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Jewish Pre-Revolutionary Settlements.

BY REV. MADISON C. PETERS, D.D.

AUTHOR OF "JUSTICE TO THE JEW."

THERE seems to be evidence that Jews, soldiers and sailors, reached New Amsterdam, as New York City was then called, as early as 1652, having been sent here by the directors of the West India Company. It has been suggested that the Amsterdam merchants came over with special grants of rights and privileges from the Dutch West India Company, in which Jews were heavily interested as stockholders, and which is said to have had some Jewish directors.

The first Jewish settlers in New Amsterdam whose names have been handed down, were Jacob Barsimon and Jacob Aboaf, who arrived on November 9th, 1654, in the ship "Pear Tree." They were followed in the same year by a party of 23 who arrived in the bark "St. Catarina," from Brazil (the part of America first inhabited by a large number of Jews), abandoning Brazil when the Dutch evacuated that country, and once again in all possible haste they sought the shelter of a Dutch colony. Upon arrival their goods were seized and sold at public auction for the payment of their passage, and the amount realized by the sale being insufficient, the master of the vessel applied to the court for an order that two of the new arrivals as principals, be held as hostages until the full amount was paid. Accordingly David Israel and Moses Ambrosius were placed under civil arrest, pending payment in accordance with the debtors' laws of that day.

The following spring other Jews arrived and the expulsion of the Jews from Brazil increasing the Jewish residents in New York gave ground for the belief that their number would grow enormously. The bigoted Governor, Peter Stuyvesant, requested the director of the West India Company in Amsterdam "that none of the Jewish nation be permitted to infest the New Netherlands." The answer was worthy of tolerant Holland—that this request "was inconsistent with reason and justice." Incensed at Stuyvesant's unwarranted assumption of authority, an act was passed permitting the Jews to reside and trade in New Netherlands, "so long as they cared for their own poor." If those narrow-minded old burghers could see how well the Jews kept their promise, they would open their eyes in surprise at the many magnificent benevolent institutions covering every conceivable case of need and suffering, which testify to the inborn kindness of the Hebrew's heart. The Jews of New York alone for their twelve leading charities are now contributing upwards of \$1,000,000 a year.

In 1656 D'Andrade was denied the privilege of holding real estate. During the same year the governor through the council, which he absolutely controlled, as well as the burgomasters, refused De Lucena permission to prepare a burial ground for the Jews. A few months later this decision was revoked. An interesting example of the "good old times" is the fact that the Pilgrim Fathers appealed in vain to the Dutch government for permission to settle in its American domains before the Plymouth settlement was made.

In 1665 the city was captured by the English, and its name changed to New York in honor of the Duke of York. The charter of liberties and privileges adopted by the Colonial Assembly in 1683 extended religious freedom to all but the Jews, and the Mayor and Common Council of New York in 1685, considering the Jews' petition "for liberty to exercise their

religion," referred to them by Governor Dongan, decided that no "public worship is tolerated by act of assembly, but to those that profess faith in Christ, and therefore the Jews' worship was not to be allowed."

When James, Duke of York, became King James II., Governor Andros, who succeeded Dongan, was instructed to "permit all persons, of whatever religion, freedom to worship," and we find in 1695 a synagogue (on the north side of Mill Street, a street no longer in existence) which may have been built as early as 1691, for a historian of this period speaks of the Jews as one of the sects, and then adds that each sect had its church.

The prohibition against the Jews going into retail trade, which was a Dutch law which somehow remained operative under English law, was gradually dropped, for we find Jews engaged in retail trade in the early part of the eighteenth century. One of the great merchants of this period (about 1768-1790) was Hayman Levy, who traded with the Indians, and an historian of that day claims that he was "actually worshipped by the red man." John Jacob Astor acquired his first experience in the fur trade while in Levy's employ. Upon his books are entries of monies paid to John Jacob Astor, for beating furs at \$1.00 per day. Nicholas Low, ancestor of Seth Low, served as Levy's clerk for seven years, and then laid the foundation of his great fortune in a hogshead of rum purchased from his former employer, who besides rendered him substantial assistance.

On a question concerning the contested seat of Colonel Frederick Phillips of Westchester County, the general assembly of New York, on September 23, 1737, resolved that Jews could neither vote for representatives nor be admitted as witnesses.

The Jews of New York were not on a footing of political equality with Christians prior to the Revolution. By the first constitution of the State of New York, adopted in 1777, they were put on an absolute equality with all other citizens New York having been the first State actually granting full religious liberty.

Bancroft has referred to Maryland as among the first colonies which "adopted religious freedom as the basis of the State." But its religious freedom was limited to those within the province who believed in Jesus Christ, and was accompanied by a proviso which declared that any person who denied the Trinity should be punished with death. Maryland therefore was no place for the Jew. Even after the Revolution, though under the Constitution of the United States, a Jew was eligible to any office,

no one could hold any office under the government of Maryland without signing a declaration that he believed in the Christian religion. This disability was not removed until February 26th, 1825, when the legislature finally passed the bill according to the Jew his full civil rights.

From the period of the riot, in 1749, "directed against a Jew and his wife," according to Governor Clinton's report to London, to the Revolution there was but little increase in the Jewish population in New York. A few additions were made by immigration from England, but not sufficient to counteract the emigration to Charleston, Philadelphia and especially Newport. Attracted by the tolerance of Roger Williams, a fugitive himself from persecution, and disheartened by Stuyvesant's persistent persecutions, many Jews made their way to



SYNAGOGUE AT ANTWERP.

Newport as early as 1657, and for twenty years preceding our Revolutionary War, Newport was one of principal cities in the American colonies, in commercial importance ranking with Boston and Philadelphia, for Edward Eggleston tells us that "he was thought a bold prophet who then said that 'New York might one day be equal to Newport,'" for, about 1750, New York sent forth fewer ships than Newport, and just half as many as Boston. It was the fair treatment of the Jews under Roger Williams, the pioneer of religious liberty which caused the Puritan, Cotton Mather, in his "Magnalia" to characterize Newport as the common receptacle of the convicts of Jerusalem and the outcasts of the land."

An occasional Jew may have strayed into other parts of New England, but the Puritans had no use for the Jew—unless he became a convert. The best known of the early settlers was Judah Monis, who embraced Christianity and filled the chair of Hebrew in Harvard College from 1722 until his death in 1764.

The first documentary evidence regarding the settlement of Jews in Philadelphia dates from the year 1726, although it is known that Jews settled in Schaeffersville, Lancaster, York and Easton as early as 1655. In 1662 the Mennonites drew up articles of association, the object "being to establish a harmonious society of persons of different religious sentiments, it was determined to exclude from it all intractable people, such as those in communion with the Roman See; usurious Jews; stiff-necked English Quakers; Puritans; foolhardy believers in the millennium, and obstinate modern pretenders to revelation." Evidently there were Jews in Pennsylvania at least twenty-five years prior to the landing of William Penn. It is likely that Maryland was the first colony in which Jews settled, though they were probably only stragglers, they seem to have arrived shortly after the establishment of the provincial government in 1634. As early as 1657 Dr. Jacob Lumbroso was settled there and letters of denization were issued to him on September 10th, 1663. He had a plantation, and also practiced medicine.

On the 7th of July, 1773, a party of forty Jews sailed up the Savannah River on a vessel direct from London, arriving in the very midst of a public dinner given by Oglethorpe, who had assembled the colonists for the purpose of allotting to each settler his proportion of land, and of organizing a local government.

In spite of such determined opposition to the newcomers, the benevolent Oglethorpe befriended the Jews, wrote to England praising their enterprise and worth, calling special attention to one of their number, Dr. Nunes, for his attention to the sick, and other valuable services. Another of their number was Abraham de Lyon, a horticulturist, who was the first in this country to introduce successfully useful foreign plants.

It was the industry and intelligence of the Jews, and the subsequent arrivals of a few Moravians and

Highlanders from Scotland, who made a success of Oglethorpe's scheme, for it is a well-known fact that the colonists were idle, dissolute, mutinous and unwilling to protect the colony from the Spaniards, who threatened its destruction.

With the departure of Oglethorpe from Georgia, and on account of the persistent hostility of the trustees of the London Company, subject not only to civil disabilities, but with the rest of the population, to unreasonable demands, many Jews gradually moved from Savannah, and settled in the rising city of Charleston.

On the following day, the Jewish New Year, 1750, the first Hebrew Congregation was formed in Charleston. During the struggle for Independence the Jews of Charleston as elsewhere noted, distinguished themselves by their patriotism; not a single Tory was found among them. In 1816 Charleston numbered over 600 Jews, then the largest Jewish population of any city in the United States; to-day it has about 2,000, a proportion smaller than in 1816; this is owing to the fact that the city is no longer the commercial centre it was before the war.

CORRESPONDENCE.

"The Melting Pot."

Editor HEBREW STANDARD:

ZANGWILL'S play, "The Melting Pot," is undoubtedly of a high dramatic order. It breathes the spirit of passion and vitality, and almost startles us with its seemingly convincing realism.

Its *raison d'être* is an apology for intermarriage, the fusion of Christian and Jewish blood, and viewed from the author's standpoint, it carries with it all the force of conviction and probability. It is not conventional or commonplace, nor is it inane, flimsy and meaningless, like so many of our modern dramatic "shows." It teems with human interest, the strongest emotions of life, and our sympathies are aroused to an intense pitch, yet the predominant purport of the play is never lost sight of in the bewildering appeals to our sympathy.

American institutions, American liberty of thought and creed are justly and splendidly enunciated and lauded by a young and gifted Hebrew, who has fled from the bloody shambles of Kishineff to the Heaven-born security of this country; and then, vaunted forth with all the assurance of a modern prophet, comes the twisted reasoning of the author, urged with all his brilliancy of wit and humor that the barriers which guard the integrity of the Jewish faith, its distinctive nationalism and spiritual character, should be raised to the ground, in consonance with the liberties of creed and conscience that America enjoys. In other words, the Jew and the Gentile should intermarry and assimilate, for this is the only cure for race prejudice. It is the fatal reasoning of the sophist and dreamer—as Zangwill is and ever will be; and all his would-be psychic force and alluring arguments are empty sounds, *vox et praeterea nihil*.

The Christian editor of a leading Washington paper, commenting on the play, the morning after its production, very pertinently and pointedly asked the question, "Could Zangwill be in earnest?"—A Jew advocating principles which in reality meant the extinction of the Jewish faith, an idea as contrary to the religious belief of a Christian as it is to a Jew.

In "The Melting Pot," the Hebrew is reviled in hated terms by the Russian aristocrat, who is made to say

among other execrations, that shooting a Jew is too good a punishment for such an enemy of Christ. The young American millionaire, in his turn also holds up the race to scorn and detestation, denouncing them as anarchists; but I fully admit all this revilement is the dark shadow of the picture purposely introduced to contrast with all the nobility of character of the hero, David Quixano, and the staunch adherence to Jewish principles which is so marked a trait in the portrayal of his uncle and aunt. But the consistency of the picture, notwithstanding its skill and art, is lost, as soon as the real, underlying motive of the dramatist is disclosed.

The recital of the blessing over the Sabbath lights, and the priestly benediction given *verbatim* in Hebrew, although uttered with veneration by the aunt and uncle, were painful to hear, and were listened to by a mixed audience, wondering at so much mere jargon. The usual persiflage in reference to the separation of meat from milk, and derision at other minor forms of Jewish domestic life, are as conspicuous in "The Melting Pot" as they were in "The Children of the Ghetto." It seems now quite a fad

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with the author to treat with levity subjects not of the slightest interest to the Gentile; certainly to ridicule them is neither witty nor clever.

However, reviewing the play as a whole, it is to my mind strikingly original, and presents a marvelously vivid picture of the great wrongs our people have suffered at the hands of benighted Russia. We also see an idealism of the Jew, delineated with

the skill of a master, but Zangwill, with his fallacious reasoning, undermines the edifice which his genius erects.

JACOB G. ASCHER.

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

ISRAEL.

WHEN by Jabbok the patriarch waited To learn on the morrow his doom, And his dubious spirit debated

In darkness and silence and gloom, There descended a being with whom He wrestled in agony sore, With striving of heart and of brawn, And not for an instant forbore Till the east gave a threat of the dawn; And then, as the awful one blessed him, To his lips and his spirit there came, Compelled by the doubts that oppressed him, The cry that through questioning ages Has been wrung from the hinds and the sages, "Tell me, I pray them, Thy name!"

Most fatal, most futile, of questions! Wherever the heart of man beats, In the spirit's most sacred retreats, It comes with its sombre suggestions, Unanswered forever and aye. The blessing may come and may stay, For the wrestler's heroic endeavor; But the question, unheeded forever, Dies out in the broadening day.

In the ages before our traditions, By the altars of dark superstitions, The imperious question has come; When the death-stricken victim lay sobbing At the feet of his slayer and priest, And his heart was laid smoking and throbbing To the sound of the cymbal and drum On the steps of the high Teocallis; When the delicate Greek at his feast Poured forth the red wine from his chalice

With mocking and cynical prayer; When by Nile Egypt worshipping lay, And afar, through the rosy, flushed air The memnon called out to the day; Where the Muezzin's cry floats from his spire; In the vaulted Cathedral's dim shades; Where the crushed hearts of thousands aspire Through art's highest miracles higher, This question of questions invades Each heart bowed in worship or shame; In the air where censers are swinging, A voice, going up with the singing, Cries, "Tell me, I pray Thee, Thy name?"

No answer came back, not a word, To the patriarch there by the ford; No answer has come through the ages To the poets, the seers, and the sages Who sought in the secrets of science The name and the nature of God, Whether cursing in desperate defiance Or kissing his absolute rod; But the answer which was and shall be; "My name". Nay, what is it to thee?" The search and the question are vain, By use of the strength that is in you, By wrestling of soul and of sinew The blessing of God you may gain There are lights in the far-gleaming Heaven That never will shine on your eyes; To mortals it may not be given To range those inviolate skies, The mind, whether praying or scorning, That tempts those dread secrets shall fail; But strive through the night till the morning, And mightily shalt thou prevail.

A series of repressive educational restrictions in Russia are again engaging public attention. The so-called liberal Minister of Commerce, M. Shipoff, has ordered the authorities not to accept more than ten per cent. of Jews at the Kieff technical courses. Hitherto our coreligionists have been admitted there without restriction. The same minister has also refused to sanction the regulations of the Yuzovka Commercial School, on account of the fact that they have given the Jews an opportunity of becoming managers.

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The Frankfurter Zeitung prints an account of the archives of the committee which deals with the relief of the poor, with the Town Council of Dusseldorf in regard to the establishment of a memorial to Heine. Among these documents is an extraordinary judgment given by one of the Dusseldorf Courts. Justizrat Emil Bloem, who was president of the committee, desired to have an official trustee appointed to take charge of the funds which had been collected, and an application was made to the court to have his secretary sanctioned for the post. The court refused the application on the ground that "the money had been collected for an immoral purpose!"

Commandant Alfred Dreyfus has been appointed vice-president of the branch in the 8th Arrondissement of Paris of the French League for the Defense of the Rights of Man and Citizen. It is well known that this association, which is now very powerful and has branches in every town in France, was specifically founded to bring about reparation for the judicial crime committed against the Jewish officer, who at the time was a prisoner on Devil's Island.

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PALESTINE CULTURE FUND APPEALS.

The Palestine Culture Fund of Berlin has issued the following appeal to Jews and Zionists everywhere:—

"The entire civilized world has been strongly impressed with the historical coup which was recently consummated in Turkey in a manner that was as astonishing as it was peaceable. However constitutional government in Turkey may be regarded, this much is certain: that undreamed of prospects are thereby opened up for the development of Turkish territory. Many slumbering forces have been awakened; and, at one blow, even distant Oriental domains will be opened up to every form of modern industry.

