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DAVID BLAUSTEIN.

HIS LIFE STORY.

THE subject of this sketch needs no particular introduction to readers of THE HEBREW STANDARD. It is indeed difficult to imagine a New York Jew, uptown or downtown, who has not seen or heard of Dr. David Blaustein, at one time superintendent of the Educational Alliance, and now about to embark upon a similar position in the city of Chicago.

His life story does not read like a romance.

No lucky windfalls ever blew his way; there were no melodramatic turns, no unexpected sudden transitions at any point in his career. He had hewn that out for himself by his own slow and strenuous labors along the rocky road on which he travelled.

Dr. Blaustein has the rare merit of being simple and frank. His enemies, if he has any, cannot help subscribing to this truth on his behalf. You speak to the man for ten minutes, and you feel as if you had known and lived with him all your life—You have got him through and through. You will see this presently when you read his story. At every point, even while he was yet a boy, the future man reveals himself—the same man, with the same set purpose all the time.

David Blaustein was born in Lida near Wilna, where he gained the usual education of the day—the Cheder and the Beth-Hamidrash. At a tender age he evinced a certain pedagogic leaning, and was entrusted with some sort of mentorship by his Rebbe. Thus the future teacher, as he subsequently became, was already shown in him. Later on during his habitat in the Beth-Hamidrash his perfectly frank and sympathetic disposition had earned for him the confidence of his elders, in that he was allowed to study a little Russian, without fear of contamination. They trusted him, and that trust has been fully justified, for to this day Dr. Blaustein is still an observant Jew.

At the age of eighteen he gravitated towards Memel, an old seaport town in East Prussia, which then, some twenty-five years ago, had a mixed community of immigrant Polish and Lithuanian, and native German Jews. The former element had a fine Beth-Hamidrash, where many Yeshivah young men, fleeing from Russian conscription, were harbored. His Talmudic attainments entitled, young Blaustein to a corner in the Beth-Hamidrash. But the real purpose for which he had come to Memel was his own secret. Like most young men of his day, Blaustein was an idealist. He had read a piece of Yiddish fiction, in which the hero, losing himself a poor, ignorant, helpless lad in Germany, comes back after so many years a fully fledged Dr. of Philosophy, and true to his academic title makes himself the guide and philosopher of his poor brethren in his native town, educating them and leading them to better things. Young Blaustein's ambition was to become that hero in the flesh.

He betook himself with a fiery energy to the study of German, paying for the services of an experienced native tutor out of his scanty resources, which meant many privations, not necessary to mention. Speaking of these hard days in Memel, Dr. Blaustein recalls with deep sadness the companionship of a young man, about his own age, who studied German with him under the same teacher, and slept with him in the same shed in the back yard in the Beth-Hamidrash. Dr. Blaustein cannot even to this day free himself of the deep impression left upon him by that strange boy, who was all frenzy for study, and was filled with the loftiest and most high-souled aspirations, which in turn served as an impetus to Blaustein. It was not indeed possible for him to remain unmoved when he saw his friend morning after morning

rise at three or four o'clock, light the bit of a candle which he had to steal from a niggardly Shamas the evening before, shield the flame with both hands from the cold and biting draughts that came blowing from all directions in the shed, and settle down to study his German grammar!

Where is the heart that would not warm up at the bare recital of that story of that boy of tender age and high-strung sensibilities, the victim of his generation, driven from home by crude, fanatic elders, that never would, never could understand the young soul they had been torturing and starving? But what can ye happy free-born, free-bred Americans know of that! These were the sorrows of another age, of another world. Not ye; ye would not understand him if he came in the midst of you. Dr. Blaustein even might not know how to size him up if he came across him. But enough of that.

After some six months in Memel, during which he had acquired a rudimentary knowledge of German grammar and arithmetic, Blaustein accepted the post of Hauslehrer with a Jewish family in a country place near Koenigsberg; where he taught during the day and studied at night. But before long he was ruthlessly disturbed, for under the new regulations brought into force by the Iron Chancellor Bismarck, Blaustein, as a native Russian, was expelled from East Prussia.

After travelling for some time through some of the principal German cities, where he made special study of Jewish communal life there, he finally drifted on toward Schwerin, Mecklenburg. At that time Dr. Feilchenfeld, the Landes Rabbiner of the grand duchy of Mecklenburg Schwerin carried on a small training school, which he styled the "Preparandum", for the purpose of supplying the smaller communities of the Rabbinate with religious teachers and officials of his own training. Blaustein became the pupil of Dr. Feilchenfeld, and it was here that he systematized somewhat his studies, which hitherto had been in a state of chaos. As the famished man snatching a bite here a bite there, from whatever comes the way, without waiting for a properly served meal, so young Blaustein had been devouring book after book, whichever he could lay his hand on, without any definite method.

But in Schwerin also, Blaustein would not be left at peace. Following in the steps of the Prussian Government, the Mecklenburg authorities wanted to have Blaustein expelled. For a time Dr. Feilchenfeld's influence weighed matters down with them; but that would not last always; and so one fine morning, in sheer disgust Blaustein took train to Hamburg and from thence sailed to Boston.

There he found employment as assistant teacher in some up-to-date Cheder, where they taught in English, Blaustein being engaged to teach in German.

After some five months he opened a model Cheder of his own, which soon became the social centre of the Boston Ghetto. He organized periodic meeting hours in his Cheder for the mothers of the boys in his charge; and fathers came of themselves to consult him on all sorts of important family matters. The Social worker and people's friend was thus already coming to light.

After some years in Boston, Blaustein entered the Harvard University, where he took up for study, history, philosophy, economics, sociology, specializing in Semitics, in which he took honors. During the years 1901-2 there was a serious breakdown in his career at Harvard. Owing to the Russian disturbances at that period, several members of his family came one after another to settle in America, all of them looking up to Blaustein for a start in their new life. To



Dr. David Blaustein.

Mexico as a Field for Judaism.

REPORT OF PROFESSOR GOTTHARD DEUTSCH.

To the Board of Managers of Synagogue and Sabbath-School Extension.

GENTLEMEN:—It becomes my pleasant duty to express to you my heartiest thanks for the confidence which you have shown unto me by intrusting me with the important work of surveying the religious field in Mexico and by giving me the opportunity of studying this rather interesting phenomenon.

May I be permitted to introduce my report with the plain avowal that I can not boast of any spectacular achievements, but on the other hand, I firmly believe that my work in that city contributed to the progress of the religious community there, and will ultimately—I hope in no distant future—result in a lasting and tangible religious organization.

Statistics of the number of Jews are naturally not obtainable. Those that move in the same circle or have business connections with each other, know each other as Jews, but in a number of instances it is only merely accidental that they become known to each other. Here are two instances. Mr. C—, a plumber, a native of Koenigsberg, has been living in Mexico for years. By some little change his originally Hebrew name is made to sound Spanish. Accidentally, his work was required by a co-religionist, who noticed from the plumber's accent that he was not a Mexican. Entering into conversation he found out that the man was a Jew, and he informed him of the services to be held on Yom Kippur, the date of which was even unknown to the man, who has been living in Mexico for years.

Another case is that of a young man from the Austrian province of the Bukovina. The young man had intended to go to the United States, but the physician of the Hamburg-American Line advised against his transportation on the ground that he would not be able to stand the physical test. Thus, he came to Mexico and obtained work in a candy factory, where he has been employed for two years steadily and to the satisfaction of his employer. He never knew much about his co-religionists in the city, and nothing of religious services. When the "Daily Record" had a long article on Rosh Hashanah his employer told him about it, and the young man was very happy to be able to attend services and to report to his parents at home that for the first time in two years he had the privilege of participating in religious worship.

While, therefore, I can give no definite statistics, I may say that the attendance on Yom Kippur eve, being about 120, not including the Syrian Jews, who held their worship separately, there may be between 300 and 500 co-religionists in Mexico City.

The services were held in Masonic Hall, Friday, September 25th, at 8 o'clock, and Saturday, September 26th, beginning at 9. On the second day of the festival, Sunday, Sept. 27th, services were held only by the Turkish Jews, attended merely by three outsiders, Mr. Grossman, the volunteer reader of the congregation,

Prof. Rivas, of whom I shall speak later, and myself. Yom Kippur services began at 7 in the evening and at 9 in the morning, the latter lasting without interruption all day. I preached on the eve of Rosh Hashanah in English and on the following day in German, adding each day a short French resume of my sermon. On both holidays I read the Torah, using the Sefardic pronunciation and the German cantillation. On Yom Kippur we divided the service in this way, that the evening, the Musaf and the Neilah service were conducted according to the ritual of the Ashkenazim, while the Shacharit and the Minchah services were conducted according to the Sefardic rite. The Orientals were also given the privilege of chanting the introductory hymn of Neilah service *אל יירא עליה* while I read the service proper according to the Ashkenazic rite. I also read the Torah in the morning and in the afternoon in Sefardic pronunciation and with German cantillation.

The foregoing gives a fair idea of the great difficulties encountered in organizing a united congregation from such different elements, but in order to class these difficulties properly, they must be arranged in different order.

I. The worst obstacle in organizing congregational activity in Mexico City lies in the fact that by far, most of the Jews who are living there came with the same intention which the rabbis attributed to Jacob and his family when they went to Egypt. They never meant to establish their home there, but merely to weather the years of famine. The Oriental Jew from Smyrna or Salonica expects to amass \$1,500 (Mex.) and his traveling expenses, so that with this splendid capital he would be able to enter into business in his native country. The immigrant from western Europe has more ambitious plans, and I suppose that at least one cipher would have to be added to the capital of his Oriental brother in order to allow him to go "to the States," as they call it. Others again are there merely temporarily, and as far as I could learn, mostly as promoters of mining interests and rubber plantations. It is easily understood that with such elements it is difficult to build up a congregation.

II. The next difficulty is the great disparity of the elements, both from a social and a religious point of view. The numerically strongest element are the Oriental Jews, one group being Syrians, from Beyrut, Damascus and Aleppo, with a sprinkling of some stray people from such countries as the Caucasus, and another distinct group are those coming from Turkey, chiefly from Smyrna and Salonica. The former group comprises a little over a hundred individuals with only three families. The latter group consists of some 30 individuals with only one married couple. This fact in itself shows that by far the greatest part are merely temporary residents. Amongst the Occidentals we have all possible nationalities. Germans from all parts of the Fatherland, with a considerable prevalence of Alsations, who, in spite of the peace of Frankfurt, insist on being called Frenchmen, a few real Frenchmen of Sefardic origin, a few Polish families, and as far, as I was made aware, only

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make ends meet somehow he accepted then the Rabbinate of Providence, R. I. But he remained there for some time after finally quitting Harvard. There he had already dived into his favorite order of social work—that of interpreting the immigrant Jews so their more fortunate Americanised brethren, as also these latter to their Christian neighbors. While still in Providence Dr. Blaustein was given many honorary appointments by the city authorities, and was also appointed lecturer on Rabbinic literature and Semitic languages at Brown University.

In 1898 Dr. Blaustein came to New York, to take up the position of Superintendent of the Educational Alliance. That was where he first began to feel himself in his right element. There is little that can be written down of his doings and achievements here that the public do not know already. There is but the one thing necessary to be cleared up. It has been assumed in certain circles that Dr. Blaustein quitted the Alliance on account of certain misunderstandings with some of the directors. But this is emphatically denied by Dr. Blaustein. He quitted the Alliance in order to take up the managership of the Houston Street branch of the Jefferson Bank, as it was his desire to gain some knowledge of the financial conditions of the East Side. If so then one feels like blaming Dr. Blaustein for a selfish man. He might have known that his place was at the Alliance, to continue there the friend, champion, and interpreter of the East Side Jews. The Bank could have found another manager, but the Alliance will not find another Blaustein—one so keen, so wide, so all-embracing in his sympathies with the poor immigrant Jew. This is said without prejudice, other men may be found very able, very clever—but the genuinely sympathetic man is the rarest of all, and he is the most needed at the Educational Alliance. Anybody who wishes the Alliance well, anybody who wishes the immigrant Jew well, cannot but wish to see Dr. David Blaustein back at the helm at East Broadway. JEMAND.

Span of Life.

כי לא בחייו יקח הכל

"For when he dieth he shall take nothing away."—Psalm xlix, 18.

Man is like the vegetation that sprouts from the earth as a tender plant; it grows gradually, till at last it withers and perishes. This, O man, should teach thee how to live. Live pleasantly, enjoy and make good use the plenty thou art blessed with; but ever remember that the end must come once, as death is sure to come, often sooner than expected. What matters it then if the heirs will inherit and perhaps wrangle over a little less? Thou knowest not even how they will take care of it; whether they will make good use of it or squander it.—ERUBIM 54 a.

Punishment is justice for the unjust.—Augustine.

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three Russians. There are also some Americans by birth, and some who for a number of years have lived in the United States. The difficulties are apparent. The rituals of the Sefardic and the Ashkenazic Jews are so different that neither party finds satisfaction in attending the services of the other. Even the Polish and Russian find difficulty in mutually understanding their pronunciation of Hebrew, and both the German and Sefardic pronunciations appear strange and unintelligible to the Russian Jew. The American and Americanized element finds the traditional Orthodox service tedious, while the Germans partly do not understand enough English to follow the English service, and partly are quite willing as long as they assemble for worship on such rare occasions to merely allow the traditional force of their recollections to work upon them.

The social difference is another obstacle in the way of uniting these various elements even for worship. The Turkish Jews who speak Spanish as their mother tongue, and the Syrian Jews, who speak Arabic, seem to consider themselves as two different nationalities. The Oriental Jew, who with utter disregard of our social habits, appears at the services on a holiday without a shirt-collar, with a cap, and altogether in an attire which is not up to the standard of occidental requirements, is not a congenial element for the occidental part of the community. Finally, there are even in such a motley crowd, with no regular congregational life, personal disagreements. In the Syrian congregation they were so strong that on the first day of Rosh Hashanah, there was a regular hand to hand fight, occasioned by some dispute over a privilege in carrying the Torah, and increased by the fact that Elijah Smeke chanted the hymn on Isaac's sacrifice *ויקרא יצחק ער ער* with such fervor that Obadiah Smeke, his cousin, considered it an excessive zeal, which in turn, Elijah resented. The consequences of this religious difference were, one slightly injured head, which had to be sewed up in the hospital, several hopelessly broken pieces of furniture, a hurry call for the police, who arrested nine of the religious enthusiasts, fined four of them several dollars apiece, while there is still a suit pending for the broken furniture.

III. The greatest difficulty is here as elsewhere, more that of men than of conditions. Most of the leading Jews and oldest residents of Mexico city are afraid to confess their Judaism openly. They are aided in this respect by the custom of naming stores

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so that the name of the proprietor appears to be secondary. Who can know that this "Zapateria Americana" conceals a Mr. Cohn, or that the "Sastria La Nueva Moda" is a cover for Mr. Levy? It further stands to reason that the average Mexican does not consider names like Strauss, Rosenbaum, etc., as Jewish. I doubt, whether this policy of hiding has any lasting effect, nor do I believe that it is necessary. Still, it is almost universal, and especially amongst Alsatian Jews, who claim that the fanaticism of the native population would ruin them in business were they known to be Jews. Mr. R—, who likes to boast of his Judaism amongst Jews, and claims that he is very happy when on a visit to Europe, he participates in the religious life of his Alsatian village, relates that on a business trip he is asked, "Es Vd. Judio?" he answers, without knowing the Talmud (*Sedarim 62, b.*) reports a similar ambiguity in the days of the persecution by the Parsees: "soy Americano," for if he would plainly affirm the question, his business would be ruined. Another man of means and social standing, with whom I had a conversation on the question of Judaism, said that he was opposed to the organization of any synagogue, because the existence of such an organization would give to his German competitors an opportunity to hurt him in business, by saying, Mr. B— is a Jew. I asked, "Do not the Germans know that you are a Jew?" Answer, "Yes, they do, but they can not point it out so easily as they could, were a synagogue in existence." I asked further: "Do you think that you have to apologize for your Judaism?" Answer, "Not at all, I do not deny it and I am proud of it." "Well," said I, "It is therefore merely a question of losing a few sales." The man was evidently cornered and said that it was a matter of principle with him, he would not join a congregation, were he living in New York to day. Another man who has a brother only recently arrived from Europe, allowed this brother a holiday on Rosh Hashanah, but warned him not to go near his place of business so that his employees should not be startled by seeing the brother of their employer in holiday attire and abstaining from work. The man claimed that his factory hands must not know that he is a Jew. The most interesting and almost comical instance was that of an Alsatian, who keeps his place of business closed on Yom Kippur. He is the only Jew in Mexico city who does it, but even this man would not participate in the foundation of a synagogue, nor attend a religious meeting, because such would create "Rishus."

