

THE HEBREW STANDARD

America's Leading Jewish Family Paper

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HISTORY OF THE JEWISH COMMUNITY OF BRIDGEPORT, CONN.

Bridgeport, with its estimated population of 105,000, is among the half-dozen most important manufacturing cities of New England. Thus, it is sometimes called the "Industrial metropolis of Connecticut." And from the beauty of its environments it has been fondly christened the "Park City."

In the fact that the population of the city has increased one-third in the last decade is proof sufficient of the hustling character of its people and its ideal location for manufacturing purposes.

Until 1637 the Indians remained in peaceful possession of the prolific land and the water, teeming with the finny tribe and shell fish. For centuries the Paugusset tribe had claimed this region as its own, living for the most part in peace with the neighboring tribes, the Quinnipiacs, of what is now New Haven, the Uncawas, of Fairfield, and the Potatucks, of Newtown. From more distant inland places other tribes made pilgrimages to these shores near the close of every summer to catch and dry their supplies of salt water fish for the winter.

The introduction of the Indians to the white men was not a pleasant one. In 1637, English soldiers, under Captain Mason and Lieut. Davenport, made appearance in pursuit of the warlike Pequot tribe, which had taken refuge in Casco swamp, in the present town of Fairfield, of which what is now Bridgeport was a part. Every member of the tribe was killed or taken a prisoner, and the other Indians in the vicinity were made to pay heavy tribute for having given refuge to the Pequots.

The first settlements by the English were made in 1639, the news of the desirability of these lands having been carried back to the colony in New York. These planters purchased their land from the Indians. This being the case, their relations with the Red Men were pleasant as a rule. Notwithstanding this, old records show that as late as 1695 there was an enactment that in attending church one member of each household should go armed for the pro-

tection of the congregation from possible surprise and massacre.

At the time of the first settlement, the site at present occupied by Bridgeport was embraced in the town of Fairfield. Just who the original settlers in the future Bridgeport were is not distinctly known. But in 1670 the land on which

Treadwell, Isaac Wheeler, James Bennett, Matthew Sherwood, Richard Hubbell and Henry Jackson."

Roger Ludlow, however, was the first settler of Fairfield, and it was he who, as deputy governor, drew up the first code of laws for the Connecticut colony in 1650.

With a large part of its able-bodied manhood with the army, there was still preserved a harbor guard which was continually under arms. In March, 1777, this harbor guard, with the help of militia from Stratfield, repulsed an attempted landing of soldiers from seven British vessels with designs on a depot

Connecticut coast, and this time every house in Fairfield was pillaged and over two hundred were burned.

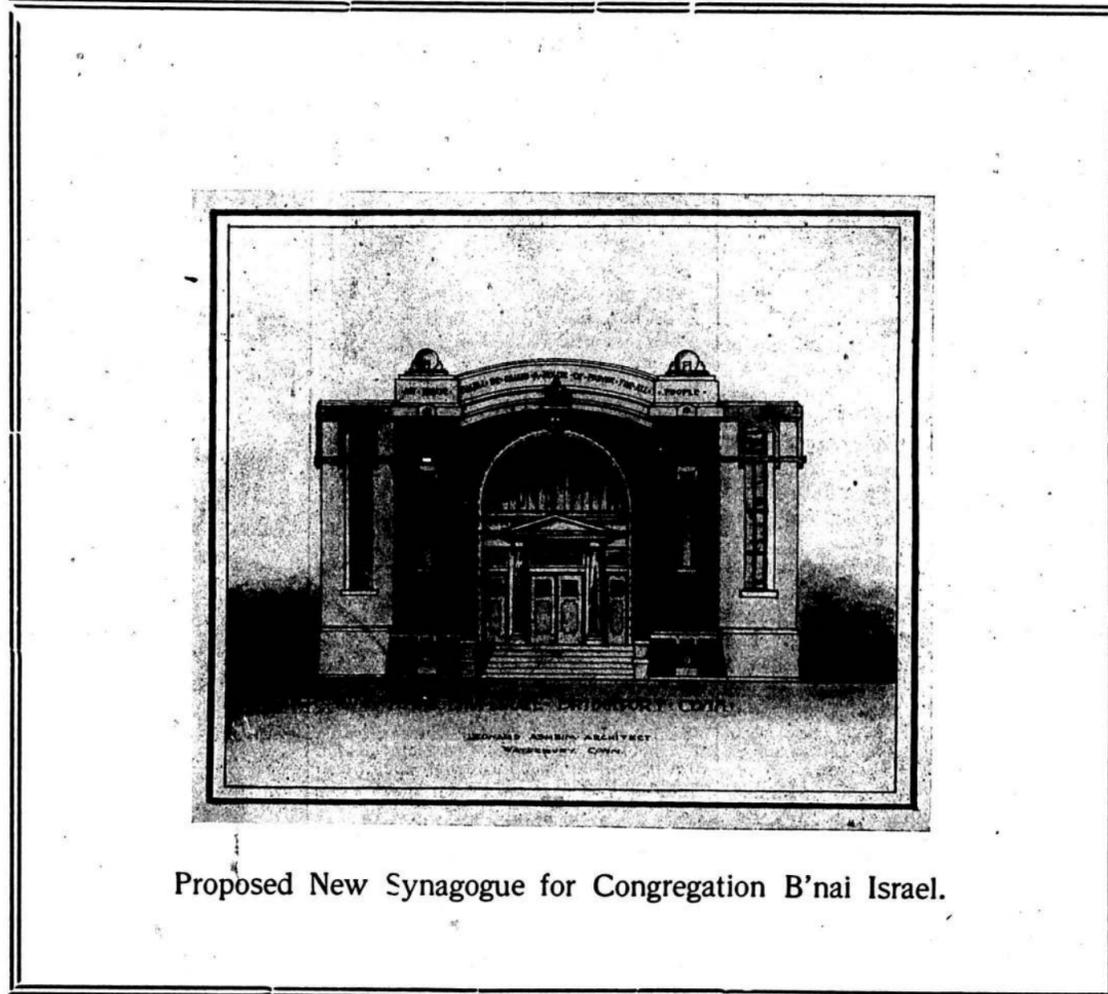
Not until 1800 did Bridgeport take its present name. This was done on petition of Amos Hubbell and forty-nine others. On the site of the present Bridgeport then stood the village of Newfield, a part of the town of Fairfield. In that year was incorporated the Borough of Bridgeport. At that time the village was a small one, consisting of scarcely a hundred houses.

The history of Bridgeport since its incorporation is one of steady growth in size and in importance, that of the past ten years having been so rapid that it is promised that the "Park City" will be the largest in the State in a few years.

To-day the city of Bridgeport has, it is claimed, a greater diversity of manufactures than any city in the country. It is the principal shipping point to and from all cities in New England. It is famous as the home of the great showman, P. T. Barnum, and Seaside Park, a magnificent beauty-spot, which flanks its Long Island Sound shore for a distance of a mile, was formerly the grounds of the circus man's home. The park was bequeathed by him to the city.

Closely allied with the phenomenal progress of Bridgeport as a commercial city is that of the Jewish citizens, who have become an important and self-assertive part of the city's commercial life. The part played to-day in Bridgeport's commercial life by its citizens of Hebraic origin is acknowledged to be greater than that of any other specific racial division of the prosperous city's population.

Bridgeport is a typical New England city of the hustling, bustling, progressive kind, and what more natural than that the Hebrews who first visited it and found their welcome cordial and their field a promising one, should settle down to develop the possibilities that they found lying before them? And the promise that these pioneers of their race



Proposed New Synagogue for Congregation B'nai Israel.

is now Park avenue, one of the finest residential streets, was owned by ten families. So these apparently had the strongest claim on the distinction. An ancient record sets them down as follows:—

"The Widow Wheeler, Goodman Hall, Joseph Whelpley, John O'Dell, Samuel

Several companies were raised in Fairfield during the Revolution. At the beginning of the war there was but one regular company, that being the Stratfield Train-Band, which had drilled on the village parade ground for eighty years before the struggle for independence.

of military stores of the Continental army in Danbury, twenty-five miles to the north. Six weeks later, twenty-six vessels, under Tryon, the Tory governor of New York succeeded in landing troops, and the stores in Danbury and the town itself were burned. In 1779, Tryon made another raid on the

found in a new and undeveloped territory has found fruition in their posterity and that of those who soon followed in the path they made.

As in many other cases, there are no records to show when the first Jew came to Bridgeport and decided on that city as his home. But known history proves that the pioneer in this special way was Bernard Klein, who arrived in Bridgeport in 1851. It is particularly worthy of mention that, of a dozen of pioneers, Mr. Klein is the only one living to-day. Needless to say that he is ripe in years, and it is pleasant to remark that he is living in the comfort resulting from the industry of his years of youth and prime. His son, Jacob B. Klein, is now one of the leading attorneys of the city.

Bernard Klein, Bridgeport's first recorded Hebrew, arrived in Bridgeport in 1851 from Germany. He found the city prosperous, growing and promising. A few months later his brother, Moses Klein, arrived, and the two embarked in the dry goods business under the firm name of M. Klein & Bro.

Their first location was on Main street where the firm of T. L. Watson & Co. is now located. It was then a wooden frame building. Later they

important affairs during the social season.

In the business life of the city, the Hebrews take an active and important part. As is usually the case, their progress has been unassuming but certain. To-day many of the most progressive and successful, largest and most popular business houses in an innumerable variety of lines are conducted by Hebrews. In a word, the Jewish business men of Bridgeport are among its most successful, most popular and most highly esteemed.

Under the stress of business contention, the religious tenets of the race have not been forgotten. The German Jews, being the pioneers, early made manifest their belief in the Reformed religion in preference to the Orthodox form. Consequently, the B'nai Israel Association soon was formed. Through all these years this faith has had steadily increasing adherents.

At present there is a large B'nai Israel congregation. Meetings are held regularly at 652 State street. The association is a wealthy one, and early in the spring ground will be broken for a handsome temple at 654 State street. The building will cost \$35,000, and every cent of this amount of money has al-

their descendants and their followers. The percentage of these among the successful business men of the city is sufficient proof of this.

And not only in commercial life have the Hebrews met success in Bridgeport. Among the lawyers there is a liberal sprinkling of Hebrews. Of these, not a few are honor graduates of Yale College and other universities. In the list of Bridgeport's leading medical practitioners are the names of not a few Jewish doctors.

Mr. and Mrs. Bernhard Klein.

The oldest member of Bridgeport's Jewish community is the distinction which the subject of this sketch Bernhard Klein, who was born at Rheinhausen, Germany, on July 19, 1833.



Photo by Cochran.

MR. BERNARD KLEIN.

Mr. Klein was for years a prosperous merchant, but has now retired and in his olden days is now enjoying the fruits of his earlier labors.

A veritable "Mother in Israel" is Mrs. B. Klein, who, prior to her marriage many years ago, was Miss Mary Lowenthal, of New York city. She is an active member of the B'nai Israel Congregation and the Ladies' Aid Society. The children of Mr. and Mrs. Klein have attained fame in Bridgeport, es-



Photo by Cochran.

MRS. BERNARD KLEIN.

pecially Mr. Jacob B. Klein, whose biography appears in another column, and Mr. Milton M. Klein, engaged in the dry goods business. They have four daughters—Mrs. E. L. Lesser, of Bridgeport; Mrs. Rose Buchler, Mrs. Frances Straus, of Cleveland, O., and Miss Bella Klein, who is well known in Jewish social and communal circles.

Mrs. Moses Klein.

Mrs. M. Klein, relict of the late Moses Klein, hails from Baden, Germany, and the names of both herself and her husband are closely linked with the growth of Bridgeport's Jewish community. Mr. Klein, whose death was recently chronicled, was an organizer of the Benai Israel Congregation, and during his lifetime one of its most active members. Mrs. Klein some thirty-two years ago was the leading spirit in the organization of the Ladies' Hebrew Charitable Society, and has been its secretary ever since its inception, and much of her time to this day is devoted to the cause of advancing the best interests of our co-religionists.

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Jacob B. Klein.

It may be safely asserted that the leading Israelite of Bridgeport, Conn., is Jacob B. Klein. His interest in Jewish affairs has been made particularly manifest in his connection with the Independent Order B'nai Berith, of which organization he was president of District Grand Lodge No. 1 for three consecutive terms, 1902-1905, and his administration being particularly noted for its efficiency in promoting the best interests

of his fellow townsmen being practically demonstrated by the fact that he served in Congress for two terms, was Mayor of Bridgeport for three terms and one of the leading Senators in the Connecticut Legislature for two terms.

De Forest & Klein enjoy a lucrative practice and are counsel for many corporations and have appeared in most of the principal cases in the courts of Connecticut.

Mr. Klein has also been very active in political circles, having served as Alder-



JACOB B. KLEIN.

man in the city of Bridgeport from 1886-1888, and Prosecuting Attorney of the city of Bridgeport from 1892-1895. He has just been appointed for the term of three years as Director of Public Libraries, and among other offices has held that of president of the Bar Association and is one of the governors of the Seaside Outing Club.

In Jewish life Mr. Klein is a member of the B'nai Israel Congregation, one of its trustees and chairman of its Sabbath School. He is affiliated with the Masonic, Odd Fellows and other fraternal bodies. Mr. Klein is a married man, and socially he is very affable in disposition and his genial character naturally attracts a large circle of friends.

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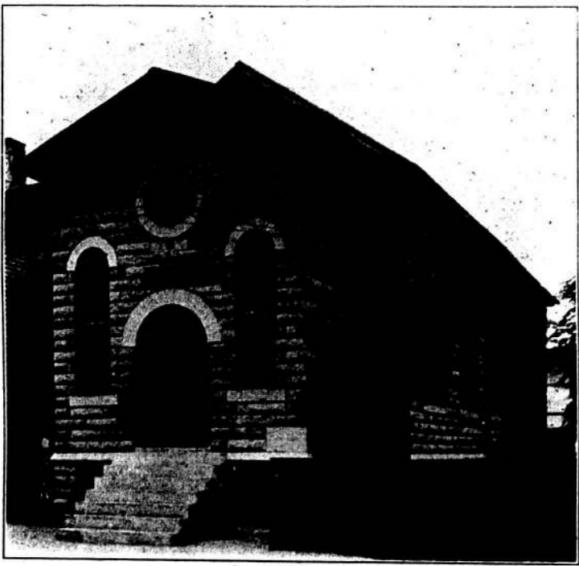


Photo by Cochran.

Synagogue Bikur Cholim.

moved across the street to the site where H. H. Jackson's book-store now is located. After continuing in business for forty years, the two members of the firm retired.

Shortly after the arrival of the two Kleins, Philip Cohen came to Bridgeport and embarked in the clothing business, his venture proving successful. Jacob Werner was another arrival at about the same time. He also opened a clothing store and prospered.

Pincus Lesser was an arrival in Bridgeport not long after the pioneers mentioned, and he, like Mr. Cohen, chose the clothing trade. He died, after a long and successful business life a little over a year ago.

So much for the original Jewish settlers in Bridgeport. A few years after the first had come to the Park City, the influx became more rapid. Descendants of the early settlers, and those who so quickly followed them, formed the nucleus of a social set which now is among the most notable in Bridgeport.

It is doubtful if there is a city in the East where the Jewish section of the populace plays a more important part. The Jewish society of Bridgeport is delightfully congenial, and so numerous as to admit of many consequential and

ready been subscribed. The officers of the B'nai Israel Association are S. Loewith, president; Joseph Lovensbein, secretary; Isaacs Moss, treasurer.

Among the orthodox Hebrews the ancient tenets of Judaism are still adhered to. There are two synagogues in Bridgeport, and each has a large congregation. These are the Adath Israel Synagogue and the Congregation Bikur Cholim.

The Adath Israel Synagogue has a fine edifice at East Washington avenue and Kossuth street. It was organized in 1890 and incorporated in 1892. The rabbi is Rev. Harry Shapiro, and the officers are as follows: President, H. Shum; treasurer, J. A. Merson; financial secretary, Henry Broesler; recording secretary, F. C. Fox; sexton, L. Krautsmann.

The handsome building of the Congregation Bikur Cholim is located at 69 Green street. The society was organized on Oct. 18, 1907.

The officiating rabbi of the Bikur Cholim Congregation is Rev. Mihal Anchman. The officers are as follows: President, Sigmund Bohrer; vice-president, Julius Weiss; secretary, Max Schwartz.

From the time when the pioneers of the Jewish faith made their appearance, Bridgeport has made welcome to them,

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THE NEUBERGER FAMILY.



MR. LOUIS NEUBERGER.



MRS. LOUIS NEUBERGER.

Louis Neuberger. One of the largest industries of Bridgeport is the establishment of the Connecticut Webbing Company, which was installed in 1893, with the subject of our sketch as general manager. Mr. Neuberger's birthplace is Germany, the many noble charities. The union is

date being March, 1852. In 1870 Mr. Neuberger arrived in this country, settling in Lake Superior. His first employment was in the clothing business and he engaged in various other pursuits until his arrival in Bridgeport in 1893. Mr. Neuberger retired from active business participation in 1906, and of him it can be truly said that he is one of the representative Hebrews of the community.

Mr. Neuberger is happily married, his helpmeet (nee Bertha Rothschild, of Chicago, Ill.), being well known for her

blessed by three children, one Mr. Leslie Neuberger, at present attending Union College; a daughter, Miss Ruth Neuberger, an accomplished musician, at present a senior at the Cortland School, and who will soon make her social debut, and Master Roy, the youngest member of the family.



MISS RUTH NEUBERGER.



MASTER ROY NEUBERGER.



MR. LESLIE NEUBERGER.

Monuments.

It is not so much for the dead but the living that we erect monuments over our departed ones, for a beautiful monument shows those who visit the last resting place of the dead that the relatives held the deceased in high esteem and desire to command respect from all those whose footsteps guide them to the grave.

There are no better and more lasting monuments than those made by Mr. Thomas Langdon, whose office and

works are located at corner Island Brook and North avenues, on the line of the North Bridgeport trolley. Mr. Langdon does a general monumental business and makes a specialty of lettering, cleaning and resetting at short notice. Mr. Langdon has made monuments for Mr. I. Moss, Mr. Krieger, Mr. Philip Cohen and many other prominent Bridgeport Hebrews.

A Reliable Pharmacist.

Accuracy and reliability are two of the prime requisites necessary for a suc-

cessful druggist, and both of those qualifications are possessed by Mr. J. H. Clampett, proprietor of "Apothecaries' Hall," No. 118 Wall street, Bridgeport, Conn. Mr. Clampett also carries on hand a supply of trusses, crutches and surgical appliances of all kinds. He has been established in Bridgeport for the past fourteen years, and numbers many of the leading Jewish families in his clientele, and is highly recommended as a competent, reliable apothecary. Mr. Clampett maintains branches at Nos. 624 Park avenue and 1334 Main street.

Sigmund Loewith. "Representative Israelite" and Sigmund Loewith are synonymous terms, and the present high commercial and financial pinnacle upon which he has established himself, is the result of industry, foresight and a meed of hard work. Mr. Loewith was born in Drosau, Bohemia, October 5, 1854, and arrived in Bridgeport in 1868, since which time he has made the city his home. At one time he was a fireman on the Housatonic Railroad, running from Bridgeport to Pittsfield, Mass.

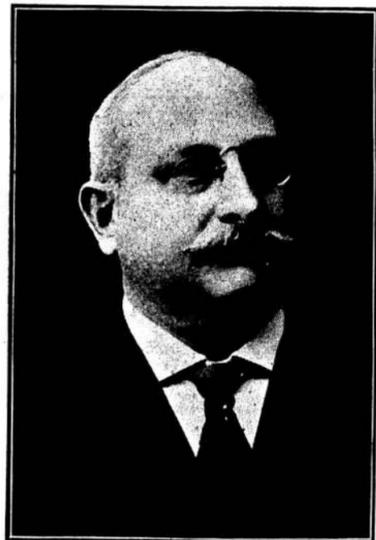


Photo by Cochran.

SIGMUND LOEWITH.

tax assessor and is at present a member of the Board of Apportionment of Taxation. He is also a member of the National Democratic Club, and the Algonquin, Sea Side and Outing clubs.

Mr. Loewith's home life has been ideal, and he and his life partner (nee Miss Herz, of New Haven), are in the proud possession of four children, Mrs. Leonard Asheim, of Waterbury, Conn., whose husband is a well known architect and has just completed plans for the new synagogue to be built at Bridgeport; Walter Loewith (assistant brew master in the establishment of which his father is treasurer), a graduate of the Yale-Sheffield Scientific School; Herbert H. Loewith, at present a student of the Park avenue school and Florence, at present taking a course preparatory to entering college. Miss Loewith is a skilled musician and is one of the most popular of Bridgeport's younger set.

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Surplus and Profits, \$298,162.19

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T. B. DeFOREST, President F. N. BENHAM, Cashier

BRIDGEPORT, CONN. Cor. Main and Bank Streets United Bank Building

Safety first; liberality next; both are essential to successful banking.

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- JOHN M. WHEELER of Wheeler & Howes, Coal Dealers
- WALDO C. BRYANT President, Bryant Electric Co.
- W. S. PLUMB Treasurer of City Savings Bank
- GEO. E. SOMERS Vice-President, Bridgeport Brass Co.
- E. N. SPERRY President, Monumental Bronze Co.
- SAMUEL A. BURNS President, Burns, Silver Co.
- ROBERT S. HINCKS of Estabrook & Co., Bankers, Boston & N. Y.
- F. N. BENHAM Cashier.



The Directors of the Bank are strong believers in Conservatism; they are always willing that the Bank should forego a possible profit rather than accept business involving undue risk.

STATEMENT.

THE BRIDGEPORT NATIONAL BANK OF BRIDGEPORT, CONN., SEPTEMBER 23, 1908.

RESOURCES.		LIABILITIES.	
Loans and Discounts.....	\$27,494.29	Capital Stock paid in.....	\$215,850.00
Overdrafts, secured and unsecured.....	944.98	Surplus fund (Earned).....	112,000.00
U. S. Bonds to secure circulation.....	215,850.00	Undivided profits, less expenses and taxes paid.....	186,192.19
U. S. Bonds to secure U. S. deposits.....	65,000.00	National Bank notes outstanding.....	205,650.00
Premiums on U. S. and other Bonds.....	13,181.25	Due to other National Banks.....	\$12,898.61
Bonds, Securities, etc.....	636,205.17	Due to Trust Companies.....	11,714.46
Banking house furniture and fixtures.....	51,000.00	Due to approved reserve agents.....	10,408.32
Due from National Banks (not Reserve Agents).....	3,656.30	Dividends unpaid.....	206.50
Due from State Banks and Bankers.....	357.33	Individual and Savings Bank deposits subject to check.....	1,337,786.43
Due from approved reserve agents.....	254,607.97	Demand certificates of deposit.....	500.00
Checks and other cash items.....	2,161.62	Certified Checks.....	6,068.67
Notes of other National Banks.....	7,000.00	Cashier's checks outstanding.....	1.00
Fractional paper currency, nickels and cents.....	1,462.21	United States deposits.....	71,000.00
Lawful money reserve in Bank, viz:		Deposits of U. S. disbursing officers.....	474.54
Specie.....	\$74,137.10		
Legal tender notes.....	6,000.00		
Redemption fund with U. S. Treasurer (5 per cent. of circulation).....	80,137.10		
Due from U. S. Treas. (other than 5 per cent. Redemption fund).....	10,792.50		
	900.00		
Total.....	\$2,170,750.72	Total.....	\$2,170,750.72

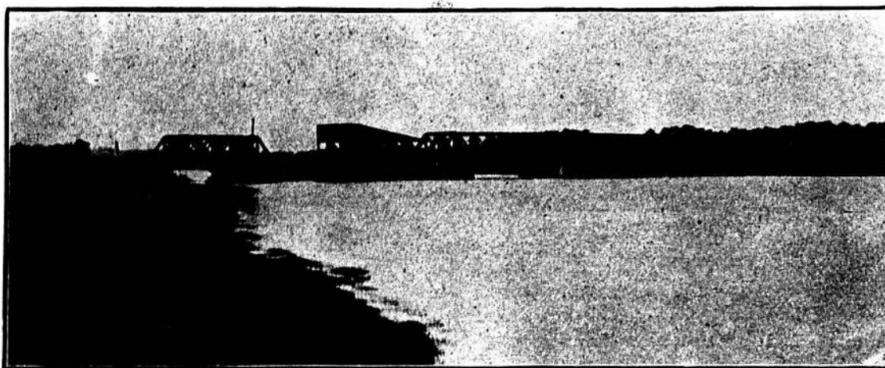
SOME BRIDGEPORT VIEWS.

Julius Weiss.
 One of the most liberal of our co-religionists, ever ready to assist those who are in distress, and well known for his liberality as well as for his activity in promoting the best interests of Judaism, is Mr. Julius Weiss.
 Mr. Weiss is a native of Hungary, having first seen the light of day on the 28th of February, 1870, receiving his education in his place of nativity, and later in this country. He was first employed in a clothing store, and by dint of industry and perseverance has obtained the high commercial standing which he now enjoys as proprietor of one

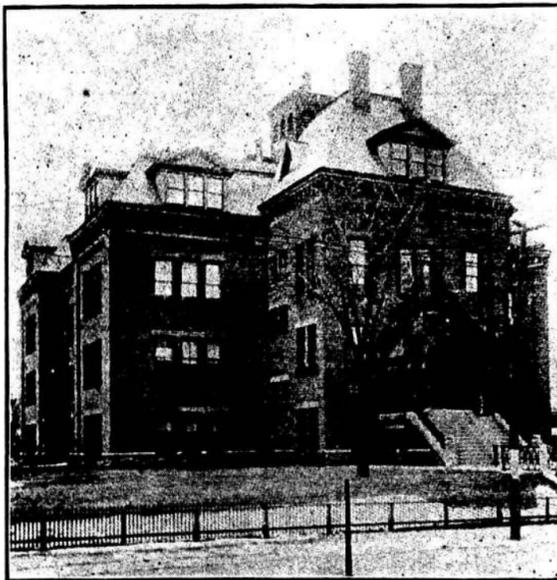


JULIUS WEISS.

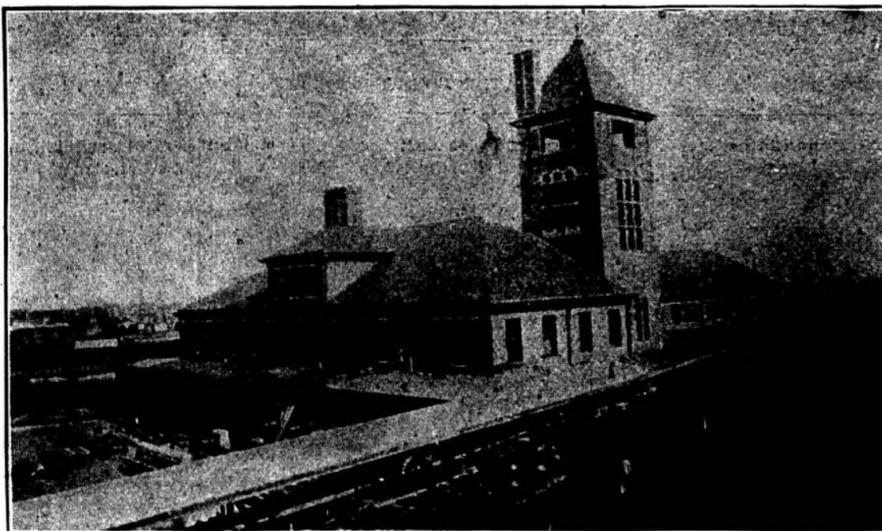
of the leading department stores in Bridgeport. Mr. Weiss is a married man, his partner in conjugal life being the former Miss Sadie Kleinberger of New York City. He is a member of the Congregation Bikur Cholim, and as vice-president renders active service. He is a Ben Berith and in social life enjoys the respect of the community.



Rail Road Bridge over the Housatonic River



The Bridgeport High School.



The New Rail Road Station.

Henry Greenstein.
 Henry Greenstein is a graduate of Yale Law College, '05, and has already succeeded in securing a very large practice at the bar. He is a fluent speaker, a competent legal adviser and enjoys the confidence of a large and constantly growing clientele. In matters pertaining to Jewish interests there is none more zealous, his specialty being shown in his activity on behalf of the Hebrew Sab-



HENRY GREENSTEIN.

bath School connected with the Cong. Bnai Israel, of which he is a member. In fraternal circles he is affiliated with the I. O. B. B., Sons of Benjamin, Royal Arcanum, K. of P., and is the present president of the Danziger Republican Club. In social circles he is highly esteemed and is everywhere regarded as one of Bridgeport's rising legal luminaries.

F. J. ABERCROMBIE

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 OF BRIDGEPORT, CONN.

CONDENSED STATEMENT OF CON DITION, JULY 15, 1908.

