Jew in Russia is much more largely manufacturing and less largely commercial than is commonly supposed. According to Russian official statistics 37.9 per cent. of all Jews gainfully employed were engaged in manufacturing and mechanical pursuits, 19.4 per cent. in personal service, and only 31.6 per cent. in commercial pursuits.

In view of the widespread impression that the Jew is unfit for agricultural life, it is interesting to note that the Russian official reports show 40,000 employed in agricultural pursuits, or 150,000 all told when their dependents are included. While in Russia, as in this country, industrial pursuits claim the greatest number of adult Jews, yet there exists this important difference—that in Russia the independent artisans and their journeymen and apprentices are much more numerous than factory employees, even though the tendency in Russia, as everywhere, is away from the small artisan's shop to the factory. The overcrowded city does not furnish a sufficient market for the products of these artisans, and the legal restrictions do not permit the contact between the artisan and his natural customer, the peasant. As a result, the artisans are forced to work for the distant consumer through the agency of the middleman, and under harmful conditions of domestic and sweat-shop industry. Under such conditions of the labor market, factory production has developed in the Jewish Pale by leaps and bounds, and the independent artisan has been transformed into the factory worker. The percentage of Jewish wage-earners is highest in the most harmful occupations, such as tobacco, match and textile manufacture. While the earnings of artisans are naturally subject to wide ranges, yet the figures show that the majority earn only from \$103 to \$154.50 a year, that even smaller earnings are quite frequent, and that an income of over \$200 is quite unusual for an artisan family. Wages of workingmen range from \$1.55 to \$4.12 a week, while women or girls work for from 0.77 to \$1.03 a week. Until recently, long hours went hand in hand with these low wages; 13 to 14 hours was a very

usual working day down to the end of the past century, and a day of 16 hours was not rare.

Notwithstanding these unfavorable conditions of work, already a persistent movement toward shorter hours and better pay has benefited the artisans and factory workers, as well as the commercial employees and even domestic servants. As yet the practical results of this movement are more manifest in the improvement of the general conditions of work and especially in the reduction of working hours. A ten-hour working day has quite generally been realized, and a struggle for an even shorter day of nine or eight hours is in active progress.

A little over one third of the entire commercial class in Russia consists of Jews. More than half of these deal in agricultural products, and upon them devolves the marketing of the product of agriculture of these provinces. While it is this function of the Russian Jew that especially calls forth accusations of exploitation of the Russian peasant, an analysis of their work indicates not only that they constitute an indispensable factor in the economic life of the agricultural masses, but that their extreme competition among themselves could not but benefit the agricultural worker, both as a seller of his produce and as a buyer of general merchandise. The income of the majority of these petty merchants is even smaller than the wages of an artisan.

The number of Jews in the professions is quite small. Not only does the poverty of the masses preclude a university education for many, but the practice of many professions, connected in Russia with Government service, is prohibited by law or effectively restricted. With very limited opportunities and in the face of insufficient means and many legal difficulties, the Jews in Russia have succeeded in reducing the illiteracy of their adult male population to less than thirty-five per cent., while almost forty-three per cent. of the adult males can read and write Russian in addition to their colloquial Yiddish. These results indicate, to some extent, the value which is placed upon education.

BROOKLYN.

Young Men's Hebrew Association.

The first anniversary of the Young Men's Hebrew Association was celebrated on Wednesday evening of last week at the clubhouse on Ninth street. The celebration took the form of a stag party and smoker and was attended by about 500 members of the association. During the evening a handsome gavel was presented to Michael Furst, the president of the association, by Isaac Tarshis, former president and the founder of the organization. Mr. Tarshis made an excellent address and there was lots of applause when he said: "There is no fear now, my friends, that the association will lose its prestige. It came here to stay and it is an established fact." In accepting the gavel, Mr. Furst spoke most felicitously. Magistrate Geismar also spoke, complimenting both Mr. Tarshis and Mr. Furst. There was a pleasing entertainment programme and refreshments were served.

Rabbi Martin A. Meyer will deliver an interesting address on Sunday evening, February 9, 1908, at 8 o'clock, at the Association Building, 345A Ninth street, on the subject of "Jewish Mind versus Jewish Morals," to which all are cordially invited to attend.

Out of 5,534 officeholders in New York, 804 are Jews.

**W O M A N
TO
W O M A N.**

STRICTLY CONFIDENTIAL.