My belief is that these fears are unfounded and simply the product of lack of self-respect. I have facts in

support of my statement. The Syrian Jews live in the poorest quarter of the city, surrounded by their own Christian compatriots, by Mexicans and Indians, all of whom are strict Catholics; still, they not only live unmolested, but have even one room in a tenement house and in a narrow street fitted up as a synagogue. Even the row at their synagogue passed without much comment, only the Arabic paper, which appears twice weekly, had a notice of it, but neither the Spanish nor the English press recorded the incident. I have further noticed that Dr. Spyer, the president of the Relief Society, founded by Rabbi Zielonka, occupies a prominent position in Masonic circles and was at one time president of a bank, founded and patronized by the clergy, although he is, and was known to be a Jew. One of his sisters is married to an American who is a good Christian, but he came to our services to call for his wife, whom he wished to attend her religious services. A particularly interesting case is that of Francisco Rivas, a Mexican of Mexican parentage, professor of the Greek language in the Escuela Preparatoria, which corresponds to our high school. Prof. Rivas claims openly that he is a Jew and attended services on both days of Rosh Hashanah and all day Yom Kippur. Still he is in a public position, and from what I could see in going with him through the streets and being introduced by him to a prominent official in the department of education, generally respected. He is an accomplished linguist, speaking English, German and French with equal fluency, and is a good Hebrew scholar. Still the fear of publicity, even by that class of Jews, who participated in the services, was so great that they requested me to deny myself to the reporters, which I did, much to the chagrin of the hotel clerk, who must be their agent. In spite of that, the *Daily Record* had a lengthy article on Rosh Hashanah, and a short notice on our services appeared in the *Mexican Herald* and the *El Diario*, which contain the usual surprising news, amongst others, that I spoke in Yiddish and in Russian, both of which I am, unfortunately, unable to do and both of which would have been entirely out of place. The press comments which I enclose were very favorable and seem not to justify the apprehensions.

now deceased. For the last four years services were regularly held on the holidays in a rented hall, members of the community alternately reading the services in Orthodox style. Last year a Sefer Torah was acquired chiefly through the efforts of Mr. Grossman, who read the services and sounded the Shofar. This year for the first time a Jewish sermon was preached in the republic of Mexico. A few months ago the Syrian Jews established a synagogue where they hold services every Sabbath, but there was no service on Friday evening, when I desired to attend, while the Sabbath morning service was attended by some twenty worshippers.

SUGGESTIONS.

It would seem to me that the first step to be taken towards the formation of a synagogue would be to send there a man qualified to act as Shocheh and Mohel, who would have to depend on some business as the main part of his income. For the holiday services a Hazan would be of great importance, while the organization of a congregation would have to be agitated by a representative who ought to spend a few weeks previous to the holidays in this city. I feel confident that sooner or later such an attempt would prove successful.

In conclusion I must express my gratitude to the valuable suggestions received from Rabbis Zielonka, of El Paso, and Henry Cohen, of Galveston, the latter of whom spent his vacation in the city of Mexico and became acquainted with the most influential Jews of the town. I also consider it my duty to state that the report rendered by Rabbi Zielonka was praised as a precise presentation of existing conditions.

Respectfully submitted,

G. DEUTSCH,

Cincinnati, October 19, 1908.

The First Jewish Emigrant.

Abram was the first Jewish emigrant, the original Hebrew, word which means the passer-over, the emigrant. And his descendants have never ceased to follow in his footsteps, so far as emigration is concerned.

It is a good thing, sometimes, to get away from home, kindred and birthplace, and seek the wider field and the newer opportunity. It may be often "rainbow-chasing" to leave the old soil and old traditions; but the pioneer is undisturbed by such misgivings, and pushes on from clime to clime until a new civilization dawns upon mankind.

Without emigration the world would stagnate. New men and new currents give life and activity, when otherwise all progress would be stifled and a race of dwarfs result. What would have become of the first Jewish emigrant, had he much longer endured the influences of his home and youth.

Nearly ten per cent of the Jews of Cairo are totally blind, due to the terrible sand-winds of the Sahara. At least forty per cent of the population of the city suffer from diseases of the eyes. The women are especially subject to them.

The Arabic Jews of Cairo live in the dirtiest hovels, and many of the wage earners among them are idle half of the year.

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SUPREME COURT OF THE STATE OF NEW YORK.

CONSTANT J. SPERCO, Plaintiff, vs. HARRY STEINBERG, SAMUEL STEINBERG, MAURICE FRANKEL, SADDIE GOLDMAN, THOMAS CALLAHAN and BRONX BOROUGHS BANK, Defendants. Action No. 1. Trial Desired in New York County.

To the above-named defendants and each of them: You are hereby summoned to answer the complaint in this action and to serve a copy of your answer upon the attorney for the plaintiff within twenty days, exclusive of the day of the service hereof, after the service upon you of this summons; and in case of your failure to appear or answer herein within the said time judgment will be taken against you by default for the relief demanded in the said complaint.

Dated September 14th, 1908.

JAMES A. ALLEN, Attorney for the plaintiff. Postoffice address and office, 35 Wall Street, New York.

To the defendants, Samuel Steinberg, Maurice Frankel and Saddle Goldman: The foregoing summons is served upon you, by publication, pursuant to an order of Hon. Charles H. Tracy, a Justice of the Supreme Court of the State of New York, dated the 9th day of November, 1908, and filed in the office of the Clerk of New York County at the New York County court-house in the 9th day of November, 1908, the complaint having been filed in the said office on the 16th day of September, 1908.

Dated November 9th, 1908.

JAMES A. ALLEN, Attorney for the plaintiff. Postoffice address and office, 35 Wall Street, City of New York.

SUPREME COURT OF THE STATE OF NEW YORK.

CONSTANT J. SPERCO, Plaintiff, vs. HARRY STEINBERG, SAMUEL STEINBERG, MAURICE FRANKEL, SADDIE GOLDMAN, THOMAS CALLAHAN and BRONX BOROUGHS BANK, Defendants. Action No. 2. Trial Desired in New York County.

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Dated September 14th, 1908.

JAMES A. ALLEN, Attorney for the plaintiff. Postoffice address and office, 35 Wall Street, New York.

To the defendants, Samuel Steinberg, Maurice Frankel and Saddle Goldman: The foregoing summons is served upon you, by publication, pursuant to an order of Hon. Charles H. Tracy, a Justice of the Supreme Court of the State of New York, dated the 9th day of November, 1908, and filed in the office of the Clerk of New York County at the New York County court-house in the 9th day of November, 1908, the complaint having been filed in the said office on the 16th day of September, 1908.

Dated November 9th, 1908.

JAMES A. ALLEN, Attorney for the plaintiff. Postoffice address and office, 35 Wall Street, City of New York.

GOLD NUGGET AND OLYMPIA.

Leading Family Flour of New Jersey.
Made from Choicest Wheat Grown.
TRENTON FLOUR MILL CO.,
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PAN-DANDY-BREAD.

TRENTON, N. J.

John B. Creighton, secretary of the Brooklyn League, delivered an interesting illustrated address before the Brooklyn Y. M. H. A., on the 28th ult., on the subject, "City of New York and Prisoners Martyrs."

The Public Bank
JOSEPH S. MARGUS, President
Cor. DELANCEY & ORCHARD STS.
OPEN EVENINGS
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A Mercantile Bank

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.

Several arrests have been made at Clarkoff among members of the Bund.

David Kessler will shortly appear in a Yiddish version of "The Lion and the Mouse."

Plans are rapidly being formulated for establishing a Jewish hospital in Portland, Oregon.

The Hebrew Literary Society of Philadelphia, Pa., has reopened its night school classes.

The annual Brooklyn charity ball will be held on December 9 at the New Academy of Music.

The Hebrew Industrial School, of Boston, Mass., has secured new quarters at 154 Charles street.

Israel Benevolent Association, of Newport, R. I., has been chartered by the Secretary of State.

The receipts for the Isaac M. Wise Memorial Fund to October 31, 1908, amount to \$364,128.60.

Lieutenant Colonel Sir Fred L. Nathan, of the British Army, has been given the brevet rank of colonel.

Arrangements have been made to reorganize the Federation of Jewish Organizations of Massachusetts.

The Hebrew Relief Society of Milwaukee last year spent \$4,300 and aided two hundred and seventy persons.

The Czar has pardoned fifteen organizers of pogroms, sentenced at Poltava to various terms of imprisonment.

The golden jubilee of the Gemilth Chesed, of Milwaukee, Wis., was celebrated with a banquet on the 29th ult.

A post-graduate circle for the study of Jewish history has been formed in Temple Israel of Harlem, New York city.

The police have received instructions to exile all the Jews from Nerzhinsk, in the vicinity of the projected Amur railway.

A merchant's lien amounting to \$815 has been filed by the contractor against the First Van Nest (N. Y.) Hebrew Congregation.

Congregation Bene Israel, of Salt Lake City, Utah, has become a member of the Union of American Hebrew Congregations.

The Congregation Keneseth Israel, Spokane, Wash., is about to let contracts for the erection of a synagogue to cost about \$35,000.

Jewish women of Manayunk and Roxborough, Pa., have formed an association called the Jewish Women's Aid Society of Manayunk.

The Young Hebrew Americans, an organization formed two months ago at Springfield, Mass., held its inaugural dinner last Wednesday evening.

The financial report of the Philadelphia, Pa., Home for Hebrew Orphans, shows the income for the last year was \$16,350 and expenses \$15,291.

Eighteen Jews, who found themselves unable to enter the Odessa University, became Mohammedans, whereupon their applications were accepted.

Mr. Edwin Maurice Solomon has been appointed a member of His Majesty's Commission of the Peace for the County and City of Dublin, Ireland.

In celebration of his 10th anniversary, as their rabbi, the Plum Street Congregation, of Cincinnati, O., voted Rabbi L. Grossman an increase in salary.

A movement has been started among the members of the Congregation Beth Israel of Philadelphia, to establish the West Philadelphia Jewish Lyceum.

According to a report an important Zionist conference was recently held in Paris. Present at this conference were Herr David Wolfsohn, Dr. Max Nordau, Prof. Alexander Marmorek, Mr. L. J. Greenberg and L. Katsenellenbohn.

At Perm robbers recently attacked a synagogue and killed the aged Jewish porter. They also carried off every valuable article they could discover.

David Ambach, prominent in Baltimore financial and Jewish circles, died on the 8th inst., aged seventy years. He was at one time City Finance Commissioner.

The Odessa Court-martial acquitted two Jews, accused of agitating among their brethren for armed resistance against the rioters in case of a pogrom.

Mr. Simon Bacharach, of Cincinnati, O., has become managing publisher of Young Israel. The place of publication has been removed from Detroit to Cincinnati.

On the 15th ult. M. Narcisse Leven, the venerable president of the Alliance Israélite Universelle and the Jewish Colonization Association, observed his seventy-fifth birthday.

Orthodox Jews of Asheville, N. C., are making material progress in their efforts to raise funds for a new synagogue. The sum of \$480 was subscribed at last Sunday's meeting.

In his last Sabbath's sermon, Rev. Dr. Joseph Stolz, of Chicago, took I. Zangl severely to task for the idea of intermarriage advocated in his new play, "The Melting Pot."

The Senate will shortly issue a circular prohibiting Jewish merchants from St. Petersburg from residing at Moscow. The news has created a sensation in commercial circles.

Fifteen hundred dollars was raised and a congregation, to be known as Atz Chayim, organized on the 2d inst. at Danville, Va. A synagogue will be immediately erected.

During the coming winter strong efforts will be made by the new administration of the United Hebrew Charities to bring the present membership of 4,500 up to the 10,000 mark.

About six thousand dollars was cleared at the sixth annual B. M. Z. ball, held in the Coliseum, Chicago, Ill., on the 1st inst. for the benefit of the Orthodox Jewish Home for the Aged.

The presentation of a testimonial to the Rev. E. Spero, in honor of his completion of twenty-five years' service at the Central Synagogue, took place yesterday at London, Eng.

The report of the Mt. Sinai Hospital, of Boston, Mass., shows that from May to October, 1908, there were 6,402 patients treated, as against 4,549 during the corresponding period of 1907.

The Young Women's Union of Philadelphia, Pa., has received the sum of four hundred dollars from Mrs. Fannie Muhr. The income will be devoted to establishing an industrial scholarship.

The Fairview section of Philadelphia, in which a large Jewish population has sprung up during the past few years, is to have a synagogue to be erected by the Ahavas Achim Congregation.

An exhibition of work produced at the Bezalel Arts and Crafts School in Jerusalem has been held in Jaffa, and was visited by a large number of persons, who greatly admired the varied exhibits.

Prof. Nathaniel Schmidt, of Cornell University, lectured at New Haven, Conn., last Friday evening under the auspices of the Yale Hebrew Club. His subject was "Philo and the Egyptian Jews."

Michael Haut, an aged merchant, died suddenly last Wednesday evening from heart failure while worshipping in a synagogue opposite his home on East One Hundred and Fourth street, New York city.

M. Maurice Levy, member of the Institute of France (Academy of Sciences), ex-Inspector-General of Bridges and Roads, has just been appointed president of the Superior Commission for the Control of Electricity.

In celebration of his fifteenth anniversary as cantor of the Congregation Emanou-El, of San Francisco, Rev. E. J. Stark gave a special musical programme, on Saturday last, all the music being his own compositions.

Senator Paul Strauss has just been unanimously elected president of the Association of French Republican Journalists, of which he has been vice-president since its foundation in 1881, in succession to the late Senator Ranc.

Dr. Ludwig Bernstein, of the Hebrew Sheltering and Nursing Society, New York city, lectured last week under the auspices of the Union of Jewish Literary Societies of Philadelphia. His topic was "Modern Tendencies in Jewish Sociological Work."

The eighty-ninth annual meeting of the Female Hebrew Benevolent Association, the oldest charitable organization in Philadelphia, Pa., conducted entirely by women, was held on the 4th inst. The society furnishes money and supplies to poor Jewish families.

Mr. M. S. Levy, of Baltimore, Md., has offered twenty-five thousand dollars to the Hebrew Children Sheltering and Protective Association, with which to build a new orphanage. The gift is to be a memorial to his wife, Mrs. Betsy Levy, who died during the summer.

The Council of the Real Russians have evidently again shared the funds they obtained for the Russkoe Znamya, and have now resolved to send M. Balazel and M. Sokoloff as a deputation to the Premier, in order to induce him to promise a Government subsidy to their organ.

Last week in the presence of the Austrian emperor, the outfit court, and the military, a monument was unveiled in Budapest to the memory of the late Crown Prince Rudolph. The memorial, which is the work of a Jewish sculptor, Nikolaus Ligeti, has met with general approval.

Rev. Abraham H. Lewis, a prominent Seventh Day Baptist, died at Plainfield, N. J., last week, aged seventy years. The deceased was well known in Jewish circles, and on several occasions delivered addresses from Jewish pulpits, the last being at the Congregation Zichron Ephraim of this city.

A cable from Vienna states that two warring factions of students, attending the University of Vienna, had an encounter on Tuesday, the result being that one hundred of the young men were injured. The cause of the conflict was

unfavorable for purposes of Jewish colonization. He went on to say that the ITO was, nevertheless, not discouraged by the report of the experts who investigated the land in North Africa, and that the organization would continue its work of seeking a territory for the Jews.

It is reported that this statement has made a discouraging impression in Jewish circles of London, and that those who had been looking up to the ITO for help for the oppressed in Jewry are losing hope.

A Jew Elected to the Turkish Parliament.

A cable was received in London last Sunday to the effect that the first Jewish member for the Turkish Parliament was elected from the city of Salonica, the large city in European Turkey, having a considerable Jewish population. The elected deputy is M. Kavosa, a noted lawyer and well-known member of the Jewish community.