RESOURCES.		LIABILITIES.	
Loans and discounts.....	\$750,218.35	Capital stock.....	\$250,000.00
U. S. bonds at par.....	250,000.00	Surplus.....	250,000.00
Other bonds.....	738,700.00	Undivided profits.....	74,623.70
Banking house.....	100,000.00	Reserve for contingencies.....	10,000.00
Due from reserve agents.....	531,356.98	National bank notes out- standing.....	250,000.00
Cash.....	127,945.77	Deposits.....	1,063,597.40
	\$2,498,221.10		\$2,498,221.10

OFFICERS.
 CHARLES G. SANFORD, President.
 EDWARD W. MARSH, Vice-Pres.
 O. H. BROTHWELL, Cashier.

DIRECTORS.
 EDWARD STERLING,
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 O. H. BROTHWELL,
 ERWIN M. JENNINGS,
 JEROME ORCUTT.



JAMES H. S. JONES

SUCCESSOR TO

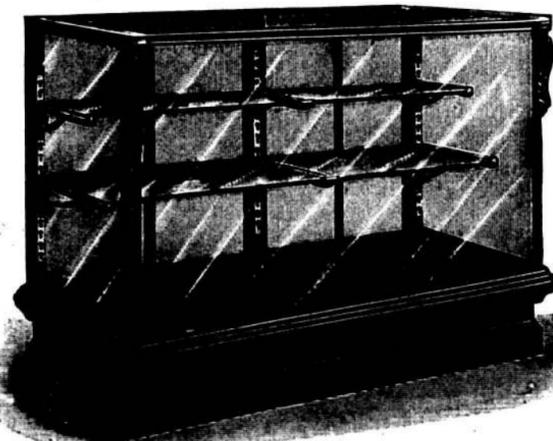
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EGBERT MARSH.

ALVIN H. HANCOCK.

Charles H. Shapiro.

Few of our younger men have attained such high rank in the professions as has Mr. Chas. H. Shapiro, who, with his brother, Joseph G. Shapiro, is actively engaged in the practice of law.

Our subject was born in Russia on March 5, 1881, his parents coming to New York city when he was a mere child. His parents were in very poor circumstances, and at an early age young Shapiro was compelled to seek employ-



CHARLES H. SHAPIRO

ment, finding the same as a store clerk. He determined, however, to adopt a professional career, and after graduating from the Bridgeport public school and Bridgeport High School in 1900, he entered the Yale Law School, and graduated "cum laude," class of '03.

Mr. Shapiro is a member of the I. O. B. B., the I. O. B. A., the I. O. O. F., Bridgeport Lodge B. P. O. E. and P. T. Barnum Lodge, K. of P. Among other offices he has at times been president of Abraham Lodge, No. 89, I. O. B. B., chairman of the Executive Committee Danziger Republican Club, and was a member of the Reception Committee at the "Taft Dinner" held recently in Bridgeport. Mr. Shapiro is affiliated with the Congregation B'nai Israel.

Joseph George Shapiro.

The junior member of the firm of Shapiro & Shapiro was born in New York City on January 18, 1886, and had the misfortune of losing his father during his high school course, which he pur-



JOSEPH GEORGE SHAPIRO.

sued at New Haven, and was compelled to work his way through college, which he did with success, graduating from Yale Law School in 1907.

Mr. Shapiro's record is well known to readers of the Hebrew Standard, as he was the first Jewish student who was successful in winning the much coveted prize in parliamentary law, and for honors in excellence in all studies dur-

ing his course, was a class-marshal at the commencement exercises.

The faculty also awarded Mr. Shapiro a Kent Medal Diploma for excellence in oratory and debating, and the Wayland Club, of which he was president in his

senior year, presented him with a handsomely mounted gavel.

Upon his graduation Mr. Shapiro entered into partnership with his brother, and under the firm name of Shapiro & Shapiro they are gradually forging their way in the fore ranks of Bridgeport's successful attorneys. Mr. Shapiro is a member of Abraham Lodge No. 89, I. O. B. B., and Live Oak Camp, U. O. W.

Maurice J. Greenstein, M. D.

Dr. Greenstein was born in the city of New York on Washington's Birthday, 1862, and received his early education in the Bridgeport High School. He graduated from Jefferson Medical College of Philadelphia, in 1905, passing his State examination in 1906, and though young in his profession, already enjoys a good reputation as an able and capable practitioner. He is active in all affairs pertaining to Judaism and is a member of the Congregation B'nai Israel. He takes a great interest in fraternities and is upon the roster of the I. O. B. B., Sons



MAURICE J. GREENSTEIN, M. D.

of Benjamin, Sons of Jacob, Knights of Pythias and Hungarian Sick Benefit Society. He is a member of the Bridgeport Medical Association, Fairfield County Medical Association, Connecticut Medical Association and American Medical Association.

Pure Milk.

At the recent tuberculosis congress held in Washington among other exhibits was the model pasteurization plant installed by Mr. Nathan Straus, and the efficacy of a pure milk supply in aiding in the suppression of tuberculosis was amply demonstrated. The gradual diminution of infant mortality in large cities, too, can be directly traced to the insistence upon and the spread of pasteurization.

The Mitchell Dairy, of 210 Grove street Bridgeport, maintains an establishment in which the milk product is safe-

guarded from the time it leaves the cow's udder until it reaches the consumer. They supply to customers milk either pasteurized or not, with a guarantee that it is absolutely pure in every respect and free from any preservative, coloring or other foreign or injurious matter.

Adolph B. Chamansky.

Born in Bridgeport on August 3, 1868, and receiving his earlier education in the public school of Norwich, Conn., Mr. Chamansky received his first employment as salesman with the J. Samuels



ADOLPH B. CHAMANSKY.

Shoe Company. He has always for many years been actively engaged in business in Bridgeport, and at present is president and treasurer of the Laborer Company, located at 1044 Main street. He is a member of the B'nai Israel Congregation, prominent in the Elks and Masonic fraternities and a member of the Algonquin, Bridgeport and Calumet Clubs. He is regarded as one of the prominent Hebrews of Bridgeport.

Philip Caplin.

Mr. Caplin enjoys the unique distinction of being the only co-religionist in town following the profession of architect. He is twenty-eight years of age, a native of Russia and a graduate of Cooper Institute of New York city, class of '06. He is secretary of the Sons of Israel Congregation, a member of the Architectural Society of New York and a moving spirit in all Jewish matters.

J. J. HURLEY

SANITARY PLUMBER

606 EAST MAIN STREET

BRIDGEPORT, CONN.

TIN, SHEET IRON AND COPPER WORK

METAL CORNICES, SKYLIGHTS AND FINIALS

TIN, COPPER AND GALVANIZED IRON GUTTERS.

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WARNING!

We will Make it Hot for Any One Using our Coal!

JOHN M. WHEELER

WM. T. HOWES

Wheeler & Howes

ANTHRACITE -- COAL -- BITUMINOUS

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BRIDGEPORT, CONN.

וויר שמצטען אונזער יודישע גישעפט.

We have Catered for all the prominent Jewish Families of Bridgeport.

Catering...

For Large & Small Parties...

SPECIALTIES—WEDDINGS, RECEPTIONS AND DINNERS.
HIGH-GRADE DOMESTIC BAKING, BREAD, ROLLS, PIES, CAKES.

The Andrews Catering Co.

Tel. Connection. 600 STATE ST., BRIDGEPORT, CONN.

A LARGE VARIETY OF SMALL FANCY CAKES, CHOCOLATE ECLAIRS, ETC.

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BLISS REALTY COMPANY

304 MEIGS BUILDING, BRIDGEPORT, CONN.

INSURANCE

IN ALL ITS BRANCHES.

THE CITY NATIONAL BANK

OF BRIDGEPORT, CONN.

101, 103 AND 105 WALL STREET.

Capital Stock \$250,000.00
Surplus and Net Profits 323,754.00

FRANK MILLER, President.
CHARLES E. HOUGH, Cashier.
H. B. TERRILL, Asst. Cashier.

STATEMENT OF CONDITION
At the Close of Business July 15, 1908.

RESOURCES.

Loans and discounts.....	\$1,070,478.24
United States bonds.....	250,000.00
Other stocks and bonds.....	398,043.09
Banking house.....	50,000.00
Due from banks.....	30,032.10
Cash and reserve.....	513,304.70
	\$2,312,548.13

LIABILITIES.

Capital stock.....	\$250,000.00
Surplus and net profits.....	323,754.00
Circulation.....	250,000.00
Deposits.....	1,488,794.04
	\$2,312,548.13

DIRECTORS.

David B. Booth David F. Read,
Frank Miller Frank A. Wilnot
George C. Edwards Wilson Marshall
Lyman S. Catlin Harvey Hubbell
George E. Winton John R. Woodhull

פיר יודישעם נישעם זינד וויר דאנקער

W. A. SMITH BUILDING CO. CONTRACTORS

188-194 Cannon Street, Bridgeport, Connecticut

וויר שעפען אונער יודישע נישעם

Maurice S. Rosen.

A leading eye, ear, nose and throat specialist of Bridgeport is Dr. M. S. Rosen, now in his forty-fourth year, a native of Warsaw, and in which city his earlier education was received. Dr. Rosen has had many years' practice in his profession, and for nine years was

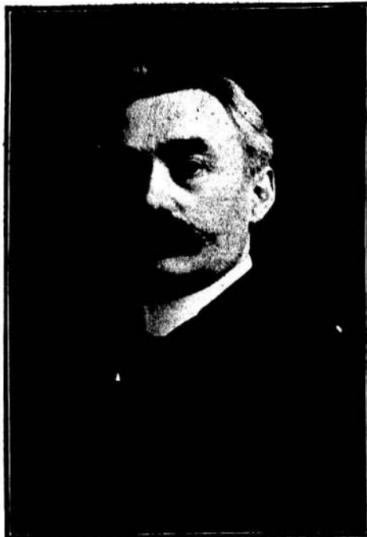


Photo by Cochran.
M. S. ROSEN, M. D.

member of the medical staff of the Eye, Ear, Nose and Throat Hospital at Twelfth street and Second avenue, New York city. He came to Bridgeport in 1894, and since that time has succeeded in building up a lucrative practice. Dr. Rosen is a Scottish Rite Mason, a trustee and treasurer of the local Benai B'rith Lodge and a member of the Beth Israel Congregation. Dr. Rosen married several years ago, and he and Mrs. Rosen



Photo by Cochran.
MRS. M. S. ROSEN.

have five children. One, a son, is now in his last year in Columbia Law School, New York city, and another son who will graduate from Yale this year and also enter the Columbia Law School. Their daughter, Miss Stella Rosen, successfully graduated from the local High School and the Normal School, and is at present a teacher of the Bridgeport Free Kindergarten. Miss Rosen has a fondness for literature, and among her many other accomplishments may be men-



Photo by Cochran.
MISS STELLA ROSEN.
tioned the fact that she is a musician of the highest degree.

Isaac Moss.

Among our successful Jewish merchants may be mentioned Isaac Moss who was born October 1, 1867, in the great metropolis and whose education



ISAAC MOSS.

was received in the public schools of his native city. Mr. Moss is the treasurer of the B'nai Israel Congregation, is an Elk, a Mason, a Ben B'rith, secretary of the Business Men's Association, and a member of the Algonquin, Calumet and Bridgeport clubs. Mr. Moss is the guiding spirit of the well known house of Moss & Krieger, and is always willing to lend assistance in all matters pertaining to Judaism.



MRS. I. MOSS

Mrs. I. Moss (nee Krieger), is a native of South Norwalk. She is president of the Ladies' Hebrew Charity Society, and a member of Columbia Lodge, No. 13, U. O. T. S. Mr. and Mrs. Moss are in proud possession of a charming daughter, Miss Beatrice Moss, and a son, Harold K. Moss.

Mrs. Sarah Lesser.

Whenever the cause of sweet charity calls we find Mrs. Sarah Lesser ready



MRS. SARAH LESSER.

to obey the summons. Mrs. Lesser's hobby has been the Ladies' Hebrew Charitable Society, and for a period of ten years has held the treasurership of the organization. Ready at all times to lend her hand to every deserving cause Mrs. Lesser justifiably merits the many encomiums bestowed upon her.

Nathan C. Herz.

Mr. Herz is now in his 44th year, a native of New Haven, in which city he received his education. He is a member of the Beth Israel Congregation, an Elk, a Mason, a Knight of Pythias and a Ben B'rith. Mr. Herz at present is in the real estate business, and an



NATHAN C. HERZ.

active worker in behalf of Bridgeport Jewry.

David D. Krause, D. D. S.

Dr. Krause is a recent graduate of one of the prominent dental colleges, and at present is the only co-religionist practicing this profession in Bridgeport, being associated with Dr. Beardsley, one of the oldest and most widely known dentists of the city. Dr. Krause is a native of Bridgeport, and received his education in the public schools of that city, and although only in his twenty-fifth year he is very pop-



DAVID D. KRAUSE, D. D. S.

ular with all classes of society. He is a married man, and a member of the I. O. B. B.

Mrs. Bertha Oelsner.

Born in New Haven, Conn., Mrs. Bertha Oelsner, has been a resident of Bridgeport for a period covering the past eighteen years, in which time she has rendered active service in behalf of the charities directed by our co-religionists. She is a member of the B'nai Israel Congregation, of the Ladies' Charitable Society, and her activities in the cause of religion are well evidenced



MRS. BERTHA OELSNER.

by the fact that she was the organizer and for twelve years has been superintendent of the Sabbath school.

The Wentworth Furniture Co.

(Incorporated.)

FURNITURE, CARPETS, STOVES, HOUSEHOLD GOODS.
EVERYTHING TO FURNISH A HOUSE.
115 John Street, BRIDGEPORT, CONN.

Kilpatrick & Hotz Co. Electricians

Contractors for All Kinds of ELECTRICAL WORK
Office 88 Cannon St., Works 86 Cannon St., Bridgeport, Conn.
Telephone 1690.

ELECTRICAL AND GAS CHANDLERS. ISOLATED PLANTS A SPECIALTY. ARMATURE WINDING. BURGLAR ALARMS AND TELEPHONES. REPAIRING PROMPTLY ATTENDED TO.

Established 1842. Incorporated 1903.

N. Buckingham & Co.

177 State St., BRIDGEPORT, CONN.

FURNITURE, RUGS, OIL CLOTHS, WINDOW SHADES, LACE CURTAINS, UPHOLSTERY GOODS, ETC.

WE GREATLY APPRECIATE JEWISH PATRONAGE.

IRA GREGORY & CO.

ESTABLISHED 1847.

ANTHRACITE AND BITUMINOUS

COAL

MAIN OFFICE, 262 STRATFORD AVE.
BRANCH OFFICE, 972 MAIN STREET, Bridgeport, Conn.
Telephone 760.

WE HIGHLY ESTEEM JEWISH PATRONAGE.

THE FRANK MILLER LUMBER CO.

Wholesale and Retail dealers in Siding, Shingles, Spruce Timber, Lath, Sash, Doors and Blinds, Mantels and Carvings, Mouldings, Hard Wood Trim.

SOUTHERN PINE TIMBER AND LUMBER A SPECIALTY.

Planing Mill and Yards,
East Washington Avenue,
BRIDGEPORT, CONN.

WE APPRECIATE JEWISH PATRONAGE.

Ryan & Lutz Carriage & Wagon Builders

GENERAL JOBBING.
Special Attention Given to Rubber Tire Work.
Automobile Trimming and Painting.

REAR 272 STATE STREET, Bridgeport, Conn.

יודישעם נישעם פטרלאנגט

Max Wittstein.

Prominent in Bridgeport Jewish communal circles is the name of Max Wittstein, who first saw the light of day in Poland, on June 23, 1856.

Mr. Wittstein has been a resident of the city for a number of years, and at

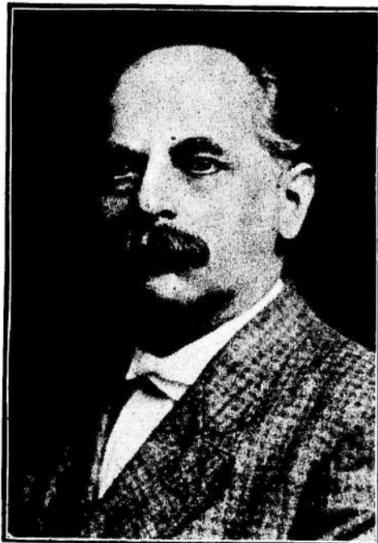


Photo by Cochran.

MAX WITTSTEIN.

present conducts a large jewelry store on Main street. He is actively identified with the destinies of the Congregation Adath Israel, and was president for a period of six years. For two terms he was president of Abraham Lodge, I. O. B. B., of Bridgeport, and at one time was president of Ararat Lodge, I. O. B. B., of Hartford, in which city he dwelt prior to his taking up his residence in Bridgeport. While in Hartford, Mr. Wittstein was also president of Judith Lodge, I. O. F. S. of I., and president of Hartford Lodge, I. O. S. B. Mr. Wittstein has also been prominent in civic affairs and was Park Commissioner of Bridgeport for the term of 1904-05. He is a member of the Knights of Pythias and the Independent Order of Red Men. Mr. Wittstein is a benedict.

Aaron Wittstein.

Bridgeport probably possesses no more diligent student than Mr. Aaron Wittstein, son of Mr. and Mrs. M. Wittstein. Mr. Wittstein graduated with a degree of B. A. Yale '04, received a degree of M. A. '05, and is at present a student for the degree of Ph. D. Mr. Wittstein recently returned from a European trip



Photo by Cochran.

AARON WITTSTEIN.

of two years, in which he spent his time studying romance and languages.

Walter E. Marsh.

Walter E. Marsh is the well-known safe man of Bridgeport, where for sixteen years he has sold safes to every nationality represented in the city and sending safes on mail orders everywhere, equipping banks and business houses and supplying dwellings. He numbers among his friends and patrons Max Wittstein, jeweler; Sigmond Loewith, brewer; J. Samuels Company, shoe dealers; A. B. Chamansky, president and treasurer Laborde Company, and many others, who have found a pleasure in doing business with or meeting socially Mr. Marsh, whose place of business is at 192 Fairfield avenue.

Henry Herman Wittstein.

The subject of this sketch is at present occupied with the study of law at Yale Law School, having received the degree of Ph.B. in Yale University in 1907. While qualifying for it he specialized in the exact sciences, with particular attention to higher mathematics and mechanics. He expects to complete his



Photo by Cochran.

HENRY HERMAN WITTSTEIN

law studies in June, 1910, and his abilities bespeak for him a large meed of success in that profession. Mr. Wittstein is affiliated with the Beth Israel Cong. and is a member of the I. O. B. B.

Opening of the Samuels Shoe Co.

The J. Samuels Company, well-known shoe dealers of Hartford, Springfield and Meriden, have opened an up-to-date shoe establishment at 1211 Main street, Bridgeport. The policy of this firm is and always has been "a square deal to all. Money refunded if goods are not satisfactory." Large assortments of men's, women's and children's shoes at prices ranging from \$1.50 to \$5 are on hand, and a visit to this store will pay you.

Louis A. Samuels.

A successful mercantile enterprise is that of the retail shoe house of the J. Samuels Company, which successfully operates a chain of stores in Hartford, Springfield and Meriden, and which has recently opened a Bridgeport branch at No. 1211 Main street, of which the sub-



Photo by Cochran.

LOUIS A. SAMUELS.

ject of our sketch is the active manager. Mr. Samuels is a son of Joel Samuels of Hartford, Conn., who is recognized as one of the prominent Israelites of Connecticut, being past president of many Jewish fraternal organizations in that city and universally regarded as one of its estimable citizens.

Mr. Louis A. Samuels is energetic in his business undertakings, is a broad-minded man with liberal views, and has taken up his residence in Bridgeport, to the deep regret of his many and numerous friends in Hartford. With Mr. Samuels at the fore it goes without saying that the new business venture in Bridgeport will be a great success, his personal popularity tending towards reaching that goal.

The FRISBIE PIE CO.

Bridgeport, Conn.

FRISBIE'S PIES COMPLETE THE DINNER. SATISFY THE APPETITE. FRISBIE'S SUGAR AND GINGER COOKIES ARE DELICIOUS.

TRY THEM.

Delivery wagons in Hartford, New Haven, Bridgeport, South Norwalk, Stamford, Port Chester, White Plains, Greenwich and New York City.

יודישעם גישעפט פערלאנגט

The Windsor Hotel

One Block from Depot, Bridgeport, Conn.

G. N. de QUETTEVILLE, PROPRIETOR
SAMPLE ROOM.

WE CATER TO JEWISH TRAVELING MEN.

Established 1865.

G.W. FAIRCHILD & SONS

Diamonds, Watches
Silverware, Jewelry

Bridgeport, Conn.

TELEPHONE.

We Will Highly Appreciate Jewish Patronage
in the Future as in the Past.

E. P. LIVERMORE,
President & Manager,

W. H. SPUIGE,
Treasurer.

Livermore Lumber Company

WHOLESALE & RETAIL
LUMBER MERCHANTS

Mill Work - Doors - Sash and Blinds
Moulding - Stair Work
Mantels - Inside and Cabinet Trim

Yards and Office:
Knowlton St., Bridgeport, Ct.

We Solicit Jewish Patronage.

The Mitchell Dairy.

BRIDGEPORT'S SANITARY MILK PLANT

210 GROVE ST.,

Telephone, 1024-5.

BRIDGEPORT, CONN.

Mr. Nathan Straus, who is recognized as one of the most prominent Israelites in America, has increased his popularity among his fellow citizens by his humane efforts to decrease the startling prevalent infant mortality in New York, and has recently returned from a trip abroad, where he campaigned in the interests of "Pure Milk." In an interview published in the London Daily Express, Mr. Straus says:

And what sort of milk do you get for your baby? The best you can, of course; but what is that best? Do you know where the milk comes from? From how many different farms and cows? Milked, cooled, filtered and skimmed by how many different farm servants? Do you know how many different miles it has come by rail, how many hours it has been on the way, through how many hands it has passed from milking pail to milk can or stoppered bottle?

All the utensils employed should be cleanable and cleaned; all the persons at the work should be healthy and particular in their hands. The stables, the premises where the milk is handled and sold, should be airy and free from dirt. Dust is the enemy of good milk.

THIS IS ALL TRUE, and the evils of infection arising from dirt and uncleanness can be averted by using milk from THE MITCHELL DAIRY, which is always CLEAN, PURE AND HEALTHY and from tested cows ONLY.

Our milk comes down from Washington every day, and we can give it to you pasteurized or not, as you prefer. We now have facilities for doing a very large business, and we would like to place our milk in every home in the city. Milk delivered at residence every morning for breakfast. Extra heavy cream by the quart, pint or half pint.

Samuel W. Baldwin.

George M. Baldwin.

ESTABLISHED 1826.

J. Hawley & Co.
Wholesale Hardware

549-553 WATER STREET
BRIDGEPORT, CONN.

AGRICULTURAL GOODS, MANUFACTURERS' SUPPLIES,
MACHINISTS TOOLS.

וויר שעמטצן אונזער יודישע גישעפט

The Kindergarten.

By BERTHA NEWBERGER.

The kindergarten is to-day more than ever in a state of evolution; we have the conservative and the radical kindergartens; the pendulum may swing too far either way, but whichever way it does swing, its aims and purposes are the best and highest, and some day, which we hope to be near at hand, it will find its right course. Whether you believe in free play or in directed play does not matter so much; free play is never so free as to become riotous and directed play never so narrow as to lose its purpose, at least not when the kindergarten is at all conscientious and aware of the high purpose of her work.

To the little child, play is exactly what work is to the adult. I would no more dream of disturbing at happy play than I would of disturbing a man at his work. Through play the child develops all his dormant faculties; the games and sports of the adults are recreative, but the plays and games of the little children are far more important, they are truly creative. Not only are they developing and strengthening the body, the muscles, senses and organs, but they also form the character, mind and morals. To play you must be quick, skillful, always alert, to become a leader you must play fair and square. Watch a crowd of children at play, see how quickly a cheat or trickster is put out of the game. Another phase of kinder-

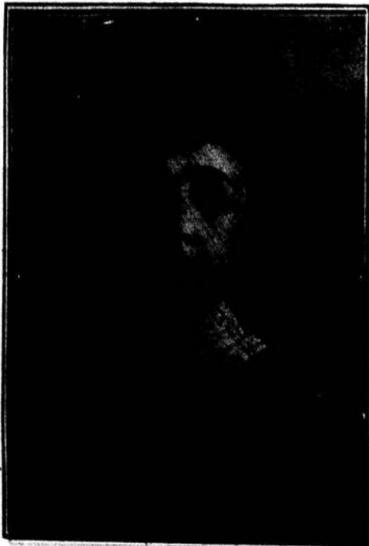


Photo by Cochran.

MISS BERTHA NEWBERGER.

garten work, often misunderstood, is the work-period, where play and work are intermingled, where play becomes work and work becomes play. There the children are real inventors, explorers, artists. In a true kindergarten the work-time is a happy time and we have long forgotten to look at the finished piece of work as its fulfilled purpose; the true value of it lies in the degree of work, or play spirit that is put into it. The stories, songs and nature talks all help to make the child's life brighter, happier, to open to him the doors of understanding to the true beauty of the wide world of ours. We force nothing upon the child; we only want to place him in the right environment and to let him grow up in the true spirit of homelike atmosphere, in companionship with others of his own age, whose rights he must respect and so at the time instill in him the first rudiments of future citizenship.

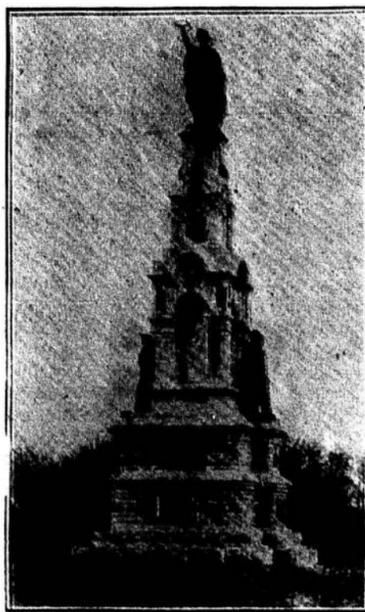
Religious schools of to-day differ very much from religious schools of former days. In our city of Bridgeport we face quite a serious problem along this line. Our new Sabbath school, established a few months ago, is composed of about 350 children coming from homes of all shades of religious standing, from the most orthodox to the most reformed; our teachers are volunteers, nearly all high school girls and boys, filled with enthusiasm and earnest purpose, but inexperienced in this work. To train our teachers we have formed a Chautauque Circle whose purpose is the study of the Bible. But the study of Bible history is only a minor part of Sabbath school work. The moral, ethical lessons are of far greater importance.

How to help these children to a true understanding of our great and beautiful religion, to give to each a religious and moral foundation to be built upon in practical life and yet not to conflict with the established principles and beliefs of their elders, who may cling to orthodox Judaism and are hostile to anything reformed, this is our great problem.

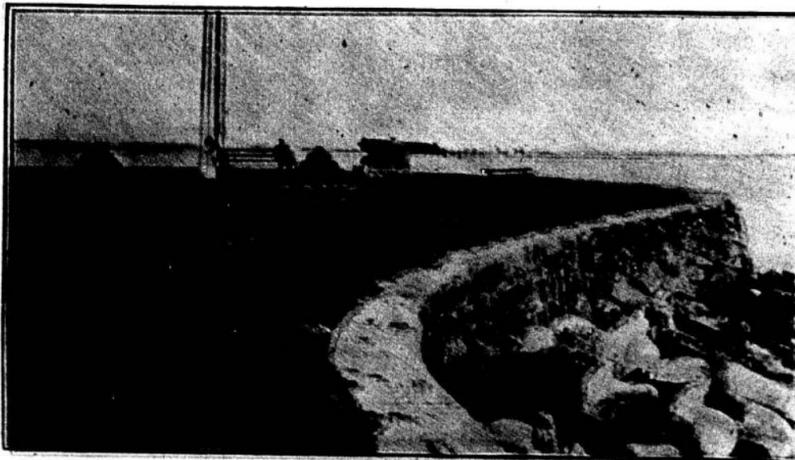
SCENES IN BEAUTIFUL SEA-SIDE PARK.



Howe Monument.



Soldiers' and Sailors' Monument.



Spanish Cannon.

Old Reliable.

One of the oldest institutions in Bridgeport is the Hawley Hardware Company, which was established in the year 1826 by Mr. Thomas Hawley.

The business has been progressive since its inception and to-day, under the able management of Mr. S. W. Baldwin, it maintains a leading position in commercial circles.

A Square Deal.

Mr. A. Fairchild Wheeler is the treasurer of the Bridgeport Land and Title Company, which office he has held since 1901. Mr. Wheeler is also one of the directors of the Bridgeport Trust Company, which institution is located in the same building as the Bridgeport Land and Title Company, by the way, one of Bridgeport's handsomest edifices.