Dear Ruth: As the "Stranger Within Our Gates," you beg of me to afford you a glimpse of the many side lights, social and otherwise, which shine around the woman's everyday life spent in the area of Greater New York. The task is a pleasant one, and in return, as other lands claim your interest, I will ask you to furnish me with information gathered as you travel afield.

I feel a certain subtle pleasure that my prediction as to the stay of the Paquin skirt has been verified. I saw its inception in Paris, and though its birth was heralded as a boon by those whose youth was on the wane, the modeling of the gown has been found to be a matter far beyond the capabilities of the ordinary dressmaker. Hence, I presume, the enthusiastically welcomed Paquin of last year will find few devotees in the coming spring fashions.

No, American women have not taken kindly to the newest craze in neckwear, namely, the dog-collar. Some of our "Sassiest" leaders indulge in diamond and pearl ornaments of this variety, but the quaint inexpensive jet neck covering has not found a place in the evening toilette of the New Yorker. You remember it was a famous English beauty who is credited with the trite caution: "Don't worry about the wrinkles in the face; Mamma Art is always to the fore in this direction—look to your neck, that's the danger signal."

Among the many weddings taking place in the forthcoming spring will be that of Miss Mae Barr and Mr. Arthur Solomon, second son of Mr. and Mrs. Leopold Solomon. Miss Barr is the daughter of the late Herman Barr, who for many years held the position of superintendent in the Hebrew Orphan Asylum. The engagement has caused universal satisfaction among the numerous friends of the happy pair.

On Tuesday forenoon, Feb. 11, an opportunity will be afforded to the admirers of Miss Henrietta Szold, the famous Jewish woman platform speaker, of hearing an address from her upon the subject of the best means of devising aid to meet the urgent needs of the Hebrew charities. The meeting commences at 11, and is to be held at the residence of Mrs. Jefferson Sellgman, 11 East Sixty-ninth street.

You are right in surmising that New York theatregoers are glad to welcome Mrs. Beerbohm Tree in their midst again. Apropos of Mr. Tree, let me give you an after dinner story of his which both the famous actor manager and his wife always enjoy. Mr. Tree, in telling the story, says: "A certain young gentleman, being convinced that he possessed histrionic powers of no mean order, wrote to me soliciting an engagement at my theatre. He mentioned, quite casually, that he had not faced the footlights before, but he knew he would do justice to any part assigned him. I replied, stating that it was against my principles to give a speaking character to any one but a thorough professional, but I offered him a chance to walk on with the crowd. The answer I received was as follows: "Dear Mr. Tree, with regard to your suggestion, allow me to remark that it's the most humorous thing I have heard since your Hamlet."

Miss Alice Seligsberg is one of our most indefatigable workers in the field of philanthropy. She is at present organizing the members of her ethical classes for a dramatic performance which is to take place early in March at the New Plaza Hall.

I hear London agents are "whipping the cat" over Tetrazzini, the now famous diva. Just fifteen years ago, a young Italian girl infused with energy and ambition went the rounds of the London agents. One and all agreed that the singer was an artist of rare ability, but as she had no influence she returned to her native land with her mission unfulfilled. It was at the tag end of last year's opera fall season in London that Tetrazzini secured her heart's wish and made her bow at Covent Garden. Fifteen years' wait—think of it! In one night she won her revenge—London was

at her feet. It is said that woman is a riddle; I wonder where agents should figure.

Mr. Hall Caine, the world renowned novelist and dramatist, is a kindly disposed man towards his interviewers. Approached once in this capacity, he explained fully from whence he borrowed his inspirations for his various books. "All my works are suggested by the Bible," he said. "I had been to Russia to investigate the persecution against the Jews. The Manxman, which has brought me a fortune, I meant to call the Jew, but found myself unequal to the labor it entailed." Hall Caine is accepted as one of England's wealthiest novelists.

In my wanderings last week, chance guided my footsteps into one of New York's magistrate's courts. To my sorrow and amazement one of the cases brought before the Magistrate was that of a girl of sixteen, Jewish by faith. Her father was her accuser. Into the ears of the listening men this girl, just past childhood, poured forth the sickening details of the life she had embraced. Question after question was asked and answered. By the girl's side stood only men. It is true, to the right I noticed a woman, waiting patiently for a case wherein a woman's presence would be decent, but this helper belonged to another creed—another faith. Of her own faith the girl had no watchful woman, guardian. Ponder over this picture, Ruth.