"The Jews, in particular, who have always received just and kindly treatment under the protection of the Porte, will not be the last to take part in these promising developments. This holds especially true of the Jews of Palestine. It is evident that Palestine has become not only a 'city of refuge,' but a real home for the steadily growing Jewish population. When Jews were being barbarously persecuted in many European countries they were able, in Palestine, to establish flourishing colonies; and, more recently, they have been enabled to take to professional and industrial pursuits. In a word, Turkey allows an active and thoroughly loyal Jewish population every opportunity to develop so freely as to lay the foundation of a permanent Jewish settlement, which will doubtless expand more and more, until, in a comparatively short time, hundreds of thousands of Jews will be afforded the possibility of living their own lives in peace and in safety.

"European and American Jewry, too, can set for itself no finer ideal than that of furthering with all its energies the zealous efforts of the Palestinian Jews in improving the condition of the Jewish element in the land of our fathers. It is of the utmost importance that the Palestinian Jews be established on such a moral and intellectual plane that they may become energetic competitors—yes, even indispensable factors—in the agricultural, industrial and commercial development of the land on modern lines. The motto, 'Knowledge is Power,' attains to increased significance in a land as yet mostly undeveloped, harboring a primitive and aboriginal population.

"Much valuable work has already been initiated, beginning with the kindergarten and extending over the grammar school, for the purpose of spreading knowledge and culture among the Palestinian Jews. An agricultural school, a teachers' college, a grammar school, a good-sized library, a school for arts and crafts, and similar institutions have already been established. The opening of a Jewish technical school, too, is among the prospects of the near future, thanks to generous contributions. Much, however, yet remains to be done. These institutions are hampered by the lack of adequate and regular incomes. Moreover, a permanent fund is a prime necessity in order that the existing institutions might be subventioned and new ones established.

"Out of these considerations has grown the decision to create a Palestine Culture Fund.

"This culture fund, it is planned, shall consist of large contributions and is

not to be put to any use before a minimum sum of 100,000 marks shall have been raised. It is in this way that we hope to raise a fund which will be of an importance commensurate to the results to be achieved.

"We are also convinced that once this fund of 100,000 marks has been raised—as the development of numerous similar plans proves—it will have the best of prospects for continued increase; and it depends upon the creation of the small nucleus, whether or not we are to have a fund of 1,000,000 marks in the not distant future.

"Whoever aids us, therefore, in raising the proposed minimum of 100,000 marks will also be rendering material assistance in the rebuilding of the million mark fund. We are confident of the aid of all those for whom there is inspiration in the idea of creating a spiritual centre for all Jews in the land of our fathers, Palestine, where, unmolested by manifestations of hate and dislike, and unhampered by prejudice Jewish science, Jewish art and Jewish literature will naturally unfold and blossom to the strength and honor of the Jews of Palestine and of all Israel.

"MANAGING COMMITTEE OF THE PALESTINE CULTURE FUND.
Professor O. Warburg, Dr. A. Friedmann, Dr. Sch. Lewin, Berthold Felwel."
Persons interested in this and other work for the revival of Palestine may communicate with the Secretary of the Federation, 204 East Broadway, New York.

An Attempt to Drive Jews from Slabodka.

A report from Russia states that the Black Hundreds from Kieff have sent a petition to the Government asking that the Jews be driven out of Slabodka, a suburb of Kieff. Stolypin at once sent out an official to Kieff for the purpose of investigating the state of affairs there.

Jews have the right of dwelling in Slabodka, but the Black Hundreds do not regard that. Their argument is that since Kieff is a sacred city, the suburb Slabodka should also be free from Jews.

New Aspersions on the Jews.

A dispatch from St. Petersburg by the way of London states that the well-known Antisemite and leader of the "Black Hundreds," Pirishkowitz, has brought into the Duma an interpellation about the Jews monopolizing the Yiddish press. This Jew-baiter made this the occasion of a venomous speech in which he, according to his wont, cast all kinds of aspersions on the Jews.

The Jews, he argued, have taken the whole press in their hands, and they use it to spread revolution and ideas of free love in the land. The Russian people have, through this, become demoralized, and it is therefore the duty of the Government to take measures that the Jews shall have nothing to do with the Russian press.

Meyer Friedman Dead.

A report from Vienna states that the great Jewish scholar, Meyer Friedman, Professor of the Jewish Theological Seminary in Vienna, and known through his books as Meyer Ish Sholam, died there at the age of 77.

Meyer Ish Sholam was one of the greatest Jewish scholars of our time, and perhaps the greatest authority on Yiddish literature. He was born in Hungary in the year 1831. He had, in his youth, learned a great deal of Talmud and was clear on all the ancient Yiddish literature. At the age of twenty-eight he entered a Vienna University, where he later acquired the title of Doctor.

He wrote a great number of books in Hebrew and German. He was an orator in Beth Hamidrash of Isaac H. Wise and Professor of the Jewish Theological School in Vienna. He had, besides his well-known books, written a great deal in Hashahar and other Hebrew journals.

The Petricoff Echo has published a note strongly complaining of the fact that the Rabbis are allowed to hold conferences. The anti-Semitic paper views the meetings of the Jewish ecclesiastical authorities with great suspicion.

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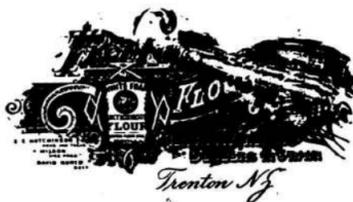


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Large Fire in Jerusalem.

It is reported from Jerusalem that a large fire broke out in the Jewish quarter there. The damage amounts to 250,000 francs. A great number of Jewish families were left without roofs over their heads and have lost everything they possessed.

It is officially announced that the Czar has expressed his approval of the anti-Semitic resolutions of the Missionary Congress held at Kieff some time ago. It will be remembered that the delegates made a fierce attack on the freedom of conscience principle contained in the Czar's manifesto. The report of the congress was submitted to him by the Holy Synod.

It is announced that the notorious anti-Semite, Drumont, author of "La France Juive," will be a candidate for the seat in the Academie Francaise, vacated by the death of the great dramatist, Victorien Sardou. The Gaulois, organ of the ex-Jew, Arthur Meyer, is rejoicing at the idea of the anti-Semitic leader taking his place among the forty immortals. But all who, together with the Gaulois, support this candidate are careful not to mention, as a ground for his election, Drumont's anti-Jewish work. For this reason emphasis is laid on Drumont's purely literary writings. In which there is not the slightest trace of his intolerant opinions. In order to open the doors of the Academie to him, the friends of Dreyfus ignore the pamphleteer on the hatred of races, but this violent journalist exists only as such. However reactionary the general spirit of the Academie may be, there does not appear much likelihood of Drumont being admitted to it. How would he act if, in pronouncing the eulogy of his predecessor, Sardou, he had to notice the active part which the dramatist took in the campaign that led to the rehabilitation of Captain Dreyfus?—Jewish Chronicle.

CALENDAR.

5909 1908-09

1908
1st day Chanukah.....Saturday, December 19
*Rosh Chodesh Tebeth...Friday, December 25
1909
Fast of Tebeth.....Sunday, January 3
Rosh Chodesh Shebat...Saturday, January 23
*Rosh Chodesh Adar....Monday, February 23
Purim.....Sunday, March 7
Rosh Chodesh Nissan...Tuesday, March 23
1st day Passach.....Tuesday, April 6
7th day Passach.....Monday, April 12
*Rosh Chodesh Iyar....Thursday, April 22
Lag b'Omer.....Sunday, May 9
Rosh Chodesh Sivan....Friday, May 21
1st day Shabuoth.....Wednesday, May 26
*Rosh Chodesh Tammuz...Sunday, June 20
Fast of Tammuz.....Tuesday, July 6
*Rosh Chodesh Ab.....Monday, July 19
Fast of Ab.....Tuesday, July 27
*Rosh Chodesh Ellul....Wednesday, August 18
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Happenings in the Jewish World.

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

Small-pox has broken out in Jerusalem.

The will of the late Isaac Barnato disposes of \$1,250,000 to charities.

Texas Zionists will hold a State convention in Waco, January 3 and 4.

Mr. Harry H. Levenson has been elected president of the Jewish People's Institute of Boston, Mass.

Courses in the English language have been opened at Kovno by the Society of Jewish Commercial Agents.

Trenton Lodge, No. 319, I. O. B. B., has opened a Hebrew Free School; 225 pupils are already registered.

The Rodeph Shalom Congregation, of Pittsburg, Pa., has purchased an addition to its cemetery for \$25,000.

Rev. Dr. H. Peirera Mendes lectured on December 1 before the Baron de Hirsch Institute, Montreal, Can.

Mr. William B. Hackenburg has been re-elected grand treasurer of the Grand Lodge of Masons of Pennsylvania.

Fire which broke out in the cellar of the Hebrew Institute, New Haven, Conn., on the 4th inst., did \$500 damage.

Hebrew Free Schools are being planned by the Congregations Ahaveth Israel and Temple Emanu-El of Brooklyn.

A branch office of the Philadelphia Hebrew Free Loan Association has been opened at No. 230 South Fourth street.

The Hebrew Mutual Aid Society of Hartford, Conn., has filed articles of incorporation with the Secretary of State.

Negotiations are in progress for the purchase of Christ Church, Norfolk, Va., by the Beth El Congregation of that city.

The will of Peretz Rabinowitz, filed at Philadelphia last week, leaves several small bequests to local and Jerusalem charities.

The Ahavis Shalom synagogue, South Bend, Ind., was dedicated last Sunday. The congregation has forty members.

A benefit concert given in Brockton, Mass., November 30, netted \$310 for the Denver Jewish Consumptive's Relief Association.

Rev. H. Grinstein, for a number of years Rabbi at Dallas, Tex., died last week in Denver, Col., where he had gone in search of health.

The controversy between the National Council of Jewish Women and the Cleveland, O., Section, has been settled in favor of the latter.

Henri Bernstein's latest play, "Israel," in a German translation, will be produced at the Neues Theatre, Berlin, during the coming week.

A charity ball in aid of the Home for Destitute Jewish children will be held at Mechanics' Hall, Boston, Mass., on February 2, 1909.

Mayor Edgerton on Monday evening opened a four-day fair under the auspices of the Associated Hebrew Charities of Rochester, N. Y.

In a letter to the Triennial Congress, Council of Jewish Women, at Cincinnati, President-elect Taft heartily commends the work of the society.

Some Jewish residents of San Francisco, Cal., have formed the Hebrew Social Club, and meetings are held every fortnight at 2570 San Bruno avenue.

Mrs. Sarah Pessin, wife of Rabbi Solomon Pessin, of the Keshet Israel Synagogue, Springfield, Mass., was burned to death in a fire in her home on the 6th inst.

The grand concert for the purpose of raising funds for the Jewish Consumptive's Relief Association, Denver, Col., held in Tremont Temple, Boston, Mass., on the 26th ult., resulted in the sum of \$2,000 being raised.

A largely attended charity ball was given in the Armory, Duluth, Minn., last week and the proceeds were donated towards the Moses Montefiore Hebrew School.

Prof. Paul Haupt, on the 3d inst. celebrated his twenty-fifth anniversary as professor of Semitic languages at the Johns Hopkins University, Baltimore, Md.

December 20 has been set aside as B'nai B'rith day in Memphis, Tenn., and the entire Jewish community of the city has been invited to participate in the celebration.

The Beth Israel Society, of Louisville, Ky., has filed a charter for the purpose of conducting a bath and lodging house for the poor and carrying on other charitable work.

Joseph Baer, one of the best known Jewish residents of Paducah, Ky., died last week. The deceased was eighty-one years of age and had amassed a considerable fortune.

Last Friday evening, worshippers in the synagogue Agudas Chaverim at 125 Ridge street, were thrown into a panic by fire which did \$7,000 damage before being extinguished.

The Jewish Charities House, Indianapolis, Ind., was eight years old last week and is entirely free from debt. Three hundred and twenty-five persons were aided during the past year.

M. Henri Bamberger, one of the most eminent and highly esteemed personages in the financial world and in Paris society, passed away Sunday, the 22d ult., at the age of eighty-two.

The new Touro Synagogue, New Orleans, La., the erection of which will cost about \$118,000, will be dedicated on January 1. Rabbi Samuel Sale, of St. Louis, will be the orator for the occasion.

The London Evening Standard last week contained an article by Mr. Israel Cohen on Roumania, showing how that country had for the past thirty years violated the provisions of the Berlin Treaty.

Emil Levy, one of the oldest and best known Jewish residents of Little Rock, Ark., died on the 29th ult. Mr. Levy was born in Alsace-Lorraine, and had lived in Little Rock ever since 1868.

The Jassa Synagogue, 58-60 Rivington street, is in danger of being lost to its congregation, and a strong appeal for funds has been issued. The building was recently sold under foreclosure of a mortgage.

The Young Women's Union of Philadelphia, Pa., have received a legacy of \$2,000 from the estate of David Stern, the income to be used for picnics in memory of the decedent's wife, Sophie Muhr Stern.

Miss Mary Garden, the famous singer, has presented a large and beautifully gowned doll for the bazaar conducted by the Daughters of Beth Israel in the Montgomery Avenue Synagogue, Philadelphia, Pa.

Major Frederick H. E. Ebstein, formerly Deputy Police Commissioner, will speak on "Reminiscences" before the Young Men's Hebrew Association, Brooklyn, N. Y., Sunday evening, December 13.

The estate of Theophilus Marc, who died at East Orange, N. J., on September 20, and bequeathed most of his property to the United Hebrew Charities of New York, according to an inventory filed on the 2d inst., amounts to \$479,536.

Plans have been filed with the building department for a new building to be erected for the Hebrew Infant Asylum on the plot at Aqueduct avenue, Kingsbridge Road and Tee Taw avenue, to replace the present home on Eagle avenue. The new building will be a four-story edifice of ornamental brick and stone, having a frontage of 169 feet and a depth of 102 feet, and will cost \$320,000.

Members of the Baltimore Council of Jewish Women are preparing to present a petition to the local school board, protesting against any increase of the Christmas celebrations in the public schools of that city.

Never perhaps in the history of the Leeds, England, community have the Jewish guardians of relief been confronted with so formidable a task as prevails to-day. In the ravages caused by the universal trade depression, the Jews have not escaped.

Dr. Sigmund Goldberg, of Buffalo, N. Y., in an interview in the Buffalo News last week, stated that in his practice of more than twenty-five years embracing a large number of Jewish families, he has been profoundly impressed with the almost entire freedom of Jews from tuberculosis.

The will of Gus May, probated last Thursday in Cincinnati, O., leaves \$500 each to the Jewish Hospital, Jewish Orphanage, Jewish Home for Aged, Hebrew Union College and United Jewish Charities, and \$200 each to the German Deaconess Home, the Salvation Army, the Home for Incurables, and the Children's Home.

The twenty-second anniversary of the Beth Israel Congregation, Boston, Mass., and the sixtieth birthday of Rabbi Wolf Margolies, were celebrated with a reception and banquet on the 22d ult., there being present about two hundred members of the congregation. During the course of the evening Rabbi Margolies was presented with a handsome gold watch.

A report is current that the director of the Russian Institute for Mining Engineers intends to resign his position on account of the interference of the Minister of Commerce in a matter concerning the admission of thirty-two Jews. The action of M. Shipoff, who was hitherto regarded as the most liberal member of the Cabinet, has aroused deep indignation everywhere.

Following a remarkable non-sectarian and inter-denominational Thanksgiving Day service, at the Rodeph Shalom Synagogue, Pittsburg, Pa., clergy representing more than a dozen creeds, met in the study of Rabbi J. Leonard Levy, and took action looking towards the making of a Thanksgiving service for all creeds "a perpetual institution," as one of the ministers present expressed it.

At a banquet of the Jewish Historical Society of London, held last week, a letter from the Hon. A. J. Balfour was read. He wrote: "Every one of the fifty years which have elapsed from 1858, has given fresh proof—if proof were needed—of the patriotism and generous public spirit of that great community, who, in that year, were too tardily admitted to the full rights of citizenship."

The following appropriations have been made by the Federation of Jewish Charities of Philadelphia for the next three months: Jewish Hospital, \$8,000; Jewish Foster Home, \$5,500; United Hebrew Charities, \$8,000; Hebrew Educational Society, \$1,650; Jewish Maternity Hospital, \$2,000; Orphans' Guardian Society, \$1,125; Jewish Immigration Society, \$200; Young Women's Union, \$3,750; Sunday School Society, \$1,000; National Farm School, \$1,600, and Denver National Jewish Hospital, \$750.