Under Mr. Wheeler's able management the Bridgeport Land and Title Company have disposed of numerous properties among our Bridgeport co-religionists and in all instances Mr. Wheeler's straightforward business methods have won the admiration and respect of the community.

Carr's Grill Room.

Have you visited Tom Carr's new grill room in Cannon street? If you have not you have passed by the sweetest eating place in the city of Bridgeport and do not know what you are missing. Tom is so well known that everybody knows that whatever he does is well done, and the fitting up of his grill room is the best job Tom has ever taken in hand. Everything is new and as bright as a dollar just from the main, snowy linen, polished tables and floors, easy chairs, and the best business men's lunch, served at noon time, which has ever been given in this city for anything like the price charged for it, 25 cents.

Tom has fixed up the upper rooms of the building at the corner of Cannon and Broad streets over his cafe, and has established a handsome grill and lunch room, serving regular meals during the usual hours, and a la carte at other times. One of the most competent chefs has been engaged, the cuisine is unexcelled, the service is prompt and courteous, and Tom himself sees that everybody is made comfortable and satisfied. Although opened only recently, the patronage has grown so that there is absolutely no doubt of the success of the venture.

INTEREST

Allowed on Balances Subject to Check

T. L. WATSON & CO.

BANKERS

ESTABLISHED 1866

Stocks & Bonds

Corner of Main and John Streets

Bridgeport : : : : Connecticut.

Photographs

That are judged the best in New England are made at this Studio.

The Photographs I sent to the Photographic Convention at Boston this fall and which merited the FIRST PRIZE were the every-day work produced at this studio.

Come to me for your Photographic work. The best cost you no more than inferior work at other studios.

C. S. COCHRAN,

1198 MAIN STREET,

BRIDGEPORT, CONN.

People's Savings Bank,

924-926 Main St., Bridgeport, Conn.

STATEMENT OF CONDITION

August 1, 1908.

ASSETS.

Loans on Real Estate.....	\$2,047,815.00
Loans on Collateral.....	146,445.00
Town and City Bonds.....	602,800.00
Railroad Bonds.....	1,613,831.25
Bank Stocks.....	210,750.00
Banking House.....	69,000.00
Cash in Banks and on hand.....	161,943.43
	\$4,852,484.68

LIABILITIES.

Amount Due Depositors.....	\$4,627,822.49
Surplus.....	147,000.00
Interest.....	68,612.59
Balance due Borrowers on Real Estate Loans.....	9,049.60
	\$4,852,484.68

TRUSTEES.

SAMUEL W. BALDWIN
HENRY ATWATER
BNOCH P. HINGS
EDWARD W. MARSH

EDWARD R. IVES,
MORRIS B. BEARDSLEY,
JOHN A. RUSLING,
DAVID F. READ,
DANIEL E. MARSH,

GEORGE COMSTOCK,
LUCIUS H. MILLS,
LEWIS B. CURTIS,
WALDO G. BRYANT,
CHARLES S. GANFIELD.

The Crawford Laundry Company

Fairfield Avenue & Courtland St., Bridgeport, Conn.

Telephone 2910

Samuel Harris.

One of the most successful business men of Bridgeport is Mr. Samuel Harris, a native of New York, born in 1863, and who has resided in Bridgeport for the last twenty years. He is at present engaged in the clothing business located at No. 1154 Main street, and enjoys a



SAMUEL HARRIS.

high reputation for his mercantile integrity. He is a member of Elks Lodge, No. 36, the Standard bearer of Sam Harris Lodge I. O. O. F., and belongs to the Bridgeport and Calumet Clubs. He is one of the members of the Bnai Israel Congregation, and well to the fore when Jewish matters are concerned.

Modern Show Cases.

Goods, no matter of what kind, in order to be sold must, above all, be presentable, and nothing enhances their appearance more than an up-to-date modern show case, similar to those made by Mr. James H. S. Jones, successor to Jones & Hoffman.

Mr. Jones, whose establishment is located at 39 to 65 William street, is a designer and store fitter, and his modern flush top show cases have attained national fame. He makes a specialty of "Silent Salesmen," Sponge and Outdoor Show Cases and Combination Cigar Cases with C. R. Rice Patent Moisteners. Mr. Jones has furnished show cases for nearly all our prominent Jewish Bridgeport merchants, a few of whom are Joel Samuels & Co., Samuel Harris, Max Lustig, M. Wittstein, Klein Brothers, Moss & Krieger, and S. Loewith.

Harry D. Miller.

Mr. Harry D. Miller has resided in Bridgeport since 1902, coming here as the manager and resident partner of the firm of George S. Batchelor & Co., manufacturers of "Thompson's Glove-Fitting Corsets," whose large establishment is



HARRY D. MILLER.

located at Railroad avenue and Myrtle street and is one of Bridgeport's leading industries.

Mr. Miller is at present actively engaged in the automobile business as president of the Bridgeport Vehicle Company, and is also vice-president of the Motor Taximeter Cab Company, of New York city.

Mr. Miller is a graduate of the Lawrenceville (N. J.) Academy and was a schoolmate of General Horace Porter, and as a boy a playmate of Mr. Louis Stern, of Stern Bros., New York. In social and fraternal circles Mr. Miller is very active. He is a member of the Algonquin Club, a thirty-two degree Mason, a Shriner, charter member of E. P. O. E. Lodge No. 248, and a member of the Society of the American Revolution.

Mr. Miller has always been a staunch admirer of the Jewish people, and among them numbers many of his intimate friends.

Theodore Emil Steiber.

Among the young disciples of Blackstone may be mentioned Mr. T. E. Steiber, who is a native of Bridgeport, the date of his birth being November 1, 1885. He is a graduate of the public schools of this city and of the Yale Law School, and although just entering upon the active practice of his profession, yet his friends predict a brilliant and successful future for him. Mr. Steiber is president of the K. K. K. Jewish Society.

Sound Banking.

Stability and integrity should be the pillars set up at the entrance to the porch of every financial temple and a perusal of the detailed statement in another column of the condition of the City National Bank of Bridgeport, Conn., should fully satisfy the most skeptical as to the financial soundness and reliability of this institution.

The City National Bank is fully equipped to care for the accounts of individuals, firms and corporations, and respectfully solicits correspondence or personal interviews with those contemplating making changes or opening new accounts.

The same courtesy is extended to small as to large depositors, and every matter of a financial nature is given due consideration. Letters of credit, travelers' checks and foreign drafts are issued and safety vaults are provided gratuitously for the accommodation of depositors.

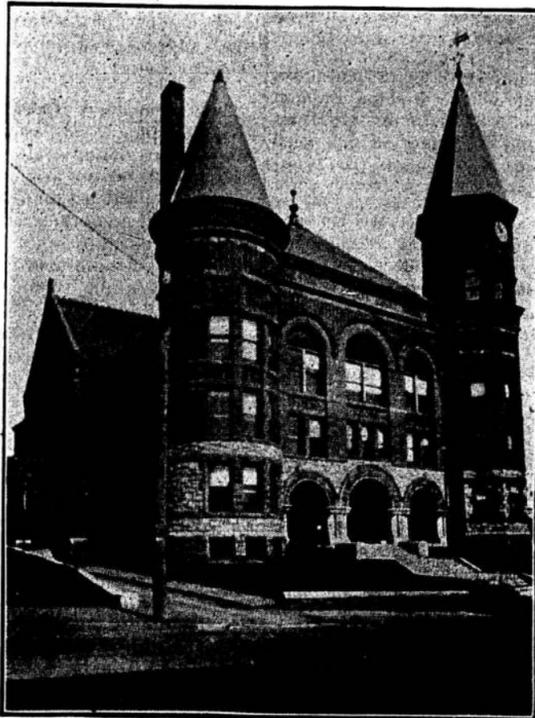
Successful Insurance.

Few people seem to realize to-day that the business of insurance is a science and the most successful agents make the business a specialty. The Bliss Realty Company, whose offices are in the Melgs Building, Bridgeport, Conn., specialize insurance in all its branches, and are enabled to give clients the best rates obtainable. The firm is composed of Messrs. A. W. Bliss and F. W. Clintzman, the latter who recently came from Hartford, the "insurance center." Both of these gentlemen have a wide acquaintance in Bridgeport Hebrew circles.

Reliable Plumbing.

J. J. Hurley, No. 606 East Main street, who is well known as one of Bridgeport's leading plumbers, has had an experience covering a period of thirty-eight years, Mr. Hurley having entered the plumbing business on September 5, 1870.

Besides doing general plumbing Mr. Hurley is prepared to do all kinds of tin, sheet iron and copper work, and manufactures metal cornices, skylights and finials and tin, copper and galvanized iron gutters. Mr. Hurley has at various times performed work for many of Bridgeport's leading Jewish families, and his work has always merited the utmost satisfaction. At present Mr. Hurley is fencing the Bridgeport Jewish Cemetery, and when completed it will be a lasting and satisfactory job.



The Bridgeport County Court House.

Protect Yourself.

One of the most representative institutions in the city is the Bridgeport Land and Title Company. It covers a broad field with its various lines of business, including fire insurance, real estate, rents, surety bonds and searching and guaranteeing of titles. The company was organized about ten years ago, taking over at that time a portion of the business formerly carried on by the firm of Marsh, Merwin & Lemmon, a firm widely and favorably known among all Bridgeporters except those of recent arrival. The insurance department handles every kind of risk where insurance is needed; acting as agent for many of the strongest and most reliable fire insurance companies, for the National Surety Company of New York, which furnishes indemnity bonds as required by the courts or for people in positions of trust, and as agent for companies which cover all classes of liability insurance, as steam boiler, automobile, elevator, etc.

The company has been decidedly successful in the handling of real estate and in the buying and selling of it. This also includes the placing of mortgage loans upon local property, which often proves to be of valuable assistance to those purchasing property.

Its guaranteeing of titles adds a feature which was an innovation in Bridgeport. All transfers of property in New York of any magnitude are accompanied by a guarantee of title, as is also the case when a loan is made, secured by real estate. It was to provide this safeguard that the company established its finely equipped department to handle the work of searching and guaranteeing titles to real estate.

Owing to its efficient and careful management the standing of the company is high.

A Century of Successful Banking.

Over one hundred years of active usefulness is the proud record of the Bridgeport National Bank, and is ample attestation as to the confidence which this fiduciary institution enjoys in the city of Bridgeport. The bank was incorporated in 1806, and from its inception it has made a practice of doing business with a large and ample capital, and has always been officered by men of strong financial standing, the highest business reputation for keen business ability, with unerring probity and integrity, bank as their first and greatest duty to be guarded and safe-guarded with far more jealous care than their own personal affairs.

The policy of the Bridgeport National Bank has ever been that of conservatism, yet it has never failed to recognize its duty to its clientele and the community at large. To those having in charge the moneys or securities of others it offers absolute safety and opportunities for safe, conservative investments, and a long and valued experience in the handling and proper conduct of such affairs.

A feature of the bank is the unequalled facilities and aid and assistance afforded to women. The bank is equipped to do business in any part of the world, drawing drafts upon almost any city in existence. Letters of credit are issued to travelers and can be delivered at once. A glance at the statement published in another column will show the excellent financial condition of this institution at the present time, and a perusal of the names constituting its directorate will show them to be men well to the fore in the financial and commercial world.

The cashier of the bank, Mr. Charles E. Hough, has had many years of prac-

tical banking experience to fit him for the eminent position which he now so admirably fills. He entered the service of the Connecticut National Bank on March 29, 1880, and was advanced to the position of receiving teller. On November 1, 1897, he accepted a position as paying teller of the City National Bank, and since December 1, 1904, has been the bank's cashier. Mr. Hough numbers many admkrs among the Jewish people and has in many instances shown his substantial appreciation of them.

Livermore Lumber Company.

One of the largest lumber companies east of the Mississippi is the Livermore Lumber Company, of Bridgeport, Conn. The active head of the business is Mr. E. P. Livermore, formerly of the Bedford Lumber Company, of Boston, Mass., which concern he successfully managed for a period of over seven years, prior to which he was superintendent of the Frank Miller Lumber Company for five years. Mr. Livermore is considered a "top-notch" in the lumber trade, and is one of Bridgeport's men of affairs. The yards of the company are located on Knowlton street, and mill work, doors, sashes and blinds, moulding, stairways, mantels, inside and cabinet trim are a few of the specialties. The officers of the company are E. P. Livermore, president and manager; J. L. Livermore, vice-president, and W. H. Spurge, secretary and treasurer.

Bridgeport Vehicle Company.

Established in 1905, the Bridgeport Vehicle Company is rapidly coming to the fore, and now with a working force of over one hundred employees is one of the leading builders of high-grade automobile bodies in the East. The business is under the efficient management of its president, Mr. Harry D. Miller and is making a record for itself for efficiency and the high-grade character of the work turned out from its completely appointed plant at No. 42 South avenue.

The Bridgeport Vehicle Company caters to private trade only and besides building bodies for limousines, landaulettes, touring cars and runabouts, makes a specialty of tops, wind shields, slip covers, lamp covers, and also painting. The company does not confine itself to local trade only and cheerfully refers to some of the country's leading citizens, among them being Mr. Fred Strauss, of the firm of J. & W. Seligman, of New York; Mr. W. J. Wollman, of J. S. Bache & Co., New York, and Mr. Sigmund Loewith, of Bridgeport.

August Lieberum FURNITURE & UPHOLSTERY

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HAPPENINGS IN THE JEWISH WORLD.

These items are collected from various sources and are a bare presentation of happenings presented in tabloid form and without comment.

A synagogue is promised for Tucson, Arizona.

A Hebrew Aid Society has been organized at Du Bois, Pa.

A Hebrew Free School is to be established in Glens Falls, N. Y.

At Kieff, the Real Russians assaulted several Jews during the holidays.

Rev. Joseph J. Gorfinkle has accepted a call as rabbi to Mt. Vernon, N. Y.

A number of Jewish families are settling in the rural districts about Kalamazoo, Mich.

The annual meeting of District No. 3, I. O. B. B. was held last week in Philadelphia, Pa.

The Warsaw Real Russians have posted hooligans in several places to picket Jewish shops.

The Congregation B'nai Zedek, of Kenosha, Wis., is about to erect a ten thousand dollar edifice.

Plans have been filed by the architects for the new Machzeka Habas Hebrew School, of Norfolk, Va.

At its last meeting Joshua Lodge, No. 23, I. O. B. B., of Philadelphia, Pa., initiated fifty candidates.

The Verein fuer Statistik der Juden, of Berlin will now devote its attention to the Jews of Roumania.

The Jewish people of the Portage Lake towns of Michigan have organized an aid and assistance society.

Rev. Dr. Louis A. Alexander has succeeded in organizing a Union of Hebrew High Schools in Boston, Mass.

The Young Men's Hebrew Club, of Seattle, Wash., is planning to erect a club house at a cost of \$20,000.

County Auditor Wright, of Cleveland, O., has decided that the Hebrew Free School shall be exempt from taxes.

On October 19 Dr. Gustav Karpeles delivered a lecture at the reopening of the Jewish Toynebee Hall in Berlin.

A Jewish Reform Union has been started at Frankfort-on-the-Oder. Rabbi C. Seligmann is at the head of it.

A banquet attended by several hundred Hebrews was given on the 23d ult. by the Monticello, N. Y., Hebrew Association.

Rabbi Abraham Judelovitch, formerly of Manchester, Eng., will most likely succeed Rabbi Silver, of Worcester, Mass.

Abraham Israel, retiring president, was presented with a medallion by the Shaarai Torah Congregation, Worcester, Mass., last week.

Several Jews were searched at Lodz on leaving their synagogues on the first day of the holidays. Many of them were also arrested.

Albert Pike Consistory, Scotch Rite Masons, of Little Rock, Ark., at its last meeting elected Rabbi Louis Wolsey to life membership.

Moses Polinsky, the first and oldest Jewish resident of Duluth, Minn., died last week, aged eighty-three. Mr. Polinsky came to Duluth in 1850.

A reception was tendered last week to Rev. S. H. Shoher, of New York city, by the members of the Crawford Street Synagogue, Boston, Mass.

A series of Yiddish performances is now being given throughout Western Central New York towns by the Reikin Yiddish Opera Company.

The first meeting of the Brooklyn Circle of the Jewish Chautauqua Society was held on the 1st inst. The programme included an illustrated lecture on "Palestine," by Rabbi Martin A. Meyer, the chairman of the circle.

At the election of a new deputy for Minsk the Jews recorded their votes for an Octobrist, but the seat was captured by a member of the Right.

Rabbi David Philipson, of Cincinnati, delivered an address last week at the fortieth anniversary of St. James Protestant Evangelical Church of that city.

Max Mitchell, superintendent of the Federate Jewish Charities, of Boston, has taken the authorities to task for failure to provide a new immigrant station.

The well-known Jewish lecturer, Freedman, has been appointed professor of the Moscow Polytechnic. He is one of the very few Jews to receive that important title.

At the annual meeting of the Nassau County Hebrew Congregation, of Rockville Centre, N. Y., it was decided to buy lots and erect a synagogue as soon as possible.

The St. Petersburg University authorities have applied for permission to accept fifty-one Jews who desire to be transferred to the capital from other universities.

A reception in honor of Sol. Blumgarten, held in Philadelphia, Pa., last week resulted in \$3,500 being raised for the Jewish Consumptive Relief Society, of Denver, Col.

The synagogue of Diedenhofen (Lorraine) was seriously damaged by fire during the night of the 12th ult. Incendiarism is suspected to have been the cause of the fire.

The United Hebrew Organizations of Waterbury, Conn., passed resolutions of sympathy, and in a body attended the funeral of Rt. Rev. Mons. Wm. J. Sloum, on the 27th ult.

The Retch has discovered that the chairman of the Kertch Real Russians used to receive forty roubles a month from the Governor in aid of the funds of the branch.

The Paterson, N. J., Chesed Shel Emeth is soliciting contributions towards the purchase and maintenance of a hearse to be used in burying the Jewish poor of the city.

Rabbi Jacob Friedman was the victim of Jew bating last week in Chicago, Ill., and was badly beaten. His assailant was arrested and held to await Rabbi Friedman's recovery.

At Christ Church, Clinton street, Brooklyn, last week Rev. Walter D. Johnson gave an address on "The Significance of the Use of Music by the Hebrews in Their Religious Worship."

At the elections for the Landtag of the Grand Duchy of Anhalt, held recently, Attorney-at-Law Dr. Cohn, of Dessau, and Privy Councillor of Commerce Meyer, of Harzgerode, were returned.

The Kieff police have discovered a vast organization of the Black Hundreds, which conducted a systematic detective organization, and, on its own account, arrested and deported people from the city.

Among the speakers at the dinner tendered to Dr. Chas. H. Parkhurst upon his resignation from the presidency of the Society for the Prevention of Crime, last week was Rev. Dr. F. De Sola Mendes.

Dr. John R. Sampey, of the faculty of the Southern Baptist Theological Seminary, opened the lecture course of the Louisville, Ky., Y. M. H. A., on the 27th ult. His subject was "Isaiah as a Patriot."

The Baltimore Board of Education has refused a request of the Hebrew Educational Society, through Dr. Harry Friedenwald, the president, for permission to scan the list of pupils attending the public schools in order that he might get in touch with their parents in an effort to erect a model school for Hebrew children.

It has been decided by the Rodeph Sholom Congregation of Waco, Tex., to erect a new house of worship. The building will contain, besides the synagogue, lecture rooms, reception rooms and a gymnasium.

Joseph Blachman, a well known student of history and economics, delivered a lecture at the San Francisco, Cal., Y. M. H. A. on the 28th ult., taking for his subject "Liberty as a Moving Factor in History."

On the occasion of the celebration of his twenty-fifth wedding anniversary, the officers of the Rodeph Sholom Congregation, of Philadelphia, Pa., presented Rabbi Henry Berkowitz with a purse containing \$4,000.

Two men pleaded poverty and applied for shelter in the synagogue Beth Abraham, of Bayonne, last week. After their departure it was found that they had stolen all the prayer books, tallithim and a sefer torah.

Rev. Dr. Henry Berkowitz has been re-elected rabbi of the Rodeph Sholom Congregation, of Philadelphia, Pa. During the year the congregation has been able to pay off \$17,000 upon the synagogue mortgage.

The death is announced of Mr. Edward Magnus, who died last week at his home in London, Eng. The deceased was prominently identified with London's Jewish communal affairs, particularly the London Hospital.

The death occurred a fortnight ago of Herr Israel Blumenthal, who for over fifty years served the Cologne community as reader and teacher. On his retirement he was decorated with the Order of the Crown.

At the Calvary Baptist Church, New Haven, Conn., last Sunday evening, the pastor, Donald Duncan Munroe, delivered a very interesting sermon on "The Jews as a Factor in the Making of American History."

Six more Poalei-Zionists have been sentenced at Lonza to hard labor in Siberia for periods ranging between six years and two years and eight months. Two members under age were sent to prison for three years.

The Hebrew Talmudic Institute's new building at 526 Warton street, Philadelphia, Pa., was dedicated on Sunday last. The institute was founded by Rabbi B. L. Leventhal and at present supplies instruction for sixty pupils.

Moses Stern, who died recently in Philadelphia, left five hundred dollars to the Keneseth Israel Congregation to be used in reducing the synagogue mortgage. The deceased also made several other charitable bequests.

General Valabregue, who was recently promoted general of division, has just been appointed to one of the most important commands in the East of France, namely, the Frontier Division, the headquarters of which are at Reims.

Morris Rosenfeld's poem "Wohin?" has been set to music by a Hungarian composer, Geza Polgar. The song was sung for the first time by an American, Rosina Rossi, and it was also given at a "Rosenfeld evening" held recently in Budapest.

On Wednesday, the 9th ult., the annual fete in aid of the Tunis Jewish Hospital was held at the Grand Municipal Casino, the large hall of which could hardly contain the vast audience that by its presence desired to show its warm interest in the hospital.

A Reuter cable says that a disturbance recently occurred at Bagdad between Moslems and Jews in consequence of some Jews having entered a mosque during prayers. A number of Jews were injured. The incident is believed to be the work of reactionaries, but the Committee on Union and Progress attaches but little importance to this and other doings of the reactionaries in Constantinople, who are lacking in organization.

Members of the Congregation Adas Israel, of Hartford, Conn., presented their president, Nathan Kempner, with a portrait of himself, on Sunday evening last, as a token of appreciation. Medals were given at the same time to Jacob Katz and Benjamin Mievvert, in recognition of faithful service.

At the eleventh annual general meeting of the directors and officers of the Home for Hebrew Orphans, Philadelphia, Pa., held Sunday a week, further steps were taken towards the raising of the fund of \$50,000 for the erection of a new home at Eleventh street and Green lane.

The new St. Barnabas Home in Northern Versailles Township, Pa., was formally opened last Sunday morning by Bishop Cortland Whitehead, of the Pittsburg diocese of the Protestant Episcopal Church, in the presence of a large number of spectators. The principal address was delivered by Rev. J. Leonard Levy.

The Hungarian Clerical Party has tried to induce Count Andrassy, a broad-minded statesman, to alter the Franchise Reform bill, on the ground that it would secure too great an influence to the Jewish element. All their efforts, however, have been useless, as Count Andrassy is determined to submit the bill without the least modification.

Councilor Abraham Levy, J. P., president of the Ballarat (Australia) Hebrew Congregation, has been elected Mayor of Ballarat East. He has been a councillor six years, and his election as chief magistrate is very popular. Mr. Levy is a son-in-law of the late Rev. I. M. Goldreich, for many years the esteemed minister of the congregation.

The Jewish educational institution for feeble-minded children, founded at Berlin by the Deutch-Israel-Fischer Gemeindepund, and the German Grand Lodge of the I. O. B. B., has just been opened. The foundation is known as the Wilhelm-Auguste-Victoria Stiftung, in honor of the recent silver wedding of the German Emperor and Empress.

The Central Committee of the Alliance Israelite University at Paris has directed M. Autebi, the director of the Alliance Trade School at Jerusalem, to cease meddling with the internal affairs of the Jewish community of Jerusalem. Complaint was made against M. Autebi to this effect; he devoted himself more to the community than to his school.

A family of twelve Jews have been assassinated by peasants near Tiraspol, and they were all buried near the pogrom victims. During the interment of the last member of the family, the mourners were thrown into great confusion by a serious earthquake that visited the south of Russia. The earthquake also created a great panic in the Odessa Jewish Hospital.

The Jewish community of Frankfort-on-Main has built new premises for its school at a cost of 700,000 marks (\$175,000). The magnificent edifice named "The Philantropin" has been handed over to the School Board by Judicial Councillor Herr Blau. Provincial Councillor Baier, on behalf of the Chief President, congratulated the school authorities on the splendid accommodation furnished in the new building.

The Golos Moskvi has published a document which reveals the fact that a few months before the resignation of Count Wittee's Cabinet, a resolution was adopted at one of its meetings, at the recommendation of the former Minister of Education, Count Tolstoy, to abolish all restrictions against Jews in the higher educational institutions. Count Witte opposed the measure, but he promised to submit it to the Czar for approval. A few days later he informed his colleagues of his majesty's refusal to sanction the relaxation. It afterward transpired, however, that the question was never put before the Czar.

Some 80 Syrians, among them 20 Jews, have been expelled without legal right by the Minister of the Interior of Hayti. The law forbids the landing of Syrians in the Republic, but these Syrians had been residents prior to the law, which was passed in 1903, and besides were legally registered at the French legation. The expulsion is generally regarded as nothing more or less than a blackmailing scheme.

The Committee of Inspection which the Alliance Israelite Universelle has decided to send to its schools in the East embarked at Marseilles on the 29th ult. for Alexandria. The commission will successively visit the Alliance Schools in Egypt, Palestine, Syria, Turkey and Bulgaria. The Commission consists of Rabbi Israel Levi, of Paris, professor at the School of High Studies; Dr. Porges, of Leipsic, member of the Central Committee of the Alliance, and M. S. Benedict, inspector of the Alliance Schools.

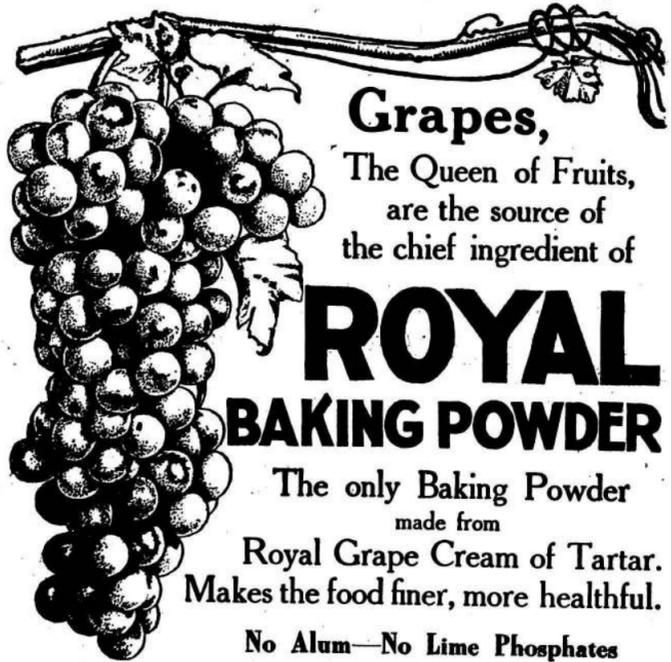
It is stated that a few days ago the King of Spain had a conversation with the Minister of Education, Count Apponyi, during a banquet in Budapest, and discussed with him various aspects of Hungarian affairs. He asked the Minister whether there were any Jews in Hungary. Apponyi replied: "There are a large number of Jews in Hungary, but the best understanding prevails among all creeds." "That," said King Alfonso, "is the best that can happen for any country."

The Jewish colonists in the province of Ekaterinoslav have requested the authorities to cancel the debts they have owed the government for several years, owing to financial difficulties. The Czar's manifesto of 1904 (on the occasion of the birth of the Czarovitch) relieved all peasants of their long-standing debts. An exception was, however, made in the case of the Jews, where the tax collectors still continued to demand their due according to the old accounts. The appeal was in vain, the petition being rejected on the ground that the applicants were only Jewish colonists.

No census of the population of Bosnia and Herzegovina has been taken since 1895, but in that year the Jews in the two provinces numbered about 3,200; 70 per cent. were Sephardim and the remainder Ashkenazim, probably on account of the occupation by Austria. The largest and oldest Jewish congregation is at Serajewo, the capital, and comprises half of the entire Jewish population of Bosnia. The Spanish community of some 3,500 persons has been in existence many centuries. The formal annexation of the two provinces to Austria has been officially celebrated by the Jews at Serajewo. A thanksgiving service was held in the Austro-Hungarian Synagogue, which was attended by Field-Marshal Edler von Winzor, the Governor, who was accompanied by nearly all the principal civil and military authorities.