Ever yours,
KLARA.

Temple Emanu-El.

Saturday, February 8, Dr. Magnes preaches on "The Young Jews, the Students." Sunday morning, Dr. Silverman lectures on "A Motion to Abolish Sectarianism."

WANTED.

TWO VERY COMFORTABLE rooms for refined gentleman in house with owner; terms very reasonable. 265 W. 121st street.

GOVERNNESS.—A German young lady seeks position as governess in refined Jewish family; can furnish best references as to character and ability. Address Miss Jennie Davidson, 46 Cottage street, Jersey City, N. J.

A FIRST CLASS COOK, with many years' experience in English, French, German and Hungarian specialties, seeks position with a fine family. Address Mrs. Kleimhekel, 232 East Seventy-eighth street.

BOARDERS WANTED in refined Jewish family; excellent accommodations; nice large room; superior kosher table; home comforts; private house; select neighborhood. References. Telephone, 29 Morningstar.

ON ACCOUNT OF OTHER BUSINESS, will lease modern hotel in flourishing Catskill Mountain resort; select Jewish trade; 58 sleeping rooms; large parlors, dining room and cafe. Electric light throughout; would take equity in real estate as payment for rent and security. Address COUNTRY HOTEL, care of Hebrew Standard.

WANTED — Bookkeeper (female); must be experienced, bright, and capable of taking charge of correspondence. Closed on Saturday. Excellent position, with chance of advancement. Address L. M. C., HEBREW STANDARD.

TO RENT—A large, sunny room, with hot and cold running water, in desirable neighborhood (Harlem), near Subway; with or without strictly kosher board. References exchanged. Address D 79, HEBREW STANDARD.

I am unable to believe that among so many readers as the Hebrew Standard has there would not be one who may need or who would or could give any work or employment to a married man (27), who is handy in everything, and who hasn't earned a cent in nearly three months. I hope to find some one who will try to give a chance to a poor but honest man and will address L. M. care of Hebrew Standard.

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HEBREW TECHNICAL INSTITUTE.

ANNUAL MEETING — EXCELLENT WORK OF THE INSTITUTION — INTERESTING REPORT.

The annual meeting of the Hebrew Technical Institute was held on Sunday last at the Hebrew Technical Institute, 34 and 36 Stuyvesant street. Mr. J. L. Bittenwieser, the president, read the report, of which the following is an extract:

Before we enter upon a detailed recital of those statistics which needs must be recorded in every annual report, it might be well, now that we are entering upon the twenty-fifth year of our existence, to pause and cast a glance backward over the road we have traversed and forward into the vista of the future which lies outstretched before us, to read the future in the light of the past, which after all is the safest harbinger of the events we may expect to happen, to see whether the road we have traveled has been the one that is apt to lead to heights of greater usefulness and benefit to the pupils who entrust themselves to our care, to the Jewish cause to whose promotion this institute was dedicated by philanthropic members of our faith, and to our common country for whose advancement the Jew is ever ready to make any sacrifice in return for the freedom of thought and conscience, the security of life and property, which here alone are guaranteed to him.

That handful of loyal Jews, patriotic, far-seeing Americans, who met in November, 1883—delegates from the Hebrew Orphan Asylum, the Hebrew Free School Association and the United Hebrew Charities—to devise some means of best assisting the immigrants of our faith, whom the wave of immigration, due to the oppressive, restrictive Russian laws of 1881, drove to our shores, "budded far better than they knew." "Virtue is its own highest reward" and an enlightened self-interest is the strongest force in any unselfish movement and usually brings in its train a wealth of blessings alike to the author—be he an individual or a class—and to the entire community. These large-hearted, noble-minded men, with an eye single to the solution of the Jewish immigration problem, but with a breadth of view and a height of purpose almost prophetic, founded the Hebrew Technical Institute and in so doing they conferred not only an inestimable boon upon the Jew, but they laid upon the altar of their country a votive offering of such consequence and far-reaching, economic importance that it has awakened the whole country to the imperative need of imitating our example and of founding similar schools all over these United States. "Imitation is sincerest flattery" and the Jew may well feel flattered by the consciousness that he was practically the pioneer in the field of elementary technical training on this side of the Atlantic, and he may justly point with pride to the fact that he foresaw and, to the extent of his ability, provided for the need which today is recognized as a crying necessity by the greatest economists and educators of the age. The Hebrew Technical Institute has an indisputable claim not only upon the gratitude of the Jew for having in a large measure removed the stigma so unjustly but uniformly cast upon him that he is a consumer only—a parasite on the community—a mere trader and speculator in the products of others without being a producer himself—but also the additional claim of having furnished the prototype for technical schools throughout the length and breadth of this land. The growth of our Institute has been rapid both in the number of its pupils and in the record of its achievements, and its possibilities are limited only by the limited space and meagre income at its disposal.