The Alliance Israelite Universelle recently solicited the help of the Grand Vizier of the new Sultan of Morocco in order to facilitate the reopening of its schools in Marrakesh (city of Morocco), which had been closed in consequence of the recent troubles, and also to abolish vexatious measures which had lately been taken against the Jews. The letter of the Alliance was transmitted to the Grand Vizier through Mr. Joshua Corcos, president of the Jewish community at Marrakesh, and one of the most highly esteemed Jews in the south of the Empire.

The Lord Mayor and the Lady Mayoress of Liverpool, England, attended in state on a recent Sunday afternoon at the Prince's Road Synagogue, the annual service in aid of the funds of the Hebrew Philanthropic Society, which is established for the purpose of assisting during the winter months the deserving poor of the Jewish faith in the city. A collection at the conclusion of the services realized \$600.

In an address in Temple Emanu-El on Sunday last, Rabbi J. L. Magnes told his congregation that he had received information that the police, under instruction, were engaged in making as many arrests of Jews as possible, in order to support Commissioner Bingham's original statement that 50 per cent. of the criminals of New York were Jews. The same day numberless arrests of small store-keepers were made on the East Side.

The Russkoe Znamya has addressed an open letter to Durnovo, the leader of the Russian reactionaries, informing him that the Jews have chosen him as their next victim and that they will hasten his death, as they had done in the case of Schwakenbach, Trepoff and Kasatkin-Rostovsky. The organ of the Black Hundreds counsels Durnovo, Schwartz and Kokovzeff not to enter Jewish chemical shops, to avoid Jewish doctors, to decline invitations to houses known to be friendly to the Jews and even to refuse to shake hands with officials who sympathize with our co-religionists (such as the Viceroy of the Caucasus), as all those people seek the death of the reactionaries. Prince Mestchersky in his Grazdanin followed a similar line, and concluded by expressing his surprise that only reactionaries should die whereas the progressives are flourishing in every respect.

Society for Jewish National Music.

According to the St. Petersburg papers, a new "Society for Jewish National Music" has been founded there by certain well-known Jewish artists, singers and musicians. Among the initiators are found the noted opera singer of the Imperial Opera, A. M. Davidov; the music-critic in Russkaya Vedomosti, I. Engel, and others. In its appeal the society states its object as follows:

"Every one, even he who least knows the characteristics of the Jewish nation, knows how music-loving the Jewish people are. Jewish musicians, Jewish composers have occupied and are occupying very high positions in the ranks of the world-famed musicians. They have helped in the development of music in the various countries in which they resided.

"Having an ancient culture, the Jews still maintain their associations to this very day. The religious traditions, the

ancient and mediaeval literature is being translated into various European languages, but the Jewish melodies, which exist among the Jews as well as all other peoples, become lost and forgotten. In view of the fact that music plays such an important part in the culture of the people, and valuing everything with which the Jewish culture distinguishes itself, the founders of the 'Society for Jewish National Music' have undertaken to unite all workers of musical art, to collect, investigate and arrange all models of Jewish musical composition.

"To this end the musical committee of the society will send experienced people to the different Jewish centres in order to collect and write down old time and modern Jewish melodies. The society will extend assistance to all Jewish composers and musical workers who need such assistance."

Young Turks to Jewish Minister.

The well-known publicist, Herr Reuben Brainin, writes from Paris to Unser Leben of Warsaw as follows:

"In a letter from Constantinople appearing in to-day's La Matin the correspondent states that by accident he happened to see a communication which the committee of Young Turks in Salonica has written to the former Minister of Finance of Italy, Luigi Luzatti. The Young Turks thanked M. Luzatti most warmly for his article in the Courier de La Sero, in which he has expressed great admiration for the leaders of the Young Turks, their sense of

justice and their political tact. Luzatti immediately answered the Young Turks with a friendly communication, in which he says among other things that it was his love for liberty, humanity and the right which led him to express his admiration for the patriotic deeds and the struggle for freedom of the Young Turks.

"I believe that M. Luzatti, who in an article in the Neu Freie Presse after the Kisheneff pogrom stated that he was proud of his Judaism, could at this time wield a strong influence in favor of Zionism with the Young Turks if he was well informed concerning our Jewish movement."

The Czar of Russia Confiscates Jewish Lands.

A dispatch from Russia received in London states that the Russian government has ordered the officials of the Province of Katherinislav to confiscate for the government all lands belonging to Jewish colonists of that province who have emigrated to Argentine.

This adds still more trouble to the trying lot of Jewish farmers in that part of the country. The government has placed all sorts of difficulties in the path of the colonists and there were times when the Jewish farmer was forbidden to repair his house when it became necessary to do so. With the increase of the families of these colonists in recent years, the land which they owned became insufficient for their maintenance and they petitioned the government to permit them to purchase more land. This request was, however, denied.

With the opening of the Jewish colonies in Argentine, which have been founded by the late Baron de Hirsch, many of these colonists emigrated to the new settlements, leaving whatever land they owned to the care of their relations,

It is these lands that the government has now decided to confiscate.

Mr. Fromenson's Tour.

Among other cities Mr. Fromenson recently visited Youngstown, O.; Cleveland, Minneapolis, St. Louis, Kansas City, addressing large meetings before the Jewish communities of each one of these cities. He found everywhere a lively interest in Zionism and succeeded in stirring up new activities in behalf of the movement. Mr. Fromenson is to visit during the coming weeks Denver, Texas and California. He is to be at Waco, Tex., at the time of the annual convention of the Texas Zionist Association, which is made up of societies in the different cities of the State.

The Children's Friend League.

The Children's Friend League, a well known charitable organization of Harlem, will hold its annual matinee reception Sunday afternoon, December 13, at the Harlem Casino, 124th street and Seventh avenue.

From this pound of ripened grapes was extracted the cream of tartar which, refined to chemical purity, made the

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that raised a pound of light and flaky Royal hot biscuit, the most healthful and delicious morsel of food that comes to the table.

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SOCIAL.

A bazaar will be held by the Hebrew Tabernacle, in their building, No. 218-20 West 130th street, beginning December 13th and continuing Monday, Tuesday, Wednesday, Thursday, Saturday and Sunday, December 14, 15, 16, 17, 19 and 20th. Special attractions will be offered every evening.

District No. 1, I. O. E. B., in order to raise a fund to be devoted to immigration relief work in this city, will give a musical entertainment to be followed by a dance at the Hotel Savoy to-morrow (Saturday) evening, December 12. The programme will consist of two musical playlets in which Victor Baillard, late of the Metropolitan Opera House, will present Hans Kronold and his company. The playlets are entitled, respectively, "Traumerel" and "A Sacrifice." The unique feature of this programme consists in the fact that the musical numbers are rendered by the actors and are woven into the web of the plot.

A whist held Sunday afternoon, December 4, by the Junior League girls of the Daughters of Jacob at the Daughters of Jacob's home, was quite successful, due, no doubt, to the efforts of the Arrangement Committee, which included Misses Ricca Marx, Marion Rosenzweig and Sadie Marx. At the conclusion of the play refreshments were served. This organization will receive applications for new members from girls whose ages range from fifteen to seventeen years. Any information regarding the society may be obtained from Miss Marion Rosenzweig, 332 Grand street.

BAR MITZVAH.

GREENBERG.—Mr. and Mrs. David Greenberg, 963 Prospect avenue, Bronx, announce the bar mitzvah of their son Herman. At home Sunday, December 13, at 8 p. m. No cards.

HEIM.—Mr. and Mrs. I. Julius Heim announce the bar mitzvah of their son, Tobias A., on Saturday, December 12, at synagogue, 323 East Eighty-second street, half-past 9 o'clock. At home Sunday, December 13, 1908, 3 to 6 p. m., 444 East 141st street.

LOEWENTHAL.—Mr. and Mrs. J. Loewenthal announce the bar mitzvah of their son Jerome on Saturday, December 12, at the Temple Hand in Hand, 145th street, between Willis and Brook avenues. At home Sunday, December 13, after 7 p. m., 412 East 140th street.

STEINBERG.—Mrs. B. H. Steinberg announces the bar mitzvah of her son, Seymour R., on Saturday, December 12, at Hebrew Tabernacle, 218 West 130th street. At home, 64 West 124th street, Sunday, December 13, at 8 p. m.

WORTMANN.—Mr. and Mrs. Irving Wortmann announce the bar mitzvah of their son Edgar on Saturday, December 12, at Temple Ahawath Chesed, Fifty-fifth street, Lexington avenue. At home Sunday, December 13, 307 East Fifty-seventh street.

ENGAGEMENTS.

ETTLINGER-SOLINGER.—Mrs. Caroline Solinger, of 823 West End avenue, announces the engagement of her daughter Adrienne to Mr. Louis Ettliger, of New York. Notice of reception later.

HARRIS-ROSENBERG.—Mr. and Mrs. Joseph Rosenberg, 131 Vanderbilt avenue, Brooklyn, announce that the engagement reception of their daughter Maude and Dr. Harry Harris, formerly of Philadelphia, will be held on Sunday, December 20, from 3 until 6. No cards.

HUNT-NEWMANN.—Mr. and Mrs. Max Newmann, of 1765 Madison avenue, announce the engagement of their daughter Esther to Mr. Philip A. Hunt. Reception Sunday, December 20, 1908, from 3 to 6 p. m. No cards.

NORR-GOLDBOWITZ.—Mr. and Mrs. Louis Goldbowitz, of 21 East 110th street, announce the engagement of their daughter Minnie to Henry I. Norr. No cards.

ROSENBAUM-COHEN.—Mr. and Mrs. B. Cohen, 230 Seventeenth street, Brooklyn, announce the engagement of their daughter May to Mr. Israel Rosenbaum. At home Sunday, December 13. No cards.

ROSENBERG-SOLOMON.—Mr. and Mrs. I. Koplak announce the betrothal of their sister, Lillian Solomon, to Mr. Ben S. Rosenberg. At home, 54 East 123d street, Sunday, December 13, 3 to 6. No cards.

SALOMON-SIMON.—Mr. and Mrs. Aaron Simon announce the engagement of their daughter Florence to Mr. Charles Salomon. Reception at home Sunday, December 20, from 3 to 6 o'clock, 62 West 124th street. No cards.

SCHLICHTER-FELDBSTEIN.—Mrs. W. Schlosser, 2427 Seventh avenue, announces the engagement of her sister, Miss Emma Feldstein, to Mr. Herbert B. Schlichter. At home Sunday, December 13, 1908, from 3 to 6.

SHERRY-SOLOMON.—Mr. and Mrs. M. H. Solomon, of 275 Central Park West, announce the engagement of their daughter Edna to Dr. Ernest Sherry. At home Sunday afternoon, December 20.

MARRIAGES.

GOLDBERG-UTERMAN.—On Thursday, November 26, 1908, at Vienna Hall, Miss Rae Goldberg was married to Mr. Edward Uterman. Rev. Dr. L. Zinsler performed the ceremony. An elaborate supper was served.

BENNETT-KRAKOWER.—On November 26, 1908, by Rev. Adolph Spiegel, at the residence of the bride, No. 1344 Park avenue, Mr. David Bennett and Miss Sadie Krakower were united in marriage.

HOLLANDER-HUEBSCHMAN.—Abraham Hollander to Esther Huebschman, at No. 12 West 117th street, November 29, 1908. Rev. Dr. Adolph Spiegel officiated.

COHEN-PFEIFER.—Alvina Cohen to Solomon Pfeifer on Tuesday, November 29, 1908, at the Shaari Zedek of Harlem Synagogue, by Rev. Dr. Adolph Spiegel.

SALAMON-FRANCK.—Herbert Salomon and Miss Nellie Franck, daughter of Mr. and Mrs. Benjamin G. Franck, were married last Tuesday night at the home of the bride's parents, 230 West Ninety-seventh street. The Rev. Dr. M. H. Harris officiated. Miss Emily Franck was the maid of honor and the bride's only attendant, and Arthur Salomon was the best man. A reception followed the ceremony. Mr. and Mrs. Salomon will spend their honeymoon in the South, and upon their return will live at 839 West End avenue.

In Memoriam.

GINSBURG.—In sad and loving memory of Mathilda Ginsburg, nee Liebenthal, a true wife, loving mother, devoted grandmother and faithful friend, who departed this life (Kislev 8th, 5666) December 6, 1905.

Unveiling of headstone in memory of the late Bernhard Ginsburg, husband of Mathilda Ginsburg (nee Liebenthal), deceased, and father of Leon Bernard Ginsburg, will take place Sunday, December 20, 1908, at 3 p. m. sharp, at Mount Zion cemetery, Maspeth, Long Island (East 34th street ferry). Relatives and friends are invited. Weather unfavorable, postponed to following Sunday.

LEWIS.—In memory of my dear wife, Maria Lewis (nee Hyams), who departed this life on December 9, 1907, and mother of Dave, Rose, Emma, Sarah, Beard, Lizzie Field and Millie Harris. A faithful and loving wife and mother.

Lakewood, N. J.

Recent arrivals at Zuckerman's Cottage include Mr. Paul Kasan, Mr. S. Miller, Mr. W. Steckman and Mr. A. Kaep, of New York city, and Mr. Morris Hullman, of Brooklyn.

Nashville, Tenn.

A Young Ladies' Aid Association for Consumptives has been organized here. Miss E. Eskuld and Miss M. Mattison are the officers.

Rabbi Solomon Philo preached on Sunday, the 15th, at the Young Men's Hebrew Association. The association has over 400 members and is doing good work. There will be lectures delivered every Sunday by competent speakers.

The Sunday School of the Gay Street Synagogue, known as the "Adath Israel" congregation, is increasing. A Chanukah festival will be given. Friday evening services and lectures have been organized. The services are conducted in the English language for the benefit of the young people.

IN THE SYNAGOGUES.

Congregation B'nai Jeshurun.
Rabbi B. A. Tintner preaches Sabbath morning on "The Evolution of a Name."

Temple Anshe Chesed.
Rabbi Gustav N. Hausmann preaches this evening on "Moses." Saturday morning, "Life's Struggles."

East 86th Street Temple.
"The Rabbinate in America" will be the subject of Rev. Dr. David Davidson's discourse this Sabbath.

Congregation Shaari Zedek of Harlem.
Rev. Dr. Adolph Spiegel's discourse this Sabbath will be on "The Value of a Good Name."

Temple Hand in Hand.
Rev. I. Reichert lectures this evening on "The Two Chief Places of Jewry." Saturday morning "Man, a Divine Being."

Educational Alliance.
Dr. David Davidson will deliver the sermon and Rev. David Cahn will officiate as cantor at the children's services Saturday afternoon, December 12.

Congregation Kehilath Jeshurun.
This Friday evening Rabbi M. M. Kaplan preaches on "The Man with the Thought, and the Man with the Will." Sabbath morning, "The Cringing Habit."

Congregation Ohab Zedek.
At the synagogue of the Congregation Ohab Zedek, 116th street, between Fifth and Lenox avenues, the Rev. Elias L. Solomon, of the Bronx, will preach the sermon this Sabbath morning.

Congregation Ez Chaim.
Rabbi D. Loewenthal preaches this Sabbath on "Jacob's Home Coming." A public installation of the new elected officers of the Senior League of the congregation takes place Sunday, December 13, at 8 p. m., in the vestry rooms.

Free Synagogue.
Rabbi Charles Fleischer, of Boston, will speak at the Free Synagogue, 81st street, near Amsterdam avenue, Sunday morning at 11.15. His subject will be "The Dignity of the Jew." Rabbi Fleischer will also speak at Clinton Hall, Clinton and Grand streets, Friday evening, December 11, at 8.15.

Temple Emanu-El.
Sabbath morning Dr. Magnes preaches on "The Suffering of Jews and the Suffering of Judaism." Sunday morning Dr. Silverman lectures on "Religion and Health—the War Against Tuberculosis." Rabbi Joseph Jasni, secretary of the Federation of American Zionists, will occupy the pulpit on Sunday, December 20.