A New Opera.
The well-known manager, Edward L. Bloom, has just acquired the rights for the production of a comic opera, entitled "The Monarch of Millions." The book and lyrics are by John Grosvenor Wilson, best known as the author of "Nordeck," "A Royal Divorce" and "A Society Fad."

The musical composition is shared by two composers, Mr. Isidor Sachs and Mr. Adolph Finkelstein. Mr. Sachs is distinctly a melodist and has contributed a number of pleasing sentimental and comic songs. Mr. Finkelstein, in addition to doing his full share of lyric work, has arranged all the orchestral parts and has treated the concerted numbers in a strikingly dramatic and original manner. Mr. Finkelstein is a piano scholar of Scharyenka, a composition scholar of Dr. Dvorak, and is a member of the New York Philharmonic Society and the New York Symphony Society, and has earned high reputation as a composer of symphonies and tone poems of classic style. His entrance into the field of light opera will arouse much interest. He will personally assume direction of the music production.



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the chief ingredient of
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BAKING POWDER
The only Baking Powder
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Royal Grape Cream of Tartar.
Makes the food finer, more healthful.
No Alum—No Lime Phosphates

SOCIAL.

The novelty dance which was held last week by the Young Folks' League of the Uptown Talmud Torah Association was a great success, and the proceeds have been applied to the building fund, which the institution is now erecting.

Last Tuesday evening Mr. and Mrs. Louis Braunschweiger entertained fifty of their friends and relatives at their home number, 51 West 140th street, in celebration of their wooden wedding.

Mrs. Philip Lederer, of Cincinnati, is visiting the family of her uncle, Mr. Levinson, 22 West 89th street, en route home from a four months' tour of Europe.

Mrs. D. Cashriel, of Atlanta, Ga., is visiting her daughter, Mrs. Rose Ablovich, 3613 Third avenue.

An open meeting of the Young Ladies' League of District No. 1, I. O. B. B., will be held at the Young Women's Hebrew Association Building, 1578 Lexington avenue, on Sunday, November 15, at 3 p. m. There will be an entertainment and refreshments.

Rev. Abraham Rabinowitz, of Baltimore, is visiting friends in this city.

Dr. and Mrs. L. Album, of Newark, N. J., will make their home in Borough Park, Brooklyn.

Mr. H. Goldberg, of 1054 40th street, Borough Park, left for a visit to Waltham, Mass.

BIRTH.

BAYER.—Mr. and Mrs. Bayer, of 54 West 115th street, announce the birth of a son on Tuesday, October 27, 1908.

BAR MITZVAH.

BLOCH.—Mr. and Mrs. Louis Bloch, 500 West 122d street, announce the bar mitzvah of their son Herbert, on Saturday, November 7, 1908, at the Jewish Theological Seminary, 531 West 123d street. At home Sunday, November 8, after 7 p. m. No cards.

FRANKEL.—Mr. and Mrs. S. Frankel announce the bar mitzvah of their son Bertram S., on Saturday, November 7, at Temple Rodeph Shalom, 63d street and Lexington avenue. Reception Sunday, November 8, from 3 to 6 p. m., at 128 West 111th street. No cards.

GILDE.—Mr. and Mrs. Gilde announce the bar mitzvah of their son Morton, Saturday, November 7, at Temple, 163 East 67th street, at 9.30 a. m. Residence, 14 East 87th street.

HERSKOWITZ.—Mr. and Mrs. Herskowitz announce the bar mitzvah of their son, Louis, on Saturday morning, November 7, at the synagogue, 58 Rivington street. Reception Sunday, November 8, 161 Clinton street, from 6 to 10 p. m.

MARCUS.—Mr. and Mrs. Adolph Marcus announce the bar mitzvah of their son Julius W., on Saturday, November 7, at the Temple Anshe Chesed, Seventh avenue and 114th street. At home Sunday, November 8, after 7 p. m., at 20 Morningside avenue, near 116th street. No cards.

MAYER.—Mr. and Mrs. Moses Mayer, formerly of Jersey City, announce the bar mitzvah of their son Morton, on Saturday, November 7, at the temple, 55th street and Lexington avenue. At home Sunday, November 8, at 8 p. m., at 501 West 143d street.

SCHLANG.—Mrs. Ray Schlang, of 1831 Madison avenue, announces the bar mitzvah of her son Harold L., on Saturday, November 7, Temple, 72d street and Lexington avenue. At home November 8, from 3 to 6 p. m.

ENGAGEMENTS.

ALBERT-RELKIN.—Mr. and Mrs. M. Relkin announce the engagement of their daughter Ida to Samuel J. Albert. At home November 8, after 3 p. m., 1723 Madison avenue.

ANSPACHER-ADLER.—Mrs. Henrietta Adler announces the engagement of her daughter, Florence R., to Mr. Samuel H. Anspacher. At home, 17 East 97th street, November 15, from 3 to 6 p. m. No cards.

BETTMAN-KOHN.—Mrs. Johanna Kohn, of 455 East 140th street, announces the engagement of her daughter Emma to Mr. Jerome S. Bettman. At home Sunday evening, November 8, 1908, after 7 o'clock.

FREUND-GERSTLE.—Miss Norma N. Gerstle and Mr. Harry P. Freund will be at home, 348 East 50th street, Sunday, November 8, from 3 to 6 p. m.

HARRIS-MARX.—Mr. David D. Harris and Miss Ida Marx, of 1293 Second avenue, will receive Sunday, November 8, 1908, from 7 to 10 p. m.

JAFFA-NATHAN.—Mr. and Mrs. M. Nathan announce the engagement of their daughter Dorothy to Albert M. Jaffa, of Brooklyn. At home November 8, after 7 p. m., 61A Covert street, Brooklyn. No cards.

KLEIN-LEMBERGER.—Mr. and Mrs. Michael Greenbaum announce the engagement of their niece, Miss Carrie B. Klein, to Mr. Sidney Lemberger. At home Sunday, November 15, 3 to 6 p. m., 704 Eagle avenue. No cards.

KLEIN-WOLF.—Mr. and Mrs. D. Wolf announce the engagement of their daughter, Alma, to Mr. Henry C. Klein. At home November 15, 3 to 6 p. m., at 124 West 112th street.

KLINE-SHALUT.—Mr. and Mrs. I. Shalut, of 305 West 111th street, announce the engagement of their daughter Fannie to Mr. Aaron Kline. At home Sunday, November 8, from 3 to 6 p. m. No cards.

LEVINE-COHEN.—Mr. and Mrs. Bahrend Cohen announce the betrothal of their daughter Sophia to Mr. Bernard Levine. At home Sunday, November 8, from 3 to 6 p. m., at 230 East 115th street. No cards.

LEVY-WEINBERG.—Mrs. Millie Arnstein, of 158 East 78th street, announces the engagement of her sister, Daisy Weinberg, to David E. Levy, of Waterbury, Conn. At home Sunday, November 8, 3 to 6 p. m. No cards.

LIEBMAN-SIEGEL.—Mr. and Mrs. Moses Siegel, of 2400 Seventh avenue, announce the betrothal of their daughter Beulah to Mr. Moses Liebman. At home Sunday, November 8, from 3 to 6 p. m. No cards.

NEADERTHAL-ROSENTHAL.—Mr. and Mrs. Louis M. Rosenthal, of 89 Avenue A, announce the engagement of their daughter Essye to Mr. Samuel Neaderthal. At home Sunday, November 8, 3 to 6 p. m. No cards.

PERRIN-MINTZ.—Mr. and Mrs. Carson Mintz, of 106 Morgan street, Union Hill, N. J., announce the betrothal of their daughter Sadie to Mr. Mike Perrin, of New York. Reception at the Herrnsstadt, 29 West 115th street, Sunday, November 8, after 7.30 p. m. No cards.

RICHTER-VICTOR.—Mrs. K. Richter begs to announce the engagement of her daughter Fannie to Mr. Louis Victor. At home Sunday, November 15, 3 to 6 p. m., at 23 East 111th street.

This Sunday afternoon a reception will be held from 3 to 6 p. m., at the residence of Mr. and Mrs. Louis M. Rosenthal, of 89 Avenue A, to celebrate the engagement of their daughter Miss Essye Rosenthal to Mr. Samuel Neaderthal.

To Masons.

Dr. Madison C. Peters will preach his annual sermon to Masons next Sunday morning, November 8, at the Belasco Theatre. He will give an illustrated lecture on "Solomon's Temple," and in addition will give a description of modern Jerusalem, illustrated with motion pictures. All the seats are free, and the public is cordially invited.

IN-THI SYNAGOGUES.

Congregation Shaari Zedek of Harlem.

Rev. Dr. Adolph Spiegel will lecture this Sabbath on "The Faith of Abraham."

Temple Hand in Hand.

(Bronx.)
This evening at 8 p. m., Rev. Dr. I. Reichert lectures on "Woman's Influence." Saturday morning, subject of sermon, "Abraham, a Pattern of Civilization." (German.)

Cong. Agudath Jeshorim.

Rev. Dr. David Davidson preaches Sabbath morning on "Is Judaism a Dying Religion?"

Congregation Beth Israel Bikur Cholim.

Rev. Aaron Elsemann will preach the sermon on Sabbath morning on the topic "Why We Are Jews."

Regular services for the Jewish deaf and dumb are held every Friday evening in the synagogue at 8.15. Mr. Samuel Cohen leads the services and preaches a sermon.

The Beth Israel Sisterhood will hold its regular monthly business meeting on Wednesday afternoon at 2.15 o'clock.

Congregation Peni-El.

633 West 147th street.
Rabbi Hugo Heyman will speak Friday evening on "The Fourth Commandment," and Saturday morning on "Become a Blessing Unto Nations."

The school organized October 25 is well attended. A ladies' auxiliary was started last week and a number of ladies enrolled as members. The Cantor, Rev. Kleinert, is now preparing a choir, selected from among the children attending this school.

Free Synagogue.

Dr. Wise will preach at the Free Synagogue, Eighty-first street, near Amsterdam avenue, Sunday morning at 11.15, on "The Meaning and Value of Social Service." Tuesday evening, November 10, a general meeting of the Social Service workers will be held at the synagogue, at which the plans for the year's work will be discussed. Friday evening, November 6, at 8.15, the opening meeting of the down town branch will take place at Clinton Hall, at which Dr. Wise will discuss the question of Jewish organization.

Congregation Mickveh Israel of Harlem.

There has been recently much activity within this congregation. Measures have been taken to secure larger and better quarters than those now occupied, where the different phases of the congregational work may be more successfully carried on.

The Religious School, under the auspices of the Sisterhood of the congregation, reopened for the season on Sunday, October 25, and will hold several sessions weekly, when the Hebrew language, Bible history and other religious instruction will be given by competent teachers.

A new feature of the congregation is the establishment of the Young Folks' League, designed for literary and social purposes, and which will hold its initial meeting at the synagogue on Sunday evening next, November 8. This league, it is expected, will do much to help increasing the holy work and helping on the progress of the congregation.

The Bible class under the direction of Rabbi H. S. Morals, has also resumed its weekly sessions on Tuesdays at 8.15 p. m., and is attended by both ladies and gentlemen. The course is free to all.

The Sisterhood of the congregation has engaged the ball room of the Hotel Majestic for Washington's Birthday night, Monday, February 22, 1909, where will be given the annual entertainment and ball.

Young Men's Hebrew Association.

On Sunday afternoon, November 8, at 3.30 the association will hold services in memory of its late president, Percival S. Menken, to which the public is cordially invited. Mr. Felix M. Warburg will preside. Short addresses are to be delivered by Mr. Jacob H. Schiff, Mr. Henry M. Toch, Mr. Louis I. Haber and Gen. Horatio C. King. The oration is to be delivered by Rev. Dr. Samuel Schulman. The musical portion of the exercises will be rendered by Rev. B. Steinberg and a quartette from Temple Beth El, while the children's choir of the Hebrew School and Rev. H. L. Martin will also participate. The invocation will be delivered by Rev. Dr. H. P. Mendes, and the closing prayer and Kaddish by Rev. Dr. Jos. Silverman.

The speaker at this week's Friday evening services will be Mr. Joseph L. Buttenwieser, while at the Sabbath afternoon services for children Rev. L. B. Michaelson will deliver the address.

The employment department during October succeeded in placing seventy applicants. The bureau is thronged every morning with young men seeking work, and it taxes the resources of the department to place even a small proportion of the applicants under the present business conditions.

Ohole Shem Society.

The opening meeting for the season of the above society for Jewish literature and science will take place at the Herrnsstadt, 27 West 115th street, Tuesday, the 10th inst., at 8.30 p. m.

Officers for the ensuing year will be elected and a lecture will be delivered by Miss Nehama Hirschensohn on "Life and Philosophy of Bechaye Ibn Pakuda." All interested in Hebrew studies are cordially invited.

The American Jewish Committee.

Meeting of the New York State Advisory Council.

DISTRICT XII.

(Communicated.)

The meeting of the New York State Advisory Council was held in the vestry room of Temple Emanu-El, on Sunday, October 25, 1908. About fifty members were present, among whom were the following: Rev. David Davidson, Rev. H. Masliansky, Dr. Solomon Neumann, Peter Wiernik, Leon S. Moisseiff, Albert M. Friedenberg, Dr. Jacob Teschner, Nathan Bijur, Edgar J. Nathan, Louis Marshall, Cyrus L. Sulzberger, N. Taylor Phillips, Herman Rosenthal, Nicholas Aleinikoff, Dr. David Blaustein, Simon Hirsandansky, Jos. L. Buttenwieser, Prof. Morris Loeb, Jacob H. Schiff, Albert Lucas, Julius J. Dukas, Rev. Martin A. Meyer, Simon Gottschall, Edward Lauterbach, Leon Burkes, Rev. Dr. H. Pereira Mendes, Max H. Kohler, Jacob L. Markel, Samson Lachman, B. A. Tintner, Sol. M. Stroock, Max Radin, Mark J. Katz, Dr. H. Illoyay, Julius Schwartz, Leopold Stern, Rev. Dr. Samuel Schulman, Rev. Dr. Joseph Silverman, Harry Fischel, David Cohen, Samuel Wilner, Dr. A. Freudenthal, Benj. E. De Groot, Troy, and Samuel Stolz, Syracuse.

The meeting was called to order by Mr. Cyrus L. Sulzberger, who was elected temporary chairman and Dr. Herbert Friedenwald was elected temporary secretary.

Mr. Sulzberger, on taking the chair, made a brief statement of the activities of the American Jewish Committee and of the purposes of the Advisory Council.

Dr. Illoyay asked for information respecting the Hilsner case, and Mr. Marshall stated the reasons why the American Jewish Committee had deemed it inadvisable to take any action in regard to this case.

On motion of Dr. A. Freudenthal, a committee of three was appointed to make nominations for members of the General Committee in place of Daniel Guggenheim, Leon Kamalky, E. W. Lewin-Epstein and Louis Marshall, of New York, and Louis W. Marcus, of Buffalo, whose terms expire this year. This committee reported recommending the re-election of the four New York members, but made no recommendation for the out of town vacancy. On motion, the secretary cast a ballot for these four members. Mr. Abraham J. Katz, of Rochester, was nominated to fill the remaining vacancy, and on motion the secretary cast a ballot for Mr. Katz.

The attitude of the advisory council respecting the proposed union of New York organizations was briefly discussed, but no action taken.

The chairman suggested the appointment of a committee to whom should be referred matters of a public or quasi-public nature upon which action by the council might be desirable.

Prof. Loeb moved that a committee of seventeen members of the Advisory Council, together with the seventeen New York members of the General Committee, from an Executive Committee to deal with district affairs. After some discussion this motion was withdrawn.

Mr. Lauterbach moved as a by-law, that whenever five members of the Advisory Council request in writing a meeting of the Advisory Council that the officers call such a meeting. Carried.

Mr. Isaac M. Allen moved that a committee of five be appointed to nominate a chairman, vice-chairman, a secretary and a treasurer. The chair appointed on this committee Messrs. Isaac M. Allen, David Blaustein, Dr. H. Illoyay, Peter Wiernik and Dr. W. Frudenthal. The committee made the following report: Chairman, Louis Marshall; vice-chairman, Dr. S. Neumann; treasurer, Harry Fischel, and secretary, Dr. Herbert Friedenwald. On motion the secretary was requested to cast a ballot for these nominations.

Mr. Marshall moved that a Finance Committee be appointed, and on motion it was resolved that the appointment of a Finance Committee be placed in the hands of the officers.

On motion adjourned.

Hebrew Ladies' Auxiliary of Bath Beach.

A charity whist was given by the society last Saturday evening at Terrace Garden. It was well attended and a very pleasant time passed. Dancing followed the whist.

Monthly meeting on November 12 at Raoul's roadhouse, Twenty-second avenue and Bath avenue. Cards will shortly be out for the monthly meeting. The nomination of officers for the ensuing year will take place.

Mrs. Maurice Quitman, chairman of the large whist to be given at Terrace Garden for the Jewish Convalescent Home, on November 24, reports that the tickets are being sold very rapidly. Handsome donations are being sent in. The whist will be a very large financial success, and will so encourage the members of the society that more active steps will shortly be taken for the establishment of the Home.

The members will shortly solicit members for membership of the home so that all those who realize the great want of such a place of rest may be able to assist it to their fullest ability.

Another committee meeting will be called before the date of the whist.

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FRIDAY, NOVEMBER 6th, 1908, CHESHVAN, 12th, 5669

לך לך

THE JEWS are questioners, it is true. But they have prepared answers for a great many questions, their own and others.

NEW YORK though bad enough is certainly a great deal better than ancient Sodom. We at least, have thousands of good "lots".

And he brought him forth abroad, and said, Look now towards the heaven and count the stars, if thou be able to number them, and he said unto him, So shall thy seed be.

THE ADVISORY council of the 15-50-60-600 self-representative members of the Jewish community, met Sunday, the 25th ult. at the United Hebrew Charities Building with closed doors.

THE LIFE of every Israelite should be so moulded after the pattern of his faith that he can practically illustrate the Divine promise to Abraham, "And thou shalt be a blessing".

ST. LOUIS JEWRY is being agitated over the question whether their proposed Charity Fair shall be opened on the Jewish Sabbath. That such a question should even be mooted shows the low spiritual condition existing in that city.

IN THE SELF-CONFESSIONS of Nietzsche, published under the title of "Ecce Homo", the pessimist tells us that Heine attained to the highest conception of what is lyric poetry in his works. In all the ages of history, none can equal him. And he further testifies that Heine possessed a splendid German style.

AN EMINENT WRITER, said that: An agnostic is a man who doesn't know whether there is a God or not, doesn't know whether he has a soul or not, doesn't know whether there is a future or not, doesn't believe that any one else knows any more about these matters than he does, and thinks it a waste of time to try to find out.

ANENT THE RECENT BINGHAM affair we welcome a proposal which is being made systematically to have the Federal, State, and Municipal governments, and private endowments establish laboratories for the study of the abnormal classes. Its work would include not only laboratory investigations, but also the collection of sociological and pathological data from criminal and pauper institutions, and hospitals, asylums, etc. A good idea! Push it along!

THE KARAITES community of Ekaterinoslav now numbers 65 families, of whom many are rich and nearly all in comfortable circumstances. Their supply of Kosher meat is obtained from Jewish butchers. Their handsome little synagogue is open only on Sabbaths and holydays, and is but poorly attended. They own 3 scrolls of the law, prepared by Jewish scribes. These contain the full names of the patrons at the ends: they are not used every Sabbath day but only on special occasions. Their prayer-books have a part of the Sephardic order of service, but largely contain a Mohammedan ritual. While praying the Karaites remove their shoes, thus following a custom of the Mohammedans.

ONE'S regret at the retirement from the presidency of the United Hebrew Charities of the City of New York of Henry Rice, for thirty-four years continuously its head must be keen. Mr. Rice is a noble philanthropist who has done yeoman service in the behalf of his less fortunate brethren in the faith. Mistakes he had made: who has not? These are forgotten and only the record of his achievement thought of.

But our regret at Mr. Rice's retirement is somewhat tempered pardonably by the knowledge we have and the trust we repose in the qualities of his more youthful successor, Mr. Cyrus L. Sulsberger. The latter, while younger and more active than Mr. Rice, and hence more adequately equipped to bear the arduous burdens of so important a communal post as president of the U. H. C., is that *rara avis*—an American Jewish communal worker in the best, truest, and most Anglo-Jewish sense of the word.

With Mr. Sulsberger at the helm of the U. H. C. Ship of State, we need not fear for what the future may have in store for us. His experience fits him for the work of the successor to Charles L. Hallgarten, deceased, and Henry Rice, may he live long!

A Friend of the Jews.

The late Mr. McDermott delivered in the Committee of the whole House on the State of the Union some years since (1906) a remarkable address on the condition of the Jews in Russia and their responsibility for the death of Jesus. It was a great speech, expressive of the speaker's absolute and profound contempt for the government of a country like Russia which is so infested with a tribe of ignorant and despotic bureaucrats. Mr. McDermott concluded his address by voicing the whole-hearted sympathy of the American people with the down-trodden Jews of the Empire of the Tsars.

Mr. McDermott was at that time already suffering from the ravages of that insidious disease which finally terminated fatally for him. It was his farewell address on the floor of the National House of Representatives. But aside from all that, his words were received with all the signs of marked approbation by those who heard them, and when printed were widely and extensively and approvingly circulated throughout the length and breadth of our land.

In Mr. McDermott the Jews possessed a sincere and outspoken friend. He was not the representative of what is known in political parlance as a Jewish Congressional district: nevertheless he pointed to the trials and tribulations of the Jews of Russia as far-reaching in their effect on the principles and practice of that liberty and freedom of action and conscience for which our own country has ever been justly famous. He is gone: his voice is forever stilled. *Zecher tsaddik livrochoh* of a truth! Peace to his ashes!

A Proper Protest.

This corporation was founded by Jews, endowed and erected with the money of Jews, and while always non-sectarian (in accord with the true and fine spirit of *Tsedokah*) has now been transferred to the control of the Board of Education, and from now on will be an integral part of the public-school system of the city.

We regard the action of the trustees as little short of treason to the cause of Judaism. Not that their institution should be essentially or exclusively Jewish: it was of right open to the use of the Jewish and the non-Jewish Deaf-mutes.

Dr. Mendez will establish a Jewish institution for Jewish deaf-mutes. We wish him well in his laudable undertaking. More strength to his arm! May our community adequately support his efforts!

As for the action of the trustees of the Lexington Avenue institution, it did not surprise us. That was but a logical step of theirs: a short while ago they abolished all religious instruction in the institution. Why? Presumably because an estimable and prominent non-Jew was chairman of the board. But the act was essentially wrong—just as the latest one is wrong.

Rabbi Fleischer on the Bible.

One chapter in Genesis, says Mr. Fleischer, is immoral. Which chapter may this be? He adds that because the Bible is crude and full of mythology, it proves that the Jewish people have evolved their theology (yes; under the guidance of the disciples wise, not under that of a deformer).

Out of this *tohu va-bohu* one remedy results. Let Rabbi Fleischer join the board of editors for the new Jewish Bible of the Jewish Publication Society of America, and the Central Conference of American Rabbis.

The Jews of Turkey.

80,000 Jews out of a total of 150,000, while Jerusalem with 55,000 Jews has 2-3 of its population Jewish.

Of course most of the Palestinian Jews are immigrants. And of the Jewish residents in Palestine nearly all, save the 7500 colonists on the Zionist, Ica, and Rothschild colonies, are city-dwellers. This makes the question of scattering newly-arriving immigrants throughout the rural parts an important and immediate one to solve.

WE noted in our issue of last week the death of Allan L. McDermott, sometime a representative in Congress from the state of New Jersey. His demise is much to be deplored.

The late Mr. McDermott delivered in the Committee of the whole House on the State of the Union some years since (1906) a remarkable address on the condition of the Jews in Russia and their responsibility for the death of Jesus. It was a great speech, expressive of the speaker's absolute and profound contempt for the government of a country like Russia which is so infested with a tribe of ignorant and despotic bureaucrats. Mr. McDermott concluded his address by voicing the whole-hearted sympathy of the American people with the down-trodden Jews of the Empire of the Tsars.

WE entirely sympathize with the view the Rev. Dr. H. Pereira Mendes takes of the action of the board of trustees of the Institution for the improved institution of Deaf Mutes, on Lexington Avenue, in this city.

THE Rev. Charles Fleischer, who may best be described as the pastor of Boston's "Free Synagogue", is on the rampage again.

Now he tells us that certain chapters of the Bible ought to be expurgated because they are not fit either for public or private reading.

THE Jews of Turkey are a happy lot: they are not subordinate to another or any other part of the 25 millions inhabiting the Empire.

In Constantinople the Jews number 65,000 souls, 1-15 of the city's population. Salonica contains 55,000 Jews out of a total of 150,000, while Jerusalem with 55,000 Jews has 2-3 of its population Jewish.

Of course most of the Palestinian Jews are immigrants. And of the Jewish residents in Palestine nearly all, save the 7500 colonists on the Zionist, Ica, and Rothschild colonies, are city-dwellers. This makes the question of scattering newly-arriving immigrants throughout the rural parts an important and immediate one to solve.

Faith in God.

צדיק באמונתו יחיה.
"And he (Abraham) believed in the Lord, and it was accounted to him as righteousness."—Genesis xv, 6.

THIS would seem as if belief in God were sufficient, to be called righteous; but an analysis of the subject will give us a clearer understanding of the matter. Rashi explains the belief of Abraham was accounted "righteousness" because it was so implicit. The Lord had taken him out and showed him the stars, assuring him that as they could not be counted, even so should be his (Abraham's) descendants; and Abraham asked for no sign that should offer him proof, for he believed as God had told him; therefore it was as counted to him "righteousness."

Why we ask should belief in God, however implicit and submissive, stand so high in value as to accord such a believer in God the distinction of being "righteous?"

Let us observe how a man who believes in God lives. We do not mean to say an ignorant man, who is a fanatic and bigoted in his blind belief, but the intelligent man who understands what God is, His character and attributes; would he ever do a mean thing? Would he injure or harm any body, in word or action? No! He believes in God and is guided by a Godly spirit. This is "the righteous who liveth in his faith," צדיק באמונתו יחיה as Habakuk hath said, and such a righteous man was Abraham.

Read his life, his conduct and manner in dealing with all men, how generous, how kind, how just! When God spoke to him he believed in God and it was accounted to him as righteousness; because he believed and put his faith into his life. It was not that belief which in our language would signify uncertainty. Whenever we believe a certain thing it does not mean that we know it. If one believes that a train would arrive at a certain time, it does not mean that he knows it.

When we said, we believe in God, it does not mean that we know God? ידעתי כי גאלי ה' "I know that my Redeemer liveth!" sounds better than "I believe in God;" when then scripture records that Abraham believed in God and it was accounted to him as righteousness, there must have been more in it, than mere belief. What more could there have been in it unless we put more to it?

The word *emunah* in Hebrew means "faith", but it also means trustfulness, from the root *aman*, to lean upon, to trust, to be sure, etc., hence Abraham believed trustfully, he leaned upon God as his strength, he was sure, it was a firm belief, such that accounts to any one as righteousness.

In *Exodus (xvii, 12)* it is said of Moses רידי אמונה that his hands were *emunah*, firm; that was the faith of Abraham firm and steadfast, and he put that faith into his life.

The mere faith and belief in God is not righteousness. How many are there who believe in God with such strong faith that they pray to him, worship him and reverence him with their lips and genuflections, but how much of that faith do they put into their lives? How much will they spend this winter with their faith in God, in charities, not for *shnorrsers* but established worthy charities? How much will they give to the noble work of the "Centers" that try to keep Jews from falling into the hands of soul snatchers called "missionaries"? The worst criminals, heinous offenders, violators of law and humanity, believe in God. Convicts in the penitentiary go to Sunday school and pray and sing hymns, and Jews there *daven* and lay *tefillin* they believe in God.

The belief in God in scriptural parlance, in religious terms, means more than the mere utterance of the words, or expressions of faith and humble confessions; it means to put faith into our actions. Abraham is a beautiful example of this.

He "believed" in the Lord, but see how he lived otherwise, how readily he served his fellowman, and how honest he was in his transactions, unselfish and kind. He lived in his faith as the prophet hath said: "The righteous shall live in his faith," and so should we try to live in a faith of God that is the real *emunah*, that trustful, firm faith, that makes us fearless in doing what that faith requires—fearless in serving God and humanity. Such belief in God will be accounted to any one as "righteousness".

COMMENTING on Mr. Zangwill's statement that there is only bare toleration of Jews as such in this country and that we receive the brunt of much social ill-will, *The Independent* makes the comment that that is not worth considering. Here the Jew has political equality; hang the social question! Not at all. Society is the only analysis and shapes politics, practical governors and legislators do not administer our affairs by any set of theoretical rules.