In January, 1884, just twenty-four years ago, the school was started with twenty-four pupils; to-day it houses 285 in the day school alone and it would include very many more if the philanthropic Jew were alive to its possibilities and to his duty. In those twenty-four years the institute sent forth 723 graduates, all an honor to the institute, a credit to our race and a silent but most eloquent protest to all attempts at restrictive legislation. In fact, they have shown how soon the child of the Jewish immigrant becomes an invaluable addition

to the productive possibilities of this blessed country, of which each and every one of our graduates is a useful and honorable citizen.

When I call your attention to the fact that the 71 graduates of last year earn an average of \$8 per week—those of the class of 1905 \$15 per week—those of the class of 1902 \$22 per week and those of some of the earlier classes an average of \$50 per week, not taking into account the many who are themselves employers of labor, having gone into business on their own account, and that over 75 per cent. of our graduates are engaged in productive mechanical pursuits toward which our Institute first directed them and that, but for this school, they would in many, yes in most instances have probably entered the overcrowded, ignominious callings of the children of the ghetto, from whose ranks our pupils are largely drawn, I think the Hebrew Technical Institute has established a proper justification for its existence and a secure title to your support, financial and moral.

The average attendance during the past year has been 258 out of an average enrollment of 278. Our enrollment in December was 282, distributed as follows: Junior class, 101; middle class, 94; senior class, 84; special students, 3. The average attendance during the month of December was 276. I speak of this matter first, because it again directs forcible attention to the fact that we have not only reached but even exceeded our proper capacity. We have pressed into service for recitation purposes the assembly room and the library and have crowded our shops to the very last degree.

A perusal of the excellent report of our esteemed chairman of the Instruction Committee, Mr. Louis B. Marks, whose ability, tact and skill are recognized by the entire board, will show what rich fruit has sprung from the wise suggestion of our vice-president, Dr. Morris Loeb, to carry on outside preparatory classes in sister institutions. Such classes were established three years ago in the Hebrew Orphan Asylum, the Hebrew Sheltering Guardian Society and the Educational Alliance and the boys there trained in the work of our junior year are, after proper examination, admitted into our middle classes. This accounts for the anomalous but most desirable condition, revealed by the statistics compiled by Mr. Marks, that our senior class is larger than ever before in the history of our school, while the junior class is comparatively speaking small. It is by this means that we are enabled to bring the boon of a technical education to a larger number of lads than would otherwise be possible with the very limited space, not to speak of the insufficient means, at our disposal.

I may be pardoned if I pause another moment to pay a well earned tribute to the loyalty and zeal of our principal, Dr. Barney. He has been associated with our school almost since its inception and has been its principal for the past fifteen years. His devotion, his readiness to make every sacrifice of time and energy for the advancement of the school, his fatherly interest in the pupils and their regard and love for him are in no small measure responsible for the excellent discipline, or rather absence of all discipline, and for the manly conduct and gentlemanly demeanor of our boys, assets which, in no less degree than the positive knowledge the graduates take with them, make for their ultimate success in the school of life.

It is becoming daily more apparent and is being recognized by educators generally that more care must be given to the physical welfare of the pupil, if the mental training is to be of value to the recipient and to the community, of which he is to form an integral part, and that this consideration is especially vital in a large city like ours, where the demoralizing effects of overcrowding, of impure air, of lack of free wholesome exercise in open fields under the blue canopy of heaven, have already made their baneful effects apparent. The cry for physical culture, for better feeding and nourishment of the pupil is heard on every side and is now being agitated by the Board of Education of our own

SEVEN



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city. Here, too, the Hebrew Technical Institute has shown itself a leader in educational science. We long since recognized that a good physique, healthy vigor of body as well as of mind are the prerequisites for the development of successful, moral, contented mechanics. With that end in view we established—and we were the first school in this city to do so—a noonday lunch for our boys. The expense is very slight indeed compared with the resultant advantages to the health and work of the pupils and to the discipline of the school. The cost of these meals is 6-2-10 cents each, toward which the boys contribute 2 cents. We make this nominal charge so as not to rob the boys of their self-respect.