Beth Israel Bikur Cholim.
Rev. Aaron Eiseman will preach the sermon on Sabbath morning on the topic, "The Synagogue and Social Service." At the special services for the deaf on Friday evening at 8 o'clock, Mr. Samuel Cohen preaches and leads. Children's services are held Sabbath afternoon at 3 o'clock. Rabbi Eiseman will preach a sermonette on the topic, "Health Laws and Religion."

Young Men's Hebrew Association.
At the religious services this Friday evening the speaker will be Rev. Aaron Eiseman and the presiding director, Mr. Jacob Stein. At the children's service on Sabbath afternoon the address will be delivered by Mr. Bertram Kramer, a member of the E. C. Stone Literary Society.

The Lincoln Literary Society held a successful "open meeting" on Saturday evening at which Mr. Michael Furst, president of the Brooklyn Y. M. H. A., gave a talk on "How to Succeed."

The good work performed for the community by the Y. M. H. A. Employment Department is reflected in the report for November when 81 positions were procured for that number of applicants, embracing almost every sort of position open in a mercantile establishment.

The association announces a Chanukah play in four acts which will be given by the students of the senior elocution class, assisted by pupils of the Hebrew School and Choir, under the direction of Mrs. Amella Morgenroth. Three performances will be given. The first will take place on Saturday evening, December 26, the second on Sunday afternoon, December 27, and the third on Sunday evening, December 27.

Chinese Tea Party.
On Monday, November 30, Mrs. A. Denonn entertained the Fair Committee of the Ladies' Hebrew Benevolent Society of East New York, at her residence, No. 135 Jamaica avenue, Brooklyn, with a Chinese Tea Party. After the assemblage of the guests, the party was ushered into the dining-room, which was hung with Chinese lanterns, dragons, umbrellas, fans and dolls, the chandelier being particularly effectively decorated. The table was a dream of perfection. Mrs. Denonn served tea from a side table. In lieu of Chinese fireworks, the hostess entertained her guests with a display of Chinese Water Flowers, which look like stems and when placed in water instantly open into pretty designs.

The guests present were: Mrs. P. Sacks, M. Gold, R. Meyersburg, R. Midas, S. Solomon, J. Midas, M. Friedman, F. Sholder, H. Schoenlank, H. London, J. Frankel and M. Bookman. Mrs. Denonn has long ago earned for herself the soubriquet of "Lady Original," on account of the unique manner of her entertainments and she bears the title with becoming modesty.

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1. Weber.....Overture "Oberon."
2. Schumann.....Piano Concerto, A minor.
3. Dvorak.....New World Symphony.
4. Wagner.....Kaisermarsch.
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THE GUARANTEE...

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How Shall the Jewish Community Organize?

BY REV. DR. D. DE SOLA POOL.

ON all sides religious bigotry and persecution have given place to national prejudices and intolerance. Nations are to-day emphasizing nationality and we hear much of Pan-Americanism, Pan-Germanism, Pan-Slavism and other similar national movements. If Pan-Americanism, Pan-Germanism, Pan-Slavism stand for ideals of right and not alone for retrograde chauvinism, they will live. If not, they must fail as preposterous attempts to set back the tide of progress of humanity, as negations of the universal brotherhood of mankind, the corollary of the Jewish belief in the unity of God.

No American citizen is more patriotic than the Jew resident in America; for he understands that the American nation is the bearer of the ideas of Americanism. It is the national ideal of the country, a country of liberty, a mother of exiles, which thrills his heart, which makes him clamor for civil assimilation, for he sees in it one aspect of his own ideal.

And in our midst also, there is a new feeling of nationality stirring. The claim is being made by many that they are Jews, national Jews not acknowledging any phase of Judaism, national but atheistic Jews. What a tragic confusion of ideas! As if an inborn national feeling, based on kinship, can ever take the place of the national idea, of the national truth, of the national-religious ideal so faithfully preserved throughout the ages.

Yet, an attempt is being made to organize the Jewish community in New York on national, but not necessarily religious lines—an attempt which would create an imperium in imperio, just in the same sense as the Germans, the Irish, the Italians, resident here, might organize themselves into a separate community. If the movement proceeds on these lines, our attitude toward it is clear. We cannot support, and we must actively work against a movement that proposes to organize Jews as a nation independent of Judaism. The only sanction for a national feeling is a national ideal, for a national feeling without a national ideal to make it live is a body without soul, and this proposed organization would be attempting to organize a soulless body.

A Jew nationally, without the Jewish ideal, Judaism, is unthinkable. It is not the Jew who makes Judaism, but Judaism which makes the Jew. We cannot concede the name Jew, not even national Jew, to one who worships strange Gods in strange courts. A Jew is one of whom the text says: "We clearly see that the Lord is with thee."

If, on the other hand, the new movement is prepared to organize on a basis of Judaism, and not on a basis of Jewish nationalism alone, then it has our entire support; for it must mean the deepening of the religious consciousness, the strengthening of that Judaism for which we stand and have always stood. Stripped as we are of all external attributes of nationality, it is the religious consciousness that God is with us—and that alone—which unites Jewry into a compact organism, and any drawing closer of that unity must be effected by the strengthening of Jewish consciousness. From such a work let none hold back.

We must remain true to the ideal of the nation where we dwell. The United States is a nation with a con-



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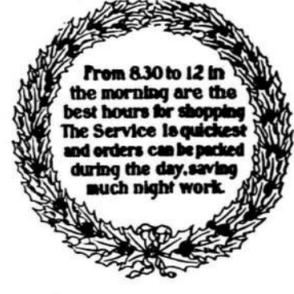
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scious mission, and we who dwell here strive for civic assimilation to further that mission. But we rise superior to narrow lines of national demarcation in our Jewish consciousness which bids us teach our ideal of Judaism to all nations of the earth. So long as the highest religious ideals embodied in the teachings of Judaism are not acknowledged by the whole world, so long must we hold aloft our banner inscribed with God's name as an ensign to the nations.

New York Jewry is dependent upon Judaism, and any organization of New York Jewry must start by strengthening Judaism in this city. If it will act in this spirit, than may God direct our councils and give us a heart of wisdom to work, not for our sake, but for His glory, for the honor of His name; so that our neighbors may say of us, "We surely see that the Lord is with you," so that, God with us, we shall add another and a brilliant chapter to our history, the history of the triumph of God on earth.

Alone With God.

ONE of the most tragic and suggestive scenes in history is that moment when, at the brook Jabbok, Jacob is left alone. Do we realize what the word "alone" means? If not, we shall realize it some day. For there is a day coming when God will have it out with us; when we must say "yes" or "no" to his call to full surrender of the life to Him. We may delay and evade with all the skill of a Jacob, but sometime, somewhere, God will hedge us about so that we will be alone with Him, compelled to make answer to Him. We may say "No" to God—such is our liberty—but that "no," at such a time and under such circumstances, will be apt to be final. Had not Jacob yielded in this critical hour at the Jabbok he could not have been in the line of Abraham and Isaac. He did say "yes," and so became Israel, prince of God.

The Bride and Bridegroom.

THERE was once a man who pledged his dearest faith to a maiden, beautiful and true. For a time all passed pleasantly, and the maiden lived in happiness. But then the man was called from her side, he left her; long she waited, but he did not return, Friends pitied her and rivals mocked her; tauntingly they pointed at her, and said, "He has left thee; he will never come back." The maiden sought her chamber and read in secret the letters which her lover had written her, the letter in which he had promised to be ever faithful, ever true. Weeping she read them, but they brought comfort to her heart; she dried her eyes and doubted not.

A joyous day dawned for her; the man she loved returned, and when he learned that others had doubted and asked her how she had preserved her faith, she showed his letters to him, declaring her eternal trust.

Israel, in misery and captivity, was mocked by the nations; her hopes of redemption were made a laughing stock; her sages scoffed at; her holy men derided. Into her synagogues, into her schools went Israel; she read the letters which her God had written, and believed in the holy promises which they contained.

God will in time redeem her; and when he says: "How could you alone be faithful of all the mocking nations?" she will point to the law and answer:

"Had not Thy law been my delight, I should long since have perished in my affliction" (Psalm 119).

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The Sultan of Turkey has granted from his private purse a monthly allowance of £50 to the late Acting Chief Rabbi Moise Levy.

The Council of the University of Paris has authorized the opening of a free course at the Sorbonne, which will be conducted by M. Louis Germain-Lévy, the rabbi of the reform community in that city.

"Shammell" Rosenthal, a prominent East Side character, a wholesale liquor dealer, who had amassed a fortune estimated at \$200,000, died on the 26th ult. For years he had maintained a staff of charity pensioners, and his store was a mecca for the impoverished, and the spirit of charity that opened the old man's heart and purse endeared him to all the East Side. The allowance to his pensioners will be continued by his children.

The Siberian Jews have lately been subjected to severe repression. The authorities suddenly discovered that the Jews had no right to travel from one town to another, but were bound to remain in their present places of residence. For this reason, too, they expelled from the larger educational centres all provincial Jewish children, thus depriving them of all possibility of educating themselves. The Jewish political exiles, too, have been prohibited from residing in the towns, and have been obliged to return to the villages, where conditions of life are very severe.

The Policy of the Jewish Kings.

BY NAPHTALI HERZ IMBER.

THE first king of Israel was Saul, who, in height, was higher than his people. He was a stern character, with the aim to educate a strong and powerful nation; to free their bodies from the lashes of the Philistines, and also from the thralldom of superstition. Although he was anointed by the prophet Samuel, he refused to become a tool in his hands. When, after his coronation, he was ordered by the prophet, in the name of God, to go and wage war on Amalek and kill men, women and children, even not to spare the cattle, the king, who was every inch a soldier, could not execute the command of the prophet, for his human feelings revolted against it. When returning from war, the prophet was angry at him and killed Amalek's king, whom Saul had made his prisoner, with his own hand.

From that time the prophet began a sort of political intrigue and in secret anointed David as king of Israel. But King Saul ignored the action of the prophet and proceeded to enforce his policy. He killed all the priests of the city of Nob, and also delivered to the sword all the witches and spiritualistic fakirs. By his action we can see that his aim was to build up a nation after the formula of Moses.

King Saul was a courageous soldier, as well as a man who dared to do things. When he saw that his battle with the Philistines was lost he killed himself with his own sword to avoid being captured.

The last Jewish king, Herod the Great, seems to have followed in the footsteps of the first Jewish king, Saul. I said that he was the last king, although two Agrippas succeeded him, but they were only dummies, mere instruments in the hands of Rome. Herod, although an Edomite, yet proved himself a great Jewish patriot and nationalist. At his time there were two prominent parties, who were fighting each other about dead dogmas. They were the Pharisees and Sadducees; the former represented the people, the latter the aristocrats. Among the Pharisees themselves fighting went about such ridiculous things as "If an egg laid by a hen on a holiday can be legally eaten or not."

There was a third party whose members were called "The Healers," a sort of our modern "Salvation Army." Their sole aim was to rebuild the celestial Jerusalem, and to conquer that city they were fighting with Satan and the soldiers, the demons and the devils. Such was the condition of the country at the reign of King Hyrcanus, the last of the Maccabean dynasty.

There is an old and trite saying that "if a man has accumulated wealth by hardship and economy that his children will so waste that wealth away until they will ultimately find themselves in the poor-house." The wealth of energy and dignity which the Maccabees won for their nation, through hardship and battle, was frittered away by their last descendants, above mentioned. The Romans had already made an inroad into Israel's land, and the charter of freedom of the nation was threatened. There was at that

time one great man, Hillel, who deplored the prevailing conditions and foresaw the consequences. One day he met Herod at the court of Hyrcanus and said to him: "You will be king of Israel." He, Hillel, meant not to pose as a prophet, he meant only that such an energetic man, with lofty ambition, we ought to have as a ruler.

Hillel's words inflamed the ambition of Herod, and by various ways and means he succeeded to be proclaimed "King of Israel." He began to rule his country with an iron hand and that last king of Israel (for the two Agrippas were only mere dummies) adopted the policy of the first Jewish king, Saul. He gave no favor to any party, and showed it by hanging their fighting leaders, for he had in view the welfare of a nation, not that of party. He was cruel to the extreme, and was good natured to the same latitude. There was once a famine in the land, and Herod fed his nation at his own expense, out of his own resources. Another time an earthquake killed ten thousand of people in the city of Jerusalem and the Arabs, at the same time, with various tribesmen, threatened to invade the country. Herod, despite the calamity, addressed his people with such courageous words and they were so carried away by his patriotic appeal that they went to battle and won. With Rome, he played a diplomatic game of poker for which as a diplomat he earned the title, "The Great."

There were only two who understood his policy, namely, that he aimed to bring forth a strong and powerful nation. These were Rome and the advanced Rabbis; the former laid many nets that he should become entangled with them, but he, by his clever diplomatic movement, always succeeded in getting out of them. He, who knows to read between the lines of "Talmud," will see that the -ages approved both his policy and his politics. His pluck and his courage had many a time saved his country from the clutches of Rome. When Caesar was fighting with Antony about the the Roman hegemony, Herod sided with the latter, but when he was defeated Herod came into the camp of Caesar and addressed the victor with the following words: "Caesar, I was a friend of Antony, now I am yours."

That brief address, delivered with courage and frankness, had so impressed Caesar that he became his intimate friend. By that plucky move he saved his country from a Roman invasion. Conceiving that the natural spirit is centered in the Temple, he decided to rebuild that edifice in accordance with the progress of architecture. But as he was still a vassal of Rome, he sent for a permit, but in the meantime began to work on its rebuilding, and when the doubtful permit came the Temple was glittering in the sun rays, and the Talmud says: "That he, who has not seen Herod's Temple has not seen a beautiful structure in his life." He had many accusations by Rome, but he could not be lured to go there, to answer the charges in person.

If we had such a Herod at the time of the outbreak of the Jewish-Roman war, Zion's flag would have still been waving on Mount Moriah.

Our greatest glory consists not in never falling, but in rising every time we fall.—Goldsmith.

MUSICAL AND DRAMATIC COMMENT.

ONCE upon a time there was a lady in Odessa who tried to play an etude of Chopin's. In spite of frequent attempts she failed to impart to the composition the delicacy and technical fluency which it required. Quite discouraged she left the room, but lo and behold! upon returning a little later she discovered her grandchild, who, to her amazement, was performing the difficult piece excellently.

The child, than four years of age, was Tina Lerner.

Now isn't this a pretty story concerning a very pretty girl? If it is not true—but then my friend Franke vouches for it and therefore—!

Since then Miss Lerner has been studying with the great Godowsky, and though she may not be the greatest pianist of her sex, she certainly is a very beautiful young woman, for



TINA LERNER.

the picture herewith presented is now to be found on postal cards that are sold the wide world over.

I was unable to attend Miss Lerner's recital last week, and therefore borrow the pen of Mr. Finck of the *Evening Post*, who says that "her playing of a Mozart sonata was clear, sunny and well shaded. Though only nineteen years of age, she is able to bring out much of the true inwardness and poetry of Chopin's music, which is the highest test of the pianist's art."

Dr. Damrosch is to be highly commended for again bringing out Wolf-Ferrari's cantata "The New Life." Further acquaintance with the young German-Italian's work deepens the impression of beauty, loftiness and inspiration which it evoked when the Oratorio Society gave it some time ago. Taking a noble theme, the composer has treated it with a musical scholarship derived doubtless from his German training, but his ideas, that is his melodies, bear unmistakably the stamp of his native land. Some of his instrumental combinations, notably the use of the piano, with harp, strings and kettledrums, are remarkable for originality, and they are free from that striving for effect, which is the bane of so much recent modern music. The choral writing, likewise, is fine in substance and masterly in treatment.

With the co-operation of the Symphony Society's orchestra, Mr. Claude Cunningham, baritone, Mrs. Chapman Gould, soprano, and Mr. Kurt Schindler, piano, the Society gave the work an effective performance.

As the musical man of the hour, just now, is Claude Debussy, Dr. Damrosch should be thanked for giving us an opportunity to hear "The Blessed Damsel." The present writ-

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er found little to admire in this "lyric poem for women's voices." It is only about one-tenth as long as "Peleas and Melisande," and that surely must be said in its favor.