RABBI C. A. RUBINSTEIN, of Baltimore, is not to be held up to our Rabbis as an example of broadness in uniting in holy wedlock a proselyte to Judaism and a Gentile, recently. It is all very well for a rabbi to marry two persons who profess Judaism to each other, whether proselyte or not. But our ministers ought under no circumstances to solemnize any marriages between Jews and Gentiles. But perhaps the proselyte became such under the Reform patent process, and the rabbis technically need not consider him a Jew at all.

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The Hair and the Violin.

There seems to be some intangible affinity between the hair of a violinist and the strings of the instrument. Else, why should every one who aims to achieve greatness and distinction in this particular branch of the musical profession, cultivate such a hispidical hirsute cranial appendage.

Possibly, a craniologist or phrenologist would be better able to correctly answer a question of this nature. It may be that the development of the musical bump requires a forest of hair to cover the skull surface. Possibly.

One thing may be safely said, however, and that is: that few of the *virtuosi* have ever made a genuflection to an audience with a bald pate, and every *tyro* religiously cultivates a Paderewskian head piece.

One would, however, be led to believe that this turbulently tangled and rovingly excursive hair, which has a very unkempt appearance, and which spreads out in Albino fashion, is the result of a hasty toilet. Not so; don't you believe it; it is the result of a studied negligence requiring most likely as much care and worryment as the dressing of the hair of the most careful members of the female sex, and certainly vastly more attention than gentlemen usually bestow on this beautiful gift of Nature.

If all the Paderewski-headed musicians and I believe that this fad may be extended to the whole class, were true and gifted artists, well and good; but they are not. And many a violin scraper's greatest attraction is his woolly head.

One thing is certain; few men will succeed on the violin or piano, whose skull is visible, and if the history of the profession records any successes, it must have been in spite of the hair and by reason of unwonted genius.
L'AIGLON.

One of the earliest of the investigators into the origin and cause of cholera epidemics was a Russian Jew, Waldemar M. Haffkine, a graduate of the University of Odessa, who afterwards studied under L. Pasteur, in Paris, and then went to England and to India. Perhaps, if Russia had treated her Jews more humanely, the recent epidemic in St. Petersburg might not have made such frightful ravages.

Lech-Lechah.

A SERMON.

Translated for the "Hebrew Standard" from the Yiddish of Rev. H. Masliansky.

"And the land could not bear them that they might dwell together" (Genesis xiii, 6).

Abraham, the uncle, and Lot, the nephew, presented characteristics entirely different from each other, contradicting at times, almost opposing, their owners' kinship and tribal connections notwithstanding.

"Spiritual and sublime, as the former was, he could hardly join forces with the latter, a creature of carnal strivings and pursuits.

The Patriarch Abraham, nevertheless, would not have his lustful nephew forsaken, making him his companion and taking him along in his numerous journeys and many other trips.

The clash finally came, when "there were dissensions between the herdsmen of Abraham's cattle and the herdsmen of Lot's cattle; and the Canaanite and the Perizzite dwelt then in the land" (Ibid. v. 7).

The propriety and adaption of the latter inverse assertion in the passage at issue, one, as a matter of syntax, ventures to question.

Who should there have been laid stress upon the Canaanite and emphasis accentuated on the Perizzite?

Is this an archaeological treatise or an antiquarian essay?

Is this a historical record or a piece of research?

Well, the narrative, insignificant as it appears to the Biblical student, in general, and to the Jew, in particular, carries, however, an integral lesson and an essential principle to one and all, at all times and seasons, in all lands and climes.

Abraham became agitated and downcast on observing his herdsmen engaged in uncomplimentary intercourse with men of a supposedly similar stamp in the presence of the carping Canaanites and the pretending Perizzites.

And because of the inimical Argus and his watchful eyes, Abraham tells his nephew calmly and pleadingly: "let there be no strife between me and thee, between my herdsmen and thy herdsmen, for we are brethren" (Ibid. v. 8).

Nowadays, Orthodox and Reformer, conservative and radical, Russian and German, immigrant and native, pious and infidel, take the paternal advice and follow the fatherly counsel.

Congregations, associations and organizations, avoid quarrels and prevent discord. Settle your own affairs; do not let the Canaanites see your nudity, nor the Perizzites your poverty.

Now, at the parting of the ways, the following verses of the quoted chapter relate of Lot, that he chose "the plain of the Jordan" for its abundance in *Mashke*, a liquid of which the Abrahamic nephew was very fond, making use of it time and again.

Yet, Abraham was taking an interest in Lot as before, and when "a fugitive came and told Abraham the Hebrew—who dwelt by the oak of Mamre the Amorite, the brother of Eshcol and the brother of Aner, being in confederacy with Abraham—that his nephew had been captured he armed his trained men" (Ibid. xiv, 13-14) to liberate the captive from the latter's wardens.

The superfluity of the Scriptural details, as to Abraham's residence, neighbors, their names, nationality and other particulars, invite a few more comments.

The apparently excessive details, however, far-reaching, reflecting as they do upon recent incidents and latter-day occurrences.

During the outrages in Russia the infamies upon life and property of our unfortunate kinsmen, there were committees appointed both in that perpetual inferno and in all other Jewish settlements of the civilized world, for the amelioration of the distress.

In these deplorable instances one observes the reason that prompts the domestic aid, as varying from the cause by the influence of which the foreign assistance has been abundantly pouring in.

While the former might have been the result of a retaliatory aspect and a self-preserving prospect, owing to the deplorable conditions that rage ferociously in the land of the brutish Muscovite, where the opulent of today may be the beggar to-morrow, the Jews of England and the United States, especially, showered their bounty out of sincere benevolence and generous tenderness.

This is an original copy of the Patriarch, who has not gone to his nephew's rescue with a view of a probable *lex talionis*, for Abraham had not anticipated any trouble and was by no means in need of Lot's help in return.

Abraham has not dwelt in an ancient Russia.

He lived in a historical America, under the protection of the United Brotherhood of Mamre, Eshcol and Aner, with whom he was in league.

Magnificent motives, pure and simple, advanced the daring expedition of humanitarian nature, a noble performance for posterity's emulation.

The first patriarch was, likewise, the first prophet.

The very caption of this sermon, the duet of *Lech Lechah* is part and parcel of the Patriarchal prophecy.

Lech Lechah spells "moving", the pursuit of which has been followed ever since with the utmost accuracy. Israel has been told time and again to "move on".

Depots, railway stations, boundaries, frontiers, harbors and sea-shores are resounding with the echo of *Lech Lechah*.

Moreover, weary, tired, fatigued by this continual moving, one needs pay for the privilege of a temporal rest, timely repose, short stay and brief recuperation with a feminine soul or body, or both, beginning with Sarah and ending with the Galician Jew-

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esses, who are frequently allured to monasteries.

"And it came to pass, when the sun was about to go down, a deep sleep fell upon Abram, and, behold, terror and great darkness fell upon him" (Ibid. xv, 12).

Abraham beholds the horizon of his children becoming obscured by heavy clouds. Though the covenant of the Lord is not broken, yet the sights of the dissected youths and dismembered maidens for adhering to the Lord and conforming to the covenant, repeatedly occurring and re-occurring in Jerusalem by the command of Nebuchadnezzar and Adrian, in Spain at the brutal hands of Porquemada, and in Russia through the machinations and instrumentalities of Stolypin and the Black Hundreds, make him terror-stricken and gloomy.

A flash of lightning and Abraham observes the Holy Land, flowing with milk and honey, full of hills, valleys, plains, pastures, streams and wells, and the voice of God sounds in the ears of the Patriarch: "To thy seed I have given this land!" (Ibid. v. 18).

NACHMAN HELLER.

WANTED

Congregation Ch. of Israel, Athens, Ga.,

desires services of a rabbi. Minhag Jas-trow used; applicant must be thoroughly conversed in Hebrew, and able to conduct services during the holidays; orthodox ritual. Salary \$1,350. Expenses for officiating paid to the successful candidate only. SOL. J. BOLEY, secretary.

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WANTED—A middle-aged man, good pedagogue, able to translate Hebrew into English, desires a position with conservative congregation as teacher, chason and collector. For references, apply to Rev. Dr. Adolph Spiegel, 166 W. 120th street, or H. K., 51 W. 117th street, New York.

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The extraordinary aptitude of the Russian Jew for music finds another remarkable illustration in the person of Mischa Elman, the young violinist. In a few weeks he makes his debut here with the Russian Symphony Orchestra, and though only seventeen years of age, his reputation is great enough to secure him engagements with the Philharmonic as well as with the orchestras of Boston, Chicago and Philadelphia.



MISCHA ELMAN

Young Elman was an infant prodigy, for his father taught him when four years old. Later he studied with Prof. Fiedelman in Odessa, and it is only six years ago that Leopold Auer, the famous violinist, hearing him in Southern Russia, telegraphed to the Czar for permission to bring him and his parents to St. Petersburg. This being obtained, Prof. Auer imparted to him free instruction. In 1904 he substituted for his master at an important concert, his success being phenomenal. After that he performed in every European musical centre, and was soloist at all of the great Continental and English music festivals.

One of these days—if they do not land in the poor-house before—I expect that our local German managers will learn the lesson that because a play is liked in the Fatherland it by no means follows that it will find favor in America. In Berlin "2x2=5" ran for six months. At our new German Theatre it was given six times.

It is a queer compound of cynicism and vulgarity, this comedy, adapted from the Danish, with one very good act, some dialogue of fine literary texture, and an abundance of decidedly witty bon mots.

The performance, though rather boisterous at times, again showed that the uptown company is an unusually efficient organization, capable of excellent work in almost any kind of drama. For this week Pierre Wolff's new comedy, "Das grosse Geheimniss," is announced. In honor of the poet's birthday, Schiller's "Die Rauber" will be performed on Tuesday evening.

The Kneisel Quartet begins its seventeenth season on Tuesday evening, the 17th, at Mendelssohn Hall, with this programme: Haydn quartet in E flat major, op. 33 No. 2; Courtland Palmer, quintet in A minor for piano and strings; Beethoven quartet in C major, op. 59 No. 3. The piano part in Mr. Palmer's work, which is performed for the first time, will be played by the composer.

For the first week of the new season at the Metropolitan Opera House, Messrs. Gatti-Casazza and Dippel offer "Aida," "Die Walkure," "Butterfly," "Tosca" and "Boheme".....Josef Lhevinne gives his second recital at Carnegie Hall on Saturday afternoon, the 21st.....Next Tuesday afternoon Mme. Sembrich's annual recital takes place at Carnegie Hall.....Tina Lerner, a young Russian pianist, will be the soloist at the Russian Symphony's first concert, Carnegie Hall next Thursday night.....The New York Symphony Society's first evening concert next Tuesday, has this programme: Overture, "Iphigenia." Gluck; "Enigma" variations, Elgar; concerto for violin, Tschalkowsky; Symphony No. 2, "Antar," Rimsky-Karsakoff (in memory of the composer).....The new play at the Irving Place Theatre this week is called "Father and Son," and is from the Danish of Esnan. "William Tell" is in preparation.....Mme. Jeanne Jomell will be one of the soloists at Mr. Klein's Sunday concert at the new German Theatre.

JACQUES MAYER.

MARRIAGES

DAVIES—GREEN.—On Sunday, November 1, at the Shaari Zedek of Harlem Synagogue, David A. Davies to Dorothy Green, by Rev. Dr. Adolph Spiegel.

SWAYBILL—BERKOWITZ.—Maurice Swaybill to Clara Berkowitz, by Rev. Dr. Adolph Spiegel, on Sunday, November 1, at Shaari Zedek of Harlem Synagogue.

KLEIN — HARTMANN. — Beatrice Klein to Maurice Hartmann (both of Hartford, Conn.), on Tuesday evening, October 27, at the Herrnstädt, Rev. Dr. E. Lissman officiating.

Fryer Recital.
One of the events in New York musical circles next week will be the recital at Mendelssohn Hall on Wednesday evening, November 11, by Nathan Fryer, the young American pianist who won such high encomiums in the European capitals. Mr. Fryer was born in Cleveland, O., twenty-two years ago. At a very early age he displayed a remarkable mastery of the piano, but he was not content to pose as a prodigy, and



NATHAN FRYER.

began the serious study of his art at the age of fourteen. Six years ago he placed himself under the tutelage of Leschetizky, and the great Viennese master predicts great things for him. Wherever Mr. Fryer has been heard the critics are loud in their praise of his technique, his virility, individuality and artistic interpretation.

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BRING YOUR WIFE BRING THE CHILDREN. BRING YOUR BEST GIRL.

London, October 26, 1908.
The current number of the International Monthly publishes an article on "Problems of the Turkish Revolution," which will be of particular interest to Jews. The writer, Christian Rakewski, a former member of the Bulgarian Parliament, points out certain conditions which shed new light on the possibility of the development of the different nationalities in Palestine.

The writer says it will seriously affect the whole range of problems which of the parties within the young Turkish movement obtains the upper hand, whether it is the group led by Ahmed Riza, which desires to found a powerful single state, or the Federationist faction, led by the Sultan's nephew, Sebah-ed-Din. The latter contingency would be far more favorable to the cause of the Christians in Macedonia. In any case very close relations have existed for some months between the last mentioned group and the revolutionary organization of the Armenian Christians and a joint programme of activity was agreed to between these groups.

The aim of this party is the formation of a federation of autonomous races, each of which would settle independently its national and religious affairs, while to the Imperial Parliament at Constantinople would be intrusted the management of political and economic questions common to all members of the federation.

In this way Turks, Bulgarians, Servians, Albanians, Greeks, Armenians and particularly the Arabs, who, in intellectual activity and adaptability to modern economic conditions are far superior even to the Turks themselves, and in the southern and eastern provinces of the Empire constitute, as Mahomedans, a loyal but hitherto down-trodden element—all these races could in this way develop the most characteristic possibilities of their intellectual and moral faculties. All these races would be able to unfold their numerous capabilities hitherto confined beneath the iron yoke of Turkish tyranny and misgovernment.

Already in the last few years in Syria and the other Arab provinces of the Empire, under the influence of the progressive tendencies of their kinsfolk, the Egyptians, indications of similar tendencies have made their appearance. Under the new rule of freedom the Arab race will awaken to a life of nobler civilization. Mindful of their great historical traditions and in view of their numerical strength, they will hardly be willing to endure the continued domination of the Turkish race to whom the Caliphate has fallen within the last few centuries.

Should no serious strife break out between the two Mohammedan races of

the Empire the Turks, who have hitherto asserted themselves by dint of their soldierly virtues, and the Arabs, who are so far superior to them in the commercial spirit and everything that makes for supremacy in the present age of imperialism, then by a liberal measure of national autonomy these latter must be given the opportunity of satisfying within the bounds of the Turkish Empire all their legitimate aspirations toward a higher civilization.

The same statement may be applied to the Christian races of the Empire. The birth rate of Bulgaria is 42 per 1,000 annually; of Turkey, only 23.5. Consequently the numerical ratio in Macedonia must change more and more in favor of the former. What has been already said as to the better adaptability and the greater economic activity of the Arab as compared to the Turk may be said likewise of the Bulgarian. The example of the Rayah States of the Balkans shows how quickly Bulgaria, Servia, Macedonia and Roumania, also shows how quickly these badly treated shepherds adapt themselves to modern political circumstances, whereas among the Turks themselves, who have so long been the mainstay of the feudal system, much greater psychological difficulties have to be overcome.

If the leaders, therefore, of this liberating movement wish to choose the path of wise statesmanship they must avoid the mistake made by Midhat Pasha and his friends in 1876 and not venture to erect their constitutional edifice on the Turkish race alone. They will be compelled to invite the Arab and the Christian not merely to military service and a bare vote, but also to a full and equal participation in political supremacy. When this takes place then each of these races will put the whole of its national powers at the service of the Empire; then the co-operation of all these intelligences and ideals will be able to create a real Renaissance of Oriental culture. Then the Arabs, in the spirit of the commercial traditions of their nature, will rouse into fresh life agriculture and intercourse in Syria and Mesopotamia. Then foreign capital, under the protection of an incorruptible Turkish administration, will plant fresh industries in those rich districts which were so flourishing in former times and are so desolate and deserted to-day. In Asia Minor a healthy and sturdy peasant class will give the Empire those democratical forces which it requires for the development of its freedom. Greeks and Armenians will develop centres of intellectual activities; Bulgarians, Servians and Albanians will come out into the light of history and be enabled to develop their inexhausted powers in the creation of new conceptions in economics and civilization.

CRAIG COLONY FOR EPILEPTICS, SONEYA, N. Y.

On last August Rev. Dr. A. Blum, chaplain for the various hospitals, noticed from one of the civil service reports that there was a hospital for epileptics in this State, and knowing from his visits to the Home of Incurables on Blackwell's Island that many Jewish young men and boys had been transferred to that place, he at once entered into correspondence with the superintendent, Dr. Sprattling, to find out the number of Jewish patients and also about holding religious services for them. Dr. Sprattling replied at once, stating that the number of Jewish patients at his hospital numbered about eighty, and that he would only be too glad for Dr. Blum to come and hold services for the Hebrews.

Dr. Blum accordingly conferred with the president of the Board of Ministers, Dr. De Sola Mendes, who authorized the treasurer, Dr. Drachman, to pay expenses to Soneya.

Dr. Blum came there on Wednesday, September 16, and found that Dr. Sprattling had made all arrangements for holding services in the afternoon.

During the forenoon Dr. Shanahan, first assistant, took the Rabbi through all male cottages, where he had a chance to speak to every Jewish patient individually at 4 p. m. A Mincha service was held and Dr. Blum states that he shall never forget the sight offered when about sixty Jewish patients filed in, some only ten years old. Dr. Blum handed each one a prayer book, and as the service began some cried for joy,

for never before that day had any Rabbi visited this institution, nor was ever a Jewish service held, the patients going on Sunday to attend the Protestant services. Dr. Sprattling was so pleased that he applied at once to the board at Albany to have Dr. Blum hold regular services, which was granted. On October 27 Dr. Blum held the second service, attended by over sixty patients, who, after service, crowded around him, happy to have been able to pray, and to have found a friend to whom they can open their hearts. One little girl said, "When will you come again?" Most of the patients are from New York city.

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BROOKLYN NOTES.

Congregation Baith Israel Anshel Emen.
 Congregation Baith Israel Anshel Emen, the largest Jewish congregation in Brooklyn, located at Harrison street and Tompkins place, opened its Religious School for the season of 1908-1909 on Sunday morning, October 25. Over 300 school children registered, and before many weeks the average attendance will be from 300 to 400 children. At the annual election of the congregation, held



NAT. N. TUCK.

last Sunday, the following gentlemen were elected to the Board of Trustees with indicated terms of service: For three years, Harris M. Copland, Philip Lebowitz, Louis Summer, Nat N. Tuck and H. Alexander. For two years, Jacob Schindel, Isaac Applebaum, Samuel Lederman, S. Brown and S. Brooks. For one year, A. Weinberger, M. Beck, H. Goldsmith, Maurice Pelz and Samuel Bruder.
 The selection for officers among the Board of Trustees resulted as follows: President, Harris M. Copland, re-elected; vice-president, Philip Lebowitz, re-elected; treasurer, Louis Summer, re-elected; secretary, Samuel Lederman.



HARRY G. ANDERSON.

For the third successive time Nat N. Tuck was elected superintendent and Harry G. Anderson assistant superintendent of the Sunday School. During the season a number of prominent public men will be invited to speak to the children on Sunday mornings. The first of these gentlemen will be ex-Senator Walter C. Burton.
 The officers of the Sunday School are: Superintendent, Nat N. Tuck; assistant superintendent, Harry G. Anderson; treasurer, Miss Rose Hartman; secretary, Miss Rae L. Levy; assistant secretary, Miss Jessie Curley; statistician, William Kohen; principal, Rev. Israel

Where Love Shall Dwell.

BY W. LIVINGSTON LARNED.

Where Love shall dwell, no Sin may be,
 If that Love be of purest kind;
 On torrid shores or restless Sea,
 One unity of Faith you'll find.

(The Mother clasps her infant child,
 Sublimely to her throbbing breast
 And safe within this sacred nest
 Earts storms may beat their drum-corps wild.
 The little head may catch the thrill
 Of Mother heart-beat, fluttering,
 Nor may the years, nor anything
 Make less that love, triumphant still.)

Where Love shall dwell, no Sin may be,
 If that love have the brunt of years,
 In City ramparts, dell or tree
 Its bounty lives through crime and tears.

(The Maiden, knowing for the first
 Enchantment of a holy bond,
 Reads ever joy and Peace beyond,
 In which the righteous heart is versed,
 Thro' twilight hours, hand in hand,
 These two shall wander—and shall plod
 Each day a little nearer God
 And all the Rest that He hath planned.)

Where Love shall dwell no Sin may be
 If His love mingles, too;
 Age only strengthens this decree,
 And proves its peace to you.

(When gray hairs come, and eventide
 Still lovers, you and I, dear one,
 Our battles fought; new plans begun,
 New dreams, that will not be denied,
 Love. . . Love. . . when at the cradle fair
 The first kiss falls; until the end
 Sere, and unbroken; Love shall send
 Great surcease, from all earthly care.)

The Horeb School for the Jewish Deaf-Mutes

Goldfarb; teachers, Misses Olga J. Cohen, Beatrice R. Jacobson, Sadie Eckert, Fanny Brown, Martha Markowitz, Jeannette Tuck, May Felner, Alice Rice, Ada Kaplan, Matilda Davidson, Rebecca Kabatchnick, Celia Minisman, Pauline Goldbloom, Ida Holzman, Sadie Morris; Messrs. Simon Abrahamson, Eli Shapiro, Joseph Morris; substitutes, Misses Mildred Schlang, Mollie Kronman; School Board, S. Rice, chairman; H. Goldsmith, S. Brooks, Jacob Schindel, A. H. Aarons.
 A Hebrew school has also been established. A staff of Talmudic teachers has been engaged to teach children Hebrew from 3.30 to 6.30 daily. A nominal charge will be made for this service, except in cases where parents cannot afford to pay, when free instruction will be given.

The Brooklyn Daily Eagle publishes every Friday a special department entitled "The Jewish Review," a feature of a daily paper that should prove interesting to the large and growing Jewish population of Brooklyn, where the Eagle is the leading newspaper in every respect.

Henry Miller will bring "The Great Divide," the long awaited, great American play, as enthusiastic critics all over the country have called it, to the New Montauk Theatre Monday night for an engagement of one week, including the usual Wednesday and Saturday matinees. The coming of Mr. Miller to Brooklyn in the famous drama in which he appeared at the Princess and Daly's theatres in Manhattan nearly 500 nights, has for some time been held by our play lovers as something to look forward to in the indefinite future. Announcement that the coming of the play is at hand will be greeted with pleasure.

"The Great Divide" has added much to the renown of its actor-producer, and brought from an academic background into the limelight a playwright, William Vaughn Moody, who will have to be reckoned with from now on in the American drama. Mr. Miller's cast, with but one exception, is his entire original. It includes Laura Hope Crews, Mrs. Whiffen, Adelaide Nowak, Charles Gotthold, Charles Wyngate, Henry B. Walthall, James Kirkwood, Wm. J. Butler, Frederick Moore; Arthur Garston and Arnold Wilbur.

Alice Lloyd, the charming English comedienne, will be the leading attraction at the 125th Street Theatre the week of Nov. 9. Novello's big circus act—the only thing of its kind in vaudeville, will be an added feature. The McNaughtons, those funny English comedians are billed to appear, as are Agnes Scott, the Nine Rumsacols, the Banks-Brezelle Duo, Edward and Terry, and several others.

There is every indication of an active year before this society. The adult deaf-mutes have been organized into a congregation. Services are held in the Lexington avenue synagogue every Friday evening at 8.15, and were conducted during the recent holy days in the Y. M. H. A. rooms. The hymns are very interesting. They really mean united worship, with rhythmical motions of the hands or fingers. The adult deaf-mutes have been organized also into a society for monthly gatherings, for social purposes and recreation, and the deaf-mute lady members have formed a Sisterhood to visit deaf-mute poor, sick, etc.
 The society is arranging for the education of a deaf-mute to conduct the religious services, instruct the adults and the children in the Jewish religion and history and to officiate and minister on such occasions as weddings, funerals, etc. The young man has already conducted services in the deaf-mute congregation here and another prominent member of it officiated on Kippur in Philadelphia for the deaf-mutes. It was decided to hold the annual meeting in the early winter.

An interesting phase in deaf-mute work has been presented by the proposed transfer of the Sixty-seventh street institution to the Board of Education. The institution was founded by Jews, but has not been carried on as a Jewish institution. No religion whatever is taught there, although under a ruling of the Assistant Corporation Counsel all Jewish deaf-mute children are committed to that institution, all Protestant deaf-mute children to the 163d street institution and all Catholic deaf-mute children to the St. Joseph's The Sixty-seventh street institution is thus officially Jewish; it was founded by Jewish money; the early directors were all Jewish; the present directors are very many of them Jewish, and if the institution be transferred to the Board of Education it will become a day school; that is, no religion will be taught

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THE BLYTHEWOOD
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 Mrs. Lena Frank announces that the new "BLYTHEWOOD," with all modern improvements and spacious sun parlors will open for reception of guests early in October. 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.

or practiced. The same logic which makes it necessary for us Jews to have our Jewish hospitals and homes, surely makes it necessary for us to have a Jewish institution for Jewish deaf-mutes. Furthermore, expert instructors of deaf-mutes declare themselves in favor of institutional instruction as being much more effective than day school instruction. There are some 400 Jewish children in the present three institutions. A committee was appointed to investigate the matter.
 Several Sisterhoods have been visited, and the necessity for the Horeb Society, its aims and what it has already accomplished in the few months of its existence were presented. In every case the result was that some of the directresses of all Sisterhoods volunteered their services as directresses of the Horeb Society.
 The lady members of the Deaf Mute Congregation have just held their regular meeting and elected Miss Smulowitz, president; Miss S. Sablow, secretary; Miss Bessie Fink, treasurer; Miss Helen Friedenberg and Miss B. Frankenthaler, directresses. The object of the society is "to do charity work among the deaf."
 Both the congregation and the Ladies' Society are offshoots of the Horeb Society for Jewish Deaf Mutes, the objects of which are to provide an institution and instruction for Jewish children so afflicted. The ladies are especially active just now, and expect to raise from \$3,000 to \$5,000 at short notice by an entertainment in view of the proposed transfer of the Sixty-seventh street institution into a day school.
 The Congregation of Jewish Deaf Mutes has sent the following protest to the Board of Education:
 New York, Oct. 28, 1908.
 The Board of Education, City of New York.
 Gentlemen—Our attention has been directed to your proposal to take over the Lexington avenue (Sixty-seventh street) school for the deaf and transform it into a day school. I am instructed by the Hebrew Congregation of the Deaf, a large majority of whom are graduates of said institution, to enter a protest against the "day school" scheme in case it be established.
 A similar undertaking in Chicago has proven a fiasco. Why repeat it?
 We believe that (as deaf mutes) we as a body are better qualified to render impartial judgment as to the wisdom of things that chiefly concern us, instruction especially.

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American Plan. European Plan.
Benedict House
 C. F. BARTLETT, Proprietor.
 BROAD AND MAIN STREETS,
 PAWTUCKET, R. I.
 Twelve minutes from Providence by railroad.

We trust that you will give this matter your serious consideration and abandon the scheme altogether if you cannot conduct the Sixty-seventh street school on institutional lines as heretofore, for this should and must be maintained if beneficial results are to be derived at all.
 Yours very respectfully,
 (Signed) M. L. KENNER.
 Young Women's Hebrew Association.
 Dr. Aaron Elmsan was the speaker at the Friday evening services. The service was largely attended.
 Mr. I. Edwin Goldwasser will be the speaker to-night.
 The "at home" on Sunday last was a great success. The usual crowd filled the auditorium to overflowing. Musical selections were a feature.

LOCAL DIRECTORY OF SYNAGOGUES.

MONTEFIORE CONGREGATION, Macy and Hewitt pl., Bronx.

MOUNT ZION, 113th st., between Madison and Park avs.

NACHLAS ZEWE, 36 E. 109th st.

OHAB ZEDEK (First Hungarian Congregation), 172 Norfolk st.

OHAB ZEDEK, W. 116th st., near 5th av.

ORACH CHAIM, 1461 Lexington av.

PEOPLE'S SYNAGOGUE, The Educational Alliance, E. B'way and Jefferson st.

RODEPH SHOLOM, Lexington av. and 63d st.

SHAARE BEROCHO, 354 E. 57th st.

SHAARE SHOMAYIM (First Roumanian Hebrew Congregation), 91 Rivington st.

SHAARAY TEFILAH (West End Synagogue), 160 W. 82d st.

SHAARE ZEDEK OF HARLEM, 25 W. 118th st.

SHEARITH BENE ISRAEL, 22 E. 113th st.