The election of M. Kavosa to Parliament shows that the Young Turks of that part of the country have kept faith with the Jewish people. As soon as the elections began, the Young Turks announced that they would help in the election of a Jewish member for Parliament from Salonica as a recognition of the services which the Jews had rendered the Young Turks in their fight for constitutional freedom. Besides this the Young Turks wished to show their regard for the Jewish population of Salonica, which constituted one-third of the general population.

Ohole Shem.

The monthly meeting of this society took place on Tuesday evening last, at the Herrnstadt, 27 West 115th street. If the lovers of the Hebrew language and literature could have only suspected what was in store for them, we believe that the hall would have been filled. Miss Nechama Hirschensohn read an essay in Hebrew on "The Life and Philosophy of Bechaye Ibn Pakuda." The lecture occupied nearly an hour, after which it was discussed. The Hebrew was emphasized by those who took part in it, including the essayist, who was the last speaker, and whose readiness and fluency were generally admired.

Miss Hirschensohn is a native of Jerusalem. She went, however, to Paris at an early age, and entering a college, received the degree of Master of Arts. She is at present in Columbia University

and has fulfilled the requirements to receive the degree of Philosophy. She is at present writing a thesis on Rabbi Levi Ben Gerson. Her mastery of the Hebrew language is remarkable, and Rabbi Moses made a profound bow to her and remarked that if the Jewish people was to be once more a nation it must have, of necessity, its language.

The Ohole Shem Society is moving in the right direction. It deserves to have a large membership, and in our city, with the largest Jewish population in the world, among whom are many scholars and writers, this ought not to be difficult to obtain.

Dr. Bernard Drachman was elected president for the ensuing year. No better choice could have been made, as his broad culture qualifies him for the place.

Young Women's Hebrew Association.

Teachers' night was the innovation last Sunday at the Young Women's Hebrew Association. About fifty public school teachers gathered at the building to discuss the work of the association. Miss Crawford was the soloist. Miss Millicent Baum, principal Public School No. 168, was the speaker of the evening. Mrs. I. O.

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the smouldering antagonism by the Pan-German and Jewish students.

On a recent Saturday, Rabbi Nahoum was invited to dine at the palace at Constantinople. He was received with great honors, and during the course of the repast he had a long conversation with the Grand Vizier. The Sultan, who had been informed of the Rabbi's presence at the Palace, transmitted his greetings through the medium of his Chamberlain.

The workshop, which is presided over by Baron James Armand de Rothschild, and which provides work for unemployed Russian Jews soon after they have settled in Paris, has just extended its sphere of activity by adding carpentry to the crafts in which the workmen are already employed. By this means, a very much larger number of our coreligionists will be able to gain a living.

The death occurred on the 19th ult. of Heinrich Pollack, formerly proprietor of the Neus Wiener Tageblatt. The deceased, who was in his seventy-third year, made his mark as a journalist as war correspondent for the Oesterreichischer Lloyd in the Italian campaign, and for his services to his country was decorated with the Cross of Knight of the Francis Joseph Order.

Among the New York City candidates who were successful at the recent elections were: Samuel S. Koenig, secretary of State; Irving Lehman, New York County Supreme Court; Justice Henry M. Goldfogel, member of Congress; Aaron S. Levy, Adolph Stern, Mark Goldberg, Harold Spielberg, Morris Graubard, Irving J. Joseph, Jacob Levy, Chas. Stein and Samuel Marks, members of Assembly.

Darius Cobb, the veteran artist, by invitation addressed the Boston Section, Council of Jewish Women, on the 2d

inst. Mr. Cobb spoke regarding the character of Abraham as the father of his people, and emphasized the inspiration which he was to those of his time, and his influence upon the world to-day. Mr. Cobb plans to paint a large historical picture of Abraham and to this end has given considerable research and study.

Rabbi Solomon Philo, since assuming the ministry of the Nashville (Tenn.) Adath Israel Congregation, has been very active and has succeeded in establishing a Sunday school, a daily Hebrew school, a Ladies' Hebrew Aid Society, a Young Folks' Social and Literary Association, and has also inaugurated a series of Friday evening lectures. Rabbi Philo has established a religious school at Clarksville, Tenn., and will soon engage in circuit work.

Polovneff, the assassin of the late M. Herzenstein, has at last been sentenced in Finland to six years' penal servitude. On regaining his liberty he will be deprived of all civil rights for ten years. It is assumed, however, that the Real Russians will obtain a free pardon for him, in view of the fact that the prisoner if he chose could disclose the complicity of the headquarters of the Union in the murders of Herzenstein and Yolos, and in the attempt on Count Witte.

Dr. Isaac Husik, of the Gratz College faculty, has returned from Europe. While abroad he copied a manuscript work of Averroes, the famous Arabian philosopher of the twelfth century, in the metaphysics of Aristotle in the libraries of Paris, Oxford, Munich and Leipzig. He attended the Third International Congress of Philosophy, which met at Heidelberg, October 31st to November 5th, and presented a paper before the section on the history of philosophy entitled "A Recent View of Matter and Form in Aristotle."



Royal Grape Cream of Tartar exclusively is employed in the manufacture of **ROYAL BAKING POWDER**

Where finest flavored hot biscuit, cake and pastry are desired Royal is indispensable.

home from 3 to 6, Nov. 22, 1908, at 205 E. 71st st.

PROPPER—GOLDSMITH.—Mr. and Mrs. M. Goldsmith, of 428 E. 66th st., beg to announce the engagement of their daughter Isabella to Mr. Rudolph Propper. Reception at Herrstadt, 27 W. 115th st., on Sunday, Nov. 15, after 8 p. m.

ROSENFIELD—WEISS.—Mrs. B. Weiss announces engagement of her daughter Anna to Mr. David E. Rosenfeld. At home Nov. 22, 3 to 6, 383 Manhattan av.

SCHIFF—HAMMEL.—Mrs. Mary Hammel of Hotel Cecil, 118th st. and St. Nicholas av., announces the engagement of her daughter Ferra B. to Mr. David Schiff. Reception Sunday, Nov. 22, 1908, between 3 and 6, at Hotel Savoy, 59th st. and 5th av.

STERN—GOODMAN.—Mr. and Mrs. Henry Goodman announce the engagement of their daughter Jessie to Mr. Louis Stern at home Nov. 22, 1908, 3 to 6, 146 W. 117th st.

STRAUSS—BERLINER.—Mr. and Mrs. L. Berliner announce the engagement of their daughter Minnie to Mr. Jacob Strauss. At home on Sunday, Nov. 22, from 3 to 5, 333 Pleasant av., between 117th and 118th.

STRAUSS—ROTSHCHILD.—Mrs. A. Rotshchild, of 129 W. 138th st., announces the engagement of her daughter Minnie to Mr. Julius Strauss. At home Sunday, Nov. 15, from 3 to 6.

The announcement of the engagement of Miss Alma Keller, daughter of Mr. and Mrs. Theodore Keller, to Mr. Max Greenebaum, will come as a pleasant surprise to their many friends. Miss Keller is a social favorite in Harlem society. Mr. Greenebaum is a successful young business man, president and treasurer of the Beekman Paper and Card Company. Edward Greenebaum, young Mr. Greenebaum's father, is well and favorably known among newspaper men. To celebrate the event the young couple will receive at Miss Keller's residence, 113 West 131st street, Sunday afternoon from 3 to 6 o'clock.

The public announcement was made last week of the engagement of Miss Melanie Baer to Mr. Paul Gold, and came as a great surprise to the hundreds of friends of Miss Baer, and the members of the Y. M. H. A., where Miss Baer has been the chief librarian for over six years, and Mr. Gold one of the most active members. The engagement is particularly interesting, being the culmination of a romance that began in the reading room of the association, where Mr. Gold, like all the members of the literary societies of the institution, gather for the preparation of their literary activities. That the engagement of this young couple dates back fully five years, though only just announced, speaks much for the constancy of both and the same fact retards the traditional inability of our women folk to keep a secret.

SOCIAL.

Invitations will soon be issued by Judge and Mrs. Leo Dessar, of 238 West Seventy-second street, for the marriage of their daughter, Miss Constance Dessar, to Jay Stieglitz. The wedding will be celebrated in Delmonico's on Wednesday, November 25. Miss Amy Dessar will be her sister's maid of honor and only attendant.

The tenth anniversary of the Atlas Athletic Association will be celebrated by giving a banquet and reception on Sunday, November 15, at Palm Garden, East Fifty-eighth street.

The engagement is announced of Miss Flora Wasserman, of No. 16 East Ninety-sixth street, to Mr. Samuel D. Matthews. A reception will be held on Sunday afternoon, the 22d inst.

A charity bazaar in aid of the Hospital for Deformities and Joint Diseases will be held on November 20 and 21, afternoon and evening, at Delmonico's, Forty-fourth street and Fifth avenue.

BIRTH.

GREENBERG.—Mr. and Mrs. Samuel Greenberg, of 914 De Kalb av., Brooklyn, announce the birth of a son on Wednesday, Oct. 28, 1908.

BAR MITZVAH.

FRENCH.—Mr. and Mrs. Henry French announce the bar mitzvah of their son Harold, on Saturday, Nov. 14, at Temple Rodeph Shalom, 63d st. and Lexington av. At home Sunday, Nov. 15, after 7 o'clock, 1521 Bryant av., Bronx.

ENGAGEMENTS.

ANSPACHER—ADLER.—Mrs. Henrietta Adler announces the engagement of her daughter, Florence R., to Mr. Samuel H. Anspacher. At home, 17 E. 97th st., Nov. 15, from 3 to 6 p. m.

BLOCK—HAHN.—Mr. and Mrs. Max Hahn announce the betrothal of their daughter Gertrude to Mr. Henry S. Block. At home Sunday, Nov. 22, from 3 until 6 p. m., 209 W. 118th st.

BLUM—YEAMANS.—Mrs. F. Yeamans, of 308 W. 121st st., announces the engagement of her daughter Ray to Mr. Henry A. Blum. At home Sunday, Nov. 15, from 3 to 6 o'clock.

GLASSHEIM—GOLDSMITH.—Mrs. Isabella Goldsmith, of 9 W. 114th st., announces the engagement of her daughter Frederica to Mr. Samuel Glassheim. At home Sunday, Nov. 15, from 3 to 6 p. m.

GOLD—BAER.—Mrs. S. E. Baer, of 102 E. 96th st., announces the engagement of her daughter Melanie to Mr. Paul Gold. At home Sunday, Nov. 22, from 3 to 6 p. m.

GREENBAUM—KELLER.—Mr. and Mrs. Theo. Keller, of 113 W. 131st st., announce the betrothal of their daughter Alma to Mr. Max Greenebaum. At home Sunday, Nov. 15, from 3 to 6 o'clock.

KLEIN—LEMBERGER.—Mr. and Mrs. Michael Greenebaum announce the engagement of their niece, Miss Carrie B. Klein, to Mr. Sidney Lemberger. At home Sunday, Nov. 15, 3 to 6 p. m., 704 Eagle av.

MATTHEWS—WASSERMAN.—Mr. and Mrs. Benoit Wasserman, of 16 E. 96th st., announce the engagement of their daughter Flora to Mr. Samuel D. Matthews, of this city. At home Sunday, Nov. 22, 1908, from 3 to 6 o'clock.

MOSE—SONN.—Mr. and Mrs. Isaac Sonn announce the engagement of their daughter Carolyn to Mr. Sid Moss. At

IN THE SYNAGOGUES.

East 86th Street Temple.

Dr. Davidson preaches this Sabbath on "Judaism and Proselytism."

Congregation E'nai Jeshurun.

Saturday morning Rabbi B. A. Tintner preaches on "A Test of One's Fidelity."

Cong. Shaari Zedek of Harlem.

"The Trials of the Patriarch" will be the subject of Rev. Dr. Adolph Spiegel's sermon this Sabbath morning.

Educational Alliance.

Dr. Martin Mayer, of Temple Israel, of Brooklyn, will preach at the Children's Services Saturday afternoon. Rev. H. Newmark will act as Cantor.

Temple Anshe Chesed.

This evening at 8 o'clock, Rabbi Gustav N. Hausmann will lecture on "Israel's Hope." Saturday morning, "The Judge of All the Earth."

Temple Hand in Hand.

Rev. Dr. I. Reichert lectures this evening on "The Moral Indifference of Young Israel." Saturday morning on "The Weekly Portion of the Law."

Beth Israel Bikur Cholim.

Rev. Aaron Eiseman will preach the sermon on Sabbath morning on the topic, "The Intermarriage Question." Special services are held every Friday evening in the synagogue for Jewish deaf mutes. Mr. Samuel Cohen leads and preaches.

Rev. Aaron Eiseman will deliver a sermon before the Young People's Synagogue on Friday evening.

Temple Emanu-El.

The Sunday services and lectures for this season will be resumed on November 15, 1908, at 11:15 a. m., and will be held regularly at that hour until May, 1909. Dr. Joseph Silverman will lecture on "The Movement to Create Unity in Israel."

Dr. Magnes preaches this Sabbath on "Ma Yomru Hagoyim" (What will the Gentiles say?)

Temple Et Chaim of Yorkville.

Rev. Dr. D. Loewenthal lectures Saturday morning on "Hospitality."

The sisterhood held a largely attended Kaffe Klatsch at the vestry rooms, Sunday afternoon, November 8, and all present voted it a big success. The Senior League will give a minstrel show at Plaza Hall, 110 East 59th street on Thanksgiving Eve, November 25.

The Sunday school numbers now over one hundred pupils.

Free Synagogue.

Sunday morning at 11:15 at the Free Synagogue, 81st street near Amsterdam avenue, Dr. Algernon S. Crapsey, head of the Brotherhood House, Rochester, and minister, will give the address, his subject to be "Religious Unrest." This address will be the first of a series to be given on the third Sunday morning of the month, November-May, on the general theme "Some Phases of Modern Unrest." The course will include addresses on "Political Unrest," by President J. G. Schurman, of Cornell University; "Economic Unrest," Rev. Alexander Irvine, Church of the Ascension; "Industrial Unrest," John Mitchell, National Civic Federation; "Social Unrest," Professor Charles Zueblin, formerly University of Chicago; "Moral Unrest," Rev. John Haynes Holmes, Church of the Messiah.

Friday evening at 8:15 at the meeting at Clinton Hall, Clinton and Grand streets, Dr. Wise will preach on "Are Ideals Worth While?"

Lakewood, N. J.

Among recent arrivals at the Ocean Cottage are: Mr. and Mrs. Sol Post, Mr. and Mrs. Samuel Post, Mr. Joseph Schwarz, Mr. J. Rosenberg, Mr. S. Bernzweig, Mr. Max Felson, Miss Mollie Felson, Mr. B. Kassen, of New York city, and Mr. Morris Felson, Montreal, Can.

Friendly Relief Society.

This society, which is the only organized one of its kind in the Bronx, is doing herculean work. They will give a large charity bazaar in aid of the poor of the Bronx at McKinley Building, Boston road and 108th street, on Saturday evening, November 28, and Sunday afternoon and evening, November 29. This charity is worthy of the support of our fellow Jews in the Bronx, and should meet with the success that it deserves.

BORDEN'S BULLETIN

A Weekly Presentation of Facts Relating to

PURE LACTEAL PRODUCTS

NUMBER FORTY-THREE

IMPORTANCE OF CLEAN MILK.

By clean milk we understand a milk which has been collected under such hygienic conditions from healthy animals, and handled under such proper precautions as to insure its reaching the consumer without containing any visible particles of extraneous matter, as well as any excessive number of bacteria.

Unfortunately, whenever the milk supply of a community has been investigated, either under public or private auspices, the conditions found to prevail in its production and handling have always been disappointing if not, as in many instances, revolting to the last degree. The insanitary surroundings and general condition of filth prevailing at some dairy farms is at times indescribable, and the examination of milk produced under these conditions reveals not only a bacterial flora but a degree of contamination with gross particles of extraneous matter such as to suggest utter carelessness or ignorance on the part of the producer.

Milk, when produced under such circumstances, not only contains a plentiful enrichment of dust, dirt, dung, cow hairs, flies, and other foreign bodies, but also a bounteous inoculation of bacteria of all forms, such as may render it from the very outset unfit for human consumption.

BORDEN'S milk is entirely free from all deleterious and disease-producing matter, and therefore their customers are supplied with health-giving, health-producing milk that can seldom be had elsewhere.

(To be continued.)

BORDEN'S CONDENSED MILK CO.