Mme Tetrzini appears twice this week at the Manhattan; to-night in "Lucia," and to-morrow night in "Traviata." At to-morrow's matinee "Thais" will be sung with Mary Garden and Renaud, certainly:

There are excellent artists at the Metropolitan Opera House, but thus far Arturo Toscanini is, for me, the star of the season. His mnemonic gifts, wonderful as they are, are by no means his chief claims upon our admiration. To be sure they impart, I suppose, much of the freedom with which he conducts, but without his deep musical insight, they alone would not have sufficed. I have heard M. Toscanini conduct "Aida," "Carmen" and "Madama Butterfly," and while there was masterly interpretation in all three, it seemed to me that for the first time the poetical charm of Puccini's music, its tenderness, its grace and its potent appeal to the emotions, were fully and clearly revealed.

Carl Roessler and Ludwig Heiler's American comedy, "Wolkenkratzer," produced at the new German Theater, is very amusing. It is a German view of contemporary American life. There are the usual multi-millionaire and his four daughters, one married to a lordly count, a second thrice divorced, financial speculation and matrimonial speculation on the part of titled fortune-hunters, take up the whole of the action. The first two acts move with remarkable verve, the third and last ending weakly and quite abruptly. Dr. Baumfeld and Mr. Burg's company played very acceptably and competently, Messdames von Tasso and Spier and Messrs. Burg, Marlow, Saueremann and Horwitz being excellent.

The Olive Mead Quartet gives its first concert at Mendelssohn Hall next Thursday evening. . . . Ossip Gabrilowitsch will be the assisting artist at the Kneisel Quartet's second concert on Tuesday evening. The program comprises Schumann's quartet, op. 41, No. 3, Schubert's trio for piano, violin and cello, and a posthumous unfinished quartet by Greig. . . . Ossip Gabrilowitsch will be one of the soloists at Mr. Klein's popular concert next Sunday afternoon (new German Theatre). The attendance at these concerts has greatly increased of late, and their permanence seems to be assured.
J. M.

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THE REV. DR. SAMUEL SCHULMAN has reprinted his excellent sermon, "Judaism and Intermarriage with Christians." We have already had occasion to favorably refer to it.

MR. CROKER had a little bit to say last week regarding a "notoriety-seeker", as he called one person who shall be nameless. After all we marvel at Mr. Louis Marshall's prescience: he foresaw clearly three years ago what every one of us can now see plainly for himself.

While I sought happiness she fled
Before me constantly:
Weary I turned to duty's path
And happiness sought me,
Saying: "I walk this road to-day;
I'll bear thee company."—H. A. ELLIOT.

A LITTLE NEWSPAPER in Burlington, N. J., said that it recently received a copy of the local *Jewish Morning Journal*: but the office cat found it too deep and rich for its blood. If our country cousin, who had no less regard for the Bible than ourselves, will only read the Old Testament in the original language, he may on transferring his study learn something. Verb. sap.

THE GERMAN "FLÖTEN GEHN" may be freely translated "to take French leave. Now a Hamburg scholar would derive it from the Dutch "hig gat fluiten," or from the Low German "giuck ick fluyten," and these in turn from the Portuguese-Hebrew word "feleta." And the Hebrew "pleito" means flight whence the German expression "pleito gehen," to run away because bankrupt, may be derived.

IT IS MIGHTY POOR satisfaction, and invariably brings a well-deserved re-action on the perpetrator, for a man to apply for a position in another's gift and then "knock" those who had the power to have granted his request, but for reasons best known to themselves refused it. Never "knock" your competitor or your customer applies to literature and to journalism equally as well as to business. An honest man recognizes the object of the "knocker" and judges him accordingly.

ACCORDING to the *Jersey City Evening Journal* of the 3rd inst., "Samuel Silverman, the enthusiastic young Hebrew Democrat who was out to dethrone Harry L. Davis as the Jewish-American Democratic leader in Jersey City, had a run-in with President Jacob H. Fisher, of the Jackson Democratic Club, and he (Silverman) is now threatening to swear out a warrant for the arraignment of Fisher, and other members of the club." Good! We are of the opinion that Mr. Silverman, got exactly what he deserved. Perhaps if some other politicians carrying Jewish votes in their vest pocket were to occasionally receive a severe thrashing it would more effectively crush out the "Hebrew Political Club" evil than can editorials and sermons.

Irish and Hebrew Music.

MR. JOSEPH O'MARA is a noted singer, who is famed for the beauty of his voice and his remarkable attachment to "Erin Mavourneen," the land of his fathers. The people of the Emerald Isle, the furthest outpost of civilization on

the Eastern side of the grim Atlantic before the discovery of America, always have been true music-lovers, and possess a native music which is by no means to be despised.

That the Celtic bards derived their melodies from the ancient Hebrews is, we make bold to say, no longer a novel view. For have not the Irish been by some regarded as the descendants of the lost ten tribes of Israel?

But Mr. O'Mara puts the case very cogently as follows:

One of the most interesting facts connected with Irish music is that the existing ancient melodies of the country are founded on the traditional airs of the Hebrews. The Biblical commentators all agree that the music of the apostolic age was derived from the Jewish psalmody.

The apostles themselves "adapted" the psalm tunes of the temple, but, as the Hebrews had no musical notation, the synagogal chants and melodies, which must have been simple, were handed down traditionally. For three hundred years the chants of the early Christians were handed down to successive generations in this manner and the necessary simplicity prevented any attempt at an ornate service.

The system of psalmody adapted from the Hebrews by St. Ambrose, and by him applied to the existing Oriental modes, was that which was introduced into Ireland by St. Patrick and his ecclesiastics.

Mr. O'Mara is now touring our country in song-recitals after a brilliant and triumphal season in the The United Kingdom.

Anti-Jewish Prejudice.

The prejudices are so deep-seated, they defy all argument, all reasoning over, all classification, that the writer may well have shrunk from his self-appointed task. Here are a few of those which he enumerates.

Gentiles will not go to a department store which is owned by a Jew.

Masonic lodges are either exclusively Jewish in their membership, or the contrary, yet Freemasonry is designed to promote the cause of universal brotherhood.

At the colleges and universities Jews are rigorously kept out of the Greek letter fraternities.

Private schools with pretensions to social standing will not accept Jewish pupils, especially if these have a typically Hebrew name.

At "swell" hotels and clubs the Jew is *persona non grata*.

Ad infinitum et ad nauseam! None will publicly say over his own name why and wherefore there is this prejudice against the Jews. But it exists here, there, and everywhere. Even the most catholic harbor it: scratch the surface of their liberality and it appears. As Napoleon said, "Scratch a Russian and you will find a Tartar."

For Hebrew Christians.

The circular in which these great things are set forth is to be widely circulated so that all may know of them, so that Gentile Christians may know how to properly safeguard their newly-found brethren against the opposing masses in Judaism. The poor *meshumodim!* As if their former co-religionists care one straw about them after they have left Judaism.

It is to laugh!

Dics Irae.

The good church people who are to engage in this holy warfare against the cohorts of Beelzebub, have invited all the various religious denominations of our city to get busy and lend them a hand.

Now we wonder who of the Jewish faith will be there? Let us see if we can prophecy.

Since the crusade and the crusaders are likely to be much talked about, all the rabbis who object to the daily press reporters taking note of their sayings and doings won't be there! They abhor interviewers: really these vaudeville theatres are nests of infamy. The 'blooming blatherskite' who said that "Jesus was the last and greatest of the Hebrew prophets" will, may we hazard the guess, not take part in this campaign against innocent pleasure. He is in agreement with us on this point, we fancy. Really on surveying the rabbinical field we cannot but reach the conclusion that the New York Board of Jewish Ministers will not be represented by any of its learned members on the general staff of this great and glorious army of campaigners.

THOSE WHO READ the reports which have appeared in the daily press were not surprised that Jacob P. Adler was held for trial by the committing magistrate. Mr. Adler protested, and with reason, against this action but to no avail. Unfortunately, the law as it stands on the statute-book condemns Mr. Adler for what he did on that recent Sunday: hence he must be made to feel the force of the law and to understand that its majesty has been grossly outraged and insulted. But we can assure Mr. Adler that thinking men fully absolve him from all blamable intent.

UNDER the title, "Because You're a Jew," a writer in *The Independent* discusses the excuses given by many Gentiles for their prejudices—narrow, bigoted hatred we should call them—against the Jews.

Natural and Artificial Ways.

הטוב דרכיכם

"And Jacob lifted up his eyes and looked, and behold, Esau came, and four hundred men with him."—Genesis xxxiii, 1.

THE ways of the intelligent humanity are artificial, while those of unintelligent people are natural; the contrast is pleasing in the former and unpleasing in the latter. This is the rule, the exception is rare. Intelligent people are not educated; there are men and women galore who have had schooling and have acquired knowledge, yet they are unintelligent. Again some have had no schooling and have acquired no knowledge yet are intelligent. They observe the world and humanity and learn to be pleasing and proper in their ways. We are but human animals, with our intelligence we rise from the animal state and become human. The prophet (Jeremiah) said הטוב דרכיכם "make your ways good." Our natural ways would be animal ways, but God gave us laws for our guidance and government, which teach us how to make our ways good; our natural ways would not be good. The child has natural ways; if we would not teach and instruct the child its ways would be destructive; with the growth and intelligence of the child its ways improve; they become artificial ways, better ways.

There are cases where children in their early years had their natural, their useless, selfish ways; they either had parents who knew not how to manage them, or they were so incorrigible that the best training of the parents could not make their ways good. Still, some of these boys have grown up to fine manhood; when they came to their senses they began to realize what it meant to have good ways, and forsook their youthful follies; others, however, retained their useless habits and grow up to be useless men. They kept going in their natural, their animal ways.

With these few remarks we will understand better what the words of Scripture convey to us, when we read: "And Jacob lifted up his eyes and looked, and behold, Esau came," etc.

When Jacob sent messengers to Esau, announcing his arrival, the Bible tells us that he sent these messengers to his brother Esau. Why should it not state here likewise that he beheld his brother Esau coming? If Esau had come with a few chosen friends that is all that would have been necessary to welcome his brother, but he came with four hundred men. Jacob could not have mistaken that this meant hospitality. When he departed from home, Esau, not as a brother, but a hostile foe, remained. Raised, trained and educated by the same parents as Jacob was, Esau was still the natural man, applying no means to improve his ways, modes and methods of life; but twenty years had gone by, Jacob was away from home all this time; Esau was enjoying home comforts and the influence of a godly father and pious mother, it would be supposed that some change had come over him, that he had improved his ways; but he had received the messenger of Jacob and he came to meet him. Jacob looked when he came and saw Esau coming. Still not his brother; still relentless and hostile. Twenty years had not changed him. He was still Esau of old, not his brother.

Esau might have thought that Jacob was now returning to make a claim for what belonged to him, or to wait for Isaac to die and then claim the property that belonged to the first-born son, which right Jacob had bought of him, and he came to meet him with four hundred men, quite an army, doubtless to give him battle. When he, the animal man, saw the fine presents that Jacob offered him, instead of claiming property, then saw the vast herds that Jacob had, his militant spirit became mollified and his hostile disposition softened. Not that he became his brother, oh, no! His natural instinct still remained in him, but his natural instinct was greed and avarice and that was gratified. To the wealth that he possessed, not needing any more, Jacob added, thus gratifying his greed, and allaying his militant spirit.

There are to-day such animal men who can be bought and pacified by gifts. That is the natural way. The animal is greedy, selfish and relentless, but when we become human, it is by artificial ways—ways that we make good; and, there is no better instrument, no better method wherewith to make our ways good, than those laws that had been laid down in times immemorial to guide and govern us in our ways, to improve our morals, to perfect our virtues, to lift us to better manhood, to nobler womanhood, to sweeter humanity. הטוב דרכיכם Make then your ways good, as the prophet hath said. Not like Esau, who was natural and unimproved in his ways, in his youth, and remained so all his life, but let each day make our ways better, wiser, more beneficent, more unselfish and it will redound to our blessing.

"The story that Senator Simon Guggenheim will be asked to buy Palestine for the Jews is not true," said David Goldman, druggist at Hastings and Napoleon streets, yesterday. "Senator Guggenheim cares nothing for the Jews. He has no dealings with them. I do not believe he is anything. No one knows anything about Guggenheim, except that he is a millionaire." Mr. Goldman says he knows A. H. Fromenson, the Jewish editor, who is to present the merits of the Zionist movement to Senator Guggenheim's friends. "He is making a tour of the country. He was here three weeks ago," said Mr. Goldman. "He will get nothing from Guggenheim."

The above is from the *Detroit Free Press* of Dec. 4th. That publication made a reputation as a funny sheet many years ago, and our readers will readily see after perusing the above that the ravages of time have not dulled its sense of humor in any way.

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Why Colonize Palestine?

THE "Kommission zur Erforschung Palestinas," with its seat at Berlin sends us a brochure which seeks to answer the question, "Why is it the duty of every Jew to assist in developing and furthering the colonization of Palestine?"

Conditions in the universal Jewry of to-day make an affirmative answer to this question imperative. Russian and Roumanian Jewry's woes cannot be assuaged by money, subscribed generously or doled out systematically. The only solution of this problem is emigration. Whither? To America? Here new ghettos are created, and the sweating system has flourished. Besides, liberal lands such as England and our own United States have rendered immigration less easy than heretofore by means of more stringent laws.

In other words, here we have the old question restated, with more emphasis, and the old solution (old, since Zionism is now a movement of considerable age and of transcendent consequence to the Jews) repropounded, with more marked insistence.

And so we say, our people should further the cause of this "Kommission zur Erforschung Palestinas." Write to its offices, Berlin W. 15, Uhlandstrasse 175, and offer your help—material and spiritual, since what concerns *Eretz Yisroel* has a right to expect both kinds—in this glorious work, this blessed enterprise.

A Model Year Book.

THE Congregation Rodeph Shalom, of Philadelphia, of which the Rev. Dr. Henry Berkowitz is the Rabbi, has issued its annual year book for the sixteenth time.

Dr. Berkowitz is a stalwart defender of the Jewish name; he has reform leanings but has never acted in a way which is contrary to the things for which we stand. His congregation, in the sixteen years he has been the minister, reflects these views of his. This need not surprise us when we recall that Dr. Berkowitz's predecessor was the great and learned Rev. Dr. Marcus Jastrow, one of the most famous Jews who ever dwelt in this land.

There is one point in this year book which deserves to be pointed out. In his report the president of the congregation says: "I am favorably inclined toward the open door policy in this congregation; that is, I believe

we should admit, on Holy Days, anyone, young or old, as long as we have unoccupied seats."

This is the true Jewish spirit, and we commend it. The Synagogue, a Jewish house of worship, in the best sense of the word, is free to all comers.

Seminary Hebrew.

IF our rabbis cannot become more proficient Hebraists, blame the seminaries. A writer in a recent issue of the *Chicago Biblical World* states that our present seminary Hebrew is not worth while.

And the *Congregationalist*, a religious publication, declares "that it is safe to say that not one active pastor in fifty makes any practical use of his study of the Old Testament in the original language."

This may apply with equal force to the majority of our rabbis too. Instead of studying the Psalter or Proverbs in the pure original *Loshon-ha-ko-desh* they devote all their time in studying the sociology of Tolstoi or Emerson, who after all, where they do ring true, only reflect the Book of Books.

"Diamonds."

THE other day, while going down town on one of the Elevated Railroads, a lady, small of stature and ugly as sin, entered. She was attired in a dress which, though of rich material, did not set well upon her unshapely form. She would not have excited the least attention but for the fact that in her ears were diamonds of extraordinary size and brilliancy. On nearly every finger of both hands were rings with most magnificent diamonds upon them.

The jewels were the only beautiful things about her, and helped to accentuate her ugliness. She, or rather the diamonds, challenged every passenger's attention.

Not attractive in person, she probably took this method of drawing attention to her herself, and she succeeded most wonderfully.