We regret to say that we have no gymnasium in our own building, but we are happy in the thought that the next best thing to owning some coveted possession is to have a real good neighbor who owns it and is generous enough to let you use it. We are in that delightful position, for our nearest neighbor, the Technical School for Girls, has a fine gym, and has generously invited our boys to use it as freely as they desire—an invitation which they were not slow to accept.

The experiment of conducting evening classes has, in the judgment of our board, proved sufficiently successful to warrant the addition of a course in woodwork and instruction is accordingly given in pattern making and in cabinet making. This new departure gives promise of excellent results. The number of pupils now enrolled in the evening school is 69. Last spring we graduated 18 pupils whose average attendance throughout their course was 90 per cent. The men are earnest and ambitious and are entitled to the broader opportunity which our school provides for them. The net cost of maintaining the evening school during the past year was \$2,827.15, the major portion of which was donated by seven generous friends of the school.

During the year just closed we have again placed our rooms at the disposal of the Council of Jewish Women for the Sunday school classes, which the council has established. While our institute requires for its needs every dollar it has or can collect, none the less we felt it incumbent upon us to help and to stimulate the praiseworthy efforts of these ladies to spread the light and the inspiration of Jewish ideas and ideals into the lives of the little ones that reside near our school. This item of expense has been contributed by one of our directors.

The reports of our treasurer and Finance Committee, to which I beg to direct your careful attention, offer food

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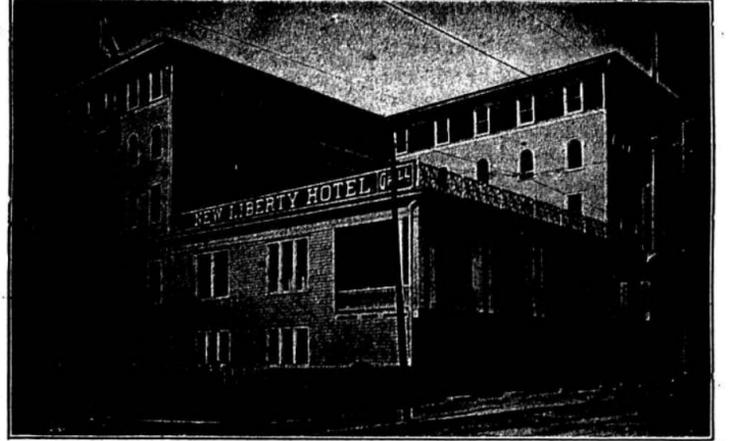
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THE BLYTHEWOOD

LAKEWOOD, N. J.

Mrs. Lena Frank announces that the new "BLYTHEWOOD," with all modern improvements and spacious sun parlors will open for reception of guests on October 1, 1907. The hotel is located within one block of the Lakewood Hotel, and is conducted as a first-class Winter resort. The cuisine is unexcelled. For terms address Mrs. Lena Frank, Proprietor, as above (of Blythewood, Catskill Mountains).

ACCOMMODATES 100.

for earnest reflection and discussion. They clearly show that the achievements of our institute have won for it approval and recognition and that its constructive and uplifting work, patiently and unobtrusively performed, has not remained unnoticed or unrewarded. In addition to the handsome legacy of \$20,000 bequeathed by the late Mrs. Amelia B. Lazarus and which was recorded in last year's report, we received during the year bequests amounting to \$17,908.99. The interest on these bequests, including the \$20,000 from the Lazarus estate, will add at the very most \$2,000 to our regular income, but this addition will not begin to wipe out the deficit of fully \$8,000, which marks the excess of our expenditures over our regular income from investment and membership accounts. It must be noted that we face this deficit in spite of the most rigid economy and care in our expenditures, the per capita cost of each pupil in our day school for 1907 being \$112, as compared with \$113 in the previous year. A detailed list of receipts and expenditures will be found in those reports. A general summary may prove of interest here. We received from membership dues, \$29,575; contributions and general donations, \$5,045.75; specified donations for general school purposes, \$2,226; interest, \$4,568.48; total, \$41,415.23, and expended \$42,197.19.

Despite the painstaking and praiseworthy efforts of our Membership Committee the results are far from satisfactory. Although the aggregate number of donors, patrons and members exceeds by 126 the total of last year, still our income from this source is less than that of 1906, due to the difficulty or rather impossibility of collecting from some of our contributors. I shall for a moment postpone comment on this pitiful

state of affairs. We have at present on our books 7 life members, 57 donors, 349 patrons and 1,838 members, making 2,360 in all.