"LEADERS OF QUALITY"

EST. 1857.

Jewish Sabbath Association.

The first rally for the season of the above association will take place at the Educational Alliance, Sunday, the 15th inst., at 8:30 p. m. Prominent speakers will address the meeting. The Jewish public, in particular, all those interested in the movement for the better observance of the Sabbath, are cordially invited to attend.

Amelia Relief Society.

The Amelia Relief Society wishes to announce that their religious school, meets at their home, 115 East 401st street, every Sunday morning from 9:30 to 12 m. There are four Bible classes and two Hebrew classes, with a registration of 100 children.

The staff of volunteer teachers is as follows: Miss S. Liebling, Miss Brenner, Miss E. Propper, and Mr. M. Snow. Mr. I. Diamond, formerly director of the Knickerbocker and Athenians of the Harlem Federation, and at present leader of the Alliance Biblical Club, care Educational Alliance, is the principal.

Phone Plaza 872. 80th St. & Mad. Ave.



LEWIS & SEAR, CATERERS. SELECT DATES OPEN FOR WEDDINGS, BALLS, RECEPTIONS. Strictly Kosher Catering by Mrs. L. Lewis.

ZAIMANT & BLUMENSTEIN.

We announce the opening of THE FIFTH AVENUE, Silk & Dress Goods House 1343 Fifth Avenue, N. Y. Est. 112th and 128th Sts.

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B. Silberstein & Co., Tel. 1939 FURRIERS Seal and Pers on Lamb Garments Made to Order. 2035 SEVENTH AVENUE, Bet 121st and 122d Streets. Remodeling of every description. ESTIMATES CHEERFULLY GIVEN.

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Matrimonial Assimilation.

Editor HEBREW STANDARD:
IN last Sunday's *Herald* there was printed an ingenious colloquy between Israel Zangwill, the author of "The Melting Pot," and Daniel Guggenheim, the Colorado millionaire, on the question, "Should Jews marry Christians?" which is full of surprises.

The events, or rather the news, of impending events in Mr. Guggenheim's immediate family, are still fresh enough in the minds of your readers to give added force to the following statement by Mr. Guggenheim:

"I am a Jew and proud of it. My objection to intermarriage is that it tends to fritter the race away."

"Of all people, the Jew has the least excuse of adopting the Christian religion. Our race has throughout history suffered so long and so much from the Christians that a Jew should be ashamed to go over to their churches. Of course there are some mean-spirited people in every race, and there are Jews who will grovel in the dust before their persecutors. They are like dogs. If you kick a dog he will crawl and lick your hand. That is the kind of Jew that forsakes his own and tries to turn himself into an imitation Christian. The Christians see through his game, and despise him. They keep him out of the very circle he is trying to sneak into, though they admit pure-blooded Jews who are proud of their race. I tell you that the Jew who changes his name or his religion for the sake of social gain or financial betterment is doing a cheap and nasty trick, and I can't put it too strong. It is adding meanness to mendacity."

These are noble thoughts; they prove, too, that here in America, with all the distinctive and enervating influences, from outside on Judaism, and the effect of Reform Judaism within, the Jew is still a Jew. We are thus the wonder of the age.

Of course Mr. Zangwill favors intermarriage—until the Jews have their own legally-assured home. Why should he not? He at least has himself been willing to make the experiment, although he cavalierly admits that in the majority of instances marriages between Jews and Christians are less happy than others.

Mr. Zangwill, who, unlike Mr. Guggenheim, has always been an official Jew, is even more surprising. He wishes Judaism to become a proselytizing religion. He calls the Christianizing of the world a Jewish enterprise. And then he delivers himself, à la George Bernard Shaw, of the following remarks, which may be epigrammatic, but are nevertheless in bad taste:

"Christianity is a Jew's reformation of the old Jewish religion for export purposes! It is Judaism travelling without luggage!"

Finally, the colloquy degenerated into a catalogue of American Jewish notables (drawn by I. Zangwill). Here it is: "Charles Klein, author of 'The Music Master,' David Belasco, David Warfield, Albert A. Michelson, M. Guggenheim's Sons, Oscar S. Straus, Judge Mayer Sulzberger, Jacob H. Hollander, President Solo-

mon Schechter, Louis Loeb the painter, and Jacob H. Schiff.

If the head of the ITO would write more and talk less it would be better for Jewish literature—and for the ITO. AN AMERICAN JEW.

The 7th day of Succoth.

Editor HEBREW STANDARD:
IN a former issue of your paper an explanation is given by Jacob L. Cardozo, concerning the 7th day of Succoth—called "Hoshaanah Rabbah." He says: "For the benefit of those not acquainted with the Port Ritus, I add the following explanation: According to Port Ritus the day of Hashaanah Rabba is considered a kind of winding up of the services of Yom Kippur."

The reader may ask Mr. Cardozo what is his explanation; for we all have been taught by our fathers that Hashaanah Rabba is considered as a winding up of the services of Yom Yippur. But the question arises, why should the 7th day of Succoth be considered a winding up of the services of Yom Kippur, and what is the source of the custom?

The following explanation may perhaps throw some light upon the subject: The *Medrash, Jalikut*, and many other interpreters give reasons for the source of its observance, but all of them are inconceivable. The best reason for the belief of it I saw in a very old book of *Hagoeth Min Hagim*. That God says to Abraham, "my name is אברהם which amounts to א"ן כ"א and you were born in א"ן כ"א—in the twenty-first generation, because עשרה דורות ועד כה עשרה דורות מנה עד אברהם ten generations are from Adam until Noah, and ten generations from Noah unto Abraham (not inclusive); and Hashaanah Rabba is in the 21st in the month Tishri.

Accordingly, if I did not alone your children on Rosh Hashaanah I will forgive them on Yom Kippur, if not then I will forgive them on your birthday—namely, the twenty-first of the month, Tishri, which is Hashaanah Rabba. This, therefore, is the foundation of the belief, in my opinion, that the 7th day of Succoth is considered a winding up of the services of Yom Yippur.

I. ODES.

The Bethesda Leper Home.

Editor HEBREW STANDARD:
LAST year you were so good as to insert an appeal for bandages for Bethesda Leper Home. As you know, when the Home gets out of bandage material they have to start washing the old bandages used on lepers' wounds, and a moment's thought will make you understand what that means.

The Bethesda Leper Home is in need of bandage material (old linen, cotton, cheese cloth, old sheets, pillow slips, etc., no colored material). If a new appeal is inserted I am sure that upon learning that the Home is so very much in need of bandages, that the good people will assist by sending such material to this office, 1-3 Ann Street, New York, and I shall be glad to reforward it to the Home, as heretofore.

For the information of people who are willing to send rolls of bandages instead of bandage material, let me say that such rolls must be no larger than 2x3 inches in diameter, while the bandages must be from 2 to 3 inches wide.

As I always make it a point to have the receipt acknowledged of every package, I might ask that always the name and address of the sender be

placed on the package otherwise such an acknowledgement of receipt is impossible.

As such packages of bandage material in general must be kept very clean, and as the voyage to the Leper Home is a long one, it may be well to suggest that such donations should be properly packed; if a small package, in strong paper, and if it is a larger quantity, in a box (cracker box, etc.) Such donations, if sent prepaid by express companies, reach my office without further charge, while a charge of 50c. is made for the delivery of packages from the piers to my office, if sent by railroad or steamship companies.

I have gone into this detail in regard to the forwarding because on previous occasions I would receive many letters, saying: "Why did you not give some shipping instructions in your appeal, so that everybody might know, who don't know, how to send you this bandage material."

Yours very truly,

R. DAN WOLTERBEEK.

P. S.—The packages must be properly packed and come prepaid to my office.

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 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 disease 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.

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The Philanthropist.

Translated from the Yiddish Tageblatt.

There is quite a lively gathering on the terrace of the Hotel Rhodes, in one of the fashionable summer resorts of the mountain regions.

All are there, old men and young women, matrons and youngsters, children and adults, reform and orthodox, conservative and radicals.

Mr. Liebgold purports to be the master of the situation, assuming some sort of leadership, on account of his German origin and unequivocal patriotism.

Presently, two peddlers, whose clothes, bearing, and facial adornments testify to their Oriental lineage, appear on the scene.

"Here come our Jerusalem friends", announces Mr. Liebgold somewhat sarcastically, and, turning towards the newcomers, he questions them with an open display of contempt and scorn, "what's the news, Reb Moishe?"

Unconscious of the inquisitive inquirer, the peddlers loosen their packs, so as to draw the attention of the multitude to their goods, notions, and embroideries, adding all the while in English the following stray sentences:

"Buy, if you please, nice goods from Damascus, Palestine, at very moderate prices, very cheap, below cost, because business is slow. Please, give us a show."

"Nice indeed", came Liebgold's reply, followed by a sinister smile. "Do you sing *Lechoh Dodi*?" he added somewhat seriously.

Wondering at the peculiar combination of *Lechoh Dodi* with the sale of merchandise, one of the peddlers, nevertheless, naively answers, "in Jerusalem, at the Western Wall of the Temple we chant numerous dirges". A whole ome burst of laughter succeeded the innocent declaration of the poor wayfarer. Observing the effects of his humorous ingenuousness, Mr. Liebgold exhibited his philanthropic impulses in full view, by taking a quarter from his pocket and offering it to the peddler, on condition of having the audience delighted with the sweet song of the *Lechoh Dodi*.

The poor peddler, however, emphatically refused the offer on the plea of being a walking merchant and not a singing beggar.

Liebgold, meanwhile, continued to torment his unfortunate co-religionists, so as to amuse the girls, asking them the number of their wives, sons, daughters and grand-children, until a friend of his, another worthy, represented himself as a detective in the state's employ and asked the merchants for their license, threatening them with arrest and conviction.

The peddlers submissively unbuttoned their coats, unfolded scraps of white paper and handed them to the supposedly authoritative agent for inspection, saying as they did: "We are law-abiding people and obeying orders." "Go ahead and behave yourselves" commanded the detective.

The track has not remained clear very long. An Irishman dealing in trophies, antiques, charms, amulets, relics and souvenirs introduced himself to Liebgold and his lady-friends.

"Do you come from Jerusalem also?" interrogated Liebgold with a smile on his lips.

"No, sir; I am straight from Dublin, and my precious collections are genuinely Irish, without any adulteration, foreign or domestic, whatever."

And Mr. Liebgold manifested his liberal generosity, having purchased half of the Celt's stock, which he lavishly dispensed to the Jewish matrons and Israelitic maidens.

NACHMAN HELLER,

Anatomy.

By NACHMAN HERZ IMBER.

ANATOMY is the foundation of medical science. It teaches us the construction of our wonderful human frame, how marvelously, it has formed, and the plan to it is "Harmony." It shows us our inside made up of soft matter, such as lungs, liver and spleen, all are a compound of little organisms, each with its respective functions. The stomach digests the food, which the grinders—the teeth—transmit with the blood, circulating through all the arteries and veins. The lungs are the blowers, just as those used by the blacksmiths to enflame the coal, so the lungs blow, kindling the fire and keeping the circulating blood warm. When these blowers become weak, the blood becomes cold and slow in circulation, till the water of life is ebbing away. The spleen's function—we do not know exactly, but to my mind its function is to force out the useless refuse from the body. The gall's function is to absorb all those small articles of a mineral nature; through some unknown causes, some of those particles turn into "gall-stone" and an operation is needed.

The heart's function is like the governor on the engine, which shows to the engineers how many degrees of heat the boiler contains. So the heart shows to the invisible mechanic how many degrees of heat is in the human boiler.

People are talking about heart failure! When the heart stops it indicates that the life fuel in the machine has been cooled off. Marrow is only found in the bones, and the head is the seat of the mind. That organism is closed around with bones, air-tight, and over it is a fleshy structure, with veins, fibres, muscles and nerves. Over it is a layer, which we shall call epidermis or skin. There is a wonderful sewer system, with five outlets; through the eyes flows the salt water, which we call "tears." What a wonderful conglomeration.

Each one corresponds to the other by calculative mathematical rule. If a woman wants to know how many yards she needs for her waist, she measures her two spreading hands and thus her measure around the bosom is correct. The way that wonderful mechanism is working we will never find out, for when the organism is active we cannot see its action, even by the most luminous light, which science may discover in years to come. When the organism ceases to work, we see before us a well arranged anatomy, and the mysterious "mechanism" is dissolved like salt in water. The general diseases of the human anatomy can be divided into two: those coming from inside and affecting the outside, and those coming from the outside and affecting the inside. The human boiler—the stomach—is like a machine, having fuel which will not burn, so the stomach, by bad fuel, will irritate the whole inner system, and this will be felt by the skin too.

The inner irritation of the lungs will be visible outside on the skin. The skin has two dreadful diseases, "eruption" and "leprosy" which shatter the inner organism. There are outside effects besides skin diseases, namely from the atmosphere, as cold chills and the causes of influenza, pneumonia and fever. The others which we class under the terms "accidents," as burns, injuries received by a fight, be it by fist or by gun, and kindred accidents, who can count them? Some of these affect the inner system, while some do not. The Jewish philosophers of the middle ages had a conception that our anatomy is a miniature reproduction of that great and grand anatomy—the globe. Indeed he, who wants to see the wonderful laboratory of the Almighty, must go down into the bowels of the earth to behold that Anatomical Colossus.

There are soft matters which correspond to our fleshy mass, covering the mighty rock of ages, which correspond to our bones. There are strata upon strata, marble over granite, in such a formation which makes the geologist pause in bewildering surprise. These are the refuse of the stomach of that Colossus, which has digested numberless worlds, and these stratas and layers are the refuse forced out according to the world's digestion. The lungs of that monster anatomy are the craters of fire-spitting mountains. When our stomach is filled with gas, the pressure is so great that we vomit. So when the bowels of the globe are filled with gas, the crater, the mouth of the earth, vomits out lava, fire and ashes. What fever is to our little anatomy so are earthquakes to that Herculean anatomy, the globe. As the surgeon often performs an operation on our little anatomy, so the Great Invisible Surgeon—the Almighty—often performs operations on that huge anatomy in the shape of a landslide, or by the disappearance of an isle or two. Sometimes that Great Surgeon is grafting in, by newly formed rising isles and mountains. There are outside causes which affect the inner organism of the globe: first of all the changes in the atmosphere, often the cause of irritating inner organism. Often a careless miner causes an explosion in the shaft, which corresponds with an eruption on our skin.

There is a wonderful sewer and canal system which is like that in our anatomy. There are many outlets, some with salt water and some with sweet water, and those canals are flowing in every direction, in the shape of rivers, rivulets and seas. That monster anatomy is covered with a varous skin which is called "Earth." The sun is the heart of that monster anatomy and by the heat of its rays he indicates that the globe is in a normal condition. Luna is the pulse, for at night by looking at the moon we know what kind of weather the morrow will bring. As long as the rays of the sun are vibrating and the pulsation of Luna is good, we are assured that the big anatomy will be in normal condition for many myriads of ages to come.

How great and wonderful are Thy works, oh Lord.

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FRIDAY, NOVEMBER 13th, 1908, CHESHVAN, 19th, 5669

ארי

POVERTY is no shame; neither is it an exalted honor.

MANY A JEW who is baptized, is only then reminded of his Judaism.

TO BE POOR is to be as good as dead; to be rich does not mean to be alive.

ONE MOTHER can please ten children; ten children cannot please one mother.

He who for love has undergone The worst that can befall Is happier thousand fold than one Who never loved at all. A grace within his soul has reigned Which nothing else can bring; Thank God for all that I have gained By that high suffering!

LORD HOUGHTON.

LEND ALL YOUR EARS; giving your hand only to a good friend, and your lips only to the wife of your bosom.

THE TENDENCY of Judaism is towards perfection and happiness. Perfection and happiness coincide. Judaism is Unity.

TO MANY, Judaism, as published by their lives, is but a "souvenir," a remembrance of by-gone days, "the faith of their fathers."

JUDAISM is the sanctuary of truth, whose foundation is righteousness, whose pillars are duty and peace, and whose capstone is holiness.

A RUSSIAN JEW exclaimed, "if only my grandfather had been baptized. But—shall I accept baptism for the sake of my grandchildren? Never!"

WILL THE ACTIVE authorities of the Lebanon Hospital kindly explain to the orthodox portion of the Jewish community why they permitted painters to work on the hospital building on Saturday, the 7th inst?