There are, however, a number of women, with pretty faces, who are often seen with a small diamond dealer's stock upon their person. To people of refined tastes this habit of wearing diamonds to overloading in the ears, to the butchers, the grocers, and upon visits to poor relations, is

the very essence of a stupid vulgarity.

It impresses us with the idea of the pawnbroker's wife carrying the pledges about her person for better safe-keeping.

There are times when the display of jewelry and diamonds is in good taste, but there are also times when the wearing of them proclaims strongly the parvenu without needing any plainer sign to announce it.

L'AIGLON.

אוצר ישראל

A FEW years ago, when Mr. Eisenstein intimated to a small circle of his personal friends, that he had resolved to publish an Encyclopedia in Hebrew, which should be at least as good as the Jewish Encyclopedia of Funk and Wagnalls, some of them remarked that he was a very good builder of air castles; others, again commenced to exhibit their "critical spirit" (who are not "critics" nowadays? Even Bernard G. Richards writes "criticism!") by declaring the whole idea to be worthless. But Mr. Eisenstein, full of hope and aspiration, and withal possessed of an undaunted spirit, began to realize and to bring into concrete form his abstract idea, and—the second volume of the Hebrew Encyclopedia is now already published, to the gratification of the Jewish scholarly world, and the third will soon make its appearance.

The second volume is full of very valuable articles, but as the limited space at my disposal will not permit me to give a detailed account of all of them, I desire to mention only the very best. The article *שן תקרי* by M. T. London is composed in a scholarly manner and shows the great zeal of its author.

The article *Albo* (Joseph) gives a complete idea of Albo's life and work, but it is written in a rather dry and sometimes even ungrammatical style.

Most of the articles by the editor Eisenstein and especially *Elijah* (the prophet), *Elijah*, the Gaon of Wilna, *Elisho ben Avuyo*, (Achor), *Alphabet* (the Hebrew one) *Emuno Tphelo* (superstition), *Africa*, *Aramaic*, *Babylon* and *Hapax Legomeno* (Milos Bodidos) are deserving of great praise, but it is desirable that he should polish his language more, in order to avoid superfluous words ("mlitzos") and some little errors which occasionally crop out.

The articles *America* and *Antisemitism* by Prof. G. Deutsch, *Espeyos* by Dr. J. H. Greenstone, *Aphendopulu* by Dr. Poznansky, *Aristole* by Dr. Malter, *Eretz Israel* by N. H. Getzov, *Assyriologie* by Dr. Zanzavsky, and the articles by A. H. Rosenberg and Rabbi H. Hirschensohn are fine examples of brilliant scholarship and deep erudition. But the crown of this volume is the article *Amora* by A. Bernstein. In this article its learned author gives the names of 1812 *Amoraim*, 245 of whom had never been mentioned before by other writers upon the same subject.

Here and there we can find in this edition trifling errors, such as, for instance, the omission of the fact that Aztokolsky died; the author of the book "Or Zorna" is Rabbi Isaac of Vienna and not of Wilna etc., but the volume as a whole is a great work and deserves the warm admiration and recognition of all lovers of Judaism with its ancient traditions, and of all admirers of our religious and philosophical principles, which are the precious gifts inherited by us from our great and beloved ancestors.

EZEKIEL LEAVITT.

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Mr. Imber Mistaken.

Editor HEBREW STANDARD:

I AM a subscriber of your valuable paper, THE HEBREW STANDARD, and every Sabbath I enjoy reading the good articles contained therein, especially when some of Naphtali Herz Imber's contributions appear. I have noticed an error in one of his (Imber's) articles under the heading "Progress." In comparing the jury system of the United States with the ways in which the Jews of old administered justice, he states, "There was an unwritten law among the Hebrews that if the judges all agreed that the accused was guilty then he was sentenced for the crime of which he was accused, but if all agreed that he was guilty then he was set free." Mr. Imber is correct on the latter, but he is wrong on the former, for no such unwritten law ever existed among the Hebrews. It would sound very illogical and barbarous should a person be wrongly accused and prove his or her innocence beyond a shadow of doubt, so this party should be sentenced for the crime of which he was wrongly accused! There is an unwritten law, viz:

כלו חייב וכו' וכו' כלו וכו'

I would therefore ask you to kindly correct this error for the benefit of those not well posted in the history of the Hebrew laws.

Respectfully,

A. I. TAMOR.



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CHILDREN'S PAGE.

Keep the Heart Young.

KEEP the heart young—never mind a gray hair—
Keep the heart young, and you'll never despair;
Hopeful and glad, let the old frame decay—
Who cares for the shell when the jewel's away?

Keep the heart young with full trust in God's might
To anchor you safely, but follow the right;
Keep the heart young and be merry and gay,
Give care to the winds and be jolly away.

Keep the heart young, and be tender and true,
As loving to others as they are to you;
Keep the heart young and don't fly in a rage,
If any one mentions your mellow old age.

Keep the heart young and let old time appear,
He'll glide on so gently, you'll scarce feel him near,
A friend—and no foe—bringing peace and delight;
But keep the heart young, and you'll always be right.

Scraps From History.

IN the former part of the reign of Henry VIII, there did not grow in England, cabbage, carrot, turnip or other edible root; and it has been noted that even queen Catharine herself could not command a salad for dinner until the king brought over a gardener from the Netherlands. About the same time the artichoke, the apricot, the damask rose, made their first appearance in England. Turkeys, carps, and hops, were first known there in the year 1524. The current shrub was brought from the Island of Zante, about, 1553, and in the year 1540 cherry trees from Flanders were first planted in Kent. It was in the year 1563 that knives were first made in England. Pocket watches were brought there from Germany, in 1577. About the year 1650 coaches were introduced; before which time Queen Elizabeth, on public occasions, rode behind her chamberlain. A saw-mill was erected near London, in 1633, but afterwards, demolished, that it might not deprive the laboring poor of employment. How crude was the science of politics, even in that late age!

"My Mother Never Told Me A Lie."

MOTHER! can your child say that? Happy are you then; your child has no conception of excellence above yours, if your words to him have been uniformly truthful. He has perfect confidence in you.

When a child looks to his mother as the embodiment of love and truth he is safe; and she is a blessed mother and a true woman.

But if the mother has in any way cheated the child, disguised the truth; or in any way perverted it, he will learn it, and from her own eyes and lips too; then her influence is no longer sure, nor is it safe. He ought to disturb her, and he will do it.

The child's noise disturbs her, and to still him she makes a slight promise, never afterwards thought of. Or he was cowardly, and to inspire him with courage she said what he afterwards learned was false. Or he was lazy, and to induce him to do as she wished, she promised a large reward for the service, which promise she was unable to redeem.

Be cautious how you promise. He was irritated and disobedient, and to restrain him she threatened to punish him should this again occur. But when the next time came she could not punish, because the mother in heart so filled up.

Never threaten. If punishment comes let it come naturally, as an effect of his conduct, not as an arbitrary affair.

But whatever else may come to your children, never let a lie come to them from your lips.

BEN F. RAYIM.

FEMININE FORETHOUGHT.

In reply to her father's question, why she did not wear rings upon her fingers, a young lady said, "Because, papa, they hurt me when anybody squeezes my hand."

"What business have you to have your hand squeezed?"

"Oh, none, but still you know, papa, one would like to keep one's hand in squeezing order."

SAYINGS OF THE RABBIS.

Do not to others what you would not have others do to you.

The ass complains of the cold even in July (Tamus).

First learn and then teach.

Few are they who see their own faults.

A single light answers as well for a hundred men as for one.

Victuals prepared by many cooks will be neither hot nor cold.

The world is a wedding.

Youth is a wreath of roses.

A myrtle even in the desert remains a myrtle.

Teach thy tongue to say, "I do not know."

Lady of the house. "Now, I've given you something to eat, won't you shovel the snow off the walk?"

Traveler. "I'd like to 'commode' you, marm, indeed I would, but our union doesn't allow its members to work."

Mr. Flatington. (to his evening caller). "Sorry I haven't another cigar for you."

Small Son. "There's plenty more in the bookcase drawer, papa."

Mr. Flatington. "Those are the ones your mother gave me."

Jenkins. "Flies never annoy a sleeping man."

Perkins. "What nonsense! Why, I—"

Jenkins. "The man wakes up and is annoyed."

The Dog's Lament.

It's very hard to suffer and be still,

Our name's applied to every human ill.

A "doggerel" is a rhyme that's very bad—

Indeed, the very worst that's to be had. A book is "dog-eared" when it's been abused;

Alas! I think we're very hardly used.

A man's a "dog" because he won't behave.

(It almost makes an honest doggie rave!)

A "puppy" is a fellow most uncouth—

A slur upon the flower of our youth;

A "hound," a villain of the deepest dye—

An insult to his dogdom's majesty;

A "cur," of course, is not a shining light,

Yet even he is called to bear the slight.

"To dog one's footsteps" is, I really think

A dreadful thing, from which we dogs

would shrink.

A "dogma" is a hard religious school,

A "dogged" person always plays the fool.

And "dog days" find us panting with the heat;

We scarce can blink our eyes, or lift our feet.

Why—why—throw mud upon our noble name?

A dog's a dog through all the world the same.

CONUNDRUMS.

Why is divinity the easiest of the three learned professions? Because it's easier to preach than to practice.

Why is a short man struggling to kiss a tall woman like an Irishman going up Vesuvius? Because, sure, he is trying to get at the mouth of the crater.

Why are two t's like hops? Because they make beer better.

What is the most melancholy fact in the history of Milton? That he could "recite" his poems, but not reight himself.

If a tough beefsteak could talk, what English poet would it mention? Chaucer.

What herb is most injurious to a lady's beauty? Thyme.

Why are ladies' eyes like persons separated by the Atlantic Ocean. Because, although they may correspond, they never meet.

Why is the letter S like a pert r-partee? Because it begins and ends in sauciness.

Which is the queen of roses in the gardens? The rose of the watering pot, for it rains over all the others.

"Come, come, my little man," exclaimed old Mr. Smith. "I wouldn't cry like that."

"All right," replied the boy, through his sobs, "let me gib you a swat over the ears and let me see how you would do it."

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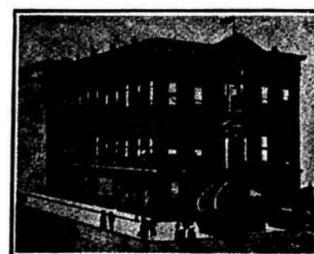
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Glass windows were first used in 1180.

Spectacles were invented by an Italian in 1299.

Paper was first made from linen in 1302.

Printing was invented in 1440.

Watches were made in Germany in 1477.

The circulation of the blood was discovered by Harvey in 1619.

The first newspaper was published in 1630.

The first steam engine was invented in 1649.

Stereotype printing was invented in Scotland in 1785.

The electro-magnetic telegraph was invented by Morse in 1835.

Daguerreotypes were first made in 1839.

"And where was the man stabbed?" asked an excited lawyer of a physician.

"The man was stabbed about an inch and a half to the left of the medium line, and about an inch above the umbilicus," was the reply.

"Oh, yes, I understand now, but I thought it was near the town hall."

A prudent man advised his drunken servant to put by his money for a rainy day. In a few weeks the master inquired how much of his wages he had saved.

"Faith, none at all," said he, "it rained yesterday, and it all went."

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In prayer it is better to have a heart without words, than words without a heart.—Bunyan.

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"Covering the Head."

The National Freeman of Washington for June, 1866, contains two letters on the subject of "wearing the hat as a Jewish devotional ceremony," which we reprint.

(Interesting letters from two learned Hebrew Scholars.)

We give below the replies which we have received from two of the most learned and eminent of our Hebrew scholars. The letters themselves indicate our queries:

April 23d, 1866.

Rev. Dr. McMurdy, Editor National Freeman:

Dear Bro.: In reply to yours of the 17th inst. I have to state:

To keep the head covered at all sacred performances is a custom of the Jews brought over from the Orient. It is customary to do so and an old custom became a matter of conscience with the multitude. Therefore a Jew would certainly object to taking the oath, pray or read the Bible with his head uncovered. The oath is no less valid if the head be uncovered; still, the strict Jew would prefer taking it with covered head.

This is not a law, but a custom. The master, it always appeared to me, covered his head, because it is Oriental custom and the light came from the East.

Besides, he represents on various occasions Jewish dignitaries of old, who certainly never appeared in the temple bareheaded. The priests and Levites in the Tabernacle (as also in the temple) certainly had their heads covered, as is evident from the description of the mitsnepheth, "the cap," described in the law for the ministers of the tabernacle. * * * Yours fraternally,

ISAAC M. WISE.

Iyar the 9th, 5626.

Rev. Dr. McMurdy:

Dear Sir.—I will endeavor, as far as my time will permit, to answer your questions:

1. The reason for and history of wearing the hat in the synagogue? Our Oriental origin and the customs of the East constitute in fact the history. The reason exists in Jewish law, where it is prescribed that "An Israelite should not go four cubits with his head uncovered," and in the law relative to the sanctity of the synagogue covering the head is imperative, and it is stated that "the sin for omitting to do so is that it turns the synagogue into a place of worship of a different creed."

From these and kindred laws we learn that it was intended to keep us in a religious point of view distinct from others. Covering the head in prayer and other religious acts is with us a mark of respect and awe, as the reverse is with Christians.

2. As a "master of a Masonic lodge" I should wear my hat during lodge hours and consider doing so paying the proper respect to the great Architect.

3. The wearing of the hat by a Jew on taking an obligation would increase in his eyes the sacredness of the obligation, and is not only the custom but the law. You employ the term "unenlightened Jew." Whether unenlightened or enlightened it is the same with us—"there is one law for both." Many an Israelite, for example, is now considered unenlightened because he is an adherent to the laws of Judaism, both written and oral, but that is no reason why the term should be applied to him more than that the "unenlightened" should be the title given to one who ignores certain customs and laws which he may consider repugnant to the "spirit of the age." Judaism has but one code of laws for all; and he who wishes to hold some of the laws in abeyance does so on his responsibility; yet that does not make him an enlightened Israelite.

"Wearing the hat" in praying is imperative. To use the name of the Supreme, as in an oath, with head uncovered, would be in violation of Jewish law.

Believing that your questions have been answered, permit me to conclude by stating that many of the laws given for our guidance appear to have been intended to keep us distinct in our religious policy from that of others, while in benevolent and worldly matters we were to unite with them in all that tends to the perfectability of the human species. I am, dear sir, with most respect, yours,
S. M. ISAACS.

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LOEB-BLANCHE.—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 Blanche Loeb, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of business at the corner of Arthur K. Kuhn, No. 42 Broadway, in the City of New York, Borough of Manhattan, on or before the 1st day of June, next.

Dated, New York, the 24th day of November, 1908.

LOUIS LOEB, FERDINAND L. LOEB, Executors
Arthur K. Kuhn, Attorney for Executors, No. 42 Broadway, Borough of Manhattan, New York City.

NEW YORK SUPREME COURT.

Albert L. Lowenstein, Plaintiff, against John A. Boyajeau and Susan Boyajeau, his wife; J. Harold McLaine and Mary McLaine, his wife; George M. Beerbower and Ellen Beerbower, his wife (the given names of the defendants Susan Boyajeau, Mary McLaine and Ellen Beerbower being fictitious, their true given names being unknown to plaintiff), Augustine Constant and Estelle Constant, his wife; James C. S. Henderson, George S. Fulton, The L. A. Williams Publishing & Engraving Company, Alexander Blau, George F. McCoy, the City of New York, Fidelity & Deposit Company of Maryland and Frederick F. Searing, Harry M. George and Frank L. Phillips, co-partners doing business under the firm name and style of Searing & Company, Edward Dithridge and Rose E. Dithridge, Charles H. Montgomery, Defendants. Plaintiff desires trial to be had in New York County. Summons.