In Aid of U. H. C.

To devise means for meeting the urgent situation of the United Hebrew Charities and to awaken a sense of responsibility, a conference of women has been called at the home of Mrs. Jefferson Seligman, No. 11 East Sixty-ninth street, for Tuesday morning, Feb. 11. The conference will be addressed by Miss Henrietta Szold.

PILES CURED AT HOME

NEW ABSORPTION METHOD

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write to-day to Mrs. M. Summers, Box 248, South Bend, Ind.

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STRICTLY KOSHER. LAKEWOOD.

B. HARRIS—Caterer Prop. Tel. 3442-79. 176 E. 95th St., N. Y.

ECKSTEIN, EMILIE, 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 Emilio Eckstein, 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. 150 Nassau Street, Borough of Manhattan, in the City of New York, on or before the 15th day of August, next. Dated New York, the fifth day of February, 1908. SAMUEL ECKSTEIN, Sole Surviving Executor. MAX D. JOSEPHSON, Attorney for Executor, 150 Nassau Street, Manhattan Borough, New York City.

Sunday Observance.

In answer to Rev. Dr. LAIDLAW, Secretary of the Federation of Churches, Rev. Dr. H. PEREIRA MENDES has addressed the following reply, which in view of pending legislation at Albany, will be of interest:

27th January.

MY DEAR DR. LAIDLAW:

I thank you for sending me a copy of the proposed Act introduced by Mr. Saxe.

At a recent public meeting I had occasion to say that "Whatever the law is, good or bad, we must as loyal citizens stand for obedience to it. If the law is bad it must be amended or repealed. I am opposed to the suggestion that the Sunday law be interpreted differently according to whether the district in a city is inhabited by Hungarians or French or Italians or Russians or Irish or Scotch. We must sink all these differences as citizens. All these and other sections of the city may have different opinions as to how Sunday ought to be kept. We must sink these differences for the general good. As a Jew I would point out that the Sabbath is to be kept not only as a rest day. He who keeps the Sabbath only as a rest day does not do his full duty. The Sabbath is a day on which, besides resting, the mortal must seek communion with his Creator. Man was created to work, and to work six days. 'Six days shalt thou labor and do all thy work.' But lest man should be too engrossed in his material things of life, become a mere drudge and develop only his physical and mental faculties, he must have one day in seven for complete devotion to what will develop his spiritual nature, for man has a spiritual nature as well as a material nature. As a Jew, therefore, I stand for a Sabbath which shall mean seeking and finding the Creator and for nothing on that day that will shut Him out of life or that will be out of harmony with the spiritual or higher powers of the human soul.

"I plead for the enforcement of the law as it is, against the places of amusement and the saloons, that my Christian brothers may have a better opportunity to worship God according to the dictates of their own conscience." In reply to your work I can only repeat these thoughts.

If the Mohammedans choose to consecrate to Friday, the sixth day, as a Sabbath, and if the Christians choose to consecrate Sunday, the first day, as a Sabbath, I, as a Jew, will respect the majority of Mohammedans or Christians by respecting their day; that is, I will personally avoid doing anything that may irk them or hinder them. Furthermore, I will wish to see the day kept sacredly and becomingly, even though I, as a Jew, must and do object from my standpoint to the substitution of either day for the seventh day. Because the fourth commandment distinctly says, "The seventh day is the Sabbath of the Lord thy God." Whether Mohammed observed Friday as the Sabbath, I confess I do not know. But I do know that Jesus of Nazareth did observe the seventh day as his Sabbath and I have often wondered why the example of Jesus himself is not good enough for those of his followers who

consider his example their guide in conduct and who are loyal to his teaching "that "Not one jot or tittle of the law must be changed."

But so long as Sunday is consecrated I would sooner see it observed in the right spirit by those who thus consecrate it. And that is, not only by resting from labor, which is of comparatively small importance; but by utilizing the day to get nearer to God by spiritual exercises, and by avoiding anything which, by its nature or associations, may detract from the sacredness of the day.

In the Saxe law, a copy of which you send me, the performances given by the Educational Alliance are excepted. If those performances are in any way public, and they are, they should not be excepted. We, Hebrews, ask for no exceptions in our favor except when a law prohibits the free exercise of our religious duties or hinders our religious requirements. And for such exceptions we have the right to ask, because the Constitution of the United States and of New York State guarantee to us, as to all, religious liberty.