WE DEEPLY REGRET the dastardly attack on Edward M. Morgan, our efficient postmaster. We trust he will speedily recover from his wounds. Mr. Morgan's was not a political appointment, but made for merit only. Under his administration the local post office has become one of the best in the world.

IF CHILDREN tell to "build" and elders to "break down", hearken to the elders and not to the children as the building of the children is breaking down and the breaking down of the elders is building, and the token thereof is Rehobam the son of Solomon. So say our sages.

It Will Not Down.

COMMISSIONER Bingham's wretched article cannot be forgotten. The Home Herald, of Chicago, in its issue of October 21, informs its readers that Mr. Bingham's words are "an evidence of the great need of Christian missionary work among the Jewish immigrants to our shores and those who are already fixtures in the Ghettos." In truth—"the evil that men do lives after them." Bingham's attack will be remembered in 2008. His apology is already forgotten.

A Non-Jewish Champion.

WHILE the Rev. Dr. Abram H Lewis, who died last week, was a Seventh-Day Baptist, and not a Jew, his death is as much to be regretted by the Jewish people as that of one of their own number.

Dr. Lewis worked with heart and hand on behalf of those who kept Saturday as the Sabbath; in later years, he admitted that so far as numbers went, there were more Jews for him to work for than members of his immediate community.

He wrote much on the subject of Sunday legislation, and what he wrote was valuable. He worked too in the legislature and on the platform to this end. Requiescat in pace!

An Improper Ground.

IN the recent Voters' Directory as printed by the Evening Post of this city, one of the Jewish candidates for office states that he is "active in Hebrew charitable work." This is a meaningless statement. If the gentleman implies that he is a member of two or three of our communal charitable institutions and contributes his mite annually to their upkeep, he can hardly claim that he is active in the work falling to these charities. If he made the statement that he is quoted as having made in order to catch the stray, "all Israelites are brethren" vote, he is a most unworthy and pernicious Jewish candidate for political honors.

We have little or no sympathy with the Jew who would thus traffic with his charity. Such a Jew, does not cast his bread upon the waters without having an eye to the main chance, and, indeed, he fondly anticipates that when he does cast his, it will return unto him before many days have elapsed—battered.

Each succeeding political election ought to convince every self-respecting Jew of two things: first, that the hyphenated Jewish political clubs are an unmitigated evil which richly deserve to be rooted out; secondly, that no longer should the cry "rote for a Jew because he is a Jew" have any currency. We should vote for Jews only when they are men.

The Sulzberger-Wolf Matter.

THE Sulzberger-Wolf matter, to which we referred in our editorial columns recently, has not, as we had hoped, been allowed to die a natural death. Judge Sulzberger, through his assiduous press agent, has published broadcast a letter of which he ought heartily to be ashamed.

Mr. Simon Wolf made a mistake—made in good faith. We are all liable to make mistakes, even the omniscient Judge Sulzberger. Mr. Wolf acknowledged his error—an error into which anyone might have fallen. No possible harm could have come of it. Now comes Judge Sulzberger and arraigns this lifelong defender of the Jews, in a way that would do him little credit, were he a judge addressing the vilest criminal at the bar. We have not at times agreed with Mr. Wolf in his seeming assumption of the role of "Defender of the Jews." But is Judge Sulzberger's self-constituted Dictatorship of all matters, religious and otherwise, that concern the Jews, any less offensive? We might well ask, who made him the Judge and Ruler among us? The incident, nauseating though it be, will, we trust, be productive of good. It may teach us the much-needed lesson that it is the Jews themselves, who must elect their representatives, and not this or any other self-constituted Hoffjude, who may elect himself the spokesman of his people.

Tsar Ferdinand.

FERDINAND, the ruler of the Bulgars, looks like a Jew. That's why the German joke-sheets call him Fuerst Naso—to them he has a Jewish nose.

He is above all things a diplomat, and hence no anti-Semite. While Ferdinand did not open the doors of his land to the fleeing victims of the Russian pogroms, he has never persecuted or oppressed in anyway his own Bulgarian Jews. His country is thus just the opposite of Roumania. Indeed the ruler of Bulgaria has promptly put a stop to any incipient manifestations of anti-Semitism on the part of some of his minor or local officials.

And the Bulgarian Jews do not by their life arouse any latent enmity. Most of them are Spanioles, and most of them are poor. They are mostly retailers, and even laborers.

Ferdinand knows the condition of his Jews intimately. He does not give an official function without inviting the Grand Rabbini of Bulgaria, whose good friend he is, to attend. And the Grand Rabbini is a minister of state—having charge of the affairs of the Jewish population of Bulgaria. All Jewish matters are referred to him.

"Shall Jews Marry Christians?"

THE New York Herald has been advertising under large headlines that it would present a discussion between "Israel Zangwill the English Author and Daniel Guggenheim the Colorado Millionaire", upon the subject: "Shall Jews Marry Christians?" The so-called discussion appeared in last Sunday's Herald.

It threw no light upon the subject whatsoever; the talk was, mainly upon Zionism, Anti-Semitism kindred commonplace platitudes, and subjects foreign to the intermarriage question.

Mr. Zangwill spoke of those who entertained him during his last visit, and did a little advertising for his new play. He also threw bouquets at Mr. Guggenheim and Mr. Schiff—while they may have been deserved—we fail to see what bearing they have on the intermarriage question.

From the little that was said, however, on the question "Should Jews Marry Christians?" by the respective participants, we are led to the conclusion that if we sought a staunch defender of the Jewish religion, one should prefer Mr. Daniel Guggenheim to Israel Zangwill.

The Blessing of Obedience

שמע מוכח טוב

"For I will surely bless thee, and surely multiply thy seed, to be as the stars of heaven and as the sand which is on the shore and in thy seed all the nations of the earth be blessed because thou hast obeyed my voice.—Genesis xxii. 17-18.

OBEDIENCE is highly important to an army of war, where a skillful general lays his plans, every detail must be heeded as the smallest digression may prove fatal. In chemistry, or manufactures, strict obedience must be given to orders, or the least infraction might cause accident and disaster; and so in many other things obedience is necessary. But where is the necessity of obedience of a child to the father? The father loves his obedient boy. Why? He brings him in no material benefit, he adds not to the father's income nor raises in any way the market valuation of the father's estate or property; but obedience raises the value of the boy. It shows him to have character, principle, honor and ambition, and the father loves him, feeling that he will be a useful and honorable man. So it is here where God blessed Abraham, because he had obeyed God's voice. Surely, to God it made no difference whether Abraham obeyed or disregarded his voice, but it made a difference to Abraham. He was the man in whom the nations of the earth were to be blest.

It is well to understand that Abraham's posterity were to be as the stars in heaven and the sand on the sea-shore.

It is not the multitude that God wants, but the quality of men. When He assured Abraham that his seed would multiply as the stars in the heavens, it meant more figurately speaking, brilliant and bright, and compact and united as the sand on the shore, which is also trampled upon by man and beast.

This has been true of Israel throughout many ages. The Jews supplied the world with bright minds, with illustrious men, priests, prophets, poets, philosophers, teachers and scholars, as bright as the glittering stars in the dark night, and in the darkest hours the horizon was sprinkled with these stars. While again Israel was trampled upon more than any other people by human beasts and savage mankind, during long and bitter trials, throughout many ages, ultimately the world began to awaken to the recognition of the God whom Israel had worshipped all along as the true God, a blessing to the nations as God had decreed in the promise to Abraham.

What satisfaction it is to us to know that we were the means of blessing nations and people, who came to the belief of God, our God, the only true God, who wants us to obey Him, not for His good, but for our own happiness and our own benefit!

When Saul at one time disobeyed the order to fight the Amalekites but not to take any spoil of them, and took some sheep and cattle, offering an excuse that he took these for a sacrifice to God, Samuel, the prophet, told him that he did wrong, "to obey was better than sacrifice." שמע מוכח טוב So it behooves us to obey God's words, to be guided by his statutes and ordinances. A great many seek such feeble excuses for their disobedience, as did Saul, making religion the cloak of infraction, for them we can say: "to obey is better than sacrifice." Obey and be blest.

Now it behooves us to qualify ourselves, the seed of Abraham as we are, to be either stars, lofty and pure, moral and virtuous, or sand, fit to be treaded upon. If we obey God's voice, if we respect our religion, we will be respected and considered the children of the Most High; if, however, we disobey God's voice, disrespect our religion, we make ourselves as low as the sand to be trampled upon. If we lower the standard of Judaism, we are an obstacle to our sublime religion, and deservedly become the object of derision of non-Jews.

"For I will surely bless thee," said the Lord to Abraham and it is said to us to-day, "because thou hast obeyed my voice." Because we obey God's voice, therefore are we the cause of blessing to others not of our faith. Every true Jew feels proud to be instrumental in blessing the world, and it is remains with us to make ourselves as the stars, lofty and exalted, or as the sand, lowly and humble, with degraded acts. It is a great delight to the good child, to obey his father, and it should be our delight to obey our heavenly Father who promised to bless us for obedience.

"A Bloomin' Blatherskite."

EVERY Israelite who has recited the Yigdal hymn—which he knows from his boyhood days,—remembers, the seventh verse of that familiar composition לא קם ישראל כאשר עור "There hath never yet arisen in Israel a prophet like unto Moses, etc."

It remains, however, doubtless as an evidence of the progressive development in Judaism, for a member of the Board of Jewish Ministers of this city to give utterance to the following: "The religion of Jesus, the LAST and GREATEST of the Hebrew prophets, began with a great social message."

If our readers desire to know the name of the "great mind" who gave utterance to the foregoing Christian sentiment, we refer them to the "biggest blatherskite in the bunch." Who is he? Don't all speak at once!

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Wedding Presents, Etc.

I HAVE frequently remarked in this column that too many people act and live not as they would like to or ought to, but as they are, so to speak, perforce compelled to act and live. Things would be quite different with some people if they had the courage to do as they would live, instead of continually doing one thing or another because their neighbor is doing it, or because they believe a neglect of doing the thing would bring about social perdition.

I may add that not infrequently the means of the individual are strained to a dangerous tension in acting in the manner just described.

Take for instance a wedding; invitations are frequently sent out broadcast, not alone the relatives and inner circle of friends are made the recipients of those famous square cards—which make many people shudder, and often bring an involuntary "again" to their lips—but the circles are expanded like those caused by the dropping of a pebble into a calm stream; circle after circle is added. First the relatives, then the intimate friends, then the less intimate friends, then the friends, then the "so-so" friends, then the acquaintances, then the business relations, etc., etc., *ad infinitum*. In this wise is built up a wedding feast, which partakes of the nature of a junior barbecue.

But then there is method in the building. To every card is attached an uttered command, and one would not show his face at the feast if he failed to obey the unwritten request. Need I say what the order means. Every reader who receives such a pasteboard knows what his duty is.

Many people who fail to get a handsome article of furniture, jewelry, bric-a-brac, or something else which they would like to get, or of which they are sometimes in need, but do not get because they feel that they cannot afford to procure it, go and buy just such an article as a gift to be sent to a newly-wedded couple. And this is the history of wedding presents over and over.

Sometimes it is a very clever speculation to have an extensive wedding celebration. For he or she would be considered a puny specimen of the human kind who would send a gift of less value than the cost of the "plate" that is set.

I am not exceedingly bright at mathematics, and will therefore not try to make up a balance sheet, which would take in "Dr." the cost of the feast, and "Cr." the value of the presents. I will leave this task for more adept hands.

One thing I know, however, and that is that not infrequently grave injustice is done to the invited guests, because it not only involves the present, but other disbursements which cannot be avoided. This question of sending invitations broadcast, and having a barbecue-like wedding feast, was being discussed the other day. A certain gentleman had received an invitation to a wedding. Said he, "this not only means a present, but my wife says she has nothing to wear and she must have a dress. This means that I must get the dress or she won't go." This is a sample case, easily recognizable. This man would forgoe the pleasure of receiving the card.

Well, no one would care if those who can afford to undergo the expense of social demands of this nature and are liberal in their dress and other disbursements. It doesn't affect them—they can stand it; and trade thrives by letting the dollars roll. The very rich, however, are but too frequently the most conservative, and those who can afford it least are the most liberal and extravagant.

L'AIGLON.

The "Realism" of the Jewish Stage.

BY EZEKIEL LEAVITT.

A RUMOR is circulating that Jewish theatres will soon be permanently established in all cities with a large Jewish population. Although this rumor has not been confirmed, nevertheless the Jewish press is already divided into two parties; and like the Talmudic sages, who argued about an egg while it was still in its embryo, each party discusses this matter with great interest, endeavoring to show by hypothetical arguments the good and the bad sides of such an institution.

As a writer who has made a thorough study of the Jewish problems which arise daily in our ghettos, and who has observed the Jewish stage in its various phases, I desire to express my views on the advantages and disadvantages of a Jewish theatre.

A theatre is a very important fac-

tor in the life of all civilized nations; it is a mirror which shows the people the virtues and riches of their fellowmen, their struggles and strifes, hopes and aims—thus teaching the public indirectly, different things, and giving them the opportunity to think how to solve many, many questions which life continually presents to us. The theatre is, and ought to be, at the same time, also a place of amusement, where people can have, if I may be allowed to say so, a "spiritual shower," which should clear away their daily sorrows, their heart-rending troubles, their afflictions and worries.

The last, and by no means the least good purpose of a theatre is its great power to influence people who usually spend their leisure time in gambling houses, saloons and in such similar "nice" places, to give up those places and to go to see a good play.

All these advantages we require and ought to demand from theatres in general, and not specifically from the Jewish ones; but the most important thing which we should expect from a Jewish theatre, is interesting plays, full of sound, fresh humor and real fun. Why? The public which fills the Jewish theatres is different from the public which can be seen in non-Jewish theatres. The latter consists of an audience of different classes, while the greater part of the former's public is made up of poor workmen, sweat-shop girls, etc., who need mental diversion as well as optical entertainment. They, the unhappy ones, the down-trodden, who spend their lives in a continual struggle to make both ends meet, and who are oftentimes compelled to endure hunger and cold, ought to find in the theatre, a place in which, in return for their hard-earned pennies, the rest and consolation they so sorely need.

Do our theatres fill this requirement?

My answer must be a negative one. I am sorry, very sorry, to state that the Jewish theatres, especially in the last two or three years, have produced plays which were a disgrace for every person possessing even an elementary knowledge of art and human nature, and whose taste has not been spoiled so much as not to be able to make a distinction between good and bad.

The authors and actors of these plays were reproached by some critics and took refuge behind the fortification which bears the sign "Realism," and from its top they began to throw stones at the critics and abuse them. Afterwards the lovers and admirers of the pseudo-realistic school started to lecture before rough crowds on the value of such realism, illustrating their lectures with plays like the "God of Revenge," by Asch, and the latest dramatic outpouring of Hirschbein. Both plays can be justly called "Specimens of Ultra-Cynicism." They have no logical situation; some scenes are wild and unmoral, and the lack of psychological insight and good taste can be discerned at every turn. And those plays—I am ashamed to say—were the most important feature of the Jewish stage in New York! Why?

"Because they are realistic," I seem to hear in response. Realistic! Oh, what a poor conception some individuals have of the real meaning of this word!

Realism means a true description of things which are in existence, a faithful representation and interpretation of life. When we see, for instance, swine rolling in mire, or rats creeping from holes and corners, we call such scenes also realistic; but few artists have the rare ability, properly

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to portray such things. It requires an inspired aesthetic writer to use his pen to properly describe the color of the mud in which the pigs were lying, or the glance of the rats' eyes while they were creeping. But, many things which can be described in books, cannot be properly represented on the stage, for in books it is permissible to fully describe things, while on the stage our eyes can only see and our ears can only hear them.

If the Jewish stage will make an end to the production of plays of the lowest and degrading type, I will be more than glad and await with eagerness the establishment of Jewish theatres in our large Jewish centres; but if some sensational actors and playwrights wish to continue their "good" work in accordance with the requirements of the half crazy decadents, I will be among the first to raise my voice in protest against the establishment of Jewish theatres of this type. We have no use for them. They are real poison for our public, especially for our younger generation.

WANTED

WANTED, in orthodox family, a Jewish governess to take charge of a girl of eight and a boy of ten years. Must be able to speak French and German, and have some knowledge of Hebrew. References required. Mrs. B. D. KAPLAN, No. 71 East Ninety-first street.