SHEARITH ISRAEL (Spanish and Portuguese Synagogue), 70th st. and Central Park West.

UP-TOWN TALMUD TORAH ASSOCIATION, 1 W. 113th st. and 227 E. 104th st.

WEST END PINCUS ELIJAH, 203 W. 100th st.

ZICHRON EPHRAIM, 163 E. 67th st.

Spanish and Portuguese Congregation Activities 1908-09.

1. Kindergarten Bible class for children too young to enter the religious school, a fee of \$5 for the year is required for the expenses of material and for the salary of a proper teacher.

2. The Polonies Talmud Torah School opened on Sunday, October 25, 9.30 a. m. After much earnest thought on the part of Miss Lyons and the ministers its organization has been thoroughly revised and its scheme of studies has been further extended.

The teachers' classes of the last few years will be continued in order that the teachers shall be, above all, character builders, not mere lesson hearers, and in order that the life of the living Hebrew language shall be demonstrated and felt.

3. Hebrew Conversation Classes—These classes, one for girls and boys and the other for teachers and advanced students, will be under Rev. Dr. Pool.

4. Youths' Class, for lads from 15 to 20—Dr. Mendes desires to open this class also to girls of the same age. It will be under his personal instruction and will meet for an hour, 10 a. m., every Sunday.

5. The Young People's Association of the Congregation—This will be under the joint charge of Drs. Mendes and Pool. It is open to the young men and young women of the congregation, the members of the Junior League, the Polonies Talmud Torah Association (Alumni and Past Students) and their friends. It will meet fortnightly on an evening to be selected by the members of the circle. The object is Jewish study. It is designed to afford some knowledge of our glorious literature and the wonderful "reason why" of our history.

6. Ladies' Hebrew Conversation Class—This was initiated last year and gave promise of much success. It will be under Rev. Dr. Pool.

7. Ladies' Bible Class—This will meet every Monday, 2.30 p. m., in the synagogue room, and will be under Dr. Mendes' personal guidance.

8. During the year there will be three or perhaps four lectures on Jewish subjects for the general congregation, to be given by Dr. Pool or Dr. Mendes. The first will be about Hanucah season and will be duly announced.

BOROUGH OF RICHMOND.

A feature of last week's affairs on Staten Island was the wedding ceremony uniting H. B. Levy, a prominent young business man of New York, to Miss Sadye Adele Goldstone, the charming and accomplished daughter of Mr. and Mrs. Joseph Goldstone, of Tompkinsville. The ceremony was performed under a white silk canopy at the Leslie Rooms by the Rev. M. Jacobs and Rev. Albert Goldfarb, the latter the minister and cantor of Temple Emanu-El of Staten Island, of which the bride's father is a prominent member and trustee.

Over 100 couples sat down in the dining room at small tables to a sumptuous Kosher dinner. The usual speech making was indulged in. H. L. Bodine was toastmaster and the speakers were Messrs. Polak, A. Lucas, Capt. Phillip Schwartz and Julius Schwartz. Grace was chanted by Cantor Goldfarb and the responses made by the entire assemblage.

Among Staten Islanders present were Mr. and Mrs. H. Ensler, Mr. and Mrs. G. Strauss, Mr. and Mrs. L. Sander, Mr. and Mrs. D. P. Schwartz, Mr. and Mrs. H. J. Weisburg, Mr. and Mrs. G. Goldstone, Mr. and Mrs. B. Shayne, Capt. Phillip Schwartz, Mrs. A. Mendelson and Miss Josephine Mendelson, H. L. Bodine, Mr. and Mrs. Chas. Greenwald, Dr. H. S. Hirschmann, Mr. and Mrs. Julius Schwartz.

Mr. and Mrs. A. Lucas, Mr. and Mrs. L. J. Abrams, Mr. and Mrs. H. Abrams, Mr. and Mrs. M. Goldstone, Mr. A. Abrams, and his charming fiancée, Miss Levy; Misses Newmark, Levy and Wolfsohn, Mr. and Mrs. Polak, Mr. and Mrs. M. Goldstone and many others represented Manhattan.

The happy couple have left for an extended tour to Washington and the Sunny South.

Ossining, N. Y.

One of the largest and most fashionable weddings in years took place on Sunday, October 25, at Ossining, N. Y., the contracting parties being Miss Edna Kamm, the daughter of Isaac Kamm, to Max Hyman, of Peekskill. Rev. Dr. Miller, of Peekskill, officiated. The hall was handsomely draped with flowers and ferns. The Kamm family came here from Brooklyn about four years ago and now occupy a leading position in the community. Among those present were Mr. and Mrs. J. Kahm, Mr. and Mrs. M. Hyman, Mrs. A. Alpert, Mr. and Mrs. L. Cohen, Mr. and Mrs. Joe Flynn, Mr. and Mrs. Isador Wolf, of Peekskill, N. Y.; Mr. and Mrs. M. J. Gerson, Miss Mary Greenfield, Miss Bella Greenfield, Mr. and Mrs. Casman, Mr. and Mrs. I. Hammer, Mrs. C. Peyser, Mr. and Mrs. Macy, Mr. and Mrs. H. Cohen, Mr. and Mrs. C. Finkelstein, Mr. and Mrs. Miller, Mr. Morris, Mr. and Mrs. Grossman, Mr. Tompkins, Mr. Jenks D. Holley, G. Iseman, S. Slater, J. Travis, Mr. and Mrs. Fox, P. Kieiman, M. Kadish, F. Kelly, L. Kamm, B. Hyman, I. Hyman, J. Kamm and many others.

Cincinnati, O.

At the annual and general meeting of B'nai Israel Congregation, held in the Temple at Rockdale and Harvey avenues, Avondale, the Rev. Joseph Mandelberg was unanimously re-elected cantor for a term of two years, at an increased salary.

CALENDAR.

5909 1908-09

1908
*Rosh Chodesh Kislev...Wednesday, Nov. 25
1st day Chanukah...Saturday, December 19
*Rosh Chodesh Tebeth...Friday, December 25

1909
Fast of Tebeth...Sunday, January 3
Rosh Chodesh Shebat...Saturday, January 23
*Rosh Chodesh Adar...Monday, February 22
Purim...Sunday, March 7
Rosh Chodesh Nissan...Tuesday, March 23
1st day Pessach...Tuesday, April 6
7th day Pessach...Monday, April 12
*Rosh Chodesh Iyar...Thursday, April 22
Lag b'Omer...Sunday, May 9
Rosh Chodesh Sivan...Friday, May 21
1st day Shabuoth...Wednesday, May 26
*Rosh Chodesh Tammuz...Sunday, June 20
Fast of Tammuz...Tuesday, July 6
*Rosh Chodesh Ab...Monday, July 19
Fast of Ab...Tuesday, July 27
*Rosh Chodesh Ellul...Wednesday, August 18
*Also observed the day previous as Rosh Chodesh.

Cemetery Plots as Investments.

As the frivolous and light-hearted thoughts of summer evolve themselves into and are displaced by more serious considerations, no better season than now could be selected for directing to your notice a matter which, after all, supersedes all that is earthly. The question of supplying a requisite and simultaneously obtaining a bona fide form of investment must appeal to you in the form of choice, well-located and value-increasing cemetery plots. The old cemeteries of Long Island are rapidly reaching their limits of usefulness, and since the State of New York has already refused new cemetery grants you, the inhabitants of Manhattan and the Bronx, must turn for accommodation to the most accessible place that fulfills your requirements within reach of pecuniary demands. As described on a page of this issue, such land, chartered for Jewish cemetery, is to be found on the Harlem Railroad, within "forty-five minutes from Harlem." The discomfort and inconvenience attending the old-time method of carriage travel is no longer experienced in using the private train, less costly, as exemplified by many of our societies and congregations. The comfort of the mourners is of first importance. Aside from many private individuals among those who have availed themselves of this rare opportunity are "Society Sons of Wreschen," an organization forty-five years in existence; "Harlem Lodge of the Sons of Benjamin," "Yorkville Brotherhood of Sons of Benjamin" and "Chebra Nessias Chai Ubikor Cholim," a society of fifty-eight years' standing. Statistics indicate the existence of 850,000 Jewish families in Manhattan and Bronx with present accommodation for 40,000 single burials. Therefore it is a matter for the present generation to consider whether they will make adequate provision for an occurrence which we must face. A railroad station of the New York and Harlem Railroad is on the cemetery property, thus requiring no hearse or carriages from the train to the burial plots, the route being along a macadamized road. In stormy weather a tent is provided for protection to the mourners. All improvements, such as receiving vault, metaar house, waiting room, etc., have been judiciously provided for these premises, which are, indeed, the best that the hypercritical demand. In order to compensate for time required by prospective investors in visiting the "Diamond Parcel" the proprietor will, by appointment and at his expense, deem it a privilege to show them the ground. For details write or apply to
A. L. DIAMANT,
271 West 119th street, New York city.

Harlem's Popular Ladies' Tailor.

Mr. A. Goodman, the popular ladies' tailor and furrier, who is now located at No. 111 Lenox avenue, near 116th street, has on exhibition the latest imported models in ladies' costumes, gowns, etc. Mr. Goodman has had many years' experience as a designer and is recognized for the perfect garments he produces. For this season the styles are especially adapted to Mr. Goodman's skill, and he is enabled to show to advantage the chic lines he so fascinatingly creates and that have given him the patronage of ladies who are particular as to style and fit in the costumes they wear.
Mr. Goodman will be glad to demonstrate the advantages of patronizing him and of particularly demonstrating the perfection of beauty in all his creations at half the price charged in the "swell" establishments.

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Trenton, N. J.

CHILDREN'S PAGE.

(For The Hebrew Standard.)

DIRECTIONS FOR READING.

BY BEN F. RAYIM

1. In reading, as well as in talking, always sit or stand erect; hold up your head and, throw back your shoulders.
2. Attempt not to read when out of breath. Renew your supply of breath in time, by taking advantage of the divisions in the sentences.
3. Pronounce distinctly, correctly, and in a manly tone, each letter, syllable and word.
4. Let the pitch of the voice be such as to give you a command of it.
5. Read neither too fast nor too slow. Keep your voice perfectly natural, and read just as if you were telling the same, without a book.
6. Look to the words which follow those you are reading; this will enable you to read more confidently, and to lay stress on the right syllables and words.
7. Guard against singing tones. Read in a smart lively tone. Never hesitate, nor draw your words. First know the words well, then unite them in the readings so as to give the proper sense of the sentence.
8. Previously study well the meaning of the words, that you may be able to read with understanding.
9. Study the piece so as to enable you to enter into its spirit, and to give the feelings and sentiments of its author.
10. Some subjects require quick and animated

- reading; other compositions require a slow, full and distinct utterance.
11. Train the voice with reference to the following points:
 1. Good quality of voice;
 2. Due quantity or loudness;
 3. Distinct articulation;
 4. Correct pronunciation;
 5. Time, or measure of voice;
 6. Appropriate pauses;
 7. Right emphasis;
 8. Correct inflections;
 9. Just stress;
 10. Expressive tones;
 11. Appropriate modulation.
- This is the expressive work of the teacher.
12. Read poetry slowly, distinctly and with special reference to those tones of voice and manner most suited to the character of the piece.
 13. Pay close attention to the kind of verse you are to read. Know where the pauses are to be made, and what words and syllables should receive due stress and modulation of voice.
 14. Words or phrases, containing new or important ideas, all exclamatory words; the most weighty parts of sentences; repetitions and words contrasted with or opposed to, other words, should generally be rendered emphatic, in order clearly to bring out the writer's meaning.

Some School-Room Humor.

BY REV. L. CANTER IN THE LONDON JEWISH CHRONICLE.

On reading the plagues in Egypt, a boy was asked what was meant by "gross darkness." The answer came quite pat—"darkness 144 times darker than usual."

Being asked where Nova Scotia lies, and what was known of the place, the answer given was that it was inhabited only by Christians. What makes you say that? asked the master. Because it is no-ways Kosher.

A class was being taught the various *ברכות* the one *האמת* the teacher explained, was said on hearing "evil news." When is *האמת* said? asked the teacher of a boy who he thought inattentive. "On reading the Evening News," came the reply.

A boy was asked what Moses did with the Tabernacle in the wilderness, when the people murmured. He replied, "He chucked it away." When asked to explain, he read the 7th verse of the 33rd chapter of Exodus: "And Moses took the Tabernacle and pitched it without the camp."

Definition of a *שופר*. Man who drives a motor-car.

A boy was told to say *לחם* לחם *לחם* on eating bread. He innocently asked if it mattered if it was brown bread, as he sometimes ate that.

Little Johnnie thinks he is a Christian boy. So one day he astounded his father by informing him that people as they grew older became Jews. "Why?" said his father. "Because," replied the boy, "I am no Jew. The boys on the block call you a Jew behind your back, and grandfather, who visits us so seldom, is a Jew."

The Scapegoat.

If anybody comes in late
To dinner and don't shut the gate,
Or doesn't sweep the porch, or go
Right out and shove! off the snow,
Or bring in wood or wipe his feet,
Or leave the woodshed nice and neat—
It's me!

If anybody doesn't think
To carry out the cow a drink,
Or tracks mud on the kitchen floor,
Or doesn't shut the cellar door,
Or leaves the broom out on the stoop,
Or doesn't close the chicken coop—
It's me!

If anybody doesn't bring,
The hammer in, or breaks a thing,
Or dulls the axe, or doesn't know
What has become of so-and-so
That's lost for maybe six weeks past,
If anybody had it last—
It's me!

If anything is lost or gone,
They've got some one to blame it on;
I got the blame for all the rest
Because I am the little-est;
And if they have to blame some one
For what is or what isn't done—
It's me!

J. W. FOLEY.
New York Times.

Echo Answering.

- What must be done to conduct a newspaper right?—Write.
- What is necessary for a farmer to assist him?—System.
- What would give a blind man the greatest delight?—Light.
- What is the best counsel given by a Justice of the Peace?—Peace.
- Who commit the greatest abominations?—Nations.
- What cry is the greatest terrifier?—Fire.
- What are some women's chief exercises?—Sighs.

Dorothy's mother found her with an alarm clock on her foot and the alarm set for 6 o'clock.

"Well, for goodness sake, Dorothy, what mischief are you up to now?"

"Why, mother, I'm not in any mischief but my foot's asleep and I want to wake it up."—Puck.

[The Name of God.

It is singular that the name of God be spelled with four letters in almost every known language.

It is in Latin, Deus; Greek, Zeus; Hebrew, Adon; Syrian, Adad; Arabian, Alla; Persian, Syra; Tartarian, Idga; Egyptian, Aumn or Zeut; East Indian, E-gi or Zonl; Japanese, Zain; Turkish, Addi; Scandinavian, Odin; Wallachian, Zenc; Croatian, Doga; Dalmatian, Rogt; Tyrrhenian, Eher; Etrurian, Cbur; Margavian, Oese; Swedish, Godd; Irish, D ch; German, Gott; French, Dieu; Spanish, Dios; Peruvian, Lian.

Golden Mottoes.

- A vain man's motto.—Win gold and wear it.
- A generous man's motto.—Win gold and share it.
- A miser's motto.—Win gold and spare it.
- A privateer's motto.—Win gold and spend it.
- A broker's motto.—Win gold and lend it.
- A fool's motto.—Win gold and end it.
- A gambler's motto.—Win gold and lose it.
- A sailor's motto.—Win gold and cruise it.
- A wise man's motto.—Win gold and use it.

"I thought you were born on the first of April," said a Benedict to his lovely wife, who had mentioned the twenty-first as her birth-day.

"Most people would think so from my choice of a husband," she replied.

First Passenger. "Pardon me, but would you mind lending me your spectacles a moment?"

Second passenger. "With pleasure, sir."

First Passenger. "Thanks, awfully. And now, as you can no longer read your newspaper, would you kindly pass it over to me."—Harper's Weekly.

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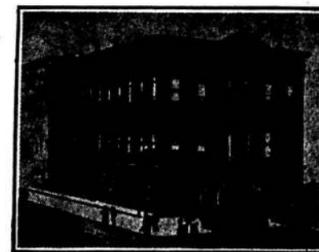
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- Why is a lazy dog like a hill? Because he is a slow pup (slope up).

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Gems of Thought

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CORRESPONDENCE.

Editor HEBREW STANDARD:

The spasmodic attacks in the Jewish papers, yours included, on Dr. Isidore Singer appear to me as coming from a specific source that is willfully and systematically supplying damnable items to the press to injure his reputation. While not agreeing with all views of Dr. Singer I believe that he is no worse than the average modern rabbi minus hypocritical pretensions. Were it not for his independent position and his expressed contempt for the clique who opposed him he would have been among the most honored scholars in America to-day. Nevertheless, Dr. Singer, as the promoter and managing editor of the Jewish Encyclopedia, will be remembered when all his enemies will long have been forgotten. Indeed the scholars who owe their eminent positions through their connection with the Encyclopedia should not be ungrateful to Dr. Singer, its originator.

For myself, I recognize the benefit derived from the Singer Encyclopedia as a basis for my new work, the Hebrew Encyclopedia "Otzar Yisrael," although its tendency and scope are entirely different. Dr. Singer unselfishly worked for the interest of the "Otzar" by advise and otherwise, while those who continually preach the spreading of the Hebrew language and its literature are rather conspicuously indifferent to its cause. That reminds me of the Maggid and the daily psalm:

"He declareth his word to Jacob. His statutes and his ordinances to Israel, (but) He has not done this." (Psalms cxlvii. 19-20.) J. D. EISENSTEIN. New York, Oct. 21, 1908.

[We need hardly assure our esteemed and learned correspondent that our recent remarks on Dr. Singer, and to which he takes exception, were not inspired "by a specific source which is willfully and systematically supplying damning (hardly damnable!) items to the press to injure his reputation." This journal seeks to represent all wings and sections of our community, and our editorial and news columns are not open to views emanating from persons aiming to vent their personal likes or dislikes.

We, too, respect Dr. Singer for his learning, and for his energy on "The Jewish Encyclopedia." But our criticisms were directed only at his incessant anti-Jewish utterances in a portion of the daily press of our city which, we do not believe, is actuated by any sincere love of our people. If Dr. Singer has any criticisms of our communal or religious affairs to offer us, why does he not seek to make his views known through more suitable media? The method he has adopted savors largely of that known as "washing one's dirty linen in public."—E. HEBREW STANDARD.]

Editor THE HEBREW STANDARD.

Sir—Despite the chairman's protests against Dr. Drachman's remarks, it should be obvious that the refusal of a meeting of Jewish delegates to vote on an amendment in favor of the interests of the Jewish faith as well as of the Jewish people was equivalent to a denial that the Jewish faith is what the Jewish people stand for, and that their mission is to spread the knowledge of God.

All Jewish history is in evidence that the Jewish people are of no account without the Jewish faith, and that without it they are soon lost among the other nations. The Maccabees did not seek their own material welfare, but the maintenance of Judaism. They were willing to sacrifice their own lives for it because, besides their duty to their God, its Giver, they knew that their own places could be filled by others if Judaism survived, but that without the faith the people would perish—and the moral law perish with them. However, most of the Asmonean family did survive. And yet, alas! they soon forgot that the God in Whom they trusted had helped them to a signal victory in a warfare commenced single-handed. Then, for future defense, they entered into an alliance with Rome, with the result of their domination by Rome. Again, in the closing period of Jewish history in

Judea, the party that arrogated to itself the title of Nationalists because they gave their supreme attention to affairs of State—that party perished. Yes, to the party that believed in the efficiency of the Jewish faith was it left to effect the continuity of the nation even without a country. Coming down to contemporary history, the Alliance Israélite Universelle was established for the amelioration of the condition of our persecuted and oppressed brethren in Oriental countries. But the Alliance took more interest in the material than in the spiritual welfare of their wards. With what success? It was not long before the French Jews had to struggle for their own defense, so that not only could they give no aid to their co-religionists abroad, but they had to receive their persecutors with open arms and rejoicings as the ally of France. In England, during part of the last century, it was a proud distinction to be an English Jew (as when Sir Moses Montefiore stood before the Czar of Russia); and the Board of Deputies of British Jews could successfully appeal to the British Ministry for the protection of our persecuted brethren in faith elsewhere. Now, with the attainment of greater worldly prosperity, "Englishmen of the Jewish persuasion" have given a secondary place to that persuasion, and though the number of them in Parliament is disproportionately large, most of them are afraid to ask even for the same rights for Jewish would-be immigrants as were formerly accorded to all political exiles. The Board of Deputies recently reduced its petition to the Home Secretary, Mr. Herbert Gladstone, to the lowest possible limit, thinking thereby to assure its attainment, but they only exposed their own weakness, for they got nothing. Here, in our land of freedom, too many of the Jewish immigrants of the vaunted "nineteenth century" brought with them the notion that with civil and religious liberty a vested right, all that was necessary for securing a recognized social standing was, without apostatizing, to assimilate their religious practices with those of their fellow citizens. With what success? This very month it has been my painful experience to read in the "American Hebrew" the lament of a Jewish gentleman that the sons of coreligionists who have been successful in business, speak lightly of changing their religious affiliations for social advantages. No Jewish magnate having been caught in the meshes of the financial scandals, apparently, it was thought necessary to delve lower in the social scale to find examples of Jewish corruption as a counterpoise; and this occurrence has given rise to the proposed establishment of an organization for the protection of the Jews of this city. But wherefore this great haste if by just dropping into the "Melting Pot" we can avoid all such unpleasantnesses? It is true that none of us regard the author of this scheme in the light of another Benedict Arnold; but others are so familiar with the respect paid to agnosticism in high places that it blurs their vision to the difference between an honest opinion which deserves tolerance and the disloyalty which once provoked universal contempt; a contempt in which it is still held by all right-thinking people. Thus halting between two opinions, is the proposed organization likely to do any good?

It may be contended that in the above I have too plainly acknowledged the degeneracy of our people, thereby inviting the oppression of all of us who are still unwilling to sell our heritage for popular applause or worldly aggrandizement. But nothing would be gained by attempting to conceal it. On the other hand, Israel holds his destiny in his own hands no less than the Ninevites held theirs. And in this country, if nowhere else, the choice is certainly still ours. With the wise, to be forewarned is to be forearmed. When will Israel acquire wisdom?

Yours respectfully,
AN INTERESTED ONLOOKER.
New York, Oct. 23, 1908.

Editor HEBREW STANDARD.

The article by Mr. J. Jaffe, on Jewish names that appeared in your issue of last week, gave an interesting collection of Jewish surnames, classified according to external resemblance, a classification that does not help towards explaining the names and which in most cases is misleading both to Mr. Jaffe and to your readers. May I cite a few examples where an opinion differing from Mr. Jaffe's may be held?

The suffix er, found in geographical names such as Warshauer, Littauer-Curlender, etc., does not mean "dweller in" but "comer from." It's no distinction for a dweller in Warsaw to be called Warsaw-er. But as soon as he settles elsewhere, he is immediately known as the Warsawer. The er has the same force as the preposition in names such as Van Praagh de Leon. The pretty mediaeval picture conjured up by Mr. Jaffe of the Jews clustering for protection around a baronial Stein, Berg or Helm is entirely fantastic. The Jewish names ending in -stein, -berg or -helm are, of course, taken over entire from the names of cities; and we cannot think of a past generation of Heidelbergers, for example, in obedience to the edict of 1809, taking their names in complement to the ghostly baron of the ruined castle, any more than we can believe that Mr. Lauterbach's forebears lived

an amphibious life in the feudal lord's streams. The Bloomborgs, Friedeborgs, Greenbergs, Löwensteins, Wolfsteins, Hildesheims, Rudelsheims, Bischofsheims, etc., too, their names from the towns of Blomberg, Friedberg, Grünberg, etc., the frequency of some names, e.g., Goldberg, being explained by the existence of several places in Germany and Austria so named. The name Holland is often not a Dutch geographical name, but German, derived from the German township of Holland.

Under Lev, Mr. Jaffe wrongly classes Lion, Leon, Lyons and Löwenstein. Löwenstein is, of course, a local name. Lion usually, especially de Leon, is a Spanish local name. Lion is the equivalent of Judah, "the lion's whelp," (Genesis xlix., 9). The name Judah is regularly coupled with the figurative doublet Aryeh (lion), Lowe, Lob, etc., and numerous examples of the juxtaposition will occur to anyone familiar with the great names of Jewish history. Lion is the anglicisation of this doublet of Judah, and Lyons is therefore the son of Judah. Similarly Loeb is not really an abstract "praise," but is the equivalent of Judah.

The name Beer, Mr. Jaffe explains, once from the Hebrew Beer, a well, and another time, together with Barnett and Barnard, as borrowed from the sign of a bear hung out over stores. Neither gave rise to various forms of Lion, so also Issachar, the strong ass crouching to "bear" the burdens (Genesis xlix., 15), is regularly combined with Beer, Bear, Dob (bear), etc., and Barnett and Barnard are to be explained in the same way except when they are the equivalent of Baruch (blessed), Barrow, Bluisch, Bennett, etc.

The origin of many other animal names is to be sought in Jacob's blessing, not as is suggested in the shop signs of Germany. Benjamin, "the ravening wolf" of Genesis xlix., 27, and not a store sign gives the origin of the various forms of the name Wolf. Herz, we are told, is difficult to classify. It is, like Herzl, Hirschell, Hart, Harris, etc., the same as Hirsch, and Hirsch, a deer, is the invariable equivalent of the Hebrew Zebi, so frequent as a name because it means also "beauty." Katz (cat) is also not a shop sign name, but it is the acoustic equivalent of the fine old friendly name of Kohen Tzedek, put as Schatz is for Sheliach Tzibbur (minister of the congregation.) Brown, classified by Mr. Jaffe under color names, is, when not descriptive of a physical characteristic of its bearer, similar to Brann and Braun, all of them acoustic forms of Ben Rabbi Nachman; while Brill, that we are told means glittering, is in reality the acoustic form of Ben Rabbi Jehuda Löb. The name Strauss, it is true, is often derived from a store sign. But it is more often a designation for an Austrian.

To accuse the Jews of turning to the New Testament for Lazar and Lazarus is as surprising as the inclusion of Lazar among the reptiles; for Lazar(us) is a pre-Christian contracted form of the fine old Biblical name Eleazar.

Phillip, we are informed, is from the Greek Philippos, a lover of horses, true enough in the case of non-Jewish bearers of the name. If this is so among Jews also, why is its traditional Hebrew equivalent always Uri (fiery)? The truth is that Phillip(s), Pheibril, Felbel, Fälbush, etc., are different corruptions of the Greek Phoebos, the sun god, a name always coupled in the case of Jews with Uri. Phoebos in its turn is simply the translation among Greek speaking Jews of Meir, "lightgiving, illustrious." Hence the name Phillip is in reality the same as Myer. In this connection it is interesting to recall that the famous English family of Goldsmid is descended from a certain Uri. Uri in the Bible was the father of the goldworker Bezal, and therefore the descendants of this Uri called themselves Goldsmid instead of Bezal.

Under metallic names Mr. Jaffe includes besides Goldsmith (a name usually adopted from the profession of its bearer), Goldberg, really the name of several towns; Goldman, a profession name indicating either a goldworker or a woodman (from Waldman), and several others wrongly classified; and most of his names borrowed from the vegetable kingdom are in reality local names borrowed from the townships wherein their bearers once dwelt.

Schwarzchild is not a color name, but a store sign name, as is also Rothschild in most families, although this latter is occasionally a local name from Roeskilda in Denmark. Wallach is not necessarily a Wallachian, but may be, like Waley, Welsh, etc., any "stranger." Dreyfuss is hardly a tripod, one who sits on a three-legged stool, a peddler or a corruption of Andrew, as is suggested, but in all probability it is a variant form of the South German place name Trèves. Moore, we are told, is perhaps a corruption of Moir, illustrious. [Have we here a confusion of Bahr and Meir?] It is, in truth, like Morris, either an anglicization of Moses, or else it points to Moorish descent. De Mosquita—the correct form is de Mesquita—is not one who lives near a mosque, but either one from the Spanish town of Mezquita or from the Portuguese town of Mesquitas, and de Pinna is not from a pine tree, but from Pinne, a town in Posen.

Considerations of space forbid me to rectify more of Mr. Jaffe's conclusions, but I would like to express mild surprise at the discovery by Mr. Jaffe on the lower East Side of a young man

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named Yankele, alias John Kelly. Years ago in England I heard this traditional joke with its hoary twin classic of Yitzchok becoming Hitchcock. Mr. Jaffe's article offers this final proof of the ease with which legend may masquerade as fact.

Yours truly,
D. DE SOLA POOL.

Der Judische Frauenbund.