With us Hebrews, a day begins on the evening before. Therefore, as you know, our Sabbath begins at sunset on Friday. Consequently what is commonly called Sunday evening, is with us Jews counted as part of Monday. Only yesterday, Sunday evening, I performed a marriage ceremony, but I wrote the date in the Hebrew document as Monday. I mention this that you may see that we can have no objection to your sanctifying what is in our eyes the evening of Monday, as a Sabbath, if you elect to do so. Only, as I said before, we do object to the law being changed and being changed very much more than a jot or an iota by changing the verse of the fourth commandment, "The seventh day is the Sabbath of the Lord thy God," into Friday, Sunday, or Monday, if that change means any infringement upon our own religious rights, rites and liberties.

H. PEREIRA MENDES.

(For the Hebrew Standard.)

The Winds of God.

עורי צפון וכואי תימן השחר נני וזול כשמי

THERE is somewhere a high table-land of the soul whence there blows now and then upon our life a breeze of inspiration. We hardly understand it, but we know that our life must be breathed into, or inspired. One who has a fancy for sailing a boat will see how it is. There are times when the sails lie idle and unmoved. Suddenly there comes a stirring of the air, and the sails begin to flutter, and soon they are spread joyously in the wind. Or it is in the night time, when the sleeper wakes and marks how still the world is. Now the curtains begin to stir, soon the shutters rattle, and ere long the house itself is vibrating.

There are high moments of the soul, when every sluggish element is set in motion, when all that is within us is awake and eager to be at work. It is the Spirit of God rebuking our indolence and bidding us go forward. After faith and conviction there must needs come inspiration and feeling. Blow, O wind of God, upon the sails of our faith, that we may feel and stir and be inspired to do our best!

Let no man despise those high moments of his religious life when feeling grows strong and there is "a sound of a going." Better a cockle-shell that moves with wind and wave

than - "a painted ship on a painted ocean."

"Awake, O north wind; and come thou south; blow upon my garden, that the spices thereof may flow out." BEN F. RAYIM.

We Must Love All Worthy of Our Love.

הלל את אה אהר לכלנו הלא אל אהר בראנו "Have we not all one Father? Ha'h not one God created us?" - Malachi ii, 20.

IN the injunction to love God, we have the inference to love all mankind who merit human love, as all are God's creatures and His children. We must not wrong or harm anybody, be he Gentile or be he Jew. The thief who steals from one, would steal also from another; who would bear false witness against one, will do so against another; who would maltreat one, would maltreat another; and who would kill a Gentile, would as well kill a Jew. The law of God is intended to glorify God's holy name, and no wrong is justified by it. - Jalkut, 267 a.

The Up-town Talmud Torah.

The first meeting of the newly elected directors of the Up-town Talmud Torah, 225-227 East 104th street, was held last Sunday. The Rev. Mr. Margolies delivered the opening address and congratulated the directors for their great success achieved in so short a time. The income for the past year was \$10,159.52, and expense was \$9,883.39. The income for the building fund, through 523 donations, was \$39,166.96. Expenses paid, \$45,198.06. The other \$6,031.10 was loaned to the institution by several directors.

The following were elected: President, Mr. D. Cohen; first vice-president, Mr. H. B. Isaacson; second vice-president, Mr. Raphael Hurwitz; treasurer, Mr. M. L. Marrus. Mr. M. Livingstone, Mr. David L. Kuden, Mr. Mendel Jaffe, trustees. Rev. Mr. Margolies, Mr. A. H. Cohen, Mr. C. Friedman, Mr. Nathan Hutkoff, Mr. Harry Fishel, Mr. I. Hirshfield, Mr. J. Liberman, Mr. L. Manheim, Mr. A. Orkiss, Mr. A. Pearlman, Mr. F. Frazer, Mr. S. Seigel, Mr. Weinstein, Mr. Wolf, Mr. J. Edelson, Mr. A. Bernstein, Mr. Epner, Mr. Feinberg, Mr. R. Friedman, Mr. D. Harris, Mr. J. Katz, Mr. Kinlan, Mr. Levy, Mr. H. Phillips, Mr. Richman, Mr. Relken, Mr. Sonenthal, Mr. Steers, Mr. Harris, Mr. H. Ufis, directors.

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