A YOUNG MAN, having a thorough knowledge in Hebrew, desires to give lessons in Hebrew; also in Talmud. Best of references. B. Huber, 4 E. 110th st.

A YOUNG MINISTER, having served as Cantor and Teacher (also שו"ת) in Germany and in this country, with A. I. references, is looking for a position. Apply to Dr. Louis A. Alexander, Superintendent Hebrew High School, 662 Massachusetts ave., Boston, Mass.

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WANTED—A middle-aged man teacher in a prominent Hebrew school in New York desires to give lessons in Hebrew, also in German and French, at moderate prices; best of references. P. M., care Hebrew Standard.

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WANTED—Gentleman for room in private house, no other boarders. Reference, 234 East 68th street.

WANTED—Young man for room, with or without board, in private Jewish family. MARK, 267 West 112th street.

WANTED—Minister wanted for Cong. Beth-El of Jersey City, N. J. For further particulars apply to E. Perlberg, president, 64 Newark avenue, Jersey City, N. J.

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CHILDREN'S PAGE.

SODOM AND GOMORRAH.

OF the three angelic guests, whom Abraham hospitably entertained, two of them took the way to Sodom, and Abraham accompanied them part of the way. When returning from his walk, the Lord said to him: "Behold, the sinfulness of the inhabitants of Sodom and Gomorrah is very great; therefore I have decided to destroy them." Then Abraham, unlike other people, who do not seem to care about the welfare of their fellow-men, prayed to God that He should pardon or forgive the Sodomites. "The Judge of all the world," he prayed, "should He not act fairly or righteously? Could He punish in His justice, the good together with the bad? Perhaps," he continued "one could find fifty or forty, or even twenty or ten worthy persons in that city; would it not be right and proper to spare the city for the sake of the ten good ones?" And God promised not to destroy them all for the sake of ten good ones, but unfortunately they could not be found there.

The two angels arrived in Sodom toward evening. When Lot saw them, he begged them to stay with him over-night, which they willingly did. Scarcely had they gone to sleep, when the inhabitants of the city surrounded Lot's house and urged that he should give up the strangers to them. Lot, however, refused to do this, saying that his right to take care of the strangers was a sacred duty to him. But the people would not listen to him, for the Sodomites were known to be unkind and cruel to

strangers. When, therefore, the ill-natured crowd tried to break down the door of Lot's house by force, they were at once struck with blindness by the angels, and thus they were forced to give up their evil purpose.

The angels now told Lot that they had come to warn him of the coming destruction of the place, and ordered him to leave the city at once with his whole family. Lot told this news to all the members of his family; but the young men who were to marry his daughters did not believe him. When the morning came, and Lot himself was still hesitating, the angels took him, his wife and two daughters, and conducted them outside of the city, warning them once more not to linger and by no means to look back at the doomed place.

When the sun rose, Lot was already in Zoar, beyond the boundary of the city. But on Sodom and Gomorrah the Lord caused brimstone and fire to pour down, and, as foretold, the two cities, with all their inhabitants, were totally destroyed. Lot's wife, however, having no belief in God and not trusting the good which lay before her, could not refrain from looking back at the burning place, and was turned, as we are told, on account of her disobedience, into a pillar of salt. There is much good in the past; but in idealizing the past and constantly looking back at it, we often lose interest in the duty we owe to the present and the future.—Dr. HERMAN BAAR in *Bible Lessons*.

A New Use for Cheese.

An English farmer recently went into a restaurant in Liverpool and called for some bread and cheese.

"What kind would you like, sir?" inquired the waiter. "Cheshire, Yorkshire, or Gorgonzola?"

"Fancy name, that last," said the farmer; "I'll try a bit of that."

He thought it so tasty that he bought a pound, took it home for his wife late at night, and left it for her on the sideboard in the kitchen. Next morning he came in from his breakfast round and asked her if she had found the parcel.

"Oh yes," she replied, "I saw it there all right, and very good mottled soap it is, no doubt, when you know how to use it. But I couldn't make it lather very well when I washed the children, and after I'd done they smelled so strong that I've turned 'em out for a breath of fresh air, just to sweeten 'em a bit before they go to school."—*Everybody's Magazine*.

We hear that the "Amurrican" accent is mostly an imaginary product, but what about the English patois? A charming acquaintance threw light on a much-discussed question when she said of a man who is not numbered among the native-born: "He speaks much better English than his wife. But, of course, he has been in Australia longer!"—*Melbourne Australasian*.

Live, vile, and evil have the self-same letters;

He lives but vile, whom evil holds in fetters.

If you transpose what ladies wear—Vell 'Twill plainly show what bad folks are—Vile.

Again if you transpose the same, You'll see an ancient Hebrew name—Levi.

Change it again and it will show What all on earth desire to do—Live.

Transpose the letters yet once more What bad men do you'll then explore—Evil.

Names and Order of the Books of the Old Testament.

The Great Jehovah speaks to us in Genesis and Exodus; Leviticus and Numbers see Followed by Deuteronomy. Joshua and Judges sway the land, Ruth glean a sheaf with trembling hand; Samuel and numerous Kings appear Whose Chronicles we wondering hear. Ezra and Nehemiah, now, Esther, the beauteous mourner show. Job speaks in sighs, David in Psalms, The Proverbs teach to scatter alms; Ecclesiastes then comes on And the sweet Song of Solomon. Isaiah, Jeremiah then With Lamentations takes his pen; Ezekiel, Daniel, Hosea's lyres Swell Joel, Amos, Obadiah's; Next Jonas, Micah, Nahum come, And lofty Habakkuk finds room, While Zephaniah, Haggai calls, Wrapt Zachariah builds his walls; And Malachi, with garments rent, Concludes the ancient Testament.

Caught in the Act.

A certain regiment was on the march from Philadelphia to Gettysburg and the companies were ordered to move with a few minutes' interval between them, and to keep each other in sight, the band and drums leading.

The band soon got a long way ahead, and reaching a bend, halted for a few minutes' rest. Presently up galloped a mounted officer in hot haste and shouted for the band sergeant.

"What do you mean," he said, "by getting out of sight of the leading company?"

"We were not out of sight, sir," answered the sergeant.

"What do you mean by telling me that?" exclaimed the officer, in a rage. "You were out of sight. I saw you myself."—*Philadelphia Ledger*.

Want of punctuality is a want of virtue.—*J. M. Mason*.

Wanted a View.

Little Archie and his mother sat in the crowded street car, on their way to the theatre. Suddenly the lad, who had never yet been in a real theatre, loudly asked:

"Mamma, did you say we were to sit in a box at the theatre?"

"Yes, dear. Now, sh!"

"Well," added the enthusiastic child, "I hope that all the while the curtain's up, they'll leave the lid open!"—*Circle*.

Husband. "Our little boy is sick, doctor, so please come at once."

Physician. "I can't get over much under an hour."

Husband. "Oh, do, doctor. You see, my wife has a book on 'What to Do Before the Doctor Comes,' and I'm so afraid she'll do it before you get here!"—*Harper's Weekly*.

A lady in reply to some guests who praised the mutton on her table, said, "Oh, yes, my husband always buys the best, he is a great epicure."

Herbert had a way of telling make believe stories about things he saw and his mother wished to convince him that they were not true. So, one day, when he saw a dog pass and began a story about its being a grizzly bear, she bade him run away and pray God to forgive him for telling an untruth.

Very soon he returned and exclaimed:

"God says that it's all right, mother; He thought it was a grizzly, too."—*Delineator*.

Baby's Fingers.

Thumbkin says, "I'm stout and strong"; Pointer says, "I'm nimble";

Tall man says, "I'm very long, I shall wear a tumbler";

Feeble man says, "I come next, With a ring on, maybe";

Little man says, "I'm so small, I'm the finger baby."

—Emilie Poulsson.

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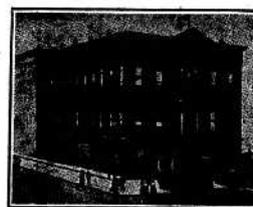
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A Use for It.

A lady who kept a little curly poodle lost her pet, and called on the police to find it. The next day one of the force came with the dog, very wet and dirty.

The lady was overjoyed, and asked a number of silly questions, among others:

"Where did you find my dear darling?"

"Why, ma'am," said the officer, "a fellow had him on a pole and was washing windows with him."—*Tit-Bits*.

Conundrums.

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

Why is the Isthmus of Suez like the first u in cucumber? Because it is between two seas.

Why is a shoeblack like an editor? Because he polishes the understanding of his patrons.

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Gems of Thought

The public is wiser than the wisest critic.—*Bancroft*.

God tempers the wind to the shorn lamb.—*Sterne*.

We must follow, not force providence.—*Shakespeare*.

Ill deeds are doubled with an evil word.—*Shakespeare*.

Jewish Immigrants as Farmers.

Big Movement for a return to pastoral life has begun in Canada.

A VERY commonly accepted phrase in all countries in the world among people who cherish prejudices against the Hebrew nation is the phrase, 'The Jew is a non-producer; that is at the bottom of much of the antipathy to the Jews.' This phrase is one that is dying hard.

Even here in Canada, where Jews are taking part in almost every industry there is, it is not at all an uncommon thing to hear this same charge levelled at this ancient people; and it is a catch phrase among a certain type of politicians in dealing with the immigration question.

It is true that up to the present by far the largest proportion of the Jews who have come to Canada have settled in the towns. In Montreal they have increased to such an extent that it is estimated there are at present 40,000 in the city, while of the children in the Protestant schools, at least one-third are of Jewish parentage. They have already become a force in the public life of the city, and are making their presence felt in civic administration and provincial and federal politics. What can be said of Montreal in this particular is true in a lesser degree of other cities in the Dominion.

A large proportion of these Jews are engaged in productive industries, but living as they do in cities, it is not immediately apparent, so the old phrase lives. 'The Jew is a non-producer.'

As a matter of fact, wherever, the Jew has gone he has not hesitated to leave the old enforced trades of the ghetto as fast as other occupations are thrown open to him, and now, at last, after being penned in cities for centuries, he is making a beginning toward a return to the old pastoral life of Palestine.

Relatively speaking, it is only a small beginning, for the Jew has a lot to learn in these things, considering that the holding of land is so long forbidden his race—in fact, is still forbidden in Russia and Roumania.

The movement of the Jews back to the land had its origin in that great financier and philanthropist, the late Baron de Hirsch, who left an enormous legacy to be used in the betterment of the Jewish race, but very largely to finance the establishment of Jewish farming communities.

As a result of that legacy, an association, known as the Jewish Colonization Association, was formed in Paris, and active steps were at once taken to guide the Jews back into the paths of the pastoral life. Perhaps the most conspicuous effort was made in the Argentine Republic, but considerable attention was also given to the United States with the result that there are now five Jewish settlements in southern New Jersey, one of them the town of Woodbine, with a population of 2,500, said to be the first self-governing Jewish community since the fall of Jerusalem. There are also Jewish farmers' settlements of respectable proportions in Massachusetts, Connecticut, New England, the Dakotas, Michigan, Illinois, Wisconsin, Florida, Oklahoma, and other States.

Within the last year or two attention has been attracted to Canada as a field for Jewish farming development, and so successful have the experiments in Jewish farming communities in Canada proved that the work is now being systematized and, according to those engaged in promoting this colonization work, it is hoped that more Jewish farmers will be established in Canada than in any other country in the world. The Jewish Colonization Society in Paris has recently appointed a permanent representative in Canada, in the person of Mr. Max Heppner, who is working under the direction of the governing board of the local Baron de Hirsch Institute, where he has his headquarters.

It will probably be a surprise to many people to learn that there are already many Jewish farming settlements scattered all over Eastern and Western Canada. In the provinces of Alberta, Manitoba and Saskatchewan alone there are about 500 Jewish farmers, and there are well-established communities also in Ontario and Quebec.

One of the first of these colonies on the prairies was established by the association in 1889 and 1891 at Hirsch, near Estevan, Saskatchewan. The Baron de Hirsch Institute supervised the settlement, and now there are two thriving little communities there.

There is another settlement near Lipton, north of Qu'Appelle, in Saskatchewan. These settlers, who are Roumanian Jews, were sent out in 1901, and now between 200 and 250 of them are working on the farms which they have reclaimed from the wilderness. Considering the time they have been there they are doing remarkably well, and are making satisfactory progress in paying off the advances made them by the society.

Fifty-six miles north of Winnipeg there is another Jewish agricultural community, known as the Bender Colony, and consisting of about 25 farmers and their families. Most of these are Jews who formerly lived in England. They went there about three years ago. With the true spirit of pioneers they tramped 26 miles through swamp and bush after leaving the railway, and founded their colony far from other settlements. They are already beginning to reap the advantage, for it is expected the railway will be running through their settlement by the fall.

Mr. A. Pierce, fur dealer, of St. Paul street, Montreal, had a good deal to do with the founding of another Jewish colony at Oxbow, 25 miles east of Hirsch's colony, Saskatchewan. The farmers in this colony went there in 1892 without any means whatever, and some of them are now worth from \$8,000 to \$10,000.

The most prosperous Jewish colony in Canada, however, is at Wapella, 235 miles west of Winnipeg, on the main line of the C.P.R. The first farmer to take up land there was John Heppner, who is a Russian Jew, and who came from London, England, in 1886. There are now about fifteen Jewish farmers in this settlement. Starting without any means whatever they are now worth from \$10,000 to \$40,000 each, while John Heppner himself has retired, and is living in Winnipeg.

A number of Russian Jews who came from South Africa, where they had been four or five years, started a colony at Melford, Saskatchewan, on the C.N.R.'s Dufferin and Prince Albert line, about two years ago, and are reported to be doing well at mixed farming. They all have from four to ten cows each, together with horses, oxen and farming machinery. The colony numbers 22 families.

About 45 miles east from Olds, in Alberta, there is a colony of about 100 Jewish farmers, many of whom went into farming there with some capital at their back, and are consequently doing well. Another colony of seven farms has just been started about 65 miles south-west of Moosejaw.

As regards Eastern Canada quite a number of Jewish farmers have taken up land to the north of Montreal, the most important settlement being at Ste. Sophie de Terrebonne, near St. Jerome, in which neighborhood there are in all between 50 and 60 Jewish farmers. Further north, and particularly in the neighborhood of Labelle Lake, Jewish farmers may be seen hewing out farms for themselves from the forest, and many of them using the timber which they cut down to reclaim the land, in the making of charcoal.

Another of the most important Jewish farming settlements in Eastern Canada, is at Englehart, in New Ontario, seventy miles north of Lake Temagaming. Here the Jews are taking their place in pioneer work side by side with a cosmopolitan population who are developing the lumbering and farming resources of the district.

Long before the railway reached the place, and before the government roads were cut, Jewish feet led the way to this place. Laden with grips and not suitably attired for the winter trail, these Jewish pioneers tramped from New Liskeard, some forty miles or more, to reach the parcels of land assigned them by the Crown Land Agent. After taking up the 160 acres each, it took them each on an average nearly four years to partially clear sixteen acres each, and replace the original shack by a log house, one of two stories high, built either upon Russian or Canadian models.

These Jewish farmers are now well on the road to prosperity, and their little families are free and happy. They declare that the only enemies they have had to encounter in Canada are the black flies and the mosquitoes. These are so troublesome in the bush lands that they have taken up, that in the summer, the children are to be seen playing about with kerchiefs tied around their heads, and their faces smeared with tar oil—the only adequate protection against the flies. The women, too, are often to be seen working in a cloud of smoke coming from a pail filled with burning bark and rags. This forms by no means a comfortable environment but it is more bearable than a cloud of mosquitoes.

Englehart has its Jewish synagogue, and it also has its Jewish cemetery, in which five wooden slabs mark the last resting place of five pioneers.

In this connection a story is told of a father and two sons. The father came out into the bush alone and toiled hard for over a year to enable him to lay aside sufficient to bring his sons over from Russia. On the day that they came they went down to town, in a canoe which he had fully mastered, to meet them.