An annual convention of the German Federation of Jewish Women's Clubs was recently held at Breslau, Germany. Frau May, of Berlin, dilated upon the aims and activities of the organization. She pointed out that modern social conditions have forced women not to consider the home as their exclusive sphere, and to take part in communal affairs as well. The federation had successfully established a refuge for fallen women at Frankfurt, it was represented by three of its members on the branch committee for combating the white slave trade, and took an active part in the work of the Hilfsverein der Deutschen Juden. A paper was then presented on the "Cultural Tasks of the Jewish Woman," by Fraulein Werner, of Hamburg, in which she pleaded for the proper education of girls, so that they, as well as the boys, might acquire a knowledge of the history and language of their people, and be fitted to participate in the struggle for its emancipation. Jewish women, she contended, must do intensive work of a narrow range before they can attempt to achieve far-reaching results. They should take more active part in communal affairs, and should interest themselves, for example, in obtaining recognition of the equal rights of female teachers. It is not enough merely to afford material aid to the needy; personal service of a high standard must also be rendered. Fraulein Werner cited as important instances of necessary undertakings, the proper provision for the care of infants, neglected children, and juvenile criminals.

The convention closed with an appeal by the president to all Jewish women's clubs in Germany to affiliate with the Frauenbund, in order that it might the more efficiently carry on the work which it has outlined for itself.

Remarkable Jewish Centenarians.

In Altendorf, Hungary, there reside a Jewish married couple, the husband, Herrmann Unterberger, being 120 years old, and wife 102. Twenty years ago, when the husband had already passed the hundredth mile-stone, he let a house to a merchant named Spira. The contract required the payment of 2,000 gulden in cash and the supply of all necessary provisions for the maintenance of the aged couple during their lives jointly or separately. Spira readily entered upon this arrangement, thinking that in view of the advanced ages of the couple he would not long be required to carry out the obligation. He has now had to pay the tribute for twenty years, and one cannot say how much longer he may have to do so, as Unterberger and

his wife still enjoy the best of health. They are the oldest inhabitants, as well as the eldest Jews, in the entire country.

Jews in German Army.

The Berlin correspondent of the Journal of the American Medical Association, in a letter dated August 13, refers in approving terms to the brightest prospects of Jewish surgeons in view of a recent order issued by the Kaiser, according to which in the choice of officers no attention is to be given hereafter to the religion of the applicant. As no distinction was made before between the different Christian denominations, this order can affect only the Jews. As there has been for some decades no Jewish officer in active service in the German Army, and in Prussia there is no Jewish officer of the reserve, while in this respect the South German states have not carried the process of exclusion so far. The exclusion of the Jews from the position of officer is extended to the army physicians. In Prussia there are a large number of Jewish sanitary officers of the reserve. So there exists the extremely singular fact that the Jews are not considered capable of exercising the functions of physicians in the active army during peace, while in case of war, when increased trustworthiness as to capability and character is demanded of every one, this privilege is accorded them.

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ONWARDS OR BACKWARDS?

BY NAPHTALI HERZ IMBER.

FROM time immemorial the Gentiles of all races and ages appreciated the menu of the Jewish kitchen. I remember when I was a boy, before the Emperor of Austria gave a Constitution to his polyglot people. Some haughty Poles used to invite themselves every Friday evening to my father's table to partake from the home made loaves and well prepared fish. I used to hear how they praised the Jewish cooking especially the Jewish boiled fish. Why is it? they continued to ask, our women have a cook book and when they cook fish, they do not taste so good as yours especially that which is prepared for Sabbath? My father replied to them: "Your women go by the letter of the cook book, while ours go by its spirit." Analogous to that which I have above narrated, I have found in the Talmud. The Talmud tells us, that there was once a Roman Governor in Palestine, by the name of "Turnus Rufus the wicked". He was a good friend of Rabbi Akiba, and every Sabbath he was the latter's guest. Once, that wicked governor asked Rabbi Akiba, two questions, the one was: "Why is it, that the Sabbath day is distinguished more than any other day?" The rabbi replied: "Why are you different from any other men, that the Emperor made you a governor?" The second question was: "Why Rabbi, do the dishes of your Sabbath taste better than those on the week days?" And the rabbi explained to him as follows: "We have a herb which is named 'Sabbath' and we put it in our dishes, which gives them a good flavor." To confess before the many readers of THE HEBREW STANDARD that I could not comprehend the explanation which although it might have been satisfactory to the wicked governor, but it was not to me. After I have like a "rolling stone" rolled over all the continents, I rolled in into the blessed shores of America, and here it was that it dawned upon my mind what Rabbi Akiba meant.

and fishes, perhaps better made than in my native home. I ate, but mechanically; it was more than chewing than eating. I felt that something was lacking. I told a friend of mine, and he remarked to me: "Of course home made dishes do not taste of the restaurants."

I then went boarding in various private homes. I ate, I relished the dishes, but I felt that something was lacking. I began to meditate with myself, asking "What is that 'something'?" The fish and the loaves are perhaps better than those I ate at my table, and yet they lack that flavor which filled my bones with marrow and my mind with elation, at the night of the Sabbath's entry into the tents of Shem.

On Friday night, when I and my father came home from the synagogue after the divine service, we saluted the home with the words "Good Shabbas", which salute was returned. We found our home clean, the walls newly whitened, the children and our mother were dressed in their best attire. A table with a white linen cloth was spread upon it, and upon that were arrayed two fresh fancy twisted white loaves and in the centre of the table were the famous "Jewish filled fish", which even the chef of the St. Regis, cannot produce even with the aid of his new cook book. From two brass candle sticks two old fashioned home made candles illumined every corner and nook of the house, better than gas or an electric light have done. Then, we, the male members of our family began to chant, a salutation to the visiting angels, and a cabalistic song was sung in honor of the "home banquet", the winding up of these hymns and songs was the famous tribute of King Solomon to value of the industrious wife. Then my father took from the table some pure white schnapps not polluted and not adulterated as modern liquor sellers have..

He filled the cup and pronounced a benediction or sanctification of the Sabbath. He partook of it, and gave to each member of the house to drink from it. We felt of that joy, which Adam felt, when he was in Paradise. We felt the presence of the guardian and ministering angels. We felt that the Sabbath should really enter our bodies. We ate, and we felt the sweetness of heavenly manna.

Two year ago, I have expended twelve dollars on the suburbs of Philadelphia called "Jerusalem" in order to spend the two seder nights with a pious rabbi there. The table, was decorated with all the various ceremonial dishes, the rabbi dressed in a shroud, surrounded by the members of his family, supervised the feast according to ancient custom. Each

one of us drank four cups of wine as the Pesach rite requires, and opened the door to the invisible presence of the prophet Elijah extending to him an invitation to drink from the cup, which was specially reserved for him. Although, the ceremony went on in accordance with the time piece of orthodoxy yet, I felt as an indifferent onlooker. Then it dawned upon my mind what Rabbi Akiba meant by his answer to the wicked Roman governor Turnus Rufus when the latter asked him: "Why do the Sabbath dishes taste so good", and the former replied to him "we use an herb by the name of 'Sabbath', with which we flavor our food". He alluded to the religious enthusiasm which comes from within not from without.

I would be a fool should I deny the progression of the ages. When I look at the electric cars, trains, the aeroplanes, wireless telegraphy and marvelous progression in every branch of science. I must acknowledge that we are marching onward. But who are the marchers? They are the masses who draw a great benefit from progressive civilization. But the individuals at large are on the road backward. How many victims of progressive civilization are recorded in the daily papers and who can count them?—Here, are many mortally wounded by a trolley car crush, and there a train with hundreds of passengers is derailed, dumping into a river, or she becomes engulfed with flames.

In a social gathering, although with stove-pipes and glittering gold watches and chains he may be a dangerous burglar or worse than a plain robber as we can clip many items of that kind from the dailies.

In my time a social gathering was inspired by the true brotherly love, the word "mistrust" was not at that time inserted in the human heart. At that time, any one could get a note, for his word was enough as a security. At any time in the great Jewish business and banking houses, the bookkeeping was carried on in Hebrew, and the bookkeeper paying teller or cashier received as wages, five dollars per week, and yet by starving wages, they faithfully worked for their bread givers, and we never heard that one of them turned out, a defaulter.

To day they get princely salaries, and we read daily in the papers that a banking clerk shot himself because he was a defaulter, while another clerk was arrested for having lost the bank's money at the races,—Humanity, is the signet of modern society, proof of it that they have an organization called "Society for Prevention of Cruelty to Animals," but where the members of that society see a brutal policeman beat a poor peddler, and exhibits a brutality like a cannibal? What is that peddler's crime? That he works hard to earn a living for his wife and children? Indeed, we are not humane by progression for if we were inclined with progressive humanism, we would not need that a brutal policeman shall police us. In my native town, every Friday night there used to come a set of wandering shnorrsers and after the service was over, every worshiper invited an "or" to his home for the Sabbath and they were not afraid that they would loot their houses.

Some time ago, I visited on a Friday night the Temple Emanu-El. I found there some of the shnorrsers who came, not with the expectation of an invitation to a Sabbath dinner, but only for curiosity's sake. I sat there like the sphinx of old, which mystery, asked riddles. First I did find neither religion nor a religious

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BOTTLE-FED BABIES.

It is a calm and moderate statement of fact to say that dirt and disease germs are fed to the vast majority of bottle-fed babies in this country. Dirt and disease are the two great perils of our milk supply. Dirt from the cow giving the milk, and dirt from the human beings by whom the milk is handled, and disease from both bovine and human sources are distressingly common in the milk upon which we feed our infants.

To this cause more than to any other, must the enormous mortality from intestinal disorders among bottle-fed babies be attributed. More than a century ago, Smollett, the English novelist, himself a physician, described the conditions surrounding the milk supply of London in terms of unqualified scathing denunciation. The same conditions, perhaps to a lesser degree, exist in many quarters from which our milk supplies are obtained. All dangers of that character are obviated by obtaining milk from responsible firms who devote their particular attention to safeguard their products from uncleanness of any character. The name of BORDEN is a guarantee for all that is required in this direction.

(To be continued.)

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atmosphere, then again if I want to hear music I will go in the opera, and if I want religious inspiration I will take to the Psalms. That such a spacious structure should be open only for a few hours in the week? But as an answer flashed before my mind the words of the seer Hosea who said: "Israel has forgotten his Maker, and he began to build Temples". When the service was over, and the millionaires went out to ride home in their automobiles not one of them extended an invitation to the starving poor on the ground of "mistrust". But they will invite bankrupts, Barons and Counts, who are counting for nothing, have lost their wealth and would try to steal the hearts of their daughters—observing all these, I came to the conclusion that the mind and the masses are marching "Onward", while the heart and feelings with the individuals are going "Backward".

Hearing God's Voice.

WHETHER we hear or not, God still speaks to us. When we are "disturbed by the presence of elevated thoughts" truths of God are pattering on the surface of minds he would fain awaken to attention. In the occasional hours of our profounder experience God speaks to us from within us. Great realizations throb through our minds and startle us with a surprise which no sophistry can quell and no art of skepticism can exorcise. Ah, believe me! When the clatter of care is quieted and the evening shadows temper our minds to meditation we shall, like another Adam, hear the voice of the Lord God walking in his garden of creation in the cool of every day.

The afternoon teas, luncheons and receptions, supplied by the Pursell M. Co., of 916 Broadway, are in the daintiest form, and are perfections of the caterer's art.

There are about 200,000 Jewish children of school age in the Southwestern provinces, of whom 130,000 have not been able to find accommodation in the Government or private educational institutions.

Fraulein Rosa Frank, who distinguished herself by her advocacy of the rights of Hungarian Jews, died recently at Budapest.

Sayings of the Rabbis.

A man commits a sin in secret, the Holy One blessed be He proclaims it in public.—*Sotah 31.*

When a man praises one he speaks in a low voice, when he blames him he raises his voice to a high pitch.—*Sotah 31.*

"Before I have lost anything, I must look for it" (says the man bowed down with great age, and resembling one who looks for a coin he dropped) (Rashi).—*Shabbath 152.*

When a man pollutes himself but little, he is polluted in a great degree, in this lower sphere—he is polluted in the higher sphere—in this world he is polluted in the world to come.—*Yoma 39.*

When a man sanctifies himself but little, he is sanctified in a great degree, in this lower sphere—he is sanctified in the higher sphere—in this world, he is sanctified in the world to come.—*Yoma 39.*

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LITERARY.

THESAURUS TOTIUS HEBRAITATIS, et veteris et recentioris מלון הלשון החדשה והעברית, (a complete Dictionary of Ancient and Modern Hebrew, by Eliezer ben Yehudah of Jerusalem. The New York International News Co. Fasc. 3 to 7. To the word תה).

Eliezer ben Jehudah continues his stupendous task in the most admirably thorough fashion. The plan and scope of the work, together with such particulars of the author and editor as were available, have already been adequately described in the HEBREW STANDARD.

The high ideals of the projector have, so far, been followed worthily. The illustrative quotations, showing the context of special uses of each word and the various shades of meaning—often wonderfully numerous—it has assumed throughout the ages, are copious and accurate. Great learning and marvelous industry are displayed. Each word has a tri-lingual translation—German, French and English—of each meaning attached to it.

The many new meanings are often extremely illuminating. Occasionally there is a touch of audacity. For instance: מים means "marmalade," מנין is Hebrew for "a bicycle," while "vermicelli" must be rendered in Hebrew by מאריר. This is, more or less, satisfactory. We look forward with pleasure to the discovery of the Hebrew equivalents for "damsel-jam," "maccaroni" and "rubber-tire." But, generally, the editor displays a feeling for fine shades of meaning and an aptitude for finding the precise word needed, which amount to a sixth sense.

The defective proof-reading, which was noted in the first part of the book, has not been amended. Broken end turned letters are not infrequent in the Hebrew; while such typographical slips as intrance (for entrance); adocerr (for adocer); paksaddle; cabbage; to proclame; harwest; seaf; force mageur; do not add clearness to the text. These may be misspellings by a writer weak in French and English. But when we read that אורח means voyageur; traveller—that אורי means lumina—that אור means let rhine, be lighte—that אה is Hebrew for a colleague—we feel sure that Prof. Langenscheidt's *Verlagsbuchhandlung* is to blame. אורח is rendered by "flock of wool," which peculiar English seems to have been suggested by the German "Wol flocke; eye and ear overlapping, it would appear. There is possibly a very accurate botanical knowledge displayed in the scientific names of plants; but the ordinary reader will scarcely be much enlightened by being told that אבול is synonymous with "myrobalan emblic." A habit of applying un-English methods of abbreviation is rather embarrassing. "Extraordinary phenomenon," while its meaning is easily guessed, is scarcely to be described as accurate or elegant English. These, however, while they are faults which cannot be entirely confounded and should be amended in further issues, are but spots on the sun. The work is brilliant and inexpressibly helpful to the Hebrew student. The reader with poetic

feeling will be interested to learn that mediæval Hebrews described a sensitive plant which they named אה-ל-ת-נ-ו-ת i. e., "touch-me-not." What a striking title for a poem!

HARVARD THEOLOGICAL REVIEW. (Quarterly. Issued by the Faculty of Divinity in Harvard University. New York, The Macmillan Co. \$2 per annum, 50c. per copy.

The late Miss Mildred Everett bequeathed a sum of money towards the endowment "of an undenominational theological review, to be edited under the direction of the Divinity in Faculty in Harvard." The idea was conceived by her father, Rev. Dr. Everett, who was dean to the faculty for many years, until 1900. Profs. Moore, Fenn and Ropes are editors of the *Review* thus established and partially endowed.

The *Review* is profoundly interesting and extremely able. It must prove of great value to all theologians and students of theology. The number now under review is No. 3, Vol. 1, July, 1908. While this notice is belated it is not untimely, in view of the approaching issue of No. 4.

Prof. Moore has a lengthy, yet noble and admirably written, article on "The Naturalization of Christianity in the Far East." This is so notable a contribution to the literature of a subject on which there exists such a diversity of views and opinions that it demands and deserves wide reading and study. Its liberality of tone, breadth of view and sureness of grasp, are highly commendable. Other articles are "Mediaevalism and Modernity," a very timely topic; "Butler and Newman on Religious Certitude;" "Theology from the Far End and the Near," and a very striking article by Prof. A. H. Lloyd (Univ. of Michigan) on "The Philosophy of Plato as a Meditation on Death." "The Surveys of Recent Literature on the Old and New Testaments," by Profs. Toy and Ropes, are valuable.

CRITICAL MISCELLANIES. By John Morley. Vol. IV. New York. The Macmillan Co. 1908.

Lord Morley will be remembered longer through his literary than his political work. The latter gained, or helped to gain, his peerage. The former made the name John Morley nobler than any baronage in Debrett. Almost the last of the literary giants of the Victorian Era—alas, besides him, Algeon, Swinburne and Prof. Bryce, how many are left!—his every line is instinct with the ideals and standards of a greater age than ours of to day.

The strength, beauty and unforced grace of his style are manifest even in his slightest essay. The articles on "Macchiavelli and Guicciardini; the essay entitled "A New Calendar of Great Men;" the reviews entitled "A Historical Romance" and "Democracy and Reaction," are all worthy contributions to literature, and help to sustain his great name. The tribute to "John Stuart Mill," reprinted from the London *Times* of May 18, 1906—within two days of the 100th anniversary of Mill's birth—is unquestionably the worthiest and most beautiful piece of English prose in the volume. It may not be far from being entitled to that rank with respect to all the purely literary work within the last few years.

His review of Lecky's "Democracy and Liberty," while well and spiritedly written—how could it fail to be that when John Morley penned it—is the least worthy of all the articles in the book. But there, political ho-

tility has added acrimony and lessened justness. Even John Morley is reduced in stature by his party affiliations.

THE LEVELLER. By Alexander McArthur. New York. G. H. Doscher & Co. 1908.

This is a story of the Russia of Alexander III. It is a well-written, somewhat unsophisticated yarn, and is told with a go and vim which make it very readable.

The heroine, Louboff Malkiel, is a Jewess, of extreme beauty and an exceptional musical genius. That there is plenty of romance in the story is shown by the fact that in the first chapter we find her bargaining with the *iswostchik* (so the author writes the word) who demands twenty-five *Kopecks*, but she is of the opinion that the drive is only worth fifteen; while in the last chapter she agrees to lend the embarrassed Russian government some billions of roubles. Her lover is the anti Semitic and reactionary noble, Count Boris Alexandrowitch, nephew of Count d' Annenkoff, Minister of the Interior, and himself, later, a member of the Russian Cabinet. The real hero of the tale is Anton Rubinstein, the musician. As the brother of the heroine, Michel, is a dyed-in-the-wool Nihilist, who makes use of his sister's beauty as a lure to the young Boris; and as there are military governors, police colonels, secret nihilistic meetings, goings to-and-fro of spies, interviews with kindly and courteous Grand Dukes, a special audience demanded at an unseemly hour by Rubinstein of the Tsar himself, and granted, to the amazement of the court—it will be seen that there is plenty of exciting material in the story. The characters frequently exclaim *Charasho*, play on the *balalika*, and address the heroine respectfully as *barishnya*. It is thus evident that local color is not wanting. If there is any doubt of the fact let it be recorded that a janitor makes a low obeisance and exclaims "*Vashiprevoskaditelstvo*," in one breath, without even loosening a tooth.

THE IRRISISTIBLE CURRENT. By Mrs. I. Lowenberg. Broadway Publishing Co. New York. 1908. Copyright by Mrs. I. Lowenberg. All rights reserved.

Mrs. Lowenberg's novel, evidently her first effort, is interesting, indirectly. The writer is evidently an American-born, American-bred Jewess, who has been educated in a high-class ladies' academy, perhaps a convent school, somewhere out West or South, and must be presumed to have been a model pupil. For the amount of learning that is squandered lavishly through the 560 pages of her novel is positively appalling. The local elementary text-books on ethics, philosophy, astronomy, botany, chemistry, etc., have been fully mastered by the clever lady. Her reading of romance and poetry has been wide and omnivorous. From Victor Hugo downward; from Tom Moore's "Veiled Prophet of Khorassan" onward, we have quotations. The characters speak elementary German and French with great fluency and confidence.

The life in a convent school for girls is familiar to the writer. She is very moral and didactic. She has

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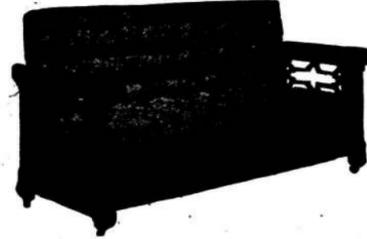
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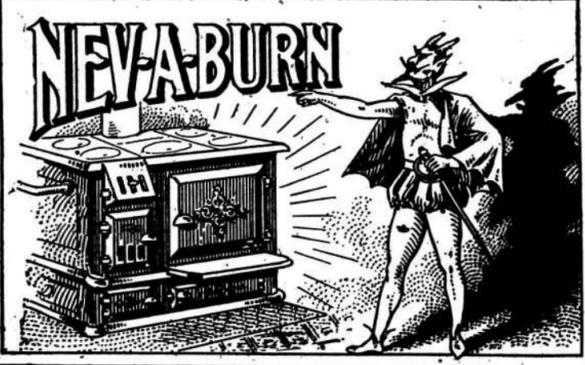
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thought, in a profoundly lady-like way, on the religious questions of the day, from the point of view of an alumnus of a Southern Reform Sabbath School. The Talmud and Maimonides are referred to off-handedly, though, perhaps, no great familiarity with the text of these famous authorities is displayed.

The book and the characters are very preachy. All the personages, male and female (and their number is legion), talk interminably, through hundreds of pages in a manner totally unlike the conversation in real life. There are a number of prejudiced Christians who dislike the Jews, and a number of Jews who all seem crazy with anxiety to intermarry, or, be-

come intimate, with the Christians. The Jewish characters—with the exception of one "comic" family, the *Silverbaums*—have all excessively non-Jewish names; e. g., Grace Feld, Letitia Rheinberg, Mark Antony Everard, Bernard Arnold, Lavalle, and so on. A feeling of relief comes over the reader when he first encounters "Mary Moss," but she proves to be a Catholic of most un-Jewish family. *Bernard Arnold* is a great orator and a villain of the deepest dye. It is his machinations, ably seconded by those of the lustrously beautiful, but very wicked, *Letitia*, which cause all the trouble. Forgery, theft, bankruptcy, suicide, insanity, numberless deaths, engagements and

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jiltings follow each other with bewildering rapidity and unaccountableness. There is a great deal of instructive conversation about dress and jewelry; about music and morals; dancing and religion; poetry and ethics. Grace Feld, the heroine, is deeply loved by both Rev. Dr. Montmartre, a Unitarian minister of the noblest principles, and Lavalle, a Jewish millionaire of the most elevated character and sentiments. She loves both, hesitates, and in the end, dies unmarried. The three visit New York and go to Temple Emanu-El on Saturday, to a Unitarian Church on Sunday, and to a Catholic Chapel the next week. The visit to Temple Emanu-El is thus described: "The synagogue was found to be as grand as he described it. As the organ spoke in its solemn, deep-stirring tone and the artistic voices of the choir accompanied it in the Yigdal and other holy songs, Grace felt her soul lifted up, and could have wept for deep emotions." It would be gilding refined gold to add one word to that beautiful description.

It is perhaps unfair not to deal in a more serious strain with a fair beginner's work. The truth is that the writer is so ever-present and visible behind her crowd of transparent characters that the reflecting reader has her in mind much more than her characters or her dialogue. That she is a most lovable, earnest, sympathetic, unaffected creature, full of good impulses and womanly emotion is quite clear. She may not write literature, but she does write like a lady, and a good woman.

THE TETHER, By Ezra S. Brudno.
 J. B. Lippincott Company. Philadelphia. 1908.

Ezra S. Brudno's "powerful romance . . . is a novel of virile realism, skilful delineation of character—and more, for a powerful and absorbing romance, throbbing with the fire and passion of a young poet of Jewish extraction, runs through the story with compelling interest." Such is the description of this book by the publisher; and the critic who does not accept this characterization must be a choleric cynic, unworthy of serious attention.

In a page of italicised preface, Mr. Brudno takes a fall out of Emil Zola, whom he denounces as no real realist. Poor Zola died too early. He should have lived to take a much-needed lesson from Mr. Brudno, of Philadelphia. Brudno's "real realism" is really very unlike Zola's fictitious realism. Zola could write in a good literary style. His French is pronounced to be masterly by critics and students of that nationality and language. There are glow and enthusiasm in his descriptions. His char-

acters are all life-like—too much so for the reader's comfort, very often. It is true, that in these respects—and in many others—Mr. Brudno differs.

The hero, David Sphardi, is a product of the Boston ghetto. He vokes the interest of a Miss Truesdale, an artist of more or less Christianizing proclivities; and partly by her means and partly by those of a wealthy Jewish family, the Dunkelheimers, he receives a good education at the "Latin School" and at Harvard. He develops into a poet. Take him by and-large he is a contemptible bounder. Indeed, so are nearly all of the Jewish characters in the books. In the ghetto or out of it they are, for the most part, a set of rancorous snobs; whereas the Christians are mostly superhumanly good. Even at college it is young Dunkelheimer who habitually says "Hell" and "Devil." Such are the ways and methods of the new Philadelphia "realists."

Mr. Brudno's English and his descriptive powes are alike peculiar to himself. Here is his description of Sphardi's career at the "Latin School." "He plunged into the tragedies of Sophocles and Aeschylus and the comedies of Plautus and Terence with the mad leap of a hungry bull in a knee-deep pasture . . . Ah, the unearthly happiness of the young soul taking its first flight; the aching ecstasy of the budding rose bursting its bulb, the sun's rays breaking through the morning mist; the first rupture of a volcano. What cares the crimson-crested forest-singer for musical rules? What needs the nightingale technique? Why should the lion mind laws? Who should mark the course of the cyclone? What needs the poet but the voice of his soul, and the world for an echo?"

Its this breathless sort of "fine" writing that makes a "powerful romance"—in Philadelphia. Naturally Sphardi is not a success as a student. "What needs the nightingale technique?" "Ah, the first rupture of a volcano!" indeed. The sight of book-cases makes Sphardi dizzy. He goes out and has a chapter or two of psychological piffle all to himself. He hates women. (This is the natural result of his "bounding-bull" study of Plautus.) Whenever he meets one he makes an egregious ass of himself and then goes out and has another attack of chapter-long maudlin meditation-fancy free.

He falls in love with Mildred Dalton, and runs away with her, because her father objects to her marriage with a Jew. The night of the elopement he and Mildred reach a hotel and are about to book for a couple of bed-rooms. At the psychological moment, when he is about to sign the register, he raises his eyes and sees a playcard above with the inscription, "Hebrews need not apply." That is enough for David Sphardi! He leaves Mildred, *plante la*, and goes himself to another hotel, where "Hebrews need apply," of course, after a few pages of poetic stabblings, and seeing things "in a flash." The couple separate next morning and go home to their respective fathers. David's father has been informed of the newspaper accounts of the elopement of his son with a Christian girl and dies of grief. After the funeral David goes to the Basel Congress as a Zionist delegate. There he is immediately invited to address the congress, and mounts the platform amid thunders of applause. He makes a venomous attack on Zangwill, and yells: "Disband, brothers, disband! The great grievance has made cowards of you, has driven you mad—ha, ha!

mad, you understand? Ha, ha, ha! We are all mad—mad—mad!" Then he is taken home to die in a lunatic asylum.

Mr. Brudno has written a trashy, unpleasant, inconsequential story, full of unworthy and groundless dislike of his own race—and of bad grammar and inelegant English. Pretentious and ill-considered, with no claim to merit of any kind, the book is about as bad as it could well be. Very possibly, in his secret musings, Mr. Brudno lays the flattering unction to his soul that he has developed a sketch of a highly neurotic Hebrew, whose neurosis make his extraordinary character and actions inevitable. If there had been any verisimilitude from this aspect, Mr. Brudno might find his claim to be a "realist" on that fact. But any alienist would in a conversation of five minutes' duration, disabuse Mr. Brudno's ingenious and insufficiently-informed mind.

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Glass front Bins, our latest and best device
for the protection of Biscuits from DUST,
ODOR and DAMPNESS.
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SHORT NOTICE.

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Park & Tilford Building Corner 126th Street.
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THE MOST CAREFUL HOUSEKEEPER
WOULD NOT USE IN HER KITCHEN.

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CAREFUL CARPET CLEANING CO
701 & BRANT

The Season of our Rejoicing.

BY SAUL KLEIMAN.

"And thou shalt rejoice in thy Feast."
THAT is a commandment for the
Jews to rejoice on their festival,
because they would not, were they
not told to.

Since they appeared on the stage of
life as a nation, the Jews had not even
one period of perfect rest and normal
life, even materially or intellectually.
That was a great reason why the Jew
was not inclined to rejoice. And from
the time when Cain's curse began to
rest upon him, he became entirely
indifferent.