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

Dated, New York, November 5, 1908.
EDWARD V. THORNALL, plaintiff's attorney. Office and postoffice address, 50 Church street, New York City, Borough of Manhattan. To J. Harold McLaine and Mary McLaine, his wife; John A. Boyajeau and Susan Boyajeau, his wife (the given names of the defendants Mary McLaine and Susan Boyajeau being fictitious, their true given names being unknown to plaintiff). The foregoing summons is served upon you by publication pursuant to an order of Hon. Edward E. McCall, one of the Justices of the Supreme Court of the State of New York, dated the 23d day of November, 1908, and filed with the complaint in the office of the Clerk of the County of New York at the County Court House in the City and County of New York, Borough of Manhattan, on the 23d day of November, 1908.
EDWARD V. THORNALL, plaintiff's attorney. Office and postoffice address, 50 Church street, New York City, Borough of Manhattan.

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BROOKLYN NOTES.

Hebrew Ladies' Auxiliary of Bath Beach.

The coming sixth anniversary celebration will be given Monday, December 14th, at 2 p. m. at Raul's Restaurant, Twenty-second avenue and Bath avenue. The affair will be managed by Mrs. S. Lyons, chairman, assisted by Mrs. M. Greenburg and Mrs. M. Newman and Mrs. Mazur.

Mrs. J. M. Grossman will give a musical in February.

The society will give its annual masquerade and civic ball on March 13 at the Borough Park Club House.

The election of officers for the year took place yesterday.

20th Wedding Anniversary.

A surprise was tendered to Mr. and Mrs. Ignatz Fried at their home, 357 Fifth street, last Sunday, in honor of their twentieth wedding anniversary.

Among those present were: Mr. and Mrs. Kornick, Mr. and Mrs. M. Klein, Mr. Alex Gullman, Mr. B. Friedlander, Mr. Wm. Friedlander, Dr. J. Margulies, Mr. J. Fried, Misses Gertrude and Birdie Klein, Misses Mable and Irene Kornick, Miss Pauline Steinberg, of Elizabeth, N. J.; Miss P. Eichner, Mr. A. Dryfuss, Miss Anna Simpson and Mr. W. Dryfuss.

Mr. Wm. Friedlander, Miss Gertrude Klein, Miss Evelyn Beryovitz, Miss Cordella Fried, Master Daniel Fried and Miss Olga Fried entertained the guests.

Otis Skinner's production of "The Honor of the Family" was one of the

most widely discussed stage features of last season in New York. The appearance here at the Montauk the coming week of this great actor in this much-talked-of play, derived from Balzac's "Menage de Garcon," will afford theatre patrons an opportunity to witness an event which for interest based on the art of Otis Skinner and for artistic perfection of presentation has not recently been surpassed. From the time of the announcement of Otis Skinner's purpose to play a Balzac role everybody interested in literature and the drama was curious as to the result. From so fine an actor as Otis Skinner nothing but the artistic was expected, but he amazed even his warmest admirers as Philippe Bridau. Mr. Skinner is an actor whose work is in unfamiliar roles in which he already has been seen always excites interest. That is to say, unlike many other actors, to see whom once is to measure their breaths and fathom their depths, Mr. Skinner on repeated observation suggests always new shades of art and new interests. In this wonderful character from Balzac he fairly revels and is declared to be at his best.

Zionist Propaganda in New York.

Mr. Solomon Frankel, the well-known Yiddish speaker who has been engaged as a propagandist by the New York organization, addressed last Sunday a large mass meeting under the auspices of the Degel Zion of Brownsville. As a result of this meeting, which was attended by a large and enthusiastic gathering, a new society of the older people of the neighborhood was organized. Mr. Frankel is to give all his attention to Zionist propaganda in Greater New York.

The Union of American Hebrew Congregations.

The receipts for the Isaac M. Wise Memorial Fund to November 30, 1908, amount to \$255,378.60. Since November 1, 1908, the following congregations have become members of the Union of American Hebrew Congregations:

Beth El, Corsicana, Tex.; Bene Shalom Temple Israel, Chicago, Ill.; Mt. Sinai, Sioux City, Ia.; Emmanuel, Statesville, N. C.; Beth El, Bessemer, Ala.; Gates of Prayer, New Orleans, La.

From the credentials thus far received by the secretary of the Union, the indications are that the council which will meet in Philadelphia January 18, 1909, will number several hundred delegates.

Ladies' Fuel and Aid Society.

Arrangements for the forthcoming entertainment and charity ball to be given by the Ladies' Fuel and Aid Society at the Hotel Astor on the evening of December 24, 1908, are about completed. A great deal of enthusiasm has been brought into the work by the members who are fully alive to the necessity of making this affair a financial success, as it will require a considerable sum to offset the deficit made by the great expenditure during the past year.

The relief work goes on unabated and from present indications the amount expended for relief during the current year will be as large, if not greater, than last year.

No announcement of the programme has been made as yet for the reason that the Executive Board having the entertainment in charge desire to surprise the guests of the evening with an entertainment both excellent and novel.

Young Folks' League, Daughters of Jacob.

A meeting which resulted in an organization that will be of lasting good in helping to carry on the great work of the Daughters of Jacob, who maintain the splendid Home for Aged Jews at 301-303 East Broadway, was held at the Home on Tuesday evening, December 8, when the Young Folks' League of the Home was brought into being.

The large number of earnest young men and women who filled the meeting hall effected a temporary organization in record time and elected the following officers to serve them: President, Dr. A. Strachstein; secretary, Miss Jennie Cohen; financial secretary, Mr. Enoch Wolberg; treasurer, Mr. Aaron Rachofsky. Quite an amount of preliminary work was attended to and it was then decided to hold the next meeting at the Home on Tuesday evening, December 15, at 8.30 p. m., at which time plans for future work will be made and a permanent organization effected. All young men and women who are interested in such an organization are invited to attend the forthcoming meeting.

United Hebrew Charities.

The United Hebrew Charities gratefully acknowledges receipt of the following donations:

150 dozen spool cotton from the Spool Cotton Company.

27 dozen underwear and 42 dozen pairs from M. & C. Mayer.

75 gross of buttons from Mr. Hinterhoff.

30 overcoats, 52 suits and 13 hoods from Messrs. Kahn, Wertheimer and Smith.

1 lot of ties and 103 pieces of underwear from Greenhut & Co.

28 dozen mufflers from I. Isaac & Co.

100 men's winter overcoats from Mr. J. L. Greenbaum.

6 boys' overcoats from Mr. D. Forman.

14 coats and 4 skirts from Baumann & Sperling.

16 ladies' coats from Isaacson & Dreyer.

7 ladies' jackets from I. Cohn & Co.

17 pairs pants, 12 vests and 12 pairs knee pants from Cohen, Goldman & Co.

90 pairs men's pants and 150 pairs knee pants from Oppenheim & Company.

12 skirts, 20 etons and 9 ladies' coats from Drouer, Dretzin & Co.

5 boys' coats, 5 boys' suits, 1 vest and 1 pair men's pants from Ivan Frank & Co.

In addition to the foregoing, thanks are also extended to the numerous members of the society and others who have donated old clothing and other supplies.

Jewish Nationalists' Club.

The Jewish Nationalists' Club gave a dinner last Saturday evening at Clinton Hall. Mr. Louis Lipsky presided, and among the guests and speakers were: Dr. Schmaryahu Lewin, Prof. Richard Gotthell, Dr. Isaac A. Hourwitz, Rev. Dr. Adolph M. Radin, Mr. Bernard G. Richards, Rabbi Joseph Jasin, Mr. A. F. Grabman, Mr. Morris Simmons and others. After the banquet the post-prandial exercises consisted of a discussion on "Recent Political Changes in Turkey and their Relation to the Zionist Movement."

Beth-El Sisterhood.

The annual meeting of the Beth-El Sisterhood was held on Sunday last, at the Sisterhood Home, No. 329 East Sixty-second street. In her annual report Mrs. Lee Kohns, the president, stated that whereas 168 families were relieved in 1907, this year relief was afforded to 293 families. The actual number of people relieved in 1907 was 1,118, whereas this year it amounted to 2,236. This does not include the thousands of pieces of underwear, clothing, shoes, etc., supplied to needy applicants. Mr. Nathan Straus delivered an address in the course of which he said that the support of women had made his "pasteurized milk work" a success, and Commissioner of Charities, Hon. Robert W. Heberder, also spoke and paid a tribute to the work of women in charities.

Wise Memorial Fund.

The strenuous efforts now being made by the Isaac M. Wise Memorial Fund National Committee to complete the fund by the time the Council of the Union of American Hebrew Congregations convenes in January, are meeting with success. Although the collections to date are appreciably over three hundred and fifty-five thousand dollars, the records of the fund show that original subscribers have canceled their subscriptions to a sum amounting to nearly thousand dollars. This places the committee in quite a dilemma, but the encouraging responses the office has received from all parts of the country give hope that the full amount of \$400,000 may yet be subscribed before January 15.

WOMAN'S TRUE FRIEND

Women of all Ages from all Parts of the World Join in Extolling the Merits of the Great Tonic-Stimulant and Elixir of Life.

The following extracts are taken from letters which were selected at random from thousands that have been received from grateful patients who have been healed and kept young by the use of Duffy's Pure Malt Whiskey.



MRS. CAROLINE BEAUDIN

Vigorous at 80.

Mrs. Caroline Beaudin, who resides at 10 Plunkett Ground, Adams, Mass., on March 21, 1908, wrote: "I have been using Duffy's Pure Malt Whiskey for a long time. It has done me considerable good and I am feeling fine. I am 80 years old, still working nine hours every day in a paper mill. I recommended Duffy's Pure Malt Whiskey to all my friends, particularly to the aged ones."

MRS. KEIFE

Wearing Cough.

Mrs. Keife, of 802 Root street, Chicago, Ill., recently wrote: "I am 65 years of age and have been using Duffy's Pure Malt Whiskey for a great many years. Seventeen years ago I was completely broken down with a wearing cough. I began using your medicinal whiskey, and since then have not paid out one cent in doctors' bills. To-day I feel that I can run a race with the best. My head is clear, my nerves steady and my whole system in good order. When my children are in need of a tonic I do not hesitate to give them Duffy's Pure Malt Whiskey according to directions."

Mrs. Freeman, 114 Years of Age.

In an interview with Mrs. Campbell, who lives at Red Banks, Pa., and who is the daughter of Mrs. Freeman (114 years of age), she stated: "My mother has been using Duffy's Pure Malt Whiskey and is anxious to have me tell you that she felt its strengthening effects at once. We know that it has done her a great deal of good. She is 114 years of age and needs something to sustain her strength. She thinks it is a great stimulant and no old person should be without it. I myself, know what she says about your medicine is the truth."

Unsolicited Praise.

Mrs. Thomas McKee, who resides at 1038 S. Colorado street, Philadelphia, Pa., on March 30, 1908, wrote as follows: "I have taken Duffy's Pure Malt Whiskey as a medicine, having been in poor health prior to taking it, and can conscientiously say that I have been much benefited by same. This testimonial is given unsolicited."

These letters and interviews are convincing and forceful truths about the world's greatest body builder and renewer of youth.

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If you wish to keep young, strong and vigorous and have on your cheeks the glow of perfect health, take Duffy's Pure Malt Whiskey regularly, according to directions. It tones and strengthens the heart action and purifies the entire system. It is recognized as the world's leading family medicine everywhere.

CAUTION.—When you ask your druggist, grocer or dealer for Duffy's Pure Malt Whiskey be sure you get the genuine. It's the only absolutely pure medicinal malt whiskey and is sold in sealed bottles only; never in bulk. Price \$1.00. Look for the trade-mark, the "Old Chemist," on the label, and make sure the seal over the cork is unbroken. Write Consulting Physician, Duffy Malt Whiskey Co., Rochester, N. Y., for a free illustrated medical booklet and free advice.

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Reuben Lodge No. 3.

On Sunday evening last, at Terrace Garden, Reuben Lodge No. 3, I. O. F. S. of I., celebrated their fifty-ninth anniversary by giving a grand minstrel performance followed by a ball. Over 1,000 persons enjoyed the entertainment, which was under the direction of Messrs. Mark G. Robinson and Joel P. Corin. The following programme was offered:

Mr. Monroe Silver, interlocutor; Mark

Benefit Vaudeville Performance.

Much interest is manifested in the coming vaudeville performance, which offers many attractions, to be held at Blaney's Lincoln Square Theatre on the evening of December 23 in aid of the Orach Chaim Free School. Tickets may be obtained upon application to Mrs. Adolph Schwarcz, 51 E. 90th street.

Christmas Novelties in Large Variety

VISIT **Naylor's** New Store

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A Complete Line of Their **Absolutely Pure and Fresh Confections**
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(For The Hebrew Standard.)

The Infinite in Man.

ARCHIBOLD ROSS.

There is an infinite in man,
And he may find it if he will,
In action, or in rest, as still
As Nature, in her softest plan.

Behold the wonders of the mind—
Where hope sits gently on her throne,
Where broad Imagination's zone
Embraces Memory and her Kind.

Where keen Perception makes her round,
And Intention delves the evil—
All stamped divinely, that our toil
With love and justice may be crowned.

It is not wise for us to peer
In Nature's halls, then shrink dismayed.
The riches seen in her parade
Are glints of an eternal year.

Thus when we calmly look aright,
Each cloudlet opens to the day.
Our minds, provisioned on the way,
Find wider measures of the light.

How often in the darkest hour
A thousand beauties meet our gaze—
Skies, seas, and mountains, all ablaze
With redolence of grace and power.

Or when sleep wraps her curtain round,
What grandeur Dreamland opens wide!
How joyously we sail the tide,
And ravish in celestial sound!

Bet when majestic day appears,
With faith and reason's marriage rite,
And chastened Beauty marks the light,
How nature woos us and endears!

Not so indeed to every mind—
Yet it were well to speak it plain—
Man is the maker of his pain,
As of the joys that bless mankind.

Life's oracle 'twere well to read,
Yet who would read, must look within.
The turbid atmosphere of sin
Has never sown a healthy seed.

Kind Truth stands ever at the door,
To take those gently by the hand
Who willingly seek her command,
And thankfully partake her store.

Thus may the infinite be known
By every honest, seeking heart.
Who looks within, and acts his part
Is Nature's highpriest on his throne.

The Colonial.
For the week ensuing at the Colonial, Percy G. Williams offers an attractive bill made up of a number of big headline attractions, amongst them Clayton White and Marie Stuart in Geo. V. Hobart's one act comedy, "Cherie." Carson and Willard in their amusing German dialect skit entitled "The Dutch in Egypt"; Marcel's pictures, introducing living fac-similes of famous paintings and sculptured groups; Miss Jessie Preston, the jolly "Glasgow Lassie"; Miss Ruth Allen and her London Johnnies; The Exposition Four, in an attractive singing, dancing and musical specialty; the Patty Frank troupe of acrobats, and several others, including the Vitagraph. The usual Sunday concerts will be given.

The Alhambra.
Alice Lloyd, the dainty English comedienne, who made the name of "Lloyd" famous in America, returns to the Alhambra next week in her famous songs, including "The Lovelight in Your Eyes." Of course, with Miss Lloyd on the bill it means that we will also find those funny patter comedians, the McNaughtons, who this year are funnier than ever, if that is possible. Mr. Henry Lee will give "A Day with Squire Croker in Ireland," and James Moran, the Scotch comedian, will make his first American appearance. The famous Killinos, Binns, Binns and Binns, comedy musicians; Alcide Capitaine, the perfect gymnast, and the American Vitagraph, showing the latest motion pictures, are other announcements.

"A Gentleman from Mississippi" runs into its fourth month in the Bijou Theatre with popular interest unabated, and the house packed nightly. This play's success here has been purely and sheerly spontaneous; for it was placed in the Bijou with very little of advance announcement, owing to the fact that its New York city production had originally been scheduled for March next. The release of Douglas Fairbanks from "All for a Girl" was a fortuitous incident of the beginning of the theatrical season, inasmuch as it not only gave Thomas A. Wise, as star of the play, an admirable co-worker, but furnished him, as author, with a first-class player for the role of "Bud" Haines, a character perfectly contrasted with Mr. Wise's own, Senator Langdon.