No man was happier than he. He figured out that his sons, both young, would surely double his earnings. Should they turn to the timber lands, for instance, and cut cord wood, he would be in a position to stay about the house, properly look after the farm which till now he like all others, could at best attend to during spare moments and idle days. He planned various improvements and thus pictured to himself his as the best kept farm the township over. Surely he knew his business, for did not the gentlemen from the Toronto Government buildings, when he was last there, compliment him upon his work? Yes; another year and his wife and little ones, whom he left behind, would be sent for. The father and sons met and clasped in a warm embrace. After spending a few hours with friends in Englehart, he told them that the evening would soon set in and that they had a long journey before them. The three entered the canoe. They had six rapids to pass. Five they passed together; the sixth the father passed alone—the boat had upset and with it all his hopes.

Among the first women in these parts one has carried off the title of Queen of Englehart, according to Mr. Stanley Berc, of the Baron de Hirsch Institute, who recently visited the place. Born in Odessa, having lived comfortably both in London and Montreal, she somehow felt an inward call to go on the land. It was difficult to persuade her husband to give up a well-paying position and to go into the wild country. She was determined, however. He yielded, and in company with a few more men, Mr. Levy started out. A brother-in-law of his, who came with him, farmed at first, and did odd jobs about the town, but has since turned prospector and only recently sold one of his claims for several thousand dollars.

Mrs. Levy is a woman of refinement, and possessed of a wonderful amount of energy. A year after her husband settled there, she followed him with her daughter. Moccasins looked very strange to her at first, but she was glad to have them on, for walking some six miles in mud knee-deep, was a trial she did not expect. She was glad to rest in a canoe that took her some four miles more and at last be shown her new home. If the shack filled her with disappointment she did not show it, but it certainly for the first time appeared more dismal to her husband than ever before. As he glanced at his girl and recalled that her piano lessons would have to be abandoned, and reminded himself that his wife would not find the time to do the beautiful embroidery she used to make, he wondered how things would turn out, and in saddened tone told his wife that this is the best the farmer can offer his wife when he starts out. 'Do you think you will like it here?' he questioned. 'This is more than I expected,' said she, adding that where husband and wife are happy there the cattle stands. Looking around, she remarked: 'Since when have you turned carpenter, the table, the benches, even the rocker, were apparently made by you.' 'We learn when we have to,' was his reply. It is the same with all the Jewish farmers. They learn to make cradles out of rough wood for plump babies to fill, and to cover a roof over them with their own hands.

A significant touch is given to the whole movement by the fact that the great festivals of the orthodox Jew all shadow the agricultural life as of old. The pascal lamb, which the Palestinian shepherd chose as the fairest of his shepherd flock, is now reduced to a symbol, but though only the bitter herbs remain of this once joyful farming feast, they still remember that it marks the beginning of the barley harvest. The Feast of Weeks marks its close, and then is read the law concerning the sacrifice of the Bikurim, the loaves made from the new crop.

The first settlers at Englehart ate whatever their guns brought down, from partridge and rabbit to wild duck. Sometimes even a bear would turn up. As for the land, brush was the only thing that they could at first get out of the earth. Now, either because of the talk that it would stir or so as to keep the Englehart schochet a-going—they eat only meat slaughtered according to the law, though, as a rule, however, meat is a luxury which the farmers there only avail themselves of once a week.

Thus the old customs originating in that far-off pastoral life of the Jews in Palestine are preserved, for not all the centuries of persecution have been able to kill these customs, nor has his enforced imprisonment away from the land dimmed in the Jew's heart his love of nature.

This is a slight record of what Jewish colonists are doing in Canada. It is probably but a matter of time before Canada will have Jewish villages managing their own affairs, like the Jewish borough of Woodbine, in New Jersey.—*Montreal Witness.*

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. 12, William street, Borough of Manhattan, in the City of New York, on or before the 15th day of December next.
Dated New York, the 24 day of June, 1906.
WALTER P. FRANK, Attorney for Executors, 12 William street, Borough of Manhattan, New York City.

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 subscriber, at his place of transacting business at the office of Forster, Hotelling & Kleinknecht, No. 89 Wall street, Borough of Manhattan, in the City of New York, on or before the 15th day of November next.
Dated New York, the 29th day of April, 1906.
FORSTER, HOTELLING & KLEINKNECHT, Attorneys for Executor, 89 Wall Street, Borough of Manhattan, City of New York.

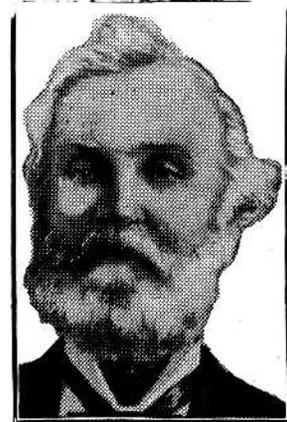
LESSER, SIMON.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Simon Lesser, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at their place of transacting business at the office of their attorney, Samuel J. Cohen, No. 250 Broadway, in the City of New York, on or before the 28th day of April next.
Dated New York, the 24 day of October, 1905.
SAMUEL J. COHEN, Attorney for Executors, No. 250 Broadway, New York City.

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 subscriber at their place of transacting business at the office of Frank M. Franklin, Esq., No. 353 Broadway, in the City of New York, on or before the 1st day of April next.
Dated New York, the 30th day of September, 1905.
FRANK M. FRANKLIN, Attorney for Executors, 353 Broadway, New York City.

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 Henry V. Rothchild, No. 250 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of February next.
Dated New York, the 18th day of July, 1906.
HENRY V. ROTHCHILD, Administrator, 250 Broadway, Borough of Manhattan, New York City.

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Mr. Larkin C. Keown, a Prominent and Highly Respected Citizen of Edwardsville, Ill., Who is 78 Years Old, Hale and hearty, Has Used for Over Ten Years Duffy's Pure Malt Whiskey, and Says It is the Best Tonic Stimulant for the Old. Mr. and Mrs. Keown Celebrated Their Golden Wedding in November, 1907.



MR. L. C. KEOWN, use it. Mrs. Keown and I celebrated our golden wedding on Nov. 4, 1907.—L. C. KEOWN, 606 Main St., Edwardsville, Ill., Oct. 15, 1908.

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MUSICAL AND DRAMATIC COMMENT.

Undaunted by competition and undismayed by public indifference, the new manager of the Irving Place Theatre pursues the even tenor of his way.

This week Mr. Weil presents a comedy from the Danish of Gustav Esman, entitled "Water and Soda." The word comedy is variously used in these days of dramatic sterility, but here we have the genuine article, quite devoid of any farcical element and with just enough of the problem play to give it piquancy. The plot revolves around the relations existing between a prosperous merchant of the old school and his son, upon whom all his hopes are centered. The latter forms an attachment for a young girl, who loves not one wisely but many altogether too well. To cure him of this infatuation the boy of twenty is sent to Asia, where he soon becomes a successful merchant. After a few years he marries an American girl and returning to Copenhagen—his mother having died in the meanwhile—he finds that his father has neglected the business. The middle-aged widower is unhappy, and the son, taking the reins of authority into his own hands, smooths out all complications, and of which is caused by the father's attachment to a bookkeeper, whom in the end he marries.

A fresh unhackneyed and original theme which, apart from some faults of construction, is treated with a good deal of dexterity. The performance is one of the best that I have witnessed in the Brooklyn Theatre, in ensemble as well as in detail. Herr Couradi plays the merchant with convincing sincerity, and a pleasing commingling of humor and tenderness. As the son Herr Gebuhr portrays the contrasting phases of the role very naturally, and Fri. Hollmann, as the vivacious and soluble American, charms by her personality and her wit. The less important roles are all in good hands, and the regie could hardly be better.

At next Sunday's concert at the new German Theatre, Albert Spaulding, violinist, and Darbyshire Jones, cellist, will be the soloists.

To-night at Cooper Union the People's Symphony Auxiliary Club gives its first chamber concert. A membership ticket admitting two costs for the six concerts only \$1.50. This year, in pursuance of the usual educational features, the course will include a chronological survey of violin literature from Bach to the present day. The Kniesel Quartet opens the series, and the programme for this evening comprises quartets by Haydn, Beethoven and D'Albert (scherzo only). Mr. Kniesel will play Bach's chaconne.

Mr. Hammerstein's third season began on Monday evening with a highly effective performance of "Tosca," in which Maria Labia made her American debut. The lady is young and slender, has a handsome and expressive countenance, and acts with real Italian fervor. Her voice is of good quality, and in the prayer of the second act showed beauty of timbre. The sustained piano tones, M. Renaud's Scarpa was a commanding figure, and as Caravadosi, M. Zenatello sang with his accustomed power and with more than his accustomed finish. Except that it sometimes played too loudly the work of the orchestra was commendable. "The choral ending of the first act has never been so well sung here. "Samson and Delilah" will be given this evening, and "Tosca" is to be repeated to-morrow afternoon.

Dr. Ludwig Wullner, a famous German lieder singer, makes his first appearance here to-morrow afternoon at the New York on the 21st in time to begin rehearsals for the three symphony society concerts he has been invited to conduct. The dates are Sunday afternoon, the 29th, Tuesday evening, December 8, and Sunday afternoon, December 13. During the rehearsal at the Germania, his entire disposal for rehearsals. For one of the Mahler concerts the orchestra will be increased to one hundred and fifty musicians. J. M.

The Jewish Review.

The Jewish Review, published every Friday in the Brooklyn Daily Eagle, continues to improve with every successive issue, and the number of Jewish readers attracted to the Eagle in consequence thereof is materially increasing. The column is replete with information regarding the doings of our Brooklyn religionists and is well worthy of perusal.

Eisenberg's Premier Hotel, Lexington avenue and Seventy-second street, offers all the conveniences and comforts of home life, coupled with a strictly kosher cuisine, and all the amusements, tables, and articles of housekeeping eliminated. A few choice suites with bath, if desired, are still available.

Nothing merrier nor clever is to be seen on the New York city stage than "A Gentleman from Mississippi," in which the Messrs. William A. Brady and Joseph R. Grismer, the producers of "The Man of the Hour," are offering as co-stars those admirable comedians, Thomas A. Wise and Douglas Fairbanks, in the Bijou Theatre. Eight performances, and are being given—six nights, at 8.15, and Wednesday and Saturday afternoons, at 2.15. Here is a play, this "Gentleman from Mississippi," to which mothers and fathers may safely take their children when in search of wholesome, clean, uplifting entertainment. The play has the indorsement of the People's Institute.

Mr. Louis Mann continues to crowd the big Circle Theatre six nights a week and on Thursday and Saturday afternoons with his masterly impersonation of the old watchmaker, in "The Man Who Stood Still," which is assuredly one of the biggest successes New York city has known in years. This is the first dramatic attraction that has ever been offered in the Circle Theatre; and the outcome of the play will be a great tribute to the insight of Mr. William A. Brady, Mr. Mann's manager.

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BROOKLYN NOTES.

Temple Emanu-El.
Dr. Leon Album, who is well known as a scholar and journalist, will lecture in Temple Emanu-El, Forty-ninth street, on Friday evening, 8 p. m., and Saturday morning at 10 a. m.

Brooklyn Jewish Hospital.
The annual meeting of the Jewish Hospital of Brooklyn will be held at the annex building (entrance No. 519 Prospect place, near Classon avenue), on Sunday afternoon, November 15, at 3 p. m. Besides the election of officers, other routine business will be transacted, and an opportunity will be afforded to inspect the hospital after the meeting.

Young People's Auxiliary to Brownsville Charities.

The seventh annual ball and flower dance will take place on Thanksgiving, November 28, 1908, at the Metropolitan Naegler Hall, Pitkin avenue, corner Watkins street, Brooklyn, New York. The feature of the evening will be the flower dance, which will take place promptly at midnight. The entire hall will be beautifully decorated with flowers, palms and ferns. Expert electricians have been engaged to give a spectacular electrical effect of falling and disappearing flowers, together with beautiful forest effect. The entire hall will be darkened while the electrical display is in progress. The flower girls are Miss Dorothy Bottelstyne, Miss Anna Fay Saddle Black, Miss R. Elizabeth Kupfer, Miss Belle R. Kantrawitz and Mrs. Sadie Clyde Black. Flower girls are to be dressed in appropriate costumes and will carry baskets of flowers. The flowers will be for sale and the proceeds will go to the fund known as the Jewish Hospital Fund.

Charles Klein's greatest work, "The Lion and the Mouse," is scheduled for an engagement of one week at the Montauk, commencing Monday night, and it is but fair to the intelligence of the local theatregoing public to predict that it will be seen by as many who have never witnessed this great play of financial conditions in this country to-day as those who have so thoroughly enjoyed it in the past. It has been a long time, in fact out of the memory of many, since a play has been produced that has won the universal praise shown this drama, and the fact that it has based existing conditions in the lives of some of our money kings of to-day, makes it stronger than any other play that has ever been all walks of life. This season Mr. Harris has combined the better players from two of his companies of last season into the one to be seen here.

Chevra Bachurim Ladies' Charity Society.

The second annual entertainment and ball of the Chevra Bachurim Ladies' Charity Society was held at Henington Hall, 214 East Second street, on Sunday evening, November 1. This affair was a great success. The society was organized a year ago, October, 1907, by a few women of the Congregation Chevra Bachurim, of 297 East Third street, the present membership being seventy-five. The object of this society is to aid the poor and distressed, which they have been doing all along. The president of the society is Mr. Ignatius Greenwald, who has also been president of the congregation for the past four years.

The Isaac M. Wise Fund.

Previous to the meeting of the Union of American Hebrew Congregations in Philadelphia, next January, the Isaac M. Wise Memorial Fund National Committee is going to make a great effort to finish the task undertaken in 1903. Subscriptions were collected by the rabbi throughout the country, to be made in five-year payments, and four hundred thousand dollars were thus subscribed to the Endowment Fund of the Hebrew Union College. These obligations were for the most part met regularly by the subscribers until the poor and distressed, which they have been doing all along. The president of the society is Mr. Ignatius Greenwald, who has also been president of the congregation for the past four years.

Now that business and industry are picking up, the National Committee propose to appeal to the delinquent subscribers, and also make a canvass for new subscriptions to take the place of those who have withdrawn, so that the fund may be completed by next January. Forty-five thousand dollars are to be collected within the next three months, and appeals are to be made especially to those who have obligated themselves to wipe out their obligations by sending their checks for the remainder of the amount subscribed.

Ladies' Fuel and Aid Society.
On the night of December 24, 1908, the twentieth annual musicale and charity ball given by the Ladies' Fuel and Aid Society will take place at the Hotel Astor. Following the departure in the manner of entertainment inaugurated last year, a programme of operatic numbers performed by artists of renown will be presented, and an entertainment in every respect high class can be assured.

The directresses of the society call attention to the fact that the income of the Ladies' Fuel and Aid Society from all sources last year amounted to \$5,626.98, whereas the disbursements for charitable relief amounted to \$7,692.44, an amount largely in excess of the receipts.

In no respect has the relief work been curtailed, every application of merit receiving the full measure of assistance as heretofore given; and since the annual charity ball is the means adopted to raise the largest part of the society's income, it is hoped that the coming entertainment and ball will receive the generous support from the public that it deserves.

The Harlem Federation.

The Harlem Federation for Jewish Communal Work, located at 238-240 East 161st street, has resumed its Friday evening services. Under the able direction of Mr. W. N. Weinberg, the popular officiating minister, the attendance is steadily increasing, the younger generation being largely in evidence. At each service the congregation is addressed by some well-known speaker, the lecturers last Friday evening being Mr. Dottenheim, who took for his text, "Treasures of Wickedness Profit Nothing." Mr. N. I. Behrens is one of the most active workers in behalf of this institution, and is deeply interested in its continued growth and usefulness. Admission to services is free, and the public are cordially invited.

Mr. Fromensen's Tour.

Mr. A. H. Fromensen, the chairman of Propaganda of the Federation of American Zionists, addressed recently two meetings in Rochester, which were largely attended by the Jewish people of that city. He spoke before the Jewish Young Men's Association and at the Rhine Street Synagogue. He also addressed two Zionist meetings in Syracuse, one at Rabbi Hahn's synagogue and the other was held at the County Court house. The members of the Y. M. H. A. attended the latter meeting in a body and helped to interest many of those present in Zionist work. Mr. Fromensen is now in Detroit, and from there will proceed to Youngstown, Ohio.

The Gro Hebrew Theological School of America.