Beginning with the most glorious
epoch the Jews ever had, that of Sol-
omon; in the first place he got the
throne as a pretender, a claim which
was afterwards the cause of much
bloodshed; then, he purchased his
extravagant glory at the expense of
justice and his people's welfare. His
extravagance was finally the reason
of the secession of the tribes, leading
to terrible collisions all the time of
their existence, till both kingdoms
are destroyed.

The joyful air, which could per-
haps be seen on the Jews' faces at
certain times, after losing their
government, was thoroughly extin-
guished by the oppression and per-
secution they suffered for hundreds
of years.

They would not rejoice, if not
awakened and ordered, "And thou
shalt rejoice in thy feast." But not
always are we able to subdue our
sorry disposition; when the dark
clouds reign throughout the atmos-
phere we can not rejoice. How can
we enjoy our Festival of Passover
when that same feast is dipped in the
blood of עֲלֵי־רֵיחַ? How can we
enjoy the Festival of Weeks when it
reminds us of the crusades? How can
we enjoy the Tabernacles, which re-
minds us of other bloody occurrences
with which our history is full.

When we utter שְׂמַחֲתֵנוּ our
ears conceive the sighs of our breth-
ren in Russia; when we read in the
Torah וְשִׂמְחָה בְּחֻקָּהּ, our hearts
swell for our brethren in Roomania
and Morocco.

Oh, "the season of our gladness!"

Mr. B. W. Heusch, of 225 Fifth av-
enue, announces the following publica-
tions for this fall.
"The Spy," by Maxim Gorky; "Art
and the Human Spirit," by Edward
Howard Griggs; "Self-measurement," by
William De Witt Hyde; "With the Bat-
tle Fleet," by Franklin Matthews; "Pro-
duct and Climax," by Simon Nelson Pat-
ten; "The Development of Christianity,"
by Otto Pfeiderer; "The Commonwealth
of Man," by Nathaniel Schmidt, and
"The Spiritual Significance of Modern
Socialism," by John Spargo.

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near Lexington Ave.

The class rooms will SOON BE READY in
the NEW TALMUD TORAH. Accommodation
for over 2,000 pupils—boys and girls. Instruction
in all branches of Hebrew and Religion, from
beginning up to and including Talmud. Modern
methods. Fireproof building and many exits.
For admission apply at old school, 225, 227 E.
104th St., daily from 4-8 p. m. Sundays, from
9-1 and 3-7.

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LADIES TAILOR AND
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Announces that he is now located at
111 LENOX AVE., Near 116th St.
Where I will exhibit the latest imported models,
using my own skill in perfect fitting, with
CHIC LINES.
Finest materials and workmanship at
Reasonable prices.

Consolations of the Bible.

Genesis v. 24:—Ard Enoch walked
with God: and he was not; for God
took him.

Exodus xxii. 22-24:—Ye shall not
afflict any widow, or fatherless child.
If thou afflict them in any wise, and
they cry at all unto me, I will surely
hear their cry; and my wrath shall
wax hot, and hot, and I will kill you
with the sword; and your wives shall
be widows, and your children father-
less.

Deuteronomy i. 39:—Moreover your
little ones, which ye said should be a
prey, and your children, which in
that day had no knowledge between
good and evil, they shall go in thither,
and unto them will I give it, and
they shall possess it.

Deuteronomy x. 19:—He doth exec-
ute the judgment of the fatherless
and widow.

Deut. xxxii. 9:—The Lord's portion
is his people.

2 Samuel xii. 22, 23:—And he said,
While the child was yet alive, I fast-
ed and wept: for I said, Who can tell
whether God will be gracious to me,
that the child may live? But now he
is dead, wherefore should I fast? can
I bring him back again? I shall go to
him, but he shall not return to me.

2 Samuel xxii. 28:—And the afflicted
people thou wilt save.

2 Samuel xxiii. 5:—Although my
house be not so with God: yet he
hath made with me an everlasting
covenant, ordered in all things, and
sure: for this is all my salvation, and
my desire, although he make it now
to grow.

2 Kings ii. 11, 12:—And it came to
pass, as they still went on, and talk-
ed, that, behold, there appeared a
chariot of fire, and horses of fire, and
parted them both asunder; and Elijah
went up by a whirlwind into heaven.
And Elisha saw it, and he cried, My
father, my father, the chariot of
Israel, and the horsemen thereof.

2 Kings iv. 26:—Is it well with thee?
is it well with thy husband? Is it well
with the child? And she answered, It
is well.

Nehemiah viii. 10:—The joy of the
Lord is your strength.

Job i. 21:—The Lord gave, and the
Lord hath taken away; blessed be
the name of the Lord.

Job v. 17, 18, 19, 26:—Behold, happy
is the man whom God correcteth;
therefore despise not thou the chast-
ening of the Almighty: for he maketh
sore, and bindeth up: he woundeth,
and his hands make whole. He shall
deliver thee in six troubles: yea, in
seven there shall be no evil touch thee.
—Thou shalt come to thy grave in a
full age, like as a shock of corn com-
eth in in his season.

Job xxxiv. 28:—He heareth the cry
of the afflicted.

Job xix. 25, 26:—For I know that
my Redeemer liveth, and that he
shall stand at the latter day upon the
earth: and though after my skin
worms destroy this body, yet in my
flesh shall I see God.

Job xxxv. 10:—God, my maker,
who giveth songs in the night.

Job xxxvi. 15:—He delivereth the
poor in his affliction.

Psalms iv. 1:—Thou hast enlarged
me when I was in distress.

Psalms vi. 8:—The Lord hath heard
the voice of my weeping.

Psalms x. 14:—Thou art the helper
of the fatherless.

Psalms xvi. 11:—In thy presence is
fulness of joy; at thy right hand there
are pleasures for evermore.

Psalms xviii. 6:—In my distress I
called upon the Lord, and my cry
came out of his temple, and my cry
came before him, even into his ears.

Sabbath Lights.

THE Sabbath lights should be kin-
dled before sunset on Friday.

In ancient times six blasts were
blown with a trumpet by the people
around, the three blasts indicating
the time for lighting the Sabbath
lamp (*Shab. 35 b*).

According to some authorities the
Sabbath enters with a kindling of
lights; hence the custom that the
woman who lights the lamp does not
work afterward (*Orach Chayyim 263,*
10).

The prevalent custom is to kindle
the lights and then say the prayer
while holding the hands before them.

There is no provision made in the
Talmud with regard to the number
of lights.

Later authorities mention the cus-
tom of lighting two lights, one for
each of the terms "Zachor" and
"Shammor," with which the two
versions—*Ey. xx. 8, and Deut. v. 12*—
of the Sabbath commandment, re-
spectively begin (*Kolbo 31; Orach*
Chayyim, 263, 1).

The seven branch Sabbath light is
of later origin, and has its source in
the sanctuary attached to the number
seven by the Cabalists.

Some homes in mediaeval Jewry
had a hanging chandelier that was
used only on Sabbath eve.

The proverb, "When the lamp is
lowered all sorrows fled," has its
origin in the lowering of the chande-
lier on Sabbath Eve.

The wax used for the Sabbath lamp
should be made of such material as
flax, linen, or cotton, but not of hair
or wool, or other similar materials.

The oil should be of a kind that
will easily fit the wick; pitch, wax,
or fat should not be used. Neither
should resin, which emits an ill odor.

In former days candles made of
pitch, wax or fat were also permitted
(*Orach Chayyim, 264, 7*). But since
the introduction in latter years of
paraffin, which is an exclusively min-
eral production, the use of paraffin
and wax candles are strongly recom-
mended, naturally for the reason that
they contain neither hog fat nor any
other deleterious compounds, render-
ing them unclean from a Jewish rit-
ual standpoint, and the blessing pro-
nounced over the Sabbath lights to
be profaned by their use.

DEPARTMENT OF FINANCE, BUREAU
FOR THE COLLECTION OF TAXES, No. 67
CHAMBERS STREET (STEWART BUILD-
ING), NEW YORK, October 26, 1908.

IMPORTANT TO TAXPAYERS.

NOTICE IS HEREBY GIVEN TO ALL
persons whose TAXES FOR THE YEAR 1908
HAVE NOT BEEN PAID BEFORE THE 1st
DAY OF NOVEMBER of the said year, that
unless the same shall be paid to the Receiver
of Taxes at his office in the borough in which
the property is located, as follows:
Borough of Manhattan, No. 67 Chambers
street, Manhattan, N. Y.;
Borough of The Bronx, corner Third and Trem-
ont avenues, The Bronx, N. Y.;
Borough of Brooklyn, Rooms 2, 4, 6 and 8,
Municipal Building, Brooklyn, N. Y.;
Borough of Queens, corner Jackson avenue
and Fifth street, Long Island City, N. Y.;
Borough of Richmond, Borough Hall, St.
George, Staten Island, N. Y.;
he will charge, receive and collect upon such
taxes so remaining unpaid on that day in ad-
dition to an amount of such taxes, INTEREST
AT THE RATE OF SEVEN PER CENTUM
per annum to be calculated from the day on
which the said taxes become due and payable
(Oct. 5) as provided in Sec. 914, as amended
by Chap. 447, Laws 1908.

DAVID E. AUSTEN,
Receiver of Taxes.

AUSPITZ, MARTIN W.—In pursuance of an
order of Hon. Abner C. Thomas, a Surrogate
of the County of New York, notice is hereby
given to all persons having claims against
Martin W. Auspitz, late of the County of New
York, deceased, to present the same with
vouchers thereon to the subscriber, at her place
of transacting business at the office of Morris
Cukor, of No. 63 Park Row, Manhattan Bor-
ough, in the City of New York, on or before
the 25th day of February next.
Dated New York, the 10th day of August,
1908.
ROBIE AUSPITZ, Administratrix.
MORRIS CUKOR, Attorney for Administratrix,
No. 63 Park Row, Manhattan Borough,
New York City.

Do You Want to Avoid Sickness?

Then be careful in the selection of your
laundry. It is almost as necessary that
your clothes be as free from germs as
your food. You may have safeguarded
yourself and family from dangers by care-
fully selecting your food supply, but if you
have neglected protecting them from un-
clean, unventilated and dirty laundries,
then all your other precautions have been
useless.
We contend that one of the greatest
agencies in the spreading of disease is the
filthy laundry, with which all great cities
abound. All scientific men agree (ask your
doctor) that the greatest enemies to dis-
ease spreading germs are pure water, pure
air and sunlight. With this knowledge in
view our great plant was constructed, and
everything was done to make it clean and
inviting. If you are protecting yourself
in other ways, make that protection safer
and ring up at once.

Carolyn Laundry
104, 106, 108 & 110 E. 129th St.
BRANCHES
THROUGHOUT THE CITY
AND
Far Rockaway, L. I.
West End, N. J. White Plains, N. Y.

Mothers! Mothers! Mothers!
Mrs. Winslow's Soothing Syrup
has been used for over SIXTY YEARS by MIL-
LIONS of MOTHERS for their CHILDREN
while TEething, with PERFECT SUCCESS.
IT SOOTHES the CHILD, SOFTENS the GUMS,
ALLAYS all PAIN; CURES WIND COLIC and
is the best remedy for DIARRHOEA. Sold by
Druggists in every part of the world. Be sure
and ask for "Mrs. Winslow's Soothing Syrup,"
and take no other kind. Twenty-five cents a
bottle. Guaranteed under the Food and Drug
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FRANK MILLER, President.
CHARLES E. HOUGH, Cashier.
H. B. TERRILL, Assistant Cashier.
We Solicit Jewish Patrons

Memorable Dates in November.

From Memorable Dates of Jewish History.

By PROF. GOTTHARD DEUTSCH.

NOVEMBER 7.

- 1573 Solomon Luria, eminent Talmudist, Lublin,
1620 Victims of the Inquisition in Lograno burned.
1846 Ignaz Brull, pianist, Prosnitz, born.
1859 Moriz Horschetzky, physician and Jewish writer, Kanisza, died.
1860 Jacob Joseph Ottinger, rabbi, Berlin, died.
1884 H. Kedlich, engraver, Berlin, born.
1895 Emmy Rossi, novelist, Berlin, died.
1898 Isiah Luzzatto, editor of the works of his father, S. D., Luzzatto, Padua, died.

NOVEMBER 8.

- 1610 Jews murdered by the Inquisition in Lograno.
1807 Seigmann Bar Bamberger, orthodox rabbi, Wisenbronn, born.
1838 Peter Beer, writer on the Jewish Renaissance, Prague, di d.
1840 Nathan Meyer von Rothschild, first Hebrew Lord in England, born.
1878 Hermann Godsche (Sir John Ratcliff) anti-semitic novelist, Trachenberg, died.

NOVEMBER 9.

- 1526 Jews expelled from Presburg.
1703 Samuel ben Zebi, of Cracow, publisher of the Talmud with parallel passages, Frankfort-on-Main, died.
1891 Simon Bacher, Neo-Hebraic poet, St. Miklosz, died.

NOVEMBER 10.

- 1689 David Lida, Talmudic author, Lemberg, died.
1773 Joseph Perl, participant in the Jewish Renaissance and satirical writer, Tarnopol, born.
1809 David Einhorn, reform rabbi, Dispeck, born.
1810 Martin Edward von Simson, President of the German Reichstag, convert, Königsberg, born.
1810 Lazarus Adler, rabbi and author, Unsleben, born.
1810 Jacob Kaufmann, German author born.
1826 Jacob Hamburger, author of the Jewish Encyclopedia, born.
1833 Ed. Jacobsohn, humorist, Strehlitz, born.
1843 Lazarus Gumpel, philanthropist (Heine's Gumpelino), Hamburg, died.
1867 Solomon Klein, orthodox rabbi and author, Colmar, Alsace, died.

NOVEMBER 11.

- 1558 Shalom Shechda, founder of the Talmud study in Poland, Lublin, died.
1803 Raphael Kohen, rabbi and Talmudic author, Altona, died.
1823 Hirsch Katzenelbogen, rabbi and Talmudic author, Waizenheim, died.
1823 Nathan von Keller, Austrian deputy of Reichsrath, Brody, born.
1848 Gustav Karpeles, historian of literature, Loschitz, born.
1855 Jews' College in London opened.
1891 Ignaz Hirscher, ophthalmologist and member of the Hungarian House of Lords, Buda-Pest, died.
1897 Sabbato Morais, orthodox rabbi, Philadelphia, died.

NOVEMBER 12

- 1631 Simon Wolf Auerbach, rabbi, Prague, died.
1778 Lob Sundel Pfersche, Talmudic author, Hamburg, died.
1787 Law requiring the Jews to adopt a family name in Austria issued.
1797 Jehuda Horowitz, physician and Hebrew writer, Grodno, died.
1812 Julia Goodman, paintress, London, born.
1813 Meir Heimerdinger, German judge, born.
1819 Daniel Sanders, German lexicographer, Alt Strelitz, born.

NOVEMBER 13.

- 1550 Paul Fagius, Christian Hebraist, England, di:d.
1679 Thomas de Pinerio, learned Marano, Amsterdam, died.
1757 Talmud in Kamienetz burned through the efforts of the Frankists.
1834 Benj. Peixotto, advocate for the rights of the Jews, New York, born.
1863 Alex. McCaul, missionary to the Jews, London, died.
1882 Ephraim Alexander, philanthropist, London died.
1890 Joseph Klingenstein, pedagogical writer, died.
1894 Jacob Reifmann, Hebrew writer, Szezebrzyn, born.

SELIGMANN, MAURICE.—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 Maurice Seligmann, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers at their place of transacting business, viz.: the office of Messrs. Kurman & Frankenthaler, No. 20 Broad Street, Borough of Manhattan, New York City, on or before the 17th day of November, 1908.

KUHNE, ELLEN JOSEPHINE.—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 Ellen Josephine Kuhne, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of their attorneys, Bergen & Prendergast, No. 25 Broad Street, in the City of New York, on or before the 7th day of January next.

HILDENBRAND, WILHELM.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Wilhelm Hildenbrand, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Nicholas Aleinikoff, Nos. 93-99 Nassau street, in the Borough of Manhattan, in the City of New York, on or before the 15th day of May next.

KAUFMAN, HENRY W.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry W. Kaufman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Henry Levy, No. 167 East 121st street, Borough of Manhattan, in the City of New York, on or before the 23d day of November, 1908.

PLATKY, ADOLPH.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, dated May 7, 1908, notice is hereby given to all persons having claims against Adolph Platky, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, No. 2 Rector street, in the City of New York, on or before the 18th day of November next.

EIDT, JACOB JR.—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 Jacob Eidt, Jr., late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 120 Broadway, in the City of New York, on or before the 15th day of January next.

GOLDBERG, MOSES.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moses Goldberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Jacob M. Guodalla, No. 132 Nassau Street, in the City of New York, on or before the 10th day of January next.

WISE, NATHAN.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nathan Wise, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Samuel W. Weiss, Nos. 45 and 47 Wall street, Borough of Manhattan in the City of New York, on or before the first day of May next.

SAREL, SASSE.—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 Sarel, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, No. 132 Nassau Street, in the City of New York, on or before the 15th day of January next.

FRIEDMAN, ISAAC.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Friedman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of doing business, at the office of Emanuel Horst, Jr., at St. Paul Bldg. No. 220 Broadway, in the Borough of Manhattan, City of New York, on or before the 22d day of January, next.

OCHS, MARTIN B.—In pursuance of an order of Hon. Charles W. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Martin B. Ochs, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Joseph Kohler, No. 198 Broadway, in the City of New York, Manhattan Borough, on or before the 1st day of April, 1909.

ABRAMS, MICHAEL.—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 Michael Abrams, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, at the office of her attorney, Henry F. Miller, No. 44 Pine Street, Borough of Manhattan, in the City of New York, on or before the 23d day of December, next.

FRANK, ADOLPH R.—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 Adolph R. Frank, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of Walter P. Frank, No. 15 William street, Borough of Manhattan, in the City of New York, on or before the 15th day of December next.

FINKENSTEIN, FLORA.—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 Flora Finkenstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Forster, Hotaling & Klenke, No. 59 Wall street, Borough of Manhattan, in the City of New York, on or before the 7th day of November next.

FRIEDMAN, MORRIS.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Friedman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of Samuel I. Frankenstein, his attorney, at No. 115 Broadway, Borough of Manhattan, in the City of New York, on or before the 29th day of January, next.

ROSENTHAL, HENRY B.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry B. Rosenthal, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of her attorney, Samuel I. Frankenstein, No. 115 Broadway, Borough of Manhattan, City of New York.

STERN, LOUISE.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louise Stern, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business at the office of Frank F. Esq., No. 235 Broadway, in the City of New York, on or before the 1st day of April next.

SILBERSTEIN, DAVID.—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 David Silberstein, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Joseph Rosenzweig, No. 99 Nassau Street, Borough of Manhattan, in the City of New York, on or before the 14th day of January next.

METZGER, FRANK.—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 Frank Metzger, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business at the office of Burton C. Meighan, No. 88 Park Row, in the City of New York, on or before the 6th day of November next.

EISENSTEIN, TOBY.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, bearing date May 20th, 1908, notice is hereby given to all persons having claims against Toby Eisenstein, otherwise known as Tobie Eisenstein, late of the County of New York, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of Adolph Cohen, No. 220 Broadway, Borough of Manhattan, in the City of New York, on or before the 18th day of December next.

ISAAC MOSKOWITZ.—In pursuance of an order of Hon. Abner C. Thomas, Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Moskovits, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at his place of transacting business, at the office of Hyman I. Barnett, No. 132 Nassau street, Borough of Manhattan, City of New York, on or before the 13th day of November next.

STICH, CHARLES.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Charles Stich, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, care Wood, Henry & Meyers, No. 32 William street, Borough of Manhattan, in the City of New York, on or before the 15th day of January next.

FRANK SOPHIA.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sophia Frank, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, the office of L. & A. U. Zinke, 290 Broadway, Manhattan Borough, New York City, on or before the 1st day of February next.

WIESSNER, MARGARETA.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Margareta Wiessner, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, care of L. & Baker, No. 34 Nassau street, in the City of New York, on or before the 21st day of February next.

SCHIEBER.—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 Leopold Schieber, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Davis & Kaufmann, Nos. 49 and 51 Chambers street, in the City of New York, on or before the 1st day of April, 1909, next.

MARS, ANNIE E.—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 Annie E. Mars, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business, at the office of E. K. Van Beuren, No. 25 Pine street, in the City of New York, Borough of Manhattan, on or before the second day of January, 1909.

LAWALL, EDMUND D.—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 Edmund D. Lawall, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at her place of transacting business, at the office of her attorney, Samuel J. Cohen, No. 280 Broadway, in the City of New York, on or before the 25th day of April next.

FRANK JOSEPH.—In pursuance of an order of Hon. Clarence H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Frank, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of Jacob Levy, Esq., Nos. 302-304 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 19th day of April next.

HAMMERSLOUGH, JULIUS.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Hammerslough, late of North Long Branch, New Jersey, deceased, to present the same, with vouchers thereof to the subscribers at their place of transacting business, at the office of David J. Fox, No. 345 Broadway, Borough of Manhattan, City of New York, on or before the 10th day of February next.

BAUER, MARGARETHA.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Margaretha Bauer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, No. 2 Rector street, in the City of New York, on or before the 25th day of April, 1909, next.

ROSENBERG, JOSEPH.—The People of the State of New York, by the grace of God free and independent, to Leo Loeb, Edwin Kaufman, Helen Rosenberg, Mosese R. Rosenthal, Hirsch Wilhelm, Minnie Kaufman, Mery Schwarzschild, Rosalie Gans, Simon Wilhelm, Selig Schwarzschild, Mary Newberger, Selma Goldstein, Regine Wilhelm, Julia Kaufman, Lebanon Hospital, Mont-flore Home, Mt. Sinai Hospital, Beth Israel Hospital, Hebrew Benevolent & Orphan Society, in the City of New York, Hebrew Children, Hebrew Technical Institute, United Hebrew Charities, Congregation Orach Chaim, Hebrew Shelter & Guardian Society, Machzike Talmud Torah, The Brooklyn Hebrew Orphan Asylum, The Hospital Misgab Ladaeh, Moshave Sekenem, Central Committee of the United Hebrew Orphan Asylum in the Holy Land, and to all persons interested in the estate of Joseph Rosenberg, late of the county of New York, deceased, as creditors, legatees, next to kin or otherwise, send greeting:

ROSENBERG, JOSEPH.—The People of the State of New York, by the grace of God free and independent, to Leo Loeb, Edwin Kaufman, Helen Rosenberg, Mosese R. Rosenthal, Hirsch Wilhelm, Minnie Kaufman, Mery Schwarzschild, Rosalie Gans, Simon Wilhelm, Selig Schwarzschild, Mary Newberger, Selma Goldstein, Regine Wilhelm, Julia Kaufman, Lebanon Hospital, Mont-flore Home, Mt. Sinai Hospital, Beth Israel Hospital, Hebrew Benevolent & Orphan Society, in the City of New York, Hebrew Children, Hebrew Technical Institute, United Hebrew Charities, Congregation Orach Chaim, Hebrew Shelter & Guardian Society, Machzike Talmud Torah, The Brooklyn Hebrew Orphan Asylum, The Hospital Misgab Ladaeh, Moshave Sekenem, Central Committee of the United Hebrew Orphan Asylum in the Holy Land, and to all persons interested in the estate of Joseph Rosenberg, late of the county of New York, deceased, as creditors, legatees, next to kin or otherwise, send greeting:

STROOCK & STROOCK, Attorneys for Executors, 320 Broadway, Manhattan, New York City.
ROSENKRANTZ, BARNEY.—The people of the State of New York, by the grace of God free and independent, to Philip Rosenkrantz, David Rosenkrantz, Abraham Rosenkrantz, Harry Rosenkrantz, Hyman Glasgow, Eva Rosenkrantz, Annie Littlestone and Peshe Rosenkrantz, who claims to be the widow and Chera Chesed Shel Emeth, the heirs and next of kin of Barney Rosenkrantz, of the County of New York, deceased, as follows:

ROSENKRANTZ, BARNEY.—The people of the State of New York, by the grace of God free and independent, to Philip Rosenkrantz, David Rosenkrantz, Abraham Rosenkrantz, Harry Rosenkrantz, Hyman Glasgow, Eva Rosenkrantz, Annie Littlestone and Peshe Rosenkrantz, who claims to be the widow and Chera Chesed Shel Emeth, the heirs and next of kin of Barney Rosenkrantz, of the County of New York, deceased, as follows:

LESSER, SIMON.—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 Simon Lesser, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of their attorney, Samuel J. Cohen, No. 280 Broadway, in the City of New York, on or before the 25th day of April next.

WOLF LOUIS.—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 Louis Wolf, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber at his place of doing business, at the office of Herman Herat, Jr., No. 220 Broadway, in the City of New York, on or before the 16th day of April next.

LASKI, KAROLINA.—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 Karolina Laski, otherwise known as Caroline Laski, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, Nos. 13-21 Park Row, Manhattan, in the City of New York, on or before the 20th day of April next.

FRANKENBERG, SOLOMON.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Solomon Frankenberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Henry Wolf, No. 280 Broadway, in the City of New York, on or before the 9th day of December next.

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42x36, .16 .11	42x36, .17 .13
45x36, .17 .12	45x36, .18 .14
50x36, .18 .13	50x36, .20 .15
54x36, .19 .14	54x36, .24 .16

READY-MADE SHEETS—

Will-Wash-Heavier Worth Now	Dwight Anchor. Worth Now
54x90, .49 .37	54x90, .59 .42
63x90, .55 .42	63x90, .69 .46
72x90, .59 .45	72x90, .74 .53
81x90, .65 .49	81x90, .79 .59
90x90, .69 .53	90x90, .85 .64

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Regular and unusual sizes.	
42x36 —worth .19	.13
45x36 —worth .21	.14
50x36 —worth .23	.16
54x36 —worth .25	.17
45x40 1/2 —worth .22	.17
50x40 1/2 —worth .25	.18
54x40 1/2 —worth .27	.19

H. S. SHEETS—Reg. and unusual sizes—

72x 90—worth .75	.54
72x108—worth .85	.64
81x 90—worth .75	.54
81x 99—worth .85	.64
90x 90—worth .89	.65
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7 cent qualities.....	4%
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Utica Nonpariels.....	9%

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Limit—Twenty yards of each.

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Choice White Live Geese Feathers— dores—value .85 lb.....	.59
Three-quarter down and feathers— worth \$1.00.....	.79

CAMBRIC CUSHIONS—pure down filled—

15x18—value .69.....	.39
20x20—value .75.....	.59
22x22—value .98.....	.79
24x24—value \$1.25.....	.98
26x26—value \$1.50.....	1.19

SILK FLOSS CUSHIONS—

white cambric covered.	
20x20—worth .39.....	.22
22x22—worth .49.....	.28
24x24—worth .59.....	.35
26x26—worth .69.....	.45

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In reading statements of values below, bear in mind that curtains are of
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\$7.98 Point Arabe Curtains.....	5.98	\$2.25 Scotch and Nottingham's.....	1.49
\$9.98 Point Arabe Curtains.....	6.98	\$2.98 Scotch and Nottingham's.....	1.98
\$10.98 Point Arabe Curtains.....	7.98	\$3.98 Scotch and Nottingham's.....	2.49
\$14.98 Point Arabe Curtains.....	9.98	\$4.98 Scotch and Nottingham's.....	2.98
		\$5.49 Scotch and Nottingham's.....	3.49
		\$5.98 Scotch and Nottingham's.....	3.98
		\$7.98 Scotch and Nottingham's.....	4.98

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Silk Mousselines—with all over satin dot—silk—sheer and exquisite— choicest lints—for evening and street—elsewhere .50.....	.39
Satin Stripe Mousselines—silk— lovely nora lints for evening dresses—elsewhere .49.....	.39
Silk Chiffonettes—look like Crepe de China—half silk—black, cream and dark colors—worth .39.....	.29
Mercerized Chevron Stripes—rich looking goods—smoke, electric and other popular shades—value .39.....	.29
Silk Mixed Pongee—street and evening shades—worth .39.....	.27
Mercerized Poplins—very fine, lustrous weave—leather, cream and other fine shades—elsewhere .29 and .39.....	.22
Mercerized Shadow Stripes—leading shades—also cream, white and black.....	.23
Black Crossbar and Dotted Sheer Muslins—like fine Organdy.....	.12 1/2
Fancy Cotton Serges—wool finish— checks, stripes, dots, etc.— elsewhere .17 and .19.....	.12 1/2
Finest Flannelettes—Persian and other designs—for robes, etc.....	.12 1/2
Cashmere Flannelettes—coloring for wrappers and dresses—worth .14.....	.8%
Flannelettes—for children's school dresses—usually .10%.....	.6%
Heavy Nap Outing Flannels— checks, stripes and hairlines— principally light colors—worth .10.....	.7%
Good Outing Flannels for undergarments—reg. 7%.....	.5%
Heavy German Flannels—Persian and floral—also polka dots with "Teddy Bear" borders— usually .17.....	.14

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