The large share that the Jews in France take in the intellectual, moral and economical life of the country, says the Paris correspondent of the Jewish Chronicle, is emphasized almost every day by the flattering distinctions which

are being bestowed on many of them, and which are the more remarkable when we bear in mind the comparatively small proportion which we bear numerically to the population at large. A few days ago, M. Lyon-Caen, member of the Institute of France, Dean of the Faculty of Law at the University of Paris, was appointed president of a Committee on Commercial Legislation, which has been formed by the Minister of Commerce. Again, M. Edouard Petit, Inspector General of Public Instruction, has been elected vice-president of the important educational association known as the French League of Instruction. Other Jews who have received honors of a varied character are M. Auscher, M. Hende (son of the late Prefect of the Seine-Inférieure), M. Adolphe Reinach (son of M. Joseph Reinach); Commandant Godchet, and M. Denoun. A further proof of the activity of our co-religionists in scientific matters is to be found in the report presented last Friday to the Academie des Inscriptions et Belles-Lettres by its president. In this report mention is made of the loss sustained by the academy through the death of M. Hartwig Dercenbourg, who had given an extraordinary impetus to Mohammedan studies. Reference is also made to the scientific labors of M. Nahum Slousch and M. Mayer Lambert, and to the generosity of Baron Edouard de Rothschild, which enabled M. Clermont-Ganneau successfully to complete his investigations at Elephantine. Lastly, in the list of laureates of the Academie des Inscriptions et Belles-Lettres, the names occur of M. Halphen, for a work on "The Acts of Lothair and Louis V.," and of M. Moise Schwab, late librarian of the National Library, for his report on the Jewish Inscriptions in Spain, which he prepared as the result of a mission confided to him by the Minister of Education.

The Art of Newspaper Reading.
"The Art of Newspaper Reading" is the title of a profusely illustrated book describing the modus operandi of a press clipping bureau. It explains how this comparatively new industry gives employment to about 1,000 people, with offices in every capital of the civilized world. It is estimated that the gross amount paid for clippings aggregates \$1,000,000 per annum. Mr. Burrelle in his book tells every detail of the work from the receipt of the papers to the final mailing of the items to the client. It tells how the bureau receives 7,500 newspapers daily, and how each reader has to bear in mind 10,000 proper names and topics. This seemingly impossible feat is explained in detail. The output of this bureau is 3,000,000 items each year, and they are sent to every part of the globe.

Huyler Store on the Heights.
One of the evidences of prosperity that will interest the residents of Washington Heights is the opening of a new Huyler store at 3429 Broadway, between 139th and 140th streets. There was always a need for such an establishment on the Heights and no doubt it will receive the general patronage of residents on the historic hill. This makes the fifty-third in the Huyler chain of stores throughout the United States. A complete line of their absolutely pure and fresh confections will always be carried in stock. Ice cream soda and other famous Huyler drinks

will be served at counter and small tables. Young women in immaculate costumes will serve patrons. Huyler's is owned, operated and controlled by the same interests to-day as during the last thirty years.

Fashionable Furs.
As soon as Mme. Modish has selected her winter costumes the next thing which engages her attention is the choice of furs to wear them, and if she is a woman who dotes on tailored clothes then she will be particularly fastidious about her small furs. C. C. Shayne & Co., of No. 126 West Forty-second street, are displaying many novelties this season which will greatly delight the woman who is always "up to to-morrow" in her costumes. With her high-collared Directoire coat she will surely want to wear one of the stunning ruffs this shop is showing. These are high-neck pieces of rich-colored bengaline silk-edged with fur and finished at the top by full ruffles of white net and gold tissue. In the center of the back there is a long tab of silk and the collar hooks under fascinating soft bows which one can fasten beneath the chin or, in still more coquettish style, under the ear. "Sweet sixteen" will probably want the silk in hers to display some college color. With dark suits these dashing ruffs with their strong note of color and touch of rich fur are very chic. To the rosy cheeks and bright eyes of youth, no fur is more becoming than white fox, which is exceedingly fashionable this winter for muffs and neck pieces. Shayne is showing some white fox boas and muffs into which colored chiffon is introduced with exquisite effect. Down the center of the neck piece runs a double frill of mauve chiffon and the great rug muff is also lined with shirred chiffon. There is a decided tendency this winter to preserve the natural shape of the pelts and with these great rug muffs, which open perfectly flat, it is easily accomplished.

In long coats, sealskin, which comes to the fore again, after an absence of about six years; caracul, which is really an astrachan, broadtail, pony and Persian lamb are the fashionable furs. Following the prevailing trend of fashion in gowns, the coats are all on the Empire lines. A pretty touch on the fur coats this winter is the use of large ornamental buttons. These are usually of oxidized silver, set with green, blue or amethyst-colored stones. The Alaska-seal coats are all made on rather conservative lines and, consequently, will remain in style for several years. The favorite model is a three-quarter coat with moderately full sleeves and smart looking revers. The woman who wishes an ultra-style, either in sable or sealskin, usually chooses the skins and has them made up. Particularly graceful lines mark the caracul coats which are decidedly shorter in front than in back and scalloped along the bottom. Persian lamb has its army of followers each season. This fur is being made up in effective cutaway models which are novel and yet will not go out of style quickly. Ermine, which is essentially an evening fur, is being made up with beautiful Oriental embroideries and combined with a yellowish tinged velvet. Mink, stone marten, chinchilla, pointed fox and silver fox still continue popular. The last two are mostly used for neckpieces and muffs.

BORDEN'S BULLETIN

A Weekly Presentation of Facts Relating to

PURE LACTEAL PRODUCTS

NUMBER FORTY-SEVEN

Nathan Straus, who for the past sixteen years has devoted most of his time to advocating the necessity of a pure milk supply, at a meeting of the Judeans, in the Hotel Astor on Sunday last, took part in the meeting's discussion, which was upon the subject, "The Jew and the Prevention and Relief of Disease." Mr. Straus declared that Dr. Robert Koch, the great German tuberculosis expert, had left the United States discredited, and took direct issue with Dr. Koch's contention that bovine tuberculosis was not to be feared in so far that lung infection is concerned. Mr. Straus said:

"When Dr. Koch said, ten years ago, that bovine tuberculosis was not transmissible, he made an assertion that was wrong in principle. I believe that when a man has been proven to be in the wrong he should acknowledge that fact fairly and squarely. This Dr. Koch would not do, and accordingly he left here a discredited man.

"The use of milk was forbidden to the ancient Hebrews. No one was permitted to drink unless told that he could do so by a rabbi. At any rate milk from the cows affected with tuberculosis was never used, as it was forbidden to drink the milk of cows that were not healthy."

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(To be continued.)

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WANTED—Bookkeeper, first class, desires position; has six years' experience in thorough double-entry bookkeeping; can make trial balances; also knows stenography; does not wish to work Saturdays. MISS RAY COHEN, 57 East 105th street.

WANTED—Competent Hebrew teachers. State salary, experience and references. Only best may apply. Address TEACHER, Box 114, HEBREW STANDARD.

WANTED—A man of good appearance and capable of conducting a Sabbath and Sunday School in first class style is wanted by the Congregation Beth Jehuda of Brooklyn. Address T. MANSEVICH, 224 Spencer street, Brooklyn.

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WANTED—A Jewish man or woman, to play accompaniments and conduct the singing in a Sunday school. Apply to MISS LYONS, 125 Lexington avenue.

WANTED—Congregation Mishken Tefila desire the services of a modern Orthodox rabbi, one who also can take charge of school, etc. Salary \$1,500. Address A. Alexander, 84 Beach street, Boston, Mass.

REMOVAL.

Rev. Dr. Adolph Spiegel announces his removal to No. 1. West 119th street.

From Other Wells.

הוה מקבל את האמת ממי שאומר

"Accept the truth from whomsoever tells it."

LIFE is not to be looked at as hideous. Look at life as God sees it. With smiles and, hard work life has great possibilities.—Rev. A. T. Horn, Methodist, Chicago

NO TIME FOR IDLERS.
If there is any man that God is apt to call it is the busy man. God has no time for idlers.—Rev. Merrit L. Gregg, Baptist, Auburn, N. Y.

LEAD THE WORLD GODWARD.
In our little span from the cradle to grave is our only chance to bless the human race and lead the world Godward.—Rev. Dr. S. Edward Young, Presbyterian, Pittsburg.

A NOBLE SOUL.
Mark you the man or the woman who seeks and sees something splendid in every fellow mortal—there goes a noble soul.—Rev. Dr. S. Edward Young, Presbyterian, Pittsburg

A GRATEFUL ARCH.
Faith is a grateful arch which spans the chasm between man the finite and God the infinite.—Rev. Dr. Charles Edward Locke, Methodist Episcopal, Los Angeles, Cal.

THE THING THAT COUNTS.
After all, it is fidelity that counts. It is the only thing that defies and outlives the storms of time.—Rev. Dr. Henry T. McEwen, Presbyterian, Amsterdam, N. Y.

PRODUCT OF HUMANITY.
All of the noblest institutions are the product not of the individual, but of humanity, the product of humanity's labors and prayers and tears.—Rev. C. W. Collier, Congregationalist, Bangor, Me.

REFRESHMENT.
Enter a novel sphere of activity; discover a new flower or understand for the first time an old one; acquire information along new lines—therein is refreshment.—Rev. Dr. S. Edward Young, Presbyterian, Pittsburg.

THE MOST USEFUL MAN.
The man who wins in the game of life, the man who is most useful to his fellow men, is not the spectacular man, but rather the man who is faithful in his everyday life.—Rev. J. A. Gregg, Presbyterian, Pittsburg.

AN IMPORTANT PROBLEM.
In the midst of our national dishonesty in business and the immorality and vice in our social world what are we doing to keep the children in the right path?—Rev. Joseph H. McMahon, Roman Catholic, New York.

CIVILIZER OF THE WORLD.

The home is a divine institution existing for the good of the family and the welfare of the race. It is the place where life's joys are doubled and where life's sorrows are divided. The home is the world's civilizer.—Rev. W. W. Bustard, Baptist, Boston.

HAPPINESS OF EDUCATION.

The real wealth of the world is the good man, not the able man or the successful man. A public benefactor is already beautified by the people and by heaven. The happiness of an educated life is in doing good and in giving out again the knowledge received.—Rev. Julian E. Johnstone, Roman Catholic, Boston.

TO BEAM BENEDICTIONS.

Try a half hour alone with your Redeemer in the prayer closet at the day's beginning and a quarter of an hour somewhere in the day and a half hour at evening, and by degrees you will learn to beam benedictions upon your household and your acquaintances and on strangers.—Rev. Dr. S. Edward Young, Presbyterian, Pittsburg.

NEED OF FORGETTING SELF.

Behind all needless disturbances of the soul, behind all griefs and pains, behind all fear, there is a false love of self, which shuts out the faith which alone could give it peace and happiness. As soon as ever we forget self, as soon as ever we set aside selfish considerations the storms of life begin to ease, and our ship runs smoothly with the wind. What we need are the wider love and the deeper faith, the assurance that no real evil can come to us in God's world.—Rev. George R. Gebauer, Unitarian, Duluth, Minn.

LIFE'S REDEEMING POWER.

The power that redeems life from destruction is the power that appeals to man's moral consciousness, that awakens his moral nature, that cultivates his moral sense; the power that makes nothing so important as the right, nothing so important as righteousness, and that power comes only from the truth, of man's direct and absolute accountability to an infinite God, whose will is revealed and who will judge every man according to his works.—Rev. Dr. Andrew V. V. Raymond, Presbyterian, Buffalo.

GO FORWARD.
That citizenship which is industrially efficient as well as intellectually alert is the citizenship which must underlie an enduring democracy. Now, such an education requires time. The longer children are kept in school the better. The labor movement in working to extend the school opportunities of the children means much, therefore, for the future of the republic. In this service of the labor union for the children and the country is the word of the Lord bidding men to go forward unto life.—Rev. John Howard Melish, Episcopalian, Brooklyn.

Memorable Dates in December.
From Memorable Dates of Jewish History.
BY PROF. GOTTHARD DEUTSCH.

- DECEMBER 12.**
1795 M. A. Gunzburg, Russian Haskalah-writer, Salant, born.
1893 J. Löwenberg, geographer, Berlin, died.
1897 Isaac Costa, rabbi, Leghorn, died.
1900 M. C. Ottolenghi, rabbi and pedagogical writer, Salonica, died.
- DECEMBER 13.**
1204 Moses Maimonides, Cairo, died.
1349 Massacre of Jews in Germany.
1585 Eliezer Ashkenazi, Talmudical author, Karlsruhe, born.
1830 Isaac Plessner, translator into Hebrew, Breslau, died.
- DECEMBER 14.**
1808 Abraham b. Elijah (Gaon) scientific author, Wilna, died.
1885 Matthias Straschun, Maecenas and Talmudical scholar, Wilna, died.
1899 Samuel Schlessinger, nautical inspector, Buda-Pest, died.
- DECEMBER 15.**
1679 Moses Raphael Aguilar, rabbi, Amsterdam, died.
1818 Abraham Treuenfels, rabbi and author, born.
1827 Joseph Halevy, Orientalist, Adrianople, born.
1833 Prosper Wittersheim, advocate of the Jews, Strassburg, died.
1891 Benedict Zuckermann, teacher at rabbinical seminary, Breslau, died.
1899 Gottlieb Adler, mathematician, Vienna, died.
- DECEMBER 16.**
1741 Nathan Adler, mystic, Frankfurt-on-Main, born.
1778 Ludwig Robert, dramatist, brother of Rahel, Berlin, born.
1878 Carl Gutzkow, author of Uriel Acosta, died.
1895 Samuel Spitzer, rabbi and author, Essek, died.
- DECEMBER 17.**
1868 Israel Horwitz and son-in-law, Moses b. Joel, burned in Prague.
1659 Three hundred Jews killed at Buchow.
1700 Zadek Cohen Belifante, rabbinical author, Raussnitz, died.
1839 Jos. Flesch, Neo-Hebrew author, Raussnitz, died.
1890 Philip Abraham, English author, London, died.
1893 Henry Zirndorf, rabbinical author, Cincinnati, died.
- DECEMBER 18.**
1706 Moses Jehuda ben Kalonymos (Lob Chariff), rabbi, Amsterdam, died.
1725 Johann Solomon Semler, rationalistic theologian, "Judaes peior," Saalfeld, born.
1744 Edict expelling Jews from Bohemia issued.
1803 J. G. Herder, admirer of Hebrew poetry, died.

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- 1813 Baruch Jeiteles, Hebrew author, Prague, died.
1816 David Oppenheim, rabbi and author, Leipnik, born.
1889 Heinrich Deutsch, Hungarian Hebrew writer, Buda-Pest, died.
1896 Moritz Rohr, philanthropist, Berlin, died.

Mr. Joseph C. Hyam, the editor of the Algerian Advertiser and other publications appertaining to that part of North Africa, was awarded a silver medal at the Franco-British Exhibition for his issue of a special number of Alger l'hiver, published in connection therewith. Mr. Hyam, who was appointed Officer d'Academie by the French Government earlier in the year, has also received from the Photographic Society of Algiers, its highest award, the gold medal diploma for photography.

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ABRAMS, MICHAEL.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Michael Abrams, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of her attorney, Henry F. Miller, No. 44 Pine Street, Borough of Manhattan, in the City of New York, on or before the 25th day of December next. Dated New York, the 12th day of June, 1908. BETSY ABRAMS, Executrix. Henry F. Miller, Attorney for Executrix, 44 Pine Street, Borough of Manhattan, City of New York.

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 her attorney, Ernest Bauer, 15th day of April, 1908, next. Dated New York, the 15th day of October, 1908. ERNST BAUER, ADOLPH BOSKOWITZ, Executors. LEVY & ROSENTHAL, Attorneys for Executors, No. 2 Rector Street, Borough of Manhattan, New York City.

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Women's Waists and Skirts	Boys' Clothing & Furnishings	Christmas Cards
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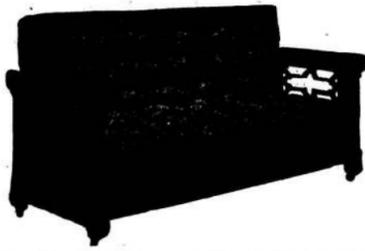
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