The need of American schools in the midst of the Ghetto is too apparent to have to go into long discussion on the subject. It is with this view that the Gro Hebrew Theological School of America was established. The school is now in existence about one year and a half. However, at the beginning it was little more than a Polish or Russian Cheder. But, then, after much persuasion, Dr. Henry L. Bienenfeld accepted the presidency of the institution. He at once changed both the curriculum and the personnel of the school, substituting for jargon the vernacular. And these changes have wrought inestimable good. Dr. Bienenfeld is a possessor of no mean ability. He is also a recognized educator in this city, being in his district the chairman of the Local School Board since many years. Wherever it is possible Dr. Bienenfeld employs public school methods in this school, even using the departmental system with great success. In fact, it has proven so successful that Dr. Bienenfeld hopes that very soon there will be many such schools in this great Jewish populated city. This school differs from all other Hebrew schools in that it is absolutely free to the children. Its resources are derived from contributions and annual dues from members. The school has daily sessions on Sunday, from 9 to 12 a. m., and from 4 to 7 p. m. There are at present some 200 children in attendance. The public is cordially invited to inspect the school. We appeal for aid.

THE COMMITTEE.

"Little Nemo," Klaw and Erlanger's big musical comedy now running at the New Amsterdam Theatre, is full of healthy fun and tuneful melodies, as well as splendid ballets and dances and wondrous effects. In fact, it is the big hit of the current New York season. Joseph Cawthorn, Billy B. Van and Harry Kelly are very funny in their respective roles of Dr. Phil, Flip and the Dancing Missionary, and Master Gabriel, an artist to his finger tips, is ideal in the title part. "Little Nemo" has been playing so wonderfully big business, appealing as it does to ages from seven to seventy. It is especially attractive to every man, woman and child who enjoys brisk, lively entertainment, beautifully and lavishly presented. Victor Herbert's music for this production is the best he has ever written. Besides the stirring martial airs, "Give Us a Fleet" and "Remember the Old Continentals," there are beautiful waltzes and other song numbers that are being played and whistled everywhere in New York. A special matinee will occur on Thursday, the 26th—Thanksgiving Day. Seats are now on sale for all performances in the next six weeks, including the holidays.

Memorial Services for Percival S. Menken, The Late President of the Y. M. H. A.

The Young Men's Hebrew Association held memorial services on Sunday afternoon, November 8, in the auditorium at 92d street and Lexington avenue, in memory of its late president, Percival S. Menken. The services opened with an invocation by Rev. Dr. H. P. Mendes, in which he feelingly referred to the life, work and services of Percival S. Menken, who was cut off while yet in his prime. Mr. Felix M. Warburg, who presided, presented a portrait of Mr. Menken, which Mr. Louis I. Haber, vice-president of the association accepted in the name of the Board of Directors. In the course of his remarks, Mr. Warburg said: "It is indeed a solemn occasion upon which I preside here for the first time as president of this association, and still it is a great satisfaction to me to be allowed to preside over a gathering which desires to show its appreciation of the many years of faithful service of the late president of the association. Those of you who know Mr. Menken will not require his portrait to call him to your mind; but in order that the younger members and the people who I hope will have the benefit of this building in the future may recall Mr. Menken's activities, I turn over in the name of the directors of this institution this portrait, which has been painted from photographs and suggestions made by the family of the late Mr. Menken, by Mr. William Schevill, an excellent artist, to your safe-keeping. In looking at this portrait may it inspire many to labor for their fellow citizens in an unselfish and self-sacrificing way as our friend did for so many years."

The choir of the Y. M. H. A. Hebrew School then sang one of Mr. Menken's favorite hymns, after which Mr. Louis I. Haber delivered the following address:

Some twelve years ago I had the honor to be elected a member of the Board of Directors of the Young Men's Hebrew Association, and, answering the call to the first meeting, I found the institution located in a back parlor in Fifty-ninth street. Its possessions were very meager, consisting of some furniture and less than a score of books, which had just been taken out of storage, where they had been placed some time previous when the association had almost ceased to be.

But the association possessed one asset that proved to be greater and finer than gold. It had for its president Percival S. Menken, a young man of indomitable courage, who took upon his shoulders the rehabilitation of a moribund institution.

I had known Mr. Menken many years prior to this time, but it was only after my election to the board that I knew him intimately. It was then that I became acquainted with his finer traits of character, his unswerving devotion to the right, his high ideals to which he adhered unflinchingly in all the years of our intercourse.

At a time when we were a weak and insignificant institution, yet our meetings were always full of cheer, which we directors caught from the optimism of the president, who was firm in his belief that there was a splendid future for the institution. That Mr. Menken's optimism was well founded was proved in a short while. Within a few months the great benefactor of this institution and the man to whom the Jews of this city owe so much began to take an interest in us; or I think I should say take an interest in Mr. Menken, for it was Mr. Menken's personality that impressed him; and he presented the association with the building at 801 Lexington avenue. It was at this time also that another benefactor, a lady who is present with us this afternoon, generously enriched the association with a sum of money, the income of which was to be devoted to the maintenance of the classes.

We then began the real work of a Young Men's Hebrew Association. From a membership hardly worth counting in 1893, at the close of the first year in the new building, we had grown to nearly 500 contributors of all classes. It was at the meeting held at this time that our benefactor said that when the growth and condition warranted it he would widen the walls. We, the directors, understood this remark to mean that an adjoining building would be taken. Its growth was well and quickly established. I remember Mr. Menken coming to a meeting in December, 1898, with that smile which we all recognized when good news was forthcoming. We expected him to tell us that the association was to have an adjoining building. Instead of that we were told the great news that the land upon which this building now stands had been purchased, and our very generous benefactor would erect a spacious and modern edifice for the Young Men's Hebrew Association. Once again he thus expressed his confidence in the president of the institution.

It was a great undertaking to go into a building the cost of maintenance of which was more than four times the older one. To that task our lamented president addressed himself with the same indomitable courage that he had carried the institution over the difficulties of the past. Once in this building the Young Men's Hebrew Association became an institution worthy of a high place in the community. Its great expansion was due to the energy of Mr. Menken. It is true that the Board of Directors did much work, but it was the ex-

ample and interest of our late lamented president that stimulated every one on the board to do his share. Today, with a membership of 3,500, the institution stands very high among the philanthropic associations in the country. The splendid gain of strength and prestige must always be attributed to Percival S. Menken. His constant wish was that the great responsibilities which had come to him and his fellow-directors would always be taken up by men of high ideals.

I recall when, about a year ago, he spoke to me about the vice-presidency, the energetic manner in which he talked of the institution's needs, and his earnestness is still and ever will be strongly before my mind. He was to be sent to him. During the many years of his incumbency he had little or none of the pleasures of life; his pleasure was in his work for this institution and in watching his various functions early and late.

It has been my privilege and advantage to be associated intimately and consecutively for a period of about nine years on the Board of Directors with Percival S. Menken. He was a man with noble and forceful character, Percival S. Menken. To achieve, to progress and to be constantly and ever active have been the motive power that impelled all his great accomplishments, and made everybody who came in contact with him part and parcel of that incessant worker.

Following Mr. Haber a brief address was delivered by Mr. Henry M. Toch, treasurer of the association, in which he laid stress upon the great work accomplished in the short life time of Mr. Menken, and wound up with the following words:

It is true that the noble benefactor and philanthropist of our people gave in his lifetime this magnificent palace of education, but this, after all, is simply a shell. It was Percival S. Menken who created therein the kernel of the nut and transformed our magnificent edifice into a luminous beehive of moral, educational and physical culture, so that the Young Men's Hebrew Association stands as an everlasting monument to the work which he accomplished and through which he has given to thousands of young men who were fitted for better and higher things in life, who will in turn make a record as he has made it for the Jews of New York.

Unfortunately the real worth of this institution is not appreciated by the public at large. Our people are ever ready to contribute to hospitals and orphan asylums, but in spite of the fact conditions to-day are such that institutions of this kind are needed, for what? We can no longer boast that there are no wrongdoers among our people. They do exist and we were actually obliged to build penitentiaries; and if the sad fact be true, that "prevention is better than cure," then this institution is the best kind of an institution for we are glad to tell you that not one of the boys who came under our guidance has turned out wrong. They are an honor to themselves, to their community and to this association. Percival S. Menken's work. Do you wonder, then, that we regard him as one of the staunchest character builders of the age? No more fitting memorial can be erected than to branch out in this class of work in every section of this city, where our people are so densely settled. Every boy and every man who comes in contact with him left feeling a better human being for having been in his midst. We firmly believe that but for his work the world would be a different place. We firmly believe that he would be guided by him, for their characters will be so firmly rooted that they will testify by word and deed the training they have had by being in the presence of that good soul. He crowded into a period of thirteen years what would take other men twenty-five years to accomplish, though he paid a terrible price for it. His was a forceful character, but a life of righteousness and rectitude, and the boys that came under his guidance will assume the same complexion.

Why should we be ashamed of him, and when such young years we mortals cannot understand. We must, however, be thankful to have had him at all, and although vanished from our sight his spirit and principles do and will live on as a shining star in the firmament to guide those in whose hands will rest the destiny of this institution.

"Many men have been called heroes who have lost their lives in deeds of daring, but true heroism is, after all, unselfishness; and where do we find greater heroism than in the career of this man who gave his life to the work of uplifting the young men of this community and whose life should ever be a shining example to those young men for whom he labored.

Let us then be always true to the generosity of the good citizen who erected it, but it will likewise be a memorial to Percival S. Menken that his will testify by word and deed of purpose it might never have been built.

The oration which was delivered by Rev. Dr. Samuel Schuman was followed by the singing of Shilvisi by Rev. B. Steinberg and choir, from Temple Beth-El.

Mr. Jacob H. Schiff spoke feelingly of his early relations with Mr. Menken and of the earnestness with which he presented his views for the upbuilding and expansion of the work of the association. Mr. Schiff asserted that it was this earnestness which led him to give the home now occupied by the association.

An address by General Horatio C. King followed and the closing prayer and Kaddish were given by Rev. Dr. Joseph Silverman. The beautiful rendition of "Adon Olam," by the children's choir of the Hebrew School, wound up a most inspiring and ever to be remembered occasion.

American Jewish Committee.
The second annual meeting of the committee was held last Sunday at the Hotel Astor, and, as usual, behind closed doors. Up to the time of going to press the Hebrew Standard has not been favored with the official report of the meeting.

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AGENTS IN ALL PRINCIPAL CITIES

held in Clinton Hall, under the leadership of the Rev. Dr. J. L. Magnes, on October 10 and 11.

Judge Mayer Sulzberger, of Philadelphia, was re-elected president, and Judge Julian W. Mack, of Chicago, vice-president. Professor J. H. Hollander, of Baltimore, was elected second vice-president to succeed Isaac H. Kempner, of Galveston. The treasurer, Isaac W. Bernheim, of Louisville, Ky., was re-elected. The Executive Committee consists of Dr. Cyrus Adler, of Philadelphia; Joseph Cohen, of New York; Harry Cutler, of Providence; Rev. Dr. Emil G. Hirsch, of Chicago; the Rev. Dr. J. L. Magnes, Louis Marshall, Jacob H. Schiff, Isidor Sobel Erie, Pa., and Cyrus L. Sulzberger.

LITERARY.

THE DEVIL'S NOTE BOOK. By Oliver Bainbridge. Illustrations by "Vet" Anderson. New York: Cochran Publishing Company, 1908.

Oliver Bainbridge, the well-known traveler and lecturer, has found the lecture platform an insufficient medium for the expression of his boundless wrath at existent human wrong-doing. He has, therefore, written a book, entitled "The Devil's Note Book," and very appropriately dedicated to Helen, which has furnished an overflow pipe for his surplus contempt of human professions of righteousness and for his insistent desire to call a spade, "a spade." There are a great many "spades" and an accurate terminology for, and description of, them all demand a very copious vocabulary of brusque words and a very plentiful use of the truth "naked and unashamed." The "nakedness" at times becomes "nude" to the extreme boundary; and Mr. Bainbridge's book is not always "nice" reading—in any sense of the word. It is emphatically not a book for the nursery, nor would it be wise to place it in the hands of the "young person."

His Satanic Majesty is depleted as making a rapid tour of the world in his airship. The Phosphorocent. He visits his faithful disciples, Nicholas of Russia, whom he decorates with the order of "The Bloody Monster" and Leopold of Belgium, with whose various harems the D— has a rattling good time, and in whose company he visits the Congo State and makes a joy, at the sight of a pyramid of millions of human skulls destroyed by Leopold's civilizing agencies. He decorates Leopold with the "Star of Iniquity," and then takes wing to London. There the scenes on the streets and in the homes of the Upper Ten fill the D— with wild joy. He is particularly charmed with the methods and practices of poodle-loving womanhood. His real visit is to Turkey, where Abdul the D— is found to be, diabolically, a very fascinating personage. The massacres, rapes, indecent dances, etc., with which Abdul varies the monotony of life at the Yildiz Kiosk are quite to the taste of the Father of Lies, visits to Peter of Serbia; to Paris, thence to Morocco; thence to America follow. Several well-known financiers, trust magnates and bosses are found to be satanically charming. But the poor D— is badly maltreated at the White House. He is "sticked" in a vigorously applied to poor Auld Hornie's back. Altogether his Satanic Majesty finds much that pleases him on earth, and Mr. Bainbridge's transcripts of his "note-book" are, apparently, faithful.

Mr. Bainbridge's Devil is an awful ass. This, it seems to us, to be rather a libel. But the author may have studied his subject at first-hand, and possibly he knows a good deal more of the character he depicts than we can hope to do. There are some strong and well-drawn illustrations by Mr. Anderson, which are worthy of more than passing mention. We do not like Mr. Bainbridge's book, but if his trenchant sarcasm arouses the

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public to a clearer recognition of many fashionable hypocrites and most existent brutality and wrong-doing, the author will doubtless feel that his ferociously blunt and outspoken work has been justified.

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Zionism in the Magazines. DISCUSSIONS of the Zionist movement have appeared in a number of American magazines lately.

Commenting editorially on the article in The Van Norden magazine, the Washington Herald says: "A few years ago and Palestine was a little better than a decayed ruin."

Memorable Dates in November. From Memorable Dates of Jewish History.

- 1797 M. M. Haarblicher, historian, Hamburg, born.
1893 Moriz von Königswarter, philanthropist St., Vienna, died.
1900 Adolph Pollitzer, musician, died.

- 1871 Emil Makai (Fisher), Hungarian poet, Mako, born.
1888 Arsene Darmestetter, French philologist, died.
1890 Israel Bar Merenlander, Talmudic author, died.

- 1862 Gotthold Solomon, first German preacher, Hamburg, died.
1891 Jacob Egers, Hebrew writer, Berlin, died.
1916 Moses Mordecai Margalioth, Talmudic author, Cracow, died.

- 1857 Manasseh ben Israel, champion of Jews, Middelburg, died.
1842 Cesare Parenzo, Italian senator, Rovigo, born.
1850 Jos. Sam. Bloch, journalist, advocate of Judaism, Dukla, born.

From Other Wells.

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RODEPH SHOLOM, Lexington av. and 63d st.
SHAARE BEROCHO, 354 E. 57th st.
SHAARE SHOMAYIM (First Roumanian Hebrew Congregation), 91 Rivington st.
SHAARAY TIFILAH (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.

CALENDAR.

Table with columns for dates (5009, 1906-00, 1905) and events (Rosh Chodesh Kislew, Wednesday, Nov. 25; 1st day Chanukah, Saturday, December 10; Rosh Chodesh Tebeth, Friday, December 25; etc.)

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, No. 45 and 47 Wall Street, Borough of Manhattan, in the City of New York, on or before the 1st day of May 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, at the office of Burton C. Meighan, No. 88 Park Row, in the City of New York, on or before the 15th day of April, 1908.

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, at the office of Burton C. Meighan, No. 88 Park Row, in the City of New York, on or before the 15th day of April, 1908.

A lecture course to be given during the coming winter in Temple Israel, Omaha, Neb., will include addresses by Rev. Dr. Emil G. Hirsch, of Chicago; Prof. A. S. Isaacs, of New York; and Rabbi J. Leonard Levy, of Pittsburgh, Pa.

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Dainty Corset Covers of Lawn and
Nainsook—many attractive styles, with
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Yoke front and back—trim'd
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Extra fine Cambric—deep lawn
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lace beading and wide satin
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Cameo, enamel, iridescent and shaded jewel
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Black, taupe and fashionable colors.
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Imitation steel.....doz..... .8 to .98
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